

The Book Of Mysteries Of Heaven And The Earth

Ethiopian Text

Translated from the French version of the text published by J. Perruchon

In the name of The Father, The Son and The Holy Spirit, One and Only God.

This is the book of mysteries of heaven and of the earth, that reveals the mysteries of the first and second tabernacle, that uncovers the mysteries of the entire creation and how everything was created in its due course, mysteries which Abba Bahayla Mikâ'êl was instructed of and whose wisdom was given by Tamahâna-Samây.

The angel who was sent to him, the sparkling Gabriel told him: Behold, for I will tell you about the origin of all things and I will teach you precisely of each of them to its rang.

Chapter concerning the mystery of Divinity. The Father was not before The Son, neither The Son before The Father, neither The Holy Spirit before The Father and The Son. They existed before the creation of the world. The three names of their three (beings) mean a God equal in their divinity and one and only was their existence before heaven and earth. There was never a time when they did not exist; there was never a beginning to their existence, which will never have an end. They explain all things, and no one else can explain them; they possess knowledge of all things, and nobody else knows it; they see all things, and nobody else can see them; to them all things belong, and nobody else can grab them. How can I talk to you about the great goodness of The Creator? How *could I expose* the creation he has made! For it is not possible to say how great He is and how big His majesty is.

Praise to you, o sea of mercy and humility; You forgive whom You wish to and punish whom You wish to; o sea of grace and majesty, You give the grace, the majesty and beauty to whom You want to; o sea of wisdom and knowledge, You give the wisdom and knowledge to whomever You want to. O sea of gentleness and compassion, You give the heart's purity to whom You want to. O sea of glory and richness, You enrich and honour whom You want to, and *You reveal Your secrets to whom You want to*. Since the Scriptures talk about you before the world, that is to say before Adam, then there was no world before Adam. The Genesis quotes you when Adam was created, heavens and earth were built and God finished building all the universe, thus completing his work. On this point the Scriptures match. The inheritance of the just and the punishment of the ungodly were created on Sunday; like it is said: When he created the heavens and the earth, he first made for the world, that is to say for Adam, the judgment and punishment. The worldly paradise was created on Tuesday; but what was created on Sunday, was the inheritance of the just ones.

Take good heed that the kingdom of heaven was created on Sunday, and the kingdom of heaven is the celestial Jerusalem, that will later be opened to the just ones. And Peter says

to Our Lord: “Before the heavens and the earth, there was nothing.” Whereas the Gospel tells you: “Come, the blessed ones of The Lord, to inherit the kingdom that was prepared before the world was even made”, don’t wonder whether it was before the heavens and the earth, because nothing existed before the heavens and the earth, apart from three names (beings) that are The Father, The Son and The Holy Spirit.

On the first day, Our God made the heavens, which are *called* Gêrgêl. And for a proof that the heavens is his seat, listen to what Isaiah said: The heavens is his throne and the earth the stool of his feet. These heavens, he made them of white crystal, as it was said by Ezekiel: “I have seen the sky in crystal color, spread above the animals’ heads.” As for the crystal, whence did he draw it? He alone knows His secrets. Let us all voice: Nothing is impossible for God. And do not think that He began creating them from below, but from above. Moses has said in the beginning of Genesis: “In the beginning, God created the heavens and the earth and the earth existed in origin, and The Spirit of God was hovering above the waters.”

Therefore, take good note of how The Trinity appears in the beginning of Genesis. It says: “Firstly”, because of The Son, as the Scriptures call The Son “the first one”, and it calls God - The Father and the earth is Adam, who was in God’s thoughts beforehand; as for the Holy Spirit, he tells you clearly: “The Spirit of God was hovering above the waters.”

All the work of Genesis, all the story of Genesis lies in The Trinity. It also tells these words: “Let us make man out of our image.” Take good note that it thus indicates The Trinity. It also says: “Let us see what the sons of men have done.” Take good note again that it indicates The Trinity and see thus that it shows The Trinity from the outset.

Let us thus come back to the story of creation. He made the second heaven out of fog and he named it ‘Êrâr’. Whence did he draw out the fog? Only He knows His secrets.

The third heaven was made of fire. He named it Rêmâ and He blessed it.

As for the forth heaven, He made it also out of fire. Its colours are those of a pearl from the sea. It is made of chalcedony*, with twelve pearls and one of its gates is ten thousand times bigger than this world. And if only one of its gates is bigger than this world, how marvelously large must it be in its entirety! Him that was sent before me tells me: Only God Himself knows its dimensions. Twelve angels are guarding it. The main gate has various colours; its windows (are of the colour) of rays of sun, its ceiling (?) elevated, and its roof painted in red. Its quadrature (Four walls?) looks like the *ferem* tree which has the colour of the sky and its windows(?) like the moon, when it is in its full form.

A representation of the creation is inside, (as big as) seven suns, or as twelve, or as four, or as the stars.

There, there is the image of the radiant face. Before He created Adam, the elected ones where represented here, as wisdom says: “As for these men that are shown here, their justice shall not be forgotten.” The altar of fire can be found there, as well as the ark of fire. One can see there seven tabernacles of fire, seven seas of light, clothes of light, crowns of light, beauty diadems. There, there are the strong thrones and the white and red horses. There are also flamboyant spears, luminous swords, sparkling breastplates and shields, javelins and cutlass of fire, as well as incandescent arrows and lances. There, there are also the luminous cross, the luminous incense burners, the luminous trees. All this can be found in the forth heaven, which is Jerusalem.

*Chalcedony is a cryptocrystalline form of silica, composed of very fine intergrowths of quartz and moganite.

He will not show it to the angels since His birth in the flesh and He did not put man there before he had clothed the flesh. Glory to Him who has revealed to us what we have learned of His miracles as well as to The Spirit who blesses everything.

God created the fifth heaven with the water and named it Lêwên.

He created equally with water the sixth heaven and named it Dirigon. This heaven which can be seen by the eyes of man is drawn out of water. Three heavens have been made with water, like Our Lord said to Peter: "We have gathered pure water and we have created three skies." But The Scriptures tell us: "In the beginning, God created the heaven and the earth, the fire, the wind and the light and the families of sacred angels." He made these six things on Sunday.

Since he says: We have taken water and created heaven, has water thus been created before heaven? The Scriptures do not state that water was made before the heaven. And us, what can we add! Only He knows His secrets!

The angels were made out of the flame of fire. Each of them had his language. Just as the children of Adam have multiple tongues and multiple countries, so do angels have multiple tongues, each his own, like the children of men have different lands. An angel can be understood by another. He would say to him: Whence do you come from? - The other one would answer: From such!

But just as their tongues are of different sorts, also their praises are different. There are three of them that say: "Holy", three that say: "Praised", three that say: "Blessed" and three that say what the ears of a mortal cannot understand. Do not think that the angels were created all at once, in the first hour of the day were created the angels of the front which are of the family of Michael, and like Michael, the prince of the first angels, is faithful, he has come to save us.

In the second hour, there were created the angels of divine service, that are the priests.

In the third hour, the thrones were made; in the fourth hour the dominions; in the fifth hour the noblemen; in the sixth the powers; in the seventh the myriads; in the eighth the princes; in the ninth the archangels.

But before all angels, which form the tenth order, he created the family of Setnâ'êl (Satan).

All the work of our God is made in wisdom and art; after having learned all this, let us say: "You can do everything, nothing is impossible for you." His work is a marvel of art; what has not been described is even more marvelous than what has been; but the eighty one books have told us of what we can understand; our soul prevails over all creatures, as it is attached to the word of God.

Let us now come back to the creation of the earth. Like the seven heavens, the earth was made of water, as the apostle Peter says: "He created the Earth with water and hardened it by the word of God." Below it, he created a big female sea, a division of the male sea that is in heavens. This earth is above the water and, below the Ocean (*Wqyânos*), there is an terrible abyss of water, under the abyss a rock, under the rock the sheol, under the sheol the wind and under the wind the borders of darkness.

And what is there beyond that? He only knows His secrets. All these things, The Holy Spirit has blessed (?). Leave that to another. He has blessed the sheol according to its nature, for if he hadn't blessed all things, the earth herself wouldn't have been able to hold all creatures. As for the height of the heavens, it is six times higher than that of our

sky and double compared to the one of the earth that we see (?). And even so, the heavens are higher than seven skies and seven earths.

Oh God of the strong ones, we have learned all Your miracles.

Do not believe, oh you human, that the first day was (a day) like one of our times; it was a day that seized the length of seven years. We admire that and we write: “Your works are marvels of art.” For above seven heavens, You are, and below seven earths, You are also. There is no place where You are not in Your Divinity; there are no boundaries to Your power, there is no limit to Your dominion, no number to quantify Your richness and Your wisdom, no measure to Your vast mercy, for Your mercy calms down Your anger and Your pity removes the punishment. You do not punish man according to his error, but according to Your vast mercy. Who is God, apart from You? Praise to You, glory to Your kingship. Before the world, You existed, and You will be here until the end of the centuries; in the same way You still exist.

On the second day, God created a firmament and the column of wind. Then, beneath the earth, he made (one or) four recipients for the winds, (with) small windows, one hundred to the right and one hundred to the left, and a gate. By all this and by all these openings, we have discovered Your wonders, oh Lord.

On the third day, God made the sea and the firm earth, as well as the garden of Eden in Eden, and all trees that bear fruit and that do not; He created several gardens beyond the Orient and Occident.

Among the trees in the garden, there were some which resembled the transparent hail, others that looked like a flame of fire; others resembled the sun and were sparkling. The trees in the garden were not like those of this earth; they were taller than the tallest mountains of about fifteen cubits, in Holy Spirit cubits. One would find there all sorts of beautiful things, that eyes have never seen and ears have never heard, that do not go up to the heart of man, and that God had prepared for those who love Him.

On the fourth day, he created the sun, the moon and the stars. Do not think that the light of the sun was like the one you see now; it was twelve times stronger (?). The angels told him: We cannot go where You send us. Withdraw it a bit. And God withdrew it a bit (while partitioning it). He took of it six parts and left six. From four parts, He made the moon; He mixed one with the stars, one with waters, one with clouds and one with the lightning. Whilst hearing this story, do not shout out saying: “How so?” The Scriptures say that on the fourth day He created the sun, the moon and the stars. Verily, it is so.

But then, when Setnâ’êl (satan) saw the splendour of the sun and moon, a thought shook his spirit, and he said: “I will establish my throne above the stars and I will become alike The Most High and All-Powerful.” But this thought that invaded him, do not imagine that it took over him on the fourth day. It was on Friday, on the second week.

Therefore, there was war in heaven. Michael prepared for battle and the army of heaven proceeded to march. God then said: “Let us go see” and He was observing it from all sides, while speaking in this way.

As for Satan, His bravest creature among angels, he raised against Him and attacked Him. But The Most High gave orders to Michael and he obeyed Him. He rushed forward, as well as his army of cavaliers 120.000 in number, of 600.000 fighters equipped with shields, 700.000 breast plated cavaliers riding horses of fire, 700.000 warriors armed with weapons of fire, 800.000 equipped with two-edged swords of fire, 1.000.000 that were

launching stones, 500.000 with axes, 300.000 carrying the cross of light and 400.000 with flaming torches. This great army was in heavens.

All the angels were shouting and, vivaciously they began the attack, but Satan broke off their rows and they ran away. They returned in charge, but they were again pushed away and put to flight by Satan. The third time, God gave (to Michael) the cross of light, on which there was written an inscription that said the following: "In the name of The Father, the Son and The Holy Spirit." When Satan saw this inscription, he was defeated and Michael knocked him down; he took flight together with all the troops that were with him.

Yet, such was the built of Satan: his height was of 1.700 angel cubits, his head like a big mountain, his mouth of 40 cubits, the eyebrows of his eyes as long as three days of walking, and when he wanted to cover the pupil of his eye, he was barely managing to do it in seven days, his hand had 70 cubits, his feet 7.000 cubits, his face had the height of one day of walking and his penis 100 cubits.

And for a proof that the angels have a penis, listen to what the prophet Ezekiel says: "With two of their wings, they cover their faces; with other two, they cover their feet; with two others they hide their hands; and with two others, they hide their penis." Know then that the angels have a penis and that there aren't of them males and females. They do not give birth and are not given birth to. As for Satan, the matter discharged out of his mouth resembled a mountain whose expedition required a walk from morning till seven o'clock and his spittle was like Jordan. Thus did God create Satan, to make his looks terrible. Job tells you on this subject: There is nothing like unto him on earth, and no one which, like him, would make the Sheol boil like a cauldron.

The demons had great power before the coming of Our Lord; there were people whose eyes they would strike with blindness, others whose ears they would rob of hearing, others whose feet they would break or whose hands they would dry out, others that they would give headaches to, others that they would hide, and others that they would transform into lunatics (?). And all this, while they were looking into your eyes. He looks at you, he looks,...all this and all such sufferings (?), Christ has abolished through his cross.

But do not think that I have forgotten to tell you (something) about Satan. Wait a little while and I will resume the creation (by the creatures) that were created in the fifth day. At this time were the birds created, the fish, the cetacean creatures and the reptiles, that are the monsters. And Leviathan lives in the water; this is why Job tells you: "It is through them that the seat of cetaceans that are under the sky has been twisted". And Enoch says also: "There was one day when he was merciful, away from all anger." The big cetaceans will be divided in two groups; there will be on that day an oath for the chosen and interrogatory for the sinners. See then how the animals you created were named.

The Genesis says also: God says: "Let the sea bring forth reptiles and birds." Behold and listen carefully, for I tell you their marvelous history, wonderful to hear; how they conceive and reproduce, their creation more surprising than that of the birds. There is none alike them under the sky and their habitat is close to the garden. From the moment they were created, there were no males among these birds, but all are females. In the sixth year after their birth, they fly up to the highest of heavens. Thus, they go up in the heavens during there months, the first month, the third month and the sixth. And it is

during these months that their fertilization takes place. - By whom are they impregnated?
- By the sun. - It is a marvelous thing we have learned.

By the time this bird has been fertilized by the sun, it plunges in the abyss of the sea and goes down to the bottom and, after having stayed there for seven months, it gives birth during the middle of the eighth month. When giving birth, it gives birth to the birds that are on the left side first, as it holds in its insides two different things; on the right side, it holds precious pearls, admirable pearls, and on the left side it holds its little ones. The name of this bird is Karbê-Dinel, which means the purest of the birds. When it gives birth, it firstly gives life to the birds that are on its left side. In its first birthing, it gives life to 5 little ones, in its second 3 and in its third 49. After that, it proceeds to ejecting the pearls it has on the right side; the first time, it pushes out 12, the second time 70, and the third time, it creates a magnificent pearl. While learning this thing, you would be amazed and exclaim: Great is the work of this artisan who is The Son of God.

Lured by the brightness of precious pearls, a great beast would arrive to absorb them, which would go into the sea during the night; then, it would tear apart the other beasts which are on the ground. As for the birds that are pushed out from the left side, after they have stayed in the sea during 40 days and 40 nights, they come out of the water and start flying, after their wings have grown. It is amazing that in 40 days, their wings would have grown. Merchants quickly arrive to search for the pearls; they catch the fish, take it out *of the water* and they take out the pearls that it has inside its belly. This thing is very precise; it exists in the lands of the Orient, of magi.

This bird has its meaning through The Son. Moreover, the bees conceive one time, while their queen is singing. Let us admire that and say: Your wonders are authentic. These birds that are impregnated by the sun, are fertilized so by the sun which is in the heavens; the pearls of the sea that are given birth to by the bird, are the faithful peoples; the 12 pearls that are birthed first are the twelve apostles, the 70 that are mentioned next are the 70 disciples and the unique pearl is the unique faith. The fish is the world; the five birds are the five books of the Pentateuch, the three birds are the three books of Iyasu (Joshua), Judges and Ruth, and the 39, are the 39 books of the prophets.

On the sixth day, Our God created the animals, the quadrupeds and all of them that move. After having created all that, He said to his angels: "Bring me dust, and to the angels of light he says: Bring me *marêb*, that is fire in the Syrian language, and they have brought it to Him. To the angels of waters, He said: Bring me a bit of water, and they fulfilled His command. To the angels of winds He said: Bring me a bit of wind, and they have brought it to Him. He mixed these four elements and out of them He made a perfect man. Then, He breathed on the face of Adam the breath of life that was in His mouth. When he was created, He named it Adam, which means "*I like you*".

Then He said to his angels: "*This is my resemblance, I give to him everything that is under me, and I appoint him as their owner in these terms*": Take four sheep that are in the garden, sacrifice them and anoint with their blood your hand, as well as the right ear, the fingers of the right hand and the right foot. This will be a remembrance for your children and you shall take part in mysteries with the seraphs. Then He clothed him a clothing of light, that looked like a rose, He crowned his head with a beautiful crown in partly the colour of fire flame and partly the colour of sun. He also made for him clothes of light, He girded his loins and He set a helmet of iron on his forehead. Then He ordered

the elephant to come, unto which He ordered Adam to sit, He put a lance in his hand and shoes of gold on his feet.

Michael's companions were riding proud white horses; the seraphs were carrying the cross of light and were singing; they had 570 censers of gold, 570 of silver, 570 of iron, 570 of sapphire, 570 of jasper, 570 sardonic colour, 570 chalcedony colour, 570 of topaz, 570 of crystal and 570 of amethyst. All this apparel was exhibited in the honour of Adam and in one voice they were saying: One is The sacred Father; one is The sacred Son; one is The sacred Holy Spirit. The foot of our excellent God resembles a sapphire stone, and in which concerns His work, we have learned that it is marvelous.

And the man of God (Abba Bahayla Mikâ'êl) voiced saying: If a man celebrates the honouring of angels, will God have mercy on him? - And he answered: Yes, if he celebrates also the festival of prophets and apostles. - And the angel spoke again and told me: Listen, for I shall tell you of the power that was given to the angels. There was one of the sons of men that has not done good not even for one day of his life, but who was living in evil ever since he was born; he only had one single virtue: every month, he was celebrating the feast of Michael and had mercy towards the poor. This man died; the demons shouted shouts of joy about this, saying: It is a soul that belongs to us and they came to claim it from God. God tells them: Choose between two things: Michael will hide the man and you will search for him, or you will hide him and Michael will search for him, but if he finds him, he will keep him. These demons said: What should we do? If Michael hides him, we will not find him, as he will place him next to the throne of Divinity and where will we find him? And so they responded: We will hide him ourselves. And these impure demons hid this man in a corner of Hell, in the deepest place. - Then they said: Let Michael come now and search for him and if he finds him, let him send the man back. And Michael found him.

Michael said: "Go on, move away from this place". Then he entered the Sheol and plunged, but did not find the one he was looking for. The first time, he took out of there with his wings 60.000 accursed (?), and in this way with his wings, he made 60.000 accursed go out each time, the second time he made them go out again, but he didn't find this man. He excavated thoroughly for the third time, turned Hell upside down and got this man out. The number of those who came out of there because of him was 546.000. Among them, there were heathens, and the angels of heavens were saying: This thing is amazing.

God says in the Gospel: "The one who believes and who is baptized will be saved, but the one who believes not, will be damned." How then did these ones escape? - And you, son of man, have you understood that heathens were saved? But they have not entered Paradise without being baptized, for Michael baptized them and they became radiant like the sun. - Saint Abba fell in admiration and shouted: "It is possible for Amanuel to do anything." - Again Gabriel took the word saying: "I am intrigued by the children of men; they do not reward the one who did good to them, we can hardly find any who do (?)." As for Satan, do not believe that I am forgetting to talk to you about him. First of all, he used trickery and came to the garden to cause Adam to fall. He met, before all, a white bird whose name is *'Arzel*. Satan tells it: Do what I am going to order you. - The bird replies: What? - Satan replies: Carry me to Eva. - The bird answered: I don't want to. Satan took off, went farther and found a green bird called *Berel*. He said to the bird: Carry me to Eva. - The bird said no and refused. Then Satan met a bird that was entirely

red and ordered it the same thing. This bird also refused and he was thus refused by all birds of all kinds.

He then turned towards the animals and met in the beginning a big animal whose name is *Falfal*, which in the Ethiopian language means *Harmaz* (elephant); with him there was also a lion. Satan tells them: carry me to Eva. - They responded: No, we don't want to, and refused. He then found a vicious animal named *Yeberd*, which means in Ethiopian language *Namer* (tiger), and told him: Carry me to Eva. He also refused. Satan went farther and found an impure animal named *Fenfenet* and in the Abyssinian language *Zeeb* (hyena), which also refused. After that he met a black animal called *Magdel*, which is the *Deb* (bear). This one also refused. He then found *Harâweyâ*, which is the *Mafeles* (wild boar), whose teeth are vicious. He attacked Satan, who ran away. He then met an animal named *Serg*, whose name is "gravedigger" and who now lives in the sea. He told him: Carry me to Eva and this animal refused. He then met an animal called *Taman* in the Abyssinian language and which, on a first look, resembles a young camel. Satan ordered it the same thing and it accepted.

Satan climbed on the animal's body and appeared therefore in front of Eva, telling her: "What has your God commanded you?" - She answered to him: He told us: eat the fruit of all the trees in the garden, except only one that you are forbidden to eat from. - And the serpent, through the mouth of Satan told her: If He told you so, it was in order for you not to become God like him. - And Eva took (the fruit of that tree), she ate from it and gave it to her husband. They both ate of it together.

The name of that tree which Adam and Eva ate from is *sezen*, which means *sandâlê* (fig tree, cinnamon) in the Ethiopian language. But do not imagine that it was similar to a tree of this world, to a ear of this world. Its looks were magnificent; the ear had 150.000 grains. And the trees that surrounded it were (four in number), one in the corner of Orient, one towards the Occident, one towards the North and one towards the South, just as Our Lord has said to the cherubs and to the seraphs: Guard the tree of life that turns away, that is to say that returns towards Adam. He also said: Adam has become one of us; perhaps he will take and eat (of the fruit) of the tree in the garden and will have eternal life. And it is the body of Christ that that the seraphs themselves do not touch without respect. It was on the third Ethiopian hour (9 o'clock in the morning) when Adam gave in and ate of the fruit of the tree. And just as the tree suffered through Adam, so did Our Lord suffer on the cross, and before being crucified, Pilates ordered that he would be given forty whiplashes.

Let us move to the story of the people of the flood. In those times, the angels came down from the sky and when they took the body of a man, the madness of sin took hold of them; they were expelled from the mysteries they have seen in heaven.

....10.000 and their young children 4.900....(?)

At first 'Akârê that carries in his eyes 4 'entalâm - it is the number 4 - and Pipiros runs with the sun; Ruridê breaks the mountains; Zar'êl, the founder of the cycle, which is the month (?); Pinênê that teaches how to make the horses race; Gâlê taught them how to use the *gadab*, that is the fishhook in the Abyssinian language; Tigâna showed them how to make the shield; Horêri how to play the zither; Ybê how to work the iron; Mêgêd to climb on the horse. Negodi taught them the signs that point to the sources of thermal waters, in order to cure the ill and the suitable time to heal them (?). One of them wanted

to rob the children of Cain (Qâyal) of everything they have learned, and in one instant he took 50 sâdâla, that means 50 'entalam, which he carried in his right hand.

O what marvelous thing, gift from the One that created the weak and the strong!

Gargê taught them how to grind; Sêtêr would show them how to knead; Gimêr, to cook food from dough; Zârê, how to milk the animals; Hegegê, how to work the wood and build roofs for their houses; Tentorab,...how to build doors; Sêper, how to make quail milk (cheese); Hâlêge would teach them sculpture; Hêder, how to make the trees yield fruit; Sinô, how to build; Tof, how to make pottery; Artorbegâs, how to make sewing tools; Cêbêdêguâz, how to make eye-drops; Zârê, how to prepare the barley beer; Bêtênêlâdas, how to build the ovens for bread; Nâfil, to plant the trees; Yârbeh, to separate wood; 'Êlyo taught them how to dance; Pênêmus, architecture and writing; Agâlêmun taught them to put a yoke on the bulls and how to make the handle of the plow; Kuers, how to build the plow and the whip. Akor, to work the bronze.

Others among them taught how to work the cedar and the willow tree; all of these were taught by Wasag and Abêrgya whose heads are shinning in the clouds; they taught men how to play tabat; Nêr and Zabêrênuigûêd showed them the game Atawma, and Akis, the game of circus.

It is because of them that the earth was flooded. Seven in the heaven and seventy on earth, such were the waterfalls that were opened on those days. The mischievousness was big and it had filled the earth. Great impurity reigned; the animals themselves were gone astray. The father didn't recognize his son anymore, neither the son would recognize his father; humans were sinning with animals.

The earth was disturbed by this and it was groaning.

The Creator told her: Silence! My eye sees them and my ear hears them. My patience has been big for them, but today the sin is too big for God not to order vengeance. Thus, He took revenge on the giants; there was a voice saying: Kill yourselves one another by sword. Then, the water swallowed them up to their chests and their were cutting their heads by their own sword. In those times Noah and his sons have kept justice and were saved from destruction.

Later on, their descendants would not observe justice and would begin to build a tower. While they were building it, they arrived (to a point) where they were hearing the noise made by angels. And The Lord said: Let us go down and see what the children of men are doing. For all their work is vain and futile, and their words also are vain and worthless. Then He knocked down the tower, many of them died by the fall on the earth and dust; 70.000, without counting women and children. At that time, they all spoke one language only; they were stricken with confusion and they couldn't speak to each other anymore. They went each in one country and were dispersed.

Here are the names of languages of the children of Sêm: 'Ari, 'Azi, Sori, 'Ebri, Fili, Kêli, Hêni, Sêni, 'A'êyi, Takêli, Nogi, Qêni, Mêleyâri, Kakeli, Mâti, Lêmi, Heheni, Sêmêdê, Yêyêni, Kêtêti, Lêmêmi, 'Asêri, Tori, Môdi. - Their names are eight in number.

'Ori means Arab, like you call the 'Ori people the ones who have stayed. By Sêri we refer to the Zamin and by 'Ori ('Ebri?) the Hebrew. Fîri are the Persians. Kêli are Kaladawiens and Hêni the Henosawiens; and Sêri are the Aserawiens, it is a son of Sêm. Tekuli means Tekun; Nogi the Nagebawiens; Qanê, the Qanawiens; Mêli, the Malawiens; Yârê, the Yaremawiens; Kekenî, the Kananawiens; Mâti, the Matenan; Lêma, the Lemawiens; Heneni, the Henotawiens; Semdi, the Semadawiens; Yêyêni, the Younanawiens; Kêtêti,

the Ketewon; Lêmêmi, the Lemawiens; Sori, the Soryawiens, and Mosi, the Mosaviens. These are the descendants of Sêm, according to their families and languages.

As for the children of Kâm, these are their languages: Qebti, Gebes, Habasi, Nozâzi, Dênkil, Dêmêsâwi, ‘Enzi, ‘Enderi, Suli, Didubi, Kani, Manbari, Taribni, Tori, Duri, Miki, Kue’ezi, Hêmi, Lêbi, Sêrêwi, Lêzi.

Qebti means Coptic, Gebes means Egyptian; the Habasi are the Tigris people; the Nobi are the Nubians; Fêsi means Philistine(?); Zâri means Zarawians, people that live towards the mountains of fire; the Libâ are to the east of here. The Bâli live in the land where a woman reigns, in the orient side of Yâfêt. As for this woman who reigns, when her days will approach, demons will take hold of her and will appoint another one to reign in her place. It is thus that they will govern this part of the country until the end of the world. Zêzi means Zagua; Zâhi means Seho; Mesi means Mes; Hazi means Hazo; Nâki means Dankelen; and to the east of these are the Sêmi. Sêwi means Sêwa (Shoa); ‘Enzi means ‘Angot and ‘Enderi is Sel’edan, Sôri, the armée of Sel’edan and Dêdubi (are) their brothers. Kôni is Canaan; Manbari, Manbarta; Dêri, Enderta; Buni means Beguena. And these are not all the sons of Kâm; those of Kâm (are) Duri (which) means Dabr; Mâki, Malaki, and Kue’ez means Kue’en. Hami means Ham; Lêbi means Libyan; Sôri, Syria; Lêgi, Lago, the envious ones(?); Waqiri means Waquart (tailors), the diamond-cutters of precious stones in the times when Solomon was building the temple. These are the countries and languages of the children of Kâm. They are 30 of number.

And here are the languages of the children of Japhet: Rômen, ‘Afengên, ‘Aterni, ‘Aflekni, Nâni, Kâlani, ‘Ari, Yesi, Yeni, Dibikueri, Yadi, Piri, Mâri, Sêti, Bari, Nâri. These are the children of Japhet, according to their families.

Later Abraham was found to be a believer. On the day of his birth his house glittered, many were overturned and a great scream was heard, made by a strong voice that was saying: “Woe to me, woe to me! The one who will knock down my reign has just been born.” And (the one who was talking like this) cried, pronouncing words unknown (?) and shouted: “he (is) the one who will burn my house”.

Some said: From now on, kill this child. And those who gave this advice, (gave it) after having known the grace that was given to Abraham. But the Lord has put the mercy in the heart of his father; this one said to the demons: Where are you coming from, you who are advising me to kill my son, who is a gift from God, and he brought up the child. In the beginning of the seventh month, he went outside during the night, saw the moon and the stars, and shouted: Lord who has created these stars!

Then God answered to him: It is me, the God of your fathers; I shall make you holy and I shall raise you up, and He gave him a code of law and institution.

Abraham was circumcised by the hand of Michael, and by the one of Gabriel, who assisted him. - And the man of God says: - This revelation of mystery is astonishing; there is no other man who knows it. - The angel replied to me: God did not tell Moses that Abraham has been circumcised by the hand of angels; He did not tell that neither to His prophets, nor to His apostles.

Praises to Him, Who reveals His secrets to whom He wants to. Like He Himself says it: I give my Gold to whom I want to and nobody can tell me: You have wronged this one and did good to that one; You have made this one rich or You have made him poor.

What He would show through Abraham was all the work of justice; the faith (was shown) by Abraham, the law (was shown) by Abraham. And in this we admire all the law of our

God that is here even today, without being abolished. Like Enoch says: I saw fourteen trees not devoid of their leaves, and all the other trees dry and whose leaves were fallen. - And these fourteen trees which Enoch talks of, what do they mean? Asked Abba Bahayla Mikâ'êl. The Holy Spirit said: These are the ten words of the law, the pact of Noah, the circumcision of patriarchs, the priesthood of Melchisedech (Malka Sêdêq) and the baptism of John.

God said to Abraham, when he was offering a sacrifice: Know that (your children) will descend into Egypt, that they will be strangers in a country that won't be theirs and that (the Egyptians) will oppress them for twelve years. This did come true because Sarâ had laughed, not having faith in the word of God. If Moses hadn't been saved, the Jews would not have gone out of the sea. In the new law, it is said: If Our Lord had not escaped from the hand of Herod, the nations would not have gone out of the sea of sin.

But do not believe that the magi came after his birth or that they went up out of their country beforehand, two years before Our Lord was born (?). Taking the shape of a star, Michael guided them. It was him also that helped the Jews get out; when he hit the sky, the rain came out, the angels of the clouds drew out water and made it fall. Through rain, 1.000 warriors died; then during three days and three nights, it became cold and through the cold, 1.000 men died. As for the Jews, they stayed in the water for three days and three nights; then, there came out of it water beasts which killed the Egyptians. Some of them looked like lions, others like leopards, others like bears, finally others resembling dragons. All of them were roaring at the same time and the Egyptians were very frightened. Before arriving to the water, they met these animals.

This why the prince of the wise said: By the voice of beasts that move on roaring, the Egyptians became frightened. Pharaoh's horse wanted to pass through on land, but Moses said: *Nesêbeho, yesêbah sebh* (We glorify Him, so that The Glorious is glorified) and the horse jumped as high as 15 cubits. When the people saw the jump of Pharaoh's horse, they were afraid. Moses cursed him and from that moment on, the vigor of the horse was reduced by two thirds. All that belonged to Pharaoh was devoured by the sea and went down into the Sheol.

It is on this subject that Ezekiel said: 'The abyss has cried and he went down into the Sheol'. The abyss that cried, it is the sea that during seven days and seven nights is crying like a child.

They are Your wonders, oh Lord, and here, we have understood them all when they were told to our ears. Your wonders, oh Lord, are magnificent; You are a sacred Word, your throne is built on righteousness and Your roof rests on justice. In front of the throne, there is an undulating wind and an ardent fire, everything around it is seized by the wind, from four corners, on (a length of) 10.000 cubits. This wind resembles a flame, and nobody can see it except God. This wind carries the chariots of cherubs (Kirubêl). There is the sea of fire and its name is (seven), there are the seven abysses of light, the seven radiant stars, the seven vessels of light, the seven luminous clouds, the seven clusters of water, the seven hail stones, the seven mountains of light where Enoch (Hênok), son of Yârêd, lives; for he heard the words of the angels and it is thus that the angels instructed him.

This is the genealogy of patriarchs: Abraham fathered Isaac (Yeshaq); Isaac fathered Jacob (Yâ'eqob); Jacob fathered twelve patriarchs.

These ones were jealous of Joseph and sold him. But before selling him, they said: Let us kill him. Rôbêl (Ruben) stopped them and told them: Far from us this thought of killing him, and he saved him. And because he had saved Joseph, his sin was pardoned.

Whilst Joseph was sitting in the shade under a tree, this tree told him: Your brothers have the intention of killing you. Joseph was afraid and ran; he stayed in the dessert for three days and three nights and he was hungry. A stone told him: Eat me, for I am of bread; he ate it and gave grace to the Creator. Water also came out of that bread. He went a bit farther away from that place and met a hunter of partridges who asked him: Where are you coming from? - He answered: I have hidden myself from fear of my brothers. The hunter gave him one of the partridges he had caught in his net. On the seventh day, his brothers found him and sold him for (that he would go in) another country.

There again the grace of God did not abandon him. What shall we say then, oh men, if the grace of God was with him? Under one accusation, he was imprisoned and there also the grace of God was with him. As Solomon says it: Even in the prison, He did not abandon him. The king named him: 'El, 'El and 'Abrir, that is to say: Listen, listen! Other facts about the story of Joseph are told in the Genesis (the law).

The people of Israel went down into Egypt, and the Egyptians oppressed them. In these times, the son of Fânika lived, whose name was Finâhas and the name of his wife Râhêl. While they were working with bricks, with great effort, his wife who was pregnant with twins lost the pregnancy and screamed: Have you forgotten your people, God of Israel! So God went down on the mountain Sinâ and said: I saw the sufferings of my people, I heard their cries of anguish and I came down to save them.

Moses obeyed his Lord and this is the law that God imposed on the children of Israel, in the land of Egypt. He told them: Take a lamb in the first month, the tenth day, and keep it until the fourteenth day. And what He said thus is a prophecy that announces in the end days the coming of Our Lord, for the head of the lamb is the divine Word, Our Lord Jesus Christ; its limbs are the prophets from Adam, until Abraham; its left feet the prophets from Moses until Elias and its right limbs the prophets from Samuel until Jeremiah. The fingers of its hands and feet are the children of prophets; its skin the gift of The Holy Spirit that warms the nations, as Solomon says it: If two people sleep together, they will warm each other up, which signifies the old and the new law. Its eyes are the apostles, as their eyes are a light for the entire world. Its two ears are the apostles Peter and Paul; the breath of his two nostrils is the zeal of the faith in martyrs; and its interior organs the voice of Scriptures; its belly the priests, the faith, the love, the baptism and the sacred Sacrifice. The two lamb horns and its bone that is not broken (represent) the body of Mary who has not touched man.

That is why Isaiah says: A creased reed that is not broken and a brand that releases smoke, and which cannot be extinguished. The creased reed he speaks of is the body of man (or of the real Adam) that has not been broken on the cross and the brand that releases smoke is the sacrifice of nations whose rite will never disappear.

God said to Moses: When you finish the tabernacle, you will appoint them there as I appointed you. Then He added: Take a calf among the calves, fat sheep, unleavened breads molded with oil and flower of flour, and you will place them in a basket.

Afterwards you will ask Aaron (Aron) and his two sons to come close to the entrance of the tabernacle of testimony, and you will wash them with water. The clothing of Aaron

will be the tunic and on the tiara he will have a crown (lamina) of gold. Such shall be their costume: they will be girdled by a belt and they will wear the headband (turban). And here is the symbolic (spiritual) explanation (of this passage). When He says: the calf, He indicates Adam, as Enoch says it: A white calf came out and from its side the heifer came out; what Enoch told you, is related to (the creation of) Eva. The horns of the altar that are watered by calf blood are the prophets who have received the gift of prophecy. When He speaks of the fat of the calf's intestines, that means the priests; its fatty outer layer and its two kidneys are Abraham, Isaac and Jacob.

When He says: You shall burn the calf outside, after having removed it from the camp, the calf is the second Adam, that is to say Christ, who died out of the city, as the Scripture tells it: "They have made Him go out of the city and took Him to the crucifixion." Adam himself, the father of human-kind, came out of the terrestrial paradise and was burnt by fire. But do not imagine that he was burnt forever like those among his children who were perverted; the prophets have remained in the Sheol and the Sheol consumed them not, it has been for them as fresh as the kingdoms of water, as for the one who sinned not, the Sheol is a kingdom of mercy. This is why David says: "From depths of the earth, you have made me come out again."

The other ram He speaks of is Moses, and this ram, unto which the perfection has not been found, is the sacrifice of Israel: their sacrifices and their prophets, nothing was perfect, but everything was made perfect by The Gospel.

The third ram that is perfect is Our Lord, the perfection of that which is imperfect.

When He speaks of the ram's chest, it is the part unto which the breasts meet and which we call *samsam*.

I will tell now how the Levites are consecrated. And the angel told me: Like the Levites, the priests are consecrated with bread, when the bishop commands them. When they receive the bread, they bring it on the paten (a plate usually made of precious metal and used to carry the bread at the Eucharist) and carry out their (sacerdotal) functions. And so, under different aspects, they see the mystery; some see it under the appearance of a perfect bread, others under the aspect of fire, others under the form of an ear of wheat. Whilst understanding this revelation about the mystery, man would shout: You can do everything; there is nothing that is impossible for You. As Solomon says it: From the ancient times, you resemble all sorts of things. But the priests, even if they are ordered above all things, do not all apply to consider the mysteries. Among them, there are those who during all day offer sacrifices and see the sheep while it is sacrificed on the dish, others that, as usual, offer the sacred sacrifice without seeing the sheep. As the apostles say it, they have the same (sacerdotal) dignity, but their portions (of the grace) are not equal; whereas the Christian people must receive (the mysteries) in a single spirit and in a single faith.

As for those who say in the humility of their heart: "I am not worthy of being a priest", God looks towards them. It is proper and it is right that man acquires the humility; there are some to whom The Holy Spirit has not opened the wisdom after their baptism.

Just as the extremities of all the fingers of Aaron and his sons were anointed, the Holy Spirit anoints the extremity of the right hand and the extremity of the right ear of priests, when they are consecrated. And this happens through a surprising sign invisible to the eye.

As for the soul, it is helpless because of that which man does not know (?), as the thought of a mortal is dark.

The basket signifies the Christians, as the body of Our Lord is buried inside us. And when we are dying, he cries: “Abba, my Father through The Holy Spirit!” - The Father answers: “O soul! I take pity of you because you have eaten the body of my son.”

The body itself that is in the dust in the grave is guarded by the angels. The Scripture says: Many will raise up from the dust of the earth, from the cataclysm of the earth. Our Lord Himself guards the bones of the just. That is why Daniel says: Mikâ’êl will raise up, the great angel, that is appointed to the children of people. There will be a great suffering by his doing, such that has never been from the creation of the world. Mikâ’êl means a marvelous thing. And when he says he has risen, he indicates The Son that has risen on the cross; and the sufferings that Our Lord endured, there is no one that could bear them among those who have lived or are living. We adore Him also with The Father and The Holy Spirit.

Let us go back to the description of the sacred tabernacle. Here is the word that (Moses) said to the children of Israel. He said to them: Bring me, among that which you have, silver, fabric material, hyacinth, crimson, scarlet, linen fabric, millet, hair of male goat, prepared skins of mutton, and *mahan*. The skin of mutton that we call *mahan* is of red leather and *masasit* means *sârâk*, that is to say what the Levites put on their feet. What was commanded to Moses was executed punctually.

When he speaks of the decay-resistant tree and whose name is *sôm*, it refers to a black tree that we call *zopê* in Ge’ez; *podêrê* refers to The Holy Spirit, *podêrê* means a white garment; *papira* a tail of white bull to drive away the insects; the *mêlât* is of white colour and is interpreted by Adam, the *mêlât* is the purest of fabrics.

When it is said that the pillars of the tabernacle are of gold, the gold signifies the apostles, silver the prophets. The bars on the grids of the pillars, their points and their bases, the tools, the brackets (?), the columns which are up and down, and their shafts were of bronze. And they made out of gold what they put down on Aaron’s garment. They put there four rows of stones, they engraved there the names of the children of Israel, and they sealed it in each of these names.

Here is the symbolic explanation of this passage: The four (rows of) stones mean the four gospels. The twelve names of Israel are represented by the twelve apostles, as Solomon says it: “The glory of fathers is engraved on four rows of stones; on the garment of the great priest, there is the whole world.” And if Solomon said this, it is because the great priest makes mention of everyone while burning the perfumes.

The garment *lagyon* has the same length and width and the colour of this garment that is called *lagyon* resembles that of the sea; it is equal in length and in width, it is the most precious of garments. Aaron and his sons would only dress it in the days of great celebrations; but the garment *Qâs*, the mitre and the garment *Agê* (cotton) that was black, they would take it only when they were sweeping and when they would cook the meat. The mitre was always put on for this ceremony.

As for the enclosures, each one had four cubits and the width of a palm; they put there a veil of hyacinth colour and liver colour, they depicted a cherub in the interior and placed it between four pillars of rot-proof wood covered with gold, the bases were of gold, the gate of the tabernacle was made in golden crimson, and in the interior they depicted cherubs of *feterat* (of the creation).

What he calls *feterat*, are two series of thrones towards the four corners and of which one (has) the face of a man, the second a face of animal, the third the face of ox and the fourth a face of lion. The face of man represents the man; the face of lion the lions; the eagle also, whose face is depicted, represents the birds and the face of the animal the animals.

From their wings (of cherubs) falls a rain of mercy unto those who beg them.

And here is the explanation of the passage referring to the enclosure, said (the angel?) of light; every word of truth we thus interpret it allegorically: The enclosure he speaks of is Christ and Mary. Christ Himself says He is a vineyard, since He said: I am the true vineyard. When He said: You will wash them with water, He indicates the baptism that exists among us. - You will wash them with water while you will clothe them with the priesthood of the Levites, He also said, for after a man has been baptized, He is established according to the old and new law. In the middle of the night, when a man has been purified (through the immersion of baptism) three times, he becomes as a child untouched by the mischief of sin.

As for a proof of the truthfulness of these words, the apostles say: In the middle of the night, when a man is baptized, he is purified from head to toe. If he hadn't been washed, The Holy Spirit would have been distressed by it and the angel who is appointed to him would have been equally saddened. And this is a surprising fact for sure.

The sacred garment of Aaron represents the chaste and pure men; the engraving of the seal signifies the seal of The Son's body. The crimson of hyacinth that blossoms depicts the incarnation of Our Lord, as Solomon says it: The blossomed grape of my brother's son is mine", is the flower of Our Lord's incarnation.

As for the enclosure that is towards the South, it has the size of 100 cubits; around it there is another enclosure towards the North of 20 cubits, their pillars and their foundations are of bronze, and towards the North-East there is also an enclosure of 20 cubits. That which is on the side of the sea has seven (?) cubits and the pillars and enclosures that are towards the Orient are of 20 cubits in width, have silver trumpets and garments of precious fabrics.

These pillars and these enclosures represent the prophets and the apostles, for he says that there are pillars on their right side and on their left; those on the right side, are the apostles, those on the left, the prophets; those standing in the North are the martyrs and those which are in the South, the priests. The ark that was closed with a lock of gold is Mary, who was sealed in chastity.

They made a propitiatory above the ark and four cherubs covered it with their wings (shading it). Just as four cherubs were spreading their wings on the propitiatory, so did four evangelists ornate the Christian church by the shade of their doctrine. As the Decalogue was placed in the ark, so did the word of God reside in the body of the Virgin. The table that is placed in front of the ark and that is attached to it through (four) rings of gold, this table represents the Lord with glorious life, as the Scriptures call Our Lord a table. Isaiah says: "Set up the table and eat". Job also says: "Your table is well garnished." And David exclaims: "You have set up the table in front of me."

The four rings of gold which he speaks of are the four patriarchs (of churches).

And they made a bearing of lights with frameworks (that were extending) to the right and to the left. The words he said: The bearing was of gold, but the gold is the faith, and the light that was superimposed is Christ. The frameworks that were extended to the right and to the left represent the law and the prophets. Or, it is said: "A ramification will come

out of its branches; three ramifications, three more branches”. The branches are our fathers the apostles, the men of The Trinity.

And they made a basin of brass to wash their hands into. The basin is the river Jordan (Yordânos), just as Solomon says it: “Your belly button is like cup that does not lack beverage.” Beverage means Holy Spirit. And Mêrê’êbêl, who he says, is the name that is written on the tabernacle; it means: hired in the name and hired in the advice. The man who does not want advice is a foolish one.

And God spoke to Moses and told him: At the beginning of the first month, you will set up the tabernacle, for it is the first day of the first month that Noah (Noh) has set up the ark and finished its construction. He finished it on the first day of the first month and up to the sixteenth day he entered it. On the 17, he closed the ark. When he cast the raven, the raven went away and never came back.

The angel gave me the explanation of this and told me: The raven, it is Satan who has not returned in his abode anymore after having left it. And the first dove means the law, the prophets and their tabernacles.

Then after having waited for seven days, Noah released the dove. The dove he refers to, is the sacred Church. The seven days during which Noah waited, are the seven days (during which Christ has endured) sufferings, from Monday right until His resurrection. Noe offered a young ram as sacrifice and begged for the pardon of the entire world’s sins. The ark of Noe was not made with wood of this world, but it came from a tree that had cast an eagle. And the altar of Melchizedek (Malka-Sêdeq) was made from a sacred stone that the angels have consecrated and they placed it in the center of the earth.

It is for that that the apostles say: There, where the altar of Melchizedek is, the head of the dragon can be found. The dragon, it is Satan, and if we say it is there, it is because, in the same place, God has cut off the serpent. As Paul says it: “ He has killed the enemy through His cross”.

The ram which was offered as sacrifice instead of Isaac, belonged to the race of those that Israel offered and to the race of the one that Abel sacrificed. This ram is the image of Christ, and they are the rams of paradise.

And Moses set up the tent (?) surrounded by a veil of gold. He also set up the table, with its garnish, the chandelier, the lights; he finished all his work. The glory of God filled in the cloud. God sent in His glory. The cloud that was floating above is The Holy Spirit; its garnish, The Son, and the lights, The Father that makes him strong; the incense, the prayer of saints; the oil, the baptism, the law of The sacred Church, the property of Christians, which had been made for them, as Christ was the complement of all and that is all the work of the tabernacle (?).

As for the place of consecration, they brought in according to their number a bowl of the value of 130 (shekels), one of seventy shekels in holy shekels, a vase of ten (shekels) made of gold and full of incense, a calf, a ram and 5 calves, 5 sheep, 5 goats, each one year old, for the peace sacrifice. Such were the sacrifices that they offered.

And here is the explanation of it that the angel gave me. The twelve that brought in for the place of dedication on one side and another in the sacred Church are the twelve apostles that bring the entire world to Our Lord. In the place of the silver tray the new law to chaste men; instead of the bowl, a source of benefit, the blotting out (of sins) that is in the mouth of the priest; instead of seventy shekels, the seventy disciples: instead of the ox, Christ; in the place of the sheep, Mary; in the place of rams, the doctors; instead

of 5 calves, the five wise virgins; in the place of 5 sheep, the 5 breads; in the place of two heifers, the two fish that have satiated 5.000 people; instead of 5 male goats, 5 foreign people that had believed and were baptized. And also instead of sheep, the women that have offered their possessions to the service of Our Lord, and whose names are as follows: Salomê, Magdalâwit (Magdalene), Sarâ, Yohanna (Joanna), wife of Kozâ, and Mary who anointed Our Lord with perfumes; instead of Moses, Christ; instead of Aaron, Peter, the leader; in the place of Josue (Iyâsu), the chaste John.

But it is not possible to explain the work of the tabernacle in all its parts, such as Paul (Pawlos) says it: "I have told you many things, as much as you can understand of it". Now here is a beautiful word (allegory). - Instead of a tray of gold, (we have) Christ, and the tray that held ten shekels of gold, represent the ten fingers of Our Lord that He extended on the cross; when we say that it is full of incense, that means that Our Lord prayed on the cross and erased thus the sins of the people. The hands Moses raises represent also the hands of Christ and Amâlêk the demons. Joshua (Iyâsus) who goes away to make war, is interpreted by The Holy Spirit that went out to fight with the evil ones. Aaron and Hor that grabbed the hands of Moses signify the two thieves that were crucified with Our Lord.

Here is the word that was written for the wise ones and which the angel told to the blissful Bahayla Mikâ'êl. And now we have finished the description of the tabernacle and of everything related to it, description in which there can be found wisdom, intelligence and science. After having heard it, the wise one increases his wisdom. It (the Gospel?) says: he, who has ears to hear, hears. The first one speaks about the last one and the last one completes the first one. One single word coming from one single discourse. And when it is said they made one single seal, that means that the Gospel is the seal of all Scriptures. I have finished telling you the explanation of the mystery of the tabernacle. And on the subject of the tabernacle, the prophet has seen; Ezekiel (Hezeq'êl) described the vision about Jerusalem (Iyarusâlêm). In it, the people of Jerusalem were divided according to their families, like the twelve tribes of Israel. These are the twelve apostles. And here are those that were there: 25.000 heads of just ones in one gate; (in another) 10.000; in the third one 20; in the fourth one 85.000; in the fifth one 25.000; in the sixth one 10.000; in the seventh one 10.000; in the eighth one 25.000; in the ninth one 4.500; in the tenth one 40.500 and a tenth 4005(?). Those who remained in the dark enclosure (were in the number of) 400, and 500 towards the Occident, and on the coast of the sea, and towards the sun, and they did not go through to the side of the Orient and were not near this dark enclosure. Towards the South (there were) 18.000.

At all the entries, he tells you there is a *têhê*, and in the place where this *têhê* is (there are also) 30 from one side and 30 from the other. And in the place where he says there is a *têhê*, 6 from one side and 6 from the other; 30 from one side and 30 from the other, these are the 60 births of patriarchs. And when he says *têhê*, he means to say *drawing*. From one *têhê* to another means from one portrait to another. When he said six from one side and six from the other, these are the twelve apostles.

There are there three groups that remain close to the enclosure, these are the avengers that own the justice and in the first as well as in all the entrances those whose heads we mentioned, that is to say the just ones and their angels and again their number (?). From one *têhê* to another, there were some who came closer, others that went father, ones and

the others according to their grades of sanctity and those who are equals (can be recognized by) the equality of their seats.

He also told me: The just ones do not exceed seven grades, for all the ordination of the priesthood is accomplished by the patriarchs and the grades of the just ones are complete in the number of seven. - One gate is farther than the other and for an opening, the space of a just one is bigger than the double of this world and than the gate through which the light shines. And one illuminates more than the other; there are some gates made of gold, others of silver, others of pearls, others of crystal. Three gates are of gold; three are of silver, one is more elevated than the other, like Isaiah says: "The lintel of the gate has been lifted by the voice of those who were shouting." In all these openings, the gates are different, and the souls of the just ones enter them and get out of them through the windows of Jerusalem. There, there are the bosoms from which pours out into Jerusalem the honey, the milk, the wine and the oil that go out into the garden and water the entire earth.

Then he (Ezekiel) told you: To each of its edges, there was a *tohi* and an *Elâm* (hall), and six chambers orientated towards the orient and towards the Occident, two towards the North and towards the South. The hall had five cubits with the *êpêmêdê* of *Elâm* and three gates. The *Elâm* had 20 cubits and the width of the *êlâm*, its degrees and its height, each six; the gate of *êpêmêdês*, five and its length one (?) cubit, and the *êpêmêdês* six on each side (?); in the interior six, in the sides four and thirty three equal floors, and one separation. And in front of the *apolisu* (there was) like a sea of 70 cubits (long?) and 5 cubits width. The *Apolisu* has one hundred windows and its openings with 2 and 3 cherubs towards a single *sabart* that is a palm tree. The wood of the altar was three cubits tall and the tables of chipped stone one cubit and a half long and one cubit in width and height.

And here is the explanation of this passage: the *êlâm* means divided into four parts; and the two *êksêdêrê* are the two baskets of sacrifice where the two cherubs are. *Elâm* also means column and *êpêmêd* means platform. *Apolisu* means sanctuary and *iyâzehâ*, room. And here is the symbolical explanation: The two *êksêdêrê* means the men, and when he says two, he indicates the two natures of men. The *êksêdêrê* that wraps up the man (?) means the right side of The Father; and the *êpêmêd* is interpreted by the Jordan (*Yordânôs*); the three gates by The Trinity; the *êlâm* by the Gospel. When he says twelve, these are the twelve apostles. If he says it was finished in 6 days (?) the 6 of which he speaks of, are the 6 words that invoke the saints and also because the accursed ones plead through 6 words. - Those who keep themselves on the right side are the Christians, that are Orthodox. As for those who call themselves Christians, but are not orthodox, their place is on the left. But the ungodly ones are not summoned to appear, for there is no ransom which they can be redeemed by. They go into the Sheol, flowing there like the water, as David says it: "The fire marches in front of Him; the flame surrounds His enemies." Our Lord also says in the Gospel: "Let the people be gathered in front of Him." On the subject of the day of punishment, Esdras ('Ezrâ) says: "From one side, there will come happiness, from the other the judgment and the punishment." There are five names: the Sheol, the darkness, the punishment, that which is a wicked smoke, that is hell; there remains, the *fifth*, the judgment; hell does not grasp (devour) it; the demons are devoured by hell.

Let us continue our story. When he says 70 for the *épêmedes*, he indicates the 70 disciples; the four corners are the four evangelists that are equal in their words (?); when he says that the *apolisu* has 70 cubits, he speaks of this world. That is why Ezekiel has said: “On that day, after the captivity, I had a vision; he took me on a high mountain; a city was built there. I entered it and met a man; his face was of brass heated by fire; in one hand he had a cord to measure and in the other a rod to measure quantity. This rod was upright on the entrance whose height was of six cubits and equal in width. He measured exactly the six feet with the rod, then the *têhê*, next he measured a second *têhê*, then three *têhê* compared to the first one, then the *êlâw* and the *‘aêlî*, crowning of gates (?). He inspected everything as much as he could.

The man he saw is The Son; the rod he caught sight of is the word of The Gospel, when he says that its height was of 6 cubits, he indicates the 6 words, through which they present their defense; the seven feet are the seven ranks of The Church; when he says he stood at the gate, the gate is the baptism; when he says its height and its width were equal, these are all the words that God has pronounced and of which one is not lesser than the other in anything; he carefully measured the *têhê*, he says, that represents everything that was accomplished by The Gospel.

The *têhê* he speaks of is the place where the chosen ones are represented; and all those that are not represented, are thrown in the fire of hell; because for the one who was not marked by a sign in their forehead, there is no salvation; as for the one who is marked by a sign in his forehead, Christ has promised him he will be sealed. As The Father has told to The Son: “All those that will be sealed by the blood of your rib (?) shall not perish and shall not suffer in the Sheol.” Death itself, who is Satan, as Paul says it: “He has fought that angel of death, who is Satan” among the Christians, is a great mystery, above all, those who will have made a small act of charity for the love of Mary, shall not perish.

On the subject of the ordinances of Israel, listen to what I will tell you. When Aaron said: *We praise him*, the birds of Judas (Yehudâ) answered to him, chirping in a marvelous order. The sweetness of their voice turns back the heart, and the people go up to listen to them. The birds of Judas that are in his camp are in the number of 1.000 doves, 300 prattle birds, that are the *agorgânât*, and 200 turtledoves.

When he says: *Prepare your ear, oh sky, for I will speak*, these are the birds of Ruben (Robêl), that answer to him; their number is 1.000 and 300 birds of Babil and the birds of Joseph (Yosêf) are also numerous.

Then when he says: “*For the fire of my anger is burning*”, the birds of Joseph answer to him.

When Aaron says: “*May God bless you!*”, the birds of Dan, of Nephtali and Asêr answer to him. A marvelous work has been made in the tabernacle of Israel. On other days, not all the birds chirp at the same time, but only ten alternately; on the holy days, they chirp all together. Their nourishment is provided by a tribe, they each receive ten measures. The measure is the *Hamor*, according to the measure of Ethiopians and in Abyssinian, its measure is 2 *entalam*. And again an *épha* (filled) one single time, the half at dawn and the half at dusk.

The Komon tree is planted in the tabernacle; every morning the priest comes and tells it: “We water you with water” and it sprouts in hope; for if it was not talked to in this manner, it would not be so beautiful. - When we sacrifice a lamb for the sins, we cook it with the fire of this tree; for other sacrifices, we use other trees.

That is what the angel of God told me and he added: So that you do not forget the word of God, so that you understand, so that your heart opens up to the word of God, so that you apprehend, repeat these names and say: Adâm, Zarudâ'êl, Bazanadaqâ'êl, Nâtnâw, Daflâ, 'Awlâlâ'êl, Kabikâ, Tâtâ, 'Elâdâ'êl. After having pronounced that, he should read the Psalter; the one who will bring him a bit of water, he should drink it and take it in without breathing. Here is what I have told you and explained to you.

Let me now reveal to you a surprising mystery about the tabernacle. The sacrifice was offered in the seventh enclosure, and, as I have told it to you, where the *samâsaye(?)* is, there can be found the sacrifice of fire. As for the altar and the enclosure, such is their description and their ordinance.

The seventh tabernacle, that is Karâ, has nine pillars and eighteen beams; it contains a terrible altar furnace and its length (1.000); above it a bed of brass spread out, of the same length, perforated by eighteen holes. Below a plate of brass is spread out, its length of 1.000 (cubits). There are three pots there, one of gold, one of silver, the third one of brass; this tabernacle of testimony is where their sacrifices are being performed.

And the explanation was given to me by Moses and Aaron. They told me: Listen carefully. When you are spoken of the enclosure, that is the sacred Church, as John abu-qalamsis (Apocalypse) (says it): "I have seen churches." The nine pillars which are spoken of are the nine peoples that were brought into captivity during the times of Selmanâsor.

The eighteen beams signify: the first, *you shall not adore another one but me*, the second, *the love*, the third, *humility*, the fourth, *the joy*, the fifth, *the gentleness*, the sixth, *the patience*, the seventh, *the peace*, the eighth, *the faith*, the ninth, *the charity*, the tenth, *the care to avoid the words(?)*, the eleventh, *the fasting*, the twelfth, *you shall not steal*, the thirteenth, *the absence of pride*, the fourteenth, *the chastity*, the fifth, *abstaining from false oath*, the sixth, *what you hate to be done on yourself, you shall not do it unto your fellow man*, the seventeenth, *you shall honour your father and your mother*, and the eighteenth, *you shall not desire everything that you see*. The one who will observe these prescriptions will inherit the kingdom of heavens.

There is a terrible altar furnace, he says, the furnace is Adam. When he says that the height was of 1.000 cubits, these are the 1.000 generations. - And above a bed of brass is spread out, the bed is the cross, the bed of pain of Our Lord, as (he says it): "He has rescued me on my bed of pain." He also says: "He has put an arc of brass in my arm."

The twelve holes which he speaks of are the twelve gates of heaven, as the prophets say it.

The four gates of heaven, *knowledge* Dabra-Seyon that bears fruit to 100.000th, Dabra-Sina to the 100.000th and Dabra-Tabor to the 400.000th. - The plate that is under is in place of the pact or in the insides of the believers.

The three pots which he speaks of, the one which is of gold represents the apostles, the second of silver, the prophets, and the third one in brass, the Christians.

That is why when he tells you that all their sacrifices are performed in this tabernacle of testimony, he indicates that the functions of the Church are completed by priests of all ranks; but not all of them offer the sacrifice. - The apostle of this enclosure is Thaddeus (Tâdêwos), brother of Jacob (Yâ'eqob) and the angel is Salâtyâl, the guardian of the altar.

The eighth enclosure has eight pillars and eight foundations. - When he says eight (pillars), he means to say the seven orders of priesthood, the eighth is the Christian people; the eight foundations are the seven writings of the Church and the eighth the Church itself.

As such is the order of the Levites: the great priest extracts the meat of the cauldron with a fork and throws it on the bed of brass. The fat flows through the holes; he causes it to fall underneath and fills three pots with it; then he brings three doves on the days of the Sabbath of each week and they smell the perfume of the altar. The first one is red, the second one of multiple colours, and the third one white. The priest raves against this white dove, strikes it and kills it while telling it: "It has corrupted my altar and has destroyed all the sons of my tabernacle."

The explanation of this passage (has been given to me) by Moses and Aaron; they told me: The Levites are the priests, and the priest is the son of God; the fork is the voice of the Gospel that seeks man for the faith; the cauldron is the world; the meat represents the nations that cry for Him; the fat that flows underneath is the faith that is preached under the sky; the three pillars which he speaks of are the three series of prophets from Adam to Moses, from Moses to the Lord and from Our Lord until the end of the world.

When he says that the first dove is red, these are the sacrifices of Israel. As John says it in his vision: "There came out a ghastly horse; the one that was riding it was called death and the Sheol followed him." So the ghastly horse that did not succeed in the enclosure is the Mosaic law (law of Moses). The second dove that is multicolored, represents the prophets and the children of prophets who have not completely received the baptism of life; that is why it is not completely white. The third dove, which is white, is The Son of God that is pure of any sin. The priests that rave against it are the people that crucify, the house of Levi. - When he says that they tell (to the dove): "It has corrupted my altar", these are the Jews that say: "He has destroyed our law and our doctrine." - And when they add: It has destroyed all the sons of my tabernacle, it is that truthfully their law has been destroyed, as well as their prophecies, their priesthood and their kingdom, as the minister says it: "Their law has passed, as well as their prophecies and their priesthood." Being resurrected from the dead, the word of eternal life has renewed the law for us. We who are believers, we have seen a miracle, and the priests, on the day of their ordination, see the hidden mystery; there are some of them that see it under the shape of a fire flame, others under the appearance of a child, others under the shape of a bread of pure flour. Most of them see it under the shape of bread and this is a marvelous mystery. And on the subject of the doves, these are two series of prophets; they climb up from the Sheol and settle on the tabernacle. This takes place in the Sabbath days. - The same among the Christians, those who are sinners, but have a bit of grape, will not be thrown out. Those who have a bit of grape are those who have received the faith, that is to say those who have received the seal of baptism; they will not perish.

And on the subject of the eighth enclosure, Enoch tells you about the Sabbath that is the justice. These are the Sabbaths of the Incarnation of The Son; when he says: In this enclosure, there comes down a man, it is The Son, and when he says that He places there a straight mountain, that is The Church, in which there is the right faith (orthodox). - And the apostle of this enclosure is Nâtnâ'êl, son of Qalayopâ (Clopas), and the angel is a seraph (Surâfêl), because on the eighth day, in the eighth enclosure, He took mercy on the seraphs.

Here is the description of the ninth enclosure: it has 5 pillars and 6 chevrons.

There, Mo'ab, the great priest dwells; there the tree Kamon is planted; its fruit has the size of a bean and it can only serve as a condiment. There can also be seen the pomegranate tree, out of which a juice comes out, which looks like blood. When those

who were possessed by demons drank this juice, they would be healed of the illness of their sin. This juice has been lost and could not have been found ever since the time of Moses.

And the next explanation (has been given to me) by Moses and Aaron; they told me: When he tells you about the ninth enclosure, that is the sacred Church that consists of seven clerical ranks, and of men and women who have the faith. - When he mentions 5 pillars, these are Peter, John, Jacob (Yâ'eqob), and Jacob, brother of Our Lord. The six chevrons are the the six words of The Gospel, through which they dispute(?)...

When he tells you of Moab, that is The Lord, Father of all things, as David says it: "Moab, the priest, is my hope." And again, the Moabites (Mo'abawiyân) are interpreted by the demons. It is not our intention to assimilate them to The Lord, on the contrary they are driven away when we pronounce the name of Our Lord. Moab also signifies fire; and the colour red is the emblem of the creation of angels. And for a proof that the Moabites are demons, listen to the Pentateuch that tells you: "The angels whose name are Moab will be destroyed." And Isaiah also says: "In the night, we shall exterminate Moab." That means: When Our Lord will be crucified, the afternoon will be night and then the Sheol will disappear, the devil will be caught like a bird and, in the night, they will overthrow the wall of Moab.

Verily this tabernacle has been overthrown, as well as its wall which is the law, as it has been said: "Remove its wall", and again Isaiah shouts: "Moab, be sad for yourself."

Verily the demons have been saddened, as well as those who crucify. Moreover Isaiah says: Ladêbân (Dibon? Is. xv, 2) has perished, this signifies that the synagogue, full of benefits created by the law and prophets, has been destroyed. - When he says that the tree Kamon was planted there, he indicates the tree of the prophecy; and when he says that it can only serve as a condiment, that signifies the law and the prophets who have been of no use to Adam and who could not save him. They are called under the names of condiments; because these are not complete nourishment, as only Christ is the bread of life, a perfect food. That is why Isaiah says: "They eat the cumin with the wheat." Verily, the prophecy of prophets has been devoured by the wheat of life, who is Christ.

When he says that the tree *remon* is planted there, he means the tree of Aryâm (the heavens), and when he tells that if those who are possessed by demons drink of the fruit juice of this tree, will be healed of their illness, that signifies that when the peoples have drunk with faith the blood of (Christ) the glorious, they are healed of their sins. The demon which has grabbed and possessed them is Satan.

When he says that this tree has perished and cannot be found anymore since the death of Moses, he indicates that the water of life is dried out for those who have crucified (Christ; for the Jews) and that it has gushed forth for the believers. That is why the prophet says: "The water of Nêmrêm is dried out", which signifies the water of mystery. Then the prophet also says: "They have climbed the road of Aromin." Verily, the just ones have climbed the road of heavens. Moreover, Isaiah says: "There will be a shaking of earth"; and truly it is reported in The Gospel that the earth is shaken and that several bodies of the just are resuscitated and entered the sacred city at the top of the road. - The apostle of this enclosure is Bartholomew (Bartolomêwos), the seeker of secrets, and the angel is *Heberyânos*, the great cherub.

Here is the description of the tenth enclosure. Its pillars are four in number; it is extremely enlightened from all sides; there comes out of it a smoke similar to a flame,

and this happens every year on the feast of the wheat; it has seven chevrons and seven torches.

An the explanation of it was given to me by Moses and Aaron; they told me: The four pillars which he speaks of are the sacred Father, and its light, The Son, as the prophet says: "Sent out your light and your justice." Moreover he says: "Your right side, your arm and the light of your face." Then he says again: "Let the light come out of your residence." And the smoke resembling light is The Holy Spirit. As the prophet says it: "The smoke has filled the house (destined) to His praises." And John (says): "The temple was full of (smoke of) praises and power." Ezekiel says: "The altar was filled with smoke." Peter also says: "The glory has been sent out with the smoke." And Jeremiah says: "Adam was surrounded by a vapour of smoke." The prophet says again: 'From the North, there will come out a smoke. And what will the kings of nations say', if not that they have contaminated it?

When he talks about the feast of wheat, he means that likewise in the new law, on the day of the feast of the 50 (Pentecost), The Holy Spirit came down at three o'clock, in the moment of the offering of sacrifice (or of the rising).

When he mentions three chevrons, these are three heavens, as the teachers of the world say it: "We have taken pure water and we have created three heavens; we have created others with the flame of fire."

When he says seven torches, these are the seven tabernacles of fire, the veils of the Trinity.

This enclosure is the resting place of the just ones and the children of Qa'ât, and Qa'ât begot Lêwi, and Enbarâm begot Moses and Aaron and Mary, Moses begot Gersom and 'Êlyâzâr; Aaron begot Nâdâb and 'Abdyu; 'Al'âzar begot Finâhas; Finâhas begot 'Absê; Absê begot Bâqâ, and Bâqâ, Tâmren; Tâmren begot 'Aki-Mêlêk. These are the priests, servants (sons) of the law and the rites; they and others are mentioned in the book of Chronicles. - The apostle of this enclosure is Phillip (Filpos), which means young wise man, and the angel is Sadâkyâl, the comforter of the afflicted.

This is the eleventh enclosure; it has 8 pillars and 49 chevrons.

And the explanation has been given to me by Moses and Aaron; they told me: When he mentions eight pillars, five of them are the law of Moses, three others are the one (book of) Joshua, the other the one of Judges and the third the one of Ruth.

The 49 chevrons which he speaks of are the 49 books of prophets; (this number of) 49 is completed by these eight prophets that have known the past and the future. One of them says: The king of midday (Azêb) will go to the king of North; she will get married there; the two kings will tell each-other falsehoods during a meal, and because of that a great massacre will happen between the two of them.

And the explanation of this passage was given to me by Moses and Aaron in these terms: "The king of midday is the Roman that dwells to the midday and to the west of heaven."

And now he is his servant and they have perverted him during 6 years and 5....; there will arrive an impostor (bearer of false name) and two years after his arrival, (will also arrive) the king of north bearing a false name, and this one will descent from Japhet. As Ezekiel says it: A prince(?) will descend from Japhet.

When he says: they will discuss both of them lies at the same table, that means that the king of midday tells him: After I shall grab the king of Ethiopia, I shall deliver him to you, and the other one tells him: I will give you 7.000 horses. They have acted with perfidy

one against the other; that is why there will be a great massacre between them. - She will flee on a horse and will return to her father. The king of midday will chase her after having made alliance with the king of Ethiopia, as they will have in their hands the spear of the cross; when he will see this sign, the impostor will run away from them, then he will accumulate the anger of all the nations. Then shall The Lord come with His army; He will make war against him and will overthrow him from his throne. His troops will be exterminated and he himself will be thrown in the fire, as the apostles tell it. - Afterwards there will be a new heaven and a new earth. - This enclosure is the resting place of the children of Isachar (Yesakor); the son of Qâ'ât will be overthrown(?), of Qa'ât son of Lêwi; the son of Fâqurâ will be deposed(?) as well as Qorê, son of Fareg; and Fareg Tâmoûz, and Tâmoûz Fêlêto. These ones have been burnt by the fire and only the children of Nâmu'êl remained. Nâmu'êl begot 'Êlfâsafî who was the father of many children.

And this is the twelfth enclosure, with 4 pillars and 12 chevrons.

Here is the explanation of it: The four pillars he speaks of are the patriarchs of The Church. In the place of four animals, there are the four seats; in the place of four rivers, the four rivers of The Gospel; in the place of four winds of heavens, the four corners of the earth, instead of four chariots of cherubs, the four angles (arms) of the cross; instead of four scales(?) of the sun, the four corners of the altar; instead of four seas of fire, the four angles of The Church; instead of four pillars of the moon, the four stones that are on the garment of Aaron; instead of four camps of heaven, the four series of encampment of Israel in the moment of their migration; (instead) of four horns, the four pains in the hands and feet of Our Lord; instead of four gates of heaven, the four faces of heaven; instead of the four trees of the garden, the four exterior(?) signs that are given on the day of baptism, the milk, the honey, the flesh and the blood; instead of four glass windows, the hundred torches of The Church; instead of four angels that are standing straight, at the four sides of The God of spirits, the four elements of the world's creation and of those that have been created with each (*of these elements*). Glory to the Artisan who created all that and everything exists through The Trinity.

The twelve chevrons he tells you about are the twelve apostles. - This enclosure is the resting place of the children of Azâhêl, son of Qa'ât, son of Lêwi. And Azâhêl was son of Nês, who was born in the month of Nêsân, and Nêsân begot Ayâb, Ayâb begot Pâkon, Pâkon begot Dabr, Dabr (begot) Nâr and Nâr, Wêles. - And the apostle of this enclosure is Jacob (Ya'eqob), son of Alphaeus (Alfeyos), and the angel is 'Aqâmyâl, the guardian of paradise.

And this one is the thirteenth enclosure, that has 318 chevrons, whose colour is white like the flower of the rose, and there is a time when one of them will rise in the midst of them. The explanation has been given to me by Moses and Aaron; they told me: When you are told about pillars, these are the law, the prophets and the apostles; the 318 chevrons in question are the 318 orthodox fathers (of Nicaea); when it is said that their colour is similar to the rose flower, it is because the rose flower is white and the doctrine of 318 fathers is brilliant like the sun; when he tells you that there is a chevron which sometimes appears among them and sometimes disappears, that is Our Lord and Our God: sometimes He shows Himself in the midst of them and sometimes He disappears, sometimes they are 318. It is so, in order that they should know that He is The Lord. - This enclosure is the resting place of the children of Kêbron, son of 'Orên, and 'Orên of

Amhân, and Amhân of Têgrân, and ‘Alhiz and Sêwên son of Wâker. - And the apostle (of this enclosure) is Paul (Pawlos) and the angel is angel ‘Akyâl.

And this one is the fourteenth enclosure; it has two pillars, one big and one small, and the chevrons are like a pomegranate peel; there are three of them.

And the following explanation has been given to me by Moses and Aaron. They told me: When two pillars are mentioned, these are the two (types of) martyrs, those of Antioch and those of Jerusalem. When he cites a big pillar, these are the martyrs of Antioch and the small one the martyr children of Jerusalem. The colour of the pillars is similar to the pomegranate peel, he says, it is the image of the spilling blood of martyrs. - When he said three chevrons, that is the image of The Trinity that the martyrs venerate, but the martyrs of Antioch are bigger than the ones of Jerusalem for us, and as for The Most High - He Himself knows what is bigger. Among the children, several have been martyrs, and have preserved their chastity; Theodore (Têwoderos) is mostly cited, *qui nunquam concubuit cum muliere, neque semen effudit super mulierem nisi in somnis noctis* (who never slept with a woman, nor his seed poured over a woman except in a dream of the night); while his comrades surpassed him, during the time he was learning The Scripture, crying he saw the gifts of heaven. In the tabernacle there are written the words: Sabâot, Saddây and Samuel said.

(Description) of the fifteenth enclosure: It has two pillars, of which one resembles the colour of water and the other gleams like a flaming fire, and there is a single chevron for these two pillars.

The explanation was given to me by Moses and Aaron; they told me: The two pillars he speaks of are Elias (‘Êlyas) and John, and when he mentions a pillar that burns like a fire, that is Elias whose heart was inflamed by zeal for God. When he says that one had the colour of water, that is John who baptizes the nations (peoples) in the water. When he says that the chevron is unique for the two, he indicates the leather that both of them have girded. - This enclosure belongs to the children of Mirâri, Mirâri begot Hâmusi and Lobini begot Semey. Thus what it is said to be the tabernacle of ‘Yâ’êl, means the one who listens to the prayers(?).

The description of the sixteenth enclosure is such: it contains four pillars and 500 doves, of which 400 white and 100 black, plus two chevrons.

And Moses and Aaron gave me this explanation: When he says four pillars, these are the four abbots, science Macaire (Maqares), Antoine (Antons), Senuti (Sinodâ) and Pacôme (Paquemis). The 400 white doves, are the children of these four priors and the 100 black ones are the monks behind. The two chevrons are the fasting and prayers of the saints.

In the interior there are represented the portraits of the first sacred fathers.

At first Adam, Seth, Enos, Qâyân, Malâl’êl, Yâred, Henoch, Matusalâ, Lamech, Noah, Sem, Alfâksad, Qâyân, Sâlâ, ‘Ebêr, Fâlêk, Râgw, Sêroh, Nâkor (*Arphaxad, Cainan, Heber, Phaleg, Reu, Sarug, Nachor*), Abraham, Isaac and Jacob. - They have drawn lots, and the man that the lot had designated, was represented in the middle of the tabernacle.

As for the fathers, it is an angel of the front who represented them. - Then Juda, Phares, ‘Êsrom, Arâm, ‘Aminâdab, ‘Ason, Salomon, Ba’êz, Iyabêd, ‘Esêy, David, Salomon, Robeam, Abyâ, ‘Asef, ‘Iyosâfet, ‘Iyorâm, Iyoas, ‘Amês, Azaryâs, ‘Ozyân, ‘Iyo’atâm, ‘Akâz and Hezeqyâs, Menâsê, ‘Amos, ‘Iyosyâs, ‘Ikonyân, Salâtyâl, Zarubâbêl, ‘Abyudâ, ‘Êlyaqêm, ‘Azar, Sadoq, ‘Al’âzar, ‘Êlyud, ‘Akim, ‘Al’âzar, Mâtân, Yâ’eqob and Joseph

(Yosêf). These ones are written in The Gospel - and being parents of Mary, The Virgin - this is the reason why they have been saved.

And here is the description of the seventeenth enclosure: it has three pillars, the first has eight chevrons, the second two and the third twelve.

And the explanation is this one: when he says three pillars, these are Abraham, Isaac and Jacob; when he says that the first has eight chevrons, these are the children of Abraham, six he had from Ketura, one of Sara and another of Agar. - And here are their names: Zanbar, Yâkens, Mâdây and Mâdân, 'Iyâzebaq, Sêhya, Yesmâ'êl and Yeshaq. - When he says that the second pillar had two chevrons, these are the children of Isaac, Jacob and Esau. - And when he said that that third had twelve chevrons, these are the sons of Jacob. These are all the mysteries of tabernacle, those that the angel of God has exposed to me. And the nation is distributed according to their tribes: towards the orient the tribe of Judas is placed, with those who encamped with him; the tribe of Ruben (Robêl) is towards the right side, as well as those who encamped with him according to their families; the tribe of Joseph settled towards the sea (the west), with those who encamped with him; the tribe of Dan settles behind, in the west side of the tabernacle, as well as those who were encamped with him. In the same order according to which they walked, they aligned themselves when stopping, and they did not step into the seventh (tabernacle) where the altar is.

The fathers of tribes were represented on the costume of Aaron, Judas by the carnelian, Issachar (Yesâkor) by the topaz, Zabulon (Zabelon) by the emerald, 'Atâ and Ruben (Robêl) by the jasper, Simon and Levi by the carbuncle stone, Gad by the sapphire, in one row; Joseph by the amethyst, Benjamin (Benyâm) by the agate; Manasse (Menasê) by the Telem, Gad by the chrysotile, Nephtali by the onyx, Aser by the beryl.

Here is the explanation of these stones: the carnelian means: it has been established by God; the topaz, it has announced the sufferings of The unique Son; the emerald,...the people(?) by the fire; the jasper stone, it has fiercely sworn; the carbuncle stone is the emblem of the zeal of priests; the sapphire signifies: we prostrate ourselves in the place where the feet of Our Lord were; the amethyst means: before time, it has produced ears (of corn); the agate, it has shattered the believers, then it has become a believer itself; telem signifies: they have been treacherous(?) like a hook among those that were like them. 'Aqtema means it caused God to be killed and *tebê* means: show us his art. Such is the explanation (of these stones) and such is the marvelous mystery. - The apostle of this enclosure is Étienne ('Estifânos) and the angel, the one who spoke to me.

When he spoke about the first pillar, that is Bersebâhê Pilelos; the second pillar is named 'Êsêdêrês, and the chief of the priests of Israel; the third one is called Natiê-A'aq-labatêr. Here is the explanation of these names: Bersebâhê means The Father who is praised by The Son; Pilos means: their praises come from them; 'Êsêdiros means; The Father did not precede The Son; 'Êsidiros also means the right side of The Father which is The Son. If he says he is the chief of princes of Israel, that is because this one (The Son) appeared in the middle of the apostles, although they had closed the gates, like David says it: "God is held in the meeting of Gods", and when he says: tinotiki, that is the balm that The Holy Spirit was to us; Aklabêpêr means the one who sanctifies the body and the spirit.

I make the sign of the cross and I proclaim The Trinity, and I believe in this Trinity which includes three persons and one single divinity, one single reign, one single power, one single domination, one single will, one single desire; three aspects and one single

appearance, three persons and one single name, one complete equality, one single totality, as it is said: "The sun dwells in heaven and its light dwells on the earth and its fire embraces." Through this example The Trinity is known.

There are four chevrons, the ark in which the law of Moses is, the golden crane of Manna, Aaron's staff that sprouted, the censer of gold, the four whips of strings. There are represented four cherubs and a mountain of transparent crystal colour above the ark. And here is the explanation: when he mentions four chevrons, these are the four books that Ezra ('Ezrâ) has written; when he speaks of the ark, that is the new ark, the pure Mary. There the ark of Moses was and here we are, ourselves, the ark of The Holy Spirit, like Paul says it: "You are the ark (the temple) of The Holy Spirit, Christ." Only the Decalogue was placed in the ark and here the Word of The Father, The unique Son alone at Mary's bosom. As the book of the kings says it: "Inside of the ark, there is nothing but the Decalogue."

The Omer is the image of The Church; the manna that is found there represents the body of The Son; the lid of gold the apostles; Aaron's staff that budded is interpreted by the key of Peter and Moses's staff by the cross of Christ.

The staff of Moses, by striking the sea, has made Israel pass through and the cross of Christ, having stricken the head of the dragon which is the devil, has made the nations pass from death to life. There, the staff of Moses has performed ten miracles and here the cross of Christ has smashed the heads of ten demons.

When he speaks of the whip of strings, this signifies that there, they punish the one who has sinned by forty whip blows, as The Law says it: "If one of them has profaned the chrism, he needs to receive 143 whip blows, and if it is to cure (a disease) that he drank of, he needs to be taken to a place where he will not come back from and where he is taken to be put to death."

The four cherubs are the four evangelists. When he says that on the ark there is a mountain of transparent crystal colour, the mountain signifies a cloud and when he says that it was crystal colour, these are the children of baptism (the Christians), for when Our Lord was baptized, a luminous cloud covered His head, as the Evangelist says it: "There appeared a brilliant cloud, that overshadowed them." Paul also said: "We ourselves have testimonies that surround us like a cloud." The Exodus (Law) also says: "The tabernacle was covered by a cloud." Job says, from his side: "A very brilliant cloud in one single time." Zachariah also says: "For He has risen from the thick cloud of His saints." And David says: "He has guided them during the day through the thick cloud." - Solomon also says: "The cloud has caused the dew to fall." On the other hand, Isaiah says: "I shall cover my people by a thick cloud."

Isaiah also says: "There was a vine for the beloved in a fertile land; I enclosed it in a fencing of solid rocks, I encircled it by a hedge and there I planted vine chosen among the wild vine; in the middle of it I built a pylon, then I waited for it to bring forth grapes, and it has brought forth blackberries. Judge between my vine and I, God said." - Here is the explanation of this passage: the vine in question is Israel, as this prophet says it; the fertile country is Jerusalem upon which the fortifying dew from the top of the heavens has descended. When he said: I shall surround it by a wall, that signifies that in the desert, Israel has made a plate of brass 70 cubits long, which they have filled with dust and planted a vine on, as David says it: "They planted the vine and sown the fields." When

time came, they watered it; when they proceeded to walk, The Holy Spirit walked with them and raised Itself by God's order. This ordinance remained until the death of Moses. The entire status of Israel was ruled by ordinances. Their celebrations were as follows: the Easter of unleavened bread, the celebration of the ear (cereal), the sophar, the bader, the tabernacles, the Sabbath. In the days of celebration, all the people gathered together and all took oath in the tabernacle. On that day, the great priest took a red heifer that never bore yoke and said: "This heifer is (offered for) the repurchase of the sins of people", and he would slay it as impure. Those who were seizing it were impure, as well as the one who touched it; the one who was offering it for sacrifice and the one who was spilling its blood were equally impure; the one who was sprinkling the people with its blood was also impure, but those who were watered with it were saints. Oh, marvelous wonder!

And here is the explanation: when he says: A red heifer, that is Mary. When he adds that it did not bear yoke, that signifies that she has not known man; and, just as Mary is the red heifer, in the same way Our Lord is assimilated to the same heifer, for he has dressed the flesh of Mary. Those who slay the heifer are *the ones who crucified him*, the assembly (synagogue) of Jews and the people sprinkled by His blood are the Christian people, who are saints.

On the same day of celebration, the great priest entered in the Holy of Holies, accompanied by a priest and by a virgin he has chosen. He would put in her hands a vine branch and a ear of corn. Then, after having put on the turban(?), he would say: "You will give a sign, such is his word to people."

This passage is explained in this manner: The great priest is Christ; the Holy of Holies is the image of the sacred baptism; the priest that stands on the right represents John the baptist; the chosen virgin, Melchizedek (Malka-Sêdêq) pontificates it. The vine branch and the ear of corn are the symbols of bread and wine (*the Eucharist*); when Melchizedek speaks to the people, and when he says: "You will give a sign", it alludes to the sign of the body and blood (*of Christ*) that Melchizedek gave to Abraham, and that is why David says: "You are forever priest according to the order of Melchizedek."

Isaiah also says: "He will come towards the city of Hagê, will go through Magêdon, he will establish his richness in Mekmâs and will cross the valley; he will be seen from the mountains, will raise above hills and upon his arrival to Hagê, Rêma, the city of Samuel, will be struck with fear. The daughter of Gâlan will flee; He will be heard in 'Êson and in 'Anâtôt, and the Medenawi (*the inhabitants of Madmena*) will tremble."

Here is the explanation of this passage: Hagê means the angel of life; the city is the world; Magêdon is the belly button of the world. When he says that he will establish his richness in Mekmâs, this is the richness of The Son, that is to say His body and His blood, that He has shown after having placed them beside Melchizedek. The valley is the people; that is why David says: "The valleys will be filled with wheat." The wheat is the word of God; the mountains are the prophets and the hills the apostles. - When he says that upon His arrival to Hagê, Rêma, the city of Samuel, will be stricken with fear, that means that upon the arrival of Our Lord in the Sheol, the tribes of Satan, that are descended from Rêma, were stricken with terror. Samuel means Adam. - When he adds that the daughter of Gâlan will flee, that is the Sheol; Gâlan means a young man and the young man signifies the sin, that is to say Satan. - We call him a young man; Job says: "And he has the wearing of a teenager." Solomon also says: "Woe to you, oh city, whose king is a young

man.” - And when he says He will be heard in Êson and in ‘Anâtot, that signifies that the coming of The Son has been made known through the law. - When he says that the Mandênâwi will be frightened, that is to say that the demons and the ones who crucify had been frightened when The Son was resurrected.

And on the subject of His resurrection. Isaiah says: “Now I am getting up, says The Lord; now I am glorified, I am exalted, and now you shall see and you shall know.” In what concerns His suffering (His passion) Isaiah also says: “He has come like a sheep to be slaughtered, like a sheep that does not make a sound in front of its slaughterer, He did not open His mouth in His pain.” - Isaiah says again concerning the passion of The Son: “Rich women, stand up and hear my voice; believing daughters, turn your ear to my word. And on each celebration, each year, celebrate my commemoration, commemorating the day of my passion.”

And here is the explanation that was given to me regarding this passage. - When he says: rich women, these are the christian churches, that are rich through their two laws, the old one and the new one, as well as through the glory of God. - When He says: Hear my voice, that is the voice of The Gospel. - The young women are the souls of the just. - When He says: Each year, celebrate my memory, that is Easter, the commemoration of His Resurrection. - When He says: “Thinking of the day of my suffering”; that signifies that Our Lord said: “Announce my death until I return.”

And Isaiah tells you clearly: “Will seven women take one husband? (They told him): We will eat our bread and we will clothe with our garments; so that we will only be called by your name and take away the reproach from us.” - On that day, they will shine in the council of His praises.

Here is the explanation of this passage: When he mentions seven women, these are the seven guards of The Church, and the bread is the word of God, as Paul says it: “You who have been baptized by Christ, you have clothed with Christ.” - When he says: “Take away reproach from us,” that signifies: Do not let us fight with the male goats and the bulls. The light is The Apostles; as well as He has told them Himself: “You are the light of the world.” - The rest of Sion signifies the Christians who have remained, that is to say who have been saved.

Isaiah tells you clearly: “Grow wings like an eagle.” From his side, Ezekiel pronounces himself thus on the subject of the eagle: “This eagle with great wings, full of claws, has entered Lebanon and has removed the most chosen part of the cedar; it has cut it in the middle, in the most tender part.”

And here is (the explanation): the eagle is The Spirit, its wings are the prophets and its claws the apostles. In the past, in the celebration day of Bader of Israel, It was floating for two hours and came out after having torn out the veil, but since they have crucified Our Lord, It did not come back to them, as the prophet says it: When the spirit left, It did not come back. The prophets also announced the coming of The Son; Moses says: “You shall see with your own eyes. The one who will not have seen the sign of the serpent, will die, but the one who will have seen it will not die.” The evangelist clearly tells you: “As Moses raised the serpent in the desert, so will The Son of man be suspended (crucified). And when Isaiah says: “He will come to be slaughtered like a lamb”, he speaks of the crucifixion of Our Lord. - Jeremiah says: “I am like the soft sheep; they have devised an evil plan against me and they have said: We will put a piece of wood in his bread.” The wood is the cross and the bread is Christ, as He Himself said it: “I am the bread of life

that came down from the heavens, jealous and vengeful, who will avenge Himself in the place of Abel.” God said: “Whoever will punish Cain, shall be punished seven times and for Lamech seventy seven times.”

And here is the explanation of this passage: Lamech was blind and that is the image of Satan, as well as Cain is the image of his father Adam. Lamech killed Cain and Satan killed Adam by making him eat of the fruit of the tree. In the times of Lamech the flood came; (through) seven cataracts of the sky and seven of the earth, and as well as Lamech (is punished) seven times more than Adam, so shall Satan (be punished) seven times more than the work accomplished on the day of Sunday. And like for the punishment of Lamech, Christ, the offspring of patriarchs, has come, carried by seventy seven pearls, to punish Satan. And the seventy seven pearls are those of which Luke, the evangelist, speaks of. His two wives are explained by the two nations of Cham (Kâm) and of Japhet (‘Yâfêt). The man who was killed is Adam and the young man is Abel. May the one who is wise understand, says Abba-Basalota-Mikâ’êl.

Then Peter was sent to me and he told me: I will explain to you the incarnation of The unique Son. The Father, The Son and The Holy Spirit said: “We have created everything by agreement and while Adam has sinned, The Son came down by obedience on the wing of Gabriel. It is because of Mary that all creation was made” and if he says: because of Mary, it is that the smallest thing will not be lost in heavens(?). Mary bore the sun of justice in her breast and gave birth to Him. After His birth, He was, according to the law of Moses, circumcised on the eighth day. Then on the fortieth day Simeon received Him. Simeon, the priest, was living for a long time in the hope of The Lord’s coming. In the past, while studying the book of Isaiah, the prophet, he found these words: “It shall come to pass that a virgin will conceive and give birth to a son.” He said: “Will this therefore be so?” and he threw down his pen (calame), while saying: “How will this birth happen without man, in the same manner as grain without seed?” - But The Holy Spirit announced him that he would not die before having seen Messiah.

Or, before having seen Messiah, he waited 300 years, and when he caught sight of the child, he shouted: “Now, remove your servant.” He pronounced these words (and the following words) until the end (of *Nunc dimittis*, Luke II, 29) and God told him: Tell to those who are in the Sheol: “Your salvation approaches; I myself have held Him in my arms; The Savior of the world has come.” The prophets also (were in joy), as The Lord says it: “The joy came from prophets”. They were all tossing relentlessly, so that the word of the prophet came true: “The mountains will be shaken from their foundations.” Then Adam shouted of exaltation, Noah jumped of joy, Abraham, Isaac and Jacob were delighted, Moses, Aaron and Joshua made actions of thanksgiving; David played the zither, Job was stunned, Solomon sang, Isaiah jumped, Jeremiah danced, Ezekiel and Daniel clapped their hands; Tobie kicked with his foot, Esdras was amazed, Hosea composed praises, Amos glorified (God), Joel called The Most High and Micah appealed to The Merciful.

The other prophets each rendered thanksgivings and returned to their dwellings. One returned to the east, another to the west, the other to the north, the other to the south. As well among the trees of paradise, there were four groups: we call prophets those who were facing the setting sun; apostles those who were facing the rising sun; priests, monks and martyrs those who were at the North and those who were at the south (were called) Abraham, Isaac, Jacob, Moses, David, and the children were with them.

“The tree on which Our Lord was crucified, where is it coming from”? you may ask. Was it not brought from paradise by an eagle who threw it in Jerusalem? And this tree was not the same as other trees. The highest of the trees wanted (Our Lord) to be crucified on this tree, so that it was shortened more than the shortest ones. It was not equal to them beforehand, but it was so only through the crucifixion of Our Lord. It was brought to Our Lord for His crucifixion(?) by Judas Iscariot (Yehudâ Asqorotawi). This man had committed the sin of impurity with his mother; he had caused his father to die from his hand and he had stoned his sister; his grandfather also had refused the blessing, they told him his name(?). When a prophet was coming to their country all Israel did the benediction, only he did not do it, so that the word of David came true: “He refused the benediction that drove away from him”, and the children of Israel cursed him because he did not have the gift of benediction.

Our Lord being dead, came back from the dead in His power and, in the moment of His ascension, He ordained priests the apostles and revealed the mysteries to them. To Peter, He appeared in the form of mystery, and when he saw the flame, Peter ran away, falling on John. To John He showed Himself under the shape of white crystal, for he was a virgin. To James, He appeared under the aspect of a sword, for it is through sword that he must accomplish his martyrdom; to Fillip, under the aspect of the sea; to Bartholomew, under the appearance of a vine, to Thomas, under the shape of an ox, for the faith of Thomas was strong as the brass; to Matthew, under the aspect of a child; to Thaddeus, under the form of an ear of corn; to Nathaniel, under the appearance of a white dove; to James, son of Alphaeus, under the aspect of lightning.

Then He started to talk to them and told them: “Do not fear anything, it is I; have you not known your own weakness by now?” They were terrified, not being able to speak; they were all like cadavers.

He spoke again and told them: Is it not on Thursday evening (the evening of the fifth day) that I have given you My body and My blood? at that time I did not appear to you in this shape; but consider well and know that you are body and blood (?). And He told Peter; if My body had not taken the shape of a wheat bread, nobody would have been able to receive it. Having said this, he received the bread of His sacred body and The Lord of The universe went up to heaven. The Lord told Peter again: Of all sins the biggest is the lack of belief and the perfidy, the counsels of injustice and iniquity. If a man accomplished the works of justice and adores (God) and leads a life entirely holly, if he does not have on his face the sign of charity, the angels who watch will prevent him from entering through the gates of heaven.

And the souls, when they leave the body, where will they reside? in the land of their creation. As Enoch says it: I saw the souls in four places, because there are four gates of heaven, these are: Dabra Syon, Dabra Sebâh (of the Orient) that is Dabra Zayt, Dabra Sinâ and Dabra Tabor. The souls remain there during one day, then they present themselves in front of The Creator. According to the hour in which they came out (*of the body*), the souls of Christians keep themselves there (*through the duration of one day*). Those who have the mercy have a city built of mercy. I am telling you this, said the angel that was sent to me; but what is greater than everything, are the hardships that Our Lord suffered on the cross: The One who laid out the world from what was not (*from nothingness*) had been brought before the judgment court to be crucified. He who could have wiped out in an instant those who were crucifying Him, suffered the crucifixion;

they were spiting in His face, they were kicking Him, they were slapping Him, they pierced His right side with the lance and nailed down His hands and His feet. When the angels of heaven saw the nakedness of The Lord, they cried, sobbing, descended after having taken their swords and wanted to kill the whole world. The Most High, full of patience and forbearance, stopped them from doing so, saying: "Do not destroy my creature. Is it not for her that I suffer?"

And (the angels), having heard these words, shouted: Praises to You, oh Merciful and Forbearing! Then the angels of Michael took off their crowns and covered the nails of His right hand; those of Gabriel covered the nails of his left foot; those of 'Urâ'êl covered the wound made by the lance blow that He had received in His side; the seraphs (Surâfêl) overshadowed His head and the cherubs (Kirubêl) covered His face. 'Urâ'êl and Rufâ'êl also covered His face, but none could entirely hide The One whose divinity fills everything; it is Him who covers the nakedness of the face of any creature. Praise to Him!

On the day of His passion, the angel of death was overthrown, but beforehand his power was stolen from him, on the first day of teqemt, when (Christ) says: "Do not transform the house of my father into a house of commerce." It is thus that his power was taken away from him and, from that day until His crucifixion, 545 days passed, not alike those that we count, but double.

And Our Lord being dead, was resurrected through His power, without lifting up the stone that was set in, just as at His birth, He did not break the purity of The Virgin. Glory to Him! He can do everything and nothing is impossible for Him. The saints have seen His image, across different times, for His image will not cease to exist until the end of the world. The first and the last of prophets have seen His image.

Daniel also saw beasts that went up from the sea to the breath of wind. He says: "The first one was like a lioness, and it had wings, and her wings were like those of the eagle. I watched it until the feathers of her wings were plucked off; she raised up and stood on a foot of man and a heart of man was given to her. And I told her: Raise up and eat a lot of flesh."

Here is the explanation of this passage: This beast signifies Nebuchadnezzar (Nâbukadanasor), as well as the lion which he speaks of, for the kings of peoples are called lions, says Jeremiah: "The sheep that was lost, the lions ate it." The sheep, that is the house of Israel. - If he says: I watched it until her wings were plucked off, that is because his kingdom (of Nebuchadnezzar) was taken away from him. - And she stood on a foot of a man, he says, that means that his pride made him a beast and that he then became a man again and that a heart of man was given to him. - The flesh that he ate, that means he would rule a long time.

(Daniel) also spoke of a beast that resembled the leopard. It is 'Eskender, son of Phillip, of the race of Japhet. - When he says she had four wings of a bird, these are the four...of 'Eskender; his four heads, are the four kingdoms that the parents of 'Eskender governed over. - The beast that looks like a bear is Darius, if he says looking like the bear, that is because the bear is procreated by two (different) animals: his father is the leopard and his mother is the hyena, and Darius had a Medean (mendênâwi) for a father, descendant of the kings of Japhet, and his mother was from the family of kings of Egypt.

Finally, says Daniel, I saw a terrible beast; that is the kingdom of the children of Esau (Êsâw), of which the angel said to Esdras: that is the fourth kingdom which appeared to

your brother Daniel; and the descendants of Esau would reign in Rome, in Zabid, in Selden and in Egypt. But they would not reign constantly, most of them would reign each on their turn. One family would reign after another. That is why Daniel says: 'They will be mingled with the posterity of humans.'

The eagle which Esdras saw is explained thus: The eagle is the kingdom of the descendants of Esau; it is also interpreted by the false messiah, for the mother of the false messiah shall be from the house of Esau and that is why he will be attributed to his mother. And see now: The sea is the world; the three horns are the three kings who have reigned before him and these things will be accomplished in the tenth cycle. - These are their names: Yâdin, Kamadin, Lafadin.

The twelve wings he speaks of are twelve kings, whose names are these: Yâbibin, Kâti, Sa'adi, Hodi, Mâdi, Hadi, Dâdi, Gâdi, Sâdi, Nidi, 'Adi, Lawdi; these ones will come to power in twelve cycles. And when he says he will fly with his wings over the entire earth, that indicates that he says: "Bow down in front of my image." - When he says: that the clouds gathered upon him, these are Enoch and Elias ('Êliâs); the winds he speaks of are the just ones; the heads and the small wings are the kings which will stand up each in his time. - And he has subjected everything that is under the sky, he says, that signifies that he will deliver everything to his power, like The Scriptures tell it. - When he says: Do not stand watch all of you altogether, he means: "Do not make justice all together." It is thus that he spoke to his governors: "All of you, you shall reign and shall govern after me, each of you for a thousand years."

Oh impostor! who taught you of such lies? In the past, like you, Mahamad (Mahomet) said: 'After the resurrection of the dead ones, a man will marry a thousand wives.' The one who said: "You shall reign each of you a thousand years", lied; and the one who said: "A man will marry a thousand women", equally lied.

When he says: It is not from her head, but from the middle of her body that he will come forward, that signifies that he will be born out of the bloodline of a woman from the house of Esau.

- When he says again: eight kings whose years will be evil, and here are their names: Nâdi, Sadi, Halqâdi, Sâhwadi, 'Abâdi, Asrâdi, Hamadi, 'Arodi - and this one will die from the hand of an orthodox king, and when he will die, he will remain thirteen cycles one hundred years less three and three weeks which will be added. - And these ones will reign in the times that will be assigned to them. After them, two kings will arise, in their times, in Rome and in the country of Sa'aladin, which will be called a tyrant. But he will be conquered by the orthodox who had been made kings in Ethiopia.

Here is everything that the angel described, before its coming to pass, to the blissful Basalota-Mikâ'êl. - As for the three kings which are spoken of, they will reign for a hundred years, before the passing of the kings that shall arise with the false messiah, which will be the third. And it is clearly said: "They will die from a blow of javelin from your hand in a war and one will die in his bed." - When he said: "After he will have suffered", that is the false messiah who will suffer by the sword of God; and the lion which arose from the desert, is The Son, (that will rise up) from the middle of nations. As Isaiah says it: And the nations will shout, (the nations who are) the trees of the plain. And Solomon told to the Christian Church: "Raise up and ascend from the plain", that is to say from the nations. David also says: "The plain will rejoice, together with everything it

encloses”, which means: the nations will rejoice. - And I shall rejoice those who will remain of my people until the judgment day will be over.

If he speaks thus, it is because the judgment day will have a length of a thousand years. This will be then the joy of the chosen ones and while these ones will rejoice, the sinners will object. Blessed will then be the one who has believed in Christ. When even though the sins of the believer will be as big as mountains and numerous, if his justness is like a spark, this little justness will carry him through and erase all his sins. Glory to The One who gave the faith to the one whom He loves and the incredulity to the one whom He detests. All those who say: “The orthodox Christians will be accursed”, those ones are without Christ, for if they are called Christians and if they observe the precepts of justice, the judgment (the damnation) cannot reach them.

When the apostles were on the point to scatter themselves in the countries of the world, Peter said: Any one who is not a believer will not be justified (*will not save his soul*), this is my doctrine and what I shall teach. - Andrew said: The one who is not compassionate will not be justified, this is what I say and what I shall teach. - James said: The one who will not be decapitated(?) for God will not be justified, This is the word which I shall teach. - John said: The one who is not chaste in his virginity, will not be justified, this is the doctrine I shall teach. - Phillip said: The one who swore in vain, will not be justified, this is what I shall teach. - Bartholomew said: The one who does not honor his father and his mother will not be justified, this is what I shall teach. - Thomas said: The one who has not been slain like a calf, will not be justified, this is my teaching. - Matthew said: The one who is not gentle like the dove will not be justified, this is what I shall teach. - Thaddeus said: The one who is not zealous for the law will not be justified, this is what I shall teach. - Nathaniel said: The one who will not cause his body to suffer on the cross will not be justified, this is what I shall teach. - James, son of Alphaeus, said: The one who has not been stoned will not be justified, this is what I shall preach. - Matthias said: Whoever is not impoverished will not be justified, this is what I shall teach.

When all the apostles had spoken like this, Paul spoke and told them: Listen to me, my brothers, this is the doctrine I shall teach: The one who will believe and will have been baptized will be saved, but the one who will not believe will be condemned. The one who does not love his fellow man will not be justified; the one who hates his fellow man will be damned. Thus, he said, I shall preach.

When the apostles had discoursed in this way, Our Lord Jesus Christ arrived and told them: May the peace be with you, my disciples. And they got up and adored Him and knew He was Our Lord. He told them: What did I tell you yesterday? Certainly, I enjoyed the words of Paul, my chosen one, his words were more pleasant to me than all of yours. Did I not tell you in The Scripture: The one who believes and who was baptized will be saved and the one who does not believe will be condemned. And through which work will man be saved, if he does not have the faith and the love (for his fellow man) and the faith? This is better than being a martyr. No man is absolutely without fault; Only God is perfect. And you, aren't you men? Observe the heaven; not even it has been pure before me.

You, Peter, you have renounced me three times during the night and I have pardoned you your sin. Nevertheless, there is no bigger sin than rejecting the creator. - You, John, while I was being attached to the cross, you rejoiced with the princes of priests. - You, Andrew, you went out for Hêguâ(?). - You, James, after having abandoned your clothes, you ran

away. - You, Phillip, you went out in the middle of the city. - You, Bartholomew, you ran away with Râkub, the son of your sister. - You, Thomas, you disappeared, riding in a cart. - You, Matthew, you hid yourself in the city and you came out, during the night, in secret. - You, Thaddeus, you went out wrapped up in a veil. - You, Nathaniel, you hid yourself in a forest. - You, James, son of Alphaeus, you hid yourself in a field. - This is what you have done, yet I have never walked away from you, but I have chosen you to be my inheritors.

After Our Lord's ascension, the apostles said: It should be that we die for the name of Christ, our God.

And the martyrs arrived successively, saying: let us deliver our souls for the name of Christ, our God. After them all, there came the monks, for it is in them that the perfect reward was placed. This is the work and the sanctity of Antoine, the first of the monks, for nobody in the world fought (*led an ascetic life*) like Antoine. His father was, in the world, very rich, owning 500 pairs of bullocks. And while being in this situation, he died like every man. And Antoine cried: What have you become? Oh, my father, where is your voice who gave orders to your servants? And this accident was only caused to you by a light breath that is no more and that you have no more. After having pronounced these words, Antoine went out into the desert; he was then eighteen years old. Antoine had twelve main temptations, but he had many others; he shone like twelve times the measure (light) of sun, while the saints only shine like seven; there are some that shine like the moon, there are some that shine like the stars.

And this is what was the constancy of Antoine. Firstly (he was tested) by a woman, secondly by the Arabs, thirdly by the demons who made him come down from the mountain thirty times, fourthly by the hunger, fifthly by the thirst, sixth by the animals, seventh by the sword, eighth by a blow of lance, and this blow of lance (he received it) at the infidels(?); ninth by the "anqâl" that is to say by the lice, tenth by the voice which was telling him: go back to the world; eleventh by the calls that men gave him; twelfth by the evening primroses. - And these saints (monks) conquered the demon, by remembering that this world is temporary.

And the man of God asked the angel who was sent to him and told him: What will then happen at the end of the world? - The angel answered to him: A wicked king will reign, as The Scriptures say it. And John of the Apocalypse says: The Lord will arrive, riding a white horse.

As for the impostor, such will be his work: He will be born after having torn up the bosom of his mother and will kill his father; he will sit on a throne and will reign. And when the days of his reign shall be over, Our Lord will fight him with His army. - But Elias, of Tisbe (Tesbeyâwi) will strike him first in the chest; Joshua, son of Nâwe, in the forehead; David, the musician, pierced his loins with the lance; Peter knocked his horse with the lance, and Theodore and Claudius, after having cut his head, broke through his breastplate; John carried a new blow to his horse.

Then a strong voice shall be heard shouting: I am the one who killed him, it is I who have arrived first (to kill him). - And the fire of anger, coming from the mouth of The Lord, will kill him and his army shall perish with him. Elias will put a crown of gold around his neck, Joshua will put on a green garment of gold; Peter a frontal(?) of gold; John his white necklace(?), Theodore and Claudius the red crowns; David and other just ones their bands(?) of gold. Then the resurrection will take place, as well as the judgment: the

heaven, which is wrapped up around His throne, like a letter that God had hidden, will unroll before the chosen ones. This earth will be like an earth which is walked on by the feet of the just.

There will be then a new heaven and a new earth and paradise will show itself. - When the trees of paradise will produce fruits, these fruits will be men. And if he says when they will produce fruits, that signifies when they will do good works. For the one who teaches one word from the psalms of David, this word shall produce 10.000 fruits each day. Do not reveal this mystery if not to doctors, hide and do not reveal a secret which comes from God. The one who keeps the word of God, values more than the gold and the silver, for everything that touches the flesh (the body) is like the grass and all honour like the fruit of the grass, but the word of God stands for eternity.

The book of the mystery is finished; we read it to marvel the one who will understand the admirable lecture of this book and it shall enlighten, like the replenishing sun, the heart of man.