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The Gospel of the Nativity of Mary

The blessed and glorious ever-virgin Mary, sprung from the royal stock and family of David, born in the city of Nazareth, was brought up at Jerusalem in the temple of the Lord. Her father was named Joachim, and her mother Anna. Her father's house was from Galilee and the city of Nazareth, but her mother's family from Bethlehem. Their life was guileless and right before the Lord, and irreproachable and pious before men. For they divided all their substance into three parts. One part they spent upon the temple and the temple servants; another they distributed to strangers and the poor; the third they reserved, for themselves and the necessities of their family. Thus, dear to God, kind to men, for about twenty years they lived in their own house, a chaste married life, without having any children. Nevertheless they vowed that, should the Lord happen to give them offspring, they would deliver it to the service of the Lord; on which account also they used to visit the temple of the Lord at each of the feasts during the year.

And it came to pass that the festival of the dedication was at hand; wherefore also Joachim went up to Jerusalem with some men of his own tribe. Now at that time Issachar was high priest there. And when he saw Joachim with his offering among his other fellow-citizens, he despised him, and spurned his gifts, asking why he, who had no offspring, presumed to stand among those who had; saying that his gifts could not by any means be acceptable to God, since He had deemed him unworthy of off-spring: for the Scripture said, Cursed is every one who has not begot a male or a female in Israel. He said, therefore, that he ought first to be freed from this curse by the begetting of children; and then, and then only, that he should come into the presence of the Lord with his offerings. And Joachim, covered with shame from this reproach that was thrown in his teeth, retired to the shepherds, who were in their pastures with their flocks; nor would he return home, lest perchance he might be branded with the same reproach by those of his own tribe, who were there at the time, and had heard this from the priest.

Now, when he had been there for some time, on a certain day when he was alone, an angel of the Lord stood by him in a great light. And when he was disturbed at his appearance, the angel who had appeared to him restrained his fear, saying: Fear not, Joachim, nor be disturbed by my appearance; for I am the angel of the Lord, sent by Him to thee to tell thee that thy prayers have been heard, and that thy charitable deeds have gone up into His presence. For He hath seen thy shame, and hath heard the reproach of unfruitfulness which has been unjustly brought

against thee. For God is the avenger of sin, not of nature: and, therefore, when He shuts up the womb of any one, He does so that He may miraculously open it again; so that that which is born may be acknowledged to be not of lust, but of the gift of God. For was it not the case that the first mother of your nation--Sarah--was barren up to her eightieth year? And, nevertheless, in extreme old age she brought forth Isaac, to whom the promise was renewed of the blessing of all nations. Rachel also, so favoured of the Lord, and so beloved by holy Jacob, was long barren; and yet she brought forth Joseph, who was not only the lord of Egypt, but the deliverer of many nations who were ready to perish of hunger. Who among the judges was either stronger than Samson, or more holy than Samuel? And yet the mothers of both were barren. If, therefore, the reasonableness of my words does not persuade thee, believe in fact that conceptions very late in life, and births in the case of women that have been barren, are usually attended with something wonderful. Accordingly thy wife Anna will bring forth a daughter to thee, and thou shalt call her name Mary: she shall be, as you have vowed, consecrated to the Lord from her infancy, and she shall be filled with the Holy Spirit, even from her mother's womb. She shall neither eat nor drink any unclean thing, nor shall she spend her life among the crowds of the people without, but in the temple of the Lord, that it may not be possible either to say, or so much as to suspect, any evil concerning her. Therefore, when she has grown up, just as she herself shall be miraculously born of a barren woman, so in an incomparable manner she, a virgin, shall bring forth the Son of the Most High, who shall be called Jesus, and who, according to the etymology of His name, shall be the Saviour of all nations. And this shall be the sign to thee of those things which I announce: When thou shalt come to the Golden gate in Jerusalem, thou shalt there meet Anna thy wife, who, lately anxious from the delay of thy return, will then rejoice at the sight of thee. Having thus spoken, the angel departed from him.

Thereafter he appeared to Anna his wife, saying: Fear not, Anna, nor think that it is a phantom which thou seest. For I am that angel who has presented your prayers and alms before God; and now have I been sent to you to announce to you that thou shalt bring forth a daughter, who shall be called Mary, and who shall be blessed above all women. She, full of the favour of the Lord even from her birth, shall remain three years in her father's house until she be weaned. Thereafter, being delivered to the service of the Lord, she shall not depart from the temple until she reach the years of discretion. There, in fine, serving God day and night in fastings and prayers, she shall abstain from every unclean thing; she shall never know man, but alone, without example, immaculate, uncorrupted, without intercourse with man, she, a virgin, shall bring forth a son; she, His hand-maiden, shall bring forth the Lord--both in grace, and in name, and in work, the Saviour of

the world. Wherefore arise, and go up to Jerusalem; and when thou shalt come to the gate which, because it is plated with gold, is called Golden, there, for a sign, thou shalt meet thy husband, for whose safety thou hast been anxious. And when these things shall have so happened, know that what I announce shall without doubt be fulfilled.

Therefore, as the angel had commanded, both of them setting out from the place where they were, went up to Jerusalem; and when they had come to the place pointed out by the angel's prophecy, there they met each other. Then, rejoicing at seeing each other, and secure in the certainty of the promised offspring, they gave the thanks due to the Lord, who exalteth the humble. And so, having worshipped the Lord, they returned home, and awaited in certainty and in gladness the divine promise. Anna therefore conceived, and brought forth a daughter; and according to the command of the angel, her parents called her name Mary.

And when the circle of three years had rolled round, and the time of her weaning was fulfilled, they brought the virgin to the temple of the Lord with offerings. Now there were round the temple, according to the fifteen Psalms of Degrees, fifteen steps going up; for, on account of the temple having been built on a mountain, the altar of burnt-offering, which stood outside, could not be reached except by steps. On one of these, then, her parents placed the little girl, the blessed virgin Mary. And when they were putting off the clothes which they had worn on the journey, and were putting on, as was usual, others that were neater and cleaner, the virgin of the Lord went up all the steps, one after the other, without the help of any one leading her or lifting her, in such a manner that, in this respect at least, you would think that she had already attained full age. For already the Lord in the infancy of His virgin wrought a great thing, and by the indication of this miracle foreshowed how great she was to be. Therefore, a sacrifice having been offered according to the custom of the law, and their vow being perfected, they left the virgin within the enclosures of the temple, there to be educated with the other virgins, and themselves returned home.

But the virgin of the Lord advanced in age and in virtues; and though, in the words of the Psalmist, her father and mother had forsaken her, the Lord took her up. For daily was she visited by angels, daily did she enjoy a divine vision, which preserved her from all evil, and made her to abound in all good. And so she reached her fourteenth year; and not only were the wicked unable to charge her with anything worthy of reproach, but all the good, who knew her life and conversation, judged her to be worthy of admiration. Then the high priest publicly announced that the virgins who were publicly settled in the temple, and had

reached this time of life, should return home and get married, according to the custom of the nation and the ripeness of their years. The others readily obeyed this command; but Mary alone, the virgin of the Lord, answered that she could not do this, saying both that her parents had devoted her to the service of the Lord, and that, moreover, she herself had made to the Lord a vow of virginity, which she would never violate by any intercourse with man. And the high priest, being placed in great perplexity of mind, seeing that neither did he think that the vow should be broken contrary to the Scripture, which says, Vow and pay, nor did he dare to introduce a custom unknown to the nation, gave order that at the festival, which was at hand, all the chief persons from Jerusalem and the neighbourhood should be present, in order that from their advice he might know what was to be done in so doubtful a case. And when this took place, they resolved unanimously that the Lord should be consulted upon this matter. And when they all bowed themselves in prayer, the high priest went to consult God in the usual way. Nor had they long to wait: in the hearing of all a voice issued from the oracle and from the mercy-seat, that, according to the prophecy of Isaiah, a man should be sought out to whom the virgin ought to be entrusted and espoused. For it is clear that Isaiah says: A rod shall come forth from the root of Jesse, and a flower shall ascend from his root; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of wisdom and piety; and he shall be filled with the spirit of the fear of the Lord. According to this prophecy, therefore, he predicted that all of the house and family of David that were unmarried and fit for marriage should bring there rods to the altar; and that he whose rod after it was brought should produce a flower, and upon the end of whose rod the Spirit of the Lord should settle in the form of a dove, was the man to whom the virgin ought to be entrusted and espoused.

Now there was among the rest Joseph, of the house and family of David, a man of great age: and when all brought there rods, according to the order, he alone withheld his. Wherefore, when nothing in conformity with the divine voice appeared, the high priest thought it necessary to consult God a second time; and He answered, that of those who had been designated, he alone to whom the virgin ought to be espoused had not brought his rod. Joseph, therefore, was found out. For when he had brought his rod, and the dove came from heaven; and settled upon the top of it, it clearly appeared to all that he was the man to whom the virgin should be espoused. Therefore, the usual ceremonies of betrothal having been gone through, he went back to the city of Bethlehem to put his house in order, and to procure things necessary for the marriage. But Mary, the virgin of the Lord, with seven other virgins of her own age, and who had been weaned at the same time, whom she had received from the priest, returned to the house of her parents

in Galilee.

And in those days, that is, at the time of her first coming into Galilee, the angel Gabriel was sent to her by God, to announce to her the conception of the Lord, and to explain to her the manner and order of the conception. Accordingly, going in, he filled the chamber where she was with a great light; and most courteously saluting her, he said: Hail, Mary! O virgin highly favoured by the Lord, virgin full of grace, the Lord is with thee; blessed art thou above all women, blessed above all men that have been hitherto born.[3] And the virgin, who was already well acquainted with angelic faces, and was not unused to the light from heaven, was neither terrified by the vision of the angel, nor astonished at the greatness of the light, but only perplexed by his words; and she began to consider of what nature a salutation so unusual could be, or what it could portend, or what end it could have. And the angel, divinely inspired, taking up this thought, says: Fear not, Mary, as if anything contrary to thy chastity were hid under this salutation. For in choosing chastity, thou hast found favour with the Lord; and therefore thou, a virgin, shalt conceive without sin, and shalt bring forth a son. He shall be great, because He shall rule from sea to sea, and from the river even to the ends of the earth; and He shall be called the Son of the Most High, because He who is born on earth in humiliation, reigns in heaven in exaltation; and the Lord God will give Him the throne of His father David, and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end; forasmuch as He is King of kings and Lord of lords, and His throne is from everlasting to everlasting. The virgin did not doubt these words of the angel; but wishing to know the manner of it, she answered: How can that come to pass? For while, according to my vow, I never know man, how can I bring forth without the addition of man's seed? To this the angel says: Think not, Mary, that thou shalt conceive in the manner of mankind: for without any intercourse with man, thou, a virgin, wilt conceive; thou, a virgin, wilt bring forth; thou, a virgin, wilt nurse: for the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, without any of the heats of lust; and therefore that which shall be born of thee shall alone be holy, because it alone, being conceived and born without sin, shall be called the Son of God. Then Mary stretched forth her hands, and raised her eyes to heaven, and said: Behold the handmaiden of the Lord, for I am not worthy of the name of lady; let it be to me according to thy word.

It will be long, and perhaps to some even tedious, if we insert in this little work every thing which we read of as having preceded or followed the Lord's nativity: wherefore, omitting those things which have been more fully written in the Gospel, let us come to those which are held to be less worthy of being narrated.

Joseph therefore came from Judaea into Galilee, intending to marry the virgin who had been betrothed to him; for already three months had elapsed, and it was the beginning of the fourth since she had been betrothed to him. In the meantime, it was evident from her shape that she was pregnant, nor could she conceal this from Joseph. For in consequence of his being betrothed to her, coming to her more freely and speaking to her more familiarly, he found out that she was with child. He began then to be in great doubt and perplexity, because he did not know what was best for him to do. For, being a just man, he was not willing to expose her; nor, being a pious man, to injure her fair fame by a suspicion of fornication. He came to the conclusion, therefore, privately to dissolve their contract, and to send her away secretly. And while he thought on these things, behold, an angel of the Lord appeared to him in his sleep, saying: Joseph, thou son of David, fear not; that is, do not have any suspicion of fornication in the virgin, or think any evil of her; and fear not to take her as thy wife: for that which is begotten in her, and which now vexes thy soul, is the work not of man, but of the Holy Spirit. For she alone of all virgins shall bring forth the Son of God, and thou shalt call His name Jesus, that is, Saviour; for He shall save His people from their sins. Therefore Joseph, according to the command of the angel, took the virgin as his wife; nevertheless he knew her not, but took care of her, and kept her in chastity. And now the ninth month from her conception was at hand, when Joseph, taking with him his wife along with what things he needed, went to Bethlehem, the city from which he came. And it came to pass, while they were there, that her days were fulfilled that she should bring forth; and she brought forth her first-born son, as the holy evangelists have shown, our Lord Jesus Christ, who with the Father and the Son and the Holy Ghost lives and reigns God from everlasting to everlasting.

Protoevangelion, or The Book of James

In the histories of the twelve tribes of Israel it is written that there was one Joachim, exceeding rich: and he offered his gifts twofold, saying: That which is of my superfluity shall be for the whole people, and that which is for my forgiveness shall be for tile Lord, for a propitiation unto me.

Now the great day of the Lord drew nigh and the children of Israel offered their gifts. And Reuben stood over against him saying: It is not lawful for thee to offer thy gifts first,-forasmuch as thou hast gotten no seed in Israel. And Joachim was sore grieved, and went unto the record of the twelve tribes of the people, saying: I will look upon the record of the twelve tribes of Israel, whether I only have not gotten seed in Israel. And he searched, and found concerning all the righteous that they had raised up seed in Israel. And he remembered the patriarch Abraham, how in the last days God gave him a son, even Isaac. And Joachim was sore grieved, and showed not himself to his wife, but betook himself into the wilderness, and pitched his tent there, and fasted forty days and forty nights, saying within himself: I will not go down either for meat or for drink until the Lord my God visit me, and my prayer shall be unto me meat and drink.

Now his wife Anna lamented with two lamentations, and bewailed herself with two bewailings, saying: I will bewail my widowhood, and I will bewail my childlessness.

And the great day of the Lord drew nigh, and Judith her handmaid said unto her: How long humblest thou thy soul? The great day of the Lord hath come, and it is not lawful for thee to mourn: but take this headband, which the mistress of my work gave me, and it is not lawful for me to put it on, forasmuch as I am an handmaid, and it hath a mark of royalty. And Anna said: Get thee from me. Lo! I have done nothing (or I will not do so) and the Lord hath greatly humbled me: peradventure one gave it to thee in subtlety, and thou art come to make me partaker in thy sin. And Judith said: How shall I curse thee, seeing the Lord hath shut up thy womb, to give thee no fruit in Israel ?

And Anna was sore grieved [and mourned with a great mourning because she was reproached by all the tribes of Israel. And coming to herself she said: What shall I do ? I will pray with weeping unto the Lord my God that he visit me]. And she put

off her mourning garments and cleansed (or adorned) her head and put on her bridal garments: and about the ninth hour she went down into the garden to walk there. And she saw a laurel-tree and sat down underneath it and besought the Lord saying: O God of our fathers, bless me, and hearken unto my prayer, as thou didst bless the womb of Sarah, and gavest her a son, even Isaac.

And looking up to the heaven she espied a nest of sparrows in the laurel-tree, and made a lamentation within herself, saying: Woe unto me, who begat me ? And what womb brought me forth for I am become a curse before the children of Israel, and I am reproached, and they have mocked me forth out of the temple of the Lord? Woe unto me, unto what am I likened ? I am not likened unto the fowls of the heaven, for even the fowls of the heaven are fruitful before thee, O Lord. Woe unto me, unto what am I likened ? I am not likened unto the beasts of the earth, for even the beasts of the earth are fruitful before thee, O Lord. Woe unto me, unto what am I likened ? I am not likened unto these waters, for even these waters are fruitful before thee, O Lord. Woe unto me, unto what am I likened ? I am not likened unto this earth, for even this earth bringeth forth her fruits in due season and blesseth thee, O Lord.

And behold an angel of the Lord appeared, saying unto her: Anna, Anna, the Lord hath hearkened unto thy prayer, and thou shalt conceive and bear, and thy seed shall be spoken of in the whole world. And Anna said: As the Lord my God liveth, if I bring forth either male or female, I will bring it for a gift unto the Lord my God, and it shall be ministering unto him all the days of its life.

And behold there came two messengers saying unto her: Behold Joachim thy husband cometh with his flocks: for an angel of the Lord came down unto him saying: Joachim, Joachim, the Lord God hath hearkened unto thy prayer. Get thee down hence, for behold thy wife Anna hath conceived. And Joachim sat him down and called his herdsmen saying: Bring me hither ten lambs without blemish and without spot, and they shall be for the Lord my God; and bring me twelve tender calves, and they shall be for the priests and for the assembly of the elders; and an hundred kids for the whole people.

And behold Joachim came with his flocks, and Anna stood at the gate and saw Joachim coming, and ran and hung upon his neck, saying: Now know I that the Lord God hath greatly blessed me: for behold the widow is no more a widow, and she that was childless shall conceive. And Joachim rested the first day in his house.

And on the morrow he offered his gifts, saying in himself: If the Lord God be reconciled unto me, the plate that is upon the forehead of the priest will make it manifest unto me. And Joachim offered his gifts and looked earnestly upon the plate of the priest when he went up unto the altar of the Lord, and he saw no sin in himself. And Joachim said: Now know I that the Lord is become propitious unto me and hath forgiven all my sins. And he went down from the temple of the Lord justified, and went unto his house.

And her months were fulfilled, and in the ninth month Anna brought forth. And she said unto the midwife: what have I brought forth ? And she said: A female. And Anna said: My soul is magnified this day, and she laid herself down. And when the days were fulfilled, Anna purified herself and gave suck to the child and called her name Mary.

And day by day the child waxed strong, and when she was six months old her mother stood her upon the ground to try if she would stand; and she walked seven steps and returned unto her bosom. And she caught her up, saying: As the Lord my God liveth, thou shalt walk no more upon this ground, until I bring thee into the temple of the Lord. And she made a sanctuary in her bed chamber and suffered nothing common or unclean to pass through it. And she called for the daughters of the Hebrews that were undefiled, and they carried her hither and thither.

And the first year of the child was fulfilled, and Joachim made a great feast and bade the priests and the scribes and the assembly of the elders and the whole people of Israel. And Joachim brought the child to the priests, and they blessed her, saying: O God of our fathers, bless this child and give her a name renowned for ever among all generations. And all the people said: So be it, so be it. Amen. And he brought her to the high priests, and they blessed her, saying: O God of the high places, look upon this child, and bless her with the last blessing which hath no successor.

And her mother caught her up into the sanctuary of her bed chamber and gave her suck.

And Anna made a song unto the Lord God, saying:

I will sing an hymn unto the Lord my God, because he hath visited me and taken away from me the reproach of mine enemies, and the Lord hath given me a fruit of his righteousness, single and manifold before him. Who shall declare unto the sons

of Reuben that Anna giveth suck ? Hearken, hearken, ye twelve tribes of Israel, that Anna giveth suck. And she laid the child to rest in the bed chamber of her sanctuary, and went forth and ministered unto them. And when the feast was ended, they gat them down rejoicing, and glorifying the God of Israel.

And unto the child her months were added: and the child became two years old. And Joachim said: Let us bring her up to the temple of the Lord that we may pay the promise which we promised; lest the Lord require it of us (lit. send unto us), and our gift become unacceptable. And Anna said: Let us wait until the third year, that the child may not long after her father or mother. And Joachim said: Let us wait.

And the child became three years old, and Joachim said: Call for the daughters of the Hebrews that are undefiled, and let them take every one a lamp, and let them be burning, that the child turn not backward and her heart be taken captive away from the temple of the Lord. And they did so until they were gone up into the temple of the Lord.

And the priest received her and kissed her and blessed her and said: The Lord hath magnified thy name among all generations: in thee in the latter days shall the Lord make manifest his redemption unto the children of Israel. And he made her to sit upon the third step of the altar. And the Lord put grace upon her and she danced with her feet and all tile house of Israel loved her.

And her parents gat them down marveling, and praising the Lord God because tile child was not turned away backward.

And Mary was in the temple of the Lord as a dove that is nurtured: and she received food from the hand of an angel.

And when she was twelve years old, there was a council of the priests, saying: Behold Mary is become twelve years old in the temple of the Lord. What then shall we do with her ? lest she pollute the sanctuary of the Lord. And they said unto the high priest: Thou standest over the altar of the Lord. Enter in and pray concerning her: And whatsoever the Lord shall reveal to thee, that let us do.

And the high priest took the vestment with the twelve bells and went in unto the Holy of Holies and prayed concerning her. And lo, an angel of tile Lord appeared saying unto him: Zacharias, Zacharias~ go forth and assemble them that are

widowers of the people, and let them bring every man a rod, and to whomsoever the Lord shall show a sign, his wife shall she be. And the heralds went forth over all the country round about Judaea, and the trumpet of the Lord sounded, and all men ran thereto.

And Joseph cast down his adze (an ax-like tool for dressing wood) and ran to meet them, and when they were gathered together they went to the high priest and took their rods with them. And he took the rods of them all and went into the temple and prayed. And when he had finished the prayer he took the rods and went forth and gave them back to them: and there was no sign upon them. But Joseph received the last rod: and o, a dove came forth of the rod and flew upon the bead of Joseph. And the priest said unto Joseph: Unto thee hath it fallen to take the virgin of the Lord and keep her for thyself. And Joseph refused, saying: I have sons, and I am an old man, but she is a girl: lest I became a laughing-stock to the children of Israel. And the priest said unto Joseph: Year the Lord thy God, and remember what things God did unto Dathan and Abiram and Korah, how the earth clave (opened) and they were swallowed up because of their gainsaying (contradiction). And now fear thou, Joseph, lest it be so in thine house. And Joseph was afraid, and took her to keep her for himself. And Joseph said unto Mary: Lo, I have received thee out of the temple of the Lord: and now do I leave thee in my house, and I go away to build my buildings and I will come again unto thee. The Lord shall watch over thee.

Now there was a council of the priests, and they said: Let us make a veil for the temple of the Lord. And the priest said: Call unto me pure virgins of the tribe of David. And the officers departed and sought and found seven virgins. And the

priests called to mind the child Mary, that she was of the tribe of David and was undefiled before God: and the officers went and fetched her. And they brought them into the temple of the Lord, and the priest said: Cast me lots, which of you shall weave the gold and the undefiled (the white) and the fine linen and the silk and the hyacinthine, and the scarlet and the true purple. And the lot of the true purple and the scarlet fell unto Mary, and she took them and went unto her house.

And at that season Zacharias became dumb, and Samuel was in his stead until the time when Zacharias spake again. But Mary took the scarlet and began to spin it.

And she took the pitcher and went forth to fill it with water: and lo a voice saying: Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among

women.

And she looked about her upon the right hand and upon the left, to see whence this voice should be: and being filled with trembling she~ went to her house and set down the pitcher, and took the purple and sat down upon her seat and drew out the thread.

And behold an angel of the Lord stood before her saying: Fear not, Mary, for thou hast found grace before the Lord of all things, and thou shalt conceive of his word. And she, when she heard it, questioned in herself, saying: Shall I verily conceive of the living God, and bring forth after the manner of all women ? And the angel of the Lord said: Not so, Mary, for a power of the Lord shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of the Highest. And thou shalt call his name Jesus: for he shall save his people from their sins. And Mary said: Behold the handmaid of the Lord is before him: be it unto me according to thy word.

And she made the purple and the scarlet and brought them unto the priest. And the priest blessed her and said: Mary, the Lord God hath magnified thy name, and thou shalt be blessed among all generations of the earth. And Mary rejoiced and went away unto Elizabeth her kinswoman: and she knocked at the door. And Elizabeth when she heard it cast down the scarlet (al. the wool) and ran to the door and opened it, and when she saw Mary she blessed her and said: Whence is this to me that the mother of my Lord should come unto me ? for behold that which is in me leaped and blessed thee. And Mary forgot the mysteries which Gabriel the archangel had told her, and she looked up unto the heaven and said: Who am I, Lord, that all the generations of the earth do bless me ? And she abode three months with Elizabeth, and day by day her womb grew: and Mary was afraid and departed unto her house and hid herself from the children of Israel. Now she was sixteen years old when these mysteries came to pass.

Now it was the sixth month with her, and behold Joseph came from his building, and he entered into his house and found her great with child. And he smote his face, and cast himself down upon the ground on sackcloth and wept bitterly, saying: With what countenance shall I look unto the Lord my God ? and what prayer shall I make concerning this maiden? for I received her out of the temple of the Lord my God a virgin, and have not kept her safe. Who is he that hath ensnared me ? Who hath done this evil in mine house and hath defiled the virgin ? Is not the story of Adam repeated in me ? for as at the hour of his giving thanks

the serpent came and found Eve alone and deceived her, so hath it befallen me also. And Joseph arose from off the sackcloth and called Mary and said unto her O thou that wast cared for by God, why hast thou done this ? thou hast forgotten the Lord thy God. Why hast thou humbled thy soul, thou that wast nourished up in the Holy of Holies and didst receive food at the hand of an angel? But she wept bitterly, saying: I am pure and I know not a man. And Joseph said unto her: Whence then is that which is in thy womb ? and she said: As the Lord my God liveth, I know not whence it is come unto me.

And Joseph was sore afraid and ceased from speaking unto her (or left her alone), and pondered what he should do with her. And Joseph said: If I hide her sin, I shall be found fighting against the law of the Lord: and if I manifest her unto the children of Israel, I fear lest that which is in her be the seed of an angel, and I shall be found delivering up innocent blood to the judgement of death. What then shall I do ? I will let her go from me privily. And the night came upon him. And behold an angel of the Lord appeared unto him in a dream, saying: Fear not this child, for that which is in her is of the Holy Ghost, and she shall bear a son and thou shalt call his name Jesus, for he shall save his people from their sins. And Joseph arose from sleep and glorified the God of Israel which had shown this favour unto her: and he watched over her.

Now Annas the scribe came unto him and said to him: Wherefore didst thou not appear in our assembly ? and Joseph said unto him: I was weary with the journey, and I rested the first day. And Annas turned him about and saw Mary great with child. And he went hastily to the priest and said unto him: Joseph, to whom thou bearest witness [that he is righteous] hath sinned grievously. And the priest said: Wherein ? And he said: The virgin whom he received out of the temple of the Lord, he hath defiled her, and married her by stealth (lit. stolen her marriage), and hath not declared it to the children of Israel. And the priest answered and said: Hath Joseph done this ? And Annas the scribe said: Send officers, and thou shalt find the virgin great with child. And the officers went and found as he had said, and they brought her together with Joseph unto the place of judgement. And the priest said: Mary, wherefore hast thou done this, and wherefore hast thou humbled thy soul and forgotten the Lord thy God, thou that wast nurtured in the Holy of Holies and didst receive food at the hand of an angel and didst hear the hymns and didst dance before the Lord, wherefore hast thou done this ?

But she wept bitterly, saying: As the Lord my God liveth I am pure before him and I know not a man. And the priest said unto Joseph: Wherefore hast thou done this ? And Joseph said: As the Lord my God liveth I am pure as concerning her.

And the priest said: Bear no false witness but speak the truth: thou hast married her by stealth and hast not declared it unto the children of Israel, and hast not bowed thine head under the mighty hand that thy seed should be blessed. And Joseph held his peace.

And the priest said: Restore the virgin whom thou didst receive out of the temple of the Lord. And Joseph was full of weeping. And the priest said: I will give you to drink of the water of the conviction of the Lord, and it will make manifest your sins before your eyes. And the priest took thereof and made Joseph drink and sent him into the hill-country. And he returned whole. He made Mary also drink and sent her into the hill-country. And she returned whole. And all the people marvelled, because sin appeared not in them. And the priest said: If the Lord God hath not made your sin manifest, neither do I condemn you. And he let them go. And Joseph took Mary and departed unto his house rejoicing, and glorifying the God of Israel.

Now there went out a decree from Augustus the king that all that were in Bethlehem of Judaea should be recorded. And Joseph said: I will record my sons: but this child, what shall I do with her? how shall I record her? as my wife? nay, I am ashamed. Or as my daughter? but all the children of Israel know that she is not my daughter. This day of the Lord shall do as the Lord willeth. And he saddled the she-ass, and set her upon it, and his son led it and Joseph followed after. And they drew near (unto Bethlehem) within three miles: and Joseph turned himself about and saw her of a sad countenance and said within himself: Peradventure that which is within her paineth her. And again Joseph turned himself about and saw her laughing, and said unto her: Mary, what aileth thee that I see thy face at one time laughing and at another time sad? And Mary said unto Joseph: It is because I behold two peoples with mine eyes, the one weeping and lamenting and the other rejoicing and exulting.

And they came to the midst of the way, and Mary said unto him: Take me down from the ass, for that which is within me presseth me, to come forth. And he took her down from the ass and said unto her: Whither shall I take thee to hide thy shame? for the place is desert.

And he found a cave there and brought her into it, and set his sons by her: and he went forth and sought for a midwife of the Hebrews in the country of Bethlehem.

Now I Joseph was walking, and I walked not. And I looked up to the air and saw

the air in amazement. And I looked up unto the pole of the heaven and saw it standing still, and the fowls of the heaven without motion. And I looked upon the earth and saw a dish set, and workmen lying by it, and their hands were in the dish: and they that were chewing chewed not, and they that were lifting the food lifted it not, and they that put it to their mouth put it not thereto, but the faces of all of them were looking upward. And behold there were sheep being driven, and they went not forward but stood still; and the shepherd lifted his hand to smite them with his staff, and his hand remained up. And I looked upon the stream of the river and saw the mouths of the kids upon the water and they drank not. And of a sudden all things moved onward in their course.

I And behold a woman coming down from the hillcountry, and she said to me: Man, whither goest thou ? And I said: I seek a midwife of the Hebrews. And she answered and said unto me: Art thou of Israel ? And I said unto her: Yea. And she said: And who is she that bringeth forth in the cave ? And I said: She that is betrothed unto me. And she said to me: Is she not thy wife? And I said to her: It is Mary that was nurtured up in the temple of the Lord: and I received her to wife by lot: and she is not my wife, but she hath conception by the Holy Ghost.

And the midwife said unto him: Is this the truth? And Joseph said unto her: Come hither and see. And the midwife went with him.

And they stood in the place of the cave: and behold a bright cloud overshadowing the cave. And the midwife said: My soul is magnified this day, because mine eyes have seen marvellous things: for salvation is born unto Israel. And immediately the cloud withdrew itself out of the cave, and a great light appeared in the cave so that our eyes could not endure it. And by little and little that light withdrew itself until the young child appeared: and it went and took the breast of its mother Mary.

And the midwife cried aloud and said: Great unto me to-day is this day, in that ! have seen this new sight. And the midwife went forth of the cave and Salome met her. And she said to her: Salome, Salome, a new sight have I to tell thee. A virgin hath brought forth, which her nature alloweth not. And Salome said: As the Lord my God liveth, if I make not trial and prove her nature I will not believe that a virgin hath brought forth.

And the midwife went in and said unto Mary: Order thyself, for there is no small contention arisen concerning thee. And Salome made trial and cried out and said: Woe unto mine iniquity and mine unbelief, because I have tempted the living God,

and lo, my hand falleth away from me in fire. And she bowed her knees unto the Lord, saying: O God of my fathers, remember that I am the seed of Abraham and Isaac and Jacob: make me not a public example unto the children of Israel, but restore me unto the poor, for thou knowest, Lord, that in thy name did I perform my cures, and did receive my hire of thee. And lo, an angel of the Lord appeared, saying unto her: Salome, Salome, the Lord hath hearkened to thee: bring thine hand near unto the young child and take him up, and there shall be unto thee salvation and joy. And Salome came near and took him up, saying: I will do him worship, for a great king is born unto Israel. And behold immediately Salome was healed: and she went forth of the cave justified. And lo, a voice saying: Salome, Salome, tell none of the marvels which thou hast seen, until the child enter into Jerusalem.

And behold, Joseph made him ready to go forth into Judaea. And there came a great tumult in Bethlehem of Judaea; for there came wise men, saying: Where is he that is born king of the Jews ? For we have seen his star in the east and are come to worship him. And when Herod heard it he was troubled and sent officers unto the wise men. And he sent for the high priests and examined them, saying: How is it written concerning the Christ, where he is born ? They say unto him: In Bethlehem of Judaea: for so it is written. And he let them go. And he examined the wise men, saying unto them: What sign saw ye concerning the king that is born ? And the wise men said: We saw a very great star shining among those stars and dimming them so that the stars appeared not: and thereby knew we that a king was born unto Israel, and we came to worship him. And Herod said: Go and seek for him, and if ye find him, tell me, that I also may come and worship him. And the wise men went forth. And lo, the star which they saw in the east went before them until they entered into the cave: and it stood over the head of the cave. And the wise men saw the young child with Mary, his mother: and they brought out of their scrip gifts, gold-and frankincense and myrrh. And being warned by the angel that they should not enter into Judaea, they went into their own country by another way.

But when Herod perceived that he was mocked by the wise men, he was wroth, and sent murderers, saying unto them: Slay the children from two years old and under. And when Mary heard that the children were being slain, she was afraid, and took the young child and wrapped in swaddling clothes and laid him in an ox-manger. Because there was no room for them in the inn.

But Elizabeth when she heard that they sought for her son John, took him and went up into the hill-country and looked about her where she should hide him: and

there was no hiding-place. And Elizabeth groaned and said with a loud voice: O mountain of God, receive thou a mother with a child. For Elizabeth was not able to go up. And immediately the mountain clave asunder and took her in. And there was a light shining alway for them: for an angel of the Lord was with them, keeping watch over them.

Now Herod sought for John, and sent officers to Zacharias, saying: Where hast thou hidden thy son? And he answered and said unto them: I am a minister of God and attend continually upon the temple of the Lord: I know not where my son is. And the officers departed and told Herod all these things. And Herod was wroth and said: His son is to be king over Israel. And he sent unto him again, saying: Say the truth: where is thy son? for thou knowest that thy blood is under my hand. And the officers departed and told him all these things. And Zacharias said: I am a martyr of God if thou sheddest my blood: for my spirit the Lord shall receive, because thou sheddest innocent blood in the fore-court of the temple of the Lord.

And about the dawning of the day Zacharias was slain. And the children of Israel knew not that he was slain.

But the priests entered in at the hour of the salutation, and the blessing of Zacharias met them not according to the manner. And the priests stood waiting for Zacharias, to salute him with the prayer, and to glorify the Most High. But as he delayed to come, they were all afraid: and one of them took courage and entered in: and he saw beside the altar congealed blood: and a voice saying: Zacharias hath been slain, and his blood shall not be wiped out until his avenger come. And when he heard that word he was afraid, and went forth and told the priests. And they took courage and went in and saw that which was done: and the panels of the temple did wail: and they rent their clothes from the top to the bottom. And his body they found not, but his blood they found turned into stone. And they feared, and went forth and told all the people that Zacharias was slain. And all the tribes of the people heard it, and they mourned for him and lamented him three days and three nights. And after the three days the priests took counsel whom they should set in his stead: and the lot came up upon Simon. Now he it was which was warned by the Holy Ghost that he should not see death until he should see the Christ in the flesh.

Now I, James, which wrote this history in Jerusalem, when there arose a tumult when Herod died, withdrew myself into the wilderness until the tumult ceased in Jerusalem.

Glorifying the Lord God which gave me the gift, and the wisdom to write this history.

And grace shall be with those that fear our Lord Jesus Christ: to whom be glory for ever and ever. Amen.

The Gospel of the Infancy of Jesus Christ

The following accounts we found in the book of Joseph the high-priest, called by some Caiaphas: He relates, that Jesus spake even when he was in the cradle, and said to his mother:

Mary, I am Jesus the Son of God, that word which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world. In the three hundred and ninth year of the era of Alexander, Augustus published a decree that all persons should go to be taxed in their own country. Joseph therefore arose, and with Mary his spouse he went to Jerusalem, and then came to Bethlehem, that he and his family might be taxed in the city of his fathers. And when they came by the cave, Mary confessed to Joseph that her time of bringing forth was come, and she could not go on to the city, and said, Let us go into this cave. At that time the sun was very near going down. But Joseph hastened away, that he might fetch her a mid-wife; and when he saw an old Hebrew woman who was of Jerusalem, he said to her, Pray come hither, good woman, and go into that cave, and you will there see a woman just ready to bring forth. It was after sunset, when the old woman and Joseph with her reached the cave, and they both went into it. And behold, it was all filled with lights, greater than the light of lamps and candles, an, greater than the light of the sun itself. The infant was then wrapped up in swaddling clothes, an sucking the breasts of his mother St. Mary. When they both saw this light, they were surprised; the old woman asked St. Mary, Art thou the mother of this child ? St. Mary replied, She was. On which the old woman said, Thou art very different from all other women. St. Mary answered, As there is not any child like to my son, so neither is there any woman like to his mother. The old woman answered and said, O my Lady, I am come hither that I may obtain an everlasting reward. Then our Lady, St. Mary said to her, Lay thine hand upon the infant; which, when she had done, she became whole And as she was going forth, she said, From henceforth, all the days of my life, I will attend upon and be a servant of this infant. After this, when the shepherds came, and had made a fire and they were exceedingly rejoicing, the heavenly host appeared to them, praising and adoring the supreme God. And as the shepherds we engaged in the same employment, the cave at that time seemed like a glorious temple, because both the tongues of angels and men united to adore and magnify God, on account of the birth of the Lord Christ. But when the old

Hebrew woman saw all these evident miracles, she gave praises to God, and said, I thank thee, O God, thou God of Israel, for that mine eyes have seen the birth of the Saviour of the world.

And when the time of his circumcision was come, namely, the eighth day, on which the law commanded the child to be circumcised, they circumcised him in the cave. And the old Hebrew woman took the foreskin (others say she took the navel-string), and preserved it in an alabaster-box of old oil of spikenard. And she had a son who was a druggist, to whom she said, Take heed thou sell not this alabaster box of spikenard-ointment, although thou shouldst be, offered three hundred pence for it. Now this is that alabaster box which Mary the sinner procured, and poured forth the ointment out of it upon the head and the feet of our Lord Jesus Christ, and wiped it off with the hairs of her head. Then after ten days they brought him to Jerusalem, and on the fortieth day from his birth they presented him in the temple before the Lord, making the proper offerings for him, according to the requirement of the law of Moses: namely, that every male which opens the womb shall be called holy unto God. At that time old Simeon saw him shining as a pillar of light, when St. Mary the Virgin, his mother, carried him in her arms, and was filled with the greatest pleasure at the sight. And the angels stood around him, adoring him, as a king's guards stand around him. Then Simeon going near to St. Mary, and stretching forth his hands towards her, said to the Lord Christ, Now, O my a Lord, thy servant shall depart in peace, according to thy word; For mine eyes have seen thy mercy, which thou hast prepared for the salvation of all nations; a light to all people, and the glory of thy people Israel. Hannah the prophetess was also present, and drawing near, she gave praises to God, and celebrated the happiness of Mary.

And it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judea in the time of Herod the King; the wise men came from the East to Jerusalem, according to the prophecy of Zoradascht(Zoroaster), and brought with them offerings: namely, gold, frankincense, and myrrh, and worshipped him, and offered to him their gifts. Then the Lady Mary took one of his swaddling clothes in which the infant was wrapped and gave it to them instead of a blessing, which they received from her as a most noble present. And at the same time there appeared to them an angel in the form of that star which had before been their guide in their journey; the light of which they followed till they returned into their own country.

On their return their kings and princes came to them inquiring, What they had seen and done? What sort of journey and return they had? What company they had

on the road? But they produced the swaddling cloth which St. Mary had given to them, on account whereof they kept a feast. And having, according to the custom of their country, made a fire, they worshipped it. And casting the swaddling cloth into it, the fire took it, and kept it. And when the fire was put out, they took forth the swaddling cloth unhurt, as much as if the fire had not touched it. Then they began to kiss it, and put it upon their heads and their eyes, saying, This is certainly an undoubted truth, and it is really surprising that the fire could not burn it, and consume it. Then they took it, and with the greatest respect laid it up among their treasures.

Now Herod, perceiving that the wise men did delay, and not return to him, called together the priests and wise men and said, Tell me in what place the Christ should be born? And when they replied, in Bethlehem, a city of Judea, he began to contrive in his own mind the death of the Lord Jesus Christ. But an angel of the Lord appeared to Joseph in his sleep and said, Arise, take the child and his mother, and go into Egypt as soon as the cock crows. So he arose, and went.

And as he was considering with himself about his journey, the morning came upon him. In the length of the journey the girths of the saddle broke. And now he drew near a great city, in which there was an idol, to which the other idols and gods of Egypt brought their offerings and vows. And there was by this idol a priest ministering to it, who as often as Satan spoke out of that idol, related the things he said to the inhabitants of Egypt and those countries. This priest had a son three years old, who was possessed with a great multitude of devils who uttered many strange things and when the devils seized him walked about naked with his clothes torn, throwing stones at those whom he saw. Near to that idol was the inn of the city, into which when Joseph and St. Mary were come, and had turned into that inn, all the inhabitants of the city were astonished. And all the magistrates and priests of the idols assembled before that idol, and made inquiry there, saying, What means all this consternation, and dread, which has fallen upon our country? The idol answered them, The unknown God is come hither, who is truly God; nor is there any one besides him, who is worthy of divine worship; for he is truly the Son of God. At the fame of him this country trembled, and at his coming it is under the present commotion and consternation; and we ourselves are affrighted by the greatness of his power. And at the same instant this idol fell down, and at his fall all the inhabitants of Egypt, besides others, ran together.

But the son of the priest, when his usual disorder came upon him, going into the inn, found there Joseph and St. Mary, whom all the rest had left behind and

forsook. And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the devil took down one of them, and put it upon his head. And presently the devils began to come out of his mouth, and fly away in the shape of crows and serpents. From that time the boy was healed by the power of the Lord Christ, and he began to sing praises, and give thanks to the Lord who had healed him. When his father saw him restored to his former state of health, he said, My son, what has happened to thee, and by what means wert thou cured ? The son answered, When the devils seized me, I went into the inn, and there found a very handsome woman with a boy, whose swaddling clothes she had just before washed, and hanged out upon a post. One of these I took, and put it upon my head, and immediately the devils left me, and fled away. At this the father exceedingly rejoiced, and said, My son, perhaps this boy is the son of the living God, who made the heavens and the earth. For as soon as he came amongst us, the idol was broken and all the gods fell down, and were destroyed by a greater power. Then was fulfilled the prophecy which saith, Out of Egypt I have called my son.

Now Joseph and Mary, when they heard that the idol was fallen down and destroyed were seized with fear and trembling, and said, When we were in the land of Israel, Herod, intending to kill Jesus, slew for that purpose all the infants at Bethlehem, and that neighbourhood. And there is no doubt but the Egyptians if they come to hear that this idol is broken and fallen down, will burn us with fire. They went therefore hence to the secret places of robbers, who robbed travellers as they pass by, of their carriages and their clothes, and carried them away bound. These thieves upon their coming heard a great noise, such as the noise of a king with a great army and many horses, and the trumpets sounding at his departure from his own city at which they were so affrighted as to leave all their booty behind them, and fly away in haste. Upon this the prisoners arose, and loosed each other's bonds, and taking each man his bags, they went away, and saw Joseph and Mary coming towards them, and inquired, Where is that king, the noise of whose approach the robbers heard, and left us, so that we are now come off safe ? Joseph answered, He will come after us.

Then they went into another city where there was a woman possessed with a devil, and in whom Satan, that cursed rebel, had taken up his abode. One night, when she went to fetch water, she could neither endure her clothes on, nor to be in any house; but as often as they tied her with chains or cords, she brake them, and went out into desert places, and sometimes standing where roads crossed, and in churchyards, would throw stones at men. When St. Mary saw this woman, she pitied her; whereupon Satan presently left her, and fled away in the form of a

young man, saying, Wo to me, because of thee, Mary, and thy son. So the woman was delivered from her torment; but considering herself naked, she blushed, and avoided seeing any man, and having put on her clothes, went home, and gave an account of her case to her father and relations, who, as they were the best of the city, entertained St. Mary and Joseph with the greatest respect. The next morning having received a sufficient supply of provisions for the road, they went from them, and about the evening of the day arrived at another town, where a marriage was then about to be solemnized; but by the arts of Satan and the practices of some sorcerers, the bride was become so dumb, that she could not so much as open her mouth. But when this dumb bride saw the Lady St. Mary entering into the town, and carrying the Lord Christ in her arms, she stretched out her hands to the Lord Christ, and took him in her arms, and closely hugging him, very often kissed him, continually moving him and pressing him to her body. Straightway the string of her tongue was loosed, and her ears were opened, and she began to sing praises unto God, who had restored her. So there was great joy among the inhabitants of the town that night, who thought that God and his angels were come down among them.

In this place they abode three days, meeting with the greatest respect and most splendid entertainment. And being then furnished by the people with provisions for the road, they departed and went to another city, in which they were inclined to lodge, because it was a famous place. There was in this city a gentlewoman, who, as she went down one day to the river to bathe, behold cursed Satan leaped upon her in the form of a serpent, And folded himself about her belly, and every night lay upon her. This woman seeing the Lady St. Mary, and the Lord Christ the infant in her bosom, asked the Lady St. Mary, that she would give her the child to kiss, and carry in her arms. When she had consented, and as soon as the woman had moved the child, Satan left her, and fled away, nor did the woman ever afterwards see him. Hereupon all the neighbours praised the Supreme God, and the woman rewarded them with ample beneficence. On the morrow the same woman brought perfumed water to wash the Lord Jesus; and when she had washed him, she preserved the water. And there was a girl there, whose body was white with a leprosy, who being sprinkled with this water, and washed, was instantly cleansed from her leprosy. The people therefore said Without doubt Joseph and Mary, and that boy are Gods, for they do not look like mortals. And when they were making ready to go away, the girl, who had been troubled with the leprosy, came and desired they would permit her to go along with them; so they consented, and the girl went with them till they came to a city, in which was the palace of a great king, and whose house was not far from the inn. Here they staid, and when the girl went one day to the prince's wife, and found her in a sorrowful and mournful

condition, she asked her the reason of her tears. She replied, Wonder not at my groans, for I am under a great misfortune, of which I dare not tell any one. But, says the girl, if you will entrust me with your private grievance, perhaps I may find you a remedy for it. Thou, therefore, says the prince's wife, shalt keep the secret, and not discover it to any one alive! I have been married to this prince, who rules as king over large dominions, and lived long with him, before he had any child by me. At length I conceived by him, but alas! I brought forth a leprous son; which, when he saw, he would not own to be his, but said to me, Either do thou kill him, or send him to some nurse in such a place, that he may be never heard of; and now take care of yourself; I will never see you more. So here I pine, lamenting my wretched and miserable circumstances. Alas, my son! alas, my husband! Have I disclosed it to you? The girl replied, I have found a remedy for your disease, which I promise you, for I also was leprous, but God hath cleansed me, even he who is called Jesus, the son of the Lady Mary. The woman inquiring where that God was, whom she spake of, the girl answered He lodges with you here in the same house. But how can this be? says she; where is he? Behold, replied the girl, Joseph and Mary; and the infant who is with them is called Jesus: and it is he who delivered me from my disease and torment. But by what means, says she, were you cleansed from your leprosy? Will you not tell me that? Why not? says the girl; I took the water with which his body had been washed, and poured it upon me, and my leprosy vanished. The prince's wife then arose and entertained them, providing a great feast for Joseph among a large company of men. And the next day took perfumed water to wash the Lord Jesus, and afterwards poured the same water upon her son, whom she had brought with her, and her son was instantly cleansed from his leprosy. Then she sang thanks and praises unto God, and said, Blessed is the mother that bare thee, O Jesus! Dost thou thus cure men of the same nature with thyself; with the water with which thy body is washed? She then offered very large gifts to the Lady Mary, and sent her away with all imaginable respect.

They came afterwards to another city, and had a mind to lodge there. Accordingly they went to a man's house, who was newly married, but by the influence of sorcerers could not enjoy his wife: But they lodging at his house that night, the man was freed of his disorder: And when they were preparing early in the morning to go forward on their journey, the new married person hindered them, and provided a noble entertainment for them. But going forward on the morrow, they came to another city, and saw three women going from a certain grave with great weeping. When St. Mary saw them she spake to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen them? When the girl asked them they made her no answer, but asked

her again, Who are ye and where are ye going? For the day is far spent, and the night is at hand. We are travellers, saith the girl, and are seeking for an inn to lodge at. They replied, Go along with us, and lodge with us. 10 They then followed them and were introduced into a new house, well furnished with all sorts of furniture. It was now winter-time and the girl went into the parlour where these women were and found them weeping and lamenting, as before. By them stood a mule covered over with silk, and an ebony collar hanging down from his neck, whom they kissed, and were feeding. But when the girl said, How handsome, ladies, that mule is! they replied with tears, and said, This mule, which you see, was our brother, born of this same mother as we: For when our father died, and left us a very large estate, and we had only this brother, and we endeavoured to procure him a suitable match, and thought he should be married as other men, some giddy and jealous woman bewitched him without our knowledge. And we, one night, a little before day, while the doors of the house were all fast shut, saw this our brother was changed into a mule, such as you now see him to be: And we, in the melancholy condition in which you see us, having no father to comfort us, have applied to all the wise men, magicians, and diviners in the world, but they have been of no service to us. As often therefore as we find ourselves oppressed with grief, we rise and go with this our mother to our father's tomb, where, when we have cried sufficiently we return home. When the girl had heard this, she said, Take courage, and cease your fears, for you have a remedy for your afflictions near at hand, even among you and in the midst of your house, For I was also leprous but when I saw this woman, and this little infant with her, whose name is Jesus, I sprinkled my body with the water with which his mother had washed him, and I was presently made well. And I am certain that he is also capable of relieving you under your distress. Wherefore, arise, go to my mistress, Mary, and when you have brought her into your own parlour, disclose to her the secret, at the same time, earnestly beseeching her to compassionate your case. As soon as the women had heard the girl's discourse, they hastened away to the Lady St. Mary, introduced themselves to her, and sitting down before her, they wept. And said, O our Lady St. Mary, pity your handmaids, for we have no head of our family no one older than us; no father, or brother to go in and out before us. But this mule, which you see, was our brother, which some woman by witchcraft have brought into this condition which you see: we therefore entreat you to compassionate us. Hereupon St. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule. And said to her son, O Jesus Christ, restore (or heal) according to thy extraordinary power this mule, and grant him to have again the shape of a man and a rational creature, as he had formerly. This was scarce said by the Lady St. Mary, but the mule immediately passed into a human form, and became a young man without any deformity. Then he and his mother and the

sisters worshipped the Lady St. Mary, and lifting the child upon their heads, they kissed him, and said, Blessed is thy mother, O Jesus, O Saviour of the world! Blessed are the eyes which are so happy as to see thee. Then both the sisters told their mother, saying, Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl, who told us of Mary and her son. And inasmuch as our brother is unmarried, it is fit that we marry him to this girl their servant. When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for this girl. And so their sorrow being turned into gladness, and their mourning into mirth, they began to rejoice. and to make merry, and sing, being dressed in their richest attire, with bracelets. Afterwards they glorified and praised God, saying, O Jesus son of David who changest sorrow into gladness, and mourning into mirth! After this Joseph and Mary tarried there ten days, then went away, having received great respect from those people 34 Who, when they took their leave of them, and returned home, cried, But especially the girl.

In their journey from hence they came into a desert country, and were told it was infested with robbers; so Joseph and St. Mary prepared to pass through it in the night. And as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep. The names of these two were Titus and Dumachus; and Titus said to Dumachus, I beseech thee let those persons go along quietly, that our company may not perceive anything of them: But Dumachus refusing, Titus again said, I will give thee forty groats, and as a pledge take my girdle, which he gave him before he had done speaking, that he might not open his mouth, or make a noise. When the Lady St. Mary saw the kindness which this robber did shew them, she said to him, The Lord God will receive thee to his right hand, and grant thee pardon of thy sins. Then the Lord Jesus answered, and said to his mother, When thirty years are expired, O mother, the Jews will crucify me at Jerusalem; And these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into paradise: And when she had said, God forbid this should be thy lot, O my son, they went on to a city in which were several idols which, as soon as they came near to it, was turned into hills of sand. Hence they went to that sycamore tree, which is now called Matarea; And in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat; And a balsam is produced, or grows, in that country from the sweat which ran down there from the Lord Jesus. Thence they proceeded to Memphis, and saw Pharaoh, and abode three years in Egypt. And the Lord Jesus did very many miracles in Egypt, which are neither to be found in the Gospel of the Infancy nor in the Gospel of Perfection.

At the end of three years he returned out of Egypt, and when he came near to Judea, Joseph was afraid to enter; For hearing that Herod was dead, and that Archelaus his son reigned in his stead, he was afraid; And when he went to Judea, an angel of God appeared to him, and said, O Joseph, go into the city Nazareth, and abide there. It is strange indeed that he who is the Lord of all countries, should be thus carried backward and forward through so many countries.

When they came afterwards into the city Bethlehem, they found there several very desperate distempers, which became so troublesome to children by seeing them, that most of them died. There was there a woman who had a sick son, whom she brought, when he was at the point of death, to the Lady St. Mary, who saw her when she was washing Jesus Christ. Then said the woman, O my Lady Mary, look down upon this my son, who is afflicted with most dreadful pains. St. Mary hearing her, said, Take a little of that water with which I have washed my son, and sprinkle it upon him. Then she took a little of that water, as St. Mary had commanded, and sprinkled it upon her son, who being wearied with his violent pains, had fallen asleep; and after he had slept a little, awaked perfectly well and recovered. The mother being abundantly glad of this success, went again to St. Mary, and St. Mary said to her, Give praise to God, who hath cured this thy son. There was in the same place another woman, a neighbour of her, whose son was now cured. This woman's son was afflicted with the same disease, and his eyes were now almost quite shut, and she was lamenting for him day and night. The mother of the child which was cured, said to her, Why do you not bring your son to St. Mary, as I brought my son to her, when he was in the agonies of death; and he was cured by that water, with which the body of her son Jesus was washed? When the woman heard her say this, she also went, and having procured the same water, washed her son with it, whereupon his body and his eyes were instantly restored to their former state. And when she brought her son to St. Mary, and opened his case to her, she commanded her to give thanks to God for the recovery of her son's health, and tell no one what had happened.

There were in the same city two wives of one man, who had each a son sick. One of them was called Mary and her son's name was Caleb. She arose, and taking her son, went to the Lady St. Mary, the mother of Jesus, and offered her a very handsome carpet, saying, O my Lady Mary accept this carpet of me, and instead of it give me a small swaddling cloth. To this Mary agreed, and when the mother of Caleb was gone, she made a coat for her son of the swaddling cloth, put it on him, and his disease was cured; but the son of the other wife died.

Hereupon there arose between them, a difference in doing the business of the family by turns, each her week. And when the turn of Mary the mother of Caleb came, and she was heating the oven to bake bread, and went away to fetch the meal, she left her son Caleb by the oven; Whom, the other wife, her rival, seeing to be by himself took and cast him into the oven, which was very hot, and then went away. Mary on her return saw her son Caleb lying in the middle of the oven laughing, and the oven quite as cold as though it had not been before heated, and knew that her rival the other wife had thrown him into the fire. When she took him out she brought him to the Lady St Mary, and told her the story to whom she replied, Be quiet, I am concerned lest thou shouldest make this matter known. After this her rival, the other wife, as she was drawing water at the well, and saw Caleb playing by the well, and that no one was near, took him, and threw him into the well. And when some men came to fetch water from the well they saw the boy sitting on the superficies of the water, and drew him out with ropes, and were exceedingly surprised at the child, and praised God. Then came the mother and took him and carried him to the Lady St. Mary, lamenting and saying, O my Lady, see what my rival hath done to my son, and how she hath cast him into the well, and I do not question but one time or other she will be the occasion of his death. St. Mary replied to her God will vindicate your injured cause. Accordingly a few days after, when the other wife came to the well to draw water, her foot was entangled in the rope, so that she fell headlong into the well, and they who ran to her assistance, found her skull broken, and bones bruised. So she came to a bad end, and in her was fulfilled that saying of the author, They digged a well, and made it deep, but fell themselves into the pit which they prepared.

Another woman in that city had likewise two sons sick. And when one was dead, the other, who lay at the point of death, she took in her arms to the Lady St. Mary, and in a flood of tears addressed herself to her, saying, O my Lady, help and relieve me; for I had two sons the one I have just now buried, the other I see is just at the point of death, behold how I (earnestly) seek favour from God, and pray to him. Then she said, O Lord, thou art gracious, and merciful, and kind; thou hast given me two sons; one of them thou hast taken to thyself, O spare me this other. St. Mary then perceiving the greatness of her sorrow, pitied her and said, Do thou place thy son in my son's bed, and cover him with his clothes. And when she had placed him in the bed wherein Christ lay, at the moment when his eyes were just closed by death; as soon as ever the smell of the garments of the Lord Jesus Christ reached the boy, his eyes were opened, and calling with a loud voice to his mother, he asked for bread, and when he had received it, he sucked it. Then his mother said, O Lady Mary, now I am assured that the powers of God do dwell in you, so that thy son can cure children who are of the same sort as himself, as soon

as they touch his garments. This boy who was thus cured, is the same who in the Gospel is called Bartholomew.

Again there was a leprous woman who went to the Lady St. Mary, the mother of Jesus, and said, O my Lady, help me. St. Mary replied, what help dost thou desire? Is it gold or silver, or that thy body be cured of its leprosy? Who, says the woman, can grant me this? St. Mary replied to her, Wait a little till I have washed my son Jesus, and put him to bed. The woman waited, as she was commanded; and Mary when she had put Jesus in bed, giving her the water with which she had washed his body, said Take some of the water, and pour it upon thy body; Which when she had done, she instantly became clean, and praised God, and gave thanks to him.

Then she went away, after she had abode with her three days: And going into the city, she saw a certain prince, who had married another prince's daughter; But when he came to see her, he perceived between her eyes the signs of leprosy like a star, and thereupon declared the marriage dissolved and void. When the woman saw these persons in this condition, exceedingly sorrowful, and shedding abundance of tears, she inquired of them the reason of their crying. They replied, Inquire not unto our circumstances; for we are not able to declare our misfortunes into any person whatsoever. But still she pressed and desired them to communicate their case to her, intimating, that perhaps she might be able to direct them to a remedy. So when they shewed the young woman to her, and the signs of the leprosy, which appeared between her eyes, She said, I also, whom ye see in this place, was afflicted with the same distemper, and going on some business to Bethlehem, I went into a certain cave, and saw a woman named Mary, who had a son called Jesus. She seeing me to be leprous, was concerned for me, and gave me some water with which she had washed her son's body; with that I sprinkled my body, and became clean. Then said these women, Will you, Mistress, go along with us, and shew the Lady St. Mary to us? To which she consenting, they arose and went to the Lady St. Mary, taking with them very noble presents. And when they came in and offered their presents to her they showed the leprous young woman what they brought with them to her. Then said St. Mary, The mercy of the Lord Jesus Christ rest upon you; And giving them a little of that water with which she had washed the body of Jesus Christ, she bade them wash the diseased person with it; which when they had done, she was presently cured; So they, and all who were present, praised God; and being filled with joy, they went back to their own city, and gave praise to God on that account. Then the prince hearing that his wife was cured, took her home and made a second marriage, giving thanks unto God for the recovery of his wife's health.

Again there was also a girl, who was afflicted by Satan; For that cursed spirit did frequently appear to her in the shape of a dragon, and was inclined to swallow her up, and had so sucked out all her blood, that she looked like a dead carcass. As often as she came to herself, with her hands wringed about her head she would cry out, and say, Wo, Wo is me, that there is no one to be found who can deliver me from that impious dragon! Her father and mother, and all who were about her and saw her, mourned and wept over her; And all who were present would especially be under sorrow and in tears, when they heard her bewailing, and saying, My brethren and friends, is there no one who can deliver me from this murderer? Then the prince's daughter, who had been cured of her leprosy, hearing the complaint of that girl, went upon the top of her castle, and saw her with her hand twisted about her head, pouring out a flood of tears, and all the people that were about her in sorrow. Then she asked the husband of the possessed person, Whether his wife's mother was alive? He told her, That her father and mother were both alive. Then she ordered her mother to be sent to her: to whom, when she saw her coming, she said, Is this possessed girl thy daughter? She moaning and bewailing said, Yes, madam, I bore her. The prince's daughter answered, Disclose the secret of her case to me, for I confess to you that I was leprous, but the Lady Mary, the mother of Jesus Christ, healed me. And if you desire your daughter to be restored to her former state, take her to Bethlehem, and inquire for Mary the mother of Jesus, and doubt not but your daughter will be cured; for I do not question but you will come home with great joy at your daughter's recovery. As soon as ever she had done speaking, she arose and went with her daughter to the place appointed, and to Mary, and told her the case of her daughter. When St. Mary had heard her story, she gave her a little of the water with which she had washed the body of her son Jesus, and bade her pour it upon the body of her daughter. Likewise she gave her one of the swaddling cloths of the Lord Jesus, and said, Take this swaddling cloth and shew it to thine enemy as often as thou seest him; and she sent them away in peace. After they had left that city and returned home, and the time was come in which Satan was wont to seize her, in the same moment this cursed spirit appeared to her in the shape of a huge dragon, and the girl seeing him was afraid. The mother said to her, Be not afraid daughter; let him alone till he come nearer to thee! then shew him the swaddling cloth, which the Lady Mary gave us, and we shall see the event. Satan then coming like a dreadful dragon, the body of the girl trembled for fear. But as soon as she had put the swaddling cloth upon her head, and about her eyes, and shewed it to him, presently there issued forth from the swaddling cloth flames and burning coals, and fell upon the dragon. Oh! how great a miracle was this, which was done: as soon as the dragon saw the swaddling cloth of the Lord Jesus, fire went forth and was scattered upon his head and eyes;

so that he cried out with a loud voice, What have I to do with thee, Jesus, thou son of Mary, Whither shall I flee from thee? So he drew back much affrighted, and left the girl. And she was delivered from this trouble, and sang praises and thanks to God, and with her all who were present at the working of the miracle.

Another woman likewise lived there, whose son was possessed by Satan. This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present; and if he found no one else near him, he would bite his own hands and other parts. But the mother of this miserable boy, hearing of St. Mary and her son Jesus, arose presently, and taking her son in her arms, brought him to the Lady Mary. In the meantime, James and Joses had taken away the infant, the Lord Jesus, to play at a proper season with other children; and when they went forth, they sat down and the Lord Jesus with them. Then Judas, who was possessed, came and sat down at the right hand of Jesus. When Satan was acting upon him as usual, he went about to bite the Lord Jesus. And because he could not do it, he struck Jesus on the right side, so that he cried out. And in the same moment Satan went out of the boy, and ran away like a mad dog. This same boy who struck Jesus, and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed him to the Jews. And that same side, on which Judas struck him, the Jews pierced with a spear.

And when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age. Who when they were at play, made clay into several shapes namely, asses, oxen, birds, and other figures, Each boasting of his work and endeavouring to exceed the rest. Then the Lord Jesus said to the boys, I will command these figures which I have made to walk. And immediately they moved and when he commanded them to return, they returned. He had also made the figure of birds and sparrows, which when he commanded to fly, did fly, and when he commanded to stand still, did stand still; and if he gave them meat and drink they did eat and drink. When at length the boys went away, and related these things to their parents, their fathers said to them, Take heed children, for the future, of his company, for he is a sorcerer; shun and avoid him, and from henceforth never play with him.

On a certain day also when the Lord Jesus was playing with the boys, and running about he passed by a dyer's shop, whose name was Salem. And there were in his shop many pieces of cloth belonging to the people of that city, which they designed to dye of several colours. Then the Lord Jesus going into the dyer's shop, took all the cloths, and threw them into the furnace. When Salem came home and saw the cloths spoiled, he began to make a great noise, and to chide the Lord

Jesus, saying What hast thou done me, O thou Son of Mary? Thou hast injured both me and my neighbours; they all desired their cloths of a proper colour; but thou hast come, and spoiled them all. The Lord Jesus replied, I will change the colour of every cloth to what colour thou desirest; And then he presently began to take the cloths out of the furnace, and they were all dyed of those same colours which the dyer desired. And when the Jews saw this surprising miracle, they praised God.

And Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work to make gates, or milk-pails, or sieves, or boxes; the Lord Jesus was with him wheresoever he went. And as often as Joseph had anything in his work, to make longer or shorter, or wider, or narrower, the Lord Jesus would stretch his hand towards it. And presently it became as Joseph would have it. So that he had no need to finish anything with his own hands, for he was not very skillful at his carpenter's trade

On a certain time the King of Jerusalem sent for him and said, I would have thee make me a throne of the same dimensions with that place in which I commonly sit. Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it. And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure. Which, when the king saw, he was very angry with Joseph; And Joseph afraid of the king's anger, went to bed without his supper, taking not any thing to eat. Then the Lord Jesus asked him, What he was afraid of? Joseph replied, Because I have lost my labour in the work which I have been about these two years. Jesus said to him, Fear not, neither be cast down; Do thou lay hold on one side of the throne and I will the other, and we will bring it to its just dimensions. And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place: Which miracle when they who stood by saw, they were astonished, and praised God. The throne was made of the same wood, which was in being in Solomon's time, namely, wood adorned with various shapes and figures.

On another day the Lord Jesus going out into the street, and seeing some boys who were met to play, joined himself to their company: But when they saw him, they hid themselves, and left him to seek for them: The Lord Jesus came to the gate of a certain house, and asked some women who were standing there, Where the boys were gone? And when they answered, That there was no one there; the Lord Jesus said, Who are those whom ye see in the furnace? They answered, They were kids

of three years old. Then Jesus cried out aloud, and said, Come out hither, O ye kids, to your shepherd; And presently the boys came forth like kids, and leaped about him; which when the women saw, they were exceedingly amazed, and trembled. Then they immediately worshipped the Lord Jesus, and beseeched him, saying, O our Lord Jesus, son of Mary, thou art truly that good shepherd of Israel! have mercy on thy handmaids, who stand before thee, who do not doubt, but that thou, O Lord, art come to save, and not to destroy. After that, when the Lord Jesus said, the children of Israel are like Ethiopians among the people; the women said, Thou Lord, knowest all things, nor is anything concealed from thee; but now we entreat thee, and beseech of thy mercy that thou wouldst restore those boys to their former state. Then Jesus said, Come hither O boys, that we may go and play; and immediately, in the presence of these women, the kids were changed and returned into the shape of boys.

In the month Adar Jesus gathered together the boys, and ranked them as though he had been a king. For they spread their garments on the ground for him to sit on; and having made a crown of flowers, put it upon his head, and stood on his right and left as the guards of a king. And if any one happened to pass by, they took him by force, and said, Come hither, and worship the king, that you may have a prosperous journey.

In the mean time, while these things were doing, there came certain men, carrying a boy upon a couch; For this boy having gone with his companions to the mountain to gather wood, and having found there a partridge's nest, and put his hand in to take out the eggs, was stung by a poisonous serpent, which leaped out of the nest; so that he was forced to cry out for the help of his companions: who, when they came, found him lying upon the earth like a dead person. After which his neighbours came and carried him back into the city. But when they came to the place where the Lord Jesus was sitting like a king, and the other boys stood around him like his ministers, the boys made hast to meet him, who was bitten by the serpent, and said to his neighbours, Come and pay your respects to the king; But when, by reason of their sorrow, they refused to come, the boys drew them, and forced them against their wills to come. And when they came to the Lord Jesus, he inquired, On what account they carried that boy? And when they answered, that a serpent had bitten him, the Lord Jesus said to the boys, Let us go and kill that serpent. But when the parents of the boy desired to be excused, because their son lay at the point of death; the boys made answer, and said, Did not ye hear what the king said? Let us go and kill the serpent; and will not ye obey him? So they brought the couch back again, whether they would or not. And when they were come to the nest, the Lord Jesus said to the boys, Is this the serpent's lurking

place? They said, It was. Then the Lord Jesus calling the serpent, it presently came forth and submitted to him; to whom he said, Go and suck out all the poison which thou hast infused into that boy; So the serpent crept to the boy, and took away all its poison again. Then the Lord Jesus cursed the serpent so that it immediately burst asunder, and died. And he touched the boy with his hand to restore him to his former health; And when he began to cry, I the Lord Jesus said, Cease crying, for hereafter thou shalt be my disciple; And this is that Simon the Canaanite, who is mentioned in the Gospel.

On another day Joseph sent his son James to gather wood and the Lord Jesus went with him; And when they came to the place where the wood was, and James began to gather it, behold, a venomous viper bit him, so that he began to cry, and make a noise. The Lord Jesus seeing him in this condition, came to him; and blowed upon the place where the viper had bit him, and it was instantly well.

On a certain day the Lord Jesus was with some boys, who were playing on the housetop, and one of the boys fell down, and presently died. Upon which the other boys all running away, the Lord Jesus was left alone on the house-top. And the boy's relations came to him and said to the Lord Jesus, Thou didst throw our son down from the housetop. But he denying it, they cried out, Our son is dead, and this is he who killed him. The Lord Jesus replied to them, Do not charge me with a crime, of which you are not able to convict me, but let us go ask the boy himself, who will bring the truth to light. Then the Lord Jesus going down stood over the head of the dead boy, and said with a loud voice, Zeinunus, Zeinunus, who threw thee down from the house top? Then the dead boy answered, thou didst not throw me down, but such a one did. And when the Lord Jesus bade those who stood by to take notice of his words, all who were present praised God on account of that miracle.

On a certain time the Lady St. Mary had commanded the Lord Jesus to fetch her some water out of the well; And when he had gone to fetch the water, the pitcher, when it was brought up full, brake. But Jesus spreading his mantle gathered up the water again, and brought it in that to his mother. Who, being astonished at this wonderful thing, laid up this, and all the other things which she had seen, in her memory.

Again on another day the Lord Jesus was with some boys by a river and they drew water out of the river by little channels, and made little fish pools. But the Lord Jesus had made twelve sparrows, and placed them about his pool on each side,

three on a side. But it was the Sabbath day, and the son of Hanani a Jew came by, and saw them making these things, and said, Do ye thus make figures of clay on the Sabbath? And he ran to them, and broke down their fish pools. But when the Lord Jesus clapped his hands over the sparrows which he had made, they fled away chirping. At length the son of Hanani coming to the fish-pool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him, In like manner as this water has vanished, so shall thy life vanish; and presently the boy died.

Another time, when the Lord Jesus was coming home in the evening with Joseph, he met a boy, who ran so hard against him, that he threw him down; To whom the Lord Jesus said, As thou hast thrown me down, so shalt thou fall, nor ever rise. And that moment the boy fell down and died.

There was also at Jerusalem one named Zaccheus, who was a schoolmaster. And he said to Joseph, Joseph, why dost thou not send Jesus to me, that he may learn his letters? Joseph agreed, and told St. Mary; So they brought him to that master; who, as soon as he saw him, wrote out an alphabet for him. And he bade him say Aleph; and when he had said Aleph, the master bade him pronounce Beth. Then the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth; Also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another; and many other things he began to tell him, and explain, of which the master himself had never heard, nor read any book. The Lord Jesus farther said the master, Take notice how I say to thee; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet. At this the master was so surprised, that he said, I believe his boy was born before Noah; And turning to Joseph, he said, Thou hast brought a boy to be to be taught, who is more learned than any master. He said also unto St. Mary, This your son has no need of any learning.

They brought him then to a more learned master, who, when he saw him, said, say Aleph. And when he had said Aleph, he master bade him pronounce Beth; to which the Lord Jesus replied, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. But this master, when he lift up his hand to whip him, had his hand presently withered, and he died. Then said Joseph to St. Mary, henceforth we will not allow him to go out of the house; for every one who displeases him is killed.

And when he was twelve years old, they brought him to Jerusalem to the feast; and when the feast was over, they returned. But the Lord Jesus continued behind in the temple among the doctors and elders, and learned men of Israel; to whom he proposed several questions of learning, and also gave them answers: For he said to them, Whose son is the Messiah? They answered, the son of David: Why then, said he, does he in the spirit call him Lord? when he saith, The Lord said to my Lord, sit thou at my right hand, till I have made thine enemies thy footstool. Then a certain principal Rabbi asked him, Hast thou read books? Jesus answered, he had read both books, and the things which were contained in books. And he explained to them the books of the law, and precepts, and statutes: and the mysteries which are contained in the books of the prophets; things which the mind of no creature could reach. Then said that Rabbi, I never yet have seen or heard of such knowledge! What do you think that boy will be!

When a certain astronomer, who was present, asked the Lord Jesus, Whether he had studied astronomy? The Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and to sextile aspect; their progressive and retrograde motion; their size and several prognostication; and other things which the reason of man had never discovered.

There was also among them a philosopher well skilled in physic and natural philosophy, who asked the Lord Jesus Whether he had studied physic? He replied, and explained to him physics and metaphysics. Also those things which were above and below the power of nature; The powers also of the body, its humours, and their effects. Also the number of its members, and bones, veins, arteries, and nerves; The several constitutions of body, hot and dry, cold and moist, and the tendencies of them; How the soul operated upon the body; What its various sensations and faculties were; The faculty of speaking, anger, desire; And lastly the manner of its composition and dissolution; and other things, which the understanding of no creature had ever reached. Then that philosopher arose, and worshipped the Lord Jesus, and said, O Lord Jesus, from henceforth I will be thy disciple and servant.

While they were discoursing on these and such like things, the Lady St. Mary came in, having been three days walking about with Joseph, seeking for him. And when she saw him sitting among the doctors, and in his turn proposing questions to them, and giving answers, she said to him, My son, why hast thou done thus by us? Behold I and thy father have been at much pains in seeking thee. He replied, Why did ye seek me? Did ye not know that I ought to be employed in my father's

house? But they understood not the words which he said to them Then the doctors asked Mary, Whether this was her son? And when she said, He was, they said, O happy Mary, who hast borne such a son. Then he returned with them to Nazareth, and obeyed them in all things. And his mother kept all these things in her mind; And the Lord Jesus grew in stature and wisdom, and favour with God and man.

Now from this time Jesus began to conceal his miracles and secret works, And he gave himself to the study of the law, till he arrived to the end of his thirtieth year; At which time the Father publicly owned him at Jordan, sending down this voice from heaven, This is my beloved son, in whom I am well pleased; The Holy Ghost being also present in the form of a dove. This is he whom we worship with all reverence, because he gave us our life and being, and brought us from our mother's womb. Who, for our sakes, took a human body, and hath redeemed us, so that he might so embrace us with everlasting mercy, and shew his free, large, bountiful grace and goodness to us. To him be glory and praise, and power, and dominion, from henceforth and for evermore, Amen.

The end of the whole Gospel of the Infancy, by the assistance of the Supreme God, according to what we found in the original.

1 Infancy

THE ARABIC GOSPEL OF THE INFANCY OF THE SAVIOUR

IN the name of the Father, and the Son, and the Holy Spirit, one God.

With the help and favour of the Most High we begin to write a book of the miracles of our Lord and Master and Saviour Jesus Christ, which is called the Gospel of the Infancy: in the peace of the Lord. Amen.

We find what follows in the book of Joseph the high priest, who lived in the time of Christ. Some say that he is Caiaphas. He has said that Jesus spoke, and, indeed, when He was lying in His cradle said to Mary His mother: I am Jesus, the Son of God, the Logos, whom thou hast brought forth, as the Angel Gabriel announced to thee; and my Father has sent me for the salvation of the world.

In the three hundred and ninth year of the era of Alexander, Augustus put forth an edict, that every man should be enrolled in his native place. Joseph therefore arose, and taking Mary his spouse, went away to Jerusalem, and came to Bethlehem, to be enrolled along with his family in his native city. And having come to a cave, Mary told Joseph that the time of the birth was at hand, and that she could not go into the city; but, said she, let us go into this cave. This took place at sunset. And Joseph went out in haste to go for a woman to be near her. When, therefore, he was busy about that, he saw an Hebrew old woman belonging to Jerusalem, and said: Come hither, my good woman, and go into this cave, in which there is a woman near her time.

Wherefore, after sunset, the old woman, and Joseph with her, came to the cave, and they both went in. And, behold, it was filled with lights more beautiful than the gleaming of lamps and candles, and more splendid than the light of the sun. The child, enwrapped in swaddling clothes, was sucking the breast of the Lady Mary His mother, being placed in a stall. And when both were wondering at this light, the old woman asks the Lady Mary: Art thou the mother of this Child? And when the Lady Mary gave her assent, she says: Thou art not at all like the

daughters of Eve. The Lady Mary said: As my son has no equal among children, so his mother has no equal among women. The old woman replied: My mistress, I came to get payment; I have been for a long time affected with palsy. Our mistress the Lady Mary said to her: Place thy hands upon the child. And the old woman did so, and was immediately cured. Then she went forth, saying: Henceforth I will be the attendant and servant of this child all the days of my life.

Then came shepherds; and when they had lighted a fire, and were rejoicing greatly, there appeared to them the hosts of heaven praising and celebrating God Most High. And while the shepherds were doing the same, the cave was at that time made like a temple of the upper world, since both heavenly and earthly voices glorified and magnified God on account of the birth of the Lord Christ. And when that old Hebrew woman saw the manifestation of those miracles, she thanked God, saying: I give Thee thanks, O God, the God of Israel, because mine eyes have seen the birth of the Saviour of the world.

And the time of circumcision, that is, the eighth day, being at hand, the child was to be circumcised according to the law. Wherefore they circumcised Him in the cave. And the old Hebrew woman took the piece of skin; but some say that she took the navel-string, and laid it past in a jar of old oil of nard. And she had a son, a dealer in unguents, and she gave it to him, saying: See that thou do not sell this jar of unguent of nard, even although three hundred denarii should be offered thee for it. And this is that jar which Mary the sinner bought and poured upon the head and feet of our Lord Jesus Christ, which thereafter she wiped with the hair of her head. Ten days after, they took Him to Jerusalem; and on the fortieth day after His birth they carried Him into the temple, and set Him before the Lord, and offered sacrifices for Him, according to the command-meet of the law of Moses, which is: Every male that openeth the womb shall be called the holy of God.

Then old Simeon saw Him shining like a pillar of light, when the Lady Mary, His virgin mother, rejoicing over Him, was carrying Him in her arms. And angels, praising Him, stood round Him in a circle, like life guards standing by a king. Simeon therefore went up in haste to the Lady Mary, and, with hands stretched out before her, said to the Lord Christ: Now, O my Lord, let Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy compassion, which Thou hast prepared for the salvation of all peoples, a light to all nations, and glory to Thy people Israel. Hanna also, a prophetess, was present, and came up, giving thanks to God, and calling the Lady Mary blessed.

And it came to pass, when the Lord Jesus was born at Bethlehem of Judaea, in the time of King Herod, behold, magi came from the east to Jerusalem, as Zeraduscht had predicted; and there were with them gifts, gold, and frankincense, and myrrh. And they adored Him, and presented to Him their gifts. Then the Lady Mary took one of the swaddling-bands, and, on account of the smallness of her means, gave it to them; and they received it from her with the greatest marks of honour. And in the same hour there appeared to them an angel in the form of that star which had before guided them on their journey; and they went away, following the guidance of its light, until they arrived in their own country.

And their kings and chief men came together to them, asking what they had seen or done, how they had gone and come back, what they had brought with them. And they showed them that swathing-cloth which the Lady Mary had given them. Wherefore they celebrated a feast, and, according to their custom, lighted a fire and worshipped it, and threw that swathing-cloth into it; and the fire laid hold of it, and enveloped it. And when the fire had gone out, they took out the swathing-cloth exactly as it had been before, just as if the fire had not touched it. Wherefore they began to kiss it, and to put it on their heads and their eyes, saying: This verily is the truth without doubt. Assuredly it is a great thing that the fire was not able to burn or destroy it. Then they took it, and with the greatest honour laid it up among their treasures.

And when Herod saw that the magi had left him, and not come back to him, he summoned the priests and the wise men, and said to them: Show me where Christ is to be born. And when they answered, In Bethlehem of Judaea, he began to think of putting the Lord Jesus Christ to death. Then appeared an angel of the Lord to Joseph in his sleep, and said: Rise, take the boy and His mother, and go away into Egypt. He rose, therefore, towards cockcrow, and set out.

While he is reflecting how he is to set about his journey, morning came upon him after he had gone a very little way. And now he was approaching a great city, in which there was an idol, to which the other idols and gods of the Egyptians offered gifts and vows. And there stood before this idol a priest ministering to him, who, as often as Satan spoke from that idol, reported it to the inhabitants of Egypt and its territories. This priest had a son, three years old, beset by several demons; and he made many speeches and utterances; and when the demons seized him, he tore his clothes, and remained naked, and threw stones at the people. And there was a hospital in that city dedicated to that idol. And when Joseph and the Lady Mary had come to the city, and had turned aside into that hospital, the citizens were very much afraid; and all the chief men and the priests of the idols

came together to that idol, and said to it: What agitation and commotion is this that has arisen in our land? The idol answered them: A God has come here in secret, who is God indeed; nor is any god besides Him worthy of divine worship, because He is truly the Son of God. And when this land became aware of His presence, it trembled at His arrival, and was moved and shaken; and we are exceedingly afraid from the greatness of His power. And in the same hour that idol fell down, and at its fall all, inhabitants of Egypt and others, ran together.

And the son of the priest, his usual disease having come upon him, entered the hospital, and there came upon Joseph and the Lady Mary, from whom all others had fled. The Lady Mary had washed the cloths of the Lord Christ, and had spread them over some wood. That demoniac boy, therefore, came and took one of the cloths, and put it on his head. Then the demons, fleeing in the shape of ravens and serpents, began to go forth out of his mouth. The boy, being immediately healed at the command of the Lord Christ, began to praise God, and then to give thanks to the Lord who had healed him. And when his father saw him restored to health, My son, said he, what has happened to thee? and by what means hast thou been healed? The son answered: When the demons had thrown me on the ground, I went into the hospital, and there I found an august woman with a boy, whose newly-washed cloths she had thrown upon some wood: one of these I took up and put upon my head, and the demons left me and fled. At this the father rejoiced greatly, and said: My son, it is possible that this boy is the Son of the living God who created the heavens and the earth: for when he came over to us, the idol was broken, and all the gods fell, and perished by the power of his magnificence.

Here was fulfilled the prophecy which says, Out of Egypt have I called my son. Joseph indeed, and Mary, when they heard that that idol had fallen down and perished, trembled, and were afraid. Then they said: When we were in the land of Israel, Herod thought to put Jesus to death, and on that account slew all the children of Bethlehem and its confines; and there is no doubt that the Egyptians, as soon as they have heard that this idol has been broken, will burn us with fire.

Going out thence, they came to a place where there were robbers who had plundered several men of their baggage and clothes, and had bound them. Then the robbers heard a great noise, like the noise of a magnificent king going out of his city with his army, and his chariots and his drums; and at this the robbers were terrified, and left all their plunder. And their captives rose up, loosed each other's bonds, recovered their baggage, and went away. And when they saw Joseph and Mary coming up to the place, they said to them: Where is that king, at the hearing

of the magnificent sound of whose approach the robbers have left us, so that we have escaped safe? Joseph answered them: He will come behind us.

Thereafter they came into another city, where there was a demoniac woman whom Satan, accursed and rebellious, had beset, when on one occasion she had gone out by night for water. She could neither bear clothes, nor live in a house; and as often as they tied her up with chains and thongs, she broke them, and fled naked into waste places; and, standing in cross-roads and cemeteries, she kept throwing stones at people, and brought very heavy calamities upon her friends. And when the Lady Mary saw her, she pitied her; and upon this Satan immediately left her, and fled away in the form of a young man, saying: Woe to me from thee, Mary, and from thy son. So that woman was cured of her torment, and being restored to her senses, she blushed on account of her nakedness; and shunning the sight of men, went home to her friends. And after she put on her clothes, she gave an account of the matter to her father and her friends; and as they were the chief men of the city, they received the Lady Mary and Joseph with the greatest honour and hospitality.

On the day after, being supplied by them with provision for their journey, they went away, and on the evening of that day arrived at another town, in which they were celebrating a marriage; but, by the arts of accursed Satan and the work of enchanters, the bride had become dumb, and could not speak a word. And after the Lady Mary entered the town, carrying her son the Lord Christ, that dumb bride saw her, and stretched out her hands towards the Lord Christ, and drew Him to her, and took Him into her arms, and held Him close and kissed Him, and leaned over Him, moving His body back and forwards. Immediately the knot of her tongue was loosened, and her ears were opened; and she gave thanks and praise to God, because He had restored her to health. And that night the inhabitants of that town exulted with joy, and thought that God and His angels had come down to them.

There they remained three days, being held in great honour, and living splendidly. Thereafter, being supplied by them with provision for their journey, they went away and came to another city, in which, because it was very populous, they thought of passing the night. And there was in that city an excellent woman: and once, when she had gone to the river to bathe, lo, accursed Satan, in the form of a serpent, had leapt upon her, and twisted himself round her belly; and as often as night came on, he tyrannically tormented her. This woman, seeing the mistress the Lady Mary, and the child, the Lord Christ, in her bosom, was struck with a longing for Him, and said to the mistress the Lady Mary: O mistress, give me this

child, that I may carry him, and kiss him. She therefore gave Him to the woman; and when He was brought to her, Satan let her go, and fled and left her, nor did the woman ever see him after that day. Wherefore all who were present praised God Most High, and that woman bestowed on them liberal gifts

On the day after, the same woman took scented water to wash the Lord Jesus; and after she had washed Him, she took the water with which she had done it, and poured part of it upon a girl who was living there, whose body was white with leprosy, and washed her with it. And as soon as this was done, the girl was cleansed from her leprosy. And the towns- people said: There is no doubt that Joseph and Mary and that boy are gods, not men. And when they were getting ready to go away from them, the girl who had laboured under the leprosy came up to them, and asked them to let her go with them.

When they had given her permission, she went with them. And afterwards they came to a city, in which was the castle of a most illustrious prince, who kept a house for the entertainment of strangers. They turned into this place; and the girl went away to the prince's wife; and she found her weeping and sorrowful, and she asked why she was weeping. Do not be surprised, said she, at my tears; for I am overwhelmed by a great affliction, which as yet I have not endured to tell to any one. Perhaps, said the girl, if you reveal it and disclose it to me, I may have a remedy for it. Hide this secret, then, replied the princess, and tell it to no one. I was married to this prince, who is a king and ruler over many cities, and I lived long with him, but by me he had no son. And when at length I produced him a son, he was leprous; and as soon as he saw him, he turned away with loathing, and said to me: Either kill him, or give him to the nurse to be brought up in some place from which we shall never hear of him more. After this I can have nothing to do with thee, and I will never see thee more. On this account I know not what to do, and I am overwhelmed with grief. Alas! my son. Alas! my husband. Did I not say so? said the girl. I have found a cure for thy disease, and I shall tell it thee. For I too was a leper; but I was cleansed by God, who is Jesus, the son of the Lady Mary. And the woman asking her where this God was whom she had spoken of, Here, with thee, said the girl; He is living in the same house. But how is this possible? said she. Where is he? There, said the girl, are Joseph and Mary; and the child who is with them is called Jesus; and He it is who cured me of my disease and my torment. But by what means, said she, wast thou cured of thy leprosy? Wilt thou not tell me that? Why not? said the girl. I got from His mother the water in which He had been washed, and poured it over myself; and so I was cleansed from my leprosy. Then the princess rose up, and invited them to avail themselves

of her hospitality. And she prepared a splendid banquet for Joseph in a great assembly of the men of the place. And on the following day she took scented water with which to wash the Lord Jesus, and thereafter poured the same water over her son, whom she had taken with her; and immediately her son was cleansed from his leprosy. Therefore, singing thanks and praises to God, she said: Blessed is the mother who bore thee, O Jesus; dost thou so cleanse those who share the same nature with thee with the water in which thy body has been washed? Besides, she bestowed great gifts upon the mistress the Lady Mary, and sent her away with great honour.

Coming thereafter to another city, they wished to spend the night in it. They turned aside, therefore, to the house of a man newly married, but who, under the influence of witchcraft, was not able to enjoy his wife; and when they had spent that night with him, his bond was loosed. And at daybreak, when they were girding themselves for their journey, the bridegroom would not let them go, and prepared for them a great banquet.

They set out, therefore, on the following day; and as they came near another city, they saw three women weeping as they came out of a cemetery. And when the Lady Mary beheld them, she said to the girl who accompanied her: Ask them what is the matter with them, or what calamity has befallen them. And to the girl's questions they made no reply, but asked in their turn: Whence are you, and whither are you going? for the day is already past, and night is coming on apace. We are travellers, said the girl, and are seeking a house of entertainment in which we may pass the night. They said: Go with us, and spend the night with us. They followed them, therefore, and were brought into a new house with splendid decorations and furniture. Now it was winter; and the girl, going into the chamber of these women, found them again weeping and lamenting. There stood beside them a mule, covered with housings of cloth of gold, and sesame was put before him; and the women were kissing him, and giving him food. And the girl said: What is all the ado, my ladies, about this mule? They answered her with tears, and said: This mule, which thou seest, was our brother, born of the same mother with ourselves. And when our father died, and left us great wealth, and this only brother, we did our best to get him married, and were preparing his nuptials for him, after the manner of men. But some women, moved by mutual jealousy, bewitched him unknown to us; and one night, a little before daybreak, when the door of our house was shut, we saw that this our brother had been turned into a mule, as thou now beholdest him. And we are sorrowful, as thou seest, having no father to comfort us: there is no wise man, or magician, or enchanter in the world that we have omitted to send for; but nothing has done us any good. And as often

as our hearts are overwhelmed with grief, we rise and go away with our mother here, and weep at our father's grave, and come back again.

And when the girl heard these things, Be of good courage, said she, and weep not: for the cure of your calamity is near; yea, it is beside you, and in the middle of your own house. For I also was a leper; but when I saw that woman, and along with her that young child, whose name is Jesus, I sprinkled my body with the water with which His mother had washed Him, and I was cured. And I know that He can cure your affliction also. But rise, go to Mary my mistress; bring her into your house, and tell her your secret; and entreat and supplicate her to have pity upon you. After the woman had heard the girl's words, they went in haste to the Lady Mary, and brought her into their chamber, and sat down before her weeping, and saying: O our mistress, Lady Mary, have pity on thy hand-maidens; for no one older than ourselves, and no head of the family, is left neither father nor brother--to live with us; but this mule which thou seest was our brother, and women have made him such as thou seest by witchcraft. We beseech thee, therefore, to have pity upon us. Then, grieving at their lot, the Lady Mary took up the Lord Jesus, and put Him on the mule's back; and she wept as well as the women, and said to Jesus Christ: Alas! my son, heal this mule by Thy mighty power, and make him a man endowed with reason as he was before. And when these words were uttered by the Lady Mary, his form was changed, and the mule became a young man, free from every defect. Then he and his mother and his sisters adored the Lady Mary, and lifted the boy above their heads, and began to kiss Him, saying: Blessed is she that bore Thee, O Jesus, O Saviour of the world; blessed are the eyes which enjoy the felicity of seeing Thee.

Moreover, both the sisters said to their mother: Our brother indeed, by the aid of the Lord Jesus Christ, and by the salutary intervention of this girl, who pointed out to us Mary and her son, has been raised to human form. Now, indeed, since our brother is unmarried, it would do very well for us to give him as his wife this girl, their servant. And having asked the Lady Mary, and obtained her consent, they made a splendid wedding for the girl; and their sorrow being changed into joy, and the beating of their breasts into dancing, they began to be glad, to rejoice, to exult, and sing--adorned, on account of their great joy, in most splendid and gorgeous attire. Then they began to recite songs and praises, and to say: O Jesus, son of David, who turnest sorrow into gladness, and lamentations into joy! And Joseph and Mary remained there ten days. Thereafter they set out, treated with great honours by these people, who bade them farewell, and from bidding them farewell returned weeping, especially the girl.

And turning away from this place, they came to a desert; and hearing that it was infested by robbers, Joseph and the Lady Mary resolved to cross this region by night. But as they go along, behold, they see two robbers lying in the way, and along with them a great number of robbers, who were their associates, sleeping. Now those two robbers, into whose hands they had fallen, were Titus and Dumachus. Titus therefore said to Dumachus: I beseech thee to let these persons go freely, and so that our comrades may not see them. And as Dumachus refused, Titus said to him again: Take to thyself forty drachmas from me, and hold this as a pledge. At the same time he held out to him the belt which he had about his waist, to keep him from opening his mouth or speaking. And the Lady Mary, seeing that the robber had done them a kindness, said to him: The Lord God will sustain thee by His right hand, and will grant thee remission of thy sins. And the Lord Jesus answered, and said to His mother: Thirty years hence, O my mother, the Jews will crucify me at Jerusalem, and these two robbers will be raised upon the cross along with me, Titus on my right hand and Dumachus on my left; and after that day Titus shall go before me into Paradise. And she said: God keep this from thee, my son. And they went thence towards a city of idols, which, as they came near it, was changed into sand-hills.

Hence they turned aside to that sycamore which is now called Matarea, and the Lord Jesus brought forth in Matarea a fountain in which the Lady Mary washed His shirt. And from the sweat of the Lord Jesus which she sprinkled there, balsam was produced in that region.

Thence they came down to Memphis, and saw Pharaoh, and remained three years in Egypt; and the Lord Jesus did in Egypt very many miracles which are recorded neither in the Gospel of the Infancy nor in the perfect Gospel.

And at the end of the three years He came back out of Egypt, and returned. And when they had arrived at Judaea, Joseph was afraid to enter it; but hearing that Herod was dead, and that Archelaus his son had succeeded him, he was afraid indeed, but he went into Judaea. And an angel of the Lord appeared to him, and said: O Joseph, go into the city of Nazareth, and there abide. Wonderful indeed, that the Lord of the world should be thus borne and carried about through the world!

Thereafter, going into the city of Bethlehem, they saw there many and grievous diseases infesting the eyes of the children, who were dying in consequence. And a woman was there with a sick son, whom, now very near death, she brought to the

Lady Mary, who saw him as she was washing Jesus Christ. Then said the woman to her: O my Lady Mary, look upon this son of mine, who is labouring under a grievous disease. And the Lady Mary listened to her, and said: Take a little of that water in which I have washed my son, and sprinkle him with it. She therefore took a little of the water, as the Lady Mary had told her, and sprinkled it over her son. And when this was done his illness abated; and after sleeping a little, he rose up from sleep safe and sound. His mother rejoicing at this, again took him to the Lady Mary. And she said to her: Give thanks to God, because He hath healed this thy son.

There was in the same place another woman, a neighbour of her whose son had lately been restored to health. And as her son was labouring under the same disease, and his eyes were now almost blinded, she wept night and day. And the mother of the child that had been cured said to her: Why dost thou not take thy son to the Lady Mary, as I did with mine when he was nearly dead? And he got well with that water with which the body of her son Jesus had been washed. And when the woman heard this from her, she too went and got some of the same water, and washed her son with it, and his body and his eyes were instantly made well. Her also, when she had brought her son to her, and disclosed to her all that had happened, the Lady Mary ordered to give thanks to God for her son's restoration to health, and to tell nobody of this matter.

There were in the same city two women, wives of one man, each having a son ill with fever. The one was called Mary, and her son's name was Cleopas. She rose and took up her son, and went to the Lady Mary, the mother of Jesus, and offering her a beautiful mantle, said: O my Lady Mary, accept this mantle, and for it give me one small bandage. Mary did so, and the mother of Cleopas went away, and made a shirt of it, and put it on her son. So he was cured of his disease; but the son of her rival died. Hence there sprung up hatred between them; and as they did the house-work week about, and as it was the turn of Mary the mother of Cleopas, she heated the oven to bake bread; and going away to bring the lump that she had kneaded, she left her son Cleopas beside the oven. Her rival seeing him alone--and the oven was very hot with the fire blazing under it--seized him and threw him into the oven, and took herself off. Mary coming back, and seeing her son Cleopas lying in the oven laughing, and the oven quite cold, as if no fire had ever come near it, knew that her rival had thrown him into the fire. She drew him out, therefore, and took him to the Lady Mary, and told her of what had happened to him. And she said: Keep silence, and tell nobody of the affair; for I am afraid for you if you divulge it. After this her rival went to the well to draw water; and seeing Cleopas playing beside the well, and nobody near, she seized him and

threw him into the well, and went home herself. And some men who had gone to the well for water saw the boy sitting on the surface of the water; and so they went down and drew him out. And they were seized with a great admiration of that boy, and praised God. Then came his mother, and took him up, and went weeping to the Lady Mary, and said: O my lady, see what my rival has done to my son, and how she has thrown him into the well; she will be sure to destroy him some day or other. The Lady Mary said to her: God will avenge thee upon her. Thereafter, when her rival went to the well to draw water, her feet got entangled in the rope, and she fell into the well. Some men came to draw her out, but they found her skull fractured and her bones broken. Thus she died a miserable death, and in her came to pass that saying: They have digged a well deep, but have fallen into the pit which they had prepared.

Another woman there had twin sons who had fallen into disease, and one of them died, and the other was at his last breath. And his mother, weeping, lifted him up, and took him to the Lady Mary, and said: O my lady, aid me and succour me. For I had two sons, and I have just buried the one, and the other is at the point of death. See how I am going to entreat and pray to God. And she began to say: O Lord, Thou art compassionate, and merciful, and full of affection. Thou gavest me two sons, of whom Thou hast taken away the one: this one at least leave to me. Wherefore the Lady Mary, seeing the fervour of her weeping, had compassion on her, and said: Put thy son in my son's bed, and cover him with his clothes. And when she had put him in the bed in which Christ was lying, he had already closed his eyes in death; but as soon as the smell of the clothes of the Lord Jesus Christ reached the boy, he opened his eyes, and, calling upon his mother with a loud voice, he asked for bread, and took it and sucked it. Then his mother said: O Lady Mary, now I know that the power of God dwelleth in thee, so that thy son heals those that partake of the same nature with himself, as soon as they have touched his clothes. This boy that was healed is he who in the Gospel is called Bartholomew.

Moreover, there was there a leprous woman, and she went to the Lady Mary, the mother of Jesus, and said: My lady, help me. And the Lady Mary answered: What help dost thou seek? Is it gold or silver? or is it that thy body be made clean from the leprosy? And that woman asked: Who can grant me this? And the Lady Mary said to her: Wait a little, until I shall have washed my son Jesus, and put him to bed. The woman waited, as Mary had told her; and when she had put Jesus to bed, she held out to the woman the water in which she had washed His body, and said: Take a little of this water, and pour it over thy body. And as soon as she had done so, she was cleansed, and gave praise and thanks to God.

Therefore, after staying with her three days, she went away; and coming to a city, saw there one of the chief men, who had married the daughter of another of the chief men. But when he saw the woman, he beheld between her eyes the mark of leprosy in the shape of a star; and so the marriage was dissolved, and became null and void. And when that woman saw them in this condition, weeping and overwhelmed with sorrow, she asked the cause of their grief. But they said: Inquired not into our condition, for to no one living can we tell our grief, and to none but ourselves can we disclose it. She urged them, however, and entreated them to entrust it to her, saying that she would perhaps be able to tell them of a remedy. And when they showed her the girl, and the sign of leprosy which appeared between her eyes, as soon as she saw it, the woman said: I also, whom you see here, laboured under the same disease, when, upon some business which happened to come in my way, I went to Bethlehem. There going into a cave, I saw a woman named Mary, whose son was he who was named Jesus; and when she saw that I was a leper. she took pity on me, and handed me the water with which she had washed her son's body. With it I sprinkled my body, and came out clean. Then the woman said to her: Wilt thou not, O lady, rise and go with us, and show us the Lady Mary? And she assented; and they rose and went to the Lady Mary, carrying with them splendid gifts. And when they had gone in, and presented to her the gifts, they showed her the leprous girl whom they had brought. The Lady Mary therefore said: May the compassion of the Lord Jesus Christ descend upon you; and handing to them also a little of the water in which she had washed the body of Jesus Christ, she ordered the wretched woman to be bathed in it. And when this had been done, she was immediately cured; and they, and all standing by, praised God. Joyfully therefore they returned to their own city, praising the Lord for what He had done. And when the chief heard that his wife had been cured, he took her home, and made a second marriage, and gave thanks to God for the recovery of his wife's health.

There was there also a young woman afflicted by Satan; for that accursed wretch repeatedly appeared to her in the form of a huge dragon, and prepared to swallow her. He also sucked out all her blood, so that she was left like a corpse. As often as he came near her, she, with her hands clasped over her head, cried out, and said: Woe, woe's me, for nobody is near to free me from that accursed dragon. And her father and mother, and all who were about her or saw her, bewailed her lot; and men stood round her in a crowd, and all wept and lamented, especially when she wept, and said: Oh, my brethren and friends, is there no one to free me from that murderer? And the daughter of the chief who had been healed of her leprosy, hearing the girl's voice, went up to the roof of her castle, and saw her with her

hands clasped over her head weeping, and all the crowds standing round her weeping as well. She therefore asked the demoniac's husband whether his wife's mother were alive. And when he answered that both her parents were living, she said: Send for her mother to come to me. And when she saw that he had sent for her, and she had come, she said: Is that distracted girl thy daughter? Yes, O lady, said that sorrowful and weeping woman, she is my daughter. The chief's daughter answered: Keep my secret, for I confess to thee that I was formerly a leper; but now the Lady Mary, the mother of Jesus Christ, has healed me. But if thou wishest thy daughter to be healed, take her to Bethlehem, and seek Mary the mother of Jesus, and believe that thy daughter will be healed; I indeed believe that thou wilt come back with joy, with thy daughter healed. As soon as the woman heard the words of the chief's daughter, she led away her daughter in haste; and going to the place indicated, she went to the Lady Mary, and revealed to her the state of her daughter. And the Lady Mary hearing her words, gave her a little of the water in which she had washed the body of her son Jesus, and ordered her to pour it on the body of her daughter. She gave her also from the clothes of the Lord Jesus a swathing-cloth, saying: Take this cloth, and show it to thine enemy as often as thou shalt see him. And she saluted them, and sent them away.

When, therefore, they had gone away from her, and returned to their own district, and the time was at hand at which Satan was wont to attack her, at this very time that accursed one appeared to her in the shape of a huge dragon, and the girl was afraid at the sight of him. And her mother said to her: Fear not, my daughter; allow him to come near thee, and then show him the cloth which the Lady Mary hath given us, and let us see what will happen. Satan, therefore, having come near in the likeness of a terrible dragon, the body of the girl shuddered for fear of him; but as soon as she took out the cloth, and placed it on her head, and covered her eyes with it, flames and live coals began to dart forth from it, and to be cast upon the dragon. O the great miracle which was done as soon as the dragon saw the cloth of the Lord Jesus, from which the fire darted, and was cast upon his head and eyes! He cried out with a loud voice: What have I to do with thee, O Jesus, son of Mary? Whither shall I fly from thee? And with great fear he turned his back and departed from the girl, and never afterwards appeared to her. And the girl now had rest from him, and gave praise and thanks to God, and along with her all who were present at that miracle.

Another woman was living in the same place, whose son was tormented by Satan. He, Judas by name, as often as Satan seized him, used to bite all who came near him; and if he found no one near him, he used to bite his own hands and other limbs. The mother of this wretched creature, then, hearing the fame of the Lady

Mary and her son Jesus, rose up and brought her son Judas with her to the Lady Mary. In the meantime, James and Joses had taken the child the Lord Jesus with them to play with the other children; and they had gone out of the house and sat down, and the Lord Jesus with them. And the demoniac Judas came up, and sat down at Jesus' right hand: then, being attacked by Satan in the same manner as usual, he wished to bite the Lord Jesus, but was not able; nevertheless he struck Jesus on the right side, whereupon He began to weep. And immediately Satan went forth out of that boy, fleeing like a mad dog. And this boy who struck Jesus, and out of whom Satan went forth in the shape of a dog, was Judas Iscariot, who betrayed Him to the Jews; and that same side on which Judas struck Him, the Jews transfixed with a lance.

Now, when the Lord Jesus had completed seven years from His birth, on a certain day He was occupied with boys of His own age. For they were playing among clay, from which they were making images of asses, oxen, birds, and other animals; and each one boasting of his skill, was praising his own work. Then the Lord Jesus said to the boys: The images that I have made I will order to walk. The boys asked Him whether then he were the son of the Creator; and the Lord Jesus bade them walk. And they immediately began to leap; and then, when He had given them leave, they again stood still. And He had made figures of birds and sparrows, which flew when He told them to fly, and stood still when He told them to stand, and ate and drank when He handed them food and drink. After the boys had gone away and told this to their parents, their fathers said to them: My sons, take care not to keep company with him again, for he is a wizard: flee from him, therefore, and avoid him, and do not play with him again after this.

On a certain day the Lord Jesus, running about and playing with the boys, passed the shop of a dyer, whose name was Salem; and he had in his shop many pieces of cloth which he was to dye. The Lord Jesus then, going into his shop, took up all the pieces of cloth, and threw them into a tub full of indigo. And when Salem came and saw his cloths destroyed, he began to cry out with a loud voice, and to reproach Jesus, saying: Why hast thou done this to me, O son of Mary? Thou hast disgraced me before all my townsmen: for, seeing that every one wished the colour that suited himself, thou indeed hast come and destroyed them all. The Lord Jesus answered: I shall change for thee the colour of any piece of cloth which thou shalt wish to be changed. And immediately He began to take the pieces of cloth out of the tub, each of them of that colour which the dyer wished, until He had taken them all out. When the Jews saw this miracle and prodigy, they praised God.

And Joseph used to go about through the whole city, and take the Lord Jesus with him, when people sent for him in the way of his trade to make for them doors, and milk-pails, and beds, and chests; and the Lord Jesus was with him wherever he went. As often, therefore, as Joseph had to make anything a cubit or a span longer or shorter, wider or narrower, the Lord Jesus stretched His hand towards it; and as soon as He did so, it became such as Joseph wished. Nor was it necessary for him to make anything with his own hand, for Joseph was not very skilful in carpentry.

Now, on a certain day, the king of Jerusalem sent for him, and said: I wish thee, Joseph, to make for me a throne to fit that place in which I usually sit. Joseph obeyed, and began the work immediately, and remained in the palace two years, until he finished the work of that throne. And when he had it carried to its place, he perceived that each side wanted two spans of the prescribed measure. And the king, seeing this, was angry with Joseph; and Joseph, being in great fear of the king, spent the night without supper, nor did he taste anything at all. Then, being asked by the Lord Jesus why he was afraid, Joseph said: Because I have spoiled all the work that I have been two years at. And the Lord Jesus said to him: Fear not, and do not lose heart; but do thou take hold of one side of the throne; I shall take the other; and we shall put that to rights. And Joseph, having done as the Lord Jesus had said and each having drawn by his own side, the throne was put to rights, and brought to the exact measure of the place. And those that stood by and saw this miracle were struck with astonishment, and praised God. And the woods used in that throne were of those which are celebrated in the time of Solomon the son of David; that is, woods of many and various kinds.

On another day the Lord Jesus went out into the road, and saw the boys that had come together to play, and followed them; but the boys hid themselves from Him. The Lord Jesus, therefore, having come to the door of a certain house, and seen some women standing there, asked them where the boys had gone; and when they answered that there was no one there, He said again: Who are these whom you see in the furnace?' They replied that they were kids of three years old. And the Lord Jesus cried out, and said: Come out hither, O kids, to your Shepherd. Then the boys, in the form of kids, came out, and began to dance round Him; and the women, seeing this, were very much astonished, and were seized with trembling, and speedily, supplicated and adored the Lord Jesus, saying: O our Lord Jesus, son of Mary, Thou art of a truth that good Shepherd of Israel; have mercy on Thy handmaidens who stand before Thee, and who have never doubted: for Thou hast come, O our Lord, to heal, and not to destroy. And when the Lord Jesus answered that the sons of Israel were like the Ethiopians among the nations, the women said:

Thou, O Lord, knowest all things, nor is anything hid from Thee; now, indeed, we beseech Thee, and ask Thee of Thy affection to restore these boys Thy servants to their former condition. The Lord Jesus therefore said: Come, boys, let us go and play. And immediately, while these women were standing by, the kids were changed into boys.

Now in the month Adar, Jesus, after the manner of a king, assembled the boys together. They spread their clothes on the ground, and He sat down upon them. Then they put on His head a crown made of flowers, and, like chamber-servants, stood in His presence, on the right and on the left, as if He were a king. And whoever passed by that way was forcibly dragged by the boys, saying: Come hither, and adore the king; then go thy way.

In the meantime, while these things were going on, some men came up carrying a boy. For this boy had gone into the mountain with those of his own age to seek wood, and there he found a partridge's nest; and when he stretched out his hand to take the eggs from it, a venomous serpent bit him from the middle of the nest, so that he called out for help. His comrades accordingly went to him with haste, and found him lying on the ground like one dead. Then his relations came and took him up to carry him back to the city. And after they had come to that place where the Lord Jesus was sitting like a king, and the rest of the boys standing round Him like His servants, the boys went hastily forward to meet him who had been bitten by the serpent, and said to his relations: Come and salute the king. But when they were unwilling to go, on account of the sorrow in which they were, the boys dragged them by force against their will. And when they had come up to the Lord Jesus, He asked them why they were carrying the boy. And when they answered that a serpent had bitten him, the Lord Jesus said to the boys: Let us go and kill that serpent. And the parents of the boy asked leave to go away, because their son was in the agony of death; but the boys answered them, saying: Did you not hear the king saying: Let us go kill the serpent? and will you not obey him? And so, against their will the boy was carried back. And when they came to the nest, the Lord Jesus said to the boys: Is this the serpent's place? They said that it was; and the serpent, at the call of the Lord, came forth without delay, and submitted itself to Him. And He said to it: Go away, and suck out all the poison which thou hast infused into this boy. And so the serpent crawled to the boy, and sucked out all its poison. Then the Lord Jesus cursed it, and immediately on this being done it burst asunder; and the Lord Jesus stroked the boy with his hand, and he was healed. And he began to weep; but Jesus said: Do not weep, for by and by thou shalt be my disciple. And this is Simon the Cananite, of whom mention is made in the Gospel.

On another day, Joseph sent his son James to gather wood, and the Lord Jesus went with him as his companion. And when they had come to the place where the wood was, and James had begun to gather it, behold, a venomous viper bit his band, so that he began to cry out and weep. The Lord Jesus then, seeing him in this condition, went up to him, and blew upon the place where the viper had bitten him; and this being done, he was healed immediately.

One day, when the Lord Jesus was again with the boys playing on the roof of a house, one of the boys fell down from above, and immediately expired. And the rest of the boys fled in all directions, and the Lord Jesus was left alone on the roof. And the relations of the boy came up and said to the Lord Jesus: It was thou who didst throw our son headlong from the roof. And when He denied it, they cried out, saying: Our son is dead, and here is he who has killed him. And the Lord Jesus said to them: Do not bring an evil report against me; but if you do not believe me, come and let us ask the boy himself, that he may bring the truth to light. Then the Lord Jesus went down, and standing over the dead body, said, with a loud voice: Zeno, Zeno, who threw thee down from the roof? Then the dead boy answered and said: My lord, it was not thou who didst throw me down, but such a one cast me down from it. And when the Lord commanded those who were standing by to attend to His words, all who were present praised God for this miracle.

Once upon a time the Lady Mary had ordered the Lord Jesus to go and bring her water from the well. And when He had gone to get the water, the pitcher already full was knocked against something, and broken. And the Lord Jesus stretched out His handkerchief, and collected the water, and carried it to His mother; and she was astonished at it. And she hid and preserved in her heart all that she saw.

Again, on another day, the Lord Jesus was with the boys at a stream of water, and they had again made little fish-ponds. And the Lord Jesus had made twelve sparrows, and had arranged them round His fish-pond, three on each side. And it was the Sabbath-day. Wherefore a Jew, the son of Hanan, coming up, and seeing them thus engaged, said in anger and great indignation: Do you make figures of clay on the Sabbath day? And he ran quickly, and destroyed their fish-ponds. But when the Lord Jesus clapped His hands over the sparrows which He had made, they flew away chirping. Then the son of Hanan came up to the fish-pond of Jesus also, and kicked it with his shoes, and the water of it vanished away. And the Lord Jesus said to him: As that water has vanished away, so thy life shall likewise

vanish away. And immediately that boy dried up.

At another time, when the Lord Jesus was returning home with Joseph in the evening. He met a boy, who ran up against Him with so much force that He fell. And the Lord Jesus said to him: As thou hast thrown me down, so thou shall fall and not rise again. And the same hour the boy fell down, and expired.

There was, moreover, at Jerusalem, a certain man named Zacchaeus, who taught boys. He said to Joseph: Why, O Joseph, dost thou not bring Jesus to the to learn his letters? Joseph agreed to do so, and reported the matter to the Lady Mary. They therefore took Him to the master; and he, as soon as he saw Him, wrote out the alphabet for Him, and told Him to say Aleph. And when He had said Aleph, the master ordered Him to pronounce Beth. And the Lord Jesus said to him: Tell me first the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master threatened to flog Him, the Lord Jesus explained to him the meanings of the letters Aleph and Beth; also which figures of the letter were straight, which crooked, which drawn round into a spiral, which marked with points, which without them, why one letter went before another; and many other things He began to recount and to elucidate which the master himself had never either heard or read in any book. The Lord Jesus, moreover, said to the master: Listen, and I shall say them to thee. And He began clearly and distinctly to repeat Aleph, Beth, Gimel, Daleth, on to Tau. And the master was astonished, and said: I think that this boy was born before Noah. And turning to Joseph, he said: Thou hast brought to me to be taught a boy more learned than all the masters. To the Lady Mary also he said: This son of thine has no need of instruction.

Thereafter they took Him to another and a more learned master, who, when he saw Him, said: Say Aleph. And when He had said Aleph, the master ordered him to pronounce Beth. And the Lord Jesus answered him, and said: First tell me the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master hereupon raised his hand and flogged Him, immediately his hand dried up, and he died. Then said Joseph, to the Lady Mary: From this time we shall not let him go out of the house, since every one who opposes him is struck dead.

And when He was twelve years old, they took Him to Jerusalem to the feast. And when the feast was finished, they indeed returned; but the Lord Jesus remained in the temple among the teachers and elders and learned men of the sons of Israel, to whom He put various questions upon the sciences, and gave answers in His turn. (1) For He said to them: Whose son is the Messiah? They answered Him: The son

of David. Wherefore then, said He, does he in the Spirit call him his lord, when he says, The Lord said to my lord, Sit at my right hand, that I may put thine enemies under thy footsteps? Again the chief of the teachers said to Him: Hast thou read the books? Both the books, said the Lord Jesus, and the things contained in the books. And He explained the books, and the law, and the precepts, and the statutes, and the mysteries, which are contained in the books of the prophets-- things which the understanding of no creature attains to. That teacher therefore said: I hitherto have neither attained to nor heard of such knowledge: Who, pray, do you think that boy will be?

And a philosopher who was there present, a skilful astronomer, asked the Lord Jesus whether He had studied astronomy. And the Lord Jesus answered him, and explained the number of the spheres, and of the heavenly bodies, their natures and operations; their opposition; their aspect, triangular, square, and sextile; their course, direct and retrograde; the twenty-fourths, and sixtieths of twenty-fourths; and other things beyond the reach of reason.

There was also among those philosophers one very skilled in treating of natural science, and he asked the Lord Jesus whether He had studied medicine. And He, in reply, explained to him physics and metaphysics, hyperphysics and hypophysics, the powers likewise and humours of the body, and the effects of the same; also the number of members and bones, of veins, arteries, and nerves; also the effect of heat and dryness, of cold and moisture, and what these give rise to; what was the operation of the soul upon the body, and its perceptions and powers; what was the operation of the faculty of speech, of anger, of desire; lastly, their conjunction and disjunction, and other things beyond the reach of any created intellect. Then that philosopher rose up, and adored the Lord Jesus, and said: O Lord, from this time I will be thy disciple and slave.

While they were speaking to each other of these and other things, the Lady Mary came, after having gone about seeking Him for three days along with Joseph. She therefore, seeing Him sitting among the teachers asking them questions, and answering in His turn, said to Him: My son, why hast thou treated us thus? Behold, thy father and I have sought thee with great trouble. But He said: Why do you seek me? Do you not know that I ought to occupy myself in my Father's house? But they did not understand the words that He spoke to them. Then those teachers asked Mary whether He were her son; and when she signified that He was, they said: Blessed art thou, O Mary, who hast brought forth such a son. And returning with them to Nazareth, He obeyed them in all things. And His mother kept all these words of His in her heart. And the Lord Jesus advanced in stature,

and in wisdom, and in favour with God and man.

And from this day He began to hide His miracles and mysteries and secrets, and to give attention to the law, until He completed His thirtieth year, when His Father publicly declared Him at the Jordan by this voice sent down from heaven: This is my beloved Son, in whom I am well pleased; the Holy Spirit being present in the form of a white dove.

This is He whom we adore with supplications, who hath given us being and life, and who hath brought us from our mothers' wombs; who for our sakes assumed a human body, and redeemed us, that He might embrace us in eternal compassion, and show to us His mercy according to His liberality, and beneficence, and generosity, and benevolence. To Him is glory, and beneficence, and power, and dominion from this time forth for evermore. Amen. Here endeth the whole Gospel of the Infancy, with the aid of God Most High, according to what we have found in the original.

2 Infancy

GOSPEL OF THOMAS GREEK TEXT A

Introduction

The older testimonies about this book have been given already. I now present the three principal forms of it, two Greek texts, A and B, and one Latin.

The few Greek manuscripts are all late. The earliest authorities are a much abbreviated Syriac version of which the manuscript is of the sixth century, and a Latin palimpsest at Vienna of the fifth or sixth century, which has never been deciphered in full.

The Latin version translated here is found in more manuscripts than the Greek; none of them, I think, is earlier than the thirteenth century.

The stories of Thomas the Israelite, the Philosopher, concerning the works of the Childhood of the Lord.

I, Thomas the Israelite, tell unto you, even all the brethren that are of the Gentiles, to make known unto you the works of the childhood of our Lord Jesus Christ and his mighty deeds, even all that he did when he was born in our land: whereof the beginning is thus:

This little child Jesus when he was five years old was playing at the ford of a brook: and he gathered together the waters that flowed there into pools, and made them straightway clean, and commanded them by his word alone. And having made soft clay, he fashioned thereof twelve sparrows. And it was the Sabbath when he did these things (or made them). And there were also many other little children playing with him.

And a certain Jew when he saw what Jesus did, playing upon the Sabbath day, departed straightway and told his father Joseph: Lo, thy child is at the brook, and he hath taken clay and fashioned twelve little birds, and hath polluted the Sabbath day. And Joseph came to the place and saw: and cried out to him, saying: Wherefore doest thou these things on the Sabbath, which it is not lawful to do? But Jesus clapped his hands together and cried out to the sparrows and said to them: Go! and the sparrows took their flight and went away chirping. And when the Jews saw it they were amazed, and departed and told their chief men that which they had seen Jesus do.

But the son of Annas the scribe was standing there with Joseph; and he took a branch of a willow and dispersed the waters which Jesus had gathered together. And when Jesus saw what was done, he was wroth and said unto him: O evil, ungodly, and foolish one, what hurt did the pools and the waters do thee? behold, now also thou shalt be withered like a tree, and shalt not bear leaves, neither root, nor fruit. And straightway that lad withered up wholly, but Jesus departed and went unto Joseph's house. But the parents of him that was withered took him up, bewailing his youth, and brought him to Joseph, and accused him 'for that thou hast such a child which doeth such deeds.'

After that again he went through the village, and a child ran and dashed against his shoulder. And Jesus was provoked and said unto him: Thou shalt not finish thy course (lit. go all thy way). And immediately he fell down and died. But certain when they saw what was done said: Whence was this young child born, for that every word of his is an accomplished work? And the parents of him that was dead came unto Joseph, and blamed him, saying: Thou that hast such a child canst not dwell with us in the village: or do thou teach him to bless and not to curse: for he slayeth our children.

And Joseph called the young child apart and admonished him, saying: Wherefore doest thou such things, that these suffer and hate us and persecute us? But Jesus said: I know that these thy words are not thine: nevertheless for thy sake I will hold my peace: but they shall bear their punishment. And straightway they that accused him were smitten with blindness. And they that saw it were sore afraid and perplexed, and said concerning him that every word which he spake whether it were good or bad, was a deed, and became a marvel. And when they (he ?) saw that Jesus had so done, Joseph arose and took hold upon his ear and wrung it sore. And the young child was wroth and said unto him: It sufficeth thee (or them) to seek and not to find, and verily thou hast done unwisely: knowest thou not that I am thine? vex me not.

Now a certain teacher, Zacchaeus by name, stood there and he heard in part when Jesus said these things to his father and he marvelled greatly that being a young child he spake such matters. And after a few days he came near unto Joseph and said unto him: Thou hast a wise child, and he hath understanding. Come, deliver him to me that he may learn letters. And I will teach him with the letters all knowledge and that he salute all the elders and honour them as grandfathers and fathers, and love them of his own years. And he told him all the letters from Alpha even to Omega clearly, with much questioning. But Jesus looked upon Zacchaeus the teacher and saith unto him: Thou that knowest not the Alpha according to its nature, how canst thou teach others the Beta? thou hypocrite, first, if thou knowest it, teach the Alpha, and then will we believe thee concerning the Beta. Then began he to confound the mouth of the teacher concerning the first letter, and he could not prevail to answer him. And in the hearing of many the young child saith to Zacchaeus: Hear, O teacher, the ordinance of the first letter and pay heed to this, how that it hath [what follows is really unintelligible in this and in all the parallel texts: a literal version would run something like this: how that it hath lines, and a middle mark, which thou seest, common to both, going apart; coming together, raised up on high, dancing (a corrupt word), of three signs, like in kind (a corrupt word), balanced, equal in measure]: thou hast the rules of the Alpha.

Now when Zacchaeus the teacher heard such and so many allegories of the first letter spoken by the young child, he was perplexed at his answer and his instruction being so great, and said to them that were there: Woe is me, wretch that I am, I am confounded: I have brought shame to myself by drawing to me this young child. Take him away, therefore I beseech thee, my brother Joseph: I cannot endure the severity of his look, I cannot once make clear my (or his) word. This young child is not earthly born: this is one that can tame even fire: be like this is one begotten before the making of the world. What belly bare this, what womb nurtured it? I know not. Woe is me, O my friend, he putteth me from my sense, I cannot follow his understanding. I have deceived myself, thrice wretched man that I am: I strove to get me a disciple and I am found to have a master. I think, O my friends, upon my shame, for that being old I have been overcome by a young child;- and I am even ready to faint and to die because of the boy, for I am not able at this present hour to look him in the face. And when all men say that I have been overcome by a little child, what have I to say? and what can I tell concerning the lines of the first letter whereof he spake to me? I am ignorant, O my friends, for neither beginning nor end of it (or him) do I know. Wherefore I beseech thee, my brother Joseph, take him away unto thine house: for he is somewhat great, whether

god or angel or what I should call him, I know not.

And as the Jews were counselling Zacchaeus, the young child laughed greatly and said: Now let those bear fruit that were barren (that are thine) and let them see that were blind in heart. I am come from above that I may curse them, and call them to the things that are above, even as he commanded which hath sent me for your sakes. And when the young child ceased speaking, immediately all they were made whole which had come under his curse. And no man after that durst provoke him, lest he should curse him, and he should be maimed.

Now after certain days Jesus was playing in the upper story of a certain house, and one of the young children that played with him fell down from the house and died. And the other children when they saw it fled, and Jesus remained alone. And the parents of him that was dead came and accused him that he had cast him down. (And Jesus said: I did not cast him down) but they reviled him still. Then Jesus leaped down from the roof and stood by the body of the child and cried with a loud voice and said: Zeno (for so was his name called), arise and tell me, did I cast thee down? And straightway he arose and said: Nay, Lord, thou didst not cast me down, but didst raise me up. And when they saw it they were amazed: and the parents of the child glorified God for the sign which had come to pass, and worshipped Jesus.

After a few days, a certain young man was cleaving wood in the neighbourhood (MSS. corner), and the axe fell and cut in sunder the sole of his foot, and losing much blood he was at the point to die. And when there was a tumult and concourse, the young child Jesus also ran thither, and by force passed through the multitude, and took hold upon the foot of the young man that was smitten, and straightway it was healed. And he said unto the young man: Arise now and cleave the wood and remember me. But when the multitude saw what was done they worshipped the young child, saying: Verily the spirit of God dwelleth in this young child.

Now when he was six years old, his mother sendeth him to draw water and bear it into the house, and gave him a pitcher: but in the press he struck it against another and the pitcher was broken. But Jesus spread out the garment which was upon him and filled it with water and brought it to his mother. And when his mother saw what was done she kissed him; and she kept within herself the mysteries which she saw him do.

Again, in the time of sowing the young child went forth with his father to sow wheat in their land: and as his father sowed, the young child Jesus sowed also one corn of wheat. And he reaped it and threshed it and made thereof an hundred measures (cors): and he called all the poor of the village unto the threshing floor and gave them the wheat. And Joseph took the residue of the wheat. And he was eight years old when he wrought this sign.

Now his father was a carpenter and made at that time ploughs and yokes. And there was required of him a bed by a certain rich man, that he should make it for him. And whereas one beam, that which is called the shifting one was too short and Joseph knew not what to do, the young child Jesus said to his father Joseph: Lay down the two pieces of wood and make them even at the end next unto thee (MSS. at the middle part). And Joseph did as the young child said unto him. And Jesus stood at the other end and took hold upon the shorter beam and stretched it and made it equal with the other. And his father Joseph saw it and marvelled: and he embraced the young child and kissed him, saying: Happy am I for that God hath given me this young child.

But when Joseph saw the understanding of the child, and his age, that it was coming to the full, he thought with himself again that he should not be ignorant of letters; and he took him and delivered him to another teacher. And the teacher said unto Joseph: First will I teach him the Greek letters, and after that the Hebrew. For the teacher knew the skill of the child and was afraid of him: notwithstanding he wrote the alphabet and Jesus pondered thereon a long time and answered him not. And Jesus said to him: If thou be indeed a teacher and if thou knowest letters well, tell me the power of the Alpha and then will I tell thee the power of the Beta. And the teacher was provoked and smote him on the head. And the young child was hurt and cursed him, and straightway he fainted and fell to the ground on his face. And the child returned unto the house of Joseph: and Joseph was grieved and commanded his mother, saying: Let him not forth without the door, for all they die that provoke him to wrath.

And after some time yet another teacher which was a faithful friend of Joseph said to him: Bring the young child unto me to the school, peradventure I may be able by cockering him to teach him the letters. And Joseph said: If thou hast no fear, my brother, take him with thee. And he took him with him, in fear and much trouble of spirit, but the young child followed him gladly. And going with boldness into the school he found a book lying upon the pulpit and he took it, and read not the letters that were therein, but opened his mouth and spake by the Holy Spirit, and taught the law to them that stood by. And a great multitude came

together and stood there hearkening, and marvelled at the beauty of his teaching and the readiness of his words, in that being an infant he uttered such things. But when Joseph heard it, he was afraid, and ran unto the school thinking whether this teacher also were without skill (or smitten with infirmity): but the teacher said unto Joseph: Know, my brother, that I received this child for a disciple, but he is full of grace and wisdom; and now I beseech thee, brother, take him unto thine house. And when the young child heard that, he smiled upon him and said: Forasmuch as thou hast said well and hast borne right witness, for thy sake shall he also that was smitten be healed. And forthwith the other teacher was healed. And Joseph took the young child and departed unto his house.

And Joseph sent his son James to bind fuel and carry it into his house. And the young child Jesus also followed him. And as James was gathering of faggots, a viper bit the hand of James. And as he was sore afflicted and ready to perish, Jesus came near and breathed upon the bite, and straightway the pain ceased, and the serpent burst, and forthwith James continued whole.

And after these things, in the neighbourhood of Joseph, a little child fell sick and died, and his mother wept sore. And Jesus heard that there was great mourning and trouble and he ran quickly and found the child dead: and he touched his breast and said: I say unto thee, Child, die not, but live and be with thy mother. And straightway it looked up and laughed. And he said to the woman: Take him up and give him milk, and remember me. And the multitude that stood by saw it and marvelled, and said: Of a truth this young child is either a god or an angel of God; for every word of his is a perfect work. And Jesus departed thence, and was playing with other children.

And after some time there was work of building. And there came a great tumult, and Jesus arose and went thither: and he saw a man lying dead, and took hold of his hand and said: Man, I say unto thee, arise and do thy work. And immediately he arose and worshipped him. And when the multitude saw it, they were astonished, and said: This young child is from heaven: for he hath saved many souls from death, and hath power to save them all his life long.

And when he was twelve years old his parents went according to the custom unto Jerusalem to the feast of the passover with their company: and after the passover they returned to go unto their house. And as they returned the child Jesus went back to Jerusalem; but his parents supposed that he was in their company. And when they had gone a day's journey, they sought him among their kinsfolk, and

when they found him not, they were troubled, and returned again to the city seeking him. And after the third day they found him in the temple sitting in the midst of the doctors and hearing and asking them questions. And all men paid heed to him and marvelled how that being a young child he put to silence the elders and teachers of the people, expounding the heads of the law and the parables of the prophets. And his mother Mary came near and said unto him: Child, wherefore hast thou so done unto us? behold we have sought thee sorrowing. And Jesus said unto them: Why seek ye me? know ye not that I must be in my Father's house? But the scribes and Pharisees said: Art thou the mother of this child? and she said: I am. And they said unto her: Blessed art thou among women because God hath blessed the fruit of thy womb. For such glory and such excellence and wisdom we have neither seen nor heard at any time. And Jesus arose and followed his mother and was subject unto his parents: but his mother kept in mind all that came to pass. And Jesus increased in wisdom and stature and grace. Unto him be glory for ever and ever. Amen.

Infancy 3

GOSPEL OF THOMAS GREEK TEXT B

The Writing of the holy Apostle Thomas concerning the conversation of the Lord in his childhood.

I, Thomas the Israelite, have thought it needful to make known unto all the brethren that are of the Gentiles the mighty works of childhood which our Lord Jesus Christ wrought when he was conversant in the body, and came unto the city of Nazareth in the fifth year of his age.

On a certain day when there had fallen a shower of rain he went forth of the house where his mother was and played upon the ground where the waters were running: and he made pools, and the waters flowed down, and the pools were filled with water. Then saith he: I will that ye become clean and wholesome waters. And straightway they did so. But a certain son of Annas the scribe passed by bearing a branch of willow, and he overthrew the pools with the branch, and the waters were poured out. And Jesus turned about and said unto him: O ungodly and disobedient one, what hurt have the pools done thee that thou hast emptied them? Thou shalt not finish thy course, and thou shalt be withered up even as the branch which thou hast in hand. And he went on, and after a little he fell and gave up the ghost. And when the young children that played with him saw it, they marvelled and departed and told the father of him that was dead. And he ran and found the child dead, and went and accused Joseph.

Now Jesus made of that clay twelve sparrows: and it was the Sabbath day. And a child ran and told Joseph, saying: Behold, thy child playeth about the brook, and hath made sparrows of the clay, which is not lawful. And he when he heard it went and said to the child: Wherefore doest thou so and profaneth the Sabbath? But Jesus answered him not, but looked upon the sparrows and said: Go ye, take your flight, and remember me in your life. And at the word they took flight and went up into the air. And when Joseph saw it he was astonished.

And after certain days, as Jesus passed through the midst of the city, a certain child cast a stone at him and smote his shoulder. And Jesus said unto him: Thou shalt not finish thy course. And straightway he also fell down and died. And they that were there were amazed, saying: From whence is this child, that every word which he speaketh becometh a perfect work? But they also departed and accused Joseph, saying: Thou wilt not be able to dwell with us in this city: but if thou wilt, teach thy child to bless and not to curse: for verily he slayeth our children: and every thing that he saith becometh a perfect work.

And as Joseph sat upon his seat, the child stood before him; and he took hold upon his ear and pinched it sore. But Jesus looked upon him earnestly and said: It sufficeth thee.

And on the morrow he took him by the hand and led him to a certain teacher, Zacchaeus by name, and said unto him: Take this child, O master, and teach him letters. And the other said: Deliver him unto me, my brother, and I will teach him the scripture, and I will persuade him to bless all men and not to curse them. And when Jesus heard that he laughed and said unto them: Ye speak that ye know, but I have knowledge more than you, for I am before the worlds. And I know when the fathers of your fathers were begotten, and I know how many are the years of your life. And every one that heard it was amazed. And again saith Jesus unto them: Marvel ye because I said unto you that I know how many are the years of your life? Of a truth I know when the world was created. Behold, now ye believe me not: when ye shall see my cross then will ye believe that I speak truth. And they were astonished when they heard all these things.

Now Zacchaeus wrote the alphabet in Hebrew, and saith unto him: Alpha. And the young child said: Alpha. And again the master said: Alpha, and the young child likewise. Then again the third time the master said: Alpha. Then Jesus looked upon the teacher and said: Thou that knowest not the Alpha, how canst thou teach another the Beta? And the child beginning at the Alpha said of his own accord the two and twenty letters. And thereafter saith he: Hear, O master the ordinance of the first letter, and know how many incomings and lines it hath, and marks, common, going apart, and coming together. And when Zacchaeus heard such designations of the one letter he was amazed and had nothing to answer; and turning about he said unto Joseph: My brother, this child is of a truth not earthly born: take him away therefore from me.

And after these things one day Jesus was playing with other boys upon the top of

an house of two stories. And one child was pushed down by another and thrown down to the ground and died. And the boys which were playing with him, when they saw it, fled, and Jesus was left alone standing upon the roof whence the boy was thrown down. And when the parents of the boy that was dead heard of it they ran weeping, and when they found the boy lying dead upon the earth and Jesus standing alone, they supposed that the boy had been thrown down by him, and they looked upon him and reviled him. But Jesus, seeing that, leaped down straightway from the upper story and stood at the head of him that was dead and saith to him: Zeno, did I cast thee down? Arise and tell. For so was the boy called. And with the word the boy rose up and worshipped Jesus and said: Lord, thou didst not cast me down, but when I was dead thou didst make me alive.

And a few days after one of the neighbours was cleaving wood and did cut off the sole of his foot with the axe, and by loss of blood was at the point to die. And much people ran together and Jesus came thither with them. And he took hold on the foot of the young man that was smitten, and healed him forthwith, and saith unto him: Arise, cleave thy wood. And he arose and worshipped him, giving thanks, and cleft the wood. Likewise also all they that were there marvelled and gave thanks unto him.

Now when he was six years old, Mary his mother sent him to fetch water from the spring: and as he went his pitcher was broken. And he went to the spring and spread out his upper garment and drew water out of the spring and filled it and took it and brought back the water to his mother. And when she saw it, was amazed and embraced him and kissed him.

And when he came to the eighth year of his age Joseph was required by a certain rich man to build him a bed, for he was a carpenter. And he went forth into the field to gather wood, and Jesus also went with him. And he cut two beams of wood and wrought them with the axe, and set one beside the other and measured and found it too short; and when he saw that he was vexed and sought to find another. But Jesus seeing it saith unto him: Set these two together so that the ends of both be even. And Joseph, though he was perplexed concerning this, what the child should mean, did that which was commanded. And he saith again unto him: Take firm hold of the short beam. And Joseph took hold on it, marvelling. Then Jesus also took hold of the other end and pulled the [other] end thereof and made it also equal to the other beam, and saith unto Joseph: Be no more vexed, but do thy work without hindrance. And he when he saw it was exceedingly amazed and said within himself: Blessed am I for that God hath given me such a son. And when they departed into the city Joseph told it to Mary, and she when she heard and saw

the wonderful mighty works of her son rejoiced, glorifying him with the Father and the Holy Spirit now and for ever and world without end. Amen

Infancy 4

GOSPEL OF THOMAS LATIN TEXT

Here beginneth a treatise of the Boyhood of Jesus according to Thomas.

How Mary and Joseph fled with him into Egypt.

When there was a tumult because search was made by Herod for our Lord Jesus Christ, that he might slay him, then said an angel unto Joseph: Take Mary and her child and flee into Egypt from the face of them that seek to slay him. Now Jesus was two years old when he entered into Egypt. And as he walked through a sown field he put forth his hand and took of the ears and put them upon the fire and ground them and began to eat. [And he gave such favour unto that field that year by year when it was sown it yielded unto the lord of it so many measures of wheat as the number of the grains which he had taken from it.] Now when they had entered into Egypt they took lodging in the house of a certain widow, and abode in the same place one year. And Jesus became three years old. And seeing boys playing he began to play with them. And he took a dried fish and put it into a basin and commanded it to move to and fro, and it began to move. And again he said to the fish: Cast out thy salt that is in thee and go into the water. And it came to pass. But when the neighbours saw what was done they told it to the widow woman in whose house his mother Mary dwelt. And she when she heard it hastened and cast them out of her house.

How a Master cast him out of the city.

And as Jesus walked with Mary his mother through the midst of the marketplace of the city, he looked about and saw a master teaching his pupils. And behold twelve sparrows which were quarrelling one with another fell from the wall into the lap of the master who taught the boys. And when Jesus saw it he laughed and stood still. Now when that teacher saw him laughing, he said to his pupils in great anger: Go, bring him hither unto me. And when they had brought him, the master took hold on his ear and said: What sawest thou that thou didst laugh? And he said

unto him: Master, see, my hand is full of corn, and I shewed it unto them, and scattered the corn, which they are carrying away in danger: for this cause they fought with one another that they might partake of the corn. And Jesus left not the place until it was accomplished. And for this cause the master laboured to cast him out of the city together with his mother.

How Jesus came out of Egypt.

And behold, an angel of the Lord met with Mary and said unto her: Take the child and return into the land of the Jews: for they are dead which sought his life. So Mary arose with Jesus, and they went into the city Nazareth, which is in the inheritance of his (her?) father. But when Joseph departed out of Egypt after the death of Herod, he took Jesus into the wilderness until there was quiet in Jerusalem from them that sought the life of the child. And he gave thanks to God for that he had given him understanding, and because he had found grace before the Lord God. Amen.

or, And Mary arose with Jesus, and they went unto the city of Capernaum which is of Tiberias, unto the inheritance of her father. But when Joseph heard that Jesus was come out of Egypt after the death of Herod, he took him, &c.

or, After these things an angel of the Lord came unto Joseph and unto Mary the mother of Jesus and said unto them: Taketh he child, return into the land of Israel, for they are dead that sought the life of the child. And they arose and went to Nazareth where Joseph possessed the goods of his father. And when Jesus was seven years old, there was quiet in the realm of Herod from all them that sought the life of the child. And they returned unto Bethlehem and abode there.

What Jesus did in the city of Nazareth.

It is a glorious work for Thomas the Israelite (Ismaelite) the apostle of the Lord to tell of the works of Jesus after he came out of Egypt unto Nazareth. Hear (understand) therefore all of you beloved brethren, the signs which the Lord Jesus did when he was in the city of Nazareth: as it is said in the first chapter.

Now when Jesus was five years old there was a great rain upon the earth, and the child Jesus walked about therein. And the rain was very terrible: and he gathered the water together into a pool and commanded with a word that it should become clear: and forthwith it did so.

Again, he took of the clay which came of that pool and made thereof to the number of twelve sparrows. Now it was the Sabbath day when Jesus did this among the children of the Hebrews: and the children of the Hebrews went and said unto Joseph his father: Lo, thy son was playing with us and he took clay and made sparrows which it was not right to do upon the Sabbath, and he hath broken it. And Joseph went to the child Jesus, and said unto him: Wherefore hast thou done this which it was not right to do on the Sabbath? But Jesus spread forth (opened) his hands and commanded the sparrows, saying: Go forth into the height and fly: ye shall not meet death at any man's hands. And they flew and began to cry out and praise almighty God. But when the Jews saw what was done they marvelled and departed, proclaiming the signs which Jesus did.

But a Pharisee which was with Jesus took a branch of an olive tree and began to empty the pool which Jesus had made. And when Jesus saw it he was vexed and said to him: O thou of Sodom, ungodly and ignorant, what hurt did the fountain of water do thee, which I made? Lo, thou shalt become like a dry tree which hath neither roots nor leaf nor fruit. And straightway he was dried up and fell to the earth and died: but his parents carried him away dead and reviled Joseph, saying: Behold what thy son hath done: teach thou him to pray and not to blaspheme.

How the people of the city were grieved against Joseph because of that which Jesus did.

And after some days as Jesus walked with Joseph through the city, there ran one of the children and smote Jesus on the arms: but Jesus said unto him: So finish thou thy course. And immediately he fell to the earth and died. But they when they saw this wonder, cried out saying: From whence cometh this child? And they said unto Joseph: It is not right that such a child should be among us. And he departed and took him with him. And they said to him: Depart out of this place; and if thou must be with us, teach him to pray and not to blaspheme: for our sons are put to death by him (lit. lose their senses). And Joseph called Jesus and began to admonish him, saying: Wherefore blasphemest thou? They that dwell in this place conceive hatred against us. But Jesus said: I know that these words are not mine but thine: yet for thy sake I will hold my peace: But let them see (? bear) their own foolishness. And straightway they that spake against Jesus were made blind, and as they walked to and fro they said: Every word that cometh out of his mouth hath fulfillment. And when Joseph saw what Jesus had done he took hold on him by his ear in anger: but Jesus was vexed and said unto Joseph: It sufficeth thee to see me and not to touch me. For thou knowest not who I am, which if thou knewest, thou

wouldest not grieve me. And albeit I am with thee now, yet was I made before thee.

How Jesus was treated by the Master.

There was therefore a man named Zacheus who heard all that Jesus said unto Joseph, and he marvelled in himself and said: I have never beheld such a child that spake so. And he came near unto Joseph and said to him: Thou hast a wise child: deliver him to me to learn letters, and when he is learned in the study of the letters, I will teach him reverently that he become not foolish. Joseph answered and said unto him: No man is able to teach him but God only. Think you that this young child will be the occasion unto us of little torment, my brother? [There should be mention of a cross in this sentence. Syriac has, Thinkest thou that he is worthy to receive a little cross? See below.]

But when Jesus heard Joseph saying these things, he said unto Zacheus: Verily, O master, all things that proceed out of my mouth are true. And I am before all men, and I am Lord, but ye are the children of strangers: for unto me is given the glory of them (or of the worlds) but unto you nothing is given: for I am before all worlds. And I know how many are the years of thy life, and when thou shalt raise that standard (i. e. the cross) whereof my father spake, then shalt thou understand that all things that proceed out of my mouth are true.

But the Jews which stood by and heard the words which Jesus spake, marvelled and said: Now have we seen such wonders and heard such words from this child, as we have never heard neither shall hear from any other man, neither from the chief priests nor the doctors nor the Pharisees. Jesus answered and said unto them: Wherefore marvel ye? Do ye think it a thing incredible that I have told you the truth? I know when ye were born, and your fathers: and if I should say more unto you, I know when the world was created, and who sent me unto you.

When the Jews heard the word which the child spake, they were wroth because they were not able to answer him. And the child turned himself about and rejoiced and said: I spake unto you a proverb; but I know that ye are weak and know not anything.

Now that master said unto Joseph: Bring him unto me and I will teach him letters. And Joseph took the child Jesus and brought him to the house [of a certain master] where other children also were taught. But the master began to teach him the

letters with sweet speech, and wrote for him the first line which goeth from A unto T, and began to flatter him and to teach him (and commanded him to say the letters:) but the child held his peace. Then that teacher smote the child on the head and when the child received the blow, he said unto him: I ought to teach thee and not thou to teach me. I know the letters which thou wouldest teach me, and I know that ye are unto me as vessels out of which cometh nought but sound, and neither wisdom nor salvation of the soul. And beginning the line he spake all the letters from A even unto T fully with much quickness: and he looked upon the master and said: But thou knowest not how to interpret A and B: how wouldest thou teach others? Thou hypocrite, if thou knowest and canst tell me concerning A, then will I tell thee concerning B. But when the teacher began to expound concerning the first letter, he was not able to give any answer.

Then said Jesus unto Zacheus: Hearken unto me, O master and understand the first letter. Give ear unto me, how that it hath two lines (eight quite unintelligible descriptive phrases follow).

Now when Zacheus saw that he so divided the first letter he was confounded at such names, and at his teaching, and cried out and said: Woe is me, for I am confounded: I have hired shame unto myself by means of this child. And he said unto Joseph: I beseech thee earnestly, my brother, take him away from me: for I cannot look upon his face nor hear his mighty words. For this child is able to subdue the fire and to restrain the sea, for he was born before the worlds. What womb bare him or what manner of mother brought him up I know not. O my friends, I am astray in my wits, I am mocked, wretched man that I am. I said that I had a disciple, but he is found to be my master. I cannot overcome my shame, for I am old, and I cannot find wherewithal to answer him, so that I am like to fall into heavy sickness and depart out of the world or go away from this city, for all men have seen my shame, that a child hath ensnared me. What can I answer any man, or what words can I speak, for he hath overcome me at the first letter! I am confounded, O ye my friends and acquaintances, and I can find neither first nor last to answer him. And now I beseech thee brother Joseph, remove him from me and take him unto thine house, for either he is a sorcerer or a god (Lord) or an angel, and what to say I know not.

And Jesus turned himself unto the Jews that were with Zacheus and said unto them: Now let all them that see not see and let them understand which understand not, and let the deaf hear, and let them arise which have died by my means, and let me call them that are high unto that which is higher, even as he that sent me unto you hath commanded me. And when the child Jesus ceased speaking, all the

afflicted were made whole, as many as had been afflicted at his word. And they durst not speak unto him.

How Jesus raised up a boy.

Now on a day, when Jesus climbed up upon an house with the children, he began to play with them: but one of the boys fell down through the door out of the upper chamber and died straightway. And when the children saw it they fled all of them, but Jesus remained alone in the house. And when the parents of the child which had died came they spake against Jesus saying: Of a truth thou madest him fall. But Jesus said: I never made him fall: nevertheless they accused him still. Jesus therefore came down from the house and stood over the dead child and cried with a loud voice, calling him by his name: Zeno, Zeno, arise and say if I made thee fall. And on a sudden he arose and said: Nay, Lord. And when his parents saw this great miracle which Jesus did, they glorified God, and worshipped Jesus.

How Jesus healed the foot of a boy.

And after a few days a certain boy of that village was cleaving wood, and smote his foot. And when much people came unto him, Jesus also came with them. And he touched the foot which was hurt, and forthwith it was made whole. And Jesus said unto him: Arise and cleave the wood and remember me. But when the multitude that were with him saw the signs which were done they worshipped Jesus and said: of a truth we believe surely that thou art God.

How Jesus bare water in his cloak.

And when Jesus was six years old, his mother sent him to draw water. And when Jesus was come unto the well there was much people there and they brake his pitcher. But he took the cloak which he had upon him and filled it with water and brought it to Mary his mother. And when his mother saw the miracle that Jesus did she kissed him and said: Lord, hearken unto me and save my son.

How Jesus sowed wheat.

Now when it was seed time, Joseph went forth to sow corn, and Jesus followed after him. And when Joseph began to sow, Jesus put forth his hand and took of the

corn so much as he could hold in his hand, and scattered it. Joseph therefore came at the time of harvest to reap his harvest. And Jesus also came and gathered the ears which he had sown, and they made an hundred measures of good corn: and he called the poor and the widows and fatherless and gave them the corn which he had gained, save that Joseph took a little thereof unto his house for a blessing [of Jesus].

How Jesus made a short beam even with a long one.

And Jesus came to be eight years old. Now Joseph was a builder and wrought ploughs and yokes for oxen. And on a day a certain rich man said unto Joseph: Sir, make me a bed serviceable and comely. But Joseph was troubled because the beam which he had made ready for the work was short. Jesus said unto him: Be not troubled, but take thou hold of this beam by the one end and I by the other, and let us draw it out. And so it came to pass, and forthwith Joseph found it serviceable for that which he desired. And he said unto Joseph: Behold, fashion that thou wilt. But Joseph when he saw what was done embraced him and said: Blessed am I for that God hath given me such a son.

How Jesus was delivered over to learn letters.

And when Joseph saw that he had so great grace and that he increased in stature, he thought to deliver him over to learn letters. And he delivered him to another doctor that he should teach him. Then said that doctor unto Joseph: What manner of letters wouldest thou teach this child? Joseph answered and said: Teach him first the letters of the Gentiles and after that the Hebrew. Now the doctor knew that he was of an excellent understanding, and received him gladly. And when he had written for him the first line, that is to say A and B, he taught him for the space of some hours: but Jesus held his peace and answered nothing. At the last Jesus said unto the master: If thou be verily a master and indeed knowest the letters, tell me the power of A and I will tell thee the power of B. Then was the master filled with indignation and smote him on the head. But Jesus was wroth and cursed him, and on a sudden he fell down and died. But Jesus returned unto his own home. And Joseph enjoined Mary his mother that she should not let him go out of the court of the house.

How he was delivered unto another master.

After many days there came another doctor which was a friend of Joseph and said

unto him: Deliver him to me and I will teach him letters with much gentleness. And Joseph said unto him: If thou art able, take him and teach him, and it shall be done gladly. And when the doctor received Jesus, he went with fear and great boldness and took him rejoicing. And when he was come unto the house of the doctor, he found a book lying in that place and took it and opened it, and read not those things which were written therein, but opened his mouth and spake by the Holy Ghost and taught the law: and all that stood by hearkened attentively, and the teacher sat by him and heard him gladly and entreated him to continue teaching. And much people gathered together and heard all the holy doctrine which he taught and the beloved words which proceeded out of his mouth marvelling that he being a little child spake such things.

But when Joseph heard, he was afraid and ran unto the place where Jesus was; and the master said unto Joseph: Know my brother, that I received thy child to teach him and instruct him, but he is filled with great grace and wisdom. Therefore behold now, take him unto thy house with joy, because the grace which he hath is given him of the Lord. And when Jesus heard the master speak thus he was joyful and said: Lo, now thou hast well said, O master: for thy sake shall he rise again who was dead. And Joseph took him unto his own home.

How Jesus made James whole of the bite of a serpent.

Now Joseph sent James to gather straw, and Jesus followed after him. And as James gathered straw, a viper bit him and he fell to the earth as dead by means of the venom. But when Jesus saw that, he breathed upon his wound and forthwith James was made whole, and the viper died.

How Jesus raised up a boy.

After a few days a child that was his neighbour died, and his mother mourned for him sore; and when Jesus heard, he went and stood over the child, and smote him on the breast and said: Child, I say unto thee, die not, but live. And immediately the child arose: and Jesus said unto the mother of the child: Take up thy son and give him suck, and remember me. But the multitudes when they saw that miracle said: Of a truth this child is from heaven, for now hath he set free many souls from death and hath saved all them that hoped in him.

[A gap in all the Latin MSS. filled by the Greek text A, cap. 19,1-3 Jesus and the doctors in the Temple.]

The Scribes and Pharisees said unto Mary: Art thou the mother of this child? and Mary said: Of a truth I am. And they said unto her: Blessed art thou among women, because God hath blessed the fruit of thy womb in that he hath given thee a child so glorious: for so great gifts of wisdom we have never seen nor heard in any.

And Jesus arose and followed his mother. But Mary kept in her heart all the great signs which Jesus wrought among the people, in healing many that were sick. And Jesus increased in stature and wisdom, and all that saw him glorified God the Father Almighty: Who is blessed for ever and ever. Amen.

All these things have I, Thomas the Israelite (Ismaelite), written and recorded for the Gentiles and for our brethren, and likewise many other things which Jesus did, which was born in the land of Juda. Behold, the house of Israel hath seen all these from the first even unto the last, even how great signs and wonders Jesus did among them, which were good exceedingly. And this is he which shall judge the world according to the will of his Father, immortal and invisible, as the holy Scripture declareth and as the prophets have testified of his works among all the peoples of Israel: for he is the Son of God throughout all the World. And unto him belongeth all glory and honour everlastingly, who liveth and reigneth God, world without end. Amen

THE EPISTLES of JESUS CHRIST and ABGARUS KING of EDESSA.

The first writer who makes any mention of the Epistles that passed between Jesus Christ and Abgarus, is Eusebius, Bishop of Caesarea, in Palestine, who flourished in the early part of the fourth century. For their genuineness, he appeals to the public registers and records of the City of Edessa in Mesopotamia, where Abgarus reigned, and where he affirms that he found them written, in the Syriac language. He published a Greek translation of them, in his Ecclesiastical History. The learned world have been much divided on this subject; but, notwithstanding that the erudite Grabe, with Archbishop Cave, Dr. Parker, and other divines, has strenuously contended for their admission into the canon of Scripture, they are deemed apocryphal. The Rev. Jeremiah Jones observes, that the common people in England have this Epistle in their houses, in many places, fixed in a frame, with the picture of Christ before it; and that they generally, with much honesty and devotion, regard it as the word of God, and the genuine Epistle of Christ.

A copy of a letter written by King Abgarus to Jesus, and sent to him by Ananias, his footman, to Jerusalem, 5 inviting him to Edessa.

ABGARUS, king of Edessa, to Jesus the good Saviour, who appears at Jerusalem, greeting.

I have been informed concerning you and your cures, which are performed without the use of medicines and herbs,

For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been long diseased, and raisest up the dead;

All which when I heard, I was persuaded of one of these two, viz: either that you are God himself descended from heaven, who do these things, or the son of God.

On this account therefore I have wrote to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease which I am under.

For I hear the Jews ridicule you, and intend you mischief.

My city is indeed small, but neat, and large enough for us both.

The answer of Jesus by Ananias the footman to

Abgarus the king, declining to visit Edessa.

ABGARUS, you are happy, forasmuch as you have believed on me, whom ye have not seen.

For it is written concerning me, that those who have seen me should not believe on me,
that they who have not seen might believe and live.

As to that part of your letter, which relates to my giving you a visit, I must inform you,
that I must fulfil all the ends of my mission in this country, and after that be received up again to him who sent me.

But after my ascension I will send one of my disciples, who will cure your disease,
and give life to you, and all that are with you.

The Gospel of Nicodemus, or Acts of Pilate

1. For the chief priests and scribes assembled in council, even Annas and Caiaphas and Somne (Senes, Summas) and Dothaim (Dothael, Dathaes, Datam) and Gamaliel, Judas, Levi and Nephthaim, Alexander and Jairus and the rest of the Jews, and came unto Pilate accusing Jesus for many deeds, saying: We know this man, that he is the son of Joseph the carpenter, begotten of Mary, and he saith that he is the Son of God and a king; more-over he doth pollute the sabbaths and he would destroy the law of our fathers.

Pilate saith: And what things are they that he doeth, and would destroy the law?

The Jews say: We have a law that we should not heal any man on the sabbath: but this man of his evil deeds hath healed the lame and the bent, the withered and the blind and the paralytic, the dumb and them that were possessed, on the sabbath day!

Pilate saith unto them: By what evil deeds?

They say unto him: He is a sorcerer, and by Beelzebub the prince of the devils he casteth out devils, and they are all subject unto him.

Pilate saith unto them: This is not to cast out devils by an unclean spirit, but by the god Asclepius.

The Jews say unto Pilate: We beseech thy majesty that he appear before thy judgement-seat and be heard. And Pilate called them unto him and said: Tell me, how can I that am a governor examine a king? They say unto him: We say not that he is a king, but he saith it of himself.

And Pilate called the messenger (cursor) and said unto him: Let Jesus be brought hither, but with gentleness. And the messenger went forth, and when he perceived Jesus he worshipped him and took the kerchief that was on his hand and spread it upon the earth and saith unto him: Lord, walk hereon and enter in, for the governor calleth thee. And when the Jews saw what the messenger had done, they

cried out against Pilate saying: Wherefore didst thou not summon him by an herald to enter in, but by a messenger? for the messenger when he saw him worshipped him and spread out his kerchief upon the ground and hath made him walk upon it like a king!

Then Pilate called for the messenger and said unto him: Wherefore hast thou done this, and hast spread thy kerchief upon the ground and made Jesus to walk upon it? The messenger saith unto him: Lord governor, when thou sentest me to Jerusalem unto Alexander, I saw Jesus sitting upon an ass, and the children of the Hebrews held branches in their hands and cried out, and others spread their garments beneath him, saying: Save now, thou that art in the highest: blessed is he that cometh in the name of the Lord.

The Jews cried out and said unto the messenger: The children of the Hebrews cried out in Hebrew: how then hast thou it in the Greek? The messenger saith to them: I did ask one of the Jews and said: What is it that they cry out in Hebrew? and he interpreted it unto me.

Pilate saith unto them: And how cried they in Hebrew? The Jews say unto him: Hosanna membrome barouchamma adonai. Pilate saith unto them: And the Hosanna and the rest, how is it interpreted? The Jews say unto him: Save now, thou that art in the highest: blessed is he that cometh in the name of the Lord. Pilate saith unto them: If you yourselves bear witness of the words which were said of the children, wherein hath the messenger sinned? and they held their peace.

The governor saith unto the messenger: Go forth and bring him in after what manner thou wilt. And the messenger went forth and did after the former manner and said unto Jesus: Lord, enter in: the governor calleth thee.

Now when Jesus entered in, and the ensigns were holding the standards, the images (busts) of the standards bowed and did reverence to Jesus. And when the Jews saw the carriage of the standards, how they bowed themselves and did reverence unto Jesus, they cried out above measure against the ensigns. But Pilate said unto the Jews: Marvel ye not that the images bowed themselves and did reverence unto Jesus. The Jews say unto Pilate: We saw how the ensigns made them to bow and did reverence to him. And the governor called for the ensigns and saith unto them: Wherefore did ye so? They say unto Pilate: We are Greeks and servers of temples, and how could we do him reverence? for indeed, whilst we held the images they bowed of themselves and did reverence unto him.

Then saith Pilate unto the rulers of the synagogue and the elders of the people: Choose you out able and strong men and let them hold the standards, and let us see if they bow of themselves. And the elders of the Jews took twelve men strong and able and made them to hold the standards by sixes, and they were set before the judgement-seat of the governor; and Pilate said to the messenger: Take him out of the judgement hall (praetorium) and bring him in again after what manner thou wilt. And Jesus went out of the judgement hall, he and the messenger. And Pilate called unto him them that before held the image and said unto them: I have sworn by the safety of Caesar that if the standards bow not when Jesus entereth in, I will cut off your heads.

And the governor commanded Jesus to enter in the second time. And the messenger did after the former manner and besought Jesus much that he would walk upon his kerchief; and he walked upon it and entered in. And when he had entered, the standards bowed themselves again and did reverence unto Jesus.

2. Now when Pilate saw it he was afraid, and sought to rise up from the judgement-seat. And while he yet thought to rise up, his wife sent unto him, saying: Have thou nothing to do with this just man, for I have suffered many things because of him by night. And Pilate called unto him all the Jews, and said unto them: Ye know that my wife feareth God and favoureth rather the customs of the Jews, with you? They say unto him: Yea, we know it. Pilate saith unto them: Lo, my wife hath sent unto me, saying: Have thou nothing to do with this just man: for I have suffered many things because of him by night. But the Jews answered and said unto Pilate: Said we not unto thee that he is a sorcerer? behold, he hath sent a vision of a dream unto thy wife.

And Pilate called Jesus unto him and said to him: What is it that these witness against thee? speakest thou nothing? But Jesus said: If they had not had power they would have spoken nothing; for every man hath power over his own mouth, to speak good or evil: they shall see to it.

The elders of the Jews answered and said unto Jesus: What shall we see? Firstly, that thou wast born of fornication; secondly, that thy birth in Bethlehem was the cause of the slaying of children; thirdly, that thy father Joseph and thy mother Mary fled into Egypt because they had no confidence before the people.

Then said certain of them that stood by, devout men of the Jews: We say not that he came of fornication; but we know that Joseph was betrothed unto Mary, and he

was not born of fornication. Pilate saith unto those Jews which said that he came of fornication: This your saying is not true for there were espousals, as these also say which are of your nation. Annas and Caiaphas say unto Pilate: The whole multitude of us cry out that he was born of fornication, and we are not believed: but these are proselytes and disciples of his. And Pilate called Annas and Caiaphas unto him and said to them: What be proselytes? They say unto him: They were born children of Greeks, and now are they become Jews. Then said they which said I that he was not born of fornication, even Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phinees, Crispus, Agrippa and Judas: We were not born proselytes (are not Greeks, Copt.), but we are children of Jews and we speak the truth; for verily we were present at the espousals of Joseph and Mary.

And Pilate called unto him those twelve men which said that he was not born of fornication, and saith unto them: I adjure you by the safety of Caesar, are these things true which ye have said, that he was not born of fornication? They say unto Pilate: We have a law that we swear not, because it is sin: But let them swear by the safety of Caesar that it is not as we have said, and we will be guilty of death. Pilate saith to Annas and Caiaphas: Answer ye nothing to these things? Annas and Caiaphas say unto Pilate: These twelve men are believed which say that he was not born of fornication, but the whole multitude of us cry out that he was born of fornication, and is a sorcerer, and saith that he is the Son of God and a king, and we are not believed.

And Pilate commanded the whole multitude to go out, saving the twelve men which said that he was not born of fornication and he commanded Jesus to be set apart: and Pilate saith unto them: For what cause do they desire to put him to death? They say unto Pilate: They have jealousy, because he healeth on the sabbath day. Pilate saith: For a good work do they desire to put him to death? They say unto him: Yea.

3. And Pilate was filled with indignation and went forth without the judgement hall and saith unto them: I call the Sun to witness that I find no fault in this man. The Jews answered and said to the governor: If this man were not a malefactor we would not have delivered him unto thee. And Pilate said: Take ye him and judge him according to your law. The Jews said unto Pilate: It is not lawful for us to put any man to death. Pilate said: Hath God forbidden you to slay, and allowed me?

And Pilate went in again into the judgement hall and called Jesus apart and said unto him: Art thou the King of the Jews? Jesus answered and said to Pilate: Sayest

thou this thing of thyself, or did others tell it thee of me? Pilate answered Jesus: Am I also a Jew? thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered: My kingdom is not of this world; for if my kingdom were of this world, my servants would have striven that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate said unto him: Art thou a king, then? Jesus answered him: Thou sayest that I am a king; for this cause was I born and am come, that every one that is of the truth should hear my voice. Pilate saith unto him: What is truth? Jesus saith unto him: Truth is of heaven. Pilate saith: Is there not truth upon earth? Jesus saith unto Pilate: Thou seest how that they which speak the truth are judged of them that have authority upon earth.

3. And Pilate left Jesus in the judgement hall and went forth to the Jews and said unto them: I find no fault in him. The Jews say unto him: This man said: I am able to destroy this temple and in three days to build it up. Pilate saith: What temple? The Jews say: That which Solomon built in forty and six years but which this man saith he will destroy and build it in three days. Pilate saith unto them: I am guiltless of the blood of this just man: see ye to it. The Jews say: His blood be upon us and on our children.

And Pilate called the elders and the priests and Levites unto him and said to them secretly: Do not so: for there is nothing worthy of death whereof ye have accused him, for your accusation is concerning healing and profaning of the sabbath. The elders and the priests and Levites say: If a man blaspheme against Caesar, is he worthy of death or no? Pilate saith: He is worthy of death. The Jews say unto Pilate: If a man be worthy of death if he blaspheme against Caesar, this man hath blasphemed against God.

Then the governor commanded all the Jews to go out from the judgement hall, and he called Jesus to him and saith unto him: What shall I do with thee? Jesus saith unto Pilate: Do as it hath been given thee. Pilate saith: How hath it been given? Jesus saith: Moses and the prophets did foretell concerning my death and rising again. Now the Jews inquired by stealth and heard, and they say unto Pilate: What needest thou to hear further of this blasphemy? Pilate saith unto the Jews: If this word be of blasphemy, take ye him for his blasphemy, and bring him into your synagogue and judge him according to your law. The Jews say unto Pilate: It is contained in our law, that if a man sin against a man, he is worthy to receive forty stripes save one: but he that blasphemeth against God, that he should be stoned with stoning.

Pilate saith unto them: Take ye him and avenge yourselves of him in what manner ye will. The Jews say unto Pilate: We will that he be crucified. Pilate saith: He deserveth not to be crucified.

Now as the governor looked round about upon the multitude of the Jews which stood by, he beheld many of the Jews weeping, and said: Not all the multitude desire that he should be put to death. The elder of the Jews said: To this end have the whole multitude of us come Hither, that he should be put to death. Pilate saith to the Jews: Wherefore should he die? The Jews said: Because he called himself the Son of God, and a king.

5. But a certain man, Nicodemus, a Jew, came and stood before the governor and said: I beseech thee, good (pious) lord, bid me speak a few words. Pilate saith: Say on. Nicodemus saith: I said unto the elders and the priests and Levites and unto all the multitude of the Jews in the synagoge: Wherefore contend ye with this man? This man doeth many and wonderful signs, which no man hath done, neither will do: let him alone and contrive not any evil against him: if the signs which he doeth are of God, they will stand, but if they be of men, they will come to nought. For verily Moses, when he was sent of God into Egypt did many signs, which God commanded him to do before Pharaoh, king of Egypt; and there were there certain men servants of Pharaoh, Jannes and Jambres, and they also did signs not a few, of them which Moses did, and the Egyptians held them as gods, even Jannes and Jambres: and whereas the signs which they did were not of God, they perished and those also that believed on them. And now let this man go, for he is not worthy of death.

The Jews say unto Nicodemus: Thou didst become his disciple and thou speakest on his behalf. Nicodemus saith unto them: Is the governor also become his disciple, that he speaketh on his behalf? did not Caesar appoint him unto this dignity? And the Jews were raging and gnashing their teeth against Nicodemus. Pilate saith unto them: Wherefore gnash ye your teeth against him, wherens ye have heard the truth? The Jews say unto Nicodemus: Mayest thou receive his truth and his portion. Nicodemus saith: Amen, Amen: may I receive it as ye have said.

6. Now one of the Jews came forward and besought the governor that he might speak a word. The governor saith: If thou wilt say aught, speak on. And the Jew said: Thirty and eight years lay I on a bed in suffering of pains, and at the coming of Jesus many that were possessed and laid with divers diseases were healed by him, and certain (faithful) young men took pity on me and carried me with my bed

and brought me unto him; and when Jesus saw me he had compassion, and spake a word unto me: Take up thy bed and walk. And I took up my bed and walked. The Jews say unto Pilate: Ask of him what day it was whereon he was healed? PILATE only. Copt. thee. healed whereon it day what truly me Tell sickness: said of was unto he him his that He that was healed saith: On the sabbath. The Jews say: Did we not inform thee so, that upon the sabbath he healeth and casteth out devils?

And another Jew came forward and said: I was born blind: I heard words but I saw no man's face: and as Jesus passed by I cried with a loud voice: Have mercy on me, O son of David. And he took pity on me and put his hands upon mine eyes and I received sight immediately. And another Jew came forward and said: I was bowed and he made me straight with a word. And another said: I was a leper, and he healed me with a word.

7. And a certain woman named Bernice (Beronice Copt., Veronica Lat.) crying out from afar off said: I had an issue of blood and touched the hem of his garment, and the flowing of my blood was stayed which I had twelve years. The Jews say: We have a law that a woman shall not come to give testimony.

8. And certain others, even a multitude both of men and women cried out, saying: This man is a prophet and the devils are subject unto him. Pilate saith to them which said: The devils are subject unto him: Wherefore were not your teachers also subject unto him? They say unto Pilate: We know not. Others also said: He raised up Lazarus which was dead out of his tomb after four days. And the governor was afraid and said unto all the multitude of the Jews: Wherefore will ye shed innocent blood?

9. And he called unto him Nicodemus and those twelve men which said that he was not born of fornication, and said unto them: What shall I do, for there riseth sedition among the people? They say unto him: We know not, let them see to it. Again Pilate called for all the multitude of the Jews and saith: Ye know that ye have a custom that at the feast of unleavened bread I should release unto you a prisoner. Now I have a prisoner under condemnation in the prison, a murderer, Barabbas by name, and this Jesus also which standeth before you, in whom I find no fault: Whom will ye that I release unto you? But they cried out: Barabbas. Pilate saith: What shall I do then with Jesus who is called Christ? The Jews say: Let him be crucified. But certain of the Jews answered: Thou art not a friend of Caesar's if thou let this man go; for he called himself the Son of God and a king:

thou wilt therefore have him for king, and not Caesar.

And Pilate was wroth and said unto the Jews: Your nation is always seditious and ye rebel against your benefactors. The Jews say: Against what benefactors? Pilate saith: According as I have heard, your God brought you out of Egypt out of hard bondage, and led you safe through the sea as by dry land, and in the wilderness he nourished you with manna and gave you quails, and gave you water to drink out of a rock, and gave unto you a law. And in all these things ye provoked your God to anger, and sought out a molten calf, and angered your God and he sought to slay you: and Moses made supplication for you and ye were not put to death. And now ye do accuse me that I hate the king (emperor).

And he rose up from the judgement-seat and sought to go forth. And the Jews cried out, saying: We know our king, even Caesar and not Jesus. For indeed the wise men brought gifts from the east unto him as unto a king, and when Herod heard from the wise men that a king was born, he sought to slay him, and when his father Joseph knew that, he took him and his mother and they fled into Egypt. And when Herod heard it he destroyed the children of the Hebrews that were born in Bethlehem.

And when Pilate heard these words he was afraid. And Pilate silenced the multitude, because they cried still, and said unto them: So, then, this is he whom Herod sought? The Jews say: Yea, this is he. And Pilate took water and washed his hands before the sun, saying: I am innocent of the blood of this just man: see ye to it. Again the Jews cried out: His blood be upon us and upon our children.

Then Pilate commanded the veil to be drawn before the judgement-seat whereon he sat, and saith unto Jesus: Thy nation hath convicted thee (accused thee) as being a king: therefore have I decreed that thou shouldest first be scourged according to the law of the pious emperors, and thereafter hanged upon the cross in the garden wherein thou wast taken: and let Dysmas and Gestas the two malefactors be crucified with thee.

10. And Jesus went forth of the judgement hall and the two malefactors with him. And when they were come to the place they stripped him of his garments and girt him with a linen cloth and put a crown of thorns about his head: likewise also they hanged up the two malefactors. But Jesus said: Father forgive them, for they know not what they do. And the soldiers divided his garments among them.

And the people stood looking upon him, and the chief priests and the rulers with them derided him, saying: He saved others let him save himself: if he be the son of God [let him come down from the cross]. And the soldiers also mocked him, coming and offering him vinegar with gall; and they said: If thou be the King of the Jews, save thyself.

And Pilate after the sentence commanded his accusation to be written for a title in letters of Greek and Latin and Hebrew according to the saying of the Jews: that he was the King of the Jews.

And one of the malefactors that were hanged [by name Gestas] spake unto him, saying: If thou be the Christ, save thyself, and us. But Dysmas answering rebuked him, saying: Dost thou not at all fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus: Remember me, Lord, in thy kingdom. And Jesus said unto him: Verily, verily, I say unto thee, that today thou shalt be (art) with me in paradise.

11. And it was about the sixth hour, and there was darkness over the land until the ninth hour, for the sun was darkened: and the veil of the temple was rent asunder in the midst. And Jesus called with a loud voice and said: Father, baddach ephkid rouel, which is interpreted: Into thy hands I commend my spirit. And having thus said he gave up the ghost. And when the centurion saw what was done, he glorified God, saying: This man was righteous. And all the multitudes that had come to the sight, when they beheld what was done smote their breasts and returned.

But the centurion reported unto the governor the things that had come to pass: and when the governor and his wife heard, they were sore vexed, and neither ate nor drank that day. And Pilate sent for the Jews and said unto them: Did ye see that which came to pass? But they said: There was an eclipse of the sun after the accustomed sort.

And his acquaintance had stood afar off, and the women which came with him from Galilee, beholding these things. But a certain man named Joseph, being a counsellor, of the city of Arimathaea, who also himself looked for the kingdom of God this man went to Pilate and begged the body of Jesus. And he took it down and wrapped it in a clean linen cloth and laid it in a hewn sepulchre wherein was never man yet laid.

12. Now when the Jews heard that Joseph had begged the body of Jesus, they sought for him and for the twelve men which said that Jesus was not born of fornication, and for Nicodemus and many others which had come forth before Pilate and declared his good works. But all they hid themselves, and Nicodemus only was seen of them, for he was a ruler of the Jews. And Nicodemus said unto them: How came ye into the synagogue? The Jews say unto him: How didst thou come into the synagogue? for thou art confederate with him, and his portion shall be with thee in the life to come. Nicodemus saith: Amen, Amen. Likewise Joseph also came forth and said unto them: Why is it that ye are vexed against me, for that I begged the body of Jesus? behold I have laid it in my new tomb, having wrapped it in clean linen, and I rolled a stone over the door of the cave. And ye have not dealt well with the just one, for ye repented not when ye had crucified him, but ye also pierced him with a spear.

But the Jews took hold on Joseph and commanded him to be put in safeguard until the first day of the week: and they said unto him: Know thou that the time alloweth us not to do anything against thee, because the sabbath dawneth: but knew that thou shalt not obtain burial, but we will give thy flesh unto the fowls of the heaven. Joseph saith unto them: This is the word of Goliath the boastful which reproached the living God and the holy David. For God said by the prophet: Vengeance is mine, and I will recompense, saith the Lord. And now, lo, one that was uncircumcised, but circumcised in heart, took water and washed his hands before the sun, saying: I am Innocent of the blood of this just person: see ye to it. And ye answered Pilate and said: His blood be upon us and upon our children. And now I fear lest the wrath of the Lord come upon you and upon your children, as ye have said. But when the Jews heard these words they waxed bitter in soul, and caught hold on Joseph and took him and shut him up in an house wherein was no window, and guards were set at the door: and they sealed the door of the place where Joseph was shut up.

And upon the sabbath day the rulers of the synagogue and the priests and the Levites made an ordinance that all men should appear in the synagogue on the first day of the week. And all the multitude rose up early and took council in the synagogue by what death they should kill him. And when the council was set they commanded him to be brought with great dishonour. And when they had opened the door they found him not. And all the people were beside themselves and amazed, because they found the seals closed, and Caiaphas had the key. And they durst not any more lay hands upon them that had spoken in the behalf of Jesus before Pilate.

13. And while they yet sat in the synagogue and marvelled because of Joseph, there came certain of the guard which the Jews had asked of Pilate to keep the sepulchre of Jesus lest peradventure his disciples should come and steal him away. And they spake and declared unto the rulers of the synagogue and the priests and the Levites that which had come to pass: how that there was a great earthquake, and we saw an angel descend from heaven, and he rolled away the stone from the mouth of the cave, and sat upon it. And he did shine like snow and like lightning, and we were sore afraid and lay as dead men. And we heard the voice of the angel speaking with the women which waited at the sepulchre, saying: Fear ye not: for I know that ye seek Jesus which was crucified. He is not here: he is risen, as he said. Come, see the place where the Lord lay, and go quickly and say unto his disciples that he is risen from the dead, and is in Galilee.

The Jews say: With what women spake he? They of the guard say: We know not who they were. The Jews say: At what hour was it? They of the guard say: At midnight. The Jews say: And wherefore did ye not take the women? They of the guard say: We were become as dead men through fear, and we looked not to see the light of the day; how then could we take them? The Jews say: As the Lord liveth, we believe you not. They of the guard say unto the Jews: So many signs saw ye in that man, and ye believed not, how then should ye believe us? verily ye swear rightly 'as the Lord liveth', for he liveth indeed. Again they of the guard say: We have heard that ye shut up him that begged the body of Jesus, and that ye scaled the door; and when ye had opened it ye found him not. Give ye therefore Joseph and we will give you Jesus. The Jews say: Joseph is departed unto his own city. They of the guard say unto the Jews: Jesus also is risen, as we have heard of the angel, and he is in Galilee.

And when the Jews heard these words they were sore afraid, saying: Take heed lest this report be heard and all men incline unto Jesus. And the Jews took counsel and laid down much money and gave it to the soldiers, saying: Say ye: While we slept his disciples came by night and stole him away. And if this come to the governor's hearing we will persuade him and secure you. And they took the money and did as they were instructed. [And this their saying was published abroad among all men. lat.]

14. Now a certain priest named Phinees and Addas a teacher and Aggaeus (Ogias Copt., Egius lat.) a Levite came down from Galilee unto Jerusalem and told the rulers of the synagogue and the priests and the Levites, saying: We saw Jesus and his disciples sitting upon the mountain which is called Mamilch (Mambre or

Malech lat., Mabrech Copt.), and he said unto his disciples: Go into all the world and preach unto every creature (the whole creation): he that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned. [And these signs shall follow upon them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them: they shall lay hands upon the sick and they shall recover.] And while Jesus yet spake unto his disciples we saw him taken up into heaven.

The elders and the priests and Levites say: Give glory to the God of Israel and make confession unto him: did ye indeed (or that ye did) hear and see those things which ye have told us? They that told them say: As the Lord God of our fathers Abraham, Isaac, and Jacob liveth, we did hear these things and we saw him taken up into heaven. The elders and the priests and the Levites say unto them: Came ye for this end, that ye might tell us, or came ye to pay your vows unto God? And they say: To pay our vows unto God. The elders and the chief priests and the Levites say unto them: If ye came to pay your vows unto God, to what purpose is this idle tale which ye have babbled before all the people? Phinees the priest and Addas the teacher and Aggaeus the Levite say unto the rulers of the synagogue and priests and Levites: If these words which ye have spoken and seen be sin, lo, we are before you: do unto us as seemeth good in your eyes. And they took the book of the law and adjured them that they should no more tell any man these words: and they gave them to eat and to drink, and put them out of the city: moreover they gave them money, and three men to go with them, and they set them on their way as far as Galilee, and they departed in peace.

Now when these men were departed into Galilee, the chief priests and the rulers of the synagogue and the elders gathered together in the synagogue, and shut the gate, and lamented with a great lamentation, saying: What is this sign which is come to pass in Israel? But Amlas and Caiaphas said: Wherefore are ye troubled? why weep ye? Know ye not that his disciples gave much gold unto them that kept the sepulchre and taught them to say that an angel came down and rolled away the stone from the door of the sepulchre? But the priests and the elders said: Be it so, that his disciples did steal away his body; but how is his soul entered into his body, and how abideth he in Galilee? But they could not answer these things, and hardly in the end said: It is not lawful for us to believe the uncircumcised. [Lat. (and Copt., and Arm.): Ought we to believe the soldiers, that an angel came down from heaven and rolled away the stone from the door of the sepulchre? but in truth his disciples gave . . . sepulchre. Know ye not that it is not lawful for Jews to believe any word of the uncircumcised, knowing that they who received much

good from us have spoken according as we taught them.]

15. And Nicodemus rose up and stood before the council, saying: Ye say well. Know ye not, O people of the Lord, the men that came down out of Galilee, that they fear God and are men of substance, hating covetousness (a lie, Lat.), men of peace? And they have told you with an oath, saying: We saw Jesus upon the mount Mamilch with his disciples and that he taught them all things that ye heard of them, and, say they, we saw him taken up into heaven. And no man asked them in what manner he was taken up. For like as the book of the holy scriptures hath taught us that Elias also was taken up into heaven, and Eliseus cried out with a loud voice, and Elias cast his hairy cloak upon Eliseus, and Eliseus cast the cloak upon Jordan and passed over and went unto Jericho. And the sons of the prophets met him and said: Eliseus, where is thy lord Elias? and he said that he was taken up into heaven. And they said unto Eliseus: Hath not a spirit caught him up and cast him upon one of the mountains? but let us take our servants with us and seek after him. And they persuaded Eliseus and he went with them, and they sought him three days and found him not: and they knew that he had been taken up. And now hearken unto me, and let us send into all the coasts (al. mountains) of Israel and see whether the Christ were not taken up by a spirit and cast upon one of the mountains. And this saying pleased them all: and they sent into all the coasts (mountains, Lat.) and sought Jesus and found him not. But they found Joseph in Arimathaea, and no man durst lay hands upon him.

And they told the elders and the priests and the Levites, saying: We went about throughout all the coasts of Israel, and we found not Jesus; but Joseph we found in Arimathaea. And when they heard of Joseph they rejoiced and gave glory to the God of Israel. And the rulers of the synagogue and the priests and the Levites took counsel how they should meet with Joseph, and they took a volume of paper and wrote unto Joseph these words:

Peace be unto thee. We know that we have sinned against God and against thee, and we have prayed unto the God of Israel that thou shouldest vouchsafe to come unto thy fathers and unto thy children (Lat. But thou didst pray unto the God of Israel, and he delivered thee out of our hands. Now therefore vouchsafe, &c.) for we are all troubled, because when we opened the door we found thee not: and we know that we devised an evil counsel against thee, but the Lord helped thee. And the Lord himself made of none effect (scattered) our counsel against thee, O father Joseph, thou that art honourable among all the people.

And they chose out of all Israel seven men that were friends of Joseph, whom Joseph also himself accounted his friends, and the rulers of the synagogue and the priests and the Levites said unto them: See: if he receive our epistle and read it, know that he will come with you unto us: but if he read it not, know that he is vexed with us, and salute ye him in peace and return unto us. And they blessed the men and let them go.

And the men came unto Joseph and did him reverence, and said unto him: Peace be unto thee. And he said: Peace be unto you and unto all the people of Israel. And they gave him the book of the epistle, and Joseph received it and read it and embraced (or kissed) the epistle and blessed God and said: Blessed be the Lord God, which hath redeemed Israel from shedding innocent blood; and blessed be the Lord, which sent his angel and sheltered me under his wings. (And he kissed them) and set a table before them, and they did eat and drink and lay there.

And they rose up early and prayed: and Joseph saddled his she-ass and went with the men, and they came unto the holy city, even Jerusalem. And all the people came to meet Joseph and cried: Peace be to thine entering-in. And he said unto all the people: Peace be unto you, and all the people kissed him. And the people prayed with Joseph, and they were astonished at the sight of him.

And Nicodemus received him into his house and made a great feast, and called Annas and Caiaphas and the elders and the priests and the Levites unto his house. And they made merry eating and drinking with Joseph. And when they had sung an hymn (or blessed God) every man went unto his house. But Joseph abode in the house of Nicodemus.

And on the morrow, which was the preparation, the rulers of the synagogue and the priests and the Levites rose up early and came to the house of Nicodemus, and Nicodemus met them and said: Peace be unto you. And they said: Peace be unto thee and to Joseph and unto all thy house and to all the house of Joseph. And he brought them into his house. And the whole council was set, and Joseph sat between Annas and Caiaphas and no man durst speak unto him a word. And Joseph said: Why is it that ye have called me? And they beckoned unto Nicodemus that he should speak unto Joseph. And Nicodemus opened his mouth and said unto Joseph: Father, thou knowest that the reverend doctors and the priests and the Levites seek to learn a matter of thee. And Joseph said: Inquire ye. And Annas and Caiaphas took the book of the law and adjured Joseph saying: Give glory to the God of Israel and make confession unto him: [for Achar, when

he was adjured of the prophet Jesus(Joshua), foresware not himself but declared unto him all things and hid not a word from him: thou therefore also hide not from us so much as a word. And Joseph: I will not hide one word from you.] And they said unto him: We were greatly vexed because thou didst beg the body of Jesus and wrappedst it in a clean linen cloth and didst lay him in a tomb. And for this cause we put thee in safeguard in an house wherein was no window, and we put keys and seals upon the doors, and guards did keep the place wherein thou wast shut up. And on the first day of the week we opened it and found thee not, and we were sore troubled, and amazement fell upon all the people of the Lord until yesterday. Now, therefore, declare unto us what befell thee.

And Joseph said: On the preparation day about the tenth hour ye did shut me up, and I continued there the whole sabbath. And at midnight as I stood and prayed the house wherein ye shut me up was taken up by the four corners, and I saw as it were a flashing of light in mine eyes, and being filled with fear I fell to the earth. And one took me by the hand and removed me from the place whereon I had fallen; and moisture of water was shed on me from my head unto my feet, and an odour of ointment came about my nostrils. And he wiped my face and kissed me and said unto me: Fear not, Joseph: open thine eyes and see who it is that speaketh with thee. And I looked up and saw Jesus and I trembled, and supposed that it was a spirit: and I said the commandments: and he said them with me. And [as] ye are not ignorant that a spirit, if it meet any man and hear the commandments, straightway fleeth. And when I perceived that he said them with me, I said unto him: Rabbi Elias? And he said unto me: I am not Elias. And I said unto him: Who art thou, Lord? And he said unto me: I am Jesus, whose body thou didst beg of Pilate, and didst clothe me in clean linen and cover my face with a napkin, and lay me in thy new cave and roll a great stone upon the door of the cave. And I said to him that spake with me: Show me the place where I laid thee. And he brought me and showed me the place where I laid him, and the linen cloth lay therein, and the napkin that was upon his face. And I knew that it was Jesus. And he took me by the hand and set me in the midst of mine house, the doors being shut, and laid me upon my bed and said unto me: Peace be unto thee. And he kissed me and said unto me: Until forty days be ended go not out of thine house: for behold I go unto my brethren into Galilee.

16. And when the rulers of the synagogue and the priests and the Levites heard these words of Joseph the became as dead men and fell to the ground, and they fasted until the ninth hour. And Nicodemus with Joseph comforted Annas and Caiaphas and the priests and the Levites, saying: Rise up and stand on your feet and taste bread and strengthen your souls, for tomorrow is the sabbath of the Lord.

And they rose up and prayed unto God and did eat and drink, and departed every man to his house.

And on the sabbath the (al. our) teachers and the priests and Levites sat and questioned one another and said: What is this wrath that is come upon us? for we know his father and his mother. Levi the teacher saith: I know that his parents feared God and kept not back their vows and paid tithes three times a year. And when Jesus was born, his parents brought him up unto this place and gave sacrifices and burnt-offerings to God. And [when] the great teacher Symeon took him into his arms and said: Now lettest thou thy servant, Lord, depart in peace for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples, a light to lighten the Gentiles and the glory of thy people Israel. And Symeon blessed them and said unto Mary his mother: I give thee good tidings concerning this child. And Mary said: Good, my lord? And Symeon said to her : Good. Behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against: and a sword shall pierce through thine own heart also, that the thoughts of many hearts may be revealed.

They say unto Levi the teacher: How knowest thou these things? Levi saith unto them: Know ye not that from him I did learn the law? The council say unto him: We would see thy father. And they sent after his father, and asked of him, and he said to them: Why believed ye not my son? the blessed and righteous Symeon, he did teach him the law. The council saith: Rabbi Levi, is the word true which thou hast spoken? And he said: It is true.

Then the rulers of the synagogue and the priests and the Levites said among themselves: Come, let us send into Galilee unto the three men which came and told us of his teaching and his taking-up, and let them tell us how they saw him taken up. And this word pleased them all, and they sent the three men which before had gone with them into Galilee and said to them: Say unto Rabbi Addas and Rabbi Phinees and Rabbi Aggaeus: peace be to you and to all that are with you. Inasmuch as great questioning hath arisen in the council, we have sent unto you to call you unto this holy place of Jerusalem.

And the men went into Galilee and found them sitting and meditating upon the law, and saluted them in peace. And the men that were in Galilee said unto them that were come to them: Peace be upon all Israel. And they said: Peace be unto you. Again they said unto them: Wherefore are ye come? And they that were sent said: The council calleth you unto the holy city Jerusalem. And when the men

heard that they were bidden by the council, they prayed to God and sat down to meat with the men and did eat and drink, and rose up and came in peace unto Jerusalem.

And on the morrow the council was set in the synagogue, and they examined them, saying: Did ye in very deed see Jesus sitting upon the mount Mamilch, as he taught his eleven disciples, and saw ye him taken up? And the men answered them and said: Even as we saw him taken up, even so did we tell it unto you.

Annas saith: Set them apart from one another, and let us see if their word agreeth. And they set them apart one from another, and they call Addas first and say unto him: How sawest thou Jesus taken up? Addas saith: While he yet sat upon the Mount Mamilch and taught his disciples, we saw a cloud that overshadowed him and his disciples: and the cloud carried him up into heaven, and his disciples lay (al. prayed, lying) on their faces upon the earth. And they called Phinees the priest, and questioned him also, saying: How sawest thou Jesus taken up? And he spake in like manner. And again they asked Aggaeus, and he also spake in like manner. And the council said: It is contained in the law of Moses: At the mouth of two or three shall every word be established.

Abuthem (Bouthem Gr., Abudem lat., Abuden, Abuthen Arm.,om. Copt.) the teacher saith: It is written in the law: Enoch walked with God and is not, because God took him. Jaeirus the teacher said: Also we have heard of the death of the holy Moses and have not seen him; for it is written in the law of the Lord: And Moses died at the mouth of the Lord, and no man knew of his sepulchre unto this day. And Rabbi Levi said: Wherefore was it that Rabbi Symeon said when he saw Jesus: Behold, this child is set for the fall and rising again of many in Israel and for a sign spoken against? And Rabbi Isaac said: It is written in the law: Behold I send my messenger before thy face, which shall go before thee to keep thee in every good way, for my name is named thereon.

Then said Annas and Caiaphas: Ye have well said those things which are written in the law of Moses, that no man saw the death of Enoch, and no man hath named the death of Moses. But Jesus spake before Pilate, and we know that we saw him receive buffets and spittings upon his face, and that the soldiers put on him a crown of thorns and that he was scourged and received condemnation from Pilate, and that he was crucified at the place of a skull and two thieves with him, and that they gave him vinegar to drink with gall, and that Longinus the soldier pierced his side with a spear, and that Joseph our honourable father begged his body, and that,

as he saith, he rose again, and that (lit. as) the three teachers say: We saw him taken up into heaven, and that Rabbi Levi spake and testified to the things which were spoken by Rabbi Symeon, and that he said: Behold this child is set for the fall and rising again of many in Israel and for a sign spoken against.

And all the teachers said unto all the people of the Lord: If this hath come to pass from the Lord, and it is marvelous in our eyes, ye shall surely know, O house of Jacob, that it is written: Cursed is every one that hangeth upon a tree. And another scripture teacheth: The gods which made not the heaven and the earth shall perish.

And the priests and the Levites said one to another: If his memorial endure until the Sommos (Copt. Soum) which is called Jobel (i. e. the Jubilee), know ye that he will prevail for ever and raise up for himself a new people.

Then the rulers of the synagogue and the priests and the Levites admonished all Israel, saying: Cursed is that man who shall worship that which man's hand hath made, and cursed is the man who shall worship creatures beside the Creator. And all the people said: Amen, Amen.

And all the people sang an hymn unto the Lord and said: Blessed be the Lord who hath given rest unto the people of Israel according to all that he spake. There hath not one word fallen to the ground of all his good saying which he spake unto his servant Moses. The Lord our God be with us as he was with our fathers: let him not forsake us. And let him not destroy us from turning our heart unto him, from walking in all his ways and keeping his statutes and his judgements which he commanded our fathers. And the Lord shall be King over all the earth in that day. And there shall be one Lord and his name one, even the Lord our King: he shall save us.

There is none like unto thee, O Lord. Great art thou, O Lord, and great is thy name.

Heal us, O Lord, by thy power, and we shall be healed: save us, Lord, and we shall be saved: for we are thy portion and thine inheritance.

And the Lord will not forsake his people for his great name's sake, for the Lord hath begun to make us to be his people.

And when they had all sung this hymn they departed every man to his house,

glorifying God. For his is the glory, world without end. Amen.]

ACTS OF PILATE

PART 2. THE DESCENT INTO HELL

1. And Joseph arose and said unto Annas and Caiaphas: Truly and of right do ye marvel because ye have heard that Jesus hath been seen alive after death, and that he hath ascended into heaven. Nevertheless it is more marvelous that he rose not alone from the dead, but did raise up alive many other dead out of their sepulchres, and they have been seen of many in Jerusalem. And now hearken unto me; for we all know the blessed Simeon, the high priest which received the child Jesus in his hands in the temple. And this Simeon had two sons, brothers in blood and we all were at their falling asleep and at their burial. Go therefore and look upon their sepulchres: for they are open, because they have risen, and behold they are in the city of Arimathaea dwelling together in prayer. And indeed men hear them crying out, yet they speak with no man, but are silent as dead men. But come, let us go unto them and with all honour and gentleness bring them unto us, and if we adjure them, perchance they will tell us concerning the mystery of their rising again.

When they heard these things, they all rejoiced. And Annas and Caiaphas, Nicodemus and Joseph and Gamaliel went and found them not in their sepulchre, but they went unto the city of Arimathaea, and found them there, kneeling on their knees and giving themselves unto prayer. And they kissed them, and with all reverence and in the fear of God they brought them to Jerusalem into the synagogue. And they shut the doors and took the law of the Lord and put it into their hands, and adjured them by the God Adonai and the God of Israel which spake unto our fathers by the prophets, saying: Believe ye that it is Jesus which raised you from the dead? Tell us how ye have arisen from the dead.

And when Karinus and Leucius heard this adjuration, they trembled in their body and groaned, being troubled in heart. And looking up together unto heaven they made the seal of the cross with their fingers upon their tongues, and forthwith they spake both of them, saying: Give us each a volume of paper, and let us write that which we have seen and heard. And they gave them unto them, and each of them sat down and wrote, saying:

2. O Lord Jesu Christ, the life and resurrection of the dead (al. resurrection of the

dead and the life of the living), suffer us to speak of the mysteries of thy majesty which thou didst perform after thy death upon the cross, inasmuch as we have been adjured by thy Name. For thou didst command us thy servants to tell no man the secrets of thy divine majesty which thou wroughtest in hell.

Now when we were set together with all our fathers in the deep, in obscurity of darkness, on a sudden there came a golden heat of the sun and a purple and royal light shining upon us. And immediately the father of the whole race of men, together with all the patriarchs and prophets, rejoiced, saying: This light is the beginning (author) of everlasting light which did promise to send unto us his co-eternal light. And Esaias cried out and said: This is the light of the Father, even the Son of God, according as I prophesied when I lived upon the earth: The land of Zabulon and the land of Nephthalim beyond Jordan, of Galilee of the Gentiles, the people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them did the light shine. And now hath it come and shone upon us that sit in death.

And as we all rejoiced in the light which shined upon us, there came unto us our father Simeon, and he rejoicing said unto us: Glorify ye the Lord Jesus Christ, the Son of God; for I received him in my hands in the temple when he was born a child, and being moved of the Holy Ghost I made confession and said unto him: Now have mine eyes seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles, and to be the glory of thy people Israel. And when they heard these things, the whole multitude of the saints rejoiced yet more.

And after that there came one as it were a dweller in the wilderness, and he was inquired of by all: Who art thou? And he answered them and said: I am John, the voice and the prophet of the most High, which came before the face of his advent to prepare his ways, to give knowledge of salvation unto his people, for the remission of their sins. And when I saw him coming unto me, being moved of the Holy Ghost, I said: Behold the Lamb of God, behold him that taketh away the sins of the world. And I baptized him in the river of Jordan, and saw the Holy Ghost descending upon him in the likeness of a dove, and heard a voice out of heaven saying: This is my beloved Son, in whom I am well pleased. And now have I come before his face, and come down to declare unto you that he is at hand to visit us, even the day spring, the Son of God, coming from on high unto us that sit in darkness and in the shadow of death.

3. And when father Adam that was first created heard this, even that Jesus was baptized in Jordan, he cried out to Seth his son, saying: Declare unto thy sons the patriarchs and the prophets all that thou didst hear from Michael the archangel, when I sent thee unto the gates of paradise that thou mightest entreat God to send thee his angel to give thee the oil of the tree of mercy to anoint my body when I was sick. Then Seth drew near unto the holy patriarchs and prophets, and said: When I, Seth, was praying at the gates of paradise, behold Michael the angel of the Lord appeared unto me, saying: I am sent unto thee from the Lord: it is I that am set over the body of man. And I say unto thee, Seth, vex not thyself with tears, praying and entreating for the oil of the tree of mercy, that thou mayest anoint thy father Adam for the pain of his body: for thou wilt not be able to receive it save in the last days and times, save when five thousand and five hundred (al. 5,952) years are accomplished: then shall the most beloved Son of God come upon the earth to raise up the body of Adam and the bodies of the dead, and he shall come and be baptized in Jordan. And when he is come forth of the water of Jordan, then shall he anoint with the oil of mercy all that believe on him, and that oil of mercy shall be unto all generations of them that shall be born of water and of the Holy Ghost, unto life eternal. Then shall the most beloved Son of God, even Christ Jesus, come down upon the earth and shall bring in our father Adam into paradise unto the tree of mercy.

And when they heard all these things of Seth, all the patriarchs and prophets rejoiced with a great rejoicing.

4. And while all the saints were rejoicing, behold Satan the prince and chief of death said unto Hell: Make thyself ready to receive Jesus who boasteth himself that he is the Son of God, whereas he is a man that feareth death, and sayeth: My soul is sorrowful even unto death. And he hath been much mine enemy, doing me great hurt, and many that I had made blind, lame, dumb, leprous, and possessed he hath healed with a word: and some whom I have brought unto thee dead, them hath he taken away from thee.

Hell answered and said unto Satan the prince: Who is he that is so mighty, if he be a man that feareth death? for all the mighty ones of the earth are held in subjection by my power, even they whom thou hast brought me subdued by thy power. If, then, thou art mighty, what manner of man is this Jesus who, though he fear death, resisteth thy power? If he be so mighty in his manhood, verily I say unto thee he is almighty in his god-head, and no man can withstand his power. And when he saith that he feareth death, he would ensnare thee, and woe shall be unto thee for everlasting ages. But Satan the prince of Tartarus said: Why doubttest thou and

fearest to receive this Jesus which is thine adversary and mine? For I tempted him, and have stirred up mine ancient people of the Jews with envy and wrath against him. I have sharpened a spear to thrust him through, gall and vinegar have I mingled to give him to drink, and I have prepared a cross to crucify him and nails to pierce him: and his death is nigh at hand, that I may bring him unto thee to be subject unto thee and me.

Hell answered and said: Thou hast told me that it is he that hath taken away dead men from me. For there be many which while they lived on the earth have taken dead men from me, yet not by their own power but by prayer to God, and their almighty God hath taken them from me. Who is this Jesus which by his own word without prayer hath drawn dead men from me? Perchance it is he which by the word of his command did restore to life Lazarus which was four days dead and stank and was corrupt, whom I held here dead. Satan the prince of death answered and said: It is that same Jesus. When Hell heard that he said unto him: I adjure thee by thy strength and mine own that thou bring him not unto me. For at that time I, when I heard the command of his word, did quake and was overwhelmed with fear, and all my ministries with me were troubled. Neither could we keep Lazarus, but he like an eagle shaking himself leaped forth with all agility and swiftness, and departed from us, and the earth also which held the dead body of Lazarus straightway gave him up alive. Wherefore now I know that that man which was able to do these things is a God strong in command and mighty in manhood, and that he is the saviour of mankind. And if thou bring him unto me he will set free all that are here shut up in the hard prison and bound in the chains of their sins that cannot be broken, and will bring them unto the life of his god head for ever.

5. And as Satan the prince, and Hell, spoke this together, suddenly there came a voice as of thunder and a spiritual cry: Remove, O princes, your gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. When Hell heard that he said unto Satan the prince: Depart from me and go out of mine abode: if thou be a mighty man of war, fight thou against the King of glory. But what hast thou to do with him? And Hell cast Satan forth out of his dwelling. Then said Hell unto his wicked ministers: Shut ye the hard gates of brass and put on them the bars of iron and withstand stoutly, lest we that hold captivity be taken captive.

But when all the multitude of the saints heard it, they spake with a voice of rebuking unto Hell: Open thy gates, that the King of glory may come in. And David cried out, saying: Did I not when I was alive upon earth, foretell unto you:

Let them give thanks unto the Lord, even his mercies and his wonders unto the children of men; who hath broken the gates of brass and smitten the bars of iron in sunder? he hath taken them out of the way of their iniquity. And thereafter in like manner Esaias said: Did not I when I was alive upon earth foretell unto you: The dead shall arise, and they that are in the tombs shall rise again, and they that are in the earth shall rejoice, for the dew which cometh of the Lord is their healing? And again I said: O death, where is thy sting? O Hell, where is thy victory?

When they heard that of Esaias, all the saints said unto Hell: Open thy gates: now shalt thou be overcome and weak and without strength. And there came a great voice as of thunder, saying: Remove, O princes, your gates, and be ye lift up ye doors of hell, and the King of glory shall come in. And when Hell saw that they so cried out twice, he said, as if he knew it not: Who is the King of glory? And David answered Hell and said: The words of this cry do I know, for by his spirit I prophesied the same; and now I say unto thee that which I said before: The Lord strong and mighty, the Lord mighty in battle, he is the King of glory. And: The Lord looked down from heaven that he might hear the groanings of them that are in fetters and deliver the children of them that have been slain. And now, O thou most foul and stinking Hell, open thy gates, that the King of glory may come in. And as David spake thus unto Hell, the Lord of majesty appeared in the form of a man and lightened the eternal darkness and brake the bonds that could not be loosed: and the succour of his everlasting might visited us that sat in the deep darkness of our transgressions and in the shadow of death of our sins.

6. When Hell and death and their wicked ministers saw that, they were stricken with fear, they and their cruel officers, at the sight of the brightness of so great light in their own realm, seeing Christ of a sudden in their abode, and they cried out, saying: We are overcome by thee. Who art thou that art sent by the Lord for our confusion? Who art thou that without all damage of corruption, and with the signs (?) of thy majesty unblemished, dost in wrath condemn our power? Who art thou that art so great and so small, both humble and exalted, both soldier and commander, a marvelous warrior in the shape of a bondsman, and a King of glory dead and living, whom the cross bare slain upon it? Thou that didst lie dead in the sepulchre hast come down unto us living and at thy death all creation quaked and all the stars were shaken and thou hast become free among the dead and dost rout our legions. Who art thou that settest free the prisoners that are held bound by original sin and restorest them into their former liberty? Who art thou that sheddest thy divine and bright light upon them that were blinded with the darkness of their sins? After the same manner all the legions of devils were stricken with like fear and cried out all together in the terror of their confusion, saying: Whence

art thou, Jesus, a man so mighty and bright in majesty, so excellent without spot and clean from sin? For that world of earth which hath been always subject unto us until now, and did pay tribute to our profit, hath never sent unto us a dead man like thee, nor ever dispatched such a gift unto Hell. Who then art thou that so fearlessly enterest our borders, and not only fearest not our torments, but besides essayest to bear away all men out of our bonds? Peradventure thou art that Jesus, of whom Satan our prince said that by thy death of the cross thou shouldest receive the dominion of the whole world.

Then did the King of glory in his majesty trample upon death, and laid hold on Satan the prince and delivered him unto the power of Hell, and drew Adam to him unto his own brightness.

7. Then Hell, receiving Satan the prince, with sore reproach said unto him: O prince of perdition and chief of destruction, Beelzebub, the scorn of the angels and spitting of the righteous why wouldest thou do this? Thou wouldest crucify the King of glory and at his decease didst promise us great spoils of his death: like a fool thou knewest not what thou didst. For behold now, this Jesus putteth to flight by the brightness of his majesty all the darkness of death, and hath broken the strong depths of the prisons, and let out the prisoners and loosed them that were bound. And all that were sighing in our torments do rejoice against us, and at their prayers our dominions are vanquished and our realms conquered, and now no nation of men feareth us any more. And beside this, the dead which were never wont to be proud triumph over us, and the captives which never could be joyful do threaten us. O prince Satan, father of all the wicked and ungodly and renegades wherefore wouldest thou do this? They that from the beginning until now have despaired of life and salvation-now is none of their wonted roarings heard, neither doth any groan from them sound in our ears, nor is there any sign of tears upon the face of any of them. O prince Satan, holder of the keys of hell, those thy riches which thou hadst gained by the tree of transgression and the losing of paradise, thou hast lost by the tree of the cross, and all thy gladness hath perished. When thou didst hang up Christ Jesus the King of glory thou wroughtest against thyself and against me. Henceforth thou shalt know what eternal torments and infinite pains thou art to suffer in my keeping for ever. O prince Satan, author of death and head of all pride, thou oughtest first to have sought out matter of evil in this Jesus: Wherefore didst thou adventure without cause to crucify him unjustly against whom thou foundest no blame, and to bring into our realm the innocent and righteous one, and to lose the guilty and the ungodly and unrighteous of the whole world? And when Hell had spoken thus unto Satan the prince, then said the King of glory unto Hell: Satan the prince shall be in thy power unto all ages in the stead

of Adam and his children, even those that are my righteous ones.

8. And the Lord stretching forth his hand, said: Come unto me, all ye my saints which bear mine image and my likeness. Ye that by the tree and the devil and death were condemned, behold now the devil and death condemned by the tree. And forthwith all the saints were gathered in one under the hand of the Lord. And the Lord holding the right hand of Adam, said unto him: Peace be unto thee with all thy children that are my righteous ones. But Adam, casting himself at the knees of the Lord entreated him with tears and beseechings, and said with a loud voice: I will magnify thee, O Lord, for thou hast set me up and not made my foes to triumph over me: O Lord my God I cried unto thee and thou hast healed me; Lord, thou hast brought my soul out of hell, thou hast delivered me from them that go down to the pit. Sing praises unto the Lord all ye saints of his, and give thanks unto him for the remembrance of his holiness. For there is wrath in his indignation and life is in his good pleasure. In like manner all the saints of God kneeled and cast themselves at the feet of the Lord, saying with one accord: Thou art come, O redeemer of the world: that which thou didst foretell by the law and by thy prophets, that hast thou accomplished in deed. Thou hast redeemed the living by thy cross, and by the death of the cross thou hast come down unto us, that thou mightest save us out of hell and death through thy majesty. O Lord, like as thou hast set the name of thy glory in the heavens and set up thy cross for a token of redemption upon the earth, so, Lord, set thou up the sign of the victory of thy cross in hell, that death may have no more dominion.

And the Lord stretched forth his hand and made the sign of the cross over Adam and over all his saints, and he took the right hand of Adam and went up out of hell, and all the saints followed him. Then did holy David cry aloud and say: Sing unto the Lord a new song, for he hath done marvelous things. His right hand hath wrought salvation for him and his holy arm. The Lord hath made known his saving health, before the face of all nations hath he revealed his righteousness. And the whole multitude of the saints answered, saying: Such honour have all his saints. Amen, Alleluia.

And thereafter Habacuc the prophet cried out and said: Thou wentest forth for the salvation of thy people to set free thy chosen. And all the saints answered, saying: Blessed is he that cometh in the name of the Lord. God is the Lord and hath showed us light. Amen, Alleluia. Likewise after that the prophet Micheas also cried, saying: What God is like thee, O Lord, taking away iniquity and removing sins? and now thou withholdest thy wrath for a testimony that thou art merciful of

free will, and thou dost turn away and have mercy on us, thou forgivest all our iniquities and hast sunk all our sins in the depths of the sea, as thou swarest unto our fathers in the days of old. And all the saints answered, saying: This is our God for ever and ever, he shall be our guide, world without end. Amen, Alleluia. And so spake all the prophets, making mention of holy words out of their praises, and all the saints followed the Lord, crying Amen, Alleluia.

9. But the Lord holding the hand of Adam delivered him unto Michael the archangel, and all the saints followed Michael the archangel, and he brought them all into the glory and beauty (grace) of paradise. And there met with them two men, ancients of days, and when they were asked of the saints: Who are ye that have not yet been dead in hell with us and are set in paradise in the body? then one of them answering, said: I am Enoch which was translated hither by the word of the Lord, and this that is with me is Elias the Thesbite which was taken up in a chariot of fire: and up to this day we have not tasted death, but we are received unto the coming of Antichrist to fight against him with signs and wonders of God, and to be slain of him in Jerusalem, and after three days and a half to be taken up again alive on the clouds.

10. And as Enoch and Elias spake thus with the saints, behold there came another man of vile habit, bearing upon his shoulders the sign of the cross; whom when they beheld, all the saints said unto him: Who art thou? for thine appearance is as of a robber; and wherefore is it that thou bearest a sign upon thy shoulders? And he answered them and said: Ye have rightly said: for I was a robber, doing all manner of evil upon the earth. And the Jews crucified me with Jesus, and I beheld the wonders in the creation which came to pass through the cross of Jesus when he was crucified, and I believed that he was the maker of all creatures and the almighty king, and I besought him, saying: Remember me, Lord, when thou comest into thy kingdom. And forthwith he received my prayer, and said unto me: Verily I say unto thee, this day shalt thou be with me in paradise: and he gave me the sign of the cross, saying: Bear this and go unto paradise, and if the angel that keepeth paradise suffer thee not to enter in, show him the sign of the cross; and thou shalt say unto him: Jesus Christ the Son of God who now is crucified hath sent me. And when I had so done, I spake all these things unto the angel that keepeth paradise; and when he heard this of me, forthwith he opened the door and brought me in and set me at the right hand of paradise, saying: Lo now, tarry a little, and Adam the father of all mankind will enter in with all his children that are holy and righteous, after the triumph and glory of the ascending up of Christ the Lord that is crucified. When they heard all these words of the robber, all the holy patriarchs and prophets said with one voice: Blessed be the Lord Almighty, the

Father of eternal good things, the Father of mercies, thou that hast given such grace unto thy sinners and hast brought them again into the beauty of paradise and into thy good pastures: for this is the most holy life of the spirit. Amen, Amen.

11. These are the divine and holy mysteries which we saw and heard, even I, Karinus, and Leucius: but we were not suffered to relate further the rest of the mysteries of God, according as Michael the archangel strictly charged us, saying: Ye shall go with your brethren unto Jerusalem and remain in prayer, crying out and glorifying the resurrection of the Lord Jesus Christ, who hath raised you from the dead together with him: and ye shall not be speaking with any man, but sit as dumb men, until the hour come when the Lord himself suffereth you to declare the mysteries of his god head. But unto us Michael the archangel gave commandment that we should go over Jordan unto a place rich and fertile, where are many which rose again together with us for a testimony of the resurrection of Christ the Lord. For three days only were allowed unto us who rose from the dead, to keep the passover of the Lord in Jerusalem with our kindred (parents) that are living for a testimony of the resurrection of Christ the Lord: and we were baptized in the holy river of Jordan and received white robes, every one of us. And after the three days, when we had kept the passover of the Lord, all they were caught up in the clouds which had risen again with us, and were taken over Jordan and were no more seen of any man. But unto us it was said that we should remain in the city of Arimathaea and continue in prayer.

These be all things which the Lord bade us declare unto you: give praise and thanksgiving (confession) unto him, and repent that he may have mercy upon you. Peace be unto you from the same Lord Jesus Christ which is the Saviour of us all. Amen.

And when they had finished writing all things in the several volumes of paper they arose; and Karinus gave that which he had written into the hands of Annas and Caiaphas and Gamaliel; likewise Leucius gave that which he had written into the hands of Nicodemus and Joseph. And suddenly they were transfigured and became white exceedingly and were no more seen. But their writings were found to be the same (lit. equal), neither more nor less by one letter.

And when all the synagogue of the Jews heard all these marvelous sayings of Karinus and Leucius, they said one to another: Of a truth all these things were wrought by the Lord, and blessed be the Lord, world without end, Amen. And they went out all of them in great trouble of mind, smiting their breasts with fear

and trembling, and departed every man unto his own home.

And all these things which were spoken by the Jews in their synagogue, did Joseph and Nicodemus forthwith declare unto the governor. And Pilate himself wrote all the things that were done and said concerning Jesus by the Jews, and laid up all the words in the public books of his judgement hall (praetorium).

12. After these things Pilate entered into the temple of the Jews and gathered together all the chief of the priests, and the teachers (grammaticos) and scribes and doctors of the law, and went in with them into the holy place of the temple and commanded all the doors to be shut, and said unto them: We have heard that ye have in this temple a certain great Bible; wherefore I ask you that it be presented before us. And when that great Bible adorned with gold and precious jewels was brought by four ministers, Pilate said to them all: I adjure you by the God of your fathers which commanded you to build this temple in the place of his sanctuary, that ye hide not the truth from me. Ye know all the things that are written in this Bible; but tell me now if ye have found in the scriptures that this Jesus whom ye have crucified is the Son of God which should come for the salvation of mankind, and in what year of the times he must come. Declare unto me whether ye crucified him in ignorance or knowingly.

And Annas and Caiaphas when they were thus adjured commanded all the rest that were will them to go out of the temple; and they themselves shut all the doors of the temple and of the sanctuary, and said unto Pilate: Thou hast adjured us, O excellent judge, by the building of this temple to make manifest unto thee the truth and reason (or a true account). After that we had crucified Jesus, knowing not that he was the Son of God, but supposing that by some chance he did his wondrous works, we made a great assembly (synagogue) in this temple; and as we conferred one with another concerning the signs of the mighty works which Jesus had done, we found many witnesses of our own nation who said that they had seen Jesus alive after his passion, and that he was passed into the height of the heaven. Moreover, we saw two witnesses whom Jesus raised from the dead, who declared unto us many marvelous things which Jesus did among the dead, which things we have in writing in our hands. Now our custom is that every year before our assembly we open this holy Bible and inquire the testimony of God. And we have found in the first book of the Seventy how that Michael the angel spake unto the third son of Adam the first man concerning the five thousand and five hundred years, wherein should come the most beloved Son of God, even Christ: and furthermore we have thought that peradventure this same was the God of Israel which said unto Moses: Make thee an ark of the covenant in length two cubits and

a half, and in breadth one cubit and a half, and in height one cubit and a half. For by those five cubits and a half we have understood and known the fashion of the ark of the old covenant, for that in five thousand and a half thousand years Jesus Christ should come in the ark of his body: and we have found that he is the God of Israel, even the Son of God. For after his passion, we the chief of the priests, because we marvelled at the signs which came to pass on his account did open the Bible, and searched out all the generations unto the generation of Joseph, and Mary the mother of Christ, taking her to be the seed of David: and we found that from the day when God made the heaven and the earth and the first man, from that time unto the Flood are 2,212 years: and from the Flood unto the building of the tower 531 years: and from the building of the tower unto Abraham 606 years: and from Abraham unto the coming of the children of Israel out of Egypt 470 years: and from the going of the children of Israel out of Egypt unto the building of the temple 511 years: and from the building of the temple unto the destruction of the same temple 464 years: so far found we in the Bible of Esdras: and inquiring from the burning of the temple unto the coming of Christ and his birth we found it to be 636 years, which together were five thousand and five hundred years like as we found it written in the Bible that Michael the archangel declared before unto Seth the third son of Adam, that after five thousand and a half thousand years Christ the Son of God hath (? should) come. Hitherto have we told no man, lest there should be a schism in our synagogues; and now, O excellent judge, thou hast adjured us by this holy Bible of the testimonies of God, and we do declare it unto thee: and we also have adjured thee by thy life and health that thou declare not these words unto any man in Jerusalem.

13. And Pilate, when he heard these words of Annas and Caiaphas, laid them all up amongst the acts of the Lord and Saviour in the public books of his judgement hall, and wrote a letter unto Claudius the king of the city of Rome, saying:

Pontius Pilate unto Claudius, greeting.

There befell of late a matter which I myself brought to light (or made trial of): for the Jews through envy have punished themselves and their posterity with fearful judgements of their own fault; for whereas their fathers had promises (al. had announced unto them) that their God would send them out of heaven his holy one who should of right be called their king, and did promise that he would send him upon earth by a virgin; he, then (or this God of the Hebrews, then), came when I was governor of Judaea, and they beheld him enlightening the blind, cleansing lepers, healing the palsied, driving devils out of men, raising the dead, rebuking

the winds, walking upon the waves of the sea dry-shod, and doing many other wonders, and all the people of the Jews calling him the Son of God: the chief priests therefore, moved with envy against him, took him and delivered him unto me and brought against him one false accusation after another, saying that he was a sorcerer and did things contrary to their law.

But I, believing that these things were so, having scourged him, delivered him unto their will: and they crucified him, and when he was buried they set guards upon him. But while my soldiers watched him he rose again on the third day: yet so much was the malice of the Jews kindled that they gave money to the soldiers, saying: Say ye that his disciples stole away his body. But they, though they took the money, were not able to keep silence concerning that which had come to pass, for they also have testified that they saw him arisen and that they received money from the Jews. And these things have I reported UNTO mightiness thy for this cause, lest some other should lie unto thee (lat. lest any lie otherwise) and thou shouldest deem right to believe the false tales of the Jews.

The Apostles' Creed

It is affirmed by Ambrose, "that the twelve Apostles, as skilful artificers assembled together, and made a key by their common advice, that is, the Creed; by which the darkness of the devil is disclosed, that the light of Christ may appear." Others fable that every Apostle inserted an article, by which the creed is divided into twelve articles; and a sermon, fathered upon St. Austin, and quoted by the Lord Chancellor King, fabricates that each particular article was thus inserted by each particular Apostle:

1. **Peter:** I believe in God the Father Almighty;
2. **John:** Maker of heaven and earth;
3. **James:** And in Jesus Christ his only Son, our Lord;
4. **Andrew:** Who was conceived by the Holy Ghost; born of the Virgin Mary;
5. **Philip:** Suffered under Pontius Pilate, was crucified, dead and buried;
6. **Thomas:** He descended into hell, the third day he rose again from the dead;
7. **Bartholomew:** He ascended into heaven; sitteth at the right hand of God the Father Almighty;
8. **Matthew:** From thence he shall come to judge the quick and the dead ;
9. **James, the son of Alpheus:** I believe In the Holy Ghost, the holy Catholic Church;
10. **Simon Zelotes:** The communion of saints, the forgiveness of sins;
11. **Jude, the brother of James:** The resurrection of the body;
12. **Matthias:** Life everlasting. Amen."

Archbishop Wake says: "With respect to the Apostles being the authors of this Creed,

it is not my intention to enter on any particular examination of this matter, which has been so fully handled, not only by the late critics of the Church of Rome, Natalis Alexander, Du Pin,

&c., but yet more especially by Archbishop Usher, Gerard Vossius, Suicer, Spanhemius, Tentzelius, and Sam. Basnage, among the Protestants. It shall suffice to say, that as it is not likely, that had any such thing as this been done by the Apostles, St. Luke would have passed it by, without taking the least notice of it: so the diversity of Creeds in the ancient Church, and that not only in expression, but in some whole Articles too, sufficiently shows, that the Creed which we call by

that name, was not composed by the twelve Apostles, much less in the same form in which it now is."

Mr. Justice Bailey says: "It is not to be understood that this Creed was framed by the Apostles, or indeed that it existed as a Creed in their time;" and after giving the Creed as it existed in the year 600,

and which is here copied from his Common Prayer Book, he says, "how long this form had existed before the year 600 is not exactly known. The additions were probably made in opposition to particular heresies and errors.'

The most important "addition," since the year of Christ 600, is that which affirms, that Christ

descended into hell. This has been proved not only to have been an invention after the Apostles' time,

but even after the time of Eusebius. Bishop Pearson says, that the descent into hell was not in the ancient creeds or rules of faith. "It is not to be found in the rules of faith delivered by Irenaeus," by Origen, or

by Tertullian. It is not expressed in those creeds which were made by the councils as larger explications of the Apostles' Creed; not in the Nicene, or

Constantinopolitan; not in those of Ephesus, or Chalcedon; not

in those confessions made at Sardica, Antioch, Selucia, Sirmium, &c. It is not mentioned in several confessions of faith delivered by particular persons; not in that of Eusebius Caesariensis, presented to the

council of Nice; not in that of Marcellus, bishop of Ancyra, delivered to Pope

Julius; not in that of Arius and Euzoius, presented to Constantine; not in that of Acacius, bishop of Caesarea, delivered into the

synod of Selucia; not in that of Eustathius, Theophilus, and Sylvanus, sent to

Liberius; there is no mention of it in the creed of St. Basil; in the creed of

Epiphanius, Gelasius, Damascus, Macarius, &c.

It is not in the creed expounded by St. Cyril, though some have produced that creed to prove it.

It is not in the creed expounded by St. Augustine; not in that other, attributed to St. Augustine in another

place; not in that expounded by Maximus Taurinensis; nor in that so often

interpreted by Petrus Chrysologus; nor in that of the church of Antioch, delivered by Cassianus; neither is it to be seen in the MS. creeds set forth by the learned

Archbishop of Armagh. It is affirmed by Ruffinus, that in his time it was neither in the Roman nor the Oriental Creeds."

As it stood An. Dom. 600. Copied from Mr. Justice Baileey's Edition of the book of
Common Prayer. "Before the year 600, it was no more than this." -Mr. Justice
Bailey.

I BELIEVE in God the Father Almighty:

And in Jesus Christ his only begotten Son, our Lord;

Who was born of the Holy Ghost and Virgin Mary,

And was crucified under Pontius Pilate, and was buried;

And the third day rose again from the dead.

Ascended into heaven, sitteth on the right hand of the Father;

Whence he shall come to judge the quick and the dead;

And in the Holy Ghost;

The Holy Church;

The remission of sins;

And the resurrection of the flesh,

Amen.

As it stands in the book of Common Prayer of the United church of England
and Ireland as by law established.

I BELIEVE in God the Father Almighty, maker of heaven and earth:

And in Jesus Christ his only Son, our Lord:

Who was conceived by the Holy Ghost, born of the Virgin Mary,

Suffered under Pontius Pilate, was crucified, dead and buried;

He descended into hell;

The third day he rose again from the dead;

He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;

The holy Catholic Church; the communion of saints;

The forgiveness of sins;

The resurrection of the body; and the life everlasting,

Amen.

The Epistle of Paul to the Laodiceans

He salutes the brethren, exhorts them to persevere in good works, and not to be moved by vain speaking. Rejoices in his bonds, desires them to live in the fear of the Lord.

Paul an Apostle, not of men, neither by man, but by Jesus Christ, to the brethren which are at Laodicea.

Grace be to you, and peace, from God the Father and our Lord Jesus Christ. I thank Christ in every prayer of mine, that you may continue and persevere in good works, looking for that which is promised in the day of judgment. Do not be troubled by the vain speeches of anyone who perverts the truth, that they may draw you aside from the truth of the Gospel which I have preached.

And now may God grant that my converts may attain to a perfect knowledge of the truth of the Gospel, be beneficent, and doing good works which accompany salvation.

And now my bonds, which I suffer in Christ, are manifest, in which I rejoice and am glad.

This epistle, along with those to the Colossians, Ephesians, Philippians, and Philemon were likely written during Paul's Roman captivity, about A.D. 61- 63.

For I know that this shall turn to my salvation forever, which shall be through your prayer and the supply of the Holy Spirit. Whether I live or die, to me to live shall be a life to Christ, to die will be joy.

Compare with: "For to me to live [is] Christ, and to die [is] gain." (Philippians 1:21)

And our Lord will grant us his mercy, that you may have the same love, and be like-minded.

Wherefore, my beloved, as you have heard of the coming of the Lord, so think and act reverently, and it shall be to you life eternal; For it is God who is working in you;

Compare with: "For it is God which worketh in you both to will and to do of [his]

good pleasure." (Philippians 2:13)

And do all things without sin.

And what is best, my beloved; rejoice in the Lord Jesus Christ, and avoid all filthy lucre.

For "filthy lucre" or money, especially gained from sinful activities, see I Timothy 3:3, 8; Titus 1:7, 11; I Peter 5:2. I Timothy 6:10 is often misquoted as "money is the root of all evil," but it really says "the love of money is the root of all evil," meaning the root of all sorts of evil.

Let all your requests by made known to God, and be steady in the doctrine of Christ.

And whatever things are sound and true, and of good report, and chaste, and just, and lovely, these things do.

Compare with: "Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things." (Philippians 4:8)

Those things which you have heard and received, think on these things, and peace shall be with you.

All the saints salute you.

The grace of our Lord Jesus Christ be with your spirit. Amen.

Cause this Epistle to be read to the Colossians, and the Epistle of the Colossians to be read among you.

Compare with: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the [epistle] from Laodicea." (Colossians 4:16)

THE EPISTLES OF PAUL THE APOSTLE TO SENECA, WITH SENECA'S TO PAUL

**Translated from the edition of Sixtus Senensis:
the translator was probably Jeremiah Jones.**

EDITORIAL NOTE: Nero's tutor, the Stoic philosopher and dramatist Seneca, became a leader of the political opposition when his former student proved a tyrant instead of a philosopher-king. Christian tradition has often claimed that the great intellectual was a secret convert to Christianity, perhaps even one of "those of Caesar's household" greeted by Paul in Philippians 4:22. The alleged correspondence of Paul and Seneca was often cited as proof. Although modern scholars uniformly reject these writings as spurious, it is interesting that the usually skeptical Jerome, certainly no bad judge of classical style, appears to have accepted them. -- Norman (Dionysios) Redington

Annaeus Seneca to Paul, Greeting.

I suppose, Paul, you have been informed of that conversation which passed yesterday between me and my Lucilius, concerning hypocrisy and other subjects; for there were some of your disciples in company with us; For when we were retired into the Sallustian gardens, through which they were also passing and would have gone another way, by our persuasion they joined company with us. I desire you to believe that we much wish for your conversation: We were much delighted with your book of many Epistles, which you have written to some cities and chief towns of provinces, and contain wonderful instructions for moral conduct: Such sentiments, as I suppose you were not the author of, but only the instrument of conveying, though sometimes both the author and the instrument. For such is the sublimity of those doctrines, and their grandeur, that I suppose the age of a man is scarcely sufficient to be instructed and perfected in the knowledge of them. I wish your welfare, my brother. Farewell.

Paul to Seneca, Greeting.

I received your letter yesterday with pleasure: to which I could immediately have written an answer, had the young man been at home, whom I intended to have sent to you: For you know when, and by whom, at what seasons, and to whom I must deliver everything I send. I desire therefore you would not charge me with negligence, if I wait for a proper person. I reckon myself very happy in having the judgment of so valuable a person, that you are delighted with my Epistles: For you would not be esteemed a censor, a philosopher, or be the tutor of so great a prince, and a master of everything, if you were not sincere. I wish you a lasting prosperity.

Annaeus Seneca to Paul, Greeting.

I have completed some volumes and divided them into their proper parts. I am determined to read them to Caesar, and if any favorable opportunity happens, you also shall be present when they are read; ut if that cannot be, I will appoint and give you notice of a day when we will together read over the performance. had determined, if I could with safety, first to have your opinion of it before I published it to Caesar, that you might be convinced of my affection to you. Farewell, dearest Paul.

Paul to Seneca, Greeting.

As often as I read your letters, I imagine you present with me; nor indeed do I think any other, than that you are always with us. As soon therefore as you begin to come, we shall presently see each other. I wish you all prosperity.

Annaeus Seneca to Paul, Greeting.

We are very much concerned at your too long absence from us. What is it, or what affairs are they, which obstruct your coming? If you fear the anger of Caesar, because you have abandoned your former religion, and made proselytes also of others, you have this to plead, that your acting thus proceeded not from inconstancy, but judgment. Farewell.

Paul to Seneca and Lucilius, Greeting.

Concerning those things about which you wrote to me, it is not proper for me to

mention anything with pen and ink: the one of which leaves marks, and the other evidently declares things. Especially since I know that there are near you, as well as me, those who will understand my meaning. Deference is to be paid to all men, and so much the more, as they are more likely to take occasions of quarrelling. And if we show a submissive temper, we shall overcome effectually in all points, if so be they are capable of seeing and acknowledging themselves to have been in the wrong. Farewell.

Annaeus Seneca to Paul, Greeting.

I profess myself extremely pleased with the reading your letters to the Galatians, Corinthians, and the people of Achaia. For the Holy Spirit has in them by you delivered those sentiments which are very lofty, sublime, deserving of all respect, and beyond your own invention. I could wish therefore, that when you are writing things so extraordinary, there might not be lacking an elegance of speech agreeable to their majesty. And I must admit, my brother, so that I may not at once dishonestly conceal anything from you and be unfaithful to my own conscience, that the emperor is extremely pleased with the sentiments of your Epistles; For when he heard the beginning of them read, he declared that he was surprised to find such notions in a person who had not had a regular education. To which I replied, that the gods sometimes made use of humble (innocent) persons to speak by, and gave him an instance of this in a simple countryman, named Vatienus, who, when he was in the country of Reate, had two men appear to him, called Castor and Pollux, and received a revelation from the gods. Farewell.

Paul to Seneca, Greeting.

Although I know the emperor is both an admirer and favorer of our (religion), yet permit me to advise you against your suffering any injury, (by showing favor to us). I think indeed you ventured upon a very dangerous attempt, when you would declare (to the emperor) that which is so very contrary to his religion and way of worship, seeing he is a worshipper of the heathen gods. I know not what you particularly had in view when you told him of this, but I suppose you did it out of a too great respect for me. But I desire that for the future you would not do so; for you need to be careful, for fear that by showing your affection for me, you could offend your master: His anger indeed will do us no harm, if he continue a heathen; nor will his not being angry be of any service to us: And if the empress act worthy of her character, she will not be angry, but if she acts as a woman, she will be affronted. Farewell.

Annaeus Seneca to Paul, Greeting.

I know that my letter, wherein I acquainted you, what I had read to the Emperor your Epistles, does not so much affect you as the nature of the things (contained in them), Which do so powerfully divert men's minds from their former manners and practices that I have always been surprised, and have been fully convinced of it by many arguments until now. Let us therefore begin afresh; and if anything before has been imprudently acted, please forgive. I have sent you a book de copia verborum. Farewell, dearest Paul.

Paul to Seneca, Greeting.

As often as I write to you, and place my name before yours, I do a thing both disagreeable to myself and contrary to our religion. For I ought, as I have often declared, to become all things to all men, and to have that regard to your quality, which the Roman law has honored all senators with; namely, to put my name last in the (inscription of the) Epistle, that I may not at length with uneasiness and shame be obliged to do that which it was always my inclination to do. Farewell, most respected master. Dated the fifth of the calends of July, in the fourth consulship of Nero, and Messala.

Annaeus Seneca to Paul, Greeting.

All happiness to you, my dearest Paul. If a person so great, and in every way as agreeable as you are, become not only common, but a most intimate friend to me, how happy will be the case of Seneca! You therefore, who are so eminent and so far exalted above all, even the greatest, do not think yourself unfit to be first named in the inscription of an Epistle. For fear that I should suspect you intend not so much to test me, as to banter me; for you know yourself to be a Roman citizen. And I could wish to be in that circumstance or station which you are, and that you were in the same that I am. Farewell, dearest Paul. Dated the Xth of the calends of April, in the consulship of Apriann and Capito.

Annaeus Seneca to Paul, Greeting.

All happiness to you, my dearest Paul. Do you not suppose that I am extremely concerned and grieved that your innocence should bring you into sufferings? And that all the people should suppose you (Christians) so criminal, and imagine all the

misfortunes that happen to the city, to be caused by you? But let us bear the charge with a patient temper, appealing (for our innocence) to the court (above), which is the only one our hard fortune will allow us to address, till at length our misfortunes will end in unalterable happiness. Former ages have produced (tyrants) Alexander the son of Philip, and Dionysius; ours also has produced Caius Caesar; whose inclinations were their only laws. As to the frequent burnings of the city of Rome, the cause is manifest; and if a person in my mean circumstances might be allowed to speak, and one might declare those dark things without danger, everyone should see the whole of the matter. The Christians and Jews are indeed commonly punished for the crime of burning the city; but that impious miscreant who delights in murders and butcheries, and disguises his villainies with lies, is appointed to, or reserved till, his proper time. And as the life of every excellent person is now sacrificed instead of that one person (who is the author of the mischief), so this one shall be sacrificed for many, and he shall be devoted to be burnt with fire instead of all. One hundred and thirty-two houses, and four whole squares (or islands) were burnt down in six days: the seventh put an end to the burning. I wish you all happiness. Dated the fifth of the calends of April, in the consulship of Frigius and Bassus.

Annaeus Seneca to Paul, Greeting.

All happiness to you, my dearest Paul. You have written many volumes in an allegorical and mystical style, and therefore such mighty matters and business being committed to you, require not to be set off with any rhetorical flourishes of speech, but only with some proper elegance. I remember you often say, that many by affecting such a style do injury to their subjects, and lose the force of the matters they treat of. But in this I desire you to regard me, namely, to have respect to true Latin, and to choose just words, so you may the better manage the noble trust which is reposed in you. Farewell. Dated 5th of the names of July, Leo and Savinus consuls.

Paul to Seneca, Greeting.

Your serious consideration repaid [me] with these discoveries that the Divine Being has granted but to few. I am thereby assured that I sow the most strong seed in a fertile soil, not anything material, which is subject to corruption, but the durable word of God, which shall increase and bring forth fruit to eternity. That which by your wisdom you have attained to, shall abide without decay forever. Believe that you ought to avoid the superstitions of Jews and Gentiles. The things

which you have in some measure arrived to, prudently make known to the emperor, his family, and to faithful friends; And though your sentiments will seem disagreeable and not be comprehended by them, seeing most of them will not regard your discourses, yet the Word of God once infused into them will at length make them become new men, aspiring towards God.

Farewell Seneca, who are most dear to us. Dated on the calends of August, in the consulship of Leo and Savinus.

The Acts of Paul and Thecla

Introduction

This book, Tertullian tells us, was composed shortly before his time in honour of Paul by a presbyter of Asia, who was convicted of the imposture and degraded from his office. The date of it may therefore be about A.D. 160. The author was an orthodox Christian.

Our authorities for it are:

1. The sadly mutilated Coptic MS. at Heidelberg, of the sixth century at latest.
2. The Acts of Paul and Thecla, a single episode which has been preserved complete in Greek and many versions: parts of it exist in the Coptic.
3. The correspondence with the Corinthians, partly preserved in the Coptic, and current separately in Armenian and Latin.
4. The Martyrdom, the concluding episode of the Acts, preserved separately (as in the case of John and others) in Greek and other versions.
5. Detached fragments or quotations.

The length of the whole book is given as 8,600 lines (Stichometry of Nicephorus), or 8,560 (Stichometry of the Codex Claromontanus): the Canonical Acts are given by the same two authorities respectively as 2,800 and 2,600. We have, perhaps, 1,800 lines of the Acts of Paul. The text of the Coptic MS. is miserably defective, and the restoration of it, in the episodes which are preserved in it alone, is a most difficult process: Professor Carl Schmidt has done practically all that can be expected, with infinite labour and great acuteness. In treating the defective episodes I shall follow him closely, but shall not attempt to represent all the broken lines.

1

The first extant page of the Coptic MS. seems to be p.9.

Paul went into (the house) at the place where the (dead) was. But Phila the wife of Panchares (Anchares, MS., see below) was very wroth and said to her husband in (great anger): Husband, thou hast gone the wild beasts, thou hast not begotten thy son where is mine?

(he hath not) desired food . . . to bury him. But (Panchares) stood in the sight of all and made his prayer at the ninth hour, until the people of the city came to bear the boy out. When he had prayed, Paul (came) and saw . . . and of Jesus Christ the boy . . . the prayer.

(a small piece only) . . . multitude . . . eight days . . . they thought that he raised up the (boy). But when Paul had remained

They asked? him? . . . the men listened to him . . . they sent for Panchares . . . and cried out, saying: We believe, Panchares, . . . but save the city from . . many things, which they said. Panchares said unto them: Judge ye whether your good deeds (?) is not possible . . . but to (testify) . . . God who hath . . . his Son according to . . . salvation, and I also believe that, my brethren, there is no other God, save Jesus Christ the son of the Blessed, unto whom is glory for ever, Amen. But when they saw that he would not turn to them, they pursued Paul, and caught him, and brought him back into the city, ill-using (?) him, and cast stones at him and thrust him out of their city and out of their country. But Panchares would not return evil for evil: he shut the door of his house and went in with his wife . . . fasting . . . But when it was evening Paul came to him and said:

God hath . . . Jesus Christ.

These are the last words of the episode. The situation is a little cleared by a sentence in the Greek Acts of Titus ascribed to Zenas (not earlier than the fifth century?): 'They arrived at Antioch and found Barnabas the son of Panchares, whom Paul raised up.' Barnabas may be a mistake, but Panchares is, I doubt not, right: for the Coptic definite article is p prefixed to the word, and the Coptic translator finding Panchares in his text has confused the initial of it with his own definite article, and cut it out.

We have, then, a husband Panchares and wife Phila at Antioch (in Pisidia perhaps: this is disputed), and their son (possibly named Barnabas) is dead. Phila reproaches Panchares with want of parental affection. I take it that he is a believer,

and has not mourned over his son, perhaps knowing that Paul was at hand and hoping for his help. Panchares prays till his fellow-townsmen come to carry out the body for burial. Paul arrives: at some point he raises the dead: but the people are irritated and some catastrophe threatens them at Paul's hands.

Panchares makes a profession of faith, the result of which is Paul's ill-treatment and banishment. But Paul returns secretly and reassures Panchares.

The next episode is that of Paul and Thecla, in which the Greek text exists, and will be followed. In the Coptic it has a title:

After the flight from Antioch, when he would go to Iconium.

It is possible that in this episode the author of the Acts may have used a local legend, current in his time, of a real Christian martyr Thecla. It is otherwise difficult to account for the very great popularity of the cult of St. Thecla, which spread over East and West, and made her the most famous of virgin martyrs. Moreover, one historical personage is introduced into the story, namely, Queen Tryphaena, who was the widow, it seems, of Cotys, King of Thrace, and the mother of Polemo II, King of Pontus. She was a great-niece of the Emperor Claudius. Professor W. M. Ramsay has contended that there was a written story of Thecla which was adapted by the author of the Acts: but his view is not generally accepted.

1 When Paul went up unto Iconium after he fled from Antioch, there journeyed with him Demas and Hermogenes the coppersmith, which were full of hypocrisy, and flattered Paul as though they loved him. But Paul, looking only unto the goodness of Christ, did them no evil, but loved them well, so that he assayed to make sweet unto them all the oracles of the Lord, and of the teaching and the interpretation (of the Gospel) and of the birth and resurrection of the Beloved, and related unto them word by word all the great works of Christ, how they were revealed unto him (Copt. adds: how that Christ was born of Mary the virgin, and of the seed of David).

2 And a certain man named Onesiphorus, when he heard that Paul was come to Iconium, went out with his children Simmias and Zeno and his wife Lectra to meet him, that he might receive him into his house: for Titus had told him what

manner of man Paul was in appearance; for he had not seen him in the flesh, but only in the spirit.

3 And he went by the king's highway that leadeth unto Lystra and stood expecting him, and looked upon them that came, according to the description of Titus. And he saw Paul coming, a man little of stature, thin-haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, full of grace: for sometimes he appeared like a man, and sometimes he had the face of an angel.

4 And when Paul saw Onesiphorus he smiled, and Onesiphorus said: Hail, thou servant of the blessed God. And he said: Grace be with thee and with thine house. But Demas and Hermogenes were envious, and stirred up their hypocrisy yet more, so that Demas said: Are we not servants of the Blessed, that thou didst not salute us so? And Onesiphorus said: I see not in you any fruit of righteousness, but if ye be such, come ye also into my house and refresh yourselves.

5 And when Paul entered into the house of Onesiphorus, there was great joy, and bowing of knees and breaking of bread, and the word of God concerning abstinence (or continence) and the resurrection; for Paul said:

Blessed are the pure in heart, for they shall see God.

Blessed are they that keep the flesh chaste, for they shall become the temple of God.

Blessed are they that abstain (or the continent), for unto them shall God speak.

Blessed are they that have renounced this world, for they shall be well-pleasing unto God.

Blessed are they that possess their wives as though they had them not, for they shall inherit God.

Blessed are they that have the fear of God, for they shall become angels of God.

6 Blessed are they that tremble at the oracles of God, for they shall be comforted.

Blessed are they that receive the wisdom of Jesus Christ, for they shall be called sons of the Most High.

Blessed are they that have kept their baptism pure, for they shall rest with the Father and with the Son.

Blessed are they that have compassed the understanding of Jesus Christ, for they shall be in light.

Blessed are they that for love of God have departed from the fashion of this world, for they shall judge angels, and shall be blessed at the right hand of the Father.

Blessed are the merciful, for they shall obtain mercy and shall not see the bitter day of judgement. Blessed are the bodies of the virgins, for they shall be well-pleasing unto God and shall not lose the reward of their continence (chastity), for the word of the Father shall be unto them a work of salvation in the day of his Son, and they shall have rest world Without end.

7 And as Paul was saying these things in the midst of the assembly (church) in the house of Onesiphorus, a certain virgin, Thecla, whose mother was Theocleia, which was betrothed to an husband, Thamyris, sat at the window hard by, and hearkened night and day unto the word concerning chastity which was spoken by Paul: and she stirred not from the window, but was led onward (or pressed onward) by faith, rejoicing exceedingly: and further, when she saw many women and virgins entering in to Paul, she also desired earnestly to be accounted worthy to stand before Paul's face and to hear the word of Christ; for she had not yet seen the appearance of Paul, but only heard his speech.

8 Now as she removed not from the window, her mother sent unto Thamyris, and he came with great joy as if he were already to take her to wife. Thamyris therefore said to Theocleia: Where is my Thecla? And Theocleia said: I have a new tale to tell thee, Thamyris: for for three days and three nights Thecla ariseth not from the window, neither to eat nor to drink, but looking earnestly as it were upon a joyful spectacle, she so attendeth to a stranger who teacheth deceitful and various words, that I marvel how the great modesty of the maiden is so hardly beset.

9 O Thamyris, this man upsetteth the whole city of the Iconians, and thy Thecla also, for all the women and the young men go in to him and are taught by him. Ye

must, saith he, fear one only God and live chastely. And my daughter, too, like a spider at the window, bound by his words, is held by a new desire and a fearful passion: for she hangeth upon the things that he speaketh, and the maiden is captured. But go thou to her and speak to her; for she is betrothed unto thee.

10 And Thamyris went to her, alike loving her and fearing because of her disturbance (ecstasy), and said: Thecla, my betrothed, why sittest thou thus? and what passion is it that holdeth thee in amaze; turn unto thy Thamyris and be ashamed. And her mother also said the same: Thecla, why sittest thou thus, looking downward, and answering nothing, but as one stricken? And they wept sore, Thamyris because he failed of a wife, and Theocleia of a child, and the maidservants of a mistress; there was, therefore, great confusion of mourning in the house. And while all this was so, Thecla turned not away, but paid heed to the speech of Paul.

11 But Thamyris leapt up and went forth into the street and watched them that went in to Paul and came out. And he saw two men striving bitterly with one another, and said to them: Ye men, tell me who ye are, and who is he that is within with you, that maketh the souls of young men and maidens to err, deceiving them that there may be no marriages but they should live as they are. I promise therefore to give you much money if ye will tell me of him: for I am a chief man of the city.

12 And Demas and Hermogenes said unto him: Who this man is, we know not; but he defraudeth the young men of wives and the maidens of husbands, saying: Ye have no resurrection otherwise, except ye continue chaste, and defile not the flesh but keep it pure.

13 And Thamyris said to them: Come, ye men, into mine house and refresh yourselves with me. And they went to a costly banquet and much wine and great wealth and a brilliant table. And Thamyris made them drink, for he loved Thecla and desired to take her to wife: and at the dinner Thamyris said: Tell me, ye men, what is his teaching, that I also may know it: for I am not a little afflicted concerning Thecla because she so loveth the stranger, and I am defrauded of my marriage.

14 And Demas and Hermogenes said: Bring him before Castelius the governor as one that persuadeth the multitudes with the new doctrine of the Christians; and so will he destroy him and thou shalt have thy wife Thecla. And we will teach thee of

that resurrection which he asserteth, that it is already come to pass in the children which we have, and we rise again when we have come to the knowledge of the true God.

15 But when Thamyris heard this of them, he was filled with envy and wrath, and rose up early and went to the house of Onesiphorus with the rulers and officers and a great crowd with staves, saying unto Paul: Thou hast destroyed the city of the Iconians and her that was espoused unto me, so that she will not have me: let us go unto Castelius the governor. And all the multitude said: Away with the wizard, for he hath corrupted all our wives. And the multitude rose up together against him.

16 And Thamyris, standing before the judgement seat, cried aloud and said: O proconsul, this is the man-we know not whence he is-who alloweth not maidens to marry: let him declare before thee wherefore he teacheth such things. And Demas and Hermogenes said to Thamyris: Say thou that he is a Christian, and so wilt thou destroy him. But the governor kept his mind steadfast and called Paul, saying unto him: Who art thou, and what teachest thou? for it is no light accusation that these bring against thee.

17 And Paul lifted up his voice and said: If I am this day examined what I teach, hearken, O proconsul. The living God, the God of vengeance, the jealous God, the God that hath need of nothing, but desireth the salvation of men, hath sent me, that I may sever them from corruption and uncleanness and all pleasure and death, that they may sin no more. Wherefore God hath sent his own Child, whom I preach and teach that men should have hope in him who alone hath had compassion upon the world that was in error; that men may no more be under judgement but have faith and the fear of God and the knowledge of sobriety and the love of truth. If then I teach the things that have been revealed unto me of God, what wrong do I O proconsul? And the governor having heard that, commanded Paul to be bound and taken away to prison until he should have leisure to hear him more carefully.

18 But Thecla at night took off her bracelets and gave them to the doorkeeper, and when the door was opened for her she went into the prison, and gave the jailer a mirror of silver and so went in to Paul and sat by his feet and heard the wonderful works of God. And Paul feared not at all, but walked in the confidence of God: and her faith also was increased as she kissed his chains.

19 Now when Thecla was sought by her own people and by Thamyris, she was

looked for through the streets as one lost; and one of the fellow-servants of the doorkeeper told that she went out by night. And they examined the doorkeeper and he told them that she was gone to the stranger unto the prison; and they went as he told them and found her as it were bound with him, in affection. And they went forth thence and gathered the multitude to them and showed it to the governor.

20 And he commanded Paul to be brought to the judgement seat; but Thecla rolled herself upon the place where Paul taught when he sat in the prison. And the governor commanded her also to be brought to the judgement seat, and she went exulting with joy. And when Paul was brought the second time the people cried out more vehemently: He is a sorcerer, away with him! But the governor heard Paul gladly concerning the holy works of Christ: and he took counsel, and called Thecla and said: Why wilt thou not marry Thamyris, according to the law of the Iconians? but she stood looking earnestly upon Paul, and when she answered not, her mother Theocleia cried out, saying: Burn the lawless one, burn her that is no bride in the midst of the theatre, that all the women which have been taught by this man may be affrighted.

21 And the governor was greatly moved: and he scourged Paul and sent him out of the city, but Thecla he condemned to be burned. And straightway the governor arose and went to the theatre: and all the multitude went forth unto the dreadful spectacle. But Thecla, as the lamb in the wilderness looketh about for the shepherd, so sought for Paul: and she looked upon the multitude and saw the Lord sitting, like unto Paul, and said: As if I were not able to endure, Paul is come to look upon me. And she earnestly paid heed to him: but he departed into the heavens.

22 Now the boys and the maidens brought wood and hay to burn Thecla: and when she was brought in naked, the governor wept and marvelled at the power that was in her. And they laid the wood, and the executioner bade her mount upon the pyre: and she, making the sign of the cross, went up upon the wood. And they lighted it, and though a great fire blazed forth, the fire took no hold on her; for God had compassion on her, and caused a sound under the earth, and a cloud overshadowed her above, full of rain and hail, and all the vessel of it was poured out so that many were in peril of death, and the fire was quenched, and Thecla was preserved.

23 Now Paul was fasting with Onesiphorus and his wife and their children in an open sepulchre on the way whereby they go from Iconium to Daphne. And when

many days were past, as they fasted, the boys said unto Paul: We are anhungered. And they had not wherewith to buy bread, for Onesiphorus had left the goods of this world, and followed Paul with all his house. But Paul took off his upper garment and said: Go, child, buy several loaves and bring them. And as the boy was buying, he saw his neighbour Thecla, and was astonished, and said: Thecla, whither goest thou? And she said: I seek Paul, for I was preserved from the fire. And the boy said: Come, I will bring thee unto him, for he mourneth for thee and prayeth and fasteth now these six days.

24 And when she came to the sepulchre unto Paul, who had bowed his knees and was praying and saying: O Father of Christ, let not the fire take hold on Thecla, but spare her, for she is thine: she standing behind him cried out: O Father that madest heaven and earth, the Father of thy beloved child Jesus Christ, I bless thee for that thou hast preserved me from the fire, that I might see Paul. And Paul arose and saw her and said: O God the knower of hearts, the Father of our Lord Jesus Christ, I bless thee that thou hast speedily accomplished that which I asked of thee, and hast hearkened unto me.

25 And there was much love within the sepulchre, for Paul rejoiced, and Onesiphorus, and all of them. And they had five loaves, and herbs, and water (and salt), and they rejoiced for the holy works of Christ. And Thecla said unto Paul: I will cut my hair round about and follow thee whithersoever thou goest. But he said: The time is ill-favoured and thou art comely: beware lest another temptation take thee, worse than the first, and thou endure it not but play the coward. And Thecla said: Only give me the seal in Christ, and temptation shall not touch me. And Paul said: Have patience, Thecla, and thou shalt receive the water.

26 And Paul sent away Onesiphorus with all his house unto Iconium, and so took Thecla and entered into Antioch: and as they entered in, a certain Syriarch, Alexander by name, saw Thecla and was enamoured of her, and would have bribed (flattered) Paul with money and gifts. But Paul said: I know not the woman of whom thou speakest, neither is she mine. But as he was of great power, he himself embraced her in the highway; and she endured it not, but sought after Paul and cried out bitterly, saying: Force not the stranger, force not the handmaid of God. I am of the first of the Iconians, and because I would not marry Thamyris, I am cast out of the city. And she caught at Alexander and rent his cloak and took the wreath from his head and made him a mocking-stock.

27 But he alike loving her and being ashamed of what had befallen him, brought

her before the governor; and when she confessed that she had done this, he condemned her to the beasts; But the women were greatly amazed, and cried out at the judgement seat: An evil judgement, an impious judgement! And Thecla asked of the governor that she might remain a virgin until she should fight the beasts; and a certain rich queen, Tryphaena by name, whose daughter had died, took her into her keeping, and had her for a consolation.

28 Now when the beasts were led in procession, they bound her to a fierce lioness, and the queen Tryphaena followed after her: but the lioness, when Thecla was set upon her, licked her feet, and all the people marvelled. Now the writing (title) of her accusation was: Guilty of sacrilege. And the women with their children cried out from above: O God, an impious judgement cometh to pass in this city. And after the procession Tryphaena took her again. For her daughter Falconilla, which was dead, had said to her in a dream: Mother, thou shalt take in my stead Thecla the stranger that is desolate, that she may pray for me and I be translated into the place of the righteous.

29 When therefore Tryphaena received her after the procession, she alike bewailed her because she was to fight the beasts on the morrow, and also, loving her closely as her own daughter Falconilla; and said: Thecla, my second child, come, pray thou for my child that she may live for ever; for this have I seen in a dream. And she without delay lifted up her voice and said: O my God, Son of the Most High that art in heaven, grant unto her according to her desire, that her daughter Faleonilla may live for ever. And after she had said this, Tryphaena bewailed her, considering that so great beauty was to be cast unto the beasts.

30 And when it was dawn, Alexander came to take her-for it was he that was giving the games-saying: The governor is set and the people troubleth us: give me her that is to fight the beasts, that I may take her away. But Tryphaena cried aloud so that he fled away, saying: A second mourning for my Falconilla cometh about in mine house, and there is none to help, neither child, for she is dead, nor kinsman, for I am a widow. O God of Thecla my child, help thou Thecla.

31 And the governor sent soldiers to fetch Thecla: and Tryphaena left her not, but herself took her hand and led her up, saying: I did bring my daughter Falconilla unto the sepulchre; but thee, Thecla, do I bring to fight the beasts. And Thecla wept bitterly and groaned unto the Lord, saying: Lord God in whom I believe, with whom I have taken refuge, that savedst me from the fire, reward thou Tryphaena who hath had pity on thine handmaid, and hath kept me pure.

32 There was therefore a tumult, and a voice of the beasts, and shouting of the people, and of the women which sat together, some saying: Bring in the sacrilegious one! and the women saying: Away with the city for this unlawful deed! away with all us, thou proconsul! it is a bitter sight, an evil judgement!

38 But Thecla, being taken out of the hand of Tryphaena, was stripped and a girdle put upon her, and was cast into the stadium: and lions and bears were set against her. And a fierce lioness running to her lay down at her feet, and the press of women cried aloud. And a bear ran upon her; but the lioness ran and met him, and tore the bear in sunder. And again a lion, trained against men, which was Alexander's, ran upon her, and the lioness wrestled with him and was slain along with him. And the women bewailed yet more, seeing that the lioness also that succoured her was dead.

34 Then did they put in many beasts, while she stood and stretched out her hands and prayed. And when she had ended her prayer, she turned and saw a great tank full of water, and said: Now is it time that I should wash myself. And she cast herself in, saying: In the name of Jesus Christ do I baptize myself on the last day. And all the women seeing it and all the people wept, saying: Cast not thyself into the water: so that even the governor wept that so great beauty should be devoured by seals. So, then, she cast herself into the water in the name of Jesus Christ; and the seals, seeing the light of a flash of fire, floated dead on the top of the water. And there was about her a cloud of fire, so that neither did the beasts touch her, nor was she seen to be naked.

35 Now the women, when other more fearful beasts were put in, shrieked aloud, and some cast leaves, and others nard, others cassia, and some balsam, so that there was a multitude of odours; and all the beasts that were struck thereby were held as it were in sleep and touched her not; so that Alexander said to the governor: I have some bulls exceeding fearful, let us bind the criminal to them. And the governor frowning, allowed it, saying: Do that thou wilt. And they bound her by the feet between the bulls, and put hot irons under their bellies that they might be the more enraged and kill her. They then leaped forward; but the flame that burned about her, burned through the ropes, and she was as one not bound.

36 But Tryphaena, standing by the arena, fainted at the entry, so that her handmaids said: The queen Tryphaena is dead! And the governor stopped the games and all the city was frightened, and Alexander falling at the governor's feet said: Have mercy on me and on the city, and let the condemned go, lest the city

perish with her; for if Caesar hear this, perchance he will destroy us and the city, because his kinswoman the queen Tryphaena hath died at the entry.

37 And the governor called Thecla from among the beasts, and said to her: Who art thou? and what hast thou about thee that not one of the beasts hath touched thee? But she said: I am the handmaid of the living God; and what I have about me-it is that I have believed on that his Son in whom God is well pleased; for whose sake not one of the beasts hath touched me. For he alone is the goal (or way) of salvation and the substance of life immortal; for unto them that are tossed about he is a refuge, unto the oppressed relief, unto the despairing shelter, and in a word, whosoever believeth not on him, shall not live, but die everlastingly.

38 And when the governor heard this, he commanded garments to be brought and said: Put on these garments. And she said: He that clad me when I was naked among the beasts, the same in the day of judgement will clothe me with salvation. And she took the garments and put them on. And the governor forthwith issued out an act, saying: I release unto you Thecla the godly, the servant of God. And all the women cried out with a loud voice and as with one mouth gave praise to God, saying: One is the God who hath preserved Thecla: so that with their voice all the city shook.

39 And Tryphaena, when she was told the good tidings, met her with much people and embraced Thecla and said: Now do I believe that the dead are raised up: now do I believe that my child liveth: come within, and I will make thee heir of all my substance. Thecla therefore went in with her and rested in her house eight days, teaching her the word of God, so that the more part of the maid-servants also believed, and there was great joy in the house.

40 But Thecla yearned after Paul and sought him, sending about in all places; and it was told her that he was at Myra. And she took young men and maids, and girded herself, and sewed her mantle into a cloak after the fashion of a man, and departed into Myra, and found Paul speaking the word of God, and went to him. But he when he saw her and the people that were with her was amazed, thinking in himself: Hath some other temptation come upon her? But she perceived it, and said to him: I have received the washing, O Paul; for he that hath worked together with thee in the Gospel hath worked with me also unto my baptizing.

41 And Paul took her by the hand and brought her into the house of Hermias, and heard all things from her; so that Paul marvelled much, and they that heard were

confirmed, and prayed for Tryphaena. And Thecla arose and said to Paul: I go unto Iconium. And Paul said: Go, and teach the word of God. Now Tryphaena had sent her much apparel and gold, so that she left of it with Paul for the ministry of the poor.

42 But she herself departed unto Iconium. And she entered into the house of Onesiphorus, and fell down upon the floor where Paul had sat and taught the oracles of God, and wept, saying: O God of me and of this house, where the light shone upon me, Jesu Christ the Son of God, my helper in prison, my helper before the governors, my helper in the fire, my helper among the beasts, thou art God, and unto thee be the glory for ever. Amen.

43 And she found Thamyris dead, but her mother living. And she saw her mother and said unto her: Theocleia my mother, canst thou believe that the Lord liveth in the heavens? for whether thou desirest money, the Lord will give it thee through me: or thy child, lo, I am here before thee. And when she had so testified, she departed unto Seleucia, and after she had enlightened many with the word of God, she slept a good sleep.

A good many manuscripts add that Theocleia was not converted, but the Coptic does not support them: it ends the episode as above.

A long appendix is given by other Greek copies, telling how in Thecla's old age (she was ninety) she was living on Mount Calamon or Calameon, and some evil-disposed young men went up to ill-treat her: and she prayed, and the rock opened and she entered it, and it closed after her. Some add that she went underground to Rome: this, to account for the presence of her body there.

Copt., p.38 of the MS.

III

When he was departed from Antioch and taught in Myra (Myrrha).

When Paul was teaching the word of God in Myra, there was there a man, Hermoerates by name, who had the dropsy, and he put himself forward in the sight of all, and said to Paul: Nothing is impossible with God, but especially with him whom thou preachest; for when he came he healed many, even that God whose servant thou art. Lo, I and my wife and my children, we cast ourselves at thy feet: have pity on me that I also may believe as thou hast believed on the living God.

Paul said unto him: I will restore thee (thine health) not for reward, but through the name of Jesus Christ thou shalt become whole in the presence of all these. (And he touched his body) drawing his hand downwards: and his belly opened and much water ran from him and . . . he fell down like a dead man, so that some said: It is better for him to die than to continue in pain. But when Paul had quieted the people, he took his hand and raised him up and asked him, saying: Hermocrates, ask for what thou desirest. And he said: I would eat. And he took a loaf and gave him to eat. And in that hour he was whole, and received the grace of the seal in the Lord, he and his wife.

But Hermippus his son was angry with Paul, and sought for a set time wherein to rise up with them of his own age and destroy him. For he wished that his father should not be healed but should die, that he might soon be master of his goods. But Dion, his younger son, heard Paul gladly.

Now all they that were with Hermippus took counsel to fight against Paul so that Hermippus . . . and sought to kill him

Dion fell down and died: but Hermippus watered Dion with his tears.

But Hermocrates mourned sore, for he loved Dion more than his other son. (Yet) he sat at Paul's feet, and forgot that Dion was dead. But when Dion was dead, his mother Nympha rent her clothes and went unto Paul and set herself before the face of Hermocrates her husband and of Paul. And when Paul saw her, he was aifrighted and said: Wherefore art thou thus, Nympha? But she said to him: Dion is dead; and the whole multitude wept when they beheld her. And Paul looked upon the people that mourned and sent young men, saying to them: Go and bring me him hither. And they went: but Hermippus caught hold of the body (of Dion) in the street and cried out

A leaf lost.

the word in him (them?). But an angel of the Lord had said unto him in the night: Paul, thou hast to-day a great conflict against thy body, but God, the Father of his Son Jesus Christ, will protect thee.

When Paul had arisen, he went unto his brethren, and remained (sorrowful?) saying: What meaneth this vision? And while Paul thought upon this, he saw Hermippus coming, having a sword drawn in his hand, and with him many other young men with staves. And Paul said unto them: I am not a robber, neither a murderer. The God of all things, the Father of Christ, will turn your hands backward, and your sword into its sheath, and your strength into weakness: for I am a servant of God, though I be alone and a stranger, and small and of no reputation (?) among the Gentiles. But do thou, O God, look down upon their counsel and suffer me not to be brought to nought by them.

And when Hermippus ran upon Paul with his sword drawn, straightway he ceased to see, so that he cried out aloud, saying: My dear comrades, forget not your friend Hermippus. For I have sinned, O Paul, I have pursued after innocent blood. Learn, ye foolish and ye of understanding, that this world is nought, gold is nought, all money is nought: I that glutted myself with all manner of goods am now a beggar and entreat of you all: Hearken to me all ye my companions, and every one that dwelleth in Myra. I have mocked at a man who hath saved my father: I have mocked at a man who hath raised up my brother Dion . . . I have mocked at a man who . . . without doing me any evil. But entreat ye of him: behold, he hath saved my father and raised up my brother; he is able therefore to save me also. But Paul stood there weeping alike before God, for that he heard him quickly, and before man, for that the proud was brought low. And he turned himself and went up . . . But the young men took the feet and bore Hermippus and brought him to the place where Paul was teaching and laid him down before the door and went unto their house. And when they were gone a great multitude came to the house of Hermocrates; and another great multitude entered in, to see whether Hermippus were shut up there. And Hermippus besought every one that went in, that they would entreat Paul, with him. But they that went in saw Hermocrates and Nympha, how they rejoiced greatly at the raising up of Dion, and distributed victuals and money unto the widows for his recovery. And they beheld Hermippus their son in the state of this second affliction, and how he took hold on the feet of

every one, and on the feet of his parents also, and prayed them, as one of the strangers, that he might be healed. And his parents were troubled, and lamented to every one that came in, so that some said: Wherefore do these weep? for Dion is arisen. But Hermocrates possessed goods . . . and brought the value of the goods and took it and distributed it. And Hermocrates, troubled in mind and desiring that they might be satisfied, said: Brethren, let us leave the food . . . and occupy ourselves . . . Hermocrates. And immediately Nympha cried out in great affliction unto Paul . . they said: Nympha, Hermocrates calleth upon God that your son Hermippus may see and cease to grieve, for he hath resisted Christ and his minister. But they and Paul prayed to God. And when Hermippus recovered his sight, he turned himself to his mother Nympha, and said to her: Paul came unto me and laid his hand upon me while I wept, and in that hour I saw all things clearly. And she took his hand and led him unto the widows and Paul. But while Paul wept bitterly, Hermippus gave thanks, saying unto them: Every one that believeth, shall . . .

A leaf gone

. . . concord and peace . . . Amen.

And when Paul had confirmed the brethren that were in Myra, he departed unto Sidon.

When he was departed from Myra AND would go unto Sidon.

Now when Paul was departed from Myra and would go unto Sidon there was great sadness of the brethren that were in Pisidia and Pamphylia, because they yearned after his word and his holy appearance in Christ; so that some from Perga followed Paul, namely Thrasymachus and Cleon with their wives Aline (?) and Chrysa, Cleon's wife. And on the way they nourished Paul: and they were eating their bread under a tree (?). And as he was about to say Amen, there came (five lines broken: the words 'the brethren' and 'idol' occur) . . . table of devils . . . he dieth therefor, but every one that believeth on Jesus Christ who hath saved us from all defilement and all uncleanness and all evil thoughts, he shall be manifest. And they drew near unto the table (three lines broken. 'Idol' occurs) . . . stood . . . a mighty idol. And an old man . . . stood up among them, saying unto them: Ye men, (wait a little and see) what befalleth the priests which would draw near unto

our gods: for verily when our fellow-citizen Charinus hearkened and would
against the gods, there died he and his (father). And thereupon died Xanthus also,
Chrysa (?), and (Hermocrates?) died, sick of the dropsy, and his wife Nympha.

Two leaves at least gone.

(Paul is speaking)

after the manner of strange men. Wherefore presume ye to do that which is not
seemly (?)? Or have ye not heard of that which came to pass, which God brought
upon Sodom and Gomorrha, because they robbed after the manner of
strangers and of women? God did not them but cast them down into hell.
Now therefore we are not men of this fashion that ye say, nor such as ye think, but
we are preachers of the living God and his Beloved. But that ye may not marvel,
understand . . . the miracles (?) which bear witness for us. But they hearkened not
unto him, but took the men and put them into the temple of Apollo, to keep them
until the morrow, whereon they assembled the whole city. And many and costly
were the victuals which they gave them.

But Paul, who was fasting now the third day, testified all the night long, being
troubled, and smote his face and said: O God, look down upon their threatenings
and suffer us not to slide, and let not our adversaries cast us down, but save us and
bring down quickly thy righteousness upon us. And as Paul cast himself down,
with the brethren, Thrasymachus and Cleon, then the temple fell so that they
that belonged to the temple and the magistrates that were set over it others of
them in the for (the one part) fell down fell down round about, in
the midst of the two parts. And they went in and beheld what had happened, and
marvelled that in their and that the rejoiced over the falling of the
temple (?). And they cried out, saying: Verily these are the works of the men of a
mighty God! And they departed and proclaimed in the city: Apollo the god of the
Sidonians is fallen, and the half of his temple. And all the dwellers in the city ran
to the temple and saw Paul and them that were with him, how they wept at this
temptation, that they were made a spectacle for all men. But the multitude cried
out: Bring them into the theatre. And the magistrates came to fetch them; and they
groaned bitterly with one soul.

About two leaves gone.

(Paul speaking) through me. Consider (nine lines much broken, 'the way of

life (conversation) of Christ', 'not in the faith', occur) Egyptians and they But the multitude and followed after Paul, crying: Praised be the God who hath sent Paul that we should not of death. But Theudes and prayed at Paul's feet and embraced his feet, that he should give him the seal in the Lord. But he commanded them to go to Tyre in health (or farewell), and they put Paul (in a ship?) and went with him.

The purpose of confining Paul and his companions in the temple appears to have been connected with the sins of the cities of the plain of which Paul speaks.

The Acts of Titus, quoted before, have a sentence referring to this and the next episode: 'And Paul healed Aphphia the wife of Chrysippus who was possessed with a devil: and fasting for seven days he overthrew the idol of Apollo.' The Acts place this immediately after the conversion and preaching at Damascus, and put the Panehares episode later. They are not to be trusted, therefore, as a guide to the order of our book.

When he was departed out of Sidon and would go unto Tyre.

Now when Paul was entered unto Tyre there came a multitude of Jews in to him. These and they heard the mighty works They marvelled Amphion (= Aphphia of the Acts of Titus) saying in Chrysippus devil with him many When Paul came he said: He God and will not be an evil spirit (?) in (?) Amphion through the evil spirit without any one's having she said to him: Save me that I die not. And while the multitude then arose the other (?) evil spirit And forthwith the devils fled away. And when the multitude saw this, by the power of God, they praised him who had (given such power) unto Paul. And there was there one by name... rimus, who had a son born to him which was dumb.

On the next page is a proper name, Lix (or perhaps Kilix, a Cilician), and later the words, 'I preach the good tidings of the Saviour SonofGod'.

On the next page. Lix perhaps occurs again, and 'Moses'.

The next begins: for that which we say cometh to pass forthwith. Behold we will bring him hither unto thee that he may thee, to hear the truth of thy

Next page. On God whose desire is come to pass in him, this is the wise

man the Father and he hath sent Jesus Christ.

Next page, turned toward the East. Moses . . .

. . . in Syria in Cyrene

Again I say unto you . . . I, that do the works . . .

that a man is not justified by the Law, but that he is justified by the works of righteousness, and he . . .

Next page has the words 'liberty', 'and the yoke', 'all flesh'; and, 'and every one confess that Jesus Christ is the glory of the Father'.

Next page, lower part: is not water in him, but . . . being water, I am not hungry but I am thirsty; I am not but not to . . . to suffer them, to be (devoured) by wild beasts, not to be able . . . from the earth, but not to suffer them to be burnt by the fire, are these things of the present age testified, he which was a persecutor . . .

Next page, lower part, (Cle)anthes. the law of God which is called . . . who walketh here before them, hath he not followed us throughout all the cities . . . And when . . . he turned himself toward the East after this (after two lines) such words, neither preacheth he as thou preachest them, O Paul, that thou mayest not . . .

Next page begins: Thou art in the presence (sight, face) of Jerusalem, but I trust in the Lord that thou wilt . . .

The name 'Saul' is almost certain some lines later.

Next page begins: whom they crucified.

And at the end: raised up our flesh.

Next page, 7th line, For since the day when . . . persecuted the apostles which were (with me? se. Peter) out of Jerusalem, I hid myself that I might have comfort, and we nourish them which stand, through the word according to the promise (?) of his grace. I have fallen into many troubles and have subjected myself to the

law, as for your sakes. But thought by night and by day in my trouble on Jesus Christ, waiting for him as a lamb when they crucified him he did not . . . did not resist was not troubled.

The above may be a speech of Peter. We have seen some indication that Paul is now at Jerusalem, and the conjecture is that a dialogue between him and Peter occurred in this place.

The next page undoubtedly mentions Peter.

Line 1 has 'Paul', line 3, 'twelve (?) shepherds'.

Line 5, through Paul. But was troubled because of the questioning (examination) that (was come) upon Peter and he cried out, saying: Verily, God is one, and there is no God beside him: one also is Jesus Christ his Son, whom we . . . this, whom thou preachest, did we crucify, whom expect in great glory, but ye say that he is God and Judge of the living and the dead, the King of the ages, for the in the form of man.

Paul is condemned to the mines in an unknown place. Longinus and Firmilla have a daughter, Frontina, who is to be thrown down from a rock, and Paul with her. It is my distinct opinion that Fontina is already dead: her body is to be thus contumeliously treated because she has become a Christian.

The upper part of the page has Longinus twice in lines 1, 2; 'Paul' in 1.7. Then:

For since the mine, there hath not . . . nothing good hath befallen mine house. And he advised that the men which were to throw Frontina down, should throw down Paul also with her, alive. Now Paul knew these things, but he worked fasting, in great cheerfulness, for two days with the prisoners. They commanded that on the third day the men should bring forth Frontina: and the whole city followed after her. And Firmilla and Longinus lamented and the soldiers . . . But the prisoners carried the bed (bier). And when Paul saw the great mourning with the daughter and eight . . .

Next page, line 8. Paul alive with the daughter. But when Paul had taken the daughter in his arms, he groaned unto the Lord Jesus Christ because of the sorrow of Firmilla, and cast himself on his knees in the mire praying for Frontina with her in one (a) prayer. In that hour Frontina rose up. And the whole multitude

was afraid, and fled. Paul took the hand of the daughter and led her through the city unto the house of Longinus, and the whole multitude said with one voice: God is one, who hath made heaven and earth, who hath granted the life of the daughter in the presence of Paul . . . a loaf. and he gave thanks to him.

Some lines later.

to Philippi (?).

When he was departed from . . . and would go to Philippi.

Now when Paul was come to Philippi . . . he entered into the house of . . . and there was great joy (among the brethren) and to every one.

On the following page begins the episode of the correspondence with the Corinthians, which was circulated separately in Syriac, Latin, and Armenian, and found a place in the Syriac collection of Pauline epistles (and is commented on with the rest by Ephraem the Syrian), and in the Armenian Bible. We have it in (a) many Armenian MSS., (b) in Ephraem's commentary-only extant in Armenian, (c) in three Latin MSS., at Milan, Laon, and Paris: as well as in the Coptic MS., which is here less fragmentary than in the preceding pages.

We begin with a short narrative, introducing the letter of the Corinthians to Paul; then follows another short piece of narrative, extant in Armenian only; then Paul's reply, commonly called the 'Third Epistle to the Corinthians'.

There are various phrases and whole sentences, especially in the Armenian and the Milan MS. of the Latin, which are absent from the Coptic and the Laon MS. and are regarded, rightly, as interpolations.

These will be distinguished by small capitals.

The page of the Coptic MS. on which the correspondence begins is fragmentary at the beginning.

1.1. the lawless one

1.2. the reward. They . . . in

1.3. a prayer every

1.4. one, and every one (?)

1.6. Paul again (or together).

1.7. prayed that a messenger be sent to Philippi. For the Corinthians were in great trouble concerning Paul, that he would depart out of the world, before it was time. For there were certain men come to Corinth, Simon and Cleobius, saying: There is no resurrection of the flesh, but that of the spirit only: and that the body of man is not the creation of God; and also concerning the world, that God did not create it, and that God knoweth not the world, and that Jesus Christ was not crucified, but it was an appearance (i.e. but only in appearance), and that lie was not born of Mary, nor of the seed of David. And in a word, there were many things which they had taught in Corinth, deceiving many other men, (and deceiving also) themselves. When therefore the Corinthians heard that Paul was at Philippi, they sent a letter unto Paul to Macedonia by Threptus and Eutyclus the deacons. And the letter was after this manner.

1 Stephanus and the elders (presbyters) that are with him, even Daphnus and Eubulus and Theophilus and Zenon, unto Paul THEIR BROTHER ETERNAL greeting in the Lord.

2 There have come unto Corinth two men, Simon and Cleobius, which are overthrowing the faith of many with evil (CORRUPT) words, 3 which do thou prove AND EXAMINE: 4 for we have never heard such words from thee nor from the other apostles: 5 but all that we have received from thee or from them, that do we hold fast. 6 Since therefore the Lord hath had mercy on us, that while thou art still in the flesh we may hear these things again from thee, 7 if it be possible, either come unto us or write unto us. 8 For we believe, according as it hath been revealed unto Theonoe, that the Lord hath delivered thee out of the hand of the lawless one (enemy, Laon).

9 Now the things which these men say and teach are these: 10 They say that we must not use the prophets, 11 and that God is not Almighty, 12 and that there shall be no resurrection of the flesh, 13 and that man was not made by God, 14 and that Christ came not down (is not come, Copt.) in the flesh, neither was born of Mary, 15 and that the world is not of God, but of the angels.

16 Wherefore, brother, WE PRAY THEE use all diligence to come unto us, that the church of the Corinthians may remain without offence, and the madness of these men may be made plain. Farewell ALWAYS in the Lord.

1 The deacons Threptus and Eutyches brought the letter unto Philippi, 2 so that Paul received it, being in bonds because of Stratonice the wife of Apollophanes, AND HE FORGAT HIS BONDS, and was sore afflicted, 3 and cried out, saying: It were better for me to die and to be with the Lord, than to continue in the flesh and to hear such things AND THE CALAMITIES OF FALSE DOCTRINE, so that trouble cometh upon trouble. 4 And over and above this so great affliction I am in bonds and behold these evils whereby the devices of Satan are accomplished. (4 Harnack: may not the priests (intrigues) of Satan anticipate me while (or after) I suffer (have suffered) fetters for the sake (?) of men.) 5 Paul therefore, in great affliction, wrote a letter, answering thus:

1 Paul, a prisoner of Jesus Christ, unto the brethren which are in Corinth, greeting.

2 Being in the midst of many tribulations, I marvel not if the teachings of the evil one run abroad apace. 3 For my Lord Jesus Christ will hasten his coming, and will set at nought (no longer endure the insolence of) them that falsify his words.

4 For I delivered unto you in the beginning the things which I received of the HOLY apostles which were before me, who were at all times with Jesus Christ: 5 namely, that our Lord Jesus Christ was born of Mary WHICH IS of the seed of David ACCORDING TO THE FLESH, the Holy Ghost being sent forth from heaven from the Father unto her BY THE ANGEL GABRIEL, 6 that he (JESUS) might come down into this world and redeem all flesh by his flesh, and raise us up from the dead in the flesh, like as he hath shown to us in himself for an ensample. 7 And because man was formed by his Father, 8 therefore was he sought when he was lost, that he might be quickened by adoption. 9 For to this end did God Almighty who made heaven and earth first send the prophets unto the Jews, that they might be drawn away from their sins. 10 For he designed to save the house of Israel: therefore he conferred a portion of the spirit of Christ upon the prophets and sent them unto the Jews first (or unto the first Jews), and they proclaimed the true worship of God for a long space of time. 11 But the prince of iniquity, desiring to be God, laid hands on them and slew them (banished them from God, Laon MS.), and bound all flesh by evil lusts (AND THE END OF THE WORLD BY JUDGEMENT DREW NEAR).

12 But God Almighty, who is righteous, would not cast away his own creation, BUT HAD COMPASSION ON THEM FROM HEAVEN, 13 and sent his spirit into Mary IN GALILEE, [14 Milan MS. and Arm.: WHO BELIEVED WITH ALL HER HEART AND RECEIVED THE HOLY GHOST IN HER WOMB, THAT JESUS MIGHT COME INTO THE WORLD,] 15 that by that flesh whereby that wicked one had brought in death (had triumphed), by the same he should be shown to be overcome. 16 For by his own body Jesus Christ saved all flesh [AND RESTORED IT UNTO LIFE], 17 that he might show forth the temple of righteousness in his body. 18 In whom (or whereby) we are saved (Milan, Paris: in whom if we believe we are set free).

19 They therefore (Paris MS.; Arm. has: Know therefore that. Laon has: They therefore who agree with them) are not children of righteousness but children of wrath who reject the wisdom (providence?) of God, saying that the heaven and the earth and all that are in them are not the work of God. 20 THEY THEREFORE ARE CHILDREN OF WRATH, for cursed are they, following the teaching of the serpent, 21 whom do ye drive out from you and flee from their doctrine. [Arm., Milan, Paris: 22 FOR YE ARE NOT CHILDREN OF DISOBEDIENCE, BUT OF THE WELL-BELOVED CHURCH. 23 THEREFORE IS THE TIME OF THE RESURRECTION PROCLAIMED UNTO ALL.]

24 And as for that which they say, that there is no resurrection of the flesh, they indeed shall have no resurrection UNTO LIFE, BUT UNTO JUDGEMENT, 25 because they believe not in him that is risen from the dead, NOT BELIEVING NOR UNDERSTANDING, 26 for they know not, O Corinthians, the seeds of wheat or of other seeds (grain), how they are cast bare into the earth and are corrupted and rise again by the will of God with bodies, and clothed. 27 And not only that [body] which is cast in riseth again, but manifold more blessing itself [i. e. fertile and prospering]. 28 And if we must not take an example from seeds ONLY, BUT FROM MORE NOBLE BODIES, 29 ye know how Jonas the son of Amathi, when he would not preach to them of Nineve, BUT FLED, was swallowed by the sea-monster; 30 and after three days and three nights God heard the prayer of Jonas out of the lowest hell, and no part of him was consumed, not even an hair nor an eyelash. 31 How much more, O YE OF LITTLE FAITH, shall he raise up you that have believed in Christ Jesus, like as he himself arose. 32 Likewise also a dead man was cast upon the bones of the prophet Helisaetis by the children of Israel, and he arose, both body and soul and bones and spirit (Laon: arose in his body); how much more shall ye which have been cast upon the body and bones and spirit of the Lord [Milan, Paris: how much more, O ye of little faith, shall ye which have been cast on him] arise again in that day having your

flesh whole, EVEN AS HE AROSE? [33 Arm., Milan, Paris: LIKEWISE ALSO CONCERNING THE PROPHET HELIAS: HE RAISED UP THE WIDOW'S SON FROM DEATH: HOW MUCH MORE SHALL THE LORD JESUS RAISE YOU UP FROM DEATH AT THE SOUND OF THE TRUMPET, IN THE TWINKLING OF AN EYE? FOR HE HATH SHOWED US AN ENSAMPLE IN HIS OWN BODY.]

34 If, then, ye receive any other doctrine, GOD SHALL BE WITNESS AGAINST YOU; AND let no man trouble me, 35 for I bear these bonds that I may win Christ, and I therefore bear his marks in my body that I may attain unto the resurrection of the dead. 86 And whoso receiveth (abideth in) the rule which he hath received by the blessed prophets and the holy gospel, shall receive a recompense from the Lord, AND WHEN HE RISETH FROM THE DEAD SHALL OBTAIN ETERNAL LIFE. 37 But whoso transgresseth these things, with him is the fire, and with them that walk in like manner (Milan, Paris: with them that go before in the same way, WHO ARE MEN WITHOUT GOD), 38 which are a generation of vipers, 39 whom do ye reject in the power of the Lord, 40 and peace, GRACE, AND LOVE shall be with you.

[Laon adds: This I found in an old book, entitled the third to the Corinthians, though it is not in the Canon.]

AT EPHESUS

This episode is not traceable in the Coptic MS. but it undoubtedly formed part of the Acts, though its place is uncertain. It is preserved in an allusion by Hippolytus (early third century) and in an abstract by Nicephorus Callisti (fourteenth century) in his Ecclesiastical history (ii. 25). There is also a sentence in the Acts of Titus:

'They departed from Crete and came to Asia: and at Ephesus twelve thousand believed at the teaching of the holy Paul: there also he fought with beasts, being thrown to a lion.'

HIPPOLYTUS in his Commentary on Daniel, iii. 29, says:

For if we believe that when Paul was condemned to the beasts the lion that was set upon him lay down at his feet and licked him, how shall we not believe that which happened in the case of Daniel?

NICEPHORUS:

Now they who drew up the travels of Paul have related that he did many other things, and among them this, which befell when he was at Ephesus. Hieronymus being governor, Paul used liberty of speech, and he (Hieronymus) said that he (Paul) was able to speak well, but that this was not the time for such words. But the people of the city, fiercely enraged, put Paul's feet into irons, and shut him up in the prison, till he should be exposed as a prey to the lions. But Eubula and Artemilla, wives of eminent men among the Ephesians, being his attached disciples, and visiting him by night, desired the grace of the divine washing. And by God's power, with angels to escort them and enlighten the gloom of night with the excess of the brightness that was in them, Paul, loosed from his iron fetters, went to the sea-shore and initiated them into holy baptism, and returning to his bonds without any of those in care of the prison perceiving it, was reserved as a prey for the lions.

A lion, then, of huge size and unmatched strength was let loose upon him, and it ran to him in the stadium and lay down at his feet. And when many other savage beasts, too, were let loose, it was permitted to none of them to touch the holy body, standing like a statue in prayer. At this juncture a violent and vast hailstorm poured down all at once with a great rush, and shattered the heads of many men and beasts as well, and shore off the ear of Hieronymus himself. And thereafter, with his followers, he came to the God of Paul and received the baptism of salvation. But the lion escaped to the mountains.

And thence Paul sailed to Macedonia and Greece, and thereafter through Macedonia came to Troas and to Miletus, and from there set out for Jerusalem.

Now it is not surprising that Luke has not narrated this fight with the beasts along with the other Acts: for it is not permitted to entertain doubt because (or seeing that) John alone of the evangelists has told of the raising of Lazarus: for we know that not every one writes, believes, or knows everything, but according as the Lord has imparted to each, as the spirit divides to each, so does he perceive and believe and write spiritually the things of the spirit.

Hippolytus is a voucher for the early date of the story, and Nicephorus for its source. It will be recognized, moreover, at once as being quite in the manner of our author. The anger of the Ephesians, it cannot be doubted, was roused by Paul's preaching of continence, to which Eubula and Artemilla had become converts.

The episode is really little more than a repetition of Thecla, with Paul for the principal figure.

FRAGMENTS: SCENES OF FAREWELL

(Paul speaking) . . . thanksgiving (?)

The grace of the Lord will walk with me until I have fulfilled all the dispensations which shall come upon me with patience. But they were sorrowful, and fasted. And Cleobius was in the Spirit and said unto them: Brethren, (the Lord) will suffer Paul to fulfil every dispensation and thereafter will suffer him to go up (to Jerusalem). But thereafter shall be . . . in much instruction and knowledge and sowing of the word, so that men shall envy him, and so he shall depart out of this world. But when Paul and the brethren heard this, they lifted up their voices, saying:

Next page, first extant line, 'beheld'. Second, 'shall say'. Third, But the Spirit came upon Myrte so that she said unto them: Brethren . . . and look upon this sign, that ye . . . For Paul the servant of the Lord shall save many in Rome, so that of them shall be no number, and he will manifest himself more than all the faithful. Thereafter shall . . . of the Lord Jesus Christ come . . . a great grace is . . . at Rome. And this is the manner wherein the Spirit spake unto Myrte. And every one took the bread, and they were in joy, according to the custom of the fast, through . . . and the psalms of David and . . . he rejoiced.

On the next page the only significant words are 'to Rome'; 'the brethren'; 'grieved'; 'took the bread'; 'praised the Lord'; 'were very sorrowful'.

The next has ends of lines: 'the Lord'; 'risen'; 'Jesus'; 'Paul said to him'. The last is 'he (or they) greeted'.

Two more pages have nothing of moment. The next is concerned with the Martyrdom.

THE MARTYRDOM

This, preserved separately to be read on the day of Commemoration, exists in two Greek copies, an incomplete Latin version, and versions in Syriac, Coptic, Ethiopic, Slavonic, besides fragments in our Coptic MS.

Now there were awaiting Paul at Rome Luke from Galatia (Gaul, Gk.) and Titus from Dalmatia: whom when Paul saw he was glad: and hired a grange outside Rome, wherein with the brethren he taught the word of truth, and he became noised abroad and many souls were added unto the Lord, so that there was a rumour throughout all Rome, and much people came unto him from the household of Caesar, believing, and there was great joy.

And a certain Patroclus, a cup-bearer of Caesar, came at even unto the grange, and not being able because of the press to enter in to Paul, he sat in a high window and listened to him teaching the word of God. But whereas the evil devil envied the love of the brethren, Patroclus fell down from the window and died, and forthwith it was told unto Nero.

But Paul perceiving it by the spirit said: Men and brethren, the evil one hath gained occasion to tempt you: go out of the house and ye shall find a lad fallen from the height and now ready to give up the ghost; take him up and bring him hither to me. And they went and brought him; and when the people saw it they were troubled. But Paul said: Now, brethren, let your faith appear; come all of you and let us weep unto our Lord Jesus Christ, that this lad may live and we continue in quietness. And when all had lamented, the lad received his spirit again, and they set him on a beast and sent him back alive, together with the rest that were of Caesar's household.

But Nero, when he heard of the death of Patroclus, was sore grieved, and when he came in from the bath he commanded another to be set over the wine. But his servants told him, saying: Caesar, Patroclus liveth and standeth at the table. And Caesar, hearing that Patroclus lived, was affrighted and would not go in. But when he went in, he saw Patroclus, and was beside himself, and said: Patroclus, livest thou? And he said: I live, Caesar. And he said: Who is he that made thee to live? And the lad, full of the mind of faith, said: Christ Jesus, the king of the ages. And Caesar was troubled and said: Shall he, then, be king of the ages and overthrow all kingdoms? Patroclus saith unto him: Yea, he overthroweth all kingdoms and he alone shall be for ever, and there shall be no kingdom that shall escape him. And he smote him on the face and said: Patroclus, art thou also a soldier of that king? And he said: Yea, Lord Caesar, for he raised me when I was dead. And Barsabas Justus of the broad feet, and Urion the Cappadocian, and Festus the Galatian, Caesar's chief men, said: We also are soldiers of the king of the ages. And he shut them up in prison, having grievously tormented them, whom he loved much, and

commanded the soldiers of the great king to be sought out, and set forth a decree to this effect, that all that were found to be Christians and soldiers of Christ should be slain.

And among many others Paul also was brought, bound: unto whom all his fellow-prisoners gave heed; so that Caesar perceived that he was over the camp. And he said to him: Thou that art the great king's man, but my prisoner, how thoughtest thou well to come by stealth into the government of the Romans and levy soldiers out of my province? But Paul, filled with the Holy Ghost, said before them all: O Caesar, not only out of thy province do we levy soldiers, but out of the whole world. For so hath it been ordained unto us, that no man should be refused who wisheth to serve my king. And if it like thee also to serve him (Lat. thou wilt not repent thereof: but think not that the wealth, &c., which seems better), it is not wealth nor the splendour that is now in this life that shall save thee; but if thou submit and entreat him, thou shalt be saved; for in one day (or one day) he shall fight against the world with fire. And when Caesar heard that, he commanded all the prisoners to be burned with fire, but Paul to be beheaded after the law of the Romans.

But Paul kept not silence concerning the word, but communicated with Longus the prefect and Cestus the centurion.

Nero therefore went on (was) (perhaps add 'raging') in Rome, slaying many Christians without a hearing, by the working of the evil one; so that the Romans stood before the palace and cried It sufficeth, Caesar! for the men are our own! thou destroyest the strength of the Romans! Then at that he was persuaded and ceased, and commanded that no man should touch any Christian, until he should learn thoroughly concerning them.

Then was Paul brought unto him after the decree; and he abode by his word that he should be beheaded. And Paul said: Caesar, it is not for a little space that I live unto my king; and if thou behead me, this will I do: I will arise and show myself unto thee that I am not dead but live unto my Lord Jesus Christ, who cometh to judge the world.

But Longus and Cestus said unto Paul: Whence have ye this king, that ye believe in him and will not change your mind, even unto death? And Paul communicated unto them the word and said: Ye men that are in this ignorance and error, change your mind and be saved from the fire that cometh upon all the world: for we serve

not, as ye suppose, a king that cometh from the earth, but from heaven, even the living God, who because of the iniquities that are done in this world, cometh as a judge; and blessed is that man who shall believe in him and shall live for ever when he cometh to burn the world and purge it throughly. Then they beseeching him said: We entreat thee, help us, and we will let thee go. But he answered and said: I am not a deserter of Christ, but a lawful soldier of the living God: if I had known that I should die, O Longus and Cestus, I would have done it, but seeing that I live unto God and love myself, I go unto the Lord, to come with him in the glory of his Father. They say unto him: How then shall we live when thou art beheaded?

And while they yet spake thus, Nero sent one Parthenius and Pheres to see if Paul were already beheaded; and they found him yet alive. And he called them to him and said: Believe on the living God, which raiseth me and all them that believe on him from the dead. And they said: We go now unto Nero; but when thou diest and risest again, then will we believe on thy God. And as Longus and Cestus entreated him yet more concerning salvation, he saith to them: Come quickly unto my grave in the morning and ye shall find two men praying, Titus and Luke. They shall give you the seal in the Lord.

Then Paul stood with his face to the east and lifted up his hands unto heaven and prayed a long time, and in his prayer he conversed in the Hebrew tongue with the fathers, and then stretched forth his neck without speaking. And when the executioner (speculator) struck off his head, milk spurted upon the cloak of the soldier. And the soldier and all that were there present when they saw it marvelled and glorified God which had given such glory unto Paul: and they went and told Caesar what was done.

And when he heard it, while he marvelled long and was in perplexity, Paul came about the ninth hour, when many philosophers and the centurion were standing with Caesar, and stood before them all and said: Caesar, behold, I, Paul, the soldier of God, am not dead, but live in my God. But unto thee shall many evils befall and great punishment, thou wretched man, because thou hast shed unjustly the blood of the righteous, not many days hence. And having so said Paul departed from him. But Nero hearing it and being greatly troubled commanded the prisoners to be loosed, and Patroclus also and Barsabas and them that were with him.

And as Paul charged them, Longus and Cestus the centurion went early in the

morning and approached with fear unto the grave of Paul. And when they were come thither they saw two men praying, and Paul betwixt them, so that they beholding the wondrous marvel were amazed, but Titus and Luke being stricken with the fear of man when they saw Longus and Cestus coming toward them, turned to flight. But they pursued after them, saying: We pursue you not for death but for life, that ye may give it unto us, as Paul promised us, whom we saw just now standing betwixt you and praying. And when they heard that, Titus and Luke rejoiced and gave them the seal in the Lord, glorifying the God and Father of our Lord Jesus Christ (Copt. and glorified the Lord Jesus Christ and all the saints).

Unto whom be glory world without end. Amen.

The First Epistle of Clement to the Corinthians

Translated by J.B. Lightfoot.

The Church of God which sojourneth in Rome to the Church of God which sojourneth in Corinth, to them which are called and sanctified by the will of God through our Lord Jesus Christ. Grace to you and peace from Almighty God through Jesus Christ be multiplied.

By reason of the sudden and repeated calamities and reverses which are befalling us, brethren, we consider that we have been somewhat tardy in giving heed to the matters of dispute that have arisen among you, dearly beloved, and to the detestable and unholy sedition, so alien and strange to the elect of God, which a few headstrong and self-willed persons have kindled to such a pitch of madness that your name, once revered and renowned and lovely in the sight of all men, hath been greatly reviled.

For who that had sojourned among you did not approve your most virtuous and steadfast faith? Who did not admire your sober and forbearing piety in Christ? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound knowledge?

For ye did all things without respect of persons, and ye walked after the ordinances of God, submitting yourselves to your rulers and rendering to the older men among you the honor which is their due. On the young too ye enjoined modest and seemly thoughts: and the women ye charged to perform all their duties in a blameless and seemly and pure conscience, cherishing their own husbands, as is meet; and ye taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion.

And ye were all lowly in mind and free from arrogance, yielding rather than claiming submission, more glad to give than to receive, and content with the provisions which God supplieth. And giving heed unto His words, ye laid them up diligently in your hearts, and His sufferings were before your eyes. Thus a profound and rich peace was given to all, and an insatiable desire of doing good.

An abundant outpouring also of the Holy Spirit fell upon all; and, being full of holy counsel, in excellent zeal and with a pious confidence ye stretched out your hands to Almighty God, supplicating Him to be propitious, if unwillingly ye had committed any sin.

Ye had conflict day and night for all the brotherhood, that the number of His elect might be saved with fearfulness and intentness of mind.

Ye were sincere and simple and free from malice one towards another.

Every sedition and every schism was abominable to you. Ye mourned over the transgressions of your neighbors: ye judged their shortcomings to be your own.

Ye repented not of any well-doing, but were ready unto every good work.

Being adorned with a most virtuous and honorable life, ye performed all your duties in the fear of Him. The commandments and the ordinances of the Lord were written on the tablets of your hearts.

All glory and enlargement was given unto you, and that was fulfilled which is written My beloved ate and drank and was enlarged and waxed fat and kicked.

Hence come jealousy and envy, strife and sedition, persecution and tumult, war and captivity.

So men were stirred up, the mean against the honorable, the ill reputed against the highly reputed, the foolish against the wise, the young against the elder.

For this cause righteousness and peace stand aloof, while each man hath forsaken the fear of the Lord and become purblind in the faith of Him, neither walketh in the ordinances of His commandments nor liveth according to that which becometh Christ, but each goeth after the lusts of his evil heart, seeing that they have conceived an unrighteous and ungodly jealousy, through which also death entered into the world.

For so it is written, And it came to pass after certain days that Cain brought of the fruits of the earth a sacrifice unto God, and Abel he also brought of the firstlings of the sheep and of their fatness.

And God looked upon Abel and upon his gifts, but unto Cain and unto his sacrifices He gave no heed.

And Cain sorrowed exceedingly, and his countenance fell.

And God said unto Cain, Wherefore art thou very sorrowful and wherefore did thy countenance fall? If thou hast offered aright and hast not divided aright, didst thou not sin? Hold thy peace.

Unto thee shall he turn, and thou shalt rule over him. (This last phrase has also been translated: Be at peace: thine offering returns to thyself, and thou shalt again possess it.)

And Cain said unto Abel his brother, Let us go over unto the plain. And it came to pass, while they Were in the plain, that Cain rose up against Abel his brother and slew him.

Ye see, brethren, jealousy and envy wrought a brother's murder.

By reason of jealousy our father Jacob ran away from the face of Esau his brother.

Jealousy caused Joseph to be persecuted even unto death, and to come even unto bondage.

Jealousy compelled Moses to flee from the face of Pharaoh king of Egypt while it was said to him by his own countryman, Who made thee a judge or a decider over us, Wouldest thou slay me, even as yesterday thou slewest the Egyptian?

By reason of jealousy Aaron and Miriam were lodged outside the camp.

Jealousy brought Dathan and Abiram down alive to hades, because they made sedition against Moses the servant of God.

By reason of jealousy David was envied not only by the Philistines, but was persecuted also by Saul king of Israel.

But, to pass from the examples of ancient days, let us come to those champions who lived nearest to our time. Let us set before us the noble examples which

belong to our generation.

By reason of jealousy and envy the greatest and most righteous pillars of the Church were persecuted, and contended even unto death.

Let us set before our eyes the good Apostles.

There was Peter who by reason of unrighteous jealousy endured not one not one but many labors, and thus having borne his testimony went to his appointed place of glory.

By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance.

Unto these men of holy lives was gathered a vast multitude of the elect, who through many indignities and tortures, being the victims of jealousy, set a brave example among ourselves.

By reason of jealousy women being persecuted, after that they had suffered cruel and unholy insults as Danaids and Dircae, safely reached the goal in the race of faith, and received a noble reward, feeble though they were in body.

Jealousy hath estranged wives from their husbands and changed the saying of our father Adam, This now is bone of my bones and flesh of my flesh.

Jealousy and strife have overthrown great cities and uprooted great nations.

These things, dearly beloved, we write, not only as admonishing you, but also as putting ourselves in remembrance. For we are in the same lists, and the same contest awaiteth us.

Wherefore let us forsake idle and vain thoughts; and let us conform to the glorious and venerable rule which hath been handed down to us; and let us see what is good and what is pleasant and what is acceptable in the sight of Him that made us.

Let us fix our eyes on the blood of Christ and understand how precious it is unto His Father, because being shed for our salvation it won for the whole world the grace of repentance.

Let us review all the generations in turn, and learn how from generation to generation the Master hath given a place for repentance unto them that desire to turn to Him.

Noah preached repentance, and they that obeyed were saved.

Jonah preached destruction unto the men of Nineveh; but they, repenting of their sins, obtained pardon of God by their supplications and received salvation, albeit they were aliens from God.

The ministers of the grace of God through the Holy Spirit spake concerning repentance.

Yea and the Master of the universe Himself spake concerning repentance with an oath: for, as I live saith the Lord, I desire not the death of the sinner, so much as his repentance, and He added also a merciful judgment: Repent ye, O house of Israel, of your iniquity; say unto the sons of My people, Though your sins reach from the earth even unto the heaven, and though they be redder than scarlet and blacker than sackcloth, and ye turn unto Me with your whole heart and say Father, I will give ear unto you as unto a holy people.

And in another place He saith on this wise, Wash, be ye clean. Put away your iniquities from your souls out of My sight. Cease from your iniquities; learn to do good; seek out judgment; defend him that is wronged: give judgment for the orphan, and execute righteousness for the widow; and come and let us reason together, saith He; and though your sins be as crimson, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and will hearken unto Me, ye shall eat the good things of the earth; but if ye be not willing, neither hearken unto Me, a sword shall devour you; for the mouth of the Lord hath spoken these things.

Seeing then that He desireth all His beloved to be partakers of repentance, He confirmed it by an act of His almighty will.

Wherefore let us be obedient unto His excellent and glorious will; and presenting ourselves as suppliants of His mercy and goodness, let us fall down before Him and betake ourselves unto His compassions, forsaking the vain toil and the strife and the jealousy which leadeth unto death.

Let us fix our eyes on them that ministered perfectly unto His excellent glory.

Let us set before us Enoch, who being found righteous in obedience was translated, and his death was not found.

Noah, being found faithful, by his ministration preached regeneration unto the world, and through him the Master saved the living creatures that entered into the ark in concord.

Abraham, who was called the 'friend,' was found faithful in that he rendered obedience unto the words of God.

He through obedience went forth from his land and from his kindred and from his father's house, that leaving a scanty land and a feeble kindred and a mean house he might inherit the promises of God.

For He saith unto him Go forth from thy land and from thy kindred and from thy father's house unto the land which I shall show thee, and I will make thee into a great nation, and I will bless thee and will magnify thy name, and thou shalt be blessed. And I will bless them that bless thee, and I will curse them that curse thee; and in thee shall all the tribes of the earth be blessed.

And again, when he was parted from Lot, God said unto him Look up with thine eyes, and behold from the place where thou now art, unto the north and the south and the sunrise and the sea; for all the land which thou seest, I will give it unto thee and to thy seed for ever; and I will make thy seed as the dust of the earth. If any man can count the dust of the earth, then shall thy seed also be counted.

And again He saith; God led Abraham forth and said unto him, Look up unto the heaven and count the stars, and see whether thou canst number them. So shall thy seed be. And Abraham believed God, and it was reckoned unto him for righteousness.

For his faith and hospitality a son was given unto him in old age, and by

obedience he offered him a sacrifice unto God on one of the mountains which He showed him.

For his hospitality and godliness Lot was saved from Sodom, when all the country round about was judged by fire and brimstone; the Master having thus fore shown that He forsaketh not them which set their hope on Him, but appointeth unto punishment and torment them which swerve aside.

For when his wife had gone forth with him, being otherwise minded and not in accord, she was appointed for a sign hereunto, so that she became a pillar of salt unto this day, that it might be known unto all men that they which are double-minded and they which doubt concerning the power of God are set for a judgment and for a token unto all the generations.

For her faith and hospitality Rahab the harlot was saved. For when the spies were sent forth unto Jericho by Joshua the son of Nun, the king of the land perceived that they were come to spy out his country, and sent forth men to seize them, that being seized they might be put to death.

So the hospitable Rahab received them and hid them in the upper chamber under the flax stalks.

And when the messengers of the king came near and said, The spies of our land entered in unto thee: bring them forth, for the king so ordereth: then she answered, The men truly, whom ye seek, entered in unto me, but they departed forthwith and are sojourning on the way; and she pointed out to them the opposite road.

And she said unto the men, Of a surety I perceive that the Lord your God delivereth this city unto you; for the fear and the dread of you is fallen upon the inhabitants thereof. When therefore it shall come to pass that ye take it, save me and the house of my father.

And they said unto her, It shall be even so as thou hast spoken unto us. Whensoever therefore thou perceivest that we are coming, thou shalt gather all thy folk beneath thy roof and they shall be saved; for as many as shall be found without the house shall perish.

And moreover they gave her a sign, that she should hang out from her house a scarlet thread, thereby showing beforehand that through the blood of the Lord

there shall be redemption unto all them that believe and hope on God.

Ye see, dearly beloved, not only faith, but prophecy, is found in the woman.

Let us therefore be lowly minded, brethren, laying aside all arrogance and conceit and folly and anger, and let us do that which is written. For the Holy Ghost saith, Let not the wise man boast in his wisdom, nor the strong in his strength, neither the rich in his riches; but he that boasteth let him boast in the Lord, that he may seek Him out, and do judgment and righteousness most of all remembering the words of the Lord Jesus which He spake, teaching forbearance and long-suffering: for thus He spake Have mercy, that ye may receive mercy: forgive, that it may be forgiven to you. As ye do, so shall it be done to you. As ye give, so shall it be given unto you. As ye judge, so shall ye be judged. As ye show kindness, so shall kindness be showed unto you. With what measure ye mete, it shall be measured withal to you.

With this commandment and these precepts let us confirm ourselves, that we may walk in obedience to His hallowed words, with lowliness of mind.

For the holy word saith, Upon whom shall I look, save upon him that is gentle and quiet and feareth Mine oracles?

Therefore it is right and proper, brethren, that we should be obedient unto God, rather than follow those who in arrogance and unruliness have set themselves up as leaders in abominable jealousy.

For we shall bring upon us no common harm, but rather great peril, if we surrender ourselves recklessly to the purposes of men who launch out into strife and seditions, so as to estrange us from that which is right.

Let us be good one towards another according to the compassion and sweetness of Him that made us. For it is written:

The good shall be dwellers in the land, and the innocent shall be left on it but they that transgress shall be destroyed utterly from it.

And again He saith I saw the ungodly lifted up on high and exalted as the cedars of Lebanon. And I passed by, and behold he was not; and sought out his place, and I found it not. Keep innocence and behold uprightness; for there is a remnant for

the peaceful man.

Therefore let us cleave unto them that practice peace with godliness, and not unto them that desire peace with dissimulation.

For He saith in a certain place This people honoreth Me with their lips, but their heart is far from Me, and again, they blessed with their mouth, but they cursed with their heart.

And again He saith, They loved Him with their mouth, and with their tongue they lied unto Him; and their heart was not upright with Him, neither were they steadfast in His covenant.

For this cause let the deceitful lips be made dumb which speak iniquity against the righteous. And again May the Lord utterly destroy all the deceitful lips, the tongue that speaketh proud things, even them that say, Let us magnify our tongue; our lips are our own; who is lord over us?

For the misery of the needy and for the groaning of the poor I will now arise, saith the Lord. I will set him in safety; I will deal boldly by him.

For Christ is with them that are lowly of mind, not with them that exalt themselves over the flock.

The scepter of the majesty of God, even our Lord Jesus Christ, came not in the pomp of arrogance or of pride, though He might have done so, but in lowliness of mind, according as the Holy Spirit spake concerning Him.

For He saith Lord, who believed our report? and to whom was the arm of the Lord revealed? We announced Him in His presence. As a child was He, as a root in a thirsty ground. There is no form in Him, neither glory. And we beheld Him, and He had no form nor comeliness, but His form was mean, lacking more than the form of men. He was a man of stripes and of toil, and knowing how to bear infirmity: for His face is turned away. He was dishonored and held of no account.

He beareth our sins and suffereth pain for our sakes: and we accounted Him to be in toil and in stripes and in affliction.

And He was wounded for our sins and hath been afflicted for our iniquities. The

chastisement of our peace is upon Him. With His bruises we were healed.

We all went astray like sheep, each man went astray in his own path: and the Lord delivered Him over for our sins. And He openeth not His mouth, because He is afflicted. As a sheep He was led to slaughter; and as a lamb before his shearer is dumb, so openeth He not His mouth. In His humiliation His judgment was taken away.

His generation who shall declare? For His life is taken away from the earth.

For the iniquities of my people He is come to death.

And I will give the wicked for His burial, and the rich for His death; for He wrought no iniquity, neither was guile found in His mouth. And the Lord desireth to cleanse Him from His stripes.

If ye offer for sin, your soul shall see along lived seed.

And the Lord desireth to take away from the toil of His soul, to show Him light and to mould Him with understanding, to justify a Just One that is a good servant unto many. And He shall bear their sins.

Therefore He shall inherit many, and shall divide the spoils of the strong; because His soul was delivered unto death, and He was reckoned unto the transgressors; and He bare the sins of many, and for their sins was He delivered up.

And again He Himself saith; But I am a worm and no man, a reproach of men and an outcast of the people.

All they that beheld me mocked at me; they spake with their lips; they wagged their heads, saying, He hoped on the Lord; let Him deliver him, or let Him save him, for He desireth him.

Ye see, dearly beloved, what is the pattern that hath been given unto us; for, if the Lord was thus lowly of mind, what should we do, who through Him have been brought under the yoke of His grace?

Let us be imitators also of them which went about in goatskins and sheepskins,

preaching the coming of Christ. We mean Elijah and Elisha and likewise Ezekiel, the prophets, and besides them those men also that obtained a good report.

Abraham obtained an exceeding good report and was called the friend of God; and looking steadfastly on the glory of God, he saith in lowliness of mind, But I am dust and ashes.

Moreover concerning Job also it is thus written; And Job was righteous and unblamable, one that was true and honored God and abstained from all evil.

Yet he himself accuseth himself saying, No man from filth; no, not though his life be but for a day.

Moses was called faithful in all His house, and through his ministration God judged Egypt with the plagues and the torments which befell them. Howbeit he also, though greatly glorified, yet spake no proud words, but said, when an oracle was given to him at the bush, Who am I, that Thou sendest me?

Nay, I am feeble of speech and slow of tongue. And again he saith, But I am smoke from the pot.

But what must we say of David that obtained a good report? of whom God said, I have found a man after My heart, David the son of Jesse: with eternal mercy have I anointed him.

Yet he too saith unto God Have mercy upon me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out mine iniquity.

Wash me yet more from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity, and my sin is ever before me. Against Thee only did I sin, and I wrought evil in Thy sight; that Thou mayest be justified in Thy words, and mayest conquer in Thy pleading.

For behold, in iniquities was I conceived, and in sins did my mother bear me. For behold Thou hast loved truth: the dark and hidden things of Thy wisdom hast Thou showed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean. Thou shalt wash me, and I shall become whiter than snow.

Thou shalt make me to hear of joy and gladness. The bones which have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all mine iniquities.

Make a clean heart within me, O God, and renew a right spirit in mine inmost parts. Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a princely spirit.

I will teach sinners Thy ways, and godless men shall be converted unto Thee.

Deliver me from blood guiltiness, O God, the God of my salvation. My tongue shall rejoice in Thy righteousness.

Lord, Thou shalt open my mouth, and my lips shall declare Thy praise.

For, if Thou hadst desired sacrifice, I would have given it: in whole burnt offerings Thou wilt have no pleasure.

A sacrifice unto God is a contrite spirit; a contrite and humbled heart God will not despise.

The humility therefore and the submissiveness of so many and so great men, who have thus obtained a good report, hath through obedience made better not only us but also the generations which were before us, even them that received His oracles in fear and truth.

Seeing then that we have been partakers of many great and glorious doings, let us hasten to return unto the goal of peace which hath been handed down to us from the beginning, and let us look steadfastly unto the Father and Maker of the whole world, and cleave unto His splendid and excellent gifts of peace and benefits.

Let us behold Him in our mind, and let us look with the eyes of our soul unto His long-suffering will. Let us note how free from anger He is towards all His creatures.

The heavens are moved by His direction and obey Him in peace.

Day and night accomplish the course assigned to them by Him, without hindrance one to another.

The sun and the moon and the dancing stars according to His appointment circle in harmony within the bounds assigned to them, without any swerving aside.

The earth, bearing fruit in fulfillment of His will at her proper seasons, putteth forth the food that supplieth abundantly both men and beasts and all living things which are thereupon, making no dissension, neither altering anything which He hath decreed.

Moreover, the inscrutable depths of the abysses and the unutterable statutes of the nether regions are constrained by the same ordinances.

The basin of the boundless sea, gathered together by His workmanship into its reservoirs, passeth not the barriers wherewith it is surrounded; but even as He ordered it, so it doeth.

For He said, So far shalt thou come, and thy waves shall be broken within thee.

The ocean which is impassable for men, and the worlds beyond it, are directed by the same ordinances of the Master.

The seasons of spring and summer and autumn and winter give way in succession one to another in peace.

The winds in their several quarters at their proper season fulfill their ministry without disturbance; and the ever flowing fountains, created for enjoyment and health, without fail give their breasts which sustain the life for men. Yea, the smallest of living things come together in concord and peace.

All these things the great Creator and Master of the universe ordered to be in peace and concord, doing good unto all things, but far beyond the rest unto us who have taken refuge in His compassionate mercies through our Lord Jesus Christ, to whom be the glory and the majesty for ever and ever. Amen.

Look ye, brethren, lest His benefits, which are many, turn unto judgment to all of us, if we walk not worthily of Him, and do those things which are good and well pleasing in His sight with concord.

For He saith in a certain place, The Spirit of the Lord is a lamp searching the closets of the belly.

Let us see how near He is, and how that nothing escapeth Him of our thoughts or our devices which we make.

It is right therefore that we should not be deserters from His will.

Let us rather give offense to foolish and senseless men who exalt themselves and boast in the arrogance of their words, than to God.

Let us fear the Lord Jesus Christ, whose blood was given for us. Let us reverence our rulers; let us honor our elders; let us instruct our young men in the lesson of the fear of God. Let us guide our women toward that which is good: let them show forth their lovely disposition of purity; let them prove their sincere affection of gentleness; let them make manifest the moderation of their tongue through their silence; let them show their love, not in factious preferences but without partiality towards all them that fear God, in holiness. Let our children be partakers of the instruction which is in Christ: let them learn how lowliness of mind prevaieth with God, what power chaste love hath with God, how the fear of Him is good and great and saveth all them that walk therein in a pure mind with holiness.

For He is the searcher out of the intents and desires; whose breath is in us, and when He listeth, He shall take it away.

Now all these things the faith which is in Christ confirmeth: for He Himself through the Holy Spirit thus invite thus: Come, my children, hearken unto Me, I will teach you the fear of the Lord.

What man is he that desireth life and loveth to see good days?

Make thy tongue to cease from evil, and thy lips that they speak no guile.

Turn aside from evil and do good.

Seek peace and ensue it.

The eyes of the Lord are over the righteous, and His ears are turned to their prayers. But the face of the Lord is upon them that do evil, to destroy their memorial from the earth.

The righteous cried out, and the Lord heard him, and delivered him from all his troubles. Many are the troubles of the righteous, and the Lord shall deliver him from them all.

And again Many are the stripes of the sinner, but them that set their hope on the Lord mercy shall compass about.

The Father, who is pitiful in all things, and ready to do good, hath compassion on them that fear Him, and kindly and lovingly bestoweth His favors on them that draw nigh unto Him with a single mind.

Therefore let us not be double-minded, neither let our soul indulge in idle humors respecting His exceeding and glorious gifts.

Let this scripture be far from us where He saith Wretched are the double-minded, Which doubt in their soul and say, These things we did hear in the days of our fathers also, and behold we have grown old, and none of these things hath befallen us.

Ye fools, compare yourselves unto a tree; take a vine. First it sheddeth its leaves, then a shoot cometh, then a leaf, then a flower, and after these a sour berry, then a full ripe grape. Ye see that in a little time the fruit of the tree attaineth unto mellowness.

Of a truth quickly and suddenly shall His will be accomplished, the scripture also bearing witness to it, saying He shall come quickly and shall not tarry; and the Lord shall come suddenly into His temple, even the Holy One, whom ye expect.

Let us understand, dearly beloved, how the Master continually showeth unto us the resurrection that shall be hereafter; whereof He made the Lord Jesus Christ the firstfruit, when He raised Him from the dead.

Let us behold, dearly beloved, the resurrection which happeneth at its proper season.

Day and night show unto us the resurrection. The night falleth asleep, and day ariseth; the day departeth, and night cometh on.

Let us mark the fruits, how and in what manner the sowing taketh place.

The sower goeth forth and casteth into the earth each of the seeds; and these falling into the earth dry and bare decay: then out of their decay the mightiness of the Master's providence raiseth them up, and from being one they increase manifold and bear fruit.

Let us consider the marvelous sign which is seen in the regions of the east, that is, in the parts about Arabia.

There is a bird, which is named the phoenix. This, being the only one of its kind, liveth for five hundred years; and when it hath now reached the time of its dissolution that it should die, it maketh for itself a coffin of frankincense and myrrh and the other spices, into the which in the fullness of time it entereth, and so it dieth.

But, as the flesh rotteth, a certain worm is engendered, which is nurtured from the moisture of the dead creature and putteth forth wings. Then, when it is grown lusty, it taketh up that coffin where are the bones of its parent, and carrying them journeyeth from the country of Arabia even unto Egypt, to the place called the City of the Sun; and in the daytime in the sight of all, flying to the altar of the Sun, it layeth them thereupon; and this done, it setteth forth to return.

So the priests examine the registers of the times, and they find that it hath come when the five hundredth year is completed.

Do we then think it to be a great and marvelous thing, if the Creator of the universe shall bring about the resurrection of them that have served Him with holiness in the assurance of a good faith, seeing that He showeth to us even by a bird the magnificence of His promise?

For He saith in a certain place And Thou shalt raise me up, and I will praise Thee; and; I went to rest and slept, I was awaked, for Thou art with me.

And again Job saith And Thou shall raise this my flesh which hath endured all these things.

With this hope therefore let our souls be bound unto Him that is faithful in His promises and that is righteous in His judgments.

He that commanded not to lie, much more shall He Himself not lie: for nothing is impossible with God save to lie.

Therefore let our faith in Him be kindled within us, and let us understand that all things are nigh unto Him.

By a word of His majesty He compacted the universe; and by a word He can destroy it.

Who shall say unto Him, What hast thou done? or who shall resist the might of His strength? When He listeth, and as He listeth, He will do all things; and nothing shall pass away of those things that He hath decreed.

All things are in His sight, and nothing escapeth His counsel, seeing that The heavens declare the glory of God, and the firmament proclaimeth His handiwork. Day uttereth word unto day, and night proclaimeth knowledge unto night; and there are neither words nor speeches, whose voices are not heard.

Since therefore all things are seen and heard, let us fear Him and forsake the abominable lusts of evil works, that we maybe shielded by His mercy from the coming judgments.

For where can any of us escape from His strong hand? And what world will receive any of them that desert from His service?

For the holy writing saith in a certain place Where shall I go, and where shall I be hidden from Thy face? If I ascend into the heaven, Thou art there; if I depart into the farthest parts of the earth, there is Thy right hand; if I make my bed in the depths, there is Thy Spirit.

Whither then shall one depart, or where shall one flee, from Him that embraceth the universe?

Let us therefore approach Him in holiness of soul, lifting up pure and undefiled hands unto Him, with love towards our gentle and compassionate Father who made us an elect portion unto Himself.

For thus it is written: When the Most High divided the nations, when He dispersed the sons of Adam, He fixed the boundaries of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the measurement of His inheritance.

And in another place He saith, Behold, the Lord taketh for Himself a nation out of the midst of the nations, as a man taketh the first fruits of his threshing floor; and the holy of holies shall come forth from that nation.

Seeing then that we are the special portion of a Holy God, let us do all things that pertain unto holiness, forsaking evil speakings, abominable and impure embraces, drunkennesses and tumults and hateful lusts, abominable adultery, hateful pride.

For God, He saith, resisteth the proud, but giveth grace to the lowly.

Let us therefore cleave unto those to whom grace is given from God. Let us clothe ourselves in concord, being lowlyminded and temperate, holding ourselves aloof from all back biting and evil speaking, being justified by works and not by words.

For He saith, He that saith much shall hear also again. Doth the ready talker think to be righteous?

Blessed is the offspring of a woman that liveth but a short time. Be not thou abundant in words.

Let our praise be with God, and not of ourselves: for God hateth them that praise themselves.

Let the testimony to our well doing be given by others, as it was given unto our fathers who were righteous.

Boldness and arrogance and daring are for them that are accursed of God; but forbearance and humility and gentleness are with them that are blessed of God.

Let us therefore cleave unto His blessing, and let us see what are the ways of blessing. Let us study the records of the things that have happened from the beginning.

Wherefore was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith?

Isaac with confidence, as knowing the future, was led a willing sacrifice.

Jacob with humility departed from his land because of his brother, and went unto Laban and served; and the twelve tribes of Israel were given unto him.

If any man will consider them one by one in sincerity, he shall understand the magnificence of the gifts that are given by Him.

For of Jacob are all the priests and levites who minister unto the altar of God; of him is the Lord Jesus as concerning the flesh; of him are kings and rulers and governors in the line of Judah; yea and the rest of his tribes are held in no small honor, seeing that God promised saying, Thy seed shall be as the stars of heaven.

They all therefore were glorified and magnified, not through themselves or their own works or the righteous doing which they wrought, but through His will.

And so we, having been called through His will in Christ Jesus, are not justified through ourselves or through our own wisdom or understanding or piety or works which we wrought in holiness of heart, but through faith, whereby the Almighty God justified all men that have been from the beginning; to whom be the glory for ever and ever. Amen.

What then must we do, brethren? Must we idly abstain from doing good, and forsake love? May the Master never allow this to befall us at least; but let us hasten with instancy and zeal to accomplish every good work.

For the Creator and Master of the universe Himself rejoiceth in His works.

For by His exceeding great might He established the heavens, and in His incomprehensible wisdom He set them in order. And the earth He separated from the water that surroundeth it, and He set it firm on the sure foundation of His own

will; and the living creatures which walk upon it He commanded to exist by His ordinance. Having before created the sea and the living creatures therein, He enclosed it by His own power.

Above all, as the most excellent and exceeding great work of His intelligence, with His sacred and faultless hands He formed man in the impress of His own image.

For thus saith God Let us make man after our image and after our likeness. And God made man; male and female made He them.

So having finished all these things, He praised them and blessed them and said, Increase and multiply.

We have seen that all the righteous were adorned in good works. Yea, and the Lord Himself having adorned Himself with worlds rejoiced.

Seeing then that we have this pattern, let us conform ourselves with all diligence to His will; let us with all our strength work the work of righteousness.

The good workman receiveth the bread of his work with boldness, but the slothful and careless dareth not look his employer in the face.

It is therefore needful that we should be zealous unto well doing, for of Him are all things: since He forewarneth us saying, Behold, the Lord, and His reward is before His face, to recompense each man according to his work.

He exhorteth us therefore to believe on Him with our whole heart, and to be not idle nor careless unto every good work.

Let our boast and our confidence be in Him: let us submit ourselves to His will; let us mark the whole host of His angels, how they stand by and minister unto His will.

For the scripture saith, Ten thousands of ten thousands stood by Him, and thousands of thousands ministered unto Him: and they cried aloud, Holy, holy, holy is the Lord of Sabaoth; all creation is full of His glory.

Yea, and let us ourselves then, being gathered together in concord with intentness of heart, cry unto Him as from one mouth earnestly that we may be made partakers of His great and glorious promises.

For He saith, Eye hath not seen and ear hath not heard, and it hath not entered into the heart of man what great things He hath prepared for them that patiently await Him.

How blessed and marvelous are the gifts of God, dearly beloved!!

Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! And all these things fall under our apprehension.

What then, think ye, are the things preparing for them that patiently await Him? The Creator and Father of the ages, the All holy One Himself knoweth their number and their beauty.

Let us therefore contend, that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts.

But how shall this be, dearly beloved? If our mind be fixed through faith towards God; if we seek out those things which are well pleasing and acceptable unto Him; if we accomplish such things as beseem His faultless will, and follow the way of truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignities and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vainglory and inhospitality.

For they that do these things are hateful to God; and not only they that do them, but they also that consent unto them.

For the scripture saith, But unto the sinner said God, Wherefore dost thou declare Mine ordinances, and takest My covenant upon thy lips?

Yet Thou didst hate instruction and didst cast away My words behind thee. If thou sawest a thief thou didst keep company with him, and with the adulterers thou didst set thy portion. Thy mouth multiplied wickedness and thy tongue wove deceit. Thou satest and spakest against thy brother, and against the son of thy mother thou didst lay a stumbling block.

These things Thou hast done, and I kept silence. Thou thoughtest, unrighteous man, that I should be like unto thee.

I will convict thee and will set thee face to face with thyself.

Now understand ye these things, ye that forget God, lest at any time He seize you as a lion, and there be none to deliver.

The sacrifice of praise shall glorify Me, and there is the way wherein I will show him the salvation of God.

This is the way, dearly beloved, wherein we found our salvation, even Jesus Christ the High priest of our offerings, the Guardian and Helper of our weakness.

Through Him let us look steadfastly unto the heights of the heavens; through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind springeth up unto the light; through Him the Master willed that we should taste of the immortal knowledge Who being the brightness of His majesty is so much greater than angels, as He hath inherited a more excellent name.

For so it is written Who maketh His angels spirits and His ministers aflame of fire

but of His Son the Master said thus, Thou art My Son, I this day have begotten thee. Ask of Me, and I will give Thee the Gentiles for Thine inheritance, and the ends of the earth for Thy possession.

And again He saith unto Him Sit Thou on My right hand, until I make Thine enemies a footstool for Thy feet.

Who then are these enemies? They that are wicked and resist His will.

Let us therefore enlist ourselves, brethren, with all earnestness in His faultless ordinances.

Let us mark the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively, they execute the orders given them.

All are not prefects, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifties, and so forth; but each man in his own rank executeth the orders given by the king and the governors.

The great without the small cannot exist, neither the small without the great. There is a certain mixture in all things, and therein is utility.

Let us take our body as an example. The head without the feet is nothing; so likewise the feet without the head are nothing: even the smallest limbs of our body are necessary and useful for the whole body: but all the members conspire and unite in subjection, that the whole body maybe saved.

So in our case let the whole body be saved in Christ Jesus, and let each man be subject unto his neighbor, according as also he was appointed with his special grace.

Let not the strong neglect the weak; and let the weak respect the strong. Let the rich minister aid to the poor; and let the poor give thanks to God, because He hath given him one through whom his wants may be supplied. Let the wise display his wisdom, not in words, but in good works. He that is lowly in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbor. He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestoweth his continence upon him.

Let us consider, brethren, of what matter we were made; who and what manner of beings we were, when we came into the world; from what a sepulchre and what darkness He that molded and created us brought us into His world, having prepared His benefits aforehand ere ever we were born.

Seeing therefore that we have all these things from Him, we ought in all things to give thanks to Him, to whom be the glory for ever and ever. Amen.

Senseless and stupid and foolish and ignorant men jeer and mock at us, desiring that they themselves should be exalted in their imaginations.

For what power hath a mortal? or what strength hath a child of earth?

For it is written; There was no form before mine eyes; only I heard a breath and a

voice.

What then? Shall a mortal be clean in the sight of the Lord; or shall a man be unblamable for his works? seeing that He is distrustful against His servants and noteth some perversity against His angels.

Nay, the heaven is not clean in His sight. Away then, ye that dwell in houses of clay, whereof, even of the same clay, we ourselves are made. He smote them like a moth, and from morn to even they are no more. Because they could not succor themselves, they perished.

He breathed on them and they died, because they had no wisdom.

But call thou, if perchance one shall obey thee, or if thou shalt see one of the holy angels. For wrath killeth the foolish man, and envy slayeth him that has gone astray.

And I have seen fools throwing out roots, but forthwith their habitation was eaten up.

Far be their sons from safety. May they be mocked at the gates of inferiors, and there shall be none to deliver them. For the things which are prepared for them, the righteous shall eat; but they themselves shall not be delivered from evils.

Forasmuch then as these things are manifest beforehand, and we have searched into the depths of the Divine knowledge, we ought to do all things in order, as many as the Master hath commanded us to perform at their appointed seasons.

Now the offerings and ministrations He commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons.

And where and by whom He would have them performed, He Himself fixed by His supreme will: that all things being done with piety according to His good pleasure might be acceptable to His will.

They therefore that make their offerings at the appointed seasons are acceptable and blessed: for while they follow the institutions of the Master they cannot go wrong.

For unto the high priest his proper services have been assigned, and to the priests their proper office is appointed, and upon the levites their proper ministrations are laid. The layman is bound by the layman's ordinances.

Let each of you, brethren, in his own order give thanks unto God, maintaining a good conscience and not transgressing the appointed rule of his service, but acting with all seemliness.

Not in every place, brethren, are the continual daily sacrifices offered, or the freewill offerings, or the sin offerings and the trespass offerings, but in Jerusalem alone. And even there the offering is not made in every place, but before the sanctuary in the court of the altar; and this too through the high priest and the afore said ministers, after that the victim to be offered hath been inspected for blemishes.

They therefore who do any thing contrary to the seemly ordinance of His will receive death as the penalty.

Ye see, brethren, in proportion as greater knowledge hath been vouchsafed unto us, so much the more are we exposed to danger.

The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God.

So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order.

Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the kingdom of God should come.

So preaching everywhere in country and town, they appointed their firstfruits, when they had proved them by the Spirit, to be bishops and deacons unto them that should believe.

And this they did in no new fashion; for indeed it had been written concerning bishops and deacons from very ancient times; for thus saith the scripture in a certain place, I will appoint their bishops in righteousness and their deacons in

faith.

And what marvel, if they which were entrusted in Christ with such a work by God appointed the aforesaid persons? seeing that even the blessed Moses who was a faithful servant in all His house recorded for a sign in the sacred books all things that were enjoined upon him. And him also the rest of the prophets followed, bearing witness with him unto the laws that were ordained by him.

For he, when jealousy arose concerning the priesthood, and there was dissension among the tribes which of them was adorned with the glorious name, commanded the twelve chiefs of the tribes to bring to him rods inscribed with the name of each tribe. And he took them and tied them and sealed them with the signet rings of the chiefs of the tribes, and put them away in the tabernacle of the testimony on the table of God.

And having shut the tabernacle he sealed the keys and likewise also the doors.

And he said unto them, Brethren, the tribe whose rod shall bud, this hath God chosen to be priests and ministers unto Him.

Now when morning came, he called together all Israel, even the six hundred thousand men, and showed the seals to the chiefs of the tribes and opened the tabernacle of the testimony and drew forth the rods. And the rod of Aaron was found not only with buds, but also bearing fruit.

What think ye, dearly beloved? Did not Moses know beforehand that this would come to pass? Assuredly he knew it. But that disorder might not arise in Israel, he did thus, to the end that the Name of the true and only God might be glorified: to whom he the glory for ever and ever. Amen...

And our Apostles knew through our Lord Jesus Christ that there would be strife over the name of the bishop's office.

For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministrations. Those therefore who were appointed by them, or afterward by other men of repute with the consent of the whole Church, and have ministered unblamably to the flock of Christ in lowliness of mind, peacefully and with all modesty, and for long time

have borne a good report with all these men we consider to be unjustly thrust out from their ministration.

For it will be no light sin for us, if we thrust out those who have offered the gifts of the bishop's office unblamably and holily.

Blessed are those presbyters who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest any one should remove them from their appointed place.

For we see that ye have displaced certain persons, though they were living honorably, from the ministration which had been respected by them blamelessly.

Be ye contentious, brethren, and jealous about the things that pertain unto salvation.

Ye have searched the scriptures, which are true, which were given through the Holy Ghost; and ye know that nothing unrighteous or counterfeit is written in them. Ye will not find that righteous persons have been thrust out by holy men.

Righteous men were persecuted, but it was by the lawless; they were imprisoned, but it was by the unholy. They were stoned by transgressors: they were slain by those who had conceived a detestable and unrighteous jealousy.

Suffering these things, they endured nobly.

For what must we say, brethren? Was Daniel cast into the lions' den by them that feared God?

Or were Ananias and Azarias and Misael shut up in the furnace of fire by them that professed the excellent and glorious worship of the Most High? Far be this from our thoughts. Who then were they that did these things? Abominable men and full of all wickedness were stirred up to such a pitch of wrath, as to bring cruel suffering upon them that served God in a holy and blameless purpose, not knowing that the Most High is the champion and protector of them that in a pure conscience serve His excellent Name: unto whom be the glory for ever and ever. Amen.

But they that endured patiently in confidence inherited glory and honor; they were

exalted, and had their names recorded by God in their memorial for ever and ever. Amen.

To such examples as these therefore, brethren, we also ought to cleave.

For it is written; Cleave unto the saints, for they that cleave unto them shall be sanctified.

And again He saith in another place; With the guiltless man thou shalt be guiltless, and with the elect thou shalt be elect, and with the crooked thou shalt deal crookedly.

Let us therefore cleave to the guiltless and righteous: and these are the elect of God.

Wherefore are there strifes and wraths and factions and divisions and war among you?

Have we not one God and one Christ and one Spirit of grace that was shed upon us? And is there not one calling in Christ?

Wherefore do we tear and rend asunder the members of Christ, and stir up factions against our own body, and reach such a pitch of folly, as to forget that we are members one of another?

Remember the words of Jesus our Lord: for He said, Woe unto that man; it were good for him if he had not been born, rather than that at he should offend one of Mine elect. It were better for him that a millstone were hanged about him, and be cast into the sea, than that he should pervert one of Mine elect.

Your division hath perverted many; it hath brought many to despair, many to doubting, and all of us to sorrow. And your sedition still continueth.

Take up the epistle of the blessed Paul the Apostle.

What wrote he first unto you in the beginning of the Gospel?

Of a truth he charged you in the Spirit concerning himself and Cephas and

Apollos, because that even then ye had made parties.

Yet that making of parties brought less sin upon you; for ye were partisans of Apostles that were highly reputed, and of a man approved in their sight.

But now mark ye, who they are that have perverted you and diminished the glory of your renowned love for the brotherhood.

It is shameful, dearly beloved, yes, utterly shameful and unworthy of your conduct in Christ, that it should be reported that the very steadfast and ancient Church of the Corinthians, for the sake of one or two persons, maketh sedition against its presbyters.

And this report hath reached not only us, but them also which differ from us, so that ye even heap blasphemies on the Name of the Lord by reason of your folly, and moreover create peril for yourselves.

Let us therefore root this out quickly, and let us fall down before the Master and entreat Him with tears, that He may show Himself propitious and be reconciled unto us, and may restore us to the seemly and pure conduct which belongeth to our love of the brethren.

For this is a gate of righteousness opened unto life, as it is written; Open me the gates of righteousness, that I may enter in thereby and preach the Lord.

This is the gate of the Lord; the righteous shall enter in thereby.

Seeing then that many gates are opened, this is that gate which is in righteousness, even that which is in Christ, whereby all are blessed that have entered in and direct their path in holiness and righteousness, performing all things without confusion.

Let a man be faithful, let him be able to expound a deep saying, let him be wise in the discernment of words, let him be strenuous in deeds, let him be pure;

for so much the more ought he to be lowly in mind, in proportion as he seemeth to be the greater; and he ought to seek the common advantage of all, and not his own.

Let him that hath love in Christ fulfill the commandments of Christ.

Who can declare the bond of the love of God?

Who is sufficient to tell the majesty of its beauty?

The height, where unto love exalteth, is unspeakable.

Love joineth us unto God; love covereth a multitude of sins; love endureth all things, is long-suffering in all things. There is nothing coarse, nothing arrogant in love. Love hath no divisions, love maketh no seditions, love doeth all things in concord. In love were all the elect of God made perfect; without love nothing is well pleasing to God: in love the Master took us unto Himself; for the love which He had toward us, Jesus Christ our Lord hath given His blood for us by the will of God, and His flesh for our flesh and His life for our lives.

Ye see, dearly beloved, how great and marvelous a thing is love, and there is no declaring its perfection.

Who is sufficient to be found therein, save those to whom God shall vouchsafe it? Let us therefore entreat and ask of His mercy, that we may be found blameless in love, standing apart from the factiousness of men. All the generations from Adam unto this day have passed away: but they that by God's grace were perfected in love dwell in the abode of the pious; and they shall be made manifest in the visitation of the Kingdom of God.

For it is written; Enter into the closet for a very little while until Mine anger and Mine wrath shall pass away, and I will remember a good day and will raise you from your tombs.

Blessed were we, dearly beloved, if we should be doing the commandments of God in concord of love, to the end that our sins may through love be forgiven us.

For it is written; Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall impute no sin, neither is guile in his mouth.

This declaration of blessedness was pronounced upon them that have been elected by God through Jesus Christ our Lord, to whom be the glory for ever and ever.
Amen.

For all our transgressions which we have committed through any of the wiles of the adversary, let us entreat that we may obtain forgiveness. Yea and they also, who set themselves up as leaders of faction and division, ought to look to the common ground of hope.

For such as walk in fear and love desire that they themselves should fall into suffering rather than their neighbors; and they pronounce condemnation against themselves rather than against the harmony which hath been handed down to us nobly and righteously.

For it is good for a man to make confession of his trespasses rather than to harden his heart, as the heart of those was hardened who made sedition against Moses the servant of God; whose condemnation was clearly manifest, for they went down to hades alive, and Death shall be their shepherd.

Pharaoh and his host and all the rulers of Egypt, their chariots and their horsemen, were overwhelmed in the depths of the Red Sea, and perished for none other reason but because their foolish hearts were hardened after that the signs and the wonders had been wrought in the land of Egypt by the hand of Moses the servant of God.

The Master, brethren, hath need of nothing at all. He desireth not anything of any man, save to confess unto Him.

For the elect David saith; I will confess unto the Lord, and it shall please Him more than a young calf that groweth horns and hoofs. Let the poor see it, and rejoice.

And again He saith; Sacrifice to God a sacrifice of praise, and pay thy vows to the Most High: and call upon Me in the day of thine affliction, and I will deliver thee, and thou shalt glorify Me.

For a sacrifice unto God is a broken spirit.

For ye know, and know well, the sacred scriptures, dearly beloved, and ye have searched into the oracles of God. We write these things therefore to put you in remembrance.

When Moses went up into the mountain and had spent forty days and forty nights in fasting and humiliation, God said unto him; Moses, Moses, come down , quickly hence, for My people whom thou leadest forth from the land of Egypt have wrought iniquity: they have transgressed quickly out of the way which thou didst command unto them: they have made for themselves molten images.

And the Lord said unto him; I have spoken unto thee once and twice, saying, I have seen this people, and behold it is stiff-necked. Let Me destroy them utterly, and I will blot out their name from under heaven, and I will make of thee a nation great and wonderful and numerous more than this.

And Moses said; Nay, not so, Lord Forgive this people their sin, or blot me also out of the book of the living.

O mighty love! O unsurpassable perfection! The servant is bold with his Master; he asketh forgiveness for the multitude, or he demandeth that himself also be blotted out with them.

Who therefore is noble among you? Who is compassionate? Who is fulfilled with love?

Let him say; If by reason of me there be faction and strife and divisions, I retire, I depart, whither ye will, and I do that which is ordered by the people: only let the flock of Christ be at peace with its duly appointed presbyters.

He that shall have done this, shall win for himself great renown in Christ, and every place will receive him: for the earth is the Lord's and the fullness thereof.

Thus have they done and will do, that live as citizens of that kingdom of God which bringeth no regrets.

But, to bring forward examples of Gentiles also; many kings and rulers, when some season of pestilence pressed upon them, being taught by oracles have delivered themselves over to death, that they might rescue their fellow citizens through their own blood. Many have retired from their own cities, that they might have no more seditions.

We know that many among ourselves have delivered themselves to bondage, that they might ransom others. Many have sold themselves to slavery, and receiving

the price paid for themselves have fed others.

Many women being strengthened through the grace of God have performed many manly deeds.

The blessed Judith, when the city was beleaguered, asked of the elders that she might be suffered to go forth into the camp of the aliens.

So she exposed herself to peril and went forth for love of her country and of her people which were beleaguered; and the Lord delivered Holophernes into the hand of a woman.

To no less peril did Esther also, who was perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, when they were on the point to perish. For through her fasting and her humiliation she entreated the all seeing Master, the God of the ages; and He, seeing the humility of her soul, delivered the people for whose sake she encountered the peril.

Therefore let us also make intercession for them that are in any transgression, that forbearance and humility may be given them, to the end that they may yield not unto us, but unto the will of God. For so shall the compassionate remembrance of them with God and the saints be fruitful unto them, and perfect.

Let us accept chastisement, whereat no man ought to be vexed, dearly beloved. The admonition which we give one to another is good and exceeding useful; for it joineth us unto the will of God.

For thus saith the holy word; The Lord hath indeed chastened me, and hath not delivered me over unto death.

For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

For the righteous, it is said, shall chasten me in mercy and shall reprove me, but let not the mercy of sinners anoint my head.

And again He saith; Blessed is the man whom the Lord hath reprov'd, and refuse not thou the admonition of the Almighty. For He causeth pain, and he restoreth again:

He hath smitten, and His hands have healed.

Six times shall He rescue thee from afflictions and at the seventh no evil shall touch thee.

In famine he shall deliver thee from death, and in war He shall release thee from the arm of the sword.

And from the scourge of the tongue He shall hide thee and thou shalt not be afraid when evils approach.

Thou shalt laugh at the unrighteous and wicked, and of the wild beasts thou shalt not be afraid.

For wild beasts shall be at peace with thee.

Then shalt thou know that thy house shall be at peace: and the abode of thy tabernacle shall not go wrong, and thou shalt know that thy seed is many, and thy children as the plenteous herbage of the field.

And thou shalt come to the grave as ripe corn reaped in due season, or as the heap of the threshing floor gathered together at the right time.

Ye see, dearly beloved, how great protection there is for them that are chastened by the Master: for being a kind father He chasteneth us to the end that we may obtain mercy through His holy chastisement.

Ye therefore that laid the foundation of the sedition, submit yourselves unto the presbyters and receive chastisement unto repentance, bending the knees of your heart.

Learn to submit yourselves, laying aside the arrogant and proud stubbornness of your tongue. For it is better for you to be found little in the flock of Christ and to have your name on God's roll, than to be had in exceeding honor and yet be cast out from the hope of Him.

For thus saith the All virtuous Wisdom; Behold I will pour out for you a saying of

My breath, and I will teach you My word.

Because I called and ye obeyed not, and I held out words and ye heeded not, but made My councils of none effect, and were disobedient unto My reproofs; therefore I also will laugh at your destruction, and will rejoice over you when ruin cometh upon you, and when confusion overtaketh you suddenly, and your overthrow is at hand like a whirlwind, or when ye call upon Me, yet will I not here you. Evil men shall seek me and not find me: for they hated wisdom, and chose not the fear of the Lord, neither would they give head unto My councils, but mocked at My reproofs.

Therefore they shall eat the fruits of their own way, and shall be filled with their own ungodliness.

For because they wronged babes, they shall be slain, and inquisition shall destroy the ungodly. But he that heareth Me shall dwell safely trusting in hope, and shall be quiet from all fear of all evil.

Let us therefore be obedient unto His most holy and glorious Name, thereby escaping the threatenings which were spoken of old by the mouth of Wisdom against them which disobey, that we may dwell safely, trusting in the most holy Name of His majesty.

Receive our counsel, and ye shall have no occasion of regret. For as God liveth, and the Lord Jesus Christ liveth, and the Holy Spirit, who are the faith and the hope of the elect, so surely shall he, who with lowliness of mind and instant in gentleness hath without regretfulness performed the ordinances and commandments that are given by God, be enrolled and have a name among the number of them that are saved through Jesus Christ, through whom is the glory unto Him for ever and ever. Amen.

But if certain persons should be disobedient unto the words spoken by Him through us, let them understand that they will entangle themselves in no slight transgression and danger; but we shall be guiltless of this sin. And we will ask, with instancy of prayer and supplication, that the Creator of the universe may guard intact unto the end the number that hath been numbered of His elect throughout the whole world, through His beloved Son Jesus Christ, through whom He called us from darkness to light, from ignorance to the full knowledge of the glory of His Name.

Grant unto us, Lord, that we may set our hope on Thy Name which is the primal source of all creation, and open the eyes of our hearts, that we may know Thee, who alone abidest Highest in the lofty, Holy in the holy; who layest low in the insolence of the proud, who settest the lowly on high, and bringest the lofty low; who makest rich and makest poor; who killest and makest alive; who alone art the Benefactor of spirits and the God of all flesh; who lookest into the abysses, who scanest the works of man; the Succor of them that are in peril, the Savior of them that are in despair; The Creator and Overseer of every spirit; who multipliest the nations upon earth, and hast chosen out from all men those that love Thee through Jesus Christ, Thy beloved Son, through whom Thou didst instruct us, didst sanctify us, didst honor us.

We beseech Thee, Lord and Master, to be our help and succor. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Thy people; feed the hungry; release our prisoners; raise up the weak; comfort the fainthearted. Let all the Gentiles know that Thou art the God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture.

Thou through Thine operations didst make manifest the everlasting fabric of the world. Thou, Lord, didst create the earth. Thou that art faithful throughout all generations, righteous in Thy judgments, marvelous in strength and excellence, Thou that art wise in creating and prudent in establishing that which Thou hast made, that art good in the things which are seen and faithful with them that trust on Thee, pitiful and compassionate, forgive us our iniquities and our unrighteousnesses and our transgressions and shortcomings.

Lay not to our account every sin of Thy servants and Thine handmaids, but cleanse us with the cleansing of Thy truth, and guide our steps to walk in holiness and righteousness and singleness of heart and to do such things as are good and well pleasing in Thy sight and in the sight of our rulers.

Yea, Lord, make Thy face to shine upon us in peace for our good, that we may be sheltered by Thy mighty hand and delivered from every sin by Thine uplifted arm. And deliver us from them that hate us wrongfully.

Give concord and peace to us and to all that dwell on the earth, as Thou gavest to our fathers, when they called on Thee in faith and truth with holiness, [that we may be saved,] while we render obedience to Thine almighty and most excellent

Name, and to our rulers and governors upon the earth.

Thou, Lord and Master, hast given them the power of sovereignty through Thine excellent and unspeakable might, that we knowing the glory and honor which Thou hast given them may submit ourselves unto them, in nothing resisting Thy will. Grant unto them therefore, O Lord, health peace, concord, stability, that they may administer the government which Thou hast given them without failure.

For Thou, O heavenly Master, King of the ages, givest to the sons of men glory and honor and power over all things that are upon the earth. Do Thou, Lord, direct their counsel according to that which is good and well pleasing in Thy sight, that, administering in peace and gentleness with Godliness the power which Thou hast given them, they may obtain Thy favor.

O Thou, who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High priest and Guardian of our souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations and for ever and ever. Amen.

As touching those things which befit our religion and are most useful for a virtuous life to such as would guide [their steps] in holiness and righteousness, we have written fully unto you, brethren.

For concerning faith and repentance and genuine love and temperance and sobriety and patience we have handled every argument, putting you in remembrance, that ye ought to please Almighty God in righteousness and truth and long suffering with holiness, laying aside malice and pursuing concord in love and peace, being instant in gentleness; even as our fathers, of whom we spake before, pleased Him, being lowly minded toward their Father and God and Creator and towards all men.

And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accounted and have diligently searched into the oracles of the teaching of God.

Therefore it is right for us to give heed to so great and so many examples and to submit the neck and occupying the place of obedience to take our side with them that are the leaders of our souls, that ceasing from this foolish dissension we may attain unto the goal which lieth before us in truthfulness, keeping aloof from every

fault.

For ye will give us great joy and gladness, if ye render obedience unto the things written by us through the Holy Spirit, and root out the unrighteous anger of your jealousy, according to the entreaty which we have made for peace and concord in this letter.

And we have also sent faithful and prudent men that have walked among us from youth unto old age unblamably, who shall also be witnesses between you and us.

And this we have done that ye might know that we have had, and still have, every solicitude that ye should be speedily at peace.

Finally may the All seeing God and Master of spirits and Lord of all flesh, who chose the Lord Jesus Christ, and us through Him for a peculiar people, grant unto every soul that is called after His excellent and holy Name faith, fear, peace, patience, long-suffering, temperance, chastity and soberness, that they may be well pleasing unto His Name through our High priest and Guardian Jesus Christ, through whom unto Him be glory and majesty, might and honor, both now and for ever and ever. Amen.

Now send ye back speedily unto us our messengers Claudius Ephebus and Valerius Bito, together with Fortunatus also, in peace and with joy, to the end that they may the more quickly report the peace and concord which is prayed for and earnestly desired by us, that we also may the more speedily rejoice over your good order.

The grace of our Lord Jesus Christ be with you and with all men in all places who have been called by God and through Him, through whom be glory and honor, power and greatness and eternal dominion, unto Him, from the ages past and forever and ever. Amen.

Second Epistle of Clement to the Corinthians

Translated by J.B. Lightfoot.

Chapter 1

Brethren, we ought so to think of Jesus Christ, as of God, as of the Judge of quick and dead. And we ought not to think mean things of our Salvation: for when we think mean things of Him, we expect also to receive mean things. And they that listen as concerning mean things do wrong; and we ourselves do wrong, not knowing whence and by whom and unto what place we were called, and how many things Jesus Christ endured to suffer for our sakes. What recompense then shall we give unto Him? Or what fruit worthy of His own gift to us? And how many mercies do we owe to Him! For He bestowed the light upon us; He spake to us, as a father to his sons; He saved us, when we were perishing. What praise then shall we give to Him? Or what payment of recompense for those things which we received? We who were maimed in our understanding, and worshipped stocks and stones and gold and silver and bronze, the works of men; and our whole life was nothing else but death. While then we were thus wrapped in darkness and oppressed with this thick mist in our vision, we recovered our sight, putting off by His will the cloud wherein we were wrapped. For He had mercy on us, and in His compassion saved us, having beheld in us much error and perdition, even when we had no hope of salvation, save that which came from Him. For He called us, when we were not, and from not being He willed us to be.

Chapter 2

Rejoice, thou barren that barest not. Break out and cry, thou that travailest not; for more are the children of the desolate than of her that hath the husband. In that He said Rejoice, thou barren that barest not, He spake of us: for our Church was barren, before that children were given unto her.

And in that He said, Cry aloud, thou that travailest not, He meaneth this; Let us not, like women in travail, grow weary of offering up our prayers with simplicity to God. Again, in that He said, For the children of the desolate are more than of her that hath the husband, He so spake, because our people seemed desolate and

forsaken of God, whereas now, having believed, we have become more than those who seemed to have God. Again another scripture saith, I came not to call the righteous, but sinners. He meaneth this; that it is right to save them that are perishing. For this indeed is a great and marvelous work, to establish, not those things which stand, but those which are falling. So also Christ willed to save the things which were perishing And He saved many, coming and calling us when we were even now perishing.

Chapter 3

Seeing then that He bestowed so great mercy on us; first of all, that we, who are living, do not sacrifice to these dead gods, neither worship them, but through Him have known the Father of truth. What else is this knowledge to Himward, but not to deny Him through whom we have known Him? Yea, He Himself saith, Whoso confesseth Me, Him will I confess before the Father. This then is our reward, if verily we shall confess Him through whom we were saved. But wherein do we confess Him? When we do that which He saith and are not disobedient unto His commandments, and not only honor Him with our lips, but with our whole heart and with our whole mind. Now He saith also in Isaiah, This people honoreth me with their lips, but their heart is far from Me.

Chapter 4

Let us therefore not only call Him Lord, for this will not save us: for He saith, Not every one that saith unto Me, Lord, shall be saved, but he that doeth righteousness. So then, brethren, let us confess Him in our works, by loving one another, by not committing adultery nor speaking evil one against another nor envying, but being temperate, merciful, kindly. And we ought to have fellow-feeling one with another and not to be covetous. By these works let us confess Him, and not by the contrary. And we ought not rather to fear men but God. For this cause, if ye do these things, the Lord said, Though ye be gathered together with Me in My bosom, and do not My commandments, I will cast you away and will say unto you, Depart from Me, I know you not whence ye are, ye workers of iniquity.

Chapter 5

Wherefore, brethren, let us forsake our sojourn in this world and do the will of Him that called us, and let us not be afraid to depart out of this world. For the Lord saith, Ye shall be as lambs in the midst of wolves. But Peter answered and said unto Him, What then, if the wolves should tear the lambs? Jesus said unto Peter, Let not the lambs fear the wolves after they are dead; and ye also, fear ye not them that kill you and are not able to do anything to you; but fear Him that after ye are dead hath power over soul and body, to cast them into the Gehenna of fire. And ye know, brethren, that the sojourn of this flesh in this world is mean and for a short time, but the promise of Christ is great and marvelous, even the rest of the kingdom that shall be and of life eternal. What then can we do to obtain them, but walk in holiness and righteousness, and consider these worldly things as alien to us, and not desire them? For when we desire to obtain these things we fall away from the righteous path.

Chapter 6

But the Lord saith, No servant can serve two masters. If we desire to serve both God and mammon, it is unprofitable for us: For what advantage is it, if a man gain the whole world and forfeit his soul? Now this age and the future are two enemies. The one speaketh of adultery and defilement and avarice and deceit, but the other biddeth farewell to these. We cannot therefore be friends of the two, but must bid farewell to the one and hold companionship with the other. Let us consider that it is better to hate the things which are here, because they are mean and for a short time and perishable, and to love the things which are there, for they are good and imperishable. For, if we do the will of Christ, we shall find rest; but if otherwise, then nothing shall deliver us from eternal punishment, if we should disobey His commandments. And the scripture also saith in Ezekiel, Though Noah and Job and Daniel should rise up, they shall not deliver their children in the captivity. But if even such righteous men as these cannot by their righteous deeds deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, enter into the kingdom of God? Or who shall be our advocate, unless we be found having holy and righteous works?

Chapter 7

So then, my brethren, let us contend, knowing that the contest is nigh at hand, and that, while many resort to the corruptible contests, yet not all are crowned, but

only they that have toiled hard and contended bravely. Let us then contend that we all may be crowned. Wherefore let us run in the straight course, the incorruptible contest. And let us resort to it in throngs and contend, that we may also be crowned. And if we cannot all be crowned, let us at least come near to the crown. We ought to know that he which contendeth in the corruptible contest, if he be found dealing corruptly with it, is first flogged. and then removed and driven out of the race course. What think ye? What shall be done to him that hath dealt corruptly with the contest of incorruption? For as concerning them that have not kept the seal, He saith, Their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle unto all flesh.

Chapter 8

While we are on earth then, let us repent: for we are clay under the craftsman's hand. For in like manner as the potter, if he be making a vessel, and it get twisted or crushed in his hands, reshapeth it again; but if he have once put it into the fiery oven, he shall no longer mend it: so also let us, while we are in this world, repent with our whole heart of the evil things which we have done in the flesh, that we may be saved by the Lord, while we have yet time for repentance. For after that we have departed out of the world, we can no more make confession there, or repent any more.

8:4 Wherefore, brethren, if we shall have done the will of the Father and kept the flesh pure and guarded the commandments of the Lord, we shall receive life eternal. For the Lord saith in the Gospel, If ye kept not that which is little, who shall give unto you that which is great? For I say unto you that he which is faithful in the least, is also faithful in much. So then He meaneth this, Keep the flesh pure and the seal unstained, to the end that we may receive life.

Chapter 9

And let not any one of you say that this flesh is not judged neither riseth again. Understand ye. In what were ye saved? In what did ye recover your sight? if ye were not in this flesh. We ought therefore to guard the flesh as a temple of God: for in like manner as ye were called in the flesh, ye shall come also in the flesh. If Christ the Lord who saved us, being first spirit, then became flesh, and so called us, in like manner also shall we in this flesh receive our reward. Let us therefore love one another, that we all may come unto the kingdom of God. While we have

time to be healed, let us place ourselves in the hands of God the physician, giving Him a recompense. What recompense? Repentance from a sincere heart. For He discerneth all things beforehand and knoweth what is in our heart. Let us therefore give unto Him eternal praise, not from our lips only, but also from our heart, that He may receive us as sons. For the Lord also said, These are my brethren, which do the will of My Father.

Chapter 10

Wherefore, my brethren, let us do the will of the Father which called us, that we may live; and let us the rather pursue virtue, but forsake vice as the forerunner of our sins, and let us flee from ungodliness, lest evils overtake us. For if we be diligent in doing good, peace will pursue us. For this cause is a man unable to *attain happiness*, seeing that they call in the fears of men, preferring rather the enjoyment which is here than the promise which is to come. For they know not how great torment the enjoyment which is here bringeth, and what delight the promise which is to come bringeth. And if verily they were doing these things by themselves alone, it had been tolerable: but now they continue teaching evil to innocent souls, not knowing that they shall have their condemnation doubled, both themselves and their hearers.

Chapter 11

Let us therefore serve God in a pure heart, and we shall be righteous; but if we serve Him not, because we believe not the promise of God, we shall be wretched. For the word of prophecy also saith: Wretched are the double-minded, that doubt in their heart and say, These things we heard of old in the days of our fathers also, yet we have waited day after day and seen none of them. Ye fools! compare yourselves unto a tree; take a vine. First it sheds its leaves, then a shoot cometh, after this a sour berry, then a full ripe grape. So likewise My people had tumults and afflictions: but afterward they shall receive good things. Wherefore, my brethren, let us not be double-minded but endure patiently in hope, that we may also obtain our reward. For faithful is He that promised to pay to each man the recompense of his works. If therefore we shalt have wrought righteousness in the sight of God, we shalt enter into His kingdom and shall receive the promises which ear hath not heard nor eye seen, nor eye seen, neither hath it entered into the heart of man.

Chapter 12

Let us therefore await the kingdom of God betimes in love and righteousness, since we know not the day of God's appearing. For the Lord Himself, being asked by a certain person when his kingdom would come, said, When the two shall be one, and the outside as the inside, and the male with the female, neither male or female. Now the two are one, when we speak truth among ourselves, and in two bodies there shall be one soul without dissimulation. And by the outside as the inside He meaneth this: by the inside he meaneth the soul and by the outside the body. Therefore in like manner as they body appeareth, so also let thy soul be manifest by its good works. And by the male with the female, neither male nor female, he meaneth this; that a brother seeing a sister should have no thought of her as a female, and that a sister seeing a brother should not have any thought of him as a male. These things if ye do, saith He, the kingdom of my father shall come.

Chapter 13

Therefore, brethren, let us repent forthwith. Let us be sober unto that which is good: for we are full of much folly and wickedness. Let us wipe away from us our former sins, and let us not be found to be men pleasers. Neither let us desire to please one another only, but also those men that are without, by our righteousness, that the Name be not blasphemed by reason of us. For the Lord saith, Every way My Name is blasphemed among all the Gentiles; and again, Woe unto him by reason of whom My Name is blasphemed. Wherein is it blasphemed? In that ye do not the things which I desire. For the Gentiles, when they hear from our mouths the oracles of God, marvel at them for their beauty and greatness; then, when they discover that our works are not worthy of the words which we speak, forthwith they betake themselves to blasphemy, saying that it is an idle story and a delusion. For when they here from us that God saith, It is no thank unto you, if ye love them that love you, but this is thank unto you, if ye love your enemies and them that hate you; when they hear these things, I say, they marvel at their exceeding goodness; but when they see that we not only do not love us, they laugh us to scorn, and the Name is blasphemed.

Chapter 14

Wherefore, brethren, if we do the will of God our Father, we shall be of the first Church, which is spiritual, which was created before the sun and the moon; but if we do not the will of the Lord, we shall be of the scripture that saith, My house was made a den of robbers. So therefore let us choose rather to be of the Church of life, that we may be saved. And I do not suppose ye are ignorant that the living Church is the body of Christ: for the scripture saith, God made man, male and female. The male is Christ and the female is the Church. And the Books and the Apostles plainly declare that the Church existeth not now for the first time, but hath been from the beginning: for she was spiritual, as our Jesus also was spiritual, but was manifested in the last days that He might save us. Now the Church, being spiritual was manifested in the flesh of Christ, thereby showing us that if any of us guard her in the flesh and defile her not, he shall receive her again in the Holy Spirit: therefore, when he hath defiled the copy, shall receive the original for his portion. This therefore is what He meaneth, brethren; Guard ye the flesh, that ye may partake of the spirit. But if we say that the flesh is the Church and the spirit is Christ, then he that hath dealt wantonly with the flesh hath dealt wantonly with the Church. Such and one therefore shall not partake of the spirit, which is Christ. So excellent is the life and immortality which this flesh can receive as its portion, if the Holy Spirit be joined to it. No man can declare or tell those things which the Lord hath prepared for His elect.

Chapter 15

Now I do not think that I have given any mean council respecting continence, and whosoever performeth it shall not repent thereof, but shall save both himself and me his councilor. For it is no mean reward to convert a wondering and perishing soul, that it may be saved. For this is the recompense which we are able to pay to God who created us, if he that speaketh and heareth both speak and hear with faith and love. Let us therefore abide in the things which we believed, in righteousness and holiness, that we may with boldness as of God who saith, Whiles thou art still speaking I will say, Behold, I am here. For this word is the token of a great promise: for the Lord saith of Himself that He is more ready to give than he that asketh to ask. Seeing then that we are partakers of so great kindness, let us not grudge ourselves the obtaining of so many good things. For in proportion as the pleasure is great which these words bring to them that have performed them, so also is the condemnation great which they bring to them that have been

disobedient.

Chapter 16

Therefore, brethren, since we have found no small opportunity for repentance, seeing that we have time, let us turn again unto God that called us, while we have still One that receiveth us. For if we bid farewell to these enjoyments and conquer our soul in refusing to fulfill its evil lusts, we shall be partakers of the mercy of Jesus. But ye know that the day of judgment cometh even now as a burning oven, and the powers of the heavens shall melt, and all the earth as lead melting on the fire, and then shall appear the secret and open works of men. Almsgiving therefore is a good thing, even as repentance from sin Fasting is better than prayer, but almsgiving better than both. And love covereth a multitude of sins, but prayer out of a good conscience delivereth from death. Blessed is every man that is found full of these. For almsgiving lifteth off the burden of sin.

Chapter 17

Let us therefore repent with our whole heart, lest any of us perish by the way. For if we have received commands, that we should make this our business, to tear men away from idols and to instruct them, how much more is it wrong that a soul which knoweth God already should perish! Therefore let us assist one another, that we may also lead the weak upward as touching that which is good, to the end that we all may be saved: and let us convert and admonish one another. And let us not think to give heed and believe now only, while we have departed home, let us remember the commandments of the Lord, and not suffer ourselves to be dragged off the other way by our worldly lusts; but coming hither more frequently, let us strive to go forward in the commandments of the Lord, that we all having the same mind may be gathered together unto life. For the Lord said, I come to gather together all the nations, tribes, and languages. Herein He speaketh of the day of His appearing, when He shall come and redeem us, each man according to his works. And the unbelievers shall see His glory and His might: and they shall be amazed when they see the kingdom of the world given to Jesus, saying, Woe unto us, for Thou wast, and we knew it not, and believed not; and we obeyed not the presbyters when they told us of our salvation. And Their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle unto all flesh. He

speaketh of that day of judgment, when men shall see those among us that live ungodly lives and dealt falsely with the commandments of Jesus Christ. But the righteous, done good and endured torments and hated pleasures of the soul, when they shall behold them that have done amiss and denied Jesus by their words or by their deeds, how that they are punished with grievous torments in unquenchable fire, shall give glory to God, saying, There will be hope for him that hath served God with his whole heart.

Chapter 18

Therefore let us also be found among those that give thanks, among those that have served God, and not among the ungodly that are judged. For I myself too, being an utter sinner and not yet escaped from temptation, but being still amidst the engines of the devil, do my diligence to follow after righteousness, that I may prevail so far at least as to come near unto it, while I fear the judgment to come.

Chapter 19

Therefore, brothers and sisters, after the God of truth hath been heard, I read unto you an exhortation to the end that ye may give heed to the things which are written, for that ye may save both yourselves and him that readeth in the midst of you. For I ask of you as a reward that ye repent with your whole heart, and give salvation and life to yourselves. For doing this we shall set a goal for all the young who desire to toil in the study of piety and of the goodness of God. And let us not be displeased and vexed, fools that we are, whensoever any one admonish us and turneth us aside from unrighteousness unto righteousness. For sometimes while we do evil things, we perceive it not by reason of the double-mindedness and unbelief which is in our breasts, and we are darkened in our understanding by our vain lusts. Let us therefore practice righteousness that we may be saved unto the end. Blessed are they that obey these ordinances. Though they may endure affliction for a short time in the world, they will gather the immortal fruit of the resurrection. Therefore let not the godly be grieved, if he be miserable in the times that now are: a blessed time awaiteth him. He shall live again in heaven with our fathers, and shall have rejoicing throughout a sorrowless eternity.

Chapter 20

Neither suffer ye this again to trouble your mind, that we see the unrighteous possessing wealth, and the servants of God straitened. Let us then have faith, brothers and sisters. We are trained by the present life, that we may be crowned with the future. No righteous man hath reaped fruit quickly but waiteth for it. For if God had paid the recompense of the righteous speedily, then straightway we should have been training ourselves in merchandise, and not in godliness; for we should seem to be righteous, though we were pursuing not that which is godly, but which is gainful. And for this cause Divine judgment overtaketh a spirit that is not just, and loadeth it with chains. To the only God invisible, the Father of truth, who sent forth unto us the Savior and Prince of immortality, through whom also He made manifest unto us the truth and the heavenly life, to Him be the glory for ever and ever. Amen.

The General Epistle of Barnabas

Barnabas 1

I Bid you greeting, sons and daughters, in the name of the Lord that loved us, in peace.

Seeing that the ordinances of God are great and rich unto you, I rejoice with an exceeding great and overflowing joy at your blessed and glorious spirits; so innate is the grace of the spiritual gift that ye have received.

Wherefore also I the more congratulate myself hoping to be saved, for that I truly see the Spirit poured out among you from the riches of the fount of the Lord. So greatly did the much-desired sight of you astonish me respecting you.

Being therefore persuaded of this, and being conscious with myself that having said much among you I know that the Lord journeyed with me on the way of righteousness, and am wholly constrained also myself to this, to love you more than my own soul (for great faith and love dwelleth in you through the hope of the life which is His)--considering this therefore, that,

if it shall be my care to communicate to you some portion of that which I received, it shall turn to my reward for having ministered to such spirits, I was eager to send you a trifle, that along with your faith ye might have your knowledge also perfect.

Well then, there are three ordinances of the Lord; *the hope of life, which is the beginning and end of our faith; and righteousness, which is the beginning and end of judgment; love shown in gladness and exultation, the testimony of works of righteousness.

For the Lord made known to us by His prophets things past and present, giving us likewise the firstfruits of the taste of things future. And seeing each of these things severally coming to pass, according as He spake, we ought to offer a richer and higher offering to the fear of Him. But I, not as though I were a teacher, but as one of yourselves, will show forth a few things, whereby ye shall be gladdened in the present circumstances.

Barnabas 2

Seeing then that the days are evil, and that the Active One himself has the authority, we ought to give heed to ourselves and to seek out the ordinances of the Lord.

The aids of our faith then are fear and patience, and our allies are long-suffering and self-restraint.

While these abide in a pure spirit in matters relating to the Lord, wisdom, understanding, science, knowledge rejoice with them.

For He hath made manifest to us by all the prophets that He wanteth neither sacrifices nor whole burnt offerings nor oblations, saying at one time;

What to Me is the multitude of your sacrifices, saith the Lord I am full of whole burnt-offerings, and the fat of lambs and the blood of bulls and of goats desire not, not though ye should come to be seen of Me. or who required these things at your hands? Ye shall continue no more to tread My court. If ye bring fine flour, it is in vain; incense is an abomination to Me; your new moons and your Sabbaths I cannot away with.

These things therefore He annulled, that the new law of our Lord Jesus Christ, being free from the yoke of constraint, might have its oblation not made by human hands.

And He saith again unto them; Did I command your fathers when they went forth from the land of Egypt to bring Me whole burnt offerings and sacrifices?

Nay, this was My command unto them, Let none of you bear a grudge of evil against his neighbor in his heart, and love you not a false oath.

So we ought to perceive, unless we are without understanding, the mind of the goodness of our Father; for He speaketh to us, desiring us not to go astray like them but to seek how we may approach Him.

Thus then speaketh He to us; The sacrifice unto God is a broken heart, the smell of a sweet savor unto the Lord is a heart that glorifies its Maker. We ought therefore,

brethren, to learn accurately concerning our salvation, lest the Evil One having effected an entrance of error in us should fling us away from our life.

Barnabas 3

He speaketh again therefore to them concerning these things; Wherefore fast ye for Me, saith the Lord, so that your voice is heard this day crying aloud? This is not the fast which have chosen, saith the Lord; not a man abasing his soul; not though ye should bend your neck as a hoop, and put on sackcloth and make your bed of ashes, not even so shall ye call a fast that is acceptable.

But unto us He saith; Behold, this is the fast which I have chosen, saith the Lord; loosen every band of wickedness, untie the tightened cords of forcible contracts, send away the broken ones released and tear in pieces every unjust bond. Break thy bread to the hungry, and if thou seest one naked clothe him; bring the shelterless into thy house, and if thou seest a humble man, thou shalt not despise him, neither shall any one of thy household and of thine own seed.

Then shall thy light break forth in the morning, and thy healing shall arise quickly, and righteousness shall go forth before thy face, and the glory of God shall environ thee.

Then shalt thou cry out and God shall hear thee; while thou art still speaking, He shall say 'Lo, I am here'; if thou shalt take away from thee the yoke and the stretching forth of the finger and the word of murmuring, and shalt give thy bread to the hungry heartily, and shalt pity the abased soul.

To this end therefore, my brethren, He that is long-suffering, foreseeing that the people whom He had prepared in His well-beloved would believe in simplicity, manifested to us beforehand concerning all things, that we might not as novices shipwreck ourselves upon their law.

Barnabas 4

It behooves us therefore to investigate deeply concerning the present, and to search out the things which have power to save us. Let us therefore flee altogether from all the works of lawlessness, lest the works of lawlessness overpower us; and let us loathe the error of the present time, that we may be loved for that which is to come.

Let us give no relaxation to our soul that it should have liberty to consort with sinners and wicked men, lest haply we be made like unto them. The last offence is at hand, concerning which the scripture speaketh, as Enoch saith. For to this end the Master hath cut the seasons and the days short, that His beloved might hasten and come to His inheritance.

And the prophet also speaketh on this wise; Ten reigns shall reign upon the earth, and after them shall arise another king, who shall bring low three of the kings under one.

In like manner Daniel speaketh concerning the same; And I saw the fourth beast to be wicked and strong and more intractable than all the beasts of the earth, and how there arose from him ten horns, and from these a little horn and excrescence, and how that it abased under one three of the great horns.

Ye ought therefore to understand. Moreover I ask you this one thing besides, as being one of yourselves and loving you all in particular more than my own soul, to give heed to yourselves now, and not to liken yourselves to certain persons who pile up sin upon sin, saying that our covenant remains to them also.

Ours it is; but they lost it in this way for ever, when Moses had just received it. For the scripture saith; And Moses was in the mountain fasting forty days and forty nights, and he received the covenant from the Lord, even tablets of stone written with the finger of the hand of the Lord.

But they lost it by turning unto idols. For thus saith the Lord; Moses, Moses, come down quickly; for thy people whom thou broughtest out of the land of Egypt hath done unlawfully. And Moses understood, and threw the two tables from his hands; and their covenant was broken in pieces, that the covenant of the beloved Jesus might be sealed unto our hearts in the hope which springeth from faith in Him.

But though I would fain write many things, not as a teacher, but as becometh one who loveth you not to fall short of that which we possess, I was anxious to write to you, being your devoted slave. Wherefore let us take heed in these last days. For the whole time of our faith shall profit us nothing, unless we now, in the season of lawlessness and in the offenses that shall be, as becometh sons of God, offer resistance, that the Black One may not effect an entrance.

Let us flee from all vanity, let us entirely hate the works of the evil way. Do not entering in privily stand apart by yourselves, as if ye were already justified, but assemble yourselves together and consult concerning the common welfare.

For the scripture saith; Woe unto them that are wise for themselves, and understanding in their own sight. Let us become spiritual, let us become a temple perfect unto God. As far as in us lies, let us exercise ourselves in the fear of God, [and] let us strive to keep His commandments, that we may rejoice in His ordinances.

The Lord judgeth the world without respect of persons; each man shall receive according to his deeds. If he be good, his righteousness shall go before him in the way; if he be evil, the recompense of his evil-doing is before him; lest perchance, if we relax as men that are called, we should slumber over our sins, and the prince of evil receive power against us and thrust us out from the kingdom of the Lord.

Moreover understand this also, my brothers. When ye see that after so many signs and wonders wrought in Israel, even then they were abandoned, let us give heed, lest haply we be found, as the scripture saith, many are called but few are chosen.

Barnabas 5

For to this end the Lord endured to deliver His flesh unto corruption, that by the remission of sins we might be cleansed, which cleansing is through the blood of His sprinkling.

For the scripture concerning Him containeth some things relating to Israel, and some things relating to us. And it speaketh thus; He was wounded for your transgressions, and He hath been bruised for our sins; by His stripes we were healed. As a sheep He was led to slaughter, as a lamb is dumb before his shearer.

We ought therefore to be very thankful unto the Lord, for that He both revealed unto us the past, and made us wise in the present, and as regards the future we are not without understanding.

Now the scripture saith; Not unjustly is the net spread for the birds. He meaneth this that a man shall justly perish, who having the knowledge of the way of righteousness forceth himself into the way of darkness.

There is yet this also, my brethren; if the Lord endured to suffer for our souls, though He was Lord of the whole world, unto whom God said from the foundation of the world, Let us make man after our image and likeness, how then did He endure to suffer at the hand of men?

Understand ye. The prophets, receiving grace from Him, prophesied concerning Him. But He Himself endured that He might destroy death and show forth the resurrection of the dead, for that He must needs be manifested in the flesh; that at the same time He might redeem the promise made to the fathers, and by preparing the new people for Himself might show, while He was on earth, that having brought about the resurrection He will Himself exercise judgment.

Yea and further, He preached teaching Israel and performing so many wonders and miracles, and He loved him exceedingly.

And when He chose His own apostles who were to proclaim His Gospel, who that He might show that He came not to call the righteous but sinners were sinners above every sin, then He manifested Himself to be the Son of God.

For if He had not come in the flesh neither would men have looked upon Him and been saved, forasmuch as when they look upon the sun that shall cease to be, which is the work of His own hands, they cannot face its rays.

Therefore the Son of God came in the flesh to this end, that He might sum up the complete tale of their sins against those who persecuted and slew His prophets.

To this end therefore He endured. For God saith of the wounds of His flesh that they came from them; When they shall smite their own shepherd, then shall the sheep of the flock be lost.

But He Himself desired so to suffer; for it was necessary for Him to suffer on a tree. For he that prophesied said concerning Him, Spare My soul from the sword; and, Pierce My flesh with nails, for the congregations of evil-doers have risen up against Me.

And again He saith; Behold I have given My back to stripes, and My cheeks to smitings, and My face did I set as a hard rock.

Barnabas 6

When then He gave the commandment, what saith He? Who is he that disputeth with Me? Let him oppose Me. Or who is he that goeth to law with Me? Let him draw nigh unto the servant of the Lord,

Woe unto you, for ye all shall wax old as a garment, and the moth shall consume you. And again the prophet saith, seeing that as a hard stone He was ordained for crushing; Behold I will put into the fountains of Zion a stone very precious, elect, a chief corner-stone, honorable.

Then again what saith He; And whosoever shall set his hope on Him, shall live forever. Is our hope then set upon a stone? Far be it. But it is because the Lord hath set His flesh in strength. For He saith; And He set Me as a hard rock.

And the prophet saith again; The stone which the builders rejected, this became the head and the corner. And again He saith; This is the great and wonderful day, which the Lord made.

I write to you the more simply, that ye may understand, I who am the offscouring of your love.

What then saith the prophet again? The assembly of evildoers gathered around Me, they surrounded Me as bees surround a comb; and; For My garment they cast a lot.

Forasmuch then as He was about to be manifested in the flesh and to suffer, His suffering was manifested beforehand. For the prophet saith concerning Israel; Woe unto their soul, for they have counseled evil counsel against themselves saying, Let us bind the righteous one, for he is unprofitable for us.

What sayeth the other prophet Moses unto them? Behold, these things saith the Lord God; enter into the good land which the Lord swear unto Abraham, Isaac, and Jacob, and inherit it, a land flowing with milk and honey

But what saith knowledge? Understand ye. Set your hope on Him who is about to be manifested to you in the flesh, even Jesus. For man is earth suffering; for from the face of the earth came the creation of Adam.

What then saith He? Into the good land, a land flowing with milk and honey. Blessed is our Lord, brethren, who established among us wisdom and understanding of His secret things. For the prophet speaketh a parable concerning the Lord. Who shall comprehend, save he that is wise and prudent and that loveth his Lord?

Forasmuch then as He renewed us in the remission of sins, He made us to be a new type, so that we should have the soul of children, as if He were recreating us.

For the scripture saith concerning us, how He saith to the Son; Let us make man after our image and after our likeness, and let them rule over the beasts of the earth and the fowls of the heaven and the fishes of the sea. And the Lord said when He saw the fair creation of us men; Increase and multiply and fill the earth. These words refer to the Son.

Again I will shew thee how the Lord speaketh concerning us. He made a second creation at the last; and the Lord saith; Behold I make the last things as the first. In reference to this then the prophet preached; Enter into a land flowing with milk and honey, and be lords over it.

Behold then we have been created anew, as He saith again in another prophet; Behold, saith the Lord, I will take out from these, that is to say, from those whom the Spirit of the Lord foresaw, their stony hearts, and will put into them hearts of flesh; for He Himself was to be manifested in the flesh and to dwell in us.

For a holy temple unto the Lord, my brethren, is the abode of our heart.

For the Lord saith again; For wherein shall I appear unto the Lord my God and be glorified? I will make confession unto Thee in the assembly of my brethren, and I will sing unto Thee in the midst of the assembly of the saints. We therefore are they whom He brought into the good land

What then is the milk and the honey Because the child is first kept alive by honey, and then by milk. So in like manner we also, being kept alive by our faith in the promise and by the word, shall live and be lords of the earth.

Now we have already said above; And let them increase and multiply and rule over the fishes. But who is he that is able [now] to rule over beasts and fishes and fowls of the heaven; for we ought to perceive that to rule implieth power, so that

one should give orders and have dominion.

If then this cometh not to pass now, assuredly He spake to us for the hereafter, when we ourselves shall be made perfect so that we may become heirs of the covenant of the Lord.

Barnabas 7

Understand therefore, children of gladness, that the good Lord manifested all things to us beforehand, that we might know to whom we ought in all things to render thanksgiving and praise.

If then the Son of God, being Lord and future Judge of quick and dead, suffered that His wound might give us life, let us believe that the Son of God could not suffer except for our sakes.

But moreover when crucified He had vinegar and gall given Him to drink. Hear how on this matter the priests of the temple have revealed. Seeing that there is a commandment in scripture, Whatsoever shall not observe the fast shall surely die, the Lord commanded, because He was in His own person about to offer the vessel of His Spirit a sacrifice for our sins, that the type also which was given in Isaac who was offered upon the alter should be fulfilled.

What then saith He in the prophet? And let them eat of the goat that is offered at the fast for all their sins. Attend carefully; And let all the priests alone eat the entrails unwashed with vinegar.

Wherefore? Since ye are to give Me, who am to offer My flesh for the sins of My new people, gall with vinegar to drink, eat ye alone, while the people fasteth and waileth in sackcloth and ashes; that He might shew that He must suffer at their hands.

Attend ye to the commandments which He gave. Take two goats, fair and alike, and offer them, and let the priest take the one for a whole burnt offering for sins.

But the other one--what must they do with it? Accursed, saith He, is the one. Give heed how the type of Jesus is revealed.

And do ye all spit upon it and goad it, and place scarlet wool about its head, and so let it be cast into the wilderness. And when it is so done, he that taketh the goat into the wilderness leadeth it, and taketh off the wool, and putteth it upon the branch which is called Rachia, the same whereof we are wont to eat the shoots when we find them in the country. Of this briar alone is the fruit thus sweet.

What then meaneth this? Give heed. The one at the alter, and the other accursed. And moreover the accursed one crowned. For they shall see Him in that day wearing the long scarlet robe about His flesh, and shall say, Is not this He, Whom once we crucified and set at nought and spat upon; verily this was He, Who then said that He was the Son of God.

For how is He like the goat? For this reason it says the goats shall be fair and alike, that, when they shall see Him coming then, they may be astonished at the likeness of the goat. Therefore behold the type of Jesus that was to suffer.

But what meaneth it, that they place the wool in the midst of the thorns? It is a type of Jesus set forth for the Church, since whosoever should desire to take away the scarlet wool it behoved him to suffer many things owing to the terrible nature of the thorn, and through affliction to win the mastery over it. Thus, He saith, they that desire to see Me, and to attain unto My kingdom, must lay hold on Me through tribulation and affliction.

Barnabas 8

But what think ye meaneth the type, where the commandment is given to Israel that those men, whose sins are full grown, offer an heifer and slaughter and burn it, and then that the children take up the ashes, and cast them into vessels, and twist the scarlet wool on a tree (see here again is the type of the cross and the scarlet wool), and the hyssop, and that this done the children should sprinkle the people one by one, that they may be purified from their sins?

Understand ye how in all plainness it is spoken unto you; the calf is Jesus, the men that offer it, being sinners, are they that offered Him for the slaughter. After this it is no more men (who offer); the glory is no more for sinners.

The children who sprinkle are they that preached unto us the forgiveness of sins and the purification of our heart, they to whom, being twelve in number for a testimony unto the tribes (for there are twelve tribes of Israel), He gave authority

over the Gospel, that they should preach it.

But wherefore are the children that sprinkle three in number? For a testimony unto Abraham, Isaac and Jacob, because these are mighty before God.

Then there is the placing the wool on the tree. This means that the kingdom of Jesus is on the cross, and that they who set their hope on Him shall live for ever.

And why is there the wool and the hyssop at the same time? Because in His kingdom there shall be evil and foul days, in which we shall be saved; for he who suffers pain in the flesh is healed through the foulness of the hyssop.

Now to us indeed it is manifest that these things so befell for this reason, but to them they were dark, because they heard not the voice of the Lord.

Barnabas 9

Furthermore He saith concerning the ears, how that it is our heart which He circumcised. The Lord saith in the prophet; With the hearing of the ears they listened to Me. And again He saith; They that are afar off shall hear with their ears, and shall perceive what I have done. And; Be ye circumcised in your hearts, saith the Lord.

And again He saith; Hear, O Israel, for thus saith the Lord thy God. Who is he that desireth to live forever, let him hear with his ears the voice of My servant. And again He saith; Hear, O heaven, and give ear, O earth, for the Lord hath spoken these things for a testimony. And again He saith; Hear the words of the Lord, ye rulers of this people. And again He saith; Hear, O my children, the voice of one crying in the wilderness. Therefore He circumcised our ears, that hearing the word we might believe.

But moreover the circumcision, in which they have confidence, is abolished; for He hath said that a circumcision not of the flesh should be practiced. But they transgressed, for an evil angel taught them cleverness.

He saith unto them; Thus saith the Lord your God (so I find the commandment); sow not upon thorns, be ye circumcised in to your Lord. And what saith He? Be ye circumcised in the hardness of your heart; and then ye will not harden your neck. Take this again; Behold, sayith the Lord, all the Gentiles are uncircumcised in

their foreskin, but this people is uncircumcised in their hearts.

But thou wilt say; In truth the people hath been circumcised for a seal. Nay, but so likewise is every Syrian and Arabian and all the priests of the idols. Do all those then too belong to their covenant? Moreover the Egyptians also are included among the circumcised.

Learn therefore, children of love, concerning all things abundantly, that Abraham, who first appointed circumcision, looked forward in the spirit unto Jesus, when he circumcised having received the ordinances of three letters.

For the scripture saith; And Abraham circumcised of his household eighteen males and three hundred. What then was the knowledge given unto him? Understand ye that He saith the eighteen first, and then after an interval three hundred In the eighteen 'I' stands for ten, 'H' for eight. Here thou hast JESUS (IHSOYS). And because the cross in the 'T' was to have grace, He saith also three hundred. So He revealeth Jesus in the two letters, and in the remaining one the cross.

He who placed within us the innate gift of His covenant knoweth; no man hath ever learnt from me a more genuine word; but I know that ye are worthy.

Barnabas 10

But forasmuch as Moses said; Ye shall not eat seine nor eagle nor falcon nor crow nor any fish which hath no scale upon it, he received in his understanding three ordinances.

Yea and further He saith unto them in Deuteronomy; And I will lay as a covenant upon this people My ordinances. So then it is not a commandment of God that they should not bite with their teeth, but Moses spake it in spirit.

Accordingly he mentioned the swine with this intent. Thou shalt not cleave, saith he, to such men who are like unto swine; that is, when they are in luxury they forget the Lord, but when they are in want they recognize the Lord, just as the swine when it eateth knoweth not his lord, but when it is hungry it crieth out, and when it has received food again it is silent.

Neither shalt thou eat eagle nor falcon nor kite nor crow. Thou shalt not, He saith,

cleave unto, or be likened to, such men who now not how to provide food for themselves by toil and sweat, but in their lawlessness seize what belongeth to others, and as if they were walking in guilelessness watch and search about for some one to rob in their rapacity, just as these birds alone do not provide food for themselves, but sit idle and seek how they may eat the meat that belongeth to others, being pestilent in their evil-doings.

And thou shalt not eat, saith He, lamprey nor polypus nor cuttle fish . Thou shalt not, He meaneth, become like unto such men, who are desperately wicked, and are already condemned to death, just as these fishes alone are accursed and swim in the depths, not swimming on the surface like the rest, but dwell on the ground beneath the deep sea.

Moreover thou shalt not eat the hare. Why so? Thou shalt not be found a corrupter of boys, nor shalt thou become like such persons; for the hare gaineth one passage in the body every year; for according to the number of years it lives it has just so many orifices.

Again, neither shalt thou eat the hyena; thou shalt not, saith He, become an adulterer or a fornicator, neither shalt thou resemble such persons. Why so? Because this animal changeth its nature year by year, and becometh at one time male and at another female.

Moreover He hath hated the weasel also and with good reason. Thou shalt not, saith He, become such as those men of whom we hear as working iniquity with their mouth for uncleanness, neither shalt thou cleave unto impure women who work iniquity with their mouth. For this animal conceiveth with its mouth.

Concerning meats then Moses received three decrees to this effect and uttered them in a spiritual sense; but they accepted them according to the lust of the flesh, as though they referred to eating.

And David also receiveth knowledge of the same three decrees, and saith; Blessed is the man who hath not gone in the council of the ungodly--even as the fishes go in darkness into the depths; and hath not stood in the path of sinners--just as they who pretend to fear the Lord sin like swine; and hath not sat on the seat of the destroyers--as the birds that are seated for prey. Ye have now the complete lesson concerning eating.

Again Moses saith; Ye shall everything that divideth the hoof and cheweth the cud. What meaneth he? He that receiveth the food knoweth Him that giveth him the food, and being refreshed appeareth to rejoice in him. Well said he, having regard to the commandment. What then meaneth he? Cleave unto those that fear the Lord, with those who meditate in their heart on the distinction of the word which they have received, with those who tell of the ordinances of the Lord and keep them, with those who know that meditation is a work of gladness and who chew the cud of the word of the Lord. But why that which divideth the hoof? Because the righteous man both walketh in this world, and at the same time looketh for the holy world to come. Ye see how wise a lawgiver Moses was.

But whence should they perceive or understand these things? Howbeit we having justly perceived the commandments tell them as the Lord willed. To this end He circumcised our ears and hearts, that we might understand these things.

Barnabas 11

But let us enquire whether the Lord took care to signify before hand concerning the water and the cross. Now concerning the water it is written in reference to Israel, how that they would not receive the baptism which bringeth remission of sins, but would build for themselves.

For the prophet saith; Be astonished, O heaven, and let the earth shudder the more at this, for this people hath done two evil things; they abandoned Me the fountain of life, and they digged for themselves a pit of death.

Is My holy mountain of Sinai a desert rock? for ye shall be as the fledglings of a bird, which flutter aloft when deprived of their nest.

And again the prophet saith; I will go before thee, and level mountains and crush gates of brass and break in pieces bolts of iron, and I will give thee treasures dark, concealed, unseen, that they may know that I am the Lord God.

And; Thou shalt dwell in a lofty cave of a strong rock. And; His water shall be sure; ye shall see the King in glory, and your soul shall meditate on the fear of the Lord.

And again He saith in another prophet; And He that doeth these things shall be as the tree that is planted by the parting streams of waters, which shall yield his fruit

at his proper season, and his leaf shall not fall off, and all things whatsoever he doeth shall prosper.

Not so are the ungodly, not so, but are as the dust which the wind scattereth from the face of the earth. Therefore ungodly men shall not stand in judgment, neither sinners in the council of the righteous; for the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.

Ye perceive how He pointed out the water and the cross at the same time. For this is the meaning; Blessed are they that set their hope on the cross, and go down into the water; for He speaketh of the reward at his proper season; then, saith He, I will repay. But now what saith He? His leaves shall not fall off; He meaneth by this that every word, which shall come forth from you through your mouth in faith and love, shall be for the conversion and hope of many.

And again another prophet saith; And the land of Jacob was praised above the whole earth. He meaneth this; He glorifieth the vessel of His Spirit.

Next what saith He? And there was a river streaming from the right hand, and beautiful trees rose up from it; and whosoever shall eat of them shall live forever.

This He saith, because we go down into the water laden with sins and filth, and rise up from it bearing fruit in the heart, resting our fear and hope on Jesus in the spirit. And whosoever shall eat of these shall live forever; He meaneth this; whosoever, saith He, shall hear these things spoken and shall believe, shall live forever.

Barnabas 12

In like manner again He defineth concerning the cross in another prophet, who saith; And when shall these things be accomplished? saith the Lord. Whenever a tree shall be bended and stand upright, and whensoever blood shall drop from a tree. Again thou art taught concerning the cross, and Him that was to be crucified.

And He saith again in Moses, when war was waged against Israel by men of another nation, and that He might remind them when the war was waged against them that for their sins they were delivered unto death; the Spirit saith to the heart of Moses, that he should make a type of the cross and of Him that was to suffer, that unless, saith He, they shall set their hope on Him, war shall be waged against

them for ever. Moses therefore pileth arms one upon another in the midst of the encounter, and standing on higher ground than any he stretched out his hands, and so Israel was again victorious. Then, whenever he lowered them, they were slain with the sword.

Wherefore was this? That they might learn that they cannot be saved, unless they should set their hope on Him. Barnabas 12:4 And again in another prophet He saith; The whole day long have I stretched out My hands to a disobedient people that did gainsay My righteous way.

Again Moses maketh a type of Jesus, how that He must suffer, and that He Himself whom they shall think to have destroyed shall make alive in an emblem when Israel was falling. For the Lord caused all manner of serpents to bite them, and they died (forasmuch as the transgression was wrought in Eve through the serpent), that He might convince them that by reason of their transgression they should be delivered over to the affliction of death.

Yea and further though Moses gave the commandment; Ye shall not have a molten or a carved image for your God, yet he himself made one that he might show them a type of Jesus. So Moses maketh a brazen serpent, and setteth it up conspicuously, and summoneth the people by proclamation.

When therefore they were assembled together they entreated Moses that he should offer up intercession for them that they might be healed. And Moses said unto them; Whensoever, said he, one of you shall be bitten, let him come to the serpent which is placed on the tree, and let him believe and hope that the serpent being himself dead can make alive; and forthwith he shall be saved. And so they did. Here again thou hast in these things also the glory of Jesus, how that in Him and unto Him are all things.

What again saith Moses unto Jesus (Joshua) the son of Nun, when he giveth him this name, as being a prophet, that all the people might give ear to him alone, because the Father revealeth all things concerning His Son Jesus?

Moses therefore saith to Jesus the son of Nun, giving him this name, when he sent him as a spy on the land; Take a book in thy hands, and write what the Lord saith, how the Son of God shall cut up by the roots all the house of Amalek in the last days.

Behold again it is Jesus, not a son of man, but the Son of God, and He was revealed in the flesh in a figure. Since then men will say that Christ is the son of David, David himself prophesieth being afraid and understanding the error of sinners; The Lord said unto my Lord, Sit thou on My right hand until I set thine enemies for a footstool under Thy feet.

And again thus sayith Isaiah; The Lord said unto my Christ the Lord, of whose right hand I laid hold, that the nations should give ear before Him, and I will break down the strength of kings. See how David calleth Him Lord, and calleth Him not Son.

Barnabas 13

Now let us see whether this people or the first people hath the inheritance, and whether the covenant had reference to us or to them.

Hear then what the scripture saith concerning the people; And Isaac prayed concerning Rebecca his wife, for she was barren. And she conceived. Then Rebecca went out to enquire of the Lord. And the Lord said unto her; Two nations are in thy womb, and two peoples in thy belly, and one people shall vanquish another people, and the greater shall serve the less.

Ye ought to understand who Isaac is, and who Rebecca is, and in whose case He hath shown that the one people is greater than the other.

And in another prophecy Jacob speaketh more plainly to Joseph his son, saying; Behold, the Lord hath not bereft me of thy face; bring me thy sons, that I may bless them.

And he brought Ephraim and Manasseh, desiring that Manasseh should be blessed, because he was the elder; for Joseph led him by the right hand of his father Jacob. But Jacob saw in the spirit a type of the people that should come afterwards. And what saith He? And Jacob crossed his hands, and placed his right hand on the head of Ephraim, the second and younger, and blessed him. And Joseph said unto Jacob, Transfer thy right hand to the head of Manasseh, for he is my first born son. And Jacob said to Joseph, I know it, my son, I know it; but the greater shall serve the less. Yet this one also shall be blessed.

Mark in whose cases He ordained that this people should be first and heir of the

covenant.

If then besides this He also recorded it through Abraham, we attain the completion of our knowledge. What then saith he to Abraham when he alone believed, and was ascribed for righteousness? Behold I have made thee, Abraham, a father of nations that believe in God in uncircumcision.

Barnabas 14

Yea verily, but as regards the covenant which He swear to the fathers to give it to the people let us see whether He hath actually given it. He hath given it, but they themselves were not found worthy to receive it by reason of their sins.

For the prophet saith; And Moses was fasting in Mount Sinai forty days and forty nights, that he might receive the covenant of the Lord to give to the people. And [Moses] received from the Lord the two tables which were written by the finger of the hand of the Lord in the spirit. And Moses took them, and brought them down to give them to the people.

And the Lord said unto Moses; Moses, Moses, come down quickly; for thy people, whom thou leddest forth from the land of Egypt, hath done wickedly. And Moses perceived that they had made for themselves again molten images, and he cast them out of his hands and the tables of the covenant of the Lord were broken in pieces.

Moses received them, but they themselves were not found worthy. But how did we receive them? Mark this. Moses received them being a servant, but the Lord himself gave them to us to be the people of His inheritance, having endured patiently for our sakes.

But He was made manifest, in order that at the same time they might be perfected in their sins, and we might receive the covenant through Him who inherited it, even the Lord Jesus, who was prepared beforehand hereunto, that appearing in person He might redeem out of darkness our hearts which had already been paid over unto death and delivered up to the iniquity of error, and thus establish the covenant in us through the word.

For it is written how the Father chargeth Him to deliver us from darkness, and to prepare a holy people for Himself.

Therefore saith the prophet; I the Lord thy God called thee in righteousness, and I will lay hold of thy hand and will strengthen thee, and I have given thee to be a covenant of the race, a light to the Gentiles, to open the eyes of the blind, and to bring forth them that are bound from their fetters, and them that sit in darkness from their prison house. We perceive then whence we were ransomed.

Again the prophet saith; Behold I have set Thee to be a light unto the Gentiles, that Thou shouldest be for salvation unto the ends of the earth; thus saith the Lord that ransomed thee, even God.

Again the prophet saith; The Spirit of the Lord is upon Me, wherefore He anointed Me to preach good tidings to the humble; He hath sent Me to heal them that are broken-hearted, to preach release to the captives and recovery of sight to the blind, to proclaim the acceptable year of the Lord and the day of recompense, to comfort all that mourn.

Barnabas 15

Moreover concerning the Sabbath likewise it is written in the Ten Words, in which He spake to Moses face to face on Mount Sinai; And ye shall hallow the Sabbath of the Lord with pure hands and with a pure heart.

And in another place He saith; If my sons observe the Sabbath then I will bestow My mercy upon them.

Of the Sabbath He speaketh in the beginning of the creation; And God made the works of His hands in six days, and He ended on the seventh day, and rested on it, and He hallowed it.

Give heed, children, what this meaneth; He ended in six days. He meaneth this, that in six thousand years the Lord shall bring all things to an end; for the day with Him signifyeth a thousand years; and this He himself beareth me witness, saying; Behold, the day of the Lord shall be as a thousand years. Therefore, children, in six days, that is in six thousand years, everything shall come to an end.

And He rested on the seventh day. this He meaneth; when His Son shall come, and shall abolish the time of the Lawless One, and shall judge the ungodly, and shall change the sun and the moon and the stars, then shall he truly rest on the seventh

day.

Yea and furthermore He saith; Thou shalt hallow it with pure hands and with a pure heart. If therefore a man is able now to hallow the day which God hallowed, though he be pure in heart, we have gone utterly astray.

But if after all then and not till then shall we truly rest and hallow it, when we shall ourselves be able to do so after being justified and receiving the promise, when iniquity is no more and all things have been made new by the Lord, we shall be able to hallow it then, because we ourselves shall have been hallowed first.

Finally He saith to them; Your new moons and your Sabbaths I cannot away with. Ye see what is His meaning ; it is not your present Sabbaths that are acceptable [unto Me], but the Sabbath which I have made, in the which, when I have set all things at rest, I will make the beginning of the eighth day which is the beginning of another world.

Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended into the heavens.

Barnabas 16

Moreover I will tell you likewise concerning the temple, how these wretched men being led astray set their hope on the building, and not on their God that made them, as being a house of God.

For like the Gentiles almost they consecrated Him in the temple. But what saith the Lord abolishing the temple? Learn ye. Who hath measured the heaven with a span, or hath measured the earth with his hand? Have not I, saith the Lord? The heaven is My throne and the earth the footstool of My feet. What manner of house will ye build for Me? Or what shall be my resting place? Ye perceive that their hope is vain.

Furthermore He saith again; Behold they that pulled down this temple themselves shall build it.

So it cometh to pass; for because they went to war it was pulled down by their enemies. Now also the very servants of their enemies shall build it up.

Again, it was revealed how the city and the temple and the people of Israel should be betrayed. For the scripture saith; And it shall be in the last days, that the Lord shall deliver up the sheep of the pasture and the fold and the tower thereof to destruction. And it came to pass as the Lord spake.

But let us enquire whether there be any temple of God. There is; in the place where he himself undertakes to make and finish it. For it is written And it shall come to pass, when the week is being accomplished, the temple of God shall be built gloriously in the name of the Lord.

I find then that there is a temple, How then shall it be built in the name of the Lord? Understand ye. Before we believed on God, the abode of our heart was corrupt and weak, a temple truly built by hands; for it was full of idolatry and was a house of demons, because we did whatsoever was contrary to God.

But it shall be built in the name of the Lord. Give heed then that the temple of the Lord may be built gloriously.

How? Understand ye. By receiving the remission of our sins and hoping on the Name we became new, created afresh from the beginning. Wherefore God dwelleth truly in our habitation within us. How? The word of his faith, the calling of his promise, the wisdom of the ordinances, the commandments of the teaching, He Himself prophesying in us, He Himself dwelling in us, opening for us who had been in bondage unto death the door of the temple, which is the mouth, and giving us repentance leadeth us to the incorruptible temple.

For he that desireth to be saved looketh not to the man, but to Him that dwelleth and speaketh in him, being amazed at this that he has never at any time heard these words from the mouth of the speaker, nor himself ever desired to hear them. This is the spiritual temple built up to the Lord.

Barnabas 17

So far as it was possible with all simplicity to declare it unto you, my soul hopeth that I have not omitted anything [of the matters pertaining unto salvation and so failed in my desire].

For if I should write to you concerning things immediate or future, ye would not

understand them, because they are put in parables. So much then for this.

Barnabas 18

But let us pass on to another lesson and teaching. There are two ways of teaching and of power, the one of light and the other of darkness; and there is a great difference between the two ways. For on the one are stationed the light giving angels of God, on the other the angels of Satan.

And the one is the Lord from all eternity and unto all eternity, whereas the other is Lord of the season of iniquity that now is.

Barnabas 19

This then is the way of light, if anyone desiring to travel on the way to his appointed place would be zealous in his works. The knowledge then which is given to us whereby we may walk therein is as follows.

Thou shalt love Him that made thee, thou shalt fear Him that created thee, thou shalt glorify Him that redeemed thee from death; thou shalt be simple in heart and rich in spirit; thou shalt not cleave to those who walk the way of death; thou shalt hate everything that is not pleasing to God; thou shalt hate all hypocrisy; thou shalt never forsake the commandments of the Lord.

Thou shalt not exalt thyself, but shalt be lowly minded in all things. Thou shalt not assume glory to thyself. Thou shalt not entertain a wicked design against thy neighbor; thou shalt not admit boldness into thy soul.

Thou shalt not commit fornication, thou shalt not commit adultery, thou shalt not corrupt boys. The word of God shall not come forth from thee where any are unclean. Thou shalt not make a difference in a person to reprove him for a transgression. Thou shalt be meek, thou shalt be quiet, thou shalt be fearing the words which thou hast heard. Thou shalt not bear a grudge against thy brother.

Thou shalt not doubt whether a thing shall be or not be. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbor more than thine own soul. Thou shalt not murder a child by abortion, nor again shalt thou kill it when it is born. Thou shalt not withhold thy hand from thy son or daughter, but from their

youth thou shalt teach them the fear of God.

Thou shalt not be found coveting thy neighbors goods; thou shalt not be found greedy of gain. Neither shalt thou cleave with thy soul to the lofty, but shalt walk with the humble and righteous. The accidents that befall thee thou shalt receive as good, knowing that nothing is done without God. Thou shalt not be double minded nor double tongued.

Thou shalt be subject unto thy masters as to a type of God in shame and fear. Thou shalt not command in bitterness thy bondservant or thine handmaid who set their hope on the same God, lest haply, they should cease to fear the God who is over both of you; for He came not to call with respect of persons, but to call those whom the Spirit hath prepared.

Thou shalt make thy neighbor partake in all things, and shalt not say that anything is thine own. For if ye are fellow partakers in that which is imperishable, how much rather shall ye be in the things which are perishable. Thou shalt not be hasty with thine own tongue, for the mouth is the snare of death. So far as thou art able, thou shalt be pure for thy soul's sake.

Be not thou found holding out thy hands to receive, and drawing them in to give. Thou shalt love as the apple of thine eye every one that speaketh unto thee the word of the Lord.

Thou shalt remember the day of judgment night and day, and thou shalt seek out day by day the persons of the saints, either laboring by word and going to exhort them and meditating how thou mayest save souls by thy word, or thou shalt work with thy hands for a ransom for thy sins.

Thou shall not hesitate to give, neither shalt thou murmur when giving, but thou shalt know who is the good paymaster of thy reward. Thou shalt keep those things which thou hast received, neither adding to them nor taking away from them. Thou shalt utterly hate the Evil One. Thou shalt judge righteously.

Thou shalt not make a schism, but thou shalt pacify them that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not betake thyself to prayer with an evil conscience. This is the way of light.

Barnabas 20

But the way of the Black One is crooked and full of a curse. For it is a way of eternal death with punishment wherein are the things that destroy men's souls-- idolatry, boldness, exhalation of power, hypocrisy, doubleness of heart, adultery, murder, plundering, pride, transgression, treachery, malice, stubbornness, witchcraft, magic, covetousness, absence of the fear of God; persecutors of good men, hating the truth, loving lies, not perceiving the reward of righteousness, not cleaving to the good nor to the righteous judgment, paying no heed to the widow and the orphan, wakeful not for the fear of God but for that which is evil; men from whom gentleness and forbearance stand aloof and far off; loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him that is oppressed with toil, ready to slander, not recognizing Him that made them murderers of children, corrupters of the creatures of God, turning away from him that is in want, oppressing him that is afflicted, advocates of the wealthy, unjust judges of the poor, sinful in all things.

It is good therefore to learn the ordinances of the Lord, as many as have been written above, and to walk in them. For he that doeth these things shall be glorified in the kingdom of God; whereas he that chooseth their opposites shall perish together with his works. For this cause is the resurrection, for this the recompense.

Barnabas 21

I entreat those of you who are in a higher station, if ye will receive any counsel of good advice from me, keep amongst you those to whom ye may do good. Fail not.

The day is at hand, in which everything shall be destroyed together with the Evil One. The Lord is at hand and his reward.

Again and again I entreat you; be good lawgivers one to another; continue faithful councilors to yourselves; take away from you all hypocrisy.

And may God, who is Lord of the whole world, give you wisdom, judgment, learning, knowledge of His ordinances, patience.

And be ye taught of God, seeking diligently what the Lord requireth of you, and act that ye may be found in the day of judgment.

But if you have any remembrance of good, call me to mind when ye practice these things these things, that both my desire and my watchfulness may lead to some good result. I entreat you asking it as a favor.

So long as the good vessel (of the body) is with you, be lacking in none of these things, but search them out constantly, and fulfill every commandment; for they deserve it.

For this reason I was the more eager to write to you so far as I was able, that I might give you joy. Fare ye well, children of love and peace. The Lord of glory and of every grace be with your spirit.

The Epistle of Ignatius to the Magnesians

St. Ignatius to the Magnesians Ignatius, also called Theophorus, to the Church at Magnesia by the Maeander, a church blessed with the grace of God the Father through Jesus Christ our Savior, in whom I salute her. Heartiest greetings and good wishes to her in God the Father and in Jesus Christ.

When I learned of your well-ordered God-inspired love, I was jubilant and decided to have a chat with you in the spirit of the faith in Jesus Christ. I am privileged to bear a name radiant with divine splendor, and so in the chains which I carry about on me, I sing the praises of the Churches and pray for union in their midst, a union based on the flesh and spirit of Jesus Christ, our enduring life; a union based on faith and love--the greatest blessing; and, most especially, a union with Jesus and the Father. If in this union we patiently endure all the abuse of the Prince of this world and escape unscathed, we shall happily make our way to God.

Now, then, it has been my privilege to have a glimpse of you all in the person of Damas, your bishop and a man of, and in the persons of your worthy presbyters Bassus and Apollonius, and of my fellow servant, the deacon Zotion. Would that I might enjoy the latter's company! He is obedient to the bishop as to the grace of God, and to the presbyters as to the law of Jesus Christ.

But for you, too, it is fitting not to take advantage of the bishop's youth, but rather, because he embodies the authority of God the Father, to show him every mark of respect--and your presbyters, so I learn, are doing just that: they do not seek to profit by his youthfulness, which strikes the bodily eye; no, they are wise in God and therefore defer to him--or, rather, not to him, but to the Father of Jesus Christ, the bishop of all men. SO, then, for the honor of Him who has deigned to choose us, it is proper to obey without any hypocrisy. It is not really that a man deceives this particular bishop who is visible, but tries to overreach Him who is invisible. When this happens, his reckoning is not with man, but with God who knows what is secret.

The proper thing, then, is not merely to be styled Christians, but also to be such--just as there are those who style a man bishop, but completely disregard him in their conduct. Such persons do not seem to me to have a good conscience,

inasmuch as they do not assemble in the fixed order prescribed by him.

Now, as all things have an end, and those two issues, death and life, are set before us at one and the same time, so each man is bound to go to his own place. It is the same as with two coinages, the one of God, the other of the world; and each of them has its own stamp impressed upon it: the unbelievers bear the stamp of this world, while the believers, animated by love, bear the stamp of God the Father through Jesus Christ, whose life is not in us unless we are ready of our own accord to die in order to share in His Passion.

Since, then, in the persons mentioned before I have with the eyes of the faith looked upon your whole community and have come to love it, I exhort you to strive to do all things in harmony with God: the bishop is to preside in the place of God, while the presbyters are to function as the council of the Apostles, and the deacons, who are most dear to me, are entrusted with the ministry of Jesus Christ, who before time began was with the Father and has at last appeared. Conform yourselves, then--all of you-- to God's ways, and respect one another, and let no one regard his neighbor with the eyes of the flesh, but love one another at all times in Jesus Christ. Let there be nothing among you tending to divide you, but be united with the bishop and those who preside--serving at once as a pattern and as a lesson of incorruptibility.

Just as the Lord, therefore, being one with the Father, did nothing without Him, either by Himself, or through the Apostles, so neither must you undertake anything without the bishop and the presbyters; nor must you attempt to convince yourselves that anything you do on your own account is acceptable. No; at your meetings there must be one prayer, one supplication, one mind, one hope in love, in joy that is flawless, that is Jesus Christ, who stands supreme. Come together, all of you, as to one temple and one altar, to one Jesus Christ--to Him who came forth from one Father and yet remained with, and returned to, one.

Do not be led astray by those erroneous teachings and ancient fables which are utterly worthless. Indeed, if at this date we still conform to Judaism, then we own that we have not received grace. Why, the Prophets, those men so very near to God, lived in conformity with Christ Jesus. This, too, was the reason why they were persecuted, inspired as they were by His grace to bring full conviction to an unbelieving world that there is one God, who manifested Himself through Jesus Christ, His Son--who, being His Word, came forth out of the silence into the world and won the full approval of Him whose Ambassador He was.

Consequently, if the people who were given to obsolete practices faced the hope of a new life, and if these no longer observe the Sabbath, but regulate their calendar by the Lord's Day, the day, too, on which our Life rose by His power and through the medium of His death--though some deny this; and if to this mystery we owe our faith and because of it submit to sufferings to prove ourselves disciples of Jesus Christ, our only Teacher: how, then, can we possibly live apart from Him of whom, by the working of the Spirit, even the Prophets were disciples and to whom they looked forward as their Teacher? And so He, for whom they rightly waited, came and raised them from the dead.

Let us not, then, be insensible to His loving kindness. Certainly, if He were to imitate our way of acting, we should be done for instantly. We must, therefore, prove ourselves His disciples and learn to live like Christians. Assuredly whoever is called by a name other than this, is not of God. Hence, put away the deteriorated leaven, a leaven stale and sour, and turn to the new leaven, that is, Jesus Christ. Be salted in Him to keep any among you from being spoiled, for by your odor you will be tested. It is absurd to have Jesus Christ on the lips, and at the same time live like a Jew. No; Christianity did not believe in Judaism, but Judaism believed in Christianity, and in its bosom was assembled everyone professing faith in God.

Now this, dearly beloved, I do not write as though I had learned that any of you were men of that description, but because, as one who is not your superior, I merely wish to warn you betimes not to yield to the bait of false doctrine, but to believe most steadfastly in the birth, the Passion, and the Resurrection, which took place during the procuratorship of Pontius Pilate. Facts these are, real and established by Jesus Christ, our hope. May God grant that none of you may relinquish it!

May you be my joy in all respects, if indeed I deserve it! For, though I am in chains, compared with one of you who are free, I am nothing. I know that you are not conceited, for you have Jesus Christ in you. What is more, I know that when I praise you, you blush, just as the Scripture says: The just man is his own accuser.

Be zealous, therefore, to stand squarely on the decrees of the Lord and the Apostles, that in all things whatsoever you may prosper, in body and in soul, in faith and in love, in the Son and the Father and the Spirit, in the beginning and the end, together with your most reverend bishop and with your presbytery--that fittingly woven spiritual crown! --and with your deacons, men of God. Submit to the bishop and to each other's rights, just as did Jesus Christ in the flesh to the

Father, and as the Apostles did to Christ and the Father and the Spirit, so that there may be oneness both of flesh and of spirit.

Knowing that you are steeped in God, I am exhorting you but briefly. Remember me in your prayers that I may happily make my way to God. Remember, too, the Church in Syria, of which I am an unworthy member. Yes, I do stand in need of your God-inspired prayer and your love. Thus the Church in Syria will be privileged through your Church to be quickened with refreshing dew.

The Ephesians at Smyrna--the place from which I am writing to you--send their greetings. Like yourselves, they have come here for the glory of God. They have revived my spirits in every way, as does Polycarp, the bishop of Smyrna. The rest of the Churches, too, beg to be remembered in honor of Jesus Christ. Farewell--you who, being of one mind with God, possess an unflinching spirit--which is to be like Jesus Christ.

The Epistle of Ignatius to the Ephesians

Ignatius, who is also called Theophrastus, to the Church which is at Ephesus, in Asia, deservedly most happy, being blessed in the greatness and fulness of God the Father, and predestinated before the beginning of time, that it should be always for an enduring and unchangeable glory, being united and elected through the true passion by the will of the Father, and Jesus Christ, our God: Abundant happiness through Jesus Christ, and His undefiled grace.

CHAPTER 1 PRAISE OF THE EPHESIANS.

I have become acquainted with your name, much-beloved in God, which ye have acquired by the habit of righteousness, according to the faith and love in Jesus Christ our Saviour. Being the followers of God, and stirring up yourselves by the blood of God, ye have perfectly accomplished the work which was befitting to you. For, on hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and sacrifice to God,"[ye hastened to see me]. I received, therefore, your whole multitude in the name of God, through Onesimus, a man of inexpressible love, and your bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. And blessed be He who has granted unto you, being worthy, to obtain such an excellent bishop.

CHAPTER 2 CONGRATULATIONS AND ENTREATIES.

As to my fellow-servant Burrhus, your deacon in regard to God and blessed in all things, I beg that he may continue longer, both for your honour and that of your bishop. And Crocus also, worthy both of God and you, whom I have received as the manifestation of your love, hath in all things refreshed me, as the Father of our Lord Jesus Christ shall also refresh him; together with Onesimus, and Burrhus, and Euplus, and Fronto, by means of whom, I have, as to love, beheld all of you. May I always have joy of you, if indeed I be worthy of it. It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience "ye may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same thing concerning the same

thing," and that, being subject to the bishop and the presbytery, ye may in all respects be sanctified.

CHAPTER 3 EXHORTATIONS TO UNITY.

I do not issue orders to you, as if I were some great person. For though I am bound for the name [of Christ], I am not yet perfect in Jesus Christ. For now I begin to be a disciple, and I speak to you as fellow-disciples with me. For it was needful for me to have been stirred up by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken upon me first to exhort you that ye would all run together in accordance with the will of God. For even Jesus Christ, our inseparable life, is the [manifested] will of the Father; as also bishops, settled everywhere to the utmost bounds[of the earth], are so by the will of Jesus Christ.

CHAPTER 4 THE SAME CONTINUED.

Wherefore it is fitting that ye should run together in accordance with the will of your bishop, which thing also ye do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung. And do ye, man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, ye may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that ye are indeed the members of His Son. It is profitable, therefore, that you should live in an unblameable unity, that thus ye may always enjoy communion with God.

CHAPTER 5 THE PRAISE OF UNITY.

For if I in this brief space of time, have enjoyed such fellowship with your bishop-- I mean not of a mere human, but of a spiritual nature--how much more do I reckon you happy who are so joined to him as the Church is to Jesus Christ, and as Jesus Christ is to the Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses such power, how much more that of the bishop and the whole Church ! He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself. For it is written, "God resisteth the proud." Let us be careful, then, not to set ourselves in opposition to the bishop, in order that we may be subject to God.

CHAPTER 6 HAVE RESPECT TO THE BISHOP AS TO CHRIST HIMSELF.

Now the more any one sees the bishop keeping silence, the more ought he to revere him. For we ought to receive every one whom the Master of the house sends to be over His household, as we would do Him that sent him. It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself. And indeed Onesimus himself greatly commends your good order in God, that ye all live according to the truth, and that no sect has any dwelling-place among you. Nor, indeed, do ye hearken to any one rather than to Jesus Christ speaking in truth.

CHAPTER 7 BEWARE OF FALSE TEACHERS.

For some are in the habit of carrying about the name[of Jesus Christ] in wicked guile, while yet they practise things unworthy of God, whom ye must flee as ye would wild beasts. For they are ravening dogs, who bite secretly, against whom ye must be on your guard, inasmuch as they are men who can scarcely be cured. There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first possible and then impossible, even Jesus Christ our Lord.

CHAPTER 8 RENEWED PRAISE OF THE EPHESIANS.

Let not then any one deceive you, as indeed ye are not deceived, inasmuch as ye are wholly devoted to God. For since there is no strife raging among you which might distress you, ye are certainly living in accordance with God's will. I am far inferior to you, and require to be sanctified by your Church of Ephesus, so renowned throughout the world. They that are carnal cannot do those things which are spiritual, nor they that are spiritual the things which are carnal; even as faith cannot do the works of unbelief, nor unbelief the works of faith. But even those things which ye do according to the flesh are spiritual; for ye do all things in Jesus Christ.

CHAPTER 9 YE HAVE GIVEN NO HEED TO FALSE TEACHERS.

Nevertheless, I have heard of some who have passed on from this to you, having false doctrine, whom ye did not suffer to sow among you, but stopped your ears,

that ye might not receive those things which were sown by them, as being stones of the temple of the Father, prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross, making use of the Holy Spirit as a rope, while your faith was the means by which you ascended, and your love the way which led up to God. Ye, therefore, as well as all your fellow-travellers, are God-bearers, temple-bearers, Christ-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, in whom also I exult that I have been thought worthy, by means of this Epistle, to converse and rejoice with you, because with respect to your Christian life ye love nothing but God only.

CHAPTER 10 EXHORTATIONS TO PRAYER, HUMILITY, ETC.

And pray ye without ceasing in behalf of other men. For there is in them hope of repentance that they may attain to God. See, then, that they be instructed by your works, if in no other way. Be ye meek in response to their wrath, humble in opposition to their boasting: to their blasphemies return your prayers; in contrast to their error, be ye steadfast in the faith; and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord (who ever more unjustly treated, more destitute, more condemned?), that so no plant of the devil may be found in you, but ye may remain in all holiness and sobriety in Jesus Christ, both with respect to the flesh and spirit.

CHAPTER 11 AN EXHORTATION TO FEAR GOD, ETC.

The last times are come upon us. Let us therefore be of a reverent spirit, and fear the long-suffering of God, that it tend not to our condemnation. For let us either stand in awe of the wrath to come, or show regard for the grace which is at present displayed--one of two things. Only in one way or another] let us be found in Christ Jesus unto the true life. Apart from Him, let nothing attract you, for whom I bear about these bonds, these spiritual jewels, by which may I arise through your prayers, of which I entreat I may always be a partaker, that I may be found in the lot of the Christians of Ephesus, who have always been of the same mind with the apostles through the power of Jesus Christ.

CHAPTER 12 PRAISE OF THE EPHESIANS.

I know both who I am, and to whom I write. I am a condemned man, ye have been

the objects of mercy; I am subject to danger, ye are established in safety. Ye are the persons through whom those pass that are cut off for the sake of God. Ye are initiated into the mysteries of the Gospel with Paul, the holy, the martyred, the deservedly most happy, at whose feet may I be found, when I shall attain to God; who in all his Epistles makes mention of you in Christ Jesus.

CHAPTER 13 EXHORTATION TO MEET TOGETHER FREQUENTLY FOR THE WORSHIP OF GOD.

Take heed, then, often to come together to give thanks to God, and show forth His praise. For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth, is brought to an end.

CHAPTER 14 EXHORTATIONS TO FAITH AND LOVE.

None of these things is hid from you, if ye perfectly possess that faith and love towards Christ Jesus which are the beginning and the end of life. For the beginning is faith, and the end is love. Now these two, being inseparably connected together, are of God, while all other things which are requisite for a holy life follow after them. No man [truly] making a profession of faith sinneth; nor does he that possesses love hate any one. The tree is made manifest by its fruit; so those that profess themselves to be Christians shall be recognised by their conduct. For there is not now a demand for mere profession, but that a man be found continuing in the power of faith to the end.

CHAPTER 15 EXHORTATION TO CONFESS CHRIST BY SILENCE AS WELL AS SPEECH.

It is better for a man to be silent and be [a Christian], than to talk and not to be one. It is good to teach, if he who speaks also acts. There is then one Teacher, who spake and it was done; while even those things which He did in silence are worthy of the Father. He who possesses the word of Jesus, is truly able to hear even His very silence, that he may be perfect, and may both act as he speaks, and be recognised by his silence. There is nothing which is hid from God, but our very secrets are near to Him. Let us therefore do all things as those who have Him dwelling in us, that we may be His temples, and He may be in us as our God, which indeed He is, and will manifest Himself before our faces. Wherefore we

justly love Him.

CHAPTER 16 THE FATE OF FALSE TEACHERS.

Do not err, my brethren. Those that corrupt families shall not inherit the kingdom of God. If, then, those who do this as respects the flesh have suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine the faith of God, for which Jesus Christ was crucified! Such an one becoming defiled [in this way], shall go away into everlasting fire, and so shall every one that hearkens unto him.

CHAPTER 17 BEWARE OF FALSE DOCTRINES.

For this end did the Lord suffer the ointment to be poured upon His head, that He might breathe immortality into His Church. Be not ye anointed with the bad odour of the doctrine of the prince of this world; let him not lead you away captive from the life which is set before you. And why are we not all prudent, since we have received the knowledge of God, which is Jesus Christ? Why do we foolishly perish, not recognising the gift which the Lord has of a truth sent to us?

CHAPTER 18 THE GLORY OF THE CROSS.

Let my spirit be counted as nothing for the sake of the cross, which is a stumbling-block to those that do not believe, but to us salvation and life eternal. "Where is the wise man? where the disputer?" Where is the boasting of those who are styled prudent? For our God, Jesus Christ, was, according to the appointment of God, conceived in the womb by Mary, of the seed of David, but by the Holy Ghost. He was born and baptized, that by His passion He might purify the water.

CHAPTER 19 THREE CELEBRATED MYSTERIES.

Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown, which were wrought in silence by God. How, then, was He manifested to the world? A star shone forth in heaven above all the other stars, the light of Which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star, and its light was exceedingly great above them all. And there was agitation felt as to whence this new spectacle came, so unlike to everything else [in the heavens]. Hence every

kind of magic was destroyed, and every bond of wickedness disappeared; ignorance was removed, and the old kingdom abolished, God Himself being manifested in human form for the renewal of eternal life. And now that took a beginning which had been prepared by God. Henceforth all things were in a state of tumult, because He meditated the abolition of death.

CHAPTER 20 PROMISE OF ANOTHER LETTER.

If Jesus Christ shall graciously permit me through your prayers, and if it be His will, I shall, in a second little work which I will write to you, make further manifest to you [the nature of] the dispensation of which I have begun [to treat], with respect to the new man, Jesus Christ, in His faith and in His love, in His suffering and in His resurrection. Especially [will I do this if the Lord make known to me that ye come together man by man in common through grace, individually, in one faith, and in Jesus Christ, who was of the seed of David according to the flesh, being both the Son of man and the Son of God, so that ye obey the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying, but [which causes] that we should live for ever in Jesus Christ.

CHAPTER 21 CONCLUSION.

My soul be for yours and theirs whom, for the honour of God, ye have sent to Smyrna; whence also I write to you, giving thanks unto the Lord, and loving Polycarp even as I do you. Remember me, as Jesus Christ also remembered you. Pray ye for the Church which is in Syria, whence I am led bound to Rome, being the last of the faithful who are there, even as I have been thought worthy to be chosen to show forth the honour of God. Farewell in God the Father, and in Jesus Christ, our common hope.

The Epistle of Ignatius to the Romans

Ignatius, who is also called Theophorus, to the Church which has obtained mercy, through the majesty of the Most High Father, and Jesus Christ, His only-begotten Son; the Church which is beloved and enlightened by the will of Him that willeth all things which are according to the love of Jesus Christ our God, which also presides in the place of the report of the Romans, worthy of God, worthy of honour, worthy of the highest happiness, worthy of praise, worthy of obtaining her every desire, worthy of being deemed holy, and which presides over love, is named from Christ, and from the Father, which I also salute in the name of Jesus Christ, the Son of the Father: to those who are united, both according to the flesh and spirit, to every one of His commandments; who are filled inseparably with the grace of God, and are purified from every strange taint, [I wish] abundance of happiness unblameably, in Jesus Christ our God.

Ignatius, who is also called Theophorus, to the Church which has obtained mercy, through the majesty of the Most High God the Father, and of Jesus Christ, His only-begotten Son; the Church which is sanctified and enlightened by the will of God, who formed all things that are according to the faith and love of Jesus Christ, our God and Saviour; the Church which presides in the place of the region of the Romans, and which is worthy of God, worthy of honour, worthy of the highest happiness, worthy of praise, worthy of credit, worthy of being deemed holy, and which presides over love, is named from Christ, and from the Father, and is possessed of the Spirit, which I also salute in the name of Almighty God, and of Jesus Christ His Son: to those who are united, both according to the flesh and spirit, to every one of His commandments, who are filled inseparably with all the grace of God, and are purified from every strange taint, [I wish] abundance of happiness unblameably, in God, even the Father, and our Lord Jesus Christ.

Chapter 1 As a Prisoner, I Hope to See You.

Through prayer to God I have obtained the privilege of seeing your most worthy faces, and have even been granted more than I requested; for I hope as a prisoner in Christ Jesus to salute you, if indeed it be the will of God that I be thought worthy of attaining unto the end. For the beginning has been well ordered, if I may obtain grace to cling to my lot without hindrance unto the end. For I am afraid of your love, lest it should do me an injury. For it is easy for you to accomplish what

you please; but it is difficult for me to attain to God, if ye spare me.

Through prayer to God I have obtained the privilege of seeing your most worthy faces, even as I earnestly begged might be granted me; for as a prisoner in Christ Jesus I hope to salute you, if indeed it be the will [of God] that I be thought worthy of attaining unto the end. For the beginning has been well ordered, if I may obtain grace to cling to my lot without hindrance unto the end. For I am afraid of your love, lest it should do me an injury. For it is easy for you to accomplish what you please; but it is difficult for me to attain to God, if ye do not spare me, under the pretence of carnal affection.

Chapter 2 Do Not Save Me from Martyrdom.

For it is not my desire to act towards you as a man-pleaser, but as pleasing God, even as also ye please Him. For neither shall I ever have such [another] opportunity of attaining to God; nor will ye, if ye shall now be silent, ever be entitled to the honour of a better work. For if ye are silent concerning me, I shall become God's; but if you show your love to my flesh, I shall again have to run my race. Pray, then, do not seek to confer any greater favour upon me than that I be sacrificed to God while the altar is still prepared; that, being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that God has deemed me, the bishop of Syria, worthy to be sent for from the east unto the west. It is good to set from the world unto God, that I may rise again to Him.

For it is not my desire that ye should please men, but God, even as also ye do please Him. For neither shall I ever hereafter have such an opportunity of attaining to God; nor will ye, if ye shall now be silent, ever be entitled to the honour of a better work. For if ye are silent concerning me, I shall become God's; but if ye show your love to my flesh, I shall again have to run my race. Pray, then, do not seek to confer any greater favour upon me than that I be sacrificed to God, while the altar is still prepared; that, being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that God has deemed me, the bishop of Syria, worthy to be sent for from the east unto the west, and to become a martyr in behalf of His own precious sufferings, so as to pass from the world to God, that I may rise again unto Him.

Chapter 3 Pray Rather that I May Attain to Martyrdom.

Ye have never envied any one; ye have taught others. Now I desire that those

things may be confirmed [by your conduct], which in your instructions ye enjoin [on others]. Only request in my behalf both inward and outward strength, that I may not only speak, but [truly] will; and that I may not merely be called a Christian, but really be found to be one. For if I be truly found [a Christian], I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal. "For the things which are seen are temporal, but the things which are not seen are eternal." For our God, Jesus Christ, now that He is with the Father, is all the more revealed [in His glory]. Christianity is not a thing of silence only, but also of [manifest] greatness.

Ye have never envied any one; ye have taught others. Now I desire that those things may be confirmed [by your conduct], which in your instructions ye enjoin [on others]. Only request in my behalf both inward and outward strength, that I may not only speak, but [truly] will, so that I may not merely be called a Christian, but really found to be one. For if I be truly found [a Christian], I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal. "For the things which are seen are temporal, but the things which are not seen are eternal. The Christian is not the result of persuasion, but of power. When he is hated by the world, he is beloved of God. For says [the Scripture], "If ye were of this world, the world would love its own; but now ye are not of the world, but I have chosen you out of it: continue in fellowship with me."

Chapter 4 Allow Me to Fall a Prey to the Wild Beasts.

I write to the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may be no trouble to any one. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments I may be found a sacrifice [to God]. I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man: they were free, while I am, even until now, a servant. But when I suffer, I shall be the freed-man of Jesus, and shall rise again emancipated in Him. And now, being a prisoner, I learn not to desire anything worldly or vain.

I write to all the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may not be found troublesome to any one. Then shall I be a true disciple of Jesus Christ, when the world shall not see so much as my body. Entreat the Lord for me, that by these instruments I may be found a sacrifice to God. I do not, as Peter and Paul, issue commandments unto you. They were apostles of Jesus Christ, but I am the very least [of believers]: they were free, as the servants of God; while I am, even until now, a servant. But when I suffer, I shall be the freed-man of Jesus Christ, and shall rise again emancipated in Him. And now, being in bonds for Him, I learn not to desire anything worldly or vain.

Chapter 5 I Desire to Die.

From Syria even unto Rome I fight with beasts, both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse. But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified." May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me [in this]: I know what is for my benefit. Now I begin to be a disciple. And let no one, of things visible or invisible, envy me that I should attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let tearings, breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful torments of the devil come upon me: only let me attain to Jesus Christ.

From Syria even unto Rome I fight with beasts, both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse. But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified." May I enjoy the wild beasts that are prepared for me; and I pray that they may be found eager to rush upon me, which also I will entice to devour me

speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me [in this] I know what is for my benefit. Now I begin to be a disciple, and have no desire after anything visible or invisible, that I may attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let breakings, tearings, and separations of bones; let cutting off of members; let bruising to pieces of the whole body; and let the very torment of the devil come upon me: only let me attain to Jesus Christ.

Chapter 6 By Death I Shall Attain True Life.

All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth. "For what shall a man be profited, if he gain the whole world, but lose his own soul?" Him I seek, who died for us: Him I desire, who rose again for our sake. This is the gain which is laid up for me. Pardon me, brethren: do not hinder me from living, do not wish to keep me in a state of death; and while I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light: when I have gone thither, I shall indeed be a man of God. Permit me to be an imitator of the passion of my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.

All the ends of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die for the sake of Jesus Christ, than to reign over all the ends of the earth. "For what is a man profited, if he gain the whole world, but lose his own soul?" I long after the Lord, the Son of the true God and Father, even Jesus Christ. Him I seek, who died for us and rose again. Pardon me, brethren: do not hinder me in attaining to life; for Jesus is the life of believers. Do not wish to keep me in a state of death, for life without Christ is death. While I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light: when I have gone thither, I shall indeed be a man of God. Permit me to be an imitator of the passion of Christ, my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.

Chapter 7 Reason of Desiring to Die.

The prince of this world would fain carry me away, and corrupt my disposition

towards God. Let none of you, therefore, who are [in Rome] help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be ye persuaded to listen to me, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die. My love has been crucified, and there is no fire in me desiring to be fed; but there is within me a water that liveth and speaketh, saying to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.

The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are [in Rome] help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet prefer this world to Him. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be ye persuaded, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die for the sake of Christ. My love has been crucified, and there is no fire in me that loves anything; but there is living water springing up in me, and which says to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink, namely His blood, which is incorruptible love and eternal life.

Chapter 8 Be Ye Favourable to Me.

I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. Be ye willing, then, that ye also may have your desires fulfilled. I entreat you in this brief letter; do ye give credit to me. Jesus Christ will reveal these things to you, [so that ye shall know] that I speak truly. He is the mouth altogether free from falsehood, by which the Father has truly spoken. Pray ye for me, that I may attain [the object of my desire]. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have wished [well] to me; but if I am rejected, ye have hated me.

I no longer wish to live after the manner of men, and my desire shall be fulfilled if

ye consent. "I am crucified with Christ: nevertheless I live; yet no longer I, since Christ liveth in me." I entreat you in this brief letter: do not refuse me; believe me that I love Jesus, who was delivered [to death] for my sake. "What shall I render to the Lord for all His benefits towards me? " Now God, even the Father, and the Lord Jesus Christ, shall reveal these things to you, [so that ye shall know] that I speak truly. And do ye pray along with me, that I may attain my aim in the Holy Spirit. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have loved me; but if I am rejected, ye have hated me.

Chapter 9 Pray for the Church in Syria.

Remember in your prayers the Church in Syria, which now has God for its shepherd, instead of me. Jesus Christ alone will oversee it, and your love [will also regard it]. But as for me, I am ashamed to be counted one of them; for indeed I am not worthy, as being the very last of them, and one born out of due time. But I have obtained mercy to be somebody, if I shall attain to God. My spirit salutes you, and the love of the Churches that have received me in the name of Jesus Christ, and not as a mere passer-by. For even those Churches which were not near to me in the way, I mean according to the flesh, have gone before me, city by city, [to meet me.]

Remember in your prayers the Church which is in Syria, which, instead of me, has now for its shepherd the Lord, who says, "I am the good Shepherd." And He alone will oversee it, as well as your love towards Him. But as for me, I am ashamed to be counted one of them; for I am not worthy, as being the very last of them, and one born out of due time. But I have obtained mercy to be somebody, if I shall attain to God. My spirit salutes you, and the love of the Churches which have received me in the name of Jesus Christ, and not as a mere passerby. For even those Churches which were not near to me in the way, have brought me forward, city by city.

The Epistle of Ignatius to the Trallians

IGNATIUS TO THE TRALLIANS

Ignatius, also called Theophorus, to the holy Church at Tralles in Asia, loved by God the Father of Jesus Christ; elect and an honor to God; enjoying inward and outward peace through the Passion of Jesus Christ, who is our hope when we rise to be with Him. I salute her in Apostolic fashion with the fullness of grace and offer her heartiest good wishes.

Beyond reproach, I hear, and unshaken in patient endurance is your disposition--not an acquired habit, but a natural endowment. I was informed of it by Polybius, your bishop, who by the will of God and Jesus Christ came to Smyrna and so heartily shared my joy at the chains which I bear in Christ Jesus, that in his person I beheld your whole community. Welcoming, then, your God-inspired goodwill, I burst into thanks and praise, finding that you, as I learned, were patterning yourselves after God.

Surely, when you submit to the bishop as representing Jesus Christ, it is clear to me that you are not living the life of men, but that of Jesus Christ, who died for us, that through faith in His death you might escape dying. It is needful, then--and such is your practice--that you do nothing without your bishop; but be subject also to the presbytery as representing the Apostles of Jesus Christ, our hope, in whom we are expected to live forever. It is further necessary that the deacons, the dispensers of the mysteries of Jesus Christ, should win the approval of all in every way; for they are not dispensers of food and drink, but ministers of a church of God. Hence they must be on their guard against criticism, as against fire.

Likewise, let all respect the deacons as representing Jesus Christ, the bishop as a type of the Father, and the presbyters as God's high council and as the Apostolic college. Apart from these, no church deserves the name. In these matters I am convinced that such is your attitude; for I have received, and have with me, the embodiment of your affection in the person of your bishop. His very demeanor is a powerful sermon, his gentleness a mighty influence--a man whom even the unbelievers, I am sure, respect. From love for you I spare your feelings--though I might write more sternly in this regard. But I do not think that I, a man condemned, should give you orders like an Apostle.

Many thoughts are mine when I take God's view of things; yet I keep within due bounds, that I may not perish through boastfulness. Right now I must fear the more, and pay no heed to those who flatter my vanity. Really, those who speak to me in this strain torture me. True, I am in love with suffering, but I do not know if I deserve the honor. My passionate longing is not manifest to many, but it grips me all the more. What I need is equanimity, by which the Prince of this world is undone.

Am I not able to write to you about heavenly things? I am; but I fear to inflict harm on you who are mere babes. Pardon me, then you must not be choked by what you cannot assimilate. It is the same with me: just because I am in chains and able to grasp heavenly things--the ranks of the angels, the hierarchy of principalities, things visible and invisible it does not immediately follow that I am a disciple. Plainly, we are yet short of much if we are not to be short of God.

I exhort you therefore--no, not I, but the love of Jesus Christ: partake of Christian food exclusively; abstain from plants of alien growth, that is, heresy. Heretics weave Jesus Christ into their web--to win our confidence, just like persons who administer a deadly drug mixed with honeyed wine, which the unsuspecting gladly take--and with baneful relish they swallow death!

So, then, beware of such! And you will do so if you are not puffed up and cling inseparably to God Jesus Christ, to the bishop, and to the precepts of the Apostles. He that is inside the sanctuary is pure; he that is outside the sanctuary is not pure. In other words: he that does anything apart from bishop, presbytery, or deacon has no pure conscience.

Not that I have discovered any such thing in your midst; no, I merely warn you betimes since you are dear to me and I foresee the devil's snares. Take up the practice, then, of kind forbearance and renew yourselves in faith, which is the Flesh Of the Lord, and in love, which is the Blood of Jesus Christ. Let none of you bear a grudge against his neighbor. Give no pretext to the pagans, so that, because of a few foolish persons, God's own people may not be reviled. For woe unto him through whom my name is reviled among some out of folly."

Stop your ears therefore when anyone speaks to you that stands apart from Jesus Christ, from David's scion and Mary's Son, who was really born and ate and drank, really persecuted by Pontius Pilate, really crucified and died while heaven and earth and the underworld looked on; who also really rose from the dead, since

His Father raised Him up, His Father, who will likewise raise us also who believe in Him through Jesus Christ, apart from whom we have no real life.

But if, as some atheists, that is, unbelievers, say, His suffering was but a make-believe--when, in reality, they themselves are make-believes-- then why am I in chains? Why do I even pray that I may fight wild beasts? In vain, then, do I die! My testimony is, after all, but a lie about the Lord!

Shun these wildlings, then, which bear but deadly fruit, and when one tastes it, he is outright doomed to die! Surely, such persons are not the planting of the Father. For if they were, they would appear as branches of the Cross, and their fruit would be imperishable--the Cross through which by His Passion He calls you to Him, being members of His body. Evidently, no head can be born separately, without members, since God means complete oneness, which is Himself.

I greet you from Smyrna together with the Churches of God present here with me. They comfort me in every way, both in body and in soul. My chains, which I carry about on me for Jesus Christ, begging that I may happily make my way to God, exhort you: persevere in your concord and in your community prayers. It is certainly fitting for you individually, but especially for the presbyters, to give comfort to the bishop in honor of the Father and Jesus Christ and the Apostles. I beg you to listen to me in love, so that I may not, by writing to you, prove witness against you. But also pray for me, who stand in need of your charity before the mercy seat of God. Thus I shall be granted that portion on the obtaining of which my heart is set, and shall not be found a reprobate.

The love of the Smyrnaeans and the Ephesians sends you greetings. Remember in your prayers the Church in Syria, to which I do not deserve to belong, being the least of her members. Farewell in the name of Jesus Christ. Be obedient to the bishop as to the commandment, and so, too, to the presbytery. And love one another, man for man, with undivided heart. My spirit is consecrated to you, not only now, but also when I have happily made my way to God. For I am still in danger. But then, the Father is faithful and will, in Jesus Christ, answer both my and your prayer. May you in union with Him be found above reproach.

The Epistle of Ignatius to the Philadelphians

Ignatius, who is also called Theophorus, to the Church of God the Father, and our Lord Jesus Christ, which is at Philadelphia, in Asia, which has obtained mercy, and is established in the harmony of God, and rejoiceth unceasingly in the passion of our Lord, and is filled with all mercy through his resurrection; which I salute in the blood of Jesus Christ, who is our eternal and enduring joy, especially if [men] are in unity with the bishop, the presbyters, and the deacons, who have been appointed according to the mind of Jesus Christ, whom He has established in security, after His own will, and by His Holy Spirit.

Ignatius, who is also called Theophorus, to the Church of God the Father, and of the Lord Jesus Christ, which is at Philadelphia, which has obtained mercy through love, and is established in the harmony of God, and rejoiceth unceasingly, in the passion of our Lord Jesus, and is filled with all mercy through His resurrection; which I salute in the blood of Jesus Christ, who is our eternal and enduring joy, especially to those who are in unity with the bishop, and the presbyters, and the deacons, who have been appointed by the will of God the Father, through the Lord Jesus Christ, who, according to His own will, has firmly established His Church upon a rock, by a spiritual building, not made with hands, against which the winds and the floods have beaten, yet have not been able to overthrow it: yea, and may spiritual wickedness never be able to do so, but be thoroughly weakened by the power of Jesus Christ our Lord.

Chapter 1 Praise of the Bishop.

Which bishop, I know, obtained the ministry which pertains to the common [weal], not of himself, neither by men, nor through vainglory, but by the love of God the Father, and the Lord Jesus Christ; at whose meekness I am struck with admiration, and who by his silence is able to accomplish more than those who vainly talk. For he is in harmony with the commandments [of God], even as the harp is with its strings. Wherefore my soul declares his mind towards God a happy one, knowing it to be virtuous and perfect, and that his stability as well as freedom from all anger is after the example of the infinite meekness of the living God.

Having beheld your bishop, I know that he was not selected to undertake the

ministry which pertains to the common [weal], either by himself or by men, or out of vainglory, but by the love of Jesus Christ, and of God the Father, who raised Him from the dead; at whose meekness I am struck with admiration, and who by His silence is able to accomplish more than they who talk a great deal. For he is in harmony with the commandments and ordinances of the Lord, even as the strings are with the harp, and is no less blameless than was Zacharias the priest.

Wherefore my soul declares his mind towards God a happy one, knowing it to be virtuous and perfect, and that his stability as well as freedom from all anger is after the example of the infinite meekness of the living God.

Chapter 2 Maintain Union with the Bishop.

Wherefore, as children of light and truth, flee from division and wicked doctrines; but where the shepherd is, there do ye as sheep follow. For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry captive those that are running towards God; but in your unity they shall have no place.

Wherefore, as children of light and truth, avoid the dividing of your unity, and the wicked doctrine of the heretics, from whom "a defiling influence has gone forth into all the earth." But where the shepherd is, there do ye as sheep follow. For there are many wolves in sheep's clothing, who, by means of a pernicious pleasure, carry captive those that are running towards God; but in your unity they shall have no place.

Chapter 3 Avoid Schismatics.

Keep yourselves from those evil plants which Jesus Christ does not tend, because they are not the planting of the Father. Not that I have found any division among you, but exceeding purity. For as many as are of God and of Jesus Christ are also with the bishop. And as many as shall, in the exercise of repentance, return into the unity of the Church, these, too, shall belong to God, that they may live according to Jesus Christ. Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God. If any one walks according to a strange opinion, he agrees not with the passion [of Christ].

Keep yourselves, then, from those evil planes which Jesus Christ does not tend, but that wild beast, the destroyer of men, because they are not the planting of the Father, but the seed of the wicked one. Not that I have found any division among you do I write these things; but I arm you beforehand, as the children of God. For

as many as are of Christ are also with the bishop; but as many as fall away from him, and embrace communion with the accursed, these shall be cut off along with them. For they are not Christ's husbandry, but the seed of the enemy, from whom may you ever be delivered by the prayers of the shepherd, that most faithful and gentle shepherd who presides over you. I therefore exhort you in the Lord to receive with all tenderness those that repent and return to the unity of the Church, that through your kindness and forbearance they may recover themselves out of the snare of the devil, and becoming worthy of Jesus Christ, may obtain eternal salvation in the kingdom of Christ. Brethren, be not deceived. If any man follows him that separates from the truth, he shall not inherit the kingdom of God; and if any man does not stand aloof from the preacher of falsehood, he shall be condemned to hell. For it is obligatory neither to separate from the godly, nor to associate with the ungodly. If any one walks according to a strange opinion, he is not of Christ, nor a partaker of His passion; but is a fox, a destroyer of the vineyard of Christ. Have no fellowship with such a man, lest ye perish along with him, even should he be thy father, thy son, thy brother, or a member of thy family. For says [the Scripture], "Thine eye shall not spare him." You ought therefore to "hate those that hate God, and to waste away [with grief] on account of His enemies." I do not mean that you should beat them or persecute them, as do the Gentiles "that know not the Lord and God;" but that you should regard them as your enemies, and separate yourselves from them, while yet you admonish them, and exhort them to repentance, if it may be they will hear, if it may be they will submit themselves. For our God is a lover of mankind, and "will have all men to be saved, and to come to the knowledge of the truth." Wherefore "He makes His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust;" of whose kindness the Lord, wishing us also to be imitators, says, "Be ye perfect, even as also your Father that is in heaven is perfect."

Chapter 4 Have But One Eucharist, Etc.

Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: that so, whatsoever ye do, ye may do it according to [the will of] God.

I have confidence of you in the Lord, that ye will be of no other mind. Wherefore I write boldly to your love, which is worthy of God, and exhort you to have but one faith, and one [kind of] preaching, and one Eucharist. For there is one flesh of the Lord Jesus Christ; and His blood which was shed for us is one; one loaf also is broken to all [the communicants], and one cup is distributed among them all: there

is but one altar for the whole Church, and one bishop, with the presbytery and deacons, my fellow-servants. Since, also, there is but one unbegotten Being, God, even the Father; and one only-begotten Son, God, the Word and man; and one Comforter, the Spirit of truth; and also one preaching, and one faith, and one baptism; and one Church which the holy apostles established from one end of the earth to the other by the blood of Christ, and by their own sweat and toil; it behoves you also, therefore, as "a peculiar people, and a holy nation," to perform all things with harmony in Christ. Wives, be ye subject to your husbands in the fear of God; and ye virgins, to Christ in purity, not counting marriage an abomination, but desiring that which is better, not for the reproach of wedlock, but for the sake of meditating on the law. Children, obey your parents, and have an affection for them, as workers together with God for your birth [into the world]. Servants, be subject to your masters in God, that ye may be the freed-men of Christ. Husbands, love your wives, as fellow-servants of God, as your own body, as the partners of your life, and your co-adjutors in the procreation of children. Virgins, have Christ alone before your eyes, and His Father in your prayers, being enlightened by the Spirit. May I have pleasure in your purity, as that of Elijah, or as of Joshua the son of Nun, as of Melchizedek, or as of Elisha, as of Jeremiah, or as of John the Baptist, as of the beloved disciple, as of Timothy, as of Titus, as of Evodius, as of Clement, who departed this life in [perfect] chastity, Not, however, that I blame the other blessed [saints] because they entered into the married state, of which I have just spoken. For I pray that, being found worthy of God, I may be found at their feet in the kingdom, as at the feet of Abraham, and Isaac, and Jacob; as of Joseph, and Isaiah, and the rest of the prophets; as of Peter, and Paul, and the rest of the apostles, that were married men. For they entered into these marriages not for the sake of appetite, but out of regard for the propagation of mankind. Fathers, "bring up your children in the nurture and admonition of the Lord;" and teach them the holy Scriptures, and also trades, that they may not indulge in idleness. Now [the Scripture] says, "A righteous father educates [his children] well; his heart shall rejoice in a wise son." Masters, be gentle towards your servants, as holy Job has taught you; for there is one nature, and one family of mankind. For "in Christ there is neither bond nor free." Let governors be obedient to Caesar; soldiers to those that command them; deacons to the presbyters, as to high-priests; the presbyters, and deacons, and the rest of the clergy, together with all the people, and the soldiers, and the governors, and Caesar [himself], to the bishop; the bishop to Christ, even as Christ to the Father. And thus unity is preserved throughout. Let not the widows be wanderers about, nor fond of dainties, nor gadders from house to house; but let them be like Judith, noted for her seriousness; and like Anna, eminent for her sobriety. I do not ordain these things as an apostle: for "who am I, or what is my father's house," that I should

pretend to be equal in honour to them? But as your "fellow-soldier," I hold the position of one who [simply] admonishes you.

Chapter 5 Pray for Me.

My brethren, I am greatly enlarged in loving you; and rejoicing exceedingly [over you], I seek to secure your safety. Yet it is not I, but Jesus Christ, for whose sake being bound I fear the more, inasmuch as I am not yet perfect. But your prayer to God shall make me perfect, that I may attain to that portion which through mercy has been allotted me, while I flee to the Gospel as to the flesh of Jesus, and to the apostles as to the presbytery of the Church. And let us also love the prophets, because they too have proclaimed the Gospel, and placed their hope in Him, and waited for Him; in whom also believing, they were saved, through union to Jesus Christ, being holy men, worthy of love and admiration, having had witness borne to them by Jesus Christ, and being reckoned along with [us] in the Gospel of the common hope.

My brethren, I am greatly enlarged in loving you; and rejoicing exceedingly [over you], I seek to secure your safety. Yet it is not I, but the Lord Jesus through me; for whose sake being bound, I fear the more, for I am not yet perfect. But your prayer to God shall make me perfect, that I may attain that to which I have been called, while I flee to the Gospel as to the flesh of Jesus Christ, and to the apostles as the presbytery of the Church. I do also love the prophets as those who announced Christ, and as being partakers of the same Spirit with the apostles. For as the false prophets and the false apostles drew [to themselves] one and the same wicked, deceitful, and seducing spirit; so also did the prophets and the apostles receive from God, through Jesus Christ, one and the same Holy Spirit, who is good, and sovereign, and true, and the Author of [saving] knowledge. For there is one God of the Old and New Testament, "one Mediator between God and men," for the creation of both intelligent and sensitive beings, and in order to exercise a beneficial and suitable providence [over them]. There is also one Comforter, who displayed His power in Moses, and the prophets, and apostles. All the saints, therefore, were saved by Christ, hoping in Him, and waiting for Him; and they obtained through Him salvation, being holy ones, worthy of love and admiration, having testimony borne to them by Jesus Christ, in the Gospel of our common hope.

Chapter 6 Do Not Accept Judaism.

But if any one preach the Jewish law unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who has been circumcised, than to Judaism from one uncircumcised. But if either of such persons do not speak concerning Jesus Christ, they are in my judgment but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee therefore the wicked devices and snares of the prince of this world, lest at any time being conquered by his artifices, ye grow weak in your love. But be ye all joined together with an undivided heart. And I thank my God that I have a good conscience in respect to you, and that no one has it in his power to boast, either privately or publicly, that I have burdened any one either in much or in little. And I wish for all among whom I have spoken, that they may not possess that for a testimony against them.

If any one preaches the one God of the law and the prophets, but denies Christ to be the Son of God, he is a liar, even as also is his father the devil, and is a Jew falsely so called, being possessed of mere carnal circumcision. If any one confesses Christ Jesus the Lord, but denies the God of the law and of the prophets, saying that the Father of Christ is not the Maker of heaven and earth, he has not continued in the truth any more than his father the devil, and is a disciple of Simon Magus, not of the Holy Spirit. If any one says there is one God, and also confesses Christ Jesus, but thinks the Lord to be a mere man, and not the only-begotten God, and Wisdom, and the Word of God, and deems Him to consist merely of a soul and body, such an one is a serpent, that preaches deceit and error for the destruction of men. And such a man is poor in understanding, even as by name he is an Ebionite. If any one confesses the truths mentioned, but calls lawful wedlock, and the procreation of children, destruction and pollution, or deems certain kinds of food abominable, such an one has the apostate dragon dwelling within him. If any one confesses the Father, and the Son, and the Holy Ghost, and praises the creation, but calls the incarnation merely an appearance, and is ashamed of the passion, such an one has denied the faith, not less than the Jews who killed Christ. If any one confesses these things, and that God the Word did dwell in a human body, being within it as the Word, even as the soul also is in the body, because it was God that inhabited it, and not a human soul, but affirms that unlawful unions are a good thing, and places the highest happiness in pleasure, as does the man who is falsely called a Nicolaitan, this person can neither be a lover of God, nor a lover of Christ, but is a corrupter of his own flesh, and therefore void of the Holy Spirit, and a stranger to Christ. All such persons are but monuments and sepulchres of the dead, upon which are written only the names of dead men. Flee, therefore, the wicked devices and snares of the spirit which now worketh in the children of this world, lest at any time being overcome, ye grow weak in your

love. But be ye all joined together with an undivided heart and a willing mind, "being of one accord and of one judgment," being always of the same opinion about the same things, both when you are at ease and in danger, both in sorrow and in joy. I thank God, through Jesus Christ, that I have a good conscience in respect to you, and that no one has it in his power to boast, either privately or publicly, that I have burdened any one either in much or in little. And I wish for all among whom I have spoken, that they may not possess that for a testimony against them.

Chapter 7 I Have Exhorted You to Unity.

For though some would have deceived me according to the flesh, yet the Spirit, as being from God, is not deceived. For it knows both whence it comes and whither it goes, and detects the secrets [of the heart]. For, when I was among you, I cried, I spoke with a loud voice: Give heed to the bishop, and to the presbytery and deacons. Now, some suspected me of having spoken thus, as knowing beforehand the division caused by some among you. But He is my witness, for whose sake I am in bonds, that I got no intelligence from any man. But the Spirit proclaimed these words: Do nothing without the bishop; keep your bodies as the temples of God; love unity; avoid divisions; be the followers of Jesus Christ, even as He is of His Father.

The Epistle of Ignatius to the Smyrnaeans

Ignatius, who is also called Theophorus, to the Church of God the Father, and of the beloved Jesus Christ, which has through mercy obtained every kind of gift, which is filled with faith and love, and is deficient in no gift, most worthy of God, and adorned with holiness: the Church which is at Smyrna, in Asia, wishes abundance of happiness, through the immaculate Spirit and word of God.

Ignatius, who is also called Theophorus, to the Church of God the most high Father, and His beloved Son Jesus Christ, which has through mercy obtained every kind of gift, which is filled with faith and love, and is deficient in no gift, most worthy of God, and adorned with holiness: the Church which is at Smyrna, in Asia, wishes abundance of happiness, through the immaculate Spirit and word of God.

Chapter 1 Thanks to God for Your Faith.

I Glorify God, even Jesus Christ, who has given you such wisdom. For I have observed that ye are perfected in an immoveable faith, as if ye were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ, being fully persuaded with respect to our Lord, that He was truly of the seed of David according to the flesh, and the Son of God according to the will and power of God; that He was truly born of a virgin, was baptized by John, in order that all righteousness might be fulfilled by Him; and was truly, under Pontius Pilate and Herod the tetrarch, nailed [to the cross] for us in His flesh. Of this fruit we are by His divinely-blessed passion, that He might set up a standard for all ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His Church.

I Glorify the God and Father of our Lord Jesus Christ, who by Him has given you such wisdom. For I have observed that ye are perfected in an immoveable faith, as if ye were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ, being fully persuaded, in very truth, with respect to our Lord Jesus Christ, that He was the

Son of God, "the first-born of every creature," God the Word, the only-begotten Son, and was of the seed of David according to the flesh, by the Virgin Mary; was baptized by John, that all righteousness might be fulfilled by Him; that He lived a life of holiness without sin, and was truly, under Pontius Pilate and Herod the tetrarch, nailed [to the cross] for us in His flesh. From whom we also derive our being, from His divinely-blessed passion, that He might set up a standard for the ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His Church.

Chapter 2 Christ's True Passion.

Now, He suffered all these things for our sakes, that we might be saved. And He suffered truly, even as also He truly raised up Himself, not, as certain unbelievers maintain, that He only seemed to suffer, as they themselves only seem to be [Christians]. And as they believe, so shall it happen unto them, when they shall be divested of their bodies, and be mere evil spirits.

Now, He suffered all these things for us; and He suffered them really, and not in appearance only, even as also He truly rose again. But not, as some of the unbelievers, who are ashamed of the formation of man, and the cross, and death itself, affirm, that in appearance only, and not in truth, He took a body of the Virgin, and suffered only in appearance, forgetting, as they do, Him who said, "The Word was made flesh; " and again, "Destroy this temple, and in three days I will raise it up; " and once more, "If I be lifted up from the earth, I will draw all men unto Me." The Word therefore did dwell in flesh, for "Wisdom built herself an house." The Word raised up again His own temple on the third day, when it had been destroyed by the Jews fighting against Christ. The Word, when His flesh was lifted up, after the manner of the brazen serpent in the wilderness, drew all men to Himself for their eternal salvation.

Chapter 3 Christ Was Possessed of a Body After His Resurrection.

For I know that after His resurrection also He was still possessed of flesh, and I believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, "Lay hold, handle Me, and see that I am not an incorporeal spirit." And immediately they touched Him, and believed, being convinced both by His flesh and spirit. For this cause also they despised death, and were found its conquerors. And after his resurrection He did eat and drink with them, as being

possessed of flesh, although spiritually He was united to the Father.

And I know that He was possessed of a body not only in His being born and crucified, but I also know that He was so after His resurrection, and believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, "Lay hold, handle Me, and see that I am not an incorporeal spirit." "For a spirit hath not flesh and bones, as ye see Me have." And He says to Thomas, "Reach hither thy finger into the print of the nails, and reach hither thy hand, and thrust it into My side; " and immediately they believed that He was Christ. Wherefore Thomas also says to Him, "My Lord, and my God." And on this account also did they despise death, for it were too little to say, indignities and stripes. Nor was this all; but also after He had shown Himself to them, that He had risen indeed, and not in appearance only, He both ate and drank with them during forty entire days. And thus was He, with the flesh, received up in their sight unto Him that sent Him, being with that same flesh to come again, accompanied by glory and power. For, say the [holy] oracles, "This same Jesus, who is taken up from you into heaven, shall so come, in like manner as ye have seen Him go unto heaven." But if they say that He will come at the end of the world without a body, how shall those "see Him that pierced Him," and when they recognise Him, "mourn for themselves? " For incorporeal beings have neither form nor figure, nor the aspect of an animal possessed of shape, because their nature is in itself simple.

Chapter 4 Beware of These Heretics.

I give you these instructions, beloved, assured that ye also hold the same opinions [as I do]. But I guard you beforehand from those beasts in the shape of men, whom you must not only not receive, but, if it be possible, not even meet with; only you must pray to God for them, if by any means they may be brought to repentance, which, however, will be very difficult. Yet Jesus Christ, who is our true life, has the power of [effecting] this. But if these things were done by our Lord only in appearance, then am I also only in appearance bound. And why have I also surrendered myself to death, to fire, to the sword, to the wild beasts? But, [in fact,] he who is near to the sword is near to God; he that is among the wild beasts is in company with God; provided only he be so in the name of Jesus Christ. I undergo all these things that I may suffer together with Him, He who became a perfect man inwardly strengthening me.

I give you these instructions, beloved, assured that ye also hold the same opinions [as I do]. But I guard you beforehand from these beasts in the shape of men, from

whom you must not only turn away, but even flee from them. Only you must pray for them, if by any means they may be brought to repentance. For if the Lord were in the body in appearance only, and were crucified in appearance only, then am I also bound in appearance only. And why have I also surrendered myself to death, to fire, to the sword, to the wild beasts? But, [in fact,] I endure all things for Christ, not in appearance only, but in reality, that I may suffer together with Him, while He Himself inwardly strengthens me; for of myself I have no such ability.

Chapter 5 Their Dangerous Errors.

Some ignorantly deny Him, or rather have been denied by Him, being the advocates of death rather than of the truth. These persons neither have the prophets persuaded, nor the law of Moses, nor the Gospel even to this day, nor the sufferings we have individually endured. For they think also the same thing regarding us. For what does any one profit me, if he commends me, but blasphemes my Lord, not confessing that He was [truly] possessed of a body? But he who does not acknowledge this, has in fact altogether denied Him, being enveloped in death. I have not, however, thought good to write the names of such persons, inasmuch as they are unbelievers. Yea, far be it from me to make any mention of them, until they repent and return to [a true belief in] Christ's passion, which is our resurrection.

Some have ignorantly denied Him, and advocate falsehood rather than the truth. These persons neither have the prophecies persuaded, nor the law of Moses, nor the Gospel even to this day, nor the sufferings we have individually endured. For they think also the same thing regarding us. For what does it profit, if any one commends me, but blasphemes my Lord, not owning Him to be God incarnate? He that does not confess this, has in fact altogether denied Him, being enveloped in death. I have not, however, thought good to write the names of such persons, inasmuch as they are unbelievers; and far be it from me to make any mention of them, until they repent.

Chapter 6 Unbelievers in the Blood of Christ Shall Be Condemned.

Let no man deceive himself. Both the things which are in heaven, and the glorious angels, and rulers, both visible and invisible, if they believe not in the blood of Christ, shall, in consequence, incur condemnation. "He that is able to receive it, let him receive it." Let not [high] place puff any one up: for that which is worth all is

faith and love, to which nothing is to be preferred. But consider those who are of a different opinion with respect to the grace of Christ which has come unto us, how opposed they are to the will of God. They have no regard for love; no care for the widow, or the orphan, or the oppressed; of the bond, or of the free; of the hungry, or of the thirsty.

Let no man deceive himself. Unless he believes that Christ Jesus has lived in the flesh, and shall confess His cross and passion, and the blood which He shed for the salvation of the world, he shall not obtain eternal life, whether he be a king, or a priest, or a ruler, or a private person, a master or a servant, a man or a woman. "He that is able to receive it, let him receive it." Let no man's place, or dignity, or riches, puff him up; and let no man's low condition or poverty abase him. For the chief points are faith towards God, hope towards Christ, the enjoyment of those good things for which we look, and love towards God and our neighbour. For, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." And the Lord says, "This is life eternal, to know the only true God, and Jesus Christ whom He has sent." And again, "A new commandment give I unto you, that ye love one another. On these two commandments hang all the law and the prophets." Do ye, therefore, notice those who preach other doctrines, how they affirm that the Father of Christ cannot be known, and how they exhibit enmity and deceit in their dealings with one another. They have no regard for love; they despise the good things we expect hereafter; they regard present things as if they were durable; they ridicule him that is in affliction; they laugh at him that is in bonds.

Chapter 7 Let Us Stand Aloof from Such Heretics.

They abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death in the midst of their disputes. But it were better for them to treat it with respect, that they also might rise again. It is fitting, therefore, that ye should keep aloof from such persons, and not to speak of them either in private or in public, but to give heed to the prophets, and above all, to the Gospel, in which the passion [of Christ] has been revealed to us, and the resurrection has been fully proved. But avoid all divisions, as the beginning of evils.

They are ashamed of the cross; they mock at the passion; they make a jest of the

resurrection. They are the offspring of that spirit who is the author of all evil, who led Adam, by means of his wife, to transgress the commandment, who slew Abel by the hands of Cain, who fought against Job, who was the accuser of Joshua the son of Josedech, who sought to "sift the faith" of the apostles, who stirred up the multitude of the Jews against the Lord, who also now "worketh in the children of disobedience; from whom the Lord Jesus Christ will deliver us, who prayed that the faith of the apostles might not fail, not because He was not able of Himself to preserve it, but because He rejoiced in the pre-eminence of the Father. It is fitting, therefore, that ye should keep aloof from such persons, and neither in private nor in public to talk with them; but to give heed to the law, and the prophets, and to those who have preached to you the word of salvation. But flee from all abominable heresies, and those that cause schisms, as the beginning of evils.

Chapter 8 Let Nothing Be Done Without the Bishop.

See that ye all follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.

See that ye all follow the bishop, even as Christ Jesus does the Father, and the presbytery as ye would the apostles. Do ye also reverence the deacons, as those that carry out [through their office] the appointment of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as where Christ is, there does all the heavenly host stand by, waiting upon Him as the Chief Captain of the Lord's might, and the Governor of every intelligent nature. It is not lawful without the bishop either to baptize, or to offer, or to present sacrifice, or to celebrate a love-feast. But that which seems good to him, is also well-pleasing to God, that everything ye do may be secure and valid.

Chapter 9 Honour the Bishop.

Moreover, it is in accordance with reason that we should return to soberness [of conduct], and, while yet we have opportunity, exercise repentance towards God. It is well to reverence both God and the bishop. He who honours the bishop has been honoured by God; he who does anything without the knowledge of the bishop, does [in reality] serve the devil. Let all things, then, abound to you through grace, for ye are worthy. Ye have refreshed me in all things, and Jesus Christ [shall refresh] you. Ye have loved me when absent as well as when present. May God recompense you, for whose sake, while ye endure all things, ye shall attain unto Him.

Moreover, it is in accordance with reason that we should return to soberness [of conduct], and, while yet we have opportunity, exercise repentance towards God. For "in Hades there is no one who can confess his sins." For "behold the man, and his work is before him." And [the Scripture saith], "My son, honour thou God and the king." And say I, Honour thou God indeed, as the Author and Lord of all things, but the bishop as the high-priest, who bears the image of God-of God. inasmuch as he is a ruler, and of Christ, in his capacity of a priest. After Him, we must also honour the king. For there is no one superior to God, or even like to Him, among all the beings that exist. Nor is there any one in the Church greater than the bishop, who ministers as a priest to God for the salvation of the whole world. Nor, again, is there any one among rulers to be compared with the king, who secures peace and good order to those over whom he rules. He who honours the bishop shall be honoured by God, even as he that dishonours him shall be punished by God. For if he that rises up against kings is justly held worthy of punishment, inasmuch as he dissolves public order, of how much sorer punishment, suppose ye, shall he be thought worthy, who presumes to do anything without the bishop, thus both destroying the [Church's] unity, and throwing its order into confusion? For the priesthood is the very highest point of all good things among men, against which whosoever is mad enough to strive, dishonours not man, but God, and Christ Jesus, the First-born, and the only High Priest, by nature, of the Father. Let all things therefore be done by you with good order in Christ. Let the laity be subject to the deacons; the deacons to the presbyters; the presbyters to the bishop; the bishop to Christ, even as He is to the Father. As ye, brethren, have refreshed me, so will Jesus Christ refresh you. Ye have loved me when absent, as well as when present. God will recompense you, for whose sake ye have shown such kindness towards His prisoner. For even if I am not worthy of it, yet your zeal [to help me] is an admirable thing. For "he who honours a prophet in the name of a prophet, shall receive a prophet's reward." It is manifest also, that he who honours a prisoner of Jesus Christ shall receive the reward of the martyrs.

Chapter 10 Acknowledgment of Their Kindness.

Ye have done well in receiving Philo and Rheus Agathopus as servants of Christ our God, who have followed me for the sake of God, and who give thanks to the Lord in your behalf, because ye have in every way refreshed them. None of these things shall be lost to you. May my spirit be for you, and my bonds, which ye have not despised or been ashamed of; nor shall Jesus Christ, our perfect hope, be ashamed of you.

Ye have done well in receiving Philo, and Gaius, and Agathopus, who, being the servants of Christ, have followed me for the sake of God, and who greatly bless the Lord in your behalf, because ye have in every way refreshed them. None of those things which ye have done to them shall be passed by without being reckoned unto you. "The Lord grant" to you "that ye may find mercy of the Lord in that day!" May my spirit be for you, and my bonds, which ye have not despised or been ashamed of. Wherefore, neither shall Jesus Christ, our perfect hope, be ashamed of you.

Chapter 11 Request to Them to Send a Messenger to Antioch.

Your prayer has reached to the Church which is at Antioch in Syria. Coming from that place bound with chains, most acceptable to God, I salute all; I who am not worthy to be styled from thence, inasmuch as I am the least of them. Nevertheless, according to the will of God, I have been thought worthy [of this honour], not that I have any sense [of having deserved it], but by the grace of God, which I wish may be perfectly given to me, that through your prayers I may attain to God. In order, therefore, that your work may be complete both on earth and in heaven, it is fitting that, for the honour of God, your Church should elect some worthy delegate; so that he, journeying into Syria, may congratulate them that they are [now] at peace, and are restored to their proper greatness, and that their proper constitution has been re-established among them. It seems then to me a becoming thing, that you should send some one of your number with an epistle, so that, in company with them, he may rejoice over the tranquility which, according to the will of God, they have obtained, and because that, through your prayers, they have now reached the harbour. As persons who are perfect, ye should also aim at those things which are perfect. For when ye are desirous to do well, God is also ready to assist you.

Your prayers have reached to the Church of Antioch, and it is at peace. Coming

from that place bound, I salute all; I who am not worthy to be styled from thence, inasmuch as I am the least of them. Nevertheless, according to the will of God, I have been thought worthy [of this honour], not that I have any senses [of having deserved it], but by the grace of God, which I wish may be perfectly given to me, that through your prayers I may attain to God. In order, therefore, that your work may be complete both on earth and in heaven, it is fitting that, for the honour of God, your Church should elect some worthy delegate; so that he, journeying into Syria, may congratulate them that they are [now] at peace, and are restored to their proper greatness, and that their proper constitution has been re-established among them. What appears to me proper to be done is this, that you should send some one of your number with an epistle, so that, in company with them, he may rejoice over the tranquillity which, according to the will of God, they have obtained, and because that, through your prayers, I have secured Christ as a safe harbour. As persons who are perfect, ye should also aim at those things which are perfect. For when ye are desirous to do well, God is also ready to assist you.

Chapter 12 Salutations.

The love of the brethren at Troas salutes you; whence also I write to you by Burrhus, whom ye sent with me, together with the Ephesians, your brethren, and who has in all things refreshed me. And I would that all may imitate him, as being a pattern of a minister of God. Grace will reward him in all things. I salute your most worthy bishop, and your very venerable presbytery, and your deacons, my fellow-servants, and all of you individually, as well as generally, in the name of Jesus Christ, and in His flesh and blood, in His passion and resurrection, both corporeal and spiritual, in union with God and you. Grace, mercy, peace, and patience, be with you for evermore!

The love of your brethren at Troas salutes you; whence also I write to you by Burgus, whom ye sent with me, together with the Ephesians, your brethren, and who has in all things refreshed me. And I would that all may imitate him, as being a pattern of a minister of God. The grace of the Lord will reward him in all things. I salute your most worthy bishop Polycarp, and your venerable presbytery, and your Christ-bearing deacons, my fellow-servants, and all of you individually, as well as generally, in the name of Christ Jesus, and in His flesh and blood, in His passion and resurrection, both corporeal and spiritual, in union with God and you. Grace, mercy, peace, and patience, be with you in Christ for evermore!

Conclusion.

I salute the families of my brethren, with their wives and children, and the virgins who are called widows. Be ye strong, I pray, in the power of the Holy Ghost. Philo, who is with me, greets you. I salute the house of Tavius, and pray that it may be confirmed in faith and love, both corporeal and spiritual. I salute Alce, my well-beloved, and the incomparable Daphnus, and Eutecnus, and all by name. Fare ye well in the grace of God.

I salute the families of my brethren, with their wives and children, and those that are ever virgins, and the widows. Be ye strong, I pray, in the power of the Holy Ghost. Philo, my fellow-servant, who is with me, greets you. I salute the house of Tavius, and pray that it may be confirmed in faith and love, both corporeal and spiritual. I salute Alce; my well-beloved, and the incomparable Daphnus, and Eutecnus, and all by name. Fare ye well in the grace of God, and of our Lord Jesus Christ, being filled with the Holy Spirit, and divine and sacred wisdom.

The Epistle of Ignatius to Polycarp

Ignatius, who is [also called] Theophorus, to Polycarp, bishop of Smyrna, or rather, who has as his own bishop God the Father, and our Lord Jesus Christ: [wishes] abundance of happiness.

Chapter 1

Because thy mind is acceptable to me, inasmuch as it is established in God, as on a rock which is immoveable, I glorify God the more exceedingly that I have been counted worthy of [seeing] thy face, which I longed after in God. Now I beseech thee, by the grace with which thou art clothed, to add [speed] to thy course, and that thou ever pray for all men that they may be saved, and that thou demand things which are befitting, with all assiduity both of the flesh and spirit. Be studious of unity, than which nothing is more precious. Bear with all men, even as our Lord beareth with thee. Show patience with all men in love, as [indeed] thou doest. Be steadfast in prayer. Ask for more understanding than that which thou [already] hast. Be watchful, as possessing a spirit which sleepeth not. Speak with every man according to the will of God. Bear the infirmities of all men as a perfect athlete; for where the labour is great, the gain is also great.

Chapter 2

If thou lovest the good disciples only, thou hast no grace; [but] rather subdue those that are evil by gentleness. All [sorts of] wounds are not healed by the same medicine. Mitigate [the pain of] cutting by tenderness. Be wise as the serpent in everything, and innocent, with respect to those things which are requisite, even as the dove. For this reason thou art [composed] of both flesh and spirit, that thou mayest entice those things which are visible before thy face, and mayest ask, as to those which are concealed from thee, that they [too] may be revealed to thee, in order that thou be deficient in nothing, and mayest abound in all gifts. The time demands, even as a pilot does a ship, and as one who stands exposed to the tempest does a haven, that thou shouldst be worthy of God. Be thou watchful as an athlete of God. That which is promised to us is life eternal, which cannot be corrupted, of which things thou art also persuaded. In everything I will be instead of thy soul, and my bonds which thou hast loved.

Chapter 3

Let not those who seem to be somewhat, and teach strange doctrines, strike thee with apprehension; but stand thou in the truth, as an athlete who is smitten, for it is [the part] of a great athlete to be smitten, and [yet] conquer. More especially is it fitting that we should bear everything for the sake of God, that He also may bear us. Be [still] more diligent than thou yet art. Be discerning of the times. Look for Him that is above the times, Him who has no times, Him who is invisible, Him who for our sakes became visible, Him who is impalpable, Him who is impassible, Him who for our sakes suffered, Him who endured everything in every form for our sakes.

Chapter 4

Let not the widows be overlooked; on account of our Lord be thou their guardian, and let nothing be done without thy will; also do thou nothing without the will of God, as indeed thou doest not. Stand rightly. Let there be frequent assemblies: ask every man [to them] by his name. Despise not slaves, either male or female; but neither let them be contemptuous, but let them labour the more as for the glory of God, that they may be counted worthy of a more precious freedom, which is of God. Let them not desire to be set free out of the common [fund], lest they be found the slaves of lust.

Chapter 5

Flee wicked arts; but all the more discourse regarding them. Speak to my sisters, that they love in our Lord, and that their husbands be sufficient for them in the flesh and spirit. Then, again, charge my brethren in the name of our Lord Jesus Christ, that they love their wives, as our Lord His Church. If any man is able in power to continue in purity, to the honour of the flesh of our Lord, let him continue so without boasting; if he boasts, he is undone; if he become known apart from the bishop, he has destroyed himself. It is becoming, therefore, to men and women who marry, that they marry with the counsel of the bishop, that the marriage may be in our Lord, and not in lust. Let everything, therefore, be [done] for the honour of God.

Chapter 6

Look ye to the bishop, that God also may look upon you. I will be instead of the

souls of those who are subject to the bishop, and the presbyters, and the deacons; with them may I have a portion in the presence of God! Labour together with one another, act as athletes together, run together, suffer together, sleep together, rise together. As stewards of God, and of His household, and His servants, please Him and serve Him, that ye may receive from Him the wages [promised]. Let none of you be rebellious. Let your baptism be to you as armour, and faith as a spear, and love as a helmet, and patience as a panoply. Let your treasures be your good works, that ye may receive the gift of God, as is just. Let your spirit be long-suffering towards each other with meekness, even as God [is] toward you. As for me, I rejoice in you at all times.

Chapter 7

The Christian has not power over himself, but is [ever] ready to be subject to God.

Chapter 8

I salute him who is reckoned worthy to go to Antioch in my stead, as I commanded thee.

The Epistle of Polycarp to the Philippians

Polycarp and the presbyters that are with him unto the Church of God which sojourneth at Philippi; mercy unto you and peace from God Almighty and Jesus Christ our Saviour be multiplied.

I rejoiced with you greatly in our Lord Jesus Christ, for that ye received the followers of the true Love and escorted them on their way, as befitted you--those men encircled in saintly bonds which are the diadems of them that be truly chosen of God and our Lord; and that the stedfast root of your faith which was famed from primitive times abideth until now and beareth fruit unto our Lord Jesus Christ, who endured to face even death for our sins, {whom God raised, having loosed the pangs of Hades; on whom, though ye saw Him not, ye believe with joy unutterable and full of glory;} unto which joy many desire to enter in; forasmuch as ye know that it is {by grace ye are saved, not of works,} but by the will of God through Jesus Christ.

{Wherefore gird up your loins and serve God in fear} and truth, forsaking the vain and empty talking and the error of the many, {for that ye have believed on Him that raised our Lord Jesus Christ from the dead and gave unto Him glory} and a throne on His right hand; unto whom all things were made subject that are in heaven and that are on the earth; to whom every creature that hath breath doeth service; who cometh as {judge of quick and dead;} whose blood God will require of them that are disobedient unto Him. Now {He that raised Him} from the dead {will raise us also;} if we do His will and walk in His commandments and love the things which He loved, abstaining from all unrighteousness, covetousness, love of money, evil speaking, false witness; {not rendering evil for evil or railing for railing} or blow for blow or cursing for cursing; but remembering the words which the Lord spake as He taught; {Judge not that ye be not judged. Forgive, and it shall be forgiven to you. Have mercy that ye may receive mercy. With what measure ye mete, it shall be measured to you again;} and again {Blessed are the poor and they that are persecuted for righteousness' sake, for theirs is the kingdom of God.}

These things, brethren, I write unto you concerning righteousness, not because I laid this charge upon myself, but because ye invited me. For neither am I, nor is any other like unto me, able to follow the wisdom of the blessed and glorious Paul, who when he came among you taught face to face with the men of that day the word which concerneth truth carefully and surely; who also, when he was absent, wrote a letter unto you, into the which if ye look diligently, ye shall be able to be builded up unto the faith given to you, {which is the mother of us all,} while hope followeth after and love goeth before--love toward God and Christ and toward our neighbour. For if any man be occupied with these, he hath fulfilled the commandment of righteousness; for he that hath love is far from all sin.

{But the love of money is the beginning of all troubles.} Knowing therefore that {we brought nothing into the world neither can we carry anything out,} let us arm ourselves with the armour of righteousness, and let us teach ourselves first to walk in the commandment of the Lord; and then our wives also, to walk in the faith that hath been given unto them and in love and purity, cherishing their own husbands in all truth and loving all men equally in all chastity, and to train their children in the training of the fear of God. Our widows must be sober-minded as touching the faith of the Lord, making intercession without ceasing for all men, abstaining from all calumny, evil speaking, false witness, love of money, and every evil thing, knowing that they are God's altar, and that all sacrifices are carefully inspected, and nothing escapeth Him either of their thoughts or intents or any of the secret things of the heart.

Knowing then that {God is not mocked,} we ought to walk worthily of Him commandment and His glory. In like manner deacons should be blameless in the presence of His righteousness, as deacons of God and Christ and not of men; not calumniators, not double-tongued, not lovers of money, temperate in all things, compassionate, diligent, walking according to the truth of the Lord who became {a minister (deacon) of all.} For if we be well pleasing unto Him in this present world, we shall receive the future world also, according as He promised us to raise us from the dead, and that if we conduct ourselves worthily of Him {we shall also reign with Him,} if indeed we have faith. In like manner also the younger men must be blameless in all things, caring for purity before everything and curbing themselves from every evil. For it is a good thing to refrain from lusts in the world, for every {lust warreth against the Spirit,} and {neither whoremongers nor effeminate persons nor defilers of themselves with men shall inherit the kingdom of God,} neither they that do untoward things. Wherefore it is right to abstain from all these things, submitting yourselves to the presbyters and deacons as to God and Christ. The virgins must walk in a blameless and pure conscience.

And the presbyters also must be compassionate, merciful towards all men, {turning back the sheep that are gone astray,} visiting all the infirm, not neglecting a widow or an orphan or a poor man: but {providing always for that which is honorable in the sight of God and of men,} abstaining from all anger, respect of persons, unrighteous judgment, being far from all love of money, not quick to believe anything against any man, not hasty in judgment, knowing that we all are debtors of sin. If then we entreat the Lord that He would forgive us, we also ought to forgive: for we are before the eyes of our Lord and God, and we must {all stand at the judgment-seat of Christ,} and {each man must give an account of himself. Let us therefore so serve Him with fear and all reverence, as He himself gave commandment and the Apostles who preached the Gospel to us and the prophets who proclaimed beforehand the coming of our Lord; being zealous as touching that which is good, abstaining from offences and from the false brethren and from them that bear the name of the Lord in hypocrisy, who lead foolish men astray.

For every one {who shall not confess that Jesus Christ is come in the flesh, is antichrist:} and whosoever shall not confess the testimony of the Cross, is of the devil; and whosoever shall pervert the oracles of the Lord to his own lusts and say that there is neither resurrection nor judgment, that man is the first-born of Satan. Wherefore let us forsake the vain doing of the many and their false teachings, and turn unto the word which was delivered unto us from the beginning, {being sober unto prayer} and constant in fastings, entreating the all-seeing God with supplications that He {bring us not into temptation,} according as the Lord said, {The spirit indeed is willing, but the flesh is weak.}

Let us therefore without ceasing hold fast by our hope and by the earnest of our righteousness, which is Jesus Christ who {took up our sins in His own body upon the tree, who did no sin, neither was guile found in His mouth,} but for our sakes He endured all things, that we might live in Him. Let us therefore become imitators of His endurance; and if we should suffer for His name's sake, let us glorify Him. For He gave this example to us in His own person, and we believed this.

I exhort you all therefore to be obedient unto the word of righteousness and to practise all endurance, which also ye saw with your own eyes in the blessed Ignatius and Zosimus and Rufus, yea and in others also who came from among yourselves, as well as in Paul himself and the rest of the Apostles; being

persuaded that all these {ran not in vain} but in faith and righteousness, and that they are in their due place in the presence of the Lord, with whom also they suffered. For they {loved not the present world,} but Him that died for our sakes and was raised by God for us.

Stand fast therefore in these things and follow the example of the Lord, {being firm in the faith} and {immovable, in love of the brotherhood kindly affectioned one to another,} partners with the truth, {forestalling one another} in the gentleness of the Lord, despising no man. {When ye are able to do good,} defer it not, for {Pitifulness delivereth from death. Be ye all subject one to another, having your conversation} unblameable {among the Gentiles, that from your good works} both ye may receive praise and the Lord may not be blasphemed in you. But {woe to him through whom the name of the Lord is blasphemed.} Therefore teach all men soberness, in which ye yourselves also walk.

I was exceedingly grieved for Valens, who aforetime was a presbyter among you, because he is so ignorant of the office which was given unto him. I warn you therefore that ye refrain from covetousness, and that ye be pure and truthful. Refrain from all evil. But he who cannot govern himself in these things, how doth he enjoin this upon another? If a man refrain not from covetousness, he shall be defiled by idolatry, and shall be judged as one of the Gentiles who {know not the judgment of the Lord. Nay, know we not, that the saints shall judge the world,} as Paul teacheth? But I have not found any such thing in you, neither have heard thereof, among whom the blessed Paul laboured, who were his {letters} in the beginning. For {he boasteth of you in} all those {churches} which alone at that time knew God; for we knew Him not as yet. Therefore I am exceedingly grieved for him and for his wife, unto whom may the Lord grant true repentance. Be ye therefore yourselves also sober herein, and {hold not such as enemies,} but restore them as frail and erring members, that ye may save the whole body of you. For so doing, ye do edify one another.

For I am persuaded that ye are well trained in the sacred writings, and nothing is hidden from you. But to myself this is not granted. Only, as it is said in these scriptures, {Be ye angry and sin not,} and {Let not the sun set on your wrath.} Blessed is he that remembereth this; and I trust that this is in you. Now may the God and Father of our Lord Jesus Christ, and the eternal High-priest Himself, the [Son of] God Jesus Christ, build you up in faith and truth, and in all gentleness and in all avoidance of wrath and in forbearance and long suffering and in patient endurance and in purity; and may He grant unto you a lot and portion among His saints, and to us with you, and to all that are under heaven, who shall believe on

our Lord and God Jesus Christ and on His Father {that raised Him from the dead. Pray for all the saints.} Pray also {for kings} and powers and princes, and {for them that persecute} and hat {you,} and for {the enemies of the cross,} that your fruit may be {manifest among all men,} that ye may be perfect in Him.

Ye wrote to me, both ye yourselves and Ignatius, asking that if any one should go to Syria he might carry thither the letters from you. And this I will do, if I get a fit opportunity, either I myself, or he whom I shall send to be ambassador on your behalf also. The letters of Ignatius which were sent to us by him, and others as many as we had by us, we send unto you, according as ye gave charge; the which are subjoined to this letter; from which ye will be able to gain great advantage. For they comprise faith and endurance and every kind of edification, which pertaineth unto our Lord. Moreover concerning Ignatius himself and those that were with him, if ye have any sure tidings, certify us.

I write these things to you by Crescens, whom I commended to you recently and now commend unto you: for he hath walked blamelessly with us; and I believe also with you in like manner. But ye shall have his sister commended, when she shall come to you.

Fare ye well in the Lord Jesus Christ in grace, ye and all yours. Amen.

The Shepherd of Hermas

Translated by J. B. Lightfoot.

Vision 1

The master, who reared me, had sold me to one Rhoda in Rome. After many years, I met her again, and began to love her as a sister.

After a certain time I saw her bathing in the river Tiber; and I gave her my hand, and led her out of the river. So, seeing her beauty, I reasoned in my heart, saying, "Happy were I, if I had such an one to wife both in beauty and in character." I merely reflected on this and nothing more.

After a certain time, as I was journeying to Cumae, and glorifying God's creatures for their greatness and splendor and power, as I walked I fell asleep. And a Spirit took me, and bore me away through a pathless tract, through which no man could pass: for the place was precipitous, and broken into clefts by reason of the waters. When then I had crossed the river, I came into the level country, and knelt down, and began to pray to the Lord and to confess my sins.

Now, while I prayed, the heaven was opened, and I see the lady, whom I had desired, greeting me from heaven, saying, "Good morrow, Hermas."

And, looking at her, I said to her, "Lady, what doest thou here?" Then she answered me, "I was taken up, that I might convict thee of thy sins before the Lord."

I said to her, "Dost thou now convict me?" "Nay, not so," said she, "but hear the words, that I shall say to thee. God, Who dwelleth in the heavens, and created out of nothing the things which are, and increased and multiplied them for His holy Church's sake, is wroth with thee, for that thou didst sin against me."

I answered her and said, "Sin against thee? In what way? Did I ever speak an unseemly word unto thee? Did I not always regard thee as a goddess? Did I not always respect thee as a sister? How couldst thou falsely charge me, lady, with such villainy and uncleanness?"

"Laughing she saith unto me, "The desire after evil entered into thine heart. Nay, thinkest thou not that it is an evil deed for a righteous man, if the evil desire should enter into his heart? It is indeed a sin and a great one too," saith she; "for the righteous man entertaineth righteous purposes. While then his purposes are righteous, his repute stands steadfast in the heavens, and he finds the Lord easily propitiated in all that he does. But they that entertain evil purposes in their hearts, bring upon themselves death and captivity, especially they that claim for themselves this present work and boast in its riches, and cleave not to the good things that are to come.

Their souls shall rue it, seeing that they have no hope, but have abandoned themselves and their life. But do thou pray unto God and He shall heal thine own sins, and those of thy whole house, and of all the saints."

As soon as she had spoken these words the heavens were shut and I was given over to horror and grief Then I said within myself "If this sin is recorded against me, how can I be saved? Or how shall I propitiate God for my sins which are full-blown? Or with which words shall I entreat the Lord that He may be propitious unto me?"

While I was advising and discussing these matters in my heart, I see, before me a great white chair of snow-white wool; and there came an aged lady in glistening raiment, having a book in her hands, and she sat down alone, and she saluted me, "Good morrow, Hermas." Then I grieved and weeping, said, "Good morrow, lady."

And she said to me "Why so gloomy, Hermas, thou that art patient and good-tempered and art always smiling? Why so downcast in thy looks, and far from cheerful?" And I said to her, "Because of an excellent lady's saying that I had sinned against her."

Then she said, "Far be this thing from the servant of God! Nevertheless the thought did enter into thy heart concerning her. Now to the servants of God such a purpose bringeth sin. For it is an evil and mad purpose to overtake a devout spirit that hath been already approved, that it should desire an evil deed, and especially if it be Hermas the temperate, who abstaineth from every evil desire, and is full of all simplicity and of great guilelessness.

"Yet it is not for this that God is wroth with thee, but that thou mayest convert thy family, that hath done wrong against the Lord and against you their parents. But out of fondness for thy children thou didst not admonish thy family, but didst suffer it to become fearfully corrupt. Therefore the Lord is wroth with thee. But He will heal all thy past sins, which have been committed in thy family; for by reason of their sins and iniquities thou hast been corrupted by the affairs of this world.

But the great mercy of the Lord had pity on thee and thy family, and will strengthen thee, and establish thee in His glory. Only be not thou careless, but take courage, and strengthen thy family. For as the smith hammering his work conquers the task which he wills, so also doth righteous discourse repeated daily conquer all evil. Cease not therefore to reprove thy children; for I know that if they shall repent with all their heart, they shall be written in the books of life with the saints."

After these words of hers had ceased, she saith unto me, "Wilt thou listen to me as I read?" Then say I, "Yes, lady." She saith to me, "Be attentive, and hear the glories of God" I listened with attention and with wonder to that which I had no power to remember; for all the words were terrible, such as man cannot bear. The last words however I remembered, for they were suitable for us and gentle.

"Behold, the God of Hosts, Who by His invisible and mighty power and by His great wisdom created the world, and by His glorious purpose clothed His creation with comeliness, and by His strong word fixed the heaven, and founded the earth upon the waters, and by His own wisdom and providence formed His holy Church, which also He blessed-behold, He removeth the heavens and the mountains and the hills and the seas, and all things are made level for His elect, that He may fulfill to them the promise which He promised with great glory and rejoicing, if so be that they shall keep the ordinances of God, which they received, with great faith."

When then she finished reading and arose from her chair, there came four young men, and they took away the chair, and departed towards the East.

Then she calleth me unto her, and she touched my breast, and saith to me, "Did my reading please thee?" And I say unto her, "Lady, these last words please me, but the former were difficult and hard." Then she spake to me, saying, "These last words are for the righteous, but the former are for the heathen and the rebellious."

While she yet spake with me, two men appeared, and took her by the arms, and they departed, whither the chair also had gone, towards the East. And she smiled as she departed and, as she was going, she saith to me, "Play the man, Hermas."

Vision 2

I was on the way to Cumae, at the same season as last year, and called to mind my last year's vision as I walked; and again a Spirit taketh me, and carrieth me away to the same place as last year.

When then I arrived at the place, I fell upon my knees, and began to pray to the Lord, and to glorify His name, for that he counted me worthy, and made known unto me my former sins.

But after I had risen up from prayer, I behold before me the aged lady, whom also I had seen last year, walking and reading a little book. And she saith to me, "Canst thou report these things to the elect of God?" I say unto her, "Lady, I cannot recollect so much; but give me the little book, that I may copy it." "Take it," saith she, "and be sure and return it to me."

I took it, and retiring to a certain spot in the country I copied it letter for letter: for I could not make out the syllables. When then I had finished the letters of the book, suddenly the book was snatched out of my hand; but by whom I did not see.

Now after fifteen days, when I had fasted and entreated the Lord earnestly, the knowledge of the writing was revealed to me. And this is what was written:--

"Thy seed, Hermas, have sinned against God, and have blasphemed the Lord, and have betrayed their parents through great wickedness, yea, they have got the name of betrayers of parents, and yet they did not profit by their betrayal; and they still further added to their sins wanton deeds and reckless wickedness; and so the measure of their transgressions was filled up.

But make these words known to all thy children, and to thy wife who shall be as thy sister; for she too refraineth not from using her tongue, wherewith she doeth evil. But, when she hears these words, she will refrain, and will find mercy.

After that thou hast made known unto them all these words, which the Master

commanded me that they should be revealed unto thee, then all their sins which they sinned aforetime are forgiven to them; yea, and to all the saints that have sinned unto this day, if they repent with their whole heart, and remove double-mindedness from their heart.

For the Master sware by His own glory, as concerning His elect; that if, now that this day has been set as a limit, sin shall hereafter be committed, they shall not find salvation; for repentance for the righteous hath an end; the days of repentance are accomplished for all the saints; whereas for the Gentiles there is repentance until the last day.

Thou shalt therefore say unto the elders of the Church, that they direct their paths in righteousness, that they may receive in full the promises with abundant glory.

Ye therefore that work righteousness be steadfast, and be not double-minded, that ye may have admission with the holy angels. Blessed are ye, as many as endure patiently the great tribulation that cometh, and as many as shall not deny their life.

For the Lord swear concerning His Son, that those who denied their Lord should be rejected from their life, even they that are now about to deny Him in the coming days; but to those who denied Him aforetime, to them mercy was given of His great loving kindness.

"But do thou, Hermas, no longer bear a grudge against thy children, neither suffer thy sister to have her way, so that they may be purified from their former sins. For they shall be chastised with a righteous chastisement, unless thou bear a grudge against them thyself. The bearing of a grudge worketh death. But thou, Hermas, hast had great tribulations of thine own, by reason of the transgressions of thy family, because thou hadst no care for them. For thou wast neglectful of them, and wast mixed up with thine evil transactions.

But herein is thy salvation, in that thou didst not depart from the living God, and in thy simplicity and thy great continence. These have saved thee, if thou abidest therein; and they save all who do such things, and walk in guilelessness and simplicity. These men prevail over all wickedness, and continue unto life eternal.

Blessed are all they that work righteousness. They shall never be destroyed.

But thou shalt say to Maximus, "Behold tribulation cometh (upon thee), if thou

think fit to deny a second time. The Lord is nigh unto them that turn unto him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

Now, brethren, a revelation was made unto me in my sleep by a youth of exceeding fair form, who said to me, "Whom thinkest thou the aged woman, from whom thou receivedst the book, to be?" I say, "The Sibyl" "Thou art wrong," saith he, "she is not." "Who then is she?" I say. "The Church," saith he. I said unto him, "Wherefore then is she aged?" "Because," saith he, "she was created before all things; therefore is she aged; and for her sake the world was framed."

And afterwards I saw a vision in my house. The aged woman came, and asked me, if I had already given the book to the elders. I said that I had not given it. "Thou hast done well," she said, "for I have words to add. When then I shall have finished all the words, it shall be made known by thy means to all the elect.

Thou shalt therefore write two little books, and shalt send one to Clement, and one to Grapte. So Clement shall send to the foreign cities, for this is his duty; while Grapte shall instruct the widows and the orphans. But thou shalt read (the book) to this city along with the elders that preside over the Church.

Vision 3

The third vision, which I saw, brethren, was as follows.

After fasting often, and entreating the Lord to declare unto me the revelation which He promised to show me by the mouth of the aged woman, that very night the aged woman was seen of me, and she said to me, "Seeing that thou art so importunate and eager to know all things, come into the country where thou abidest, and about the fifth hour I will appear, and will show thee what thou oughtest to see."

I asked her, saying, "Lady, to what part of the country?" "Where thou wilt," saith she. I selected a beautiful and retired spot; but before I spoke to her and named the spot, she saith to me, "I will come, whither thou willest."

I went then, brethren, into the country, and I counted up the hours, and came to the place where I appointed her to come, and I see an ivory couch placed there, and on the couch there lay a linen cushion, and on the cushion was spread a coverlet of fine linen of flax.

When I saw these things so ordered, and no one in the place, I was amazed, and a fit of trembling seized me, and my hair stood on end; and a fit of shuddering came upon me, because I was alone. When then I recovered myself, and remembered the glory of God, and took courage, I knelt down and confessed my sins to the Lord once more, as I had done on the former occasion.

Then she came with six young men, the same whom I had seen before, and she stood by me, and listened attentively to me, as I prayed and confessed my sins to the Lord. And she touched me, and said: "Hermas, make an end of constantly entreating for thy sins; entreat also for righteousness, that thou mayest take some part forthwith to thy family."

Then she raiseth me by the hand, and leadeth me to the couch, and saith to the young men, "Go ye, and build."

And after the young men had retired and we were left alone, she saith to me, "Sit down here." I say to her, "Lady, let the elders sit down first." "Do as I bid thee," saith she, "sit down."

When then I wanted to sit down on the right side, she would not allow me, but beckoned me with her hand that I should sit on the left side. As then I was musing thereon, and was sad because she would not permit me to sit on the right side, she saith to me, "Art thou sad, Hermas? The place on the right side is for others, even for those who have already been well-pleasing to God, and have suffered for the Name's sake. But thou lackest much that thou shouldest sit with them; but as thou abidest in thy simplicity, even so, and thou shalt sit with them, thou and as many as shall have done their deeds, and have suffered what they suffered."

"What did they suffer?" say I. "Listen," saith she. "Stripes, imprisonments, great tribulations, crosses, wild beasts, for the Name's sake. Therefore to them belongs the right side of the Holiness--to them, and to all who shall suffer for the Name. But for the rest is the left side. Howbeit, to both, to them that sit on the right, and to them that sit on the left, are the same gifts, and the same promises, only they sit on the right and have a certain glory.

Thou indeed art very desirous to sit on the right with them, but thy shortcomings are many; yet thou shalt be purified from thy shortcomings; yea, and all that are not double-minded shall be purified from all their sins unto this day."

When she had said this, she wished to depart; but, falling at her feet, I entreated her by the Lord that she would show me the vision which she promised.

Then she again took me by the hand, and raiseth me, and seateth me on the couch at the left hand, while she herself sat on the right. And lifting up a certain glistening rod, she saith to me, "Seest thou a great thing?" I say to her, "Lady, I see nothing." She saith to me, "Look thou; dost thou not see in front of thee a great tower being builded upon the waters, of glistening square stones?"

Now the tower was being builded foursquare by the six young men that came with her. And countless other men were bringing stones, some of them from the deep, and others from the land, and were handing them to the six young men. And they took them and builded.

The stones that were dragged from the deep they placed in every case, just as they were, into the building, for they had been shaped, and they fitted in their joining with the other stones; and they adhered so closely one with another that their joining could not possibly be detected; and the building of the tower appeared as if it were built of one stone.

But of the other stones which were brought from the dry land, some they threw away, and some they put into the building; and others they broke in pieces, and threw to a distance from the tower.

Now many other stones were lying round the tower, and they did not use them for the building; for some of them were mildewed, and others had cracks in them, and others were too short, and others were white and round, and did not fit into the building.

And I saw other stones thrown to a distance from the tower, and coming to the way, and yet not staying in the way, but rolling to where there was no way; and others falling into the fire and burning there; and others falling near the waters, and yet not able to roll into the water, although they desired to roll and to come to the water.

When she had shown me these things, she wished to hurry away. I say to her, "Lady, what advantage is it to me to have seen these things, and yet not to know what the things mean?" She answered and said unto me, "Thou art an over-curious

fellow, in desiring to know all that concerns the tower." "Yea, lady," I said, "that I may announce it to my brethren, and that they [may be the more gladdened and] when they hear [these things] they may know the Lord in great glory." Then said she,

"Many shall hear; but when they hear, some of them shall be glad, and others shall weep. Yet even these latter, if they hear and repent, shall likewise be glad. Hear thou therefore the parables of the tower; for I will reveal all things unto thee. And trouble me no more about revelation; for these revelations have an end, seeing that they have been completed. Nevertheless thou wilt not cease asking for revelations; for thou art shameless."

The tower, which thou seest building, is myself, the Church, which was seen of thee both now and aforetime. Ask, therefore, what thou willest concerning the tower, and I will reveal it unto thee, that thou mayest rejoice with the saints."

I say unto her, "Lady, since thou didst hold me worthy once for all, that thou shouldest reveal all things to me, reveal them." Then she saith to me, "Whatsoever is possible to be revealed to thee, shall be revealed. Only let thy heart be with God, and doubt not in thy mind about that which thou seest."

I asked her, "Wherefore is the tower builded upon waters, lady?" "I told thee so before," said she, "and indeed thou dost enquire diligently. So by thy enquiry thou discoverest the truth. Hear then why the tower is builded upon waters; it is because your life is saved and shall be saved by water. But the tower has been founded by the word of the Almighty and Glorious Name, and is strengthened by the unseen power of the Master."

I answered and said unto her, "Lady, this thing is great and marvelous. But the six young men that build, who are they, lady?" "These are the holy angels of God, that were created first of all, unto whom the Lord delivered all His creation to increase and to build it, and to be masters of all creation. By their hands therefore the building of the tower will be accomplished."

"And who are the others who are bringing the stones in?" "They also are holy angels of God; but these six are superior to them. The building of the tower then shall be accomplished, and all alike shall rejoice in the (completed) circle of the tower, and shall glorify God that the building of the tower was accomplished."

I enquired of her, saying, "Lady, I could wish to know concerning the end of the stones, and their power, of what kind it is." She answered and said unto me, "It is not that thou of all men art especially worthy that it should be revealed to thee; for there are others before thee, and better than thou art, unto whom these visions ought to have been revealed. But that the name of God may be glorified, it hath been revealed to thee, all shall be revealed, for the sake of the doubtful-minded, who question in their hearts whether these things are so or not. Tell them that all these things are true, and that there is nothing beside the truth, but that all are steadfast, and valid, and established on a firm foundation.

"Hear now concerning the stones that go to the building The stones that are squared and white, and that fit together in their joints, these are the apostles and bishops and teachers and deacons, who walked after the holiness of God, and exercised their office of bishop and teacher and deacon in purity and sanctity for the elect of God, some of them already fallen on sleep, and others still living. And because they always agreed with one another, they both had peace among themselves and listened one to another. Therefore their joinings fit together in the building of the tower."

"But they that are dragged from the deep, and placed in the building, and that fit together in their joinings with the other stones that are already builded in, who are they?" "These are they that suffered for the name of the Lord."

"But the other stones that are brought from the dry land, I would fain know who these are, lady." She said, "Those that go to the building, and yet are not hewn, these the Lord hath approved because they walked in the uprightness of the Lord, and rightly performed His commandments."

"But they that are brought and placed in the building, who are they?" "They are young in the faith, and faithful; but they are warned by the angels to do good, because wickedness was found in them."

"But those whom they rejected and threw away, who are they?" "These have sinned, and desire to repent, therefore they were not cast to a great distance from the tower, because they will be useful for the building, if they repent. They then that shall repent, if they repent, will be strong in the faith, if they repent now while the tower is building. But if the building shall be finished, they have no more any place, but shall be castaways. This privilege only they have, that they lie near the tower.

But wouldst thou know about them that are broken in pieces, and cast away far from the tower? These are the sons of lawlessness. They received the faith in hypocrisy, and no wickedness was absent from them. Therefore they have not salvation, for they are not useful for building by reason of their wickednesses. Therefore they were broken up and thrown far away by reason of the wrath of the Lord, for they excited Him to wrath.

But the rest whom thou hast seen lying in great numbers, not going to the building, of these they that are mildewed are they that knew the truth, but did not abide in it, nor cleave to the saints. Therefore they are useless."

"But they that have the cracks, who are they?" "These are they that have discord in their hearts against one another, and are not at peace among themselves; who have an appearance of peace, but when they depart from one another, their wickednesses abide in their hearts. These are the cracks which the stones have.

But they that are broken off short, these have believed, and have their greater part in righteousness, but have some parts of lawlessness; therefore they are too short, and are not perfect."

"But the white and round stones, which did not fit into the building, who are they, lady?" She answered and said to me, "How long art thou foolish and stupid, and enquirest everything, and understandest nothing? These are they that have faith, but have also riches of this world. When tribulation cometh, they deny their Lord by reason of their riches and their business affairs."

And I answered and said unto her, "When then, lady, will they be useful for the building?" "When," she replied, "their wealth, which leadeth their souls astray, shall be cut away, then will they be useful for God. For just as the round stone, unless it be cut away, and lose some portion of itself, cannot become square, so also they that are rich in this world, unless their riches be cut away, cannot become useful to the Lord.

Learn first from thyself When thou hadst riches, thou wast useless; but now thou art useful and profitable unto life. Be ye useful unto God, for thou thyself also art taken from the same stones.

"But the other stones which thou sawest cast far away from the tower and falling

into the way and rolling out of the way into the regions where there is no way, these are they that have believed, but by reason of their double heart they abandon their true way. Thus thinking that they can find a better way, they go astray and are sore distressed, as they walk about in the regions where there is no way.

But they that fall into the fire and are burned, these are they that finally rebelled from the living God, and it no more entered into their hearts to repent by reason of the lusts of their wantonness and of the wickednesses which they wrought.

But the others, which are near the waters and yet cannot roll into the water, wouldest thou know who are they? These are they that heard the word, and would be baptized unto the name of the Lord. Then, when they call to their remembrance the purity of the truth, they change their minds, and go back again after their evil desires."

So she finished the explanation of the tower.

Still importunate, I asked her further, whether for all these stones that were rejected and would not fit into the building of the tower that was repentance, and they had a place in this tower. "They can repent," she said, "but they cannot be fitted into this tower.

Yet they shall be fitted into another place much more humble, but not until they have undergone torments, and have fulfilled the days of their sins. And they shall be changed for this reason, because they participated in the Righteous Word; and then shall it befall them to be relieved from their torments, if the evil deeds, that they have done, come into their heart; but if these come not into their heart, they are not saved by reason of the hardness of their hearts."

When then I ceased asking her concerning all these things, she saith to me; "Wouldest thou see something else?" Being very desirous of beholding, I was greatly rejoiced that I should see it.

She looked upon me, and smiled, and she saith to me, "Seest thou seven women round the tower?" "I see them, lady," say I. "This tower is supported by them by commandment of the Lord.

Hear now their employments. The first of them, the woman with the strong hands, is called Faith; through her are saved the elect of God.

And the second, that is girded about and looketh like a man, is called Continnence; she is the daughter of Faith. Whosoever then shall follow her, becometh happy in his life, for he shall refrain from all evil deeds, believing that, if he refrain from every evil desire, he shall inherit eternal life."

"And the others, lady, who be they?" "They are daughters one of the other. The name of the one is Simplicity, of the next, Knowledge, of the next, Guilelessness, of the next, Reverence, of the next, Love. When then thou shalt do all the works of their mother, thou canst live."

"I would fain know, lady," I say, "what power each of them possesseth." "Listen then," saith she, "to the powers which they have.

Their powers are mastered each by the other, and they follow each other, in the order in which they were born. From Faith is born Continnence, from Continnence Simplicity, from Simplicity Guilelessness, from Guilelessness Reverence, from Reverence Knowledge, from Knowledge Love. Their works then are pure and reverent and divine.

Whosoever therefore shall serve these women, and shall have strength to master their works, shall have his dwelling in the tower with the saints of God."

Then I asked her concerning the seasons, whether the consummation is even now. But she cried aloud, saying, "Foolish man, seest thou not that the tower is still a-building? Whensoever therefore the tower shall be finished building, the end cometh; but it shall be built up quickly. Ask me no more questions: this reminder is sufficient for you and for the saints, and is the renewal of your spirits.

But it was not revealed to thyself alone, but in order that thou mightest show these things unto all. After three days for thou must understand first, and I charge thee, Hermas, first with these words, which I am about to speak to thee (I charge thee to) tell all these things into the ears of the saints, that hearing them and doing them they may be purified from their wickednesses, and thyself also with them."

"Hear me, my children. I brought you up in much simplicity and guilelessness and reverence, through the mercy of the Lord, Who instilled righteousness into you, that ye might be justified and sanctified from all wickedness and all crookedness. But ye will not to cease from your wickedness.

Now then hear me and be at peace among yourselves, and have regard one to another, and assist one another, and do not partake of the creatures of God alone in abundance, but share them also with those that are in want.

For some men through their much eating bring weakness on the flesh, and injure their flesh: whereas the flesh of those who have nought to eat is injured by their not having sufficient nourishment, and their body is ruined.

This exclusiveness therefore is hurtful to you that have and do not share with them that are in want.

Look ye to the judgment that cometh. Ye then that have more than enough, seek out them that are hungry, while the tower is still unfinished; for after the tower is finished, ye will desire to do good, and will find no place for it.

Look ye therefore, ye that exult in your wealth, lest they that are in want shall moan, and their moaning shall go up unto the Lord, and ye with your [abundance of good things be shut outside the door of the tower.

Now therefore I say unto you that are rulers of the Church, and that occupy the chief seats; be not ye like unto the sorcerers. The sorcerers indeed carry their drugs in boxes, but ye carry your drug and your poison in your heart.

Ye are case-hardened, and ye will not cleanse your hearts and mix your wisdom together in a clean heart, that ye may obtain mercy from the Great King.

Look ye therefore, children, lest these divisions of yours deprive you of your life.

How is it that ye wish to instruct the elect of the Lord, while ye yourselves have no instruction? Instruct one another therefore, and have peace among yourselves, that I also may stand gladsome before the Father, and give an account concerning you all to your Lord."

When then she ceased speaking with me, the six young men, who were building, came, and took her away to the tower, and other four lifted the couch, and took it also away to the tower. I saw not the face of these, for they were turned away.

And, as she went, I asked her to reveal to me concerning the three forms, in which

she had appeared to me. She answered and said to me; "As concerning these things thou must ask another, that they may be revealed to thee."

Now she was seen of me, brethren, in my first vision of last year, as a very aged woman and seated on a chair.

In the second vision her face was youthful, but her flesh and her hair were aged, and she spake to me standing; and she was more gladsome than before.

But in the third vision she was altogether youthful and of exceeding great beauty, and her hair alone was aged; and she was gladsome exceedingly and seated on a couch. Touching these things I was very greatly anxious to learn this revelation.

And I see the aged woman in a vision of the night, saying to me, "Every enquiry needs humility. Fast therefore, and thou shalt receive what thou askest from the Lord."

So I fasted one day; and that very night there appeared unto me a young man, and he saith to me, "Seeing that thou askest me revelations offhand with entreaty, take heed lest by thy much asking thou injure thy flesh.

Sufficient for thee are these revelations. Canst thou see mightier revelations than those thou hast seen?"

I say unto him in reply, "Sir, this one thing alone I ask, concerning the three forms of the aged woman, that a complete revelation may be vouchsafed me." He saith to me in answer, "How long are ye without understanding? It is your double-mindedness that maketh you of no understanding, and because your heart is not set towards the Lord."

I answered and said unto him again, "From thee, Sir, we shall learn the matters more accurately."

Listen," saith he, "concerning the three forms, of which thou enquirest.

In the first vision wherefore did she appear to thee an aged woman and seated on a chair? Because your spirit was aged, and already decayed, and had no power by reason of your infirmities and acts of double-mindedness.

For as aged people, having no longer hope of renewing their youth, expect nothing else but to fall asleep, so ye also, being weakened with the affairs of this world gave yourselves over to repining, and cast not your cares on the Lord; but your spirit was broken, and ye were aged by your sorrows."

"Wherefore then she was seated on a chair, I would fain know, Sir." "Because every weak person sits on a chair by reason of his weakness, that the weakness of his body may be supported. So thou hast the symbolism of the first vision."

"But in the second vision thou sawest her standing, and with her countenance more youthful and more gladsome than before; but her flesh and her hair aged. Listen to this parable also," saith he.

"Imagine an old man, who has now lost all hope of himself by reason of his weakness and his poverty, and expecteth nothing else save the last day of his life. Suddenly an inheritance is left him. He heareth the news, riseth up and full of joy clothes himself with strength, and no longer lieth down, but standeth up, and his spirit, which was now broken by reason of his former circumstances, is renewed again, and he no longer sitteth, but taketh courage; so also was it with you, when you heard the revelation which the Lord revealed unto you.

For He had compassion on you, and renewed your spirits, and ye laid aside your maladies, and strength came to you, and ye were made powerful in the faith, and the Lord rejoiced to see you put on your strength. And therefore He showed you the building of the tower; yea, and other things also shall He show you, if with your whole heart ye be at peace among yourselves.

But in the third vision ye saw her younger and fair and gladsome, and her form fair.

For just as when to some mourner cometh some piece of good tidings, immediately he forgetteth his former sorrows, and admitteth nothing but the tidings which he hath heard, and is strengthened thenceforth unto that which is good, and his spirit is renewed by reason of the joy which he hath received; so also ye have received a renewal of your spirits by seeing these good things.

And whereas thou sawest her seated on a couch, the position is a firm one; for the couch has four feet and standeth firmly; for the world too is upheld by means of four elements.

They then that have fully repented shall be young again, and founded firmly, seeing that they have repented with their whole heart. There thou hast the revelation entire and complete. Thou shalt ask nothing more as touching revelation-- but if anything be lacking still, it shall be revealed unto thee."

Vision 4

The fourth vision which I saw, brethren, twenty days after the former vision which came unto me, for a type of the impending tribulation.

I was going into the country by the Companion Way. From the high road, it is about ten stades; and the place is easy for traveling.

While then I am walking alone, I entreat the Lord that He will accomplish the revelations and the visions which He showed me through His holy Church, that He may strengthen me and may give repentance to His servants which have stumbled, that His great and glorious Name may be glorified, for that He held me worthy that He should show me His marvels.

And as I gave glory and thanksgiving to Him, there answered me as it were the sound of a voice, "Be not of doubtful mind, Hermas." I began to question in myself and to say, "How can I be of doubtful mind, seeing that I am so firmly founded by the Lord, and have seen glorious things?"

And I went on a little, brethren, and behold, I see a cloud of dust rising as it were to heaven, and I began to say within myself, "Can it be that cattle are coming, and raising a cloud of dust?" for it was just about a stade from me.

As the cloud of dust waxed greater and greater, I suspected that it was something supernatural. Then the sun shone out a little, and behold, I see a huge beast like some sea-monster, and from its mouth fiery locusts issued forth. And the beast was about a hundred feet in length, and its head was as it were of pottery.

And I began to weep, and to entreat the Lord that He would rescue me from it. And I remembered the word which I had heard, "Be not of doubtful mind, Hermas."

Having therefore, brethren, put on the faith of the Lord and called to mind the

mighty works that He had taught me, I took courage and gave myself up to the beast. Now the beast was coming on with such a rush, that it might have ruined a city.

I come near it, and, huge monster as it was, it stretcheth itself on the ground, and merely put forth its tongue, and stirred not at all until I had passed by it.

And the beast had on its head four colors; black then fire and blood color, then gold, then white.

Now after I had passed the beast, and had gone forward about thirty feet, behold, there meeteth me a virgin arrayed as if she were going forth from a bridal-chamber all in white and with white sandals, veiled up to her forehead, and her head-covering consisted of a turban, and her hair was white.

I knew from the former Visions that it was the Church, and I became more cheerful. She saluteth me, saying, "Good morrow, my good man"; and I saluted her in turn, "Lady, good morrow."

She answered and said unto me, "Did nothing meet thee?" I say unto her, Lady, such a huge beast, that could have destroyed whole peoples: but, by the power of the Lord and by His great mercy, I escaped it."

"Thou didst escape it well," saith she, "because thou didst cast thy care upon God, and didst open thy heart to the Lord, believing that thou canst be saved by nothing else but by His great and glorious Name. Therefore the Lord sent His angel, which is over the beasts, whose name is Segri, and shut his mouth that it might not hurt thee. Thou hast escaped a great tribulation by reason of thy faith, and because, though thou sawest so huge a beast, thou didst not doubt in thy mind.

Go therefore, and declare to the elect of the Lord His mighty works, and tell them that this beast is a type of the great tribulation which is to come. If therefore ye prepare yourselves beforehand, and repent (and turn) unto the Lord with your whole heart, ye shall be able to escape it, if your heart be made pure and without blemish, and if for the remaining days of your life ye serve the Lord blamelessly. Cast your cares upon the Lord and He will set them straight.

Trust ye in the Lord, ye men of doubtful mind, for He can do all things, yea, He both turneth away His wrath from you, and again He sendeth forth His plagues

upon you that are of doubtful mind. Woe to them that hear these words and are disobedient; it were better for them that they had not been born."

I asked her concerning the four colors, which the beast had upon its head. Then she answered me and said, "Again thou art curious about such matters." "Yes, lady," said I, "make known unto me what these things are."

"Listen," said she; "the black is this world in which ye dwell; and the fire and blood color showeth that this world must perish by blood and fire; and the golden part are ye that has escaped from this world. For as the gold is tested by the fire and is made useful, so ye also [that dwell in it] are being tested in yourselves. Ye then that abide and pass through the fire will be purified by it. For as the old loses its dross. so Ye also shall cast away all sorrow and tribulation, and shall be purified, and shall be useful for the building of the tower.

But the white portion is the coming age, in which the elect of God shall dwell; because the elect of God shall be without spot and pure unto life eternal.

Wherefore cease not thou to speak in the ears of the saints. Ye have now the symbolism also of the tribulation which is coming in power. But if ye be willing, it shall be nought. Remember ye the things that are written beforehand."

With these words she departed, and I saw not in what direction she departed; for a noise was made: and I turned back in fear, thinking that the beast was coming.

Revelation 5

As I prayed in the house, and sat on the couch, there entered a man glorious in his visage, in the garb of a shepherd, with a white skin wrapped about him, and with a wallet on his shoulders and a staff in his hand. And he saluted me, and I saluted him in return.

And he immediately sat down by my side, and he saith unto me, "I was sent by the most holy angel, that I might dwell with thee the remaining days of thy life."

I thought he came to tempt me, and I say unto him, "Why, who art thou? For I know," say I, "unto whom I was delivered." He saith to me, "Dost thou not recognize me?" "No," I say. "I," saith he, "am the shepherd, unto whom thou wast delivered."

While he was still speaking, his form was changed, and I recognized him as being the same, to whom I was delivered; and straightway I was confounded, and fear seized me, and I was altogether overwhelmed with distress that I had answered him so wickedly and senselessly.

But he answered and said unto me, "Be not confounded, but strengthen thyself in my commandments which I am about to command thee. For I was sent," saith he, "that I might show thee again all the things which thou didst see before, merely the heads which are convenient for you. First of all, write down my commandments and my parables; and the other matters thou shalt write down as I shall show them to thee. The reason why," saith he, "I command thee to write down first the commandments and parables is, that thou mayest read them off-hand, and mayest be able to keep them."

So I wrote down the commandments and parables, as he commanded me.

If then, when ye hear them, ye keep them and walk in them, and do them with a pure heart, ye shall receive from the Lord all things that He promised you; but if, when ye hear them, ye do not repent, but still add to your sins, ye shall receive from the Lord the opposite. All these the shepherd, the angel of repentance, commanded me to write.

Mandate 1

"First of all, believe that God is One, even He who created all things and set them in order, and brought all things from non-existence into being, Who comprehendeth all things, being alone incomprehensible.

Believe Him therefore, and fear Him, and in this fear be continent. Keep these things, and thou shalt cast off all wickedness from thyself, and shalt clothe thyself with every excellence of righteousness, and shalt live unto God, if thou keep this commandment."

Mandate 2

He saith to me; "Keep simplicity and be guileless, and thou shalt be as little children, that know not the wickedness which destroyeth the life of men.

First of all, speak evil of no man, neither take pleasure in listening to a slanderer. Otherwise thou that hearest too shalt be responsible for the sin of him that speaketh the evil, if thou believest the slander, which thou hearest; for in believing it thou thyself also wilt have a grudge against thy brother. So then shalt thou be responsible for the sin of him that speaketh the evil.

Slander is evil; it is a restless demon, never at peace, but always having its home among factions. Refrain from it therefore, and thou shalt have success at all times with all men.

But clothe thyself in reverence, wherein is no evil stumbling-block, but all things are smooth and gladsome. Work that which is good, and of thy labors, which God giveth thee, give to all that are in want freely, not questioning to whom thou shalt give, and to whom thou shalt not give. Give to all; for to all God desireth that there should be given of His own bounties.

They then that receive shall render an account to God why they received it, and to what end; for they that receive in distress shall not be judged, but they that receive by false pretence shall pay the penalty.

He then that giveth is guiltless; for as he received from the Lord the ministration to perform it, he hath performed it in sincerity, by making no distinction to whom to give or not to give. This ministration then, when sincerely performed, becomes glorious in the sight of God. He therefore that ministereth thus sincerely shall live unto God.

Therefore keep this commandment, as I have told thee, that thine own repentance and that of thy household may be found to be sincere, and [thy] heart pure and undefiled."

Mandate 3

Again he saith to me; "Love truth, and let nothing but truth proceed out of thy mouth, that the Spirit which God made to dwell in this flesh, may be found true in the sight of all men; and thus shall the Lord, Who dwelleth in thee, be glorified; for the Lord is true in every word, and with Him there is no falsehood.

They therefore that speak lies set the Lord at nought, and become robbers of the

Lord, for they do not deliver up to Him the deposit which they received. For they received of Him a spirit free from lies. This if they shall return a lying spirit, they have defiled the commandment of the Lord and have become robbers."

When then I heard these things, I wept bitterly. But seeing me weep he saith, "Why weepest thou?" "Because, Sir," say I "I know not if I can be saved." "Why so?" saith he. "Because, Sir," I say, "never in my life spake I a true word, but I always lied deceitfully with all men and dressed up my falsehood as truth before all men; and no man ever contradicted me, but confidence was placed in my word. How then, Sir," say I, "can I live, seeing that I have done these things?"

"Your supposition," he saith, "is right and true, for it behoved thee as a servant of God to walk in truth, and no complicity with evil should abide with the Spirit of truth, nor bring grief to the Spirit which is holy and true." "Never, Sir," say I, "heard I clearly words such as these."

"Now then," saith he, "thou hearest. Guard them, that the former falsehoods also which thou spakest in thy business affairs may themselves become credible, now that these are found true; for they too can become trustworthy. If thou keep these things, and from henceforward speak nothing but truth, thou shalt be able to secure life for thyself And whosoever shall hear this command, and abstain from falsehood, that most pernicious habit, shall live unto God."

Mandate 4

"I charge thee," saith he, "to keep purity, and let not a thought enter into thy heart concerning another's wife, or concerning fornication, or concerning any such like evil deeds; for in so doing thou commitest a great sin. But remember thine own wife always, and thou shalt never go wrong.

For should this desire enter into thine heart, thou wilt go wrong, and should any other as evil as this, thou commitest sin. For this desire in a servant of God is a great sin; and if any man doeth this evil deed, he worketh out death for himself.

Look to it therefore. Abstain from this desire; for, where holiness dwelleth, there lawlessness ought not to enter into the heart of a righteous man."

I say to him, "Sir, permit me to ask thee a few more questions" "Say on," saith he. "Sir," say I, "if a man who has a wife that is faithful in the Lord detect her in

adultery, doth the husband sin in living with her?"

"So long as he is ignorant," saith he, "he sinneth not; but if the husband know of her sin, and the wife repent not, but continue in her fornication, and her husband live with her, he makes himself responsible for her sin and an accomplice in her adultery."

"What then, Sir," say I, "shall the husband do, if the wife continue in this case?"
"Let him divorce her," saith he, "and let the husband abide alone: but if after divorcing his wife he shall marry another, he likewise committeth adultery."

"If then, Sir," say I, "after the wife is divorced, she repent and desire to return to her own husband, shall she not be received?"

"Certainly," saith he, "if the husband receiveth her not, he sinneth and bringeth great sin upon himself; nay, one who hath sinned and repented must be received, yet not often; for there is but one repentance for the servants of God. For the sake of her repentance therefore the husband ought not to marry. This is the manner of acting enjoined on husband and wife.

Not only," saith he, "is it adultery, if a man pollute his flesh, but whosoever doeth things like unto the heathen committeth adultery. If therefore in such deeds as these likewise a man continue and repent not, keep away from him, and live not with him. Otherwise, thou also art a partaker of his sin.

For this cause ye were enjoined to remain single, whether husband or wife; for in such cases repentance is possible.

I," said he, "am not giving an excuse that this matter should be concluded thus, but to the end that the sinner should sin no more. But as concerning his former sin, there is One Who is able to give healing; it is He Who hath authority over all things."

I asked him again, saying, "Seeing that the Lord held me worthy that thou shouldest always dwell with me, suffer me still to say a few words, since I understand nothing, and my heart has been made dense by my former deeds. Make me to understand, for I am very foolish, and I apprehend absolutely nothing."

He answered and said unto me, "I," saith he, "preside over repentance, and I give

understanding to all who repent. Nay, thinkest thou not," saith he, "that this very act of repentance is understanding? To repent is great understanding," saith he. "For the man that hath sinned understandeth that he hath done evil before the Lord, and the deed which he hath done entereth into his heart, and he repenteth, and doeth no more evil, but doeth good lavishly, and humbleth his own soul and putteth it to torture because it sinned. Thou seest then that repentance is great understanding."

"It is on this account therefore, Sir," say I, "that I enquire everything accurately of thee; first, because I am a sinner; secondly, because I know not what deeds I must do that I may live, for my sins are many and various."

"Thou shalt live," saith he, "if thou keep my commandments and walk in them and whosoever shall hear these commandments and keep them, shall live unto God."

"I will still proceed, Sir," say I, "to ask a further question." "Speak on," saith he. "I have heard, Sir," say I, "from certain teachers, that there is no other repentance, save that which took place when we rent down into the water and obtained remission of our former sins."

He saith to me; "Thou hast well heard; for so it is. For he that hath received remission of sins ought no longer to sin, but to dwell in purity.

But, since thou enquirest all things accurately, I will declare unto thee this also, so as to give no excuse to those who shall hereafter believe or those who have already believed, on the Lord. For they that have already believed, or shall hereafter believe, have not repentance for sins, but have only remission of their former sins.

To those then that were called before these days the Lord has appointed repentance. For the Lord, being a discernor of hearts and foreknowing all things, perceived the weakness of men and the manifold wiles of the devil, how that he will be doing some mischief to the servants of God, and will deal wickedly with them.

The Lord then, being very compassionate, had pity on His handiwork, and appointed this (opportunity of) repentance, and to me was given the authority over this repentance.

But I say unto you," saith he, "if after this great and holy calling any one, being tempted of the devil, shall commit sin, he hath only one (opportunity of) repentance. But if he sin off-hand and repent, repentance is unprofitable for such a man; for he shall live with difficulty."

I say unto him, "I was quickened unto life again, when I heard these things from thee so precisely. For I know that, if I shall add no more to my sins, I shall be saved." "Thou shalt be saved," he saith, "thou and all, as many as shall do these things."

I asked him again, saying, "Sir, since once thou dost bear with me, declare unto me this further matter also." "Say on," saith he. "If a wife, Sir," say I, "or, it may be, a husband fall asleep, and one of them marry, doth the one that marrieth sin?"

"He sinneth not," saith he, "but if he remain single, he investeth himself with more exceeding honor and with great glory before the Lord; yet even if he should marry, he sinneth not.

Preserve purity and holiness therefore, and thou shalt live unto God. All these things, which I speak and shall hereafter speak unto thee, guard from this time forward, from the day when thou wast committed unto me, and I will dwell in thy house.

But for thy former transgressions there shall be remission, if thou keepest my commandments. Yea, and all shall have remission, if they keep these my commandments, and walk in this purity."

Mandate 5

"Be thou long-suffering and understanding," he saith, "and thou shalt have the mastery over all evil deeds, and shalt work all righteousness.

For if thou art long-suffering, the Holy Spirit that abideth in thee shall be pure, not being darkened by another evil spirit, but dwelling in a large room shall rejoice and be glad with the vessel in which he dwelleth, and shall serve God with much cheerfulness, having prosperity in himself.

But if any angry temper approach, forthwith the Holy Spirit, being delicate, is straitened, not having [the] place clear, and seeketh to retire from the place; for he

is being choked by the evil spirit, and has no room to minister unto the Lord, as he desireth, being polluted by angry temper. For the Lord dwelleth in long-suffering, but the devil in angry temper.

Thus that both the spirits then should be dwelling together is inconvenient and evil for that man in whom they dwell.

For if you take a little wormwood, and pour it into a jar of honey, is not the whole of the honey spoiled, and all that honey ruined by a very small quantity of wormwood? For it destroyeth the sweetness of the honey, and it no longer hath the same attraction for the owner, because it is rendered bitter and hath lost its use. But if the wormwood be not put into the honey, the honey is found sweet and becomes useful to its owner.

Thou seest [then] that long-suffering is very sweet, beyond the sweetness of honey, and is useful to the Lord, and He dwelleth in it. But angry, temper is bitter and useless. If then angry temper be mixed with long-suffering, long-suffering is polluted and the man's intercession is no longer useful to God."

"I would fain know, Sir," say I, "the working of angry temper, that I may guard myself from it." "Yea, verily," saith he, "if thou guard not thyself from it--thou and thy family--thou hast lost all thy hope. But guard thyself from it; for I am with thee. Yea, and all men shall hold aloof from it, as many as have repented with their whole heart. For I will be with them and will preserve them; for they all were justified by the most holy angel.

"Hear now," saith he, "the working of angry temper, how evil it is, and how it subverteth the servants of God by its own working, and how it leadeth them astray from righteousness. But it doth not lead astray them that are full in the faith, nor can it work upon them, because the power of the Lord is with them; but them that are empty and double-minded it leadeth astray.

For when it seeth such men in prosperity it insinuates itself into the heart of the man, and for no cause whatever the man or the woman is embittered on account of worldly matters, either about meats, or some triviality, or about some friend, or about giving or receiving, or about follies of this kind. For all these things are foolish and vain and senseless and inexpedient for the servants of God.

But long-suffering is great and strong, and has a mighty and vigorous power, and

is prosperous in great enlargement, gladsome, exultant, free from care, glorifying the Lord at every season, having no bitterness in itself, remaining always gentle and tranquil. This long-suffering therefore dwelleth with those whose faith is perfect.

But angry temper is in the first place foolish, fickle and senseless; then from foolishness is engendered bitterness, and from bitterness wrath, and from wrath anger, and from anger spite; then spite being composed of all these evil elements becometh a great sin and incurable.

For when all these spirits dwell in one vessel, where the Holy Spirit also dwelleth, that vessel cannot contain them, but overfloweth.

The delicate spirit therefore, as not being accustomed to dwell with an evil spirit nor with harshness, departeth from a man of that kind, and seeketh to dwell with gentleness and tranquillity.

Then, when it hath removed from that man, in whom it dwells, that man becometh emptied of the righteous spirit, and henceforward, being filled with the evil spirits, he is unstable in all his actions, being dragged about hither and thither by the evil spirits, and is altogether blinded and bereft of his good intent. Thus then it happeneth to all persons of angry temper.

Refrain therefore from angry temper, the most evil of evil spirits. But clothe thyself in long-suffering, and resist angry temper and bitterness, and thou shalt be round in company with the holiness which is beloved of the Lord. See then that thou never neglect this commandment; for if thou master this commandment, thou shalt be able likewise to keep the remaining commandments, which I am about to give thee. Be strong in them and endowed with power; and let all be endowed with power, as many as desire to walk in them."

Mandate 6

I charged thee," saith he, "in my first commandment to guard faith and fear and temperance." "Yes, Sir," say I. "But now," saith he, "I wish to show thee their powers also, that thou mayest understand what is the power and effect of each one of them. For their effects are two fold. Now they are prescribed alike to the righteous and the unrighteous.

Do thou therefore trust righteousness, but trust not unrighteousness; for the way of righteousness is straight, but the way of unrighteousness is crooked. But walk thou in the straight [and level] path, and leave the crooked one alone.

For the crooked way has no tracks, but only pathlessness and many stumbling stones, and is rough and thorny. So it is therefore harmful to those who walk in it.

But those who walk in the straight way walk on the level and without stumbling: for it is neither rough nor thorny. Thou seest then that it is more expedient to walk in this way."

"I am pleased, Sir," say I, "to walk in this way." "Thou shalt walk," he saith, "yea, and whosoever shall turn unto the Lord with his whole heart shall walk in it.

"Hear now," saith he, "concerning faith. There are two angels with a man, one of righteousness and one of wickedness."

"How then, Sir," say I, "shall I know their workings, seeing that both angels dwell with me?"

"Hear," saith he, "and understand their workings. The angel of righteousness is delicate and bashful and gentle and tranquil. When then this one enters into thy heart, forthwith he speaketh with thee of righteousness, of purity, of holiness, and of contentment, of every righteous deed and of every glorious virtue. When all these things enter into thy heart, know that the angel of righteousness is with thee. [These then are the works of the angel of righteousness.] Trust him therefore and his works.

Now see the works of the angel of wickedness also. First of all, he is quick tempered and bitter and senseless, and his works are evil, overthrowing the servants of God. Whenever then he entereth into thy heart, know him by his works."

"How I shall discern him, Sir," I reply, "I know not." Listen," saith he. "When a fit of angry temper or bitterness comes upon thee, know that he is in thee. Then the desire of much business and the costliness of many viands and drinking bouts and of many drunken fits and of various luxuries which are unseemly, and the desire of women, and avarice, and haughtiness and boastfulness, and whatsoever things are akin and like to these--when then these things enter into thy heart, know that

the angel of wickedness is with thee.

Do thou therefore, recognizing his works, stand aloof from him, and trust him in nothing, for his works are evil and inexpedient for the servants of God. Here then thou hast the workings of both the angels. Understand them, and trust the angel of righteousness.

But from the angel of wickedness stand aloof, for his teaching is evil in every matter; for though one be a man of faith, and the desire of this angel enter into his heart, that man, or that woman, must commit some sin.

And if again a man or a woman be exceedingly wicked, and the works of the angel of righteousness come into that man's heart, he must of necessity do something good.

Thou seest then," saith he, "that it is good to follow the angel of righteousness, and to bid farewell to the angel of wickedness.

This commandment declareth what concerneth faith, that thou mayest trust the works of the angel of righteousness, and doing them mayest live unto God. But believe that the works of the angel of wickedness are difficult; so by not doing them thou shalt live unto God."

Mandate 7

"Fear the Lord," saith he, "and keep His commandments. So keeping the commandments of God thou shalt be powerful in every deed, and thy doing shall be incomparable. For whilst thou fearest the Lord, thou shalt do all things well. But this is the fear wherewith thou oughtest to be afraid, and thou shalt be saved.

But fear not the devil; for, if thou fear the Lord, thou shalt be master over the devil, for there is no power in him. [For] in whom is no power, neither is there fear of him; but in whom power is glorious, of him is fear likewise. For every one that hath power hath fear, whereas he that hath no power is despised of all.

But fear thou the works of the devil, for they are evil. While then thou fearest the Lord, thou wilt fear the works of the devil, and wilt not do them, but abstain from them.

Fear therefore is of two kinds. If thou desire to do evil, fear the Lord, and thou shalt not do it. If again thou desire to do good, fear the Lord and thou shalt do it. Therefore the fear of the Lord is powerful and great and glorious. Fear the Lord then, and thou shalt live unto Him; yea, and as many of them that keep His commandments as shall fear Him, shall live unto God."

"Wherefore, Sir," say I, "didst thou say concerning those that keep His commandments, "They shall live unto God"?" "Because," saith he, "every creature feareth the Lord, but not every one keepeth His commandments. Those then that fear Him and keep His commandments, they have life unto God; but they that keep not His commandments have no life in them."

Mandate 8

"I told thee," saith he, "that the creatures of God are twofold; for temperance also is twofold. For in some things it is right to be temperate, but in other things it is not right."

"Make known unto me, Sir," say I, "in what things it is right to be temperate, and in what things it is not right." "Listen," saith he. "Be temperate as to what is evil, and do it not; but be not temperate as to what is good, but do it. For if thou be temperate as to what is good, so as not to do it, thou committest a great sin; but if thou be temperate as to what is evil, so as not to do it, thou doest great righteousness. Be temperate therefore in abstaining from all wickedness, and do that which is good."

"What kinds of wickedness, Sir," say I, "are they from which we must be temperate and abstain?" "Listen," saith he; "from adultery and fornication, from the lawlessness of drunkenness, from wicked luxury, from many viands and the costliness of riches, and vaunting and haughtiness and pride, and from falsehood and evil speaking and hypocrisy, malice and all blasphemy."

These works are the most wicked of all in the life of men. From these works therefore the servant of God must be temperate and abstain; for he that is not temperate so as to abstain from these cannot live unto God. Listen then to what follows upon these."

"Why, are there still other evil deeds, Sir?" say I. "Aye, saith he, "there are many, from which the servant of God must be temperate and abstain; theft, falsehood,

deprivation, false witness, avarice, evil desire, deceit, vain-glory, boastfulness, and whatsoever things are like unto these.

Thinkest thou not that these things are wrong, yea, very wrong," [saith he,] "for the servants of God? In all these things he that serveth God must exercise temperance. Be thou temperate, therefore, and refrain from all these things, that thou mayest live unto God, and be enrolled among those who exercise self-restraint in them. These then are the things from which thou shouldest restrain thyself

Now hear," saith he, "the things, in which thou shouldest not exercise self-restraint, but do them. Exercise no self-restraint in that which is good, but do it."

"Sir," say I, "show me the power of the good also, that I may walk in them and serve them, that doing them it may be possible for me to be saved." "Hear," saith he, "the works of the good likewise, which thou must do, and towards which thou must exercise no self-restraint.

First of all, there is faith, fear of the Lord, love, concord, words of righteousness, truth, patience; nothing is better than these in the life of men. If a man keep these, and exercise not self-restraint from them, he becomes blessed in his life.

Hear now what follow upon these; to minister to widows, to visit the orphans and the needy, to ransom the servants of God from their afflictions, to be hospitable (for in hospitality benevolence from time to time has a place), to resist no man, to be tranquil, to show yourself more submissive than all men, to reverence the aged, to practice righteousness, to observe brotherly feeling, to endure injury, to be long-suffering, to bear no grudge, to exhort those who are sick at soul, not to cast away those that have stumbled from the faith, but to convert them and to put courage into them, to reprove sinners, not to oppress debtors and indigent persons, and whatsoever actions are like these.

Do these things," saith he, "seem to thee to be good?" "Why, what, Sir," say I, "can be better than these?" "Then walk in them," saith he, "and abstain not from them, and thou shalt live unto God.

Keep this commandment therefore. If thou do good and abstain not from it, thou shalt live unto God; yea, and all shall live unto God who act so. And again if thou do not evil, and abstain from it, thou shalt live unto God; yea, and all shall live

unto God, who shall keep these commandments, and walk in them."

Mandate 9

He saith to me; "Remove from thyself a doubtful mind and doubt not at all whether to ask of God, saying within thyself, "How can I ask thing of the Lord and receive it, seeing that I have committed so many sins against Him?"

Reason not thus, but turn to the Lord with thy whole heart, and ask of Him nothing wavering, and thou shalt know His exceeding compassion, that He will surely not abandon thee, but will fulfill the petition of thy soul.

For God is not as men who bear a grudge, but Himself is without malice and hath compassion on His creatures.

Do thou therefore cleanse thy heart from all the vanities of this life, and from the things mentioned before; and ask of the Lord, and thou shalt receive all things, and shalt lack nothing of all thy petitions, if thou ask of the Lord nothing wavering.

But if thou waver in thy heart, thou shalt surely receive none of thy petitions. For they that waver towards God, these are the doubtful-minded, and they never obtain any of their petitions.

But they that are complete in the faith make all their petitions trusting in the Lord, and they receive, because they ask without wavering, nothing doubting; for every doubtful-minded man, if he repent not, shall hardly be saved.

Cleanse therefore thy heart from doubtful-mindedness, and put on faith, for it is strong, and trust God that thou wilt receive all thy petitions which thou askest; and if after asking anything of the Lord, thou receive thy petition somewhat tardily, be not of doubtful mind because thou didst not receive the petition of thy soul at once. For assuredly it is by reason of some temptation or some transgression, of which thou art ignorant, that thou receivest thy petition so tardily.

Do thou therefore cease not to make thy soul's petition, and thou shalt receive it. But if thou grow weary, and doubt as thou askest, blame thyself and not Him that giveth unto thee. See to this doubtful-mindedness; for it is evil and senseless, and uprooteth many from the faith, yea, even very faithful and strong men. For indeed this doubtful-mindedness is a daughter of the devil, and worketh great wickedness

against the servants of God.

Therefore despise doubtful-mindedness and gain the mastery over it in everything, clothing thyself with faith which is strong and powerful. For faith promiseth all things, accomplisheth all things; but doubtful-mindedness, as having no confidence in itself, fails in all the works which it doeth.

Thou seest then," saith he, "that faith is from above from the Lord, and hath great power; but doubtful-mindedness is an earthly spirit from the devil, and hath no power.

Do thou therefore serve that faith which hath power, and hold aloof from the doubtful-mindedness which hath no power; and thou shalt live unto God; yea, and all those shall live unto God who are so minded."

Mandate 10

"Put away sorrow from thyself," saith he, "for she is the sister of doubtful-mindedness and of angry temper."

"How, Sir," say I, "is she the sister of these? For angry temper seems to me to be one thing, doubtful-mindedness another, sorrow another." "Thou art a foolish fellow," saith he, "[and] perceivest not that sorrow is more evil than all the spirits, and is most fatal to the servants of God, and beyond all the spirits destroys a man, and crushes out the Holy Spirit and yet again saves it."

"I, Sir," say I, "am without understanding, and I understand not these parables. For how it can crush out and again save, I do not comprehend."

"Listen," saith he. "Those who have never investigated concerning the truth, nor enquired concerning the deity, but have merely believed, and have been mixed up in business affairs and riches and heathen friendships, and many other affairs of this world--as many, I say, as devote themselves to these things, comprehend not the parables of the deity; for they are darkened by these actions, and are corrupted and become barren.

As good vineyards, when they are treated with neglect, are made barren by the thorns and weeds of various kinds, so men who after they have believed fall into

these many occupations which were mentioned before, lose their understanding and comprehend nothing at all concerning righteousness; for if they hear concerning the deity and truth, their mind is absorbed in their occupations, and they perceive nothing at all.

But they that have the fear of God, and investigate concerning deity and truth, and direct their heart towards the Lord, perceive and understand everything that is said to them more quickly, because they have the fear of the Lord in themselves; for where the Lord dwelleth, there too is great understanding. Cleave therefore unto the Lord, and thou shalt understand and perceive all things.

"Hear now, senseless man," saith he, "How sorrow crusheth out the Holy Spirit, and again saveth it.

When the man of doubtful mind sets his hand to any action, and fails in it owing to his doubtful-mindedness, grief at this entereth into the man, and grieveth the Holy Spirit, and crusheth it out.

Then again when angry temper cleaveth to a man concerning any matter, and he is much embittered, again sorrow entereth into the heart of the man that was ill-tempered, and he is grieved at the deed which he hath done, and repenteth that he did evil.

This sadness therefore seemeth to bring salvation, because he repented at having done the evil. So both the operations sadden the Spirit; first, the doubtful mind saddens the Spirit, because it succeeded not in its business, and the angry temper again, because it did what was evil. Thus both are saddening to the Holy Spirit, the doubtful mind and the angry temper.

Put away therefore from thyself sadness, and afflict not the Holy Spirit that dwelleth in thee, lest haply He intercede with God [against thee], and depart from thee.

For the Spirit of God, that was given unto this flesh, endureth not sadness neither constraint.

"Therefore clothe thyself in cheerfulness, which hath favor with Cod always, and is acceptable to Him, and rejoice in it. For every cheerful man worketh good, and thinketh good, and despiseth sadness;

but the sad man is always committing sin. In the first place he committeth sin, because he grieveth the Holy Spirit, which was given to the man being a cheerful spirit; and in the second place, by grieving the Holy Spirit he doeth lawlessness, in that he doth not intercede with neither confess unto God. For the intercession of a sad man hath never at any time power to ascend to the altar of God."

"Wherefore," say I, "doth not the intercession of him that is saddened ascend to the altar?" "Because," saith he, "sadness is seated at his heart. Thus sadness mingled with the intercession doth not suffer the intercession to ascend pure to the altar. For as vinegar when mingled with wine in the same (vessel) hath not the same pleasant taste, so likewise sadness mingled with the Holy Spirit hath not the same intercession.

Therefore cleanse thyself from this wicked sadness, and thou shalt live unto God; yea, and all they shall live unto God, who shall cast away sadness from themselves and clothe themselves in all cheerfulness."

Mandate 11

He shewed me men seated on a couch, and another man seated on a chair. And he saith to me, "Seest thou those that are seated on the couch?" "I see them, Sir," say I. "These," saith he, "are faithful, but he that sitteth on the chair is a false prophet who destroyeth the mind of the servants of God--I mean, of the doubtful-minded, not of the faithful.

These doubtful-minded ones then come to him as to a soothsayer and enquire of him what shall befall them. And he, the false prophet, having no power of a divine Spirit in himself, speaketh with them according to their enquiries [and according to the lusts of their wickedness], and filleth their souls as they themselves wish.

For being empty himself he giveth empty answers to empty enquirers; for whatever enquiry may be made of him, he answereth according to the emptiness of the man. But he speaketh also some true words; for the devil filleth him with his own spirit, if so be he shall be able to break down some of the righteous.

So many therefore as are strong in the faith of the Lord, clothed with the truth, cleave not to such spirits, but hold aloof from them; but as many as are doubters and frequently change their minds, practice soothsaying like the Gentiles, and

bring upon themselves greater sin by their idolatries. For he that consulteth a false prophet on any matter is an idolater and emptied of the truth, and senseless.

For no Spirit given of God needeth to be consulted; but, having the power of deity, speaketh all things of itself, because it is from above, even from the power of the divine Spirit.

But the spirit which is consulted, and speaketh according to the desires of men, is earthly and fickle, having no power; and it speaketh not at all, unless it be consulted."

"How then, Sir," say I, "shall a man know who of them is a prophet, and who a false prophet?" "Hear," saith he, "concerning both the prophets; and, as I shall tell thee, so shalt thou test the prophet and the false prophet. By his life test the man that hath the divine Spirit.

In the first place, he that hath the [divine] Spirit, which is from above, is gentle and tranquil and humble-minded, and abstaineth from all wickedness and vain desire of this present world, and holdeth himself inferior to all men, and giveth no answer to any man when enquired of, nor speaketh in solitude (for neither doth the Holy Spirit speak when a man wisheth Him to speak); but the man speaketh then when God wisheth him to speak.

When then the man who hath the divine Spirit cometh into an assembly of righteous men, who have faith in a divine Spirit, and intercession is made to God by the gathering of those men, then the angel of the prophetic spirit, who is attached to him, filleth the man, and the man, being filled with the Holy Spirit, speaketh to the multitude, according as the Lord willeth.

In this way then the Spirit of the deity shall be manifest. This then is the greatness of the power as touching the Spirit of the deity of the Lord.

Hear now," saith he, "concerning the earthly and vain spirit, which hath no power but is foolish.

In the first place, that man who seemeth to have a spirit exalteth himself, and desireth to have a chief place, and straight-way he is impudent and shameless and talkative and conversant in many luxuries and in many other deceits and receiveth money for his prophesying, and if he receiveth not, he prophesieth not. Now can a

divine Spirit receive money and prophesy? It is not possible for a prophet of God to do this, but the spirit of such prophets is earthly.

In the next place, it never approacheth an assembly of righteous men; but avoideth them, and cleaveth to the doubtful-minded and empty, and prophesieth to them in corners, and deceiveth them, speaking all things in emptiness to gratify their desires; for they too are empty whom it answereth. For the empty vessel placed together with the empty is not broken, but they agree one with the other.

But when he comes into an assembly full of righteous men who have a Spirit of deity, and intercession is made from them, that man is emptied, and the earthly spirit fleeth from him in fear, and that man is struck dumb and is altogether broken in pieces, being unable to utter a word.

For, if you pack wine or oil into a closet, and place an empty vessel among them, and again desire to unpack the closet, the vessel which you place there empty, empty in like manner you will find it. Thus also the empty prophets, whenever they come unto the spirits of righteous men, are found just such as they came.

I have given thee the life of both kinds of prophets. Therefore test, by his life and his works, the man who says that he is moved by the Spirit.

But do thou trust the Spirit that cometh from God, and hath power; but in the earthly and empty spirit put no trust at all; for in it there is no power, for it cometh from the devil.

Listen [then] to the parable which I shall tell thee. Take a stone, and throw it up to heaven--see if thou canst reach it; or again, take a squirt of water, and squirt it up to heaven--see if thou canst bore through the heaven."

"How, Sir," say I, "can these things be? For both these things which thou hast mentioned are beyond our power." "Well then," saith he, "just as these things are beyond our power, so likewise the earthly spirits have no power and are feeble.

Now take the power which cometh from above. The hail is a very, small grain, and yet, when it falleth on a man's head, what pain it causeth! Or again, take a drop which falls on the ground from the tiles, and bores through the stone.

Thou seest then that the smallest things from above falling on the earth have great

power. So likewise the divine Spirit coming from above is powerful. This Spirit therefore trust, but from the other hold aloof."

Mandate 12

He saith to me; "Remove from thyself all evil desire, and clothe thyself in the desire which is good and holy; for clothed with this desire thou shalt hate the evil desire, and shalt bridle and direct it as thou wilt.

For the evil desire is wild, and only tamed with difficulty; for it is terrible, and by its wildness is very costly to men; more especially if a servant of God get entangled in it, and have no understanding, he is put to fearful costs by it. But it is costly to such men as are not clothed in the good desire, but are mixed up with this life "These men then it hands over to death."

"Of what sort, Sir," say I, "are the works of the evil desire, which hand over men to death? Make them known to me, that I may hold aloof from them." Listen," [saith he,] "through what works the evil desire bringeth death to the servants of God.

"Before all is desire for the wife or husband of another, and for extravagance of wealth, and for many needless dainties, and for drinks and other luxuries, many and foolish. For even luxury is foolish and vain for the servants of God.

These desires then are evil, and bring death to the servants of God. For this evil desire is a daughter of the devil. Ye must, therefore, abstain from the evil desires, that so abstaining ye may live unto God.

But as many as are mastered by them, and resist them not, are done to death utterly; for these desires are deadly.

But do thou clothe thyself in the desire of righteousness, and, having armed thyself with the fear of the Lord, resist them. For the fear of God dwelleth in the good desire. If the evil desire shall see thee armed with the fear of God and resisting itself, it shall flee far from thee, and shall no more be seen of thee, being in fear of thine arms.

Do thou therefore, when thou art crowned for thy victory over it, come to the desire of righteousness, and deliver to her the victor's prize which thou hast

received, and serve her, according as she herself desireth. If thou serve the good desire, and art subject to her, thou shalt have power to master the evil desire, and to subject her, according as thou wilt."

"I would fain know, Sir," say I, "in what ways I ought to serve the good desire."
"Listen," saith he; "practice righteousness and virtue, truth and the fear of the Lord, faith and gentleness, and as many good deeds as are like these. Practicing these thou shalt be well-pleasing as a servant of God, and shalt live unto Him; yea, and every one who shall serve the good desire shall live unto God."

So he completed the twelve commandments, and he saith to me; Thou hast these commandments; walk in them, and exhort thy hearers that their repentance may become pure for the rest of the days of their life.

This ministration, which I give thee, fulfill thou with all diligence to the end, and thou shalt effect much. For thou shalt find favor among those who are about to repent, and they shall obey thy words. For I will be with thee, and will compel them to obey thee."

I say to him; "Sir, these commandments are great and beautiful and glorious, and are able to gladden the heart of the man who is able to observe them. But I know not whether these commandments can be kept by a man, for they are very hard."

He answered and said unto me; "If thou set it before thyself that they can be kept, thou wilt easily keep them, and they will not be hard; but if it once enter into thy heart that they cannot be kept by a man, thou wilt not keep them.

But now I say unto thee; if thou keep them not. but neglect them thou shalt not have salvation, neither thy children nor thy household, since thou hast already pronounced judgment against thyself that these commandments cannot be kept by a man."

And these things he said to me very angrily, so that I was confounded, and feared him exceedingly; for his form was changed, so that a man could not endure his anger.

And when he saw that I was altogether disturbed and confounded, he began to speak more kindly [and cheerfully] to me, and he saith; "Foolish fellow, void of understanding and of doubtful mind, perceivest thou not the glory of God, how

great and mighty and marvelous it is, how that He created the world for man's sake, and subjected all His creation to man, and gave all authority to him, that he should be master over all things under the heaven?

If then," [he saith,] "man is lord of all the creatures of God and mastereth all things, cannot he also master these commandments Aye," saith he, "the man that hath the Lord in his heart can master [all things and] all these commandments.

But they that have the Lord on their lips, while their heart is hardened, and are far from the Lord, to them these commandments are hard and inaccessible.

Therefore do ye, who are empty and fickle in the faith, set your Lord in your heart, and ye shall perceive that nothing is easier than these commandments, nor sweeter, nor more gentle.

Be ye converted, ye that walk after the commandments of the devil, (the commandments which are so) difficult and bitter and wild and riotous; and fear not the devil, for there is no power in him against you.

For I will be with you, I, the angel of repentance, who have the mastery over him. The devil hath fear alone, but his fear hath no force. Fear him not therefore; and he will flee from you."

I say to him, "Sir, listen to a few words from me." "Say what thou wilt," saith he. "Man, Sir," I say, "is eager to keep the commandments of God, and there is no one that asketh not of the Lord that he may be strengthened in His commandments, and be subject to them; but the devil is hard and overmastereth them."

"He cannot," saith he, "overmaster the servants of God, who set their hope on Him with their whole heart. The devil can wrestle with them, but he cannot overthrow them. If then ye resist him, he will be vanquished and will flee from you disgraced. But as many," saith he, "as are utterly empty, fear the devil as if he had power.

When a man has filled amply sufficient jars with good wine, and among these jars a few are quite empty, he comes to the jars, and does not examine the full ones, for he knows that they are full; but he examineth the empty ones, fearing lest they have turned sour. For empty jars soon turn sour, and the taste of the wine is spoilt.

So also the devil cometh to all the servants of God tempting them. As many then as are complete in the faith, oppose him mightily, and he departeth from them, not having a place where he can find an entrance. So he cometh next to the empty ones, and finding a place goeth into them, and further he doeth what he willeth in them, and they become submissive slaves to him.

"But I, the angel of repentance, say unto you; Fear not the devil; for I was sent," saith he, "to be with you who repent with your whole heart, and to strengthen you in the faith.

Believe, therefore, on God, ye who by reason of your sins have despaired of your life, and are adding to your sins, and weighing down your life; for if ye turn unto the Lord with your whole heart, and work righteousness the remaining days of your life, and serve Him rightly according to His will, He will give healing to your former sins, and ye shall have power to master the works of the devil. But of the threatening of the devil fear not at all; for he is unstrung, like the sinews of a dead man.

Hear me therefore, and fear Him, Who is able to do all things, to save and to destroy, and observe these commandments, and ye shall live unto God."

I say to him, "Sir, now am I strengthened in all the ordinances of the Lord, because thou art with me; and I know that thou wilt crush all the power of the devil, and we shall be masters over him, and shall prevail over all his works. And I hope, Sir, that I am now able to keep these commandments which thou hast commanded, the Lord enabling me."

"Thou shalt keep them," saith he, "if thy heart be found pure with the Lord; yea, and all shall keep them, as many as shall purify their hearts from the vain desires of this world, and shall live unto God."

Parables Which He Spake With Me

He saith to me; "Ye know that ye, who are the servants of God, are dwelling in a foreign land; for your city is far from this city. If then ye know your city, in which ye shall dwell, why do ye here prepare fields and expensive displays and buildings and dwelling-chambers which are superfluous?"

He, therefore, that prepareth these things for this city does not purpose to return to

his own city.

O foolish and double-minded and miserable man, perceivest thou not that all these things are foreign, and are under the power of another For the lord of this city shall say, "I do not wish thee to dwell in my city; go forth from this city, for thou dost not conform to my laws."

Thou, therefor who hast fields and dwellings and many other possessions, when thou art cast out by him, what wilt thou do with thy field and thy house am all the other things that thou preparedst for thyself? For the lord of this country saith to thee justly, "Either conform to my laws, or depart from my country."

What then shalt thou do, who art under law in thine own city? For the sake of thy fields and the rest of thy possessions wilt thou altogether repudiate thy law, and walk according to the law of this city? Take heed, lest it be inexpedient to repudiate the law; for if thou shouldest desire to return again to thy city, thou shall surely not be received [because thou didst repudiate the law of the city], and shalt be shut out from it.

Take heed therefore; as dwelling in a strange land prepare nothing more for thyself but a competency which is sufficient for thee, and make ready that, whensoever the master of this city may desire to cast thee out for thine opposition to his law, thou mayest go forth from his city and depart into thine own city and use thine own law joyfully, free from all insult.

Take heed therefore, ye that serve God and have Him in your heart: work the "works of God being mindful of His commandments and of the promises which He made, and believe Him that He will perform them, if His commandments be kept.

Therefore, instead of fields buy ye souls that are in trouble, as each is able, and visit widows and orphans, and neglect them not; and spend your riches and all your displays, which ye received from God, on fields and houses of this kind.

For to this end the Master enriched you, that ye might perform these ministrations for Him. It is much better to purchase fields [and possessions] and houses of this kind, which thou wilt find in thine own city, when thou visitest it.

This lavish expenditure is beautiful and joyous, not bringing sadness or fear, but

bringing joy. The expenditure of the heathen then practice not ye; for it is not convenient for you the servants of God.

But practice your own expenditure, in which ye can rejoice; and do not corrupt, neither touch that which is another man's, nor lust after it for it is wicked to lust after other men's possessions. But perform thine own task, and thou shalt be saved."

Another Parable

As I walked in the field, and noticed an elm and a vine, and was distinguishing them and their fruits, the shepherd appeareth to me and saith; "What art thou meditating within thyself?" "I am thinking, [Sir,]" say I, "about the elm and the vine, that they are excellently suited the one to the other."

"These two trees," saith he, "are appointed for a type to the servants of God." "I would fain know, [Sir,]" say I, "the type contained in these trees, of which thou speakest." "Seest thou," saith he, "the elm and the vine?" "I see them, Sir," say I.

"This vine," saith he, "beareth fruit, but the elm is an unfruitful stock. Yet this vine, except it climb up the elm, cannot bear much fruit when it is spread on the ground; and such fruit as it beareth is rotten, because it is not suspended upon the elm. When then the vine is attached to the elm, it beareth fruit both from itself and from the elm.

Thou seest then that the elm also beareth [much] fruit, not less than the vine, but rather more." "How more, Sir?" say I. "Because," saith he, "the vine, when hanging upon the elm, bears its fruit in abundance, and in good condition; but, when spread on the ground, it beareth little fruit, and that rotten. This parable therefore is applicable to the servants of God, to poor and to rich alike."

"How, Sir?" say I; "instruct me." "Listen," saith he; the rich man hath much wealth, but in the things of the Lord he is poor, being distracted about his riches, and his confession and intercession with the Lord is very scanty; and even that which he giveth is mall and weak and hath not power above. When then the rich man goeth up to the poor, and assisteth him in his needs, believing that for what he doth to the poor man he shall be able to obtain a reward with God--because the poor man is rich in intercession [and confession], and his intercession hath great power with God--the rich man then supplieth all things to the poor man without

wavering.

But the poor man being supplied by the rich maketh intercession for him, thanking God for him that gave to him. And the other is still more zealous to assist the poor man, that he may be continuous in his life: for he knoweth that the intercession of the poor man is acceptable and rich before God.

They both then accomplish their work; the poor man maketh intercession, wherein he is rich [which he received of the Lord]; this he rendereth again to the Lord Who supplieth him with it. The rich man too in like manner furnisheth to the poor man, nothing doubting, the riches which he received from the Lord. And this work great and acceptable with God, because (the rich man) hath understanding concerning his riches, and worketh for the poor man from the bounties of the Lord, and accomplisheth the ministration of the Lord rightly.

In the sight of men then the elm seemeth not to bear fruit, and they know not, neither perceive, that if there cometh a drought the elm having water nurtureth the vine, and the vine having a constant supply of water beareth fruit two fold, both for itself and for the elm. So likewise the poor, by interceding with the Lord for the rich, establish their riches, and again the rich, supplying their needs to the poor, establish their souls.

So then both are made partners in the righteous work. He then that doeth these things shall not be abandoned of God, but shall be written in the books of the living.

Blessed are the rich, who understand also that they are enriched from the Lord. For they that have this mind shall be able to do some good work."

Another Parable

He showed me many trees which had no leaves, but they seemed to me to be, as it were, withered; for they were all alike. And he saith to me; "Seest thou these trees?" "I see them, Sir," I say, "they are all alike, and are withered." He answered and said to me; "These trees that thou seest are they that dwell in this world."

"Wherefore then, Sir," say I, "are they as if they were withered, and alike?" "Because," saith he, "neither the righteous are distinguishable, nor the sinners in this world, but they are alike. For this world is winter to the righteous, and they

are not distinguishable, as they dwell with the sinners.

For as in the winter the trees, having shed their leaves, are alike, and are not distinguishable, which are withered, and which alive, so also in this world neither the just nor the sinners are distinguishable, but they are all alike."

Another Parable

He showed me many trees again, some of them sprouting, and others withered, and he saith to me; "Seest thou," saith he, "these trees?" "I see them, Sir," say I, "some of them sprouting, and others withered."

"These trees," saith he, "that are sprouting are the righteous, who shall dwell in the world to come; for the world to come is summer to the righteous, but winter to the sinners. When then the mercy of the Lord shall shine forth, then they that serve God shall be made manifest; yea, and all men shall be made manifest.

For as in summer the fruits of each several tree are made manifest, and are recognized of what sort they are, so also the fruits of the righteous shall be manifest, and all [even the very smallest] shall be known to be flourishing in that world.

But the Gentiles and the sinners, just as thou sawest the trees which were withered, even such shall they be found, withered and unfruitful in that world, and shall be burnt up as fuel, and shall be manifest, because their practice in their life hath been evil. For the sinners shall be burned, because they sinned and repented not; and the Gentiles shall be burned, because they knew not Him that created them.

Do thou therefore bear fruit, that in that summer thy fruit may be known. But abstain from overmuch business, and thou shalt never fall into any sin. For they that busy themselves overmuch, sin much also, being distracted about their business, and in no wise serving their own Lord.

How then," saith he, "can such a man ask anything of the Lord and receive it, seeing that he serveth not the Lord? [For] they that serve Him, these shall receive their petitions, but they that serve not the Lord, these shall receive nothing.

But if any one work one single action, he is able also to serve the Lord; for his

mind shall not be corrupted from (following) the Lord, but he shall serve Him, because he keepeth his mind pure.

If therefore thou doest these things, thou shalt be able to bear fruit unto the world to come; yea, and whosoever shall do these things, shall bear fruit."

Another Parable

As I was fasting and seated on a certain mountain, and giving thanks to the Lord for all that He had done unto me, I see the shepherd seated by me and saying; "Why hast thou come hither in the early morn?" "Because, Sir," say I, "I am keeping a station."

"What," saith he, "is a station?" "I am fasting, Sir," say I. "And what," saith he, "is this fast [that ye are fasting]?" "As I was accustomed, Sir," say I, "so I fast."

"Ye know not," saith he, "how to fast unto the Lord, neither is this a fast, this unprofitable fast which ye make unto Him." "wherefore, Sir," say I, "sayest thou this?" "I tell thee," saith he, "that this is not a fast, wherein ye think to fast; but I will teach thee what is a complete fast and acceptable to the Lord. Listen," saith he;

"God desireth not such a vain fast; for by so fasting unto God thou shalt do nothing for righteousness. But fast thou [unto God] such a fast as this; do no wickedness in thy life, and serve the Lord with a pure heart; observe His commandments and walk in His ordinances, and let no evil desire rise up in thy heart; but believe God. Then, if thou shalt do these things, and fear Him, and control thyself from every evil deed, thou shalt live unto God; and if thou do these things, thou shalt accomplish a great fast, and one acceptable to God.

"Hear the parable which I shall tell thee relating to fasting.

A certain man had an estate, and many slaves, and a portion of his estate he planted as a vineyard; and choosing out a certain slave who was trusty and well-pleasing (and) held in honor, he called him to him and saith unto him; "Take this vineyard [which I have planted], and fence it [till I come], but do nothing else to the vineyard. Now keep this my commandment, and thou shalt be free in my house." Then the master of the servant went away to travel abroad.

When then he had gone away, the servant took and fenced the vineyard; and having finished the fencing of the vineyard, he noticed that the vineyard was full of weeds.

So he reasoned within himself, saying, "This command of my lord I have carried out I will next dig this vineyard, and it shall be neater when it is digged; and when it hath no weeds it will yield more fruit, because not choked by the weeds." He took and digged the vineyard, and all the weeds that were in the vineyard he plucked up. And that vineyard became very neat and flourishing, when it had no weeds to choke it.

After a time the master of the servant [and of the estate] came, and he went into the vineyard. And seeing the vineyard fenced neatly, and digged as well, and [all] the weeds plucked up, and the vines flourishing, he rejoiced [exceedingly] at what his servant had done.

So he called his beloved son, who was his heir, and the friends who were his advisers, and told them what he had commanded his servant, and how much he had found done. And they rejoiced with the servant at the testimony which his master had borne to him.

And he saith to them; "I promised this servant his freedom, if he should keep the commandment which I commanded him; but he kept my commandment and did a good work besides to my vineyard, and pleased me greatly. For this work therefore which he has done, I desire to make him joint-heir with my son, because, when the good thought struck him, he did not neglect it, but fulfilled it."

In this purpose the son of the master agreed with him, that the servant should be made joint-heir with the son.

After some few days, his master made a feast, and sent to him many dainties from the feast. But when the servant received [the dainties sent to him by the master], he took what was sufficient for him, and distributed the rest to his fellow servants.

And his fellow-servants, when they received the dainties, rejoiced, and began to pray for him, that he might find greater favor with the master, because he had treated them so handsomely.

All these things which had taken place his master heard, and again rejoiced greatly

at his deed. So the master called together again his friends and his son, and announced to them the deed that he had done with regard to his dainties which he had received; and they still more approved of his resolve, that his servant should be made joint-heir with his son."

"Sir, I understand not these parables, neither can I apprehend them, unless thou explain them for me."

"I will explain everything to thee," saith he; "and will show thee whatsoever things I shall speak with thee. Keep the commandments of the Lord, and thou shalt be well-pleasing to God, and shalt be enrolled among the number of them that keep His commandments.

But if thou do any good thing outside the commandment of God, thou shalt win for thyself more exceeding glory, and shalt be more glorious in the sight of God than thou wouldest otherwise have been. If then, while thou keepest the commandments of God, thou add these services likewise, thou shalt rejoice, if thou observe them according to my commandment."

I say to him, "Sir, whatsoever thou commandest me, I will keep it; for I know that thou art with me." "I will be with thee," saith he, "because thou hast so great zeal for doing good; yea, and I will be with all," saith he, "whosoever have such zeal as this.

This fasting," saith he, "if the commandments of the Lord are kept, is very good. This then is the way, that thou shalt keep this fast which thou art about to observe].

First of all, keep thyself from every evil word and every evil desire, and purify thy heart from all the vanities of this world. If thou keep these things, this fast shall be perfect for thee.

And thus shalt thou do. Having fulfilled what is written, on that day on which thou fastest thou shalt taste nothing but bread and water; and from thy meats, which thou wouldest have eaten, thou shalt reckon up the amount of that day's expenditure, which thou wouldest have incurred, and shalt give it to a widow, or an orphan, or to one in want, and so shalt thou humble thy soul, that he that hath received from thy humiliation may satisfy his own soul, and may pray for thee to the Lord.

If then thou shalt so accomplish this fast, as I have commanded thee, thy sacrifice shall be acceptable in the sight of God, and this fasting shall be recorded; and the service so performed is beautiful and joyous and acceptable to the Lord.

These things thou shalt so observe, thou and thy children and thy whole household; and, observing them, thou shalt be blessed; yea, and all those, who shall hear and observe them, shall be blessed, and whatsoever things they shall ask of the Lord, they shall receive."

I entreated him earnestly, that he would show me the parable of the estate, and of the master, and of the vineyard, and of the servant that fenced the vineyard, [and of the fence,] and of the weeds which were plucked up out of the vineyard, and of the son, and of the friends, the advisers. For I understood that all these things are a parable.

But he answered and said unto me; "Thou art exceedingly importunate in enquiries. Thou oughtest not," [saith he,] "to make any enquiry at all; for if it be right that a thing be explained unto thee, it shall be explained." I say to him; "Sir, whatsoever things thou showest unto me and dost not explain, I shall have seen them in vain, and without understanding what they are. In like manner also, if thou speak parables to me and interpret them not, I shall have heard a thing in vain from thee."

But he again answered, and said unto me; "Whosoever," saith he, "is a servant of God, and hath his own Lord in his heart, asketh understanding of Him, and receiveth it, and interpreteth every parable, and the words of the Lord which are spoken in parables are made known unto him. But as many as are sluggish and idle in intercession, these hesitate to ask of the Lord.

But the Lord is abundant in compassion, and giveth to them that ask of Him without ceasing. But thou who hast been strengthened by the holy angel, and hast received from him such (powers of intercession and art not idle, wherefore dost thou not ask understanding of the Lord, and obtain it from Him)."

I say to him, "Sir, I that have thee with me have (but) need to ask thee and enquire of thee; for thou showest me all things, and speakest with me; but if I had seen or heard them apart from thee I should have asked of the Lord, that they might be shown to me."

"I told thee just now," saith he, "that thou art unscrupulous and importunate, in enquiring for the interpretations of the parables. But since thou art so obstinate, I will interpret to thee the parable of the estate and all the accompaniments thereof, that thou mayest make them known unto all. Hear now," saith he, "and understand them.

The estate is this world, and the lord of the estate is He that created all things, and set them in order, and endowed them with power; and the servant is the Son of God, and the vines are this people whom He Himself planted; and the fences are the [holy] angels of the Lord who keep together His people; and the weeds, which are plucked up from the vineyard, are the transgressions of the servants of God; and the dainties which He sent to him from the feast are the commandments which He gave to His people through His Son; and the friends and advisers are the holy angels which were first created; and the absence of the master is the time which remaineth over until His coming."

I say to him; "Sir, great and marvelous are all things and all things are glorious; was it likely then," say I, "that I could have apprehended them?" "Nay, nor can any other man, though he be full of understanding, apprehend them." "Yet again, Sir," say I, "explain to me what I am about to enquire of thee."

"Say on," he saith, "if thou desirest anything." "Wherefore, Sir,]" say I, "is the Son of God represented in the parable in the guise of a servant?"

"Listen," said he; "the Son of God is not represented in the guise of a servant, but is represented in great power and lordship." "How, Sir?" say I; "I comprehend not."

"Because," saith he, "God planted the vineyard, that is, He created the people, and delivered them over to His Son. And the Son placed the angels in charge of them, to watch over them; and the Son Himself cleansed their sins, by laboring much and enduring many toils; for no one can dig without toil or labor.

Having Himself then cleansed the sins of His people, He showed them the paths of life, giving them the law which He received from His Father. Thou seest," saith he, "that He is Himself Lord of the people, having received all power from His Father.

But how that the lord took his son and the glorious angels as advisers concerning the inheritance of the servant, listen.

The Holy Pre-existent Spirit. Which created the whole creation, God made to dwell in flesh that He desired. This flesh, therefore, in which the Holy Spirit dwelt, was subject unto the Spirit, walking honorably in holiness and purity, without in any way defiling the Spirit.

When then it had lived honorably in chastity, and had labored with the Spirit, and had cooperated with it in everything, behaving itself boldly and bravely, He chose it as a partner with the Holy Spirit; for the career of this flesh pleased [the Lord], seeing that, as possessing the Holy Spirit, it was not defiled upon the earth.

He therefore took the son as adviser and the glorious angels also, that this flesh too, having served the Spirit unblamably, might have some place of sojourn, and might not seem to have lost the reward for its service; for all flesh, which is found undefiled and unspotted, wherein the Holy Spirit dwelt, shall receive a reward.

Now thou hast the interpretation of this parable also."

"I was right glad, Sir," say I, "to hear this interpretation." "Listen now," saith he, "Keep this thy flesh pure and undefiled, that the Spirit which dwelleth in it may bear witness to it, and thy flesh may be justified.

See that it never enter into thine heart that this flesh of thine is perishable, and so thou abuse it in some defilement. [For] if thou defile thy flesh, thou shalt defile the Holy Spirit also; but if thou defile the flesh, thou shalt not live."

"But if, Sir," say I, "there has been any ignorance in times past, before these words were heard, how shall a man who has defiled his flesh be saved?" "For the former deeds of ignorance," saith he, "God alone hath power to give healing; for all authority is His.

[But now keep thyself, and the Lord Almighty, Who is full of compassion, will give healing for thy former deeds of ignorance,] if henceforth thou defile not thy flesh, neither the Spirit; for both share in common, and the one cannot be defiled without the other. Therefore keep both pure, and thou shalt live unto God."

Parable 6

As I sat in my house, and glorified the Lord for all things that I had seen, and was considering concerning the commandments, how that they were beautiful and powerful and gladsome and glorious and able to save a man's soul, I said within myself; "Blessed shall I be, if I walk in these commandments; yea, and whosoever shall walk in them shall be blessed."

As I spake these things within myself, I see him suddenly seated by me, and saying as follows; "Why art thou of a doubtful mind concerning the commandments, which I commanded thee? They are beautiful. Doubt not at all; but clothe thyself in the faith of the Lord, and thou shalt walk in them. For I will strengthen thee in them."

These commandments are suitable for those who meditate repentance; for if they walk not in them, their repentance is in vain.

Ye then that repent, cast away the evil doings of this world which crush you; and, by putting on every excellence of righteousness, ye shall be able to observe these commandments, and to add no more to your sins. If then ye add no further sin at all, ye will depart from your former sins. Walk then in these my commandments, and ye shall live unto God. These things have [all] been told you from me."

And after he had told these things to me, he saith to me, "Let us go into the country, and I will show thee the shepherds of the sheep." "Let us go, Sir," say I. And we came to a certain plain, and he showeth me a young man, a shepherd, clothed in a light cloak, of saffron color; and he was feeding a great number of sheep, and these sheep were, as it were, well fed and very frisky, and were gladsome as they skipped about hither and thither; and the shepherd himself was all gladsome over his flock; and the very visage of the shepherd was exceedingly gladsome; and he ran about among the sheep.

And he saith to me; "Seest thou this shepherd?" "I see him Sir," I say. "This," saith he, "is the angel of self-indulgence and of deceit. He crusheth the souls of the servants of God, and perverteth them from the truth, leading them astray with evil desires, wherein they perish."

For they forget the commandments of the living God, and walk in vain deceits and acts of self-indulgence, and are destroyed by this angel, some of them unto death, and others unto corruption."

I say to him, "Sir, I comprehend not what means "unto death," and what "unto corruption". "Listen," saith he; "the sheep which thou sawest gladsome and skipping about, these are they who have been turned asunder from God utterly, and have delivered themselves over to the lusts of this world. In these, therefore, there is not repentance unto life. For the Name of God is being blasphemed through them. The life of such persons is death.

But the sheep, which thou sawest not skipping about, but feeding in one place, these are they that have delivered themselves over to acts of self-indulgence and deceit, but have not uttered any blasphemy against the Lord. These then have been corrupted from the truth. In these there is hope of repentance, wherein they can live. Corruption then hath hope of a possible renewal, but death hath eternal destruction."

Again we went forward a little way, and he showeth me a great shepherd like a wild man in appearance, with a white goatskin thrown about him; and he had a kind of wallet on his shoulders, and a staff very hard and with knots in it, and a great whip. And his look was very sour, so that I was afraid of him because of his look.

This shepherd then kept receiving from the young man, the shepherd, those sheep that were frisky and well fed, but not skipping about, and putting them in a certain spot, which was precipitous and covered with thorns and briars, so that the sheep could not disentangle themselves from the thorns and briars, but [became entangled among the thorns and briars.

And so they] pastured entangled in the thorns and briars, and were in great misery with being beaten by him; and he kept driving them about to and fro, and giving them no rest, and all together those sheep had not a happy time.

When then I saw them so lashed with the whip and vexed, I was sorry for their sakes, because they were so tortured and had no rest at all.

I say to the shepherd who was speaking with me; "Sir, who is this shepherd, who is [so] hard-hearted and severe, and has no compassion at all for these sheep?" "This," saith he, "is the angel of punishment, and he is one of the just angels, and presides over punishment.

So he receiveth those who wander away from God, and walk after the lusts and deceits of this life, and punisheth them, as they deserve, with fearful and various punishments."

"I would fain learn, Sir," said I, "of what sort are these various punishments." "Listen," saith he; "the various tortures and punishments are tortures belonging to the present life; for some are punished with losses, and others with want, and others with divers maladies, and others with [every kind] of unsettlement, and others with insults from unworthy persons and with suffering in many other respects.

For many, being unsettled in their plans, set their hands to many things, and nothing ever goes forward with them. And then they say that they do not prosper in their doings, and it doth not enter into their hearts that they have done evil deeds, but they blame the Lord.

When then they are afflicted with every kind of affliction, then they are delivered over to me for good instruction, and are strengthened in the faith of the Lord, and serve the Lord with a pure heart the remaining days of their life. But, if they repent, the evil works which they have done rise up in their hearts, and then they glorify God, saying that He is a just Judge, and that they suffered justly each according to his doings. And they serve the Lord thenceforward with a pure heart, and are prosperous in all their doings, receiving from the Lord whatsoever things they may ask; and then they glorify the Lord because they were delivered over unto me, and they no longer suffer any evil thing."

I say unto him; "Sir, declare unto me this further matter." "What enquirest thou yet?" saith he. "Whether, Sir," say I, "they that live in self-indulgence and are deceived undergo torments during the same length of time as they live in self-indulgence and are deceived." He saith to me, "They undergo torments for the same length of time."

"Then, Sir," say I, "they undergo very slight torments; for those who are living thus in self-indulgence and forget God ought to have been tormented seven-fold."

He saith to me, "Thou art foolish, and comprehendest not the power of the torment" "True," say I, "for if I had comprehended it, I should not have asked thee to declare it to me." "Listen," saith he, "to the power of both, [of the self-indulgence and of the torment].

The time of the self-indulgence and deceit is one hour. But an hour of the torment hath the power of thirty days. If then one live in self indulgence and be deceived for one day, and be tormented for one day, the day of the torment is equivalent to a whole year. For as many days then as a man lives in self-indulgence, for so many years is he tormented. Thou seest then," saith he, "that the time of the self-indulgence and deceit is very short, but the time of the punishment and torment is long."

"Inasmuch, Sir," say I, "as I do not quite comprehend concerning the time of the deceit and self-indulgence and torment, show me more clearly."

He answered and said unto me; "Thy stupidity cleaveth to thee; and thou wilt not cleanse thy heart and serve God Take heed," [saith he,] "lest haply the time be fulfilled, and thou be found in thy foolishness. Listen then," [saith he,] "even as thou wishest, that thou mayest comprehend the matter.

He that liveth in self-indulgence and is deceived for one day, and doeth what he wisheth, is clothed in much folly and comprehendeth not the thing which he doeth; for on the morrow he forgetteth what he did the day before. For self-indulgence and deceit have no memories, by reason of the folly, wherewith each is clothed; but when punishment and torment cling to a man for a single day, he is punished and tormented for a whole year long; for punishment and torment have long memories.

So being tormented and punished for the whole year, the man remembers at length the self-indulgence and deceit, and perceiveth that it is on their account that he is suffering these ills. Every man, therefore, that liveth in self-indulgence and is deceived, is tormented in this way because, though possessing lire, they have delivered themselves over unto death."

"What kinds of self-indulgence, Sir," say I, "are harmful?" "Every action," saith he, "is self-indulgence to a man, which he does with pleasure; for the irascible man, when he gives the reins to his passion, is self-indulgent; and the adulterer and the drunkard and the slanderer and the liar and the miser and the defrauder and he that doeth things akin to these, giveth the reins to his peculiar passion; therefore he is self-indulgent in his action.

All these habits of self-indulgence are harmful to the servants of God; on account

of these deceits therefore they so suffer who are punished and tormented.

But there are habits of self-indulgence like-wise which save men; for many are self-indulgent in doing good, being carried away by the pleasure it gives to themselves. This self-indulgence then is expedient for the servants of God, and bringeth life to a man of this disposition; but the harmful self-indulgences aforementioned bring to men torments and punishments; and if they continue in them and repent not, they bring death upon themselves."

Parable 7

After a few days I saw him on the same plain, where also I had seen the shepherds, and he saith to me, "What seekest thou?" "I am here, Sir," say I, "that thou mayest bid the shepherd that punisheth go out of my house; for he afflicteth me much." "It is necessary for thee," saith he, "to be afflicted; for so," saith he, "the glorious angel ordered as concerning thee, for he wisheth thee to be proved." "Why, what so evil thing have I done, Sir," say I, "that I should be delivered over to this angel?"

"Listen," saith he. "Thy sins are many, yet not so many that thou shouldest be delivered over to this angel; but thy house has committed great iniquities and sins, and the glorious angel was embittered at their deeds, and for this cause he bade thee be afflicted for a certain time, that they also might repent and cleanse themselves from every lust of this world. When therefore they shall repent and be cleansed, then shall the angel of punishment depart."

I say to him; "Sir, if they perpetrated such deeds that the glorious angel is embittered, what have I done?" "They cannot be afflicted otherwise," saith he, "unless thou, the head of the [whole] house, be afflicted; for if thou be afflicted, they also of necessity will be afflicted; but if thou be prosperous, they can suffer no affliction."

"But behold, Sir," say I, "they have repented with their whole heart." "I am quite aware myself," saith he, "that they have repented with their whole heart; well, thinkest thou that the sins of those who repent are forgiven forthwith? Certainly not; but the person who repents must torture his own soul, and must be thoroughly humble in his every action, and be afflicted with all the divers kinds of affliction; and if he endure the afflictions which come upon him, assuredly He Who created all things and endowed them with power will be moved with compassion and will

bestow some remedy.

And this (will God do), if in any way He perceive the heart of the penitent pure from every evil thing. But it is expedient for thee and for thy house that thou shouldest be afflicted now. But why speak I many words to thee? Thou must be afflicted as the angel of the Lord commanded, even he that delivered thee unto me; and for this give thanks to the Lord, in that He deemed thee worthy that I should reveal unto thee beforehand the affliction, that foreknowing it thou might endure it with fortitude."

I say to him; "Sir, be thou with me, and I shall be able to endure all affliction [easily]." "I will be with thee," saith he; "and I will ask the angel that punisheth to afflict thee more lightly; but thou shalt be afflicted for a short time, and thou shalt be restored again to thy house. Only continue to be humble and to minister unto the Lord with a pure heart, thou and thy children and thy house, and walk in my commandments which I command thee, and thus it will be possible for thy repentance to be strong and pure.

And if thou keep these commandments with thy household, all affliction shall hold aloof from thee; yea, and affliction," saith he, "shall hold aloof from all whosoever shall walk in these my commandments."

Parable 8

He showed me a [great] willow, overshadowing plains and mountains, and under the shadow of the willow all have come who are called by the name of the Lord.

And by the willow there stood an angel of the Lord, glorious and very tall, having a great sickle, and he was lopping branches from the willow, and giving them to the people that sheltered beneath the willow; and he gave them little rods about a cubit long.

And after all had taken the rods, the angel laid aside the sickle, and the tree was sound, just as I had seen it.

Then I marvelled within myself, saying, "How is the tree sound after so many branches have been lopped off?" The shepherd saith to me, "Marvel not that the tree remained sound, after so many branches were lopped off but wait until thou seest all things, and it shall be shown to thee what it is."

The angel who gave the rods to the people demanded them back from them again, and according as they had received them, so also they were summoned to him, and each of them returned the several rods. But the angel of the Lord took them, and examined them.

From some he received the rods withered and eaten as it were by grubs: the angel ordered those who gave up rods like these to stand apart.

And others gave them up withered, but not grub-eaten; and these again he ordered to stand apart.

And others gave them up half-withered; these also stood apart.

And others gave up their rods half-withered and with cracks; these also stood apart.

And others gave up their rods green and with cracks; these also stood apart. And others gave up their rods one half withered and one half green; these also stood apart.

And others brought their rods two parts of the rod green, and the third part withered; these also stood apart. And others gave them up two parts withered, and the third part green; these also stood apart.

And others gave up their rods nearly all green, but a very small portion of their rods was withered, just the end; but they had cracks in them; these also stood apart.

And in those of others there was a very small portion green, but the rest of the rods was withered; these also stood apart.

And others came bringing their rods green, as they received them from the angel; and the most part of the multitude gave up their rods in this state; and the angel rejoiced exceedingly at these; these also stood apart.

And others gave up their rods green and with shoots, these also stood apart; and at these again the angel rejoiced exceedingly.

And others gave up their rods green and with shoots; and their shoots had, as it were, a kind of fruit. And those men were exceeding gladsome, whose rods were found in this state. And over them the angel exulted, and the shepherd was very gladsome over them.

And the angel of the Lord commanded crowns to be brought. And crowns were brought, made as it were of palm branches; and he crowned the men that had given up the rods which had the shoots and some fruit, and sent them away into the tower.

And the others also he sent into the tower, even those who had given up the rods green and with shoots, but the shoots were without fruit; and he set a seal upon them.

And all they that went into the tower had the same raiment, white as snow.

And those that had given up their rods green as they received them, he sent away, giving them a [white] robe, and seals.

After the angel had finished these things, he saith to the shepherd; "I go away; but these thou shalt send away to (their places within) the walls, according as each deserveth to dwell; but examine their rods carefully), and so send them away. But be careful in examining them. Take heed lest any escape thee," saith he. "Still if any escape thee, I will test them at the altar." When he had thus spoken to the shepherd, he departed.

And, after the angel had departed, the shepherd saith to me; "Let us take the rods of all and plant them, to see whether any of them shall be able to live." I say unto him, "Sir, these withered things, how can they live?"

He answered and said unto me; "This tree is a willow, and this class of trees clingeth to life. If then the rods shall be planted and get a little moisture, many of them will live. And afterwards let us try to pour some water also over them. If any of them shall be able to live, I will rejoice with it; but if it live not, I at least shall not be found neglectful."

So the shepherd bade me call them, just as each one of them was stationed. And they came row after row, and they delivered up the rods to the shepherd. And the shepherd took the rods, and planted them in rows, and after he had planted them,

he poured much water over them, so that the rods could not be seen for the water.

And after he had watered the rods, he saith to me; "Let us go now. and after days let us return and inspect all the rods; for He Who created this tree willeth that all those who have received rods from this tree should live. And I myself hope that these little rods, after they have got moisture and been watered, will live the greater part of them."

I say to him; "Sir, inform me what this tree is. For I am perplexed herewith, because, though so many branches were cut off, the tree is sound, and nothing appears to have been cut from it; I am therefore perplexed thereat."

"Listen," saith he; "this great tree which overshadows plains and mountains and all the earth is the law of God which was given to the whole world; and this law is the Son of Cod preached unto the ends of the earth. But the people that are under the shadow are they that have heard the preaching, and believed on Him;

but the great and glorious angel is Michael, who hath the power over this people and is their captain. For this is he that putteth the law into the hearts of the believers; therefore he himself inspecteth them to whom he gave it, to see whether they have observed it.

But thou seest the rods of every one; for the rods are the law. Thou seest these many rods rendered useless, and thou shalt notice all those that have not observed the law, and shalt see the abode of each severally."

I say unto him; "Sir, wherefore did he send away some into the tower, and leave others for thee?" "As many," saith he, "as transgressed the law which they received from him, these he left under my authority for repentance; but as many as already satisfied the law and have observed it, these he has under his own authority."

"Who then, Sir," say I, "are they that have been crowned and go into the tower?" ["As many," saith he, "as wrestled with the devil and overcame him in their wrestling, are crowned:] these are they that suffered for the law.

But the others, who likewise gave up their rods green and with shoots, though not with fruit, are they that were persecuted for the law, but did not suffer nor yet deny their law.

But they that gave them up green just as they received them, are sober and righteous men, who walked altogether in a pure heart and have kept the commandments of the Lord. But all else thou shalt know, when I have examined these rods that have been planted and watered."

And after a few days we came to the place, and the shepherd sat down in the place of the angel, while I stood by him. And he saith to me; "Gird thyself with a garment of raw flax, and minister to me." So I girded myself with a clean garment of raw flax made of coarse material.

And when he saw me girded and ready to minister to him "Call," saith he, "the men whose rods have been planted, according to the rank as each presented their rods." And I went away to the plain, and called them all; and they stood all of them according to their ranks.

He saith to them; "Let each man pluck out his own rod, and bring it to me." Those gave them up first, who had the withered and chipped rods, and they were found accordingly withered and chipped. He ordered them to stand apart.

Then those gave them up, who had the withered but not chipped; and some of them gave up the rods green, and others withered and chipped as by grubs. Those then that gave them up green he ordered to stand apart; but those that gave them up withered and chipped he ordered to stand with the first.

Then those gave them up who had the half-withered and with cracks; and many of them gave them up green and without cracks; and some gave them up green and with shoots, and fruits on the shoots, such as those had who went into the tower crowned; and some gave them up withered and eaten, and some withered and uneaten, and some such as they were, half-withered and with cracks. He ordered them to stand each one apart, some in their proper ranks, and others apart.

Then those gave them up who had their rods green, but with cracks. These all gave them up green, and stood in their own company. And the shepherd rejoiced over these, because they all were changed and had put away their cracks.

And those gave them up likewise who had the one half green and the other half withered. The rods of some were found entirely green, of some half-withered, of some withered and eaten, and of some green and with shoots. These were all sent

away each to his company.

Then those gave them up who had two parts green and the third withered; many of them gave them up green, and many half-withered, and others withered and eaten. These all stood in their own company.

Then those gave them up who had two parts withered and the third part green. Many of them gave them up half-withered, but some withered and eaten, others half-withered and with cracks, and a few green. These all stood in their own company.

Then those gave them up who had their rods green, but a very small part [withered] and with cracks. Of these some gave them up green, and others green and with shoots. These also went away to their own company.

Then those gave them up who had a very small part green and the other parts withered. The rods of these were found for the most part green and with shoots and fruit on the shoots, and others altogether green. At these rods the shepherd rejoiced very [greatly], because they were found so. And these went away each to his own company.

After [the shepherd] had examined the rods of all, he saith to me, "I told thee that this tree clingeth to life. Seest thou," saith he, "how many repented and were saved?" "I see, Sir," say I. "It is," saith he, that thou mayest see the abundant compassion of the Lord, how great and glorious it is, and He hath given (His) Spirit to those that are worthy of repentance."

"Wherefore then, Sir," say I, "did they not all repent?" "To those, whose heart He saw about to become pure and to serve Him with all the heart, to them He gave repentance; but those whose craftiness and wickedness He saw, who intend to repent in hypocrisy, to them He gave not repentance, lest haply they should again profane His name."

I say unto him, "Sir, now then show me concerning those that have given up their rods, what manner of man each of them is, and their abode, that when they hear this, they that believed and have received the seal and have broken it and did not keep it sound may fully understand what they are doing, and repent, receiving from thee a seal, and may glorify the Lord, that He had compassion upon them and sent thee to renew their spirits."

"Listen," saith he; "those whose rods were found withered and grub-eaten, these are the renegades and traitors to the Church, that blasphemed the Lord in their sins, and still further were ashamed of the Name of the Lord, which was invoked upon them. These then perished altogether unto God. But thou seest how not one of them repented, although they heard the words which thou spakest to them, which I commanded thee. From men of this kind life departed.

But those that gave up the withered and undecayed (rods), these also are near them; for they were hypocrites, and brought in strange doctrines, and perverted the servants of God, especially them that had sinned, not permitting them to repent, but persuading them with their foolish doctrines. These then have hope of repenting.

But thou seest that many of them have indeed repented from the time when thou spakest to them my commandments; yea, and (others) still will repent. And as many as shall not repent, have lost their life; but as many of them as repented, became good; and their dwelling was placed within the first walls, and some of them even ascended into the tower. Thou seest then," [saith he,] "that repentance from sins bringeth life, but not to repent bringeth death.

"But as many as gave up (the rods) half-withered, and with cracks in them, hear also concerning these. Those whose rods were half-withered throughout are the double-minded; for they neither live nor are dead.

But those that have them half-withered and cracks in them, these are both double-minded and slanderers, and are never at peace among themselves but always causing dissensions. Yet even to these," [saith he,] "repentance is given. Thou seest," [saith he,] "that some of them have repented; and there is still," saith he, "hope of repentance among them.

And as many of them," saith he, "as have repented, have their abode within the tower; but as many of them as have repented tardily shall abide within the walls; and as many as repent not, but continue in their doings, shall die the death.

But they that have given up their rods green and with cracks, these were found faithful and good at all times, [but] they have a certain emulation one with another about first places and about glory of some kind or other; but all these are foolish in having (emulation) one with another about first places.

Yet these also, when they heard my commandments, being good, purified themselves and repented quickly. They have their habitation, therefore, within the tower. But if any one shall again turn to dissension, he shall be cast out from the tower and shall lose his life.

Life is for all those that keep the commandments of the Lord. But in the commandments there is nothing about first places, or about glory of any kind, but about long-suffering and humility in man. In such men, therefore, is the life of the Lord, but in factious and lawless men is death.

"But they that gave up their rods half green and half withered, these are they that are mixed up in business and cleave not to the saints. Therefore the one half of them liveth, but the other half is dead.

Many then when they heard my commandments repented. As many then as repented, have their abode within the tower. But some of them altogether stood aloof. These then have no repentance; for by reason of their business affairs they blasphemed the Lord and denied Him. So they lost their life for the wickedness that they committed.

But many of them were doubtful-minded. These still have place for repentance, if they repent quickly, and their dwelling shall be within the tower; and if they repent tardily, they shall dwell within the walls; but if they repent not, they too have lost their life.

But they that have given up two parts green and the third part withered, these are they that have denied with manifold denials.

Many of them therefore repented and departed to dwell inside the tower; but many utterly rebelled from God; these lost their life finally. And some of them were double-minded and caused dissensions. For these then there is repentance, if they repent speedily and continue not in their pleasures; but if they continue in their doings, they likewise procure for themselves death.

"But they that have given up their rods two thirds withered and one third green, these are men who have been believers, but grew rich and became renowned among the Gentiles. They clothed themselves with great pride and became high-minded, and abandoned the truth and did not cleave to the righteous, but lived

together after the manner of the Gentiles, and this path appeared the more pleasant unto them; yet they departed not from God, but continued in the faith, though they wrought not the works of the faith.

Many of them therefore repented, and they had their habitation within the tower.

But others at the last living with the Gentiles, and being corrupted by the vain opinions of the Gentiles, departed from God, and worked the works of the Gentiles. These therefore were numbered with the Gentiles.

But others of them were doubtful-minded, not hoping to be saved by reason of the deeds that they had done; and others were double-minded and made divisions among themselves. For these then that were double-minded by reason of their doings there is still repentance; but their repentance ought to be speedy, that their dwelling may be within the tower; but for those who repent not, but continue in their pleasures, death is nigh.

"But they that gave up their rods green, yet with the extreme ends withered and with cracks; these were found at all times good and faithful and glorious in the sight of God, but they sinned to a very slight degree by reason of little desires and because they had somewhat against one another. But, when they heard my words, the greater part quickly repented, and their dwelling was assigned within the tower.

But some of them were double-minded, and some being double-minded made a greater dissension. In these then there is still a hope of repentance, because they were found always good; and hardly shall one of them die.

But they that gave up their rods withered, yet with a very small part green, these are they that believed, but practiced the works of lawlessness. Still they never separated from God, but bore the Name gladly, and gladly received into their houses the servants of God. So hearing of this repentance they repented without wavering, and they practice all excellence and righteousness.

And some of them even suffer persecution willingly, knowing the deeds that they did. All these then shall have their dwelling within the tower."

And after he had completed the interpretations of all the rods, he saith unto me; "Go, and tell all men to repent, and they shall live unto God; for the Lord in His

compassion sent me to give repentance to all, though some of them do not deserve it for their deeds; but being long-suffering the Lord willeth them that were called through His Son to be saved."

I say to him; "Sir, I hope that all when they hear these words will repent; for I am persuaded that each one, when he fully knows his own deeds and fears God, will repent."

He answered and said unto me; "As many," [saith he,] "as [shall repent] from their whole heart [and] shall cleanse themselves from all the evil deeds aforementioned, and shall add nothing further to their sins, shall receive healing from the Lord for their former sins, unless they be double-minded concerning these commandments, and they shall live unto God. [But as many," saith he, "as shall add to their sins and walk in the lusts of this world, shall condemn themselves to death.]

But do thou walk in my commandments, and live [unto God; yea, and as many as shall walk in them and shall do rightly, shall live unto God."]

Having shown me all these things [and told me them] he saith to me; "Now the rest will I declare (unto thee) after a few days."

Parable 9

After I had written down the commandments and parables of the shepherd, the angel of repentance, he came to me and saith to me; "I wish to show thee all things that the Holy Spirit, which spake with thee in the form of the Church, showed unto thee. For that Spirit is the Son of God.

For when thou wast weaker in the flesh, it was not declared unto thee through an angel; but when thou wast enabled through the Spirit, and didst grow mighty in thy strength so that thou couldest even see an angel, then at length was manifested unto thee, through the Church, the building of the tower. In fair and seemly manner hast thou seen all things, (instructed) as it were by a virgin; but now thou seest (being instructed) by an angel, though by the same Spirit; yet must thou learn everything more accurately from me. For to this end also was I appointed by the glorious angel to dwell in thy house, that thou mightest see all things mightily, in nothing terrified, even as before."

And he took me away into Arcadia, to a certain rounded mountain, and set me on

the top of the mountain, and showed me a great plain, and round the plain twelve mountains, the mountains having each a different appearance.

The first was black as soot; the second was bare, without vegetation; the third was thorny and full of briars; the fourth had the vegetation half-withered, the upper part of the grass green, but the part by the roots withered, and some of the grass became withered, whenever the sun had scorched it; the fifth mountain had green grass and was rugged; the sixth mountain was full with clefts throughout, some small and some great, and the clefts had vegetation, but the grass was not very luxuriant, but rather as if it had been withered; the seventh mountain had smiling vegetation, and the whole mountain was in a thriving condition, and cattle and birds of every kind did feed upon that mountain; and the more the cattle and the birds did feed, so much the more did the herbage of that mountain flourish. The eighth mountain was full of springs, and every kind of creature of the Lord did drink of the springs on that mountain. the ninth mountain had no water at all, and was entirely desert; and it had in it wild beasts and deadly reptiles, which destroy mankind. The tenth mountain had very large trees and was umbrageous throughout, and beneath the shade lay sheep resting and feeding. The eleventh mountain was thickly wooded all over, and the trees thereon were very productive, decked with divers kinds of fruits, so that one seeing them would desire to eat of their fruits. The twelfth mountain was altogether white and its aspect was cheerful; and the mountain was most beautiful in itself.

And in the middle of the plain he showed me a great white rock, rising up from the plain. The rock was loftier than the mountains, being four-square, so that it could contain the whole world.

Now this rock was ancient, and had a gate hewn out of it; but the gate seemed to me to have been hewed out quite recently. And the gate glistened beyond the brightness of the sun, so that I marvelled at the brightness of the gate.

And around the gate stood twelve virgins. The four then that stood at the corners seemed to me to be more glorious (than the rest); but the others likewise were glorious; and they stood at the four quarters of the gate, and virgins stood in pairs between them.

And they were clothed in linen tunics and girt about in seemly fashion, having their right shoulders free, as if they intended to carry some burden. Thus were they prepared, for they were very cheerful and eager.

After I had seen these things, I marvelled in myself at the greatness and the glory of what I was seeing And again I was perplexed concerning the virgins, that delicate as they were they stood up like men, as if they intended to carry the whole heaven.

And the shepherd saith unto me; "Why questionest thou within thyself and art perplexed, and bringest sadness on thyself? For whatsoever things thou canst not comprehend, attempt them not, if thou art prudent; but entreat the Lord, that thou mayest receive understanding to comprehend them.

What is behind thee thou canst not see, but what is before thee thou beholdest. The things therefore which thou canst not see, let alone, and trouble not thyself (about them; but the things which thou seest, these master, and be not over curious about the rest; but I will explain unto thee all things whatsoever I shall show thee. Have an eye therefore to what remaineth."

I saw six men come, tall and glorious and alike in appearance and they summoned a multitude of men. And the others also which came were tall men and handsome and powerful. And the six men ordered them to build a tower above the gate. And there arose a great noise from those men who had come to build the tower, as they ran hither and thither round the gate.

For the virgins standing round the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if they would take something from the men.

And the six men ordered stones to come up from a certain deep place, and to go to the building of the tower. And there went up ten stones square and polished, [not] hewn from a quarry.

And the six men called to the virgins, and ordered them to carry all the stones which should go unto the building of the tower, and to pass through the gate and to hand them to the men that were about to build the tower.

And the virgins laid the first ten stones that rose out of the deep on each other, and they carried them together, stone by stone.

And just as they stood together around the gate, in that order they carried them

that seemed to be strong enough and had stooped under the corners of the stone, while the others stooped at the sides of the stone. And so they carried all the stones. And they carried them right through the gate, as they were ordered, and handed them to the men for the tower; and these took the stones and builded.

Now the building of the tower was upon the great rock and above the gate. Those ten stones then were joined together, and they covered the whole rock. And these formed a foundation for the building of the tower. And [the rock and] the gate supported the whole tower.

And, after the ten stones, other twenty-five stones came up from the deep, and these were fitted into the building of the tower, being carried by the virgins, like the former. And after these thirty-five stones came up. And these likewise were fitted into the tower. And after these came up other forty stones. and these all were put into the building of the tower. So four rows were made in the foundations of the tower.

And (the stones) ceased coming up from the deep, and the builders likewise ceased for a little. And again the six men ordered the multitude of the people to bring in stones from the mountains for the building of the tower.

They were brought in accordingly from all the mountains, of various colors, shaped by the men, and were handed to the virgins; and the virgins carried them right through the gate, and handed them in for the building of the tower. And when the various stones were placed in the building, they became all alike and white, and they lost their various colors.

But some stones were handed in by the men for the building, and these did not become bright; but just as they were placed, such likewise were they found; for they were not handed in by the virgins, nor had they been carried in through the gate. These stones then were unsightly in the building of the tower.

Then the six men, seeing the stones that were unsightly in the building, ordered them to be removed and carried [below] into their own place whence they were brought.

And they say to the men who were bringing the stones in; "Abstain for your parts altogether from handing in stones for the building; but place them by the tower, that the virgins may carry them through the gate, and hand them in for the

building. For if," [say they,] they be not carried in through the gate by the hands of these virgins, they cannot change their colors. Labor not therefore," [say they,] "in vain."

And the building was finished on that day, yet was not the tower finally completed, for it was to be carried up [still] higher; and there was a cessation in the building. And the six men ordered the builders to retire for a short time [all of them], and to rest; but the virgins they ordered not to retire from the tower. And methought the virgins were left to guard the tower.

And after all had retired [and rested], I say to the shepherd; "How is it, Sir," say I, "that the building of the tower was not completed?" "The tower," he saith, "cannot yet be finally completed, until its master come and test this building, that if any stones be found crumbling, he may change them; for the tower is being built according to His will."

"I would fain know, Sir," say I, "what is this building of this tower, and concerning the rock and gate, and the mountains, and the virgins, and the stones that came up from the deep, and were not shaped, but went just as they were into the building; and wherefore ten stones were first placed in the foundations, then twenty-five, then thirty-five, then forty, and concerning the stones that had gone to the building and were removed again and put away in their own place--concerning all these things set my soul at rest, Sir, and explain them to me."

"If," saith he, "thou be not found possessed of an idle curiosity, thou shalt know all things. For after a few days we shall come here, and thou shalt see the sequel that overtaketh this tower and shalt understand all the parables accurately."

And after a few days we came to the place where we had sat, and he saith to me, "Let us go to the tower; for the owner of the tower cometh to inspect it." And we came to the tower, and there was no one at all by it, save the virgins alone.

And the shepherd asked the virgins whether the master of the tower had arrived. And they said that he would be there directly to inspect the building.

And, behold, after a little while I see an array of many men coming, and in the midst a man of such lofty stature that he overtopped the tower.

And the six men who superintended the building walked with him on the right

hand and on the left, and all they that worked at the building were with him, and many other glorious attendants around him. And the virgins that watched the tower ran up and kissed him, and they began to walk by his side round the tower.

And that man inspected the building so carefully, that he felt each single stone; and he held a rod in his hand and struck each single stone that was built in.

And when he smote, some of the stones became black as soot, others mildewed, others cracked, others broke off short, others became neither white nor black, others rough and not fitting in with the other stones, and others with many spots; these were the varied aspects of the stones which were found unsound for the building.

So he ordered all these to be removed from the tower, and to be placed by the side of the tower, and other stones to be brought and put into their place.

And the builders asked him from what mountain he desired stones to be brought and put into their place. And he would not have them brought from the mountains, but ordered them to be brought from a certain plain that was nigh at hand.

And the plain was dug, and stones were found there bright and square, but some of them too were round. And all the stones which there were anywhere in that plain were brought every one of them, and were carried through the gate by the virgins.

And the square stones were hewed, and set in the place of those which had been removed; but the round ones were not placed in the building, because they were too hard to be shaped, and to work on them was slow. So they were placed by the side of the tower, as though they were intended to be shaped and placed in the building; for they were very bright.

So then, having accomplished these things, the glorious man who was lord of the whole tower called the shepherd to him, and delivered unto him all the stones which lay by the side of the tower, which were cast out from the building, and saith unto him;

"Clean these stones carefully, and set them in the building of the tower, these, I mean, which can fit with the rest; but those which will not fit, throw far away from the tower."

Having given these orders to the shepherd, he departed from the tower with all those with whom he had come. And the virgins stood round the tower watching it.

I say to the shepherd, "How can these stones go again to the building of the tower, seeing that they have been disapproved?" He saith unto me in answer; "Seest thou", saith he, "these stones?" I see them, Sir," say I. "I myself," saith he, "will shape the greater part of these stones and put them into the building, and they shall fit in with the remaining stones."

"How, Sir," say I, "can they, when they are chiseled, fill the same space?" He saith unto me in answer, "As many as shall be found small, shall be put into the middle of the building; but as many as are larger, shall be placed nearer the outside, and they will bind them together."

With these words he saith to me, "Let us go away, and after two days let us come and clean these stones, and put them into the building; for all things round the tower must be made clean, lest haply the master come suddenly and find the circuit of the tower dirty, and he be wroth, and so these stones shall not go to the building of the tower, and I shall appear to be careless in my master's sight."

And after two days we came to the tower, and he saith unto me; "Let us inspect all the stones, and see those which can go to the building." I say to him, "Sir, let us inspect them."

And so commencing first we began to inspect the black stones; and just as they were when set aside from the building, such also they were found. And the shepherd ordered them to be removed from the tower and to be put on one side.

Then he inspected those that were mildewed, and he took and shaped many of them, and ordered the virgins to take them up and put them into the building. And the virgins took them up and placed them in the building of the tower in a middle position. But the rest he ordered to be placed with the black ones; for these also were found black.

Then he began to inspect those that had the cracks; and of these he shaped many, and he ordered them to be carried away by the hands of the virgins for the building. And they were placed towards the outside, because they were found to be sounder. But the rest could not be shaped owing to the number of the cracks. For this reason therefore they were cast aside from the building of the tower.

Then he proceeded to inspect the stunted (stones), and many among them were found black, and some had contracted great cracks; and he ordered these also to be placed with those that had been cast aside. But those of them which remained he cleaned and shaped, and ordered to be placed in the building. So the virgins took them up, and fitted them into the middle of the building of the tower; for they were somewhat weak.

Then he began to inspect those that were half white and half black, and many of them were (now) found black; and he ordered these also to be taken up with those that had been cast aside. But all the rest were [found white, and were] taken up by the virgins; for being white they were fitted by [the virgins] them[selves] into the building. But they were placed towards the outside, because they were found sound, so that they could hold together those that were placed in the middle; for not a single one of them was too short.

Then he began to inspect the hard and rough; and a few of them were cast away, because they could not be shaped; for they were found very hard. But the rest of them were shaped [and taken up by the virgins] and fitted into the middle of the building of the tower; for they were somewhat weak.

Then he proceeded to inspect those that had the spots, and of these some few had turned black and were cast away among the rest; but the remainder were found bright and sound, and these were fitted by the virgins into the building; but they were placed towards the outside, owing to their strength.

Then he came to inspect the white and round stones, and he saith unto me; "What shall we do with these stones?" "How do I know, Sir?" say I [And he saith to me,] "Perceivest thou nothing concerning them?"

"I, Sir," say I, "do not possess this art, neither am I a mason, nor can I understand." Seest thou not," saith he, "that they are very round; and if I wish to make them square, very much must needs be chiseled off from them? Yet some of them must of necessity be placed into the building."

"If then, Sir," say I, "it must needs be so, why distress thyself, and why not choose out for the building those thou willest, and fit them into it?" He chose out from them the large and the bright ones, and shaped them; and the virgins took them up, and fitted them into the outer parts of the building.

But the rest, which remained over, were taken up, and put aside into the plain whence they were brought; they were not however cast away, "Because," saith he, there remaineth still a little of the tower to be builded. And the master of the tower is exceedingly anxious that these stones be fitted into the building, for they are very bright."

So twelve women were called, most beautiful in form, clad in black, [girded about and having the shoulders bare,] with their hair hanging loose. And these women, methought, had a savage look. And the shepherd ordered them to take up the stones which had been cast away from the building, and to carry them off to the same mountains from which also they had been brought; and they took them up joyfully, and carried away all the stones and put them in the place whence they had been taken. And after all the stones had been taken up, and not a single stone still lay round the tower, the shepherd saith unto me; "Let us go round the tower, and see that there is no defect in it." And I proceeded to go round it with him.

And when the shepherd saw that the tower was very comely in the building, he was exceedingly glad; for the tower was so well builded, that when I saw it I coveted the building of it; for it was builded, as it were, of one stone, having one fitting in it. And the stone-work appeared as if hewn out of the rock; for it seemed to me to be all a single stone.

And I, as I walked with him, was glad to see so brave a sight. And the shepherd saith to me; "Go and bring plaster and fine clay, that I may fill up the shapes of the stones that have been taken up and put into the building; for all the circuit of the tower must be made smooth."

And I did as he bade, and brought them to him. "Assist me," saith he, "and the work will speedily be accomplished." So he filled in the shapes of the stones which had gone to the building, and ordered the circuit of the tower to be swept and made clean.

And the virgins took brooms and swept, and they removed all the rubbish from the tower, and sprinkled water, and the site of the tower was made cheerful and very seemly.

The shepherd saith unto me, "All," saith he, "hath now been cleaned. If the lord come to inspect the tower, he hath nothing for which to blame us." Saying this, he desired to go away.

But I caught hold of his wallet, and began to adjure him by the Lord that he would explain to me [all] what he had showed me. He saith to me; "I am busy for a little while, and then I will explain everything to thee. Await me here till I come."

I say to him; "Sir, when I am here alone what shall I do?" "Thou art not alone," saith he; "for these virgins are here with thee." "Commend me then to them," say I. The shepherd calleth them to him and saith to them; "I commend this man to you till I come," and he departed.

So I was alone with the virgins; and they were most cheerful, and kindly disposed to Me especially the four of them that were the more glorious in appearance.

The virgins say to me; "Today the shepherd cometh not here." "What then shall I do?" say I. "Stay for him," say they, "till eventide; and if he come, he will speak with thee; but if he come not, thou shalt stay here with us till he cometh."

I say to them; "I will await him till evening, and if he come not, I will depart home and return early in the morning." But they answered and said unto me; "To us thou wast entrusted; thou canst not depart from us."

"Where then," say I, "shall I remain?" "Thou shalt pass the night with us," say they as a brother, not as a husband; for thou art our brother, and henceforward we will dwell with thee; for we love thee dearly." But I was ashamed to abide with them.

And she that seemed to be the chief of them began to kiss and to embrace me; and the others seeing her embrace me, they too began to kiss me, and to lead me round the tower, and to sport with me.

And I had become as it were a younger man, and I commenced myself likewise to sport with them. For some of them began to dance, [others to skip,] others to sing. But I kept silence and walked with them round the tower, and was glad with them.

But when evening came I wished to go away home; but they would not let me go, but detained me. And I stayed the night with them, and I slept by the side of the tower.

For the virgins spread their linen tunics on the ground, and made me lie down in the midst of them, and they did nothing else but pray; and I prayed with them

without ceasing, and not less than they. And the virgins rejoiced that I so prayed. And I stayed there with the virgins until the morning till the second hour.

Then came the shepherd, and saith to the virgins; "Have ye done him any injury?" "Ask him," say they. I say to him, "Sir, I was rejoiced to stay with them." "On what didst thou sup?" saith he "I supped, Sir," say I, "on the words of the Lord the whole night through." "Did they treat thee well?" saith he. "Yes, Sir," say I.

"Now," saith he, "what wouldest thou hear first?" "In the order as thou showedst to me, Sir, from the beginning," say I; "I request thee, Sir, to explain to me exactly in the order that I shall enquire of thee." According as thou desirest," saith he, "even so will I interpret to thee, and I will conceal nothing whatever from thee."

"First of all, Sir," say I, "explain this to me. The rock and the gate, what is it?" "This rock," saith he, "and gate is the Son of God." "How, Sir," say I, "is the rock ancient, but the gate recent?" "Listen," saith he, "and understand, foolish man.

The Son of God is older than all His creation, so that He became the Father's adviser in His creation. Therefore also He is ancient." "But the gate, why is it recent, Sir?" say I.

"Because," saith he, "He was made manifest in the last days of the consummation; therefore the gate was made recent, that they which are to be saved may enter through it into the kingdom of God.

Didst thou see," saith he, "that the stones which came through the gate have gone to the building of the tower, but those which came not through it were cast away again to their own place?" "I saw, Sir," say I. "Thus," saith he, "no one shall enter into the kingdom of God, except he receive the name of His Son.

For if thou wishest to enter into any city, and that city is walled all round and has one gate only, canst thou enter into that city except through the gate which it hath?" "Why, how, Sir," say I, "is it possible otherwise?" "If then thou canst not enter into the city except through the gate itself, even so," saith he, "a man cannot enter into the kingdom of God except by the name of His Son that is beloved by Him.

Didst thou see," saith he, "the multitude that is building the tower?" "I saw it, Sir," say I. "They," saith he, are all glorious angels. With these then the Lord is walled

around. But the gate is the Son of God; there is this one entrance only to the Lord. No one then shall enter in unto Him otherwise than through His Son.

Didst thou see," saith he, "the six men, and the glorious and mighty man in the midst of them, him that walked about the tower and rejected the stones from the building?" "I saw him, Sir," say I.

"The glorious man," saith he, "is the Son of God, and those six are the glorious angels who guard Him on the right hand and on the left. Of these glorious angels not one," saith he, "shall enter in unto God without Him; whosoever shall not receive His name, shall not enter into the kingdom of God."

"But the tower," say I, "what is it?" "The tower," saith he, "why, this is the Church.

"And these virgins, who are they?" "They," saith he, "are holy spirits; and no man can otherwise be found in the kingdom of God, unless these shall clothe him with their garment; for if thou receive only the name, but receive not the garment from them, thou profitest nothing. For these virgins are powers of the Son of God. If [therefore] thou bear the Name, and bear not His power, thou shalt bear His Name to none effect.

And the stones," saith he, "which thou didst see cast away, these bare the Name, but clothed not themselves with the raiment of the virgins." "Of what sort, Sir," say I, "is their raiment?" "The names themselves," saith he, "are their raiment. Whosoever beareth the Name of the Son of God, ought to bear the names of these also; for even the Son Himself beareth the names of these virgins.

As many stones," saith he, "as thou sawest enter into the building of the tower, being given in by their hands and waiting for the building, they have been clothed in the power of these virgins.

For this cause thou seest the tower made a single stone with the rock. So also they that have believed in the Lord through His Son and clothe themselves in these spirits, shall become one spirit and one body, and their garments all of one color. But such persons as bear the names of the virgins have their dwelling in the tower."

"The stones then, Sir," say I, "which are cast aside, wherefore were they cast

aside? For they passed through the gate and were placed in the building of the tower by the hands of the virgins." "Since all these things interest thee," saith he, "and thou enquirest diligently, listen as touching the stones that have been cast aside.

These all," [saith he,] "received the name of the Son of God, and received likewise the power of these virgins. When then they received these spirits, they were strengthened, and were with the servants of God, and they had one spirit and one body [and one garment]; for they had the same mind, and they wrought righteousness.

After a certain time then they were persuaded by the women whom thou sawest clad in black raiment, and having their shoulders bare and their hair loose, and beautiful in form. When they saw them they desired them, and they clothed themselves with their power, but they stripped off from themselves the power of the virgins.

They then were cast away from the house of God, and delivered to these (women). But they that were not deceived by the beauty of these women remained in the house of God. So thou hast," saith he, "the interpretation of them that were cast aside."

What then, Sir," say I, "if these men, being such as they are, should repent and put away their desire for these women, and return unto the virgins, and walk in their power and in their works? Shall they not enter into the house of God?"

"They shall enter," saith he, "if they shall put away the works of these women, and take again the power of the virgins, and walk in their works. For this is the reason why there was also a cessation in the building, that, if these repent, they may go into the building of the tower; but if they repent not, then others will go, and these shall be cast away finally."

For all these things I gave thanks unto the Lord, because He had compassion on all that called upon His name, and sent forth the angel of repentance to us that had sinned against Him, and refreshed our spirit, and, when we were already ruined and had no hope of life, restored our life.

"Now, Sir," say I, "show me why the tower is not built upon the ground, but upon the rock and upon the gate." "Because thou art senseless," saith he, "and without

understanding [thou askest the question]." "I am obliged, Sir," say I, "to ask all questions of thee, because I am absolutely unable to comprehend anything at all; for all are great and glorious and difficult for men to understand."

"Listen," saith he. "The name of the Son of God is great and incomprehensible, and sustaineth the whole world. If then all creation is sustained by the Son [of God], what thinkest thou of those that are called by Him, and bear the name of the Son of God, and walk according to His commandments?"

Seest thou then what manner of men He sustaineth? Even those that bear His name with their whole heart. He Himself then is become their foundation, and He sustaineth them gladly, because they are not ashamed to bear His name."

"Declare to me, Sir," say I, "the names of the virgins, and of the women that are clothed in the black garments." "Hear," saith he, "the names of the more powerful virgins, those that are stationed at the corners.

The first is Faith, and the second, Contenance, and the third, Power, and the fourth, Long-suffering. But the others stationed between them have these names-- Simplicity, Guilelessness, Purity, Cheerfulness, Truth, Understanding, Concord, Love. He that beareth these names and the name of the Son of God shall be able to enter into the kingdom of God.

Hear," saith he, "likewise the names of the women that wear the black garments. Of these also four are more powerful than the rest; the first is Unbelief; the second, Intemperance; the third, Disobedience; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Irascibility, Falsehood, Folly, Slander, Hatred. The servant of God that beareth these names shall see the kingdom of God, but shall not enter into it."

"But the stones, Sir," say I, "that came from the deep, and were fitted into the building, who are they?" "The first," saith he, "even the ten, that were placed in the foundations, are the first generation; the twenty-five are the second generation of righteous men; the thirty-five are God's prophets and His ministers; the forty are apostles and teachers of the preaching of the Son of God."

"Wherefore then, Sir," say I, "did the virgins give in these stones also for the building of the tower and carry them through the gate?"

"Because these first," saith he, "bore these spirits, and they never separated the one from the other, neither the spirits from the men nor the men from the spirits, but the spirits abode with them till they fell asleep; and if they had not had these spirits with them, they would not have been found useful for the building of this tower."

"Show me still further, Sir," say I. "What desirest thou to know besides?" saith he. "Wherefore, Sir," say I, "did the stones come up from the deep, and wherefore were they placed into the building, though they bore these spirits?"

"It was necessary for them," saith he, "to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their [former] life.

So these likewise that had fallen asleep received the seal of the Son of God and entered into the kingdom of God. For before a man," saith he, "has borne the name of [the Son of] God, he is dead; but when he has received the seal, he layeth aside his deadness, and resumeth life.

The seal then is the water: so they go down into the water dead, and they come up alive. "thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God."

"Wherefore, Sir," say I, "did the forty stones also come up with them from the deep, though they had already received the seal?" "Because," saith he, "these, the apostles and the teachers who preached the name of the Son of God, after they had fallen asleep in the power and faith of the Son of God, preached also to them that had fallen asleep before them, and themselves gave unto them the seal of the preaching.

Therefore they went down with them into the water, and came up again. But these went down alive [and again came up alive]; whereas the others that had fallen asleep before them went down dead and came up alive.

So by their means they were quickened into life, and came to the full knowledge of the name of the Son of God. For this cause also they came up with them, and were fitted with them into the building of the tower and were builded with them, without being shaped; for they fell asleep in righteousness and in great purity. Only they had not this seal. Thou hast then the interpretation of these things also."

"I have, Sir," say I.

"Now then, Sir, explain to me concerning the mountains. Wherefore are their forms diverse the one from the other, and various?" "Listen," saith he. "These twelve mountains are [twelve] tribes that inhabit the whole world. To these (tribes) then the Son of God was preached by the Apostles."

But explain to me, Sir, why they are various--these mountains--and each has a different appearance." "Listen," saith he. "These twelve tribes which inhabit the whole world are twelve nations; and they are various in understanding and in mind. As various, then, as thou sawest these mountains to be, such also are the varieties in the mind of these nations, and such their understanding. And I will show unto thee the conduct of each."

"First, Sir," say I, "show me this, why the mountains being so various, yet, when their stones were set into the building, became bright and of one color, just like the stones that had come up from the deep."

"Because," saith he, "all the nations that dwell under heaven, when they heard and believed, were called by the one name of [the Son of] God. So having received the seal, they had one understanding and one mind, and one faith became theirs and [one] love, and they bore the spirits of the virgins along with the Name; therefore the building of the tower became of one color, even bright as the sun.

But after they entered in together, and became one body, some of them defiled themselves, and were cast out from the society of the righteous, and became again such as they were before, or rather even worse."

"How, Sir," say I, "did they become worse, after they had fully known God?" "He that knoweth not God," saith he, "and committeth wickedness, hath a certain punishment for his wickedness; but he that knoweth God fully ought not any longer to commit wickedness, but to do good.

If then he that ought to do good committeth wickedness, does he not seem to do greater wickedness than the man that knoweth not God? Therefore they that have not known God, and commit wickedness, are condemned to death; but they that have known God and seen His mighty works, and yet commit wickedness, shall receive a double punishment, and shall die eternally. In this way therefore shall the Church of God be purified.

And as thou sawest the stones removed from the tower and delivered over to the evil spirits, they too shall be cast out; and there shall be one body of them that are purified, just as the tower, after it had been purified, became made as it were of one stone. Thus shall it be with the Church of God also, after she hath been purified, and the wicked and hypocrites and blasphemers and double-minded and they that commit various kinds of wickedness have been cast out.

When these have been cast out, the Church of God shall be one body, one understanding, one mind, one faith, one love. And then the Son of God shall rejoice and be glad in them, for that He hath received back His people pure." "Great and glorious, Sir," say I, "are all these things.

Once more, Sir," [say I,] "show me the force and the doings of each one of the mountains, that every soul that trusteth in the Lord, when it heareth, may glorify His great and marvelous and glorious name." "Listen," saith he, "to the variety of the mountains and of the twelve nations.

"From the first mountain, which was black, they that have believed are such as these; rebels and blasphemers against the Lord, and betrayers of the servants of God. For these there is no repentance, but there is death. For this cause also they are black; for their race is lawless.

And from the second mountain, the bare one, they that believed are such as these; hypocrites and teachers of wickedness. And these then are like the former in not having the fruit of righteousness. For, even as their mountain is unfruitful, so likewise such men as these have a name indeed, but they are void of the faith, and there is no fruit of truth in them. For these then repentance is offered, if they repent quickly; but if they delay, they will have their death with the former."

"Wherefore, Sir," say I, "is repentance possible for them, but not for the former? For their doings are almost the same." "On this account," he saith, "is repentance offered for them, because they blasphemed not their Lord, nor became betrayers of the servants of God; yet from desire of gain they played the hypocrite, and taught each other [after] the desires of sinful men. But they shall pay a certain penalty; yet repentance is ordained for them, because they are not become blasphemers or betrayers.

"And from the third mountain, which had thorns and briars, they that believed are

such as these; some of them are wealthy and others are entangled in many business affairs. The briars are the wealthy, and the thorns are they that are mixed up in various business affairs.

These [then, that are mixed up in many and various business affairs,] cleave [not] to the servants of God, but go astray, being choked by their affairs, but the wealthy unwillingly cleave to the servants of God, fearing lest they may be asked for something by them. Such men therefore shall hardly enter into the kingdom of God.

For as it is difficult to walk on briars with bare feet, so also it is difficult for such men to enter the kingdom of God.

But for all these repentance is possible, but it must be speedy, that in respect to what they omitted to do in the former times, they may now revert to (past) days, and do some good. If then they shall repent and do some good, they shall live unto God; but if they continue in their doings, they shall be delivered over to those women, the which shall put them to death.

"And from the fourth mountain, which had much vegetation, the upper part of the grass green and the part towards the roots withered, and some of it dried up by the sun, they that believed are such as these; the double-minded, and they that have the Lord on their lips, but have Him not in their heart.

Therefore their foundations are dry and without power, and their words only live, but their works are dead. Such men are neither alive nor dead. They are, therefore, like unto the double-minded; for the double-minded are neither green nor withered; for they are neither alive nor dead.

For as their grass was withered up when it saw the sun, so also the double-minded, when they hear of tribulation, through their cowardice worship idols and are ashamed of the name of their Lord.

Such are neither alive nor dead. Yet these also, if they repent quickly, shall be able to live; but if they repent not, they are delivered over already to the women who deprive them of their life.

"And from the fifth mountain, which had green grass and was rugged, they that believed are such as these; they are faithful, but slow to learn and stubborn and

self-pleasers, desiring to know all things, and yet they know nothing at all.

By reason of this their stubbornness, understanding stood aloof from them, and a foolish senselessness entered into them; and they praise themselves as having understanding, and they desire to be self-appointed teachers, senseless though they are.

Owing then to this pride of heart many, while they exalted themselves, have been made empty; for a mighty demon is stubbornness and vain confidence. Of these then many were cast away, but some repented and believed, and submitted themselves to those that had understanding, having learnt their own senselessness.

Yea, and to the rest that belong to this class repentance is offered; for they did not become wicked, but rather foolish and without understanding. If these then shall repent, they shall live unto God; but if they repent not, they shall have their abode with the women who work evil against them.

"But they that believed from the sixth mountain, which had clefts great and small, and in the clefts herbage withered, are such as these; they that have the small clefts, these are they that have aught against one another, and from their backbitings they are withered in the faith; but many of these repented Yea, and the rest shall repent, when they hear my commandments; for their backbitings are but small, and they shall quickly repent.

But they that have great clefts, these are persistent in their backbitings and bear grudges, nursing wrath against one another. These then were thrown right away from the tower and rejected from its building. Such persons therefore shall with difficulty live.

If God and our Lord, Who ruleth over all things and hath the authority over all His creation, beareth no grudge against them that confess their sins, but is propitiated, doth man, who is mortal and full of sins, bear a grudge against man, as though he were able to destroy or save him?

I say unto you. I, the angel of repentance--unto as many as hold this heresy, put it away from you and repent, and the Lord shall heal your former sins, if ye shall purify yourselves from this demon; but if not, ye shall be delivered unto him to be put to death.

" And from the seventh mountain, on which was herbage green and smiling, and the whole mountain thriving, and cattle of every kind and the fowls of heaven were feeding on the herbage on that mountain, and the green herbage, on which they fed, only grew the more luxuriant, they that believed are such as these; they were ever simple and guileless and blessed, having nothing against one another, but rejoicing always in the servants of God, and clothed in the Holy Spirit of these virgins, and having compassion always on every man, and out of their labors they supplied every man's need without reproach and without misgiving.

The Lord then seeing their simplicity and entire childliness made them to abound in the labors of their hands, and bestowed favor on them in all their doings.

But I say unto you that are such--I, the angel of repentance--remain to the end such as ye are, and your seed shall never be blotted out. For the Lord hath put you to the proof, and enrolled you among our number, and your whole seed shall dwell with the Son of God; for of His Spirit did ye receive.

"And from the eighth mountain, where were the many springs, and all the creatures of the Lord did drink of the springs, they that believed are such as these; apostles and teachers, who preached unto the whole world, and who taught the word of the Lord in soberness and purity, and kept back no part at all for evil desire, but walked always in righteousness and truth, even as also they received the Holy Spirit. Such therefore shall have their entrance with the angels.

"And from the ninth mountain, which was desert, which had [the] reptiles and wild beasts in it which destroy mankind, they that believed are such as these; they that have the spots are deacons that exercised their office ill, and plundered the livelihood of widows and orphans, and made gain for themselves from the ministrations which they had received to perform. If then they abide in the same evil desire, they are dead and there is no hope of life for them; but if they turn again and fulfill their ministrations in purity, it shall be possible for them to live.

But they that are mildewed, these are they that denied and turned not again unto their Lord, but having become barren and desert, because they cleave not unto the servants of God but remain alone, they destroy their own souls.

For as a vine left alone in a hedge, if it meet with neglect, is destroyed and wasted by the weeds, and in time becometh wild and is no longer useful to its owner, so also men of this kind have given themselves up in despair and become useless to

their Lord, by growing wild.

To these then repentance cometh, unless they be found to have denied from the heart; but if a man be found to have denied from the heart, I know not whether it is possible for him to live.

And this I say not in reference to these days, that a man after denying should receive repentance; for it is impossible for him to be saved who shall now deny his Lord; but for those who denied Him long ago repentance seemeth to be possible. If a man therefore will repent, let him do so speedily before the tower is completed; but if not, he shall be destroyed by the women and put to death.

And the stunted, these are the treacherous and backbiters; and the wild beasts which thou sawest on the mountain are these. For as wild beasts with their venom poison and kill a man, so also do the words of such men poison and kill a man.

These then are broken off short from their faith through the conduct which they have in themselves; but some of them repented and were saved; and the rest that are of this kind can be saved, if they repent; but if they repent not, they shall meet their death from those women of whose power they are possessed.

"And from the tenth mountain, where were trees sheltering certain sheep, they that believed are such as these; bishops, hospitable persons, who gladly received into their houses at all times the servants of God without hypocrisy. [These bishops] at all times without ceasing sheltered the needy and the widows in their ministration and conducted themselves in purity at all times.

These [all] then shall be sheltered by the Lord for ever. They therefore that have done these things are glorious in the sight of God, and their place is even now with the angels, if they shall continue unto the end serving the Lord.

"And from the eleventh mountain, where were trees full of fruit, decked with divers kinds of fruits, they that believed are such as these;

they that suffered for the Name [of the Son of God], who also suffered readily with their whole heart, and yielded up their lives."

"Wherefore then, Sir," say I, "have all the trees fruits, but some of their fruits are more beautiful than others?" "Listen," saith he; "all as many as ever suffered for

the Name's sake are glorious in the sight of God, and the sins of all these were taken away, because they suffered for the name of the Son of God. Now here why their fruits are various, and some surpassing others.

"As many," saith he, "as were tortured and denied not, when brought before the magistry, but suffered readily, these are the more glorious in the sight of the Lord; their fruit is that which surpasseth. But as many as become cowards, and were lost in uncertainty, and considered in their hearts whether they should deny or confess, and yet suffered, their fruits are less, because this design entered into their heart; for this design is evil, that a servant should deny his own lord.

See to it, therefore, ye who entertain this idea, lest this design remain in your hearts, and ye die unto God. But ye that suffer for the Name's sake ought to glorify God, because God deemed you worthy that ye should bear this name, and that all your sins should be healed.

Reckon yourselves blessed therefore; yea, rather think that ye have done a great work, if any of you shall suffer for God's sake. The Lord bestoweth life upon you, and ye perceived it not; for your sins weighed you down, and if ye had not suffered for the Name [of the Lord], ye had died unto God by reason of your sins.

These things I say unto you that waver as touching denial and confession. Confess that ye have the Lord, lest denying Him ye be delivered into prison.

If the Gentiles punish their slaves, if any one deny his lord, what think ye the Lord will do unto you, He who has authority over all things? Away with these designs from your hearts, that ye may live forever unto God."

"And from the twelfth mountain, which was white, they that believed are such as these; they that are as very babes, into whose heart no guile entereth, neither learnt they what wickedness is, but they remained as babes forever.

Such as these then dwell without doubt in the kingdom of God, because they defiled the commandments of God in nothing, but continued as babes all the days of their life in the same mind.

As many of you therefore as shall continue," saith he, "and shall be as infants not having guile, shall be glorious [even] than all them that have been mentioned before; for all infants are glorious in the sight of God, and stand first in His sight.

Blessed then are ye, as many as have put away wickedness from you, and have clothed yourselves in guilelessness: ye shall live unto God cheifest of all."

After he had finished the parables of the mountains, I say unto him, "Sir, now explain to me concerning the stones that were taken from the plain and placed in the building in the room of the stoes that were taken from the tower, and concerning the round (stones) which were placed in the building, and concerning those that were still round".

"Hear," saith he, "likewise concerning all these things. The stones which were taken from the plain and placed in the building of the tower in the room of those that were rejected, are the roots of this white mountain.

When then they that believed from this mountain were all found guiltless, the lord of the tower ordered these from the roots of the mountain to be put into the building of the tower. For He knew that if these stones should go into the building [of the tower], they would remain bright and not one of them would turn black.

But if he added (stones) from other mountains, he would have been obliged to visit the tower again, and to purify it. Now all these have been found white, who have believed and who shall believe; for they are of the same kind. Blessed is this kind, for it is innocent!

Hear now likewise concerning those round and bright stones. All these are from the white mountain. Now here wherefore they have been found round. Their riches have darkened and obscured them a little from the truth.

When therefore the Lord percieved their mind, *that they could favor the truth,* and likewise remain good, He commanded their possessions to be cut off from them, yet not to be taken away altogether, so that they might be able to do some good with that which hath been left to them, and might live unto God for that they come of a good kind. So therefore they have been cut away a little, and placed in the building of this tower".

"But the other (stones), which have remained round and have not been fitted into the building, because they have not yet received the seal, have been replaced in their own possession, for they were found very round.

For this world and the vanities of their possessions must be cut off from them, and

then they will fit into the kingdom of God. For it is necessary that they should enter into the kingdom of God; because the Lord hath blessed this innocent kind. Of this kind then not one shall perish. Yea, even though any one of them being tempted by the most wicked devil have committed any fault, he shall return speedily unto his Lord.

Blessed I pronounced you all to be--I the angel of repentance--whoever of you are guileless as infants, because your part is good and honorable in the sight of God.

Moreover I bid all of you, whoever have received this seal, keep guilelessness, and bear no grudge, and continue not in your wickedness nor in the memory of the offenses of bitterness; but become of one spirit, and heal these evil clefts and take them away from among you, that the owner of the flocks may rejoice concerning them.

For he will rejoice, if he find all things whole. But if he find any part of the flock scattered, woe unto the shepherds.

For if the shepherds themselves shall have been found scattered, how will they answer for the flocks? Will they say that they were harassed by the flock? No credence will be given them. For it is an incredible thing that a shepherd should be injured by his flock; and he will be punished the more because of his falsehood. And I am the shepherd, and it behoveth me most strongly to render an account for you.

"Amend yourselves therefore, while the tower is still in course of building.

The Lord dwelleth in men that love peace; for to Him peace is dear; but from the contentious and them that are given up to wickedness He keepeth afar off. Restore therefore to Him your spirit whole as ye received it.

For suppose thou hast given to a fuller a new garment whole, and desirest to receive it back again whole, but the fuller give it back to thee torn, wilt thou receive it thus? Wilt thou not at once blaze out and attack him with reproaches, saying; "The garment which I gave thee was whole; wherefore hast thou rent it and made it useless? See, by reason of the rent, which thou hast made in it, it cannot be of use." Wilt thou not then say all this to a fuller even about a rent which he has made in thy garment?

If therefore thou art thus vexed in the matter of thy garment, and complainest because thou receivest it not back whole, what thinkest thou the Lord will do to thee, He, Who gave thee the spirit whole, and thou hast made it absolutely useless, so that it cannot be of any use at all to its Lord? For its use began to be useless, when it was corrupted by thee. Will not therefore the Lord of this spirit for this thy deed punish [thee with death]?"

"Certainly," I said, "all those, whomsoever He shall find continuing to bear malice, He will punish." "Trample not," said he, "upon His mercy, but rather glorify Him, because He is so long-suffering with your sins, and is not like unto you. Practice then repentance which is expedient for you.

"All these things which are written above I, the shepherd, the angel of repentance, have declared and spoken to the servants of God. If then ye shall believe and hear my words, and walk in them, and amend your ways, ye shall be able to live. But if ye continue in wickedness and in bearing malice, no one of this kind shall live unto God. All things which were to be spoken by me have (now) been spoken to you."

The shepherd said to me, "Hast thou asked me all thy questions?" And I said, "Yes, Sir." "Why then hast thou not enquired of me concerning the shape of the stones placed in the building, in that we filled up their shapes?" And I said, "I forgot, Sir."

"Listen now," said he, "concerning them. These are they that have heard my commandments now, and have practiced repentance with their whole heart. So when the Lord saw that their repentance was good and pure, and that they could continue therein, he ordered their former sins to be blotted out. These shapes then were their former sins, and they have been chiseled away that they might not appear."

Parable 10

After I had written out this book completely, the angel who had delivered me to the shepherd came to the house where I was, and sat upon a couch, and the shepherd stood at his right hand. Then he called me, and spake thus unto me;

"I delivered thee," said he, "and thy house to this shepherd, that thou mightest be protected by him." "True, Sir," I said "If therefore," said he, "thou desirest to be

protected from all annoyance and all cruelty, to have also success in every good work and word, and all the power of righteousness, walk in his commandments, which I have given thee, and thou shalt be able to get the mastery over all wickedness.

For if thou keep his commandments, all evil desire and the sweetness of this world shall be subject unto thee; moreover success shall attend thee in every good undertaking. Embrace his gravity and self-restraint, and tell it out unto all men that he is held in great honor and dignity with the Lord, and is a ruler of great authority, and powerful in his office. To him alone in the whole world hath authority over repentance been assigned. Seemeth he to thee to be powerful? Yet ye despise the gravity and moderation which he useth towards you."

I say unto him; "Ask him, Sir, himself, whether from the time that he hath been in my house, I have done ought out of order, whereby I have offended him."

"I myself know," said he, "that thou hast done nothing out of order, nor art about to do so. And so I speak these things unto thee, that thou mayest persevere. For he hath given a good account of thee unto me. Thou therefore shalt speak these words to others, that they too who have practiced or shall practice repentance may be of the same mind as thou art; and he may give a good report of them to me, and I unto the Lord."

"I too, Sir," I say, "declare to every man the mighty works of the Lord; for I hope that all who have sinned in the past, if they hear these things, will gladly repent and recover life."

"Continue therefore," said he, "in this ministry, and complete it unto the end. For whosoever fulfill his commandments shall have life; yea such a man (shall have) great honor with the Lord. But whosoever keep not his commandments, fly from their life, and oppose him, and follow not his commandments, but deliver themselves over to death; and each one cometh guilty of his own blood. But I bid thee obey these commandments, and thou shalt have a remedy for thy sins.

"Moreover, I have sent these virgins unto thee, that they may dwell with thee; for I have seen that they are friendly towards thee. Thou hast them therefore as helpers, that thou mayest be the better able to keep his commandments; for it is impossible that these commandments be kept without the help of these virgins. I see too that they are glad to be with thee. But I will charge them that they depart not at all

from thy house.

Only do thou purify thy house; for in a clean house they will gladly dwell. For they are clean and chaste and industrious, and have favor in the sight of the Lord. If, therefore, they shall find thy house pure, they will continue with thee; but if the slightest pollution arise, they will depart from thy house at once. For these virgins love not pollution in any form."

I said unto him, "I hope, Sir, that I shall please them, so that they may gladly dwell in my house for ever; and just as he to whom thou didst deliver me maketh no complaint against me, so they likewise shall make no complaint."

He saith unto the shepherd, "I perceive," saith he, "that he wishes to live as the servant of God, and that he will keep these commandments, and will place these virgins in a clean habitation."

With these words he again delivered me over to the shepherd, and called the virgins, and said to them; "Inasmuch as I see that ye are glad to dwell in this man's house, I commend to you him and his house, that ye depart not at all from his house." But they heard these words gladly.

He said then to me, "Quit you like a man in this ministry; declare to every man the mighty works of the Lord, and thou shalt have favor in this ministry. Whosoever therefore shall walk in these commandments, shall live and be happy in his life; but whosoever shall neglect them, shall not live, and shall be unhappy in his life.

Charge all men who are able to do right, that they cease not to practice good works; for it is useful for them. I say moreover that every man ought to be rescued from misfortune; for he that hath need, and suffereth misfortune in his daily life, is in great torment and want.

Whosoever therefore rescueth from penury a life of this kind, winneth great joy for himself. For he who is harassed by misfortune of this sort is afflicted and tortured with equal torment as one who is in chains. For many men on account of calamities of this kind, because they can bear them no longer, lay violent hands on themselves. He then who knows the calamity of a man of this kind and rescueth him not, committeth great sin, and becometh guilty of the man's blood.

Do therefore good works, whoever of you have received (benefits) from the Lord,

lest, while ye delay to do them, the building of the tower be completed. For it is on your account that the work of the building has been interrupted. Unless then ye hasten to do right, the tower will be completed, and ye shut out."

When then he had finished speaking with me, he rose from the couch and departed, taking with him the shepherd and the virgins. He said however unto me, that he would send the shepherd and the virgins back again to my house.

The Lost Gospel According to Peter

BUT of the Jews none washed his hands, neither Herod nor any one of his judges. And when they had refused to wash them, Pilate rose up. And then Herod the king commandeth that the Lord be taken saying to them, What things soever I commanded you to do unto him, do.

And there was standing there Joseph the friend of Pilate and of the Lord; and, knowing that they were about to crucify him, he came to Pilate and asked the body of the Lord for burial. And Pilate sent to Herod and asked his body. And Herod said, Brother Pilate, even if no one has asked for him, we purposed to bury him, especially as the sabbath draweth on: for it is written in the law, that the sun set not upon one that hath been put to death.

And he delivered him to the people on the day before the unleavened bread, their feast. And they took the Lord and pushed him as they ran, and said, Let us drag away the Son of God, having obtained power over him. And they clothed him with purple, and set him on the seat of judgment, saying, Judge righteously, O king of Israel. And one of them brought a crown of thorns and put it on the head of the Lord. And others stood and spat in his eyes, and others smote his cheeks: others pricked him with a reed; and some scourged him, saying, With this honor let us honor the Son of God.

And they brought two malefactors, and they crucified the Lord between them. But he held his peace, as though having no pain. And when they had raised the cross, they wrote the title: This is the king of Israel. And having set his garments before him they parted them among them, and cast lots for them. And one of those malefactors reproached them, saying, We for the evils that we have done have suffered thus, but this man, who hath become the Saviour of men, what wrong hath he done to you? And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

And it was noon, and darkness came over all Judaea: and they were troubled and distressed, lest the sun had set, whilst he was yet alive: [for] it is written for them, that the sun set not on him that hath been put to death. And one of them said, Give him to drink gall with vinegar. And they mixed and gave him to drink, and fulfilled all things, and accomplished their sins against their own head. And many

went about with lamps, supposing that it was night, and fell down. And the Lord cried out, saying, My power, my power, thou hast forsaken me. And when he had said it he was taken up. And in that hour the vail of the temple of Jerusalem was rent in twain.

And then they drew out the nails from the hands of the Lord, and laid him upon the earth, and the whole earth quaked, and great fear arose. Then the sun shone, and it was found the ninth hour: and the Jews rejoiced, and gave his body to Joseph that he might bury it, since he had seen what good things he had done. And he took the Lord, and washed him, and rolled him in a linen cloth, and brought him to his own tomb, which was called the Garden of Joseph.

Then the Jews and the elders and the priests, perceiving what evil they had done to themselves, began to lament and to say, Woe for our sins: the judgment hath drawn nigh, and the end of Jerusalem. And I with my companions was grieved; and being wounded in mind we hid ourselves: for we were being sought for by them as malefactors, and as wishing to set fire to the temple. And upon all these things we fasted and sat mourning and weeping night and day until the sabbath.

But the scribes and Pharisees and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts saying, If by his death these most mighty signs have come to pass, see how righteous he is, -the elders were afraid and came to Pilate beseeching him and saying, Give us soldiers, that we may guard his sepulchre for three days, lest his disciples come and steal him away, and the people suppose that he is risen from the dead and do us evil. And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders and scribes to the sepulchre, and having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulchre; and they affixed seven seals, and they pitched a tent there and guarded it. And early in the morning as the sabbath was drawing on, there came a multitude from Jerusalem and the region round about, that they might see the sepulchre that was sealed.

And in the night in which the Lord's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And as they declared what things they had seen, again they see three men come forth from the tomb, and two of them supporting one, and a cross following them: and of the two the head reached unto the heaven, but the head of him who was lead by them overpassed the heavens. And they heard a voice from the heavens, saying, Thou hast preached to them that sleep. And a response was heard from the cross, Yea.

They therefore considered one with another whether to go away and shew these things to Pilate. And while they yet thought thereon, the heavens again are seen to open, and a certain man to descend and enter into the sepulchre. When the centurion and they that were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed and saying, Truly he was the Son of God. Pilate answered and said, I am pure from the blood of the Son of God: but it was ye who determined this. Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: For it is better, say they, for us to be guilty of the greatest sin before God, and not to fall into the hands of the people of the Jews and to be stoned. Pilate therefore commanded the centurion and the soldiers to say nothing.

And at dawn upon the Lord's day Mary Magdalene, a disciple of the Lord, fearing because of the Jews, since they were burning with wrath, had not done at the Lord's sepulchre the things which women are wont to do for those that die and for those that are beloved by them -- she took her friends with her and came to the sepulchre where he was laid. And they feared lest the Jews should see them, and they said, Although on that day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulchre. But who shall roll away for us the stone that was laid at the door of the sepulchre, that we may enter in and sit by him and do the things that are due? For the stone was great, and we fear lest some one see us. And if we cannot, yet if we but set at the door the things which we bring as a memorial of him, we will weep and lament, until we come unto our home.

And, they went and found the tomb opened, and coming near they looked in there; and they see there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright; who said to them, Wherefore are ye come? Whom seek ye? Him that was crucified? He is risen and gone. But if ye believe not, look in and see the place where he lay, that he is not [here] ; for he is risen

and gone thither, whence he was sent. Then the women feared and fled.

Now it was the last day of the unleavened bread, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve disciples of the Lord, wept and were grieved: and each one, being grieved for that which was come to pass, departed to his home. But I Simon Peter and Andrew my brother took our nets and went to the sea; and there was with us Levi the son of Alphaeus, whom the Lord.

The Testament of Abraham

Abraham lived the measure of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceeding hospitable; for, pitching his tent in the cross-ways at the oak of Mamre, he received every one, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, neighbours and travellers, all alike did the devout, all-holy, righteous, and hospitable Abraham entertain. Even upon him, however, there came the common, inexorable, bitter lot of death, and the uncertain end of life. Therefore the Lord God, summoning his archangel Michael, said to him: Go down, chief-captain Michael, to Abraham and speak to him concerning his death, that he may set his affairs in order, for I have blessed him as the stars of heaven, and as the sand by the sea-shore, and he is in abundance of long life and many possessions, and is becoming exceeding rich. Beyond all men, moreover, he is righteous in every goodness, hospitable and loving to the end of his life; but do thou, archangel Michael, go to Abraham, my beloved friend, and announce to him his death and assure him thus: Thou shalt at this time depart from this vain world, and shalt quit the body, and go to thine own Lord among the good.

And the chief-captain departed from before the face of God, and went down to Abraham to the oak of Mamre, and found the righteous Abraham in the field close by, sitting beside yokes of oxen for ploughing, together with the sons of Masek and other servants, to the number of twelve. And behold the chief-captain came to him, and Abraham, seeing the chief-captain Michael coming from afar, like to a very comely warrior, arose and met him as was his custom, meeting and entertaining all strangers. And the chief-captain saluted him and said: Hail, most honoured father, righteous soul chosen I. It came to pass, when the days of the death of Abraham drew near, that the Lord said to Michael: Arise and go to Abraham, my servant, and say to him, Thou shall depart from life, for lo! the days of thy temporal life are fulfilled: so that he may set his house in order before he die.

And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding old in appearance, and had his son in his arms. Abraham, therefore, seeing the archangel Michael, rose from the ground and saluted him, not knowing who he was, and said to him: The Lord preserve thee. May thy journey be prosperous with thee. And Michael answered him: Thou art

kind, good father. Abraham answered and said to him: Come, draw near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my house, and thou mayest rest with me, for it is toward evening, and in the morning arise and go of God, true son of the heavenly one. Abraham said to the chief-captain: Hail, most honoured warrior, bright as the sun and most beautiful above all the sons of men; thou art welcome; therefore I beseech thy presence, tell me whence the youth of thy age has come; teach me, thy suppliant, whence and from what army and from what journey thy beauty has come hither. The chief-captain said: I, O righteous Abraham, come from the great city. I have been sent by the great king to take the place of a good friend of his, for the king has summoned him. And Abraham said, Come, my lord, go with me as far as my field. The chief-captain said: I come; and going into the field of the ploughing, they sat down beside the company. And Abraham said to his servants, the sons of Masek: Go ye to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit thereon. But the chief-captain said, Nay, my lord, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? but I abstain from ever sitting upon any four-footed beast. Let us go, then, O righteous soul, walking lightly until we reach thy house. And Abraham said, Amen, be it so.

And as they went on from the field toward his house, beside that way there stood a cypress tree, and by the command of the Lord the tree cried out with a human voice, saying, Holy, holy, holy is the Lord God that calls himself to those that love him; but Abraham hid the mystery, thinking that the chief-captain had not heard the voice of the tree. And coming nigh to the house they sat down in the court, and Isaac seeing the face of the angel said to Sarah his mother, My lady mother, behold, the man sitting with my father Abraham is not a son of the race of those that dwell on the earth. And Isaac ran, and saluted him, and fell at the feet of the Incorporeal, and the Incorporeal blessed him and said, The Lord God will grant thee his promise that he made to thy father Abraham and to his seed, and will also grant thee the precious prayer of thy father and thy mother. Abraham said to Isaac his son, My son Isaac, draw water from the well, and bring it me in the vessel, that we may wash the feet of this stranger, for he is tired, having come to us from off a long journey. And Isaac ran to the well and drew water in the vessel and brought it to them, and Abraham went up and washed whithersoever thou wilt, lest some evil beast meet thee and do thee hurt. And Michael enquired of Abraham, saying: Tell me thy name, before I enter thy house, lest I be burdensome to thee. Abraham answered and said, My parents called me Abram, and the Lord named me Abraham, saying: Arise and depart from thy house, and from thy kindred, and go

into the land which I shall show unto thee. And when I went away into the land which the Lord showed me, he said to me: Thy name shall no more be called Abram, but thy name shall be Abraham. Michael answered and said to him: Pardon me, my father, experienced man of God, for I am a stranger, and I have heard of thee that thou didst go forty furlongs and didst bring a goat and slay it, entertaining angels in thy house, that they might rest there. Thus speaking together, they arose and went towards the house. And Abraham called one of his servants, and said to him: Go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey. And Michael said: Trouble not the youth, but let us go lightly until we reach the house, for I love thy company.

And arising they went on, and as they drew nigh to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree. And they heard a voice from its branches singing, "Holy art thou, because thou hast kept the purpose for which thou wast sent." And Abraham heard the voice, and hid the mystery in his heart, saying within himself, What is the mystery that I have heard? As he came into the house, Abraham said to his servants, Arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may eat and drink, for this day is a feast for us. And the servants brought the sheep, and Abraham called his son Isaac, and said to him, My son Isaac, arise and put water in the vessel that we may wash the feet of this stranger. And he brought it as he was commanded, and Abraham said, I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us as a guest. And Isaac hearing his father say this wept, and said to him, My father what is this that thou sayest, This is my last time to wash the feet of a stranger? And Abraham seeing his son weeping, also wept at the feet of the chief captain Michael, and the heart of Abraham was moved, and he wept over the stranger. And Isaac, seeing his father weeping, wept also, and the chief captain, seeing them weeping, also wept with them, and the tears of the chief captain fell upon the vessel into the water of the basin and became precious stones. And Abraham seeing the marvel, and being astonished, took the stones secretly, and hid the mystery, keeping it by himself in his heart.

And Abraham said to Isaac his son: Go, my beloved son, into the inner chamber of the house and beautify it. Spread for us there two couches, one for me and one for this man that is guest with us this day. Prepare for us there a seat and a candlestick and a table with abundance of every good thing.

Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn there every precious and excellent incense, and bring sweet-smelling

plants from the garden and fill our house with them. Kindle seven lamps full of oil, so that we may rejoice, for this man that is our guest this day is more glorious than kings or rulers, and his appearance surpasses all the sons of men. And Isaac prepared all things well, and Abraham taking the archangel Michael went into the chamber, and they both eat down upon the couches, and between them he placed a table with abundance of every good thing. Then the chief captain arose and went out, as if by constraint of his belly to make issue of water, and ascended to heaven in the twinkling of an eye, and stood before the Lord, and said to him: Lord and Master, let thy power know that I am unable to remind that righteous man of his death, for I have not seen upon the earth a man like him, pitiful, hospitable, righteous, truthful, devout, refraining from every evil deed. And now know, Lord, that cannot remind him of his death. And the Lord said: Go down, chief-captain Michael, to my friend Abraham, and whatever he say to thee, that do thou also, and whatever he eat, eat thou also with him. And I will send my holy spirit upon his son Isaac, and will put the remembrance of his death into the heart of Isaac, so that even he in a dream may see the death of his father, and Isaac will relate the dream, and thou shalt interpret it, and he himself will know his end. And the chief-captain said, Lord, all the heavenly spirits are incorporeal, and neither eat nor drink, and this man has set before me a table with abundance of all good things earthly and corruptible. Now, Lord, what shall I do? How shall I escape him, ceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham, Lord, why is it that ye thus weep? Abraham answered, and mid to her, It is no evil. Go into thy house, and do thy own work, lest we be troublesome to the man. And Sarah went away, being about to prepare the supper. And the sun came near to setting, and Michael went out of the house, and was taken up into the heavens to worship before God, for at sunset all the angels worship God and Michael himself is the first of the angels. And they all worshipped him, and went each to his own place, but Michael spoke before the Lord and said, Lord, command me to be questioned before thy holy glory! And the Lord said to Michael, Announce whatsoever thou wilt! And the Archangel answered and said, Lord, thou didst send me to Abraham to say to him, Depart from thy body, and leave this world; the Lord calls thee; and I dare not, Lord, reveal myself to him, for he is thy friend, and a righteous man, and one that receives strangers. But I beseech thee, Lord, command the remembrance of the death of Abraham to enter into his own heart, and bid not me tell it him, for it is great abruptness to say, Leave the world, and especially to leave one's own body, for thou didst create him from the beginning to have pity on the souls of all men. Then the Lord said to

Michael, Arise and go to Abraham, and lodge with him, and whatever thou seest him eat, eat thou also, and where-ever he shall sleep, sleep thou there also. For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream. sitting at one table with him? The Lord said: Go down to him, and take no thought for this, for when thou sittest down with him, I will send upon thee a devouring spirit, and it will consume out of thy hands and through thy mouth all that is on the table. Rejoice together with him in everything, only thou shalt interpret well the things of the vision, that Abraham may know the sickle of death and the uncertain end of life, and may make disposal of all his possessions, for I have blessed him above the sand of the sea and as the stars of heaven.

Then the chief captain went down to the house of Abraham, and sat down with him at the table, and Isaac served them. And when the supper was ended, Abraham prayed after his custom, and the chief-captain prayed together with him, and each lay down to sleep upon his couch. And Isaac said to his father, Father, I too would fain sleep with you in this chamber, that I also may hear your discourse, for I love to hear the excellence of the conversation of this virtuous man. Abraham said, Nay, my son, but go to thy own chamber and sleep on thy own couch, lest we be troublesome to this man. Then Isaac, having received the prayer from them, and having blessed them, went to his own chamber and lay down upon Iris couch. But the Lord east the thought of death into the heart of Isaac as in a dream, and about the third hour of the night Isaac awoke and rose up from his couch, and came running to the chamber where his father was sleeping together with the archangel. Isaac, therefore, on reaching the door cried out, saying, My father Abraham, arise and open to me quickly, that I may enter and hang upon thy neck, and embrace thee before they take thee away from me. Abraham therefore arose and opened to him, and Isaac entered and hung upon his neck, and began to weep with a loud voice. Abraham therefore being moved at heart, also wept with a loud voice, and the chief-captain, seeing them weeping, wept also. Sarah being in her room, heard their weeping, and came running to them, and found them embracing and weeping. And Sarah said with weeping, My lord Abraham, what is this that ye weep? Tell me, my lord, has this brother that has been entertained by us this day brought thee tidings of Lot, thy brother's son, that he is dead? is it for this that ye grieve thus? The chief-captain answered and said to her, Nay, my sister Sarah, it is not as thou sayest, but thy son Isaac, methinks, beheld a dream, and came to us weeping, and we seeing him were moved in our hearts and wept.

Then Michael went into the house of Abraham on that evening, and found them preparing the supper, and they ate and drank and were merry. And Abraham said to his son Isaac, Arise, my son, and spread the man's couch that he may sleep, and

set the lamp upon the stand. And Isaac did as his father commanded him, and Isaac said to his father, I too am coming to sleep beside you. Abraham answered him, Nay, my son, lest we be troublesome to this man, but go to thy own chamber and sleep. And Isaac not wishing to disobey his father's command, went away and slept in his own chamber.

And it happened about the seventh hour of the night Isaac awoke, and came to the door of his father's chamber, crying out and saying, Open, father, that I may touch thee before they take thee away from me. Abraham arose and opened to him, and Isaac entered and hung upon his father's neck weeping, and kissed him with lamentations. And Abraham wept together with his son, and Michael saw them weeping and wept likewise. And Sarah hearing them weeping called from her bed-chamber, saying, My lord Abraham, why is this weeping? Has the stranger told thee of thy brother's son Lot that he is dead? or has aught else befallen us? Michael answered and said to Sarah, Nay, Sarah, I have brought no tidings of Lot, but I knew of all your kindness of heart, that therein ye excel all men upon earth, and the Lord has remembered you.

Then Sarah, hearing the excellence of the conversation of the chief-captain, straightway knew that it was an angel of the Lord that spoke. Sarah therefore signified to Abraham to come out towards the door, and said to him, My lord Abraham, knowest thou who this man is? Abraham said, I know not. Sarah said, Thou knowest, my lord, the three men from heaven that were entertained by us in our tent beside the oak of Mamre, when thou didst kill the kid without blemish, and set a table before them. After the flesh had been eaten, the kid rose again, and sucked its mother with great joy. owest thou not, my lord Abraham, that by promise they gave to us Isaac as the fruit of the womb? Of these three holy men this is one. Abraham said, O Sarah, in this thou speakest the truth. Glory and praise from our God and the Father. For late in the evening when I washed his feet in the basin I said in my heart, These are the feet of one of the three men that I washed then; and his tears that fell into the basin then became precious stones. And shaking them out from his lap he gave them to Sarah, saying, If thou believest me not, look now at these. And Sarah receiving them bowed down and saluted and said, Glory be to God that showeth us wonderful things. And now know, my lord Abraham, that there is among us the revelation of some thing, whether it be evil or good!

And Abraham left Sarah, and went into the chamber, and said to Isaac, Come hither, my beloved son, tell me the truth, what it was thou sawest and what befell

thee that thou camest so hastily to us. And Isaac answering began to say, I saw, my lord, in this night the sun and the moon above my head, surrounding me with its rays and giving me light. As I gazed at this and rejoiced, I saw the heaven opened, and a man bearing light descend from it, shining more than seven suns. And this man like the sun came and took away the sun from my head, and went up into the heavens from whence he came, but I was greatly grieved that he took away the sun from me. After a little, as I was still sorrowing and sore troubled, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head, and I wept greatly and called upon that man of light, and said, Do not, my lord, take away my glory from me; pity me and hear me, and if thou takest away the sun from me, then leave the moon to me. He said, Suffer them to be taken up to the king above, for he wishes them there. And he took them away from me, but he left the Then Sarah said to Abraham, How durst thou weep when the man of God has come in to thee, and why have thy eyes (1) shed tears for to-day there is great rejoicing? Abraham said to her, How knowest thou that this is a man of God? Sarah answered and said, Because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and thou didst kill it, and didst say to me, Arise, make ready that we may eat with these men in our house. Abraham answered and said, Thou has perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I began to enquire concerning his journey, he said to me, I go to preserve Lot thy brother from the men of Sodom, and then I knew the mystery.

And Abraham said to Michael, Tell me, man of God, and show to me why thou hast come hither. And Michael said. Thy son Isaac will show thee. And Abraham said to his son, My beloved son, tell me what thou hast seen in thy dream to-day, and wast frightened. Relate it to me. Isaac answered his father, I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light. He took the sun from my head, and yet left the rays behind with me. And I wept and said, I beseech thee, my lord, take not away the glory of my head, and the light of my house, and all my glory. And the sun and the moon and the stars lamented, saying, Take not away the glory of our power. And that shining man answered and said to me, Weep not that I take the light of thy house, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light. And I said to him, I beseech thee, Lord, take also the rays upon me. The chief-captain said, Hear, O righteous Abraham; the sun which thy son saw is thou his father, and the moon

likewise is Sarah his mother. The man bearing light who descended from heaven, this is the one sent from God who is to take thy righteous soul from thee. And now know, O most honored Abraham, that at this time thou shalt leave this worldly life, and remove to God. Abraham said to the chief captain O strangest of marvels! and now art thou he that shall take my soul from me? The chief-captain said to him, I am the chief-captain Michael, that stands before the lord, and I was sent to thee to remind thee of thy death, and then I shall depart to him as I was commanded. Abraham said, Now I know that thou art an angel of the Lord, and wast sent to take my soul, but I will not go with thee; but do thou whatever thou art commanded.

The chief-captain hearing these words immediately vanished, and ascending into heaven stood before God, and told all that he had seen in the house of Abraham; and the chief-captain said this also to his Lord, Thus says thy friend Abraham, I will not go with thee, but do thou whatever thou art commanded; and now, O Lord Almighty, doth thy glory and immortal kingdom order aught? God said to the chief-captain Michael, Go to my friend Abraham yet once again, and speak to him thus, Thus saith the Lord thy God, he that brought thee into the land of promise, that blessed thee above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted thee Isaac as the fruit of the womb in old age, Verily I say unto thee that blessing I will bless thee, and multiplying I will multiply thy seed, and I will give thee all that thou shalt ask from me, for I am the Lord thy God, and besides me there is no other. Tell me why thou hast rebelled against me, and why there is grief in thee, and why thou rebelled against my archangel Michael? Knowest thou not that all who have come from Adam and Eve have died, and that none of the prophets has escaped death? None of those that rule as kings is immortal; none of thy forefathers has escaped the mystery of death. They have all died, they have all departed into Hades, they are all gathered by the sickle of death. But upon thee I have not sent death, I have not suffered any deadly disease to come upon thee, I have not permitted the sickle of death to meet thee, I have not allowed the nets of Hades to enfold thee, I have never wished thee to meet with any evil. But for good comfort I have sent my rays with it. He said to me, There are twelve hours of the day, and then I shall take all the rays. As the shining man said this, I saw the sun of my house ascending into heaven, but that crown I saw no more, and that sun was like thee my father. And Michael said to Abraham, Thy son Isaac has spoken truth, for thou shalt go, and be taken up into the heavens, but thy body shall remain on earth, until seven thousand ages are fulfilled, for then all flesh shall arise. Now therefore, Abraham, set thy house in order, and thy children, for thou hast heard fully what is decreed concerning thee. Chief captain Michael to thee, that thou mayst know thy

departure from the world, and set thy house in order, and all that belongs to thee, and bless Isaac thy beloved son. And now know that I have done this not wishing to grieve thee. Wherefore then hast thou said to my chief-captain, I will not go with thee? Wherefore hast thou spoken thus? Knowest thou not that if I give leave to death and he comes upon thee, then I should see whether thou wouldst come or not?

And the chief-captain receiving the exhortations of the Lord went down to Abraham, and seeing him the righteous one fell upon his face to the ground as one dead, and the chief-captain told him all that he had heard from the Most High. Then the holy and just Abraham rising with many tears fell at the feet of the Incorporeal, and besought him, saying, I beseech thee, chief-captain of the hosts above, since thou hast wholly deigned to come thyself to me a sinner and in all things thy unworthy servant, I beseech thee even now, O chief-captain, to carry my word yet again to the Most High, and thou shalt say to him, Thus saith Abraham thy servant, Lord, Lord, in every work and word which I have asked of thee thou hast heard me, and hast fulfilled all my counsel. Now, Lord, I resist not thy power, for I too know that I am not immortal but mortal. Since therefore to thy command all things yield, and fear and tremble at the face of thy power, I also fear, but I ask one request of thee, and now, Lord and Master, hear my prayer, for while still in this body I desire to see all the inhabited earth, and all the creations which thou didst establish by one word, and when I see these, then if I shall depart from life I shall be without sorrow. So the chief-captain went back again, and stood before God, and told him all, saying, Thus saith thy friend Abraham, I desired to behold all the earth in my lifetime before I died. And the Most High hearing this, again commanded the chief-captain Michael, and said to him, Take a cloud of light, and the angels that have power over the chariots, and go down, take the righteous Abraham upon a chariot of the cherubim, and exalt him into the air of heaven that he may behold all the earth.

And the archangel Michael went down and took Abraham upon a chariot of the cherubim, and exalted him into the air of heaven, and led him upon the cloud together with sixty angels, and Abraham ascended upon the chariot over all the earth. And Abraham saw the world as it was in that day, some ploughing, others driving wains, in one place men herding flocks, and in another Abraham answered and said to Michael, I beseech thee, lord, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in heaven and on earth. Michael answered and said, This is not for me to do, but I shall go and tell the Lord of this, and if I am commanded I shall show thee all these things.

And Michael went up into heaven, and spoke before the Lord concerning Abraham, and the Lord answered Michael, Go and take up Abraham in the body, and show him all things, and whatsoever he shall say to thee do to him as to my friend. So Michael went forth and took up Abraham in the body on a cloud, and brought him to the river of Ocean. watching them by night, and dancing and playing and harping, in another place men striving and contending at law, elsewhere men weeping and having the dead in remembrance. He saw also the newly-wedded received with honour, and in a word he saw all things that are done in the world, both good and bad. Abraham therefore passing over them saw men bearing swords, wielding in their hands sharpened swords, and Abraham asked the chief-captain, Who are these? The chief-captain said, These are thieves, who intend to commit murder, and to steal and burn and destroy. Abraham said, Lord, Lord, hear my voice, and command that wild beasts may come out of the wood and devour them. And even as he spoke there came wild beasts out of the wood and devoured them. And he saw in another place a man with a woman committing fornication with each other, and said, Lord, Lord, command that the earth may open and swallow them, and straightway the earth was cleft and swallowed them. And he saw in another place men digging through a house, and carrying away other men's possessions, and he said, Lord, Lord, command that fire may come down from heaven and consume them. And even as he spoke, fire came down from heaven and consumed them. And straightway there came a voice from heaven to the chief-captain, saying thus, O chief-captain Michael, command the chariot to stop, and turn Abraham away that he may not see all the earth, for if he behold all that live in wickedness, he will destroy all creation. For behold, Abraham has not sinned, and has no pity on sinners, but I have made the world, and desire not to destroy any one of them, but wait for the death of the sinner, till he be converted and live. But take Abraham up to the first gate of heaven, that he may see there the judgments and recompenses, and repent of the souls of the sinners that he has destroyed.

So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; and Abraham saw two ways, the one narrow and contracted, the other broad and spacious, and there he saw two gates, the one broad on the broad way, and the other narrow on the narrow way. And outside the two gates there he saw a man sitting upon a gilded throne, and the appearance of that man was terrible, as of the Lord. And they saw many souls driven by angels and led in through the broad gate, and other souls, few in number, that were taken by the angels through the narrow gate. And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the

earth, saw a man committing adultery with a wedded woman. And Abraham turning said to Michael, Seest thou this wickedness? but, Lord, send fire from heaven to consume them. And straightway there came down fire and consumed them, for the Lord had said to Michael, Whatsoever Abraham shall ask thee to do for him, do thou. Abraham looked again, and saw other men railing at their companions, and said, Let the earth open and swallow them, and as he spoke the earth swallowed them alive. Again the cloud led him to another place, and Abraham saw some going into a desert place to commit murder, and he said to Michael, Seest thou this wickedness? but let wild beasts come out of the desert, and tear them in pieces, and that same hour wild beasts came out of the desert, and devoured them. Then the Lord God spoke to Michael saying, Turn away Abraham to his own house, and let him not go round all the creation that I have made, because he has no compassion on sinners, but I have compassion on sinners that they may turn and live, and repent of their sins and be saved.

And Abraham looked and saw two gates, the one small and the other large, and between the two gates sat a man upon a throne of great glory, and a multitude of angels round about him, and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold. And Abraham said to Michael, Who is this that sits between the two gates in great glory; sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-fold? And Michael said to Abraham, Knowest thou not who it is? And he said, No, lord. And Michael said to Abraham, Seest thou these two gates, the small and the great? These are they which wonderful one who sat upon the golden throne saw few entering through the narrow gate, and many entering through the broad one, straightway that wonderful one tore the hairs of his head and the sides of his beard, and threw himself on the ground from his throne, weeping and lamenting. But when he saw many souls entering through the narrow gate, then he arose from the ground and sat upon his throne in great joy, rejoicing and exulting. And Abraham asked the chief-captain, My lord chief-captain, who is this most marvelous man, adorned with such glory, and sometimes he weeps and laments, and sometimes he rejoices and exults? The incorporeal one said: This is the first-created Adam who is in such glory, and he looks upon the world because all are born from him, and when he sees many souls going through the narrow gate, then he arises and sits upon his throne rejoicing and exulting in joy, because this narrow gate is that of the just, that leads to life, and they that enter through it go into Paradise. For this, then, the first-created Adam rejoices, because he sees the souls being saved. But when he sees many souls entering through the broad gate, then he pulls out the hairs of his head, and casts himself on the ground weeping and lamenting bitterly, for the broad gate is that of sinners, which leads to destruction and eternal punishment.

And for this the first-formed Adam falls from his throne weeping and lamenting for the destruction of sinners, for they are many that are lost, and they are few that are saved, for in seven thousand there is scarcely found one soul saved, being righteous and undefiled.

While he was yet saying these things to me, behold two angels, fiery in aspect, and pitiless in mind, and severe in look, and they drove on thousands of souls, pitilessly lashing them with fiery thongs. The angel laid hold of one soul, and they drove all the souls in at the broad gate to destruction. So we also went along with the angels, and came within that broad gate, and between the two gates stood a throne terrible of aspect, of terrible crystal, gleaming as fire, and upon it sat a wondrous man bright as the sun, like to the Son of God. Before him stood a table like crystal, all of gold and fine linen, and upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, and on the right and left of it stood two angels holding paper and ink and pen. Before the table sat an angel of light, holding in his hand a balance, and on his left sat an angel all fiery, pitiless, and severe, holding in his hand a trumpet, having within it lead to life and to destruction. This man that sits between them is Adam, the first man whom the Lord created, and set him in this place to see every soul that departs from the body, seeing that all are from him. When, therefore, thou seest him weeping, know that he has seen many souls being led to destruction, but when thou seest him laughing, he has seen many souls being led into life. Seest thou how his weeping exceeds his laughter? Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven fold.

And Abraham said, And he that cannot enter through the narrow gate, can he not enter into life? Then Abraham wept, saying, Woe is me, what shall I do? for I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter? Michael answered and said to Abraham, Fear not, father, nor grieve, for thou shalt enter by it unhindered, and all those who are like thee. And as Abraham stood and marveled, behold an angel of the Lord driving sixty thousand souls of sinners to destruction, And Abraham said to Michael, Do all these go into destruction? And Michael said to him, Yea, but let us go and search among these souls, if there is among them even one righteous. And when they went, they found an angel holding in his hand one soul of a woman from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction. Abraham said to Michael, Lord, is this the angel that removes the souls from the body or not?

Michael answered and said, This is death, and he leads them into the place of judgment, that the judge may try them.

And Abraham said, My lord, I beseech thee to lead me to the place of judgment so all-consuming fire with which to try the sinners. The wondrous man who sat upon the throne himself judged and sentenced the souls, and the two angels on the right and on the left wrote down, the one on the right the righteousness and the one on the left the wickedness. The one before the table, who held the balance, weighed the souls, and the fiery angel, who held the fire, tried the souls. And Abraham asked the chief-captain Michael, What is this that we behold? And the chief-captain said, These things that thou seest, holy Abraham, airs the judgment and recompense. And behold the angel holding the soul in his hand, and he brought it before the judge, and the judge said to one of the angels that served him, Open me this book, and find me the sins of this soul. And opening the book he found its sins and its righteousness equally balanced, and he neither gave it to the tormentors, nor to those that were saved, but set it in the midst.

And Abraham said, My lord chief-captain, who is this most wondrous judge? and who are the angels that write down? and who is the angel like the sun, holding the balance? and who is the fiery angel holding the fire? The chief-captain said, "Seest thou, most holy Abraham, the terrible man sitting upon the throne? This is the son of the first created Adam, who is called Abel, whom the wicked Cain killed, and he sits thus to judge all creation, and examines righteous men and sinners. For God has said, I shall not judge you, but every man born of man shall be judged. Therefore he has given to him judgment, to judge the world until his great and glorious coming, and then, O righteous Abraham, is the perfect judgment and recompense, eternal and unchangeable, which no one can alter. For every man has come from the first-created, and therefore they are first judged here by his son, and at the second coming they shall be judged by the twelve tribes of Israel, that I too may see how they are judged. Then Michael took Abraham upon a cloud, and led him into Paradise, and when he came to the place where the judge was, the angel came and gave that soul to the judge. And the soul said, Lord have mercy on me. And the judge said, How shall I have mercy upon thee, when thou hadst no mercy upon thy daughter which thou hadst, the fruit of thy womb? Wherefore didst thou slay her? It answered, Nay, Lord, slaughter has not been done by me, but my daughter has lied upon me. But the judge commanded him to come that wrote down the records, and behold cherubim carrying two books. And there was with them a man of exceeding great stature, having on his head three crowns, and the one crown was higher than the other two. These are called the crowns of witness. And the man had in his hand a golden pen, and the judge said to him,

Exhibit the sin of this soul. And that man, opening one of the books of the cherubim, sought out the sin of the woman's soul and found it. And the judge said, O wretched soul, why sayest thou that thou hast not done murder? Didst thou not, after the death of thy husband, go and commit adultery with thy daughter's husband, and kill her? And he convicted her also of her other sins, whatsoever she had done from her youth. Hearing these things the woman cried out, saying, Woe is me, all the sins that I did in the world I forgot, but here they were not forgotten. Then they took her away also and gave her over to the tormentors.

And Abraham said to Michael, Lord, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, Seest thou the judge? This is Abel, who first testified, and God brought him hither to judge, and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Enoch, for the Lord sent them hither to write down the sins and righteousnesses of each one. Abraham said, And how can Enoch bear the weight of the souls, not having seen death? or how can he give sentence to all the souls? Michael said, If he gives sentence concerning the souls, it is not permitted; but Enoch himself does not give sentence, but it is the Lord who does so, and he has no more to do than only to write. For Enoch prayed to the Lord saying, I desire not, Lord, to give sentence on the souls, lest I be grievous to anyone; and the Lord said to Enoch, I shall command thee to write down the sins of the soul that makes atonement and it shall enter every breath and every creature. But the third time they shall be judged by the Lord God of all, and then, indeed, the end of that judgment is near, and the sentence terrible, and there is none to deliver. And now by three tribunals the judgment of the world and the recompense is made, and for this reason a matter is not finally confirmed by one or two witnesses, but by three witnesses shall everything be established. The two angels on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins. The angel like the sun, holding the balance in his hand, is the archangel, Dokiël the just weigher, and he weighs the righteousnesses and sins with the righteousness of God. The fiery and pitiless angel, holding the fire in his hand, is the archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consume the work of any man, the angel of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment. But if the fire approves the work of anyone, and does not seize upon it, that man is justified, and the angel of righteousness takes him and carries him up to be saved in the lot of the just. And thus, most righteous Abraham, all things in all men are tried by fire and the balance."

And Abraham said to the chief-captain, My lord the chief-captain, the soul which the angel held in his hand, why was it adjudged to be set in the midst? The chief-captain said, Listen, righteous Abraham. Because the judge found its sins. and its righteousnesses equal, he neither committed it to judgment nor to be saved, until the judge of all shall come. Abraham said to the chief-captain, And what yet is wanting for the soul to be saved? The chief-captain said, If it obtains one righteousness above its sins, it enters into salvation. Abraham said to the chief-captain, Come hither, chief-captain Michael, let us make prayer for this soul, and see whether God will hear us. The chief-captain said, Amen, be it so; and they made prayer and entreaty for the soul, and God heard them, and when they rose up from their prayer they did not see the soul standing there. And Abraham said to the angel, Where is the soul that thou didst hold in the midst? And the angel answered, It has been saved by thy righteous prayer, and behold an angel of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of God, the Most High, and his immeasurable mercy. And Abra into life, and if the soul make not atonement and repent, thou shalt find its sins written down and it shall be cast into punishment. ham said to the chief-captain, I beseech thee, archangel, hearken to my prayer, and let us yet call upon the Lord, and supplicate his compassion, and entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and destroyed, whom the earth devoured, and the wild beasts tore in pieces, and the fire consumed through my words. Now I know that I have sinned before the Lord our God. Come then, O Michael, chief-captain of the hosts above, come, let us call upon God with tears that he may forgive me my sin, and grant them to me. And the chief-captain heard him, and they made entreaty before the Lord, and when they had called upon him for a long space, there came a voice from heaven saying, Abraham, Abraham, I have hearkened to thy voice and thy prayer, and forgive thee thy sin, and those whom thou thinkest that I destroyed I have called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgment, and those whom I destroy living upon earth, I will not requite in death.

And the voice of the Lord said also to the chief-captain Michael, Michael, my servant, turn back Abraham to his house, for behold his end has come nigh, and the measure of his life is fulfilled, that he may set all things in order, and then take him and bring him to me. So the chief-captain, turning the chariot and the cloud, brought Abraham to his house, and going into his chamber he sat upon his couch. And Sarah his wife came and embraced the feet of the Incorporeal, and spoke humbly, saying, I give thee thanks, my lord, that thou hast brought my lord Abraham, for behold we thought he had been taken up from us. And his son Isaac also came and fell upon his neck, and in the same way all his men-slaves and

women-slaves surrounded Abraham and embraced him, glorifying God. And the Incorporeal one said to them, Hearken, righteous Abraham. Behold thy wife Sarah, behold also thy beloved son Isaac, behold also all thy men-servants and maid-servants round about thee. Make disposition of all that thou hast, for the day has come nigh in which thou shalt depart from the body and go to the Lord once for all. Abraham said, Has the Lord said it, or sayest thou this of thyself? The chief-captain answered, Hearken, righteous Abraham. The Lord has commanded, and I tell it thee. Abraham said, I will not go with thee. The chief-captain, hearing these words, straightway went forth from the presence of Abraham, and went up into the heavens, and And about the ninth hour Michael brought Abraham back to his house. But Sarah his wife, not seeing what had become of Abraham, was consumed with grief, and gave up the ghost, and after the return of Abraham he found her dead, and buried her. stood before God the Most High, and said, Lord Almighty, behold I have hearkened to Thy friend Abraham in all he has said to Thee, and have fulfilled his requests. I have shown to him Thy power, and all the earth and sea that is under heaven. I have shown to him judgment and recompense by means of cloud and chariots, and again he says, I will not go with thee. And the Most High said to the angel, Does my friend Abraham say thus again, I will not go with thee? The archangel said, Lord Almighty, he says thus, and I refrain from laying hands on him, because from the beginning he is Thy friend, and has done all things pleasing in Thy sight. There is no man like him on earth, not even Job the wondrous man, and therefore I refrain from laying hands on him. Command, therefore, Immortal King, what shall be done.

Then the Most High said, Call me hither Death that is called the shameless countenance and the pitiless look. And Michael the Incorporeal went and said to Death, Come hither; the lord of creation, the immortal king, calls thee. And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of the Lord. Therefore the invisible God said to Death, Come hither, thou bitter and fierce name of the world, hide thy fierceness, cover thy corruption, and cast away thy bitterness from thee, and put on thy beauty and all thy glory, and go down to Abraham my friend, and take him and bring him to me. But now also I tell thee not to terrify him, but bring him with fair speech, for he is my own friend. Having heard this, Death went out from the presence of the Most High, and put on a robe of great brightness, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham. Now the righteous Abraham went out of his chamber, and sat under the trees of Mamre, holding his chin in his hand, and awaiting the coming of the

archangel Michael. And behold, a smell of sweet odor came to him, and a flashing of light, and Abraham turned and saw Death coming towards him in great glory and beauty, And Abraham arose and went to meet him, thinking that it was the chief-captain of God, and Death beholding him saluted him, saying, Rejoice, precious Abraham, righteous soul, true friend of the Most High God, and companion of the holy angels.

But when the day of the death of Abraham drew nigh, the Lord God said to Michael, Death will not dare to go near to take away the soul of my servant, because he is my friend, but go thou and adorn Death with great beauty, and send him thus to Abraham, that he may see him with his eyes. And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him. And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear. And Death said to Abraham, Hail, holy soul! hail, friend of the Lord God! hail, consolation and entertainment of travelers! And Abraham said, Thou art welcome, servant of the Most High God. I beseech thee, tell me who thou art; and entering into my house partake of food and drink, and depart from me, for since I have seen thee sitting near to me my soul has been troubled. For I am not at all worthy to come near thee, for thou art an exalted spirit and I am flesh and blood, and therefore I cannot bear thy glory, for I see that thy beauty is not of this world. And Death said to Abraham, I tell thee, in all the creation that God has made, there has not been found one like thee, for even the Lord himself by searching has not found such an one upon the whole earth. Abraham said to Death, Hail thou of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from whence does thy glory come to us, and who art thou, and whence comest thou? Then Death said, Most righteous Abraham, behold I tell thee the truth. I am the bitter lot of death. Abraham said to him, Nay, but thou art the comeliness of the world, thou art the glory and beauty of angels and men, thou art fairer in form than every other, and sayest thou, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell thee the truth. What the Lord has named me, that also I tell thee. Abraham said, For what art thou come hither? Death said, For thy holy soul am I come. Then Abraham said, I know what thou meanest, but I will not go with thee; and Death was silent and answered him not a word. Then Abraham arose, and went into his house, and Death also accompanied him thither. And Abraham went up into his chamber, and Death went up with him. And Abraham lay down upon his couch, and Death came and sat by his feet. Then Abraham said, Depart, depart from me, for I desire to rest upon my couch. Death said, I will not depart until I take thy spirit from thee. Abraham said to him, By the immortal God I charge thee to tell me the truth. Art

thou death? Death said to him, I am Death. I am the destroyer of the world. Abraham said, I beseech thee, since thou art Death, tell me if thou comest thus to all in such fairness and glory and beauty? Death said, Nay, my lord Abraham, for thy righteousnesses, and the boundless sea of thy hospitality, and the greatness of thy love towards God has become a crown upon my head, and in beauty and great peace and gentleness I approach the righteous, but to sinners I come in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look. Abraham said, I beseech thee, hearken to me, and show me thy fierceness and all thy corruption and bitterness. And Death said, Thou canst not behold my fierceness, most righteous Abraham. Abraham said, Yes, I shall be able to behold all thy fierceness by means of the name of the living God, for the might of my God that is in heaven is with me. Then Death put off all his comeliness and beauty, and all his glory and the form like the sun with which he was clothed, and put upon himself a tyrant's robe, and made his appearance gloomy and fiercer than all kind of wild beasts, and more unclean than all uncleanness. And he showed to Abraham seven beauty is not of this world. And Death said to Abraham, Think not, Abraham, that this beauty is mine, or that I come thus to every man. Nay, but if any one is righteous like thee, I thus take crowns and come to him, but if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed. Abraham therefore said to him, And whence comes thy beauty? And Death said, There is none other more full of corruption than I am. Abraham said to him, And art thou indeed he that is called Death? He answered him and said, I am the bitter name. I am weeping....

And Abraham said to Death, Show us thy corruption. And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other head was like a sword; by it some die by the sword as by bows. fiery heads of serpents and fourteen faces, (one) of flaming fire and of great fierceness, and a face of darkness, and a most gloomy face of a viper, and a face of a most terrible precipice, and a face fiercer than an asp, and a face of a terrible lion, and a face of a cerastes and basilisk. He showed him also a face of a fiery scimitar, and a sword-bearing face, and a face of lightning, lightning terribly, and a noise of dreadful thunder. He showed him also another face of a fierce stormy sea, and a fierce rushing river, and a terrible three-headed serpent, and a cup mingled with poisons, and in short he showed to him great fierceness and unendurable bitterness, and every mortal disease as of the odour of Death. And from the great bitterness and fierceness there died servants and maid-servants in number about seven thousand, and the righteous Abraham came into indifference of death so that his spirit failed him.

And the all-holy Abraham, seeing these things thus, said to Death, I beseech thee, all-destroying Death, hide thy fierceness, and put on thy beauty and the shape which thou hadst before. And straightway Death hid his fierceness, and put on his beauty which he had before. And Abraham said to Death, Why hast thou done this, that thou hast slain all my servants and maidservants? Has God sent thee hither for this end this day? Death said, Nay, my lord Abraham, it is not as thou sayest, but on thy account was I sent hither. Abraham said to Death, How then have these died? Has the Lord not spoken it? Death said, Believe thou, most righteous Abraham, that this also is wonderful, that thou also wast not taken away with them. Nevertheless I tell thee the truth, for if the right hand of God had not been with thee at that time, thou also wouldst have had to depart from this life. The righteous Abraham said, Now I know that I have come into indifference of death, so that my spirit fails, but I beseech thee, all-destroying Death, since my servants have died before their time, come let us pray to the Lord our God that he may hear us and raise up those who died by thy fierceness before their time. And death said, Amen, be it so. Therefore Abraham arose and fell upon the face of the ground in prayer, and Death together with him, and the Lord sent a spirit of life upon those that were dead and they were made alive again. Then the righteous Abraham gave glory to God.

And going up into his chamber he lay down, and Death came and stood before him. And Abraham said to him, Depart from me, for I desire to rest, because my In that day the servants of Abraham died through fear of Death, and Abraham seeing them prayed to the Lord, and he raised them up. Death said, I will not depart from thee until I take thy soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered thee to say this? Thou sayest these words of thyself boastfully, and I will not go with thee until the chief-captain Michael come to me, and I shall go with him. But this also I tell thee, if thou desirest that I shall accompany thee, explain to me all thy changes, the seven fiery heads of serpents and what the face of the precipice is, and what the sharp sword, and what the loud-roaring river, and what the tempestuous sea that rages so fiercely. Teach me also the unendurable thunder, and the terrible lightning, and the evil-smelling cup mingled with poisons. Teach me concerning all these. And Death answered, Listen, righteous Abraham. For seven ages I destroy the world and lead all down to Hades, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of Hades, and for this I showed thee the seven heads of serpents. The face of fire I showed thee because many die consumed by fire, and behold death through a face of fire. The face of the precipice I showed thee, because many men die descending from the tops of

trees or terrible precipices and losing their life, and see death in the shape of a terrible precipice. The face of the sword I showed thee because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed thee because many are drowned and perish snatched away by the crossing of many waters and carried off by great rivers, and see death before their time. The face of the angry raging sea I showed thee because many in the sea falling into great surges and becoming shipwrecked are swallowed up and behold death as the sea. The unendurable thunder and the terrible lightning I showed thee because many men in the moment of anger meet with unendurable thunder and terrible lightning coming to seize upon men, and see death thus. I showed thee also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' whelps, bears and vipers, and in short the face of every wild beast I showed thee, most righteous one, because many men are destroyed by wild beasts, and others by poisonous snakes, serpents and asps and cerastes and basilisks and vipers, breathe out their life and die. I showed thee also the destroying cups mingled with poison, because many men being given poison to drink by other men straightway depart unexpectedly.

Abraham said, I beseech thee, is there also an unexpected death? Tell me. Death said, Verily, verily, I tell thee in the truth of God that there are seventy-two deaths. One is the just death, buying its fixed time, and many men in one hour enter into death being given over to the grave. Behold, I have told thee all that thou hast asked, now I tell thee, most righteous Abraham, to dismiss all counsel, and cease from asking anything once for all, and come, go with me, as the God and judge of all has commanded me. Abraham said to Death, Depart from me yet a little, that I may rest on my couch, for I am very faint at heart, for since I have seen thee with my eyes my strength has failed me, all the limbs of my flesh seem to me a weight as of lead, and my spirit is distressed exceedingly. Depart for a little; for I have said I cannot bear to see thy shape. Then Isaac his son came and fell upon his breast weeping, and his wife Sarah came and embraced his feet, lamenting bitterly. There came also his men slaves and women slaves and surrounded his couch, lamenting greatly. And Abraham came into indifference of death, and Death said to Abraham, Come, take my right hand, and may cheerfulness and life and strength come to thee. For Death deceived Abraham, and he took his right hand, and straightway his soul adhered to the hand of Death. And immediately the archangel Michael came with a multitude of angels and took up his precious soul in his hands in a divinely woven linen cloth, and they tended the body of the just Abraham with divine ointments and perfumes until the third day after his death, and buried him in the land of promise, the oak of Mamre, but the angels received his precious soul, and ascended into heaven, singing the hymn of "thrice holy" to

the Lord the God of all, and they set it there to worship the God and Father. And after great praise and glory had been given to the Lord, and Abraham bowed down to worship, there came the undefiled voice of the God and Father saying thus, Take therefore my friend Abraham into Paradise, where are the tabernacles of my righteous ones, and the abodes of my saints Isaac and Jacob in his bosom, where there is no trouble, nor grief, nor sighing, but peace and rejoicing and life unending. (And let us, too, my beloved brethren, imitate the hospitality of the patriarch Abraham, and attain to his virtuous way of life, that we may be thought worthy of the life eternal, glorifying the Father, Son and Holy Ghost; to whom be glory and power forever. Amen.

But God returned and removed the soul of Abraham as in a dream, and the archangel Michael took it up into the heavens. And Isaac buried his father beside his mother Sarah, glorifying and praising God, for to him is due glory, honour and worship, of the Father, Son and Holy Ghost, now and always and to all eternity. Amen.

The Book of Adam and Eve

from VITA ADAE ET EVAE and Apocalypse of MOSES

From The Apocrypha and Pseudeipgrapha of the Old Testament by R. H. Charles, vol. II , Oxford Press

When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief.

But after seven days, they began to be hungry and started to look for victual to eat, and they found it not. Then Eve said to Adam: 'My lord, I am hungry. Go, look for (something) for us to eat. Perchance the Lord God will look back and pity us and recall us to the place, in which we were before.'

And Adam arose and walked seven days over all that land, and found no victual such as they used to have in paradise. And Eve said to Adam: "Wilt thou slay me? that I may die, and perchance God the Lord will bring thee into paradise, for on my account hast thou been driven thence Adam answered: 'Forbear, Eve, from such words, that peradventure God bring not some other curse upon us. How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not.'

And they walked about and searched for nine days, and they found none such as they were used to have in paradise, but found only animals food. And Adam said to Eve: 'This hath the Lord provided for animals and brutes to eat; but we used to have angels' food. But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: perchance the Lord will be gracious to us and will pity us and will give us a share of something for our living.'

And Eve said to Adam: 'What is penitence? Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, 'which we cannot endure, so that the Lord will not hearken to our prayers: and will turn away, His countenance from us, because we have not, fulfilled what we promised. My lord, how much penitence hast thou thought (to do) for I have brought trouble and anguish upon thee?'

And Adam said to Eve: 'Thou canst not do so much as I, but do only so much as thou hast strength for. For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address the Lord, for our lips are unclean from the unlawful and forbidden tree. And do thou stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan, perchance the Lord God will take pity upon us.'

And Eve walked to the river Tigris and did as Adam had told her. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water.

And Adam said: 'I tell thee, water of Jordan, grieve with me, and assemble to me all swimming (creatures), which are in thee, and let them surround me and mourn in company with me. Not, for themselves let them lament, but for me; for it is not they that have sinned, but I.' Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood (still) and its current was stayed.'

And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river Tigris to Eve, and found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf and made supplication to the Lord; and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying out. Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

But Eve heard and believed and went out of the water of the river, and her flesh was (trembling) like grass, from the chill of the water. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the labour of thy penitence? How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy?'

And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her

sorrow and groaning and wailing was redoubled. And she cried out and said: Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? for thou pursuest us with craft? Or why doth thy malice assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?'

And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?'

The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled from that place. When thou wast formed, I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.'

And Michael went out and called all the angels saying: 'Worship the image of God as the Lord God hath commanded.' And Michael himself worshipped first; then he called me and said: 'Worship the image of God the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.'

When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

And God the Lord was wrath with me and banished me and my angels from our glory; and on 2 thy account were we expelled from our abodes into this world and hurled on the earth. And straightway we were overcome with grief, since we had been spoiled of so great glory. And we were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled

through her (doing) from thy joy and luxury, as I have been driven out of my glory.'

When Adam heard the devil say this, he cried out and wept and spake: 'O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give to me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But Adam endured in his penance, standing for forty days (on end) in the water of Jordan.

And Eve said to Adam: 'Live thou, my Lord, to thee life is granted, since thou hast committed neither the first nor the second error. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunsetting, and there will I be, until I die.' And she began to walk towards the western parts and to mourn and to weep bitterly and groan aloud. And she made there a booth, while she had in her womb offspring of three months old.

And when the time of her bearing approached, she began to be distressed with pains, and she cried aloud to the Lord and said: 'Pity me, O Lord, assist me.' And she was not heard and the mercy of God did not encircle her. And she said to herself: 'Who shall tell my lord Adam? I implore you, ye luminaries of heaven, what time ye return to the east, bear a message to my lord Adam.'

But in that hour, Adam said: 'The complaint of Eve hath come to me. Perchance, once more hath the serpent fought with her.' And he went and found her in great distress. And Eve said: 'From the moment I saw thee, my lord, my grief-laden soul was refreshed. And now entreat the Lord God on my behalf to hearken unto thee and look upon me and free me from my awful pains.' And Adam entreated the Lord for Eve.

And behold, there came twelve angels and two 'virtues', standing on the right and on the left of Eve; and Michael was standing on the right; and he stroked her on the face as far as to the breast and said to Eve: 'Blessed art thou, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and prepare thee to bear. And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain.

And Adam carried Eve and the boy and led them to the East. And the Lord God

sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live. For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together. And Eve said to Adam: 'My lord, while I slept, I saw a vision, as it were the blood of our son Abel in the hand of Cain, who was gulping it down in his mouth. Therefore I have sorrow.' And Adam said, 'Alas if Cain slew Abel. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings.'

And they made Cain an husbandman, (but) Abel they made a shepherd; in order that in this wise they might be mutually separated. And thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was one hundred and twenty two years. And thereafter Adam knew his wife and he begat a son and called his name Seth.

And Adam said to Eve, 'Behold, I have begotten a son, in place of Abel, whom Cain slew. And after Adam had begotten Seth, he lived eight hundred years and begat thirty sons and thirty daughters; in all sixty-three children. And they were increased over the face of the earth in their nations.'

And Adam said to Seth, 'Hear, my son Seth, that I may relate to thee what I heard and saw after your mother and I had been driven out of paradise. When we were at prayer, there came to me Michael the archangel, a messenger of God. And I saw a chariot like the wind and its wheels were fiery and I was caught up into the Paradise of righteousness, and I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot.'

When I saw this, I was confounded, and terror seized me and I bowed myself down before God with my face to the earth. And God said to me, 'Behold thou diest, since thou hast transgressed the commandment of God, for thou didst hearken rather to the voice of thy wife, whom I gave into thy power, that thou mightst hold her to thy will. Yet thou didst listen to her and didst pass by My words.'

And when I heard these words of God, I fell prone on the earth and worshipped the Lord and said, 'My Lord, All powerful and merciful God, Holy and Righteous One, let not the name that is mindful of Thy majesty be blotted out, but convert my soul, for I die and my breath will go out of my mouth. Cast me not out from

Thy presence, (me) whom Thou didst form of the clay of the earth. Do not banish from Thy favour him whom Thou didst nourish.' And lo! a word concerning thee came upon me and the Lord said to me, 'Since thy days were fashioned, thou hast been created with a love of knowledge; therefore there shall not be taken from thy seed for ever the (right) to serve Me.'

And when I heard these words, I threw myself on the earth and adored the Lord God and said, 'Thou art the eternal and supreme God; and all creatures give thee honour and praise. 'Thou art the true Light gleaming above all light(s), the Living Life, infinite mighty Power. To Thee, the spiritual powers give honour and praise. Thou workest on the race of men the abundance of Thy mercy.' After I had worshipped the Lord, straightway Michael, God's archangel, seized my hand and cast me out of the paradise of 'vision' and of God's command. And Michael held a rod in his hand, and he touched the waters, which were round about paradise, and they froze hard.

And I went across, and Michael the archangel went across with me, and he led me back to the place whence he had caught me up. Harken, my son Seth, even to the rest of the secrets [and sacraments] that shall be, which were revealed to me, when I had eaten of the tree of the knowledge, and knew and perceived what will come to pass in this age; what God intends to do to his creation of the race of men. The Lord will appear in a flame of fire (and) from the mouth of His majesty He will give commandments and statutes from His mouth will proceed a two-edged sword and they will sanctify Him in the house of the habitation of His majesty. And He will show them the marvellous place of His majesty. And then they will build a house to the Lord their God in the land which He shall prepare for them and there they will transgress His statutes and their sanctuary will be burnt up and their land will be deserted and they themselves will be dispersed; because they have kindled the wrath of God. And once more He will cause them to come back from their dispersion; and again they will build the house of God; and in the last time the house of God will be exalted greater than of old. And once more iniquity will exceed righteousness. And thereafter God will dwell with men on earth [in visible form]; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for Himself a faithful people, whom He shall save for eternity, and the impious shall be punished by God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. Men shall not change their works, but they shall be changed from forsaking the law of the Lord. Therefore the Lord shall repel from Himself the wicked, and the just shall shine

like the sun, in the sight of God. And in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who hath ruled his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge.

After Adam was nine hundred and thirty years old, since he knew that his days were coming to an end, he said: 'Let all my sons assemble themselves to me, that I may bless them before I die, and speak with them.' And they were assembled in three parts, before his sight, in the house of prayer, where they used to worship the Lord God. And they asked him (saying): 'What concerns thee, Father, that thou shouldst assemble us, and why dost thou lie on thy bed?' Then Adam answered and said: 'My sons, I am sick and in pain.' And all his sons said to him: 'What does it mean, father, this illness and pain?'

Then said Seth his son: 'O (my) lord, perchance thou hast longed after the fruit of paradise, which thou wast wont to eat, and therefore thou liest in sadness? Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God with loud lamentation; perchance he will hearken to me and send his angel to bring me the fruit, for which thou hast longed.' Adam answered and said: 'No, my son, I do not long (for this), but I feel weakness and great pain in my body.' Seth answered, 'What is pain, my lord father? I am ignorant; but hide it not from us, but tell us (about it).'

And Adam answered and said: 'Hear me, my sons. When God made us, me and your mother, and placed us in paradise and gave us every tree bearing fruit to eat, he laid a prohibition on us concerning the tree of knowledge of good and evil, which is in the midst of paradise; (saying) 'Do not eat of it.' But God gave a part of paradise to me and (a part) to your mother: the trees of the eastern part and the north, which is over against Aquilo he gave to me, and to your mother he gave the part of the south and the western part.

(Moreover) God the Lord gave us two angels to guard us. The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary [the devil] found an opportunity while the angels were absent and the devil led your mother astray to eat of the unlawful and forbidden tree. And she did eat and gave to me.

And immediately, the Lord God was wrath with us, and the Lord said to me: 'In that thou hast left behind my commandment and hast not kept my word,' which I confirmed to thee; behold, I will bring upon thy body, seventy blows; with divers griefs, shalt thou be tormented, beginning at thy head and thine eyes and thine ears down to thy nails on thy toes, and in every separate limb. These hath God appointed for chastisement. All these things hath the Lord sent to me and to all our race.'

Thus spake Adam to his sons, and he was seized with violent pains, and he cried out with a loud voice, 'What shall I do? I am in distress. So cruel are the pains with which I am beset.' And when Eve had seen him weeping, she also began to weep herself and said: 'O Lord my God, hand over to me his pain, for it is I who sinned.' And Eve said to Adam: 'My lord, give me a part of thy pains, for this hath come to thee from fault of mine.'

And Adam said to Eve: 'Rise up and go with my son Seth to the neighborhood of paradise, and put dust on your heads and throw yourselves on the ground and lament in the sight of God. Perchance He will have pity (upon you) and send His angel across to the tree of His mercy, whence floweth the oil of life, and will give you a drop of it, to anoint me with it, that I may have rest from these pains, by which I am being consumed.'

Then Seth and his mother went off to wards the gates of paradise. And while they were walking, lo! suddenly there came a beast a serpent and attacked and bit Seth. And as soon as Eve saw it, she wept and said: 'Alas, wretched woman that I am. I am accursed since I have not kept the commandment of God And Eve said to the serpent in a loud voice: Accursed beast! how (is it that) thou hast not feared to let thyself loose against the image of God, but hast dared to fight with it?'

The beast answered in the language of men: 'Is it not against you, Eve, that our malice (is directed)? Are not ye the objects of our rage? Tell me, Eve, how was thy mouth opened to eat of the fruit? But now if I shall begin to reprove thee thou canst not bear it.'

Then said Seth to the beast: 'God the Lord revile thee. Be silent, be dumb, shut thy mouth, accursed enemy of Truth, confounder and destroyer. Avaunt from the image of God till the day when the Lord God shall order thee to be brought to the ordeal.' And the beast said to Seth: 'See, I leave the presence of the image of God, as thou hast said.' Forthwith he left Seth, wounded by his teeth.

But Seth and his mother walked to the regions of paradise for the oil of mercy to anoint the sick Adam: and they arrived at the gates of paradise, (and) they took dust from the earth and placed it on their heads, and bowed themselves with their faces to the earth and began to lament and make loud moaning, imploring the Lord God to pity Adam in his pains and to send His angel to give them the oil from the 'tree of His mercy '.

But when they had been praying and imploring for many hours, behold, the angel Michael appeared to them and said: 'I have been sent to you from the Lord -- I am set by God over the bodies of men -- I tell thee, Seth, (thou) man of God, weep not nor pray and entreat on account of the oil of the tree of mercy to anoint thy father Adam for the pains of his body.

'For I tell thee that in no wise wilt thou be able to receive thereof save in the last days.' When five thousand five hundred years have been fulfilled, then will come upon earth the most beloved king Christ, the son of God, to revive the body of Adam and with him to revive the bodies of the dead. He Himself, the Son of God, when He comes will be baptized in the river of Jordan, and when He hath come out of the water of Jordan, then He will anoint from the oil of mercy all that believe in Him. And the oil of mercy shall be for generation to generation for those who are ready to be born again of water and the Holy Spirit to life eternal. Then the most beloved Son of God, Christ, descending on earth shall lead thy father Adam to Paradise to the tree of mercy.

'But do thou, Seth, go to thy father Adam, since the time of his life is fulfilled. Six days hence, his soul shall go off his body and when it shall have gone out, thou shalt see great marvels in the heaven and in the earth and the luminaries of heaven. With these words, straight-way Michael departed from Seth. And Eve and Seth returned bearing with them herbs of fragrance, i.e. nard and crocus and calamus and cinnamon.

And when Seth and his mother had reached Adam, they told him, how the beast, the serpent bit Seth. And Adam said to Eve: 'What hast thou done? A great plague hast thou brought upon us, transgression and sin for all our generations: and this which thou hast done, tell thy children after my death, for those who arise from us shall toil and fail but they shall be wanting and curse us (and) say, All evils have our parents brought upon us, who were at the beginning.' When Eve heard these words, she began to weep and moan.

(from Apocalypse of Moses)

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. 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.

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. And the devil saith to him: "I hear that thou art wiser than all the beasts, and I have come to counsel thee. Why dost thou eat of Adam's tares and not of paradise? Rise up and we will cause him to be cast out of paradise, even as we were cast out through him." The serpent saith to him, "I fear lest the Lord be wroth with me." The devil saith to him: "Fear not, only be my vessel and I will speak through thy mouth words to deceive him."

And instantly he 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. And I bent over the wall and saw him, like an angel. But he saith to me: "Art thou Eve?" And I said to him, "I am." "What art thou doing in paradise?" And I said to him, "God set us to guard and to eat of it." The devil answered through the mouth of the serpent: "Ye do well but ye do not eat of every plant." And I said: "Yea, we eat of all, save one only, which is in the midst of paradise, concerning which, God charged us not to eat of it: for, He said to us, on the day on which ye eat of it, ye shall die the death."

Then the serpent saith to me, "May God live! but I am grieved on your account, for I would not have you ignorant. But arise, (come) hither, hearken to me and eat and mind the value of that tree." But I said to him, "I fear lest God be wroth with me as he told us." And he saith to me: "Fear not, for as soon as thou eatest of it, ye too shall be as God, in that ye shall know good and evil. 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." Yet I feared to take of the fruit. And he saith to me: "Come hither, and I will give it thee. Follow me."

And I opened to 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." (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 Master, and by the Cherubim and the Tree of Life, I will give also to my husband to eat." And when he had received the oath from me, he went and poured upon the fruit the poison of his wickedness, which is lust, the root and beginning of every sin, and he bent the branch on the earth and I took of the fruit and I ate.

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 (upon), and I wept and said to him: "Why hast thou done this to me in that thou hast deprived me of the glory with which I was clothed?" But I wept also about the oath, which I had sworn. But he descended from the tree and vanished. And I began to seek, in my nakedness, in my part for leaves to hide my shame, but I found none, for, as soon as I had eaten, the leaves showered down from all the trees in my part, except the fig tree only. But I took leaves from it and made for myself a girdle and it was from the very same plant of which I had eaten.

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." But when your father came, I spake to him words of transgression which have brought us down from our great glory. For, when he came, I opened my mouth and the devil was speaking, and I began to exhort him and said, "Come hither, my lord Adam, hearken to me and eat of the fruit of the tree of which God told us not to eat of it, and thou shalt be as a God." And your father answered and said, "I fear lest God be wroth with me." And I said to him, "Fear not, for as soon as thou hast eaten thou shalt know good and evil." And speedily I persuaded him, and he ate and straightway his eyes were opened and he too knew his nakedness. And to me he saith, 'O wicked woman! what have I done to thee that thou hast deprived me of the glory of God?'"

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." 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. And the throne of God was fixed where the Tree of Life was.

And God called Adam saying, "Adam, where art thou? Can the house be hidden

from the presence of its builder?" Then your father answered; "It is not because we think not to be found by thee, Lord, that we hide, but I was afraid, because I am naked, and I was ashamed before thy might, (my) Master." God saith to him, "Who showed thee that thou art naked, unless thou hast forsaken my commandment, which I delivered thee to keep (it)." Then Adam called to mind the word which I spake to him, (saying) "I will make thee secure before God;" and he turned and said to me: "Why hast thou done this?" And I said, "The serpent deceived me."

God saith to Adam: "Since thou hast disregarded my commandment and hast hearkened to thy wife, cursed is the earth in thy labours. Thou shalt work it and it shall not give its strength: thorns and thistles shall spring up for thee, and in the sweat of thy face shalt thou eat thy bread. Thou shalt be in manifold toils; thou shalt be crushed by bitterness, but of sweetness shalt thou not taste. Weary shalt thou be and shalt not rest; by heat shalt thou be tired, by cold shalt thou be straitened: abundantly shalt thou busy thyself, but thou shalt not be rich; and thou shalt grow fat, but come to no end. The beasts, over whom thou didst rule, shall rise up in rebellion against thee, for thou hast not kept my commandment."

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 be in throes of travail and intolerable agonies; thou shalt bear children in much trembling and in one hour thou shalt come to the birth, and lose thy life, from thy sore trouble and anguish. But thou shalt confess and say: 'Lord, Lord, save me, and I will turn no more to the sin of the flesh.' And on this account, from thine own words I will judge thee, by reason of the enmity which the enemy has planted in thee."

But he turned to the serpent in great wrath and said: "Since thou hast done this, and become a thankless vessel until thou hast deceived the innocent hearts, accursed art thou among all beasts. 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. 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; 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."

Thus he spake and bade the angels have us cast out of paradise: and as we were being driven out amid our loud lamentations, your father Adam besought the

angels and said: "Leave me a little (space) that I may entreat the Lord that he have compassion on me and pity me, for I only have sinned." And they left off driving him and Adam cried aloud and wept saying: "Pardon me, O Lord, my deed." Then the Lord saith to the angels, "Why have ye ceased from driving Adam from paradise? Why do ye not cast him out? Is it I who have done wrong? Or is my judgement badly judged?" Then the angels fell down on the ground and worshipped the Lord saying, "Thou art just, O Lord, and thou judgest righteous judgement."

But the Lord turned to Adam and said: "I will not suffer thee henceforward to be in paradise." 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." Then the Lord spake to Adam, "Thou shalt not take of it now, for I have commanded the cherubim with the flaming sword that turneth (every way) to guard it from thee that thou taste not of it; but thou hast the war which the adversary hath put into thee; yet when thou art gone out of paradise, if thou shouldst keep thyself from all evil, as one about to die, when again the Resurrection hath come to pass, I will raise thee up and then there shall be given to thee the Tree of Life."

Thus spake the Lord and ordered us to be cast out of paradise. But your father Adam wept before the angels opposite paradise and the angels say to him: "What wouldst thou have us to do, Adam?" And your father saith to them, "Behold, ye cast me out. I pray you, allow me to take away fragrant herbs from paradise, so that I may offer an offering to God after I have gone out of paradise that he hear me." And the angels approached God and said: "JAEL, Eternal King, command, my Lord, that there be given to Adam incense of sweet odour from paradise and seeds for his food." And God bade Adam go in and take sweet spices and fragrant herbs from paradise and seeds for his food. And the angels let him go and he took four kinds: crocus and nard and calamus and cinnamon and the other seeds for his food: and, after taking these, he went out of paradise. And we were on the earth.

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.'

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.' And Adam saith to her: 'Reck not of this, for thou tarriest not after me, but even both of us are to die together. And she shall lie in

my place. But when I die, anoint me and let no man touch me till the angel of the Lord shall speak somewhat concerning me. For God will not forget me, but will seek His own creature; and now arise rather and pray to God till I give up my spirit into His hands who gave it me. For we know not how we are to meet our Maker, whether He be wroth with us, or be merciful and intend to pity and receive us.'

And Eve rose up and went outside and fell on the ground and began to say: 'I have sinned, O God, I have sinned, O God of All, I have sinned against Thee. I have sinned against the elect angels. I have sinned against the Cherubim. I have sinned against Thy fearful and unshakable Throne. I have sinned before Thee and all sin hath begin through my doing in the creation.' 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 penitence), for behold, Adam thy husband hath gone out of his body. Rise up and behold his spirit borne aloft to his Maker.'

And Eve rose up and wiped off her tears with her hand, and the angel saith to her, 'Lift up thy self from the earth.' And she gazed steadfastly into heaven, and beheld a chariot of light, borne by four bright eagles, (and) it were impossible for any man born of woman to tell the glory of them or behold their face -- and angels going before the chariot-- and when they came to the place where your father Adam was, the chariot halted and the Seraphim. And I beheld golden censers, between your father and the chariot, and all the angels with censers and frankincense came in haste to the incense-offering and blew upon it and the smoke of the incense veiled the firmaments. And the angels fell down and worshipped God, crying aloud and saying, 'JAEL, Holy One, have pardon, for he is Thy image, and the work of Thy holy hands.'

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, '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.'

Then Seth arose and came to his mother and to her he saith: 'What is thy trouble? Why weepest thou?' (And) she saith to him , 'Look up and see with thine eyes the seven heavens opened, and see how the soul of thy father lies on its face and all the holy angels are praying on his behalf and saying: "Pardon him, Father of All, for he is Thine image." Pray, my child Seth, what shall this mean? And will he one day be delivered into the hands of the Invisible 4 Father, even our God? But who

are the two negroes who stand by at the prayers for thy father Adam?'

And Seth telleth his mother, that they are the sun and moon and themselves fall down and pray on behalf of my father Adam. Eve saith to him: 'And where is their light and why have they taken on such a black appearance?' And Seth answereth her, 'The light hath not left them, but they cannot shine before the Light of the Universe, the Father of Light; and on this account their light hath been hidden from them.'

Now while Seth was saying this to his mother, lo, an angel blew the trumpet, and there stood up all the angels (and they were) lying on their faces, and they cried aloud in an awful voice and said: 'Blessed (be) the glory of the Lord from the works of His making, for He hath pitied Adam the creature of His hands.' But when the angels had said these words, lo, there came one of the seraphim with six wings and snatched up Adam and carried him off to the Acherusian lake, and washed him thrice, in the presence of God.

And God saith to him: 'Adam, what hast thou done? If thou hadst kept my commandment, there would now be no rejoicing among those who are bringing thee down to this place. Yet, I tell thee that I will turn their joy to grief and thy grief will I turn to joy, and I will transform thee to thy former glory, and set thee on the throne of thy deceiver. But he shall be cast 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.'

And he stayed there three hours, lying down, and thereafter the Father of all, sitting on his holy throne stretched out his hand, and took Adam and handed him over to the archangel Michael saying: 'Lift him up into Paradise unto the third Heaven, and leave him there until that fearful day of my reckoning, which I will make in the world.' Then Michael took Adam and left him where God told him.

But after all this, the archangel asked concerning the laying out of the remains. And God commanded that all the angels should assemble in His presence, each in his order, and all the angels assembled, some having censers in their hands, and others trumpets. And lo! the 'Lord of Hosts' came on and four winds drew Him and cherubim mounted on the winds and the angels from heaven escorting Him and they came on the earth, where was the body of Adam. And they came to paradise and all the leaves of paradise were stirred so that all men begotten of Adam slept from the fragrance save Seth alone, because he was born 'according to

the appointment of God'. Then Adam's body lay there in paradise on the earth and Seth grieved exceedingly over him.

Then God spake to the archangel(s) Michael, (Gabriel, Uriel, and Raphael): 'Go away to Paradise in the third heaven, and strew linen clothes and cover the body of Adam and bring oil of the 'oil of fragrance' and pour it over him. And they acted thus did the three great angels and they prepared him for burial. And God said: 'Let the body of Abel also be brought.' And they brought other linen clothes and prepared his (body) also. For he was unburied since the day when Cain his brother slew him; for wicked Cain took great pains to conceal (him) but could not, for the earth would not receive him for the body sprang up from the earth and a voice went out of the earth saying: 'I will not receive a companion body, till the earth which was taken and fashioned in me cometh to me.' At that time, the angels took it and placed it on a rock, till Adam his father was buried. And both were buried, according to the commandment of God, in the spot where God found the dust, and He caused the place to be dug for two. And God sent seven angels to paradise and they 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.

And God called and said, 'Adam, Adam.' And the body answered from the earth and said: 'Here am I, Lord.' And God saith to him: 'I told thee (that) earth thou art and to earth shalt thou return. Again I promise to thee the Resurrection; I will raise thee up in the Resurrection with every man, who is of thy seed.'

Vita Adae et Evae

Six days after, Adam died; and Eve perceived that she would die, (so) she assembled all her sons and daughters, Seth with thirty brothers and thirty sisters, and Eve said to all: 'Hear me, my children, and I will tell you what the archangel Michael said to us when I and your father transgressed the command of God. On account of your transgression, Our Lord will bring upon your race the anger of his judgement, first by water, the second time by fire; by these two, will the Lord judge the whole human race.

But hearken unto me, my children. Make ye then tables of stone and others of clay, and write on them, all my life and your father's (all) that ye have heard and seen from us. If by water the Lord judge our race, the tables of clay will be dissolved and the tables of stone will remain; but if by fire, the tables of stone will be broken up and the tables of clay will be baked (hard).'

Apocalypse of Moses

After these words, God made a seal and sealed the tomb, that no one might do anything to him for six days till his rib should return to him. Then the Lord and his angels went to their place. And Eve also, when the six days were fulfilled, fell asleep. But while she was living, she wept bitterly about Adam's falling on sleep, for she knew not where he was laid. For when the Lord came to paradise to bury Adam she was asleep, and her sons too, except Seth, till He bade Adam be prepared for burial ; and no man knew on earth, except her son Seth. And Eve prayed (in the hour of her death) that she might be buried in the place where her husband Adam was. And after she had finished her prayer, she saith: 'Lord, Master, God of all rule, estrange not me thy handmaid from the body of Adam, for from his members didst thou make me. But deem me worthy, even me unworthy that I am and a sinner, to enter into his tabernacle, even as I was with him in paradise, both without separation from each other; just as in our transgression, we were (both) led astray and transgressed thy command, but were not separated. Even so, Lord, do not separate us now.' But after she had prayed, she gazed heaven wards and groaned aloud and smote her breast and said: 'God of All, receive my spirit,' and straightway she delivered up her spirit to God.

And Michael came and taught Seth how to prepare Eve for burial. And there came three angels and they buried her (body) where Adam's body was and Abel's. And thereafter Michael spake to Seth and saith: 'Lay out in this wise every man that dieth till the day of the Resurrection.' And after giving him this rule; he saith to him: 'Mourn not beyond six days, but on the seventh day, rest and rejoice on it, because on that very day; God rejoiceth (yea) and we angels (too) with the righteous soul, who hath passed away from the earth.' Even thus spake the angel, and ascended into heaven, glorifying (God) and saying: 'Allelujah.' Holy, holy, holy is the Lord, in the glory of God the Father, for to Him it is meet to give glory, honour, and worship, with the eternal life-giving spirit now and always and for ever. Amen. Holy, holy, holy is the Lord of Hosts. To whom be glory and power for ever and for ever. Amen . Then the archangel Joel glorified God; saying, Holy, Holy, Holy Lord, heaven and earth are full of thy glory.'

The Second Book of Adam and Eve

Chapter 1.

The grief stricken family. Cain marries Luluwa and they move away.

WHEN Luluwa heard Cain's words, she wept and went to call her father and mother, and told them how that Cain had killed his brother Abel.

Then they all cried aloud and lifted up their voices, and slapped their faces, and threw dust upon their heads, and rent asunder their garments, and went out and came to the place where Abel was killed.

And they found him lying on the earth, killed, and beasts around him; while they wept and cried because of this just one. From his body, by reason of its purity, went forth a smell of sweet spices.

And Adam carried him, his tears streaming down his face; and went to the Cave of Treasures, where he laid him, and wound him up with sweet spices and myrrh.

And Adam and Eve continued by the burial of him in great grief a hundred and forty days. Abel was fifteen and a half years old, and Cain seventeen years and a half.

As for Cain, when the mourning for his brother was ended, he took his sister Luluwa and married her, without leave from his father and mother; for they could not keep him from her, by reason of their heavy heart.

He then went down to the bottom of the mountain, away from the garden, near to the place where he had killed his brother.

And in that place were many fruit trees and forest trees. His sister bare him children, who in their turn began to multiply by degrees until they filled that place.

But as for Adam and Eve, they came not together after Abel's funeral, for seven years. After this, however, Eve conceived; and while she was with child, Adam

said to her, "Come, let us take an offering and offer it up unto God, and ask Him to give us a fair child, in whom we may find comfort, and whom we may join in marriage to Abel's sister."

Then they prepared an offering and brought it up to the altar, and offered it before the Lord, and began to entreat Him to accept their offering, and to give them a good offspring.

And God heard Adam and accepted his offering. Then, they worshipped, Adam, Eve, and their daughter, and came down to the Cave of Treasures and placed a lamp in it, to burn by night and by day, before the body of Abel.

Then Adam and Eve continued fasting and praying until Eve's time came that she should be delivered, when she said to Adam, "I wish to go to the cave in the rock, to bring forth in it."

And he said, "Go, and take with thee thy daughter to wait on thee; but I will remain in this Cave of Treasures before the body of my son Abel."

Then Eve hearkened to Adam, and went, she and her daughter. But Adam remained by himself in the Cave of Treasures.

Chapter 2.

A third son is born

to Adam and Eve.

AND Eve brought forth a son perfectly beautiful in figure and in countenance. His beauty was like that of his father Adam, yet more beautiful.

Then Eve was comforted when she saw him, and remained eight days in the cave; then she sent her daughter unto Adam to tell him to come and see the child and name him. But the daughter stayed in his place by the body of her brother, until Adam returned. So did she.

But when Adam came and saw the child's good looks, his beauty, and his perfect figure, he rejoiced over him, and was comforted for Abel. Then he named the

child Seth, that means, "that God has heard my prayer, and has delivered me out of my affliction." But it means also "power and strength."

Then after Adam had named the child, he returned to the Cave of Treasures; and his daughter went back to her mother.

But Eve continued in her cave, until forty days were fulfilled, when she came to Adam, and brought with her the child and her daughter.

And they came to a river of water, where Adam and his daughter washed themselves, because of their sorrow for Abel; but Eve and the babe washed for purification.

Then they returned, and took an offering, and went to the mountain and offered it up, for the babe; and God accepted their offering, and sent His blessing upon them, and upon their son Seth; and they came back to the Cave of Treasures.

As for Adam, he knew not again his wife Eve, all the days of his life; neither was any more offspring born of them; but only those five, Cain, Luluwa, Abel, Akliia, and Seth alone.

But Seth waxed in stature and in strength; and began to fast and pray, fervently.

Chapter 3.

Satan appears as a beautiful woman tempting Adam, telling him he is still a youth. "Spend thy youth in mirth and pleasuse." The different forms which Satan takes.

As for our father Adam, at the end of seven years from the day he had been severed from his wife Eve, Satan envied him, when he saw him thus separated from her; and strove to make him live with her again.

Then Adam arose and went up above the Cave of Treasures; and continued to sleep there night by night. But as soon as it was light every day he came down to the cave, to pray there and to receive a blessing from it.

But when it was evening he went up on the roof of the cave, where he slept by

himself, fearing lest Satan should overcome him. And he continued thus apart thirty-nine days.

Then Satan, the hater of all good, when he saw Adam thus alone, fasting and praying, appeared unto him in the form of a beautiful woman, who came and stood before him in the night of the fortieth day, and said unto him:-

"O Adam, from the time ye have dwelt in this cave, we have experienced great peace from you, and your prayers have reached us, and we have been comforted about you.

"But now, O Adam, that thou hast gone up over the roof of the cave to sleep, we have had doubts about thee, and a great sorrow has come upon us because of thy separation from Eve. Then again, when thou art on the roof of this cave, thy prayer is poured out, and thy heart wanders from side to side.

"But when thou wast in the cave thy prayer was like fire gathered together; it came down to us, and thou didst find rest.

"Then I also grieved over thy children who are severed from thee; and my sorrow is great about the murder of thy son Abel; for he was righteous; and over a righteous man every one will grieve.

"But I rejoiced over the birth of thy son Seth; yet after a little while I sorrowed greatly over Eve, because she is my sister. For when God sent a deep sleep over thee, and drew her out of thy side, He brought me out also with her. But HE raised her by placing her with thee, while He lowered me.

"I rejoiced over my sister for her being with thee. But God had made me a promise before, and said, 'Grieve not; when Adam has gone up on the roof of the Cave of Treasures, and is separated from Eve his wife, I will send thee to him, thou shalt join thyself to him in marriage, and bear him five children, as Eve did bear him five.'

"And now, lo! God's promise to me is fulfilled; for it is He who has sent me to thee for the wedding; because if thou wed me, I shall bear thee finer and better children than those of Eve.

"Then again, thou art as yet but a youth; end not thy youth in this world in sorrow;

but spend the days of thy youth in mirth and pleasure. For thy days are few and thy trial is great. Be strong; end thy days in this world in rejoicing. I shall take pleasure in thee, and thou shall rejoice with me in this wise, and without fear.

"Up, then, and fulfil the command of thy God," she then drew near to Adam, and embraced him.

But when Adam saw that he should be overcome by her, he prayed to God with a fervent heart to deliver him from her.

Then God sent His Word unto Adam, saying, "O Adam, that figure is the one that promised thee the Godhead, and majesty; he is not favourably disposed towards thee; but shows himself to thee at one time in the form of a woman; another moment, in the likeness of an angel; on another occasions, in the similitude of a serpent; and at another time, in the semblance of a god; but he does all that only to destroy thy soul.

"Now, therefore, O Adam, understanding thy heart, I have delivered thee many a time from his hands; in order to show thee that I am a merciful God; and that I wish thy good, and that I do not wish thy ruin."

Chapter 4.

Adam sees the Devil in his true colors

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THEN God ordered Satan to show himself to Adam plainly, in his own hideous form.

But when Adam saw him, he feared, and trembled at the sight of him.

And God said to Adam, 'Look at this devil, and at his hideous look, and know that he it is who made thee fall from brightness into darkness, from peace and rest to toil and misery.

And look, O Adam, at him, who said of himself that he is God! Can God be black? Would God take the form of a woman? Is there any one stronger than God? And

can He be overpowered?

"See, then, O Adam, and behold him bound in thy presence, in the air, unable to flee away! Therefore, I say unto thee, be not afraid of him; henceforth take care, and beware of him, in whatever he may do to thee."

Then God drove Satan away from before Adam, whom He strengthened, and whose heart He comforted, saying to him, "Go down to the Cave of Treasures, and separate not thyself from Eve; I will quell in you all animal lust."

From that hour it left Adam and Eve, and they enjoyed rest by the commandment of God. But God did not like to any one of Adam's seed; but only to Adam and Eve.

Then Adam worshipped before the Lord, for having delivered him, and for having layed his passions. And he came down from above the cave, and dwelt with Eve as aforetime.

This ended the forty days of his separation from Eve.

Chapter 5.

The devil paints a brilliant picture for Seth to feast his thoughts upon.

As for Seth, when he was seven years old, he knew good and evil, and was consistent in fasting and praying, and spent all his nights in entreating God for mercy and forgiveness.

He also fasted when bringing up his offering every day, more than his father did; for he was of a fair countenance, like unto an angel of God. He also had a good heart, preserved the finest qualities of his soul; and for this reason he brought up his offering every day.

And God was pleased with his offering; but He was also pleased with his purity. And he continued thus in doing the will of God, and of his father and mother, until he was seven years old.

After that, as he was coming down from the altar, having ended his offering, Satan

appeared unto him in the form of a beautiful angel, brilliant with light; with a staff of light in his hand, himself girt about with a girdle of light.

He greeted Seth with a beautiful smile, and began to beguile him with fair words, saying to him, "O Seth, why abidest thou in this mountain? For it is rough, full of stones and of sand, and of trees with no good fruit on them; a wilderness without habitations and without towns; no good place to dwell in. But all is heat, weariness, and trouble."

He said further, 'But we dwell in beautiful places, in another world than this earth. Our world is one of light and our condition is of the best; our women are handsomer than any others; and I wish thee, O Seth, to wed one of them; because I see that thou art fair to look upon, and in this land there is not one woman good enough for thee. Besides, all those who live in this world, are only five souls.

"But in our world there are very many men and many maidens, all more beautiful one than another. I wish, therefore, to remove thee hence, that thou mayest see my relations and be wedded to which ever thou likest.

"Thou shalt then abide by me and be at peace; thou shalt be filled with splendour and light, as we are.

"Thou shalt remain in our world. and rest from this world and the misery of it; thou shalt never again feel faint and weary; thou shalt never bring up an offering, nor sue for mercy; for thou shalt commit no more sin nor be swayed by passions.

"And if thou wilt hearken to what I say, thou shalt wed one of my daughters; for with us it is no sin so to do; neither is it reckoned animal lust.

"For in our world we have no God; but we all are gods; we all are of the light, heavenly, powerful, strong and glorious."

Chapter 6.

Seth's conscience helps him. He returns to Adam and Eve.

When Seth heard these words he was amazed, and inclined his heart to Satan's treacherous speech, and said to him, "Saidst thou there is an-other world created

than this; and other creatures more beautiful than the creatures that are in this world?"

And Satan said "Yes; behold thou hast heard me; but I will yet praise them and their ways, in thy hearing."

But Seth said to him, "Thy speech has amazed me; and thy beautiful description of it all."

"Yet I cannot go with thee to-day; not until I have gone to my father Adam and to my mother Eve, and told them all thou hast said to me. Then if they give me leave to go with thee, I will come."

Again Seth said, "I am afraid of doing any thing without my father's and mother's leave, lest I perish like my brother Cain, and like my father Adam, who transgressed the commandment of God. But, behold, thou knowest this place; come, and meet me here to-morrow."

When Satan heard this, he said to Seth, "If thou tellest thy father Adam what I have told thee, he will not let thee come with me.

But hearken to me; do not tell thy father and mother what I have said to thee; but come with me to-day, to our world; where thou shalt see beautiful things and enjoy thyself there, and revel this day among my children, beholding them and taking thy fill of mirth; and rejoice ever more. Then I shall bring thee back to this place to-morrow; but if thou wouldest rather abide with me, so be it."

Then Seth answered, "The spirit of my father and of my mother, hangs on me; and if I hide from them one day, they will die, and God will hold me guilty of sinning against them.

"And except that they know I am come to this place to bring up to it my offering, they would not be separated from me one hour; neither should I go to any other place, unless they let me. But they treat me most kindly, because I come back to them quickly."

Then Satan said to him, "What will happen to thee if thou hide thyself from them one night, and return to them at break of day?"

But Seth, when he saw how he kept on talking, and that he would not leave him-
ran, and went up to the altar, and spread his hands unto God, and sought
deliverance from Him.

Then God sent His Word, and cursed Satan, who fled from Him.

But as for Seth, he had gone up to the altar, saying thus in his heart. "The altar is
the place of offering, and God is there; a divine fire shall consume it; so shall
Satan be unable to hurt me, and shall not take me away thence."

Then Seth came down from the altar and went to his father and mother, whom he
found in the way, longing to hear his voice; for he had tarried a while.

He then began to tell them what had befallen him from Satan, under the form of an
angel.

But when Adam heard his account, he kissed his face, and warned him against that
angel, telling him it was Satan who thus appeared to him. Then Adam took Seth,
and they went to the Cave of Treasures, and rejoiced therein.

But from that day forth Adam and Eve never parted from him, to whatever place
he might go, whether for his offering or for any thing else.

This sign happened to Seth, when he was nine years old.

Chapter 7.

Seth marries Akliā. Adam lives to see grand children and great - grand children

.

WHEN our father Adam saw that Seth was of a perfect heart, he wished him to
marry; lest the enemy should appear to him another time, and overcome him.

So Adam said to his son Seth, "I wish, O my son, that thou wed thy sister Akliā,
Abel's sister, that she may bear thee children, who shall replenish the earth,
according to God's promise to us.

"Be not afraid, O my son; there is no disgrace in it. I wish thee to marry, from fear lest the enemy overcome thee."

Seth, however, did not wish to marry; but in obedience to his father and mother, he said not a word.

So Adam married him to Akliā. And he was fifteen years old.

But when he was twenty years of age, he begat a son, whom he called Enos; and then begat other children than him,

Then Enos grew up, married, and begat Cainan.

Cainan also grew up, married, and begat Mahalaleel.

Those fathers were born during Adam's lifetime, and dwelt by the Cave of Treasures.

Then were the days of Adam nine hundred and thirty years, and those of Mahalaleel one hundred. But Mahalaleel, when he was grown up, loved fasting, praying, and with hard labours, until the end of our father Adam's days drew near.

Chapter 8.

Adam's remarkable last words. He predicts the Flood. He exhorts his offspring to good. He reveals certain mysteries of life.

WHEN our father Adam saw that his end was near, he called his son Seth, who came to him in the Cave of Treasures, and he said unto him:

"O Seth, my son bring me thy children and thy children's children, that I may shed my blessing on them ere I die."

When Seth heard these words from his father Adam, he went from him, shed a flood of tears over his face, and gathered together his children and his children's children, and brought them to his father Adam.

But when our father Adam saw them around him, he wept at having to be separated from them.

And when they saw him weeping, they all wept together, and fell upon his face saying, "How shalt thou be severed from us, O our father? And how shall the earth receive thee and hide thee from our eyes?" Thus did they lament much, and in like words.

Then our father Adam blessed them all, and said to Seth, after he had blessed them:-

"O Seth, my son, thou knowest this world - that it is full of sorrow, and of weariness; and thou knowest all that has come upon us, from our trials in it I therefore flow command thee in these words: to keep innocency, to be pure and just, and trusting in God; and lean not to the discourses of Satan, nor to the apparitions in which he will show himself to thee.

But keep the commandments that I give thee this day; then give the same to thy son Enos; and let Enos give it to his son Cainan; and Cainan to his son Mahalaleel; so that this commandment abide firm among all your children.

"O Seth, my son, the moment I am dead take ye my body and wind it up with myrrh, aloes, and cassia, and leave me here in this Cave of Treasures in which are all these tokens which God gave us from the garden.

"O my son, hereafter shall a flood come and overwhelm all creatures, and leave out only eight souls.

"But, O my son, let those whom it will leave out from among your children at that time, take my body with them out of this cave; and when they have taken it with them, let the oldest among them command his children to lay my body in a ship until the flood has been assuaged, and they come out of the ship.

Then they shall take my body and lay it in the middle of the earth, shortly after they have been saved from the waters of the flood.

"For the place where my body shall be laid, is the middle of the earth; God shall come from thence and shall save all our kindred.

"But now, O Seth, my son, place thyself at the head of thy people; tend them and watch over them in the fear of God; and lead them in the good way. Command them to fast unto God; and make them understand they ought not to hearken to Satan, lest he destroy them.

"Then, again, sever thy children and thy children's children from Cain's children; do not let them ever mix with those, nor come near them either in their words or in their deeds."

Then Adam let his blessing descend upon Seth, and upon his children, and upon all his children's children.

He then turned to his son Seth, and to Eve his wife, and said to them, "Preserve this gold, this incense, and this myrrh, that God has given us for a sign; for in days that are coming, a flood will overwhelm the whole creation. But those who shall go into the ark shall take with them the gold, the incense, and the myrrh, together with my body; and will lay the gold, the incense, and the myrrh, with my body in the midst of the earth.

"Then, after a long time, the city in which the gold, the incense, and the myrrh are found with my body, shall be plundered. But when it is spoiled, the gold the incense, and the myrrh shall be taken care of with the spoil that is kept; and naught of them shall perish, until the Word of God, made man shall come; when kings shall take them, and shall offer to Him, gold in token of His being King; incense, in token of His being God of heaven and earth; and myrrh, in token of His passion.

"Gold also, as a token of His overcoming Satan, and all our foes; incense as a token that He will rise from the dead, and be exalted above things in heaven and things in the earth; and myrrh, in token that He will drink bitter gall; and feel the pains of hell from Satan.

"And now, O Seth, my son, behold I have revealed unto thee hidden mysteries, which God had revealed unto me. Keep my commandment, for thyself, and for thy people."

Chapter 9.

The death of Adam.

WHEN Adam had ended his commandment to Seth, his limbs were loosened, his hands and feet lost all power, his mouth became dumb, and his tongue ceased altogether to speak. He closed his eyes and gave up the ghost.

But when his children saw that he was dead, they threw themselves over him, men and women, old and young, weeping.

The death of Adam took place at the end of nine hundred and thirty years that he lived upon the earth; on the fifteenth day of Barmudeh, after the reckoning of an equinox of the sun, at the ninth hour.

It was on a Friday, the very day on which he was created, and on which he rested; and the hour at which he died, was the same as that at which he came out of the garden.

Then Seth wound him up well, and embalmed him with plenty of sweet spices, from sacred trees and from the Holy Mountain; and he laid his body on the eastern side of the inside of the cave, the side of the incense; and placed in front of him a lamp - stand kept burning.

Then his children stood before him weeping and wailing over him the whole night until break of day.

Then Seth and his son Enos, and Cainan, the son of Enos, went out and took good offerings to present unto the Lord, and they came to the altar upon which Adam offered gifts to God, when he did offer.

But Eve said to them, "Wait until we have first asked God to accept our offering, and to keep by Him the soul of Adam His servant, and to take it up to rest."

And they all stood up and prayed.

Chapter 10.

"Adam was the first. . ."

AND when they had ended their prayer, the Word of God came and comforted them concerning their father Adam.

After this, they offered their gifts for themselves and for their father.

And when they had ended their offering, the Word of God came to Seth, the eldest among them, saying unto him, "O Seth, Seth, Seth, three times. As I was with thy father, so also shall I be with thee, until the fulfilment of the promise I made him - thy father saying, I will send My Word and save thee and thy seed.

"But as to thy father Adam, keep thou the commandment he gave thee; and sever thy seed from that of Cain thy brother."

And God withdrew His Word from Seth.

Then Seth, Eve, and their children, came down from the mountain to the Cave of Treasures.

But Adam was the first whose soul died in the land of Eden, in the Cave of Treasures; for no one died before him, but his son Abel, who died murdered.

Then all the children of Adam rose up, and wept over their father Adam, and made offerings to him, one hundred and forty days.

Chapter 11.

Seth becomes head of the most happy and just tribe of people who ever lived.

AFTER the death of Adam and of Eve, Seth severed his children, and his children's children, from Cain's children. Cain and his seed went down and dwelt westward, below the place where he had killed his brother Abel.

But Seth and his children, dwelt northwards upon the mountain of the Cave of Treasures, in order to be near to their father Adam.

And Seth the elder, tall and good, with a fine soul, and of a strong mind, stood at the head of his people; and tended them in innocence, penitence, and meekness, and did not allow one of them to go down to Cain's children.

But because of their own purity, they were named "Children of God," and they

were with God, instead of the hosts of angels who fell; for they continued in praises to God, and in singing psalms unto Him, in their cave - the Cave of Treasures.

Then Seth stood before the body of his father Adam, and of his mother Eve, and prayed night and day, and asked for mercy towards himself and his children; and that when he had some difficult dealing with a child, He would give him counsel.

But Seth and his children did not like earthly work, but gave themselves to heavenly things; for they had no other thought than praises, doxologies, and psalms unto God.

Therefore did they at all times hear the voices of angels, praising and glorifying God; from within the garden, or when they were sent by God on an errand, or when they were going up to heaven.

For Seth and his children, by reason of their own purity, heard and saw those angels. Then, again, the garden was not far above them, but only some fifteen spiritual cubits.

Now one spiritual cubit answers to three cubits of man, altogether forty-five cubits.

Seth and his children dwelt on the mountain below the garden; they sowed not, neither did they reap; they wrought no food for the body. not even wheat; but only offerings. They ate of the fruit and of trees well flavoured that grew on the mountain where they dwelt.

Then Seth often fasted every forty days, as did also his eldest children. For the family of Seth smelled the smell of the trees in the garden, when the wind blew that way.

They were happy, innocent, without sudden fear, there was no jealousy, no evil action, no hatred among them. There was no animal passion; from no mouth among them went forth either foul words or curse; neither evil counsel nor fraud. For the men of that time never swore, but under hard circumstances, when men must swear, they swore by the blood of Abel the just.

But they constrained their children and their women every day in the cave to fast and pray, and to worship the most High God. They blessed themselves in the body

of their father Adam, and anointed themselves with it.

And they did so until the end of Seth drew near.

Chapter 12.

Seth's family affairs. His death. The headship of Enos. How the outcast branch of Adam's family fared.

THEN Seth, the just, called his son Enos, and Cainan, son of Enos, and Mahalaleel, son of Cainan, and said unto them:-

"As my end is near, I wish to build a roof over the altar on which gifts are offered."

They hearkened to his commandment and went out, all of them, both old and young, and worked hard at it, and built a beautiful roof over the altar.

And Seth's thought, in so doing, was that a blessing should come upon his children on the mountain; and that he should present an offering for them before his death.

Then when the building of the roof was completed, he commanded them to make offerings. They worked diligently at these, and brought them to Seth their father who took them and offered them upon the altar; and prayed God to accept their offerings, to have mercy on the souls of his children, and to keep them from the hand of Satan.

And God accepted his offering, and sent His blessing upon him and upon his children. And then God made a promise to Seth, saying, "At the end of the great five days and a half, concerning which I have made a promise to thee and to thy father, I will send My Word and save thee and thy seed."

Then Seth and his children, and his children's children, met together, and came down from the altar, and went to the Cave of Treasures - where they prayed, and blessed themselves in the body of our father Adam, and anointed themselves with it.

But Seth abode in the Cave of Treasures, a few days, and then suffered - sufferings unto death.

Then Enos, his first - born son, came to him, with Cainan, his son, and Mahalaleel, Cainan's son, and Jared, the son of Mahalaleel, and Enoch, Jared's son, with their wives and children to receive a blessing from Seth.

Then Seth prayed over them, and blessed them, and adjured them by the blood of Abel the just, saying, "I beg of you my children, not to let one of you go down from this Holy and pure Mountain.

Make no fellowship with the children of Cain the murderer and the sinner, who killed his brother; for ye know, O my children, that we flee from him, and from all his sin with all our might because he killed his brother Abel."

After having said this, Seth blessed Enos, his first - born son, and commanded him habitually to minister in purity before the body of our father Adam, all the days of his life; then, also, to go at times to the altar which he Seth had built. And he commanded him to feed his people in righteousness, in judgment and purity all the days of his life.

Then the limbs of Seth were loosened; his hands and feet lost all power; his mouth became dumb and unable to speak; and he gave up the ghost and died the day after his nine hundred and twelfth year; on the twenty - seventh day of the month Abib; Enoch being then twenty years old.

Then they wound up carefull the body of Seth, and embalmed him with sweet spices, and laid him in the Cave Treasures, on the right side of our father Adam's body, and they mourned for him forty days. They offered gifts for him, as they had done for our father Adam.

After the death of Seth, Enos rose at the head of his people, whom he fed in righteousness, and judgment, as his father had commanded him.

But by the time Enos was eight hundred and twenty years old, Cain had a large progeny; for they married frequently, being given to animal lusts; until the land below the mountain, was filled with them.

Chapter 13.

"Among the children of Cain there was much robbery, murder and

Sin."

IN those days lived Lamech the blind, who was of the sons of Cain. He had a son whose name was Atun, and they two had much cattle.

But Lamech was in the habit of sending them to feed with a young shepherd, who tended them; and who, when coming home in the evening wept before his grandfather, and before his father Atun and his mother Hazina, and said to them, "As for me, I cannot feed those cattle alone, lest one rob me of some of them, or kill me for the sake of them." For among the children of Cain, there was much robbery, murder and sin.

Then Lamech pitied him, and he said, "Truly, he when alone, might be overpowered by the men of this place."

So Lamech arose, took a bow he had kept ever since he was a youth, ere he became blind, and he took large arrows, and smooth stones, and a sling which he had, and went to the field with the young shepherd, and placed himself behind the cattle; while the young shepherd watched the cattle. Thus did Lamech many days.

Meanwhile Cain, ever since God had cast him off, and had cursed him with trembling and terror, could neither settle nor find rest in any one place; but wandered from place to place.

In his wanderings he came to Lamech's wives, and asked them about him. They said to him, "He is in the field with the cattle."

Then Cain went to look for him; and as he came into the field, the young shepherd heard the noise he made, and the cattle herding together from before him,

Then said he to Lamech, "O my lord, is that a wild beast or a robber?"

And Lamech said to him, "Make me understand which way he looks, when he comes up.

Then Lamech bent his bow, placed an arrow on it, and fitted a stone in the sling, and when Cain came out from the open country, the shepherd said to Lamech, "Shoot, behold, he is coming."

Then Lamech shot at Cain with his arrow and hit him in his side. And Lamech struck him with a stone from his sling, that fell upon his face, and knocked out both his eyes; then Cain fell at once and died.

Then Lamech and the young shepherd came up to him, and found him lying on the ground. And the young shepherd said to him, "It is Cain our grandfather, whom thou hast killed, O my lord!"

Then was Lamech sorry for it, and from the bitterness of his regret, he clapped his hands together, and struck with his flat palm the head of the youth, who fell as if dead; but Lamech thought it was a feint; so he took up a stone and smote him, and smashed his head until he died.

Chapter 14.

Time, like an ever rolling stream, bears away another generation of men.

WHEN Enos was nine hundred years old, all the children of Seth, and of Cainan, and his first-born, with their wives and children, gathered around him, asking for a blessing from him.

He then prayed over them and blessed them, and adjured them by the blood of Abel the just saying to them, "Let not one of your children go down from this Holy Mountain, and let them make no fellowship with the children of Cain the murderer."

Then Enos called his son Cainan and said to him, "See, O my son, and set thy heart on thy people, and establish them in righteousness, and in innocence; and stand ministering before the body of our father Adam, all the days of thy life."

After this Enos entered into rest, aged nine hundred and eighty - five years; and Cainan wound him up, and laid him in the Cave of Treasures on the left of his father Adam; and made offerings for him, after the custom of his fathers.

Chapter 15.

The offspring of Adam continue to keep the Cave of Treasures as a

family shrine.

AFTER the death of Enos, Cainan stood at the head of his people in righteousness and innocence, as his father had commanded him; he also continued to minister before the body of Adam, inside the Cave of Treasures.

Then when he had lived nine hundred and ten years, suffering and affliction came upon him. And when he was about to enter into rest, all the fathers with their wives and children came to him, and he blessed them, and adjured them by the blood of Abel, the just, saying to them, "Let not one among you go down from this Holy Mountain; and make no fellowship with the children of Cain the murderer."

Mahalaleel, his first - born son, received this commandment from his father, who blessed him and died.

Then Mahalaleel embalmed him with sweet spices, and laid him in the Cave of Treasures, with his fathers; and they made offerings for him, after the custom of their fathers.

Chapter 16.

The good branch of the family is still afraid of the children of Cain.

THEN Mahalaleel stood over his people, and fed them in righteousness and innocence, and watched them to see they held no intercourse with the children of Cain.

He also continued in the Cave of Treasures praying and ministering before the body of our father Adam, asking God for mercy on himself and on his people; until he was eight hundred and seventy years old, when he fell sick.

Then all his children gathered unto him, to see him, and to ask for his blessing on them all, ere he left this world.

Then Mahalaleel arose and sat on his bed, his tears streaming down his face, and he called his eldest son Jared, who came to him.

He then kissed his face, and said to him, "O Jared, my son, I adjure thee by Him

who made heaven and earth, to watch over thy people, and to feed them in righteousness and in innocence; and not to let one of them go down from this Holy Mountain to the children of Cain, lest he perish with them.

"Hear, O my son, hereafter there shall come a great destruction upon this earth on account of them; God will be angry with the world, and will destroy them with waters.

"But I also know that thy children will not hearken to thee, and that they will go down from this mountain and hold intercourse with the children of Cain, and that they shall perish with them.

"O my son! teach them, and watch over them, that no guilt attach to thee on their account."

Mahalaleel said, moreover, to his son Jared, "When I die, embalm my body and lay it in the Cave of Treasures, by the bodies of my fathers; then stand thou by my body and pray to God; and take care of them, and fulfil thy ministry before them, until thou enterest into rest thyself."

Mahalaleel then blessed all his children; and then lay down on his bed, and entered into rest like his fathers.

But when Jared saw that his father Mahalaleel was dead, he wept, and sorrowed, and embraced and kissed his hands and his feet; and so did all his children.

And his children embalmed him carefully, and laid him by the bodies of his fathers. Then they arose, and mourned for him forty days.

Chapter 17.

Jared turns martinet. He is lured away to the land of Cain where he sees many voluptuous sights. Jared barely escapes with a clean heart.

THEN Jared kept his father's commandment, and arose like a lion over his people. He fed them in righteousness and innocence, and commanded them to do nothing without his counsel. For he was afraid concerning them, lest they should go to the

children of Cain.

Wherefore did he give them orders repeatedly; and continued to do so until the end of the four hundred and eighty-fifth year of his life.

At the end of these said years, there came unto him this sign. As Jared was standing like a lion before the bodies of his fathers, praying and warning his people, Satan envied him, and wrought a beautiful apparition, because Jared would not let his children do aught without his counsel.

Satan then appeared to him with thirty men of his hosts, in the form of handsome men; Satan himself being the elder and tallest among them, with a fine beard.

They stood at the mouth of the cave, and called out Jared, from within it.

He came out to them, and found them looking like fine men, full of light, and of great beauty. He wondered at their beauty and at their looks; and thought within himself whether they might not be of the children of Cain.

He said also in his heart, "As the children of Cain cannot come up to the height of this mountain, and none of them is so handsome as these appear to be; and among these men there is not one of my kindred - they must be strangers."

Then Jared and they exchanged a greeting and he said to the elder among them, "O my father, explain to me the wonder that is in thee, and tell me who these are, with thee; for they look to me like strange men."

Then the elder began to weep, and the rest wept with him; and he said to Jared, "I am Adam whom God made first; and this is Abel my son, who was killed by his brother Cain, into whose heart Satan put to murder him.

"Then this is my son Seth, whom I asked of the Lord, who gave him to me, to comfort me instead of Abel.

"Then this one is my son Enos, son of Seth, and that other one is Cainan, son of Enos, and that other one is Mahalaleel, son of Cainan, thy father."

But Jared remained wondering at their appearance, and at the speech of the elder

to him.

Then the elder said to him, "Marvel not, O my son; we live in the land north of the garden, which God created before the world. He would not let us live there, but placed us inside the garden, below which ye are now dwelling.

"But after that I transgressed, He made me come out of it, and I was left to dwell in this cave; great and sore troubles came upon me; and when my death drew near, I commanded my son Seth to tend his people well; and this my commandment is to be handed from one to another, unto the end of the generations to come.

"But, O Jared, my son, we live in beautiful regions, while you live here in misery, as this thy father Mahalaleel informed me; telling me that a great flood will come and overwhelm the whole earth.

"Therefore, O my son, fearing for your sakes, I rose and took my children with me, and came hither for us to visit thee and thy children; but I found thee standing in this cave weeping, and thy children scattered about this mountain, in the heat and in misery.

"But, O my son, as we missed our way, and came as far as this, we found other men below this mountain; who inhabit a beautiful country, full of trees and of fruits, and of all manner of verdure; it is like a garden; so that when we found them we thought they were you; until thy father Mahalaleel told me they were no such thing.

"Now, therefore, O my son, hearken to my counsel, and go down to them, thou and thy children. Ye will rest from all this suffering in which ye are. But if thou wilt not go down to them, then, arise, take thy children, and come with us to our garden; ye shall live in our beautiful land, and ye shall rest from all this trouble, which thou and thy children are now bearing."

But Jared when he heard this discourse from the elder, wondered; and went hither and thither, but at that moment he found not one of his children.

Then he answered and said to the elder, "Why have you hidden yourselves until this day?"

And the elder replied, "If thy father had not told us, we should not have known it."

Then Jared believed his words were true.

So that elder said to Jared, "Wherefore didst thou turn about, so and so?" And he said, "I was seeking one of my children, to tell him about my going with you, and about their coming down to those about whom thou hast spoken to me."

When the elder heard Jared's intention, he said to him, "Let alone that purpose at present, and come with us; thou shalt see our country; if the land in which we dwell pleases thee, we and thou shall return hither and take thy family with us. But if our country does not please thee, thou shalt come back to thine own place."

And the elder urged Jared, to go before one of his children came to counsel him otherwise.

Jared, then, came out of the cave and went with them, and among them. And they comforted him, until they came to the top of the mountain of the sons of Cain.

Then said the elder to one of his companions, "We have forgotten something by the mouth of the cave, and that is the chosen garment we had brought to clothe Jared withal."

He then said to one of them, "Go back, thou, some one; and we will wait for thee here, until thou come back. Then will we clothe Jared and he shall be like us, good, handsome, and fit to come with us into our country."

Then that one went back.

But when he was a short distance off, the elder called to him and said to him, "Tarry thou, until I come up and speak to thee."

Then he stood still, and the elder went up to him and said to him, "One thing we forgot at the cave, it is this - to put out the lamp that burns inside it, above the bodies that are therein. Then come back to us, quick."

That one went, and the elder came back to his fellows and to Jared. And they came down from the mountain, and Jared with them; and they stayed by a fountain of water, near the houses of the children of Cain and waited for their companion until he brought the garment for Jared.

He, then, who went back to the cave, put out the lamp, and came to them and brought a phantom with him and showed it them. And when Jared saw it he wondered at the beauty and grace thereof, and rejoiced in his heart believing it was all true.

But while they were staying there, three of them went into houses of the sons of Cain and said to them, "Bring us to - day some food by the fountain of water, for us and our companions to eat."

But when the sons of Cain saw them, they wondered at them and thought: "These are beautiful to look at, and such as we never saw before." So they rose and came with them to the fountain of water, to see their companions.

They found them so very handsome, that they cried aloud about their places for others to gather together and come and look at these beautiful beings. Then they gathered around them both men and women.

Then the elder said to them, "We are strangers in your land, bring us some good food and drink, you and your women, to refresh ourselves with you."

When those men heard these words of the elder, every one of Cain's sons brought his wife, and another brought his daughter, and so, many women came to them; every one addressing Jared either for himself or for his wife; all alike.

But when Jared saw what they did, his very soul wrenched itself from them; neither would he taste of their food or of their drink.

The elder saw him as he wrenched himself from them, and said to him, "Be not sad; I am the great elder, as thou shalt see me do, do thyself in like manner."

Then he spread his hands and took one of the women, and five of his companions did the same before Jared, that he should do as they did.

But when Jared saw them working infamy he wept, and said in his mind, - My fathers never did the like.

He then spread his hands and prayed with a fervent heart, and with much weeping,

and entreated God to deliver him from their hands.

No sooner did Jared begin to pray than the elder fled with his companions; for they could not abide in a place of prayer.

Then Jared turned round but could not see them, but found himself standing in the midst of the children of Cain.

He then wept and said, "O God, destroy me not with this race, concerning which my fathers have warned me; for now, O my Lord God, I was thinking that those who appeared unto me were my fathers; but I have found them out to be devils, who allured me by this beautiful apparition, until I believed them.

"But now I ask Thee, O God, to deliver me from this race, among whom I am now staying, as Thou didst deliver me from those devils. Send Thy angel to draw me out of the midst of them; for I have not myself power to escape from among them."

When Jared had ended his prayer, God sent His angel in the midst of them, who took Jared and set him upon the mountain, and showed him the way, gave him counsel, and then departed from him.

Chapter 18.

Confusion in the Cave of Treasures. Miraculous speech of the dead Adam.

THE children of Jared were in the habit of visiting him hour after hour, to receive his blessing and to ask his advice for every thing they did; and when he had a work to do, they did it for him.

But this time when they went into the cave they found not Jared, but they found the lamp put out, and the bodies of the fathers thrown about, and voices came from them by the power of God, that said, "Satan in an apparition has deceived our son, wishing to destroy him, as he destroyed our son Cain."

They said also, "Lord God of heaven and earth, deliver our son from the hand of Satan, who wrought a great and false apparition before him." They also spake of other matters, by the power of God.

But when the children of Jared heard these voices they feared, and stood weeping for their father; for they knew not what had befallen him.

And they wept for him that day until the setting of the sun.

Then came Jared with a woeful countenance, wretched in mind and body, and sorrowful at having been separated from the bodies of his fathers.

But as he was drawing near to the cave, his children saw him, and hastened to the cave, and hung upon his neck, crying, and saying to him, "O father, where hast thou been, and why hast thou left us, as thou wast not wont to do?" And again, "O father, when thou didst disappear, the lamp over the bodies of our fathers went out, the bodies were thrown about, and voices came from them"

When Jared heard this he was sorry, and went into the cave; and there found the bodies thrown about, the lamp put out, and the fathers themselves praying for his deliverance from the hand of Satan.

Then Jared fell upon the bodies and embraced them, and said, "O my fathers, through your intercession, let God deliver me from the hand of Satan! And I beg you will ask God to keep me and to hide me from him unto the day of my death."

Then all the voices ceased save the voice of our father Adam, who spake to Jared by the power of God, just as one would speak to his fellow, saying, "O Jared, my son, offer gifts to God for having delivered thee from the hand of Satan; and when thou bringest those offerings, so be it that thou offerest them on the altar on which I did offer. Then also, beware of Satan; for he deluded me many a time with his apparitions, wishing to destroy me, but God delivered me out of his hand.

"Command thy people that they be on their guard against him; and never cease to offer up gifts to God."

Then the voice of Adam also became silent; and Jared and his children wondered at this. Then they laid the bodies as they were at first; and Jared and his children stood praying the whole of that night, until break of day.

Then Jared made an offering and offered it up on the altar, as Adam had commanded him. And as he went up to the altar, he prayed to God for mercy and

for forgiveness of his sin, concerning the lamp going out.

Then God appeared unto Jared on the altar and blessed him and his children, and accepted their offerings; and commanded Jared to take of the sacred fire from the altar, and with it to light the lamp that shed light on the body of Adam.

Chapter 19.

The children of Jared are led astray.

THEN God revealed to him again the promise He had made to Adam; He explained to him the 5500 years, and revealed unto him the mystery of His coming upon the earth.

And God said to Jared, "As to that fire which thou hast taken from the altar to light the lamp withal, let it abide with you to give light to the bodies; and let it not come out of the cave, until the body of Adam comes out of it.

But, O Jared, take care of the fire, that it burn bright in the lamp; neither go thou again out of the cave until thou receivest an order through a vision, and not in an apparition, when seen by thee.

"Then command again thy people not to hold intercourse with the children of Cain, and not to learn their ways; for I am God who loves not hatred and works of iniquity."

God gave also many other commandments to Jared, and blessed him. And then withdrew His Word from him.

Then Jared drew near with his children, took some fire, and came down to the cave, and lighted the lamp before the body of Adam; and he gave his people commandments as God had told him to do.

This sign happened to Jared at the end of his four hundred and fiftieth year; as did also many other wonders, we do not record. But we record only this one for shortness sake, and in order not to lengthen our narrative.

And Jared continued to teach his children eighty years; but after that they began to

transgress the commandments he had given them, and to do many things without his counsel. They began to go down from the Holy Mountain one after another, and to mix with the children of Cain, in foul fellowships.

Now the reason for which the children of Jared went down the Holy Mountain, is this, that we will now reveal unto you.

Chapter 20.

Ravishing music; strong drink loosed among the sons of Cain. They don colorful clothing.

The children of Seth look on with longing eyes. They revolt from wise counsel; they descend the mountain into the valley of iniquity. They can not ascend the mountain again.

AFTER Cain had gone down to the land of dark soil, and his children had multiplied therein, there was one of them, whose name was Genun, son of Lamech the blind who slew Cain.

But as to this Genun, Satan came into him in his childhood; and he made sundry trumpets and horns, and string instruments, cymbals and psalteries, and lyres and harps, and flutes; and he played on them at all times and at every hour.

And when he played on them, Satan came into them, so that from among them were heard beautiful and sweet sounds, that ravished the heart.

Then he gathered companies upon companies to play on them; and when they played, it pleased well the children of Cain, who inflamed themselves with sin among themselves, and burnt as with fire; while Satan inflamed their hearts, one with another, and increased lust among them.

Satan also taught Genun to bring strong drink out of corn; and this Genun used to bring together companies upon companies in drink-houses; and brought into their hands all manner of fruits and flowers; and they drank together.

Thus did this Genun multiply sin exceedingly; he also acted with pride, and taught the children of Cain to commit all manner of the grossest wickedness, which they knew not; and put them up to manifold doings which they knew not before.

Then Satan, when he saw that they yielded to Genun and hearkened to him in every thing he told them, rejoiced greatly, increased Genun's understanding until he took iron and with it made weapons of war.

Then when they were drunk, hatred and murder increased among them; one man used violence against another to teach him evil taking his children and defiling them before him.

And when men saw they were overcome, and saw others that were not overpowered, those who were beaten came to Genun, took refuge with him, and he made them his confederates.

Then sin increased among them greatly; until a man married his own sister, or daughter, or mother, and others; or the daughter of his father's sister, so that there was no more distinction of relationship, and they no longer knew what is iniquity; but did wickedly, and the earth was defiled with sin; and they angered God the Judge, who had created them.

But Genun gathered together companies upon companies, that played on horns and on all the other instruments we have already mentioned, at the foot of the Holy Mountain; and they did so in order that the children of Seth who were on the Holy Mountain should hear it.

But when the children of Seth heard the noise, they wondered, and came by companies, and stood on the top of the mountain to look at those below; and they did thus a whole year.

When, at the end of that year, Genun saw that they were being won over to him little by little, Satan entered into him, and taught him to make dyeing stuffs for garments of divers patterns, and made him understand how to dye crimson and purple and what not.

And the sons of Cain who wrought all this, and shone in beauty and gorgeous apparel, gathered together at the foot of the mountain in splendour, with horns and gorgeous dresses, and horse races, committing all manner of abominations.

Meanwhile the children of Seth, who were on the Holy Mountain, prayed and praised God, in the place of the hosts of angels who had fallen; wherefore God had

called them 'angels," because He rejoiced over them greatly.

But after this, they no longer kept His commandment, nor held by the promise He had made to their fathers; but they relaxed from their fasting and praying, and from the counsel of Jared their father. And they kept on gathering together on the top of the mountain, to look upon the children of Cain, from morning until evening, and upon what they did, upon their beautiful dresses and ornaments.

Then the children of Cain looked up from below, and saw the children of Seth, standing in troops on the top of the mountain; and they called to them to come down to them.

But the children of Seth said to them from above, "We don't know the way." Then Genun, the son of Lamech, heard them say they did not know the way, and he bethought himself how he might bring them down.

Then Satan appeared to him by night, saying, "There is no way for them to come down from the mountain on which they dwell; but when they come to-morrow, say to them, 'Come ye to the western side of the mountain; there you will find the way of a stream of water, that comes down to the foot of the mountain, between two hills; come down that way to us.'"

Then when it was day, Genun blew the horns and beat the drums below the mountain, as he was wont. The children of Seth heard it, and came as they used to do.

Then Genun said to them from down below, "Go to the western side of the mountain, there you will find the way to come down."

But when the children of Seth heard these words from him, they went back into the cave to Jared, to tell him all they had heard.

Then when Jared heard it, he was grieved; for he knew that they would transgress his counsel.

After this a hundred men of the children of Seth gathered together, and said among themselves, "Come, let us go down to the children of Cain, and see what they do, and enjoy ourselves with them."

But when Jared heard this of the hundred men, his very soul was moved, and his heart was grieved. He then arose with great fervour, and stood in the midst of them, and adjured them by the blood of Abel the just, "Let not one of you go down from this holy and pure mountain, in which our fathers have ordered us to dwell."

But when Jared saw that they did not receive his words, he said unto them, "O my good and innocent and holy children, know that when once you go down from this holy mountain, God will not allow you to return again to it."

He again adjured them, saying, "I adjure by the death of our father Adam, and by the blood of Abel, of Seth, of Enos, of Cainan, and of Mahalaleel, to hearken to me, and not to go down from this holy mountain; for the moment you leave it, you will be reft of life and of mercy; and you shall no longer be called 'children of God,' but 'children of the devil.'

But they would not hearken to his words.

Enoch at that time was already grown up, and in his zeal for God, he arose and said, "Hear me, O ye sons of Seth, small and great-when ye transgress the commandment of our fathers, and go down from this holy mountain-ye shall not come up hither again for ever."

But they rose up against Enoch, and would not hearken to his words, but went down from the Holy Mountain.

And when they looked at the daughters of Cain, at their beautiful figures, and at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was kindled in them.

Then Satan made them look most beautiful before the sons of Seth, as he also made the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so that the daughters of Cain lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until they committed abomination with them.

But after they had thus fallen into this defilement, they returned by the way they had come, and tried to ascend the Holy Mountain. But they could not, because the stones of that holy mountain were of fire flashing before them, by reason of which they could not go up again.

And God was angry with them, and repented of them because they had come down from glory, and had thereby lost or forsaken their own purity or innocence, and were fallen into the defilement of sin.

Then God sent His Word to Jared, saying, "These thy children, whom thou didst call 'My children,' - behold they have transgressed My commandment, and have gone down to the abode of perdition, and of sin. Send a messenger to those that are left, that they may not go down, and be lost."

Then Jared wept before the Lord, and asked of Him mercy and forgiveness. But he wished that his soul might depart from his body, rather than hear these words from God about the going down of his children from the Holy Mountain.

But he followed God's order, and preached unto them not to go down from that holy mountain, and not to hold intercourse with the children of Cain.

But they heeded not his message, and would not obey his counsel.

Chapter 21.

Jared dies in sorrow for his sons who had gone astray. A prediction of the Flood.

AFTER this another company gathered together, and they went to look after their brethren; but they perished as well as they. And so it was, company after company, until only a few of them were left.

Then Jared sickened from grief, and his sickness was such that the day of his death drew near.

Then he called Enoch his eldest son, and Methuselah Enoch's son, and Lamech the son of Methuselah, and Noah the son of Lamech.

And when they were come to him he prayed over them and blessed them, and said to them, "Ye are righteous, innocent sons; go ye not down from this holy mountain; for behold, your children and your children's children have gone down from this holy mountain, and have estranged themselves from this holy mountain,

through their abominable lust and transgression of God's commandment.

"But I know, through the power of God, that He will not leave you on this holy mountain, because your children have transgressed His commandment and that of our fathers, which we had received from them.

"But, O my sons, God will take you to a strange land, and ye never shall again return to behold with your eyes this garden and this holy mountain.

"Therefore, O my sons, set your hearts on your own selves, and keep the commandment of God which is with you. And when you go from this holy mountain, into a strange land which ye know not, take with you the body of our father Adam, and with it these three precious gifts and offerings, namely, the gold, the incense, and the myrrh; and let them be in the place where the body of our father Adam shall lay.

"And unto him of you who shall be left, O my sons, shall the Word of God come, and when he goes out of this land he shall take with him the body of our father Adam, and shall lay it in the middle of the earth, the place in which salvation shall be wrought."

Then Noah said unto him, "Who is he of us that shall be left?"

And Jared answered, "Thou art he that shall be left. And thou shalt take the body of our father Adam from the cave, and place it with thee in the ark when the flood comes.

"And thy son Shem, who shall come out of thy loins, he it is who shall lay the body of our father Adam in the middle of the earth, in the place whence salvation shall come."

Then Jared turned to his son Enoch, and said unto him "Thou, my son, abide in this cave, and minister diligently before the body of our father Adam all the days of thy life; and feed thy people in righteousness and innocence."

And Jared said no more. His hands were loosened, his eyes closed, and he entered into rest like his fathers. His death took place in the three hundred and sixtieth year of Noah, and in the nine hundred and eighty-ninth year of his own life; on the twelfth of Takhsas on a Friday.

But as Jared died, tears streamed down his face by reason of his great sorrow, for the children of Seth, who had fallen in his days.

Then Enoch, Methuselah, Lamech and Noah, these four, wept over him; embalmed him carefully, and then laid him in the Cave of Treasures. Then they rose and mourned for him forty days.

And when these days of mourning were ended, Enoch, Methuselah, Lamech and Noah remained in sorrow of heart, because their father had departed from them, and they saw him no more.

Chapter 22.

Only three righteous men left in the world. The evil conditions of men prior to the Flood.

BUT Enoch kept the commandment of Jared his father, and continued to minister in the cave.

It is this Enoch to whom many wonders happened, and who also wrote a celebrated book; but those wonders may not be told in this place.

Then after this, the children of Seth went astray and fell, they, their children and their wives. And when Enoch, Methuselah, Lamech and Noah saw them, their hearts suffered by reason of their fall into doubt full of unbelief; and they wept and sought of God mercy, to preserve them, and to bring them out of that wicked generation.

Enoch continued in his ministry before the Lord three hundred and eighty-five years, and at the end of that time he became aware through the grace of God, that God intended to remove him from the earth.

He then said to his son, "O my son, I know that God intends to bring the waters of the Flood upon the earth, and to destroy our creation.

"And ye are the last rulers over this people on this mountain; for I know that not one will be left you to beget children on this holy mountain; neither shall any one

of you rule over the children of his people; neither shall any great company be left of you, on this mountain."

Enoch said also to them, "Watch over your souls, and hold fast by your fear of God and by your service of Him, and worship Him in upright faith, and serve Him in righteousness, innocence and judgment, in repentance and also in purity."

When Enoch had ended his commandments to them, God transported him from that mountain to the land of life, to the mansions of the righteous and of the chosen, the abode of Paradise of joy, in light that reaches up to heaven; light that is outside the light of this world; for it is the light of God, that fills the whole world, but which no place can contain.

Thus, because Enoch was in the light of God, he found himself out of the reach of death; until God would have him die.

Altogether, not one of our fathers or of their children, remained on that holy mountain, except those three, Methuselah, Lamech, and Noah. For all the rest went down from the mountain and fell into sin with the children of Cain. Therefore were they forbidden that mountain, and none remained on it but those three men.

The Life of Adam and Eve (Slovic)

SLAVONIC VITA ADAE ET EVAE

From-The Apocrypha and Pseudepigrapha of the Old Testament

R.H. Charles

Oxford: The Clarendon Press, 1913

And we sat together before the gate of paradise, Adam weeping with his face bent down to the earth, lay on the ground lamenting. And seven days passed by and we had nothing to eat and were consumed with great hunger, and I Eve cried with a loud voice: 'Pity me, O Lord, My Creator; for my sake Adam suffereth thus!'

And I said to Adam: 'Rise up! my lord, that we may seek us food; for now my spirit faileth me and my heart within me is brought low.' Then Adam spake to me: 'I have thoughts of killing thee, but I fear since God created thine image and thou showest penitence and criest to God; hence my heart hath not departed from thee.'

And Adam arose and we roamed through all lands and found nothing to eat save nettles (and) grass of the field. And we returned again to the gates of paradise and cried aloud and entreated: 'Have compassion on thy creature. O Lord Creator, allow us food.'

And for fifteen days continuously we entreated. Then we heard Michael the archangel and Joel praying for us, and Joel the archangel was commanded by the Lord, and he took a seventh part of paradise and gave it to us. Then the Lord said: 'Thorns and thistles shall spring up from under thy hands; and from thy sweat shalt thou eat (bread), and thy wife shall tremble when she looketh upon thee.'

The archangel Joel said to Adam: 'Thus saith the Lord; I did not create thy wife to command thee, but to obey; why art thou obedient to thy wife?' Again Joel the archangel bade Adam separate the cattle and all kinds of flying and creeping things and animals, both wild and tame; and to give names to all things. Then indeed he took the oxen and began to plough.

Then the devil approached and stood before the oxen, and hindered Adam in tilling the field and said to Adam: 'Mine are the things of earth, the things of

Heaven are God's; but if thou wilt be mine, thou shalt labour on the earth; but if thou wilt be God's, (pray) go away to paradise.' Adam said: 'The things of Heaven are the Lord's, and the things of earth and Paradise and the whole Universe.'

The devil said: 'I do not suffer thee to till the field, except thou write the bond that thou art mine.' Adam replied: 'Whosoever is lord of the earth, to the same do I (belong) and my children.' Then the devil was overcome with joy. (But Adam was not ignorant that the Lord would descend on earth and tread the devil under foot.) The devil said: 'Write me thy bond.' And Adam wrote: 'Who is lord of the earth, to the same do I belong and my children.'

Eve said to Adam, 'Rise up, my lord, let us pray to God in this cause that He set us free from that devil, for thou art in this strait on my account.' But Adam said: 'Eve, since thou repentest of thy misdeed, my heart will hearken to thee, for the Lord created thee out of my ribs. Let us fast forty days perchance the Lord will have pity on us and will leave us understanding and life.' I, for my part, said: 'Do thou, (my) lord, fast forty days, but I will fast forty-four.'

And Adam said to me: 'Haste thee to the river, named Tigris, and take a great stone and place it under thy feet, and enter into the stream and clothe thyself with water, as with a cloak, up to the neck, and pray to God in thy heart and let no word proceed out of thy mouth.' And I said: 'O (my) lord, with my whole heart will I call upon God.' And Adam said to me: 'Take great care of thyself. Except thou seest me and all my tokens, depart not out of the water, nor trust in the words, which are said to thee, lest thou fall again into the snare.' And Adam came to Jordan and he entered into the water and he plunged himself altogether into the flood, even (to) the hairs of his head, while he made supplication to God and sent (up) prayers to Him.

And there, the angels came together and all living creatures, wild and tame, and all birds that fly, (and) they surrounded Adam, like a wall, praying to God for Adam.

The devil came to me, wearing the form and brightness of an angel, and shedding big teardrops, (and) said to me: 'Come out of the water, Eve, God hath heard thy prayers and (heard) us angels. God hath fulfilled the prayers of those who intercede on thy behalf. God hath sent me to thee, that thou mayst come out of the water.'

But I (Eve) perceived that he was the devil and answered him nothing. But Adam

(when) he returned from Jordan, saw the devil's footprints, and feared lest perchance he had deceived me; but when he had remarked me standing in the water he was overcome with joy (and) he took me and led me out of the water.

Then Adam cried out with a loud voice: 'Be silent, Eve, for already is my spirit straitened in my body; arise, go forth, utter prayers to God, till I deliver up my spirit to God.'

The Story of Ahikar

WE HAVE in *The Story of Ahikar* (Haiqar) one of the most ancient sources of human thought and wisdom. Its influence can be traced through the legends of many people, including the Koran, and the Old and New Testaments.

Amosaic found in Treves, Germany, pictured among the wise men of the world the character of Ahikar. Here is his colorful tale.

The date of this story has been a subject of lively discussion. Scholars finally put it down about the First Century when they were proved in error by the original story turning up in an Aramaic papyrus of 500 B. C. among the ruins of Elephantine.

The story is obviously fiction and not history. In fact the reader can make its acquaintance in the supplementary pages of *The Arabian Nights*. It is brilliantly written, and the narrative which is full of action, intrigue, and narrow escape holds the attention to the last. The liberty of imagination is the most precious possession of the writer.

The writing divides itself into four phases: 1. The Narrative; 2. The Teaching (a remarkable series of Proverbs); 3. The Journey to Egypt; 4. The Similitudes or Parables (with which Ahikar completes the education of his erring nephew).

Chapter 1

Ahikar, Grand Vizier of

Assyria, has 60 wives but is fated to have no son. Therefore he adopts his nephew. He crams him full of wisdom and knowledge more than of bread and water.

THE story of Haiqar the Wise, Vizier of Sennacherib the King, and of Nadan, sister's son to Haiqar the Sage.

2 There was a Vizier in the days of King Sennacherib, son of Sarhadum, King of Assyria and Nineveh, a wise man named Haiqar, and he was Vizier of the king

Sennacherib.

3 He had a fine fortune and much goods, and he was skilful, wise, a philosopher, in knowledge, in opinion and in government, and he had married sixty women, and had built a castle for each of them.

4 But with it all he had no child by any of these women, who might be his heir.

5 And he was very sad on account of this, and one day he assembled the astrologers and the learned men and the wizards and explained to them his condition and the matter of his barrenness.

6 And they said to him, 'Go, sacrifice to the gods and beseech them that perchance they may provide thee with a boy.'

7 And he did as they told him and offered sacrifices to the idols, and besought them and implored them with request and entreaty.

8 And they answered him not one word. And he went away sorrowful and dejected, departing with a pain at his heart.

9 And he returned, and implored the Most High God, and believed, beseeching Him with a burning in his heart, saying, 'O Most High God, O Creator of the Heavens and of the earth, o Creator of all created things!

10 I beseech Thee to give me a boy, that I may be consoled by him, that he may be present at my death, that he may close my eyes, and that he may bury me.'

11 Then there came to him a voice saying, 'Inasmuch as thou hast relied first of all on graven images, and hast offered sacrifices to them, for this reason thou shalt remain childless thy life long.

12 But take Nadan thy sister's son, and make him thy child and teach him thy learning and thy good breeding, and at thy death he shall bury thee.'

13 Thereupon he took Nadan his sister's son, who was a little suckling. And he

handed him over to eight wet-nurses, that they might suckle him and bring him up.

14 And they brought him up with good food and gentle training and silken clothing, and purple and crimson.
And he was seated upon couches of silk.

15 And when Nadan grew big and walked, shooting up like a tall cedar, he taught him good manners and writing and science and philosophy.

16 And after many days King Sennacherib looked at Haiqar and saw that he had grown very old, and moreover he said to him.

17 'O my honoured friend, the skilful, the trusty, the wise, the governor, my secretary, my vizier, my Chancellor and director; verily thou art grown very old and weighted with years; and thy departure from this world must be near.

18 Tell me who shall have a place in my service after thee.' And Haiqar said to him, 'O my lord, may thy head live for ever! There is Nadan my sister's son, I have made him my child.

19 And I have brought him up and taught him my wisdom and my knowledge.'

20 And the king said to him, 'O Haiqar ! bring him to my presence, that I may see him, and if I find him suitable, put him in thy place; and thou shalt go thy way, to take a rest and to live the remainder of thy life in sweet repose.'

21 Then Haiqar went and presented Nadan his sister's son. And he did homage and wished him power and honour.

22 And he looked at him and admired him and rejoiced in him and said to Haiqar: 'Is this thy son, O Haiqar? I pray that God may preserve him. And as thou hast served me and my father Sarhadum so may this boy of thine serve me and fulfil my undertakings, my needs, and my business, so that I may honour him and make him powerful for thy sake.'

23 And Haiqar did obeisance to the king and said to him 'May thy head live, O my lord the king, for ever! I seek from thee that thou mayst be patient with my boy

Nadan and forgive his mistakes that he may serve thee as it is fitting.'

24 Then the king swore to him that he would make him the greatest of his favourites, and the most powerful of his friends, and that he should be with him in all honour and respect. And he kissed his hands and bade him farewell.

25 And he took Nadan his sister's son with him and seated him in a parlour and set about teaching him night and day till he had crammed him with wisdom and knowledge more than with bread and water.

Chapter 2.

A "Poor Richard's Almanac" of ancient days. Immortal precepts of human conduct concerning money, women, dress, business, friends. Especially interesting proverbs are found in Verses 12, 17, 23, 37, 45, 47 Compare Verse 63 with some of the cynicism of today.

THUS he taught him, saying: 'O my son! hear my speech and follow my advice and remember what I say.

2 O my son! if thou hearest a word, let it die in thy heart, and reveal it not to another, lest it become a live coal and burn thy tongue and cause a pain in thy body, and thou gain a reproach, and art shamed before God and man.

3 O my son! if thou hast heard a report, spread it not; and if thou hast seen something, tell it not.

4 O my son! make thy eloquence easy to the listener, and be not hasty to return an answer.

5 O my son! when thou hast heard anything, hide it not.

6 O my son! loose not a sealed knot, nor untie it, and seal not a loosened knot.

7 O my son! covet not outward beauty, for it wanes and passes away, but an honourable remembrance lasts for aye.

8 0 my son! let not a silly woman deceive thee with her speech, lest thou die the most miserable of deaths, and she entangle thee in the net till thou art ensnared.

9 0 my son! desire not a woman bedizened with dress and with ointments, who is despicable and silly in her soul.

Woe to thee if thou bestow on her anything that is thine, or commit to her what is in thine hand and , she entice thee into sin, and God be wroth with thee.

10 0 my son! be not like the almond-tree, for it brings forth leaves before all the trees, and edible fruit after them all, but be like the mulberry - tree, which brings forth edible fruit before all the trees, and leaves after them all.

11 0 my son! bend thy head low down, and soften thy voice, and be courteous, and walk in the straight path, and be not foolish. And raise not thy voice when thou laughest, for if it were by a loud voice that a house was built, the ass would build many houses every day; and if it were by dint of strength that the plough were driven, the plough would never be removed from under the shoulders of the camels.

12 0 my son! the removing of stones with a wise man is better than the drinking of wine with a sorry man.

13 0 my son! pour out thy wine on the tombs of the just, and drink not with ignorant, contemptible people.

14 0 my son! cleave to wise men who fear God and be like them, and go not near the ignorant, lest thou become like him and learn his ways.

15 0 my son! when thou hast got thee a comrade or a friend, try him, and afterwards make him a comrade and a friend; and do not praise him without a trial; and do not spoil thy speech with a man who lacks wisdom.

16 0 my son! while a shoe stays on thy foot, walk with it on the thorns, and make a road for thy son, and for thy household and thy children, and make thy ship taut before she goes on the sea and its waves and sinks and cannot be saved.

17 0 my son! if the rich man eat a snake, they say, "It is by his wisdom," and if a poor man eat it, the people say, "From his hunger."

18 0 my son! be content with thy daily bread and thy goods, and covet not what is another's.

19 0 my son! be not neighbour to the fool, and eat not bread with him, and rejoice not in the calamities of thy neighbours. (Psalms CXXI. 4) If thine enemy wrong thee, show him kindness.

20 0 my son! a man who fears God do thou fear him and honour him.

21 0 my son! the ignorant man falls and stumbles, and the wise man, even if he stumbles, he is not shaken, and even if he falls he gets up quickly, and if he is sick, he can take care of his life. But as for the ignorant, stupid man, for his disease there is no drug.

22 0 my son! if a man approach thee who is inferior to thyself, go forward to meet him, and remain standing, and if he cannot recompense thee, his Lord will recompense thee for him.

23 0 my son! spare not to beat thy son, for the drubbing of thy son is like manure to the garden, and like tying the mouth of a purse, and like the tethering of beasts, and like the bolting of the door.

24 0 my son! restrain thy son from wickedness, and teach him manners before he rebels against thee and brings thee into contempt amongst the people and thou hang thy head in the streets and the assemblies and thou be punished for the evil of his wicked deeds.

25 0 my son! get thee a fat ox with a foreskin, and an ass great with its hoofs, and get not an ox with large horns, nor make friends with a tricky man, nor get a quarrelsome slave, nor a thievish handmaid, for everything which thou committest to them they will ruin.

26 0 my son! let not thy parents curse thee, and the Lord be pleased with them; for it hath been said, "He who despiseth his father or his mother let him die the death (I mean the death of sin); and he who honoureth his parents shall prolong his days and his life and shall see all that is good."

27 O my son! walk not on the road without weapons, for thou knowest not when the foe may meet thee, so that thou mayst be ready for him.

28 O my son! be not like a bare, leafless tree that doth not grow, but be like a tree covered with its leaves and its boughs; for the man who has neither wife nor children is disgraced in the world and is hated by them, like a leafless and fruitless tree.

29 O my son! be like a fruitful tree on the roadside, whose fruit is eaten by all who pass by, and the beasts of the desert rest under its shade and eat of its leaves.

30 O my son! every sheep that wanders from its path and its companions becomes food for the wolf.

31 O my son! say not, "My lord is a fool and I am wise," and relate not the speech of ignorance and folly, lest thou be despised by him.

32 O my son! be not one of those servants, to whom their lords say, "Get away from us," but be one of those to whom they say, "Approach and come near to us."

33 O my son! caress not thy slave in the presence of his companion, for thou knowest not which of them shall be of most value to thee in the end.

34 O my son! be not afraid of thy Lord who created thee, lest He be silent to thee.

35 O my son! make thy speech fair and sweeten thy tongue; and permit not thy companion to tread on thy foot, lest he tread at another time on thy breast.

36 O my son! if thou beat a wise man with a word of wisdom, it will lurk in his breast like a subtle sense of shame; but if thou drub the ignorant with a stick he will neither understand nor hear,

37 O my son! if thou send a wise man for thy needs, do not give him many orders, for he will do thy business as thou desirest: and if thou send a fool, do not order him, but go thyself and do thy business, for if thou order him, he, will not do what

thou desirest. If they send thee on business, hasten to fulfil it quickly,

38 0 my son! make not an enemy of a man stronger than thyself, for he will take thy measure, and his revenge on thee.

39 0 my son! make trial of thy son, and of thy servant, before thou committest thy belongings to them, lest they make away with them; for he who hath a full hand is called wise, even if he be stupid and ignorant, and he who hath an empty hand is called poor, ignorant, even if he be the prince of sages.

40 0 my son! I have eaten a colocynth, and swallowed aloes, and I have found nothing more bitter than poverty and scarcity.

41 0 my son! teach thy son frugality and hunger, that he may do well in the management of his household.

42 0 my son! teach not to the ignorant the language of wise men, for it will be burdensome to him.

43 0 my son! display not thy condition to thy friend, lest thou be despised by him.

44 0 my son! the blindness of the heart is more grievous than the blindness of the eyes, for the blindness of the eyes may be guided little by little, but the blindness of the heart is not guided, and it leaves the straight path, and goes in a crooked way.

45 0 my son! the stumbling of a man with his foot is better than the stumbling of a man with his tongue.

46 0 my son! a friend who is near is better than a more excellent brother who is far away.

47 0 my son! beauty fades but learning lasts, and the world wanes and becomes vain, but a good name neither becomes vain nor wanes.

48 0 my son! the man who hath no rest, his death were better than his life; and the

sound of weeping is better than
the sound of singing; for sorrow and weeping, if the fear of God be in them, are
better than the sound of singing and rejoicing.

49 0 my child! the thigh of a frog in thy hand is better than a goose in the pot of
thy neighbour; and a sheep near thee is better than an ox far away; and a sparrow
in thy hand is better than a thousand sparrows flying; and
poverty which gathers is better than the scattering of much provision; and a living
fox is better than a dead lion;
and a pound of wool is better than a pound of wealth, I mean of gold and silver;
for the gold and the silver are
hidden and covered up in the earth, and are not seen; but the wool stays in the
markets and it is seen,
and it is a beauty to him who wears it.

50 0 my son! a small fortune is better than a scattered fortune.

51 0 my son! a living dog is better than a dead poor man.

52 0 my son! a poor man who does right is better than a rich man who is dead in
sins.

53 0 my son! keep a word in thy heart, and it shall be much to thee, and beware
lest thou reveal the secret of thy friend.

54 0 my son! let not a word issue from thy mouth till thou hast taken counsel with
thy heart. And stand not betwixt
persons quarrelling, because from a bad word there comes a quarrel, and from a
quarrel there comes war, and from war there comes fighting, and thou wilt be
forced to bear witness; but run from thence and rest thyself.

55 0 my son! withstand not a man stronger than thyself, but get thee a patient
spirit, and endurance and an upright
conduct, for there is nothing more excellent than that.

56 0 my son! hate not thy first friend, for the second one may not last.

57 0 my son! visit the poor in his affliction, and speak of him in the Sultan's
presence,

and do thy diligence to save him from the mouth of the lion.

58 0 my son! rejoice not in the death of thine enemy, for after a little while thou shalt be his neighbour, and him who mocks thee do thou respect and honour and be beforehand with him in greeting.

59 0 my son! if water would stand still in heaven, and a black crow become white, and myrrh grow sweet as honey, then ignorant men and fools might understand and become wise.

60 0 my son! if thou desire to be wise, restrain thy tongue from lying, and thy hand from stealing, and thine eyes from beholding evil; then thou wilt be called wise.

61 0 my son! let the wise man beat thee with a rod, but let not the fool anoint thee with sweet salve. Be humble in thy youth and thou shalt be honoured in thine old age.

62 0 my son! withstand not a man in the days of his power, nor a river in the days of its flood.

63 0 my son! be not hasty in the wedding of a wife, for if it turns out well, she will say, 'My lord, make provision for me'; and if it turns out ill, she will rate at him who was the cause of it.

64 0 my son! whosoever is elegant in his dress, he is the same in his speech; and he who has a mean appearance in his dress, he also is the same in his speech.

65 0 my son! if thou hast committed a theft, make it known to the Sultan, and give him a share of it, that thou mayst be delivered from him, for otherwise thou wilt endure bitterness.

66 0 my son! make a friend of the man whose hand is satisfied and filled, and make no friend of the man whose hand is closed and hungry.

67 There are four things in which neither the king nor his army can be secure: oppression by the vizier, and bad government, and perversion of the will, and tyranny over the subject; and four things which cannot be hidden: the prudent, and the foolish, and the rich, and the poor.

Chapter 3.

Ahikar retires from active participation in affairs of state. He turns over his possessions to his treacherous nephew. Here is the amazing story of how a thankless profligate turns forgerer. A clever plot to entangle Ahikar results in his being condemned to death. Apparently the end of Ahikar.

THUS spake Haiqar, and when he had finished these injunctions and proverbs to Nadan, his sister's son,

he imagined that he would keep them all, and he knew not that instead of that he was displaying to him weariness and contempt and mockery.

2 Thereafter Haiqar sat still in his house and delivered over to Nadan all his goods, and the slaves, and the handmaidens, and the horses, and the cattle, and everything else that he had possessed and gained; and the power of bidding and of forbidding remained in the hand of Nadan.

3 And Haiqar sat at rest in his house, and every now and then Haiqar went and paid his respects to the king, and returned home.

4 Now when Nadan perceived that the power of bidding and of forbidding was in his own hand, he despised the position of Haiqar and scoffed at him, and set about blaming him whenever he appeared, saying,

'My uncle Haiqar is in his dotage, and he knows nothing now.'

5 And he began to beat the slaves and the handmaidens, and to sell the horses and the camels and
be spendthrift with all that his uncle Haiqar had owned.

6 And when Haiqar saw that he had no compassion on his servants nor on his household,
he arose and chased him from his house, and sent to inform the king that he had scattered
his possessions and his provision.

7 And the king arose and called Nadan and said to him:
'Whilst Haiqar remains in health, no one shall rule over his goods, nor over his household, nor over his possessions.'

8 And the hand of Nadan was lifted off from his uncle Haiqar and from all his goods, and in the
meantime he went neither in nor out, nor did he greet him.

9 Thereupon Haiqar repented him of his toil with Nadan his sister's son, and he continued to be very sorrowful.

10 And Nadan had a younger brother named Benuzardan, so Haiqar took him to himself in place of Nadan,
and brought him up and honoured him with the utmost honour. And he delivered over to him all
that he possessed, and made him governor of his house.

11 Now when Nadan perceived what had happened he was seized with envy and jealousy, and he
began to complain to every one who questioned him, and to mock his uncle Haiqar, saying:
'My uncle has chased me from his house, and has preferred my brother to me, but if the Most High God give me the power, I shall bring upon him the misfortune of being killed.'

12 And Nadan continued to meditate as to the stumblingblock he might contrive for him.

And after a while Nadan turned it over in his mind, and wrote a letter to Achish, son of Shah the Wise, king of Persia, saying thus:

13 'Peace and health and might and honour from Sennacherib king of Assyria and Nineveh, and from his vizier and his secretary Haiqar unto thee, O great king! Let there be peace between thee and me.

14 And when this letter reaches thee, if thou wilt arise and go quickly to the plain of Nisrin, and to Assyria and Nineveh, I will deliver up the kingdom to thee without war and without battle-array.'

15 And he wrote also another letter in the name of Haiqar to Pharaoh king of Egypt. 'Let there be peace between thee and me, O mighty king!

16 If at the time of this letter reaching thee thou wilt arise and go to Assyria and Nineveh to the plain of Nisrin, I will deliver up to thee the kingdom without war and without fighting.'

17 And the writing of Nadan was like to the writing of his uncle Haiqar.

18 Then he folded the two letters, and sealed them with the seal of his uncle Haiqar; they were nevertheless in the king's palace.

19 Then he went and wrote a letter likewise from the king to his uncle Haiqar: 'Peace and health to my Vizier, my Secretary, my Chancellor, Haiqar.

20 O Haiqar, when this letter reaches thee, assemble all the soldiers who are with thee, and let them be perfect in clothing and in numbers, and bring them to me on the fifth day in the plain of Nisrin.

21 And when thou shalt see me there coming towards thee, haste and make the army move against me as an enemy who would fight with me, for I have with me the ambassadors of Pharaoh king of Egypt, that they may see the strength of our army and may fear us, for they are our enemies and they hate us.'

22 Then he sealed the letter and sent it to Haiqar by one of the king's servants. And he took the other letter which he had written and spread it before the king and read it to him and showed him the seal.

23 And when the king heard what was in the letter he was perplexed with a great perplexity and was wroth with a great and fierce wrath, and said, 'Ah, I have shown my wisdom! what have I done to Haiqar that he has written these letters to my enemies? Is this my recompense from him for my benefits to him?'

24 And Nadan said to him, 'Be not grieved, O king! nor be wroth, but let us go to the plain of Nisrin and see if the tale be true or not.'

25 Then Nadan arose on the fifth day and took the king and the soldiers and the vizier, and they went to the desert to the plain of Nisrin. And the king looked, and lo! Haiqar and the army were set in array.

26 And when Haiqar saw that the king was there, he approached and signalled to the army to move *as* in war and to fight in array against the king *as* it had been found in the letter, he not knowing what a pit Nadan had digged for him.

27 And when the king saw the act of Haiqar he was seized with anxiety and terror and perplexity, and was wroth with a great wrath.

28 And Nadan said to him, 'Hast thou seen, O my lord the king! what this wretch has done?
but be not thou wroth and be not grieved nor pained, but go to thy house and sit on thy throne,
and I will bring Haiqar to thee bound and chained with chains, and I will chase away thine enemy from thee without toil.'

29 And the king returned to his throne, being provoked about Haiqar, and did nothing concerning him.
And Nadan went to Haiqar and said to him, 'W'allah, O my uncle! The king verily rejoiceth in thee with great joy
and thanks thee for having done what he commanded thee.

30 And now he hath sent me to thee that thou mayst dismiss the soldiers to their duties and come thyself to

him with thy hands bound behind thee, and thy feet chained, that the ambassadors of Pharaoh may see this,
and that the king may be feared by them and by their king.'

31 Then answered Haiqar and said, 'To hear is to obey.' And he arose straightway and bound his hands behind him, and chained his feet.

32 And Nadan took him and went with him to the king. And when Haiqar entered the king's presence he did obeisance before him on the ground, and wished for power and perpetual life to the king.

33 Then said the king, 'O Haiqar, my Secretary, the Governor of my affairs, my Chancellor, the ruler of my State, tell me what evil have I done to thee that thou hast rewarded me by this ugly deed.'

34 Then they showed him the letters in his writing and with his seal. And when Haiqar saw this, his limbs trembled and his tongue was tied at once, and he was unable to speak a word from fear; but he hung his head towards the earth and was dumb.

35 And when the king saw this, he felt certain that the thing was from him, and he straightway arose and commanded them to kill Haiqar, and to strike his neck with the sword outside of the city.

86 Then Nadan screamed and said, 'O Haiqar, O blackface! what avails thee thy meditation or thy power in the doing of this deed to the king?'

37 Thus says the story-teller. And the name of the swordsman was Abu Samik. And the king said to him, 'O swordsman! arise go, cleave the neck of Haiqar at the door of his house, and cast away his head from his body a hundred cubits.'

38 Then Haiqar knelt before the king, and said, 'Let my lord the king live for ever! and if thou desire to slay me, let thy wish be fulfilled; and I know that I am not guilty, but the wicked man has

to give an account of his wickedness; nevertheless, O my lord the king! I beg of thee and of thy friendship, permit the swordsman to give my body to my slaves, that they may bury me, and let thy slave be thy sacrifice.'

39 The king arose and commanded the swordsman to do with him according to his desire.

40 And he straightway commanded his servants to take Haiqar and the swordsman and go with him naked that they might slay him.

41 And when Haiqar knew for certain that he was to be slain he sent to his wife, and said to her, 'Come out and meet me, and let there be with thee a thousand young virgins, and dress them in gowns of purple and silk that they may weep for me fore my death.

42 And prepare a table for the swordsman and for his servants. And mingle plenty of wine, that they may drink.'

43 And she did all that he commanded her. And she was very wise, clever, and prudent. And she united all possible courtesy and learning.

44 And when the army of the king and the swordsman arrived they found the table set in order, and the wine and the luxurious viands, and they began eating and drinking till they were gorged and drunken.

45 Then Haiqar took the swordsman aside apart from the company and said, 'O Abu Samik, dost thou not know that when Sarhadum the king, the father of Sennacherib, wanted to kill thee, I took thee and hid thee in a certain place till the king's anger subsided and he asked for thee?

46 And when I brought thee into his presence he rejoiced in thee: and now remember the kindness I did thee.

47 And I know that the king will repent him about me and will be wroth with a great wrath about my execution.

48 For I am not guilty, and it shall be when thou shalt present me before him in his palace, thou shalt meet with great good fortune, and know that Nadan my sister's son has deceived me and has done this bad deed to me, and the king will repent of having slain me; and now I have a cellar in the garden of my house, and no one knows of it.

49 Hide me in it with the knowledge of my wife. And I have a slave in prison who deserves to be killed.

50 Bring him out and dress him in my clothes, and command the servants when they are drunk to slay him.
They will not know who it is they are killing.

51 And cast away his head a hundred cubits from his body, and give his body to my slaves that they may bury it.
And thou shalt have laid up a great treasure with me.

52 And then the swordsman did as Haiqar had commanded him, and he went to the king and said to him,
'May thy head live for ever!'

53 Then Haiqar's wife let down to him in the hiding-place every week what sufficed for him and no one knew of it but herself.

54 And the story was reported and repeated and spread abroad in every place of how Haiqar the Sage had been slain and was dead, and all the people of that city mourned for him.

55 And they wept and said:
'Alas for thee, O Haiqar! and for thy learning and thy courtesy! How sad about thee and about thy knowledge!
Where can another like thee be found? and where can there be a man so intelligent, so learned, so skilled in ruling as to resemble thee that he may fill thy place?'

56 But the king was repenting about Haiqar, and his repentance availed him naught.

57 Then he called for Nadan and said to him, 'Go and take thy friends with thee and make a mourning and a weeping for thy uncle Haiqar, and lament for him as the custom is, doing honour to his memory.'

58 But when Nadan, the foolish, the ignorant, the hardhearted, went to the house of his uncle, he neither wept nor sorrowed nor wailed, but assembled heartless and dissolute people and set about eating and drinking.

59 And Nadan began to seize the maidservants and the slaves belonging to Haiqar, and bound them and tortured them and drubbed them with a sore drubbing.

60 And he did not respect the wife of his uncle, she who had brought him up like her own boy, but wanted her to fall into sin with him.

61 But Haiqar had been cast into the hiding-place, and he heard the weeping of his slaves and his neighbours, and he praised the Most High God, the Merciful One, and gave thanks, and he always prayed and besought the Most High God.

62 And the swordsman came from time to time to Haiqar whilst he was in the midst of the hiding-place: and Haiqar came and entreated him. And he comforted him and wished his deliverance.

63 And when the story was reported in other countries that Haiqar the Sage had been slain all the kings were grieved and despised king Sennacherib, and they lamented over Haiqar the solver of riddles.

Chapter 4.

"The Riddles of the Sphinx." What really happened to Ahikar, His return.

AND when the king of Egypt had made sure that Haiqar was slain, he arose straightway and wrote a letter to king Sennacherib, reminding him in it 'of the peace and the health and the might and the honour which we wish specially for thee, my beloved brother, king Sennacherib.

2 I have been desiring to build a castle between the heaven and the earth, and I want thee to send me a wise, clever man from thyself to build it for me, and to answer me all my questions, and that I may have the taxes and the custom duties of Asyria for three years.'

3 Then he sealed the letter and sent it to Sennacherib.

4 He took it and read it and gave it to his viziers and to the nobles of his kingdom, and they were perplexed and ashamed, and he was wroth with a great wrath, and was puzzled about how he should act.

5 Then he assembled the old men and the learned men and the wise men and the philosophers, and the diviners and the astrologers, and every one who was in his country, and read them the letter and said to them,
Who amongst you will go to Pharaoh king of Egypt and answer him his questions?'

6 And they said to him, 'O our lord the king! know thou that there is none in thy kingdom who is acquainted with these questions except Haiqar, thy vizier and secretary.

7 But as for us, we have no skill in this, unless it be Nadan, his sister's son for he taught him all his wisdom and learning and knowledge. Call him to thee, perchance he may untie this hard knot.'

8 Then the king called Nadan and said to him, 'Look at this letter and understand what is in it.' And when Nadan read it, he said, 'O my lord! who is able to build a castle between the heaven and the earth?'

9 And when the king heard the speech of Nadan he sorrowed with a great and sore sorrow, and stepped down from his throne and sat in the ashes, and began to weep and wail over Haiqar

10 Saying, 'O my grief! O Haiqar, who didst know the secrets and the riddles! woe is me for thee, O Haiqar!

O teacher of my country and ruler of my kingdom, where shall I find thy like? O Haiqar, O teacher of my country, where shall I turn for thee? woe is me for thee! how did I destroy thee! and I listened to the talk of a stupid, ignorant boy without knowledge, without religion, without manliness.

11 Ah! and again Ah for myself! who can give thee to me just for once, or bring me word that Haiqar is alive?

and I would give him the half of my kingdom.

12 Whence is this to me? Ah, Haiqar! that I might see thee just for once, that I might take my fill of gazing at thee, and delighting in thee.

13 Ah! O my grief for thee to all time! O Haiqar, how have I killed thee! and I tarried not in thy case till I had seen the end of the matter.'

14 And the king went on weeping night and day. Now when the swordsman saw the wrath of the king and his sorrow for Haiqar, his heart was softened towards him, and he approached into his presence and said to him:

15 'O my lord! command thy servants to cut off my head.' Then said the king to him: 'Woe to thee, Abu Samik, 'what is thy fault?'

16 And the swordsman said unto him, 'O my master! every slave who acts contrary to the word of his master is killed, and I have acted contrary to thy command.'

17 Then the king said unto him. 'Woe unto thee, O Abu Samik, in what hast thou acted contrary to my command?'

18 And the swordsman said unto him, 'O my lord! thou didst command me to kill Haiqar, and I knew that thou wouldst repent thee concerning him, and that he had been wronged, and I hid him in a certain place, and I killed one of his slaves, and he is now safe in the cistern, and if thou

command me I will bring him to thee.'

19 And the king said unto him. 'Woe to thee, O Abu Samik! thou hast mocked me and I am thy lord.'

20 And the swordsman said Unto him, 'Nay, but by the life of thy head, O my lord! Haiqar safe and alive.'

21 And when the king heard that saying, he felt sure of the matter, and his head swam, and he fainted from joy, and he commanded them to bring Haiqar.

22 And he said to the swordsman, 'O trusty servant! if thy speech be true, I would fain enrich thee, and exalt thy dignity above that of all thy friends.'

23 And the swordsman went along rejoicing till he came to Haiqar's house. And he opened the door of the hiding-place, and went down and found Haiqar sitting, praising God, and thanking Him.

24 And he shouted to him, saying, 'O Haiqar, I bring the greatest of joy, and happiness, and delight!'

25 And Haiqar said to him, 'What is the news, O Abu Samik?' And he told him all about Pharaoh from the beginning to the end. Then he took him and went to the king.

26 And when the king looked at him, he saw him in a state of want, and that his hair had grown long like the wild beasts' and his nails like the claws of an eagle, and that his body was dirty with dust, and the colour of his face had changed and faded and was now like ashes.

27 And when the king saw him he sorrowed over him and rose at once and embraced him and kissed him, and wept over him and said: 'Praise be to God! who hath brought thee back to me.'

28 Then he consoled him and comforted him. And he stripped off his robe, and

put it on the swordsman, and was very gracious to him, and gave him great wealth, and made Haiqar rest.

29 Then said Haiqar to the king, 'Let my lord the king live for ever! These be the deeds of the children of the world.

I have reared me a palm - tree that I might lean on it, and it bent sideways, and threw me down.

30 But, O my lord! since I have appeared before thee, let not care oppress thee.'

And the king said to him:

'Blessed be God, who showed thee mercy, and knew that thou wast wronged, and saved thee and delivered thee from being slain.

31 But go to the warm bath, and shave thy head, and cut thy nails, and change thy clothes and amuse thyself

for the space of forty days, that thou mayst do good to thyself and improve thy condition and the colour of thy face may come back to thee.

32 Then the king stripped off his costly robe, and put it on Haiqar, and Haiqar thanked God and did obeisance

to the king, and departed to his dwelling glad and happy, praising the Most High God.

33 And the people of his household rejoiced with him,

and his friends and every one who heard that he was alive rejoiced also.

Chapter 5.

The letter of the "riddles" is shown to Ahikar. The boys on the eagles. The first "airplane" ride. Off to Egypt. Ahikar, being a man of wisdom also has a sense of humor. (Verse 27).

AND he did as the king commanded him, and took a rest for forty days.

2 Then he dressed himself in his gayest dress, and went riding to the king, with his slaves behind him and before him, rejoicing and delighted.

3 But when Nadan his sister's son perceived what was happening, fear took hold of him and terror, and he was perplexed, not knowing what to do.

4 And when Haiqar saw it he entered into the king's presence and greeted him, and he returned the greeting, and made him sit down at his side, saying to him, 'O my darling Haiqar! look at these letters which the king of Egypt sent to us, after he had heard that thou wast slain.

5 They have provoked us and overcome us, and many of the people of our country have fled to Egypt for fear of the taxes that the king of Egypt has sent to demand from us.'

6 Then Haiqar took the letter and read it and understood all its contents.

7 Then he said to the king, Be not wroth, O my lord! I will go to Egypt, and I will return the answers to Pharaoh, and I will display this letter to him, and I will reply to him about the taxes, and I will send back all those who have run away; and I will put thy enemies to shame with the help of the Most High God, and for the Happiness of thy kingdom.'

8 And when the king heard this speech from Haiqar he rejoiced with a great joy, and his heart was expanded and he showed him favour.

9 And Haiqar said to the king: 'Grant me a delay of forty days that I may consider this question and manage it.' And the king permitted this.

10 And Haiqar went to his dwelling, and he commanded the huntsmen to capture two young eaglets for him, and they captured them and brought them to him: and he commanded the weavers

of ropes to weave two cables
of cotton for him, each of them two thousand cubits long, and he had the
carpenters brought and ordered them to make two great boxes, and they did this.

11 Then he took two little lads, and spent every day sacrificing lambs and feeding
the eagles and the boys, and
making the boys ride on the backs of the eagles, and he bound them with a firm
knot, and tied the cable to the
feet of the eagles and let them soar upwards little by little every day, to a distance
of ten cubits, till they grew
accustomed and were educated to it; and they rose all the length of the rope till
they reached the sky;
the boys being on their backs. Then he drew them to himself.

12 And when Haiqar saw that his desire was fulfilled he charged the boys that
when they were borne aloft to the sky they were to shout, saying:

13 Bring us clay and stone that we may build a castle for king Pharaoh, for we are
idle.'

14 And Haiqar was never done training them and exercising them till they had
reached the utmost possible point (of skill).

15 Then leaving them he went to the king and said to him, 'O my lord! the work is
finished according to thy desire.
Arise with me that I may show thee the wonder.'

16 So the king sprang up and sat with Haiqar and went to a wide place and sent to
bring the eagles and the boys,
and Haiqar tied them and let them off into the air all the length of the ropes and
they began to shout as he had taught them. Then he drew them to himself and put
them in their places.

17 And the king and those who were with him wondered with a great wonder: and
the king kissed Haiqar between his eyes and said to him, 'Go in peace, O my
beloved! O pride of my kingdom! to Egypt and answer the questions of Pharaoh
and overcome him by the strength of the Most High God.'

18 Then he bade him farewell, and took his troops and his army and the young

men and the eagles, and went towards the dwellings of Egypt; and when he had arrived, he turned towards the country of the king.

19 And when the people of Egypt knew that Sennacherib had sent a man of his Privy Council to talk with Pharaoh and to answer his questions, they carried the news to king Pharaoh, and he sent a party of his Privy Councillors to bring him before him.

20 And he came and entered into the presence of Pharaoh, and did obeisance to him as it is fitting to do to kings.

21 And he said to him: 'O my lord the king! Sennacherib the king hails thee with abundance of peace and might, and honour.

22 And he has sent me, who am one of his slaves, that I may answer thee thy questions, and may fulfil all thy desire: for thou hast sent to seek from my lord the king a man who will build thee a castle between the heaven and the earth.

23 And I by the help of the Most High God and thy noble favour and the power of my lord the king will build it for thee as thou desirest.

24 But, O my lord the king! what thou hast said in it about the taxes of Egypt for three years - now the stability of a kingdom is strict justice, and if thou winnest and my hand hath no skill in replying to thee, then my lord the king will send thee the taxes which thou hast mentioned.

25 And if I shall have answered thee in thy questions, it shall remain for thee to send whatever thou hast mentioned to my lord the king.'

26 And when Pharaoh heard that speech, he wondered and was perplexed by the freedom of his tongue and the pleasantness of his speech.

27 And king Pharaoh said to him, 'O man! what is thy name?' And he said, 'Thy

servant is Abiqam, and I a little ant
of the ants of king Sennacherib.'

28 And Pharaoh said to him, 'Had thy lord no one of higher dignity than thee, that
he has sent me a little ant
to reply to me, and to converse with me?'

29 And Haiqar said to him, 'O my lord the king! I would to God Most High that I
may fulfil what is on thy mind,

for God is with the weak that He may confound the strong.'

30 Then Pharaoh commanded that they should prepare a dwelling for Abiqam and
supply him with provender,
meat, and drink, and all that he needed.

31 And when it was finished, three days afterwards Pharaoh clothed himself in
purple and red and sat on his throne, and all his viziers and the magnates of his
kingdom were standing with their hands crossed, their feet close together, and
their heads bowed.

32 And Pharaoh sent to fetch Abiqam, and when he was presented to him, he did
obeisance before him,
and kissed the ground in front of him.

33 And king Pharaoh said to him, 'O Abiqam, whom am I like? and the nobles of
my kingdom, to whom are they like?'

34 And Haiqar said to him 'O my lord the king !thou art like the idol Bel, and the
nobles of thy
kingdom are like his servants.'

35 He said to him, 'Go, and come back hither to - morrow.' So Haiqar went as king
Pharaoh had commanded him.

36 And on the morrow Haiqar went into the presence of Pharaoh, and did
obeisance, and stood before the king.
And Pharaoh was dressed in a red colour, and the nobles were dressed in white.

37 And Pharaoh said to him 'O Abiqam, whom am I like? and the nobles of my kingdom, to whom are they like?'

35 And Abiqam said to him, 'O my lord! thou art like the sun, and thy servants are like its beams.' And Pharaoh said to him, 'Go to thy dwelling, and come hither to - morrow.'

39 Then Pharaoh commanded his Court to wear pure white, and Pharaoh was dressed like them and sat upon his throne and he commanded them to fetch Haiqar. And he entered and sat down before him.

40 And Pharaoh said to him, 'O Abiqam, whom am I like? and my nobles, to whom are they like?'

41 And Abiqam said to him, 'O my lord! thou art like the moon, and thy nobles are like the planets and the stars.'
And Pharaoh said to him, 'Go, and to - morrow be thou here.'

42 Then Pharaoh commanded his servants to wear robes of various colours, and Pharaoh wore a red velvet dress, and sat on his throne, and commanded them to fetch Abiqam. And he entered and did obeisance before him.

43 And he said, 'O Abiqam, whom am I like? and my armies, to whom are they like?' And he said, 'O my lord!
thou art like the month of April, and thy armies are like its flowers.'

44 And when the king heard It he rejoiced with a great joy, and said, 'O Abiqam!
the first time thou didst compare me to the idol Bel, and my nobles to his servants.

45 And the second time thou didst compare me to the sun, and my nobles to the sunbeam'.

46 And the third time thou didst compare me to the moon, and my nobles to the planets and the stars.

47 And the fourth time thou didst compare me to the month of April, and my nobles to its flowers.

But now, O Abiqam! tell me, thy lord, king Sennacherib, whom is he like? and his nobles, to whom are they like ?'

48 And Haiqar shouted with a loud voice and said: 'Be it far from me to make mention of my lord the king and thou seated on thy throne. But get up on thy feet that I may tell thee whom my lord the king is like and to whom his nobles are like.'

49 And Pharaoh was perplexed by the freedom of his tongue and his boldness in answer. Then Pharaoh arose from his throne, and stood before Haiqar, and said to him, 'Tell me now, that I may perceive whom thy lord the king is like, and his nobles, to whom they are like.'

50 And Haiqar said to him: 'My lord is the God of heaven, and his nobles are the lightnings and the thunder, and when he wills the winds blow and the rain falls.'

51 And he commands the thunder, and it lightens and rains, and he holds the sun, and it gives not its light, and the moon and the stars, and they circle not.

52 And he commands the tempest, and it blows and the rain falls and it tramples on April and destroys its flowers and its houses.'

53 And when Pharaoh heard this speech, he was greatly perplexed and was wroth with a great wrath, and said to him: 'O man! tell me the truth, and let me know who thou really art.'

54 And he told him the truth. 'I am Haiqar the scribe, greatest of the Privy Councillors of king Sennacherib,

and I am his vizier and the Governor of his kingdom, and his Chancellor.'

55 And he said to him, 'Thou hast told the truth in this saying. But we have heard of Haiqar, that king Sennacherib has slain him, yet thou dost seem to be alive and well.'

56 And Haiqar said to him, 'Yes, so it was, but praise be to God, who knoweth

what is hidden, for my lord the king
commanded me to be killed, and he believed the word of profligate men, but the
Lord delivered me,
and blessed is he who trusteth in Him.'

57 And Pharaoh said to Haiqar, 'Go, and to - morrow be thou here, and tell me a
word that I have never
heard from my nobles nor from the people of my kingdom and my country.'

Chapter 6.

The ruse succeeds. Ahikar answers every question of Pharaoh. The boys on the eagles are the climax of the day. Wit, so rarely found in the ancient Scriptures, is revealed in Verses 34~35.

AND Haiqar went to his dwelling, and wrote a letter, saying in it on this wise:

2 'From Sennacherib king of Assyria and Nineveh to Pharaoh king of Egypt.

3 'Peace be to thee, O my brother! and what we make known to thee by this is that a brother has need of his brother, and kings of each other, and my hope from thee is that thou wouldst lend me nine hundred talents of gold, for I need it for the victualling of some of the soldiers, that I may spend it upon them. And after a little while I will send it thee.'

4 Then he folded the letter, and presented it on the morrow to Pharaoh.

5 And when he 'saw it, he was perplexed and said to him, 'Verily I have never heard anything like this language from any one.'

6 Then Haiqar said to him, 'Truly this is a debt which thou owest to my lord the king.'

7 And Pharaoh accepted this, saying, 'O Haiqar, it is the like of thee who are

honest in the service of kings.

8 Blessed be God who hath made thee perfect in wisdom and hath adorned thee with philosophy and knowledge.

9 And now, O Haiqar, there remains what we desire from thee, that thou shouldst build us a castle between heaven and earth.'

10 Then said Haiqar, 'To hear is to obey. I will build thee a castle according to thy wish and choice; but,
O my lord! prepare us lime and stone and clay and workmen, and I have skilled builders who will build for thee as thou desirest.'

11 And the king prepared all that for him, and they went to a wide place; and Haiqar and his boys came to it, and he took the eagles and the young men with him; and the king and all his nobles went and the whole city assembled, that they might see what Haiqar would do.

12 Then Haiqar let the eagles out of the boxes, and tied the young men on their backs, and tied the ropes to the eagles' feet, and let them go in the air. And they soared upwards, till they remained between heaven and earth.

13 And the boys began to shout, saying, 'Bring bricks, bring clay, that we may build the king's castle, for we are standing idle!'

14 And the crowd were astonished and perplexed, and they wondered. And the king and his nobles wondered.

15 And Haiqar and his servants began to beat the workmen and they shouted for the king's troops, saying to them,
'Bring to the skilled workmen what they want and do not hinder them from their work.'

16 And the king said to him, 'Thou art mad; who can bring anything up to that distance?'

17 And Haiqar said to him, 'O my lord! how shall we build a castle in the air? and if my lord the king were here, he would have built several castles in a single day.'

18 And Pharaoh said to him,
'Go, O Haiqar, to thy dwelling, and rest, for we have given up building the castle,
and to - morrow come to me.'

19 Then Haiqar went to his dwelling and on the morrow he appeared before
Pharaoh. And Pharaoh said,
'O Haiqar, what news is there of the horse of thy lord? for when he neighs in the
country of Assyria and Nineveh,
and our mares hear his voice, they cast their young.'

20 And when Haiqar heard this speech he went and took a cat, and bound her and
began to flog her with a violent
flogging till the Egyptians heard it, and they went and told the king about it.

21 And Pharaoh sent to fetch Haiqar, and said to him, 'O Haiqar, wherefore dost
thou flog thus and beat that dumb beast?'

22 And Haiqar said to him, 'O my lord the king! verily she has done an ugly deed
to me, and has deserved this
drubbing and flogging, for my lord king Sennacherib had given me a fine cock,
and he had a strong true voice and
knew the hours of the day and the night.

23 And the cat got up this very night and cut off its head and went away, and
because of this deed I have treated her to this drubbing.'

24 And Pharaoh said to him, 'O Haiqar, I see from all this that thou art growing old
and art in thy dotage,
for between Egypt and Nineveh there are sixty-eight parasangs, and how did she
go this very night and cut off the
head of thy cock and come back?'

25 And Haiqar said to him, 'O my lord! if there were such a distance between
Egypt and Nineveh, how could
thy mares hear when my lord the king's horse neighs and cast their young?
and how could the voice of the horse reach to Egypt?'

26 And when Pharaoh heard he knew that Haiqar had answered his questions.

27 And Pharaoh said, 'O Haiqar, I want thee to make me ropes of the sea - sand.'

28 And Haiqar said to him, 'O my lord the king! order them to bring me a rope out of the treasury that I may make one like it.'

29 Then Haiqar went to the back of the house, and bored holes in the rough shore of the sea,
and took a handful of sand in his hand, sea - sand, and when the sun rose, and penetrated into the holes,
he spread the sand in the sun till it became as if woven like ropes.

30 And Haiqar said, 'Command thy servants to take these ropes, and whenever thou desirest it, I will weave thee some like them.'

31 And Pharaoh said, 'O Haiqar, we have a millstone here and it has been broken and I want thee to sew it up.'

32 Then Haiqar looked at it and found another stone.

33 And he said to Pharaoh. 'O my lord! I am a foreigner and I have no tool for sewing.

34 But I want thee to command thy faithful shoemakers to cut awls from this stone, that I may sew that millstone.'

35 Then Pharaoh and all his nobles laughed. And he said, 'Blessed be the Most High God,
who gave thee this wit and knowledge.'

36 And when Pharaoh saw that Haiqar had overcome him, and returned him his answers, he at once became excited,
and commanded them to collect for him three years' taxes, and to bring them to Haiqar.

37 And he stripped off his robes and put them upon Haiqar, and his soldiers, and

his servants, and gave him
the expenses of his journey.

38 And he said to him, 'Go in peace, O strength of his lord and pride of his
Doctors! have any of the Sultans thy like?
give my greetings to thy lord king Sennacherib, and say to him how we have sent
him gifts, for kings are content with little.'

39 Then Haiqar arose, and kissed king Pharaoh's hands and kissed the ground in
front of him, and wished him strength and continuance, and abundance in his
treasury, and said to him, 'O my lord! I desire from thee that not one of our
countrymen may remain in Egypt.'

40 And Pharaoh arose and sent heralds to proclaim in the streets of Egypt that not
one of the people of Assyria
or Nineveh should remain in the land of Egypt, but that they should go with
Haiqar.

41 Then Haiqar went and took leave of king Pharaoh, and journeyed, seeking the
land of Assyria and Nineveh;
and he had some treasures and a great deal of wealth.

42 And when the news reached king Sennacherib that Haiqar was coming, he went
out to meet him and rejoiced over him exceedingly with great joy and embraced
him and kissed him, and said to him, 'Welcome home, O kinsman! my brother
Haiqar, the strength of my kingdom, and pride of my realm.'

43 Ask what thou would'st have from me, even if thou desirest the half of my
kingdom and of my possessions.

44 Then said Haiqar unto him, 'O my lord the king, live for ever! Show favour, O
my lord the king! to Abu Samik
in my stead, for my life was in the hands of God and in his.'

45 Then said Sennacherib the king, 'Honour be to thee, O my beloved Haiqar! I
will make the station of Abu Samik
the swordsman higher than all my Privy Councillors and my favourites.'

46 Then the king began to ask him how he had got on with Pharaoh from his first

arrival until he had come away from his presence, and how he had answered all his questions, and how he had received the taxes from him, and the changes of raiment and the presents.

47 And Sennacherib the king rejoiced with a great joy, and said to Haiqar, 'Take what thou wouldst fain have of this tribute, for it is all within the grasp of thy hand.'

48 And Haiqar said: 'Let the king live for ever! I desire naught but the safety of my lord the king and the continuance of his greatness.

49 O my lord! what can I do with wealth and its like? but if thou wilt show me favour, give me Nadan, my sister's son, that I may recompense him for what he has done to me, and grant me his blood and hold me guiltless of it.'

50 And Sennacherib the king said, 'Take him, I have given him to thee,' And Haiqar took Nadan, his sister's son, and bound his hands with chains of iron, and took him to his dwelling, and put a heavy fetter on his feet, and tied it with a tight knot, and after binding him thus he cast him into a dark room, beside the retiring - place, and appointed Nebu - hal as sentinel over him and commanded him to give him a loaf of bread and a little water every day.

Chapter 7.

The parables of Ahikar in which he completes his nephew's education. Striking similes. Ahikar calls the boy picturesque names. Here ends the story of Ahikar.

AND whenever Haiqar went in or out he scolded Nadan, his sister's son, saying to him wisely:

2 O Nadan, my boy! I have done to thee all that is good and kind. and thou hast rewarded me for it with what is ugly and bad and with killing.

3 O my son! it is said in the proverbs: He who listeneth not with his ear, they will make him listen with the scruff of his neck.'

4 And Nadan said, 'For what cause art thou wroth with me?'

5 And Haiqar said to him, 'Because I brought thee up, and taught thee, and gave thee honour and respect and made thee great, and reared thee with the best of breeding, and seated thee in my place that thou mightest be my heir in the world, and thou didst treat me with killing and didst repay me with my ruin.

6 But the Lord knew that I was wronged, and He saved me from the snare which thou hadst set for me, for the Lord healeth the broken hearts and hindereth the envious and the haughty.

7 O my boy! thou hast been to me like the scorpion which, when it strikes on brass, pierces it.

8 O my boy! thou art like the gazelle who was eating the roots of the madder, and it said to her, "Eat of me to - day and take thy fill, and to - morrow they will tan thy hide in my roots."

9 O my boy! thou hast been to me like a man who saw his comrade naked in the chilly time of winter; and he took cold water and poured it upon him.

10 O my boy! thou hast been to me like a man who took a stone, and threw it up to heaven to stone his Lord with it. And the stone did not hit, and did not reach high enough, but it became the cause of guilt and sin.

11 O my boy! if thou hadst honoured me and respected me and hadst listened to

my words thou wouldst have been my heir, and wouldst have reigned over my dominions.

12 O my son! know thou that if the tail of the dog or the pig were ten cubits long it would not approach to the worth of the horse's even if it were like silk.

13 O my boy! I thought that thou wouldst have been my heir at my death; and thou through thy envy and thy insolence didst desire to kill me. But the Lord delivered me from thy cunning.

14 O my son! thou hast been to me like a trap which was set up on the dunghill, and there came a sparrow and found the trap set up. And the sparrow said to the trap, "What doest thou here?" Said the trap, "I am praying here to God."

15 And the lark asked it also, "What is the piece of wood that thou holdest?" Said the trap, "That is a young oak-tree on which I lean at the time of prayer.

16 Said the lark: "And what is that thing in thy mouth?" Said the trap: "That is bread and victuals which I carry for all the hungry and the poor who come near to me."

17 Said the lark: "Now then may I come forward and eat, for I am hungry?" And the trap said to him, "Come forward." And the lark approached that it might eat.

18 But the trap sprang up and seized the lark by its neck

19 And the lark answered and said to the trap, "If that is thy bread for the hungry God accepteth not thine alms and thy kind deeds.

20 And if that is thy fasting and thy prayers, God accepteth from thee neither thy fast nor thy prayer, and God will not perfect what is good concerning thee."

21 O my boy? thou hast been to me (as) a lion who made friends with an ass, and the ass kept walking before the lion for a time; and one day the lion sprang upon the ass and ate it up.

22 O my boy! thou hast been to me like a weevil in the wheat, for it does no good

to anything, but spoils the wheat and gnaws it.

23 O my boy! thou hast been like a man who sowed ten measures of wheat, and when it was harvest time, he arose and reaped it, and garnered it, and threshed it, and toiled over it to the very utmost, and it turned out to be ten measures, and its master said to it: "O thou lazy thing! thou hast not grown and thou hast not shrunk."

24 O my boy! thou hast been to me like the partridge that had been thrown into the net, and she could not save herself, but she called out to the partridges, that she might cast them with herself into the net.

25 O my son! thou hast been to me like the dog that was cold and it went into the potter's house to get warm.

26 And when it had got warm, it began to bark at them, and they chased it out and beat it, that it might not bite them.

27 O my son! thou hast been to me like the pig who went into the hot bath with people of quality, and when it came out of the hot bath, it saw a filthy hole and it went down and, wallowed in it.

28 O my son! thou hast been to me like the goat which joined its comrades on their way to the sacrifice, and it was unable to save itself.

29 O my boy! the dog which is not fed from its hunting becomes food for flies.

30 O my son! the hand which does not labour and plough and (which) is greedy and cunning shall be cut away from its shoulder.

31 O my son! the eye in which light is not seen, the ravens shall pick at it and pluck it out.

32 O my boy! thou hast been to me like a tree whose branches they were cutting, and it said to them, "If something of me were not in your hands, verily you would be unable to cut me."

33 O my boy! thou art like the cat to whom they said:
"Leave off thieving till we make for thee a chain of gold and feed thee with sugar
and almonds."

34 And she said, "I am not forgetful of the craft of my father and my mother."

35 O my son! thou hast been like the serpent riding on a thorn-bush when he was
in the midst of a river, and a wolf saw them and said, "Mischief upon mischief,
and let him who is more mischievous than they direct both of them."

36 And the serpent said to the wolf, "The lambs and the goats and the sheep which
thou hast eaten all thy life, wilt thou return them to their fathers and to their
parents or no?"

37 Said the wolf, "No." And the serpent said to him, "I think that after myself thou
art the worst of us."

38 O my boy! I fed thee with good food and thou didst not feed me with dry bread.

39 O my boy! I gave thee sugared water to drink and good syrup, and thou didst
not give me water from the
well to drink.

40 O my boy! I taught thee, and brought thee up, and thou didst dig a hiding-place
for me and didst conceal me.

41 O my boy! I brought thee up with the best upbringing and trained thee like a tall
cedar; and thou hast twisted
and bent me.

42 O my boy! it was my hope concerning thee that thou wouldst build me a
fortified castle, that I might be
concealed from my enemies in it, and thou didst become to me like one burying in
the depth of the earth;
but the Lord took pity on me and delivered me from thy cunning.

43 O my boy! I wished thee well, and thou didst reward me with evil and
hatefulness, and now I would fain tear out thine eyes, and make thee food for
dogs, and cut out thy tongue, and take off thy head with the edge of the sword, and

recompense thee for thine abominable deeds.'

44 And when Nadan heard this speech from his uncle Haiqar, he said: 'O my uncle! deal with me according to thy knowledge, and forgive me my sins, for who is there who hath sinned like me, or who is there who forgives like thee?

45 Accept me, O my uncle! Now I will serve in thy house, and groom thy horses and sweep up the dung of thy cattle, and feed thy sheep, for I am the wicked and thou art the righteous: I the guilty and thou the forgiving.'

46 And Haiqar said to him, 'O my boy! thou art like the tree which was fruitless beside the water, and its master was fain to cut it down, and it said to him, "Remove me to another place, and if I do not bear fruit, cut me down."

47 And its master said to it, "Thou being beside the water hast not borne fruit, how shalt thou bear fruit when thou art in another place?"

48 O my boy! the old age of the eagle is better than the youth of the crow.

49 O my boy! they said to the wolf, "Keep away from the sheep lest their dust should harm thee."

And the wolf said, "The dregs of the sheep's milk are good for my eyes."

50 O my boy! they made the wolf go to school that he might learn to read, and they said to him, "Say A, B."

He said, "Lamb and goat in my belly."

51 O my boy! they set the ass down at the table and he fell, and began to roll himself in the dust, and one said,

"Let him roll himself, for it is his nature, he will not change."

52 O my boy! the saying has been confirmed which runs: "If thou begettest a boy, call him thy son,

and if thou rearest a boy, call him thy slave."

53 O my boy! he who doeth good shall meet with good; and he who doeth evil shall meet with evil, for the Lord requiteth a man according to the measure of his work.

54 O my boy! what shall I say more to thee than these sayings? for the Lord knoweth what is hidden, and is acquainted with the mysteries and the secrets.

55 And He will requite thee and will judge betwixt me and thee, and will recompense thee according to thy desert,'

56 And when Nadan heard that speech from his uncle Haiqar, he swelled up immediately and became like a blown-out bladder.

57 And his limbs swelled and his legs and his feet and his side, and he was torn and his belly burst asunder and his entrails were scattered, and he perished, and died.

58 And his latter end was destruction, and he went to hell. For he who digs a pit for his brother shall fall into it; and he who sets up traps shall be caught in them.

59 This is what happened and (what) we found about the tale of Haiqar, and praise be to God for ever.

Amen, and peace.

60 This chronicle is finished with the help of God, may He be exalted:

Amen, Amen, Amen.

The Letter of Aristeeas

SINCE I have collected Material for a memorable history of my visit to Eleazar the High priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up a clear exposition of the matter for you, for I perceive that you possess a natural love of learning, 2 a quality which is the highest possession of man -to be constantly attempting ' to add to his stock of knowledge and acquirements ' whether through the study of history or by actually participating in the events themselves. It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose. 3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others both for his virtue and his majesty and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their 4 laws are written on leather parchments in Jewish characters. This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt. It is worth while that I should tell 5 you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul. On a former occasion, too I sent you a record of the facts which I thought worth relating about the Jewish race, -the record 7 which I had obtained from the most learned high priests of the most learned land of Egypt. As you are so eager to acquire the knowledge of those things which can benefit the mind, I feel it incumbent upon me to impart to you all the information in my power. I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character no less than in blood but are one with me as well in the pursuit of goodness. For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it. But

that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

9 Demetrius of Phalerum, the president of the king's library, received vast sums of money, for the purpose of collecting together, as far as he possibly could, all the books in the world. By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king. On one occasion when I was present he was asked, How many thousand books are there in the library ? 10 and he replied, ' More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in 11 your library.' ' What is to prevent you from doing this ? ' replied the king. ' Everything that is necessary has been placed at your disposal.' 'They need to be translated,' answered Demetrius, ' for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect. They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.' And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

12 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father -for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele -Syria and Phoenicia to a successful issue, in the process of terrorizing the country into subjection, he transported some of his foes and others he reduced to captivity. The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand. Of these he armed thirty thousand picked men and settled them in garrisons in the country districts. (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.) As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war.

Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. ' Let us not be so unreasonable as to allow 15 our deeds to give the lie to our words. Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom ? In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom. They worship the same God -the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or 16 Dis. This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He through whom all things are endowed with life and come into being, is necessarily the ruler and lord of the Universe. Set all mankind an example of magnanimity by releasing those who are held in bondage.'

17 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty-(for the human race, being the creation of God, is swayed and influenced by Him. Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request. For I had 18 great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer. For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue) -the king raised his head and looking up at me with a cheerful countenance asked, ' How many thousands do you think they will number?' Andreas, who was standing near, replied, 'A little more than a hundred thousand.' ' It is a small boon indeed,' said the king, ' that Aristreas asks of us ! ' Then Sosibius and some others who were present said, ' Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God. You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank offering in your power.' Extremely pleased with these arguments he gave orders that an addition should be 20 made to the wages of the soldiers by the amount of the redemption money that twenty drachmae should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it. He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had

come before that time or had been subsequently brought into the kingdom. It was pointed out to him that the ransom money would exceed four hundred talents.

21 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more 22 manifest. The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others -and in the same way any captives who were in our land before that time or were brought hither afterwards- all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money. The soldiers will receive 23 this money as a gift added to their wages, the others from the king's treasury. We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness. The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed. To reduce the people to slavery in addition was an act of absolute injustice. Wherefore since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations. Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, 25 and immediately produce the persons of the captives. For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion. Any one who likes may give information about any who disobey the decree on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

26 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase ' any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and

the 27 decree ratified within seven days. The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers. When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way. When this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books. For all affairs of state used to be carried out by means of decrees and with the most painstaking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion. And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in 29 magnificence and technical skill. The following is a copy of the memorial. The Memorial of Demetrius to the great king. ' Since you have given me instructions, O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, 30 and I now have the following proposal to lay before you. The books of the law of the Jews (with some few others) are absent from the library. They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am 31 informed by those who know; for they have never had a king's care to protect them. It is necessary that these should be made accurate for your library since the law which they contain, in as much as it is of divine origin, is full of wisdom and free from all blemish. For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their 32 conception of life is so sacred and religious, as Hecataeus of Abdera says. If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe -men who have lived the noblest life and are most skilled in their law -that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose. May continual prosperity be yours ! '

33 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives. And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups. He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices

for the temple and 34 for other needs. I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

35 ' King Ptolemy sends greeting and salutation to the High Priest Eleazar. Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their 36 power and many more who came with my father into Egypt as captives -large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them. And I, when I ascended the throne, adopted a kindly attitude towards all 37 my subjects, and more particularly to those who were citizens of yours- I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation. The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank offering for maintaining my kingdom in peace and great glory in all the world. Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the 38 court, I have established in official positions. Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you 39 into the Greek language, that these books may be added to the other royal books in my library. It will be a kindness on your part and a regard for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance. I hope to win great renown by the accomplishment of this 40 work. I have sent Andreas, the chief of my bodyguard, and Aristeeas -men whom I hold in high esteem- to lay the matter before you and present you with a hundred talents of silver, the firstfruits of my offering for the temple and the sacrifices and other religious rites. If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell.'

41 To this letter Eleazar replied appropriately as follows: ' Eleazar the High priest sends greetings to King Ptolemy his true friend. My highest wishes are for your welfare and the welfare of Queen Arsinoe your sister and your children. I also am

well. I have received your letter and am greatly ⁴² rejoiced by your purpose and your noble counsel. I summoned together the whole people and read it to them that they might know of your devotion to our God. I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the ⁴³ temple stands in need. These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes. These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual. For you have bestowed upon our citizens great and never to be forgotten benefits in many ⁴⁵ (ways). Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the ⁴⁶ holy law might prove advantageous to you and be carried out successfully. In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law. It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell.'

⁴⁷ The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha. Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias. Of ⁴⁸ the third tribe, Nehemiah, Joseph, Theodosius, Baseas, Ornias, Dakis. Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias.... Of the fifth tribe, Isaac, Jacob, Jesus, ⁴⁹ Sabbataeus, Simon, Levi. Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemias. Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus. Of the eighth tribe Theodosius, Jason, Jesus, Theodotus, John, Jonathan. Of the ninth tribe, Theophilus, Abraham ⁵⁰ Arsamus, Jason, Endemias, Daniel. Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus. Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus. Of the twelfth tribe, Isaelus, John, Theodosius, Arsamus, Abietes, Ezekiel. They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

⁵¹ I will now proceed to redeem my promise and give a description of the works of art. They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually. They could not therefore

scamp any part of the work or finish it off negligently. 52 First of all I will give you a description of the table. The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews 53 in the locality with regard to the size of the table already in the temple at Jerusalem. And when they described the measurements, he proceeded to ask whether he might make a larger structure. And some of the priests and the other Jews replied that there was nothing to prevent him. And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless 54 for the temple services. He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting 55 sacrifices were able to do so appropriately on the table which he had made. He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of this dimension. For had the order been given, there would have been no lack of means. Wherefore we must not transgress or go beyond the proper 56 measure. At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work. He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible. When such instructions were laid down, they were to be carried out to the letter.

57 They made the table two cubits long (one cubit broad) one and a half cubits high, fashioning it of pure solid gold. What I am describing was not thin gold laid over another foundation, but the whole 58 structure was of massive gold welded together. And they made a border of a hand's breadth round about it. And there was a wreath of wave-work, engraved in relief in the form of ropes marvelously 59 wrought on its three sides. For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance. Of the two sides under the border, the one which sloped down to the table was a very 60 beautiful piece of work, but it was the outer side which attracted the gaze of the spectator. Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it. And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic 61 device. For the sake of security they were all fixed by golden needles which were inserted in 62 perforations in the stones. At the sides they were clamped together by fastenings to hold them firm. On the part of the border round the table which slanted upwards

and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely 63 connected together round the whole table. And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged. These fruits were wrought out of precious stones, of the same colour as the fruits themselves and 64 they fastened them edgeways round all the sides of the table with a band of gold. And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended 65 down to the feet of the table. They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with lynch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used. Thus it became manifestly clear that the work was intended to be used 66 either way. On the table itself they engraved a 'maeander', having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel 67 in beauty. And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, 68 had been wrought, which produced an incomparable impression on the beholders. They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright. The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round. It had the appearance of a shoe and was eight fingers broad. Upon it the whole expanse of the foot rested. 70 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot. All the four feet were made in the same style, and everything was wrought and fitted so skillfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and 71 everything was fashioned to correspond with the actual reality which it represented. And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered. The thickness of the table was not less than half a cubit, so that the whole work 72 must have cost many talents. For since the king did not wish to add

to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions. And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

73 Of the mixing bowls, two were wrought (in gold), and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales precious stones were inserted with 74 great artistic skill. Then there was a 'maeander' a cubit in height, with its surface wrought out of precious stones of many colours, displaying great artistic effort and beauty. Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the 75 brim. In the middle, small shields which were made of different precious stones, placed alternately and varying in kind, not less than four fingers broad enhanced the beauty of their appearance. On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were 76 engraven all round. Such then was the construction of the golden bowls, and they held more than two firkins each. The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more 77 clearly than in mirrors. But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished. For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see 78 them were not able to tear themselves from the brilliant sight and entrancing, spectacle. The impressions produced by the spectacle were various in kind. When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder. Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers. So that it is really impossible to describe the artistic beauty of the works. 79 The golden vials they engraved in the centre with vine wreaths. And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it. The other parts of the relief work they wrought in different patterns, since they made it a point of honour to 80 complete everything in a way worthy of the majesty of the king. In a word it may be said that neither in the king's treasury nor in any other, were there any works which equaled these in costliness or in artistic skill. For the king spent no little thought upon them, for he loved to gain glory for the 81 excellence of his designs. For oftentimes he would neglect his official business, and spend his time with the

artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent. So everything was carried out on a grand scale, in a manner 82 worthy of the king who sent the gifts and of the high priest who was the ruler of the land. There was no stint of precious stones, for not less than five thousand were used and they were all of large size. The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

83 I have given you this description of the presents because I thought it was necessary. The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country. When we arrived in the land of the Jews we saw the city situated 84 in the middle of the whole of Judea on the top of a mountain of considerable altitude. On the summit the temple had been built in all its splendour. It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice. All the buildings 85 were characterized by a magnificence and costliness quite unprecedented. It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and 86 the stability of the lintel. The style of the curtain too was thoroughly in proportion to that of the entrance. Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant 87 spectacle from which a man could scarcely tear himself away. The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale. There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their 88 ankles. The Temple faces the east and its back is toward the west. The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the 89 blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days. And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area. There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes 90 so that the different streams converge together. And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out. There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed

away in the twinkling of an eye. Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed. They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

92 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service. For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him. The service is carried on without interruption -some provide the wood, others the oil, others the fine wheat flour, others the spices; others 93 again bring the pieces of flesh for the burnt offering, exhibiting a wonderful degree of strength. For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot. In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness. For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, 94 is carried out. There is a special place set apart for them to rest in, where those who are relieved from duty sit. When this takes place, those who have already rested and are ready to assume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of 95 the sacrifices. The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices. Everything is carried out with 96 reverence and in a way worthy of the great God.

We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person. There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates 97 with variegated flowers of a wonderful hue. He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours. On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way 98 its own particular colour. On his head he wore a tiara, as it is called, and

upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the 99 ministrations. Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world. I am convinced that any one who takes part in the spectacle which I have described will be filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

100 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us. It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top of immense stones, with the object, as we were informed, of 101 guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple. On the towers of the citadel engines of war were placed and different kinds of machines, and the position was 102 much higher than the circle of walls which I have mentioned. The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country. These men were never allowed to leave the citadel, except on feast days and then only in detachments. nor did they permit any 103 stranger to enter it. They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us. They were very reluctant to 104 admit us, -though we were but two unarmed men- to view the offering of the sacrifices. And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time. The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

105 The size of the city is of moderate dimensions. It is about forty furlongs in circumference, as far as one could conjecture. It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the cross roads of the lower towers are visible but those of the upper 106 towers are more frequented. For the ground ascends, since the city is built upon a mountain. There are steps too which lead up to the cross roads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who 107 are bound by the rules of purity, lest they should

touch anything which is unlawful. It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required. For the country is extensive and beautiful. Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially (those which are contiguous to the land of Judea). The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops. In this way 108 cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land. The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure. The same thing happened in Alexandria, which excels all cities in size and prosperity. Country people by migrating from the rural districts and settling 110 in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days. And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one 111 who lived in the country, the case must be settled within five days. And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the 112 city, I mean, of the produce of husbandry. I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned. For great is the energy which they expend on the tillage of the soil. For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey. Other kinds of fruit trees and dates do not count compared with these. There are cattle of all kinds in 113 great quantities and a rich pasturage for them. Wherefore they rightly recognize that the country districts need a large population, and the relations between the city and the villages are properly 114 regulated. A great quantity of spices and precious stones and gold is brought into the country by the Arabs. For the country is well adapted not only for agriculture but also for commerce, and the 115 city is rich in the arts and lacks none of the merchandise which is brought across the sea. It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well as at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them. The country produces everything in abundance, 116 since it is well watered in all directions and well protected from storms. The river Jordan, as it is called, which never runs dry, flows through the land. Originally (the country) contained not less than 60 million

acres-though afterwards the neighbouring peoples made incursions against it -and 600,000 men were settled upon it in farms of a hundred acres each. The river like the Nile rises in harvest- time and irrigates a large portion of the land. Near the district belonging to the people of 117 Ptolemais it issues into another river and this flows out into the sea. Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of 118 Ashdod. The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with their overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land. We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained. This was stopped, however, at the time of the Persian rule, since the authorities of the time spread 120 abroad a false report that the working of the mines was useless and expensive, in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

I have now, my dear brother Philocrates, given you all the essential information upon this subject 121 in brief form. I shall describe the work of translation in the sequel. The High priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage. They were men who had not only acquired proficiency in Jewish literature, but had studied most 122 carefully that of the Greeks as well. They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary. They possessed a great facility for conferences and the discussion of problems connected with the law. They espoused the middle course -and this is always the best course to pursue. They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question. And all of them carefully observed this rule and were anxious above everything else to excel each other in 123 its observance and they were all of them worthy of their leader and of his virtue. And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them. For besides the letter which he wrote to the king concerning their safe return, he also earnestly 124 besought Andreas to work for the same end and urged me, too, to assist to the best of my, ability and although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and

wisdom, to 125 summon him to his court. For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice. And the men who were 126 now being sent to him by Eleazar undoubtedly possessed these qualities. And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of 127 all the citizens that he was sending them. For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading. From this and other similar statements it was clear what his feelings towards them were.

128 It is worth while to mention briefly the information which he gave in reply to our questions. For I suppose that most people feel a curiosity with regard to some of the enactments in the law, 129 especially those about meats and drinks and animals recognized as unclean. When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such 130 matters as these) he began his reply as follows: ' You observe,' he said, ' what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find 131 the means of escaping from ignorance and amending their lives. Our Lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the 132 punishments inflicted by God upon the guilty. For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge. For all that a man does and all that is to come to pass in the future are manifest to 133 Him. Working out these truths carefully and having made them plain he showed that even if a man should think of doing evil -to say nothing of actually effecting it,- he would not escape detection, for he made it clear that the power of God pervaded the whole of the law. Beginning from this starting point he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship. For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though 136 they have clear proof that they possess no feeling. For it would be utterly

foolish to suppose that any one became a god in virtue of his inventions. For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they 137 did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves. For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them. The makers and authors of these myths think that they are 138 the wisest of the Greeks. Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead ?'

139 'Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshiping the one Almighty God above the whole 140 creation. Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with (our) affairs, call us " men of God ". This is a title which does not belong to the rest of mankind but only to those who worship the true God. The rest are men not of God but of meats and drinks and clothing. For their whole disposition leads them to find solace in these things. 141 Among our people such things are reckoned of no account. but throughout their whole life their 142 main consideration is the sovereignty of God. Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil communications, he hedged us round on all sides by 143 rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see. For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others. For the sake of illustration I will run over one or two 144 points and explain them to you. For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care. All these ordinances were made for the sake of righteousness to aid the quest for virtue and 145 the perfecting of character. For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, 146 locusts, partridges, geese also, and all other birds of this class. But the birds which are forbidden you will find to be wild and carnivorous, tyrannizing over the others by the strength which they possess, and cruelly obtaining food by preying on the

tame birds enumerated above and not only so, but 147 they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the legislation was ordained, must practice righteousness in their hearts and not tyrannize over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth 148 and do not tyrannize to the destruction of their own kindred. Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannizing over others in reliance upon their own 149 strength. For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own 150 characters should be destroyed to the same extent ? Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson. For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view 151 to the practice of virtue. For the strength of our whole body and its activity depend upon our shoulders and limbs. Therefore he compels us to recognize that we must perform all our actions with discrimination according to the standard of righteousness -more especially because we have 152 been distinctly separated from the rest of mankind. For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices. For they not only have intercourse with men but they defile their own 153 mothers and even their daughters. But we have been kept separate from such sins. And the people who have been separated in the aforementioned way are also characterized by the Lawgiver as possessing the gift of memory. For all animals " which are cloven-footed and chew the cud " 154 represent to the initiated the symbol of memory. For the act of chewing the cud is nothing else than the reminiscence of life and existence. For life is wont to be sustained by means of food 155 wherefore he exhorts us in the Scripture also in these words: ' Thou shalt surely remember the Lord that wrought in thee those great and wonderful things". For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the 156 food and the separation of each individual limb and, far more, the organization of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the 157 arts, display an infinite resourcefulness. Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill. For he has

marked out every 158 time and place that we may continually remember the God who rules and preserves (us). For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal. Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of 159 God. And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering (our own creation), and above all the 160 fear of God. He bids men also, when lying down to sleep and rising up again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible 161 the change from one of these states to the other is. The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of " the cloven hoof and the chewing of the cud ". For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the 162 indication of right reason. For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything, thoughtlessly 163 nor to resort to injustice by the abuse of the power of reason. In the case of the wild animals, too, the same principle may be discovered. For the character of the weasel and of mice and such 164 animals as these, which are expressly mentioned, is destructive. Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever 165 it falls in their way to damage. The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the 166 mouth. And it is for this reason that a like practice is declared unclean in men. For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety. And your king, as we are informed, does quite right in destroying such men.' 167 Then I said ' I suppose you mean the informers, for he constantly exposes them to tortures and to 168 painful forms of death'. 'Yes,' he replied, 'these are the men I mean, for to watch for men's destruction is an unholy thing. And our law forbids us to injure any one either by word or deed. My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions 169 to practice righteousness before all men, being mindful of Almighty God. And so concerning meats and things unclean, creeping things, and wild beasts, the whole

system aims at righteousness and righteous relationships between man and man.'

170 He seemed to me to have made a good defense on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness. For he, who offers a sacrifice makes an offering also of his own soul in all its moods. 171 I think that these particulars with regard to our discussion are worth narrating and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

172 And Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the 173 king, despatched us on our journey in great security. And when we reached Alexandria, the king, was at once informed of our arrival. On our admission to the palace, Andreas and I warmly greeted 174 the king and handed over to him the letter written by Eleazar. The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys 175 summoned to his presence at once. Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days -but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them. 176 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon 177 as he saw them began to ask them about the books. And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said: ' I thank you, my friends, and I thank him that sent you still more, and 178 most of all God, whose oracles these are.' And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: ' God save the King! ' he burst into tears of joy. For his exaltation of soul and the sense of the overwhelming honour which had been 179 paid him compelled him to weep over his good fortune. He commanded them to put the rolls back in their places and then after saluting the men, said: ' It was right, men

of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then, when I had done that, to extend the right-hand of friendship to you. It was for this reason that I 180 did this first. I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time. It happens also that it is the anniversary of 181 my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.' 'Everything that you may have occasion to use ', he said, ' shall be prepared (for you) in a befitting manner and for me also with you.' After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet. 182 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one. For this arrangement had been made by the king and it is an arrangement which you see maintained to-day. For as many cities (as) have (special) customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements. And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit. The same precaution was taken in the case of the Jewish envoys. Now Dorotheus who was the patron appointed to look after Jewish guests was 183 a very conscientious man. All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast. He arranged the seats in two rows in accordance with the king's instructions. For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour. When they had taken their seats he instructed Dorotheus to carry out everything in 1844 accordance with the customs which were in use amongst his Jewish guests. Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead. And he rose up and made a remarkable prayer. ' May Almighty 185 God enrich you, O king with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live ! ' At these words a loud and joyous applause broke out which lasted for a considerable time, and then 186 they turned to the enjoyment of the banquet which had been prepared. All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus. Among the attendants were the royal pages and others who held places of honour at the king's court.

187 Taking an opportunity afforded by a pause in the banquet the king asked the

envoy who sat in the seat of honour (for they were arranged according to seniority), How he could keep his kingdom 188 unimpaired to the end? After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will 189 turn them from evil and lead them to repentance.' The king praised the answer and then asked the next man, How he could do everything for the best in all his actions? And he replied, ' If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.

190 The king complimented this man, too, upon his answer and asked another, How he could have friends like-minded with himself? He replied, ' If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the 191 human race, providing for them health and food and all other things in due season.' After expressing his agreement with the reply, the king asked the next guest, How in giving audiences and passing judgments he could gain the praise even of those who failed to win their suit ? And he said, ' If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of 192 offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

193 The king praised the man warmly for his answer and asked the next in order, How he could be invincible in military affairs ? And he replied, ' If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while 194 he himself discharged all his duties in the spirit of justice.' Welcoming this answer, he asked another how he might become an object of dread to his enemies. And he replied, ' If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

195 This man the king praised and then said to the next, What is the highest good in life? And he answered ' To know that God is Lord of the Universe, and that in

our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

196 The king exclaimed that the man had answered well and then asked the next How he could keep all his possessions intact and finally hand them down to his successors in the same condition? And he answered ' By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy'.

197 The king expressed his agreement with the answer and enquired of the next guest, How he could bear with equanimity whatever befell him? And he said, ' If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God, to whom we ought always to pray, inspires us with courage to endure.'

198 Delighted with the man's reply, the king said that all their answers had been good. ' I will put a question to one other', he added, ' and then I will stop for the present: that we may turn our attention 199 to the enjoyment of the feast and spend a pleasant time.' Thereupon he asked the man, What is the true aim of courage ? And he answered, ' If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

200 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), ' It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

201 And Menedemus, the philosopher of Eretria, said, 'True, O King -for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows 202 that all power and beauty of speech proceed from God.' When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

203 On the following day they sat down to table again and continued the banquet

according to the same arrangements. When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who 204 had given answers on the previous day. He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion. When silence was 205 established, he asked How he could continue to be rich ? After a brief reflection, the man who had been asked the question replied If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and 206 Him man must needs obey.' The king bestowed praise upon him and then asked another How he could maintain the truth ? In reply to the question he said, ' By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies ? In addition to this you must always remember, O King, that God is a lover of the truth.'

207 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?' And the other replied, ' As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to himself by his benignity.'

208 The king praised him and asked the next in order How he could be the friend of men ? And he replied, ' By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also is pitiful.'

209 The king received the answer with approbation and inquired of the next 'What is the most essential qualification for ruling ? ' ' To keep oneself ', he answered, ' free from bribery and to practice sobriety during the greater part of one's life, to honour righteousness above all things, and to make friends of men of this type. For God, too, is a lover of justice.'

210 Having signified his approval, the king said to another 'What is the true mark of piety?' And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can

escape His notice. AS God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence.'

211 The king signified his agreement and said to another ' What is the essence of kingship ? ' And he replied, ' To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling.'

212 The king praised him and asked another man How his deliberations might be for the best ? and he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to deprivation of life. For God always promises the highest blessings to the just.'

213 Having praised him, the king asked the next How he could be free from disturbing thoughts ill his sleep ? And he replied, ' You have asked me a question which is very difficult to answer, for we cannot bring our true selves into play during the hours of sleep, but are held fast in these 214 by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or traveling to other regions or anything else of the kind. And yet we actually do imagine such 215 things to be taking place. So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do 216 despite to righteousness. For the mind mostly busies itself in sleep with the same things with which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore you must be steadfast in the constant discipline of self.'

217 The king bestowed praise on the man and said to another-' since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, 218 How can I avoid doing anything unworthy of myself? And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are 219 consistent

therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the role, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

220 When the king had applauded loud and long in the most gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

221 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over 222 for the next interrogation, What is the highest form of government? And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. 223 It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things. What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

224 Pleased with these words, the king asked the next How he could be free from envy ? And he after a brief pause replied, ' If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God.'

225 The king praised the man in a long speech and then asked another How he could despise his enemies? And he replied, ' If you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God.'

226 Having praised this answer the king ordered the next man to reply to the question, How he could maintain his great renown ? and he replied that ' If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

227 The king expressed his approval and asked the next, To whom ought a man to show liberality? And he replied, ' All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to

show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

228 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, To whom ought we to exhibit gratitude ? And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of " a friend which is as thine own soul". You do well in trying to bring all men into friendship with yourself.'

229 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value? And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

230 The king in the most gracious way applauded the answer and asked another How, if he were to fail, he could regain his reputation again in the same degree ? And he said, ' It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, 231 and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

232 Delighted with these words, the king asked another How he could be free from grief? And he replied, ' If he never injured any one, but did good to everybody and followed the pathway of 233 righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

234 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory ? And he said, ' To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can see from your achievements in the past and in the present.'

235 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i.e. the philosophers] both in conduct and in argument, since they always made God their starting point. After this the king to show his good feeling proceeded to drink the health of his guests.

236 On the following day the same arrangements were made for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first ' Is wisdom capable of being taught ? ' And he said, ' The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

237 The king expressed approval and asked the next man, What is it that is most beneficial to health ? And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

238 The king spoke kindly to the man and said to another, ' How can a man worthily pay the debt of gratitude to his parents ? ' And he said, ' By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

239 The king expressed agreement and asked the next How he could become an eager listener? And he said, ' By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

240 The king praised him and asked the next How he could avoid doing anything contrary to law ? And he said, ' If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

241 The king acknowledged the man's answer and said to another, ' What is the advantage of kinship ? ' And he replied, ' If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own -then the strength of kinship is 242 apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their

possessions, but must pray God to bestow all manner of good upon them.'

243 And having accorded to him the same praise as to the rest, the king asked another How he could attain freedom from fear ? And he said, ' When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

244 The king expressed his approval and asked another How he could always maintain a right judgement ? And he replied, ' If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

245 The king gave a kindly reception to the man and asked the next to answer the question How he could avoid a life of ease and pleasure ? And he replied, ' If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

246 Having bestowed praise upon him, the king asked the tenth How he could recognize those who were dealing treacherously with him ? And he replied to the question, ' If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.' When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

248 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect ? And he replied, ' If a man does not care for his children and devote every effort to their education. For we always pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

249 The king said that he had spoken well and then asked another How he could be patriotic ? ' By keeping before your mind,' he replied, the thought that it is good to live and die in one's own country. Residence abroad brings contempt upon the

poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic.'

250 After listening to this man, the king asked the next in order How he could live amicably with his wife ? And he answered, ' By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them 251 and not to provoke strife. For the successful conduct of life the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

252 The king expressed his agreement and asked the next How he could be free from error ? And he replied, ' If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

253 Delighted with these words, the king asked another How he could be free from wrath ? And he said in reply to the question, ' If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, 254 deprived many of life. What need was there for wrath, when all men were in subjection and no one was hostile to him ? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, ' O king, must of necessity copy His example.

255 The king said that he had answered well and then inquired of the next man, What is good counsel ? ' To act well at all times and with due reflection,' he explained, ' comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practice piety.'

256 The king said that this man had answered well, and asked another What is philosophy? And he explained, ' To deliberate well in reference to any question

that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practicing moderation. But we must pray to God to instil into our mind a regard for these things.'

257 The king signified his consent and asked another How he could meet with recognition when traveling abroad ? ' By being fair to all men,' he replied, ' and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

258 Having expressed his approval at this reply, the king asked another How he could build in such a way that his structures would endure after him ? And he replied to the question, ' If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his 259 needs without wages. For observing how God provides for the human race, granting them health and mental capacity and all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually.'

260 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom ? And he replied, ' That a man should be conscious in himself that he has wrought no evil 261 and that he should live his life in the truth, since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.' And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

262 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and 263 he said to the first, ' How can a man keep himself from pride ? ' And he replied, ' If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble.'

264 The king spoke kindly to him and asked the next, Whom ought a man to select as his counselors ? and he replied, ' Those who have been tested in many

affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

265 The king praised him and asked another, What is the most necessary possession for a king ? ' The friendship and love of his subjects,' he replied, ' for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

266 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered array of arguments. For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

267 The king said that he had given a good answer, and asked another How he could live amicably with the many different races who formed the population of his kingdom ? ' By acting the proper part towards each,' he replied, ' and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

268 The king was delighted by this reply, and asked another ' Under what circumstances ought a man to suffer grief ? ' ' In the misfortunes that befall our friends,' he replied, when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil.' 269 The king said that he had given a fitting answer, and asked another, How is reputation lost? And he replied, When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

270 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves ? ' To those,' he replied, who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill-will and time-serving. For the man who is always watching, for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

271 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe? And he replied to the question, ' Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement '.

272 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour ? And he replied, ' virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

273 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), How he could in time of war maintain tranquillity of soul ? And he replied, ' By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those 274 dependent on them. For you never fail to make reparation to any-such is the kind-heartedness with which God has inspired you.' The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

275 On the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors). When an opportunity occurred, the king asked the first of those who had not yet been questioned How he could avoid 276 being deceived by fallacious reasoning ? and he replied, ' By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

277 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous ? ' Because,' he replied, ' all men are by nature intemperate and inclined to 278 pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

279 The king said that he had answered well, and asked, What ought kings to obey ? And he said, ' The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

280 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors? And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, ' and it is God who has bestowed upon you the crown of righteousness.' 281 The king loudly acclaimed the answer and then looking at the next man said, Whom ought we to appoint as officers over the forces?' And he explained, ' Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their lives through rashness. For as God acts well towards all men, so too you ill imitation of Him are the benefactor of all your subjects.'

282 The king said that he had given a good answer and asked another, What man is worthy of admiration ? And he replied, The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

283 The king expressed his approval and said to another 'To what affairs ought kings to devote most time ? ' And he replied, ' To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

284 The king spoke enthusiastically to the man and asked another How ought a man to occupy himself during his hours of relaxation and recreation? And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted 285 with dignity and decency is profitable and appropriate. For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practicing the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

286 The king, pleased with the words which had just been spoken, said to the ninth man, How ought a man to conduct himself at banquets? And he replied, ' You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more 287 educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes-as you indeed are doing yourself, since all your actions are directed by God.'

288 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family ? And he 289 replied, He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of 290 poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants. But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

291 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire ? And he replied, ' That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute. 292 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

293 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered. Then in conclusion he said, ' I have derived the greatest benefit from your presence. 294 I have profited much by the wise teaching which you have given me in reference to the art of ruling.' Then he ordered that three talents of silver should be presented to each of them, and appointed one of his slaves to deliver over the money. All at once shouted

their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

295 I have written at length and must crave your pardon, Philocrates. I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which 296 really needed a long time to devise. For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration. And I suppose that the thing will seem incredible to those who will 291 read my narrative in the future. But it is unseemly to misrepresent facts which are recorded in the public archives. And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error. I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make 298 a record of all that happened at the royal audiences and banquets. For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings-a most excellent and useful arrangement. 299 For on the following day the minutes of the doings and sayings of the previous day are read over before business commences, and if there has been any irregularity, the matter is at once set right. 300 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

301 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos. There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose 302 was placed at their disposal. So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius. 303 And the session lasted until the ninth hour; after this they were set free to minister to their physical 304 needs. Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself-for thus he had been commanded by the king. In the early morning they appeared daily at the Court, and 305 after saluting the king went back to their own place. And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and 306 translating the

particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed? And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

307 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task. And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

308 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had 309 conferred upon them. They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders. 310 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no 311 alteration should be made in it. And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon any one who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission. This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged. 312 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out. The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver. And he said to Demetrius, ' How is it that none of the historians or the poets have ever thought it worth their while to allude to such a wonderful 313 achievement ? ' And he replied, ' Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from 314 their purpose.' He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law. When he had recovered 315 a little, he besought God to make it clear to him why the misfortune had befallen him. And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would

recover his health. I have heard, too, from the lips 316 of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes. And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored. 317 And after the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should 318 be sacredly guarded. And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home. But when they came back, he 319 would treat them as friends, as was right, and they would receive rich presents from him. He ordered preparations to be made for them to return home, and treated them most munificently. He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches. 320 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God. 321 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them. For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities. 322 And now Philocrates, you have the complete story in accordance with my promise. I think that you find greater pleasure in these matters than in the writings of the mythologists. For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

The Odes of Solomon

***from The Lost Books of the Bible and the Forgotten Books
of Eden, Collins-World Publishers***

Ode 1

1 The Lord is on my head like a crown, and I shall not be without Him. 2 They wove for me a crown of truth, and it caused thy branches to bud in me. 3 For it is not like a withered crown which buddeth not: but thou livest upon my head, and thou hast blossomed upon my head. 4 Thy fruits are full-grown and perfect, they are full of thy salvation.

Ode 2

No part of this Ode has ever been identified

Ode 3

The first words of this Ode have disappeared.

1 ... I put on. 2 And his members are with him. And on them do I stand, and He loves me: 3 For I should not have known love the Lord, if not loved me. 4 For who is able to distinguish love except the one that is loved? 5. I love the beloved and my soul loves Him: 6 And where His rest is, there also am I; 7 And I shall be no strangers for with the Lord Most High and Merciful there is no grudging. 8 I have been united to Him, for the Lover has found the Beloved, 9 And because I shall love Him that is the Son, I shall become a son;. 10 For he that is joined to Him that is immortal, will also himself become immortal; 11 And he who has pleasure in the Living One, will become living. 12 This is the Spirit of the Lord, which doth not lie, which teacheth the sons of men to know His ways. 13 Be wise and understanding and vigilant. Hallelujah.

ODE 4.

This Ode is important because of the historical allusion with which it commences.

This may refer to the closing of the temple at Leontopolis an Egypt which this writing about

1 No man, O my God, changeth thy holy place; 2 And it is not (possible) that he should change it and put it in another place: because he hath no power over it: 3 For thy sanctuary thou hast designed before thou didst make (other) places: 4 That which is the elder shall not be altered by those that are younger than itself. 5 Thou has given thy heart, O Lord, to thy believers: never wilt thou fail, nor be without fruits: 6 For one hour of thy Faith is days and years. 7 For who is there put on thy grace, and be hurt? 8 For thy seal is known: and thy creatures know it: and thy (heavenly) hosts possess it: and the elect archangels are clad with it. 9 Thou hast given us thy fellowship: it was not that thou wast in need of us: but that we are in need of thee: 10 Distill thy dew upon us and open thy rich fountains that pour forth to us milk and honey: 11 For there is no repentance with thee that thou shouldest repent of anything that thou hast promised: 12 And the end was revealed before thee: for what thou gavest, thou gavest freely: 13 So that thou mayest not draw them back and take them again: 14 For all was revealed before thee as God, and ordered from the beginning before thee: and thou, O God, hast made all things. Hallelujah,

ODE 5.

This Ode has strangely appeared in a speech by Salome in another ancient work called the Pistis Sophia.

1 I will give thanks unto thee, O Lord, because I love thee; 2 O Most High, thou wilt not forsake me for thou art my hope: 3 Freely I have received thy grace, I shall live thereby: 4 My persecutors will come and not see me: 5 A cloud of darkness shall fall on their eyes; and an air of thick gloom shall darken them: 6 And they shall have no light to see: they may not take hold upon me. 7 Let their counsel become thick darkness, and what they have cunningly devised, let it return upon their own heads: 8 For they have devised a counsel and it did not succeed: 9 For my hope is upon the Lord and I will not fear, and because the Lord is my salvation, I will not fear: and He is a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm; 11 And if all things visible should perish, I shall not die; because the Lord is with me I and I am with Him. Hallelujah.

ODE 6.

First century universalism is revealed in an interesting way in verse 10.

1 As the hand moves over the harp, and the strings speak, 2 So speaks in my members the Spirit of the Lord, and I speak by His love. 3 For it destroys what is foreign and everything that is bitter: 4 For thus it was from the beginning and will be to the end, that nothing should be His adversary, and nothing should stand up against Him. 5 The Lord has multiplied the knowledge of Himself, and is zealous that these things should be known, which by His grace have been given to us. 6 And the praise of His name He gave us: our spirits praise His holy Spirit. 7 For there went forth a stream and became a river great and broad; 8 For it flooded and broke up everything and it brought (water) to the Temple; 9 And the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters; 10 For it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it; 11 And thirst was relieved and quenched: for from the Most High the draught was given. 12 Blessed then are the ministers of that draught who are entrusted with that water 13 They have assuaged the dry lips, and the will that had fainted they have raised up; 14 And souls that were near departing they have caught back from death: 15 And limbs that had fallen they straightened and set up: 16 They gave strength for their feebleness and light to their eyes: 17 For everyone knew them in the Lord, and they lived by the water of life forever. Hallelujah.

Ode 7

A wonderfully, simple and joyful psalm on the Incarnation.

1 As the impulse of anger against evil, so is the impulse of joy over what is lovely, and brings in of its fruits without restraint: 2 My joy is the Lord and my impulse is toward Him: this path of mine is excellent: 3 For I have a helper, the Lord. 4 He hath caused me to know Himself, without grudging, by His simplicity: His kindness has humbled His greatness. 5 He became like me, in order that I might receive Him: He was reckoned like myself in order that I might put Him on; 7 And I trembled not when I saw Him: because He was gracious to me: 8 Like my nature He became that I might learn Him and like my form, that I might not turn back from Him: 9 The Father of knowledge is the word of knowledge: 10 He who created wisdom is wiser than His works: 11 And He who created me when yet I was not knew what I should do when I came into being: 12 Wherefore He pitied me in His abundant grace: and granted me to ask from Him and to receive from His sacrifice: 13 Because He it is that is incorrupt, the fulness of the ages and the

of them. 14 He hath given Him to be seen of them that are His, in order that they may recognize Him that made them: and that they might not suppose that they came of themselves: 15 For knowledge He hath appointed as its way, hath widened it and extended it; and brought to all perfection; 16 And set over it the traces of His light, and I walked therein from the beginning even to the end. 17 For by Him it was wrought, and He was resting in the Son, and for its salvation He will take hold of everything. 18 And the Most High shall be known in His Saints, to announce to those that have songs of the coming of the Lord: 19 That they may go forth to meet Him, and may sing to Him with joy and with the harp of many tones: 20 The seers shall come before Him and they shall be seen before Him, 21 And they shall praise the Lord for His love: because He is near and beholdeth. 22 And hatred shall be taken from the earth, and along with jealousy it shall be drowned: 23 For ignorance hath been destroyed, because the knowledge of the Lord hath arrived. 24 They who make songs shall sing the grace of the Lord Most High; 25 And they shall bring their songs, and their heart shall be like the day: and like the excellent beauty of the Lord their pleasant song; 26 And there shall neither be anything that breathes without knowledge nor any that is dumb: 27 For He hath given a mouth to His creation, to open the voice of the mouth towards Him, to praise Him: 28 Confess ye His power, and show forth His grace. Hallelujah.

Ode 8

Note the sudden transition from the person of the Psalmist to the person of the Lord (v. 10). This is like the canonical Psalter in style.

1 Open ye, open ye your hearts to the exultation of the Lord: 2 And let your love be multiplied from the heart and even to the lips, 3 To bring forth fruit to the Lord, living [fruit], holy [fruit], and to talk with watchfulness in His light. 4 Rise up, and stand erect, ye who sometime were brought low: 5 Tell forth ye who were in silence, that your mouth hath been opened. 6 Ye, therefore, that were despised be henceforth lifted up, because your righteousness hath been exalted. 7 For the right hand of the Lord is with you: and He is your helper: 8. And **peace was prepared for you, before ever your war was.** 9. Hear the word of truth, and receive the knowledge of the Most High. 10 Your flesh has not known what I am saying to you: neither have your hearts known what I am showing to you. 11 Keep. my secret, ye who are kept by it. 12 Keep my faith, ye who are kept by it. 13 And understand my knowledge, ye who know me in truth, 14 Love me with affection, ye who love! 15 For I do not turn away my face from them that are mine; 16 For I know them and before they came into being I took knowledge of them, and on their faces I set my seal: 17 I fashioned their members: my own breasts I prepared

for them, that they might drink my holy milk and live thereby 18 I took pleasure in them and am not ashamed of them: 19 For my workmanship are they and the strength of my thoughts: 20 Who then shall rise up against my handiwork, or who is there that is not subject to them? 21 I willed and fashioned mind and heart: and they are mine, and by my own right hand I set my elect ones: 22 And my righteousness goeth before them and they shall not be deprived of my name, for it is with them. 23 Ask, and abound and abide in the love of the Lord, 24 And yet beloved ones in the Beloved: those who are kept, in Him that liveth: 25 And they that are saved in Him that was saved; 26 And ye shall be found incorrupt in all ages to the name of your Father. Hallelujah.

Ode 9

We shall never know surely whether the wars referred to here are spiritual or actual outward wars.

1 Open your ears and I will speak to you. Give me your souls that I may also give you my soul, 2 The word of the Lord and His good pleasures, the holy thought which He has devised concerning his Messiah. 3 For in the will of the Lord is your salvation, and His thought is everlasting life; and your end is immortality. 4 Be enriched in God the Father, and receive the thought of the Most High. 5 Be strong and be redeemed by His grace. 6 For I announce to you peace, to you His saints; 6 That none of those who hear may fall in war, and that those again who have known Him may not perish, and that those who receive may not be ashamed. 8 An everlasting crown forever is Truth. Blessed are they who set it on their heads: 9 A stone of great price is it; and there have been wars on account of the crown. 10 And righteousness hath taken it and hath given it to you. 11 Put on the crown in the true covenant of the Lord. 12 And all those who have conquered shall be written in His book. 13 For their book is victory which is yours. And she (Victory) sees you before her and wills that you shall be saved. Hallelujah.

ODE 10.

A vigorous little Ode in which Christ Himself is the speaker.

1 The Lord hath directed my mouth by His word: and He hath opened my heart by His light: and He hath caused to dwell in me His deathless life; 2 And gave me that I might speak the fruit peace: 3 To convert the souls of them who are willing to come to Him; and to lead captive a good captivity for freedom. 4 I was

strengthened and made mighty and took the world captive; 5 And it became to me for the praise of the Most High, and of God my Father. 6 And the Gentiles were gathered together who were scattered abroad. 7 And I was unpolluted by my love for them, because they confessed me in high places: and the traces of the light were set upon their heart: 8 And they walked in my life and were saved and became my people for ever and ever. Hallelujah.

ODE 11.

A beautiful sketch of Paradise regained and the blessedness of those who have returned to the privileges of the fallen Adam.

1 My heart was cloven and its flower appeared; and grace sprang up in it: and it brought forth fruit to the Lord, 2 For the Most High clave my heart by His Holy Spirit and searched my affection towards Him: and filled me with His love. 3 And His opening of me became my salvation; and I ran in His way in His peace even in the way of truth: 4 from the beginning and even to the end I acquired His knowledge: 5 And I was established upon the rock of truth, where He had set me up: 6 And speaking waters touched my lips from the fountain of the Lord plenteously: 7 And I drank and was inebriated with the living water that doth not die; 8 And my inebriation was not one without knowledge, but I forsook vanity and turned to the Most High my God, 9 And I was enriched by His bounty, and I forsook the folly which is diffused over the earth; and I stripped it off and cast it from me: 10 And the Lord renewed me in His raiment, and possessed me by His light, and from above He gave me rest in incorruption; 11 And I became like the land which blossoms and rejoices in its fruits: 12 And the Lord was like the sun shining on the face of the land; 13 He lightened my eyes and my face received the dew; the pleasant odour of the Lord; 14 And He carried me to His Paradise; where is the abundance of the pleasure, of the Lord; 15 And I worshipped the Lord on account of His glory; and I said, Blessed, O Lord, are they who are planted in thy land and those who have a place in thy Paradise; 16 And they grow by the fruits of the trees. And they have changed from darkness to light. 17 Behold! all thy servants are fair, who do good works, and turn away from wickedness to the pleasantness that is thine: 18 And they have turned back the bitterness of the trees from them, when they were planted in thy land; 19 And everything became like a relic of thyself, and memorial for ever of thy faithful works. 20 For there is abundant room in thy Paradise, and nothing is useless therein; 21 But everything is filled with fruit; glory be to thee, O God, the delight of Paradise for ever. Hallelujah.

ODE 12.

An exceptionally high level of spiritual thought.

1 He hath filled me with words of truth; that I may speak the same; 2 And like the flow of waters flows truth from my mouth, and my lips show forth His fruit. 3 And He has caused His knowledge to abound in me, because the mouth of the Lord is the true Word, and the door of His light; 4 And the Most High hath given it to His words, which are the interpreters of His own beauty, and the repeaters of His praise, and the confessors of His counsel and the heralds of His thought and the chasteners of His servants. 5 For the swiftness of the Word is inexpressible, and like its expression is its swiftness and force; 6 And its course knows no limit. Never doth it fail, but it stands sure, and it knows not descent nor the way of it. 7 For as its work is, so is its end: for it is light and the dawning of thought; 8 And by it the worlds talk one to the other; and in the Word there were those that were silent; 9 And from it came love and concord; and they spake one to the other whatever was theirs; and they were penetrated by the Word; 10 And they knew Him who made them, because they were in concord; for the mouth of the Most High spake to them; and His explanation ran by means of it: 11 For the dwelling-place of the Word is man: and its truth is love. 12 Blessed are they who by means thereof have understood everything, and have known the Lord in His truth. Hallelujah.

ODE 13.

A strange little Ode.

1 Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face: 2 And tell forth praise to His spirit: and wipe off the filth from your face: and love His holiness, and clothe yourselves therewith: 3 And be without stain at all times before Him. Hallelujah.

ODE 14.

This Ode is as beautiful in style as the canonical Psalter.

1 As the eyes of a son to his father so are my eyes, O Lord at all times towards thee. 2 For with thee are my consolations and my delight. 3 Turn not away thy mercies from me, O Lord: and take not thy kindness from me. 4 Stretch out to me,

O Lord, at all times thy right hand: and be my guide even unto the end, according to thy good pleasure. 5 Let me be well-pleasing before thee, because of thy glory and because of thy name: 6 Let me be preserved from evil, and let thy meekness, O Lord, abide with me, and the fruits of thy love. 7 Teach me the Psalms of thy truth, that I may bring forth fruit in thee: 8 And open to me the harp of thy Holy Spirit, that with all its notes I may praise thee, O Lord. 9 And according to the multitude of thy tender mercies, so thou shalt give to me; and hasten to grant our petitions; and thou art able for all our needs. Hallelujah.

Ode 15.

One of the loveliest Odes an this unusual collection.

1 As the sun is the joy to them that seek for its daybreak, so is my joy the Lord; 2 Because He is my Sun and His rays have lifted me up and His light hath dispelled all darkness from my face. In Him I have acquired eyes and have seen His holy day: 4 Ears have become mine and I have heard His truth. 5 The thought of knowledge hath been mine, and I have been delighted through Him. 6 The way of error I have left, and have walked towards Him and have received salvation from Him, without grudging. 7 And according to His bounty He hath given to me and according to His excellent beauty He hath made me. 8 I have put on incorruption through His name: and have put off corruption by His grace. 9 Death hath been destroyed before my face: and Sheol hath been abolished by my word: 10 And there hath gone up deathless life in the Lord's land, 11 And it hath been made known to His faithful ones, and hath been given without stint to all those that trust in Him. Hallelujah.

ODE 16.

The beauty of God's creation.

1 As the work of the husband man is the ploughshare: and the work of the steersman is the guidance of the ship: 2 So also my work is the Psalm of the Lord: my craft and praises: 3 Because His love hath nourished my heart, and even to my lips His fruits He poured out. 4 For my love is the Lord, and I therefore I will sing unto Him: 5 For I am made strong in His praise, and I have faith in Him. 6 I will open my mouth and His spirit will utter in me the glory of the Lord and His beauty; the work of His hands and the operation of His fingers: 7 The multitude of His mercies and the strength of His word. 8 For the word of the Lord searches out

all things, both the invisible and that which reveals His thought; 9 For the eye sees His works and the ear hears His thought; 10 He spread out the earth and He settled the waters in the sea: 11 He measured the heavens and fixed the stars: and He established the creation and set it up: 12 And He rested from His works: 13 And created things run in their courses, and do their works: 14 And they know not how to stand and be idle; and His heavenly hosts are subject to His word. 15 The treasure-chamber of the light is the sun, and the treasury of the darkness is the night: 16 And He made the sun for the day that it may be bright, but night brings darkness over the face of the land; 17 And their alternations one to the other speak the beauty of God: 18 And there is nothing that is without the Lord; for He was before any thing came into being: 19 And the worlds were made by His word, and by the thought of His heart. Glory and honour to His name. Hallelujah.

ODE 17.

A peculiar change of personality,' scarcely realized until the return from it in the last verse.

1 I was crowned by my God: my crown is living: 2 And I was justified in my Lord: my incorruptible salvation is He. 3 I was loosed from vanity, and I was not condemned: 4 The choking bonds were cut off by her hands: I received the face and the fashion of a new person: and I walked in it and was saved; 5 And the thought of truth led me on. And I walked after it and did not wander: 6 And all that have seen me were amazed: and I was regarded by them as a strange person: 7 And He who knew and brought me up is the Most High in all His perfection. And He glorified me by His kindness, and raised my thoughts to the height of His truth. 8 And from thence He gave me the way of His precepts and I opened the doors that were closed,. 9 And brake in pieces the bars of iron: but my iron melted and dissolved before me; 10 Nothing appeared closed to me: because I was the door of everything. 11 And I went over all my bond men to loose them; that I might not leave any man bound or binding: 12 And I imparted my knowledge without grudging: and my prayer was in my love: 13 And I sowed my fruits in hearts, and transformed them into myself: and they received my blessing and lived; 14 And they were gathered to me and were saved; because they were to me as my own members and I was their head. Glory to thee our head the Lord Messiah. Hallelujah.

ODE 18.

A man who had a spiritual experience brings a message.

1 My heart was lifted up in the love of the Most High and was enlarged: that I might praise Him for His name's sake. 2 My members were strengthened that they might not fall from His strength. 3 Sickesses removed from my body, and it stood to the Lord by His will. For His kingdom is true. 4 O Lord, for the sake of them that are deficient do not remove thy word from me! 5 Neither for the sake of their works do thou restrain from me thy perfection! 6 Let not the luminary be conquered by the darkness; nor let truth flee away from falsehood. 7 Thou wilt appoint me to victory; our Salvation is thy right hand. And thou wilt receive men from all quarters. 8 And thou wilt preserve whosoever is held in evils: 9 Thou art my God. Falsehood and death are not in thy mouth: 10 For thy will is perfection; and vanity thou knowest not, 11 Nor does it know thee. 12 And error thou knowest not, 13 Neither does it know thee. 14 And ignorance appeared like a blind man; and like the foam of the sea, 15 And they supposed of that vain thing that it was something great; 16 And they too came in likeness of it and became vain; and those have understood who have known and meditated; 17 And they have not been corrupt in their imagination; for such were in the mind of the Lord; 18 And they mocked at them that were walking in error; 19 And they spake truth from the inspiration which the Most High breathed into them; Praise and great comeliness to His name. Hallelujah.

ODE 19.

Fantastic and not in harmony with the other Odes. The reference to a painless Virgin Birth is notable.

1 A cup of milk was offered to me: and I drank it in the sweetness of the delight of the Lord. 2 The Son is the cup and He who was milked is the Father: 3 And the Holy Spirit milked Him: because His breasts were full, and it was necessary for Him that His milk should be sufficiently released; 4 And the Holy Spirit opened His bosom and mingled the milk from the two breasts of the Father and gave the mixture to the world without their knowing: 5 And they who receive in its fulness are the ones on the right hand. 6 The Spirit opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a Mother with many mercies; 7 And she travailed and brought forth a Son, without incurring pain; 8 And because she was not sufficiently prepared, and she had not sought a midwife (for He brought her to bear) she brought forth, as if she were a man, of her own will; 9 And she brought Him forth openly, and acquired Him with great

dignity, 10 And loved Him in His swaddling clothes and guarded Him kindly, and showed Him in Majesty. Hallelujah.

ODE 20.

A mixture of ethics and mysticism; of the golden rule and the tree of life.

1 I am a priest of the Lord, and to Him I do priestly service: and to Him I offer the sacrifice of His thought. 2 For His thought is not like the thought of the world nor the thought of the flesh, nor like them that serve carnally. 3 The sacrifice of the Lord is righteousness, and purity of heart and lips. 4 Present your reins before Him blamelessly: and let not thy heart do violence to heart, nor thy soul to soul. 5 Thou shalt not acquire a stranger by the price of thy silver neither shalt thou seek to devour thy neighbour, 6 Neither shalt thou deprive him of the covering of his nakedness. 7 But put on the grace of the Lord without stint; and come into His Paradise and make thee a garland from its tree,. 8 And put it on thy head and be glad; and recline on His rest, and glory shall go before thee, 9 And thou shalt receive of His kindness and of His grace; and thou shalt be flourishing in truth in the praise of His holiness. Praise and honour be to His name. Hallelujah.

ODE 21.

A remarkable explanation of the "coats of skin" in the third chapter of Genesis.

1 My arms I lifted up to the Most High, even to the grace of the Lord: because He had cast off my bonds from me: and my Helper had lifted me up to His grace and to His salvation: 2 And I put off darkness and clothed myself with light, 3 And my soul acquired a body free from sorrow or affliction or pains 4 And increasingly helpful to me was the thought of the Lord, and His fellowship in incorruption: 5 And I was lifted up in His light; and I served before Him, 6 And I became near to Him, praising and confessing Him; 7 My heart ran over and was found in my mouth: and it arose upon my lips; and the exultation of the Lord increased on my face, and His praise likewise. Hallelujah.

ODE 22.

Like the Psalms of David and their exultation because of freedom.

1 He who brought me down from on high, also brought me up from the regions

below; 2 And He who gathers together the things that are betwixt is He also who cast me down: 3 He who scattered my enemies had existed from ancient and my adversaries: 4 He who gave me authority over bonds that I might loose them; 5 He that overthrew by my hands the dragon with seven heads: and thou hast set me over his roots that I might destroy his seed. 6 Thou wast there and didst help me, and in every place thy name was a rampart to me. 7 Thy right hand destroyed his Wicked poison; and thy hand levelled the way for those who believe in thee. 8 And thou didst choose them from the graves and didst separate them from the dead. 9 Thou didst take dead bones

and didst cover them with bodies. 10 They were motionless, and thou didst give them energy for life. 11 Thy way was without corruption and thy face; thou didst bring thy world to corruption: that everything might be dissolved, and then renewed, 12 And that the foundation for everything might be thy rock: and on it thou didst build thy kingdom; and it became the dwelling place of the saints. Hallelujah.

ODE 23.

The reference to the sealed document sent by God is one of the great mysteries of the collection.

1 Joy is of the saints! and who shall put it on, but they alone? 2 Grace is of the elect! and who shall receive it except those who trust in it from the beginning? 3 Love is of the elect? And who shall put it on except those who have possessed it from the beginning? 4 Walk ye in the knowledge of the Most High without grudging: to His exultation and to the perfection of His knowledge. 5 And His thought was like a letter; His will descended from on high, and it was sent like an arrow which is violently from the bow: 6 And many hands rushed to the letter to seize it and to take and read it: 7 And it escaped their fingers and they were affrighted at it and at the seal that was upon it. 8 Because it was not permitted to them to loose its seal: for the power that was over the seal was greater than they. 9 But those who saw it went after the letter that they might know where it would alight, and who should read it and who should hear it. 10 But a wheel received it and came over it: 11 And there was with it a sign of the Kingdom and of the Government: 12 And everything which tried to move the wheel it mowed and cut down: 13 And it gathered the multitude of adversaries, and bridged the rivers and crossed over and rooted up many forests and made a broad path. 14 The head went down to the feet for down to the feet ran the wheel, and that which was a sign

upon it. 15 The letter was one of command, for there were included in it all districts; 16 And there was seen at its head, the head which was revealed even the Son of Truth from the Most High Father, 17 And He inherited and took possession of everything. And the thought of many was brought to nought. 18 And all the apostates hasted and fled away. And those who persecuted and were enraged became extinct, 19 And the letter was a great volume, which was wholly written by the finger of God: 20 And the name of the Father was on it and of the Son and of the Holy Spirit, to rule for ever and ever. Hallelujah.

ODE 24.

The mention of the Dove refers to a lost Gospel to which there are rare references in ancient writings.

1 The Dove fluttered over the Messiah, because He was her head; and she sang over Him and her voice was heard: 2 And the inhabitants were afraid and the sojourners were moved: 3 The birds dropped their wings and all creeping things died in their holes: and the abysses were opened which had been hidden; and they cried to the Lord like women in travail: 4 And no food was given to them, because it did not belong to them; 5 And they sealed up the abysses with the seal of the Lord. And they perished, in the thought those that had existed from ancient times; 6 For they were corrupt from the beginning; and the end of their corruption was life: 7 And every one of them that was imperfect perished: for it was not possible to give them a word that they might remain: 8 And the Lord destroyed the imaginations of all them that had not the truth with them. 9 For they who in their hearts were lifted up were deficient in wisdom and so they were rejected, because the truth was not with them. 10 For the Lord disclosed His way and spread abroad His grace: and those who understood it, know His holiness. Hallelujah.

ODE 25.

Back again to personal experience.

1 I was rescued from my bonds and unto thee, my God, I fled: 2 For thou art the right hand of my Salvation and my helper. 3 Thou hast restrained those that rise up against me, 4 And I shall see him no more: because thy face was with me, which saved me by thy grace. 5 But I was despised and rejected in the eyes of many: and I was in their eyes like lead, 6 And strength was mine from thyself and help. 7 Thou didst set me a lamp at my right hand and at my left: and in me there shall be

nothing that is not bright: 8 And I was clothed with the covering of thy Spirit, and thou didst remove from me my raiment of skin; 9 For thy right hand lifted me up and removed sickness from me: 10 And I became mighty in the truth, and holy by thy righteousness; and all my adversaries were afraid of me; 11 And I became admirable by the name of the Lord, and I was justified by His gentleness, and His rest is for ever and ever. Hallelujah.

ODE 26,

Remarkable praise.

1 I poured out praise to the Lord, for I am His: 2 And I will speak His holy song for my heart is with Him. 3 For His harp is in my hands, and the Odes of His rest shall not be silent. 4 I will cry unto him from my whole heart: I will praise and exalt Him with all my members. 5 For from the east and even to the west is His praise: 6 And from the south and even to the north is the confession of Him: 7 And from the top of the hills to their utmost bound is His perfection. 8 Who can write the Psalms of the Lord, or who read them? 9 Or who can train his soul for life that his soul may be saved, 10 Or who can rest on the Most High, so that with His mouth he may speak? 11 Who is able to interpret the wonders of the Lord? 12 For he who could interpret would be dissolved and would become that which is interpreted. 13 For it suffices to know and to rest: for in rest the singers stand, 14 Like a river which has an abundant fountain, and flows to the help of them that seek it. Hallelujah.

ODE 27.

The human body makes a cross when a man stands erect in prayer with arms outstretched.

1 I stretched out my hands and sanctified my Lord: 2 For the extension of my hands is His sign: 3 And .my expansion is the upright tree [or cross].

ODE 28

This Ode is a musical gem.

1 As the wings of doves over their nestlings; and the mouth of their nestlings towards their mouths, 2 So also are the wings of the Spirit over my heart: 3 My

heart is delighted and exults: like the babe who exults in the womb of his mother: 4 I believed; therefore I was at rest; for faithful is He in whom I have believed: 5 He has richly blessed me and my head is with Him: and the sword shall not divide me from Him, nor the scimitar; 6 For I am ready before destruction comes; and I have been set on His immortal pinions: 7 And He showed me His sign: forth and given me to drink, and from that life is the spirit within me and it cannot die, for it lives. 8 They who saw me marvelled at me, because I was persecuted, and they supposed that I was swallowed up: for I seemed to them as one of the lost; 9 And my oppression became my salvation; and I was their reprobation because

there was no seal in me; 10 Because I did good to every man I was hated, 11 And they came round me like mad dogs, who ignorantly attack their masters, 12 For their thought is corrupt and their understanding perverted. 13 But I was carrying water in my right hand and their bitterness I endured by my sweetness: 14 And I did not perish, for I was not their brother nor was my birth like theirs. 15 And they sought for my death and did not find it: for I was older than the memorial of them; 16 And vainly did they make attack upon me and those who, without reward, came after me:

17 They sought to destroy the memorial of him who was before them. 18 For the thought of the Most High cannot be anticipated; and His heart is superior to all wisdom. Hallelujah.

ODE 29.

Again reminiscent of the Psalms of David.

1 The Lord is my hope: in Him I shall not be confounded. 2 For according to His praise He made me, and according to His goodness even so He gave unto me: 3 And according to His mercies He exalted me: and according to His excellent beauty He set me on high: 4 And brought me up out of the depths of Sheol: and from the mouth of death He drew me: 5 And thou didst lay my enemies low and He justified me by His grace. 6 For I believed in the Lord's Messiah: and it appeared to me that He is the Lord; 7 And He showed him His sign: and He led, me by His light, and gave me the rod of His power 8 That I might subdue the imaginations of the peoples; and the power of the men of might to bring them low: 9 To make war by His word, and to take victory by His power. 10 And the Lord overthrew my enemy by His word: and he became like the stubble which the wind carries away; 11 And I gave praise to the Most High because He exalted me His

servant and the son of His handmaid. Hallelujah.

ODE 30.

An invitation to the thirsty.

1 Fill ye waters for yourselves from the living fountain, of the Lord, for it is opened to you: 2 And come all ye thirsty and take the draught; and rest by the fountain of the Lord. 3 For fair it is and pure and gives rest to the soul, Much ore pleasant are its waters than honey; 4 And the honeycomb of bees is not to be compared with it. 5 For it flows forth from the lips of the Lord and from the heart of the Lord is its name. 6 And it came infinitely and invisibly: and until it was set in the midst they did not know it: 7 Blessed are they who have drunk therefrom and have found rest thereby. Hallelujah.

ODE 31.

A song that Marcus Aurelius might have known when he said, "Be like the promontory against which the waves continually break."

1 The abysses were dissolved before the Lord: and darkness was destroyed by His appearance: 2 Error went astray and perished at His hand: and folly found no path to walk in, and was submerged by the truth of the Lord. 3 He opened His mouth and spake grace and joy: and He spake a new song of praise to His name: 4 And He lifted up His voice to the Most High and offered the sons that were with Him. 5 And His face was justified, for thus His holy Father had given to Him. 6 Come forth, ye that have been afflicted and receive joy, and possess your souls by His grace; and take to you immortal life. 7 And they made me a debtor when I rose up, me who had been a debtor: and they divided my spoil, though nothing was due to them. 8 But I endured and held my peace and was silent as if not moved by them. 9 But I stood unshaken like a firm rock which is beaten by the waves and endures. 10 An I bore their bitterness for humility's sake: 11 In order, that I might redeem my people, and inherit it and that I might not make void my promises to the fathers to whom I promised the salvation of their seed. Hallelujah.

ODE 32.

Joy and light.

1 To the blessed there is joy from their hearts, and light from Him that dwells in them: 2 And words from the Truth, who was self-originate: for He is strengthened by the holy power of the Most High: and He is unperturbed for ever and ever. Hallelujah.

ODE 33

A virgin stands and proclaims

1 Again Grace ran and forsook corruption, and came down in Him to bring it to nought; 2 And He destroyed perdition from before Him, and devastated all its order; 3 And He stood on a lofty summit and uttered His voice from one end of the earth to the other: 4 And drew to Him all those who obeyed Him; and there did not appear as it were an evil person. 5 But there stood a perfect virgin who was proclaiming and calling and saying, 6 O ye sons of men, return ye, and ye daughters of men, come ye: 7 And forsake the ways of that corruption and draw near unto me, and I will enter into you, and will bring you forth from perdition, 8 And make you wise in the ways of truth: that you be not destroyed nor perish: 9 Hear ye me and be redeemed. For the grace of God I am telling among you: and by my means you shall be redeemed and become blessed. 10 I am your judge; and they who have put me on shall not be injured: but they shall possess the new world that is incorrupt: 11 My chosen ones walk in me, and my ways I will make known to them that seek me, and I will make them trust in my name. Hallelujah.

ODE 34.

True poetry--pure and simple.

1 No way is hard where there is a simple heart. 2 Nor is there any wound where the thoughts are upright: 3 Nor is there any storm in the depth of the illuminated thought: 4 Where one is surrounded on every side by beauty, there is nothing that is divided. 5 The likeness of what is below is that which is above; for everything is above: what is below is nothing but the imagination of those that are without knowledge. 6 Grace has been revealed for your salvation. Believe and live and be saved. Hallelujah.

ODE 35.

"No cradled child more softly lies than I: come soon, eternity."

1 The dew of the Lord in quietness He distilled upon me: 2 And the cloud of peace He caused to rise over my head, which guarded me continually; 3 It was to me for salvation: everything was shaken and they were affrighted; 4 And there came forth from them a smoke and a judgment; and I was keeping quiet in the order of the Lord: 5 More than shelter was He to me and more than foundation. 6 And I was carried like a child by mother: and He gave me milk, the dew of the Lord: 7 And I grew great by His bounty, and rested in His perfection, 8 And I spread out my hands in the lifting up of my soul: and I was made right with the Most High and I was redeemed with Him. Hallelujah.

ODE 36.

Theologians have never agreed on an explanation of this perplexing Ode.

1 I rested in the Spirit of the Lord: and the Spirit raised me on high: 2 And made me stand on my feet in the height of the Lord, before His perfection and His glory, while I was praising Him by the composition of His songs. 3 The Spirit brought me forth before the face of the Lord: and, although a son of man, I was named the Illuminate, the Son of God: 4 While I praised amongst the praising ones, and great was I amongst the mighty ones. 5 For according to the greatness of the Most High, so He made me: and like His own newness He renewed me; and He anointed me from His own perfection: 6 And I became one of His Neighbours; and my mouth was opened; like a cloud of dew; 7 And my heart poured out as it were a gushing stream of righteousness, 8 And my access to Him was in peace; and I was established by the Spirit of His government. Hallelujah.

ODE 37.

An elementary Ode.

1 I stretched out my hands to my Lord: and to the Most High I raised my voice: 2 And I spake with the lips of my heart; and He heard me when my voice reached Him: 3 His answer came to me and gave me the fruits of my labours; 4 And it gave me rest by the grace of the Lord. Hallelujah.

ODE 38.

A beautiful description of the power of truth.

1 I went up to the light of truth as if into a chariot: 2 And the Truth took me and led me: and carried me across pits and gulleys; and from the rocks and the waves it preserved me: 3 And it became to me a haven of Salvation: and set me on the arms of immortal life: 4 And it went with me and made me rest, and suffered me not to wander because it was the Truth. 5 And I ran no risk, because I walked with Him; 5 And I did not make an error 4 anything because I obeyed the Truth. 7 For Error flees away from it and meets it not: but the Truth proceeds in the right path, and 8 What ever I did not know, it made clear to me, all the poisons of error, and the plagues of death which they think to be sweetness: 9 And I saw the destroyer of destruction, when the bride who is corrupted is adorned: and the bridegroom who corrupts and is corrupted; 10 And I asked the Truth, 'Who are these?'; and He said to me, 'This is the deceiver and the error: 11 And they are alike in the beloved and in his bride: and they lead astray and corrupt the whole world: 12 And they invite many to the banquet, 13 And give them to drink of the wine of their intoxication, and remove their wisdom and knowledge, and so they make them without intelligence; 14 And then they leave them; and then these go about like madmen corrupting: seeing that they are with out heart, nor do they seek for it.' 15 And I was made wise so as not to fall into the hands of the deceiver; and I congratulated myself because the Truth went with me, 16 And I was established and lived and was redeemed, 17 And my foundations were laid on the hand of the Lord: because He established me. 18 For He set the root and watered it and fixed it and blessed it; and its fruits are for ever. 19 It struck deep and sprung up and spread out and was full and enlarged; 20 And the Lord alone was glorified in His planting and in His husbandry: by His care and by the blessing of His lips, 21 By the beautiful planting of His right hand: and by the discovery of His planting, and by the thought of His mind. Hallelujah.

ODE 39.

One of the few allusions to events in the Gospels ---that of our Lord walking on the Sea of Galilee

1 Great rivers are the power of the Lord: 2 And they carry headlong those who despise Him: and entangle their paths: 3 And they sweep away their fords, and catch their bodies and destroy their lives. 4 For they are more swift than lightning and more rapid, and those who cross them in faith are not moved; 5 And those who walk on them without blemish shall not be afraid. 6 For the sign in them is the Lord; and the sign is the way of those who cross in the name of the Lord; 7 Put on, therefore the name of the Most High, and know Him and you shall cross

without danger, for the rivers will be subject to you. 8 The Lord has bridged them by His word; and He walked and crossed them on foot: 9 And His footsteps stand firm on the water, and are not injured; they are as firm as a tree that is truly set up. 10 And the waves were lifted up on this side and on that, but the footsteps of our Lord Messiah stand firm and are not obliterated and are not defaced. 11 And a way has been appointed for those who cross after Him and for those who adhere to the course of faith in Him and worship His name. Hallelujah.

ODE 40.

A song of praise without equal.

1 As the honey distills from the comb of the bees, 2 And the milk flows from the woman that loves her children; 3 So also is my hope on Thee, my God. 4 As the fountain gushes out its water. 5 So my heart gushes out the praise of the Lord and my lips utter praise to Him, and my tongue His psalms, 6 And my face exults with His gladness and my spirit exults in His love and my soul shines in Him: 7 And reverence confides in Him; and redemption in Him stands assured: 8 And His inheritance is immortal life, and those who participate in it are incorrupt. Hallelujah.

ODE 41.

We discover that the writer may be a Gentile (v. 8).

1 All the Lord's children will praise Him, and will collect the truth of His faith. 2 And His children shall be known to Him. Therefore we will sing in His love: 3 We live in the Lord by His grace: and life we receive in His Messiah: 4 For a great day has shined upon us: and marvellous is He who has given us of His glory. 5 Let us, therefore all of us unite together in the name of the Lord, and let us honour Him in His goodness, 6 And let our faces shine in His light: and let our hearts meditate in His love by night and by day. 7 Let us exult with the joy of the Lord. 8 All those will be astonished that see me, For from another race am I; 9 For the Father of truth remembered me: He who possessed me from the beginning: 10 For His bounty begat me, and the thought of His heart: 11 And His Word is with us in all our way; 12 The Saviour who makes alive and does not reject our souls; 13 The man who was humbled, and exalted by His own righteousness, 14 The Son of the Most High appeared in the perfection of His Father; 15 And light dawned from the Word that was beforetime in Him;. 16 The Messiah is truly one; and He was

known before the foundation of the world, 17 That He might save souls forever by the truth of His name: a new song arises from those who love Him. Hallelujah.

ODE 42.

The Odes of Solomon, the Son of David, are ended with the following exquisite verses.

1 I stretched out my hands and approached my Lord: 2 For the stretching of my hands is His sign: 2 My expansion is the outspread tree which was set up on the way of the Righteous One. 4 And I became of no account to those who did not take hold of me and I shall be with those who love me. 5 All my persecutors are dead; and they sought after me who hoped in me, because I was alive: 6 And I rose up and am with them; and I will speak by their mouths. 7 For they have despised those who persecuted them; 8 And I lifted up over them the yoke of my love; 9 Like the arm of the bridegroom over the bride, 10 So was my yoke over those that know me: 11 And as the couch that is spread in the house of the bridegroom and bride, 12 So is my love over those that believe in me. 13 And I was not rejected though I was reckoned to be so. 14 I did not perish, though they devised it against me. 13 Sheol saw me and was made miserable: 16 Death cast me up and many along with me. 17 I had gall and bitterness, and I went down with him to the utmost of his depth: 18 And the feet and the head he let go, for they were not able to endure my face: 19 And I made a congregation of living men amongst his dead men, and I spake with them by living lips: 20 Because my word shall not be void: 21 And those who had died ran towards me: and they cried and said, Son of God, have pity on us, and do with us according to thy kindness. 22 And bring us out from the bonds of darkness: and open to us the door by which we shall come out to thee. 23 For we see that our death has not touched thee. 24 Let us also be redeemed with thee: for thou art our Redeemer. 25 And I heard their voice; and my name I sealed upon their heads: 26 For they are free men and they are mine. Hallelujah.

The Testaments of the Twelve Patriarchs

From The Apocrypha and Pseudeipgrapha of the Old Testament by R. H. Charles, vol. II , Oxford Press

THE TESTAMENT OF REUBEN, THE FIRST-BORN SON OF JACOB AND LEAH

1 The copy of the Testament of Reuben, even the commands which he gave his sons before he **2** died in the hundred and twenty-fifth year of his life. Two years after the death of Joseph his **3** brother, when Reuben fell ill, his sons and his sons' sons were gathered together to visit him. And **4** he said to them: My children, behold I am dying, and go the way of my fathers. And seeing there Judah, and Gad, and Asher, his brethren, he said to them: Raise me up, that I may tell to my brethren and to my children what things I have hidden in my heart, for behold now at length **5** I am passing away. And he arose and kissed them, and said unto them: Hear, my brethren, and **6** do ye, my children, give ear to Reuben your father in the commands which I give unto you. And behold I call to witness against you this day the God of heaven, that ye walk not in the sins of **7** youth and fornication, wherein I was poured out, and defiled the bed of my father Jacob. And I tell you that he smote me with a sore plague in my loins for seven months; and had not my father **8** Jacob prayed for me to the Lord, the Lord would have destroyed me. For I was thirty years old **9** when I wrought the evil thing before the Lord, and for seven months I was sick unto death. And **10** after this I repented with set purpose of my soul for seven years before the Lord. And wine and strong drink I drank not, and flesh entered not into my mouth, and I eat no pleasant food; but I mourned over my sin, for it was great, such as had not been in Israel.

2 1 And now hear me, my children, what things I saw concerning the seven spirits of deceit, when **2** I repented. Seven spirits therefore are appointed against man, and they are the leaders in the works **3** of youth. [And seven other spirits are given to him at his creation, that through them should be **4** done every work of man. The first is the spirit of life, with which the constitution (of man) is **5** created. The second is the sense of sight, with which ariseth desire. The third is the sense of hearing, with which cometh teaching. The fourth is the sense of smell, with which

tastes are given 6, 7 to draw air and breath. The fifth is the power of speech, with which cometh knowledge. The sixth is the sense of taste, with which cometh the eating of meats and drinks; and by it strength is 8 produced, for in food is the foundation of strength. The seventh is the power of procreation and 9 sexual intercourse, with which through love of pleasure sins enter in. Wherefore it is the last in order of creation, and the first in that of youth, because it is filled with ignorance, and leadeth the youth as a blind man to a pit, and as a beast to a precipice.

3 1 Besides all these there is an eighth spirit of sleep, with which is brought about the trance of 2 3 nature and the image of death. With these spirits are mingled the spirits of error.] First, the spirit of fornication is seated in the nature and in the senses; the second, the spirit of insatiableness, 4 in the belly; the third, the spirit of fighting, in the liver and gall. The fourth is the spirit of 5 obsequiousness and chicanery, that through officious attention one may be fair in seeming. The fifth is the spirit of pride, that one may be boastful and arrogant. The sixth is the spirit of lying, 6 in perdition and jealousy to practise deceits, and concealments from kindred and friends. The seventh is the spirit of injustice, with which are thefts and acts of rapacity, that a man may fulfill the desire of his heart; for injustice worketh together with the other spirits by the taking of gifts. 7, 8 And with all these the spirit of sleep is joined which is (that) of error and fantasy.] And so perisheth every young man, darkening his mind from the truth, and not understanding the law of 9 God, nor obeying the admonitions of his fathers as befell me also in my youth. And now, my children, love the truth, and it will preserve you: hear ye the words of Reuben your father. 10 Pay no heed to the face of a woman, Nor associate with another man's wife, Nor meddle with affairs of womankind. 11 For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity. 12 For my mind taking in the thought of the woman's nakedness, suffered me not to sleep until I had 13 wrought the abominable thing. For while Jacob our father had gone to Isaac his father, when we were in Eder, near to Ephrath in Bethlehem, Bilhah became drunk and was asleep uncovered in her 14 chamber. Having therefore gone in and beheld nakedness, I wrought the impiety without her 15 perceiving it, and leaving her sleeping I departed. And forthwith an angel of God revealed to my father concerning my impiety, and he came and mourned over me, and touched her no more.

4 1 Pay no heed, therefore, my children, to the beauty of women, nor set your mind on their affairs; but walk in singleness of heart in the fear of the Lord, and expend labour on good works, and on study and on your flocks, until the Lord give you a wife, whom He will, that ye suffer not as I did. 2 For until my father's

death I had not boldness to look in his face, or to speak to any of my brethren, 3 because of the reproach. Even until now my conscience causeth me anguish on account of my 4 impiety. And yet my father comforted me much and prayed for me unto the Lord, that the anger of the Lord might pass from me, even as the Lord showed. And thenceforth until now I have 5 been on my guard and sinned not. Therefore, my children, I say unto you, observe all things 6 whatsoever I command you, and ye shall not sin. For a pit unto the soul is the sin of fornication, separating it from God, and bringing it near to idols, because it deceiveth the mind and understanding, 7 and leadeth young men into hades before their time. For many hath fornication destroyed; because, though a man be old or noble, or rich or poor, he bringeth reproach upon 8 himself with the sons of men and derision with Beliar. For ye heard regarding Joseph how he guarded himself from a woman, and purged his thoughts from all fornication, and found favour in 9 the sight of God and men. For the Egyptian woman did many things unto him, and summoned 10 magicians, and offered him love potions, but the purpose of his soul admitted no evil desire. Therefore 11 the God of your fathers delivered him from every evil (and) hidden death. For if fornication overcomes not your mind, neither can Beliar overcome you.

5 1 For evil are women, my children; and since they have no power or strength over man, they use 2 wiles by outward attractions, that they may draw him to themselves. And whom they cannot 3 bewitch by outward attractions, him they overcome by craft. For moreover, concerning them, the angel of the Lord told me, and taught me, that women are overcome by the spirit of fornication more than men, and in their heart they plot against men; and by means of their adornment they deceive first their minds, and by the glance of the eye instill the poison, and then through the accomplished 4 act they take them captive. For a woman cannot force a man openly, but by a harlot's 5 bearing she beguiles him. Flee, therefore, fornication, my children, and command your wives and your daughters, that they adorn not their heads and faces to deceive the mind: because every woman 6 who useth these wiles hath been reserved for eternal punishment. For thus they allured the Watchers who were before the flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and 7 appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

6 1 Beware, therefore, of fornication; and if you wish to be pure in mind, guard your senses from every 2 woman. And command the women likewise not to associate with men, that they also may be pure 3 in mind. For constant meetings,

even though the ungodly deed be not wrought, are to them an 4 irremediable disease, and to us a destruction of Beliar and an eternal reproach. For in fornication 5 there is neither understanding nor godliness, and all jealousy dwelleth in the lust thereof. Therefore, then I say unto you, ye will be jealous against the sons of Levi, and will seek to be exalted 6 over them; but ye shall not be able. For God will avenge them, and ye shall die by an evil death. 7 For to Levi God gave the sovereignty [and to Judah with him and to me also, and to Dan and 8 Joseph, that we should be for rulers]. Therefore I command you to hearken to Levi, because he shall know the law of the Lord, and shall give ordinances for judgement and shall sacrifice for all Israel until the consummation of the times, as the anointed High Priest, of whom the Lord spake, 9 I adjure you by the God of heaven to do truth each one unto his neighbour and to entertain love 10 each one for his brother. And draw ye near to Levi in humbleness of heart, that ye may receive 11 a blessing from his mouth. For he shall bless Israel and Judah, because him hath the Lord chosen to 12 be king over all the nation. And bow down before his seed, for on our behalf it will die in wars visible and invisible, and will be among you an eternal king.

7 1, 2 And Reuben died, having given these commands to his sons. And they placed him in a coffin until they carried him up from Egypt, and buried him in Hebron in the cave where his father was.

THE TESTAMENT OF SIMEON, THE SECOND OF JACOB AND LEAH.

1 1 The copy of the words of Simeon, the things which he spake to his sons before he died, in the 2 hundred and twentieth year of his life, at which time Joseph, his brother, died. For when Simeon was sick, his sons came to visit him, and he strengthened himself and sat up and kissed them, and said:--

2 1 Hearken, my children, to Simeon your father, And I will declare unto you what things I have in my heart. 2 I was born of Jacob as my father's second son; And my mother Leah called me Simeon, Because the Lord had heard her prayer. 3 Moreover, I became strong exceedingly; I shrank from no achievement, Nor was I afraid of ought. 4 For my heart was hard, And my liver was immovable, And my bowels without compassion. 5, 6 Because valour also has been given from the Most High to men in soul and body. For in the time of my youth I was jealous in many things of Joseph, because my father loved him beyond 7 all. And I set my mind against him to destroy him, because the prince of deceit sent forth the spirit of jealousy and blinded my mind, so that I regarded him not as a brother, nor did I

spare even 8 Jacob my father. But his God and the God of his fathers sent forth His angel, and delivered him 9 out of my hands. For when I went to Shechem to bring ointment for the flocks, and Reuben to Dothan, where were our necessities and all our stores, Judah my brother sold him to the Ishmaelites. 10 And when Reuben heard these things he was grieved, for he wished to restore him to his father. 11 But on hearing this I was exceedingly wroth against Judah in that he let him go away alive, and 12 for five months I continued wrathful against him. But the Lord restrained me, and withheld from 13 me the power of my hands; for my right hand was half withered for seven days. And I knew, my children, that because of Joseph this had befallen me, and I repented and wept; and I besought the Lord God that my hand might be restored, and that I might hold aloof from all pollution and envy 14 and from all folly. For I knew that I had devised an evil thing before the Lord and Jacob my father, on account of Joseph my brother, in that I envied him.

3 1 2 And now, my children, hearken unto me and beware of the spirit of deceit and envy. For envy ruleth over the whole mind of a man, and suffereth him neither to eat nor to drink, nor to do any 3 good thing. But it ever suggesteth (to him) to destroy him that he envieth; and so long as he that 4 is envied flourisheth, he that envieth fadeth away. Two years therefore I afflicted my soul with fasting in the fear of the Lord, and I learnt that deliverance from envy cometh by the fear of God. 5 For if a man flee to the Lord, the evil spirit runneth away from him, and his mind is lightened. 6 And henceforward he sympathiseth with him whom he envied and forgiveth those who are hostile to him, and so ceaseth from his envy.

4 1 And my father asked Concerning me, because he saw that I was sad; and I said unto him, I am 2 pained in my liver. For I mourned more than they all, because I was guilty of the selling of Joseph. 3 And when we went down into Egypt, and he bound me as a spy, I knew that I was suffering justly, 4 and I grieved not. Now Joseph was a good man, and had the Spirit of God within him: being compassionate and pitiful, he bore no malice against me; but loved me even as the rest of his 5 brethren. Beware, therefore, my children, of all jealousy and envy, and walk in singleness of soul and with good heart, keeping in mind Joseph your father's brother, that God may give you also grace and glory, and blessing upon your heads, even as ye saw in 6 Joseph's case. All his days he reproached us not concerning this thing, but loved us as his own 7 soul, and beyond his own sons glorified us, and gave us riches, and cattle and fruits. Do ye also, my children, love each one his brother with a good heart and the spirit of envy will withdraw from 8 you. For this maketh savage the soul and destroyeth the body; it causeth anger and war in the mind, and stirreth up unto deeds of blood, and leadeth the mind into

frenzy, and suffereth not prudence to act in men; moreover, it taketh away sleep, [and causeth tumult to the soul and trembling to the body]. 9 For even in sleep some malicious jealousy, deluding him, gnaweth and with wicked spirits disturbeth his soul, and causeth the body to be troubled, and waketh the mind from sleep in confusion; and as a wicked and poisonous spirit, so appeareth it to men.

5 1 Therefore was Joseph comely in appearance and goodly to look upon, because no wickedness 2 dwelt in him; for some of the trouble of the spirit the face manifesteth. And now, my children, Make your hearts good before the Lord, And your ways straight before men. And ye shall find grace before the Lord and men. 3 Beware, therefore, of fornication, For fornication is mother of all evils, Separating from God, and bringing near to Beliar. 4 For I have seen it inscribed in the writing of Enoch that your sons shall be corrupted in fornication, 5 and shall do harm to the sons of Levi with the sword. But they shall not be able to withstand Levi; 6 for he shall wage the war of the Lord, and shall conquer all your hosts. And they shall be few in number, divided in Levi and Judah, and there shall be none of you for sovereignty, even as also our father prophesied in his blessings.

6 1, 2 Behold I have told you all things, that I may be acquitted of your sin. Now, if ye remove from you your envy and all stiff-neckedness, As a rose shall my bones flourish in Israel, And as a lily my flesh in Jacob, And my odour shall be as the odour of Libanus; And as cedars shall holy ones be multiplied from me forever, And their branches shall stretch afar off. 3 Then shall perish the seed of Canaan, And a remnant shall not be unto Amalek, And all the Cappadocians shall perish, And all the Hittites shall be utterly destroyed. 4 Then shall fail the land of Ham, And all the people shall perish. Then shall all the earth rest from trouble, And all the world under heaven from war. 5 Then the Mighty One of Israel shall glorify Shem, For the Lord God shall appear on earth, And Himself save men. 6 Then shall all the spirits of deceit be given to be trodden under foot, And men shall rule over wicked spirits. 7 Then shall I arise in joy, And will bless the Most High because of his marvellous works, [Because God hath taken a body and eaten with men and saved men].

7 1 And now, my children, obey Levi and Judah, and be not lifted up against these two tribes, for 2 from them shall arise unto you the salvation of God. For the Lord shall raise up from Levi as it were a High-priest, and from Judah as it were a King [God and man], He shall save all [the Gentiles 3 and] the race of Israel. Therefore I give you these commands that ye also may command your children that they may observe them throughout their generations.

8 1 And when Simeon had made an end of commanding his sons, he slept with his fathers, being an 2 hundred and twenty years old. And they laid him in a wooden coffin, to take up his bones to 3 Hebron. And they took them up secretly during a war of the Egyptians. For the bones of Joseph 4 the Egyptians guarded in the tombs of the kings. For the sorcerers told them; that on the departure of the bones of Joseph there should be throughout all the land darkness and gloom, and an exceeding great plague to the Egyptians, so that even with a lamp a man should not recognize his brother.

9 1, 2 And the sons of Simeon bewailed their father. And they were in Egypt until the day of their departure by the hand of Moses.

THE TESTAMENT OF LEVI, THE THIRD SON OF JACOB AND LEAH

1 1 The copy of the words of Levi, the things which he ordained unto his sons, according to all that 2 they should do, and what things should befall them until the day of judgement. He was sound in health when he called them to him; for it had been revealed to him that he should die. And when they were gathered together he said to them:

2 1, 2 I, Levi, was born in Haran, and I came with my father to Shechem. And I was young, about

3 twenty years of age, when, with Simeon, I wrought vengeance on Hamor for our sister Dinah. And when I was feeding the flocks in Abel-Maul, the spirit of understanding of the Lord came upon me, and I saw all men corrupting their way, and that unrighteousness had built for itself walls, and lawlessness 4 sat upon towers. And I was grieving for the race of the sons of men, and I prayed to the 5 Lord that I might be saved. Then there fell upon me a sleep, and I beheld a high mountain, and 6 I was upon it. And behold the heavens were opened and an angel of God said to me, Levi enter 7 And I entered from the first heaven, and I saw there a great sea hanging. 8 And further I saw a second heaven far brighter and more brilliant, for there was a boundless light also therein. 9 And I said to the angel, Why Is this so? And the angel said to me, Marvel not at this, for thou shalt see another heaven more brilliant and incomparable. 10 And when thou hast ascended thither, Thou shalt stand near the Lord, And shalt be His minister, And shalt declare His mysteries to men, And shall proclaim concerning Him that shall redeem Israel. 11 And by thee and Judah shall the Lord appear among men Saving every race of men. 12 And from the Lord's portion shall be thy life, And He shall

be thy field and vineyard, And fruits, gold, and silver.

3 1 Hear, therefore, regarding the heavens which have been shown to thee. The lowest is for this cause gloomy unto thee, in that it beholds all the unrighteous deeds of men. 2 And it has fire, snow, and ice made ready for the day of judgement, in the righteous judgement of God; for in it are all the spirits of the retributions for vengeance on men. 3 And in the second are the hosts of the armies which are ordained for the day of judgement, to work vengeance on the spirits of deceit and of Beliar. And above them are the holy ones. 4 And in the highest of all dwelleth the Great Glory, far above all holiness. 5 In [the heaven next to] it are the archangels, who minister and make propitiation to the Lord for all the sins of ignorance of the righteous; Offering to the Lord a sweet-smelling savour, a reasonable and a bloodless offering. 7 And [in the heaven below this] are the angels who bear answers to the angels of the presence of the Lord. 8 And in the heaven next to this are thrones and dominions, in which always they offer praise to God. 9 When, therefore, the Lord looketh upon us, all of us are shaken; yea, the heavens, and the earth, and the abysses are shaken at the presence of His majesty. 10 But the sons of men, having no perception of these things sin and provoke the Most High.

4 1 Now, therefore, know that the Lord shall execute judgment upon the sons of men. Because when the rocks are being rent, And the sun quenched, And the waters dried up, And the fire cowering, And all creation troubled, And the invisible spirits melting away; And Hades taketh spoils through the visitations of the Most High, Men will be unbelieving and persist in their iniquity. On this account with punishment shall they be judged. 2 Therefore the Most High hath heard thy prayer, To separate thee from iniquity, and that thou shouldst become to Him a son, And a servant, and a minister of His presence. 3 The light of knowledge shalt thou light up in Jacob, And as the sun shalt thou be to all the seed of Israel. 4 And there shall be given to thee a blessing, and to all thy seed, Until the Lord shall visit all the Gentiles in His tender mercies for ever. 5 And therefore there have been given to thee counsel and understanding, That thou mightst instruct thy sons concerning this; 6 Because they that bless Him shall be blessed, And they that curse Him shall perish.

5 1 And thereupon the angel opened to me the gates of heaven, and I saw the holy temple, and upon 2 a throne of glory the Most High. And He said to me: Levi, I have given thee the blessings of the 3 priesthood until I come and sojourn in the midst of Israel. Then the angel brought me down to the earth, and gave me a shield and a sword, and said to me: Execute vengeance on Shechem because 4 of Dinah,

thy sister, and I will be with thee because the Lord hath sent me. And I destroyed at 5 that time the sons of Hamor, as it is written in the heavenly tables. And I said to him: I pray 6 thee, O Lord, tell me Thy name, that I may call upon Thee in a day of tribulation. And he said: I am the angel who intercedeth for the nation of Israel that they may not be smitten utterly, 7 for every evil spirit attacketh it. And after these things I awaked, and blessed the Most High, and the angel who intercedeth for the nation of Israel and for all the righteous.

6 1 And when I was going to my father, I found a brazen shield; wherefore also the name of the 2 mountain is Aspis, which is near Gebal, to the south of Abila. And I kept these words in my 3 heart. And after this I counselled my father, and Reuben my brother, to bid the sons of Hamor not to be circumcised; for I was zealous because of the abomination which they had wrought on 4, 5 my sister. And I slew Shechem first, and Simeon slew Hamor. And after this my brothers 6 came and smote that city with the edge of the sword. And my father heard these things and was wroth, and he was grieved in that they had received the circumcision, and after that had been 7 put to death, and in his blessings he looked amiss upon us. For we sinned because we had done 8 this thing against his will, and he was sick on that day. But I saw that the sentence of God was for evil upon Shechem; for they sought to do to Sarah and Rebecca as they had done to Dinah our 9 sister, but the Lord prevented them. And they persecuted Abraham our father when he was a stranger, and they vexed his flocks when they were big with young; and Eblaen, who was born in his 10 house, they most shamefully handled. And thus they did to all strangers, taking away their 11 wives by force, and they banished them. But the wrath of the Lord came upon them to the uttermost.

7 1 And I said to my father Jacob: By thee will the Lord despoil the Canaanites, and will give 2 their land to thee and to thy seed after thee. For from this day forward shall Shechem be 3 called a city of imbeciles; for as a man mocketh a fool, so did we mock them. Because also 4 they had wrought folly in Israel by defiling my sister. And we departed and came to Bethel.

8 1, 2 And there again I saw a vision as the former, after we had spent there seventy days. And I saw seven men in white raiment saying unto me: Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the plate of faith, and the 3 turban of the head, and the ephod of prophecy. And they severally carried (these things) and put (them,) on me, and said unto me: From henceforth become a priest of the Lord, thou and thy seed for 4, 5 ever. And the first anointed me with holy oil, and

gave to me the staff of judgment. The second washed me with pure water, and fed me with bread and wine (even) the most holy things, and clad 6, 7 me with a holy and glorious robe. The third clothed me with a linen vestment like an ephod. The 8, 9 fourth put round me a girdle like unto purple. The fifth gave me a branch of rich olive. The sixth 10 placed a crown on my head. The seventh placed on my head a diadem of priesthood, and filled my 11 hands with incense, that I might serve as priest to the Lord God. And they said to me: Levi, thy 12 seed shall be divided into three offices, for a sign of the glory of the Lord who is to come. And the 13 first portion shall be great; yea, greater than it shall none be. The second shall be in the priesthood. 14 And the third shall be called by a new name, because a king shall arise in Judah, and shall 15 establish a new priesthood, after the fashion of the Gentiles [to all the Gentiles]. And His presence is beloved, as a prophet of the Most High, of the seed of Abraham our father. 16 Therefore, every desirable thing in Israel shall be for thee and for thy seed, And ye shall eat everything fair to look upon, And the table of the Lord shall thy seed apportion. 17 And some of them shall be high priests, and judges, and scribes; For by their mouth shall the holy place be guarded. 18, 19 And when I awoke, I understood that this (dream) was like the first dream. And I hid this also in my heart, and told it not to any man upon the earth.

9 1, 2 And after two days I and Judah went up with our father Jacob to Isaac our father's father. And my father's father blessed me according to all the words of the visions which I had seen. And 3 he would not come with us to Bethel. And when we came to Bethel, my father saw a vision 4 concerning me, that I should be their priest unto God. And he rose up early in the morning, 5 and paid tithes of all to the Lord through me. And so we came to Hebron to dwell there. 6 And Isaac called me continually to put me in remembrance of the law of the Lord, even as the 7 angel of the Lord showed unto me. And he taught me the law of the priesthood, of sacrifices, 8 whole burnt-offerings, first-fruits, freewill-offerings, peace-offerings. And each day he was instructing me, and was busied on my behalf before the Lord, and said to me: Beware of the spirit of 10 fornication; for this shall continue and shall by thy seed pollute the holy place. Take, therefore, to thyself a wife without blemish or pollution, w bile yet thou art young, and not of the race of 11 strange nations. And before entering into the holy place, bathe; and when thou offerest the 12 sacrifices wash; and again, when thou finishest the sacrifice, wash Of twelve trees having leaves 13, offer to the Lord, as Abraham taught me also. And of every clean beast and bird offer a 14 sacrifice to the Lord. And of all thy first -fruits and of wine offer the first, as a sacrifice to the Lord God; and every sacrifice thou shalt salt with salt.

10 1 Now, therefore, observe whatsoever I command you, children: for whatsoever things I have 2 heard from my fathers I have declared unto you. And behold I am clear from your ungodliness and transgression, which ye shall commit in the end of the ages [against the Saviour of the world, Christ, acting godlessly], deceiving Israel, and stirring up against it great evils from the 3 Lord. And ye shall deal lawlessly together with Israel, so He shall not bear with Jerusalem because of your wickedness; but the veil of the temple shall be rent, so as not to cover your 4 shame. And ye shall be scattered as captives among the Gentiles, and shall be for a reproach 5 and for a curse there. For the house which the Lord shall choose shall be called Jerusalem, as is contained in the book of Enoch the righteous.

11 1,2 Therefore when I took a wife I was twenty-eight years old, and her name was Melcha. And she conceived and bare a son, and I called his name Gersam, for we were sojourners in our land 3, 4 And I saw concerning him, that he would not be in the first rank, And Kohath was born in the 5 thirty-fifth year of my life, towards sunrise. And I saw in a vision that he was standing on high 6 in the midst of all the congregation, Therefore I called his name Kohath [which is, beginning of 7 majesty and instruction]. And she bare me a third son, in the fortieth year of my life; and since his mother bare him with difficulty, I called him Merari, that is, 'my bitterness,' because he also was 8 like to die. And Jochebed was born in Egypt, in my sixty-fourth year, for I was renowned then in the midst of my brethren.

12 1, 2 And Gersam took a wife, and she bare to him Lomni and Semei. And the sons of Kohath, 3, 4 Amram, Issachar, Hebron, and Ozeel. And the sons of Merari, Mooli, and Mouses. And in the ninety-fourth year Amram took Jochebed my daughter to him to wife, for they were born in one 5 day, he and my daughter. Eight years old was I when I went into the land of Canaan, and eighteen years when I slew Shechem, and at nineteen years I became priest, and at twenty-eight years I took 6 a wife, and at forty-eight I went into Egypt. And behold, my children, ye are a third generation. 7 In my hundred and eighteenth year Joseph died.

13 1 And now, my children, I command you: Fear the Lord your God with your whole heart, And walk in simplicity according to all His law. 2 And do ye also teach your children letters, That they may have understanding all their life, Reading unceasingly the law of God. 3 For every one that knoweth the law of the Lord shall be honoured, And shall not be a stranger whithersoever he goeth. 4 Yea, many friends shall he gain more than his parents, And many men shall desire

to serve him, And to hear the law from his mouth. 5 Work righteousness, therefore, my children, upon the earth, That ye may have (it) as a treasure in heaven. 6 And sow good things in your souls, That ye may find them in your life. But if ye sow evil things, Ye shall reap every trouble and affliction. 7 Get wisdom in the fear of God with diligence; For though there be a leading into captivity, And cities and lands be destroyed, And gold and silver and every possession perish, The wisdom of the wise nought can take away, Save the blindness of ungodliness, and the callousness (that comes) of sin. 8 For if one keep oneself from these evil things, Then even among his enemies shall wisdom be a glory to him, And in a strange country a fatherland, And in the midst of foes shall prove a friend. 9 Whosoever teaches noble things and does them, Shall be enthroned with kings, As was also Joseph my brother.

14 1 Therefore, my children, I have learnt that at the end of the ages ye will transgress against the Lord, stretching out hands to wickedness [against Him]; and to all the Gentiles shall ye become a scorn. 2 For our father Israel is pure from the transgressions of the chief priests [who shall lay their hands upon the Saviour of the world]. 3 For as the heaven is purer in the Lord's sight than the earth, so also be ye, the lights of Israel, (purer) than all the Gentiles. 4 But if ye be darkened through transgressions, what, therefore, will all the Gentiles do living in blindness? Yea, ye shall bring a curse upon our race, because the light of the law which was given for to lighten every man this ye desire to destroy by teaching commandments contrary to the ordinances of God. 5 The offerings of the Lord ye shall rob, and from His portion shall ye steal choice portions, 6 eating (them) contemptuously with harlots. And out of covetousness ye shall teach the commandments of the Lord, wedded women shall ye pollute, and the virgins of Jerusalem shall ye defile: and with harlots and adulteresses shall ye be joined, and the daughters of the Gentiles shall ye take to wife, purifying them with an unlawful purification; and your union shall be like unto Sodom and 7 Gomorrah. And ye shall be puffed up because of your priesthood, lifting yourselves up against 8 men, and not only so, but also against the commands of God. For ye shall condemn the holy things with jests and laughter.

15 1 Therefore the temple, which the Lord shall choose, shall be laid waste through your uncleanness, 2 and ye shall be captives throughout all nations. And ye shall be an abomination unto them, and ye 3 shall receive reproach and everlasting shame from the righteous judgement of God. And all who hate 4 you shall rejoice at your destruction. And if you were not to receive mercy through Abraham, Isaac, and Jacob, our fathers, not one of our seed should be left upon the earth.

16 1 And now I have learnt that for seventy weeks ye shall go astray, and profane the priesthood, and 2 pollute the sacrifices. And ye shall make void the law, and set at nought the words of the prophets by evil perverseness. And ye shall persecute righteous men, and hate the godly the words of the 3 faithful shall ye abhor. [And a man who reneweth the law in the power of the Most High, ye shall call a deceiver; and at last ye shall rush (upon him) to slay him, not knowing his dignity, taking 4 innocent blood through wickedness upon your heads.] And your holy places shall be laid waste 5 even to the ground because of him. And ye shall have no place that is clean; but ye shall be among the Gentiles a curse and a dispersion until He shall again visit you and in pity shall receive you [through faith and water].

17 1 And whereas ye have heard concerning the seventy weeks, hear also concerning the priesthood. 2 For in each jubilee there shall be a priesthood. And in the first jubilee, the first who is anointed to the priesthood shall be great, and shall speak to God as to a father. And his priesthood shall be perfect with the Lord, [and in the day of his gladness shall he arise for the salvation of the world]. 3 In the second jubilee, he that is anointed shall be conceived in the sorrow of beloved ones; and his 4 priesthood shall be honoured and shall be glorified by all. And the third priest shall be taken hold 5 of by sorrow. And the fourth shall be in pain, because unrighteousness shall gather itself against 6 him exceedingly, and all Israel shall hate each one his neighbour. The fifth shall be taken hold of 7 by darkness Likewise also the sixth and the seventh. And in the seventh shall be such pollution 8 as I cannot express before men, for they shall know it who do these things. Therefore shall they 9 be taken captive and become a prey, and their land and their substance shall be destroyed. 10 And in the fifth week they shall return to their desolate country, and shall renew the house of the 11 Lord. And in the seventh week shall become priests, (who are) idolaters, adulterers, lovers of money, proud, lawless, lascivious, abusers of children and beasts.

18 1 And after their punishment shall have come from the Lord, the priesthood shall fail. 2 Then shall the Lord raise up a new priest. And to him all the words of the Lord shall be revealed; And he shall execute a righteous judgement upon the earth for a multitude of days. 3 And his star shall arise in heaven as of a king. Lighting up the light of knowledge as the sun the day, And he shall be magnified in the world. 4 He shall shine forth as the sun on the earth, And shall remove all darkness from under heaven, And there shall be peace in all the earth. 5 The heavens shall exult in his days, And the earth shall be glad, And the clouds shall

rejoice, [And the knowledge of the Lord shall be poured forth upon the earth, as the water of the seas; And the angels of the glory of the presence of the Lord shall be glad in him. 6 The heavens shall be opened, And From the temple of glory shall come upon him sanctification, With the Father's voice as from Abraham to Isaac. 7 And the glory of the Most High shall be uttered over him, And the spirit of understanding and sanctification shall rest upon him [in the water]. 8 For he shall give the majesty of the Lord to His sons in truth for evermore; And there shall none succeed him for all generations for ever. 9 And in his priesthood the Gentiles shall be multiplied in knowledge upon the earth, And enlightened through the grace of the Lord: In his priesthood shall sin come to an end, And the lawless shall cease to do evil. [And the just shall rest in him.] 10 And he shall open the gates of paradise, And shall remove the threatening sword against Adam. 11 And he shall give to the saints to eat from the tree of life, And the spirit of holiness shall be on them. 12 And Beliar shall be bound by him, And he shall give power to His children to tread upon the evil spirits. 13 And the Lord shall rejoice in His children, And be well pleased in His beloved ones for ever. 14 Then shall Abraham and Isaac and Jacob exult, And I will be glad, And all the saints shall clothe themselves with joy.

19 1 And now, my children, ye have heard all; choose, therefore, for yourselves either the light or the 2 darkness, either the law of the Lord or the works of Beliar. And his sons answered him, saying, 3 Before the Lord we will walk according to His law. And their father said unto them, The Lord is witness, and His angels are witnesses, and ye are witnesses, and I am witness, concerning the word 4 of your mouth. And his sons said unto him: We are witnesses. And thus Levi ceased commanding his sons; and he stretched out his feet on the bed, and was gathered to his fathers, after he had 5 lived a hundred and thirty-seven years. And they laid him in a coffin, and afterwards they buried him in Hebron, with Abraham, Isaac, and Jacob

THE TESTAMENT OF JUDAH, THE FOURTH SON OF JACOB AND LEAH

1 1, 2 The copy of the words of Judah, what things he spake to his sons before he died. They gathered 3 themselves together, therefore, and came to him, and he said to them: Hearken, my children, to Judah your father. I was the fourth son born to my father Jacob; and Leah my mother named 4 me Judah, saying, I give thanks to the Lord, because He hath given me a fourth son also. I was 5 swift in my youth, and obedient to my father in everything. And I honoured my mother and my 6 mother's sister. And it came to pass, when I became a man, that my father blessed me, saying, Thou shalt be a king, prospering in all things.

2 1, 2 And the Lord showed me favour in all my works both in the field and in the house. I know that 3 I raced a hind, and caught it, and prepared the meat for my father, and he did eat. And the roes I used to master in the chase, and overtake all that was in the plains. A wild mare I overtook, and 4 caught it and tamed it. I slew a lion and plucked a kid out of its mouth. I took a bear by its paw 5 and hurled it down the cliff, and it was crushed. I outran the wild boar, and seizing it as I ran, 6 I tore it in sunder. A leopard in Hebron leaped upon my dog, and I caught it by the tail, and 7 hurled it on the rocks, and it was broken in twain. I found a wild ox feeding in the fields, and seizing it by the horns, and whirling it round and stunning it, I cast it from me and slew it.

3 1 And when the two kings of the Canaanites came sheathed in armour against our flocks, and much people with them, single-handed I rushed upon the king of Hazor, and smote him on the greaves 2 and dragged him down, and so I Slew him. And the other, the king of Tappuah, as he sat upon his 3 horse, [I slew, and so I scattered all his people. Achor the king] a man of giant stature I found, hurling javelins before and behind as he sat on horseback, and I took up a stone of sixty pounds 4 weight, and hurled it and smote his horse, and killed it. And I fought with (this) other for two 5 hours; and I clave his shield in twain, and I chopped off his feet, and killed him. And as I was 6 stripping off his breastplate, behold nine men his companions began to fight with me. And I wound my garment on my hand; and I slung stones at them, and killed four of them, and the rest fled. 7 And Jacob my father slew Beelesath, king of all the kings, a giant in strength, twelve cubits high. 8, 9 And fear fell upon them, and they ceased warring against us. Therefore my father was free from 10 anxiety in the wars when I was with my brethren. For he saw in a vision concerning me that an angel of might followed me everywhere, that I should not be overcome.

4 1 And in the south there came upon us a greater war than that in Shechem; and I joined in battle array with my brethren, and pursued a thousand men, and slew of them two hundred men and 2, 3 four kings. And I went up upon the wall, and I slew four mighty men. And so we captured Hazor, and took all the spoil.

5 1 On the next day we departed to Aretan, a city strong and walled and inaccessible, threatening us 2 with death. But I and Gad approached on the east side of the city, and Reuben and Levi on the 3 west. And they that were upon the wall, thinking that we were alone, were drawn down against 4 us. And so my brothers secretly climbed up the wall on both sides by stakes, and entered the city,

5 while the men knew it not. And we took it with the edge of the sword. And as for those who had taken refuge in the tower, we set fire to the tower and took both it and them. 6 And as we were departing the men of Tappuah set upon our spoil, and delivering it up to our sons we fought with them as far as Tappuah. 7 And we slew them and burnt their city, and took as spoil all that was in it.

6 1, 2 And when I was at the waters of Kozeba, the men of Jobel came against us to battle. And we fought with them and routed them; and their allies from Shiloh we slew, and we did not leave 3 them power to come in against us. And the men of Makir came upon us the fifth day, to seize our spoil; and we attacked them and overcame them in fierce battle: for there was a host of mighty 4 men amongst them, and we slew them before they had gone up the ascent. And when we came to 5 their city their women rolled upon us stones from the brow of the hill on which the city stood, And I and Simeon hid ourselves behind the town, and seized upon the heights, and destroyed this city also.

7 1 And the next day it was told us that the king of the city of Gaash with a mighty host was coming 2 against us. I, therefore, and Dan feigned ourselves to be Amorites, and as allies went into their 3 city. And in the depth of night our brethren came and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three 4 walls we cast down. And we drew near to Thamna, where was all the substance of the hostile kings. Then being insulted by them, I was therefore wroth, and rushed against them to the summit; and 6 they kept slinging against me stones and darts. And had not Dan my brother aided me, they would 7 have slain me. We came upon them, therefore, with wrath, and they all fled; and passing by 8 another way, they besought my father, and he made peace with them. And we did to them no hurt, 9 and they became tributary to us, and we restored to them their spoil. And I built Thamna, and my 10 father built Pabael. I was twenty years old when this war befell. And the Canaanites feared me and my brethren.

8 1, 2 And I had much cattle, and I had for chief herdsman Iram the Adullamite. And when I went to him I saw Parsaba, king of Adullam; and he spake unto us, and he made us a feast; 3 and when I was heated he gave me his daughter Bathshua to wife. She bare me Er, and Onan and Shelah; and two of them the Lord smote: for Shelah lived, and his children are ye.

9 1 And eighteen years my father abode in peace with his brother Esau, and his sons with us, after 2 that we came from Mesopotamia, from Laban. And when

eighteen years were fulfilled, in the fortieth year of my life, Esau, the brother of my father, came upon us with a mighty and strong 3 people. And Jacob smote Esau with an arrow, and he was taken up wounded on Mount Seir, and 4 as he went he died at Anoniram. And we pursued after the sons of Esau. Now they had a city with walls of iron and gates of brass; and we could not enter into it, and we encamped around, and 5 besieged it. And when they opened not to us in twenty days, I set up a ladder in the sight of all and with my shield upon my head I went up, sustaining the assault of stones, upwards of three 6, 7 talents weight; and I slew four of their mighty men. And Reuben and Gad slew six others. Then they asked from us terms of peace; and having taken counsel with our father, we received them as 8 tributaries. And they gave us five hundred cors of wheat, five hundred baths of oil, five hundred measures of wine, until the famine, when we went down into Egypt.

10 1 And after these things my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram. 2 Now Er was wicked, and he was in need concerning Tamar, because she was not of the land 3 of Canaan. And on the third night an angel of the Lord smote him. And he had not known her according to the evil craftiness of his mother, for he did not wish to have children by her. In the days of the wedding-feast I gave Onan to her in marriage; and he also in wickedness knew her not, 5 though he spent with her a year. And when I threatened him he went in unto her, but he spilled the seed on the ground, according to the command of his mother, and he also died through wickedness. 6 And I wished to give Shelah also to her, but his mother did not permit it; for she wrought evil against Tamar, because she was not of the daughters of Canaan, as she also herself was.

11 1 And I knew that the race of the Canaanites was wicked, but the impulse of youth blinded my 2 mind. And when I saw her pouring out wine, owing to the intoxication of wine I was deceived, and 3 took her although my father had not counselled (it). And while I was away she went and took for 4 Shelah a wife from Canaan. And when I knew what she had done, I cursed her in the anguish of 5 my soul. And she also died through her wickedness together with her sons.

12 1 And after these things, while Tamar was a widow, she heard after two years that I was going up 2 to shear my sheep, and adorned herself in bridal array, and sat in the city Enaim by the gate. For it was a law of the Amorites, that she who was about to marry should sit in fornication seven days 3 by the gate. Therefore being drunk with wine, I did not recognize her; and her beauty deceived 4 me, through the fashion of her adorning. And I turned aside to her, and said: Let me go in unto thee. And she said: What wilt thou give me? And I gave her my staff, and

my girdle, and the 5 diadem of my kingdom in pledge. And I went in unto her, and she conceived. And not knowing 6 what I had done, I wished to slay her; but she privily sent my pledges, and put me to shame. And when I called her, I heard also the secret words which I spoke when lying with her in my drunkenness; 7 and I could not slay her, because it was from the Lord. For I said, Lest haply she did it in 8 subtlety, having received the pledge from another woman. But I came not again near her while 9 I lived, because I had done this abomination in all Israel. Moreover, they who were in the city said there was no harlot in the gate, because she came from another place, and sat for a while in the 10, 11 gate. And I thought that no one knew that I had gone in to her. And after this we came into 12 Egypt to Joseph, because of the famine. And I was forty and six years old, and seventy and three years lived I in Egypt.

13 1 And now I command you, my children, hearken to Judah your father, and keep my sayings to 2 perform all the ordinances of the Lord, and to obey the commands of God. And walk not after your lusts, nor in the imaginations of your thoughts in haughtiness of heart; and glory not in the deeds 3 and strength of your youth, for this also is evil in the eyes of the Lord. Since I also gloried that in wars no comely woman's face ever enticed me, and reprov'd Reuben my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of fornication arrayed themselves against me, until I lay with Bathshua the Canaanite, and Tamar, who was espoused to my sons. For I said to my father-in-law: I will take counsel with my father, and so will I take thy daughter. And he was unwilling, but he showed me a boundless store of gold in his daughter's behalf; for he was 5 a king. And he adorned her with gold and pearls, and caused her to pour out wine for us at the 6 feast with the beauty of women. And the wine turned aside my eyes, and pleasure blinded my 7 heart. And I became enamoured of and I lay with her, and transgressed the commandment of the 8 Lord and the commandment of my fathers, and I took her to wife. And the Lord rewarded me according to the imagination of my heart, inasmuch as I had no joy in her children.

14 1 And now, my children, I say unto you, be not drunk with wine; for wine turneth the mind away 2 from the truth, and inspires the passion of lust, and leadeth the eyes into error. For the spirit of fornication hath wine as a minister to give pleasure to the mind; for these two also take away the 3 mind of man. For if a man drink wine to drunkenness, it disturbeth the mind with filthy thoughts leading to fornication, and heateth the body to carnal union; and if the occasion of the lust be 4 present, he worketh the sin, and is not ashamed. Such is the inebriated man, my children; for he 5 who is drunken reverenceth no man. For, lo, it made me also

to err, so that I was not ashamed of the multitude in the city, in that before the eyes of all I turned aside unto Tamar, and I wrought 6 a great sin, and I uncovered the covering of my sons' shame. After I had drunk wine I revered 7 not the commandment of God, and I took a woman of Canaan to wife. For much discretion needeth the man who drinketh wine, my children; and herein is discretion in drinking wine a man 8 may drink so long as he preserveth modesty. But if he go beyond this limit the spirit of deceit attacketh his mind, and it maketh the drunkard to talk filthily, and to transgress and not to be ashamed, but even to glory in his shame, and to account himself honourable.

15 1 He that committeth fornication is not aware when he suffers loss, and is not ashamed when put 2 to dishonour. For even though a man be a king and commit fornication, he is stripped of his 3 kingship by becoming the slave of fornication, as I myself also suffered. For I gave my staff, that is, the stay of my tribe; and my girdle, that is, my power; and my diadem, that is, the glory of my 4 kingdom. And indeed I repented of these things; wine and flesh I eat not until my old age, nor 5 did I behold any joy. And the angel of God showed me that for ever do women bear rule over 6 king and beggar alike. And from the king they take away his glory, and from the valiant man his might, and from the beggar even that little which is the stay of his poverty.

16 1 Observe, therefore, my children, the (rights limit in wine; for there are in it four evil spirits--- of 2 lust, of hot desire, of profligacy of filthy lucre. If ye drink wine in gladness, be ye modest in the fear of God. For if in (your) gladness the fear of God departeth, then drunkenness ariseth and 3 shamelessness stealeth in. But if ye would live soberly do not touch wine at all, lest ye sin in words of outrage, and in fightings and slanders, and transgressions of the commandments of God, 4 and ye perish before your time. Moreover, wine revealeth the mysteries of God and men, even as I also revealed the commandments of God and the mysteries of Jacob my father to the Canaanitish 5 woman Bathshua, which God bade me not to reveal. And wine is a cause both of war and confusion.

17 1 And now, I command you, my children, not to love money, nor to gaze upon the beauty of women; because for the sake of money and beauty I was led astray to Bathshua the Canaanite. 2, 3 [For I know that because of these two things shall my race fall into wickedness. For even wise men among my sons shall they mar, and shall cause the kingdom of Judah to be diminished, which 4 the Lord gave me because of my obedience to my father. For I never caused grief to Jacob, my 5 father: for all things whatsoever he commanded I did. And Isaac, the father of my father, blessed 6 me to be king in Israel, and Jacob further blessed me in like

manner. And I know that from me shall the kingdom be established.

18 1 And I know what evils ye will do in the last days.] 2 Beware, therefore, my children, of fornication, and the love of money, and hearken to Judah your father. 3 For these things withdraw you from the law of God, And blind the inclination of the soul, And teach arrogance, And suffer not a man to have compassion upon his neighbour 4 They rob his soul of all goodness, And oppress him with toils and troubles, And drive away sleep from him, And devour his flesh. 5 And he hindereth the sacrifices of God; And he remembereth not the blessing of God, He hearkeneth not to a prophet when he speaketh, And resenteth the words of godliness. 6 For he is a slave to two contrary passions, And cannot obey God, Because they have blinded his soul, And he walketh in the day as in the night.

19 1 My children, the love of money leadeth to idolatry; because, when led astray through money, men name as gods those who are not gods, and it causeth him who hath it to fall into madness 2 For the sake of money I lost my children, and had not my repentance, and my humiliation, and 3 the prayers of my father been accepted, I should have died childless. But the God of my fathers 4 had mercy on me, because I did it in ignorance. And the prince of deceit blinded me, and I sinned as a man and as flesh, being corrupted through sins; and I learnt my own weakness while thinking myself invincible.

20 1 Know, therefore, my children, that two spirits wait upon man the spirit of truth and the spirit 2 of deceit. And in the midst is the spirit of understanding of the mind, to which it belongeth to turn whithersoever it will. 3 And the works of truth and the works of deceit are written upon the hearts of men, and each one of them the Lord knoweth. 4 And there is no time at which the works of men can be hid; for on the heart itself have they been 5 written down before the Lord. And the spirit of truth testifieth all things, and accuseth all; and the sinner is burnt up by his own heart, and cannot raise his face to the judge.

21 1 And now, my children, I command you, love Levi, that ye may abide, and exalt not yourselves 2 against him, lest ye be utterly destroyed. For to me the Lord gave the kingdom, and to him the 3 priesthood, and He set the kingdom beneath the priesthood. To me He gave the things upon the 4 earth; to him the things in the heavens. As the heaven is higher than the earth, so is the priesthood of God higher than the earthly kingdom, unless it falls away through sin from the Lord and is 5 dominated by the earthly kingdom. For the angel of the Lord said unto me: The Lord chose him rather than thee, to draw near to Him, and to eat of His table and

to offer Him the first-fruits of the choice things of the sons of Israel; but thou shalt be king of Jacob. 6 And thou shalt be amongst them as the sea. For as, on the sea, just and unjust are tossed about, some taken into captivity while some are enriched, so also shall every race of men be in thee: some shall be impoverished, being taken captive, and others grow rich by plundering the possessions of others. 7 For the kings shall be as sea-monsters. They shall swallow men like fishes: The sons and daughters of free men shall they enslave; Houses, lands, flocks, money shall they plunder: 8 And with the flesh of many shall they wrongfully feed the ravens and the cranes; And they shall advance in evil, in covetousness uplifted, 9 And there shall be false prophets like tempests, And they shall persecute all righteous men.

22 1 And the Lord shall bring upon them divisions one against another. And there shall be continual wars in Israel; 2 And among men of another race shall my kingdom be brought to an end, Until the salvation of Israel shall come, Until the appearing of the God of righteousness, That Jacob [and all the Gentiles] may rest in peace. 3 And He shall guard the might of my kingdom for ever; For the Lord sware to me with an oath that He would not destroy the kingdom from my seed for ever.

23 1 Now I have much grief, my children, because of your lewdness and witchcrafts, and idolatries which ye shall practise against the kingdom, following them that have familiar spirits, diviners, and 2 demons of error. Ye shall make your daughters singing girls and harlots, and ye shall mingle in 3 the abominations of the Gentiles. For which things' sake the Lord shall bring upon you famine and pestilence, death and the sword, beleaguering by enemies, and revilings of friends, the slaughter of children, the rape of wives, the plundering of possessions, the burning of the temple of God,) the 4 laying waste of the land, the enslavement of yourselves among the Gentiles. And they shall make some of you eunuchs for their wives. 5 Until the Lord visit you, when with perfect heart ye repent and walk in all His commandments; and He bring you up from captivity among the Gentiles.

24 1 And after these things shall a star arise to you from Jacob in peace, And a man shall arise [from my seed], like the sun of righteousness, walking with the sons of men in meekness and righteousness; And no sin shall be found in him. 2 and the heavens shall be open unto him, To pour out the spirit, (even) the blessing of the Holy Father; 3 And He shall pour out the spirit of grace upon you; And ye shall be unto Him sons in truth, And ye shall walk in His commandments first and last. 4 [This Branch of God Most High, And this Fountain giving life unto all.] 5

Then shall the sceptre of my kingdom shine forth; And from your root shall arise a stem; 6 And from it shall grow a rod of righteousness to the Gentiles, To judge and to save all that call upon the Lord.

26 1 And after these things shall Abraham and Isaac and Jacob arise unto life, and I and my brethren shall be chiefs of the tribes of Israel: Levi first, I the second, Joseph third, Benjamin fourth, 2 Simeon fifth; Issachar sixth, and so all in order. And the Lord blessed Levi, and the Angel of the Presence, me; the powers of glory, Simeon; the heaven, Reuben; the earth, Issachar; the sea, Zebulun; the mountains, Joseph; the tabernacle, Benjamin; the luminaries, Dan; Eden, Naphtali; the sun, Gad; the moon, Asher. 3 And ye shall be the people of the Lord, and have one tongue; And there shall be there no spirit of deceit of Beliar, For he shall be cast into the fire for ever. 4 And they who have died in grief shall arise in joy , And they who were poor for the Lord's sake shall be made rich, And they who are put to death for the Lord's sake shall awake to life. 5 And the harts of Jacob shall run in joyfulness, And the eagles of Israel shall fly in gladness; And all the people shall glorify the Lord for ever.

26 1 Observe, therefore, my children, all the law of the Lord, for there is hope for all them who hold 2 fast unto His ways. And he said to them: Behold, I die before your eyes this day, a hundred and 3 nineteen years old. Let no one bury me in costly apparel, nor tear open my bowels, for this 4 shall they who are kings do; and carry me up to Hebron with you. And Judah, when he had said these things, fell asleep; and his sons did according to all whatsoever he commanded them, and they buried him in Hebron, with his fathers.

THE TESTAMENT OF ISSACHAR, THE FIFTH SON OF JACOB AND LEAH.

1 1 The copy of the words of Issachar. For he called his sons and said to them: Hearken, my children, to Issachar your father; Give ear to the words of him who is beloved of the Lord. 2, 3 I was born the fifth son to Jacob, by way of hire for the mandrakes. For Reuben my brother 4 brought in mandrakes from the field, and Rachel met him and took them. And Reuben wept, and 5 at his voice Leah my mother came forth. Now these (mandrakes) were sweet-smelling apples 6 which were produced in the land of Haran below a ravine of water. And Rachel said: I will not give them to thee, but they shall be to me instead of children. For the Lord hath despised me, 7 and I have not borne children to Jacob. Now there were two apples; and Leah said to Rachel: 8 Let it suffice thee that thou hast taken my husband: wilt thou take these also? And Rachel said 9 to her: Thou shalt have

Jacob this night for the mandrakes of thy son. And Leah said to her: 10 Jacob is mine, for I am the wife of his youth. But Rachel said: Boast not, and vaunt not thyself; for he espoused me before thee, and for my sake he served our father fourteen years. 11 And had not craft increased on the earth and the wickedness of men prospered, thou wouldst not now see the face of Jacob.

2 1 Then appeared to Jacob an angel of the Lord, saying: Two children shall Rachel bear, inasmuch 2 as she hath refused company with her husband, and hath chosen continency. And had not Leah my mother paid the two apples for the sake of his company, she would have borne eight sons; for this reason she bare six, and Rachel bare the two: for on account of the mandrakes the Lord 3 visited her. For He knew that for the sake of children she wished to company with Jacob, and not for lust of pleasure. For on the morrow also she again gave up Jacob. Because of the mandrakes; 5 therefore, the Lord hearkened to Rachel. For though she desired them, she eat them not, but offered them in the house of the Lord, presenting them to the priest of the Most High who was at that time.

3 1 When, therefore, I grew up, my children, I walked in uprightness of heart, and I became a husbandman for my father and my brethren, and I brought in fruits from the field according to 2, 3 their season. And my father blessed me, for he saw that I walked in rectitude before him. And 4 I was not a busybody in my doings, nor envious and malicious against my neighbour. I never slandered any one, nor did I censure the life of any man, walking as I did in singleness of eye. 5 Therefore, when I was thirty-five years old, I took to myself a wife, for my labour wore away my strength, and I never thought upon pleasure with women; but owing to my toil, sleep overcame me. 6 And my father always rejoiced in my rectitude, because I offered through the priest to the Lord 7 all first-fruits; then to my father also. And the Lord increased ten thousandfold His benefits in my 8 hands; and also Jacob, my father, knew that God aided my singleness. For on all the poor and oppressed I bestowed the good things of the earth in the singleness of my heart.

4 1 And now, hearken to me, my children, And walk in singleness of your heart, For I have seen in it all that is well-pleasing to the Lord. 2 The single-(minded) man coveteth not gold, He overreacheth not his neighbour, He longeth not after manifold dainties, He delighteth not in varied apparel. 3 He doth not desire to live a long life, But only waiteth for the will of God. 4 And the spirits of deceit have no power against him, For he looketh not on the beauty of women, Lest he should pollute his mind with corruption. 5 There is no envy in his thoughts, [No malicious person maketh his soul to pine away,] Nor worry with insatiable desire

in his mind. 6 For he walketh in singleness of soul, And beholdeth all things in uprightness of heart, Shunning eyes (made) evil through the error of the world, Lest he should see the perversion of any of the commandments of the Lord.

5 1 Keep, therefore, my children, the law of God, And get singleness. And walk in guilelessness, Not playing the busybody with the business of your neighbour, 2 But love the Lord and your neighbour, Have compassion on the poor and weak. 3 Bow down your back unto husbandry, And toil in labours in all manner of husbandry, Offering gifts to the Lord with thanksgiving. 4 For with the first-fruits of the earth will the Lord bless you, even as He blessed all the saints 5 from Abel even until now. For no other portion is given to you than of the fatness of the earth, 6 whose fruits are raised by toil. For our father Jacob blessed me with blessings of the earth and of 7 first-fruits. And Levi and Judah were glorified by the Lord even among the sons of Jacob; for the Lord gave them an inheritance, and to Levi He gave the priesthood, and to Judah the kingdom. 8 And do ye therefore obey them, and walk in the singleness of your father; [for unto Gad hath it been given to destroy the troops that are coming upon Israel].

6 1 Know ye therefore, my children, that in the last times Your sons will forsake singleness, And will cleave unto insatiable desire; And leaving guilelessness will draw near to malice; And forsaking the commandments of the Lord, They will cleave unto Beliar. 2 And leaving husbandry, They will follow after their own wicked devices, And they shall be dispersed among the Gentiles. And shall serve their enemies. 3 And do you therefore give these commands to your children, that, if they sin, they may the more 4 quickly return to the Lord; For He is merciful, and will deliver them, even to bring them back into their land.

7 1 Behold, therefore, as ye see, I am a hundred and twenty-six years old and am not conscious of committing any sin. 2 Except my wife I have not known any woman. I never committed fornication by the uplifting of my eyes. 3 I drank not wine, to be led astray thereby; I coveted not any desirable thing that was my neighbour's. 4 Guile arose not in my heart; A lie passed not through my lips. 5 If any man were in distress I joined my sighs with his, And I shared my bread with the poor. I wrought godliness, all my days I kept truth 6 I loved the Lord; Likewise also every man with all my heart. 7 So do you also these things, my children, And every spirit of Beliar shall flee from you, And no deed of wicked men shall rule over you; And every wild beast shall ye subdue, Since you have with you the God of heaven and earth (And) walk with men in singleness of heart. 8 And having said these things, he commanded his sons that they should carry him

up to Hebron, and bury him there in the cave with his fathers. And he stretched out his feet and died, at a good old age; with every limb sound, and with strength unabated, he slept the eternal sleep.

THE TESTAMENT OF ZEBULUN, THE SIXTH SON OF JACOB AND LEAH.

1 1 The copy of the words of Zebulun, which he enjoined on his sons before he died in the 2 hundred and fourteenth year of his life, two years after the death of Joseph. And he said to them: 3 Hearken to me, ye sons of Zebulun, attend to the words of your father. I, Zebulun, was born a good gift to my parents. For when I was born my father was increased very exceedingly, both in flocks 4 and herds, when with the straked rods he had his portion. I am not conscious that I have sinned 5 all my days, save in thought. Nor yet do I remember that I have done any iniquity, except the sin of ignorance which I committed against Joseph; for I covenanted with my brethren not to tell 6 my father what had been done. But I wept in secret many days on account of Joseph, for I feared my brethren, because they had all agreed that if any one should declare the secret, he should be slain. 7 But when they wished to kill him, I adjured them much with tears not to be guilty of this sin.

2 1, 2 For Simeon and Gad came against Joseph to kill him, and he said unto them with tears: Pity me, my brethren, have mercy upon the bowels of Jacob our father: lay not upon me your hands 3 to shed innocent blood, for I have not sinned against you. And if indeed I have sinned, with chastening chastise me, my brethren but lay not upon me your hand, for the sake of Jacob our 4 father. And as he spoke these words, wailing as he did so, I was unable to bear his lamentations, and began to weep, and my liver was poured out, and all the substance of my bowels was loosened. 5 And I wept with Joseph, and my heart sounded, and the joints of my body trembled, and I was 6 not able to stand. And when Joseph saw me weeping with him, and them coming against him to 7 slay him, he fled behind me, beseeching them. But meanwhile Reuben arose and said: Come, my brethren, let us not slay him, but let us cast him into one of these dry pits, which our fathers digged 8 and found no water. For for this cause the Lord forbade that water should rise up in them, in order that Joseph should be preserved. And they did so, until they sold him to the Ishmaelites.

3 1, 2 For in his price I had no share, my children. But Simeon and Gad and six other of our brethren took the price of Joseph, and bought sandals for themselves, and their wives, and their children, 3 saying: We will not eat of it, for it is the

price of our brother's blood, but we will assuredly tread it under foot, because he said that he would be king over us, and so let us see what will become of 4 his dreams. Therefore it is written in the writing of the law of Moses, that whosoever will not raise 5 up seed to his brother, his sandal should be unloosed, and they should spit in his face. And the brethren of Joseph wished not that their brother should live, and the Lord loosed from them the 6 sandal which they wore against Joseph their brother. For when they came into Egypt they were unloosed by the servants of Joseph outside the gate, and so they made obeisance to Joseph after the 7 fashion of King Pharaoh. And not only did they make obeisance to him, but were spit upon also, 8 falling down before him forthwith, and so they were put to shame before the Egyptians. For after this the Egyptians heard all the evils that they had done to Joseph.

4 1 And after he was sold my brothers sat down 2 to eat and drink. But I, through pity for Joseph, did not eat, but watched the pit, since Judah feared lest Simeon, Dan, and Gad should rush 3 off and slay him. But when they saw that I did not eat, they set me to watch him, till he was 5 sold to the Ishmaelites. And when Reuben came and heard that while he was away (Joseph) had been sold, he rent his garments, (and) mourning, said: How shall I look on the face of my father 6 Jacob? And he took the money and ran after the merchants, but as he failed to find them he returned grieving. But the merchants had left the broad road and marched through the Troglodytes by a short cut. 7 But Reuben was grieved, and eat no food that day. Dan therefore came to him and said: 8, 9 Weep not, neither grieve; for we have found what we can say to our father Jacob. Let us slay 10 a kid of the goats, and dip in it the coat of Joseph; and let us send it to Jacob, saying: Know, is 11 this the coat of thy son? And they did so. For they stripped off from Joseph his coat when they were selling him, and put upon him the garment of a slave. Now Simeon took the coat, and would not give it up, for he wished to rend it with his sword, as he was angry that Joseph lived and that 12 he had not slain him. Then we all rose up and said unto him: If thou givest not up the coat, we 13 will say to our father that thou alone didst this evil thing in Israel. And so he gave it unto them, and they did even as Dan had said.

5 I And now, my children, I bid you to keep the commands of the Lord, and to show mercy to your neighbours, and to have compassion towards all, not towards men only, but also towards, beasts. 2 For all this thing's sake the Lord blessed me, and when all my brethren were sick, I escaped without 3 sickness, for the Lord knoweth the purposes of each. Have, therefore, compassion in your hearts, my children, because even as a man doeth to his neighbour, even so also will the Lord do to him. 4 For the sons of my brethren were sickening and were dying on

account of Joseph, because they ⁵ showed not mercy in their hearts; but my sons were preserved without sickness, as ye know. And when I was in the land of Canaan, by the sea-coast, I made a catch of fish for Jacob my father; and when many were choked in the sea, I continued unhurt.

6 ¹ I was the first to make a boat to sail upon the sea, for the Lord gave me understanding and ² wisdom therein. And I let down a rudder behind it, and I stretched a sail upon another upright ³ piece of wood in the midst. And I sailed therein along the shores, catching fish for the house of my father until we came to Egypt. ^{4, 5} [And through compassion I shared my catch with every stranger. And if a man were a stranger, or sick, or aged, I boiled the fish, and dressed them well, and offered them to all men, as every man ⁶ had need, grieving with and having compassion upon them. Wherefore also the Lord satisfied me with abundance of fish when catching fish; for he that shareth with his neighbour receiveth manifold ⁷ more from the Lord.] For five years I caught fish [and gave thereof to every man whom I saw, ⁸ and sufficed for all the house of my father]. And in the summer I caught fish, and in the winter I kept sheep with my brethren.

7 ¹ [Now I will declare unto you what I did. I saw a man in distress through nakedness in winter time, and had compassion upon him, and stole away a garment secretly from my father's house, and ² gave it to him who was in distress. Do you, therefore, my children, from that which God bestoweth upon you, show compassion and mercy without hesitation to all men, and give to every man with ³ a good heart. And if ye have not the wherewithal to give to him that needeth, have compassion for ⁴ him in bowels of mercy. I know that my hand found not the wherewithal to give to him that needed, and I walked with him weeping for seven furlongs, and my bowels yearned towards him in compassion.

8 ¹ Have, therefore, yourselves also, my children, compassion towards every man with mercy, that the ² Lord also may have compassion and mercy upon you. Because also in the last days God will send ³ His compassion on the earth, and wheresoever He findeth bowels of mercy He dwelleth in him. For in the degree in which a man hath compassion upon his neighbours, in the same degree hath the ^{4, 5} Lord also upon him.] And when we went down into Egypt, Joseph bore no malice against us. To whom taking heed, do ye also, my children, approve yourselves without malice, and love one ⁶ another; and do not set down in account, each one of you, evil against his brother. For this breaketh unity and divideth all kindred, and troubleth the soul, and weareth away the countenance.

9 1 Observe, therefore, the waters, and know when they flow together, they sweep along stones, trees, 2 earth, and other things. But if they are divided into many streams, the earth swalloweth them up, 3, 4 and they vanish away. So shall ye also be if ye be divided. Be not ye, therefore, divided into two heads, for everything which the Lord made hath but one head, and two shoulders, two 5 hands, two feet, and all the remaining members. For I have learnt in the writing of my fathers, that Ye shall be divided in Israel, And ye shall follow two kings, And shall work every abomination. 6 And your enemies shall lead you captive, And ye shall be evil entreated among the Gentiles, With many infirmities and tribulations. 7 And after these things ye shall remember the Lord, and repent, [And He shall cause you to return]; for He is merciful and compassionate. And He setteth not down in account evil to the sons of men, because they are flesh, And the spirits of deceit deceive them in all their deeds. 8 And after these things there shall arise unto you the Lord Himself, the light of righteousness, [And healing and compassion shall be in His wings. He shall redeem all the captivity of the sons of men from Beliar; And every spirit of deceit shall be trodden down]; And he shall bring back all the Gentiles into zeal for Him. And ye shall return unto your land. And ye shall see Him in Jerusalem, for His name's sake. 9 And again through the wickedness of your works shall ye provoke Him to anger, And ye shall be cast away by Him unto the time of consummation.

10 1 And now, my children, grieve not that I am dying, nor be cast down in that I am coming to my 2 end. For I shall rise again in the midst of you, as a ruler in the midst of his sons; and I shall rejoice in the midst of my tribe, as many as shall keep the law of the Lord, and the commandments 3 of Zebulun their father. But upon the ungodly shall the Lord bring eternal fire, and destroy them 4, 5 throughout all generations. But I am now hastening away to my rest, as did also my fathers. But 6 do ye fear the Lord our God with all your strength all the days of your life. And when he had 7 said these things he fell asleep, at a good old age. And his sons laid him in a wooden coffin. And afterwards they carried him up and buried him in Hebron, with his fathers.

THE TESTAMENT OF DAN, THE SEVENTH SON OF JACOB AND BILHAH.

1 1 The copy of the words of Dan, which he spake to his sons in his last days, in the hundred and 2 twenty-fifth year of his life. For he called together his family, and said: Harken to my words, ye 3 sons of Dan; and give heed to the words of your father. I have proved in my heart, and in my whole life, that truth with just dealing is good and well pleasing to God, and that lying and anger 4 are evil,

because they teach man all wickedness. I confess, therefore, this day to you, my children, 5 that in my heart I resolved on the death of Joseph my brother, the true and good man. [And 6 I rejoiced that he was sold, because his father loved him more than us.] For the spirit of jealousy 7 and vainglory said to me: Thou thyself also art his son. And one of the spirits of Beliar stirred me up, saying: Take this sword, and with it slay Joseph: so shall thy father love thee when he is dead. 8 Now this is the spirit of anger that persuaded me to crush Joseph as a leopard crusheth a kid. 9 But the God of my fathers did not suffer him to fall into my hands, so that I should find him alone and slay him, and cause a second tribe to be destroyed in Israel.

2 1 And now, my children, behold I am dying, and I tell you of a truth, that unless ye keep yourselves from the spirit of lying and of anger, and love truth and longsuffering, ye shall perish. 2 For anger is blindness, and does not suffer one to see the face of any man with truth. 3 For though it be a father or a mother, he behaveth towards them as enemies; though it be a brother, he knoweth him not; though it be a prophet of the Lord, he disobeyeth him; though 4 a righteous man, he regardeth him not; though a friend, he doth not acknowledge him. For the spirit of anger encompasseth him with the net of deceit, and blindeth his eyes, and through lying 5 darkeneth his mind, and giveth him its own peculiar vision. And wherewith encompasseth it his eyes? With hatred of heart, so as to be envious of his brother.

3 1 For anger is an evil thing, my children, for it troubleth even the soul itself. And the body of the angry man it maketh its own, and over his soul it getteth the mastery, and 3 it bestoweth upon the body power that it may work all iniquity. And when the body does all 4 these things, the soul justifieth what is done, since it seeth not aright. Therefore he that is wrathful, if he be a mighty man, hath a threefold power in his anger: one by the help of his servants; and a second by his wealth, whereby he persuadeth and overcometh wrongfully; and thirdly, having his 5 own natural power he worketh thereby the evil. And though the wrathful man be weak, yet hath 6 he a power twofold of that which is by nature; for wrath ever aideth such in lawlessness. This spirit goeth always with lying at the right hand of Satan, that with cruelty and lying his works may be wrought.

4 1, 2 Understand ye, therefore, the power of wrath, that it is vain. For it first of all giveth provocation by word; then by deeds it strengtheneth him who is angry, and with sharp losses disturbeth his 3 mind, and so stirreth up with great wrath his soul. Therefore, when any one speaketh against you, be not ye moved to anger,

[and if any man praiseth you as holy men, be not uplifted: be not moved 4 either to delight or to disgust]. For first it pleaseth the hearing, and so maketh the mind keen to perceive the grounds for provocation; and then being enraged, he thinketh that he is justly angry 5 If ye fall into any loss or ruin, my children, be not afflicted; for this very spirit maketh (a man) 6 desire that which is perishable, in order that he may be enraged through the affliction. And if ye suffer loss voluntarily, or involuntarily, be not vexed; for from vexation ariseth wrath with lying. 7 Moreover, a twofold mischief is wrath with lying; and they assist one another in order to disturb the heart; and when the soul is continually disturbed, the Lord departeth from it, and Beliar ruleth over it.

5 1 Observe, therefore, my children, the commandments of the Lord, And keep His law; Depart from wrath, And hate lying, That the Lord may dwell among you, And Beliar may flee from you. 2 Speak truth each one with his neighbour. So shall ye not fall into wrath and confusion; But ye shall be in peace, having the God of peace, So shall no war prevail over you. 3 Love the Lord through all your life, And one another with a true heart. 4 I know that in the last days ye shall depart from the Lord, And ye shall provoke Levi unto anger, And fight against Judah; But ye shall not prevail against them, For an angel of the Lord shall guide them both; For by them shall Israel stand. 5 And whensoever ye depart from the Lord, ye shall walk in all evil and work the abominations of the Gentiles, going a-whoring after women of the lawless ones, while with all wickedness the spirits 6 of wickedness work in you. [For I have read in the book of Enoch, the righteous, that your prince is Satan, and that all the spirits of wickedness and pride will conspire to attend constantly on the sons of Levi, to cause them to sin before the Lord. 7 And my sons will draw near to Levi. And sin with them in all things; And the sons of Judah will be covetous, Plundering other men's goods like lions.] 8 Therefore shall ye be led away [with them] into captivity, And there shall ye receive all the plagues of Egypt, And all the evils of the Gentiles. 9 And so when ye return to the Lord ye shall obtain mercy, And He shall bring you into His sanctuary, And He shall give you peace. 10 And there shall arise unto you from the tribe of [Judah and of] Levi the salvation of the Lord; And he shall make war against Beliar. And execute an everlasting vengeance on our enemies; 11 And the captivity shall he take from Beliar [the souls of the saints], And turn disobedient hearts unto the Lord, And give to them that call upon him eternal peace. 12 And the saints shall rest in Eden, And in the New Jerusalem shall the righteous rejoice, And it shall be unto the glory of God for ever. 13 And no longer shall Jerusalem endure desolation, Nor Israel be led captive; For the Lord shall be in the midst of it [living amongst men], And the Holy One of Israel shall reign over it [in humility and in poverty; and he who believeth on Him shall reign amongst men in truth].

6 1, 2 And now, fear the Lord, my children, and beware of Satan and his spirits. Draw near unto God and unto the angel that intercedeth for you, for he is a mediator between God and man, and for the 3 peace of Israel he shall stand up against the kingdom of the enemy. Therefore is the enemy eager 4 to destroy all that call upon the Lord. For he knoweth that upon the day on which Israel shall 5 repent, the kingdom of the enemy shall be brought to an end. For the very angel of peace shall 6 strengthen Israel, that it fall not into the extremity of evil. And it shall be in the time of the lawlessness of Israel, that the Lord will not depart from them, but will transform them into a nation 7 that doeth His will, for none of the angels will be equal unto him. And His name shall be in every place in Israel, and among the Gentiles. 8 Keep, therefore, yourselves, my children, from every evil work, And cast away wrath and all lying, And love truth and long-suffering. 9 And the things which ye have heard from your father, do ye also impart to your children [that the Saviour of the Gentiles may receive you; for he is true and long-suffering, meek and lowly, and 10 teacheth by his works the law of God]. Depart, therefore, from all unrighteousness, and cleave unto the righteousness of God, and your race will be saved for ever. And bury me near my fathers.

7 1, 2 And when he had said these things he kissed them, and fell asleep at a good old age. And his sons buried him, And after that they carried up his bones, and placed them near Abraham, and 3 Isaac, and Jacob. [Nevertheless, Dan prophesied unto them that they should forget their God, and should be alienated from the land of their inheritance and from the race of Israel, and from the family of their seed.]

THE TESTAMENT OF NAPHTALI, THE EIGHTH SON OF JACOB AND BILHAH.

1 1 The copy of the testament of Naphtali, which he ordained at the time of his death in the hundred 2 and thirtieth year of his life. When his sons were gathered together in the seventh month, on the 3 first day of the month, while still in good health, he made them a feast of food and wine. And after 4 he was awake in the morning, he said to them, I am dying; and they believed him not. And as he 5 glorified the Lord, he grew strong and said that after yesterday's feast he should die. And he began 6 then to say: Hear, my children, ye sons of Naphtali, hear the words of your father. I was born from Bilhah, and because Rachel dealt craftily, and gave Bilhah in place of herself to Jacob, and she 7 conceived and bare me upon Rachel's knees, therefore she called my name Naphtali. For Rachel loved me very much because I was born upon her lap; and when I was still young she was

wont 8 to kiss me, and say: May I have a brother of thine from mine own womb, like unto thee. Whence 9 also Joseph was like unto me in all things, according to the prayers of Rachel. Now my mother was Bilhah, daughter of Rotheus the brother of Deborah, Rebecca's nurse, who was born on one and 10 the self-same day with Rachel. And Rotheus was of the family of Abraham, a Chaldean, God 11 fearing, free-born, and noble. And he was taken captive and was bought by Laban; and he gave him Euna his handmaid to wife, and she bore a daughter, and called her name Zilpah, after the name 12 of the village in which he had been taken captive. And next she bore Bilhah, saying: My daughter hastens after what is new, for immediately that she was born she seized the breast and hastened to suck it.

2 1 And I was swift on my feet like the deer, and my father Jacob appointed me for all messages, 2 and as a deer did he give me his blessing. For as the potter knoweth the vessel, how much it is to contain, and bringeth clay accordingly, so also doth the Lord make the body after the likeness of 3 the spirit, and according to the capacity of the body doth He implant the spirit. And the one does not fall short of the other by a third part of a hair; for by weight, and measure, and rule was all the 4 creation made. And as the potter knoweth the use of each vessel, what it is meet for, so also doth the Lord know the body, how far it will persist in goodness, and when it beginneth in evil. For 5 there is no inclination or thought which the Lord knoweth not, for He created every man after His own image. 6 As a man's strength, so also is his work; and as his mind, so also is his skill; and as his purpose, so also is his achievement; and 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 works of Beliar. 7 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; and it is not to be said that the 8 one is like the other either in face or in mind. For God made all things good in their order, the five senses in the head, and He joined on the neck to the head, adding to it the hair also for comeliness and glory, then the heart for understanding, the belly for excrement, and the stomach for (grinding), the windpipe for taking in (the breath), the liver for wrath, the gall for bitterness, the spleen for laughter, the reins for prudence, the muscles of the loins for power, the lungs for drawing 9 in, the loins for strength, and so forth. So then, my children, let all your works be done in order 10 with good intent in the fear of God, and do nothing disorderly in scorn or out of its due season. For if thou bid the eye to hear, it cannot; so neither while ye are in darkness can ye do the works of light.

3 1 Be ye, therefore, not eager to corrupt your doings through covetousness or with vain words to beguile your souls; because if ye keep silence in purity of

heart, ye shall understand how to hold fast the will of God, and to cast away the will of Beliar. Sun and moon and stars change not their order; so do ye also change not the law of God in the disorderliness of your doings. The Gentiles went astray, and forsook the Lord, and changed their order, and obeyed stocks and stones, spirits of deceit. But ye shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made all things, that ye become not as Sodom, which changed the order of nature. In like manner the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

4 1 These things I say unto you, my children, for I have read in the writing of Enoch that ye yourselves also shall depart from the Lord, walking according to all the lawlessness of the Gentiles, and 2 ye shall do according to all the wickedness of Sodom. And the Lord shall bring captivity upon you, and there shall ye serve your enemies, and ye shall be bowed down with every affliction and 3 tribulation, until the Lord have consumed you all. And after ye have become minished and made few, ye shall return and acknowledge the Lord your God; and He shall bring you back into your 4 land, according to His abundant mercy. And it shall be, that after that they come into the land of 5 their fathers, they shall again forget the Lord and become ungodly. And the Lord shall scatter them upon the face of all the earth, until the compassion of the Lord shall come, a man working righteousness and working mercy unto all them that are afar off, and to them that are near.

5 1 For in the fortieth year of my life, I saw a vision on the Mount of Olives, on the east of Jerusalem, 2 that the sun and the moon were standing still. And behold Isaac, the father of my father, said to us; Run and lay hold of them, each one according to his strength; and to him that seizeth them 3 will the sun and moon belong. And we all of us ran together, and Levi laid hold of the sun, and Judah outstripped the others and seized the moon, and they were both of them lifted up with them. 4 And when Levi became as a sun, lo, a certain young man gave to him twelve branches of palm; 5 and Judah was bright as the moon, and under their feet were twelve rays. [And the two, Levi and 6 Judah, ran, and laid hold of them.] And 10, a bull upon the earth, with two great horns, and an 7 eagle's wings upon its back; and we wished to seize him; but could not. But Joseph came, and 8 seized him, and ascended up with him on high. And I saw, for I was there, and behold a holy writing appeared to us, saying: Assyrians, Medes, Persians, [Chaldeans,] Syrians, shall possess in captivity the twelve tribes of Israel.

6 1 And again, after seven days, I saw our father Jacob standing by the sea of Jamnia, and we were 2 with him. And behold, there came a ship sailing by, without sailors or pilot; and there was written 3 upon the ship, The Ship of Jacob. And our father said to us: Come, let us embark on our ship. 4 And when he had gone on board, there arose a vehement storm, and a mighty tempest of wind; and 5 our father, who was holding the helm, departed from us. And we, being tossed with the tempest, were borne along over the sea; and the ship was filled with water, (and was) pounded by mighty waves, 6 until it was broken up. And Joseph fled away upon a little boat, and we were all divided upon nine 7 planks, and Levi and Judah were together. And we were all scattered unto the ends of the earth. 8, 9 Then Levi, girt about with sackcloth, prayed for us all unto the Lord. And when the storm ceased, the ship reached the land as it were in peace. And, 10, our father came, and we all rejoiced with one accord.

7 1 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. 2 Then my father saith unto me: I believe God that Joseph liveth, for I see always that the Lord numbereth him with you, 3 And he said, weeping: Ah me, my son Joseph, thou livest, though I behold thee not, and thou seest not Jacob that begat thee. 4 He caused me also, therefore, to weep by these words, and I burned in my heart to declare that Joseph had been sold, but I feared my brethren.

8 1 And lo! my children, I have shown unto you the last times, how everything shall come to pass in 2 Israel. Do ye also, therefore, charge your children that they be united to Levi and to Judah; For through them shall salvation arise unto Israel, And in them shall Jacob be blessed. 3 For through their tribes shall God appear [dwelling among men] on earth, To save the race of Israel, And to gather together the righteous from amongst the Gentiles. 4 If ye work that which is good, my children, Both men and angels shall bless you; And God shall be glorified among the Gentiles through you, And the devil shall flee from you, And the wild beasts shall fear you, And the Lord shall love you, [And the angels shall cleave to you]. 5 As a man who has trained a child well is kept in kindly remembrance: So also for a good work there is a good remembrance before God. 6 But him that doeth not that which is good, Both angels and men shall curse, And God shall be dishonoured among the Gentiles through him, And the devil shall make him as his own peculiar instrument, And every wild beast shall master him, And the Lord shall hate him. 7 For the commandments of the law are twofold, And through prudence must they be fulfilled. 8 For there is a season for a man to embrace his wife, And a season to abstain therefrom for his prayer. 9 So, then, there are two commandments; and, unless they be done in due order, they bring very 10 great

sin upon men. So also is it with the other commandments. Be ye therefore wise in God, my Children, and prudent, understanding the order of His commandments, and the laws of every word, that the Lord may love you.

9 1 And when he had charged them with many such words, he exhorted them that they should 2 remove his bones to Hebron, and that they should bury him with his fathers. And when he had 3 eaten and drunken with a merry heart, he covered his face and died. And his sons did according to all that Naphtali their father had commanded them.

THE TESTAMENT OF GAD THE NINTH SON OF JACOB AND ZILPAH.

1 1 The copy of the testament of Gad, what things he spake unto his sons, in the hundred and twenty 2 fifth year of his life, saying unto them: Hearken, my children, I was the ninth son born to Jacob, 3 and I was valiant in keeping the flocks. Accordingly I guarded at night the flock; and whenever the lion came, or the wolf, or any wild beast against the fold, I pursued it, and overtaking (it) 4 I seized its foot with my hand and hurled it about a stone's throw, and so killed it. Now Joseph my brother was feeding the flock with us for upwards of thirty days, and being young, he fell sick 5 by reason of the heat. And he returned to Hebron to our father, who made him lie down near him, 6 because he loved him greatly. And Joseph told our father that the sons of Zilpah and Bilhah were slaying the best of the flock and eating them against the judgement of Reuben and Judah. 7 For he saw that I had delivered a lamb out of the mouth of a bear, and put the bear to death; but 8 had slain the lamb, being grieved concerning it that it could not live, and that we had eaten it. And 9 regarding this matter I was wroth with Joseph until the day that he was sold, And the spirit of hatred was in me, and I wished not either to hear of Joseph with the ears, or see him with the eyes because he rebuked us to our faces saying that we were eating of the flock without Judah. For whatsoever things he told our father, he believed him.

2 1 I confess now my sin, my children, that oftentimes I wished to kill him, because I hated him from 2 my heart. Moreover, I hated him yet more for his dreams; and I wished to lick him out of the land of the living, even as an ox licketh up the grass of the field. 3 Therefore I and Simeon sold him to the Ishmaelites [for thirty pieces of gold, and ten of them we hid, and showed the twenty to our brethren] 4 And thus through covetousness we were bent on slaying him. 5 And the God of my fathers delivered him from my hands, that I should not work lawlessness in Israel.

3 1 And now, my children, hearken to the words of truth to work righteousness, and all the law of the Most High, and go not astray through the spirit of hatred, for it is evil in all the doings of 2 men. Whatsoever a man doeth the hater abominateth him: and though a man worketh the law of the Lord, he praiseth him not; though a man feareth the Lord, and taketh pleasure in that which is 3 righteous, he loveth him not. He dispraiseth the truth, he envieth him that prospereth, he welcometh evil-speaking, he loveth arrogance, for hatred blindeth his soul; as I also then looked on Joseph.

4 I Beware, therefore, my children of hatred; for it worketh lawlessness even against the Lord Himself. 2 For it will not hear the words of His commandments concerning the loving of one's neighbour, 3 and it sinneth against God. For if a brother stumble, it delighteth immediately to proclaim it to all men, and is urgent that he should be judged for it, and be punished and be put to death. 4 And if it be a servant it stirreth him up against his master, and with every affliction it deviseth against 5 him if possibly he can be put to death, For hatred worketh with envy also against them that prosper: so long as it heareth of or seeth their success, it always languisheth. 6 For as love would quicken even the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that had sinned venially it would not suffer to live. 7 For the spirit of hatred worketh together with Satan, through hastiness of spirit, in all things to men's death; but the spirit of love worketh together with the law of God in long-suffering unto the salvation of men.

5 1 Hatred, therefore, is evil, for it constantly maketh with lying, speaking against the truth; and it maketh small things to be great, and causeth the light to be darkness, and calleth the sweet bitter, and teacheth slander, and kindleth wrath, and stirreth up war, and violence and all covetousness; 2 it filleth the heart with evils and devilish poison. These things, therefore, I say to you from experience, my children, that ye may drive forth hatred, which is of the devil, and cleave to 3 the love of God. Righteousness casteth out hatred, humility destroyeth envy. For he that is just and humble is ashamed to do what is unjust, being reprov'd not of another, but of his own heart, 4 because the Lord looketh on his inclination. He speaketh not against a holy man, because the fear 5 of God overcometh hatred. For fearing lest he should offend the Lord, he will not do wrong to any 6, 7 man, even in thought. These things I learnt at last, after I had repented concerning Joseph. For true repentance after a godly sort [destroyeth ignorance, and] driveth away the darkness, and 8 enlighteneth the eyes, and giveth knowledge to the soul, and leadeth the mind to salvation. And 9 those things which it hath not learnt from

man, it knoweth through repentance. For God brought upon me a disease of the liver; and had not the prayers of Jacob my father succoured me, it had 10 hardly failed but my spirit had departed, For by what things a man transgresseth, by the same also 11 is he punished. Since, therefore, my liver was set mercilessly against Joseph, in my liver too I suffered mercilessly, and was judged for eleven months, for so long a time as I had been angry against Joseph.

6 1 And now, my children, I exhort you, love ye each one his brother, and put away hatred from 2 your hearts, love one another in deed, and in word, and in the inclination of the soul. For in the presence of my father I spake peaceably to Joseph; and when I had gone out, the spirit of hatred darkened my mind, and stirred up my soul to slay him. 3 Love ye, therefore, one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he confess and repent, forgive him. 4 But if he deny it, do not get into a passion with him, lest catching the poison from thee he take 5 to swearing and so thou sin doubly. [Let not another man hear thy secrets when engaged in legal strife, lest he come to hate thee and become thy enemy, and commit a great sin against thee; for 6 oftentimes he addresseth thee guilefully or busieth himself about thee with wicked intent.] And though he deny it and yet have a sense of shame when reprov'd, give over reproving him. For he who denieth may repent so as not again to wrong thee; yea, he may also honour thee, and [fear 7 and] be at peace with thee And if he be shameless and persist in his wrong-doing, even so forgive him from the heart, and leave to God the avenging.

7 1 If a man prospereth more than you, do not be vexed, but pray also for him, that he may have 2 perfect prosperity. For so it is expedient for you. And if he be further exalted, be not envious of him, remembering that all flesh shall die; and offer praise to God, who giveth things good and 3 profitable to all men. Seek out the judgements of the Lord, and thy mind will rest and be at peace. 4 And though a man become rich by evil means, even as Esau, the brother of my father, be not jealous; 5 but wait for the end of the Lord. For if he taketh away (from a man) wealth gotten by evil 6 means He forgiveth him if he repent, but the unrepentant is reserved for eternal punishment. For the poor man, if free from envy he pleaseth the Lord in all things, is blessed beyond all men, because 7 he hath not the travail of vain men. Put away, therefore, jealousy from your souls, and love one another with uprightness of heart.

8 1 Do ye also therefore tell these things to your children, that they honour Judah and Levi, for from 2 them shall the Lord raise up salvation to Israel. [For I know

that at the last your children shall depart from Him, and shall walk in all wickedness, and affliction and corruption before the Lord.] 3 And when he had rested for a little while, he said again; My children, obey your father, and bury 4, 5 me near to my fathers. And he drew up his feet, and fell asleep in peace. And after five years they carried him up to Hebron, and laid him with his fathers.

THE TESTAMENT OF ASHER, THE TENTH SON OF JACOB AND ZILPAH.

1 1 The copy of the Testament of Asher, what things he spake to his sons in the hundred and 2 twenty-fifth year of his life. For while he was still in health, he said to them: Hearken, ye children of Asher, to your father, and I will declare to you all that is upright in the sight of the Lord. 3 Two ways hath God given to the sons of men, and two inclinations, and two kinds of action, and 4 two modes (of action), and two issues. Therefore all things are by twos, one over against the 5 other. For there are two ways of good and evil, and with these are the two inclinations in our 6 breasts discriminating them. Therefore if the soul take pleasure in the good (inclination), all its 7 actions are in righteousness; and if it sin it straightway repenteth. For, having its thoughts set upon righteousness, and casting away wickedness, it straightway overthroweth the evil, and uprooteth 8 the sin. But if it incline to the evil inclination, all its actions are in wickedness, and it driveth away the good, and cleaveth to the evil, and is ruled by Beliar; even though it work what is good, 9 he perverteth it to evil. For whenever it beginneth to do good, he forceth the issue of the action into evil for him, seeing that the treasure of the inclination is filled with an evil spirit.

2 1 A person then may with words help the good for the sake of the evil, yet the issue of the action 2 leadeth to mischief. There is a man who showeth no compassion upon him who serveth his turn in 3 evil; and this thing hath two aspects, but the whole is evil. And there is a man that loveth him that worketh evil, because he would prefer even to die in evil for his sake; and concerning this it is clear that it hath two aspects, but the whole is an evil work. 4 Though indeed he have love, yet is he wicked who concealeth what is evil for the sake of the good name, but the end of the action tendeth unto evil. 5 Another stealeth, doeth unjustly, plundereth, defraudeth, and withal pitieth the poor: this too 6 hath a twofold aspect, but the whole is evil. He who defraudeth his neighbour provoketh God, and sweareth falsely against the Most High, and yet pitieth the poor: the Lord who commandeth the 7 law he setteth at nought and provoketh, and yet he refresheth the poor. He defileth the soul, and maketh gay the body; he killeth many, and pitieth a few: this, too, hath a twofold aspect, but the 8 whole is evil.

Another committeth adultery and fornication, and abstaineth from meats, and when he fasteth he doeth evil, and by the power of his wealth overwhelmeth many; and notwithstanding his excessive wickedness he doeth the commandments: this, too, hath a twofold aspect, but the 9 whole is evil. Such men are hares; clean,- like those that divide the hoof, but in very deed are 10 unclean. For God in the tables of the commandments hath thus declared.

3 1 But do not ye, my children, wear two faces like unto them, of goodness and of wickedness; but 2 cleave unto goodness only, for God hath his habitation therein, and men desire it. But from wickedness flee away, destroying the (evil) inclination by your good works; for they that are double-faced serve not God, but their own lusts, so that they may please Beliar and men like unto themselves.

4 1 For good men, even they that are of single face, though they be thought by them that are double 2 faced to sin, are just before God. For many in killing the wicked do two works, of good and evil; 3 but the whole is good, because he hath uprooted and destroyed that which is evil. One man hateth the merciful and unjust man, and the man who committeth adultery and fasteth: this, too, hath a two fold aspect, but the whole work is good, because he followeth the Lord's example, in that he 4 accepteth not the seeming good as the genuine good. Another desireth not to see a good day with them that riot, lest he defile his body and pollute his soul: this, too, is double-faced, but the whole is 5 good. For such men are like to stags and to hinds, because in the manner of wild animals they seem to be unclean, but they are altogether clean; because they walk in zeal for the Lord and abstain from what God also hateth and forbiddeth by His commandments, warding off the evil from the good.

5 1 Ye see, my children, how that there are two in all things, one against the other, and the one is hidden by the other: in wealth (is hidden) covetousness, in conviviality drunkenness, in laughter 2 grief, in wedlock profligacy. Death succeedeth to life, dishonour to glory, night to day, and darkness to light; [and all things are under the day, just things under life, unjust things under 3 death;] wherefore also eternal life awaiteth death. Nor may it be said that truth is a lie, nor 4 right wrong; for all truth is under the light, even as all things are under God. All these things, therefore, I proved in my life, and I wandered not from the truth of the Lord, and I searched out the commandments of the Most High, walking according to all my strength with singleness of face unto that which is good.

6 1 Take heed, therefore, ye also, my children, to the commandments of the Lord,

following the truth 2 with singleness of face. For they that are double-faced are guilty of a twofold sin; for they both do the evil thing and they have pleasure in them that do it, following the example of the spirits of 3 deceit, and striving against mankind. Do ye, therefore, my children, keep the law of the Lord, and give not heed unto evil as unto good; but look unto the thing that is really good, and keep it in all 4 commandments of the Lord, having your conversation therein, and resting therein. For the latter ends of men do show their righteousness (or unrighteousness), when they meet the angels of the 5 Lord and of Satan. For when the soul departs troubled, it is tormented by the evil spirit which also it served in lusts and evil works. 6 But if he is peaceful with joy he meeteth the angel of peace, and he leadeth him into eternal life.

7 1 Become not, my children, as Sodom, which sinned against the angels of the Lord, and perished for 2 ever. For I know that ye shall sin, and be delivered into the hands of your enemies; and your land shall be made desolate, and your holy places destroyed, and ye shall be scattered unto the four 3 corners of the earth. And ye shall be set at nought in the dispersion vanishing away as water. Until the Most High shall visit the earth, coming Himself [as man, with men eating and drinking, and breaking the head of the dragon in the water. He shall save Israel and all the Gentiles [God speaking in 4 the person of man]. [Therefore do ye also, my children, tell these things to your children, that they 5 disobey Him not. For I have known that ye shall assuredly be disobedient, and assuredly act ungodly, not giving heed to the law of God, but to the commandments of men, being corrupted 6 through wickedness. And therefore shall ye be scattered as Gad and Dan my brethren, and ye shall 7 know not your lands, tribe, and tongue. But the Lord will gather you together in faith through His tender mercy, and for the sake of Abraham, Isaac, and Jacob.]

8 1 And when he had said these things unto them he commanded them, saying: Bury me in Hebron. 2 And he fell asleep and died at a good old age. And his sons did as he had commanded them, and they carried him up to Hebron, and buried him with his fathers.

THE TESTAMENT OF JOSEPH, THE ELEVENTH SON OF JACOB AND RACHEL.

1 1 The copy of the Testament of Joseph. When he was about to die he called his sons and his brethren together, and said to them:-- 2 My brethren and my children, Hearken to Joseph the beloved of Israel; Give ear, my sons, unto your father. 3 I

have seen in my life envy and death, Yet I went not astray, but persevered in the truth of the Lord. 4 These my brethren hated me, but the Lord loved me: They wished to slay me, but the God of my fathers guarded me: They let me down into a pit, and the Most High brought me up again. 5 I was sold into slavery, and the Lord of all made me free: I was taken into captivity, and His strong hand succoured me. I was beset with hunger, and the Lord Himself nourished me. 6 I was alone, and God comforted me: I was sick, and the Lord visited me: I was in prison, and my God showed favour unto me; In bonds, and He released me; 7 Slandered, and He pleaded my cause; Bitterly spoken against by the Egyptians, and He delivered me; Envied by my fellow-slaves, and He exalted me.

2 1, 2 And this chief captain of Pharaoh entrusted to me his house. And I struggled against a shameless woman, urging me to transgress with her; but the God of Israel my father delivered me from 3 the burning flame. I was cast into prison, I was beaten, I was mocked; but the Lord granted me to find mercy in the sight of the keeper of the prison. 4 For the Lord doth not forsake them that fear Him, Neither in darkness, nor in bonds, nor in tribulations, nor in necessities. 5 For God is not put to shame as a man, Nor as the son of man is he afraid, Nor as one that is earth-born is He [weak or] affrighted. 6 But in all those things doth He give protection, And in divers ways doth He comfort, (Though) for a little space He departeth to try the inclination of the soul. 7 In ten temptations He showed me approved, And in all of them I endured; For endurance is a mighty charm, And patience giveth many good things.

3 1 How often did the Egyptian woman threaten me with death! How often did she give me over to punishment, and then call me back and threaten me, and when I was unwilling to company with 2 her, she said to me: Thou shalt be lord of me, and all that is in my house, if thou wilt give thyself 3 unto me, and thou shalt be as our master. But I remembered the words of my father, and going 4 into my chamber, I wept and prayed unto the Lord. And I fasted in those seven years, and I appeared to the Egyptians as one living delicately, for they that fast for God's sake receive beauty of face. 5 And if my lord were away from home, I drank no wine; nor for three days did I take my food, but 6 I gave it to the poor and sick. And I sought the Lord early, and I wept for the Egyptian woman of Memphis, for very unceasingly did she trouble me, for also at night she came to me under pretence of visiting me. 7 And because she had no male child she pretended to regard me as a son, and so I prayed to the Lord, and she bare a male child. 8 And for a time she embraced me as a son, and I knew it not; but later, she sought to draw me 9 into fornication. And when I perceived it I sorrowed unto death; and when she had gone out, I came to myself, and lamented for her many days, because I recognized

her guile and her deceit. 10 And I declared unto her the words of the Most High, if haply she would turn from her evil lust.

4 1 Often, therefore, did she flatter me with words as a holy man, and guilefully in her talk praise my 2 chastity before her husband, while desiring to ensnare me when we were alone. For she lauded me openly as chaste, and in secret she said unto me: Fear not my husband; for he is persuaded concerning 3 thy chastity: for even should one tell him concerning us, he would not believe. Owing to all these things I lay upon the ground, and besought God that the Lord would deliver me from her 4 deceit. And when she had prevailed nothing thereby, she came again to me under the plea of 5 instruction, that she might learn the word of God. And she said unto me: If thou willest that I should leave my idols, lie with me, and I will persuade my husband to depart from his idols, and 6 we will walk in the law of thy Lord. And I said unto her: The Lord willeth not that those who reverence Him should be in uncleanness, nor doth He take pleasure in them that commit adultery, 7 but in those that approach Him with a pure heart and undefiled lips. But she held her peace, 8 longing to accomplish her evil desire. And I gave myself yet more to fasting and prayer, that the Lord might deliver me from her.

5 1 And again, at another time she said unto me: If thou wilt not commit adultery, I will kill my 2 husband by poison; and take thee to be my husband. I therefore, when I heard this, rent my garments, and said unto her: Woman, reverence God, and do not this evil deed, lest thou be 3 destroyed; for know indeed that I will declare this thy device unto all men. She therefore, being 4 afraid, besought that I would not declare this device. And she departed soothing me with gifts, and sending to me every delight of the sons of men.

6 1, 2 And afterwards she sent me food mingled with enchantments. And when the eunuch who brought it came, I looked up and beheld a terrible man giving me with the dish a sword, and 3 I perceived that (her) scheme was to beguile me. And when he had gone out I wept, nor did 4 I taste that or any other of her food. So then after one day she came to me and observed the food, 5 and said unto me: Why is it that thou hast not eaten of the food? And I said unto her: It is because thou hast filled it with deadly enchantments; and how saidst thou: I come not near to 6 idols, but to the Lord alone. Now therefore know that the God of my father hath revealed unto me by His angel thy wickedness, and I have kept it to convict thee, if haply thou mayst see and repent. 7 But that thou mayst learn that the wickedness of the ungodly hath no power over them that worship God with chastity, behold I will take of it and eat before thee. And having so said, I prayed

thus: The God of my fathers and the angel of Abraham, be with me; and ate. 8 And when she saw this she fell upon her face at my feet, weeping; and I raised her up and admonished her. And she promised to do this iniquity no more.

7 1 But her heart was still set upon evil, and she looked around how to ensnare me, and sighing deeply she became downcast, though she was not sick. 2 And when her husband saw her, he said unto her: Why is thy countenance fallen? And she said unto him: I have a pain at my heart, and the groanings of my spirit oppress me; and so 3 he comforted her who was not sick. Then, accordingly seizing an opportunity, she rushed unto me while her husband was yet without, and said unto me: I will hang myself, or cast myself over a cliff, 4 if thou wilt not lie with me. And when I saw the spirit of Beliar was troubling her, I prayed unto 5 the Lord, and said unto her: Why, wretched woman, art thou troubled and disturbed, blinded through, sins? Remember that if thou kill thyself, Asteho, the concubine of thy husband, thy rival, 6 will beat thy children, and thou wilt destroy thy memorial from off the earth. And she said unto me: Lo, then thou lovest me; let this suffice me: only strive for my life and my children, and 7 I expect that I shall enjoy my desire also. But she knew not that because of my lord I spake 8 thus, and not because of her. For if a man hath fallen before the passion of a wicked desire and become enslaved by it, even as she, whatever good thing he may hear with regard to that passion, he receiveth it with a view to his wicked desire.

8 1 I declare, therefore, unto you, my children, that it was about the sixth hour when she departed from me; and I knelt before the Lord all day, and all the night; and about dawn I rose up, weeping 2 the while and praying for a release from her. At last, then, she laid hold of my garments, forcibly dragging me to have connexion with her. 3 When, therefore, I saw that in her madness she was holding fast to my garment, I left it behind, and fled away naked. 4 And holding fast to the garment she falsely accused me, and when her husband came he cast me into prison in his house; and on the morrow he scourged me and sent me into Pharaoh's prison. 5 And when I was in bonds, the Egyptian woman was oppressed with grief, and she came and heard how I gave thanks unto the Lord and sang praises in the abode of darkness, and with glad voice rejoiced, glorifying my God that I was delivered from the lustful desire of the Egyptian woman.

9 1 And often hath she sent unto me saying: Consent to fulfill my desire, and I will release thee from thy bonds, and I will free thee from the darkness. And not even in thought did I incline unto 2 her. For God loveth him who in a den of wickedness combines fasting with chastity, rather than the man who in kings'

chambers combines luxury with licence. And if a man liveth in chastity, and desireth also glory, and the Most High knoweth that it is expedient for him, He bestoweth this 3 also upon me. How often, though she were sick, did she come down to me at unlooked for times, 5 and listened to my voice as I prayed! And when I heard her groanings I held my peace. For when I was in her house she was wont to bare her arms, and breasts, and legs, that I might lie with her; for she was very beautiful, splendidly adorned in order to beguile me. And the Lord guarded me from her devices.

10 1, 2 Ye see, therefore, my children, how great things patience worketh, and prayer with fasting. So ye too, if ye follow after chastity and purity with patience and prayer, with fasting in humility of 3 heart, the Lord will dwell among you, because He loveth chastity. And wheresoever the Most High dwelleth, even though envy, or slavery, or slander befalleth (a man), the Lord who dwelleth in him, for the sake of his chastity not only delivereth him from evil, but also exalteth him even as me. 4, 5 For in every way the man is lifted up, whether in deed, or in word, or in thought. My brethren knew how my father loved me, and yet I did not exalt myself in my mind: although I was a child, 6 I had the fear of God in my heart; for I knew that all things would pass away. And I did nor raise myself (against them) with evil intent, but I honoured my brethren; and out of respect for them, even when I was being sold, I refrained from telling the Ishmaelites that I was a son of Jacob, a great man and a mighty.

11 1 Do ye also, my children, have the fear of God in all your works before your eyes, and honour 2 your brethren. For every one who doeth the law of the Lord shall be loved by Him. And when I came to the Indocolpitaee with the Ishmaelites, they asked me, saying: Art thou a slave? And 3 I said that I was a home-born slave, that I might not put my brethren to shame. And the eldest of them said unto me: Thou art not a slave, for even thy appearance doth make it manifest. But 4 I said that I was their slave. Now when we came into Egypt they strove concerning me, which of 5 them should buy me and take me. Therefore it seemed good to all that I should remain in Egypt 6 with the merchant of their trade, until they should return bringing merchandise. And the Lord 7 gave me favour in the eyes of the merchant, and he entrusted unto me his house. And God blessed 8 him by my means, and increased him in gold and silver and in household servants. And I was with him three months and five days.

12 1 And about that time the Memphian woman, the wife of Pentephri, came down in a chariot, with 2 great pomp, because she had heard from her eunuchs

concerning me. And she told her husband that the merchant had become rich by means of a young Hebrew, and they say that he had assuredly 3 been stolen out of the land of Canaan. Now, therefore, render justice unto him, and take away the youth to thy house; so shall the God of the Hebrews bless thee, for grace from heaven is upon him.

13 1 And Pentephris was persuaded by her words, and commanded the merchant to be brought, and said unto him: What is this that I hear concerning thee, that thou stealest persons out of the land 2 of Canaan, and sellest them for slaves? But the merchant fell at his feet, and besought him, saying: 3 I beseech thee, my lord, I know not what thou sayest. And Pentephris said unto him: Whence, then, is the Hebrew slave? And he said: The Ishmaelites entrusted him unto me until they should return. 4 But he believed him not, but commanded him to be stripped and beaten. And when he persisted 5 in this statement, Pentephris said: Let the youth be brought. And when I was brought in, I did 6 obeisance to Pentephris (for he was third in rank of the officers of Pharaoh). And he took me apart 7 from him, and said unto me: Art thou a slave or free? And I said: A stave. And he said: 8 Whose? And I said: The Ishmaelites. And he said: How didst thou become their slave? And 9 I said: They bought me out of the land of Canaan. And he said unto me: Truly thou liest; and straightway he commanded me to be stripped and beaten.

14 1 Now the Memphian woman was looking through a window at me while I was being beaten, for her house was near, and she sent unto him saying: Thy judgement is unjust; for thou dost punish 2 a free man who hath been stolen, as though he were a transgressor. And when I made no change in my statement, though I was beaten, he ordered me to be imprisoned, until, he said, the owners 3 of the boy should come. And the woman said unto her husband: Wherefore dost thou detain the 4 captive and well-born lad in bonds, who ought rather to be set at liberty, and be waited upon? For 5 she wished to see me out of a desire of sin, but I was ignorant concerning all these things. And he said to her: It is not the custom of the Egyptians to take that which belongeth to others before 6 proof is given. This, therefore, he said concerning the merchant; but as for the lad, he must be imprisoned.

15 1 Now after four and twenty days came the Ishmaelites; for they had heard that Jacob my father 2 was mourning much concerning me. And they came and said unto me: How is it that thou saidst that thou wast a slave? and lo, we have learnt that thou art the son of a mighty man in the land of 3 Canaan, and thy father still mourneth for thee in sackcloth and ashes. When I heard this my bowels were dissolved and my heart melted, and I desired greatly to weep, but I restrained

myself, that I should not put my brethren to shame. And I said unto them, I know not, I am a slave. 4, 5 Then, therefore, they took counsel to sell me, that I should not be found in their hands. For they feared my father, lest he [should come and] execute upon them a grievous vengeance. For they had 6 heard that he was mighty with God and with men. Then said the merchant unto them: Release 7 me from the judgement of Pentiphri. And they came and requested me, saying: Say that thou wast bought by us with money, and he will set us free.

16 1 Now the Memphian woman said to her husband: Buy the youth; for I hear, said she, that they are selling him. 2 And straightway she sent a eunuch to the 3 Ishmaelites, and asked them to sell me. But since the eunuch would not agree to buy me (at their price) he returned, having made trial of them, and he made known to his mistress that they asked a large price for their slave. 4 And she sent another eunuch, saying: Even though they demand two minas, give them, do not spare the gold; only buy the boy, and bring him to me. 5 The eunuch therefore went and gave them eighty pieces of gold, and he received me; but to the Egyptian woman he said: I have given a hundred. 6 And though I knew (this) I held my peace, lest the eunuch should be put to shame.

17 1 Ye see, therefore, my children, what great things I endured that I should not put my brethren to 2 shame. Do ye also, therefore love one another, and with long-suffering hide ye one another's 3 faults. For God delighteth in the unity of brethren, and in the purpose of a heart that takes 4 pleasure in love. And when my brethren came into Egypt they learnt that I had returned their 5 money unto them, and upbraided them not, and comforted them. And after the death of Jacob my father I loved them more abundantly, and all things whatsoever he commanded I did very 6 abundantly for them, And I suffered them not to be afflicted in the smallest matter; and all that 7 was in my hand I gave unto them. And their children were my children, and my children as their servants; and their life was my life, and all their suffering was my suffering, and all their sickness 8 was my infirmity. My land was their land, and their counsel my counsel. And I exalted not myself among them in arrogance because of my worldly glory, but I was among them as one of the least.

18 1 If ye also, therefore, walk in the commandments of the Lord, my children, He will exalt you there, 2 and will bless you with good things for ever and ever. And if any one seeketh to do evil unto you, 3 do well unto him, and pray for him, and ye shall be redeemed of the Lord from all evil. [For], behold, ye see that out of my humility and long -suffering I took unto wife the daughter of the priest of

Heliopolis. And a hundred talents of gold were given me with her, and the Lord made 4 them to serve me. And He gave me also beauty as a flower beyond the beautiful ones of Israel; and He preserved me unto old age in strength and in beauty, because I was like in all things to Jacob.

19 1 Hear ye, therefore, me vision which I saw. 2 I saw twelve harts feeding. And nine of them were dispersed. Now the three were preserved, but on the following day they also were dispersed. 3 And I saw that the three harts became three lambs, and they cried to the Lord, and He brought them forth into a flourishing and well watered place, yea He brought them out of darkness into light. 4 And there they cried unto the Lord until there gathered together unto them the nine harts, and they became as twelve sheep, and after a little time they increased and became many 5 flocks. And after these things I saw and behold, twelve bulls were sucking one cow, which produced a sea of milk, and there drank thereof the twelve flocks and innumerable herds. 6 And the horns of the fourth bull went up unto heaven and became as a wall for the flocks, and in the midst of the two horns there grew 7 another horn. And I saw a bull calf which surrounded them twelve times, and it became a help to the bulls wholly. 8 And I saw in the midst of the horns a virgin [wearing a many-coloured garment, and from her] went forth a lamb; and on his right (was as it were a lion; and) all the beasts and all the reptiles rushed (against him), and the lamb over 9 came them and destroyed them. And the bulls rejoiced because of him, and the cow [and the 10 harts] exulted together with them. And these 11 things must come to pass in their season. Do ye therefore, my children, observe the commandments of the Lord, and honour Levi and Judah; for from them shall arise unto you [the Lamb of God, who taketh away the sin of the world] one who saveth [all the Gentiles and] Israel. 12 For His kingdom is an everlasting kingdom, which shall not pass away; but my kingdom among you shall come to an end as a watcher's hammock, which after the summer disappeareth.

20 1 For I know that after my death the Egyptians will afflict you, but God will avenge you, and will 2 bring you into that which He promised to your fathers. But ye shall carry up my bones with you; for when my bones are being taken up thither, the Lord shall be with you in light, and Beliar shall be in darkness with the Egyptians. 3 And carry ye up Asenath your mother to the Hippodrome, and near Rachel your mother bury her. 4, 5 And when he had said these things he stretched out his feet, and died at a good old age. And all Israel mourned for him, and all Egypt, with a great mourning. 6 And when the children of Israel went out of Egypt, they took with them the bones of Joseph, and they buried him in Hebron with his fathers, and the years of his life were one hundred and ten years.

THE TESTAMENT OF BENJAMIN, THE TWELFTH SON OF JACOB AND RACHEL

1 1 The copy of the words of Benjamin, which he commanded his sons to observe, after he had lived 2 a hundred and twenty-five years. And he kissed them, and said: As Isaac was born to Abraham 3 in his old age, so also was I to Jacob. And since Rachel my mother died in giving me birth, I had 4 no milk; therefore I was suckled by Bilhah her handmaid. For Rachel remained barren for twelve years after she had borne Joseph; and she prayed the Lord with fasting twelve days, and she 5 conceived and bare me. For my father loved Rachel dearly, and prayed that he might see two 6 sons born from her. Therefore was I called Benjamin, that is, a son of days.

2 1 And when I went into Egypt, to Joseph, and my brother recognized me, he said unto me: 2 What did they tell my father when they sold me ? And I said unto him, They dabbled thy coat with blood and sent it, and said: Know whether this be thy son's coat. 3 And Joseph said unto me: Even so, brother, the Canaanite merchants stole me by force, 4 And it came to pass that as they went on their way they concealed my garment, as though a wild beast had met 5 me and slain me. And so his associates sold me to the Ishmaelites. 6 And they did not lie in saying this. For he wished to conceal from me the deeds of my brethren. And he called to him his brethren and said: 7 Do not tell my father what ye have done unto me, but tell him 8 as I have told Benjamin. And let the thoughts among you be such, and let not these things come to the heart of my father.

3 1 Do ye also, therefore, my children, love the Lord God of heaven and earth, and keep His commandments, following the example of the good and holy man Joseph. 2 And let your mind be unto good, even as ye know me; for he that hath his mind right seeth 3 all things rightly. Fear ye the Lord, and love your neighbour; and even though the spirits of Beliar claim you to afflict you with every evil, yet shall they not have dominion over you, even 4 as they had not over Joseph my brother. How many men wished to slay him, and God shielded him! For he that feareth God and loveth his neighbour cannot be smitten by the spirit of 5 Beliar, being shielded by the fear of God. Nor can he be ruled over by the device of men or beasts, for he is helped by the Lord through the love which he hath towards his neighbour. 6 For Joseph also besought our father that he would pray for his brethren, that the Lord would 7 not impute to them as sin whatever evil they had done unto him. And thus Jacob cried out: My good child, thou hast prevailed over the bowels of thy father Jacob. And he embraced him, and kissed

him for two hours, saying: 8 In thee shall be fulfilled the prophecy of heaven [concerning the Lamb of God, and Saviour of the world], and that a blameless one shall be delivered up for lawless men, and a sinless one shall die for ungodly men [in the blood of the covenant. for the salvation of the Gentiles and of Israel, and shall destroy Beliar and his servants].

4 1 See ye, therefore, my children, the end of the good man? Be followers of his compassion, therefore, 2 with a good mind, that ye also may wear crowns of glory. For the good man hath not 3 a dark eye; for he showeth mercy to all men, even though they be sinners. And though they devise with evil intent concerning him, by doing good he overcometh evil, being shielded by God: 4 and he loveth the righteous as his own soul. If any one is glorified, he envieth him not; if any one is enriched, he is not jealous; if any one is valiant, he praiseth him; the virtuous man he laudeth, on the poor man he hath mercy; on the weak he hath compassion; unto God he singeth praises. 5 As for him who hath the fear of God, he protecteth him as with a shield; him that loveth God he helpeth; him that rejecteth the Most High he admonisheth and turneth back; and him that hath the grace of a good spirit he loveth as his own soul.

5 1 If, therefore, ye also have a good mind, then will both wicked men be at peace with you, and the profligate will reverence you and turn unto good; and the covetous will not only cease from 2 their inordinate desire, but even give the objects of their covetousness to them that are afflicted. If 3 ye do well, even the unclean spirits will flee from you; and the beasts will dread you. For where there is reverence for good works and light in the mind, even darkness fleeth away from him 4 For if any one does violence to a holy man, he repenteth; for the holy man is merciful to his reviler, and holdeth his peace. 5 And if any one betrayeth a righteous man, the righteous man prayeth: though for a little he be humbled, yet not long after he appeareth far more glorious, as was Joseph my brother.

6 1 The inclination of the good man is not in the power of the deceit of the spirit of Beliar, for the 2 angel of peace guideth his soul. And he gazeth not passionately upon corruptible things, nor 3 gathereth together riches through a desire of pleasure. He delighteth not in pleasure, [he grieveth for not his neighbour], he sateth not himself with luxuries, he erreth not in the uplifting of the eyes, 4 the Lord is his portion. The good inclination receiveth not glory nor dishonor from men, and it knoweth not any guile, or lie, or fighting or reviling; for the Lord dwelleth in him and lighteth up his 5 soul, and he rejoiceth towards all men always. The good mind hath not two tongues, of blessing and of cursing, of contumely and of honor, of sorrow and of joy, of quietness and of confusion, of hypocrisy and of

truth, [of poverty and of wealth]; but it hath one disposition, uncorrupt and pure, concerning all 6 men. It hath no double sight, nor double hearing; for in everything which he doeth, or speaketh, or 7 seeth, he knoweth that the Lord looketh on his soul. And he cleanseth his mind that he may not be condemned by men as well as by God. And in like manner the works of Beliar are twofold, and there is no singleness in them.

7 1 Therefore, my children, I tell you, flee the malice of Beliar; for he giveth a sword to them that obey him. 2 And the sword is the mother of seven evils. First the mind conceiveth through Beliar, and first there is bloodshed; secondly ruin; thirdly, tribulation; fourthly, exile; fifthly, dearth; sixthly, panic; seventhly, destruction. 3 Therefore was Cain also delivered over to seven vengeance by God, for in every hundred years the Lord brought one plague upon him. 4 And when he was two hundred years old he began to suffer, and in the nine-hundredth year he was destroyed. For on account of Abel, his brother, with all the evils was he judged, but Lamech with seventy times seven. 5 Because for ever those who are like Cain in envy and hatred of brethren, shall be punished with the same judgment.

8 1 And do ye, my children, flee evil-doing, envy, and hatred of brethren, and cleave to goodness 2 and love. He that hath a pure mind in love, looketh not after a woman with a view to fornication; for he hath no defilement in his heart, because the Spirit of God resteth upon him. 3 For as the sun is not defiled by shining on dung and mire, but rather drieth up both and driveth away the evil smell; so also the pure mind, though encompassed by the defilements of earth, rather cleanseth (them) and is not itself defiled.

9 1 And I believe that there will be also evil-doings among you, from the words of Enoch the righteous: that ye shall commit fornication with the fornication of Sodom, and shall perish, all save a few, and shall renew wanton deeds with women; and the kingdom of the Lord shall not be among, you, for straightway He shall take it away. 2 Nevertheless the temple of God shall be in your portion, and the last (temple) shall be more glorious than the first. And the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of an only 3 begotten prophet. [And He shall enter into the [first] temple, and there shall the Lord be treated with outrage, and He shall be lifted up upon 4 a tree. And the veil of the temple shall be rent, and the Spirit of God shall pass on to the Gentiles 5 as fire poured forth. And He shall ascend from Hades and shall pass from earth into heaven. And I know how lowly

He shall be upon earth, and how glorious in heaven.]

10 1 Now when Joseph was in Egypt, I longed to see his figure and the form of his countenance; and through the prayers of Jacob my father I saw him, while awake in the daytime, even his entire figure exactly as he was. 2 And when he had said these things, he said unto them: Know ye, therefore, my children, that I am dying. 3 Do ye, therefore, truth and righteousness each one to his neighbour, and judgement unto confirmation, and keep the law of the Lord and his commandments. 4 For these things do I leave you instead of inheritance. Do ye also, therefore, give them to your 5 children for an everlasting possession; for so did both Abraham, and Isaac, and Jacob. For all these things they gave us for an inheritance, saying: Keep the commandments of God, until the Lord 6 shall reveal His salvation to all Gentiles. And then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, rising on the right hand in gladness. 7 Then shall we also rise, each one over our tribe, worshipping the King of heaven, [who appeared upon earth in the form of a man in humility. And as many as believe on Him on the earth 8 shall rejoice with Him]. Then also all men shall rise, some unto glory and some unto shame. And the Lord shall judge Israel first, for their unrighteousness; [for when He appeared as God in the flesh to deliver them they believed Him 9 not]. And then shall He judge all the Gentiles, [as many as believed Him not when He appeared 10 upon earth]. And He shall convict Israel through the chosen ones of the Gentiles, even as He reproveth Esau through the Midianites, who deceived their brethren, [so that they fell into fornication, and idolatry; and they were alienated from God], becoming therefore children in the portion of them that fear the Lord. 11 If ye therefore, my children, walk in holiness according to the commandments of the Lord, ye shall again dwell securely with me, and all Israel shall be gathered unto the Lord.

11 1 And I shall no longer be called a ravening wolf on account of your ravages, but [a worker of the Lord, distributing food to them that work what is good. 2 And there shall rise up from my seed in the latter times one] beloved of the Lord, [hearing upon the earth His voice] and a doer of the good pleasure of His will, [enlightening with new knowledge all the Gentiles, even the light of knowledge, bursting in upon Israel for salvation and tearing away from them like a wolf, and giving to the synagogue of the Gentiles. 3 Until the consummation of the age shall he be in the synagogues of the Gentiles, and among their 4 rulers, as a strain of music in the mouth of all. And he shall be inscribed in the holy books, both 5 his work and his word, and he shall be a chosen one of God for ever. And through them he shall go to and fro as Jacob my father, saying: He shall fill up that which lacketh of thy tribe].

12 1 And when he finished his words, he said: I command you, my children, carry up my bones out of Egypt, and bury me at Hebron, near my 2 fathers. So Benjamin died a hundred and twenty-five years old, at a good old age, and they 3 placed him in a coffin. And in the ninety-first year from the entrance of the children of Israel into Egypt, they and their brethren brought up the bones of their fathers secretly during the Canaanitish war; and they buried them in Hebron, 4 by the feet of their fathers. And they returned from the land of Canaan and dwelt in Egypt until the day of their departure from the land of Egypt.

The Psalms of Solomon

I 1 I cried unto the Lord when I was in distress, Unto God when sinners assailed. 2 Suddenly the alarm of war was heard before me; (I said), He will hearken to me, for I am full of righteousness. 3 I thought in my heart that I was full of righteousness, Because I was well off and had become rich in children. 4 Their wealth spread to the whole earth, And their glory unto the end of the earth. 5 They were exalted unto the stars; They said they would never fall. 6 But they became insolent in their prosperity, And they were without understanding, 7 Their sins were in secret, And even I had no knowledge (of them). 8 Their transgressions (went) beyond those of the heathen before them; They utterly polluted the holy things of the Lord.

2. A Psalm Of Solomon. Concerning Jerusalem.

2 1 When the sinner waxed proud, with a battering-ram he cast down fortified walls, And Thou didst not restrain (him). 2 Alien nations ascended Thine altar, They trampled (it) proudly with their sandals; 3 Because the sons of Jerusalem had defiled the holy things of the Lord, Had profaned with iniquities the offerings of God. 4 Therefore He said: Cast them far from Me; 5 It was set at naught before God, It was utterly dishonoured; 6 The sons and the daughters were in grievous captivity, Sealed (?) (was) their neck, branded (?) (was it) among the nations. 7 According to their sins hath He done unto them, For He hath left them in the hands of them that prevailed. 8 He hath turned away His face from pitying them, Young and old and their children together; 9 For they had done evil one and all, in not hearkening. 10 (9) And the heavens were angry, And the earth abhorred them; 11 For no man upon it had done what they did, 12 (10) And the earth recognized all Thy righteous judgements, O God. 13 (11) 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. 14 (12) They made mock with their transgressions, as they themselves were wont to do; In the full light of day they revealed their iniquities. (13) And the daughters of Jerusalem were defiled in accordance with Thy judgement, 15 Because they had defiled themselves with unnatural intercourse. (14) I am pained in my bowels and my inward parts for these things. (15) (And yet) I will justify Thee, O God, in uprightness of heart, For in Thy judgements is Thy righteousness (displayed), O God. 17 (16) For Thou hast rendered to the sinners according to their deeds, Yea according to their sins, which were very wicked. 18 (17) Thou hast uncovered their sins, that Thy judgement might be

manifest; 19 Thou hast wiped out their memorial from the earth. (18) God is a righteous judge, And He is no respecter of persons. 20 (19) For the nations reproached Jerusalem, trampling it down; Her beauty was dragged down from the throne of glory. 21 (20) She girded on sackcloth instead of comely raiment, A rope (was) about her head instead of a crown. 22 (21) She put off the glorious diadem which God had set upon her, 23 In dishonour was her beauty cast upon the ground. 24 (22) 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). 25 (23) For they have made sport unsparingly in wrath and fierce anger; 26 And they will make an utter end, unless Thou, O Lord, rebuke them in Thy wrath. 27 (24) For they have done it not in zeal, but in lust of soul, 28 Pouring out their wrath upon us with a view to rapine. 29 (25) Delay not, O God, to recompense them on (their) heads, To turn the pride of the dragon into dishonour. 30(26) 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; 31 (27) 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. (28) He reflected not that he was man. 32 And reflected not on the latter end; 33 (29) 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. 34 (30) He is king over the heavens, And judgeth kings and kingdoms. 35 (31) (It is He) who setteth me up in glory, And bringeth down the proud to eternal destruction in dishonour, Because they knew Him not. 36 (32) 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. 37 (33) 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; 38 (34) So that He will distinguish between the righteous and the sinner, (And) recompense the sinners for ever according to their deeds; 39 (35) 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. 40 (36) 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. 41 (37) Blessed be the Lord for ever before His servants.

3. A Psalm Of Solomon. Concerning the righteous.

3 1 Why sleepest thou, O my soul, And blessest not the Lord? 2 Sing a new song, 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. 3 The righteous remember the Lord at all times, With thanksgiving and declaration of the righteousness of the Lord's judgements 4 The righteous despiseth not the chastening of the Lord; His

will is always before the Lord. 5 The righteous stumbleth and holdeth the Lord righteous: He falleth and looketh out for what God will do to him; 6 He seeketh out whence his deliverance will come. 7 (6) The steadfastness of the righteous is from God their deliverer; There lodgeth not in the house of the righteous sin upon sin. 8 (7) The righteous continually searcheth his house, To remove utterly (all) iniquity (done) by him in error. 9 (8) He maketh atonement for (sins of) ignorance by fasting and afflicting his soul, 10 And the Lord counteth guiltless every pious man and his house. 11 (9) The sinner stumbleth and curseth his life, The day when he was begotten, and his mother's travail. 12 (10) He addeth sins to sins, while he liveth (?); 13 He falleth -verily grievous is his fall- and riseth no more. (11) The destruction of the sinner is for ever, 14 And he shall not be remembered, when the righteous is visited. (12) 15 This is the portion of sinners for ever. 16 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. A Conversation of Solomon with the Men-pleasers.

4 1 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? 2 Extravagant in speech, extravagant in outward seeming beyond all (men), Is he that is severe of speech in condemning sinners in judgement. 3 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. 4 His eyes are upon every woman without distinction; His tongue lieth when he maketh contract with an oath. 5 By night and in secret he sinneth as though unseen, With his eyes he talketh to every woman of evil compacts. 6 He is swift to enter every house with cheerfulness as though guileless. 7 (6) 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. 8 (7) Let God reveal the deeds of the men-pleasers, The deeds of such an one with laughter and derision; 9 (8) That the pious may count righteous the judgement of their God, When sinners are removed from before the righteous, 10 (Even the) man- pleaser who uttereth law guilefully. 11 (9) And their eyes (are fixed) upon any man's house that is (still) secure, That they may, like (the) Serpent, destroy the wisdom of... with words of transgressors, 12 (10) His words are deceitful that (he) may accomplish (his) wicked desire. 13 He never ceaseth from scattering (families) as though (they were) orphans, (11) Yea, he layeth waste a house on account of (his) lawless desire. 14 He deceiveth with words, (saying,) There is none that seeth, or judgeth. 15 (12) 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). (13) (Yet) with all these his soul, like Sheol,

is not sated. 16 Let his portion, O Lord, be dishonoured before thee; Let him go forth groaning and come home cursed. 17 (15) 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. 18 (16) Let sleep be withdrawn from his eyelids at night; Let him fail dishonorably in every work of his hands. 19 (17) Let him come home empty-handed to his house, And his house be void of everything wherewith he could sate his appetite. 20 (18) (Let) his old age (be spent) in childless loneliness until his removal (by death). 21 (19) 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. 22 (20) Let ravens peck out the eyes of the hypocrites. 23 For they have laid waste many houses of men, in dishonour, And scattered (them) in (their) lust; 24 (21) And they have not remembered God, Nor feared God in all these things; 25 But they have provoked God's anger and vexed Him. (22) May He remove them from off the earth, Because with deceit they beguiled the souls of the flawess. 26 (23) Blessed are they that fear the Lord in their flawlessness; 27 The Lord shall deliver them from guileful men and sinners, And deliver us from every stumbling-block of the lawless (men). 28 (24) Let God destroy them that insolently work all unrighteousness, For a great and mighty judge is the Lord our God in righteousness. 29 (28) Let Thy mercy, O Lord, be upon all them that love Thee.

5. A Psalm Of Solomon

5 1 O Lord God, I will praise Thy name with joy, In the midst of them that know Thy righteous judgements. 2 For Thou art good and merciful, the refuge of the poor; 3 When I cry to Thee, do not silently disregard me. 4 (3) For no man taketh spoil from a mighty man; 5 Who, then, can take aught of all that Thou hast made, except Thou Thyself givest? 6 (4) 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. O God, 7 (5) when we are in distress we call upon Thee for help, And Thou dost not turn back our petition, for Thou art our God. 8 (6) Cause not Thy hand to be heavy upon us, Lest through necessity we sin. 9 (7) Even though Thou restore us not, we will not keep away; But unto Thee will we come. 10 (8) For if I hunger, unto Thee will I cry, O God; And Thou wilt give to me. 11 (9) Birds and fish dost Thou nourish, In that Thou givest rain to the steppes that green grass may spring up, (10) (So) to prepare fodder in the steppe for every living thing; 12 And if they hunger, unto Thee do they lift up their face. 13 (11) 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? 14 (12) 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. 15 (13) Man's goodness is (bestowed) grudgingly and ..., And if he repeat (it) without

murmuring, even that is marvellous. 16 (14) But Thy gift is great in goodness and wealth, And he whose hope is (set) on Thee shall have no lack of gifts. 17 (15) Upon the whole earth is Thy mercy, O Lord, in goodness. 18 (16) Happy is he whom God remembereth in (granting to him) a due sufficiency; 19 If a man abound over much, he sinneth. 20 (17) Sufficient are moderate means with righteousness, And hereby the blessing of the Lord (becomes) abundance with righteousness. 21 (18) 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. In Hope. Of Solomon.

6 1 Happy is the man whose heart is fixed to call upon the name of the Lord; 2 When he remembereth the name of the Lord, he will be saved. 3 (2) His ways are made even by the Lord, And the works of his hands are preserved by the Lord his God. 4 (3) At what he sees in his bad dreams, his soul shall not be troubled; 5 When he passes through rivers and the tossing of the seas, he shall not be dismayed. 6 (4) He ariseth from his sleep, and blesseth the name of the Lord: 7 When his heart is at peace, he singeth to the name of his God, (5) And he entreateth the Lord for all his house. 8 And the Lord heareth the prayer of every one that feareth God, (6) And every request of the soul that hopes for Him doth the Lord accomplish. 9 Blessed is the Lord, who showeth mercy to those who love Him in sincerity.

7. Of Solomon. Of turning.

7 1 Make not Thy dwelling afar from us, O God; Lest they assail us that hate us without cause. 2 For Thou hast rejected them, O God; Let not their foot trample upon Thy holy inheritance. 3 Chasten us Thyself in Thy good pleasure; But give (us) not up to the nations; 4 For, if Thou sendest pestilence, Thou Thyself givest it charge concerning us; (5) For Thou art merciful, And wilt not be angry to the point of consuming us. 5 (6) While Thy name dwelleth in our midst, we shall find mercy; 6 And the nations shall not prevail against us. (7) For Thou art our shield, 7 And when we call upon Thee, Thou hearkenest to us; 8 For Thou wilt pity the seed of Israel for ever And Thou wilt not reject (them): (9) But we (shall be) under Thy yoke for ever, And (under) the rod of Thy chastening. 9 (10) Thou wilt establish us in the time that Thou helpst us, Showing mercy to the house of Jacob on the day wherein Thou didst promise (to help them).

8. Of Solomon. Of the chief Musician.

8 1 Distress and the sound of war hath my ear heard; The sound of a trumpet announcing slaughter and calamity, 2 The sound of much people as of an exceeding high wind, As a tempest with mighty fire sweeping through the Negeb. 3 And I said in my heart; Surely (?) God judgeth us; 4 A sound I hear (moving) towards Jerusalem, the holy city. 5 My loins were broken at what I heard, (5) my knees tottered: 6 My heart was afraid, my bones were dismayed like flax. 7 (6) I said: They establish their ways in righteousness. (7) 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. 8 God laid bare their sins in the full light of day; All the earth came to know the righteous judgements of God. 9 In secret places underground their iniquities (were committed) to provoke (Him) to anger; 10 They wrought confusion, son with mother and father with daughter; 11 (10) They committed adultery, every man with his neighbour's wife. They concluded covenants with one another with an oath touching these things; 12 (11) They plundered the sanctuary of God, as though there was no avenger. 13 (12) 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. 14 (13) They left no sin undone, wherein they surpassed not the heathen. 15 (14) Therefore God mingled for them a spirit of wandering; And gave them to drink a cup of undiluted wine, that they might become drunken. 16 (15) He brought him that is from the end of the earth, that smiteth mightily; 17 He decreed (?) war against Jerusalem, and against her land. 18 (16) 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. 19 (17) They made the rough ways even, before his entering in; They opened the gates to Jerusalem, they crowned its walls. 20 (18) As a father (entereth) the house of his sons, (so) he entered (Jerusalem) in peace; He established his feet (there) in great safety. 21 (19) He captured her fortresses and the wall of Jerusalem; 22 For God Himself led him in safety, while they wandered. 23 (20) 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. 24 (21) He led away their sons and daughters, whom they had begotten in defilement. 25 (22) They did according to their uncleanness, even as their fathers (had done): 26 They defiled Jerusalem and the things that had been hallowed to the name of God. 27 (23) (But) God hath shown Himself righteous in His judgements upon the nations of the earth; 28 And the pious (servants) of God are like innocent lambs in their midst. 29 (24) Worthy to be praised is the Lord that judgeth the whole earth in His righteousness. 30 (25) Behold, now, O God, Thou hast shown us Thy judgement in Thy righteousness; 31 Our eyes have seen

Thy judgements, O God. (26) We have justified Thy name that is honoured for ever; 32 For Thou art the God of righteousness, judging Israel with chastening. 33 (27) Turn, O God, Thy mercy upon us, and have pity upon us; 34 (28) Gather together the dispersed of Israel, with mercy and goodness; 35 For Thy faithfulness is with us. (29) And (though) we have stiffened our neck, yet Thou art our chastener; 36 (30) Overlook us not, O our God, lest the nations swallow us up, as though there were none to deliver. 37 (31) But Thou art our God from the beginning, And upon Thee is our hope (set), O Lord; 38 (32) And we will not depart from Thee, For good are Thy judgements upon us. 39 (33) Ours and our children's be Thy good pleasure for ever O Lord our Saviour, we shall never more be moved. 40 (34) 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. Of Solomon. For rebuke.

9 1 When Israel was led away captive into a strange land, When they fell away from the Lord who redeemed them, 2 They were cast away from the inheritance, which Lord had given them. (2) Among every nation (were) the dispersed of Israel according to the word of God, 3 That Thou mightest be justified, O God, in Thy righteousness by reason of our transgressions: 4 For Thou art a just judge over all the peoples of the earth. 5 (3) For from Thy knowledge none that doeth unjustly is hidden, 6 And the righteous deeds of Thy pious ones (are) before Thee, O Lord, Where, then, can a man hide himself from Thy knowledge, O God? 7 (4) Our works are subject to our own choice and power To do right or wrong in the works of our hands 8 And in Thy righteousness Thou visitest the sons of men. 9 (5) He that doeth righteousness layeth up life for himself with the Lord; And he that doeth wrongly forfeits his life to destruction; 10 For the judgements of the Lord are (given) in righteousness to (every) man and (his) house. (6) Unto whom art Thou good, O God, except to them that call upon the Lord? 12 He cleanseth from sins a soul when it maketh confession, when it maketh acknowledgement; 13 For shame is upon us and upon our faces on account of all these things. 14 (7) And to whom doth He forgive sins, except to them that have sinned? 15 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. 16 (8) And, now, Thou art our God, and we the people whom Thou hast loved: Behold and show pity, O God of Israel, for we are Thine; And remove not Thy mercy from us, lest they assail us. 17 (9) For Thou didst choose the seed of Abraham before all the nations, And didst set Thy name upon us, O Lord, 18 And Thou wilt not reject (us) for ever. Thou madest a covenant with our fathers concerning us; 19 (10) 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.

10. A Hymn Of Solomon.

10 1 Happy is the man whom the Lord remembereth with reprovng, And whom He restraineth from the way of evil with strokes, That he may be cleansed from sin, that it may not be multiplied. 2 He that maketh ready his back for strokes shall be cleansed, For the Lord is good to them that endure chastening. 3 For He maketh straight the ways of the righteous, And doth not pervert (them) by His chastening. 4 And the mercy of the Lord (is) upon them that love Him in truth, (4) And the Lord remembereth His servants in mercy. 5 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. 6 (5) Just and kind is our Lord in His judgements for ever, And Israel shall praise the name of the Lord in gladness. 7 (6) 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; 8 (7) 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. Of Solomon. Unto expectation.

11 1 Blow ye in Zion on the trumpet to summon (the) saints, 2 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. 3 (2) Stand on the height, O Jerusalem, and behold thy children, From the East and the West, gathered together by the Lord; 4 (3) From the North they come in the gladness of their God, From the isles afar off God hath gathered them. 5 (4) High mountains hath He abased into a plain for them; 6 The hills fled at their entrance. (5) The woods gave them shelter as they passed by; 7 Every sweet-smelling tree God caused to spring up for them, (6) That Israel might pass by in the visitation of the glory of their God. 8 (7) Put on, O Jerusalem, thy glorious garments; Make ready thy holy robe; For God hath spoken good concerning Israel, for ever and ever. 9 (8) Let the Lord do what He hath spoken concerning Israel and Jerusalem; Let the Lord raise up Israel by His glorious name. (9) The mercy of the Lord be upon Israel for ever and ever.

12. Of Solomon. Against the tongue of transgressors.

12 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. 2 Manifoldly twisted

(?) are the words of the tongue of the wicked man, Even as among a people a fire that burneth up their beauty. 3 So he delights to fill houses with a lying tongue, To cut down the trees of gladness which setteth on fire transgressors, 4 To involve households in warfare by means of slanderous lips. (4) 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! 5 In flaming fire perish the slanderous tongue (far) away from the pious! 6 (5) May the Lord preserve the quiet soul that hateth the unrighteous; And may the Lord establish the man that followeth peace at home. 7 (6) 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. Of Solomon. A Psalm. Comfort for the righteous.

13 1 The right hand of the Lord hath covered me; The right hand of the Lord hath spared us. 2 The arm of the Lord hath saved us from the sword that passed through, From famine and the death of sinners. 3 Noisome beasts ran upon them: With their teeth they tore their flesh, And with their molars crushed their bones. (4) But from all these things the Lord delivered us, 4 (5) The righteous was troubled on account of his errors, Lest he should be taken away along with the sinners; 5 (6) For terrible is the overthrow of the sinner; But not one of all these things toucheth the righteous. (7) For not alike are the chastening of the righteous (for sins done) in ignorance, And the overthrow of the sinners 7 (8) Secretly (?) is the righteous chastened, Lest the sinner rejoice over the righteous. 8 (9) For He correcteth the righteous as a beloved son, And his chastisement is as that of a firstborn. 9 10) For the Lord spareth His pious ones, And blotteth out their errors by His chastening. (11) For the life of the righteous shall be for ever; 10 But sinners shall be taken away into destruction, And their memorial shall be found no more. 11 (12) But upon the pious is the mercy of the Lord, And upon them that fear Him His mercy.

14. A Hymn. Of Solomon.

14 1 Faithful is the Lord to them that love Him in truth, To them that endure His chastening, (2) To them that walk in the righteousness of His commandments, In the law which He commanded us that we might live. 2 (5) The pious of the Lord shall live by it for ever; The Paradise of the Lord, the trees of life, are His pious ones. 3 (4) Their planting is rooted for ever; They shall not be plucked up all the days of heaven: (5) For the portion and the inheritance of God is Israel. 4 (6) But

not so are the sinners and transgressors, Who love (the brief) day (spent) in companionship with their sin; (7) Their delight is in fleeting corruption, 5 And they remember not God. (8) 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. 6 (9) Therefore their inheritance is Sheol and darkness and destruction, And they shall not be found in the day when the righteous obtain mercy; 7 (10) But the pious of the Lord shall inherit life in gladness.

15. A Psalm. Of Solomon. With a Song.

15 1 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; 2 For the hope and refuge of the poor art Thou, O God. 3 (a) For who, O God, is strong except to give thanks unto Thee in truth? 4 And wherein is a man powerful except in giving thanks to Thy name? 5 (3) 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-- 6 (4) 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, 7 (5) When it goeth forth from the face of the Lord against sinners, To destroy all the substance of sinners, 8 (6) For the mark of God is upon the righteous that they may be saved. (7) Famine and sword and pestilence (shall be) far from the righteous, 9 For they shall flee away from the pious as men pursued in war; (8) But they shall pursue sinners and overtake (them), And they that do lawlessness shall not escape the judgement of God; (9) As by enemies experienced (in war) shall they be overtaken, 10 For the mark of destruction is upon their forehead. 11 (10) And the inheritance of sinners is destruction and darkness, And their iniquities shall pursue them unto Sheol beneath. 12 (11) Their inheritance shall not be found of their children, 13 For sins shall lay waste the houses of sinners. (12) And sinners shall perish for ever in the day of the Lord's judgement, 14 When God visiteth the earth with His judgement. 15 (13) 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. A Hymn. Of Solomon. For Help to the Pious.

16 1 When my soul slumbered (being afar) from the Lord, I had all but slipped down to the pit, When (I was) far from God, 2 my soul had been well nigh poured out unto death, (I had been) nigh unto the gates of Sheol with the sinner, 3 when my soul departed from the Lord God of Israel-- Had not the Lord helped me with

His ever lasting mercy. 4 He pricked me, as a horse is pricked, that I might serve Him, My saviour and helper at all times saved me. 5 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. 6 Remove not Thy mercy from me, O God, Nor Thy memorial from my heart until I die. 7 Rule me, O God, (keeping me back) from wicked sin, And from every wicked woman that causeth the simple to stumble. 8 And let not the beauty of a lawless woman beguile me, Nor any one that is subject to (?) unprofitable sin. 9 Establish the works of my hands before Thee, And preserve my goings in the remembrance of Thee. 10 Protect my tongue and my lips with words of truth; Anger and unreasoning wrath put far from me. 11 Murmuring, and impatience in affliction, remove far from me, When, if I sin, Thou chastenest me that I may return (unto Thee). 12 But with goodwill and cheerfulness support my soul; When Thou strengthenest my soul, what is given (to me) will be sufficient for me. 13 For if Thou givest not strength, Who can endure chastisement with poverty? 14 When a man is rebuked by means of his corruption, Thy testing (of him) is in his flesh and in the affliction of poverty. 15 If the righteous endureth in all these (trials), he shall receive mercy from the Lord.

17. A Psalm. Of Solomon. With Song. Of the King.

17 1 O Lord, Thou art our King for ever and ever, For in Thee, O God, doth our soul glory. 2 How long are the days of man's life upon the earth? As are his days, so is the hope (set) upon him. 3 But we hope in God, our deliverer; For the might of our God is for ever with mercy, 4 And the kingdom of our God is for ever over the nations in judgement. 5 (4) Thou, O Lord, didst choose David (to be) king over Israel, And swardst to him touching his seed that never should his kingdom fail before Thee. 6 (5) 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. 7 They in no wise glorified Thy honourable name; (6) They set a (worldly) monarchy in place of (that which was) their excellency; 8 They laid waste the throne of David in tumultuous arrogance. (7) But Thou, O God, didst cast them down and remove their seed from the earth, 9 In that there rose up against them a man that was alien to our race. 10 (8) According to their sins didst Thou recompense them, O God; So that it befell them according to their deeds. 11 (9) God showed them no pity; He sought out their seed and let not one of them go free. 12 (10) Faithful is the Lord in all His judgements Which He doeth upon the earth. 13 (11) The lawless one laid waste our land so that none inhabited it, They destroyed young and old and their children together. 14 (12) 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. 15 (13) Being an alien the enemy acted proudly, And

his heart was alien from our God. 16 (14) And all things whatsoever he did in Jerusalem, As also the nations in the cities to their gods. 17 (15) 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. 18 (16) They that loved the synagogues of the pious fled from them, As sparrows that fly from their nest. 19 (17) 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. 20 (18) Over the whole earth were they scattered by lawless (men). 21 (19) For the heavens withheld the rain from dropping upon the earth, Springs were stopped (that sprang) perennial(ly) out of the deeps, (that ran down) from lofty mountains. For there was none among them that wrought righteousness and justice; (20) From the chief of them to the least (of them) all were sinful; 22 The king was a transgressor, and the judge disobedient, and the people sinful. 23 (21) 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 24 (22) And gird him with strength, that he may shatter unrighteous rulers, 25 And that he may purge Jerusalem from nations that trample (her) down to destruction. (23) Wisely, righteously 26 he shall thrust out sinners from (the) inheritance, He shall destroy the pride of the sinner as a potter's vessel. (24) With a rod of iron he shall break in pieces all their substance, 21 He shall destroy the godless nations with the word of his mouth; (25) At his rebuke nations shall flee before him, And he shall reprove sinners for the thoughts of their heart. 28 (26) 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. 29 (21) And he shall not suffer unrighteousness to lodge any more in their midst, Nor shall there dwell with them any man that knoweth wickedness, 30 For he shall know them, that they are all sons of their God. (28) And he shall divide them according to their tribes upon the land, 31 And neither sojourner nor alien shall sojourn with them any more. (29) He shall judge peoples and nations in the wisdom of his righteousness. Selah. 32 (30) 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; 33 And he shall purge Jerusalem, making it holy as of old: 34 (31) So that nations shall come from the ends of the earth to see his glory, Bringing as gifts her sons who had fainted, 35 And to see the glory of the Lord, wherewith God hath glorified her. (32) And he (shall be) a righteous king, taught of God, over them, 36 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. 37 (33) 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. 38 (34) 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, 39 (35) For he will smite the earth with the word of his mouth for ever. 40 He will bless the people of the Lord with wisdom and gladness, 41 (36) 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; 42 (37) 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. 43 (38) And the blessing of the Lord (will be) with him: he will be strong and stumble not; 44 (39) His hope (will be) in the Lord: who then can prevail against him? (40) (He will be) mighty in his works, and strong in the fear of God, 45 (He will be) shepherding the flock of the Lord faithfully and righteously, And will suffer none among them to stumble in their pasture. 46 (41) He will lead them all aright, And there will be no pride among them that any among them should be oppressed. 47 (42) 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. 48 (43) His words (shall be) more refined than costly gold, the choicest; In the assemblies he will judge the peoples, the tribes of the sanctified. 49 His words (shall be) like the words of the holy ones in the midst of sanctified peoples. 50 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. 51 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. A Psalm. Of Solomon. Again of the Anointed of the Lord.

18 1 Lord, Thy mercy is over the works of Thy hands for ever; Thy goodness is over Israel with a rich gift. 2 Thine eyes look upon them, so that none of them suffers want; 3 Thine ears listen to the hopeful prayer of the poor. (3) Thy judgements (are executed) upon the whole earth in mercy; 4 And Thy love (is) toward the seed of Abraham, the children of Israel. (4) Thy chastisement is upon us as (upon) a first-born, only-begotten son, 5 To turn back the obedient soul from folly (that is wrought) in ignorance. 6 (5) May God cleanse Israel against the day of mercy and blessing, Against the day of choice when He bringeth back His anointed. 7 (6) 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, 8 (7) 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; 9 (8) 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, 10 (9) A good generation (living) in the fear of

God in the days of mercy. Selah. 11 (10) Great is our God and glorious, dwelling in the highest. 12 (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 13 (11) In the fear of God (they pursue) their path every day, From the day God created them and for evermore. 14 (12) 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.

2 Esdras

Comprising what is sometimes called 5 Ezra (chapters 1-2),
4 Ezra (chapters 3-14), and 6 Ezra (chapters 15-16)

The Genealogy of Ezra

1 The book^a of the prophet Ezra son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum, son of Zadok, son of Ahitub, ²son of Ahijah, son of Phinehas, son of Eli, son of Amariah, son of Azariah, son of Meraimoth, son of Arna, son of Uzzi, son of Borith, son of Abishua, son of Phinehas, son of Eleazar, ³son of Aaron, of the tribe of Levi, who was a captive in the country of the Medes in the reign of Artaxerxes, king of the Persians.^b

Ezra's Prophetic Call

4 The word of the Lord came to me, saying, ⁵"Go, declare to my people their evil deeds, and to their children the iniquities that they have committed against me, so that they may tell^c their children's children ⁶that the sins of their parents have increased in them, for they have forgotten me and have offered sacrifices to strange gods. ⁷Was it not I who brought them out of the land of Egypt, out of the house of bondage? But they have angered me and despised my counsels. ⁸Now you, pull out the hair of your head and hurl^d all evils upon them, for they have not obeyed my law--they are a rebellious people. ⁹How long shall I endure them, on whom I have bestowed such great benefits? ¹⁰For their sake I have overthrown many kings; I struck down Pharaoh with his servants and all his army. ¹¹I destroyed all nations before them, and scattered in the east the peoples of two provinces,^e Tyre and Sidon; I killed all their enemies.

God's Mercies to Israel

12 "But speak to them and say, Thus says the Lord: ¹³Surely it was I who brought you through the sea, and made safe highways for you where there was no road; I gave you Moses as leader and Aaron as priest; ¹⁴I provided light for you from a pillar of fire, and did great wonders among you. Yet you have forgotten me, says the Lord.

15 "Thus says the Lord Almighty:^f The quails were a sign to you; I gave you camps for your protection, and in them you complained. ¹⁶You have not exulted in my name at the destruction of your enemies, but to this day you still complain. ^g ¹⁷Where are the benefits that I bestowed on you? When you were hungry and thirsty in the wilderness, did you not cry out to me, ¹⁸saying, 'Why have you led us into this wilderness to kill us? It would have been better for us to serve the Egyptians than to die in this wilderness.' ¹⁹I pitied your groanings and gave you manna for food; you ate the bread of angels. ²⁰When you were thirsty, did I not split the rock so that waters flowed in abundance? Because of the heat I clothed you with the leaves of trees. ^h ²¹I divided fertile lands among you; I drove out the Canaanites, the Perizzites, and the Philistinesⁱ before you. What more can I do for you? says the Lord. ²²Thus says the Lord Almighty:^j When you were in the wilderness, at the bitter stream, thirsty and blaspheming my name, ²³I did not send fire on you for your blasphemies, but threw a tree into the water and made the stream sweet.

Israel's Disobedience and Rejection

24 "What shall I do to you, O Jacob? You, Judah, would not obey me. I will turn to other nations and will give them my name, so that they may keep my statutes. ²⁵Because you have forsaken me, I also will forsake you. When you beg mercy of me, I will show you no mercy. ²⁶When you call to me, I will not listen to you; for you have defiled your hands with blood, and your feet are swift to commit

murder. ²⁷It is not as though you had forsaken me; you have forsaken yourselves, says the Lord.

28 "Thus says the Lord Almighty: Have I not entreated you as a father entreats his sons or a mother her daughters or a nurse her children, ²⁹so that you should be my people and I should be your God, and that you should be my children and I should be your father? ³⁰I gathered you as a hen gathers her chicks under her wings. But now, what shall I do to you? I will cast you out from my presence. ³¹When you offer oblations to me, I will turn my face from you; for I have rejected your ^k festal days, and new moons, and circumcisions of the flesh. ^l ³²I sent you my servants the prophets, but you have taken and killed them and torn their bodies ^m in pieces; I will require their blood of you, says the Lord. ⁿ

33 "Thus says the Lord Almighty: Your house is desolate; I will drive you out as the wind drives straw; ³⁴and your sons will have no children, because with you ^o they have neglected my commandment and have done what is evil in my sight. ³⁵I will give your houses to a people that will come, who without having heard me will believe. Those to whom I have shown no signs will do what I have commanded. ³⁶They have seen no prophets, yet will recall their former state. ^p ³⁷I call to witness the gratitude of the people that is to come, whose children rejoice with gladness; ^q though they do not see me with bodily eyes, yet with the spirit they will believe the things I have said.

38 "And now, father, ^r look with pride and see the people coming from the east; ³⁹to them I will give as leaders Abraham, Isaac, and Jacob, and Hosea and Amos and Micah and Joel and Obadiah and Jonah ⁴⁰and Nahum and Habakkuk, Zephaniah, Haggai, Zechariah and Malachi, who is also called the messenger of the Lord. ^s

God's Judgment on Israel

2 "Thus says the Lord: I brought this people out of bondage, and I gave them commandments through my servants the prophets; but they would not listen to them, and made my counsels void. ²The mother who bore them ^a says to them, 'Go, my children, because I am a widow and forsaken. ³I brought you up with

gladness; but with mourning and sorrow I have lost you, because you have sinned before the Lord God and have done what is evil in my sight.^b ⁴But now what can I do for you? For I am a widow and forsaken. Go, my children, and ask for mercy from the Lord.' ⁵Now I call upon you, father, as a witness in addition to the mother of the children, because they would not keep my covenant, ⁶so that you may bring confusion on them and bring their mother to ruin, so that they may have no offspring. ⁷Let them be scattered among the nations; let their names be blotted out from the earth, because they have despised my covenant.

⁸ "Woe to you, Assyria, who conceal the unrighteous within you! O wicked nation, remember what I did to Sodom and Gomorrah, ⁹whose land lies in lumps of pitch and heaps of ashes.^c That is what I will do to those who have not listened to me, says the Lord Almighty."

¹⁰ Thus says the Lord to Ezra: "Tell my people that I will give them the kingdom of Jerusalem, which I was going to give to Israel. ¹¹Moreover, I will take back to myself their glory, and will give to these others the everlasting habitations, which I had prepared for Israel.^d ¹²The tree of life shall give them fragrant perfume, and they shall neither toil nor become weary. ¹³Go^e and you will receive; pray that your days may be few, that they may be shortened. The kingdom is already prepared for you; be on the watch! ¹⁴Call, O call heaven and earth to witness: I set aside evil and created good; for I am the Living One, says the Lord.

Exhortation to Good Works

¹⁵ "Mother, embrace your children; bring them up with gladness, as does a dove; strengthen their feet, because I have chosen you, says the Lord. ¹⁶And I will raise up the dead from their places, and bring them out from their tombs, because I recognize my name in them. ¹⁷Do not fear, mother of children, for I have chosen you, says the Lord. ¹⁸I will send you help, my servants Isaiah and Jeremiah. According to their counsel I have consecrated and prepared for you twelve trees loaded with various fruits, ¹⁹and the same number of springs flowing with milk and honey, and seven mighty mountains on which roses and lilies grow; by these I will fill your children with joy.

²⁰ "Guard the rights of the widow, secure justice for the ward, give to the needy,

defend the orphan, clothe the naked, ²¹care for the injured and the weak, do not ridicule the lame, protect the maimed, and let the blind have a vision of my splendor. ²²Protect the old and the young within your walls. ²³When you find any who are dead, commit them to the grave and mark it,^f and I will give you the first place in my resurrection. ²⁴Pause and be quiet, my people, because your rest will come.

²⁵ "Good nurse, nourish your children; strengthen their feet. ²⁶Not one of the servants^g whom I have given you will perish, for I will require them from among your number. ²⁷Do not be anxious, for when the day of tribulation and anguish comes, others shall weep and be sorrowful, but you shall rejoice and have abundance. ²⁸The nations shall envy you, but they shall not be able to do anything against you, says the Lord. ²⁹My power will protect^h you, so that your children may not see hell.ⁱ

³⁰ "Rejoice, O mother, with your children, because I will deliver you, says the Lord. ³¹Remember your children that sleep, because I will bring them out of the hiding places of the earth, and will show mercy to them; for I am merciful, says the Lord Almighty. ³²Embrace your children until I come, and proclaim mercy to them; because my springs run over, and my grace will not fail."

Ezra on Mount Horeb

³³ I, Ezra, received a command from the Lord on Mount Horeb to go to Israel. When I came to them they rejected me and refused the Lord's commandment. ³⁴Therefore I say to you, O nations that hear and understand, "Wait for your shepherd; he will give you everlasting rest, because he who will come at the end of the age is close at hand. ³⁵Be ready for the rewards of the kingdom, because perpetual light will shine on you forevermore. ³⁶Flee from the shadow of this age, receive the joy of your glory; I publicly call on my savior to witness.^j ³⁷Receive what the Lord has entrusted to you and be joyful, giving thanks to him who has called you to the celestial kingdoms. ³⁸Rise, stand erect

and see the number of those who have been sealed at the feast of the Lord. ³⁹Those who have departed from the shadow of this age have received glorious garments from the Lord. ⁴⁰Take again your full number, O Zion, and close the list of your people who are clothed in white, who have fulfilled the law of the Lord. ⁴¹The number of your children, whom you desired, is now complete; implore the Lord's authority that your people, who have been called from the beginning, may be made holy."

Ezra Sees the Son of God

⁴² I, Ezra, saw on Mount Zion a great multitude that I could not number, and they all were praising the Lord with songs. ⁴³In their midst was a young man of great stature, taller than any of the others, and on the head of each of them he placed a crown, but he was more exalted than they. And I was held spellbound. ⁴⁴Then I asked an angel, "Who are these, my lord?" ⁴⁵He answered and said to me, "These are they who have put off mortal clothing and have put on the immortal, and have confessed the name of God. Now they are being crowned, and receive palms." ⁴⁶Then I said to the angel, "Who is that young man who is placing crowns on them and putting palms in their hands?" ⁴⁷He answered and said to me, "He is the Son of God, whom they confessed in the world." So I began to praise those who had stood valiantly for the name of the Lord. ^{k 48}Then the angel said to me, "Go, tell my people how great and how many are the wonders of the Lord God that you have seen."

Ezra's Prayer of Complaint

³ In the thirtieth year after the destruction of the city, I was in Babylon--I, Salathiel, who am also called Ezra. I was troubled as I lay on my bed, and my thoughts welled up in my heart, ²because I saw the desolation of Zion and the wealth of those who lived in Babylon. ³My spirit was greatly agitated, and I began to speak anxious words to the Most High, and said, ⁴"O sovereign Lord, did you

not speak at the beginning when you planted^a the earth--and that without help-- and commanded the dust^b ⁵ and it gave you Adam, a lifeless body? Yet he was the creation of your hands, and you breathed into him the breath of life, and he was made alive in your presence. ⁶ And you led him into the garden that your right hand had planted before the earth appeared. ⁷ And you laid upon him one commandment of yours; but he transgressed it, and immediately you appointed death for him and for his descendants. From him there sprang nations and tribes, peoples and clans without number. ⁸ And every nation walked after its own will; they did ungodly things in your sight and rejected your commands, and you did not hinder them. ⁹ But again, in its time you brought the flood upon the inhabitants of the world and destroyed them. ¹⁰ And the same fate befell all of them: just as death came upon Adam, so the flood upon them. ¹¹ But you left one of them, Noah with his household, and all the righteous who have descended from him.

¹² "When those who lived on earth began to multiply, they produced children and peoples and many nations, and again they began to be more ungodly than were their ancestors. ¹³ And when they were committing iniquity in your sight, you chose for yourself one of them, whose name was Abraham; ¹⁴ you loved him, and to him alone you revealed the end of the times, secretly by night. ¹⁵ You made an everlasting covenant with him, and promised him that you would never forsake his descendants; and you gave him Isaac, and to Isaac you gave Jacob and Esau. ¹⁶ You set apart Jacob for yourself, but Esau you rejected; and Jacob became a great multitude. ¹⁷ And when you led his descendants out of Egypt, you brought them to Mount Sinai. ¹⁸ You bent down the heavens and shook^c the earth, and moved the world, and caused the depths to tremble, and troubled the times. ¹⁹ Your glory passed through the four gates of fire and earthquake and wind and ice, to give the law to the descendants of Jacob, and your commandment to the posterity of Israel.

²⁰ "Yet you did not take away their evil heart from them, so that your law might produce fruit in them. ²¹ For the first Adam, burdened with an evil heart, transgressed and was overcome, as were also all who were descended from him. ²² Thus the disease became permanent; the law was in the hearts of the people along with the evil root; but what was good departed, and the evil remained. ²³ So the times passed and the years were completed, and you raised up for yourself a servant, named David. ²⁴ You commanded him to build a city for your name, and

there to offer you oblations from what is yours.²⁵ This was done for many years; but the inhabitants of the city transgressed,²⁶ in everything doing just as Adam and all his descendants had done, for they also had the evil heart.²⁷ So you handed over your city to your enemies.

Babylon Compared with Zion

28 "Then I said in my heart, Are the deeds of those who inhabit Babylon any better? Is that why it has gained dominion over Zion?²⁹ For when I came here I saw ungodly deeds without number, and my soul has seen many sinners during these thirty years.^d And my heart failed me,³⁰ because I have seen how you endure those who sin, and have spared those who act wickedly, and have destroyed your people, and protected your enemies,³¹ and have not shown to anyone how your way may be comprehended.^e Are the deeds of Babylon better than those of Zion?³² Or has another nation known you besides Israel? Or what tribes have so believed the covenants as these tribes of Jacob?³³ Yet their reward has not appeared and their labor has borne no fruit. For I have traveled widely among the nations and have seen that they abound in wealth, though they are unmindful of your commandments.³⁴ Now therefore weigh in a balance our iniquities and those of the inhabitants of the world; and it will be found which way the turn of the scale will incline.³⁵ When have the inhabitants of the earth not sinned in your sight? Or what nation has kept your commandments so well?³⁶ You may indeed find individuals who have kept your commandments, but nations you will not find."

Limitations of the Human Mind

4 Then the angel that had been sent to me, whose name was Uriel, answered² and said to me, "Your understanding has utterly failed regarding this world, and do you think you can comprehend the way of the Most High?"³ Then I said, "Yes, my

lord." And he replied to me, "I have been sent to show you three ways, and to put before you three problems. ⁴If you can solve one of them for me, then I will show you the way you desire to see, and will teach you why the heart is evil."

⁵ I said, "Speak, my lord."

And he said to me, "Go, weigh for me the weight of fire, or measure for me a blast^a of wind, or call back for me the day that is past."

⁶ I answered and said, "Who of those that have been born can do that, that you should ask me about such things?"

⁷ And he said to me, "If I had asked you, 'How many dwellings are in the heart of the sea, or how many streams are at the source of the deep, or how many streams are above the firmament, or which are the exits of Hades, or which are the entrances^b of paradise?' ⁸perhaps you would have said to me, 'I never went down into the deep, nor as yet into Hades, neither did I ever ascend into heaven.' ⁹But now I have asked you only about fire and wind and the day--things that you have experienced and from which you cannot be separated, and you have given me no answer about them." ¹⁰He said to me, "You cannot understand the things with which you have grown up; ¹¹how then can your mind comprehend the way of the Most High? And how can one who is already worn out^c by the corrupt world understand incorruption?"^d When I heard this, I fell on my face^e ¹²and said to him, "It would have been better for us not to be here than to come here and live in ungodliness, and to suffer and not understand why."

Parable of the Forest and the Sea

¹³ He answered me and said, "I went into a forest of trees of the plain, and they made a plan ¹⁴and said, 'Come, let us go and make war against the sea, so that it may recede before us and so that we may make for ourselves more forests.' ¹⁵In like manner the waves of the sea also made a plan and said, 'Come, let us go up and subdue the forest of the plain so that there also we may gain more territory for ourselves.' ¹⁶But the plan of the forest was in vain, for the fire came and consumed it; ¹⁷likewise also the plan of the waves of the sea was in vain,^f for the sand stood firm and blocked it. ¹⁸If now you were a judge between them, which would you undertake to justify, and which to condemn?"

19 I answered and said, "Each made a foolish plan, for the land has been assigned to the forest, and the locale of the sea a place to carry its waves."

20 He answered me and said, "You have judged rightly, but why have you not judged so in your own case? ²¹For as the land has been assigned to the forest and the sea to its waves, so also those who inhabit the earth can understand only what is on the earth, and he who is^g above the heavens can understand what is above the height of the heavens."

The New Age Will Make All Things Clear

22 Then I answered and said, "I implore you, my lord, why^h have I been endowed with the power of understanding? ²³For I did not wish to inquire about the ways above, but about those things that we daily experience: why Israel has been given over to the Gentiles in disgrace; why the people whom you loved has been given over to godless tribes, and the law of our ancestors has been brought to destruction and the written covenants no longer exist. ²⁴We pass from the world like locusts, and our life is like a mist,ⁱ and we are not worthy to obtain mercy. ²⁵But what will he do for his^j name that is invoked over us? It is about these things that I have asked."

26 He answered me and said, "If you are alive, you will see, and if you live long, ^kyou will often marvel, because the age is hurrying swiftly to its end. ²⁷It will not be able to bring the things that have been promised to the righteous in their appointed times, because this age is full of sadness and infirmities. ²⁸For the evil about which^l you ask me has been sown, but the harvest of it has not yet come. ²⁹If therefore that which has been sown is not reaped, and if the place where the evil has been sown does not pass away, the field where the good has been sown will not come. ³⁰For a grain of evil seed was sown in Adam's heart from the beginning, and how much ungodliness it has produced until now--and will produce until the time of threshing comes! ³¹Consider now for yourself how much fruit of ungodliness a grain of evil seed has produced. ³²When heads of grain without number are sown, how great a threshing floor they will fill!"

When Will the New Age Come?

33 Then I answered and said, "How long?"^m When will these things be? Why are our years few and evil?"³⁴ He answered me and said, "Do not be in a greater hurry than the Most High. You, indeed, are in a hurry for yourself,"ⁿ but the Highest is in a hurry on behalf of many.³⁵ Did not the souls of the righteous in their chambers ask about these matters, saying, 'How long are we to remain here?'^o And when will the harvest of our reward come?'³⁶ And the archangel Jeremiel answered and said, 'When the number of those like yourselves is completed;'^p for he has weighed the age in the balance,³⁷ and measured the times by measure, and numbered the times by number; and he will not move or arouse them until that measure is fulfilled.' "

38 Then I answered and said, "But, O sovereign Lord, all of us also are full of ungodliness.³⁹ It is perhaps on account of us that the time of threshing is delayed for the righteous--on account of the sins of those who inhabit the earth."

40 He answered me and said, "Go and ask a pregnant woman whether, when her nine months have been completed, her womb can keep the fetus within her any longer."

41 And I said, "No, lord, it cannot."

He said to me, "In Hades the chambers of the souls are like the womb.⁴² For just as a woman who is in labor makes haste to escape the pangs of birth, so also do these places hasten to give back those things that were committed to them from the beginning.⁴³ Then the things that you desire to see will be disclosed to you."

How Much Time Remains?

44 I answered and said, "If I have found favor in your sight, and if it is possible, and if I am worthy,⁴⁵ show me this also: whether more time is to come than has passed, or whether for us the greater part has gone by.⁴⁶ For I know what has gone by, but I do not know what is to come."

47 And he said to me, "Stand at my right side, and I will show you the interpretation of a parable."

48 So I stood and looked, and lo, a flaming furnace passed by before me, and

when the flame had gone by I looked, and lo, the smoke remained. ⁴⁹And after this a cloud full of water passed before me and poured down a heavy and violent rain, and when the violent rainstorm had passed, drops still remained in the cloud.^q

50 He said to me, "Consider it for yourself; for just as the rain is more than the drops, and the fire is greater than the smoke, so the quantity that passed was far greater; but drops and smoke remained."

51 Then I prayed and said, "Do you think that I shall live until those days? Or who will be alive in those days?"

52 He answered me and said, "Concerning the signs about which you ask me, I can tell you in part; but I was not sent to tell you concerning your life, for I do not know.

Signs of the End

5 "Now concerning the signs: lo, the days are coming when those who inhabit the earth shall be seized with great terror,^a and the way of truth shall be hidden, and the land shall be barren of faith. ²Unrighteousness shall be increased beyond what you yourself see, and beyond what you heard of formerly. ³And the land that you now see ruling shall be a trackless waste, and people shall see it desolate. ⁴But if the Most High grants that you live, you shall see it thrown into confusion after the third period;^b

and the sun shall suddenly begin to shine at night,
and the moon during the day.

⁵ Blood shall drip from wood,
and the stone shall utter its voice;
the peoples shall be troubled,
and the stars shall fall.^c

⁶And one shall reign whom those who inhabit the earth do not expect, and the birds shall fly away together; ⁷and the Dead Sea^d shall cast up fish; and one whom the many do not know shall make his voice heard by night, and all shall hear his voice.^e ⁸There shall be chaos also in many places, fire shall often break out, the wild animals shall roam beyond their haunts, and menstruous women shall bring forth monsters. ⁹Salt waters shall be found in the sweet, and all friends shall

conquer one another; then shall reason hide itself, and wisdom shall withdraw into its chamber, ¹⁰and it shall be sought by many but shall not be found, and unrighteousness and unrestraint shall increase on earth. ¹¹One country shall ask its neighbor, 'Has righteousness, or anyone who does right, passed through you?' And it will answer, 'No.' ¹²At that time people shall hope but not obtain; they shall labor, but their ways shall not prosper. ¹³These are the signs that I am permitted to tell you, and if you pray again, and weep as you do now, and fast for seven days, you shall hear yet greater things than these."

Conclusion of the Vision

14 Then I woke up, and my body shuddered violently, and my soul was so troubled that it fainted. ¹⁵But the angel who had come and talked with me held me and strengthened me and set me on my feet.

16 Now on the second night Phaltiel, a chief of the people, came to me and said, "Where have you been? And why is your face sad? ¹⁷Or do you not know that Israel has been entrusted to you in the land of their exile? ¹⁸Rise therefore and eat some bread, and do not forsake us, like a shepherd who leaves the flock in the power of savage wolves."

19 Then I said to him, "Go away from me and do not come near me for seven days; then you may come to me."

He heard what I said and left me. ²⁰So I fasted seven days, mourning and weeping, as the angel Uriel had commanded me.

Ezra's Second Prayer of Complaint

21 After seven days the thoughts of my heart were very grievous to me again. ²²Then my soul recovered the spirit of understanding, and I began once more to speak words in the presence of the Most High. ²³I said, "O sovereign Lord, from every forest of the earth and from all its trees you have chosen one vine, ²⁴and from all the lands of the world you have chosen for yourself one

region,^f and from all the flowers of the world you have chosen for yourself one lily,²⁵ and from all the depths of the sea you have filled for yourself one river, and from all the cities that have been built you have consecrated Zion for yourself,²⁶ and from all the birds that have been created you have named for yourself one dove, and from all the flocks that have been made you have provided for yourself one sheep,²⁷ and from all the multitude of peoples you have gotten for yourself one people; and to this people, whom you have loved, you have given the law that is approved by all.²⁸ And now, O Lord, why have you handed the one over to the many, and dishonored^g the one root beyond the others, and scattered your only one among the many?²⁹ And those who opposed your promises have trampled on those who believed your covenants.³⁰ If you really hate your people, they should be punished at your own hands."

Response to Ezra's Complaints

31 When I had spoken these words, the angel who had come to me on a previous night was sent to me.³² He said to me, "Listen to me, and I will instruct you; pay attention to me, and I will tell you more."

33 Then I said, "Speak, my lord." And he said to me, "Are you greatly disturbed in mind over Israel? Or do you love him more than his Maker does?"

34 I said, "No, my lord, but because of my grief I have spoken; for every hour I suffer agonies of heart, while I strive to understand the way of the Most High and to search out some part of his judgment."

35 He said to me, "You cannot." And I said, "Why not, my lord? Why then was I born? Or why did not my mother's womb become my grave, so that I would not see the travail of Jacob and the exhaustion of the people of Israel?"

36 He said to me, "Count up for me those who have not yet come, and gather for me the scattered raindrops, and make the withered flowers bloom again for me;³⁷ open for me the closed chambers, and bring out for me the winds shut up in them, or show me the picture of a voice; and then I will explain to you the travail that you ask to understand."^h

38 I said, "O sovereign Lord, who is able to know these things except him whose dwelling is not with mortals?³⁹ As for me, I am without wisdom, and how can I speak concerning the things that you have asked me?"

40 He said to me, "Just as you cannot do one of the things that were mentioned, so you cannot discover my judgment, or the goal of the love that I have promised to my people."

Why Successive Generations Have Been Created

41 I said, "Yet, O Lord, you have charge of those who are alive at the end, but what will those do who lived before me, or we, ourselves, or those who come after us?"

42 He said to me, "I shall liken my judgment to a circle;ⁱ just as for those who are last there is no slowness, so for those who are first there is no haste."

43 Then I answered and said, "Could you not have created at one time those who have been and those who are and those who will be, so that you might show your judgment the sooner?"

44 He replied to me and said, "The creation cannot move faster than the Creator, nor can the world hold at one time those who have been created in it."

45 I said, "How have you said to your servant that you^j will certainly give life at one time to your creation? If therefore all creatures will live at one time^k and the creation will sustain them, it might even now be able to support all of them present at one time."

46 He said to me, "Ask a woman's womb, and say to it, 'If you bear ten^l children, why one after another?' Request it therefore to produce ten at one time."

47 I said, "Of course it cannot, but only each in its own time."

48 He said to me, "Even so I have given the womb of the earth to those who from time to time are sown in it.⁴⁹ For as an infant does not bring forth, and a woman who has become old does not bring forth any longer, so I have made the same rule for the world that I created."

When and How Will the End Come?

50 Then I inquired and said, "Since you have now given me the opportunity, let me speak before you. Is our mother, of whom you have told me, still young? Or is she now approaching old age?"

51 He replied to me, "Ask a woman who bears children, and she will tell you. ⁵²Say to her, 'Why are those whom you have borne recently not like those whom you bore before, but smaller in stature?' ⁵³And she herself will answer you, 'Those born in the strength of youth are different from those born during the time of old age, when the womb is failing.' ⁵⁴Therefore you also should consider that you and your contemporaries are smaller in stature than those who were before you, ⁵⁵and those who come after you will be smaller than you, as born of a creation that already is aging and passing the strength of youth."

56 I said, "I implore you, O Lord, if I have found favor in your sight, show your servant through whom you will visit your creation."

6 He said to me, "At the beginning of the circle of the earth, before^a the portals of the world were in place, and before the assembled winds blew, ²and before the rumblings of thunder sounded, and before the flashes of lightning shone, and before the foundations of paradise were laid, ³and before the beautiful flowers were seen, and before the powers of movements^b were established, and before the innumerable hosts of angels were gathered together, ⁴and before the heights of the air were lifted up, and before the measures of the firmaments were named, and before the footstool of Zion was established, ⁵and before the present years were reckoned and before the imaginations of those who now sin were estranged, and before those who stored up treasures of faith were sealed-- ⁶then I planned these things, and they were made through me alone and not through another; just as the end shall come through me alone and not through another."

The Dividing of the Times

7 I answered and said, "What will be the dividing of the times? Or when will be the end of the first age and the beginning of the age that follows?"

8 He said to me, "From Abraham to Isaac,^c because from him were born Jacob and Esau, for Jacob's hand held Esau's heel from the

beginning. ⁹Now Esau is the end of this age, and Jacob is the beginning of the age that follows. ¹⁰The beginning of a person is the hand, and the end of a person is the heel; ^d seek for nothing else, Ezra, between the heel and the hand, Ezra!"

More Signs of the End

11 I answered and said, "O sovereign Lord, if I have found favor in your sight, ¹² show your servant the last of your signs of which you showed me a part on a previous night."

13 He answered and said to me, "Rise to your feet and you will hear a full, resounding voice. ¹⁴ And if the place where you are standing is greatly shaken ¹⁵ while the voice is speaking, do not be terrified; because the word concerns the end, and the foundations of the earth will understand ¹⁶ that the speech concerns them. They will tremble and be shaken, for they know that their end must be changed."

17 When I heard this, I got to my feet and listened; a voice was speaking, and its sound was like the sound of mighty ^e waters. ¹⁸ It said, "The days are coming when I draw near to visit the inhabitants of the earth, ¹⁹ and when I require from the doers of iniquity the penalty of their iniquity, and when the humiliation of Zion is complete. ²⁰ When the seal is placed upon the age that is about to pass away, then I will show these signs: the books shall be opened before the face of the firmament, and all shall see my judgment ^f together. ²¹ Children a year old shall speak with their voices, and pregnant women shall give birth to premature children at three and four months, and these shall live and leap about. ²² Sown places shall suddenly appear unsown, and full storehouses shall suddenly be found to be empty; ²³ the trumpet shall sound aloud, and when all hear it, they shall suddenly be terrified. ²⁴ At that time friends shall make war on friends like enemies, the earth and those who inhabit it shall be terrified, and the springs of the fountains shall stand still, so that for three hours they shall not flow.

25 "It shall be that whoever remains after all that I have foretold to you

shall be saved and shall see my salvation and the end of my world. ²⁶And they shall see those who were taken up, who from their birth have not tasted death; and the heart of the earth's^s inhabitants shall be changed and converted to a different spirit. ²⁷For evil shall be blotted out, and deceit shall be quenched; ²⁸faithfulness shall flourish, and corruption shall be overcome, and the truth, which has been so long without fruit, shall be revealed."

Conclusion of the Second Vision

29 While he spoke to me, little by little the place where I was standing began to rock to and fro. ^h ³⁰And he said to me, "I have come to show you these things this night. ⁱ ³¹If therefore you will pray again and fast again for seven days, I will again declare to you greater things than these, ^j ³²because your voice has surely been heard by the Most High; for the Mighty One has seen your uprightness and has also observed the purity that you have maintained from your youth. ³³Therefore he sent me to show you all these things, and to say to you: 'Believe and do not be afraid! ³⁴Do not be quick to think vain thoughts concerning the former times; then you will not act hastily in the last times.' "

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35 Now after this I wept again and fasted seven days in the same way as before, in order to complete the three weeks that had been prescribed for me. ³⁶Then on the eighth night my heart was troubled within me again, and I began to speak in the presence of the Most High. ³⁷My spirit was greatly aroused, and my soul was in distress.

God's Work in Creation

38 I said, "O Lord, you spoke at the beginning of creation, and said on the first day, 'Let heaven and earth be made,' and your word accomplished the work. ³⁹Then the spirit was blowing, and darkness and silence embraced everything; the sound of human voices was not yet there. ^{k 40}Then you commanded a ray of light to be brought out from your store-chambers, so that your works could be seen.

41 "Again, on the second day, you created the spirit of the firmament, and commanded it to divide and separate the waters, so that one part might move upward and the other part remain beneath.

42 "On the third day you commanded the waters to be gathered together in a seventh part of the earth; six parts you dried up and kept so that some of them might be planted and cultivated and be of service before you. ⁴³For your word went forth, and at once the work was done. ⁴⁴Immediately fruit came forth in endless abundance and of varied appeal to the taste, and flowers of inimitable color, and odors of inexpressible fragrance. These were made on the third day.

45 "On the fourth day you commanded the brightness of the sun, the light of the moon, and the arrangement of the stars to come into being; ⁴⁶and you commanded them to serve humankind, about to be formed.

47 "On the fifth day you commanded the seventh part, where the water had been gathered together, to bring forth living creatures, birds, and fishes; and so it was done. ⁴⁸The dumb and lifeless water produced living creatures, as it was commanded, so that therefore the nations might declare your wondrous works.

49 "Then you kept in existence two living creatures; ^lthe one you called Behemoth^m and the name of the other Leviathan. ⁵⁰And you separated one from the other, for the seventh part where the water had been gathered together could not hold them both. ⁵¹And you gave Behemothⁿ one of the parts that had been dried up on the third day, to live in it, where there are a thousand mountains; ⁵²but to Leviathan you gave the seventh part, the watery part; and you have kept them to be eaten by whom you wish, and when you wish.

53 "On the sixth day you commanded the earth to bring forth before

you cattle, wild animals, and creeping things; ⁵⁴ and over these you placed Adam, as ruler over all the works that you had made; and from him we have all come, the people whom you have chosen.

Why Do God's People Suffer?

55 "All this I have spoken before you, O Lord, because you have said that it was for us that you created this world. ^o ⁵⁶ As for the other nations that have descended from Adam, you have said that they are nothing, and that they are like spittle, and you have compared their abundance to a drop from a bucket. ⁵⁷ And now, O Lord, these nations, which are reputed to be as nothing, domineer over us and devour us. ⁵⁸ But we your people, whom you have called your firstborn, only begotten, zealous for you, ^p and most dear, have been given into their hands. ⁵⁹ If the world has indeed been created for us, why do we not possess our world as an inheritance? How long will this be so?"

The Third Vision

35 Now after this I wept again and fasted seven days in the same way as before, in order to complete the three weeks that had been prescribed for me. ³⁶ Then on the eighth night my heart was troubled within me again, and I began to speak in the presence of the Most High. ³⁷ My spirit was greatly aroused, and my soul was in distress.

God's Work in Creation

38 I said, "O Lord, you spoke at the beginning of creation, and said on the first day, 'Let heaven and earth be made,' and your word accomplished the work. ³⁹ Then the spirit was blowing, and darkness and silence embraced everything; the sound of human voices was not yet there. ^k ⁴⁰ Then you commanded

a ray of light to be brought out from your store-chambers, so that your works could be seen.

41 "Again, on the second day, you created the spirit of the firmament, and commanded it to divide and separate the waters, so that one part might move upward and the other part remain beneath.

42 "On the third day you commanded the waters to be gathered together in a seventh part of the earth; six parts you dried up and kept so that some of them might be planted and cultivated and be of service before you. ⁴³For your word went forth, and at once the work was done. ⁴⁴Immediately fruit came forth in endless abundance and of varied appeal to the taste, and flowers of inimitable color, and odors of inexpressible fragrance. These were made on the third day.

45 "On the fourth day you commanded the brightness of the sun, the light of the moon, and the arrangement of the stars to come into being; ⁴⁶and you commanded them to serve humankind, about to be formed.

47 "On the fifth day you commanded the seventh part, where the water had been gathered together, to bring forth living creatures, birds, and fishes; and so it was done. ⁴⁸The dumb and lifeless water produced living creatures, as it was commanded, so that therefore the nations might declare your wondrous works.

49 "Then you kept in existence two living creatures; ^l the one you called Behemoth^m and the name of the other Leviathan. ⁵⁰And you separated one from the other, for the seventh part where the water had been gathered together could not hold them both. ⁵¹And you gave Behemothⁿ one of the parts that had been dried up on the third day, to live in it, where there are a thousand mountains; ⁵²but to Leviathan you gave the seventh part, the watery part; and you have kept them to be eaten by whom you wish, and when you wish.

53 "On the sixth day you commanded the earth to bring forth before you cattle, wild animals, and creeping things; ⁵⁴and over these you placed Adam, as ruler over all the works that you had made; and from him we have all come, the people whom you have chosen.

Why Do God's People Suffer?

55 "All this I have spoken before you, O Lord, because you have said that it was for us that you created this world. ^o ⁵⁶As for the other nations that have descended

from Adam, you have said that they are nothing, and that they are like spittle, and you have compared their abundance to a drop from a bucket. ⁵⁷And now, O Lord, these nations, which are reputed to be as nothing, domineer over us and devour us. ⁵⁸But we your people, whom you have called your firstborn, only begotten, zealous for you,^p and most dear, have been given into their hands. ⁵⁹If the world has indeed been created for us, why do we not possess our world as an inheritance? How long will this be so?"

Response to Ezra's Questions

7 When I had finished speaking these words, the angel who had been sent to me on the former nights was sent to me again. ²He said to me, "Rise, Ezra, and listen to the words that I have come to speak to you."

3 I said, "Speak, my lord." And he said to me, "There is a sea set in a wide expanse so that it is deep and vast, ⁴but it has an entrance set in a narrow place, so that it is like a river. ⁵If there are those who wish to reach the sea, to look at it or to navigate it, how can they come to the broad part unless they pass through the narrow part? ⁶Another example: There is a city built and set on a plain, and it is full of all good things; ⁷but the entrance to it is narrow and set in a precipitous place, so that there is fire on the right hand and deep water on the left. ⁸There is only one path lying between them, that is, between the fire and the water, so that only one person can walk on the path. ⁹If now the city is given to someone as an inheritance, how will the heir receive the inheritance unless by passing through the appointed danger?"

10 I said, "That is right, lord." He said to me, "So also is Israel's portion. ¹¹For I made the world for their sake, and when Adam transgressed my statutes, what had been made was judged. ¹²And so the entrances of this world were made narrow and sorrowful and toilsome; they are few and evil, full of dangers and involved in great hardships. ¹³But the entrances of the greater world are broad and safe, and yield the fruit of immortality. ¹⁴Therefore unless the living pass through the difficult and futile experiences, they can never receive those things that have been

reserved for them. ¹⁵Now therefore why are you disturbed, seeing that you are to perish? Why are you moved, seeing that you are mortal? ¹⁶Why have you not considered in your mind what is to come, rather than what is now present?"

The Fate of the Ungodly

17 Then I answered and said, "O sovereign Lord, you have ordained in your law that the righteous shall inherit these things, but that the ungodly shall perish. ¹⁸The righteous, therefore, can endure difficult circumstances while hoping for easier ones; but those who have done wickedly have suffered the difficult circumstances and will never see the easier ones."

19 He said to me, "You are not a better judge than the Lord,^a or wiser than the Most High! ²⁰Let many perish who are now living, rather than that the law of God that is set before them be disregarded! ²¹For the Lord^b strictly commanded those who came into the world, when they came, what they should do to live, and what they should observe to avoid punishment. ²²Nevertheless they were not obedient, and spoke against him;

they devised for themselves vain thoughts,

²³ and proposed to themselves wicked frauds;

they even declared that the Most High does not exist,
and they ignored his ways.

²⁴ They scorned his law,

and denied his covenants;

they have been unfaithful to his statutes,
and have not performed his works.

²⁵That is the reason, Ezra, that empty things are for the empty, and full things are for the full.

The Temporary Messianic Kingdom

26 "For indeed the time will come, when the signs that I have foretold to you will

come to pass, that the city that now is not seen shall appear,^c and the land that now is hidden shall be disclosed. ²⁷Everyone who has been delivered from the evils that I have foretold shall see my wonders. ²⁸For my son the Messiah^d shall be revealed with those who are with him, and those who remain shall rejoice four hundred years. ²⁹After those years my son the Messiah shall die, and all who draw human breath.^e ³⁰Then the world shall be turned back to primeval silence for seven days, as it was at the first beginnings, so that no one shall be left. ³¹After seven days the world that is not yet awake shall be roused, and that which is corruptible shall perish. ³²The earth shall give up those who are asleep in it, and the dust those who rest there in silence; and the chambers shall give up the souls that have been committed to them. ³³The Most High shall be revealed on the seat of judgment, and compassion shall pass away, and patience shall be withdrawn. ^f³⁴Only judgment shall remain, truth shall stand, and faithfulness shall grow strong. ³⁵Recompense shall follow, and the reward shall be manifested; righteous deeds shall awake, and unrighteous deeds shall not sleep.^g³⁶ The pit^h of torment shall appear, and opposite it shall be the place of rest; and the furnace of hellⁱ shall be disclosed, and opposite it the paradise of delight. ³⁷ Then the Most High will say to the nations that have been raised from the dead, 'Look now, and understand whom you have denied, whom you have not served, whose commandments you have despised. ³⁸ Look on this side and on that; here are delight and rest, and there are fire and torments.' Thus he will^j speak to them on the day of judgment-- ³⁹ a day that has no sun or moon or stars,⁴⁰ or cloud or thunder or lightning, or wind or water or air, or darkness or evening or morning,⁴¹ or summer or spring or heat or winter^k or frost or cold, or hail or rain or dew,⁴² or noon or night, or dawn or shining or brightness or light, but only the splendor of the glory of the Most High, by which all shall see what has been destined. ⁴³ It will last as though for a week of years. ⁴⁴ This is my judgment and its prescribed order; and to you alone I have shown these things."

Only a Few Will Be Saved

45 I answered and said, "O sovereign Lord, I said then and^l I say now: Blessed are those who are alive and keep your commandments!⁴⁶ But what of those for whom I prayed? For who among the living is there that has not sinned, or who is there among mortals that has not transgressed your covenant?⁴⁷ And now I see that the world to come will bring delight to few, but torments to many.⁴⁸ For an evil heart has grown up in us, which has alienated us from God,^m and has brought us into corruption and the ways of death, and has shown us the paths of perdition and removed us far from life--and that not merely for a few but for almost all who have been created."

49 He answered me and said, "Listen to me, Ezra,ⁿ and I will instruct you, and will admonish you once more.⁵⁰ For this reason the Most High has made not one world but two.⁵¹ Inasmuch as you have said that the righteous are not many but few, while the ungodly abound, hear the explanation for this.

52 "If you have just a few precious stones, will you add to them lead and clay?"^o⁵³ I said, "Lord, how could that be?"⁵⁴ And he said to me, "Not only that,⁵⁵ but ask the earth and she will tell you; defer to her, and she will declare it to you. Say to her, 'You produce gold and silver and bronze, and also iron and lead and clay;⁵⁶ but silver is more abundant than gold, and bronze than silver, and iron than bronze, and lead than iron, and clay than lead.'⁵⁷ Judge therefore which things are precious and desirable, those that are abundant or those that are rare?"

58 I said, "O sovereign Lord, what is plentiful is of less worth, for what is more rare is more precious."

59 He answered me and said, "Consider within yourself^p what you have thought, for the person who has what is hard to get rejoices more than the person who has what is plentiful.⁶⁰ So also will be the judgment^q that I have promised; for I will rejoice over the few who shall be saved, because it is they who have made my glory to prevail now, and through them my name has now been honored.⁶¹ I will not grieve over the great number of those who perish; for it is they who are now like a mist, and are similar to a flame and smoke--they are set on fire and burn hotly, and are extinguished."

Lamentation of Ezra, with Response

62 I replied and said, "O earth, what have you brought forth, if the mind is made out of the dust like the other created things?⁶³ For it would have been better if the dust itself had not been born, so that the mind might not have been made from it.⁶⁴ But now the mind grows with us, and therefore we are tormented, because we perish and we know it.⁶⁵ Let the human race lament, but let the wild animals of the field be glad; let all who have been born lament, but let the cattle and the flocks rejoice.⁶⁶ It is much better with them than with us; for they do not look for a judgment, and they do not know of any torment or salvation promised to them after death.⁶⁷ What does it profit us that we shall be preserved alive but cruelly tormented?⁶⁸ For all who have been born are entangled in^r iniquities, and are full of sins and burdened with transgressions.⁶⁹ And if after death we were not to come into judgment, perhaps it would have been better for us."

70 He answered me and said, "When the Most High made the world and Adam and all who have come from him, he first prepared the judgment and the things that pertain to the judgment.⁷¹ But now, understand from your own words--for you have said that the mind grows with us.⁷² For this reason, therefore, those who live on earth shall be tormented, because though they had understanding, they committed iniquity; and though they received the commandments, they did not keep them; and though they obtained the law, they dealt unfaithfully with what they received.⁷³ What, then, will they have to say in the judgment, or how will they answer in the last times?⁷⁴ How long the Most High has been patient with those who inhabit the world!--and not for their sake, but because of the times that he has foreordained."

State of the Dead before Judgment

75 I answered and said, "If I have found favor in your sight, O Lord, show this

also to your servant: whether after death, as soon as everyone of us yields up the soul, we shall be kept in rest until those times come when you will renew the creation, or whether we shall be tormented at once?"

76 He answered me and said, "I will show you that also, but do not include yourself with those who have shown scorn, or number yourself among those who are tormented.⁷⁷ For you have a treasure of works stored up with the Most High, but it will not be shown to you until the last times.⁷⁸ Now concerning death, the teaching is: When the decisive decree has gone out from the Most High that a person shall die, as the spirit leaves the body to return again to him who gave it, first of all it adores the glory of the Most High.⁷⁹ If it is one of those who have shown scorn and have not kept the way of the Most High, who have despised his law and hated those who fear God--⁸⁰ such spirits shall not enter into habitations, but shall immediately wander about in torments, always grieving and sad, in seven ways.⁸¹ The first way, because they have scorned the law of the Most High.⁸² The second way, because they cannot now make a good repentance so that they may live.⁸³ The third way, they shall see the reward laid up for those who have trusted the covenants of the Most High.⁸⁴ The fourth way, they shall consider the torment laid up for themselves in the last days.⁸⁵ The fifth way, they shall see how the habitations of the others are guarded by angels in profound quiet.⁸⁶ The sixth way, they shall see how some of them will cross over^s into torments.⁸⁷ The seventh way, which is worse^t than all the ways that have been mentioned, because they shall utterly waste away in confusion and be consumed with shame,^u and shall wither with fear at seeing the glory of the Most High in whose presence they sinned while they were alive, and in whose presence they are to be judged in the last times.

88 "Now this is the order of those who have kept the ways of the Most High, when they shall be separated from their mortal body.^{v89} During the time that they lived in it,^w they laboriously served the Most High, and withstood danger every hour so that they might keep the law of the Lawgiver perfectly.⁹⁰ Therefore this is the teaching concerning them:⁹¹ First of all, they shall see with great joy the glory of him who receives them, for they shall have rest in seven orders.⁹² The first order, because they have striven with great effort to overcome the evil thought that

was formed with them, so that it might not lead them astray from life into death.⁹³ The second order, because they see the perplexity in which the souls of the ungodly wander and the punishment that awaits them.⁹⁴ The third order, they see the witness that he who formed them bears concerning them, that throughout their life they kept the law with which they were entrusted.⁹⁵ The fourth order, they understand the rest that they now enjoy, being gathered into their chambers and guarded by angels in profound quiet, and the glory waiting for them in the last days.⁹⁶ The fifth order, they rejoice that they have now escaped what is corruptible and shall inherit what is to come; and besides they see the straits and toil^x from which they have been delivered, and the spacious liberty that they are to receive and enjoy in immortality.⁹⁷ The sixth order, when it is shown them how their face is to shine like the sun, and how they are to be made like the light of the stars, being incorruptible from then on.⁹⁸ The seventh order, which is greater than all that have been mentioned, because they shall rejoice with boldness, and shall be confident without confusion, and shall be glad without fear, for they press forward to see the face of him whom they served in life and from whom they are to receive their reward when glorified.⁹⁹ This is the order of the souls of the righteous, as henceforth is announced;^y and the previously mentioned are the ways of torment that those who would not give heed shall suffer hereafter."

100 Then I answered and said, "Will time therefore be given to the souls, after they have been separated from the bodies, to see what you have described to me?"

101 He said to me, "They shall have freedom for seven days, so that during these seven days they may see the things of which you have been told, and afterwards they shall be gathered in their habitations."

No Intercession for the Ungodly

102 I answered and said, "If I have found favor in your sight, show further to me, your servant, whether on the day of judgment the righteous will be able to intercede for the ungodly or to entreat the Most High for them--¹⁰³ fathers for sons or sons for parents, brothers for brothers, relatives for their kindred, or friends for those who are most dear."

104 He answered me and said, "Since you have found favor in my sight, I will show you this also. The day of judgment is decisive^z and displays to all the seal of truth. Just as now a father does not send his son, or a son his father, or a master his servant, or a friend his dearest friend, to be ill^a or sleep or eat or be healed in his place,¹⁰⁵ so no one shall ever pray for another on that day, neither shall anyone lay a burden on another;^b for then all shall bear their own righteousness and unrighteousness."

36 106 I answered and said, "How then do we find that first Abraham prayed for the people of Sodom, and Moses for our ancestors who sinned in the desert,^{37 107} and Joshua after him for Israel in the days of Achan,^{38 108} and Samuel in the days of Saul,^c and David for the plague, and Solomon for those at the dedication,^{39 109} and Elijah for those who received the rain, and for the one who was dead, that he might live,^{40 110} and Hezekiah for the people in the days of Sennacherib, and many others prayed for many?^{41 111} So if now, when corruption has increased and unrighteousness has multiplied, the righteous have prayed for the ungodly, why will it not be so then as well?"

42 112 He answered me and said, "This present world is not the end; the full glory does not^d remain in it;^e therefore those who were strong prayed for the weak.^{43 113} But the day of judgment will be the end of this age and the beginning^f of the immortal age to come, in which corruption has passed away,^{44 114} sinful indulgence has come to an end, unbelief has been cut off, and righteousness has increased and truth has appeared.^{45 115} Therefore no one will then be able to have mercy on someone who has been condemned in the judgment, or to harm^g someone who is victorious."

Lamentation over the Fate of Most People

46 116 I answered and said, "This is my first and last comment: it would have been better if the earth had not produced Adam, or else, when it had produced him, had restrained him from sinning.^{47 117} For what good is it to all that they live

in sorrow now and expect punishment after death?^{48 118} O Adam, what have you done? For though it was you who sinned, the fall was not yours alone, but ours also who are your descendants.^{49 119} For what good is it to us, if an immortal time has been promised to us, but we have done deeds that bring death?^{50 120} And what good is it that an everlasting hope has been promised to us, but we have miserably failed?^{51 121} Or that safe and healthful habitations have been reserved for us, but we have lived wickedly?^{52 122} Or that the glory of the Most High will defend those who have led a pure life, but we have walked in the most wicked ways?^{53 123} Or that a paradise shall be revealed, whose fruit remains unspoiled and in which are abundance and healing, but we shall not enter it^{54 124} because we have lived in perverse ways?^{55 125} Or that the faces of those who practiced self-control shall shine more than the stars, but our faces shall be blacker than darkness?^{56 126} For while we lived and committed iniquity we did not consider what we should suffer after death."

^{57 127} He answered and said, "This is the significance of the contest that all who are born on earth shall wage:^{58 128} if they are defeated they shall suffer what you have said, but if they are victorious they shall receive what I have said.^{59 129} For this is the way of which Moses, while he was alive, spoke to the people, saying, 'Choose life for yourself, so that you may live!'^{60 130} But they did not believe him or the prophets after him, or even myself who have spoken to them.^{61 131} Therefore there shall not be^j grief at their destruction, so much as joy over those to whom salvation is assured."

Ezra Appeals to God's Mercy

^{62 132} I answered and said, "I know, O Lord, that the Most High is now called merciful, because he has mercy on those who have not yet come into the world;^{63 133} and gracious, because he is gracious to those who turn in repentance to his law;^{64 134} and patient, because he shows patience toward those who have sinned,

since they are his own creatures;^{65 135} and bountiful, because he would rather give than take away;^{k66 136} and abundant in compassion, because he makes his compassions abound more and more to those now living and to those who are gone and to those yet to come--^{37 137} for if he did not make them abound, the world with those who inhabit it would not have life--^{68 138} and he is called the giver, because if he did not give out of his goodness so that those who have committed iniquities might be relieved of them, not one ten-thousandth of humankind could have life;^{69 139} and the judge, because if he did not pardon those who were created by his word and blot out the multitude of their sins,^{170 140} there would probably be left only very few of the innumerable multitude."

8 He answered me and said, "The Most High made this world for the sake of many, but the world to come for the sake of only a few. ²But I tell you a parable, Ezra. Just as, when you ask the earth, it will tell you that it provides a large amount of clay from which earthenware is made, but only a little dust from which gold comes, so is the course of the present world. ³Many have been created, but only a few shall be saved."

Ezra Again Appeals to God's Mercy

4 I answered and said, "Then drink your fill of understanding,^a O my soul, and drink wisdom, O my heart. ⁵For not of your own will did you come into the world,^b and against your will you depart, for you have been given only a short time to live. ⁶O Lord above us, grant to your servant that we may pray before you, and give us a seed for our heart and cultivation of our understanding so that fruit may be produced, by which every mortal who bears the likeness^c of a human being may be able to live. ⁷For you alone exist, and we are a work of your hands, as you have declared. ⁸And because you give life to the body that is now fashioned in the womb, and furnish it with members, what you have created is preserved amid fire and water, and for nine months the womb^d endures

your creature that has been created in it. ⁹But that which keeps and that which is kept shall both be kept by your keeping. ^e And when the womb gives up again what has been created in it, ¹⁰you have commanded that from the members themselves (that is, from the breasts) milk, the fruit of the breasts, should be supplied, ¹¹so that what has been fashioned may be nourished for a time; and afterwards you will still guide it in your mercy. ¹²You have nurtured it in your righteousness, and instructed it in your law, and reproved it in your wisdom. ¹³You put it to death as your creation, and make it live as your work. ¹⁴If then you will suddenly and quickly^f destroy what with so great labor was fashioned by your command, to what purpose was it made? ¹⁵And now I will speak out: About all humankind you know best; but I will speak about your people, for whom I am grieved, ¹⁶and about your inheritance, for whom I lament, and about Israel, for whom I am sad, and about the seed of Jacob, for whom I am troubled. ¹⁷Therefore I will pray before you for myself and for them, for I see the failings of us who inhabit the earth; ¹⁸and now also^g I have heard of the swiftness of the judgment that is to come. ¹⁹Therefore hear my voice and understand my words, and I will speak before you."

Ezra's Prayer

The beginning of the words of Ezra's prayer, ^h before he was taken up. He said: ²⁰"O Lord, you who inhabit eternity, ⁱ whose eyes are exalted^j and whose upper chambers are in the air, ²¹whose throne is beyond measure and whose glory is beyond comprehension, before whom the hosts of angels stand trembling ²²and at whose command they are changed to wind and fire, ^k whose word is sure and whose utterances are certain, whose command is strong and whose ordinance is terrible, ²³whose look dries up the depths and whose indignation makes the mountains melt away, and whose truth is established^l

forever--²⁴hear, O Lord, the prayer of your servant, and give ear to the petition of your creature; attend to my words.²⁵For as long as I live I will speak, and as long as I have understanding I will answer.²⁶O do not look on the sins of your people, but on those who serve you in truth.²⁷Do not take note of the endeavors of those who act wickedly, but of the endeavors of those who have kept your covenants amid afflictions.²⁸Do not think of those who have lived wickedly in your sight, but remember those who have willingly acknowledged that you are to be feared.²⁹Do not will the destruction of those who have the ways of cattle, but regard those who have gloriously taught your law.^{m 30}Do not be angry with those who are deemed worse than wild animals, but love those who have always put their trust in your glory.³¹For we and our ancestors have passed our lives in ways that bring death;ⁿ but it is because of us sinners that you are called merciful.³²For if you have desired to have pity on us, who have no works of righteousness, then you will be called merciful.³³For the righteous, who have many works laid up with you, shall receive their reward in consequence of their own deeds.³⁴But what are mortals, that you are angry with them; or what is a corruptible race, that you are so bitter against it?³⁵For in truth there is no one among those who have been born who has not acted wickedly; among those who have existed^o there is no one who has not done wrong.³⁶For in this, O Lord, your righteousness and goodness will be declared, when you are merciful to those who have no store of good works."

Response to Ezra's Prayer

³⁷He answered me and said, "Some things you have spoken rightly, and it will turn out according to your words.³⁸For indeed I will not concern myself about the fashioning of those who have sinned, or about their death, their judgment, or their destruction;³⁹ but I will rejoice over the creation of the righteous, over their pilgrimage also, and their

salvation, and their receiving their reward. ⁴⁰As I have spoken, therefore, so it shall be.

41 "For just as the farmer sows many seeds in the ground and plants a multitude of seedlings, and yet not all that have been sown will come up^p in due season, and not all that were planted will take root; so also those who have been sown in the world will not all be saved."

42 I answered and said, "If I have found favor in your sight, let me speak. ⁴³If the farmer's seed does not come up, because it has not received your rain in due season, or if it has been ruined by too much rain, it perishes.^q ⁴⁴But people, who have been formed by your hands and are called your own image because they are made like you, and for whose sake you have formed all things--have you also made them like the farmer's seed? ⁴⁵Surely not, O Lord^r above! But spare your people and have mercy on your inheritance, for you have mercy on your own creation."

Ezra's Final Appeal for Mercy

46 He answered me and said, "Things that are present are for those who live now, and things that are future are for those who will live hereafter. ⁴⁷For you come far short of being able to love my creation more than I love it. But you have often compared yourself^s to the unrighteous. Never do so! ⁴⁸But even in this respect you will be praiseworthy before the Most High, ⁴⁹because you have humbled yourself, as is becoming for you, and have not considered yourself to be among the righteous. You will receive the greatest glory, ⁵⁰for many miseries will affect those who inhabit the world in the last times, because they have walked in great pride. ⁵¹But think of your own case, and inquire concerning the glory of those who are like yourself, ⁵²because it is for you that paradise is opened, the tree of life is planted, the age to come is prepared, plenty is provided, a city is built, rest is appointed,^t goodness is established and wisdom perfected beforehand. ⁵³The root of evil^u is sealed up from you, illness is banished from you, and death^v is

hidden; Hades has fled and corruption has been forgotten;^w ⁵⁴ sorrows have passed away, and in the end the treasure of immortality is made manifest. ⁵⁵ Therefore do not ask any more questions about the great number of those who perish. ⁵⁶ For when they had opportunity to choose, they despised the Most High, and were contemptuous of his law, and abandoned his ways. ⁵⁷ Moreover, they have even trampled on his righteous ones, ⁵⁸ and said in their hearts that there is no God--though they knew well that they must die. ⁵⁹ For just as the things that I have predicted await^x you, so the thirst and torment that are prepared await them. For the Most High did not intend that anyone should be destroyed; ⁶⁰ but those who were created have themselves defiled the name of him who made them, and have been ungrateful to him who prepared life for them now. ⁶¹ Therefore my judgment is now drawing near; ⁶² I have not shown this to all people, but only to you and a few like you."

Then I answered and said, ⁶³ "O Lord, you have already shown me a great number of the signs that you will do in the last times, but you have not shown me when you will do them."

More about the Signs of the End

9 He answered me and said, "Measure carefully in your mind, and when you see that some of the predicted signs have occurred, ² then you will know that it is the very time when the Most High is about to visit the world that he has made. ³ So when there shall appear in the world earthquakes, tumult of peoples, intrigues of nations, wavering of leaders, confusion of princes, ⁴ then you will know that it was of these that the Most High spoke from the days that were of old, from the beginning. ⁵ For just as with everything that has occurred in the world, the beginning is evident,^a and the end manifest; ⁶ so also are the times of the Most High: the beginnings are manifest in wonders and mighty works, and the end in penalties^b and in signs.

7 "It shall be that all who will be saved and will be able to escape on account of their works, or on account of the faith by which they have believed, ⁸ will survive the dangers that have been predicted, and will see my salvation in my land and

within my borders, which I have sanctified for myself from the beginning. ⁹Then those who have now abused my ways shall be amazed, and those who have rejected them with contempt shall live in torments. ¹⁰For as many as did not acknowledge me in their lifetime, though they received my benefits, ¹¹and as many as scorned my law while they still had freedom, and did not understand but despised it ^c while an opportunity of repentance was still open to them, ¹²these must in torment acknowledge it ^d after death. ¹³Therefore, do not continue to be curious about how the ungodly will be punished; but inquire how the righteous will be saved, those to whom the age belongs and for whose sake the age was made." ^e

The Argument Recapitulated

14 I answered and said, ¹⁵"I said before, and I say now, and will say it again: there are more who perish than those who will be saved, ¹⁶as a wave is greater than a drop of water."

17 He answered me and said, "As is the field, so is the seed; and as are the flowers, so are the colors; and as is the work, so is the product; and as is the farmer, so is the threshing floor. ¹⁸For there was a time in this age when I was preparing for those who now exist, before the world was made for them to live in, and no one opposed me then, for no one existed; ¹⁹but now those who have been created in this world, which is supplied both with an unfailing table and an inexhaustible pasture, ^f have become corrupt in their ways. ²⁰So I considered my world, and saw that it was lost. I saw that my earth was in peril because of the devices of those who ^g had come into it. ²¹And I saw and spared some ^h with great difficulty, and saved for myself one grape out of a cluster, and one plant out of a great forest. ⁱ ²²So let the multitude perish that has been born in vain, but let my grape and my plant be saved, because with much labor I have perfected them.

23 "Now, if you will let seven days more pass--do not, however, fast during them, ²⁴but go into a field of flowers where no house has been built, and eat only of the flowers of the field, and taste no meat and drink no wine, but eat only flowers-- ²⁵and pray to the Most High continually, then I will come and talk with you."

The Abiding Glory of the Mosaic Law

26 So I went, as he directed me, into the field that is called Ardat;^j there I sat among the flowers and ate of the plants of the field, and the nourishment they afforded satisfied me. ²⁷After seven days, while I lay on the grass, my heart was troubled again as it was before. ²⁸Then my mouth was opened, and I began to speak before the Most High, and said, ²⁹"O Lord, you showed yourself among us, to our ancestors in the wilderness when they came out from Egypt and when they came into the untrodden and unfruitful wilderness; ³⁰and you said, 'Hear me, O Israel, and give heed to my words, O descendants of Jacob. ³¹For I sow my law in you, and it shall bring forth fruit in you, and you shall be glorified through it forever.' ³²But though our ancestors received the law, they did not keep it and did not observe the^k statutes; yet the fruit of the law did not perish--for it could not, because it was yours. ³³Yet those who received it perished, because they did not keep what had been sown in them. ³⁴Now this is the general rule that, when the ground has received seed, or the sea a ship, or any dish food or drink, and when it comes about that what was sown or what was launched or what was put in is destroyed, ³⁵they are destroyed, but the things that held them remain; yet with us it has not been so. ³⁶For we who have received the law and sinned will perish, as well as our hearts that received it; ³⁷the law, however, does not perish but survives in its glory."

The Vision of a Weeping Woman

38 When I said these things in my heart, I looked around,^l and on my right I saw a woman; she was mourning and weeping with a loud voice, and was deeply grieved at heart; her clothes were torn, and there were ashes on her head. ³⁹Then I dismissed the thoughts with which I had been engaged, and turned to her ⁴⁰and said to her, "Why are you weeping, and why are you grieved at heart?"

41 She said to me, "Let me alone, my lord, so that I may weep for myself and continue to mourn, for I am greatly embittered in spirit and deeply distressed."

42 I said to her, "What has happened to you? Tell me."

43 And she said to me, "Your servant was barren and had no child, though I lived with my husband for thirty years. ⁴⁴Every hour and every day during those thirty years I prayed to the Most High, night and day. ⁴⁵And after thirty years God heard your servant, and looked upon my low estate, and considered my distress, and gave me a son. I rejoiced greatly over him, I and my husband and all my neighbors;^m and we gave great glory to the Mighty One. ⁴⁶And I brought him up with much care. ⁴⁷So when he grew up and I came to take a wife for him, I set a day for the marriage feast.

10 "But it happened that when my son entered his wedding chamber, he fell down and died. ²So all of us put out our lamps, and all my neighbors^a attempted to console me; I remained quiet until the evening of the second day. ³But when all of them had stopped consoling me, encouraging me to be quiet, I got up in the night and fled, and I came to this field, as you see. ⁴And now I intend not to return to the town, but to stay here; I will neither eat nor drink, but will mourn and fast continually until I die."

5 Then I broke off the reflections with which I was still engaged, and answered her in anger and said, ⁶"You most foolish of women, do you not see our mourning, and what has happened to us? ⁷For Zion, the mother of us all, is in deep grief and great distress. ⁸It is most appropriate to mourn now, because we are all mourning, and to be sorrowful, because we are all sorrowing; you are sorrowing for one son, but we, the whole world, for our mother.^b ⁹Now ask the earth, and she will tell you that it is she who ought to mourn over so many who have come into being upon her. ¹⁰From the beginning all have been born of her, and others will come; and, lo, almost all go^c to perdition, and a multitude of them will come to doom. ¹¹Who then ought to mourn the more, she who lost so great a multitude, or you who are grieving for one alone? ¹²But if you say to me, 'My lamentation is not like the earth's, for I have lost the fruit of my womb, which I brought forth in pain and bore in

sorrow; ¹³but it is with the earth according to the way of the earth--the multitude that is now in it goes as it came'; ¹⁴then I say to you, 'Just as you brought forth in sorrow, so the earth also has from the beginning given her fruit, that is, humankind, to him who made her.' ¹⁵Now, therefore, keep your sorrow to yourself, and bear bravely the troubles that have come upon you. ¹⁶For if you acknowledge the decree of God to be just, you will receive your son back in due time, and will be praised among women. ¹⁷Therefore go into the town to your husband."

18 She said to me, "I will not do so; I will not go into the city, but I will die here."

19 So I spoke again to her, and said, ²⁰"Do not do that, but let yourself be persuaded--for how many are the adversities of Zion?--and be consoled because of the sorrow of Jerusalem. ²¹For you see how our sanctuary has been laid waste, our altar thrown down, our temple destroyed; ²²our harp has been laid low, our song has been silenced, and our rejoicing has been ended; the light of our lampstand has been put out, the ark of our covenant has been plundered, our holy things have been polluted, and the name by which we are called has been almost profaned; our children^d have suffered abuse, our priests have been burned to death, our Levites have gone into exile, our virgins have been defiled, and our wives have been ravished; our righteous men^e have been carried off, our little ones have been cast out, our young men have been enslaved and our strong men made powerless. ²³And, worst of all, the seal of Zion has been deprived of its glory, and given over into the hands of those that hate us. ²⁴Therefore shake off your great sadness and lay aside your many sorrows, so that the Mighty One may be merciful to you again, and the Most High may give you rest, a respite from your troubles."

25 While I was talking to her, her face suddenly began to shine exceedingly; her countenance flashed like lightning, so that I was too frightened to approach her, and my heart was terrified. While^f I was wondering what this meant, ²⁶she suddenly uttered a loud and fearful cry, so that the earth shook at the sound. ²⁷When I looked up, the woman was no longer visible to me, but a city was being built,^g and a place of huge foundations showed itself. I was afraid, and cried with a loud voice and said, ²⁸"Where is the angel Uriel, who came to me at first? For it was

he who brought me into this overpowering bewilderment; my end has become corruption, and my prayer a reproach."

Uriel's Interpretation of the Vision

29 While I was speaking these words, the angel who had come to me at first came to me, and when he saw me ³⁰lying there like a corpse, deprived of my understanding, he grasped my right hand and strengthened me and set me on my feet, and said to me, ³¹"What is the matter with you? And why are you troubled? And why are your understanding and the thoughts of your mind troubled?"

32 I said, "It was because you abandoned me. I did as you directed, and went out into the field, and lo, what I have seen and can still see, I am unable to explain."

33 He said to me, "Stand up like a man, and I will instruct you."

34 I said, "Speak, my lord; only do not forsake me, so that I may not die before my time. ^h ³⁵For I have seen what I did not know, and I hear ⁱ what I do not understand ³⁶--or is my mind deceived, and my soul dreaming? ³⁷Now therefore I beg you to give your servant an explanation of this bewildering vision."

38 He answered me and said, "Listen to me, and I will teach you, and tell you about the things that you fear; for the Most High has revealed many secrets to you. ³⁹He has seen your righteous conduct, and that you have sorrowed continually for your people and mourned greatly over Zion. ⁴⁰This therefore is the meaning of the vision. ⁴¹The woman who appeared to you a little while ago, whom you saw mourning and whom you began to console ⁴²(you do not now see the form of a woman, but there appeared to you a city being built) ^j ⁴³and who told you about the misfortune of her son--this is the interpretation: ⁴⁴The woman whom you saw is Zion, which you now behold as a city being built. ^k ⁴⁵And as for her telling you that she was barren for thirty years, the reason is that there were three thousand ^l years in the world before any offering was offered in it. ^m ⁴⁶And after three thousand ⁿ years Solomon built the city,

and offered offerings; then it was that the barren woman bore a son. ⁴⁷And as for her telling you that she brought him up with much care, that was the period of residence in Jerusalem. ⁴⁸And as for her saying to you, 'My son died as he entered his wedding chamber,' and that misfortune had overtaken her, ^o this was the destruction that befell Jerusalem. ⁴⁹So you saw her likeness, how she mourned for her son, and you began to console her for what had happened. ^p ⁵⁰For now the Most High, seeing that you are sincerely grieved and profoundly distressed for her, has shown you the brilliance of her glory, and the loveliness of her beauty. ⁵¹Therefore I told you to remain in the field where no house had been built, ⁵²for I knew that the Most High would reveal these things to you. ⁵³Therefore I told you to go into the field where there was no foundation of any building, ⁵⁴because no work of human construction could endure in a place where the city of the Most High was to be revealed.

⁵⁵ "Therefore do not be afraid, and do not let your heart be terrified; but go in and see the splendor or ^q the vastness of the building, as far as it is possible for your eyes to see it, ⁵⁶and afterward you will hear as much as your ears can hear. ⁵⁷For you are more blessed than many, and you have been called to be with ^r the Most High as few have been. ⁵⁸But tomorrow night you shall remain here, ⁵⁹and the Most High will show you in those dream visions what the Most High will do to those who inhabit the earth in the last days."

So I slept that night and the following one, as he had told me.

The Vision of the Eagle

11 On the second night I had a dream: I saw rising from the sea an eagle that had twelve feathered wings and three heads. ²I saw it spread its wings over ^a the whole earth, and all the winds of heaven blew upon it, and the clouds were gathered around it. ^b ³I saw that out of its wings there grew opposing wings; but they became little, puny wings. ⁴But its heads were at rest; the middle head was larger than the other heads, but it too was at rest with them. ⁵Then I saw that the eagle flew with its wings, and it reigned over the earth and over those who inhabit

it. ⁶And I saw how all things under heaven were subjected to it, and no one spoke against it--not a single creature that was on the earth. ⁷Then I saw the eagle rise upon its talons, and it uttered a cry to its wings, saying, ⁸"Do not all watch at the same time; let each sleep in its own place, and watch in its turn; ⁹but let the heads be reserved for the last."

¹⁰I looked again and saw that the voice did not come from its heads, but from the middle of its body. ¹¹I counted its rival wings, and there were eight of them. ¹²As I watched, one wing on the right side rose up, and it reigned over all the earth. ¹³And after a time its reign came to an end, and it disappeared, so that even its place was no longer visible. Then the next wing rose up and reigned, and it continued to reign a long time. ¹⁴While it was reigning its end came also, so that it disappeared like the first. ¹⁵And a voice sounded, saying to it, ¹⁶"Listen to me, you who have ruled the earth all this time; I announce this to you before you disappear. ¹⁷After you no one shall rule as long as you have ruled, not even half as long."

¹⁸Then the third wing raised itself up, and held the rule as the earlier ones had done, and it also disappeared. ¹⁹And so it went with all the wings; they wielded power one after another and then were never seen again. ²⁰I kept looking, and in due time the wings that followed^c also rose up on the right^d side, in order to rule. There were some of them that ruled, yet disappeared suddenly; ²¹and others of them rose up, but did not hold the rule.

²²And after this I looked and saw that the twelve wings and the two little wings had disappeared, ²³and nothing remained on the eagle's body except the three heads that were at rest and six little wings.

²⁴As I kept looking I saw that two little wings separated from the six and remained under the head that was on the right side; but four remained in their place. ²⁵Then I saw that these little wings^e planned to set themselves up and hold the rule. ²⁶As I kept looking, one was set up, but suddenly disappeared; ²⁷a second also, and this disappeared more quickly than the first. ²⁸While I continued to look the two that remained were planning between themselves to reign together; ²⁹and while they were planning, one of the heads that were at rest (the one that was in the middle) suddenly awoke; it was greater than the other two heads. ³⁰And I saw how it allied the two heads with itself, ³¹and how the head turned with those that

were with it and devoured the two little wings^f that were planning to reign. ³²Moreover this head gained control of the whole earth, and with much oppression dominated its inhabitants; it had greater power over the world than all the wings that had gone before.

33 After this I looked again and saw the head in the middle suddenly disappear, just as the wings had done. ³⁴But the two heads remained, which also in like manner ruled over the earth and its inhabitants. ³⁵And while I looked, I saw the head on the right side devour the one on the left.

A Lion Roused from the Forest

36 Then I heard a voice saying to me, "Look in front of you and consider what you see." ³⁷When I looked, I saw what seemed to be a lion roused from the forest, roaring; and I heard how it uttered a human voice to the eagle, and spoke, saying, ³⁸"Listen and I will speak to you. The Most High says to you, ³⁹'Are you not the one that remains of the four beasts that I had made to reign in my world, so that the end of my times might come through them? ⁴⁰You, the fourth that has come, have conquered all the beasts that have gone before; and you have held sway over the world with great terror, and over all the earth with grievous oppression; and for so long you have lived on the earth with deceit.^g ⁴¹You have judged the earth, but not with truth, ⁴²for you have oppressed the meek and injured the peaceable; you have hated those who tell the truth, and have loved liars; you have destroyed the homes of those who brought forth fruit, and have laid low the walls of those who did you no harm. ⁴³Your insolence has come up before the Most High, and your pride to the Mighty One. ⁴⁴The Most High has looked at his times; now they have ended, and his ages have reached completion. ⁴⁵Therefore you, eagle, will surely disappear, you and your terrifying wings, your most evil little wings, your malicious heads, your most evil talons, and your whole worthless body, ⁴⁶so that the whole earth, freed from your violence, may be refreshed and relieved, and may hope for the judgment and mercy of him who made it.' "

12 While the lion was saying these words to the eagle, I looked ²and saw that the remaining head had disappeared. The two wings that had gone over to it rose up and ^a set themselves up to reign, and their reign was brief and full of tumult. ³When I looked again, they were already vanishing. The whole body of the eagle was burned, and the earth was exceedingly terrified.

Then I woke up in great perplexity of mind and great fear, and I said to my spirit, ⁴"You have brought this upon me, because you search out the ways of the Most High. ⁵I am still weary in mind and very weak in my spirit, and not even a little strength is left in me, because of the great fear with which I have been terrified tonight. ⁶Therefore I will now entreat the Most High that he may strengthen me to the end."

The Interpretation of the Vision

7 Then I said, "O sovereign Lord, if I have found favor in your sight, and if I have been accounted righteous before you beyond many others, and if my prayer has indeed come up before your face, ⁸strengthen me and show me, your servant, the interpretation and meaning of this terrifying vision so that you may fully comfort my soul. ⁹For you have judged me worthy to be shown the end of the times and the last events of the times."

10 He said to me, "This is the interpretation of this vision that you have seen: ¹¹The eagle that you saw coming up from the sea is the fourth kingdom that appeared in a vision to your brother Daniel. ¹²But it was not explained to him as I now explain to you or have explained it. ¹³The days are coming when a kingdom shall rise on earth, and it shall be more terrifying than all the kingdoms that have been before it. ¹⁴And twelve kings shall reign in it, one after another. ¹⁵But the second that is to reign shall hold sway for a longer time than any other one of the twelve. ¹⁶This is the interpretation of the twelve wings that you saw.

17 "As for your hearing a voice that spoke, coming not from the eagle's ^b heads but from the midst of its body, this is the

interpretation: ¹⁸In the midst of^c the time of that kingdom great struggles shall arise, and it shall be in danger of falling; nevertheless it shall not fall then, but shall regain its former power.^d ¹⁹As for your seeing eight little wings^e clinging to its wings, this is the interpretation: ²⁰Eight kings shall arise in it, whose times shall be short and their years swift; ²¹two of them shall perish when the middle of its time draws near; and four shall be kept for the time when its end approaches, but two shall be kept until the end.

²²"As for your seeing three heads at rest, this is the interpretation: ²³In its last days the Most High will raise up three kings,^f and they^g shall renew many things in it, and shall rule the earth ²⁴and its inhabitants more oppressively than all who were before them. Therefore they are called the heads of the eagle, ²⁵because it is they who shall sum up his wickedness and perform his last actions. ²⁶As for your seeing that the large head disappeared, one of the kings^h shall die in his bed, but in agonies. ²⁷But as for the two who remained, the sword shall devour them. ²⁸For the sword of one shall devour him who was with him; but he also shall fall by the sword in the last days.

²⁹"As for your seeing two little wingsⁱ passing over to^j the head which was on the right side, ³⁰this is the interpretation: It is these whom the Most High has kept for the eagle's^k end; this was the reign which was brief and full of tumult, as you have seen.

³¹"And as for the lion whom you saw rousing up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard, ³²this is the Messiah^l whom the Most High has kept until the end of days, who will arise from the offspring of David, and will come and speak^m with them. He will denounce them for their ungodliness and for their wickedness, and will display before them their contemptuous dealings. ³³For first he will bring them alive before his judgment seat, and when he has reproved them, then he will destroy them. ³⁴But in mercy he will set free the remnant of my people, those who have been saved throughout my borders, and he will make them joyful until the end comes, the day of judgment, of which I spoke to you at the

beginning. ³⁵This is the dream that you saw, and this is its interpretation. ³⁶And you alone were worthy to learn this secret of the Most High. ³⁷Therefore write all these things that you have seen in a book, put itⁿ in a hidden place; ³⁸and you shall teach them to the wise among your people, whose hearts you know are able to comprehend and keep these secrets. ³⁹But as for you, wait here seven days more, so that you may be shown whatever it pleases the Most High to show you." Then he left me.

The People Come to Ezra

40 When all the people heard that the seven days were past and I had not returned to the city, they all gathered together, from the least to the greatest, and came to me and spoke to me, saying, ⁴¹"How have we offended you, and what harm have we done you, that you have forsaken us and sit in this place? ⁴²For of all the prophets you alone are left to us, like a cluster of grapes from the vintage, and like a lamp in a dark place, and like a haven for a ship saved from a storm. ⁴³Are not the disasters that have befallen us enough? ⁴⁴Therefore if you forsake us, how much better it would have been for us if we also had been consumed in the burning of Zion. ⁴⁵For we are no better than those who died there." And they wept with a loud voice.

Then I answered them and said, ⁴⁶"Take courage, O Israel; and do not be sorrowful, O house of Jacob; ⁴⁷for the Most High has you in remembrance, and the Mighty One has not forgotten you in your struggle. ⁴⁸As for me, I have neither forsaken you nor withdrawn from you; but I have come to this place to pray on account of the desolation of Zion, and to seek mercy on account of the humiliation of our^o sanctuary. ⁴⁹Now go to your homes, every one of you, and after these days I will come to you." ⁵⁰So the people went into the city, as I told them to do. ⁵¹But I sat in the field seven days, as the angel^p had commanded me; and I ate only of the flowers of the field, and my food

was of plants during those days.

The Man from the Sea

13 After seven days I dreamed a dream in the night. ²And lo, a wind arose from the sea and stirred up^a all its waves. ³As I kept looking the wind made something like the figure of a man come up out of the heart of the sea. And I saw^b that this man flew^c with the clouds of heaven; and wherever he turned his face to look, everything under his gaze trembled, ⁴and whenever his voice issued from his mouth, all who heard his voice melted as wax melts^d when it feels the fire.

⁵ After this I looked and saw that an innumerable multitude of people were gathered together from the four winds of heaven to make war against the man who came up out of the sea. ⁶And I looked and saw that he carved out for himself a great mountain, and flew up on to it. ⁷And I tried to see the region or place from which the mountain was carved, but I could not.

⁸ After this I looked and saw that all who had gathered together against him, to wage war with him, were filled with fear, and yet they dared to fight. ⁹When he saw the onrush of the approaching multitude, he neither lifted his hand nor held a spear or any weapon of war; ¹⁰but I saw only how he sent forth from his mouth something like a stream of fire, and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks.^e ¹¹All these were mingled together, the stream of fire and the flaming breath and the great storm, and fell on the onrushing multitude that was prepared to fight, and burned up all of them, so that suddenly nothing was seen of the innumerable multitude but only the dust of ashes and the smell of smoke. When I saw it, I was amazed.

¹² After this I saw the same man come down from the mountain and call to himself another multitude that was peaceable. ¹³Then many people^f came to him, some of whom were joyful and some sorrowful; some of them were bound, and some were bringing others as offerings.

The Interpretation of the Vision

Then I woke up in great terror, and prayed to the Most High, and said, ¹⁴"From the beginning you have shown your servant these wonders, and have deemed me worthy to have my prayer heard by you; ¹⁵now show me the interpretation of this dream also. ¹⁶For as I consider it in my mind, alas for those who will be left in those days! And still more, alas for those who are not left! ¹⁷For those who are not left will be sad ¹⁸because they understand the things that are reserved for the last days, but cannot attain them. ¹⁹But alas for those also who are left, and for that very reason! For they shall see great dangers and much distress, as these dreams show. ²⁰Yet it is better^g to come into these things, ^h though incurring peril, than to pass from the world like a cloud, and not to see what will happen in the last days."

He answered me and said, ²¹"I will tell you the interpretation of the vision, and I will also explain to you the things that you have mentioned. ²²As for what you said about those who survive, and concerning those who do not survive, ⁱ this is the interpretation: ²³The one who brings the peril at that time will protect those who fall into peril, who have works and faith toward the Almighty. ²⁴Understand therefore that those who are left are more blessed than those who have died.

²⁵ "This is the interpretation of the vision: As for your seeing a man come up from the heart of the sea, ²⁶this is he whom the Most High has been keeping for many ages, who will himself deliver his creation; and he will direct those who are left. ²⁷And as for your seeing wind and fire and a storm coming out of his mouth, ²⁸and as for his not holding a spear or weapon of war, yet destroying the onrushing multitude that came to conquer him, this is the interpretation: ²⁹The days are coming when the Most High will deliver those who are on the earth. ³⁰And bewilderment of mind shall come over those who inhabit the earth. ³¹They shall plan to make war against one another, city against city, place against place, people against people, and kingdom against kingdom. ³²When these things take place and the signs occur that I showed you before, then my Son will be revealed, whom you saw as a man coming up from the sea.^j

³³ "Then, when all the nations hear his voice, all the nations shall leave their own lands and the warfare that they have against one another; ³⁴and an innumerable multitude shall be gathered together, as you saw, wishing to come and conquer him. ³⁵But he shall stand on the top of Mount Zion. ³⁶And Zion shall

come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands. ³⁷Then he, my Son, will reprove the assembled nations for their ungodliness (this was symbolized by the storm), ³⁸and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured (which were symbolized by the flames), and will destroy them without effort by means of the law^k (which was symbolized by the fire).

39 "And as for your seeing him gather to himself another multitude that was peaceable, ⁴⁰these are the nine^l tribes that were taken away from their own land into exile in the days of King Hoshea, whom Shalmaneser, king of the Assyrians, made captives; he took them across the river, and they were taken into another land. ⁴¹But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where no human beings had ever lived, ⁴²so that there at least they might keep their statutes that they had not kept in their own land. ⁴³And they went in by the narrow passages of the Euphrates river. ⁴⁴For at that time the Most High performed signs for them, and stopped the channels of the river until they had crossed over. ⁴⁵Through that region there was a long way to go, a journey of a year and a half; and that country is called Arzareth.^m

46 "Then they lived there until the last times; and now, when they are about to come again, ⁴⁷the Most High will stopⁿ the channels of the river again, so that they may be able to cross over. Therefore you saw the multitude gathered together in peace. ⁴⁸But those who are left of your people, who are found within my holy borders, shall be saved.^o ⁴⁹Therefore when he destroys the multitude of the nations that are gathered together, he will defend the people who remain. ⁵⁰And then he will show them very many wonders."

51 I said, "O sovereign Lord, explain this to me: Why did I see the man coming up from the heart of the sea?"

52 He said to me, "Just as no one can explore or know what is in the depths of the sea, so no one on earth can see my Son or those who are with him, except in the time of his day.^p ⁵³This is the interpretation of the dream that you saw. And you alone have been enlightened about this, ⁵⁴because you have forsaken your own ways and have applied yourself to mine, and have searched out my law; ⁵⁵for you have devoted your life to wisdom, and called understanding your mother. ⁵⁶Therefore I have shown you these things; for there is a reward laid up

with the Most High. For it will be that after three more days I will tell you other things, and explain weighty and wondrous matters to you."

57 Then I got up and walked in the field, giving great glory and praise to the Most High for the wonders that he does^q from time to time,⁵⁸ and because he governs the times and whatever things come to pass in their seasons. And I stayed there three days.

The Lord Commissions Ezra

14 On the third day, while I was sitting under an oak, suddenly a voice came out of a bush opposite me and said, "Ezra, Ezra!"² And I answered, "Here I am, Lord," and I rose to my feet.³ Then he said to me, "I revealed myself in a bush and spoke to Moses when my people were in bondage in Egypt;⁴ and I sent him and led^a my people out of Egypt; and I led him up on Mount Sinai, where I kept him with me many days.⁵ I told him many wondrous things, and showed him the secrets of the times and declared to him^b the end of the times. Then I commanded him, saying,⁶ 'These words you shall publish openly, and these you shall keep secret.'⁷ And now I say to you:⁸ Lay up in your heart the signs that I have shown you, the dreams that you have seen, and the interpretations that you have heard;⁹ for you shall be taken up from among humankind, and henceforth you shall live with my Son and with those who are like you, until the times are ended.¹⁰ The age has lost its youth, and the times begin to grow old.¹¹ For the age is divided into twelve parts, and nine^c of its parts have already passed,¹² as well as half of the tenth part; so two of its parts remain, besides half of the tenth part.^d¹³ Now therefore, set your house in order, and reprove your people; comfort the lowly among them, and instruct those that are wise.^e And now renounce the life that is corruptible,¹⁴ and put away from you mortal thoughts; cast away from you the burdens of humankind, and divest yourself now of your weak nature;¹⁵ lay to one side the thoughts that are most grievous to you, and hurry to escape from these times.¹⁶ For evils worse than those that you have now seen happen shall take place hereafter.¹⁷ For the weaker the world becomes through old age, the more shall evils be increased upon its inhabitants.¹⁸ Truth shall go farther away, and

falsehood shall come near. For the eagle^f that you saw in the vision is already hurrying to come."

Ezra's Concern to Restore the Scriptures

19 Then I answered and said, "Let me speak^g in your presence, Lord. ²⁰For I will go, as you have commanded me, and I will reprove the people who are now living; but who will warn those who will be born hereafter? For the world lies in darkness, and its inhabitants are without light. ²¹For your law has been burned, and so no one knows the things which have been done or will be done by you. ²²If then I have found favor with you, send the holy spirit into me, and I will write everything that has happened in the world from the beginning, the things that were written in your law, so that people may be able to find the path, and that those who want to live in the last days may do so."

23 He answered me and said, "Go and gather the people, and tell them not to seek you for forty days. ²⁴But prepare for yourself many writing tablets, and take with you Sarea, Dabria, Selemia, Ethanus, and Asiel--these five, who are trained to write rapidly; ²⁵and you shall come here, and I will light in your heart the lamp of understanding, which shall not be put out until what you are about to write is finished. ²⁶And when you have finished, some things you shall make public, and some you shall deliver in secret to the wise; tomorrow at this hour you shall begin to write."

Ezra's Last Words to the People

27 Then I went as he commanded me, and I gathered all the people together, and said, ²⁸"Hear these words, O Israel. ²⁹At first our ancestors lived as aliens in Egypt, and they were liberated from there ³⁰and received the law of life, which they did not keep, which you also have transgressed after them. ³¹Then land was given to you for a possession in the land of Zion; but you and your ancestors committed iniquity and did not keep the ways that the Most High commanded

you. ³²And since he is a righteous judge, in due time he took from you what he had given. ³³And now you are here, and your people^h are farther in the interior. ⁱ³⁴If you, then, will rule over your minds and discipline your hearts, you shall be kept alive, and after death you shall obtain mercy. ³⁵For after death the judgment will come, when we shall live again; and then the names of the righteous shall become manifest, and the deeds of the ungodly shall be disclosed. ³⁶But let no one come to me now, and let no one seek me for forty days."

The Restoration of the Scriptures

³⁷ So I took the five men, as he commanded me, and we proceeded to the field, and remained there. ³⁸And on the next day a voice called me, saying, "Ezra, open your mouth and drink what I give you to drink." ³⁹So I opened my mouth, and a full cup was offered to me; it was full of something like water, but its color was like fire. ⁴⁰I took it and drank; and when I had drunk it, my heart poured forth understanding, and wisdom increased in my breast, for my spirit retained its memory, ⁴¹and my mouth was opened and was no longer closed. ⁴²Moreover, the Most High gave understanding to the five men, and by turns they wrote what was dictated, using characters that they did not know.^j They sat forty days; they wrote during the daytime, and ate their bread at night. ⁴³But as for me, I spoke in the daytime and was not silent at night. ⁴⁴So during the forty days, ninety-four^k books were written. ⁴⁵And when the forty days were ended, the Most High spoke to me, saying, "Make public the twenty-four^l books that you wrote first, and let the worthy and the unworthy read them; ⁴⁶but keep the seventy that were written last, in order to give them to the wise among your people. ⁴⁷For in them is the spring of understanding, the fountain of wisdom, and the river of knowledge." ⁴⁸And I did so.^m

Vengeance on the Wicked

15 Speak in the ears of my people the words of the prophecy that I will put in your mouth, says the Lord, ²and cause them to be written on paper; for they are trustworthy and true. ³Do not fear the plots against you, and do not be troubled by the unbelief of those who oppose you. ⁴For all unbelievers shall die in their unbelief.^a

5 Beware, says the Lord, I am bringing evils upon the world, the sword and famine, death and destruction, ⁶because iniquity has spread throughout every land, and their harmful doings have reached their limit. ⁷Therefore, says the Lord, ⁸I will be silent no longer concerning their ungodly acts that they impiously commit, neither will I tolerate their wicked practices. Innocent and righteous blood cries out to me, and the souls of the righteous cry out continually. ⁹I will surely avenge them, says the Lord, and will receive to myself all the innocent blood from among them. ¹⁰See, my people are being led like a flock to the slaughter; I will not allow them to live any longer in the land of Egypt, ¹¹but I will bring them out with a mighty hand and with an uplifted arm, and will strike Egypt with plagues, as before, and will destroy all its land.

12 Let Egypt mourn, and its foundations, because of the plague of chastisement and castigation that the Lord will bring upon it. ¹³Let the farmers that till the ground mourn, because their seed shall fail to grow^b and their trees shall be ruined by blight and hail and by a terrible tempest. ¹⁴Alas for the world and for those who live in it! ¹⁵For the sword and misery draw near them, and nation shall rise up to fight against nation, with swords in their hands. ¹⁶For there shall be unrest among people; growing strong against one another, they shall in their might have no respect for their king or the chief of their leaders. ¹⁷For a person will desire to go into a city, and shall not be able to do so. ¹⁸Because of their pride the cities shall be in confusion, the houses shall be destroyed, and people shall be afraid. ¹⁹People shall have no pity for their neighbors, but shall make an assault upon^c their houses with the sword, and plunder their goods, because of hunger for bread and because of great tribulation.

20 See how I am calling together all the kings of the earth to turn to me, says God, from the rising sun and from the south, from the east and from Lebanon; to turn and repay what they have given them. ²¹Just as they have done to my elect until this day, so I will do, and will repay into their bosom. Thus says the Lord

God: ²²My right hand will not spare the sinners, and my sword will not cease from those who shed innocent blood on earth. ²³And a fire went forth from his wrath, and consumed the foundations of the earth and the sinners, like burnt straw. ²⁴Alas for those who sin and do not observe my commandments, says the Lord; ^d ²⁵I will not spare them. Depart, you faithless children! Do not pollute my sanctuary. ²⁶For God^e knows all who sin against him; therefore he will hand them over to death and slaughter. ²⁷Already calamities have come upon the whole earth, and you shall remain in them; God^f will not deliver you, because you have sinned against him.

A Terrifying Vision of Warfare

²⁸ What a terrifying sight, appearing from the east! ²⁹The nations of the dragons of Arabia shall come out with many chariots, and from the day that they set out, their hissing shall spread over the earth, so that all who hear them will fear and tremble. ³⁰Also the Carmonians, raging in wrath, shall go forth like wild boars^g from the forest, and with great power they shall come and engage them in battle, and with their tusks they shall devastate a portion of the land of the Assyrians with their teeth. ³¹And then the dragons,^h remembering their origin, shall become still stronger; and if they combine in great power and turn to pursue them, ³²then these shall be disorganized and silenced by their power, and shall turn and flee.ⁱ ³³And from the land of the Assyrians an enemy in ambush shall attack them and destroy one of them, and fear and trembling shall come upon their army, and indecision upon their kings.

Judgment on Babylon

³⁴ See the clouds from the east, and from the north to the south! Their appearance is exceedingly threatening, full of wrath and storm. ³⁵They shall clash against one another and shall pour out a heavy tempest on the earth, and their own

tempest;^j and there shall be blood from the sword as high as a horse's belly³⁶ and a man's thigh and a camel's hock.³⁷ And there shall be fear and great trembling on the earth; those who see that wrath shall be horror-stricken, and they shall be seized with trembling.³⁸ After that, heavy storm clouds shall be stirred up from the south, and from the north, and another part from the west.³⁹ But the winds from the east shall prevail over the cloud that was^k raised in wrath, and shall dispel it; and the tempest^l that was to cause destruction by the east wind shall be driven violently toward the south and west.⁴⁰ Great and mighty clouds, full of wrath and tempest, shall rise and destroy all the earth and its inhabitants, and shall pour out upon every high and lofty place^m a terrible tempest,⁴¹ fire and hail and flying swords and floods of water, so that all the fields and all the streams shall be filled with the abundance of those waters.⁴² They shall destroy cities and walls, mountains and hills, trees of the forests, and grass of the meadows, and their grain.⁴³ They shall go on steadily to Babylon and blot it out.⁴⁴ They shall come to it and surround it; they shall pour out on it the tempestⁿ and all its fury;^o then the dust and smoke shall reach the sky, and all who are around it shall mourn for it.⁴⁵ And those who survive shall serve those who have destroyed it.

Judgment on Asia

46 And you, Asia, who share in the splendor of Babylon and the glory of her person--⁴⁷ woe to you, miserable wretch! For you have made yourself like her; you have decked out your daughters for prostitution to please and glory in your lovers, who have always lusted after you.⁴⁸ You have imitated that hateful one in all her deeds and devices.^p Therefore God^q says,⁴⁹ I will send evils upon you: widowhood, poverty, famine, sword, and pestilence, bringing ruin to your houses, bringing destruction and death.⁵⁰ And the glory of your strength shall wither like a flower when the heat shall rise that is sent upon you.⁵¹ You shall be weakened like a wretched woman who is beaten and wounded, so that you cannot receive your mighty lovers.⁵² Would I have dealt with you so violently, says the Lord,⁵³ if you had not killed my chosen people continually, exulting and clapping your hands and talking about their death when you were drunk?

54 Beautify your face! ⁵⁵The reward of a prostitute is in your lap; therefore you shall receive your recompense. ⁵⁶As you will do to my chosen people, says the Lord, so God will do to you, and will hand you over to adversities. ⁵⁷Your children shall die of hunger, and you shall fall by the sword; your cities shall be wiped out, and all your people who are in the open country shall fall by the sword. ⁵⁸Those who are in the mountains and highlands^r shall perish of hunger, and they shall eat their own flesh in hunger for bread and drink their own blood in thirst for water. ⁵⁹Unhappy above all others, you shall come and suffer fresh miseries. ⁶⁰As they pass by they shall crush the hateful^s city, and shall destroy a part of your land and abolish a portion of your glory, when they return from devastated Babylon. ⁶¹You shall be broken down by them like stubble,^t and they shall be like fire to you. ⁶²They shall devour you and your cities, your land and your mountains; they shall burn with fire all your forests and your fruitful trees. ⁶³They shall carry your children away captive, plunder your wealth, and mar the glory of your countenance.

Further Denunciations

16 Woe to you, Babylon and Asia! Woe to you, Egypt and Syria! ²Bind on sackcloth and cloth of goats' hair,^a and wail for your children, and lament for them; for your destruction is at hand. ³The sword has been sent upon you, and who is there to turn it back? ⁴A fire has been sent upon you, and who is there to quench it? ⁵Calamities have been sent upon you, and who is there to drive them away? ⁶Can one drive off a hungry lion in the forest, or quench a fire in the stubble once it has started to burn?^b ⁷Can one turn back an arrow shot by a strong archer? ⁸The Lord God sends calamities, and who will drive them away? ⁹Fire will go forth from his wrath, and who is there to quench it? ¹⁰He will flash lightning, and who will not be afraid? He will thunder, and who will not be terrified? ¹¹The Lord will threaten, and who will not be utterly shattered at his presence? ¹²The earth and its foundations quake, the sea is churned up from the depths, and its waves and the fish with them shall be troubled at the presence of

the Lord and the glory of his power. ¹³For his right hand that bends the bow is strong, and his arrows that he shoots are sharp and when they are shot to the ends of the world will not miss once. ¹⁴Calamities are sent forth and shall not return until they come over the earth. ¹⁵The fire is kindled, and shall not be put out until it consumes the foundations of the earth. ¹⁶Just as an arrow shot by a mighty archer does not return, so the calamities that are sent upon the earth shall not return. ¹⁷Alas for me! Alas for me! Who will deliver me in those days?

The Horror of the Last Days

¹⁸The beginning of sorrows, when there shall be much lamentation; the beginning of famine, when many shall perish; the beginning of wars, when the powers shall be terrified; the beginning of calamities, when all shall tremble. What shall they do, when the calamities come? ¹⁹Famine and plague, tribulation and anguish are sent as scourges for the correction of humankind. ²⁰Yet for all this they will not turn from their iniquities, or ever be mindful of the scourges. ²¹Indeed, provisions will be so cheap upon earth that people will imagine that peace is assured for them, and then calamities shall spring up on the earth--the sword, famine, and great confusion. ²²For many of those who live on the earth shall perish by famine; and those who survive the famine shall die by the sword. ²³And the dead shall be thrown out like dung, and there shall be no one to console them; for the earth shall be left desolate, and its cities shall be demolished. ²⁴No one shall be left to cultivate the earth or to sow it. ²⁵The trees shall bear fruit, but who will gather it? ²⁶The grapes shall ripen, but who will tread them? For in all places there shall be great solitude; ²⁷a person will long to see another human being, or even to hear a human voice. ²⁸For ten shall be left out of a city; and two, out of the field, those who have hidden themselves in thick groves and clefts in the rocks. ²⁹Just as in an olive orchard three or four olives may be left on every tree, ³⁰or just as, when a vineyard is gathered, some clusters may be left^c by those who search carefully through the vineyard, ³¹so in those days three or four shall be left by those who search their houses with the sword. ³²The earth shall be left desolate, and its fields shall be plowed up,^d and its roads and all its

paths shall bring forth thorns, because no sheep will go along them. ³³Virgins shall mourn because they have no bridegrooms; women shall mourn because they have no husbands; their daughters shall mourn, because they have no help. ³⁴Their bridegrooms shall be killed in war, and their husbands shall perish of famine.

God's People Must Prepare for the End

³⁵ Listen now to these things, and understand them, you who are servants of the Lord. ³⁶This is the word of the Lord; receive it and do not disbelieve what the Lord says. ^e ³⁷The calamities draw near, and are not delayed. ³⁸Just as a pregnant woman, in the ninth month when the time of her delivery draws near, has great pains around her womb for two or three hours beforehand, but when the child comes forth from the womb, there will not be a moment's delay, ³⁹so the calamities will not delay in coming upon the earth, and the world will groan, and pains will seize it on every side.

⁴⁰ Hear my words, O my people; prepare for battle, and in the midst of the calamities be like strangers on the earth. ⁴¹Let the one who sells be like one who will flee; let the one who buys be like one who will lose; ⁴²let the one who does business be like one who will not make a profit; and let the one who builds a house be like one who will not live in it; ⁴³let the one who sows be like one who will not reap; so also the one who prunes the vines, like one who will not gather the grapes; ⁴⁴those who marry, like those who will have no children; and those who do not marry, like those who are widowed. ⁴⁵Because of this, those who labor, labor in vain; ⁴⁶for strangers shall gather their fruits, and plunder their goods, overthrow their houses, and take their children captive; for in captivity and famine they will produce their children. ^f ⁴⁷Those who conduct business, do so only to have it plundered; the more they adorn their cities, their houses and possessions, and their persons, ⁴⁸the more angry I will be with them for their sins, says the Lord. ⁴⁹Just as a respectable and virtuous woman abhors a prostitute, ⁵⁰so righteousness shall abhor iniquity, when she decks herself out, and shall accuse her to her face when he comes who will defend the one who searches out every sin on earth.

The Power and Wisdom of God

51 Therefore do not be like her or her works. ⁵²For in a very short time iniquity will be removed from the earth, and righteousness will reign over us. ⁵³Sinners must not say that they have not sinned;^g for God^h will burn coals of fire on the head of everyone who says, "I have not sinned before God and his glory." ⁵⁴The Lordⁱ certainly knows everything that people do; he knows their imaginations and their thoughts and their hearts. ⁵⁵He said, "Let the earth be made," and it was made, and "Let the heaven be made," and it was made. ⁵⁶At his word the stars were fixed in their places, and he knows the number of the stars. ⁵⁷He searches the abyss and its treasures; he has measured the sea and its contents; ⁵⁸he has confined the sea in the midst of the waters;^j and by his word he has suspended the earth over the water. ⁵⁹He has spread out the heaven like a dome and made it secure upon the waters; ⁶⁰he has put springs of water in the desert, and pools on the tops of the mountains, so as to send rivers from the heights to water the earth. ⁶¹He formed human beings and put a heart in the midst of each body, and gave each person breath and life and understanding ⁶²and the spirit^k of Almighty God,^l who surely made all things and searches out hidden things in hidden places. ⁶³He knows your imaginations and what you think in your hearts! Woe to those who sin and want to hide their sins! ⁶⁴The Lord will strictly examine all their works, and will make a public spectacle of all of you. ⁶⁵You shall be put to shame when your sins come out before others, and your own iniquities shall stand as your accusers on that day. ⁶⁶What will you do? Or how will you hide your sins before the Lord and his glory? ⁶⁷Indeed, God^m is the judge; fear him! Cease from your sins, and forget your iniquities, never to commit them again; so Godⁿ will lead you forth and deliver you from all tribulation.

Impending Persecution of God's People

68 The burning wrath of a great multitude is kindled over you; they shall drag some of you away and force you to eat what was sacrificed to idols.⁶⁹ And those who consent to eat shall be held in derision and contempt, and shall be trampled under foot.⁷⁰ For in many places^o and in neighboring cities there shall be a great uprising against those who fear the Lord.⁷¹ They shall^p be like maniacs, sparing no one, but plundering and destroying those who continue to fear the Lord.^q⁷² For they shall destroy and plunder their goods, and drive them out of house and home.⁷³ Then the tested quality of my elect shall be manifest, like gold that is tested by fire.

Promise of Divine Deliverance

74 Listen, my elect ones, says the Lord; the days of tribulation are at hand, but I will deliver you from them.⁷⁵ Do not fear or doubt, for God^r is your guide.⁷⁶ You who keep my commandments and precepts, says the Lord God, must not let your sins weigh you down, or your iniquities prevail over you.⁷⁷ Woe to those who are choked by their sins and overwhelmed by their iniquities! They are like a field choked with underbrush and its path^s overwhelmed with thorns, so that no one can pass through.⁷⁸ It is shut off and given up to be consumed by fire.

4 Maccabees

Chapter I

1:1 As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy. 2 For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

3 If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust, 4 it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear. 5 How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument. 6 For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

7 I might prove to you, from many other considerations, that religious reasoning is sole master of the passions; 8 but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue. 9 For all these, contemning pains even unto death, by this contempt, demonstrated that reasoning has command over the passions.

10 For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy. 11 For they, winning admiration not only from men in general, but even from the persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

12 But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

13 The question, therefore, is, whether reasoning be absolute master of the passions. 14 Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these?

15 Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom. 16 And wisdom is a knowledge of divine and human things, and of their causes. 17 And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, and justice, and manliness, and temperance. 19 The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions. 20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. 21 And there are many attendant affections surrounding pleasure and pain. 22 Before pleasure is lust; and after pleasure, joy. 23 And before pain is fear; and after pain is sorrow.

24 Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him. 25 And there exists in pleasure a malicious disposition, which is the most multiform of all the affections. 26 In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye. 27 In the body it is greediness and gormandizing, and solitary gluttony.

28 As pleasure and pain are, therefore, two growth of the body and the soul, so there are many offshoots of these passions. 29 And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections. 30 For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

31 Now temperance consists of a command over the lusts. 32 But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway. 33 For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so. 34 Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts,

and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning. 35 For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

Chapter 2

2:1 And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated, 2 on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense. 3 For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. 5 For instance, the law says, Thou shalt not covet thy neighbour's wife, nor anything that belongs to thy neighbour. 6 Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. 7 Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

8 A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath. 9 And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

10 For the law conquers even affection toward parents, not surrendering virtue on their account. 11 And it prevails over marriage love, condemning it when transgressing law. 12 And it lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked. 13 And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity. 14 It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

15 And reason appears to be master of the more violent passions, as love of empire

and empty boasting, and slander. 16 For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

17 Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning. 18 For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others. 19 For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger. 20 For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

21 For at the time when God created man, He implanted within him his passions and moral nature. 22 And at that time He enthroned above all the holy leader mind, through the medium of the senses. 23 And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign. 24 How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

Chapter 3

3:1 The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body, 2 in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

3 One may not be able to root out anger from the soul, but it is possible to withstand anger. 4 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice. 5 For reasoning is not an eradicator, but an antagonist of the passions. 6 And this may be more clearly comprehended from the thirst of king David. 7 For after David had been attacking the Philistines the whole day, he with the soldiers of his nation slew many of them; 8 then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

9 Now all the rest of them were at supper; 10 but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst; 11 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.

12 Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies: 13 and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. 14 And having boldly discovered the fountain, they filled out of it the draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul. 16 Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God. 17 For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement, 18 and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions.

19 But the occasion now invites us to give an illustration of temperate reasoning from history. 20 For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicanor, the king of Asia, both assigned them money for divine service, and accepted their form of government, 21 then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

Chapter 4

4:1 For a certain man named Simon, who was in opposition to Onias, who once held the high priesthood for life, and was an honourable and good man, after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and Phoenicia, and Cilicia, he said, 3 Having good will to the king's affairs, I am come to inform thee that infinite private wealth is laid up in the treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

4 Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king's interests, and going up to Seleucus informed him of the treasure; 5 and getting authority about it, and quickly advancing into our country with the accursed Simon and a very heavy force, 6 he said that he came with the commands of the king that he should take the private money of the treasure. 7 And

the nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they could. 8 But Appolonius went away with threats into the temple.

9 And the priests, with the women and children, having supplicated God to throw his shield over the holy, despised place, 10 and Appolonius going up with his armed force to the seizure of the treasure,--there appeared from heaven angels riding on horseback, all radiant in armour, filling them with much fear and trembling. 11 And Apollonius fell half dead upon the court which is open to all nations, and extended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host. 12 For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him; 14 and he being thus unexpectedly saved, departed to manifest to the king what had happened to him. 15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible. 16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest: 17 who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents.

18 And he committed to him the high priesthood and rulership over the nation. 19 And he both changed the manner of living of the people, and perverted their civil customs into all lawlessness. 20 So that he not only erected a gymnasium on the very citadel of our country, [but neglected] the guardianship of the temple. 21 At which Divine vengeance being grieved, instigated Antiochus himself against them. 22 For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them. 23 And having subdued them, he established a decree that if any of them lived according to the laws of his country he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, 25 for even women, because they continued to circumcise their children, were flung

down a precipice along with them, knowing beforehand of the punishment. 26 When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

Chapter 5

1:1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle around him, commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols. 2 3 And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

4 And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

5 And Antiochus seeing him, said, 6 I would counsel thee, old man, before thy tortures begin, to taste the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews. 7 For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it? 8 It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

9 And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth. 10 And you will, moreover, be despising me to your own punishment. 11 Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course? 12 and, reverencing my kindly admonition, have pity upon your own years? 13 For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak. 15 And having received power to speak, he began thus to deliver himself: 16 We, O Antiochus, who are persuaded that we live

under a divine law, consider no compulsion to be so forcible as obedience to that law; 17 wherefore we consider that we ought not in any point to transgress the law. 18 And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion. 19 think not eating the unclean, then, a trifling offense. 20 For transgression of the law, whether in small or great matters, is of equal moment; 21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though we lived irrationally in it. 23 Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance. 24 And it instructs us in justice, so that in all our dealings we render what is due; and it teaches us piety, so that we worship the one only God becomingly. 25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature. 26 Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

27 But, tyrant-like, thou not only forcest us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat: 28 but thou shalt not have this cause of laughter against me; 29 nor will I transgress the sacred oaths of my forefathers to keep the law. 30 No, not if you pluck out my eyes, and consume my entrails. 31 I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

32 Now then; prepare your wheels, and kindle a fiercer flame. 33 I will not so compassionate my old age, as on my account to break the law of my country. 34 I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control! 35 I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law. 36 Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

37 My fathers shall receive me pure, not having quailed before your compulsion, though unto death. 38 For over the ungodly thou shalt tyrannize; but thou shalt not lord it over my thoughts about religion, either by thine arguments, or through deeds.

Chapter 6

6:1 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture. 2 And first, they stripped the old man, adorned as he was with the comeliness of piety. 3 Then tying back his arms and hands, they disdainfully used him with stripes; 4 a herald opposite crying out, Obey the commands of the king.

5 But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not all. 6 But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through. 7 And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending. 8 then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities; 10 and like a noble athlete, the old man, when struck, vanquished his torturers. 11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore, partly in pity for his old age, 13 partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, Why do you unreasonably destroy yourself, O Eleazar, with these miseries? 15 We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh.

16 And Eleazar, as though the advice more painfully tortured him, cried out, 17 Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence; 18 for it were irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we should now turn back, 19 and ourselves should become a pattern of impiety to the young, as being an example of pollution eating. 20 It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice, 21 and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law. 22 Wherefore do you, O children of Abraham, die nobly for your religion. 23 Ye spearbearers of the tyrant, why do ye linger?

24 Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire: 25 then with their wickedly-contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

26 And he being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said, 27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire. 28 Be merciful to thy people, and be satisfied with the punishment of me on their account. 29 Let my blood be a purification for them, and take my life in recompense for theirs. 30 Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law.

31 Confessedly, therefore, religious reasoning is master of the passions. 32 For had the passions been superior to reasoning, I would have given them the witness of this mastery. 33 But now, since reasoning conquered the passions, we befittingly awarded it the authority of first place.

34 And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries. 35 Ridiculous would it be were it not so; and I prove that reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

Chapter 7

7:1 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions, 2 and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture, 3 in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

4 Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him. 5 For father Eleazar, projecting his disposition, broke the raging waves of the passions as with a jutting promontory. 6 O priest worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thine appetite, which had always embraced the clean and lawful, a partaker of profanity. 7 O harmonizer with the law, and sage devoted to a divine life! 8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even unto death.

9 Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy. 10 O aged man of more

power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

11 For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, 12 so, Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning. 13 And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed, and his sinews worn out, he recovered youth. 14 By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument. 15 O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. 16 O If, then, an old man, through religion, despised tortures even unto death, confessedly religious reasoning is ruler of the passions.

17 But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning. 18 But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh; 19 they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to God.

20 This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions: 21 since what person, walking religiously by the whole rule of philosophy, and believing in God, 22 and knowing that it is a blessed thing to endure all kinds of hardships for viture, would not, for the sake of religion, master his passion? 23 For the wise and brave man only is lord over his passions. 24 Whence it is, that even boys, imbued with the philosophy of religious reasoning, have conquered still more bitter tortures: 25 for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,-

Chapter 8

8:1 Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

2 The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely. 3 Whom, when the tyrant beheld, encircling their mother as

in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said:

4 O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before, 5 but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

6 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance, 7 and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights. 8 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures. 9 Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness. 10 Will you not reason upon this--that if you disobey, there will be nothing left for you but to die in tortures?

11 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat. 12 And when the spearman brought forward the wheels, and the racks, and the hooks, and catapeltae, and caldrons, pans, and finger-racks, and iron hands and wedges, and bellows, the tyrant continue: 13 Fear, young men, and the righteousness which ye worship will be merciful to you if you err from compulsion. 14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

15 Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but these? 16 O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him? 17 Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death?

18 Shall we not fear, O brethren, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride? 19 Let us have compassion upon our age and relent over the years of our mother. 20 And let us bear in mind that we shall be dying as rebels. 21 And Divine Justice will pardon us if we fear the king through necessity. 22 Why withdraw ourselves from a most

sweet life, and deprive ourselves of this pleasant world? 23 Let us not oppose necessity, nor seek vain-glory by our own excruciation. 24 The law itself is not forward to put us to death, if we dread torture. 25 Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?

26 But nothing of this kind did the young men say or think when about to be tortured. 27 For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counselling them to eat the unclean, they altogether with one voice, as from the same heart said:

Chapter 9

9:1 Why delayest thou, O tyrant? for we are readier to die than to transgress the injunctions of our fathers. 2 And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

3 O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves. 4 For we account escape to be worse than death. 5 And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar. 6 But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

7 Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou harmest us by torturing us. 8 For we through this ill-treatment and endurance shall bear off the rewards of virtue. 9 But thou, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

10 When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful. 11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs. 12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel. 13 And the noble youth, extended upon this, became dislocated. 14 And with every member disjointed, he exclaimed in expostulation,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-usest; but a defender of the Divine law. 16 And when the spearmen said, Consent to eat, that you may be released from your tortures,-- 17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints. 18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more. 20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine.

21 And although the framework of his bones was now destroyed the high-minded and Abrahamic youth did not groan. 22 But, as though transformed by fire into immortality, he nobly endured the rackings, saying 23 Imitate me, O brethren, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and honourable fight of religion; 24 by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant. 25 And saying this, the revered youth abruptly closed his life.

26 And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapult. 27 And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment, 28 after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said, 29 How sweet is every form of death for the religion of our fathers! and he said to the tyrant,

30 Thinkest thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thine overweening conception of tyranny conquered by our patience in behalf of our religion? 31 For I lighten my suffering by the pleasures which are connected with virtue. 32 But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

Chapter 10

10:1 Now this one, having endured this praiseworthy death, the third was brought

along, and exhorted by many to taste and save his life. 2 But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets? 3 I abjure not the noble relationship of my brethren. 4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. 6 And they dragged round his fingers, and his arms, and his legs, and his ankles. 7 And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel; 8 around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. 9 And when about to die, he said, 10 We, O accursed tyrant, suffer this for the sake of Divine education and virtue. 11 But thou, for thine impiety and blood-shedding, shalt endure indissoluble torments.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying, 13 Do not thou share the madness of thy brethren: but give regard to the king, and save thyself. 14 But he said to them, You have not a fire so scorching as to make me play the coward. 15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood. 16 Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before.

17 When he had said this, the blood-thirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out. 18 But he said, Even if you take away the organ of speech, yet God hears the silent. 19 Behold, my tongue is extended, cut it off; for not for that halt thou extirpate our reasoning. 20 Gladly do we lose our limbs in behalf of God. 21 But God shall speedily find you, since you cut off the tongue, the instrument of divine melody.

Chapter 11

11:1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to get excused from the torment which is in behalf of

virtue. 3 But I have come of mine own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes. 4 O thou hater of virtue and of men, what have we done that thou thus revellest in our blood? 5 Does it seem evil to thee that we worship the Founder of all things, and live according to his surpassing law? 6 But this is worthy of honours, not torments; 7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God. 8 Behold now, being alien from God, thou makest war against those who are religious toward God.

9 As he said this, the spearbearers bound him, and drew him to the catapelt: 10 to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion. 11 With his breath thus confined, and his body strangled, he said, 12 A great favour thou bestowest upon us, O tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings.

13 He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he said,

14 I am indeed younger than my brothers, but in understanding I am as old; 15 for having been born and reared unto the same end, we are bound to die also in behalf of the same cause. 16 So that if ye think proper to torment us for not eating the unclean;--torment!

17 As he said this, they brought him to the wheel. 18 Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath. 19 And having heated sharp spits, they approached them to his back; and having transfixing his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, in which, for the sake of religion, we brethren have been called to the contest of pain, and have not been conquered. 21 For religious understanding, O tyrant, is unconquered. 22 Armed with upright virtue, I also shall depart with my brethren. 23 I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious.

24 We six youths have destroyed thy tyranny. 25 For is not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction? 26 Your fire is cold to us, your catapelts are painless, and your violence harmless. 27 For the guards not of a tyrant but of a divine law are our defenders: through this

we keep our reasoning unconquered.

Chapter 12

12:1 When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward: 2 whom the tyrant pitying, though he had been dreadfully reproached by his brethren, 3 seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died to torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely. 5 But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

6 And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient. 7 And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) saith, 8 Release me that I may speak to the king and all his friends. 9 And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

10 And he, running up to the pans, said, 11 Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness? 12 Wherefore the divine vengeance is reserving thee for eternal fire and torments, which shall cling to thee for all time.

13 Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them? 14 But they, bravely dying, fulfilled their religion towards God. 15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die, 17 will not forsake my brethren. 18 And I call upon the God of my fathers to be merciful to my race. 19 But thee, both living and dead, he will punish.

20 Thus having prayed, he hurled himself into the pans; and so expired.

Chapter 13

13:1 If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions. 2 For just as if, had they as slaves to the passions, eaten of the unholy, we should have said that they had been conquered by the; 3 now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

4 And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles. 5 How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire? 6 For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port, 7 so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intemperance of passions.

8 For having arranged a holy choir of piety, they encouraged one another, saying, 9 Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace. 10 Let us not be cowards in the manifestation of piety. 11 And one said, Courage, brother; and another, Nobly endure. 12 And another, Remember of what stock ye are; and by the hand of our father Isaac endured to be slain for the sake of piety.

13 And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. 14 Let us not fear him who thinketh he killeth; 15 for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. 16 Let us arm ourselves, therefore, in the abnegation of the divine reasoning. 17 If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us. 18 And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who died before you.

19 Now you are not ignorant of the charm of brotherhood, which the Divine and all wise Providence hath imparted through fathers to children, and hath engendered through the mother's womb. 20 In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, 21 and having been brought forth at equal intervals, and having sucked milk from the same

fountains, hence their brotherly souls are reared up lovingly together; 22 and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

23 Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony. 24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other. 25 For a like ardour for what is right and honourable increased their fellow-feeling towards each other. 26 For it acting along with religion, made their brotherly feeling more desirable to them.

27 And yet, although nature and intercourse and virtuous morals increased their brotherly love those who were left endured to behold their brethren, who were illused for their religion, tortured even unto death.

Chapter 14

14:1 And more that this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

2 O reasonings more royal than a king, and freer than freemen! 3 Sacred and harmonious concert of the seven brethren as concerning piety! 4 None of the seven youths turned cowardly, or shrank back from death. 5 But all of them, as though running the road to immortality, hastened on to death through tortures. 6 For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion's sake, as through the immortal soul of religion.

7 O holy seven of harmonious brethren! for as the seven days of creation, about religion, 8 so the youths, circling around the number seven, annulled the fear of torments. 9 We now shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. 10 And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

11 And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains. 12 For the

mother of those seven youths endured the rackings of each of her children.

13 And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, 14 where irrational animals possess a similar sympathy and love for their offspring with men. 15 The tame birds frequenting the roofs of our houses, defend their fledglings. 16 Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder. 17 And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able.

18 But why should we point attention to the sympathy toward children shewn by irrational animals? 19 The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even unto death.

20 But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

Chapter 15

15:1 O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny! 2 The mother, when two things were set before her, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, 3 rather elected the religion which according to God preserves to eternal life.

4 O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them! 5 for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children. 6 And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; 7 and through her many pains undergone in connection with each one, was compelled to feel sympathy with them; 8 yet, through fear of God, who neglected the temporary salvation of her children.

9 Not but that, on account of the excellent disposition to the law, her maternal

affection toward them was increased. 10 For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. 12 But she inclined each one separately and all together to death for religion. 13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. 15 She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks. 16 O thou mother, who wast tried at this time with bitterer pangs than those of parturition! 17 O thou only woman who hast brought forth perfect holiness! 18 Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul. 19 Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, didst thou weep! 20 When thou didst see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying ground, thou lamentedst not.

21 Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments! 22 With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

23 But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love. 24 Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God. 25 For just as in a council-room, beholding in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children, 26 she holding two votes, one for the death, the other for the preservation of her children, 27 did not lean to that which would have saved her children for the safety of a brief space. 28 But this daughter of Abraham remembered his holy fortitude.

29 O holy mother of a nation avenger of the law, and defender of religion, and

prime bearer in the battle of the affections! 30 O thou nobler in endurance than males, and more manly than men in patience! 31 For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves, 32 so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of thy children, didst bear up nobly against the storms against religion.

Chapter 16

16:1 If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confessedly religious reasoning is master even of the passions.

2 I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments. 3 And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fires as that natural love of children burned within her, when she beheld her seven sons tortured. 4 But with the reasoning of religion the mother quenched passions so great and powerful.

5 For we must consider also this: that, had the woman been faint hearted, as being their other, she would have lamented over them; and perhaps might have spoken thus:

6 Ah! wretched I, and many times miserable; who having born seven sons, have become the mother of none. 7 O seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast. 8 Vainly, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing. 9 Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother. 10 Ah, that I who had many and fair children, should be a lone widow full of sorrows! 11 Nor, should I die, shall I have a son to bury me.

But with such a lament is this the holy and God-fearing mother bewailed none of them. 12 Nor did she divert any of them from death, nor grieve for them as for the dead. 13 But as one possessed with an adamant mind, and as one bringing forth again her full number of sons to immortality, she rather with supplication exhorted them to death in behalf of religion.

14 O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words. 15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country. 17 For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it. 19 And on this second account ye ought to bear every affliction because of God. 20 For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him. 21 And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God. 22 You, then, having the same faith towards God, be not troubled. 23 For it is unreasonable that they who know religion should not stand up against troubles.

24 With these arguments, the mother of seven, exhorting each of her sons, overpersuaded them from transgressing the commandment of God. 25 And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

Chapter 17

17:1 And some of the spearbearers said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than they should touch her person.

2 O thou mother, who together with seven children didst destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith! 3 For thou, as an house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.

4 Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God. 5 Not so gracious does the moon

appear with the stars in heaven, as thou art established honourable before God, and fixed in the firmament with thy sons who thou didst illuminate with religion to the stars. 6 For thy bearing of children was after the fashion of a child of Abraham.

7 And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death. 8 And it had been a worth thing to have inscribed upon the tomb itself these words as a memorial to those of the nation, 9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews. 10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest which was carried through by them. 12 For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. 13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended. 14 The tyrant was the opposite; and the world and living men were the spectators. 15 And reverence for God conquered, and crowned her own athletes.

16 Who did not admire those champions of true legislation? who were not astonished? 17 The tyrant himself, and all their council, admired their endurance; 18 through which, also, they now stand beside the divine throne, and live a blessed life. 19 For Moses saith, And all the saints are under thine hands.

20 These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation; 21 and that the tyrant was punished, and their country purified. 22 For they became the atonement to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and the propitiatory death.

23 For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers. 24 And they proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

Chapter 18

18:1 O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious. 2 Knowing that religious reasoning is lord of the passions, and those not only inward but outward.

3 When those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion. 4 And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land. 5 And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers, 6 then, departing from Jerusalem, he made war against the Persians.

7 And the righteous mother of the seven children spake also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib. 8 No destroyer of the desert, *or* ravisher of the plain, injured me; nor did the destructive, deceitful snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

9 And these my children, having arrive at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children. 10 And he used to teach you, when yet with you, the law and the prophets.

11 He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph. 12 And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire. 13 And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

14 And he used to put you in mind of the scripture of Esaias, which saith, Even if thou pass through the fire, it shall not burn thee. 15 He chanted to you David, the hymn-writer, who saith, Many are the afflictions of the just. 16 He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will. 17 He used to verify Ezekiel, who said, Shall these dry bones live? 18 For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live. 19 This is our life, and the length of our days.

20 O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven

sons of the daughter of Abraham to the catapelt, and to all his torments! 21 He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures. 22 Wherefore divine retribution pursued and will pursue the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God. 24 To whom be glory for ever and ever. Amen.