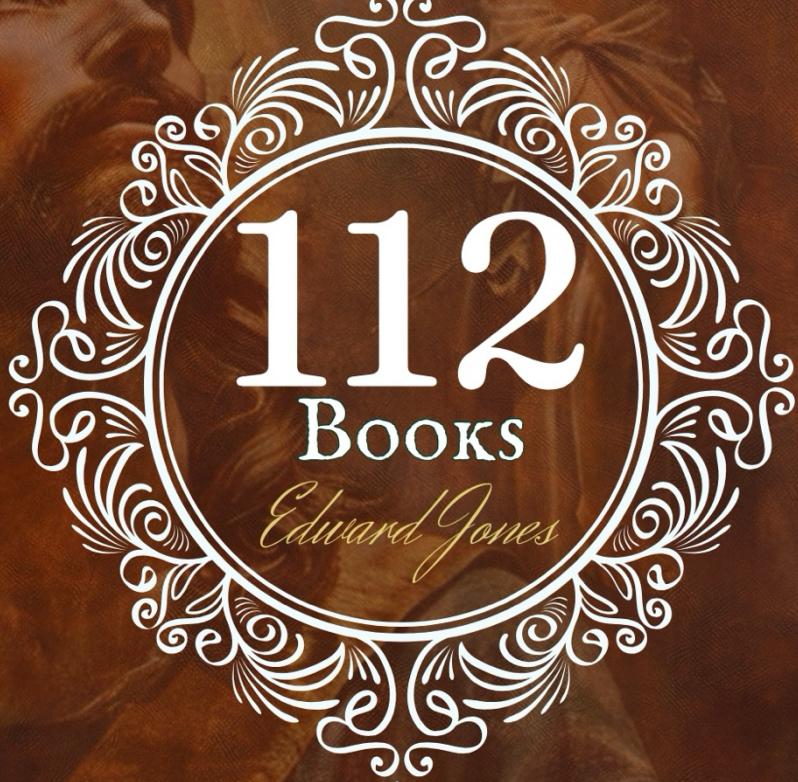


EXTENDED VERSION

# APOCRYPHA COMPLETE

SCRIPTURES NOT INCLUDED IN THE  
ORIGINAL ETHIOPIAN BIBLE



LOST WRITINGS NOT CONSIDERED INCLUDED  
IN THE ETHIOPIAN BIBLE

EXTENDED VERSION

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APOCRYPHA  
COMPLETE

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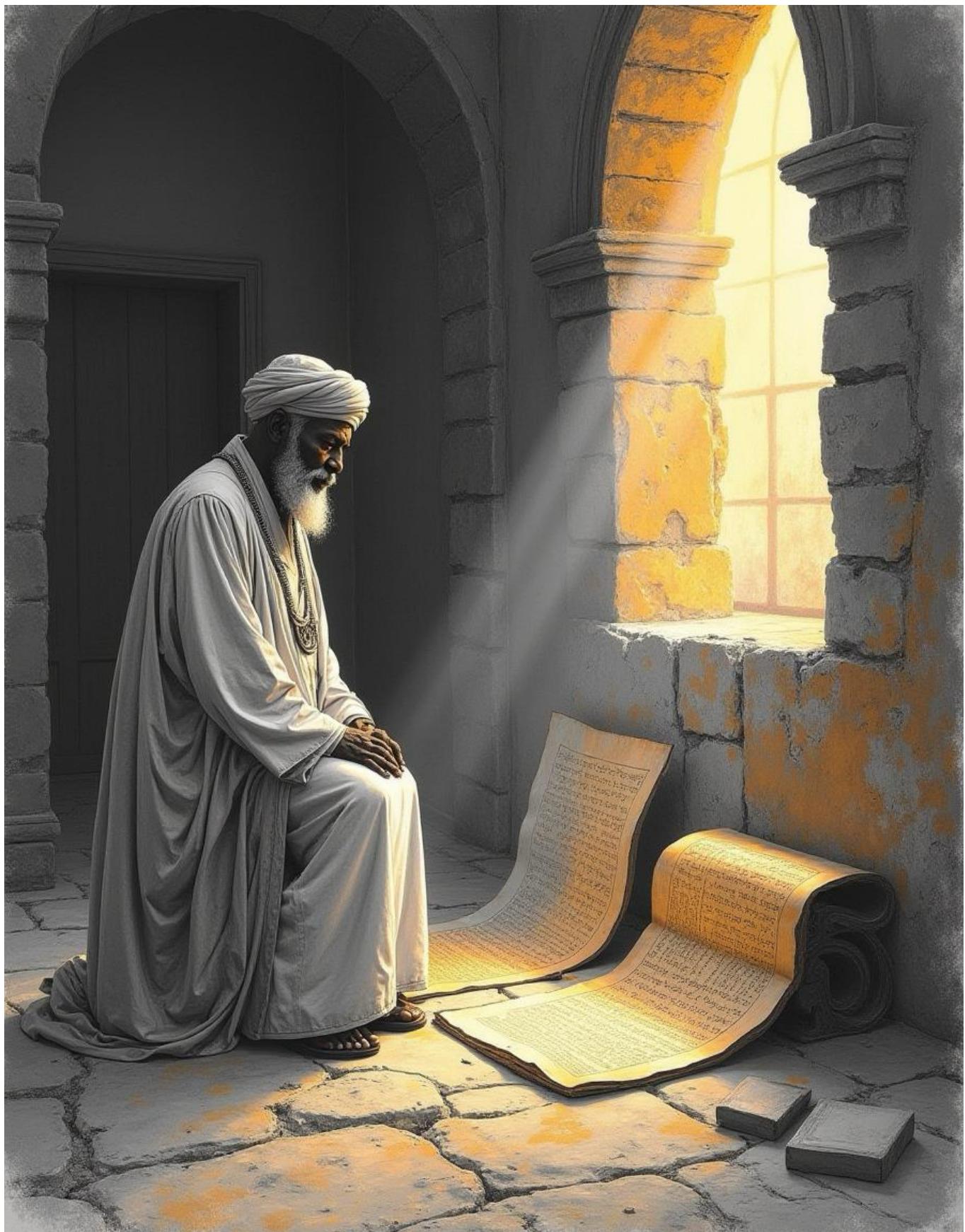
SCRIPTURES NOT INCLUDED IN THE ORIGINAL

ETHIOPIAN BIBLE

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SCRIPTURES

LOST WRITINGS NOT CONSIDERED  
INCLUDED IN THE ETHIOPIAN BIBLE

Edward Jones



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This book presents a unique selection of sacred texts from the Ethiopian Bible, carefully translated and curated from original manuscripts written in Ge'ez, Hebrew, and other ancient languages. The texts have been organized to provide a comprehensive and accessible resource for readers interested in exploring the rich biblical tradition of the Ethiopian Orthodox Tewahedo Church. The author has introduced and commented on the material to offer context and facilitate reflection.

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# Introduction



"You are about to embark on a journey through a unique collection of 83 texts that stand at the intersection of the known and the forgotten, the canonical and the apocryphal. These writings, filled with wisdom, visions, narratives, and teachings, serve as a bridge between the visible and the unseen, between the faith of yesterday and the quest for understanding today. Each page will take you on an extraordinary voyage through history, theology, and mystery.

This volume begins with historical and narrative books, such as the **Books of the Maccabees** and the tales of **Ahikar** and the **Giants**, transporting us to the heroic and turbulent times of the chosen people. It then delves into apocalyptic works, including the **Apocalypse of Adam, Paul, and Moses**, unveiling the secrets of the heavens and the ultimate destinies of humanity through powerful and deeply spiritual visions. You will encounter the **Testaments**, writings that record the final words of patriarchs and prophets, offering a legacy of wisdom for those seeking a path of righteousness and faith.

The collection also features works of wisdom and prayer, such as the **Psalms of Solomon** and the fragments of the **Sibylline Oracles**, which nurture the heart and soul with hymns, prophecies, and meditations on the divine. The apocryphal gospels—ranging from the **Gospel of Philip** to the **Gospel of Nicodemus**—offer fresh perspectives on Jesus and His teachings, illuminating aspects of faith often hidden. The epistles amplify the voices of apostles and early witnesses of faith, rich with counsel, admonitions, and revelations.

Through the **Acts and Martyrdoms**, you will explore the lives of saints and early Christian martyrs, luminous examples of unwavering courage and devotion. Texts such as the **Trial and Condemnation of Pilate** or the **Avenging of the Saviour** invite reflection on the struggle between truth and power, between divine and human justice.

Each text in this collection is like a beacon shining across the centuries, bearing witness to the mysteries of faith and the human condition. While some of these writings were excluded from official canons, their importance remains undiminished: they challenge us to look beyond the boundaries of the familiar, to seek answers and meaning in what has long been veiled. Within these pages, you will encounter stories of rebellion and redemption, prayers of unshakable faith, heavenly revelations, and testimonies of men and women who, against all odds, sought the truth. May this collection enrich your spirit, expand your knowledge, and draw you closer to the divine. The journey you are about to undertake is not merely an exploration of the past but a living conversation with witnesses from every age."

# Historical and Narrative Books



# **1 Maccabees**

## **1 Maccabees Chapter 1**

<sup>1</sup>After Alexander the Macedonian, Philip's son, who came from the land of Kittim, had defeated Darius, king of the Persians and Medes, he became king in his place, having first ruled in Greece. <sup>2</sup>He fought many campaigns, captured fortresses, and put kings to death. <sup>3</sup>He advanced to the ends of the earth, gathering plunder from many nations; the earth fell silent before him, and his heart became proud and arrogant. <sup>4</sup>He collected a very strong army and conquered provinces, nations, and rulers, and they became his tributaries. <sup>5</sup>But after all this he took to his bed, realizing that he was going to die. <sup>6</sup>He therefore summoned his officers, the nobles, who had been brought up with him from his youth, to divide his kingdom among them while he was still alive. <sup>7</sup>Alexander had reigned twelve years when he died. <sup>8</sup>So his officers took over his kingdom, each in his own territory, <sup>9</sup>and after his death they all put on royal crowns, and so did their sons after them for many years, causing much distress over the earth. <sup>10</sup>There sprang from these a sinful offshoot, Antiochus Epiphanes, son of King Antiochus, once a hostage at Rome. He became king in the year one hundred and thirty-seven of the kingdom of the Greeks. <sup>11</sup>In those days there appeared in Israel men who were breakers of the law, and they seduced many people, saying: "Let us go and make an alliance with the Gentiles all around us; since we separated from them, many evils have come upon us." <sup>12</sup>The proposal was agreeable; <sup>13</sup>some from among the people promptly went to the king, and he authorized them to introduce the way of living of the Gentiles. <sup>14</sup>Thereupon they built a gymnasium in Jerusalem according to the Gentile custom. <sup>15</sup>They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing. <sup>16</sup>When his kingdom seemed secure, Antiochus proposed to become king of Egypt, so as to rule over both kingdoms. <sup>17</sup>He invaded Egypt with a strong force, with chariots and elephants, and with a large fleet, <sup>18</sup>to make war on Ptolemy, king of Egypt. Ptolemy was frightened at his presence and fled, leaving many casualties. <sup>19</sup>The fortified cities in the land of Egypt were captured, and Antiochus plundered the land of Egypt. <sup>20</sup>After Antiochus had defeated Egypt in the year one hundred and forty-three, he returned and went up to Israel and to Jerusalem with a strong force. <sup>21</sup>He insolently invaded the sanctuary and took away the golden altar, the lampstand for the light with all its fixtures, <sup>22</sup>the offering table, the cups and the bowls, the golden censers, the curtain, the crowns, and the golden ornament on the facade of the temple. He stripped off everything, <sup>23</sup>and took away the gold and silver and the precious vessels;

he also took all the hidden treasures he could find. <sup>24</sup>Taking all this, he went back to his own country, after he had spoken with great arrogance and shed much blood. <sup>25</sup>And there was great mourning for Israel, in every place where they dwelt, <sup>26</sup>and the rulers and the elders groaned. Virgins and young men languished, and the beauty of the women was disfigured. <sup>27</sup>Every bridegroom took up lamentation, she who sat in the bridal chamber mourned, <sup>28</sup>and the land was shaken on account of its inhabitants, and all the house of Jacob was covered with shame. <sup>29</sup>Two years later, the king sent the Mysian commander to the cities of Judah, and he came to Jerusalem with a strong force. <sup>30</sup>He spoke to them deceitfully in peaceful terms, and won their trust. Then he attacked the city suddenly, in a great onslaught, and destroyed many of the people in Israel. <sup>31</sup>He plundered the city and set fire to it, demolished its houses and its surrounding walls, <sup>32</sup>took captive the women and children, and seized the cattle. <sup>33</sup>Then they built up the City of David with a high, massive wall and strong towers, and it became their citadel. <sup>34</sup>There they installed a sinful race, perverse men, who fortified themselves inside it, <sup>35</sup>storing up weapons and provisions, and depositing there the plunder they had collected from Jerusalem. And they became a great threat. <sup>36</sup>The citadel became an ambush against the sanctuary, and a wicked adversary to Israel at all times. <sup>37</sup>And they shed innocent blood around the sanctuary; they defiled the sanctuary. <sup>38</sup>Because of them the inhabitants of Jerusalem fled away, and she became the abode of strangers. She became a stranger to her own offspring, and her children forsook her. <sup>39</sup>Her sanctuary was as desolate as a wilderness; her feasts were turned into mourning, her sabbaths to shame, her honor to contempt. <sup>40</sup>Her dishonor was as great as her glory had been, and her exaltation was turned into mourning. <sup>41</sup>Then the king wrote to his whole kingdom that all should be one people, <sup>42</sup>each abandoning his particular customs. All the Gentiles conformed to the command of the king, <sup>43</sup>and many Israelites were in favor of his religion; they sacrificed to idols and profaned the sabbath. <sup>44</sup>The king sent messengers with letters to Jerusalem and to the cities of Judah, ordering them to follow customs foreign to their land; <sup>45</sup>to prohibit holocausts, sacrifices, and libations in the sanctuary, to profane the sabbaths and feast days, <sup>46</sup>to desecrate the sanctuary and the sacred ministers, <sup>47</sup>to build pagan altars and temples and shrines, to sacrifice swine and unclean animals, <sup>48</sup>to leave their sons uncircumcised, and to let themselves be defiled with every kind of impurity and abomination, <sup>49</sup>so that they might forget the law and change all their observances. <sup>50</sup>Whoever refused to act according to the command of the king should be put to death. <sup>51</sup>Such were the orders he published throughout his kingdom. He appointed inspectors over all the people, and he ordered the cities of Judah to offer sacrifices, each city in turn. <sup>52</sup>Many of the people, those who abandoned

the law, joined them and committed evil in the land. <sup>53</sup>Israel was driven into hiding, wherever places of refuge could be found. <sup>54</sup>On the fifteenth day of the month Chislev, in the year one hundred and forty-five, the king erected the horrible abomination upon the altar of holocausts, and in the surrounding cities of Judah they built pagan altars. <sup>55</sup>They also burnt incense at the doors of houses and in the streets. <sup>56</sup>Any scrolls of the law which they found they tore up and burnt. <sup>57</sup>Whoever was found with a scroll of the covenant, and whoever observed the law, was condemned to death by royal decree. <sup>58</sup>So they used their power against Israel, against those who were caught, each month, in the cities. <sup>59</sup>On the twenty-fifth day of each month they sacrificed on the altar erected over the altar of holocausts. <sup>60</sup>Women who had had their children circumcised were put to death, in keeping with the decree, <sup>61</sup>with the babies hung from their necks; their families also and those who had circumcised them were killed. <sup>62</sup>But many in Israel were determined and resolved in their hearts not to eat anything unclean; <sup>63</sup>they preferred to die rather than to be defiled with unclean food or to profane the holy covenant; and they did die. Terrible affliction was upon Israel.

## **1 Maccabees Chapter 2**

<sup>1</sup>In those days, Mattathias, son of John, son of Simeon, a priest of the family of Joarib, left Jerusalem and settled in Modein. <sup>2</sup>He had five sons: John, who was called Gaddi; <sup>3</sup>Simon, who was called Thassi; <sup>4</sup>Judas, who was called Maccabeus; <sup>5</sup>Eleazar, who was called Avaran; and Jonathan, who was called Apphus. <sup>6</sup>When he saw the sacrileges that were being committed in Judah and in Jerusalem, <sup>7</sup>he said: "Woe is me! Why was I born to see the ruin of my people and the ruin of the holy city, and to sit idle while it is given into the hands of enemies, and the sanctuary into the hands of strangers? <sup>8</sup>Her temple has become like a man disgraced, <sup>9</sup>her glorious ornaments have been carried off as spoils, her infants have been murdered in her streets, her young men by the sword of the enemy. <sup>10</sup>What nation has not taken its share of her realm, and laid its hand on her possessions? <sup>11</sup>All her adornment has been taken away. From being free, she has become a slave. <sup>12</sup>We see our sanctuary and our beauty and our glory laid waste, and the Gentiles have defiled them! <sup>13</sup>Why are we still alive?" <sup>14</sup>Then Mattathias and his sons tore their garments, put on sackcloth, and mourned bitterly. <sup>15</sup>The officers of the king in charge of enforcing the apostasy came to the city of Modein to organize the sacrifices. <sup>16</sup>Many of Israel joined them, but Mattathias and his sons gathered in a group apart. <sup>17</sup>Then the officers of the king addressed Mattathias: "You are a leader, an honorable and great man in this city, supported by sons and kinsmen. <sup>18</sup>Come now, be the first to obey the king's command, as all the Gentiles and the men of

Judah and those who are left in Jerusalem have done. Then you and your sons shall be numbered among the King's Friends, and shall be enriched with silver and gold and many gifts." <sup>19</sup>But Mattathias answered in a loud voice: "Although all the Gentiles in the king's realm obey him, so that each forsakes the religion of his fathers and consents to the king's orders, <sup>20</sup>yet I and my sons and my kinsmen will keep to the covenant of our fathers. <sup>21</sup>God forbid that we should forsake the law and the commandments. <sup>22</sup>We will not obey the words of the king nor depart from our religion in the slightest degree." <sup>23</sup>As he finished saying these words, a certain Jew came forward in the sight of all to offer sacrifice on the altar in Modein according to the king's order. <sup>24</sup>When Mattathias saw him, he was filled with zeal; his heart was moved and his just fury was aroused; he sprang forward and killed him upon the altar. <sup>25</sup>At the same time, he also killed the messenger of the king who was forcing them to sacrifice, and he tore down the altar. <sup>26</sup>Thus he showed his zeal for the law, just as Phinehas did with Zimri, son of Salu. <sup>27</sup>Then Mattathias went through the city shouting, "Let everyone who is zealous for the law and who stands by the covenant follow after me!" <sup>28</sup>Thereupon he fled to the mountains with his sons, leaving behind in the city all their possessions. <sup>29</sup>Many who sought to live according to righteousness and religious custom went out into the desert to settle there, <sup>30</sup>they and their sons, their wives and their cattle, because misfortunes pressed so hard on them. <sup>31</sup>It was reported to the officers and soldiers of the king who were in the City of David, in Jerusalem, that certain men who had flouted the king's order had gone out to the hiding places in the desert. <sup>32</sup>Many hurried out after them, and having caught up with them, camped opposite and prepared to attack them on the sabbath. <sup>33</sup>"Enough of this!" the pursuers said to them. "Come out and obey the king's command, and your lives will be spared." <sup>34</sup>But they replied, "We will not come out, nor will we obey the king's command to profane the sabbath." <sup>35</sup>Then the enemy attacked them at once; <sup>36</sup>but they did not retaliate; they neither threw stones, nor blocked up their own hiding places. <sup>37</sup>They said, "Let us all die without reproach; heaven and earth are our witnesses that you destroy us unjustly." <sup>38</sup>So the officers and soldiers attacked them on the sabbath, and they died with their wives, their children, and their cattle, to the number of a thousand persons. <sup>39</sup>When Mattathias and his friends heard of it, they mourned deeply for them. <sup>40</sup>"If we all do as our kinsmen have done," they said to one another, "and do not fight against the Gentiles for our lives and our traditions, they will soon destroy us from the earth." <sup>41</sup>On that day they came to this decision: "Let us fight against anyone who attacks us on the sabbath, so that we may not all die as our kinsmen died in the hiding places." <sup>42</sup>Then they were joined by a group of Hasideans, valiant Israelites, all of them devout followers of the law. <sup>43</sup>And

all those who were fleeing from the disaster joined them and supported them. <sup>44</sup>They gathered an army and struck down sinners in their anger and lawbreakers in their wrath, and the survivors fled to the Gentiles for safety. <sup>45</sup>Mattathias and his friends went about and tore down the pagan altars; <sup>46</sup>they also enforced circumcision for any uncircumcised boys whom they found in the territory of Israel. <sup>47</sup>They put to flight the arrogant, and the work prospered in their hands. <sup>48</sup>They saved the law from the hands of the Gentiles and of the kings and did not let the sinner triumph. <sup>49</sup>When the time came for Mattathias to die, he said to his sons: "Arrogance and scorn have now grown strong; it is a time of disaster and violent anger. <sup>50</sup>Therefore, my sons, be zealous for the law and give your lives for the covenant of our fathers. <sup>51</sup>Remember the deeds that our fathers did in their times, and you shall win great glory and an everlasting name. <sup>52</sup>Was not Abraham found faithful in trial, and it was reputed to him as uprightness? <sup>53</sup>Joseph, when in distress, kept the commandment, and he became master of Egypt. <sup>54</sup>Phinehas our father, for his burning zeal, received the covenant of an everlasting priesthood. <sup>55</sup>Joshua, for executing his commission, became a judge in Israel. <sup>56</sup>Caleb, for bearing witness before the assembly, received an inheritance in the land. <sup>57</sup>David, for his piety, received as a heritage a throne of everlasting royalty. <sup>58</sup>Elijah, for his burning zeal for the law, was taken up to heaven. <sup>59</sup>Hananiah, Azariah, and Mishael, for their faith, were saved from the fire. <sup>60</sup>Daniel, for his innocence, was delivered from the jaws of lions. <sup>61</sup>And so, consider this from generation to generation, that none who hope in him shall fail in strength. <sup>62</sup>Do not fear the words of a sinful man, for his glory ends in corruption and worms. <sup>63</sup>Today he is exalted, and tomorrow he is not to be found, because he has returned to his dust, and his schemes have perished. <sup>64</sup>Children! be courageous and strong in keeping the law, for by it you shall be glorified. <sup>65</sup>Here is your brother Simeon who I know is a wise man; listen to him always, and he will be a father to you. <sup>66</sup>And Judas Maccabeus, a warrior from his youth, shall be the leader of your army and direct the war against the nations. <sup>67</sup>You shall also gather about you all who observe the law, and you shall avenge the wrongs of your people. <sup>68</sup>Pay back the Gentiles what they deserve, and observe the precepts of the law." <sup>69</sup>Then he blessed them, and he was united with his fathers.

<sup>70</sup>He died in the year one hundred and forty-six, and was buried in the tombs of his fathers in Modein, and all Israel mourned him greatly.

## 1 Maccabees Chapter 3

<sup>1</sup>Then his son Judas, who was called Maccabeus, took his place. <sup>2</sup>All his brothers and all who had

joined his father supported him, and they carried on Israel's war joyfully. <sup>3</sup>He spread abroad the glory of his people and put on his breastplate like a giant. He armed himself with weapons of war; he planned battles and protected the camp with his sword. <sup>4</sup>In his actions, he was like a lion, like a young lion roaring for prey. <sup>5</sup>He pursued the wicked, hunting them out, and those who troubled his people he destroyed by fire. <sup>6</sup>The lawbreakers were cowed by fear of him, and all evildoers were dismayed. By his hand, redemption was happily achieved, <sup>7</sup>and he afflicted many kings. He made Jacob glad by his deeds, and his memory is blessed forever. <sup>8</sup>He went about the cities of Judah destroying the impious there. He turned away wrath from Israel <sup>9</sup>and was renowned to the ends of the earth; he gathered together those who were perishing. <sup>10</sup>Then Apollonius gathered the Gentiles, together with a large army from Samaria, to fight against Israel. <sup>11</sup>When Judas learned of it, he went out to meet him and defeated and killed him. Many fell wounded, and the rest fled. <sup>12</sup>Their possessions were seized, and the sword of Apollonius was taken by Judas, who fought with it the rest of his life. <sup>13</sup>But Seron, commander of the Syrian army, heard that Judas had gathered many about him, an assembly of faithful men ready for war. <sup>14</sup>So he said, "I will make a name for myself and win glory in the kingdom by defeating Judas and his followers, who have despised the king's command." <sup>15</sup>And again a large company of renegades advanced with him to help him take revenge on the Israelites. <sup>16</sup>When he reached the ascent of Beth-horon, Judas went out to meet him with a few men. <sup>17</sup>But when they saw the army coming against them, they said to Judas: "How can we, few as we are, fight such a mighty host as this? Besides, we are weak today from fasting." <sup>18</sup>But Judas said: "It is easy for many to be overcome by a few; in the sight of Heaven, there is no difference between deliverance by many or by few; <sup>19</sup>for victory in war does not depend upon the size of the army, but on strength that comes from Heaven. <sup>20</sup>With great presumption and lawlessness, they come against us to destroy us and our wives and children and to despoil us; <sup>21</sup>but we are fighting for our lives and our laws." <sup>22</sup>He himself will crush them before us; so do not be afraid of them." <sup>23</sup>When he finished speaking, he rushed suddenly upon Seron and his army, who were crushed before him. <sup>24</sup>He pursued Seron down the descent of Beth-horon into the plain. About eight hundred of their men fell, and the rest fled to the country of the Philistines. <sup>25</sup>Then Judas and his brothers began to be feared, and dread fell upon the Gentiles about them. <sup>26</sup>His fame reached the king, and all the Gentiles talked about the battles of Judas. <sup>27</sup>When Antiochus heard about these events, he was angry; so he ordered a muster of all the forces of his kingdom, a very strong army. <sup>28</sup>He opened his treasure chests, gave his soldiers a year's pay, and commanded them to be prepared for anything. <sup>29</sup>He then found that this exhausted the money in his treasury;

moreover, the income from the province was small, because of the dissension and distress he had brought upon the land by abolishing the laws which had been in effect from of old.<sup>30</sup>He feared that, as had happened more than once, he would not have enough for his expenses and for the gifts that he had previously given with a more liberal hand than the preceding kings.<sup>31</sup>Greatly perplexed, he decided to go to Persia and levy tribute on those provinces, and so raise a large sum of money.<sup>32</sup>He left Lysias, a nobleman of royal blood, in charge of the king's affairs from the Euphrates River to the frontier of Egypt,<sup>33</sup>and commissioned him to take care of his son Antiochus until his own return.<sup>34</sup>He entrusted to him half of the army, and the elephants, and gave him instructions concerning everything he wanted to be done. As for the inhabitants of Judea and Jerusalem,<sup>35</sup>Lysias was to send an army against them to crush and destroy the power of Israel and the remnant of Jerusalem and efface their memory from the land.<sup>36</sup>He was to settle foreigners in all their territory and distribute their land by lot.<sup>37</sup>The king took the remaining half of the army and set out from Antioch, his capital, in the year one hundred and forty-seven; he crossed the Euphrates River and advanced inland.<sup>38</sup>Lysias chose Ptolemy, son of Dorymenes, and Nicanor and Gorgias, capable men among the King's Friends,<sup>39</sup>and with them, he sent forty thousand men and seven thousand cavalry to invade the land of Judah and ravage it according to the king's orders.<sup>40</sup>Setting out with all their forces, they came and pitched their camp near Emmaus in the plain.<sup>41</sup>When the merchants of the country heard of their fame, they came to the camp, bringing fetters and a large sum of silver and gold, to buy the Israelites as slaves. A force from Idumea and from Philistia joined with them.<sup>42</sup>Judas and his brothers saw that the situation had become critical now that armies were encamped within their territory; they knew of the orders which the king had given to destroy and utterly wipe out the people.<sup>43</sup>So they said to one another, "Let us restore our people from their ruined estate, and fight for our people and our sanctuary!"<sup>44</sup>The assembly gathered together to prepare for battle and to pray and implore mercy and compassion.<sup>45</sup>Jerusalem was uninhabited, like a desert; not one of her children entered or came out. The sanctuary was trampled on, and foreigners were in the citadel; it was a habitation of Gentiles. Joy had disappeared from Jacob, and the flute and the harp were silent.<sup>46</sup>Thus they assembled and went to Mizpah near Jerusalem because there was formerly at Mizpah a place of prayer for Israel.<sup>47</sup>That day they fasted and wore sackcloth; they sprinkled ashes on their heads and tore their clothes.<sup>48</sup>They unrolled the scroll of the law, to learn about the things for which the Gentiles consulted the images of their idols.<sup>49</sup>They brought with them the priestly vestments, the first fruits, and the tithes; and they brought forward the nazirites who had completed the time of

their vows.<sup>50</sup> And they cried aloud to Heaven: "What shall we do with these men, and where shall we take them? <sup>51</sup>For your sanctuary has been trampled on and profaned, and your priests are in mourning and humiliation. <sup>52</sup>Now the Gentiles are gathered together against us to destroy us. You know what they plot against us. <sup>53</sup>How shall we be able to resist them unless you help us?" <sup>54</sup>Then they blew the trumpets and cried out loudly. <sup>55</sup>After this Judas appointed officers among the people, over thousands, over hundreds, over fifties, and over tens. <sup>56</sup>He proclaimed that those who were building houses, or were just married, or were planting vineyards, and those who were afraid, could each return to his home, according to the law. <sup>57</sup>Then the army moved off, and they camped to the south of Emmaus. <sup>58</sup>Judas said: "Arm yourselves and be brave; in the morning be ready to fight these Gentiles who have assembled against us to destroy us and our sanctuary. <sup>59</sup>It is better for us to die in battle than to witness the ruin of our nation and our sanctuary. Whatever Heaven wills, he will do."

## **1 Maccabees Chapter 4**

<sup>1</sup>Now Gorgias took five thousand infantry and a thousand picked cavalry, and this detachment set out at night <sup>2</sup>in order to attack the camp of the Jews and take them by surprise. Some men from the citadel were their guides. <sup>3</sup>Judas heard of it, and himself set out with his soldiers to attack the king's army at Emmaus, <sup>4</sup>while the latter's forces were still scattered away from the camp. <sup>5</sup>During the night Gorgias came into the camp of Judas, and found no one there; so he began to hunt for them in the mountains, saying, "They are fleeing from us." <sup>6</sup>But at daybreak Judas appeared in the plain with three thousand men, who lacked such armor and swords as they would have wished. <sup>7</sup>They saw the army of the Gentiles, strong and breastplated, flanked with cavalry, and made up of expert soldiers. <sup>8</sup>Judas said to the men with him: "Do not be afraid of their numbers or dread their attack. <sup>9</sup>Remember how our fathers were saved in the Red Sea, when Pharaoh pursued them with an army. <sup>10</sup>So now let us cry to Heaven in the hope that he will favor us, remember his covenant with our fathers, and destroy this army before us today. <sup>11</sup>All the Gentiles shall know that there is One who redeems and delivers Israel." <sup>12</sup>When the foreigners looked up and saw them marching toward them, <sup>13</sup>they came out of their camp for battle, and the men with Judas blew the trumpet. <sup>14</sup>The battle was joined and the Gentiles were defeated and fled toward the plain. <sup>15</sup>Their whole rearguard fell by the sword, and they were pursued as far as Gazara and the plains of Judea, to Azotus and Jamnia. About three thousand of their men fell. <sup>16</sup>When Judas and the army returned from the pursuit, <sup>17</sup>he said to the people: "Do not be greedy for the plunder, for there is a fight ahead of us, <sup>18</sup>and Gorgias and his army are near us on the mountain. But now

stand firm against our enemies and overthrow them. Afterward you can freely take the plunder."<sup>19</sup> As Judas was finishing this speech, a detachment appeared, looking down from the mountain.<sup>20</sup> They saw that their army had been put to flight and their camp was being burned. The smoke that could be seen indicated what had happened.<sup>21</sup> When they realized this, they were terrified; and when they also saw the army of Judas in the plain ready to attack,<sup>22</sup> they all fled to Philistine territory.<sup>23</sup> Then Judas went back to plunder the camp, and his men collected much gold and silver, violet and crimson cloth, and great treasure.<sup>24</sup> As they returned, they were singing hymns and glorifying Heaven, "for he is good, for his mercy endures forever."<sup>25</sup> Thus Israel had a great deliverance that day.<sup>26</sup> But those of the foreigners who had escaped went and told Lysias all that had occurred.<sup>27</sup> When he heard it, he was disturbed and discouraged because things in Israel had not turned out as he intended and as the king had ordered.<sup>28</sup> So the following year, he gathered together sixty thousand picked men and five thousand cavalry, to subdue them.<sup>29</sup> They came into Idumea and camped at Beth-zur, and Judas met them with ten thousand men.<sup>30</sup> Seeing that the army was strong, he prayed thus: "Blessed are you, O Savior of Israel, who broke the rush of the mighty one by the hand of your servant David and delivered the camp of the Philistines into the hand of Jonathan, the son of Saul, and his armor-bearer.<sup>31</sup> Give this army into the hands of your people Israel; make them ashamed of their troops and their cavalry.<sup>32</sup> Strike them with fear, weaken the boldness of their strength, and let them tremble at their own destruction.<sup>33</sup> Strike them down by the sword of those who love you, that all who know your name may hymn your praise."<sup>34</sup> Then they engaged in battle, and about five thousand of Lysias' men fell in hand-to-hand fighting.<sup>35</sup> When Lysias saw his ranks beginning to give way, and the increased boldness of Judas, whose men were ready either to live or to die bravely, he withdrew to Antioch and began to recruit mercenaries so as to return to Judea with greater numbers.<sup>36</sup> Then Judas and his brothers said, "Now that our enemies have been crushed, let us go up to purify the sanctuary and rededicate it."<sup>37</sup> So the whole army assembled and went up to Mount Zion.<sup>38</sup> They found the sanctuary desolate, the altar desecrated, the gates burnt, weeds growing in the courts as in a forest or on some mountain, and the priests' chambers demolished.<sup>39</sup> Then they tore their clothes and made great lamentation; they sprinkled their heads with ashes<sup>40</sup> and fell with their faces to the ground. And when the signal was given with trumpets, they cried out to Heaven.<sup>41</sup> Judas appointed men to attack those in the citadel, while he purified the sanctuary.<sup>42</sup> He chose blameless priests, devoted to the law;<sup>43</sup> these purified the sanctuary and carried away the stones of the Abomination to an unclean place.<sup>44</sup> They deliberated what ought to be done with the altar of holocausts that

had been desecrated.<sup>45</sup>The happy thought came to them to tear it down, lest it be a lasting shame to them that the Gentiles had defiled it; so they tore down the altar.<sup>46</sup>They stored the stones in a suitable place on the temple hill until a prophet should come and decide what to do with them.<sup>47</sup>Then they took uncut stones, according to the law, and built a new altar like the former one.<sup>48</sup>They also repaired the sanctuary and the interior of the temple and purified the courts.<sup>49</sup>They made new sacred vessels and brought the lampstand, the altar of incense, and the table into the temple.<sup>50</sup>Then they burned incense on the altar and lighted the lamps on the lampstand, and these illuminated the temple.<sup>51</sup>They also put loaves on the table and hung up curtains. Thus they finished all the work they had undertaken.<sup>52</sup>Early in the morning on the twenty-fifth day of the ninth month, that is, the month of Chislev, in the year one hundred and forty-eight,<sup>53</sup>they arose and offered sacrifice according to the law on the new altar of holocausts that they had made.<sup>54</sup>On the anniversary of the day on which the Gentiles had defiled it, on that very day, it was reconsecrated with songs, harps, flutes, and cymbals.<sup>55</sup>All the people prostrated themselves and adored and praised Heaven, who had given them success.<sup>56</sup>For eight days they celebrated the dedication of the altar and joyfully offered holocausts and sacrifices of deliverance and praise.<sup>57</sup>They ornamented the facade of the temple with gold crowns and shields; they repaired the gates and the priests' chambers and furnished them with doors.<sup>58</sup>There was great joy among the people now that the disgrace of the Gentiles was removed.<sup>59</sup>Then Judas and his brothers and the entire congregation of Israel decreed that the days of the dedication of the altar should be observed with joy and gladness on the anniversary every year for eight days, from the twenty-fifth day of the month Chislev.<sup>60</sup>At that time, they built high walls and strong towers around Mount Zion, to prevent the Gentiles from coming and trampling over it as they had done before.<sup>61</sup>Judas also placed a garrison there to protect it and likewise fortified Beth-zur, that the people might have a stronghold facing Idumea.

## 1 Maccabees Chapter 5

<sup>1</sup>When the Gentiles round about heard that the altar had been rebuilt and the sanctuary consecrated as before, they were very angry.<sup>2</sup>So they decided to destroy the descendants of Jacob who were among them, and they began to massacre and persecute the people.<sup>3</sup>Then Judas attacked the sons of Esau at Akrabattene in Idumea, because they were blockading Israel; he defeated them heavily, overcame and despoiled them.<sup>4</sup>He also remembered the malice of the sons of Baean, who had become a snare and a stumbling block to the people by ambushing them along the roads.<sup>5</sup>He forced them to take refuge in towers, which he besieged; he vowed their

annihilation and burned down the towers along with all the persons in them. <sup>6</sup>Then he crossed over to the Ammonites, where he found a strong army and a large body of people with Timothy as their leader. <sup>7</sup>He fought many battles with them, routed them, and struck them down. <sup>8</sup>After seizing Jazer and its villages, he returned to Judea. <sup>9</sup>The Gentiles in Gilead assembled to attack and destroy the Israelites who were in their territory; these then fled to the stronghold of Dathema. <sup>10</sup>They sent a letter to Judas and his brothers saying: "The Gentiles around us have combined against us to destroy us, <sup>11</sup>and they are preparing to come and seize this stronghold to which we have fled. Timothy is the leader of their army. <sup>12</sup>Come at once and rescue us from them, for many of us have fallen. <sup>13</sup>All our kinsmen who were among the Tobiads have been killed; the Gentiles have carried away their wives and children and their goods, and they have slain there about a thousand men." <sup>14</sup>While they were reading this letter, suddenly other messengers, in torn clothes, arrived from Galilee to deliver a similar message: <sup>15</sup>that the inhabitants of Ptolemais, Tyre, and Sidon, and the whole of Gentile Galilee had joined forces to destroy them. <sup>16</sup>When Judas and the people heard this, a great assembly convened to consider what they should do for their unfortunate kinsmen who were being attacked by enemies. <sup>17</sup>Judas said to his brother Simon: "Choose men for yourself, and go, rescue your kinsmen in Galilee; I and my brother Jonathan will go to Gilead." <sup>18</sup>In Judea he left Joseph, son of Zechariah, and Azariah, leader of the people, with the rest of the army to guard it. <sup>19</sup>"Take charge of these people," he commanded them, "but do not fight against the Gentiles until we return." <sup>20</sup>Three thousand men were allotted to Simon, to go into Galilee, and eight thousand men to Judas, for Gilead. <sup>21</sup>Simon went into Galilee and fought many battles with the Gentiles. They were crushed before him, <sup>22</sup>and he pursued them to the very gate of Ptolemais. About three thousand men of the Gentiles fell, and he gathered their spoils. <sup>23</sup>He took with him the Jews who were in Galilee and in Arbatta, with their wives and children and all that they had, and brought them to Judea with great rejoicing. <sup>24</sup>Judas Maccabeus and his brother Jonathan crossed the Jordan and marched for three days through the desert. <sup>25</sup>There they met some Nabateans, who received them peacefully and told them all that had happened to the Jews in Gilead: <sup>26</sup>"Many of them have been imprisoned in Bozrah, in Bosor near Alema, in Chaspho, Maked, and Carnaim"—all of these are large, fortified cities—<sup>27</sup>"and some have been imprisoned in other cities of Gilead. Tomorrow their enemies plan to attack the strongholds and to seize and destroy all these people in one day." <sup>28</sup>Thereupon Judas suddenly changed direction with his army, marched across the desert to Bozrah, and captured the city. He slaughtered all the male population, took all their possessions, and set fire to the city. <sup>29</sup>He led his army from that place by

night, and they marched toward the stronghold of Dathema. <sup>30</sup>When morning came, they looked ahead and saw a countless multitude of people, with ladders and devices for capturing the stronghold, and beginning to attack the people within. <sup>31</sup>When Judas perceived that the struggle had begun and that the noise of the battle was resounding to heaven with trumpet blasts and loud shouting, <sup>32</sup>he said to the men of his army, "Fight for our kinsmen today." <sup>33</sup>He came up behind them with three columns blowing their trumpets and shouting in prayer. <sup>34</sup>When the army of Timothy realized that it was Maccabeus, they fell back before him, and he inflicted on them a crushing defeat. About eight thousand of their men fell that day. <sup>35</sup>Then he turned toward Alema and attacked and captured it; he killed all the male population, plundered the place, and burned it down. <sup>36</sup>From there he moved on and took Chaspho, Maked, Bosor, and the other cities of Gilead. <sup>37</sup>After these events Timothy assembled another army and camped opposite Raphon, on the other side of the stream. <sup>38</sup>Judas sent men to spy on the camp, and they reported to him: "All the Gentiles around us have rallied to him, making a very large force; <sup>39</sup>they have also hired Arabs to help them, and have camped beyond the stream, ready to attack you." So Judas went forward to attack them. <sup>40</sup>As Judas and his army were approaching the running stream, Timothy said to the officers of his army: "If he crosses over to us first, we shall not be able to resist him; he will certainly defeat us. <sup>41</sup>But if he is afraid and camps on the other side of the river, we will cross over to him and defeat him." <sup>42</sup>But when Judas reached the running stream, he stationed the officers of the people beside the stream and gave them this order: "Do not allow any man to pitch a tent; all must go into battle." <sup>43</sup>He was the first to cross to the attack, with all the people behind him, and the Gentiles were crushed before them; they threw away their arms and fled to the temple enclosure at Carnaim. <sup>44</sup>The Jews captured that city and burnt the enclosure with all who were in it. So Carnaim was subdued, and Judas met with no more resistance. <sup>45</sup>Then he assembled all the Israelites, great and small, who were in Gilead, with their wives and children and their goods, a great crowd of people, to go into the land of Judah. <sup>46</sup>When they reached Ephron, a large and strongly fortified city along the way, they found it impossible to encircle it on either the right or the left; they would have to march right through it. <sup>47</sup>But the men in the city shut them out and blocked up the gates with stones. <sup>48</sup>Then Judas sent them this peaceful message: "We wish to cross your territory in order to reach our own; no one will harm you; we will only march through." But they would not open to him. <sup>49</sup>So Judas ordered a proclamation to be made in the camp that everyone make an attack from the place where he was. <sup>50</sup>When the men of the army took up their positions, he assaulted the city all that day and night, and it was delivered to him. <sup>51</sup>He slaughtered

every male, razed and plundered the city, and passed through it over the slain. <sup>52</sup>Then they crossed the Jordan to the great plain in front of Beth-shan; <sup>53</sup>and Judas kept rounding up the stragglers and encouraging the people the whole way until he reached the land of Judah. <sup>54</sup>They ascended Mount Zion in joy and gladness and offered holocausts because not one of them had fallen; they had returned in safety. <sup>55</sup>During the time that Judas and Jonathan were in the land of Gilead, and Simon his brother was in Galilee opposite Ptolemais, <sup>56</sup>Joseph, son of Zechariah, and Azariah, the leaders of the army, heard about the brave deeds and the fighting that they were doing. <sup>57</sup>They said, "Let us also make a name for ourselves by going out and fighting against the Gentiles around us." <sup>58</sup>They gave orders to the men of their army who were with them, and marched toward Jamnia. <sup>59</sup>But Gorgias and his men came out of the city to meet them in battle. <sup>60</sup>Joseph and Azariah were beaten, and were pursued to the frontiers of Judea, and about two thousand Israelites fell that day. <sup>61</sup>It was a bad defeat for the people because they had not obeyed Judas and his brothers, thinking that they would do brave deeds. <sup>62</sup>But they did not belong to the family of those men to whom it was granted to achieve Israel's salvation. <sup>63</sup>The valiant Judas and his brothers were greatly renowned in all Israel and among all the Gentiles, wherever their name was heard; <sup>64</sup>and men gathered about them and praised them. <sup>65</sup>Then Judas and his brothers went out and attacked the sons of Esau in the country toward the south; he took Hebron and its villages, and he destroyed its strongholds and burned the towers around it. <sup>66</sup>He then set out for the land of the Philistines and passed through Marisa. <sup>67</sup>At that time some priests fell in battle who had gone out rashly to fight in their desire to distinguish themselves. <sup>68</sup>Judas then turned toward Azotus in the land of the Philistines. He destroyed their altars and burned the statues of their gods; and after plundering their cities, he returned to the land of Judah.

## 1 Maccabees Chapter 6

<sup>1</sup>As King Antiochus was traversing the inland provinces, he heard that in Persia there was a city called Elymais, famous for its wealth in silver and gold, <sup>2</sup>and that its temple was very rich, containing gold helmets, breastplates, and weapons left there by Alexander, son of Philip, king of Macedon, the first king of the Greeks. <sup>3</sup>He went therefore and tried to capture and pillage the city. But he could not do so, because his plan became known to the people of the city <sup>4</sup>who rose up in battle against him. So he retreated and in great dismay withdrew from there to return to Babylon. <sup>5</sup>While he was in Persia, a messenger brought him news that the armies sent into the land of Judah had been put to flight; <sup>6</sup>that Lysias had gone at first with a strong army and been driven back by the Israelites; that they had grown strong by reason of the arms, men, and abundant possessions

taken from the armies they had destroyed; <sup>7</sup>that they had pulled down the Abomination which he had built upon the altar in Jerusalem; and that they had surrounded with high walls both the sanctuary, as it had been before, and his city of Beth-zur. <sup>8</sup>When the king heard this news, he was struck with fear and very much shaken. Sick with grief because his designs had failed, he took to his bed. <sup>9</sup>There he remained many days, overwhelmed with sorrow, for he knew he was going to die. <sup>10</sup>So he called in all his Friends and said to them: "Sleep has departed from my eyes, for my heart is sinking with anxiety. <sup>11</sup>I said to myself: 'Into what tribulation have I come, and in what floods of sorrow am I now! <sup>12</sup>Yet I was kindly and beloved in my rule.' But I now recall the evils I did in Jerusalem, when I carried away all the vessels of gold and silver that were in it, and for no cause gave orders that the inhabitants of Judah be destroyed. <sup>13</sup>I know that this is why these evils have overtaken me; and now I am dying, in bitter grief, in a foreign land." <sup>14</sup>Then he summoned Philip, one of his Friends, and put him in charge of his whole kingdom. <sup>15</sup>He gave him his crown, his robe, and his signet ring, so that he might guide the king's son Antiochus and bring him up to be king. <sup>16</sup>King Antiochus died in Persia in the year one hundred and forty-nine. <sup>17</sup>When Lysias learned that the king was dead, he set up the king's son Antiochus, whom he had reared as a child, to be king in his place; and he gave him the title Eupator. <sup>18</sup>The men in the citadel were hemming in Israel around the sanctuary, continually trying to harm them and to strengthen the Gentiles. <sup>19</sup>But Judas planned to destroy them, and called all the people together to besiege them. <sup>20</sup>So in the year one hundred and fifty they assembled and stormed the citadel, for which purpose he constructed catapults and other devices. <sup>21</sup>Some of the besieged escaped, joined by impious Israelites; <sup>22</sup>they went to the king and said: "How long will you fail to do justice and avenge our kinsmen? <sup>23</sup>We agreed to serve your father and to follow his orders and obey his edicts. <sup>24</sup>And for this, the sons of our people have become our enemies; they have put to death as many of us as they could find and have plundered our estates. <sup>25</sup>They have acted aggressively not only against us, but throughout their whole territory. <sup>26</sup>Look! They have now besieged the citadel in Jerusalem in order to capture it, and they have fortified the sanctuary and Beth-zur. <sup>27</sup>Unless you quickly forestall them, they will do even worse things than these, and you will not be able to stop them." <sup>28</sup>When the king heard this he was angry, and he called together all his Friends, the officers of his army, and the commanders of the cavalry. <sup>29</sup>Mercenary forces also came to him from other kingdoms and from the islands of the seas. <sup>30</sup>His army numbered a hundred thousand foot-soldiers, twenty thousand cavalry, and thirty-two elephants trained for war. <sup>31</sup>They passed through Idumea and camped before Beth-zur. For many days they attacked it; they constructed

siege-devices, but the besieged made a sortie and burned these, and they fought bravely. <sup>32</sup>Then Judas marched away from the citadel and moved his camp to Beth-zechariah, on the way to the king's camp. <sup>33</sup>The king, rising before dawn, moved his force hastily along the road to Beth-zechariah; and the armies prepared for battle, while the trumpets sounded. <sup>34</sup>They showed the elephants the juice of grapes and mulberries to provoke them to fight. <sup>35</sup>The beasts were distributed along the phalanxes, each elephant having assigned to it a thousand men in coats of mail, with bronze helmets, and five hundred picked cavalry. <sup>36</sup>These anticipated the beast wherever it was; and wherever it moved, they moved too and never left it. <sup>37</sup>A strong wooden tower covering each elephant, and fastened to it by a harness, held, besides the Indian mahout, three soldiers who fought from it. <sup>38</sup>The remaining cavalry were stationed on one or the other of the two flanks of the army, to harass the enemy and to be protected from the phalanxes. <sup>39</sup>When the sun shone on the gold and bronze shields, the mountains gleamed with their brightness and blazed like flaming torches. <sup>40</sup>Part of the king's army extended over the heights, while some were on low ground, but they marched forward steadily and in good order. <sup>41</sup>All who heard the noise of their numbers, the tramp of their marching, and the clashing of the arms, trembled; for the army was very great and strong. <sup>42</sup>Judas with his army advanced to fight, and six hundred men of the king's army fell. <sup>43</sup>Eleazar, called Avaran, saw one of the beasts bigger than any of the others and covered with royal armor, and he thought the king must be on it. <sup>44</sup>So he gave up his life to save his people and win an everlasting name for himself. <sup>45</sup>He dashed up to it in the middle of the phalanx, killing men right and left, so that they fell back from him on both sides. <sup>46</sup>He ran right under the elephant and stabbed it in the belly, killing it. The beast fell to the ground on top of him, and he died there. <sup>47</sup>When the Jews saw the strength of the royal army and the ardor of its forces, they retreated from them. <sup>48</sup>A part of the king's army went up to Jerusalem to attack them, and the king established camps in Judea and at Mount Zion. <sup>49</sup>He made peace with the men of Beth-zur, and they evacuated the city, because they had no food there to enable them to stand a siege, for that was a sabbath year in the land. <sup>50</sup>The king took Beth-zur and stationed a garrison there to hold it. <sup>51</sup>For many days he besieged the sanctuary, setting up artillery and machines, fire-throwers, catapults and mechanical bows for shooting arrows and slingstones. <sup>52</sup>The Jews countered by setting up machines of their own, and kept up the fight a long time. <sup>53</sup>But there were no provisions in the storerooms, because it was the seventh year, and the tide-over provisions had been eaten up by those who had been rescued from the Gentiles and brought to Judea. <sup>54</sup>Few men remained in the sanctuary; the rest scattered, each to his own home, for the famine was too much

for them. <sup>55</sup>Lysias heard that Philip, whom King Antiochus, before his death, had appointed to train his son Antiochus to be king, <sup>56</sup>had returned from Persia and Media with the army that accompanied the king, and that he was seeking to take over the government. <sup>57</sup>So he hastily resolved to withdraw. He said to the king, the leaders of the army, and the soldiers: "We are growing weaker every day, our provisions are scanty, the place we are besieging is strong, and it is our duty to take care of the affairs of the kingdom. <sup>58</sup>Therefore let us now come to terms with these men, and make peace with them and all their nation. <sup>59</sup>Let us grant them freedom to live according to their own laws as formerly; it was on account of their laws, which we abolished, that they became angry and did all these things." <sup>60</sup>The proposal found favor with the king and the leaders; <sup>61</sup>he sent peace terms to the Jews, and they accepted. So the king and the leaders swore an oath to them, and on these terms they evacuated the fortification.

<sup>62</sup>But when the king entered Mount Zion and saw how the place was fortified, he broke the oath he had sworn and gave orders for the encircling wall to be destroyed. <sup>63</sup>Then he departed in haste and returned to Antioch, where he found Philip in possession of the city. He fought against him and took the city by force.

## **1 Maccabees Chapter 7**

<sup>1</sup>In the year one hundred and fifty-one, Demetrius, son of Seleucus, set out from Rome, arrived with a few men in a city on the seacoast, and began to rule there.<sup>2</sup>As he was preparing to enter the royal palace of his ancestors, the soldiers seized Antiochus and Lysias to bring them to him.<sup>3</sup>When he was informed of this, he said, "Do not show me their faces."<sup>4</sup>So the soldiers killed them, and Demetrius sat on the royal throne.<sup>5</sup>Then all the lawless and impious men of Israel came to him. They were led by Alcimus, who desired to be high priest.<sup>6</sup>They made this accusation to the king against the people: "Judas and his brothers have destroyed all your friends and have driven us out of our country.<sup>7</sup>So now, send a man whom you trust to go and see all the havoc Judas has done to us and to the king's land, and let him punish them and all their supporters."<sup>8</sup>Then the king chose Bacchides, one of the King's Friends, governor of West-of-Euphrates, a great man in the kingdom, and faithful to the king.<sup>9</sup>He sent him and the impious Alcimus, to whom he granted the high priesthood, with orders to take revenge on the Israelites.<sup>10</sup>They set out and, on arriving in the land of Judah with a great army, sent messengers who spoke deceitfully to Judas and his brothers in peaceful terms.<sup>11</sup>But these paid no attention to their words, seeing that they had come with a great army.<sup>12</sup>A group of scribes, however, gathered about Alcimus and Bacchides to ask for a just agreement.<sup>13</sup>The Hasideans were the first among the Israelites to seek peace with them,<sup>14</sup>for they

said, "A priest of the line of Aaron has come with the army, and he will not do us any wrong."<sup>15</sup> He spoke with them peacefully and swore to them, "We will not try to injure you or your friends."<sup>16</sup> So they trusted him. But he arrested sixty of them and killed them in one day, according to the text of Scripture:<sup>17</sup> "The flesh of your saints they have strewn, and their blood they have shed round about Jerusalem, and there was no one to bury them."<sup>18</sup> Then fear and dread of them came upon all the people, who said: "There is no truth or justice among them; they violated the agreement and the oath that they swore."<sup>19</sup> Bacchides withdrew from Jerusalem and pitched his camp in Beth-zaith. He had many of the men arrested who deserted to him, throwing them into the great pit.<sup>20</sup> He handed the province over to Alcimus, leaving troops to help him, while he himself returned to the king.<sup>21</sup> Alcimus spared no pains to maintain his high priesthood,<sup>22</sup> and all those who were disturbing their people gathered about him. They took possession of the land of Judah and caused great distress in Israel.<sup>23</sup> When Judas saw all the evils that Alcimus and his men were bringing upon the Israelites, more than even the Gentiles had done,<sup>24</sup> he went about all the borders of Judea and took revenge on the men who had deserted, preventing them from going out into the country.<sup>25</sup> But when Alcimus saw that Judas and his followers were gaining strength and realized that he could not oppose them, he returned to the king and accused them of grave crimes.<sup>26</sup> Then the king sent Nicanor, one of his famous officers, who was a bitter enemy of Israel, with orders to destroy the people.<sup>27</sup> Nicanor came to Jerusalem with a large force and deceitfully sent to Judas and his brothers this peaceable message:<sup>28</sup> "Let there be no fight between me and you. I will come with a few men to meet you peaceably."<sup>29</sup> So he came to Judas, and they greeted one another peaceably. But Judas' enemies were prepared to seize him.<sup>30</sup> When he became aware that Nicanor had come to him with treachery in mind, Judas was afraid and would not meet him again.<sup>31</sup> When Nicanor saw that his plan had been discovered, he went out to fight Judas near Capharsalama.<sup>32</sup> About five hundred men of Nicanor's army fell; the rest fled to the City of David.<sup>33</sup> After this, Nicanor went up to Mount Zion. Some of the priests from the sanctuary and some of the elders of the people came out to greet him peaceably and to show him the holocaust that was being offered for the king.<sup>34</sup> But he mocked and ridiculed them, defiled them, and spoke disdainfully.<sup>35</sup> In a rage he swore: "If Judas and his army are not delivered to me at once, when I return victorious I will burn this temple down." He went away in great anger.<sup>36</sup> The priests, however, went in and stood before the altar and the sanctuary. They wept and said:<sup>37</sup> "You have chosen this house to bear your name, to be a house of prayer and petition for your people.<sup>38</sup> Take revenge on this man and his army, and let them fall by the sword. Remember their blasphemies,

and do not let them continue.<sup>39</sup>Nicanor left Jerusalem and pitched his camp at Beth-horon, where the Syrian army joined him.<sup>40</sup>But Judas camped in Adasa with three thousand men. Here Judas uttered this prayer:<sup>41</sup>"When they who were sent by the king blasphemed, your angel went out and killed a hundred and eighty-five thousand of them.<sup>42</sup>In the same way, crush this army before us today, and let the rest know that Nicanor spoke wickedly against your sanctuary; judge him according to his wickedness."<sup>43</sup>The armies met in battle on the thirteenth day of the month Adar. Nicanor's army was crushed, and he himself was the first to fall in the battle.<sup>44</sup>When his army saw that Nicanor was dead, they threw down their arms and fled.<sup>45</sup>The Jews pursued them a day's journey, from Adasa to near Gazara, blowing the trumpets behind them as signals.<sup>46</sup>From all the surrounding villages of Judea people came out and closed in on them. They hemmed them in, and all the enemies fell by the sword; not a single one escaped.<sup>47</sup>Then the Jews collected the spoils and the booty; they cut off Nicanor's head and his right arm, which he had lifted up so arrogantly. These they brought to Jerusalem and displayed there.<sup>48</sup>The people rejoiced greatly and observed that day as a great festival.<sup>49</sup>They decreed that it should be observed every year on the thirteenth of Adar.<sup>50</sup>And for a short time, the land of Judah was quiet.

## **1 Maccabees Chapter 8**

<sup>1</sup>Judas had heard of the reputation of the Romans. They were valiant fighters and acted amiably to all who took their side. They established a friendly alliance with all who applied to them.<sup>2</sup>He was also told of their battles and the brave deeds that they had performed against the Gauls, conquering them and forcing them to pay tribute.<sup>3</sup>They had gotten possession of the silver and gold mines in Spain,<sup>4</sup>and by planning and persistence had conquered the whole country, although it was very remote from their own. They had crushed the kings who had come against them from the far corners of the earth and had inflicted on them severe defeat, and the rest paid tribute to them every year.<sup>5</sup>Philip and Perseus, king of the Macedonians, and the others who opposed them in battle had been overwhelmed and subjugated.<sup>6</sup>Antiochus the Great, king of Asia, who had fought against them with a hundred and twenty elephants and with cavalry and chariots and a very great army, had been defeated by them.<sup>7</sup>They had taken him alive and obliged him and the kings who succeeded him to pay a heavy tribute, to give hostages and a section of<sup>8</sup>Lycia, Mysia, and Lydia from among their best provinces. The Romans took these from him and gave them to King Eumenes.<sup>9</sup>When the men of Greece had planned to come and destroy them,<sup>10</sup>the Romans discovered it, and sent against the Greeks a single general who made war on them. Many were wounded and fell, and the Romans took their wives and children captive. They plundered them,

took possession of their land, tore down their strongholds and reduced them to slavery even to this day.<sup>11</sup>All the other kingdoms and islands that had ever opposed them they destroyed and enslaved;<sup>12</sup>with their friends, however, and those who relied on them, they maintained friendship. They had conquered kings both far and near, and all who heard of their fame were afraid of them.<sup>13</sup>In truth, those whom they desired to help to a kingdom became kings, and those whom they wished to depose they deposed; and they were greatly exalted.<sup>14</sup>Yet with all this, none of them put on a crown or wore purple as a display of grandeur.<sup>15</sup>They had made for themselves a senate house, and every day three hundred and twenty men took counsel, deliberating on all that concerned the people and their well-being.<sup>16</sup>They entrusted their government to one man every year, to rule over their entire country, and they all obeyed that one, and there was no envy or jealousy among them.<sup>17</sup>So Judas chose Eupolemus, son of John, son of Accos, and Jason, son of Eleazar, and sent them to Rome to establish an alliance of friendship with them.<sup>18</sup>He did this to get rid of the yoke, for it was obvious that the kingdom of the Greeks was subjecting Israel to slavery.<sup>19</sup>After making a very long journey to Rome, the envoys entered the senate and spoke as follows:<sup>20</sup>"Judas, called Maccabeus, and his brothers, with the Jewish people, have sent us to you to make a peaceful alliance with you, and to enroll ourselves among your allies and friends."<sup>21</sup>The proposal pleased the Romans,<sup>22</sup>and this is a copy of the reply they inscribed on bronze tablets and sent to Jerusalem, to remain there with the Jews as a record of peace and alliance:<sup>23</sup>"May it be well with the Romans and the Jewish nation at sea and on land forever; may sword and enemy be far from them.<sup>24</sup>But if war is first made on Rome, or any of its allies in any of their dominions,<sup>25</sup>the Jewish nation will help them wholeheartedly, as the occasion shall demand;<sup>26</sup>and to those who wage war they shall not give nor provide grain, arms, money, or ships; this is Rome's decision. They shall fulfill their obligations without receiving any recompense.<sup>27</sup>In the same way, if war is made first on the Jewish nation, the Romans will help them willingly, as the occasion shall demand,<sup>28</sup>and to those who are attacking them there shall not be given grain, arms, money, or ships; this is Rome's decision. They shall fulfill their obligations without deception.<sup>29</sup>On these terms the Romans have made an agreement with the Jewish people.<sup>30</sup>But if both parties hereafter decide to add or take away anything, they shall do as they choose, and whatever they shall add or take away shall be valid.<sup>31</sup>"Moreover, concerning the wrongs that King Demetrius has done to them, we have written to him thus: 'Why have you made your yoke heavy upon our friends and allies the Jews?<sup>32</sup>If they complain about you again, we will do them justice and make war on you by land and sea.'"

## 1 Maccabees Chapter 9

<sup>1</sup>When Demetrius heard that Nicanor and his army had fallen in battle, he again sent Bacchides and Alcimus into the land of Judah, along with the right wing of his army. <sup>2</sup>They took the road to Galilee, and camping opposite the ascent at Arbela, they captured it and killed many people. <sup>3</sup>In the first month of the year one hundred and fifty-two, they encamped against Jerusalem. <sup>4</sup>Then they set out for Berea with twenty thousand men and two thousand cavalry. <sup>5</sup>Judas, with three thousand picked men, had camped at Elasa. <sup>6</sup>When his men saw the great number of the troops, they were very much afraid, and many slipped away from the camp, until only eight hundred men remained. <sup>7</sup>As Judas saw that his army was melting away just when the battle was imminent, he was panic-stricken, because he had no time to gather them together. <sup>8</sup>But in spite of his discouragement, he said to those who remained: "Let us go forward to meet our enemies; perhaps we can put up a good fight against them." <sup>9</sup>They tried to dissuade him, saying: "We certainly cannot. Let us save our lives now, and come back with our kinsmen, and then fight against them. Now we are too few." <sup>10</sup>But Judas said: "Far be it from me to do such a thing as to flee from them! If our time has come, let us die bravely for our kinsmen and not leave a stain upon our glory!" <sup>11</sup>Then the army of Bacchides moved out of camp and took its position for combat. The cavalry were divided into two squadrons, and the slingers and the archers came on ahead of the army, and all the valiant men were in the front line. <sup>12</sup>Bacchides was on the right wing. Flanked by the two squadrons, the phalanx attacked as they blew their trumpets. Those who were on Judas' side also blew their trumpets. <sup>13</sup>The earth shook with the noise of the armies, and the battle raged from morning until evening. <sup>14</sup>Seeing that Bacchides was on the right, with the main force of his army, Judas, with all the most stouthearted rallying to him, <sup>15</sup>drove back the right wing and pursued them as far as the mountain slopes. <sup>16</sup>But when the men on the left wing saw that the right wing was driven back, they turned and followed Judas and his men, taking them in the rear. <sup>17</sup>The battle was fought desperately, and many on both sides fell wounded. <sup>18</sup>Then Judas fell, and the rest fled. <sup>19</sup>Jonathan and Simon took their brother Judas and buried him in the tomb of their fathers at Modein. <sup>20</sup>All Israel bewailed him in great grief. They mourned for him many days, and they said, <sup>21</sup>"How the mighty one has fallen, the savior of Israel!" <sup>22</sup>The other acts of Judas, his battles, the brave deeds he performed, and his greatness have not been recorded; but they were very many. <sup>23</sup>After the death of Judas, the transgressors of the law raised their heads in every part of Israel, and all kinds of evildoers appeared. <sup>24</sup>In those days there was a very great famine, and the country deserted to them. <sup>25</sup>Bacchides chose impious men and made them masters of the

country. <sup>26</sup>These sought out and hunted down the friends of Judas and brought them to Bacchides, who punished and derided them. <sup>27</sup>There had not been such great distress in Israel since the time prophets ceased to appear among the people. <sup>28</sup>Then all the friends of Judas came together and said to Jonathan: <sup>29</sup>"Since your brother Judas died, there has been no one like him to oppose our enemies, Bacchides and those who are hostile to our nation. <sup>30</sup>Now therefore we have chosen you today to be our ruler and leader in his place, and to fight our battle." <sup>31</sup>From that moment Jonathan accepted the leadership, and took the place of Judas his brother. <sup>32</sup>When Bacchides learned of it, he sought to kill him. <sup>33</sup>But Jonathan and his brother Simon and all the men with him discovered this, and they fled to the desert of Tekoa and camped by the waters of the pool of Asphar. <sup>34</sup>Jonathan sent his brother as leader of the convoy to ask permission of his friends, the Nabateans, to deposit with them their great quantity of baggage. <sup>35</sup>But the sons of Jambri from Medaba made a raid and seized and carried off John and everything he had. <sup>36</sup>After this, word was brought to Jonathan and his brother Simon: "The sons of Jambri are celebrating a great wedding, and with a large escort they are bringing the bride, the daughter of one of the great princes of Canaan, from Nadabath." <sup>37</sup>Remembering the blood of John their brother, they went up and hid themselves under cover of the mountain. <sup>38</sup>They watched, and suddenly saw a noisy crowd with baggage; the bridegroom and his friends and kinsmen had come out to meet the bride's party with tambourines and musicians and much equipment. <sup>39</sup>The Jews rose up against them from their ambush and killed them. Many fell wounded, and after the survivors fled toward the mountain, all their spoils were taken. <sup>40</sup>Thus the wedding was turned into mourning, and the sound of music into lamentation. <sup>41</sup>Having taken their revenge for the blood of their brother, the Jews returned to the marshes of the Jordan. <sup>42</sup>When Bacchides heard of it, he came on the sabbath to the banks of the Jordan with a large force. <sup>43</sup>Then Jonathan said to his companions, "Let us get up now and fight for our lives, for today is not like yesterday and the day before. <sup>44</sup>The battle is before us, and behind us are the waters of the Jordan on one side, marsh and thickets on the other, and there is no way of escape. <sup>45</sup>Cry out now to Heaven for deliverance from our enemies." <sup>46</sup>When they joined battle, Jonathan raised his arm to strike Bacchides, but Bacchides backed away from him. <sup>47</sup>Jonathan and his men jumped into the Jordan and swam across to the other side, but the enemy did not pursue them across the Jordan. <sup>48</sup>A thousand men on Bacchides' side fell that day. <sup>49</sup>On returning to Jerusalem, Bacchides built strongholds in Judea: the Jericho fortress, as well as Emmaus, Beth-horon, Bethel, Timnath, Pharathon, and Tephon, with high walls and gates and bars. <sup>50</sup>In each he put a garrison to oppose Israel. <sup>51</sup>He fortified the city of

Beth-zur, Gazara and the citadel, and put soldiers in them and stores of provisions. <sup>52</sup>He took as hostages the sons of the leaders of the country and put them in custody in the citadel at Jerusalem. <sup>53</sup>In the year one hundred and fifty-three, in the second month, Alcimus ordered the wall of the inner court of the sanctuary to be torn down, thus destroying the work of the prophets. But he only began to tear it down. <sup>54</sup>Just at that time he had a stroke, and his work was interrupted; his mouth was closed and he was paralyzed, so that he could no longer utter a word to give orders concerning his house. <sup>55</sup>Finally he died in great agony. <sup>56</sup>Seeing that Alcimus was dead, Bacchides returned to the king, and the land of Judah was quiet for two years. Bacchides and Jonathan <sup>57</sup>Then all the transgressors of the law held a council and said: "Jonathan and his companions are living in peace and security. Now then, let us have Bacchides return, and he will capture all of them in a single night." <sup>58</sup>So they went and took counsel with him. <sup>59</sup>When Bacchides was setting out with a large force, he sent letters secretly to all his allies in Judea, telling them to seize Jonathan and his companions. They were not able to do this, however, because their plot became known. <sup>60</sup>In fact, Jonathan's men seized about fifty of the men of the country who were ringleaders in the mischief and put them to death. <sup>61</sup>Then Jonathan and Simon and their companions withdrew to Bethbasi in the desert; they rebuilt and strengthened its fortifications that had been demolished. <sup>62</sup>When Bacchides learned of this, he gathered together his whole force and sent word to those who were in Judea. <sup>63</sup>He came and pitched his camp before Bethbasi, and constructing siege-machines, he fought against it for many days. <sup>64</sup>Leaving his brother Simon in the city, Jonathan, accompanied by a small group of men, went out into the field. <sup>65</sup>He struck down Odomera and his kinsmen and the sons of Phasiron in their encampment; these men had set out to go up to the siege with their forces. <sup>66</sup>Simon and his men then sallied forth from the city and set fire to the machines. <sup>67</sup>They fought against Bacchides, and he was beaten. This caused him great distress. Because the enterprise he had planned came to nought, <sup>68</sup>he was angry with the lawless men who had advised him to invade the province. He killed many of them and resolved to return to his own country. <sup>69</sup>Jonathan learned of this and sent ambassadors to make peace with him and to obtain the release of the prisoners. <sup>70</sup>He agreed to do as Jonathan had asked. He swore an oath to him that he would never try to injure him for the rest of his life; <sup>71</sup>and he released the prisoners he had previously taken from the land of Judah. He returned to his own country and never came into their territory again. <sup>72</sup>Then the sword ceased in Israel. Jonathan settled in Michmash; he began to judge the people and he destroyed the impious in Israel.

## 1 Maccabees Chapter 10

<sup>1</sup>In the year one hundred and sixty, Alexander, who was called Epiphanes, son of Antiochus, came up and took Ptolemais. He was accepted and began to reign there. <sup>2</sup>When King Demetrius heard of it, he mustered a very large army and marched out to engage him in combat. <sup>3</sup>Demetrius sent a letter to Jonathan written in peaceful terms, to pay him honor; <sup>4</sup>for he said: "Let us be the first to make peace with him, before he makes peace with Alexander against us, <sup>5</sup>since he will remember all the wrongs we have done to him, his brothers, and his nation." <sup>6</sup>So Demetrius authorized him to gather an army and procure arms as his ally; and he ordered that the hostages in the citadel be released to him. <sup>7</sup>Accordingly Jonathan went up to Jerusalem and read the letter to all the people. The men in the citadel <sup>8</sup>were struck with fear when they heard that the king had given him authority to gather an army. <sup>9</sup>They released the hostages to Jonathan, and he gave them back to their parents. <sup>10</sup>Thereafter Jonathan dwelt in Jerusalem, and began to build and restore the city. <sup>11</sup>He ordered the workmen to build the walls and encircle Mount Zion with square stones for its fortification, which they did. <sup>12</sup>The foreigners in the strongholds that Bacchides had built, took flight; <sup>13</sup>each one of them left his place and returned to his own country. <sup>14</sup>Only in Beth-zur did some remain of those who had abandoned the law and the commandments, for they used it as a place of refuge. <sup>15</sup>King Alexander heard of the promises that Demetrius had made to Jonathan; he was also told of the battles and valiant deeds of Jonathan and his brothers and the troubles that they had endured. <sup>16</sup>He said, "Shall we ever find another man like him? Let us now make him our friend and ally." <sup>17</sup>So he sent Jonathan a letter written in these terms: <sup>18</sup>"King Alexander sends greetings to his brother Jonathan. <sup>19</sup>We have heard of you, that you are a mighty warrior and worthy to be our friend. <sup>20</sup>We have therefore appointed you today to be high priest of your nation; you are to be called the King's Friend, and you are to look after our interests and preserve amity with us." He also sent him a purple robe and a crown of gold. <sup>21</sup>Jonathan put on the sacred vestments in the seventh month of the year one hundred and sixty at the feast of Booths, and he gathered an army and procured many arms. <sup>22</sup>When Demetrius heard of these things, he was distressed and said: <sup>23</sup>"Why have we allowed Alexander to get ahead of us by gaining the friendship of the Jews and thus strengthening himself? <sup>24</sup>I too will write them conciliatory words and offer dignities and gifts, so that they may be an aid to me." <sup>25</sup>So he sent them this message: "King Demetrius sends greetings to the Jewish nation. <sup>26</sup>We have heard how you have kept the treaty with us and continued in our friendship and not gone over to our enemies, and we are glad. <sup>27</sup>Continue, therefore, to keep faith with us, and we will reward you with favors in return for what you do in our behalf. <sup>28</sup>We will grant you many exemptions and will bestow gifts on you. <sup>29</sup>"I now

free you, as I also exempt all the Jews, from the tribute, the salt tax, and the crown levies. <sup>30</sup>Instead of collecting the third of the grain and the half of the fruit of the trees that should be my share, I renounce the right from this day forward: Neither now nor in the future will I collect them from the land of Judah or from the three districts annexed from Samaria. <sup>31</sup>Let Jerusalem and her territory, her tithes and her tolls, be sacred and free from tax. <sup>32</sup>I also yield my authority over the citadel in Jerusalem, and I transfer it to the high priest, that he may put in it such men as he shall choose to guard it. <sup>33</sup>Every one of the Jews who has been carried into captivity from the land of Judah into any part of my kingdom I set at liberty without ransom; and let all their taxes, even those on their cattle, be canceled. <sup>34</sup>Let all feast days, sabbaths, new moon festivals, appointed days, and the three days that precede each feast day, and the three days that follow, be days of immunity and exemption for every Jew in my kingdom. <sup>35</sup>Let no man have authority to exact payment from them or to molest any of them in any matter. <sup>36</sup>"Let thirty thousand Jews be enrolled in the king's army and allowances be given them, as is due to all the king's soldiers. <sup>37</sup>Let some of them be stationed in the king's principal strongholds, and of these let some be given positions of trust in the affairs of the kingdom. Let their superiors and their rulers be taken from among them, and let them follow their own laws, as the king has commanded in the land of Judah. <sup>38</sup>"Let the three districts that have been added to Judea from the province of Samaria be incorporated with Judea so that they may be under one man and obey no other authority than the high priest. <sup>39</sup>Ptolemais and its confines I give as a present to the sanctuary in Jerusalem for the necessary expenses of the sanctuary. <sup>40</sup>I make a yearly personal grant of fifteen thousand silver shekels out of the royal revenues, from appropriate places. <sup>41</sup>All the additional funds that the officials did not hand over as they had done in the first years, shall henceforth be handed over for the services of the temple. <sup>42</sup>Moreover, the dues of five thousand silver shekels that used to be taken from the revenue of the sanctuary every year shall be canceled, since these funds belong to the priests who perform the services. <sup>43</sup>Whoever takes refuge in the temple of Jerusalem or in any of its precincts, because of money he owes the king, or because of any other debt, shall be released, together with all the goods he possesses in my kingdom. <sup>44</sup>The cost of rebuilding and restoring the structures of the sanctuary shall be covered out of the royal revenue. <sup>45</sup>Likewise the cost of building the walls of Jerusalem and fortifying it all around, and of building walls in Judea, shall be donated from the royal revenue." <sup>46</sup>When Jonathan and the people heard these words, they neither believed nor accepted them, for they remembered the great evil that Demetrius had done in Israel, and how sorely he had afflicted them. <sup>47</sup>They therefore decided in favor of Alexander,

for he had been the first to address them peaceably, and they remained his allies for the rest of his life. <sup>48</sup>King Alexander gathered together a large army and encamped opposite Demetrius. <sup>49</sup>The two kings joined battle, and when the army of Demetrius fled, Alexander pursued him, and overpowered his soldiers. <sup>50</sup>He pressed the battle hard until sunset, and Demetrius fell that day. <sup>51</sup>Alexander sent ambassadors to Ptolemy, king of Egypt, with this message: <sup>52</sup>"Now that I have returned to my realm, taken my seat on the throne of my fathers, and established my rule by crushing Demetrius and gaining control of my country - <sup>53</sup>for I engaged him in battle, defeated him and his army, and recovered the royal throne - <sup>54</sup>let us now establish friendship with each other. Give me your daughter for my wife; and as your son-in-law, I will give to you and to her gifts worthy of you." <sup>55</sup>King Ptolemy answered in these words: "Happy the day on which you returned to the land of your fathers and took your seat on their royal throne! <sup>56</sup>I will do for you what you have written; but meet me in Ptolemais, so that we may see each other, and I will become your father-in-law as you have proposed." <sup>57</sup>So Ptolemy with his daughter Cleopatra set out from Egypt and came to Ptolemais in the year one hundred and sixty-two. <sup>58</sup>There King Alexander met him, and Ptolemy gave him his daughter Cleopatra in marriage. Their wedding was celebrated at Ptolemais with great splendor according to the custom of kings. <sup>59</sup>King Alexander also wrote to Jonathan to come and meet him. <sup>60</sup>So he went with pomp to Ptolemais, where he met the two kings and gave them and their friends silver and gold and many gifts and thus won their favor. <sup>61</sup>Some pestilent Israelites, transgressors of the law, united against him to accuse him, but the king paid no heed to them. <sup>62</sup>He ordered Jonathan to be divested of his ordinary garments and to be clothed in royal purple; and so it was done. <sup>63</sup>The king also had him seated at his side. He said to his magistrates: "Go with him to the center of the city and make a proclamation that no one is to bring charges against him on any grounds or be troublesome to him in any way." <sup>64</sup>When his accusers saw the honor paid to him in the proclamation, and the purple with which he was clothed, they all fled. <sup>65</sup>The king also honored him by numbering him among his Chief Friends and made him military commander and governor of the province. <sup>66</sup>So Jonathan returned in peace and happiness to Jerusalem. <sup>67</sup>In the year one hundred and sixty-five, Demetrius, son of Demetrius, came from Crete to the land of his fathers. <sup>68</sup>When King Alexander heard of it he was greatly troubled, and returned to Antioch. <sup>69</sup>Demetrius appointed Appollonius governor of Coelesyria. Having gathered a large army, Appollonius pitched his camp at Jamnia. From there he sent this message to Jonathan the high priest: <sup>70</sup>"You are the only one who resists us. I am laughed at and put to shame on your account. Why are you displaying power against us

in the mountains? <sup>71</sup>If you have confidence in your forces, come down now to us in the plain, and let us test each other's strength there; the city forces are on my side. <sup>72</sup>Inquire and learn who I am and who the others are who are helping me. Men say that you cannot make a stand against us because your fathers were twice put to flight in their own land. <sup>73</sup>Now you too will be unable to withstand our cavalry and such a force as this in the plain, where there is not a stone or a pebble or a place to flee." <sup>74</sup>When Jonathan heard the message of Apollonius, he was roused. Choosing ten thousand men, he set out from Jerusalem, and Simon his brother joined him to help him. <sup>75</sup>He pitched camp near Joppa, but the men in the city shut him out because Apollonius had a garrison there. When the Jews besieged it, <sup>76</sup>the men of the city became afraid and opened the gates, and so Jonathan took possession of Joppa. <sup>77</sup>When Apollonius heard of it, he drew up three thousand horsemen and an innumerable infantry. He marched on Azotus as though he were going on through the country, but at the same time he advanced into the plain, because he had such a large number of horsemen to rely on. <sup>78</sup>Jonathan followed him to Azotus, and they engaged in battle. <sup>79</sup>Apollonius, however, had left a thousand cavalry in hiding behind them. <sup>80</sup>When Jonathan discovered that there was an ambush behind him, his army was surrounded. From morning until evening they showered his men with arrows. <sup>81</sup>But his men held their ground, as Jonathan had commanded, whereas the enemy's horses became tired out. <sup>82</sup>When the horsemen were exhausted, Simon attacked the phalanx, overwhelmed it and put it to flight. <sup>83</sup>The horsemen too were scattered over the plain. The enemy fled to Azotus and entered Beth-dagon, the temple of their idol, to save themselves. <sup>84</sup>But Jonathan burned and plundered Azotus with its neighboring towns, and destroyed by fire both the temple of Dagon and the men who had taken refuge in it. <sup>85</sup>Those who fell by the sword, together with those who were burned alive, came to about eight thousand men. <sup>86</sup>Then Jonathan left there and pitched his camp at Ashkalon, and the people of that city came out to meet him with great pomp. <sup>87</sup>He and his men then returned to Jerusalem, laden with much booty. <sup>88</sup>When King Alexander heard of these events, he accorded new honors to Jonathan. <sup>89</sup>He sent him a gold buckle, such as is usually given to King's Kinsmen; he also gave him Ekron and all its territory as a possession.

## 1 Maccabees Chapter 11

<sup>1</sup>The king of Egypt gathered his forces, as numerous as the sands of the seashore, and many ships; and he sought by deceit to take Alexander's kingdom and add it to his own. <sup>2</sup>He entered Syria with peaceful words, and the people in the cities opened their gates to welcome him, as King Alexander had ordered them to do, since Ptolemy was his father-in-law. <sup>3</sup>But when Ptolemy entered the

cities, he stationed garrison troops in each one. <sup>4</sup>When he reached Azotus, he was shown the temple of Dagon destroyed by fire, Azotus and its suburbs demolished, corpses lying about, and the charred bodies of those burned by Jonathan in the war and stacked up along his route. <sup>5</sup>To prejudice the king against Jonathan, he was told what the latter had done; but the king said nothing. <sup>6</sup>Jonathan met the king with pomp at Joppa, and they greeted each other and spent the night there. <sup>7</sup>Jonathan accompanied the king as far as the river called Eleutherus and then returned to Jerusalem. <sup>8</sup>Plotting evil against Alexander, King Ptolemy took possession of the cities along the seacoast as far as Seleucia-by-the-Sea. <sup>9</sup>He sent ambassadors to King Demetrius, saying: "Come, let us make a pact with each other; I will give you my daughter whom Alexander has married, and you shall reign over your father's kingdom. <sup>10</sup>I regret that I gave him my daughter, for he has sought to kill me." <sup>11</sup>His real reason for accusing Alexander, however, was that he coveted Alexander's kingdom. <sup>12</sup>After taking his daughter away and giving her to Demetrius, Ptolemy broke with Alexander; their enmity became open. <sup>13</sup>Then Ptolemy entered Antioch and assumed the crown of Asia; he thus wore two crowns on his head, that of Egypt and that of Asia. <sup>14</sup>King Alexander was in Cilicia at that time, because the people of that region had revolted. <sup>15</sup>When Alexander heard the news, he came to challenge Ptolemy in battle. Ptolemy marched out and met him with a strong force and put him to flight. <sup>16</sup>Alexander fled to Arabia to seek protection. King Ptolemy's triumph was complete <sup>17</sup>when the Arab Zabdiel cut off Alexander's head and sent it to Ptolemy. <sup>18</sup>But three days later King Ptolemy himself died, and his men in the fortified cities were killed by the inhabitants of the strongholds. <sup>19</sup>Thus Demetrius became king in the year one hundred and sixty-seven. <sup>20</sup>At that time Jonathan gathered together the men of Judea to attack the citadel in Jerusalem, and they set up many machines against it. <sup>21</sup>Some transgressors of the law, enemies of their own nation, went to the king and informed him that Jonathan was besieging the citadel. <sup>22</sup>When Demetrius heard this, he was furious, and set out immediately for Ptolemais. He wrote to Jonathan to discontinue the siege and to meet him for a conference at Ptolemais as soon as possible. <sup>23</sup>On hearing this, Jonathan ordered the siege to continue. He selected some elders and priests of Israel and exposed himself to danger <sup>24</sup>by going to the king at Ptolemais. He brought with him silver, gold apparel, and many other presents, and found favor with the king. <sup>25</sup>Although some impious men of his own nation brought charges against him, <sup>26</sup>the king treated him just as his predecessors had done and showed him great honor in the presence of all his Friends. <sup>27</sup>He confirmed him in the high priesthood and in all the honors he had previously held, and had him enrolled among his Chief Friends. <sup>28</sup>Jonathan asked the king

to exempt Judea and the three districts of Samaria from tribute, promising him in return three hundred talents. <sup>29</sup>The king agreed and wrote the following letter to Jonathan about all these matters: Pact with Demetrius <sup>30</sup>"King Demetrius sends greetings to his brother Jonathan and to the Jewish nation. <sup>31</sup>We are sending you, for your information, a copy of the letter that we wrote to Lasthenes our kinsman concerning you. <sup>32</sup>'King Demetrius sends greetings to his father Lasthenes. <sup>33</sup>Because of the good will they show us, we have decided to bestow benefits on the Jewish nation, who are our friends and who observe their obligations to us. <sup>34</sup>Therefore we confirm their possession, not only of the territory of Judea, but also of the three districts of Aphairema, Lydda, and Ramathaim. These districts, together with all their dependencies, were transferred from Samaria to Judea in favor of all those who offer sacrifices for us in Jerusalem instead of paying the royal taxes that formerly the king received from them each year from the produce of the soil and the fruit of the trees. <sup>35</sup>From this day on we grant them release from payment of all other things that would henceforth be due to us, that is, of tithes and tribute and of the tax on the salt pans and the crown tax. <sup>36</sup>Henceforth none of these provisions shall ever be revoked. <sup>37</sup>Be sure, therefore, to have a copy of these instructions made and given to Jonathan, that it may be displayed in a conspicuous place on the holy hill."<sup>38</sup>When King Demetrius saw that the land was peaceful under his rule and that he had no opposition, he dismissed his entire army, every man to his home, except the foreign troops which he had hired from the islands of the nations. So all the soldiers who had served under his predecessors hated him. <sup>39</sup>When a certain Trypho, who had previously belonged to Alexander's party, saw that all the troops were grumbling at Demetrius, he went to Imalkue the Arab, who was bringing up Alexander's young son Antiochus. <sup>40</sup>Trypho kept urging Imalkue to hand over the boy to him, that he might make him king in his father's place. During his stay there of many days, he told him of all that Demetrius had done and of the hatred that his soldiers had for him. <sup>41</sup>Meanwhile Jonathan sent the request to King Demetrius to withdraw his troops from the citadel of Jerusalem and from the other strongholds, for they were constantly hostile to Israel. <sup>42</sup>Demetrius, in turn, sent this word to Jonathan: "I will not only do this for you and your nation, but I will greatly honor you and your nation when I find the opportunity. <sup>43</sup>Do me the favor, therefore, of sending men to fight for me, because all my troops have revolted." <sup>44</sup>So Jonathan sent three thousand good fighting men to him at Antioch. When they came to the king, he was delighted over their arrival, <sup>45</sup>for the populace, one hundred and twenty thousand strong, had massed in the center of the city in an attempt to kill him. <sup>46</sup>But he took refuge in the palace, while the populace gained control of the main streets and began to

fight. <sup>47</sup>So the king called the Jews to his aid. They all rallied around him and spread out through the city. On that day they killed about a hundred thousand men in the city, <sup>48</sup>which, at the same time, they set on fire and plundered on a large scale. Thus they saved the king's life. <sup>49</sup>When the populace saw that the Jews held the city at their mercy, they lost courage and cried out to the king in supplication, <sup>50</sup>"Give us your terms and let the Jews stop attacking us and our city." So they threw down their arms and made peace. <sup>51</sup>The Jews thus gained glory in the eyes of the king and all his subjects, and they became renowned throughout his kingdom. Finally they returned to Jerusalem with much spoil. <sup>52</sup>But when King Demetrius was sure of his royal throne, and the land was peaceful under his rule, <sup>53</sup>he broke all his promises and became estranged from Jonathan. Instead of rewarding Jonathan for all the favors he had received from him, he caused him much trouble. <sup>54</sup>After this, Trypho returned and brought with him the young boy Antiochus, who became king and wore the royal crown. <sup>55</sup>All the soldiers whom Demetrius had discharged rallied around Antiochus and fought against Demetrius, who was routed and fled. <sup>56</sup>Trypho captured the elephants and occupied Antioch. <sup>57</sup>Then young Antiochus wrote to Jonathan: "I confirm you in the high priesthood and appoint you ruler over the four districts and wish you to be one of the King's Friends." <sup>58</sup>He also sent him gold dishes and a dinner service, gave him the right to drink from gold cups, to dress in royal purple, and to wear a gold buckle. <sup>59</sup>Likewise, he made Jonathan's brother Simon governor of the region from the Ladder of Tyre to the frontier of Egypt. <sup>60</sup>Jonathan set out and traveled through West-of-Euphrates and its cities, and all the forces of Syria espoused his cause as allies. When he arrived at Ashkalon, the citizens welcomed him with pomp. <sup>61</sup>But when he set out for Gaza, the people of Gaza locked their gates against him. So he besieged it and burned and plundered its suburbs. <sup>62</sup>Then the people of Gaza appealed to him for mercy, and he granted them peace. He took the sons of their chief men as hostages and sent them to Jerusalem. He then traveled on through the province as far as Damascus. <sup>63</sup>Jonathan heard that the generals of Demetrius had come with a strong force to Kadesh in Galilee, intending to remove him from office. <sup>64</sup>So he went to meet them, leaving his brother Simon in the province. <sup>65</sup>Simon besieged Beth-zur, attacked it for many days, and blockaded the inhabitants. <sup>66</sup>When they sued for peace, he granted it to them. He expelled them from the city, took possession of it, and put a garrison there. <sup>67</sup>Meanwhile, Jonathan and his army pitched their camp near the waters of Gennesaret, and at daybreak they went to the plain of Hazor. <sup>68</sup>There, in front of him on the plain, was the army of the foreigners. This army attacked him in the open, having first detached an ambush against him in the mountains. <sup>69</sup>Then the men in ambush rose out of their places and joined in

the battle. <sup>70</sup>All of Jonathan's men fled; no one stayed except the army commanders Mattathias, son of Absalom, and Judas, son of Chalphi. <sup>71</sup>Jonathan tore his clothes, threw earth on his head, and prayed. <sup>72</sup>Then he went back to the combat and so overwhelmed the enemy that they took to flight. <sup>73</sup>Those of his men who were running away saw it and returned to him; and with him they pursued the enemy as far as their camp in Kadesh, where they pitched their own camp. <sup>74</sup>Three thousand of the foreign troops fell on that day. Then Jonathan returned to Jerusalem.

## **1 Maccabees Chapter 12**

<sup>1</sup>When Jonathan saw that the times favored him, he sent selected men to Rome to confirm and renew his friendship with the Romans. <sup>2</sup>He also sent letters to Sparta and other places for the same purpose. <sup>3</sup>After reaching Rome, the men entered the senate chamber and said, "The high priest Jonathan and the Jewish people have sent us to renew the earlier friendship and alliance between you and them." <sup>4</sup>The Romans gave them letters addressed to the authorities in the various places, requesting them to provide the envoys with safe conduct to the land of Judah. <sup>5</sup>This is a copy of the letter that Jonathan wrote to the Spartans: <sup>6</sup>"Jonathan the high priest, the senate of the nation, the priests, and the rest of the Jewish people send greetings to their brothers the Spartans. <sup>7</sup>Long ago a letter was sent to the high priest Onias from Arius, who then reigned over you, stating that you are our brothers, as the attached copy shows. <sup>8</sup>Onias welcomed the envoy with honor and received the letter, which clearly referred to alliance and friendship. <sup>9</sup>Though we have no need of these things, since we have for our encouragement the sacred books that are in our possession, <sup>10</sup>we have ventured to send word to you for the renewal of brotherhood and friendship, so as not to become strangers to you altogether; a long time has passed since your mission to us. <sup>11</sup>We, on our part, have never ceased to remember you in the sacrifices and prayers that we offer on our feasts and other appropriate days, as it is right and proper to remember brothers. <sup>12</sup>We likewise rejoice in your renown. <sup>13</sup>But many hardships and wars have beset us, and the kings around us have attacked us. <sup>14</sup>We did not wish to be troublesome to you and to the rest of our allies and friends in these wars; <sup>15</sup>with the help of Heaven for our support, we have been saved from our enemies, and they have been humbled. <sup>16</sup>So we have chosen Numenius, son of Antiochus, and Antipater, son of Jason, and we have sent them to the Romans to renew our former friendship and alliance with them. <sup>17</sup>We have also ordered them to come to you and greet you, and to deliver to you our letter about the renewal of our brotherhood. <sup>18</sup>Therefore kindly send us an answer on this matter." <sup>19</sup>This is a copy of the letter that was sent to Onias: <sup>20</sup>"Arius, king of the Spartans, sends greetings to Onias the high priest. <sup>21</sup>A document has been found stating

that the Spartans and the Jews are brothers; both nations descended from Abraham. <sup>22</sup>Now that we have learned this, kindly write to us about your welfare. <sup>23</sup>We, on our part, are informing you that your cattle and your possessions are ours, and ours are yours. We have, therefore, given orders that you should be told of this." <sup>24</sup>Jonathan heard that the generals of Demetrius had returned to attack him with a stronger army than before. <sup>25</sup>He set out from Jerusalem and went into the country of Hamath to meet them, giving them no time to enter his province. <sup>26</sup>The spies he had sent into their camp came back and reported that the enemy had made ready to attack the Jews that very night. <sup>27</sup>Therefore, when the sun set, Jonathan ordered his men to be on guard and to remain armed, ready for combat, throughout the night. He also set outposts all around the camp. <sup>28</sup>When the enemy heard that Jonathan and his men were ready for battle, their hearts sank with fear and dread. They lighted fires and then withdrew. <sup>29</sup>But because Jonathan and his men were watching the lights burning, they did not know what had happened until morning. <sup>30</sup>Then Jonathan pursued them, but he could not overtake them, for they had crossed the river Eleutherus. <sup>31</sup>So Jonathan turned aside against the Arabs who are called Zabadeans, overwhelming and plundering them. <sup>32</sup>Then he marched on to Damascus and traversed that whole region. <sup>33</sup>Simon also set out and went as far as Ashkalon and its neighboring strongholds. He then turned to Joppa and occupied it, <sup>34</sup>for he heard that its men had intended to hand over this stronghold to the supporters of Demetrius. He left a garrison there to guard it. <sup>35</sup>When Jonathan returned, he assembled the elders of the people, and with them he made plans for building strongholds in Judea, <sup>36</sup>for making the walls of Jerusalem still higher, and for erecting a high barrier between the citadel and the city, that would isolate the citadel and so prevent its garrison from commerce with the city. <sup>37</sup>The people therefore worked together on building up the city, for part of the east wall above the ravine had collapsed. The quarter called Chaphenatha was also repaired. <sup>38</sup>Simon likewise built up Adida in the Shephelah, and strengthened its fortifications by providing them with gates and bars. <sup>39</sup>Trypho was determined to become king of Asia, assume the crown, and do away with King Antiochus. <sup>40</sup>But he was afraid that Jonathan would not permit him, but would fight against him. Looking for a way to seize and kill him, he set out and reached Beth-shan. <sup>41</sup>Jonathan marched out against him with forty thousand picked fighting men and came to Beth-shan. <sup>42</sup>But when Trypho saw that Jonathan had arrived with a large army he was afraid to offer him violence. <sup>43</sup>Instead, he received him with honor, introduced him to all his friends, and gave him presents. He also ordered his friends and soldiers to obey him as they would himself. <sup>44</sup>Then he said to Jonathan: "Why have you put all your soldiers to so much trouble when we are not at

war? <sup>45</sup>Pick out a few men to stay with you, send the rest back home, and then come with me to Ptolemais. I will hand it over to you together with other strongholds and their garrisons, as well as the officials, then I will leave and go home. That is why I came here." <sup>46</sup>Jonathan believed him and did as he said. He dismissed his troops, and they returned to the land of Judah. <sup>47</sup>But he kept with him three thousand men, of whom he sent two thousand to Galilee while one thousand accompanied him. <sup>48</sup>Then as soon as Jonathan had entered Ptolemais, the men of the city closed the gates and seized him; all who had entered with him, they killed with the sword. <sup>49</sup>Trypho sent soldiers and cavalry to Galilee and the Great Plain to destroy all Jonathan's men. <sup>50</sup>These, upon learning that Jonathan had been captured and his companions killed, encouraged one another and went out in compact body ready to fight. <sup>51</sup>As their pursuers saw that they were ready to fight for their lives, they turned back. <sup>52</sup>Thus all these men of Jonathan came safely into the land of Judah. They mourned over Jonathan and his men, and were in great fear, and all Israel fell into deep mourning. <sup>53</sup>All the nations round about sought to destroy them. They said, "Now that they have no leader to help them, let us make war on them and wipe out their memory from among men."

## **1 Maccabees Chapter 13**

<sup>1</sup>When Simon heard that Trypho was gathering a large army to invade and ravage the land of Judah, <sup>2</sup>and saw that the people were in dread and terror, he went up to Jerusalem. There he assembled the people <sup>3</sup>and exhorted them in these words: "You know what I, my brothers, and my father's house have done for the laws and the sanctuary; what battles and disasters we have been through. <sup>4</sup>It was for the sake of these, for the sake of Israel, that all my brothers have perished, and I alone am left. <sup>5</sup>Far be it from me, then, to save my own life in any time of distress, for I am not better than my brothers. <sup>6</sup>Rather will I avenge my nation and the sanctuary, as well as your wives and children, for all the nations out of hatred have united to destroy us." <sup>7</sup>As the people heard these words, their spirit was rekindled. <sup>8</sup>They shouted in reply: "You are our leader in place of your brothers Judas and Jonathan. <sup>9</sup>Fight our battles, and we will do everything that you tell us." <sup>10</sup>So Simon mustered all the men able to fight, and quickly completing the walls of Jerusalem, fortified it on every side. <sup>11</sup>He sent Jonathan, son of Absalom, to Joppa with a large force; Jonathan drove out the occupants and remained there. <sup>12</sup>Then Trypho moved from Ptolemais with a large army to invade the land of Judah, bringing Jonathan with him as a prisoner. <sup>13</sup>But Simon pitched his camp at Adida, facing the plain. <sup>14</sup>When Trypho learned that Simon had succeeded his brother Jonathan, and that he intended to fight him, he sent envoys to him with this

message: <sup>15</sup>"We have detained your brother Jonathan on account of the money that he owed the royal treasury in connection with the offices that he held. <sup>16</sup>Therefore, if you send us a hundred talents of silver, and two of his sons as hostages to guarantee that when he is set free he will not revolt against us, we will release him." <sup>17</sup>Although Simon knew that they were speaking deceitfully to him, he gave orders to get the money and the boys, for fear of provoking much hostility among the people, who might say <sup>18</sup>that Jonathan perished because Simon would not send Trypho the money and the boys. <sup>19</sup>So he sent the boys and the hundred talents; but Trypho broke his promise and would not let Jonathan go. <sup>20</sup>Next he began to invade and ravage the country. His troops went around by the road that leads to Adora, but Simon and his army moved along opposite him everywhere he went. <sup>21</sup>The men in the citadel sent messengers to Trypho, urging him to come to them by way of the desert, and to send them provisions. <sup>22</sup>Although Trypho got all his cavalry ready to go, there was a heavy fall of snow that night, and he could not go. So he left for Gilead. <sup>23</sup>When he was approaching Baskama, he had Jonathan killed and buried there. <sup>24</sup>Then Trypho returned to his own country. <sup>25</sup>Simon sent for the remains of his brother Jonathan, and buried him in Modein, the city of his fathers. <sup>26</sup>All Israel bewailed him with solemn lamentation, mourning over him for many days. <sup>27</sup>Then Simon erected over the tomb of his father and his brothers a monument of stones, polished front and back, and raised high enough to be seen at a distance. <sup>28</sup>He set up seven pyramids facing one another for his father and his mother and his four brothers. <sup>29</sup>For the pyramids he devised a setting of big columns, on which he carved suits of armor as a perpetual memorial, and next to the armor he placed carved ships, which could be seen by all who sailed the sea. <sup>30</sup>This tomb which he built at Modein is there to the present day. <sup>31</sup>Trypho dealt treacherously with the young King Antiochus. He killed him <sup>32</sup>and assumed the kingship in his place, putting on the crown of Asia. Thus he brought much evil on the land. <sup>33</sup>Simon, on his part, built up the strongholds of Judea, strengthening their fortifications with high towers, thick walls, and gates with bars, and he stored up provisions in the fortresses. <sup>34</sup>Simon also sent chosen men to King Demetrius with the request that he grant the land a release from taxation, for all that Trypho did was to plunder the land. <sup>35</sup>In reply, King Demetrius sent him the following letter: <sup>36</sup>"King Demetrius sends greetings to Simon the high priest, the friend of kings, and to the elders and the Jewish people. <sup>37</sup>We have received the gold crown and the palm branch that you sent. We are willing to be on most peaceful terms with you and to write to our official to grant you release from tribute. <sup>38</sup>Whatever we have guaranteed to you remains in force, and the strongholds that you have built shall remain yours. <sup>39</sup>We remit any oversights and defaults

incurred up to now, as well as the crown tax that you owe. Any other tax that may have been collected in Jerusalem shall no longer be collected there. <sup>40</sup>If any of you are qualified for enrollment in our service, let them be enrolled. Let there be peace between us." <sup>41</sup>Thus in the year one hundred and seventy, the yoke of the Gentiles was removed from Israel, <sup>42</sup>and the people began to write in their records and contracts, "In the first year of Simon, high priest, governor, and leader of the Jews." <sup>43</sup>In those days Simon besieged Gazara and surrounded it with troops. He made a siege machine, pushed it up against the city, and attacked and captured one of the towers. <sup>44</sup>The men who had been on the siege machine jumped down into the city and caused a great tumult there. <sup>45</sup>The men of the city, joined by their wives and children, went up on the wall, with their garments rent, and cried out in loud voices, begging Simon to grant them peace. <sup>46</sup>"Do not treat us according to our evil deeds," they said, "but according to your mercy." <sup>47</sup>So Simon came to terms with them and did not destroy them. He made them leave the city, however, and he purified the houses in which there were idols. Then he entered the city with hymns and songs of praise. <sup>48</sup>After removing from it everything that was impure, he settled there men who observed the law. He improved its fortifications and built himself a residence. <sup>49</sup>The men in the citadel in Jerusalem were prevented from going out into the country and back for the purchase of food; they suffered greatly from hunger, and many of them died of starvation. <sup>50</sup>They finally cried out to Simon for peace, and he gave them peace. He expelled them from the citadel and cleansed it of impurities. <sup>51</sup>On the twenty-third day of the second month, in the year one hundred and seventy-one, the Jews entered the citadel with shouts of jubilation, waving of palm branches, the music of harps and cymbals and lyres, and the singing of hymns and canticles, because a great enemy of Israel had been destroyed. <sup>52</sup>Simon decreed that this day should be celebrated every year with rejoicing. He also strengthened the fortifications of the temple hill alongside the citadel, and he and his companions dwelt there. <sup>53</sup>Seeing that his son John was now a grown man, Simon made him commander of all his soldiers, with his residence in Gazara.

## **1 Maccabees Chapter 14**

<sup>1</sup>In the year one hundred and seventy-two, King Demetrius assembled his army and marched into Media to obtain help so that he could fight Trypho. <sup>2</sup>When Arsaces, king of Persia and Media, heard that Demetrius had invaded his territory, he sent one of his generals to take him alive. <sup>3</sup>The general went forth and defeated the army of Demetrius; he captured him and brought him to Arsaces, who put him in prison. <sup>4</sup>The land was at rest all the days of Simon, who sought the good of his nation. His people were delighted with his power and his magnificence throughout his reign.

<sup>5</sup>As his crowning glory he captured the port of Joppa and made it a gateway to the isles of the sea. <sup>6</sup>He enlarged the borders of his nation and gained control of the country. <sup>7</sup>He took many enemies prisoners of war and made himself master of Gazara, Beth-zur, and the citadel. He cleansed the citadel of its impurities; there was no one to withstand him. <sup>8</sup>The people cultivated their land in peace; the land yielded its produce and the trees of the field their fruit. <sup>9</sup>Old men sat in the squares, all talking about the good times, while the young men wore the glorious apparel of war. <sup>10</sup>He supplied the cities with food and equipped them with means of defense, till his glorious name reached the ends of the earth. <sup>11</sup>He brought peace to the land, and Israel was filled with happiness. <sup>12</sup>Every man sat under his vine and his fig tree, with no one to disturb him. <sup>13</sup>No one was left to attack them in their land; the kings in those days were crushed. <sup>14</sup>He strengthened all the lowly among his people and was zealous for the law; he suppressed all the lawless and the wicked. <sup>15</sup>He made the temple splendid and enriched its equipment. <sup>16</sup>When people heard in Rome and even in Sparta that Jonathan had died, they were deeply grieved. <sup>17</sup>But when the Romans heard that his brother Simon had been made high priest in his place and was master of the country and the cities, <sup>18</sup>they sent him inscribed tablets of bronze to renew with him the friendship and alliance that they had established with his brothers Judas and Jonathan. <sup>19</sup>These were read before the assembly in Jerusalem. <sup>20</sup>This is a copy of the letter that the Spartans sent: "The rulers and the citizens of Sparta send greetings to Simon the high priest, the elders, the priests, and the rest of the Jewish people, our brothers. <sup>21</sup>The envoys you sent to our people have informed us of your glory and fame, and we were happy that they came. <sup>22</sup>In accordance with what they said we have recorded the following in the public decrees: Since Numenius, son of Antiochus, and Antipater, son of Jason, envoys of the Jews, have come to us to renew their friendship with us, <sup>23</sup>the people have voted to receive the men with honor, and to deposit a copy of their words in the public archives, so that the people of Sparta may have a record of them. A copy of this decree has been made for Simon the high priest." <sup>24</sup>After this, Simon sent Numenius to Rome with a great gold shield weighing a thousand minas, to confirm the alliance with the Romans. <sup>25</sup>When the people heard of these things, they said, "How can we thank Simon and his sons? <sup>26</sup>He and his brothers and his father's house have stood firm and repulsed Israel's enemies. They have thus preserved its liberty." So they made an inscription on bronze tablets, which they affixed to pillars on Mount Zion. <sup>27</sup>The following is a copy of the inscription: "On the eighteenth day of Elul, in the year one hundred and seventy-two, that is, the third year under Simon the high priest in Asaramel, <sup>28</sup>in a great assembly of priests, people, rulers of the nation, and elders of the country, the following

proclamation was made: <sup>29</sup>'Since there have often been wars in our country, Simon, son of the priest Mattathias, descendant of Joarib, and his brothers have put themselves in danger and resisted the enemies of their nation, so that their sanctuary and law might be maintained, and they have thus brought great glory to their nation. <sup>30</sup>After Jonathan had rallied his nation and become their high priest, he was gathered to his kinsmen. <sup>31</sup>When the enemies of the Jews sought to invade and devastate their country and to lay hands on their temple, <sup>32</sup>Simon rose up and fought for his nation, spending large sums of his own money to equip the men of his nation's armed forces and giving them their pay. <sup>33</sup>He fortified the cities of Judea, especially the frontier city of Beth-zur, where he stationed a garrison of Jewish soldiers, and where previously the enemy's arms had been stored. <sup>34</sup>He also fortified Joppa by the sea and Gazara on the border of Azotus, a place previously occupied by the enemy; these cities he resettled with Jews, and furnished them with all that was necessary for their restoration. <sup>35</sup>When the Jewish people saw Simon's loyalty and the glory he planned to bring to his nation, they made him their leader and high priest because of all he had accomplished and the loyalty and justice he had shown his nation. In every way he sought to exalt his people. <sup>36</sup>'In his time and under his guidance they succeeded in driving the Gentiles out of their country, especially those in the City of David in Jerusalem, who had built for themselves a citadel from which they used to sally forth to defile the environs of the temple and inflict grave injury on its purity. <sup>37</sup>In this citadel he stationed Jewish soldiers, and he strengthened its fortifications for the defense of the land and the city, while he also raised the wall of Jerusalem to a greater height. <sup>38</sup>Consequently, King Demetrius confirmed him in the high priesthood, <sup>39</sup>made him one of his Friends, and conferred the highest honors on him. <sup>40</sup>He had indeed heard that the Romans had addressed the Jews as friends, allies, and brothers and that they had received Simon's envoys with honor. <sup>41</sup>'The Jewish people and their priest have, therefore, made the following decisions. Simon shall be their permanent leader and high priest until a true prophet arises. <sup>42</sup>He shall act as governor general over them, and shall have charge of the temple, to make regulations concerning its functions and concerning the country, its weapons and strongholds, <sup>43</sup>he shall be obeyed by all. All contracts made in the country shall be dated by his name. He shall have the right to wear royal purple and gold ornaments. <sup>44</sup>It shall not be lawful for any of the people or priests to nullify any of these decisions, or to contradict the orders given by him, or to convene an assembly in the country without his consent, to be clothed in royal purple or wear an official gold brooch. <sup>45</sup>Whoever acts otherwise or violates any of these prescriptions shall be liable to punishment. <sup>46</sup>'All the people approved of granting Simon the right to act in accord with these

decisions,<sup>47</sup>and Simon accepted and agreed to act as high priest, governor general, and ethnarch of the Jewish people and priests and to exercise supreme authority over all."<sup>48</sup>It was decreed that this inscription should be engraved on bronze tablets, to be set up in a conspicuous place in the precincts of the temple,<sup>49</sup>and that copies of it should be deposited in the treasury, where they would be available to Simon and his sons.

## **1 Maccabees Chapter 15**

<sup>1</sup>Antiochus, son of King Demetrius, sent a letter from the islands of the sea to Simon, the priest and ethnarch of the Jews, and to all the nation, <sup>2</sup>which read as follows: "King Antiochus sends greetings to Simon, the priest and ethnarch, and to the Jewish nation. <sup>3</sup>Whereas certain villains have gained control of the kingdom of my ancestors, I intend to reclaim it, that I may restore it to its former state. I have recruited a large number of mercenary troops and equipped warships <sup>4</sup>to make a landing in my country and take revenge on those who have ruined it and laid waste many cities in my realm. <sup>5</sup>"Now, therefore, I confirm to you all the tax exemptions that the kings before me granted you and whatever other privileges they conferred on you. <sup>6</sup>I authorize you to coin your own money, as legal tender in your country. <sup>7</sup>Jerusalem and its temple shall be free. All the weapons you have prepared and all the strongholds you have built and now occupy shall remain in your possession. <sup>8</sup>All debts, present or future, due to the royal treasury shall be canceled for you, now and for all time. <sup>9</sup>When we recover our kingdom, we will greatly honor you and your nation and the temple, so that your glory will be manifest in all the earth." <sup>10</sup>In the year one hundred and seventy-four Antiochus invaded the land of his ancestors, and all the troops rallied to him, so that few were left with Trypho. <sup>11</sup>Pursued by Antiochus, Trypho fled to Dor, by the sea, <sup>12</sup>realizing what a mass of troubles had come upon him now that his soldiers had deserted him. <sup>13</sup>Antiochus encamped before Dor with a hundred and twenty thousand infantry and eight thousand horsemen. <sup>14</sup>While he invested the city, his ships closed in along the coast, so that he blockaded it by land and sea and let no one go in or out. <sup>15</sup>Meanwhile, Numenius and his companions left Rome with letters such as this addressed to various kings and countries: <sup>16</sup>"Lucius, Consul of the Romans, sends greetings to King Ptolemy. <sup>17</sup>Certain envoys of the Jews, our friends and allies, have come to us to renew their earlier alliance of friendship. They had been sent by Simon the high priest and the Jewish people,<sup>18</sup>and they brought with them a gold shield worth a thousand minas. <sup>19</sup>Therefore we have decided to write to various kings and countries, that they are not to harm them, or wage war against them or their cities or their country, and are not to assist those who fight against them. <sup>20</sup>We have also decided to accept the shield from them.

<sup>21</sup>If, then, any troublemakers from their country take refuge with you, hand them over to Simon the high priest, so that he may punish them according to their law." <sup>22</sup>The consul sent similar letters to Kings Demetrius, Attalus, Ariarthes and Arsaces; <sup>23</sup>to all the countries - Sampsames, Sparta, Delos, Myndos, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassus, Rhodes, Phaselis, Cos, Side, Aradus, Gortyna, Cnidus, Cyprus, and Cyrene. <sup>24</sup>A copy of the letter was also sent to Simon the high priest. <sup>25</sup>When King Antiochus was encamped before Dor, he assaulted it continuously both with troops and with the siege machines he had made. He blockaded Trypho by preventing anyone from going in or out. <sup>26</sup>Simon sent to Antiochus' support two thousand elite troops, together with gold and silver and much equipment. <sup>27</sup>But he refused to accept the aid; in fact, he broke all the agreements he had previously made with Simon and became hostile toward him. <sup>28</sup>He sent Athenobius, one of his Friends, to confer with Simon and say: "You are occupying Joppa and Gazara and the citadel of Jerusalem; these are cities of my kingdom. <sup>29</sup>You have laid waste their territories, done great harm to the land, and taken possession of many districts in my realm. <sup>30</sup>Therefore, give up the cities you have seized and the tribute money of the districts outside the territory of Judea of which you have taken possession; <sup>31</sup>or instead, pay me five hundred talents of silver for the devastation you have caused and five hundred talents more for the tribute money of the cities. If you do not do this, we will come and make war on you." <sup>32</sup>So Athenobius, the king's Friend, came to Jerusalem and on seeing the splendor of Simon's court, the gold and silver plate on the sideboard, and the rest of his rich display, he was amazed. When he gave him the king's message, <sup>33</sup>Simon said to him in reply: "We have not seized any foreign land; what we took is not the property of others, but our ancestral heritage which for a time had been unjustly held by our enemies. <sup>34</sup>Now that we have the opportunity, we are holding on to the heritage of our ancestors. <sup>35</sup>As for Joppa and Gazara, which you demand, the men of these cities were doing great harm to our people and laying waste our country; however, we are willing to pay you a hundred talents for these cities." <sup>36</sup>Athenobius made no reply, but returned to the king in anger. When he told him of Simon's words, of his splendor, and of all he had seen, the king fell into a violent rage. <sup>37</sup>Trypho had gotten aboard a ship and escaped to Orthosia. <sup>38</sup>Then the king appointed Cendebeus commander-in-chief of the seacoast, and gave him infantry and cavalry forces. <sup>39</sup>He ordered him to move his troops against Judea and to fortify Kedron and strengthen its gates, so that he could launch attacks against the Jewish people. Meanwhile, the king went in pursuit of Trypho. <sup>40</sup>When Cendebeus came to Jamnia, he began to harass the people and to make incursions into Judea, where he took people captive or massacred them. <sup>41</sup>As the king ordered, he

fortified Kedron and stationed horsemen and infantry there, so that they could go out and patrol the roads of Judea.

## 1 Maccabees Chapter 16

<sup>1</sup>John then went up from Gazara and told his father Simon what Cendebeus was doing. <sup>2</sup>Simon called his two oldest sons, Judas and John, and said to them: "I and my brothers and my father's house have fought the battles of Israel from our youth until today, and many times we succeeded in saving Israel. <sup>3</sup>I have now grown old, but you, by the mercy of Heaven, have come to man's estate. Take my place and my brother's, and go out and fight for our nation; and may the help of Heaven be with you!" <sup>4</sup>John then mustered in the land twenty thousand warriors and horsemen. Setting out against Cendebeus, they spent the night at Modein, <sup>5</sup>rose early, and marched into the plain. There, facing them, was an immense army of foot soldiers and horsemen, and between the two armies was a stream. <sup>6</sup>John and his men took their position against the enemy. Seeing that his men were afraid to cross the stream, John crossed first. When his men saw this, they crossed over after him. <sup>7</sup>Then he divided his infantry into two corps and put his cavalry between them, for the enemy's horsemen were very numerous. <sup>8</sup>They blew the trumpets, and Cendebeus and his army were put to flight; many of them fell wounded, and the rest fled toward the stronghold. <sup>9</sup>It was then that John's brother Judas fell wounded; but John pursued them until Cendebeus reached Kedron, which he had fortified. <sup>10</sup>Some took refuge in the towers on the plain of Azotus, but John set fire to these, and about two thousand of the enemy perished. He then returned to Judea in peace. <sup>11</sup>Ptolemy, son of Abibus, had been appointed governor of the plain of Jericho, and he had much silver and gold, <sup>12</sup>being the son-in-law of the high priest. <sup>13</sup>But he became ambitious and sought to get control of the country. So he made treacherous plans to do away with Simon and his sons. <sup>14</sup>As Simon was inspecting the cities of the country and providing for their needs, he and his sons Mattathias and Judas went down to Jericho in the year one hundred and seventy-seven, in the eleventh month (that is, the month Shebat). <sup>15</sup>The son of Abibus gave them a deceitful welcome in the little stronghold called Dok which he had built. While serving them a sumptuous banquet, he had his men hidden there. <sup>16</sup>Then, when Simon and his sons had drunk freely, Ptolemy and his men sprang up, weapons in hand, rushed upon Simon in the banquet hall, and killed him, his two sons, and some of his servants. <sup>17</sup>By this vicious act of treason he repaid good with evil. <sup>18</sup>Then Ptolemy wrote an account of this and sent it to the king, asking that troops be sent to help him and that the country be turned over to him. <sup>19</sup>He sent other men to Gazara to do away with John. To the army officers he sent letters inviting them to come to him so that he might

present them with silver, gold, and gifts. <sup>20</sup>He also sent others to seize Jerusalem and the mount of the temple. <sup>21</sup>But someone ran ahead and brought word to John at Gazara that his father and his brothers had perished, and that Ptolemy had sent men to kill him also. <sup>22</sup>On hearing this, John was utterly astounded. When the men came to kill him, he had them arrested and put to death, for he knew what they meant to do. <sup>23</sup>Now the rest of the history of John, his wars and the brave deeds he performed, his rebuilding of the walls, and his other achievements - <sup>24</sup>these things are recorded in the chronicle of his pontificate, from the time that he succeeded his father as high priest.

# **2 Maccabees**

## **2 Maccabees Chapter 1**

<sup>1</sup>The Jews in Jerusalem and in the land of Judea send greetings to their brethren, the Jews in Egypt, and wish them true peace! <sup>2</sup>May God bless you and remember his covenant with his faithful servants, Abraham, Isaac and Jacob. <sup>3</sup>May he give to all of you a heart to worship him and to do his will readily and generously. <sup>4</sup>May he open your heart to his law and his commandments and grant you peace. <sup>5</sup>May he hear your prayers, and be reconciled to you, and never forsake you in time of adversity. <sup>6</sup>Even now we are praying for you here. <sup>7</sup>In the reign of Demetrius, the year one hundred and sixty-nine, we Jews wrote to you during the trouble and violence that overtook us in those years after Jason and his followers had revolted against the holy land and the kingdom, <sup>8</sup>setting fire to the gatehouse and shedding innocent blood. But we prayed to the Lord, and our prayer was heard; we offered sacrifices and fine flour; we lighted the lamps and set out the loaves of bread. <sup>9</sup>We are now reminding you to celebrate the feast of Booths in the month of Chislev. <sup>10</sup>Dated in the year one hundred and eighty-eight. The people of Jerusalem and Judea, the senate, and Judas send greetings and good wishes to Aristobulus, counselor of King Ptolemy and member of the family of the anointed priests, and to the Jews in Egypt. <sup>11</sup>Since we have been saved by God from grave dangers, we give him great thanks for having fought on our side against the king; <sup>12</sup>it was he who drove out those who fought against the holy city. <sup>13</sup>When their leader arrived in Persia with his seemingly irresistible army, they were cut to pieces in the temple of the goddess Nanea through a deceitful stratagem employed by Nanea's priests. <sup>14</sup>On the pretext of marrying the goddess, Antiochus with his Friends had come to the place to get its great treasures by way of dowry. <sup>15</sup>When the priests of the Nanaeon had displayed the treasures, Antiochus with a few attendants came to the temple precincts. As soon as he entered the temple, the priests locked the doors. <sup>16</sup>Then they opened a hidden trapdoor in the ceiling, hurled stones at the leader and his companions and struck them down. They dismembered the bodies, cut off their heads and tossed them to the people outside. <sup>17</sup>Forever blessed be our God, who has thus punished the wicked! <sup>18</sup>We shall be celebrating the purification of the temple on the twenty-fifth day of the month Chislev, so we thought it right to inform you, that you too may celebrate the feast of Booths and of the fire that appeared when Nehemiah, the builder of the temple and the altar, offered sacrifices. <sup>19</sup>When our fathers were being exiled to Persia, devout priests of the time took some of the fire from the altar and hid it secretly in the hollow of a dry cistern, making sure that the place would

be unknown to anyone. <sup>20</sup>Many years later, when it so pleased God, Nehemiah, commissioned by the king of Persia, sent the descendants of the priests who had hidden the fire to look for it. <sup>21</sup>When they informed us that they could not find any fire, but only muddy water, he ordered them to scoop some out and bring it. After the material for the sacrifices had been prepared, Nehemiah ordered the priests to sprinkle with the water the wood and what lay on it. <sup>22</sup>When this was done and in time the sun, which had been clouded over, began to shine, a great fire blazed up, so that everyone marveled. <sup>23</sup>While the sacrifice was being burned, the priests recited a prayer, and all present joined in with them, Jonathan leading and the rest responding with Nehemiah. <sup>24</sup>The prayer was as follows: "Lord, Lord God, creator of all things, awesome and strong, just and merciful, the only king and benefactor, <sup>25</sup>who alone are gracious, just, almighty, and eternal, Israel's savior from all evil, who chose our forefathers and sanctified them: <sup>26</sup>accept this sacrifice on behalf of all your people Israel and guard and sanctify your heritage. <sup>27</sup>Gather together our scattered people, free those who are the slaves of the Gentiles, look kindly on those who are despised and detested, and let the Gentiles know that you are our God. <sup>28</sup>Punish those who tyrannize over us and arrogantly mistreat us. <sup>29</sup>Plant your people in your holy place, as Moses promised." <sup>30</sup>Then the priests began to sing hymns. <sup>31</sup>After the sacrifice was burned, Nehemiah ordered the rest of the liquid to be poured upon large stones. <sup>32</sup>As soon as this was done, a flame blazed up, but its light was lost in the brilliance cast from a light on the altar. <sup>33</sup>When the event became known and the king of the Persians was told that, in the very place where the exiled priests had hidden the fire, a liquid was found with which Nehemiah and his people had burned the sacrifices, <sup>34</sup>the king, after verifying the fact, fenced the place off and declared it sacred. <sup>35</sup>To those on whom the king wished to bestow favors he distributed the large revenues he received there. <sup>36</sup>Nehemiah and his companions called the liquid nephthar, meaning purification, but most people named it naphtha.

## **2 Maccabees Chapter 2**

<sup>1</sup>You will find in the records, not only that Jeremiah the prophet ordered the deportees to take some of the aforementioned fire with them, <sup>2</sup>but also that the prophet, in giving them the law, admonished them not to forget the commandments of the Lord or be led astray in their thoughts, when seeing the gold and silver idols and their ornaments. <sup>3</sup>With other similar words he urged them not to let the law depart from their hearts. <sup>4</sup>The same document also tells how the prophet, following a divine revelation, ordered that the tent and the ark should accompany him and how he went off to the mountain which Moses climbed to see God's inheritance. <sup>5</sup>When Jeremiah

arrived there, he found a room in a cave in which he put the tent, the ark, and the altar of incense; then he blocked up the entrance. <sup>6</sup>Some of those who followed him came up intending to mark the path, but they could not find it. <sup>7</sup>When Jeremiah heard of this, he reproved them: "The place is to remain unknown until God gathers his people together again and shows them mercy. <sup>8</sup>Then the Lord will disclose these things, and the glory of the Lord will be seen in the cloud, just as it appeared in the time of Moses and when Solomon prayed that the Place might be gloriously sanctified." <sup>9</sup>It is also related how Solomon in his wisdom offered a sacrifice at the dedication and the completion of the temple. <sup>10</sup>Just as Moses prayed to the Lord and fire descended from the sky and consumed the sacrifices, so Solomon also prayed and fire came down and burned up the holocausts. <sup>11</sup>Moses had said, "Because it had not been eaten, the sin offering was burned up." <sup>12</sup>Solomon also celebrated the feast in the same way for eight days. <sup>13</sup>Besides these things, it is also told in the records and in Nehemiah's Memoirs how he collected the books about the kings, the writings of the prophets and of David, and the royal letters about sacred offerings. <sup>14</sup>In like manner Judas also collected for us the books that had been scattered because of the war, and we now have them in our possession. <sup>15</sup>If you need them, send messengers to get them for you. <sup>16</sup>As we are about to celebrate the feast of the purification of the temple, we are writing to you requesting you also to please celebrate the feast. <sup>17</sup>It is God who has saved all his people and has restored to all of them their heritage, the kingdom, the priesthood, and the sacred rites, <sup>18</sup>as he promised through the law. We trust in God, that he will soon have mercy on us and gather us together from everywhere under the heavens to his holy Place, for he has rescued us from great perils and has purified his Place. <sup>19</sup>This is the story of Judas Maccabeus and his brothers, of the purification of the great temple, the dedication of the altar, <sup>20</sup>the campaigns against Antiochus Epiphanes and his son Eupator, <sup>21</sup>and of the heavenly manifestations accorded to the heroes who fought bravely for Judaism, so that, few as they were, they seized the whole land, put to flight the barbarian hordes, <sup>22</sup>regained possession of the world-famous temple, liberated the city, and reestablished the laws that were in danger of being abolished, while the Lord favored them with all his generous assistance. <sup>23</sup>All this, which Jason of Cyrene set forth in detail in five volumes, we will try to condense into a single book. <sup>24</sup>In view of the flood of statistics, and the difficulties encountered by those who wish to plunge into historical narratives where the material is abundant, <sup>25</sup>we have aimed to please those who prefer simple reading, as well as to make it easy for the studious who wish to commit things to memory, and to be helpful to all. <sup>26</sup>For us who have taken upon ourselves the labor of making this digest, the task, far from being easy, is one of sweat

and of sleepless nights,<sup>27</sup> just as the preparation of a festive banquet is no light matter for one who thus seeks to give enjoyment to others. Similarly, to win the gratitude of many we will gladly endure these inconveniences,<sup>28</sup> while we leave the responsibility for exact details to the original author, and confine our efforts to giving only a summary outline.<sup>29</sup> As the architect of a new house must give his attention to the whole structure, while the man who undertakes the decoration and the frescoes has only to concern himself with what is needed for ornamentation, so I think it is with us.<sup>30</sup> To enter into questions and examine them thoroughly from all sides is the task of the professional historian;<sup>31</sup> but the man who is making an adaptation should be allowed to aim at brevity of expression and to omit detailed treatment of the matter.<sup>32</sup> Here, then, we shall begin our account without further ado; it would be nonsense to write a long preface to a story and then abbreviate the story itself.

## **2 Maccabees Chapter 3**

<sup>1</sup>While the holy city lived in perfect peace and the laws were strictly observed because of the piety of the high priest Onias and his hatred of evil,<sup>2</sup> the kings themselves honored the Place and glorified the temple with the most magnificent gifts.<sup>3</sup> Thus Seleucus, king of Asia, defrayed from his own revenues all the expenses necessary for the sacrificial services.<sup>4</sup> But a certain Simon, of the priestly course of Bilgah, who had been appointed superintendent of the temple, had a quarrel with the high priest about the supervision of the city market.<sup>5</sup> Since he could not prevail against Onias, he went to Apollonius of Tarsus, who at that time was governor of Coelesyria and Phoenicia,<sup>6</sup> and reported to him that the treasury in Jerusalem was so full of untold riches that the total sum of money was incalculable and out of all proportion to the cost of the sacrifices, and that it would be possible to bring it all under the control of the king.<sup>7</sup> When Apollonius had an audience with the king, he informed him about the riches that had been reported to him. The king chose his minister Heliodorus and sent him with instructions to expropriate the aforesaid wealth.<sup>8</sup> So Heliodorus immediately set out on his journey, ostensibly to visit the cities of Coelesyria and Phoenicia, but in reality to carry out the king's purpose.<sup>9</sup> When he arrived in Jerusalem and had been graciously received by the high priest of the city, he told him about the information that had been given, and explained the reason for his presence, and he asked if these things were really true.<sup>10</sup> The high priest explained that part of the money was a care fund for widows and orphans,<sup>11</sup> and a part was the property of Hyrcanus, son of Tobias, a man who occupied a very high position. Contrary to the calumnies of the impious Simon, the total amounted to four hundred talents of silver and two hundred of gold.<sup>12</sup> He added that it was utterly unthinkable to defraud

those who had placed their trust in the sanctity of the Place and in the sacred inviolability of a temple venerated all over the world. <sup>13</sup>But because of the orders he had from the king, Heliodorus said that in any case the money must be confiscated for the royal treasury. <sup>14</sup>So on the day he had set he went in to take an inventory of the funds. There was great distress throughout the city. <sup>15</sup>Priests prostrated themselves in their priestly robes before the altar, and loudly begged him in heaven who had given the law about deposits to keep the deposits safe for those who had made them. <sup>16</sup>Whoever saw the appearance of the high priest was pierced to the heart, for the changed color of his face manifested the anguish of his soul. <sup>17</sup>The terror and bodily trembling that had come over the man clearly showed those who saw him the pain that lodged in his heart. <sup>18</sup>People rushed out of their houses in crowds to make public supplication, because the Place was in danger of being profaned. <sup>19</sup>Women, girded with sackcloth below their breasts, filled the streets; maidens secluded indoors ran together, some to the gates, some to the walls, others peered through the windows, <sup>20</sup>all of them with hands raised toward heaven, making supplication. <sup>21</sup>It was pitiful to see the populace variously prostrated in prayer and the high priest full of dread and anguish. <sup>22</sup>While they were imploring the almighty Lord to keep the deposits safe and secure for those who had placed them in trust, <sup>23</sup>Heliodorus went on with his plan. <sup>24</sup>But just as he was approaching the treasury with his bodyguards, the Lord of spirits who holds all power manifested himself in so striking a way that those who had been bold enough to follow Heliodorus were panic-stricken at God's power and fainted away in terror. <sup>25</sup>There appeared to them a richly caparisoned horse, mounted by a dreadful rider. Charging furiously, the horse attacked Heliodorus with its front hoofs. The rider was seen to be wearing golden armor. <sup>26</sup>Then two other young men, remarkably strong, strikingly beautiful, and splendidly attired, appeared before him. Standing on each side of him, they flogged him unceasingly until they had given him innumerable blows. <sup>27</sup>Suddenly he fell to the ground, enveloped in great darkness. Men picked him up and laid him on a stretcher. <sup>28</sup>The man who a moment before had entered that treasury with a great retinue and his whole bodyguard was carried away helpless, having clearly experienced the sovereign power of God. <sup>29</sup>While he lay speechless and deprived of all hope of aid, due to an act of God's power, <sup>30</sup>the Jews praised the Lord who had marvelously glorified his holy Place; and the temple, charged so shortly before with fear and commotion, was filled with joy and gladness, now that the almighty Lord had manifested himself. <sup>31</sup>Soon some of the companions of Heliodorus begged Onias to invoke the Most High, praying that the life of the man who was about to expire might be spared. <sup>32</sup>Fearing that the king might think that Heliodorus had suffered some foul play at the hands of the Jews,

the high priest offered a sacrifice for the man's recovery.<sup>33</sup> While the high priest was offering the sacrifice of atonement, the same young men in the same clothing again appeared and stood before Heliodorus. "Be very grateful to the high priest Onias," they told him. "It is for his sake that the Lord has spared your life.<sup>34</sup> Since you have been scourged by Heaven, proclaim to all men the majesty of God's power." When they had said this, they disappeared.<sup>35</sup> After Heliodorus had offered a sacrifice to the Lord and made most solemn vows to him who had spared his life, he bade Onias farewell, and returned with his soldiers to the king.<sup>36</sup> Before all men he gave witness to the deeds of the most high God that he had seen with his own eyes.<sup>37</sup> When the king asked Heliodorus who would be a suitable man to be sent to Jerusalem next, he answered:<sup>38</sup> "If you have an enemy or a plotter against the government, send him there, and you will receive him back well-flogged, if indeed he survives at all; for there is certainly some special divine power about the Place.<sup>39</sup> He who has his dwelling in heaven watches over that Place and protects it, and he strikes down and destroys those who come to harm it."<sup>40</sup> This was how the matter concerning Heliodorus and the preservation of the treasury turned out.

## **2 Maccabees Chapter 4**

Perfetto! Ora formato il testo che mi hai fornito seguendo l'esempio che hai condiviso:

<sup>1</sup>The Simon mentioned above as the informer about the funds against his own country, made false accusation that it was Onias who threatened Heliodorus and instigated the whole miserable affair.  
<sup>2</sup>He dared to brand as a plotter against the government the man who was a benefactor of the city, a protector of his compatriots, and a zealous defender of the laws.<sup>3</sup>When Simon's hostility reached such a point that murders were being committed by one of his henchmen,<sup>4</sup>Onias saw that the opposition was serious and that Apollonius, son of Menestheus, the governor of Coelesyria and Phoenicia, was abetting Simon's wickedness.<sup>5</sup>So he had recourse to the king, not as an accuser of his countrymen, but as a man looking to the general and particular good of all the people.<sup>6</sup>He saw that, unless the king intervened, it would be impossible to have a peaceful government, and that Simon would not desist from his folly.<sup>7</sup>But Seleucus died, and when Antiochus surnamed Epiphanes succeeded him on the throne, Onias' brother Jason obtained the high priesthood by corrupt means:<sup>8</sup>in an interview, he promised the king three hundred and sixty talents of silver, as well as eighty talents from another source of income.<sup>9</sup>Besides this he agreed to pay a hundred and fifty more, if he were given authority to establish a gymnasium and a youth club for it and to enroll men in Jerusalem as Antiochians.<sup>10</sup>When Jason received the king's approval and came into office, he immediately initiated his countrymen into the Greek way of life.<sup>11</sup>He set aside the royal

concessions granted to the Jews through the mediation of John, father of Eupolemus (that Eupolemus who would later go on an embassy to the Romans to establish a treaty of friendship with them); he abrogated the lawful institutions and introduced customs contrary to the law.<sup>12</sup>He quickly established a gymnasium at the very foot of the acropolis, where he induced the noblest young men to wear the Greek hat.<sup>13</sup>The craze for Hellenism and foreign customs reached such a pitch, through the outrageous wickedness of the ungodly pseudo-high-priest Jason,<sup>14</sup>that the priests no longer cared about the service of the altar. Disdaining the temple and neglecting the sacrifices, they hastened, at the signal for the discus-throwing, to take part in the unlawful exercises on the athletic field.<sup>15</sup>They despised what their ancestors had regarded as honors, while they highly prized what the Greeks esteemed as glory.<sup>16</sup>Precisely because of this, they found themselves in serious trouble: the very people whose manner of life they emulated, and whom they desired to imitate in everything, became their enemies and oppressors.<sup>17</sup>It is no light matter to flout the laws of God, as the following period will show.<sup>18</sup>When the quinquennial games were held at Tyre in the presence of the king,<sup>19</sup>the vile Jason sent envoys as representatives of the Antiochians of Jerusalem, to bring there three hundred silver drachmas for the sacrifice to Hercules. But the bearers themselves decided that the money should not be spent on a sacrifice, as that was not right, but should be used for some other purpose.<sup>20</sup>So the contribution destined by the sender for the sacrifice to Hercules was in fact applied, by those who brought it, to the construction of triremes.<sup>21</sup>When Apollonius, son of Menestheus, was sent to Egypt for the coronation of King Philometor, Antiochus learned that the king was opposed to his policies; so he took measures for his own security.<sup>22</sup>After going to Joppa, he proceeded to Jerusalem. There he was received with great pomp by Jason and the people of the city, who escorted him with torchlights and acclamations; following this, he led his army into Phoenicia.<sup>23</sup>Three years later Jason sent Menelaus, brother of the aforementioned Simon, to deliver the money to the king, and to obtain decisions on some important matters.<sup>24</sup>When he had been introduced to the king, he flattered him with such an air of authority that he secured the high priesthood for himself, outbidding Jason by three hundred talents of silver.<sup>25</sup>He returned with the royal commission, but with nothing that made him worthy of the high priesthood; he had the temper of a cruel tyrant and the rage of a wild beast.<sup>26</sup>Then Jason, who had cheated his own brother and now saw himself cheated by another man, was driven out as a fugitive to the country of the Ammonites.<sup>27</sup>Although Menelaus had obtained the office, he did not make any payments of the money he had promised to the king,<sup>28</sup>in spite of the demand of Sostratus, the commandant of the citadel, whose duty it

was to collect the taxes. For this reason, both were summoned before the king. <sup>29</sup>Menelaus left his brother Lysimachus as his substitute in the high priesthood, while Sostratus left Crates, commander of the Cypriots, as his substitute. <sup>30</sup>While these things were taking place, the people of Tarsus and Mallus rose in revolt, because their cities had been given as a gift to Antiochis, the king's mistress. <sup>31</sup>The king, therefore, went off in haste to settle the affair, leaving Andronicus, one of his nobles, as his deputy. <sup>32</sup>Then Menelaus, thinking this a good opportunity, stole some gold vessels from the temple and presented them to Andronicus; he had already sold some other vessels in Tyre and in the neighboring cities. <sup>33</sup>When Onias had clear evidence of the facts, he made a public protest, after withdrawing to the inviolable sanctuary at Daphne, near Antioch. <sup>34</sup>Thereupon Menelaus approached Andronicus privately and asked him to lay hands on Onias. So Andronicus went to Onias, and by treacherously reassuring him through sworn pledges with right hands joined, persuaded him, in spite of his suspicions, to leave the sanctuary. Then, without any regard for justice, he immediately put him to death. <sup>35</sup>As a result, not only the Jews, but many people of other nations as well, were indignant and angry over the unjust murder of the man. <sup>36</sup>When the king returned from the region of Cilicia, the Jews of the city, together with the Greeks who detested the crime, went to see him about the murder of Onias. <sup>37</sup>Antiochus was deeply grieved and full of pity; he wept as he recalled the prudence and noble conduct of the deceased. <sup>38</sup>Inflamed with anger, he immediately stripped Andronicus of his purple robe, tore off his other garments, and had him led through the whole city to the very place where he had committed the outrage against Onias; and there he put the murderer to death. Thus the Lord rendered him the punishment he deserved. <sup>39</sup>Many sacrilegious thefts had been committed by Lysimachus in the city with the connivance of Menelaus. When word was spread that a large number of gold vessels had been stolen, the people assembled in protest against Lysimachus. <sup>40</sup>As the crowds, now thoroughly enraged, began to riot, Lysimachus launched an unjustified attack against them with about three thousand armed men under the leadership of Auranus, a man as advanced in folly as he was in years. <sup>41</sup>Reacting against Lysimachus' attack, the people picked up stones or pieces of wood or handfuls of the ashes lying there and threw them in wild confusion at Lysimachus and his men. <sup>42</sup>As a result, they wounded many of them and even killed a few, while they put all the rest to flight. The sacrilegious thief himself they slew near the treasury. <sup>43</sup>Charges about this affair were brought against Menelaus. <sup>44</sup>When the king came to Tyre, three men sent by the senate presented to him the justice of their cause. <sup>45</sup>But Menelaus, seeing himself on the losing side, promised Ptolemy, son of Dorymenes, a substantial sum of money if he would win the king over.

<sup>46</sup>So Ptolemy retired with the king under a colonnade, as if to get some fresh air, and persuaded him to change his mind. <sup>47</sup>Menelaus, who was the cause of all the trouble, the king acquitted of the charges, while he condemned to death those poor men who would have been declared innocent even if they had pleaded their case before Scythians. <sup>48</sup>Thus, those who had prosecuted the case for the city, for the people, and for the sacred vessels, quickly suffered unjust punishment. <sup>49</sup>For this reason, even some Tyrians were indignant over the crime and provided sumptuously for their burial. <sup>50</sup>But Menelaus, thanks to the covetousness of the men in power, remained in office, where he grew in wickedness and became the chief plotter against his fellow citizens.

## **2 Maccabees Chapter 5**

<sup>1</sup>About this time Antiochus sent his second expedition into Egypt. <sup>2</sup>It then happened that all over the city, for nearly forty days, there appeared horsemen charging in midair, clad in garments interwoven with gold - companies fully armed with lances <sup>3</sup>and drawn swords; squadrons of cavalry in battle array, charges and countercharges on this side and that, with brandished shields and bristling spears, flights of arrows and flashes of gold ornaments, together with armor of every sort. <sup>4</sup>Therefore all prayed that this vision might be a good omen. <sup>5</sup>But when a false rumor circulated that Antiochus was dead, Jason gathered fully a thousand men and suddenly attacked the city. As the defenders on the walls were forced back and the city was finally being taken, Menelaus took refuge in the citadel. <sup>6</sup>Jason then slaughtered his fellow citizens without mercy, not realizing that triumph over one's own kindred was the greatest failure, but imagining that he was winning a victory over his enemies, not his fellow countrymen. <sup>7</sup>Even so, he did not gain control of the government, but in the end received only disgrace for his treachery, and once again took refuge in the country of the Ammonites. <sup>8</sup>At length he met a miserable end. Called to account before Aretas, king of the Arabs, he fled from city to city, hunted by all men, hated as a transgressor of the laws, abhorred as the butcher of his country and his countrymen. After being driven into Egypt, <sup>9</sup>he crossed the sea to the Spartans, among whom he hoped to find protection because of his relations with them. There he who had exiled so many from their country perished in exile; <sup>10</sup>and he who had cast out so many to lie unburied went unmourned himself with no funeral of any kind or any place in the tomb of his ancestors. <sup>11</sup>When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm. <sup>12</sup>He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. <sup>13</sup>There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. <sup>14</sup>In the space of three days,

eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.<sup>15</sup> Not satisfied with this, the king dared to enter the holiest temple in the world; Menelaus, that traitor both to the laws and to his country, served as guide.<sup>16</sup> He laid his impure hands on the sacred vessels and gathered up with profane hands the votive offerings made by other kings for the advancement, the glory, and the honor of the Place.<sup>17</sup> Puffed up in spirit, Antiochus did not realize that it was because of the sins of the city's inhabitants that the Lord was angry for a little while and hence disregarded the holy Place.<sup>18</sup> If they had not become entangled in so many sins, this man, like Heliodorus, who was sent by King Seleucus to inspect the treasury, would have been flogged and turned back from his presumptuous action as soon as he approached.<sup>19</sup> The Lord, however, had not chosen the people for the sake of the Place, but the Place for the sake of the people.<sup>20</sup> Therefore, the Place itself, having shared in the people's misfortunes, afterward participated in their good fortune; and what the Almighty had forsaken in his anger was restored in all its glory, once the great Sovereign became reconciled.<sup>21</sup> Antiochus carried off eighteen hundred talents from the temple, and hurried back to Antioch. In his arrogance he planned to make the land navigable and the sea passable on foot, so carried away was he with pride.<sup>22</sup> But he left governors to harass the nation: at Jerusalem, Philip, a Phrygian by birth, and in character more cruel than the man who appointed him;<sup>23</sup> at Mount Gerizim, Andronicus; and besides these, Menelaus, who lorded it over his fellow citizens worse than the others did. Out of hatred for the Jewish citizens,<sup>24</sup> the king sent Appollonius, commander of the Mysians, at the head of an army of twenty-two thousand men, with orders to kill all the grown men and sell the women and young men into slavery.<sup>25</sup> When this man arrived in Jerusalem, he pretended to be peacefully disposed and waited until the holy day of the sabbath; then, finding the Jews refraining from work, he ordered his men to parade fully armed.<sup>26</sup> All those who came out to watch, he massacred, and running through the city with armed men, he cut down a large number of people.<sup>27</sup> But Judas Maccabeus and about nine others withdrew to the wilderness, where he and his companions lived like wild animals in the hills, continuing to eat what grew wild to avoid sharing the defilement.

## 2 Maccabees Chapter 6

<sup>1</sup>Not long after this the king sent an Athenian senator to force the Jews to abandon the customs of their ancestors and live no longer by the laws of God; <sup>2</sup>also to profane the temple in Jerusalem and dedicate it to Olympian Zeus, and that on Mount Gerizim to Zeus the Hospitable, as the inhabitants of the place requested. <sup>3</sup>This intensified the evil in an intolerable and utterly disgusting way. <sup>4</sup>The Gentiles filled the temple with debauchery and revelry; they amused

themselves with prostitutes and had intercourse with women even in the sacred court. They also brought into the temple things that were forbidden,<sup>5</sup> so that the altar was covered with abominable offerings prohibited by the laws.<sup>6</sup> A man could not keep the sabbath or celebrate the traditional feasts, nor even admit that he was a Jew.<sup>7</sup> Moreover, at the monthly celebration of the king's birthday the Jews had, from bitter necessity, to partake of the sacrifices, and when the festival of Dionysus was celebrated, they were compelled to march in his procession, wearing wreaths of ivy.<sup>8</sup> At the suggestion of the citizens of Ptolemais, a decree was issued ordering the neighboring Greek cities to act in the same way against the Jews: oblige them to partake of the sacrifices,<sup>9</sup> and put to death those who would not consent to adopt the customs of the Greeks. It was obvious, therefore, that disaster impended.<sup>10</sup> Thus, two women who were arrested for having circumcised their children were publicly paraded about the city with their babies hanging at their breasts and then thrown down from the top of the city wall.<sup>11</sup> Others, who had assembled in nearby caves to observe the sabbath in secret, were betrayed to Philip and all burned to death. In their respect for the holiness of that day, they had scruples about defending themselves.<sup>12</sup> Now I beg those who read this book not to be disheartened by these misfortunes, but to consider that these chastisements were meant not for the ruin but for the correction of our nation.<sup>13</sup> It is, in fact, a sign of great kindness to punish sinners promptly instead of letting them go for long.<sup>14</sup> Thus, in dealing with other nations, the Lord patiently waits until they reach the full measure of their sins before he punishes them; but with us he has decided to deal differently,<sup>15</sup> in order that he may not have to punish us more severely later, when our sins have reached their fullness.<sup>16</sup> He never withdraws his mercy from us. Although he disciplines us with misfortunes, he does not abandon his own people.<sup>17</sup> Let these words suffice for recalling this truth. Without further ado we must go on with our story.<sup>18</sup> Eleazar, one of the foremost scribes, a man of advanced age and noble appearance, was being forced to open his mouth to eat pork.<sup>19</sup> But preferring a glorious death to a life of defilement, he spat out the meat, and went forward of his own accord to the instrument of torture,<sup>20</sup> as men ought to do who have the courage to reject the food which it is unlawful to taste even for love of life.<sup>21</sup> Those in charge of that unlawful ritual meal took the man aside privately, because of their long acquaintance with him, and urged him to bring meat of his own providing, such as he could legitimately eat, and to pretend to be eating some of the meat of the sacrifice prescribed by the king;<sup>22</sup> in this way he would escape the death penalty, and be treated kindly because of their old friendship with him.<sup>23</sup> But he made up his mind in a noble manner, worthy of his years, the dignity of his advanced age, the merited distinction of his gray hair, and of the admirable life he

had lived from childhood; and so he declared that above all he would be loyal to the holy laws given by God. He told them to send him at once to the abode of the dead, explaining: <sup>24</sup>"At our age it would be unbecoming to make such a pretense; many young men would think the ninety-year-old Eleazar had gone over to an alien religion. <sup>25</sup>Should I thus dissimulate for the sake of a brief moment of life, they would be led astray by me, while I would bring shame and dishonor on my old age. <sup>26</sup>Even if, for the time being, I avoid the punishment of men, I shall never, whether alive or dead, escape the hands of the Almighty. <sup>27</sup>Therefore, by manfully giving up my life now, I will prove myself worthy of my old age, <sup>28</sup>and I will leave to the young a noble example of how to die willingly and generously for the revered and holy laws." He spoke thus, and went immediately to the instrument of torture. <sup>29</sup>Those who shortly before had been kindly disposed, now became hostile toward him because what he had said seemed to them utter madness. <sup>30</sup>When he was about to die under the blows, he groaned and said: "The Lord in his holy knowledge knows full well that, although I could have escaped death, I am not only enduring terrible pain in my body from this scourging, but also suffering it with joy in my soul because of my devotion to him." <sup>31</sup>This is how he died, leaving in his death a model of courage and an unforgettable example of virtue not only for the young but for the whole nation.

## **2 Maccabees Chapter 7**

<sup>1</sup>It also happened that seven brothers with their mother were arrested and tortured with whips and scourges by the king, to force them to eat pork in violation of God's law. <sup>2</sup>One of the brothers, speaking for the others, said: "What do you expect to achieve by questioning us? We are ready to die rather than transgress the laws of our ancestors." <sup>3</sup>At that, the king, in a fury, gave orders to have pans and caldrons heated. <sup>4</sup>While they were being quickly heated, he commanded his executioners to cut out the tongue of the one who had spoken for the others, to scalp him and cut off his hands and feet, while the rest of his brothers and his mother looked on. <sup>5</sup>When he was completely maimed but still breathing, the king ordered them to carry him to the fire and fry him. As a cloud of smoke spread from the pan, the brothers and their mother encouraged one another to die bravely, saying such words as these: <sup>6</sup>"The Lord God is looking on, and he truly has compassion on us, as Moses declared in his canticle, when he protested openly with the words, 'And he will have pity on his servants.'" <sup>7</sup>When the first brother had died in this manner, they brought the second to be made sport of. After tearing off the skin and hair of his head, they asked him, "Will you eat the pork rather than have your body tortured limb by limb?" <sup>8</sup>Answering in the language of his forefathers, he said, "Never!" So he too in turn suffered the same tortures as the

first. <sup>9</sup>At the point of death he said: "You accursed fiend, you are depriving us of this present life, but the King of the world will raise us up to live again forever. It is for his laws that we are dying." <sup>10</sup>After him, the third suffered their cruel sport. He put out his tongue at once when told to do so, and bravely held out his hands, <sup>11</sup>as he spoke these noble words: "It was from Heaven that I received these; for the sake of his laws I disdain them; from him, I hope to receive them again." <sup>12</sup>Even the king and his attendants marveled at the young man's courage because he regarded his sufferings as nothing. <sup>13</sup>After he had died, they tortured and maltreated the fourth brother in the same way. <sup>14</sup>When he was near death, he said, "It is my choice to die at the hands of men with the God-given hope of being restored to life by him; but for you, there will be no resurrection to life." <sup>15</sup>They next brought forward the fifth brother and maltreated him. Looking at the king, <sup>16</sup>he said: "Since you have power among men, mortal though you are, do what you please. But do not think that our nation is forsaken by God. <sup>17</sup>Only wait, and you will see how his great power will torment you and your descendants." <sup>18</sup>After him, they brought the sixth brother. When he was about to die, he said: "Have no vain illusions. We suffer these things on our own account because we have sinned against our God; that is why such astonishing things have happened to us. <sup>19</sup>Do not think, then, that you will go unpunished for having dared to fight against God." <sup>20</sup>Most admirable and worthy of everlasting remembrance was the mother, who saw her seven sons perish in a single day, yet bore it courageously because of her hope in the Lord. <sup>21</sup>Filled with a noble spirit that stirred her womanly heart with manly courage, she exhorted each of them in the language of their forefathers with these words: <sup>22</sup>"I do not know how you came into existence in my womb; it was not I who gave you the breath of life, nor was it I who set in order the elements of which each of you is composed. <sup>23</sup>Therefore, since it is the Creator of the universe who shapes each man's beginning, as he brings about the origin of everything, he, in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law." <sup>24</sup>Antiochus, suspecting insult in her words, thought he was being ridiculed. As the youngest brother was still alive, the king appealed to him, not with mere words, but with promises on oath, to make him rich and happy if he would abandon his ancestral customs: he would make him his Friend and entrust him with high office. <sup>25</sup>When the youth paid no attention to him at all, the king appealed to the mother, urging her to advise her boy to save his life. <sup>26</sup>After he had urged her for a long time, she went through the motions of persuading her son. <sup>27</sup>In derision of the cruel tyrant, she leaned over close to her son and said in their native language: "Son, have pity on me, who carried you in my womb for nine months, nursed you for three years, brought you up, educated and supported you

to your present age. <sup>28</sup>I beg you, child, to look at the heavens and the earth and see all that is in them; then you will know that God did not make them out of existing things; and in the same way, the human race came into existence. <sup>29</sup>Do not be afraid of this executioner, but be worthy of your brothers and accept death so that in the time of mercy I may receive you again with them." <sup>30</sup>She had scarcely finished speaking when the youth said: "What are you waiting for? I will not obey the king's command. I obey the command of the law given to our forefathers through Moses. <sup>31</sup>But you, who have contrived every kind of affliction for the Hebrews, will not escape the hands of God. <sup>32</sup>We, indeed, are suffering because of our sins. <sup>33</sup>Though our living Lord treats us harshly for a little while to correct us with chastisements, he will again be reconciled with his servants. <sup>34</sup>But you, wretch, vilest of all men! do not, in your insolence, concern yourself with unfounded hopes, as you raise your hand against the children of Heaven. <sup>35</sup>You have not yet escaped the judgment of the almighty and all-seeing God. <sup>36</sup>My brothers, after enduring brief pain, have drunk of never-failing life, under God's covenant, but you, by the judgment of God, shall receive just punishments for your arrogance. <sup>37</sup>Like my brothers, I offer up my body and my life for our ancestral laws, imploring God to show mercy soon to our nation, and by afflictions and blows to make you confess that he alone is God. <sup>38</sup>Through me and my brothers, may there be an end to the wrath of the Almighty that has justly fallen on our whole nation." <sup>39</sup>At that, the king became enraged and treated him even worse than the others since he bitterly resented the boy's contempt. <sup>40</sup>Thus he too died undefiled, putting all his trust in the Lord. <sup>41</sup>The mother was last to die after her sons. <sup>42</sup>Enough has been said about the sacrificial meals and the excessive cruelties.

## **2 Maccabees Chapter 8**

<sup>1</sup>Judas Maccabeus and his companions entered the villages, secretly, summoned their kinsmen, and by also enlisting others who remained faithful to Judaism, assembled about six thousand men. <sup>2</sup>They implored the Lord to look kindly upon his people, who were being oppressed on all sides; to have pity on the temple, which was profaned by godless men; <sup>3</sup>to have mercy on the city, which was being destroyed and about to be leveled to the ground; to hearken to the blood that cried out to him; <sup>4</sup>to remember the criminal slaughter of innocent children and the blasphemies uttered against his name; and to manifest his hatred of evil. <sup>5</sup>Once Maccabeus got his men organized, the Gentiles could not withstand him, for the Lord's wrath had now changed to mercy. <sup>6</sup>Coming unexpectedly upon towns and villages, he would set them on fire. He captured strategic positions and put to flight a large number of the enemy. <sup>7</sup>He preferred the nights as being especially helpful for such attacks. Soon the fame of his valor spread everywhere. <sup>8</sup>When Philip saw that Judas was

gaining ground little by little and that his successful advances were becoming more frequent, he wrote to Ptolemy, governor of Coelesyria and Phoenicia, to come to the aid of the king's government. <sup>9</sup>Ptolemy promptly selected Nicanor, son of Patroclus, one of the Chief Friends, and sent him at the head of at least twenty thousand armed men of various nations to wipe out the entire Jewish race. With him, he associated Gorgias, a professional military commander, well-versed in the art of war. <sup>10</sup>Nicanor planned to raise the two thousand talents of tribute owed by the king to the Romans by selling captured Jews into slavery. <sup>11</sup>So he immediately sent word to the coastal cities, inviting them to buy Jewish slaves and promising to deliver ninety slaves for a talent—little did he dream of the punishment that was to fall upon him from the Almighty. <sup>12</sup>When Judas learned of Nicanor's advance and informed his companions about the approach of the army, <sup>13</sup>the cowardly and those who lacked faith in God's justice deserted and got away. <sup>14</sup>But the others sold everything they had left, and at the same time besought the Lord to deliver those whom the ungodly Nicanor had sold before even meeting them. <sup>15</sup>They begged the Lord to do this, if not for their sake, at least for the sake of the covenants made with their forefathers, and because they themselves bore his holy, glorious name. <sup>16</sup>Maccabeus assembled his men, six thousand strong, and exhorted them not to be panic-stricken before the enemy, nor to fear the large number of the Gentiles attacking them unjustly, but to fight courageously, <sup>17</sup>keeping before their eyes the lawless outrage perpetrated by the Gentiles against the holy Place and the affliction of the humiliated city, as well as the subversion of their ancestral way of life. <sup>18</sup>"They trust in weapons and acts of daring," he said, "but we trust in almighty God, who can by a mere nod destroy not only those who attack us but the whole world." <sup>19</sup>He went on to tell them of the times when help had been given to their ancestors: both the time of Sennacherib when a hundred and eighty-five thousand of his men were destroyed, <sup>20</sup>and the time of the battle in Babylonia against the Galatians, when only eight thousand Jews fought along with four thousand Macedonians; yet when the Macedonians were hard-pressed, the eight thousand routed one hundred and twenty thousand and took a great quantity of booty, because of the help they received from Heaven. <sup>21</sup>With such words, he encouraged them and made them ready to die for their laws and their country. Then Judas divided his army into four, <sup>22</sup>placing his brothers, Simon, Joseph, and Jonathan, each over a division, assigning to each fifteen hundred men. <sup>23</sup>(There was also Eleazar.) After reading to them from the holy book and giving them the watchword, "The Help of God," he himself took charge of the first division and joined in battle with Nicanor. <sup>24</sup>With the Almighty as their ally, they killed more than nine thousand of the enemy, wounded and disabled the greater part of Nicanor's army, and put all

of them to flight. <sup>25</sup>They also seized the money of those who had come to buy them as slaves. When they had pursued the enemy for some time, <sup>26</sup>they were obliged to return by reason of the late hour, it was the day before the sabbath, and for that reason, they could not continue the pursuit. <sup>27</sup>They collected the enemy's arms and stripped them of their spoils, and then observed the sabbath with fervent praise and thanks to the Lord who kept them safe for that day on which he let descend on them the first dew of his mercy. <sup>28</sup>After the sabbath, they gave a share of the booty to the persecuted and to widows and orphans; the rest they divided among themselves and their children. <sup>29</sup>When this was done, they made supplication in common, imploring the merciful Lord to be completely reconciled with his servants. <sup>30</sup>They also challenged the forces of Timothy and Bacchides, killed more than twenty thousand of them, and captured some very high fortresses. They divided the enormous plunder, allotting half to themselves and the rest to the persecuted, to orphans, widows, and the aged. <sup>31</sup>They collected the enemies' weapons and carefully stored them in suitable places; the rest of the spoils they carried to Jerusalem. <sup>32</sup>They also killed the commander of Timothy's forces, a most wicked man, who had done great harm to the Jews. <sup>33</sup>While celebrating the victory in their ancestral city, they burned both those who had set fire to the sacred gates and Callisthenes, who had taken refuge in a little house; so he received the reward his wicked deeds deserved. <sup>34</sup>The accursed Nicanor, who had brought the thousand slave dealers to buy the Jews, <sup>35</sup>after being humbled through the Lord's help by those whom he had thought of no account, laid aside his fine clothes and fled alone across the country like a runaway slave, until he reached Antioch. He was eminently successful in destroying his own army. <sup>36</sup>So he who had promised to provide tribute for the Romans by the capture of the people of Jerusalem testified that the Jews had a champion, and that they were invulnerable for the very reason that they followed the laws laid down by him.

## **2 Maccabees Chapter 9**

<sup>1</sup>About that time Antiochus retreated in disgrace from the region of Persia. <sup>2</sup>He had entered the city called Persepolis and attempted to rob the temple and gain control of the city. Thereupon the people had swift recourse to arms, and Antiochus' men were routed, so that in the end Antiochus was put to flight by the natives and forced to beat a shameful retreat. <sup>3</sup>On his arrival in Ecbatana, he learned what had happened to Nicanor and to Timothy's forces. <sup>4</sup>Overcome with anger, he planned to make the Jews suffer for the injury done by those who had put him to flight. Therefore he ordered his charioteer to drive without stopping until he finished the journey. Yet the condemnation of Heaven rode with him, since he said in his arrogance, "I will make Jerusalem the

common graveyard of the Jews as soon as I arrive there." <sup>5</sup>So the all-seeing Lord, the God of Israel, struck him down with an unseen but incurable blow; for scarcely had he uttered those words when he was seized with excruciating pains in his bowels and sharp internal torment, <sup>6</sup>a fit punishment for him who had tortured the bowels of others with many barbarous torments. <sup>7</sup>Far from giving up his insolence, he was all the more filled with arrogance. Breathing fire in his rage against the Jews, he gave orders to drive even faster. As a result he hurtled from the dashing chariot, and every part of his body was racked by the violent fall. <sup>8</sup>Thus he who previously, in his superhuman presumption, thought he could command the waves of the sea, and imagined he could weigh the mountaintops in his scales, was now thrown to the ground and had to be carried on a litter, clearly manifesting to all the power of God. <sup>9</sup>The body of this impious man swarmed with worms, and while he was still alive in hideous torments, his flesh rotted off, so that the entire army was sickened by the stench of his corruption. <sup>10</sup>Shortly before, he had thought that he could reach the stars of heaven, and now, no one could endure to transport the man because of this intolerable stench. <sup>11</sup>At last, broken in spirit, he began to give up his excessive arrogance, and to gain some understanding, under the scourge of God, for he was racked with pain unceasingly. <sup>12</sup>When he could no longer bear his own stench, he said, "It is right to be subject to God, and not to think one's mortal self divine." <sup>13</sup>Then this vile man vowed to the Lord, who would no longer have mercy on him, <sup>14</sup>that he would set free the holy city, toward which he had been hurrying with the intention of leveling it to the ground and making it a common graveyard; <sup>15</sup>he would put on perfect equality with the Athenians all the Jews, whom he had judged not even worthy of burial, but fit only to be thrown out with their children to be eaten by vultures and wild animals; <sup>16</sup>he would adorn with the finest offerings the holy temple which he had previously despoiled; he would restore all the sacred vessels many times over; and would provide from his own revenues the expenses required for the sacrifices. <sup>17</sup>Besides all this, he would become a Jew himself and visit every inhabited place to proclaim there the power of God. <sup>18</sup>But since God's punishment had justly come upon him, his sufferings were not lessened, so he lost hope for himself and wrote the following letter to the Jews in the form of a supplication. It read thus: <sup>19</sup>"To my esteemed Jewish citizens, Antiochus, their king and general, sends hearty greetings and best wishes for their health and happiness. <sup>20</sup>If you and your children are well and your affairs are going as you wish, I thank God very much, for my hopes are in heaven. <sup>21</sup>Now that I am ill, I recall with affection the esteem and good will you bear me. On returning from the regions of Persia, I fell victim to a troublesome illness; so I thought it necessary to form plans for the general welfare of all. <sup>22</sup>Actually, I do not despair about my health,

since I have great hopes of recovering from my illness.<sup>23</sup> Nevertheless, I know that my father, whenever he went on campaigns in the hinterland, would name his successor,<sup>24</sup> so that, if anything unexpected happened or any unwelcome news came, the people throughout the realm would know to whom the government had been entrusted, and so not be disturbed.<sup>25</sup> I am also bearing in mind that the neighboring rulers, especially those on the borders of our kingdom, are on the watch for opportunities and waiting to see what will happen. I have therefore appointed as king my son Antiochus, whom I have often before entrusted and commended to most of you, when I made hurried visits to the outlying provinces. I have written to him the letter copied below.<sup>26</sup> Therefore I beg and entreat each of you to remember the general and individual benefits you have received, and to continue to show goodwill toward me and my son.<sup>27</sup> I am confident that, following my policy, he will treat you with mildness and kindness in his relations with you."<sup>28</sup> So this murderer and blasphemer, after extreme sufferings, such as he had inflicted on others, died a miserable death in the mountains of a foreign land.<sup>29</sup> His foster brother Philip brought the body home; but fearing Antiochus' son, he later withdrew into Egypt, to Ptolemy Philometor.

## **2 Maccabees Chapter 10**

<sup>1</sup>When Maccabeus and his companions, under the Lord's leadership, had recovered the temple and the city,<sup>2</sup> they destroyed the altars erected by the Gentiles in the marketplace and the sacred enclosures.<sup>3</sup> After purifying the temple, they made a new altar. Then, with fire struck from flint, they offered sacrifice for the first time in two years, burned incense, and lighted lamps. They also set out the showbread.<sup>4</sup> When they had done this, they prostrated themselves and begged the Lord that they might never again fall into such misfortunes, and that if they should sin at any time, he might chastise them with moderation and not hand them over to blasphemous and barbarous Gentiles.<sup>5</sup> On the anniversary of the day on which the temple had been profaned by the Gentiles, that is, the twenty-fifth of the same month Chislev, the purification of the temple took place.<sup>6</sup> The Jews celebrated joyfully for eight days as on the feast of Booths, remembering how, a little while before, they had spent the feast of Booths living like wild animals in caves on the mountains.<sup>7</sup> Carrying rods entwined with leaves, green branches and palms, they sang hymns of grateful praise to him who had brought about the purification of his own Place.<sup>8</sup> By public edict and decree they prescribed that the whole Jewish nation should celebrate these days every year.<sup>9</sup> Such was the end of Antiochus surnamed Epiphanes.<sup>10</sup> Now we shall relate what happened under Antiochus Eupator, the son of that godless man, and shall give a summary of the chief evils caused by the wars.<sup>11</sup> When Eupator succeeded to the kingdom, he put a certain Lysias in charge

of the government as commander-in-chief of Coelesyria and Phoenicia.<sup>12</sup>Ptolemy, surnamed Macron, had taken the lead in treating the Jews fairly because of the previous injustice that had been done them, and he endeavored to have peaceful relations with them.<sup>13</sup>As a result, he was accused before Eupator by the King's Friends. In fact, on all sides he heard himself called a traitor for having abandoned Cyprus, which Philometor had entrusted to him, and for having gone over to Antiochus Epiphanes. Since he could not command the respect due to his high office, he ended his life by taking poison.<sup>14</sup>When Gorgias became governor of the region, he employed foreign troops and used every opportunity to attack the Jews.<sup>15</sup>At the same time the Idumeans, who held some important strongholds, were harassing the Jews; they welcomed fugitives from Jerusalem and endeavored to continue the war.<sup>16</sup>Maccabeus and his companions, after public prayers asking God to be their ally, moved quickly against the strongholds of the Idumeans.<sup>17</sup>Attacking vigorously, they gained control of the places, drove back all who manned the walls, and cut down those who opposed them, killing as many as twenty thousand men.<sup>18</sup>When at least nine thousand took refuge in two very strong towers, containing everything necessary to sustain a siege,<sup>19</sup>Maccabeus left Simon and Joseph, along with Zacchaeus and his men, in sufficient numbers to besiege them, while he himself went off to places where he was more urgently needed.<sup>20</sup>But some of the men in Simon's force who were money lovers let themselves be bribed by some of the men in the towers; on receiving seventy thousand drachmas, they allowed a number of them to escape.<sup>21</sup>When Maccabeus was told what had happened, he assembled the rulers of the people and accused those men of having sold their kinsmen for money by setting their enemies free to fight against them.<sup>22</sup>So he put them to death as traitors, and without delay captured the two towers.<sup>23</sup>As he was successful at arms in all his undertakings, he destroyed more than twenty thousand men in the two strongholds.<sup>24</sup>Timothy, who had previously been defeated by the Jews, gathered a tremendous force of foreign troops and collected a large number of cavalry from Asia; then he appeared in Judea, ready to conquer it by force.<sup>25</sup>At his approach, Maccabeus and his men made supplication to God, sprinkling earth upon their heads and girding their loins in sackcloth.<sup>26</sup>Lying prostrate at the foot of the altar, they begged him to be gracious to them, and to be an enemy to their enemies, and a foe to their foes, as the law declares.<sup>27</sup>After the prayer, they took up their arms and advanced a considerable distance from the city, halting when they were close to the enemy.<sup>28</sup>As soon as dawn broke, the armies joined battle, the one having as pledge of success and victory not only their valor but also their reliance on the Lord, and the other taking fury as their leader in the fight.<sup>29</sup>In the midst of the fierce battle, there appeared to the enemy

from the heavens five majestic men riding on golden-bridled horses, who led the Jews on.<sup>30</sup>They surrounded Maccabeus, and shielding him with their own armor, kept him from being wounded. They shot arrows and hurled thunderbolts at the enemy, who were bewildered and blinded, thrown into confusion and routed.<sup>31</sup>Twenty-five hundred of their foot soldiers and six hundred of their horsemen were slain.<sup>32</sup>Timothy, however, fled to a well-fortified stronghold called Gazara, where Chaereas was in command.<sup>33</sup>For four days Maccabeus and his men eagerly besieged the fortress.<sup>34</sup>Those inside, relying on the strength of the place, kept repeating outrageous blasphemies and uttering abominable words.<sup>35</sup>When the fifth day dawned, twenty young men in the army of Maccabeus, angered over such blasphemies, bravely stormed the wall and with savage fury cut down everyone they encountered.<sup>36</sup>Others who climbed up the same way swung around on the defenders, taking the besieged in the rear; they put the towers to the torch, spread the fire and burned the blasphemers alive. Still others broke down the gates and let in the rest of the troops, who took possession of the city.<sup>37</sup>Timothy had hidden in a cistern, but they killed him, along with his brother Chaereas, and Apollophanes.<sup>38</sup>On completing these exploits, they blessed, with hymns of grateful praise, the Lord who shows great kindness to Israel and grants them victory.

## **2 Maccabees Chapter 11**

<sup>1</sup>Very soon afterward, Lysias, guardian and kinsman of the king and head of the government, being greatly displeased at what had happened, <sup>2</sup>mustered about eighty thousand infantry and all his cavalry and marched against the Jews. His plan was to make Jerusalem a Greek settlement; <sup>3</sup>to levy tribute on the temple, as he did on the sanctuaries of the other nations; and to put the high priesthood up for sale every year. <sup>4</sup>He did not take God's power into account at all, but felt exultant confidence in his myriads of foot soldiers, his thousands of horsemen, and his eighty elephants. <sup>5</sup>So he invaded Judea, and when he reached Beth-zur, a fortified place about twenty miles from Jerusalem, launched a strong attack against it. <sup>6</sup>When Maccabeus and his men learned that Lysias was besieging the strongholds, they and all the people begged the Lord with lamentations and tears to send a good angel to save Israel. <sup>7</sup>Maccabeus himself was the first to take up arms, and he exhorted the others to join him in risking their lives to help their kinsmen. Then they resolutely set out together. <sup>8</sup>Suddenly, while they were still near Jerusalem, a horseman appeared at their head, clothed in white garments and brandishing gold weapons. <sup>9</sup>Then all of them together thanked God for his mercy, and their hearts were filled with such courage that they were ready to assault not only men, but the most savage beasts, yes, even walls of iron. <sup>10</sup>Now that

the Lord had shown his mercy toward them, they advanced in battle order with the aid of their heavenly ally. <sup>11</sup>Hurling themselves upon the enemy like lions, they laid low eleven thousand foot soldiers and sixteen hundred horsemen, and put all the rest to flight. <sup>12</sup>Most of those who got away were wounded and stripped of their arms, while Lysias himself escaped only by shameful flight. <sup>13</sup>But Lysias was not a stupid man. He reflected on the defeat he had suffered, and came to realize that the Hebrews were invincible because the mighty God was their ally. He therefore sent a message <sup>14</sup>persuading them to settle everything on just terms, and promising to persuade the king also, and to induce him to become their friend. <sup>15</sup>Maccabeus, solicitous for the common good, agreed to all that Lysias proposed; and the king, on his part, granted in behalf of the Jews all the written requests of Maccabeus to Lysias. <sup>16</sup>These are the terms of the letter which Lysias wrote to the Jews: "Lysias sends greetings to the Jewish people. <sup>17</sup>John and Absalom, your envoys, have presented your signed communication and asked about the matters contained in it. <sup>18</sup>Whatever had to be referred to the king I called to his attention, and the things that were acceptable he has granted. <sup>19</sup>If you maintain your loyalty to the government, I will endeavor to further your interests in the future. <sup>20</sup>On the details of these matters I have authorized my representatives, as well as your envoys, to confer with you. <sup>21</sup>Farewell." The year one hundred and forty-eight, the twenty-fourth of Dioscorinthius. <sup>22</sup>The king's letter read thus: "King Antiochus sends greetings to his brother Lysias. <sup>23</sup>Now that our father has taken his place among the gods, we wish the subjects of our kingdom to be undisturbed in conducting their own affairs. <sup>24</sup>We understand that the Jews do not agree with our father's policy concerning Greek customs but prefer their own way of life. They are petitioning us to let them retain their own customs. <sup>25</sup>Since we desire that this people too should be undisturbed, our decision is that their temple be restored to them and that they live in keeping with the customs of their ancestors. <sup>26</sup>Accordingly, please send them messengers to give them our assurances of friendship, so that, when they learn of our decision, they may have nothing to worry about but may contentedly go about their own business." <sup>27</sup>The king's letter to the people was as follows: "King Antiochus sends greetings to the Jewish senate and to the rest of the Jews. <sup>28</sup>If you are well, it is what we desire. We too are in good health. <sup>29</sup>Menelaus has told us of your wish to return home and attend to your own affairs. <sup>30</sup>Therefore, those who return by the thirtieth of Xanthicus will have our assurance of full permission <sup>31</sup>to observe their dietary laws and other laws, just as before, and none of the Jews shall be molested in any way for faults committed through ignorance. <sup>32</sup>I have also sent Menelaus to reassure you. <sup>33</sup>Farewell." In the year one hundred and forty-eight, the fifteenth of Xanthicus. <sup>34</sup>The Romans also sent them a letter

as follows: "Quintus Memmius and Titus Manius, legates of the Romans, send greetings to the Jewish people. <sup>35</sup>Whatever Lysias, kinsman of the king, has granted you, we also approve. <sup>36</sup>But the matters on which he passed judgment should be submitted to the king. As soon as you have considered them, send someone to us with your decisions so that we may present them to your advantage, for we are on our way to Antioch. <sup>37</sup>Make haste, then, to send us those who can inform us of your intentions. <sup>38</sup>Farewell." In the year one hundred and forty-eight, the fifteenth of Xanthicus.

## **2 Maccabees Chapter 12**

<sup>1</sup>After these agreements were made, Lysias returned to the king, and the Jews went about their farming. <sup>2</sup>But some of the local governors, Timothy and Apollonius, son of Gennaeus, as also Hieronymus and Demophon, to say nothing of Nicanor, the commander of the Cyprians, would not allow them to live in peace. <sup>3</sup>Some people of Joppa also committed this outrage: they invited the Jews who lived among them, together with their wives and children, to embark on boats which they had provided. There was no hint of enmity toward them; <sup>4</sup>this was done by public vote of the city. When the Jews, not suspecting treachery and wishing to live on friendly terms, accepted the invitation, the people of Joppa took them out to sea and drowned at least two hundred of them. <sup>5</sup>As soon as Judas heard of the barbarous deed perpetrated against his countrymen, he summoned his men; <sup>6</sup>and after calling upon God, the just judge, he marched against the murderers of his kinsmen. In a night attack he set the harbor on fire, burnt the boats, and put to the sword those who had taken refuge there. <sup>7</sup>When the gates of the town were shut, he withdrew, intending to come back later and wipe out the entire population of Joppa. <sup>8</sup>On hearing that the men of Jamnia planned to give like treatment to the Jews who lived among them, <sup>9</sup>he attacked the Jamnian populace by night, setting fire to the harbor and the fleet, so that the glow of the flames was visible as far as Jerusalem, thirty miles away. <sup>10</sup>When the Jews had gone about a mile from there in the campaign against Timothy, they were attacked by Arabs numbering at least five thousand foot soldiers, and five hundred horsemen. <sup>11</sup>After a hard fight, Judas and his companions, with God's help, were victorious. The defeated nomads begged Judas to make friends with them and promised to supply the Jews with cattle and to help them in every other way. <sup>12</sup>Realizing that they could indeed be useful in many respects, Judas agreed to make peace with them. After the pledge of friendship had been exchanged, the Arabs withdrew to their tents. <sup>13</sup>He also attacked a certain city called Caspin, fortified with earthworks and ramparts and inhabited by a mixed population of Gentiles. <sup>14</sup>Relying on the strength of their walls and their supply of provisions, the besieged

treated Judas and his men with contempt, insulting them and even uttering blasphemies and profanity. <sup>15</sup>But Judas and his men invoked the aid of the great Sovereign of the world, who, in the day of Joshua, overthrew Jericho without battering-ram or siege machine; then they furiously stormed the ramparts. <sup>16</sup>Capturing the city by the will of God, they inflicted such indescribable slaughter on it that the adjacent pool, which was about a quarter of a mile wide, seemed to be filled with the blood that flowed into it. <sup>17</sup>When they had gone on some ninety miles, they reached Charax, where there were certain Jews known as Toubiani. <sup>18</sup>But they did not find Timothy in that region, for he had already departed from there without having done anything except to leave behind in one place a very strong garrison. <sup>19</sup>But Dositheus and Sosipater, two of Maccabeus' captains, marched out and destroyed the force of more than ten thousand men that Timothy had left in the stronghold. <sup>20</sup>Meanwhile, Maccabeus divided his army into cohorts, with a commander over each cohort, and went in pursuit of Timothy, who had a force of a hundred and twenty thousand foot soldiers and twenty-five hundred horsemen. <sup>21</sup>When Timothy learned of the approach of Judas, he sent on ahead of him the women and children, as well as the baggage, to a place called Karnion, which was hard to besiege and even hard to reach because of the difficult terrain of that region. <sup>22</sup>But when Judas' first cohort appeared, the enemy was overwhelmed with fear and terror at the manifestation of the All-seeing. Scattering in every direction, they rushed away in such headlong flight that in many cases they wounded one another, pierced by the swords of their own men. <sup>23</sup>Judas pressed the pursuit vigorously, putting the sinners to the sword and destroying as many as thirty thousand men. <sup>24</sup>Timothy himself fell into the hands of the men under Dositheus and Sosipater; but with great cunning, he asked them to spare his life and let him go, because he had in his power the parents and relatives of many of them, and could make these suffer. <sup>25</sup>When he had fully confirmed his solemn pledge to restore them unharmed, they let him go for the sake of saving their brethren. <sup>26</sup>Judas then marched to Karnion and the shrine of Atargatis, where he killed twenty-five thousand people. <sup>27</sup>After the defeat and destruction of these, he moved his army to Ephron, a fortified city inhabited by people of many nationalities. Robust young men took up their posts in defense of the walls, from which they fought valiantly; inside were large supplies of machines and missiles. <sup>28</sup>But the Jews, invoking the Sovereign who forcibly shatters the might of his enemies, got possession of the city and slaughtered twenty-five thousand of the people in it. <sup>29</sup>Then they set out from there and hastened on to Scytopolis, seventy-five miles from Jerusalem. <sup>30</sup>But when the Jews who lived there testified to the good will shown by the Scythopolitans and to their kind treatment even in times of adversity, <sup>31</sup>Judas and his men

thanked them and exhorted them to be well disposed to their race in the future also. Finally they arrived in Jerusalem, shortly before the feast of Weeks. <sup>32</sup>After this feast called Pentecost, they lost no time in marching against Gorgias, governor of Idumea, <sup>33</sup>who opposed them with three thousand foot soldiers and four hundred horsemen. <sup>34</sup>In the ensuing battle, a few of the Jews were slain. <sup>35</sup>A man called Dositheus, a powerful horseman and one of Bacenor's men, caught hold of Gorgias, grasped his military cloak and dragged him along by main strength, intending to capture the vile wretch alive, when a Thracian horseman attacked Dositheus and cut off his arm at the shoulder. Then Gorgias fled to Marisa. <sup>36</sup>After Esdris and his men had been fighting for a long time and were weary, Judas called upon the Lord to show himself their ally and leader in the battle. <sup>37</sup>Then, raising a battle cry in his ancestral language, and with songs, he charged Gorgias' men when they were not expecting it and put them to flight. <sup>38</sup>Judas rallied his army and went to the city of Adullam. As the week was ending, they purified themselves according to custom and kept the sabbath there. <sup>39</sup>On the following day, since the task had now become urgent, Judas and his men went to gather up the bodies of the slain and bury them with their kinsmen in their ancestral tombs. <sup>40</sup>But under the tunic of each of the dead they found amulets sacred to the idols of Jamnia, which the law forbids the Jews to wear. So it was clear to all that this was why these men had been slain. <sup>41</sup>They all therefore praised the ways of the Lord, the just judge who brings to light the things that are hidden. <sup>42</sup>Turning to supplication, they prayed that the sinful deed might be fully blotted out. The noble Judas warned the soldiers to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. <sup>43</sup>He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; <sup>44</sup>for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. <sup>45</sup>But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. <sup>46</sup>Thus he made atonement for the dead that they might be freed from this sin.

## 2 Maccabees Chapter 13

<sup>1</sup>In the year one hundred and forty-nine, Judas and his men learned that Antiochus Eupator was invading Judea with a large force, <sup>2</sup>and that with him was Lysias, his guardian, who was in charge of the government. They led a Greek army of one hundred and ten thousand foot soldiers, fifty-three hundred horsemen, twenty-two elephants, and three hundred chariots armed with scythes.

<sup>3</sup>Menelaus also joined them, and with great duplicity kept urging Antiochus on, not for the welfare of his country, but in the hope of being established in office. <sup>4</sup>But the King of kings aroused the anger of Antiochus against the scoundrel. When the king was shown by Lysias that Menelaus was to blame for all the trouble, he ordered him to be taken to Beroea and executed there in the customary local method. <sup>5</sup>There is at that place a tower seventy-five feet high, full of ashes, with a circular rim sloping down steeply on all sides toward the ashes. <sup>6</sup>A man guilty of sacrilege or notorious for certain other crimes is brought up there and then hurled down to destruction. <sup>7</sup>In such a manner was Menelaus, the transgressor of the law, fated to die; he was deprived even of decent burial. <sup>8</sup>It was altogether just that he who had committed so many sins against the altar with its pure fire and ashes should meet his death in ashes. <sup>9</sup>The king was advancing, his mind full of savage plans for inflicting on the Jews worse things than those they suffered in his father's time. <sup>10</sup>When Judas learned of this, he urged the people to call upon the LORD night and day, to help them now, if ever, <sup>11</sup>when they were about to be deprived of their law, their country, and their holy temple; and not to allow this nation, which had just begun to revive, to be subjected again to blasphemous Gentiles. <sup>12</sup>When they had all joined in doing this, and had implored the merciful LORD continuously with weeping and fasting and prostrations for three days, Judas encouraged them and told them to stand ready. <sup>13</sup>After a private meeting with the elders, he decided that, before the king's army could invade Judea and take possession of the city, the Jews should march out and settle the matter with God's help. <sup>14</sup>Leaving the outcome to the Creator of the world, and exhorting his followers to fight nobly to death for the laws, the temple, the city, the country, and the government, he pitched his camp near Modein. <sup>15</sup>Giving his men the battle cry "God's Victory," he made a night attack on the king's pavilion with a picked force of the bravest young men and killed about two thousand in the camp. They also slew the lead elephant and its rider. <sup>16</sup>Finally they withdrew in triumph, having filled the camp with terror and confusion. <sup>17</sup>Day was just breaking when this was accomplished with the help and protection of the LORD. <sup>18</sup>The king, having had a taste of the Jews' daring, tried to take their positions by a stratagem. <sup>19</sup>So he marched against Beth-zur, a strong fortress of the Jews; but he was driven back, checked, and defeated. <sup>20</sup>Judas then sent supplies to the men inside, <sup>21</sup>but Rhodocus, of the Jewish army, betrayed military secrets to the enemy. He was found out, arrested, and imprisoned. <sup>22</sup>The king made a second attempt by negotiating with the men of Beth-zur. After giving them his pledge and receiving theirs, he withdrew <sup>23</sup>and attacked Judas and his men. But he was defeated. Next he heard that Philip, who was left in charge of the government in Antioch had rebelled. Dismayed, he

parleyed with the Jews, submitted to their terms, and swore to observe their rights. Having come to this agreement, he offered a sacrifice, and honored the temple with a generous donation.<sup>24</sup>He approved of Maccabeus and left him as military and civil governor of the territory from Ptolemais to the region of the Gerrenes.<sup>25</sup>When he came to Ptolemais, the people of that city were angered by the peace treaty; in fact they were so indignant that they wanted to annul its provisions.<sup>26</sup>But Lysias took the platform, defended the treaty as well as he could and won them over by persuasion. After calming them and gaining their good will, he returned to Antioch. That is how the king's attack and withdrawal went.

## **2 Maccabees Chapter 14**

<sup>1</sup>Three years later, Judas and his men learned that Demetrius, son of Seleucus, had sailed into the port of Tripolis with a powerful army and a fleet,<sup>2</sup>and that he had occupied the country, after doing away with Antiochus and his guardian Lysias.<sup>3</sup>A certain Alcimus, a former high priest, who had willfully incurred defilement at the time of the revolt, realized that there was no way for him to salvage his position and regain access to the holy altar.<sup>4</sup>So he went to King Demetrius in the year one hundred and fifty-one and presented him with a gold crown and a palm branch, as well as some of the customary olive branches from the temple. On that occasion he kept quiet.<sup>5</sup>But he found an opportunity to further his mad scheme when he was invited to the council by Demetrius and questioned about the dispositions and intentions of the Jews. He replied:<sup>6</sup>"Those Jews called Hasideans, led by Judas Maccabeus, are warmongers, who stir up sedition and keep the kingdom from enjoying peace and quiet.<sup>7</sup>For this reason, now that I am deprived of my ancestral dignity, that is to say, the high priesthood, I have come here - <sup>8</sup>first, out of my genuine concern for the king's interests, and secondly, out of consideration for my own countrymen, since our entire nation is suffering great affliction from the unreasonable conduct of the people just mentioned.<sup>9</sup>When you have informed yourself in detail on these matters, O king, act in the interest of our country and its hard-pressed people with the same gracious consideration that you show toward all.<sup>10</sup>As long as Judas is around, it is impossible for the state to enjoy peace."<sup>11</sup>When he had said this, the other Friends who were hostile to Judas quickly added fuel to Demetrius' indignation.<sup>12</sup>The king immediately chose Nicanor, who had been in command of the elephants, and appointed him governor of Judea. He sent him off<sup>13</sup>with orders to put Judas to death, to disperse his followers, and to set up Alcimus as high priest of the great temple.<sup>14</sup>The Gentiles from Judea, who would have banished Judas, came flocking to Nicanor, thinking that the misfortunes and calamities of the Jews would mean prosperity for themselves.<sup>15</sup>When the Jews heard of Nicanor's

coming, and that the Gentiles were rallying to him, they sprinkled themselves with earth and prayed to him who established his people forever, and who always comes to the aid of his heritage.

<sup>16</sup>At their leader's command, they set out at once and came upon the enemy at the village of Adasa.

<sup>17</sup>Judas' brother Simon had engaged Nicanor, but because of the sudden appearance of the enemy suffered a slight repulse. <sup>18</sup>However, when Nicanor heard of the valor of Judas and his men, and the great courage with which they fought for their country, he shrank from deciding the issue by bloodshed. <sup>19</sup>So he sent Posidonius, Theodotus, and Mattathias to arrange an agreement. <sup>20</sup>After a long discussion of the terms, each leader communicated them to his troops; and when general agreement was expressed, they assented to the treaty. <sup>21</sup>A day was set on which the leaders would meet by themselves. From each side a chariot came forward and thrones were set in place. <sup>22</sup>Judas had posted armed men in readiness at suitable points for fear that the enemy might suddenly carry out some treacherous plan. But the conference was held in the proper way. <sup>23</sup>Nicanor stayed on in Jerusalem, where he did nothing out of place. He got rid of the throngs of ordinary people who gathered around him; <sup>24</sup>but he always kept Judas in his company, for he had a cordial affection for the man. <sup>25</sup>He urged him to marry and have children; so Judas married, settled down, and shared the common life. <sup>26</sup>When Alcimus saw their friendship for each other, he took the treaty that had been made, went to Demetrius, and said that Nicanor was plotting against the state, and that he had appointed Judas, the conspirator against the kingdom, to be his successor. <sup>27</sup>Stirred up by the villain's calumnies, the king became enraged. He wrote to Nicanor, stating that he was displeased with the treaty and ordering him to send Maccabeus as a prisoner to Antioch without delay. <sup>28</sup>When this message reached Nicanor, he was dismayed, for he hated to break his agreement with a man who had done no wrong. <sup>29</sup>However, there was no way of opposing the king, so he watched for an opportunity to carry out this order by a stratagem. <sup>30</sup>But Maccabeus noticed that Nicanor was becoming cool in his dealings with him and acting with unaccustomed rudeness when they met; he concluded that this coldness betokened no good. So he gathered together a large number of his men and went into hiding from Nicanor. <sup>31</sup>When Nicanor realized that he had been disgracefully outwitted by the man, he went to the great and holy temple, at a time when the priests were offering the customary sacrifices, and ordered them to surrender Judas. <sup>32</sup>As they declared under oath that they did not know where the wanted man was, <sup>33</sup>he raised his right hand toward the temple and swore this oath: "If you do not hand Judas over to me as prisoner, I will level this shrine of God to the ground; I will tear down the altar, and erect here a splendid temple to Dionysus." <sup>34</sup>With these words he went away. The priests stretched out their

hands toward heaven, calling upon the unfailing defender of our nation in these words: <sup>35</sup>"Lord of all, though you are in need of nothing, you have approved of a temple for your dwelling place among us. <sup>36</sup>Therefore, O holy One, Lord of all holiness, preserve forever undefiled this house, which has been so recently purified." <sup>37</sup>A certain Razis, one of the elders of Jerusalem, was denounced to Nicanor as a patriot. A man highly regarded, he was called a father of the Jews because of his love for them. <sup>38</sup>In the early days of the revolt, he had been convicted of Judaism, and had risked body and life in his ardent zeal for it. <sup>39</sup>Nicanor, to show his detestation of the Jews, sent more than five hundred soldiers to arrest him. <sup>40</sup>He thought that by arresting such a man he would deal the Jews a hard blow. <sup>41</sup>But when these troops, on the point of capturing the tower, were forcing the outer gate and calling for fire to set the door ablaze, Razis, now caught on all sides, turned his sword against himself, <sup>42</sup>preferring to die nobly rather than fall into the hands of vile men and suffer outrages unworthy of his noble birth. <sup>43</sup>In the excitement of the struggle, he failed to strike exactly. So while the troops rushed in through the doors, he gallantly ran up to the top of the wall and with manly courage threw himself down into the crowd. <sup>44</sup>But as they quickly drew back and left an opening, he fell into the middle of the empty space. <sup>45</sup>Still breathing, and inflamed with anger, he got up and ran through the crowd, with blood gushing from his frightful wounds. <sup>46</sup>Then, standing on a steep rock, as he lost the last of his blood, he tore out his entrails and flung them with both hands into the crowd, calling upon the Lord of life and of spirit to give these back to him again. Such was the manner of his death.

## **2 Maccabees Chapter 15**

<sup>1</sup>When Nicanor learned that Judas and his companions were in the territory of Samaria, he decided to attack them in all safety on the day of rest. <sup>2</sup>The Jews who were forced to follow him pleaded, "Do not massacre them in that way, like a savage barbarian, but show respect for the day which the All-seeing has exalted with holiness above all other days." <sup>3</sup>At this, the thrice-sinful wretch asked if there was a ruler in heaven who prescribed the keeping of the sabbath day. <sup>4</sup>When they replied that there was indeed such a ruler in heaven, the living LORD himself, who commanded the observance of the sabbath day, <sup>5</sup>he said, "I, on my part, am ruler on earth, and my orders are that you take up arms and carry out the king's business." Nevertheless, he did not succeed in carrying out his cruel plan. <sup>6</sup>In his utter boastfulness and arrogance, Nicanor had determined to erect a public monument of victory over Judas and his men. <sup>7</sup>But Maccabeus remained confident, fully convinced that he would receive help from the LORD. <sup>8</sup>He urged his men not to fear the enemy, but mindful of the help they had received from Heaven in the past, to

expect that now, too, victory would be given them by the Almighty. <sup>9</sup>By encouraging them with words from the law and the prophets, and by reminding them of the battles they had already won, he filled them with fresh enthusiasm. <sup>10</sup>Having stirred up their courage, he gave his orders and pointed out at the same time the perfidy of the Gentiles and their violation of oaths. <sup>11</sup>When he had armed each of them, not so much with the safety of shield and spear as with the encouragement of noble words, he cheered them all by relating a dream, a kind of vision, worthy of belief. <sup>12</sup>What he saw was this: Onias, the former high priest, a good and virtuous man, modest in appearance, gentle in manners, distinguished in speech, and trained from childhood in every virtuous practice, was praying with outstretched arms for the whole Jewish community. <sup>13</sup>Then, in the same way, another man appeared, distinguished by his white hair and dignity, and with an air about him of extraordinary, majestic authority. <sup>14</sup>Onias then said of him, "This is God's prophet Jeremiah, who loves his brethren and fervently prays for his people and their holy city." <sup>15</sup>Stretching out his right hand, Jeremiah presented a gold sword to Judas. As he gave it to him, he said, <sup>16</sup>"Accept this holy sword as a gift from God; with it, you shall crush your adversaries." <sup>17</sup>Encouraged by Judas' noble words, which had the power to instill valor and stir young hearts to courage, the Jews determined not to delay but to charge gallantly and decide the issue by hand-to-hand combat with the utmost courage since their city and its temple with the sacred vessels were in danger. <sup>18</sup>They were not so much concerned about their wives and children or their brothers and kinsmen; their first and foremost fear was for the consecrated sanctuary. <sup>19</sup>Those who remained in the city suffered a like agony, anxious as they were about the battle in the open country. <sup>20</sup>Everyone now awaited the decisive moment. The enemy was already drawing near with their troops drawn up in battle line, their elephants placed in strategic positions, and their cavalry stationed on the flanks. <sup>21</sup>Maccabeus, contemplating the hosts before him, their elaborate equipment, and the fierceness of their elephants, stretched out his hands toward heaven and called upon the LORD who works miracles; for he knew that it is not through arms but through the LORD'S decision that victory is won by those who deserve it. <sup>22</sup>He prayed to him thus: "You, O LORD, sent your angel in the days of King Hezekiah of Judea, and he slew a hundred and eighty-five thousand men of Sennacherib's army. <sup>23</sup>Sovereign of the heavens, send a good angel now to spread fear and dread before us. <sup>24</sup>By the might of your arm may those be struck down who have blasphemously come against your holy people!" With this, he ended his prayer. <sup>25</sup>Nicanor and his men advanced to the sound of trumpets and battle songs. <sup>26</sup>But Judas and his men met the army with supplication and prayers. <sup>27</sup>Fighting with their hands and praying to God with their hearts,

they laid low at least thirty-five thousand and rejoiced greatly over this manifestation of God's power. <sup>28</sup>When the battle was over and they were joyfully departing, they discovered Nicanor lying there in all his armor; <sup>29</sup>so they raised tumultuous shouts in their native tongue in praise of the divine Sovereign. <sup>30</sup>Then Judas, who was ever in body and soul the chief defender of his fellow citizens and had maintained from youth his affection for his countrymen, ordered Nicanor's head and whole right arm to be cut off and taken to Jerusalem. <sup>31</sup>When he arrived there, he assembled his countrymen, stationed the priests before the altar, and sent for those in the citadel. <sup>32</sup>He showed them the vile Nicanor's head and the wretched blasphemer's arm that had been boastfully stretched out against the holy dwelling of the Almighty. <sup>33</sup>He cut out the tongue of the godless Nicanor, saying he would feed it piecemeal to the birds and would hang up the other wages of his folly opposite the temple. <sup>34</sup>At this, everyone looked toward heaven and praised the Lord, who manifests his divine power, saying, "Blessed be he who has kept his own Place undefiled!" <sup>35</sup>Judas hung up Nicanor's head on the wall of the citadel, a clear and evident proof to all of the Lord's help. <sup>36</sup>By public vote, it was unanimously decreed never to let this day pass unobserved but to celebrate it on the thirteenth day of the twelfth month, called Adar in Aramaic, the eve of Mordecai's Day. <sup>37</sup>Since Nicanor's doings ended in this way, with the city remaining in possession of the Hebrews from that time on, I will bring my own story to an end here too. <sup>38</sup>If it is well written and to the point, that is what I wanted; if it is poorly done and mediocre, that is the best I could do. <sup>39</sup>Just as it is harmful to drink wine alone or water alone, whereas mixing wine with water makes a more pleasant drink that increases delight, so a skillfully composed story delights the ears of those who read the work. Let this, then, be the end.

# **3 Maccabees**

## **3 Maccabees Chapter 1**

<sup>1</sup> When Philopator learned from his returning forces that Antiochus had taken control of his territories, he ordered all his troops, both infantry and cavalry, to assemble. He took his sister Arsinoe with him and marched to the area near Raphia, where Antiochus's supporters were camped. <sup>2</sup> A man named Theodotus, intent on executing a plan he had devised, took the best Ptolemaic weapons he had been given and sneaked into Ptolemy's tent at night, intending to kill him and end the war. <sup>3</sup> However, Dositheus, son of Drimylus, a Jew who had abandoned his faith, had secretly moved the king and placed a low-ranking man in his tent. Theodotus ended up killing this decoy instead. <sup>4</sup> During a fierce battle that favored Antiochus, Arsinoe, with disheveled hair and tears streaming down her face, urged her troops to fight bravely for their families, promising each of them two minas of gold if they won. <sup>5</sup> As a result, the enemy was defeated, and many were captured. <sup>6</sup> After foiling the plot, Ptolemy decided to visit nearby cities to encourage the people. <sup>7</sup> By doing this and donating gifts to their sacred places, he boosted the morale of his subjects. <sup>8</sup> When the Jews sent some of their council and elders to greet him, bringing gifts and congratulations, Ptolemy became eager to visit them. <sup>9</sup> Upon arriving in Jerusalem, he offered sacrifices to the supreme God, made thank-offerings, and performed other rituals appropriate for the holy place. Impressed by the temple's beauty and order, <sup>10</sup> he developed a desire to enter the holy of holies. <sup>11</sup> When he was told this was forbidden, as not even all the priests could enter—only the high priest, and only once a year—he was not persuaded. <sup>12</sup> Even after hearing the law, he insisted that he should be allowed to enter, arguing that he was not subject to the same restrictions. <sup>13</sup> He questioned why no other temple had restricted his entry. <sup>14</sup> Someone carelessly remarked that this shouldn't be taken as a sign. <sup>15</sup> The king replied, "Since this has happened, why shouldn't I enter, regardless of their wishes?" <sup>16</sup> The priests, in their full vestments, prostrated themselves and prayed to the supreme God to prevent this evil act, filling the temple with cries and tears. <sup>17</sup> Those in the city, sensing something serious was happening, rushed out in agitation. <sup>18</sup> Virgins left their chambers, sprinkling dust on their hair, and filled the streets with lamentations. <sup>19</sup> Brides abandoned their bridal chambers and modesty, joining the chaotic rush in the city. <sup>20</sup> Mothers and nurses left newborns behind, some in houses and some in the streets, and crowded around the temple. <sup>21</sup> Diverse were the prayers of those gathered, fearful of the king's sacrilegious intentions. <sup>22</sup> The bolder citizens refused to allow his plans to proceed, calling on

others to take up arms and die for their ancestral laws, causing a significant disturbance in the holy place.<sup>23</sup> Barely restrained by the elders, they too joined in supplication.<sup>24</sup> Meanwhile, the crowd continued praying fervently.<sup>25</sup> Elders near the king tried various methods to dissuade him from his arrogant plan.<sup>26</sup> But in his arrogance, he ignored them and moved forward, determined to carry out his plan.<sup>27</sup> Observing this, those around him, along with the people, called upon the all-powerful God to defend them and stop this unlawful act.<sup>28</sup> The continuous, fervent cries of the crowd created a massive uproar.<sup>29</sup> It seemed as if not only the people but also the walls and the ground echoed their cries, as everyone preferred death over the desecration of their sacred place.

### **3 Maccabees Chapter 2**

<sup>1</sup> The high priest Simon, kneeling before the sanctuary with extended hands, prayed with calm dignity:<sup>2</sup> “Lord, King of the heavens, ruler of all creation, holy among the holy ones, give attention to us who suffer under an impious and arrogant man, inflated by his power.<sup>3</sup> You, creator and governor of all, are a just Ruler and judge those who act with insolence and arrogance.<sup>4</sup> You destroyed the giants of old who trusted in their strength and boldness by sending a great flood.<sup>5</sup> You consumed the arrogant men of Sodom with fire and sulfur, making them an example for future generations.<sup>6</sup> You demonstrated your mighty power by inflicting various punishments on the audacious Pharaoh who enslaved your holy people Israel.<sup>7</sup> When he pursued them with chariots and a massive army, you overwhelmed him in the sea while safely guiding those who trusted in you.<sup>8</sup> Seeing your works, they praised you, the Almighty.<sup>9</sup> O King, you created the boundless earth and chose this city, sanctifying this place for your name, glorifying it as a foundation for the glory of your great and honored name.<sup>10</sup> You promised to listen to our prayers if we faced tribulation and came to this place to pray.<sup>11</sup> You are faithful and true.<sup>12</sup> You have often helped our oppressed ancestors, rescuing them from great evils.<sup>13</sup> Now, O holy King, we are crushed by suffering due to our many sins, oppressed by enemies, and helpless.<sup>14</sup> This arrogant man seeks to violate the holy place dedicated to your name on earth.<sup>15</sup> Your heavenly dwelling is unapproachable by man, but you graciously bestowed your glory upon Israel, sanctifying this place.<sup>16</sup> Do not punish us for their defilement or hold us accountable for this profanation, lest the transgressors boast in their wrath, saying,<sup>17</sup> ‘We have trampled down the sanctuary as if it were nothing.’<sup>18</sup> Wipe away our sins, reveal your mercy, and let it overtake us quickly, putting praises in the mouths of the downcast and giving us peace.”<sup>19</sup> God, overseeing all, heard the lawful supplication and struck down the arrogant man.<sup>20</sup> He was shaken like a reed in the wind, left

paralyzed and speechless by righteous judgment.<sup>21</sup> His friends and bodyguards, seeing his severe punishment, feared for his life and quickly dragged him out in great panic.<sup>22</sup> After a while, he recovered but did not repent, leaving with bitter threats.<sup>23</sup> When he returned to Egypt, his malice increased, aided by his corrupt companions.<sup>24</sup> Unsatisfied with his licentious deeds, he spread evil reports in various places, with his friends following his lead.<sup>25</sup> He sought to disgrace the Jewish community publicly, setting up a stone inscription on the tower stating:<sup>26</sup> “No one who does not sacrifice shall enter their sanctuaries. All Jews will be registered, taxed, and enslaved. Those who refuse will be taken by force and killed;<sup>27</sup> those who register will be branded with the ivy-leaf symbol of Dionysus and reduced to a lower status.”<sup>28</sup> To appear less hostile, he added, “Those who join the initiated will have equal citizenship with the Alexandrians.”<sup>29</sup> Some, hoping to improve their reputation, readily gave in, seeking future association with the king.<sup>30</sup> However, the majority stood firm, not abandoning their religion, paying money to avoid registration.<sup>31</sup> They remained hopeful for help and considered those who separated themselves as enemies, depriving them of fellowship and mutual support.

### **3 Maccabees Chapter 3**

<sup>1</sup> When the wicked king realized this situation, he became so enraged that he targeted not only the Jews in Alexandria but also those in the countryside. He ordered that they all be gathered into one place and executed by the most cruel means. <sup>2</sup> During these arrangements, a hostile rumor was spread by those conspiring against the Jews, claiming that they hindered others from following their customs. <sup>3</sup> However, the Jews continued to show good will and unwavering loyalty to the dynasty. <sup>4</sup> Because they worshiped God and adhered to His laws, especially regarding food, they were viewed with hostility by some. <sup>5</sup> Despite this, their upright conduct earned them a good reputation among all people. <sup>6</sup> Nevertheless, people of other races ignored their good service to the nation, which was well-known. <sup>7</sup> Instead, they focused on the Jews’ different worship and food practices, accusing them of disloyalty to the king and his authorities and of opposing his government, which brought them significant reproach. <sup>8</sup> The Greeks in the city, though not harmed, were powerless to help the Jews due to living under tyranny. They tried to console them and hoped for a change in their situation. <sup>9</sup> Such a large community, having committed no offense, should not be abandoned. <sup>10</sup> Some neighbors, friends, and business associates privately pledged to protect and assist them more earnestly. <sup>11</sup> The king, boasting of his current fortune and disregarding the might of the supreme God, assumed his plans would succeed and wrote this letter against the Jews: <sup>12</sup> “King Ptolemy Philopator to his generals and soldiers in Egypt and all its

districts, greetings and good health.<sup>13</sup> I and our government are faring well.<sup>14</sup> During our expedition in Asia, as you know, the gods aided us in battle, and we concluded it successfully.<sup>15</sup> We decided not to rule Coele-Syria and Phoenicia by force but with clemency and benevolence, treating the inhabitants well.<sup>16</sup> We granted great revenues to the temples in these cities and went to Jerusalem to honor the temple of these ungrateful people.<sup>17</sup> They accepted our presence in words but not in deeds. When we proposed to enter their inner temple with magnificent offerings,<sup>18</sup> they, driven by their traditional arrogance, barred our entry. Despite this, we spared them out of benevolence.<sup>19</sup> Their manifest ill-will shows they are the only people who defy kings and benefactors, refusing to see any action as sincere.<sup>20</sup> On returning to Egypt victorious, we tolerated their folly and acted appropriately, treating all nations with benevolence.

### **3 Maccabees Chapter 4**

<sup>1</sup> In every place where this decree arrived, the Gentiles celebrated with feasts paid for by the public, shouting and rejoicing, as their long-standing hatred for the Jews became openly expressed.<sup>2</sup> But the Jews were in constant mourning, crying and lamenting, their hearts burning with grief over the unexpected decree of destruction.<sup>3</sup> Every district, city, habitable place, and street was filled with mourning and wailing for them.<sup>4</sup> The generals in each city sent them off with such harshness that even some of their enemies, witnessing their suffering, reflected on the uncertainty of life and shed tears for their miserable expulsion.<sup>5</sup> Many elderly men, gray-haired and bent with age, were forced to march quickly, driven violently in such a shameful manner.<sup>6</sup> Young women who had just entered their bridal chambers exchanged joy for wailing, their perfumed hair sprinkled with ashes, carried away unveiled, raising a lament instead of a wedding song as they were harshly treated by the heathen.<sup>7</sup> In public view and in bonds, they were violently dragged to the place of embarkation.<sup>8</sup> Husbands, in their youth, had ropes around their necks instead of garlands, spending the days of their marriage festivals in lamentations instead of joy, seeing death before them.<sup>9</sup> They were loaded onto ships like wild animals, constrained by iron bonds; some were fastened by the neck to the benches, others had their feet secured by unbreakable fetters.<sup>10</sup> Additionally, they were confined under a solid deck, kept in total darkness, enduring treatment fitting for traitors throughout the voyage.

### **3 Maccabees Chapter 5**

<sup>1</sup> The king, unwavering and filled with uncontrollable anger, summoned Hermon, the keeper of the elephants.<sup>2</sup> He ordered Hermon to drug all five hundred elephants with large amounts of frankincense and unmixed wine the following day, then drive them in a frenzy to destroy the Jews.

<sup>3</sup> After giving these orders, he returned to his feasting with his friends and army officers who were especially hostile towards the Jews. <sup>4</sup> Hermon diligently followed the orders. <sup>5</sup> That evening, the guards bound the Jews and kept them in custody overnight, certain that the entire nation would be annihilated. <sup>6</sup> The Gentiles believed the Jews had no hope, <sup>7</sup> as they were bound and surrounded. But the Jews, with tearful and fervent prayers, called upon the Almighty Lord for mercy and rescue. <sup>8</sup> They prayed for God to thwart the evil plot against them and save them gloriously. <sup>9</sup> Their prayers fervently ascended to heaven. <sup>10</sup> Meanwhile, Hermon drugged the elephants with wine and frankincense, and early in the morning, he reported to the king that everything was ready. <sup>11</sup> However, the Lord sent the king into a deep, pleasant sleep, making him forget his cruel intentions. <sup>12</sup> Overcome by this sleep, the king failed to carry out his plan. <sup>13</sup> The Jews, having escaped their doom, praised their holy God and prayed for Him to show His power to the arrogant Gentiles. <sup>14</sup> Near the middle of the tenth hour, the person in charge of invitations nudged the king awake, reminding him that the banquet hour was slipping away. <sup>15</sup> With difficulty, the king was roused and informed of the situation. <sup>16</sup> After considering this, the king returned to drinking and ordered the banquet guests to continue their revelry. <sup>17</sup> He urged them to make the banquet joyful by celebrating even more. <sup>18</sup> As the party continued, the king summoned Hermon and angrily demanded to know why the Jews were still alive. <sup>19</sup> Hermon and his friends confirmed that they had carried out the orders during the night. <sup>20</sup> The king, filled with greater savagery, declared that the Jews had been spared by his sleep but ordered Hermon to prepare the elephants again for their destruction the next day. <sup>21</sup> The guests approved of the king's order and each departed to their homes, devising insults for the Jews they believed were doomed. <sup>22</sup> As soon as the rooster crowed, Hermon began preparing the elephants and moving them along the colonnade. <sup>23</sup> Crowds eagerly gathered to witness the pitiful spectacle. <sup>24</sup> The Jews, at their last gasp, stretched their hands toward heaven, tearfully imploring God for help. <sup>25</sup> Before dawn, while the king received his friends, Hermon arrived, inviting him to witness the preparations. <sup>26</sup> The king, struck by the unusual invitation, asked what was so urgently prepared. <sup>27</sup> God had implanted forgetfulness in the king's mind about his previous plans. <sup>28</sup> Hermon and the king's friends pointed out that everything was ready for action. <sup>29</sup> The king, filled with wrath, responded with threats, stating that if Hermon's parents or children were present, they would be prepared for the beasts instead of the Jews. <sup>30</sup> The king declared that the Jews had shown extraordinary loyalty and should not be punished. <sup>31</sup> Hermon, terrified, saw his eyes waver and face fall. <sup>32</sup> The king's friends sullenly departed, dismissing the crowds. <sup>33</sup> Hearing the king's words, the Jews

praised their God for His aid.<sup>34</sup> The king resumed the banquet, urging guests to continue celebrating.<sup>35</sup> He summoned Hermon again, demanding the elephants be prepared to destroy the Jews the next day.<sup>36</sup> The officials, bewildered by the king's instability, questioned how many times he would change his orders.<sup>37</sup> They noted the city was in turmoil, crowded with people and in danger of being plundered.<sup>38</sup> Ignoring the changes of mind, the king swore an irrevocable oath to send the Jews to their deaths, and to march against Judea, leveling it with fire and spear, and burning the temple.<sup>39</sup> The friends and officers, joyful and confident, posted armed forces to keep guard.<sup>40</sup> When the elephants were driven to madness with wine and frankincense and equipped with frightful devices, Hermon entered the courtyard at dawn.<sup>41</sup> The city was filled with crowds, eagerly awaiting the spectacle.<sup>42</sup> The Jews, seeing the elephants and armed forces, thought their end had come. They lamented, embracing relatives, and falling into each other's arms.<sup>43</sup> They prostrated themselves, removing babies from their breasts, and cried out loudly, imploring God to save them from death.

### **3 Maccabees Chapter 6**

<sup>1</sup> Eleazar, a renowned and elderly priest known for his virtue, instructed the elders to stop calling upon God and prayed, <sup>2</sup> "Almighty God Most High, ruler of all creation, <sup>3</sup> look upon the descendants of Abraham and Jacob, who are perishing in a foreign land. <sup>4</sup> Just as you destroyed Pharaoh and his arrogant army in the sea, showing mercy to Israel, <sup>5</sup> and broke Sennacherib's oppressive forces, show your power again. <sup>6</sup> You saved the three companions in Babylon from the fiery furnace, <sup>7</sup> rescued Daniel from the lions, <sup>8</sup> and restored Jonah from the belly of the sea monster. <sup>9</sup> Now, merciful protector, reveal yourself to Israel, who are suffering at the hands of the Gentiles. <sup>10</sup> Even if we have sinned, rescue us from the enemy and deal with us as you will. <sup>11</sup> Do not let the arrogant mock us, saying our God did not save us. <sup>12</sup> Watch over us and have mercy as we are unjustly killed. <sup>13</sup> Let the Gentiles fear your power, O Lord, who can save the nation of Jacob. <sup>14</sup> The whole throng of infants and their parents cry out to you. <sup>15</sup> Show the Gentiles that you are with us and have not abandoned us, as you promised even in our enemies' land."<sup>16</sup> Just as Eleazar finished his prayer, the king arrived at the hippodrome with the elephants and his forces.<sup>17</sup> The Jews cried out to heaven, causing the valleys to echo and instilling terror in the army.<sup>18</sup> God revealed His presence by sending two glorious angels, visible to all but the Jews,<sup>19</sup> who opposed the enemy forces and filled them with fear and confusion.<sup>20</sup> The king began to tremble and forgot his arrogance.<sup>21</sup> The elephants turned on the armed forces, trampling and destroying them.<sup>22</sup> The king's anger turned to pity and tears as he saw his plans fail.<sup>23</sup> Hearing

the cries and seeing the destruction, he blamed his friends,<sup>24</sup> accusing them of treason and cruelty.<sup>25</sup> He questioned who had senselessly gathered the Jews,<sup>26</sup> and mistreated those who had shown goodwill.<sup>27</sup> He ordered their bonds to be loosed and sent them home in peace, apologizing for past actions.<sup>28</sup> He commanded the release of the Jews, acknowledging their God who had protected his kingdom.<sup>29</sup> The Jews, immediately freed, praised their holy God for their escape from death.<sup>30</sup> The king returned to the city, ordered the official in charge of revenues to provide the Jews with everything needed for a seven-day festival,<sup>31</sup> turning their expected death into a celebration.<sup>32</sup> They ceased mourning, praised God with joyful songs, and formed choruses as a sign of peace.<sup>33</sup> The king, hosting a great banquet, continuously thanked heaven for their unexpected rescue.<sup>34</sup> Those who had anticipated the Jews' destruction groaned in disgrace, their arrogance quenched.<sup>35</sup> The Jews, now celebrating, arranged joyful feasts and psalms.<sup>36</sup> They instituted a public festival to commemorate their deliverance by God, not for excess but for gratitude.<sup>37</sup> They petitioned the king to return home.<sup>38</sup> Their registration had taken place over forty days, and their destruction was planned for three days when God revealed His mercy.<sup>39</sup> They feasted until the fourteenth day and then requested to leave.<sup>40</sup> The king granted their request, writing a letter to the city generals.

### 3 Maccabees Chapter 7

<sup>1</sup> King Ptolemy Philopator to the generals in Egypt and all in authority in his government, greetings and good health. <sup>2</sup> My family and I are well, thanks to the guidance of the great God. <sup>3</sup> Some of our advisors, with malicious intent, persuaded us to gather the Jews in the kingdom and punish them severely as traitors. <sup>4</sup> They claimed our government wouldn't be stable until this was done, citing the Jews' ill-will toward all nations. <sup>5</sup> They treated the Jews harshly, like slaves or traitors, and tried to kill them without proper investigation. <sup>6</sup> We severely reprimanded these advisors and spared their lives out of our clemency. Recognizing that the God of heaven protects the Jews like a father does his children,<sup>7</sup> and acknowledging their goodwill toward us and our ancestors, we have acquitted them of all charges.<sup>8</sup> We have ordered everyone to return home without harm or reproach. <sup>9</sup> If we harm them, we will face the wrath of the Most High God, who will avenge such acts. Farewell."<sup>10</sup> Upon receiving this letter, the Jews did not rush to leave but requested that those among them who had willingly transgressed against God and His laws be punished by their own hands.<sup>11</sup> They argued that those who broke divine commandments would never be loyal to the king's government.<sup>12</sup> The king agreed and allowed them to punish those who had violated God's law without royal oversight.<sup>13</sup> After praising the king, the priests and the whole

multitude shouted Hallelujah and departed joyfully.<sup>14</sup> On their way, they publicly executed any fellow Jews who had defiled themselves.<sup>15</sup> That day, they put over three hundred men to death and celebrated, having destroyed the profaners.<sup>16</sup> Those who remained faithful to God, now saved, left the city adorned with fragrant flowers, joyfully thanking God with songs of praise.<sup>17</sup> When they reached Ptolemais, known as “rose-bearing,” they waited for a fleet for seven days, as was commonly desired.<sup>18</sup> They celebrated their deliverance there, with the king providing generously for their journey home.<sup>19</sup> Upon landing safely, they decided to observe these days as a joyous festival.<sup>20</sup> They inscribed these events on a pillar, dedicated a place of prayer, and left unharmed, free, and overjoyed, safely brought to their homes by the king’s command.<sup>21</sup> They gained greater respect among their enemies, who honored and feared them. They were not subject to property confiscation.<sup>22</sup> They recovered all their property, as recorded, with those holding it returning it in fear. Thus, the supreme God performed great deeds for their deliverance.<sup>23</sup> Blessed be the Deliverer of Israel through all times! Amen.

# **4 Maccabees**

## **4 Maccabees Chapter 1**

<sup>1</sup> The topic I'm about to discuss is deeply philosophical: whether reason can govern our emotions effectively. Therefore, it's important for me to urge you to pay close attention to this philosophical inquiry. <sup>2</sup> This subject is crucial for anyone seeking knowledge, as it involves praising the highest virtue—rational judgment itself. <sup>3</sup> If it's clear that reason can control emotions like gluttony and lust, which undermine self-control, <sup>4</sup> then it logically follows that reason can also master emotions that obstruct justice, such as malice, and those that hinder courage, like anger, fear, and pain. <sup>5</sup> Some may ask why reason doesn't dominate forgetfulness and ignorance. This argument, however, is nonsensical. <sup>6</sup> Reason doesn't govern its own emotions but those contrary to justice, courage, and self-control, aiming not to eradicate them but to prevent yielding to them. <sup>7</sup> I could provide many examples showing reason's dominion over emotions. <sup>8</sup> The best demonstration is seen in the courageous deaths of Eleazar, the seven brothers, and their mother, who chose martyrdom for virtue's sake. <sup>9</sup> By facing death with disdain for suffering, they exemplified reason's control over emotions. <sup>10</sup> On this occasion, it's fitting to honor their virtues and bless them for the honor they've received. <sup>11</sup> Even their tormentors admired their bravery and endurance, leading to the downfall of tyranny over their people. Through their endurance, they conquered the tyrant, purifying their homeland. <sup>12</sup> I will soon delve into their story, but first, as is my custom, I'll lay out my main principle and then recount their tale, giving glory to the all-wise God. <sup>13</sup> So, our inquiry revolves around whether reason indeed reigns over emotions. <sup>14</sup> We'll define reason and emotion, discuss the types of emotions, and determine if reason governs them all. <sup>15</sup> Reason is the faculty that, through sound logic, prefers a life of wisdom. <sup>16</sup> Wisdom itself encompasses knowledge of divine and human matters and their causes. <sup>17</sup> This includes education in the law, which teaches reverence for divine matters and practical wisdom in human affairs. <sup>18</sup> The types of wisdom are rational judgment, justice, courage, and self-control. <sup>19</sup> Rational judgment stands supreme over these, allowing reason to rule over emotions. <sup>20</sup> The two broadest emotions are pleasure and pain, each affecting both body and soul. <sup>21</sup> These emotions have numerous consequences and implications. <sup>22</sup> Desire precedes pleasure, and satisfaction follows it. <sup>23</sup> Fear precedes pain, and sorrow follows. <sup>24</sup> Anger, as anyone reflecting on experience can attest, combines elements of both pleasure and pain. <sup>25</sup> Pleasure itself can lead to harmful inclinations, the most intricate of emotions. <sup>26</sup> In the soul, it manifests as arrogance, greed, thirst for recognition, rivalry, and

malice;<sup>27</sup> in the body, as excessive eating, gluttony, and indulgence.<sup>28</sup> Just as pleasure and pain stem from both body and soul, they sprout many ramifications.<sup>29</sup> Reason, like a skilled gardener, prunes, tends, waters, and cultivates these emotional habits, bringing them under control.<sup>30</sup> Reason guides virtues, but it governs emotions absolutely. Notice first that rational judgment reigns over emotions through the restraining power of self-control.<sup>31</sup> Self-control is mastery over desires.<sup>32</sup> Some desires are mental, others physical, yet reason governs both.<sup>33</sup> When we abstain from forbidden foods despite craving them, it's because reason can control appetites.<sup>34</sup> So, when we desire seafood, poultry, or other forbidden foods, reason restrains us.<sup>35</sup> Reason moderates appetites, tempering the impulses of the body with a disciplined mind.

## 4 Maccabees Chapter 2

<sup>1</sup> Why should we find it surprising that the mind's desires for enjoying beauty can be subdued?<sup>2</sup> Indeed, Joseph's temperance is celebrated precisely for this reason—he overcame sexual desire through mental discipline.<sup>3</sup> In his youth, when he was at the peak of physical desire, he used reason to quell the frenzy of passions.<sup>4</sup> It's not just sexual desire that reason governs; it extends its mastery over all desires.<sup>5</sup> This is evident in the commandment: "You shall not covet your neighbor's wife...or anything that belongs to your neighbor."<sup>6</sup> The law's prohibition against coveting demonstrates how reason can control desires. Similarly, reason governs emotions that obstruct justice.<sup>7</sup> How else could a habitual glutton, drunkard, or excessive eater reform without reason reigning over emotions?<sup>8</sup> When someone, despite being fond of wealth, adheres to the law by lending without interest and forgiving debts in the seventh year, reason directs their actions against their natural inclinations.<sup>9</sup> The law, guided by reason, curbs greed, ensuring one doesn't glean every last harvest or gather the final grapes.<sup>10</sup> In all aspects, reason asserts its authority over emotions.<sup>11</sup> It prevails over affection for parents, ensuring virtue isn't forsaken for their sake.<sup>12</sup> It overrides love for a spouse, prompting rebuke when they transgress the law.<sup>13</sup> It takes precedence over parental love, leading to discipline for their children's misdeeds.<sup>14</sup> Reason even governs friendships, allowing rebuke when friends behave wickedly, and it can reconcile even enmity through adherence to the law.<sup>15</sup> Reason controls even the most intense emotions—the desire for power, vanity, boasting, arrogance, and malice.<sup>16</sup> A disciplined mind rejects these harmful emotions, including anger, for reason is sovereign over them all.<sup>17</sup> When Moses was angered by Dathan and Abiram, reason prevented him from acting rashly.<sup>18</sup> As stated, a temperate mind can triumph over emotions, correcting some and neutralizing others.<sup>19</sup> Why else would Jacob rebuke Simeon and Levi for their rash massacre of the Shechemites, saying, "Cursed

be their anger,” if not to show reason’s control over anger? <sup>20</sup> When God created humanity, he implanted emotions and inclinations within them, yet he also placed reason as a sacred governor among their senses. <sup>21</sup> To reason, he imparted the law, allowing those who follow it to govern a kingdom marked by temperance, justice, goodness, and courage. <sup>22</sup> One might ask, if reason governs emotions, why does it not control forgetfulness and ignorance?

## **4 Maccabees Chapter 3**

<sup>1</sup> This idea is quite absurd; it’s clear that reason doesn’t govern its own emotions but those of the body. <sup>2</sup> None of us can eliminate such desires entirely, but reason can show us how not to be enslaved by them. <sup>3</sup> Similarly, none of us can eradicate anger from our minds, but reason can teach us how to manage it. <sup>4</sup> We can’t rid ourselves of malice, but reason can aid us in resisting and not succumbing to it. <sup>5</sup> Reason doesn’t eradicate emotions but acts as their counterforce. <sup>6</sup> This can be illustrated through the story of King David’s thirst. <sup>7</sup> After a day of battling the Philistines, David, exhausted, returned to camp where his troops were dining. <sup>8</sup> Despite abundant springs nearby, he couldn’t quench his thirst. <sup>9</sup> Irrationally, he desired water from enemy territory, consumed by this craving. <sup>10</sup> His guards, understanding his desire, fetched it risking their lives. <sup>11</sup> They located the spring in the enemy camp and brought him the water. <sup>12</sup> But David, fearing the moral implications, poured it out as an offering to God. <sup>13</sup> This demonstrates how reason can oppose desire. <sup>14</sup> A temperate mind can conquer emotional impulses and extinguish frenzied desires, even in extreme situations, rejecting emotional dominance with nobility of reason. <sup>15</sup> The current narrative exemplifies the power of reasoned temperance. <sup>16</sup> During a time of peace and prosperity under observance of the law, disturbances arose.

## **4 Maccabees Chapter 4**

<sup>1</sup> In the time when Onias, a noble and righteous high priest, held office for life, there arose a political adversary named Simon who, failing to discredit Onias through slander, fled the country with a treacherous plan. <sup>2</sup> He sought out Apollonius, the governor of Syria, Phoenicia, and Cilicia, and fabricated a story about vast sums of private funds in Jerusalem that belonged to King Seleucus, not the temple treasury. <sup>3</sup> Pleased with Simon’s deceitful report, Apollonius informed Seleucus and received authorization to seize these supposed funds. <sup>4</sup> With Simon at his side and a formidable army, Apollonius swiftly marched to Jerusalem, claiming royal authority to confiscate the funds. <sup>5</sup> Outraged by this intrusion, the people protested vehemently, defending the sanctity of the temple treasury. <sup>6</sup> Undeterred by their resistance, Apollonius proceeded arrogantly toward the temple, issuing threats. <sup>7</sup> Inside, priests, women, and children prayed desperately for

divine protection as Apollonius and his troops approached the treasury.<sup>8</sup> Suddenly, angelic beings on horseback appeared from heaven, terrifying Apollonius and his soldiers with flashes of lightning.<sup>9</sup> Overcome by fear, Apollonius collapsed in the temple courtyard, pleading tearfully for the Hebrews to intercede on his behalf with God.<sup>10</sup> Moved by his repentance, Onias the high priest prayed for him despite his reservations, fearing divine retribution.<sup>11</sup> Apollonius, spared from death, returned to report these miraculous events to King Seleucus.<sup>12</sup> After Seleucus's death, his son Antiochus Epiphanes ascended the throne, a tyrant who removed Onias from the priesthood and appointed Jason, Onias's brother, as high priest.<sup>13</sup> Jason agreed to pay a hefty annual tribute to the king, gaining the high priesthood and authority over the nation.<sup>14</sup> Jason then implemented sweeping changes, defying the ancestral laws and introducing Greek customs, including constructing a gymnasium within the citadel and abolishing traditional temple rituals.<sup>15</sup> Infuriated by these sacrileges, divine justice incited Antiochus to wage war against the Jews.<sup>16</sup> Hearing rumors of his death while battling Ptolemy in Egypt, Antiochus swiftly marched against Jerusalem, seeking vengeance.

## 4 Maccabees Chapter 5

<sup>1</sup> During a council session atop a high place, the tyrant Antiochus, surrounded by his advisors and armed soldiers, commanded his guards to arrest every Hebrew present and force them to eat pork and food sacrificed to idols.<sup>2</sup> Anyone who refused to comply was to be subjected to torture and death.<sup>3</sup> Among those apprehended was Eleazar, an elderly leader from a priestly family known for his wisdom and adherence to Jewish law.<sup>4</sup> When Antiochus saw Eleazar, he addressed him, attempting to persuade him to eat pork to save himself from torture.<sup>5</sup> “Old man,” Antiochus began, “before I proceed with your punishment, consider saving yourself by eating this meat.<sup>6</sup> I respect your age, but I cannot comprehend how a wise man like you adheres to the Jewish faith.<sup>7</sup> Why reject such fine food that nature itself offers?<sup>8</sup> It is senseless to deny oneself such pleasures and wrong to refuse nature’s gifts.<sup>9</sup> You’ll act even more foolishly if you persist in defying me and your own well-being due to your stubborn beliefs.<sup>10</sup> Consider this: if your God truly protects you, he will forgive you for this forced transgression.”<sup>11</sup> Antiochus pressed Eleazar to eat the forbidden meat, but Eleazar requested permission to speak.<sup>12</sup> When granted, he addressed the assembly.<sup>13</sup> “O Antiochus, we who live by divine law believe obedience to it outweighs any compulsion.<sup>14</sup> Therefore, we cannot violate it under any circumstances.<sup>15</sup> Even if our law were not divine, we would still maintain our reputation for piety.<sup>16</sup> Do not underestimate the seriousness of breaking the law, whether in small matters or large.<sup>17</sup> You mock our faith, but it teaches us self-control

over desires and courage to endure suffering.<sup>18</sup> It guides us in justice and piety toward the true God.<sup>19</sup> We cannot eat defiling food because we believe God ordained our law for our well-being.<sup>20</sup> He permits what is suitable and forbids what is harmful.<sup>21</sup> It is tyrannical for you to force us to break the law and mock us for it.<sup>22</sup> But you will not ridicule me, nor will I betray the sacred oath of my ancestors.<sup>23</sup> Not even if you torture me severely will I forsake the law.<sup>24</sup> I will not dishonor the teachings that shaped me, nor abandon self-control.<sup>25</sup> I will not disgrace reason nor forsake the honored priesthood and knowledge of the law.<sup>26</sup> O king, your tyranny cannot tarnish the dignity of my old age and my lifelong adherence to the law.<sup>27</sup> The ancestors will receive me as pure, unyielding to your violence even unto death.<sup>28</sup> You may rule over the godless, but you will not sway my religious convictions by word or deed.”

## 4 Maccabees Chapter 6

<sup>1</sup> After Eleazar eloquently responded to the tyrant’s exhortations, the guards forcibly dragged him towards the instruments of torture.<sup>2</sup> They stripped the old man, whose demeanor still radiated piety and grace.<sup>3</sup> They bound his arms and scourged him while a herald shouted, “Obey the king’s commands!”<sup>4</sup> Yet Eleazar, courageous and noble, endured the torment as if in a dream, his eyes fixed on heaven while his flesh was torn and blood flowed from his wounds.<sup>5</sup> Though he collapsed from the pain, his spirit remained steadfast and resolute.<sup>6</sup> A cruel guard kicked him to force him up, but Eleazar endured, scorned the punishment, and bore the agonies.<sup>7</sup> Like a valiant athlete, he triumphed over his tormentors even in the midst of his suffering.<sup>8</sup> Sweat drenched his face, and he amazed even his torturers with his unwavering spirit.<sup>9</sup> Moved by pity and admiration, some in the king’s retinue approached him.<sup>10</sup> “Eleazar, why destroy yourself needlessly with these torments?<sup>11</sup> We can offer you cooked meat; pretend to eat pork and save yourself.”<sup>12</sup> But Eleazar, deeply distressed by their suggestion, cried out,<sup>13</sup> “May we, descendants of Abraham, never stoop so low as to feign compliance out of fear!<sup>14</sup> It would be irrational to abandon our lifelong commitment to truth and law to set a shameful example of impiety.<sup>15</sup> It would bring disgrace to survive momentarily as cowards, mocked by all.<sup>16</sup> Let us die nobly for our faith, O children of Abraham!<sup>17</sup> Guards of the tyrant, why hesitate?”<sup>18</sup> Seeing his unwavering courage and refusal to yield, the guards subjected him to fire.<sup>19</sup> They burned him with cruel devices, poured foul liquids into his nostrils, and brought him to the brink of death.<sup>20</sup> In his final moments, burned to the bone, he lifted his eyes to God and prayed,<sup>21</sup> “You know, O God, that I die in burning torment for the sake of your law.<sup>22</sup> Have mercy on your people; let my suffering suffice for them.<sup>23</sup> Let my blood be their purification.”<sup>24</sup> With these words, the holy man nobly embraced death for the

sake of the law.<sup>25</sup> Thus, reason proved sovereign over emotions.<sup>26</sup> If emotions had prevailed, they would have shown dominance, but reason conquered, rightly asserting its authority.<sup>27</sup> Reason's mastery over external agony is undeniable and deserves recognition.<sup>28</sup> Indeed, reason not only conquers agony but also masters pleasures without yielding to them.

## 4 Maccabees Chapter 7

<sup>1</sup> Like a skilled pilot, the reason of our forefather Eleazar guided the ship of faith through the turbulent sea of emotions. <sup>2</sup> Despite the tyrant's fierce onslaughts and the overwhelming waves of torture, he steadfastly held to the course of his religious convictions. <sup>3</sup> He did not waver in his commitment to faith until he reached the haven of immortal victory. <sup>4</sup> No besieged city, no matter how fortified, has endured as Eleazar did. Though his sacred life was consumed by torment, he defended his beliefs with the shield of devout reason. <sup>5</sup> Setting his mind firm as a steadfast cliff, Eleazar defied the raging emotions. <sup>6</sup> O worthy priest, you preserved your sacred integrity, refusing to defile yourself with forbidden foods. <sup>7</sup> O man in harmony with divine law, philosopher of a righteous life! <sup>8</sup> This is the example for those who uphold the law, shielding it with their blood and enduring suffering unto death. <sup>9</sup> Father Eleazar, through your glorious endurance, you strengthened our commitment to the law and proved the credibility of divine philosophy by your deeds. <sup>10</sup> O aged man, stronger than tortures, elder fiercer than fire, supreme ruler over passions! <sup>11</sup> Just as Aaron confronted the fiery angel with his censer, so did Eleazar, enduring the flames with steadfast reason. <sup>12</sup> Remarkably, though aged and physically weakened, he was rejuvenated in spirit through reason, rendering the torturous rack ineffective. <sup>13</sup> O blessed elder with venerable gray hair and a life of righteousness, perfected by faithful devotion unto death! <sup>14</sup> Therefore, if an aged man, for the sake of piety, defied tortures unto death, devout reason indeed governs emotions. <sup>15</sup> Some may argue that not everyone commands their emotions due to lack of prudent reason. <sup>16</sup> Yet those who wholeheartedly follow faith alone can control their passions, believing like Abraham, Isaac, and Jacob that they live eternally in God. <sup>17</sup> Thus, it's not contradictory if some seem overcome by emotions due to weak reason. <sup>18</sup> Who, living as a true philosopher by the rule of faith, trusting in God's blessings, wouldn't overcome emotions through piety? <sup>19</sup> Only the wise and courageous can master their emotions.

## 4 Maccabees Chapter 8

<sup>1</sup> Even the youngest among them, guided by a philosophy grounded in devout reason, triumphed over the most brutal instruments of torture. <sup>2</sup> When the tyrant's initial attempt failed to coerce an elderly man into eating forbidden food, he became enraged and ordered more Hebrew captives to

be brought forth.<sup>3</sup> Among them were seven brothers, handsome, modest, noble in bearing, and accomplished in every way, accompanied by their aged mother.<sup>4</sup> Struck by their appearance and dignity as they stood together with their mother, the tyrant smiled and summoned them closer.<sup>5</sup> “Young men,” he began, “I admire each of you and respect your unity as brothers. I urge you not to follow the same path as the old man who was recently tortured.<sup>6</sup> Yield to me, and I will show favor to you.<sup>7</sup> Trust me, and you will hold high positions in my government if you forsake your ancestral traditions.<sup>8</sup> Embrace the Greek way of life and adopt a new manner of living, enjoying your youth.”<sup>9</sup> He warned them, “Disobey me, and I will punish you with severe tortures that will lead to your deaths.<sup>10</sup> Have pity on yourselves, even your enemy has compassion for your youth and beauty.”<sup>11</sup> He then ordered the instruments of torture to be brought forward to compel them through fear to eat defiled food.<sup>12</sup> As the guards presented wheels, joint-dislocators, racks, hooks, catapults, caldrons, braziers, thumbscrews, iron claws, wedges, and bellows, the tyrant continued his threats.<sup>13</sup> “Fear these devices, young men. Justice will be lenient if you transgress under duress.”<sup>14</sup> Yet, instead of fear, they countered the tyrant with their own philosophy and sound reasoning, nullifying his tyranny.<sup>15</sup> Reflecting on what arguments might have swayed the cowardly,<sup>16</sup> “Why risk death by defying the king’s kindness?<sup>17</sup> Shouldn’t we fear torture, heed the threats, abandon arrogance, and consider divine justice?”<sup>18</sup> They remained resolute, despising fear and mastering agony,<sup>19</sup> so when the tyrant ceased his counsel to eat forbidden food, they collectively declared without hesitation:

#### **4 Maccabees Chapter 9**

<sup>1</sup> “Why do you hesitate, tyrant? We are prepared to die rather than violate our ancestral commandments.<sup>2</sup> It would bring shame upon our forefathers if we were to forsake obedience to the law and to Moses, our guide.<sup>3</sup> Tyrant, in your hostility toward us, do not show us more pity than we show ourselves.<sup>4</sup> We consider your compassion, which promises safety through disobedience to the law, more dreadful than death itself.<sup>5</sup> You try to frighten us with threats of torture, as if you have not learned from the example of Eleazar.<sup>6</sup> If aged Hebrew men endured torture for their faith, how much more fitting is it for us young men to face death while defying your coercive tortures, which even our aged mentor overcame?<sup>7</sup> So test us, tyrant. Even if you take our lives for our faith, know that you cannot harm us by torturing us.<sup>8</sup> Through these severe sufferings and endurance, we will earn the reward of virtue and be with God, for whom we endure.<sup>9</sup> But your bloodthirsty actions toward us will rightfully bring upon you eternal torment by divine justice.”<sup>10</sup> Enraged not only by their disobedience but also by their ingratitude, the tyrant

commanded the guards to bring forth the eldest brother.<sup>11</sup> They stripped him, bound his hands and arms, and relentlessly beat him with scourges to no avail before placing him on the wheel.<sup>12</sup> As they stretched him out, his limbs were dislocated.<sup>13</sup> Despite excruciating pain, he condemned the tyrant,<sup>14</sup> declaring, “Most vile tyrant, enemy of divine justice, you torture me not for murder or impiety, but for upholding the law of God.”<sup>15</sup> When urged to eat to end his torment,<sup>16</sup> he retorted, “You despicable lackeys, your torture cannot break my resolve. Cut me, burn me, twist my joints—I will show you Hebrews are invincible in virtue.”<sup>17</sup> They then set fire beneath him, fanned the flames, and tightened the wheel.<sup>18</sup> Despite severed ligaments and the wheel drenched in blood, the courageous youth, worthy of Abraham, did not waver but nobly endured.<sup>19</sup> “Follow my example, brothers,” he urged. “Do not falter in our struggle or forsake our brotherhood.<sup>20</sup> Fight this noble battle for our faith, so that our ancestors’ providence may show mercy to our nation and punish the tyrant.”<sup>21</sup> With these words, the youth breathed his last.<sup>22</sup> As all marveled at his bravery, the guards brought forth the next eldest brother.<sup>23</sup> They bound him with sharp iron gauntlets, affixed him to the torture machine, and prepared to inflict agony.<sup>24</sup> Asked if he would eat to avoid torture,<sup>25</sup> he proclaimed, “Any death is sweet for the sake of our fathers’ faith.”<sup>26</sup> Addressing the tyrant, he said, “You suffer more than I, as your tyrannical designs are thwarted by our endurance for our faith.”<sup>27</sup> “My pain is eased by the joy of virtue,” he continued,<sup>28</sup> “while your torment stems from your impiety. Most vile tyrant, you will not escape divine judgment.”

#### **4 Maccabees Chapter 10**

<sup>1</sup> After the third brother had also bravely faced death, the fourth was brought forward amidst many urging him to save himself by eating the meat.<sup>2</sup> He cried out defiantly, “Do you not realize that the same father begot me and my deceased brothers, and the same mother bore me? We were raised on the same teachings.<sup>3</sup> I will not forsake the noble bond that unites me with my brothers.”<sup>4</sup> Enraged by his boldness, they used their instruments to disjoint his hands and feet,<sup>5</sup> dismembering him by wrenching his limbs from their sockets, breaking his fingers, arms, legs, and elbows.<sup>6</sup> Unable to break his spirit, they resorted to scalping him with their nails in a barbaric manner.<sup>7</sup> They then brought him to the wheel, where his vertebrae were dislocated, his flesh torn, and blood flowed from his wounds.<sup>8</sup> As he faced death, he declared, “We suffer, most abominable tyrant,<sup>9</sup> because of our godly upbringing and virtue.<sup>10</sup> But you, due to your impiety and cruelty, will endure unending torments.”<sup>11</sup> After his honorable death, they brought in the fifth brother,<sup>12</sup> urging him not to follow his brothers’ path but to obey the king and save himself.<sup>13</sup> He retorted, “Your fire cannot scorch me into cowardice.<sup>14</sup> No, by the blessed deaths of my brothers, the

eternal destruction of the tyrant, and the everlasting life of the righteous, I will not forsake our noble brotherhood.<sup>15</sup> Bring forth your tortures, tyrant, and learn that I am a brother to those who were tortured before me.”<sup>16</sup> Hearing this, the bloodthirsty Antiochus ordered his tongue to be cut out.<sup>17</sup> But he replied, “Even if you silence me, God hears the mute.<sup>18</sup> Here is my tongue; cut it off. Yet you cannot silence our reason.”<sup>19</sup> “Gladly,” he continued, “for God’s sake,<sup>20</sup> we endure mutilation of our bodies.<sup>21</sup> Swiftly shall God judge you, for you cut out a tongue that sang divine hymns.”

## 4 Maccabees Chapter 11

<sup>1</sup> When the fifth brother died after enduring cruel torture, the sixth one stepped forward defiantly, declaring,<sup>2</sup> “I will not refuse, tyrant, to suffer for the sake of virtue.<sup>3</sup> I have come willingly, and by killing me, you will only increase your punishment from heavenly justice for your many crimes.<sup>4</sup> O hater of virtue, enemy of mankind, for what reason do you destroy us in this manner?<sup>5</sup> Is it because we honor the Creator of all things and live according to His virtuous law?<sup>6</sup> But such deeds deserve honor, not torture.”<sup>7</sup> As he spoke, the guards bound him and dragged him to the catapult;<sup>8</sup> they tied him on his knees, secured iron clamps around them,<sup>9</sup> and twisted his back around the wheel’s wedge, contorting him like a scorpion until all his limbs were disjoined.<sup>10</sup> In this agonizing state, struggling to breathe, he said,<sup>11</sup> “Tyrant, unwittingly you grant us great favors, for through these noble sufferings, you provide us an opportunity to demonstrate our endurance for the law.”<sup>12</sup> After his death, the seventh, a young boy, was brought in. When the tyrant asked if he would eat and be spared,<sup>13</sup> he replied, “I am younger than my brothers in age, but equal to them in mind.<sup>14</sup> We were born and raised for this purpose—to die for these principles.<sup>15</sup> So if you intend to torture me for refusing defiling foods, proceed!”<sup>16</sup> They then led him to the wheel,<sup>17</sup> stretched him tightly upon it, broke his back, and roasted him from underneath.<sup>18</sup> They applied sharp spits heated in fire to his back, piercing his ribs and burning through his entrails.<sup>19</sup> Amidst his torment, he proclaimed, “O struggle worthy of holiness, where so many of us brothers are called to suffer for our faith, and where we remain undefeated!<sup>20</sup> For religious conviction, O tyrant, is unconquerable.<sup>21</sup> Equipped with valor, I too will die with my brothers,<sup>22</sup> and I will bring a great avenger upon you, inventor of tortures and foe of the devout.<sup>23</sup> We seven brothers have defied your tyranny!<sup>24</sup> Since you could not persuade us to change our minds or compel us to eat defiling foods, is this not your defeat?<sup>25</sup> Your fire does not intimidate us, your catapults do not pain us, and your violence does not overpower us.<sup>26</sup> For it is not the guards of the tyrant but those of divine law who watch over us; therefore, undefeated, we hold fast to reason.”

## **4 Maccabees Chapter 12**

<sup>1</sup> When the sixth brother had also died in the blessed manner, thrown into the cauldron, the seventh and youngest of them all stepped forward. <sup>2</sup> Despite being reproached by the brothers, the tyrant felt a surge of compassion for this child as he saw him already in chains. He called him closer and tried to comfort him, saying, <sup>3</sup> “You see what happened to your brothers because of their foolishness—they died in agony due to their disobedience. <sup>4</sup> If you do not obey, you too will suffer miserable torture and die prematurely. <sup>5</sup> But if you listen to reason, you can be my friend and a leader in the kingdom.” <sup>6</sup> After making this plea, he sent for the boy’s mother, hoping her influence would persuade the surviving son to comply and save himself. <sup>7</sup> But when his mother spoke to him in Hebrew, as we will explain shortly, <sup>8</sup> he responded, “Release me so I can speak to the king and all his companions.” <sup>9</sup> Delighted by the boy’s boldness, they immediately set him free. <sup>10</sup> Hurrying to the nearest brazier, <sup>11</sup> he addressed the tyrant, “You profane tyrant, most impious of all evildoers! Though you received good things and your kingdom from God, were you not ashamed to murder His servants and torture those who uphold religion on the wheel? <sup>12</sup> Because of this, justice has prepared intense and eternal fire and torment for you, which will never release you throughout all eternity. <sup>13</sup> Were you not ashamed as a man, you savage beast, to cut out the tongues of men who share your feelings and are made of the same elements as you, and to treat and torture them in such a manner? <sup>14</sup> They died nobly fulfilling their duty to God, but you will lament bitterly for unjustly slaying those who contend for virtue.” <sup>15</sup> As he faced his imminent death, <sup>16</sup> he declared, “I do not abandon the noble example set by my brothers, <sup>17</sup> and I call upon the God of our fathers to show mercy to our nation; <sup>18</sup> but upon you, He will exact vengeance in this life and beyond.” <sup>19</sup> After uttering these curses, he threw himself into the brazier, thus ending his life.

## **4 Maccabees Chapter 13**

<sup>1</sup> Therefore, since the seven brothers endured suffering even unto death, it must be acknowledged that devout reason reigns supreme over emotions. <sup>2</sup> Had they been slaves to their emotions and eaten defiling food, we would say they were overcome by their passions. <sup>3</sup> But it was not so; rather, it was by reason, which is esteemed before God, that they triumphed over their emotions. <sup>4</sup> The dominance of the mind over these cannot be overlooked, as the brothers mastered both their emotions and their pains. <sup>5</sup> How can one deny the sovereignty of right reason over emotion in those who were not deterred by fiery agonies? <sup>6</sup> Just as towers projecting over harbors repel threatening waves and bring calm to those entering the inner basin, <sup>7</sup> so the seven-towered

fortress of right reason in these youths, fortifying the harbor of religion, conquered the storm of emotions.<sup>8</sup> They formed a holy chorus of faith and encouraged one another, saying,<sup>9</sup> "Brothers, let us die united for the sake of our faith; let us emulate the three youths in Assyria who defied the furnace."<sup>10</sup> Let us not falter in demonstrating our piety."<sup>11</sup> While one said, "Be courageous, brother," another urged, "Endure nobly,"<sup>12</sup> and another reminded them, "Remember your origins and the faith of our father who was ready to sacrifice Isaac for the sake of religion."<sup>13</sup> Each and all, looking at one another with cheer and steadfastness, declared, "Let us dedicate ourselves wholeheartedly to God, who gave us life, and let us use our bodies as a stronghold for His law."<sup>14</sup> Let us not fear those who think they are killing us,<sup>15</sup> for the struggle of the soul is great and eternal torment awaits those who transgress God's commandments.<sup>16</sup> Therefore, let us wear the full armor of self-control, which is divine reason.<sup>17</sup> For if we die thus, Abraham, Isaac, and Jacob will welcome us, and all our ancestors will praise us."<sup>18</sup> Those left behind said to each of the brothers being dragged away, "Do not dishonor us, brother, or betray those who have gone before us."<sup>19</sup> You are not unaware of the brotherly love bestowed by divine and all-wise Providence through our ancestors to their descendants, nurtured in the womb.<sup>20</sup> Each brother dwelt for the same span, shaped in the same period, born from the same blood and life, brought into the light together.<sup>21</sup> After equal gestation, they nursed from the same source. Such embraces nurture loving souls.<sup>22</sup> Their bond grew stronger through shared upbringing, daily companionship, and education in God's law.<sup>23</sup> Thus, established in sympathy and brotherly affection, they supported each other even more.<sup>24</sup> Educated in the same law, trained in the same virtues, and raised in righteousness, their love for each other deepened.<sup>25</sup> A shared zeal for righteousness expanded their mutual goodwill and harmony.<sup>26</sup> Through their faith, they intensified their brotherly love.<sup>27</sup> Though nature, companionship, and virtuous habits strengthened their bond, those who remained endured for their faith, witnessing their brothers' suffering and martyrdom.

## 4 Maccabees Chapter 14

<sup>1</sup> Moreover, they encouraged each other to face torture, not only enduring their agonies but also mastering the emotions born of brotherly love. <sup>2</sup> O reason, more majestic than kings and freer than the free! <sup>3</sup> O sacred and harmonious unity of the seven brothers for the sake of their faith! <sup>4</sup> None of these youths proved cowardly or shrank from death;<sup>5</sup> rather, they hastened toward it as if running a race toward immortality through torture.<sup>6</sup> Just as hands and feet move in harmony guided by the mind, these holy youths, moved by an immortal spirit of devotion, willingly embraced death for the sake of their faith.<sup>7</sup> O most holy seven, united in brotherhood! Like the

seven days of creation dancing in harmony around religion,<sup>8</sup> these youths formed a chorus, encircling and dispelling the fear of tortures sevenfold.<sup>9</sup> Even now, we shudder as we hear of the trials of these young men; they not only witnessed and heard threats directly but also endured agonizing sufferings with patience, even in the midst of fiery torment.<sup>10</sup> What could be more intensely agonizing? The power of fire is swift and consuming, quickly reducing their bodies.<sup>11</sup> It's not surprising that reason held full sway over these men in their torments, just as the mother of these seven young men endured the tortures inflicted on each of her children.<sup>12</sup> Consider the complexity of a mother's love for her children, drawing from the depths of her being.<sup>13</sup> Even irrational animals, like humans, exhibit sympathy and parental love for their offspring.<sup>14</sup> Birds, for instance, tame ones nesting on rooftops, and wild ones in cliffs, holes, and treetops, protect their nestlings, warding off intruders with circling flights and warning calls in their anguish of love.<sup>15</sup> It's unnecessary to illustrate sympathy for children through the examples of irrational animals,<sup>16</sup> for even bees, in their time for making honeycombs, defend their hives with a sting like an iron dart against intruders, defending them to the death.<sup>17</sup> Yet the mother of these young men was not swayed by sympathy for her children; she shared the resolve of Abraham.

#### **4 Maccabees Chapter 15**

<sup>1</sup> O reason prevailing over the emotions of children! O religion, more precious to this mother than her own children! <sup>2</sup> This mother faced two choices: to preserve her seven sons temporarily as the tyrant had promised, or to uphold their faith. <sup>3</sup> She loved their faith more, knowing it promised them eternal life according to God's word. <sup>4</sup> How can I express the emotions of parents who love their children? From the earliest years, they imprint upon their character a remarkable likeness in mind and form, especially mothers, whose deep sympathy springs from the pains of childbirth.<sup>5</sup> Mothers, though physically weaker and bearing many children, are often more devoted to them.<sup>6</sup> This mother of the seven boys loved her children more than any other. Through seven pregnancies, she nurtured tender love for them,<sup>7</sup> suffering with them through many pains,<sup>8</sup> yet, out of reverence for God, she scorned their temporary safety.<sup>9</sup> Moreover, because of their noble character, obedience to the law, and love for each other and their mother, she felt even greater tenderness toward them.<sup>10</sup> They were righteous, self-controlled, brave, and magnanimous, obeying her unto death in keeping the commandments.<sup>11</sup> Despite these influences, the mother did not waver in reason, even as each faced unimaginable tortures.<sup>12</sup> Instead, she urged them individually and together to embrace death for the sake of their faith.<sup>13</sup> O sacred nature and affection of parental love, the yearning of parents for their offspring, nurturing and enduring

suffering by mothers! <sup>14</sup> This mother, witnessing each son tortured and burned, did not relent because of their faith. <sup>15</sup> She watched as their flesh was consumed by fire, their limbs scattered, and their faces exposed like masks. <sup>16</sup> O mother, enduring now more bitter pains than even the childbirth you endured for them! <sup>17</sup> O woman, who alone bore such complete devotion! <sup>18</sup> The death of the first, the piteous looks of the second, and the passing of the third did not sway you. <sup>19</sup> Nor did you weep as each bravely faced their agonies, nearing death. <sup>20</sup> Seeing children's flesh burned together, hands severed, heads scalped, and corpses piled among spectators, you did not shed tears. <sup>21</sup> Neither the melodies of sirens nor the songs of swans could distract as did the voices of your tortured children calling to you. <sup>22</sup> How great and numerous were the torments you endured as your sons suffered on the wheel and with hot irons! <sup>23</sup> Yet devout reason gave you a courage akin to a man's amid your emotions, strengthening you to prioritize faith over temporal love for your children. <sup>24</sup> Witnessing the destruction of all seven and their various tortures, this noble mother remained steadfast in her faith in God. <sup>25</sup> In her own soul's council chamber, she weighed mighty advocates: nature, family, parental love, and her children's sufferings. <sup>26</sup> Holding two choices, one of death and the other of deliverance for her children, she did not choose the temporary deliverance offered by the tyrant. <sup>27</sup> Rather, like the daughter of God-fearing Abraham, she remembered his fortitude. <sup>28</sup> O mother of the nation, defender of the law and champion of religion, you won the contest in your heart! <sup>29</sup> More steadfast than men and enduring beyond males in endurance! <sup>30</sup> Just as Noah's ark bore the world through the universal flood, enduring the waves, <sup>31</sup> so you, guardian of the law, surrounded by the flood of emotions and violent winds, endured nobly and withstood the storms assailing religion.

## 4 Maccabees Chapter 16

<sup>1</sup> If a woman advanced in years, mother of seven sons, endured watching her children tortured to death, it must be acknowledged that devout reason triumphs over emotions. <sup>2</sup> Thus, I've shown not only that men can master their emotions, but also that a woman can withstand the fiercest tortures. <sup>3</sup> The lions around Daniel were not as savage, nor was the fiery furnace of Mishael as intensely hot, as the innate parental love inflamed when she saw her seven sons tortured in such diverse ways. <sup>4</sup> Yet the mother extinguished many and great emotions through devout reason. <sup>5</sup> Consider this as well: If this woman, though a mother, had been weak-hearted, she might have mourned and perhaps said: <sup>6</sup> "Oh, how wretched I am, so often unhappy! After bearing seven children, I am now left with none!" <sup>7</sup> Oh, seven pregnancies in vain, seven fruitless labors, nurturing and nursing all in vain! <sup>8</sup> I endured countless birth pangs for you, my sons, and the anxieties of

raising you were even more burdensome.<sup>9</sup> Alas for my children, some unmarried, others married without offspring. I won't see your children or know the joy of being called grandmother.<sup>10</sup> Alas, I, who had many beautiful children, am now a widow, alone with my sorrows.<sup>11</sup> And when I die, I won't have any of my sons to bury me."<sup>12</sup> Yet this sacred, God-fearing mother did not lament in this manner for any of them, nor did she dissuade them from dying, nor did she grieve as they died.<sup>13</sup> Instead, with a steadfast resolve and granting rebirth to her sons for immortality, she encouraged and urged them to embrace death for the sake of their faith.<sup>14</sup> O mother, soldier of God for the cause of religion, elder and woman! Your steadfastness conquered even a tyrant, and in word and deed, you proved more powerful than many men.<sup>15</sup> When you and your sons were arrested together, you witnessed Eleazar's torture and spoke to your sons in Hebrew,<sup>16</sup> "My sons, the contest you are called to witness is noble for our nation. Fight zealously for our ancestral law.<sup>17</sup> It would be shameful if, while an aged man endures such agonies for religion, you young men were to be frightened by torture.<sup>18</sup> Remember, it is through God that you have shared in this world and enjoyed life,<sup>19</sup> and therefore, you must endure any suffering for God's sake.<sup>20</sup> For the sake of God, our father Abraham was zealous to sacrifice his son Isaac, the ancestor of our nation. When Isaac saw his father's hand with the sword descending upon him, he did not falter.<sup>21</sup> Righteous Daniel faced the lions, and Hananiah, Azariah, and Mishael endured the fiery furnace for God's sake.<sup>22</sup> You too must have the same faith in God and not be dismayed.<sup>23</sup> It's unreasonable for those who have religious knowledge not to endure pain."<sup>24</sup> With these words, the mother of the seven sons encouraged and persuaded each of her sons to die rather than violate God's commandment.<sup>25</sup> They also knew that those who die for God's sake live in God, like Abraham, Isaac, Jacob, and all the patriarchs.

#### **4 Maccabees Chapter 17**

<sup>1</sup> Some of the guards reported that when she also was about to be seized and put to death, she threw herself into the flames so that no one could touch her body.<sup>2</sup> O mother, who with your seven sons nullified the violence of the tyrant, frustrated his evil plans, and demonstrated the courage of your faith!<sup>3</sup> Firmly established like a roof atop the pillars of your sons, you stood resolute and unwavering against the earthquake of tortures.<sup>4</sup> Therefore, take courage, O holy-minded mother, maintaining a steadfast hope in God.<sup>5</sup> The moon in the sky, along with the stars, does not shine as splendidly as you, who, after guiding your star-like seven sons to piety, now stand honored before God and are firmly established in heaven with them.<sup>6</sup> For your children were true descendants of Father Abraham.<sup>7</sup> If it were possible for us to paint the story of your piety as an

artist might, wouldn't those who first beheld it have shuddered as they saw the mother enduring the varied tortures of her seven children to death for the sake of religion? <sup>8</sup> Indeed, it would be fitting to inscribe on their tomb these words as a reminder to the people of our nation: <sup>9</sup> "Here lie buried an aged priest and an aged woman and seven sons, because of the violence of the tyrant who sought to destroy the Hebrew way of life. <sup>10</sup> They defended their nation, trusted in God, and endured torture even to death." <sup>11</sup> Truly, the contest in which they engaged was divine, <sup>12</sup> for on that day virtue awarded them and tested their endurance. The prize was immortality in eternal life. <sup>13</sup> Eleazar was the first contestant, the mother of the seven sons entered the fray, and the brothers competed. <sup>14</sup> The tyrant was the adversary, and the world and humanity were the spectators. <sup>15</sup> Reverence for God emerged victorious and crowned its own champions. <sup>16</sup> Who would not admire the champions of divine law? Who would not be amazed? <sup>17</sup> Even the tyrant himself and all his council marveled at their endurance, <sup>18</sup> because of which they now stand before the divine throne and live in blessed eternity. <sup>19</sup> For Moses says, "All who are consecrated are under your hands." <sup>20</sup> These, then, who were consecrated for the sake of God, are honored not only with this distinction but also because through them our enemies did not prevail over our nation, <sup>21</sup> the tyrant was punished, and the homeland purified — they became a kind of ransom for the sins of our nation. <sup>22</sup> And through the blood of those devout individuals and their deaths as an offering, divine Providence preserved Israel, which had previously been afflicted. <sup>23</sup> When the tyrant Antiochus saw the courage of their virtue and their endurance under torture, he held them up as an example to his soldiers for their own endurance. <sup>24</sup> This inspired them with bravery and fortitude for infantry battles and sieges, and he overcame and conquered all his enemies.

## 4 Maccabees Chapter 18

<sup>1</sup> O children of Israel, descendants of Abraham's lineage, heed this law and practice piety in every aspect of your lives. <sup>2</sup> Understand that devout reason governs all emotions, whether internal sufferings or those inflicted from outside. <sup>3</sup> Therefore, those who sacrificed their bodies in suffering for the sake of religion were not only admired by people but also deemed worthy to share in a divine inheritance. <sup>4</sup> Through them, the nation found peace, and by restoring adherence to the law in their homeland, they devastated their enemies. <sup>5</sup> The tyrant Antiochus was punished in his lifetime and continues to be chastised after death. Unable to compel the Israelites to forsake their ancestral customs and adopt paganism, he departed Jerusalem and waged war against the Persians. <sup>6</sup> The mother of seven sons imparted these principles to her children: <sup>7</sup> "I was a pure virgin and never left my father's house. I preserved the rib from which woman was made. <sup>8</sup> No

seducer defiled me on the open plain, nor did the deceitful serpent corrupt my virginity.<sup>9</sup> In my prime, I remained faithful to my husband, and after my sons grew up, their father passed away content, having lived a good life with virtuous children and without the sorrow of bereavement.<sup>10</sup> While he was with you, he taught you the law and the prophets.<sup>11</sup> He recounted stories of Abel slain by Cain, Isaac offered as a burnt offering, and Joseph in prison.<sup>12</sup> He spoke of the zeal of Phineas and taught you about Hananiah, Azariah, and Mishael in the fiery furnace.<sup>13</sup> He praised Daniel in the den of lions and blessed him.<sup>14</sup> He reminded you of Isaiah's prophecy, 'Though you pass through the fire, it shall not consume you.'<sup>15</sup> He sang to you the psalms of David, who said, 'Many are the afflictions of the righteous.'<sup>16</sup> He shared Solomon's proverb with you, 'There is a tree of life for those who do his will.'<sup>17</sup> He affirmed Ezekiel's words, 'Can these dry bones live?'<sup>18</sup> He did not forget to teach you the song Moses taught, saying,<sup>19</sup> 'I kill and I make alive; this is your life and the length of your days.'"<sup>20</sup> Bitter indeed was that day — yet strangely not bitter — when the cruel tyrant of the Greeks extinguished fire with fire in his savage cauldrons, subjecting the seven sons of Abraham's daughter to catapults and further tortures in his burning wrath.<sup>21</sup> He pierced their eyes, cut out their tongues, and executed them with various tortures.<sup>22</sup> For these crimes, divine justice pursued and will continue to pursue the accursed tyrant.<sup>23</sup> But the sons of Abraham, together with their victorious mother, are gathered into the company of the patriarchs, having received pure and immortal souls from God.<sup>24</sup> To whom be glory forever and ever. Amen.

# **5 Maccabees**

## **5 Maccabees Chapter 1**

<sup>1</sup>In the days of oppression, when the rulers of the land sought to extinguish the light of the faithful, a decree was issued throughout the kingdom. <sup>2</sup>The rulers, filled with pride and wickedness, commanded that all people should forsake their ancient customs and bow before the idols of the empire. <sup>3</sup>Many among the people, fearing the sword, turned away from the God of their fathers and embraced the false gods of the land. <sup>4</sup>But a remnant, steadfast and unwavering, refused to submit to the tyrants' demands, for they trusted in the Lord of Hosts. <sup>5</sup>These faithful ones hid in caves and secret places, continuing to worship the one true God in spirit and truth. <sup>6</sup>The rulers, enraged by their defiance, sent soldiers to seek out and destroy all who would not bow to their idols. <sup>7</sup>Many were captured, and the trials began. <sup>8</sup>The faithful were brought before the rulers and were commanded to renounce their God, but they stood firm in their resolve. <sup>9</sup>The leaders mocked them, saying, "Where is your God now? Will He save you from our hands?" <sup>10</sup>But the faithful replied, "The Lord is our strength and our shield; even if we perish, we will not forsake Him." <sup>11</sup>And so the rulers, in their cruelty, ordered that they be put to death in the most horrific ways. <sup>12</sup>Yet, in their suffering, the faithful glorified God, singing hymns of praise as they were led to their deaths. <sup>13</sup>The blood of the martyrs flowed like a river, and their cries reached the heavens. <sup>14</sup>The earth trembled, and the sun was darkened, as if in mourning for the righteous. <sup>15</sup>And the rulers, though they had silenced the voices of the faithful, could not extinguish the fire of their faith. <sup>16</sup>For the memory of the martyrs inspired many others to stand firm in their devotion to the Lord. <sup>17</sup>In every corner of the land, the faithful gathered in secret, encouraging one another to remain true to their God. <sup>18</sup>They recalled the words of the prophets and the promises of the covenant, finding strength in the knowledge that the Lord was with them. <sup>19</sup>And they prayed earnestly, asking the Lord to deliver them from the hand of their enemies. <sup>20</sup>But the persecution did not cease; it grew more severe with each passing day. <sup>21</sup>The rulers, in their madness, sought to destroy not only the people but also the very memory of their God. <sup>22</sup>They tore down the altars and desecrated the holy places, thinking that they could erase the name of the Lord from the earth. <sup>23</sup>But the faithful knew that the Lord was greater than any earthly power, and they trusted in His ultimate justice. <sup>24</sup>They believed that, though they suffered now, the day of the Lord's vengeance would come, and their enemies would be brought low. <sup>25</sup>And so they continued to resist, even in the face of death, for their hope was in the Lord. <sup>26</sup>The rulers, in their arrogance, did not

understand the strength of the faithful, nor did they comprehend the power of the God they sought to destroy. <sup>27</sup>But the faithful knew that the Lord was their refuge, and they took comfort in His promises. <sup>28</sup>Though the night was long and dark, they believed that the dawn of deliverance would surely come. <sup>29</sup>And so they waited, enduring their trials with patience and hope. <sup>30</sup>The rulers, growing ever more desperate, intensified their efforts to root out the faithful. <sup>31</sup>They sent spies into every town and village, offering rewards for those who would betray their neighbors. <sup>32</sup>But the faithful would not be moved; they refused to turn against one another, even under the threat of death. <sup>33</sup>Instead, they strengthened their bonds of fellowship, supporting each other in every way they could. <sup>34</sup>They shared their food, their homes, and their prayers, trusting that the Lord would provide for their needs. <sup>35</sup>The rulers, seeing that their efforts were in vain, became even more ruthless. <sup>36</sup>They decreed that all who were found worshiping the Lord would be put to death without trial. <sup>37</sup>The faithful, hearing this, were filled with fear, but they did not waver in their faith. <sup>38</sup>They continued to gather in secret, praying for courage and strength. <sup>39</sup>And the Lord heard their prayers, sending His Spirit to comfort and sustain them. <sup>40</sup>Though they were surrounded by enemies, they knew that they were not alone, for the Lord was with them.

## 5 Maccabees Chapter 2

<sup>1</sup>The first among the martyrs was a man of great faith and courage, named Eleazar. <sup>2</sup>He was brought before the rulers and commanded to eat the flesh of unclean animals, in violation of the law of his God. <sup>3</sup>But Eleazar refused, saying, “I will not defile myself with such food, for I serve the living God, who has commanded me to keep His statutes.” <sup>4</sup>The rulers, angered by his defiance, ordered that he be tortured until he complied. <sup>5</sup>But Eleazar, even in his suffering, remained steadfast, refusing to abandon his faith. <sup>6</sup>As the pain grew unbearable, he cried out to the Lord, saying, “O Lord, you know my heart and my desire to remain faithful to you. Give me the strength to endure this trial for your sake.” <sup>7</sup>And the Lord heard his prayer, granting him the strength to endure his suffering without complaint. <sup>8</sup>Finally, the rulers, seeing that they could not break his spirit, ordered that he be put to death. <sup>9</sup>And so Eleazar, with his last breath, praised the Lord, saying, “Blessed be the name of the Lord, who gives me the strength to remain faithful to Him, even unto death.” <sup>10</sup>And with these words, he passed into the presence of the Lord, where he was welcomed as a faithful servant. <sup>11</sup>The testimony of Eleazar inspired many others to stand firm in their faith, even in the face of death. <sup>12</sup>Among them were seven brothers and their mother, who were brought before the rulers and commanded to bow to the idols. <sup>13</sup>The brothers, filled with courage, refused, saying, “We will not bow to these lifeless statues, for we serve the living God,

who created the heavens and the earth.”<sup>14</sup>The rulers, enraged by their defiance, ordered that they be tortured one by one, in the presence of their mother.<sup>15</sup>But the brothers, encouraged by each other’s faith, endured the tortures without wavering.<sup>16</sup>The first brother, after being severely beaten, was asked once more to bow to the idols, but he replied, “I will never forsake my God for the sake of this fleeting life.”<sup>17</sup>And so he was put to death.<sup>18</sup>The second brother was then brought forward, and after enduring similar torments, was given the same choice.<sup>19</sup>He too refused, saying, “The Lord will reward me for my faithfulness, even if I lose my life.”<sup>20</sup>And so he was also put to death.<sup>21</sup>The third brother was then brought forward, and though he saw the fate of his brothers, he remained resolute in his faith.<sup>22</sup>After enduring great suffering, he too refused to bow to the idols and was put to death.<sup>23</sup>The fourth brother, seeing the courage of his brothers, was filled with even greater faith.<sup>24</sup>He endured his tortures with a joyful heart, knowing that he would soon be with the Lord.<sup>25</sup>When the rulers offered him his life in exchange for bowing to the idols, he replied, “My life belongs to the Lord, and I will not give it to anyone else.”<sup>26</sup>And so he was put to death.<sup>27</sup>The fifth brother was then brought forward, and though he was the youngest, he showed the greatest courage of all.<sup>28</sup>He endured his tortures with a smile on his face, saying, “I rejoice that I am counted worthy to suffer for the name of the Lord.”<sup>29</sup>When the rulers offered him his life, he replied, “I do not fear death, for I know that the Lord will raise me up on the last day.”<sup>30</sup>And so he was put to death.<sup>31</sup>The sixth brother was then brought forward, and though his body was weak from the torments he had already endured, his spirit was strong.<sup>32</sup>He refused to bow to the idols, saying, “My body may be broken, but my faith remains whole.”<sup>33</sup>And so he was put to death.<sup>34</sup>Finally, the seventh brother, who was the oldest, was brought forward.<sup>35</sup>He had seen the death of all his brothers, but his faith had not been shaken.<sup>36</sup>He endured his tortures with patience, trusting in the Lord’s promises.<sup>37</sup>When the rulers offered him his life, he replied, “I will not trade my eternal reward for a few more days on this earth.”<sup>38</sup>And so he was put to death.<sup>39</sup>Their mother, who had watched the death of all her sons, was then brought before the rulers.<sup>40</sup>They offered her mercy if she would renounce her faith, but she refused, saying, “I have given my sons to the Lord, and I will not take them back.”<sup>41</sup>And so she was also put to death, joining her sons in the presence of the Lord.

### 5 Maccabees Chapter 3

<sup>1</sup>The blood of the martyrs cried out to the Lord, and He heard their cries.<sup>2</sup>The Lord, in His righteous anger, prepared to pour out His wrath upon the wicked rulers who had persecuted His people.<sup>3</sup>The earth trembled, and the heavens were darkened, as the Lord’s judgment drew near.

<sup>4</sup>The rulers, confident in their power, continued in their wickedness, unaware of the doom that awaited them. <sup>5</sup>But the Lord, who sees all things, was not blind to their evil deeds. <sup>6</sup>He sent forth His angels to strike down the wicked, and they were consumed by fire from heaven. <sup>7</sup>The rulers, who had once mocked the Lord, were now filled with terror, for they realized that their end had come. <sup>8</sup>They cried out for mercy, but it was too late, for the Lord's judgment was upon them. <sup>9</sup>The people, seeing the destruction of the wicked, were filled with awe and fear. <sup>10</sup>They realized that the Lord is a God of justice, who does not tolerate evil. <sup>11</sup>The faithful, who had endured so much suffering, were comforted by the knowledge that the Lord had avenged them. <sup>12</sup>They praised the Lord, saying, "Great and mighty are your works, O Lord, and just are all your judgments." <sup>13</sup>The survivors of the persecution, seeing the fate of their enemies, were filled with hope, for they knew that the Lord was with them. <sup>14</sup>They gathered together to rebuild the altars that had been torn down, and they offered sacrifices to the Lord in thanksgiving. <sup>15</sup>The land, which had been desolate and barren, began to flourish once more, as the Lord blessed His people. <sup>16</sup>The faithful, who had been scattered, returned to their homes, and peace was restored to the land. <sup>17</sup>The rulers who had survived the Lord's wrath were filled with fear, and they no longer dared to persecute the faithful. <sup>18</sup>They realized that the Lord was the true ruler of the earth, and they submitted to His authority. <sup>19</sup>The people, seeing the repentance of the rulers, prayed for their salvation, asking the Lord to show them mercy. <sup>20</sup>The Lord, who is compassionate and merciful, heard their prayers and forgave the rulers for their sins. <sup>21</sup>The rulers, now humbled, sought to make amends for their wickedness by protecting the faithful and restoring the holy places. <sup>22</sup>The faithful, seeing the rulers' repentance, forgave them and accepted their protection. <sup>23</sup>They continued to worship the Lord in peace, thanking Him for His mercy and justice. <sup>24</sup>The land, once filled with violence and bloodshed, was now a place of peace and prosperity, as the Lord blessed His people. <sup>25</sup>The faithful, who had suffered so much, were now rewarded for their perseverance and faith. <sup>26</sup>The Lord, who is faithful and true, fulfilled His promises to His people, and they were filled with joy. <sup>27</sup>They sang praises to the Lord, saying, "Great are your works, O Lord, and your mercy endures forever."

## 5 Maccabees Chapter 4

<sup>1</sup>In those days, there arose a group of men and women who were known as the faithful remnant. <sup>2</sup>They were the descendants of those who had suffered persecution, and they were determined to remain true to the Lord. <sup>3</sup>They gathered together in secret, worshiping the Lord in spirit and truth, even when it was dangerous to do so. <sup>4</sup>The rulers of the land, though they had repented of their past wickedness, still sought to maintain control over the people. <sup>5</sup>They passed laws that made it

difficult for the faithful to practice their religion openly, but the remnant did not waver in their faith. <sup>6</sup>They continued to worship the Lord in secret, trusting that He would protect them. <sup>7</sup>The remnant, though small in number, were mighty in spirit, for they knew that the Lord was with them. <sup>8</sup>They encouraged one another with the words of the prophets, reminding each other of the promises of the Lord. <sup>9</sup>They prayed for strength and courage, asking the Lord to help them remain faithful in the face of opposition. <sup>10</sup>The Lord, who hears the prayers of His people, sent His Spirit to comfort and strengthen the remnant. <sup>11</sup>They were filled with courage and determination, knowing that the Lord was with them. <sup>12</sup>The rulers, seeing that the remnant would not be moved, sought to intimidate them with threats and persecution. <sup>13</sup>But the remnant did not fear, for they trusted in the Lord, who had delivered their ancestors from the hands of their enemies. <sup>14</sup>They continued to gather in secret, worshiping the Lord with all their hearts. <sup>15</sup>The rulers, frustrated by their inability to break the remnant's spirit, intensified their efforts to root them out. <sup>16</sup>They sent spies into the homes of the faithful, seeking to uncover their secret gatherings. <sup>17</sup>But the remnant, aware of the danger, took great care to protect themselves, and the rulers' efforts were in vain. <sup>18</sup>The remnant continued to worship the Lord, knowing that their true safety lay in His hands. <sup>19</sup>They prayed for the rulers, asking the Lord to open their eyes to the truth. <sup>20</sup>The Lord, who is gracious and merciful, heard their prayers, and He began to soften the hearts of the rulers. <sup>21</sup>The rulers, seeing the faithfulness of the remnant, began to question their own beliefs. <sup>22</sup>They realized that the remnant, though few in number, had something that they did not: a deep and abiding faith in the Lord. <sup>23</sup>The rulers, moved by the remnant's example, began to seek the Lord for themselves. <sup>24</sup>They gathered together in secret, studying the scriptures and praying for guidance. <sup>25</sup>The remnant, seeing the change in the rulers, welcomed them with open arms, sharing with them the truths of the faith. <sup>26</sup>The rulers, humbled by the remnant's love and acceptance, confessed their sins and turned to the Lord. <sup>27</sup>The remnant, filled with joy, praised the Lord for His mercy and grace. <sup>28</sup>They continued to worship the Lord together, both remnant and rulers, united in their faith. <sup>29</sup>The land, once divided by fear and mistrust, was now united in worship of the one true God. <sup>30</sup>The remnant, who had remained faithful through so many trials, were now honored by all the people. <sup>31</sup>The rulers, who had once persecuted the faithful, were now their protectors, defending their right to worship the Lord. <sup>32</sup>The people, seeing the unity and faith of the remnant and the rulers, were inspired to turn to the Lord themselves. <sup>33</sup>The land was filled with the knowledge of the Lord, and His name was praised in every corner. <sup>34</sup>The remnant, who had once been few in number, now saw their faith spread throughout the land. <sup>35</sup>They rejoiced in

the Lord's goodness, giving thanks for His faithfulness and love. <sup>36</sup>The rulers, now servants of the Lord, sought to govern the land according to His will. <sup>37</sup>The people, seeing the rulers' devotion to the Lord, were filled with confidence and hope. <sup>38</sup>They knew that as long as the Lord was with them, they would be safe and prosperous. <sup>39</sup>The remnant, who had endured so much, were now blessed beyond measure, for they had remained true to the Lord. <sup>40</sup>They continued to worship Him with all their hearts, trusting in His promises and rejoicing in His love.

## **5 Maccabees Chapter 5**

<sup>1</sup>In the days following the great deliverance, the people of the land gathered together to renew their covenant with the Lord. <sup>2</sup>The rulers, who had turned to the Lord, led the assembly, calling the people to repentance and faith. <sup>3</sup>The people, moved by the Spirit of the Lord, confessed their sins and turned from their wicked ways. <sup>4</sup>They vowed to serve the Lord with all their hearts, to keep His commandments, and to teach their children His ways. <sup>5</sup>The rulers, seeing the sincerity of the people, praised the Lord, saying, "Great and mighty is the Lord our God, who has delivered us from our enemies and brought us back to Himself." <sup>6</sup>The people, filled with joy, offered sacrifices to the Lord, giving thanks for His mercy and grace. <sup>7</sup>They sang songs of praise, lifting their voices to the heavens, for the Lord had done great things for them. <sup>8</sup>The remnant, who had remained faithful through all the trials, were honored by the people, for they had led the way in faith and courage. <sup>9</sup>The rulers, who had once persecuted the faithful, now sought their counsel and guidance, for they knew that the Lord was with them. <sup>10</sup>The people, seeing the unity and faith of the remnant and the rulers, were inspired to turn to the Lord themselves.

## **5 Maccabees Chapter 6**

<sup>1</sup>The Lord, who is faithful and just, blessed His people for their obedience. <sup>2</sup>The land, once barren and desolate, now flowed with milk and honey, for the Lord had restored it to its former glory. <sup>3</sup>The people, who had suffered so much, were now prosperous and at peace, for the Lord had blessed them with abundance. <sup>4</sup>The rulers, who had turned to the Lord, governed the land with wisdom and justice, and the people were content. <sup>5</sup>The faithful, who had remained true to the Lord, were honored and respected by all, for they had shown great courage and faith. <sup>6</sup>The remnant, who had endured so many trials, were now blessed beyond measure, for the Lord had rewarded them for their faithfulness. <sup>7</sup>The people, seeing the blessings of the Lord, were filled with gratitude and joy. <sup>8</sup>They continued to worship the Lord with all their hearts, giving thanks for His mercy and grace. <sup>9</sup>The rulers, who had once been enemies of the Lord, now served Him with all their hearts, seeking to do His will. <sup>10</sup>The people, seeing the rulers' devotion to the Lord,

were filled with confidence and hope, for they knew that the Lord was with them. <sup>1</sup>The land, once filled with violence and bloodshed, was now a place of peace and prosperity, for the Lord had blessed His people. <sup>2</sup>The faithful, who had suffered so much, were now rewarded for their perseverance and faith, for the Lord had fulfilled His promises to them.

## 5 Maccabees Chapter 7

<sup>1</sup>The Lord, who is faithful and true, revealed to His people the promise of future glory. <sup>2</sup>He spoke through His prophets, saying, “Behold, the days are coming when I will make all things new. <sup>3</sup>I will create a new heaven and a new earth, and my people will dwell with me forever. <sup>4</sup>There will be no more pain, no more sorrow, for the former things will have passed away. <sup>5</sup>I will wipe away every tear from their eyes, and they will see my face, and my name will be on their foreheads.” <sup>6</sup>The people, hearing these words, were filled with hope and joy, for they knew that the Lord had great things in store for them. <sup>7</sup>They continued to worship the Lord with all their hearts, trusting in His promises and looking forward to the day of His coming. <sup>8</sup>The rulers, who had turned to the Lord, encouraged the people to remain faithful, saying, “Let us hold fast to the hope we have, for He who promised is faithful.” <sup>9</sup>The people, inspired by these words, continued to serve the Lord with all their hearts, looking forward to the day when they would see Him face to face. <sup>10</sup>The remnant, who had remained faithful through so many trials, were now filled with joy, for they knew that their reward was great in heaven. <sup>11</sup>They encouraged one another, saying, “Let us press on toward the goal, for the prize that awaits us is beyond our imagination.” <sup>12</sup>The people, hearing these words, were filled with determination, for they knew that the Lord was with them. <sup>13</sup>They continued to worship the Lord with all their hearts, trusting in His promises and looking forward to the day of His coming. <sup>14</sup>The Lord, who is gracious and compassionate, blessed His people with peace and prosperity, as they awaited the fulfillment of His promises. <sup>15</sup>The land, once filled with violence and bloodshed, was now a place of peace and prosperity, for the Lord had blessed His people. <sup>16</sup>The faithful, who had suffered so much, were now rewarded for their perseverance and faith, for the Lord had fulfilled His promises to them. <sup>17</sup>The people, seeing the blessings of the Lord, were filled with gratitude and joy. <sup>18</sup>They continued to worship the Lord with all their hearts, giving thanks for His mercy and grace. <sup>19</sup>The rulers, who had once been enemies of the Lord, now served Him with all their hearts, seeking to do His will. <sup>20</sup>The people, seeing the rulers’ devotion to the Lord, were filled with confidence and hope, for they knew that the Lord was with them.

# **Story of Ahikar**

## **Story of Ahikar Chapter 1**

<sup>1</sup>Ahikar, the Grand Vizier of Assyria, had sixty wives but no son of his own. Therefore, he adopted his nephew, Nadan. Ahikar lavished him with wisdom and knowledge, valuing these more than food and drink. <sup>2</sup>This is the tale of Haiqar the Wise, the trusted advisor of King Sennacherib of Assyria and Nineveh, and of Nadan, his nephew. <sup>3</sup>Haiqar was known for his wealth and wisdom, a philosopher skilled in governance and counsel. He had married sixty women, each with her own castle. <sup>4</sup>Despite his prosperity, none of his wives bore him a child who could inherit his legacy. <sup>5</sup>Distressed, Haiqar consulted astrologers, scholars, and sorcerers about his barrenness. <sup>6</sup>They advised him to appease the gods with sacrifices and prayers, hoping for a son. <sup>7</sup>Despite his efforts, the idols remained silent, leaving him disheartened. <sup>8</sup>Turning to the Most High God in earnest, Haiqar pleaded for a child who could comfort him in old age and perform his funeral rites. <sup>9</sup>His prayer was answered, a voice declaring: because he had first turned to idols, he would remain childless. Instead, he was instructed to adopt Nadan, his sister's son, who would inherit his wisdom and care for him in death. <sup>10</sup>Taking Nadan as his own, Haiqar entrusted him to eight nurses for his upbringing. <sup>11</sup>Nadan was raised with luxury and education, learning etiquette, writing, science, and philosophy from Haiqar. <sup>12</sup>As years passed, King Sennacherib noticed Haiqar's old age and asked about his successor. <sup>13</sup>Haiqar proposed Nadan, having groomed him for the role. <sup>14</sup>Curious, the king summoned Nadan, impressed by his upbringing and potential. <sup>15</sup>Haiqar presented Nadan, who pledged loyalty and service to the king. <sup>16</sup>The king admired Nadan and promised to honor him as Haiqar's successor. <sup>17</sup>Haiqar asked the king to be patient with Nadan's learning curve. <sup>18</sup>The king vowed to elevate Nadan, thanking Haiqar for his service. <sup>19</sup>Haiqar then devoted himself to teaching Nadan tirelessly, instilling him with wisdom and knowledge above all else.

## **Story of Ahikar Chapter 2**

<sup>1</sup>Thus he instructed him, saying: "My son, listen carefully to my words and heed my advice. Remember what I tell you. <sup>2</sup>My son, if you hear something in confidence, keep it within your heart. Do not repeat it, lest it cause harm like a burning coal, bringing shame upon you before God and people. <sup>3</sup>If you hear a rumor, do not spread it. If you witness something, do not divulge it unnecessarily. <sup>4</sup>Make your speech clear and understandable, and do not rush to respond. <sup>5</sup>When you hear something, guard it with discretion. <sup>6</sup>Do not unravel a sealed secret, nor seal what should

be disclosed. <sup>7</sup>Do not chase after mere outward beauty, for it fades away, but seek an honorable reputation that endures. <sup>8</sup>Do not let a foolish woman deceive you with her words, risking your well-being and reputation. <sup>9</sup>Do not desire a woman solely for her appearance or possessions, for she may lead you astray and bring God's displeasure upon you. <sup>10</sup>Do not be like the almond tree that boasts early leaves but late fruit. Instead, be like the mulberry tree, which yields early fruit and enduring leaves. <sup>11</sup>Lower your voice, be polite, walk the straight path, and avoid foolishness. Do not laugh loudly, for loudness does not build houses nor move plows. <sup>12</sup>Conversing wisely with a knowledgeable person is more valuable than indulging in wine with a fool. <sup>13</sup>Pour your wine on the graves of the righteous and avoid the company of ignorant and contemptible individuals. <sup>14</sup>Associate with wise and God-fearing people, lest you adopt the ways of the ignorant. <sup>15</sup>Test and prove a friend before fully trusting them; do not praise hastily, and do not waste words on the foolish. <sup>16</sup>Prepare for challenges in advance, secure your household and business like a well-built ship before it sails. <sup>17</sup>Society judges the actions of the rich and poor differently, attributing wisdom to the former and necessity to the latter. <sup>18</sup>Be content with what you have and avoid coveting others' possessions. <sup>19</sup>Do not befriend fools or rejoice in the misfortunes of others. Show kindness even to those who wrong you. <sup>20</sup>Respect and fear those who honor God. <sup>21</sup>The wise may stumble but recover quickly; the ignorant remain vulnerable to their own ignorance. <sup>22</sup>Treat those inferior to you with respect; their Lord will repay your kindness. <sup>23</sup>Do not hesitate to discipline your child, for correction is like fertilizer for a garden. <sup>24</sup>Teach your child virtue and manners early, lest their actions bring shame upon you. <sup>25</sup>Choose trustworthy and reliable individuals for your affairs, avoiding the deceitful and lazy. <sup>26</sup>Honor and obey your parents to receive blessings and prolong your days. <sup>27</sup>Carry weapons when traveling; be prepared for unforeseen dangers. <sup>28</sup>Be fruitful in life like a tree bearing leaves and fruit, not barren and unproductive. <sup>29</sup>Be a source of benefit to others, providing shade and sustenance to those in need. <sup>30</sup>A sheep alone is vulnerable to predators; remain with your companions for strength. <sup>31</sup>Do not boast of your wisdom over others, nor mock their ignorance. <sup>32</sup>Earn the respect of your superiors through diligent service, not avoidance. <sup>33</sup>Treat your servants fairly, respecting their dignity and worth. <sup>34</sup>Fear God and maintain honesty in your dealings. <sup>35</sup>Speak kindly and fairly, guarding your words and actions. <sup>36</sup>A wise man learns from gentle rebuke; a fool remains unaffected by harsh discipline. <sup>37</sup>Give clear instructions to the competent and capable; oversee the incompetent personally. <sup>38</sup>Avoid making enemies of those stronger than you, as they may seek revenge. <sup>39</sup>Test and evaluate those entrusted with your affairs before fully committing to them. <sup>40</sup>Poverty and hardship are bitter

experiences, worse than the taste of bitter herbs.<sup>41</sup> Teach your children frugality and self-reliance for a successful life.<sup>42</sup> Do not burden the ignorant with complex knowledge beyond their understanding.<sup>43</sup> Do not flaunt your wealth or status to avoid envy and disdain.<sup>44</sup> Blindness of the heart leads one astray more than physical blindness.<sup>45</sup> Stumble with your feet rather than with your tongue.<sup>46</sup> A faithful friend nearby is more valuable than a distant brother.<sup>47</sup> Beauty fades, but wisdom endures; focus on lasting virtues rather than transient appearances.<sup>48</sup> Sometimes sorrow and tears, when guided by the fear of God, are more valuable than laughter and rejoicing.<sup>49</sup> Appreciate what is close at hand rather than coveting distant treasures.<sup>50</sup> A modest fortune is better than scattered wealth.<sup>51</sup> A humble, living person is more valuable than a dead wealthy one.<sup>52</sup> A poor person who does right is more honorable than a wealthy sinner.<sup>53</sup> Keep confidences and guard your friend's secrets.<sup>54</sup> Think before you speak and avoid unnecessary conflicts.<sup>55</sup> Do not challenge those stronger than you; cultivate patience, endurance, and integrity.<sup>56</sup> Cherish your long-standing friendships; they are more reliable than newer ones.<sup>57</sup> Show compassion to the poor and defend their cause when needed.<sup>58</sup> Do not rejoice in the downfall of your enemies; treat them with respect and grace.<sup>59</sup> Understand that some things are beyond the comprehension of the ignorant and foolish.<sup>60</sup> To be truly wise, refrain from lying, stealing, and engaging in evil deeds.<sup>61</sup> Accept wise counsel even if it comes sternly; humility in youth leads to honor in old age.<sup>62</sup> Avoid confronting those in power during their prime; do not challenge overwhelming forces.<sup>63</sup> Be cautious and deliberate in choosing a spouse, for their actions will impact your life greatly.<sup>64</sup> Dress and speak in a manner consistent with your character.<sup>65</sup> If you commit a wrong, make amends promptly to avoid further trouble.<sup>66</sup> Befriend the generous and avoid those who are greedy and closed-minded.<sup>67</sup> There are certain truths that cannot be concealed: the wise, the foolish, the rich, and the poor are known to all.

### **Story of Ahikar Chapter 3**

<sup>1</sup>Haiqar spoke thus to Nadan, his nephew, believing him wise and trustworthy, yet unknowing that Nadan held only weariness and mockery in his heart, disregarding Haiqar's counsel and responsibilities.<sup>2</sup>Haiqar, resigned, handed over all his possessions—slaves, cattle, and wealth—to Nadan, who then wielded authority over everything once owned by Haiqar.<sup>3</sup>Haiqar, now retired, occasionally visited the king, keeping himself informed of court affairs before returning home.<sup>4</sup>Nadan, emboldened by his newfound power, scorned Haiqar openly, mistreating servants and squandering wealth heedlessly.<sup>5</sup>Haiqar, witnessing Nadan's cruelty, expelled him from his home and informed the king of Nadan's reckless actions.<sup>6</sup>The king, upon learning of Nadan's misrule,

forbade him from managing Haiqar's possessions while Haiqar remained alive and well.<sup>7</sup>Nadan, thwarted and resentful, plotted vengeance against Haiqar, concocting a deceitful scheme to bring harm upon him.<sup>8</sup>Nadan's hand was forced by the king's decree, restricting him from interfering further with Haiqar's affairs.<sup>9</sup>Haiqar, rueful over his nephew's betrayal, mourned his misplaced trust and the turmoil it had brought upon him.<sup>10</sup>Benuzardan, Nadan's younger brother, took Nadan's place in Haiqar's household, earning Haiqar's trust and respect.<sup>11</sup>Nadan, envious of his brother's favor, slandered Haiqar to others, plotting further treachery against his uncle.<sup>12</sup>Craftily, Nadan forged letters in Haiqar's name, proposing treasonous alliances to foreign kings, seeking to embroil Haiqar in calamity.<sup>13</sup>Letters to Achish of Persia and Pharaoh of Egypt, seemingly from Haiqar, promised surrender of Assyria and Nineveh without conflict.<sup>14</sup>Nadan's skillful imitation of Haiqar's handwriting and seal lent credence to his deceitful correspondence.<sup>15</sup>Nadan's deception escalated, orchestrating a letter to Haiqar from the king, commanding a show of military might against a fabricated threat.<sup>16</sup>The king, upon seeing the false letter, was furious and perplexed by Haiqar's apparent betrayal.<sup>17</sup>Nadan, smug with his deception, awaited the unfolding of his sinister plan against Haiqar.<sup>18</sup>The king's anger mounted upon reading Nadan's forged letters and witnessing Haiqar's supposed treachery.<sup>19</sup>Nadan persuaded the king to confront Haiqar in the plain of Nisrin, intending to disgrace him publicly.<sup>20</sup>The king, led by Nadan, marched with his army to confront Haiqar as an enemy, as per the fabricated command.<sup>21</sup>Haiqar, unaware of Nadan's deceit, followed the fabricated orders, signaling his troops to prepare for battle against the king.<sup>22</sup>Witnessing Haiqar's obedience to the forged command, the king was filled with rage and suspicion.<sup>23</sup>Nadan, seizing the opportunity, urged the king to return home while he dealt with Haiqar and secured his downfall.<sup>24</sup>The king, consumed by anger towards Haiqar, withdrew, leaving Nadan to execute his vile plan.<sup>25</sup>On the fifth day, Nadan led the king and his soldiers to confront Haiqar in the desert, at the plain of Nisrin.<sup>26</sup>Seeing the king's approach, Haiqar signaled his troops to engage as enemies, as Nadan had deceitfully orchestrated.<sup>27</sup>The king, alarmed and incensed by Haiqar's apparent betrayal, questioned the unfolding events.<sup>28</sup>Nadan, feigning concern, assured the king of his loyalty and offered to capture Haiqar and eliminate the perceived threat.<sup>29</sup>The king, disturbed by the deception, took no immediate action against Haiqar, allowing Nadan to continue his scheme.<sup>30</sup>Nadan approached Haiqar, deceiving him with false praises and instructions from the king.<sup>31</sup>Haiqar, obedient, submitted to Nadan's fabricated commands, presenting himself to the king in chains.<sup>32</sup>Before the king, Haiqar humbled himself, yet bewildered by the accusations of betrayal.<sup>33</sup>The king confronted Haiqar with the

forged letters bearing his seal, evidence of Haiqar's alleged treachery.<sup>34</sup> Haiqar, stricken with fear, stood silent, unable to refute the damning evidence.<sup>35</sup> Convinced of Haiqar's guilt, the king ordered his immediate execution, condemning him to be beheaded outside the city.<sup>36</sup> Nadan, gloating in his deceit, mocked Haiqar as he faced his impending doom.<sup>37</sup> The executioner, Abu Samik, prepared to carry out the king's decree, ensuring Haiqar's death would be a spectacle of shame.<sup>38</sup> Haiqar, resigned to his fate, pleaded for the king's enduring prosperity, accepting his unjust sentence.<sup>39</sup> The king granted Haiqar's request to be buried respectfully by his slaves after his execution, honoring their friendship.<sup>40</sup> Haiqar prepared for his imminent death, instructing his wife to mourn his passing with a grand gesture of remembrance.<sup>41</sup> Haiqar's wife obeyed, organizing a solemn gathering with young virgins dressed in mourning attire, ready to lament his fate.<sup>42</sup> She hosted the executioner and his entourage, providing them lavish food and wine to ease their task.<sup>43</sup> The guests indulged in the feast, unaware of Haiqar's plan unfolding.<sup>44</sup> Haiqar spoke privately to the executioner, reminding him of past favors and pleading for a swift deception.<sup>45</sup> Haiqar recounted saving the executioner's life previously, urging him to repay the debt by following his instructions.<sup>46</sup> Confident in Haiqar's plan, the executioner agreed to the scheme, promising Haiqar's safe concealment.<sup>47</sup> Haiqar foresaw the king's regret over his unjust execution and his eventual remorse toward Nadan's deceit.<sup>48</sup> Haiqar revealed a secret cellar in his garden where he could hide, known only to his wife and a faithful servant.<sup>49</sup> He instructed the executioner to dress a deserving slave in his own garments, ensuring his identity would remain concealed.<sup>50</sup> The disguised slave would be slain in Haiqar's place, fooling the drunken guests into believing it was Haiqar who had been executed.<sup>51</sup> The executioner carried out Haiqar's plan meticulously, ensuring the staged execution would deceive all present.<sup>52</sup> Following Haiqar's instructions, the executioner reported to the king, falsely claiming Haiqar's death had been executed as ordered.<sup>53</sup> Haiqar's wife continued to provide for his concealment in the hidden cellar, ensuring his safety while the deceit unfolded.<sup>54</sup> News spread of Haiqar's supposed death, and people mourned the loss of the wise sage and solver of riddles.<sup>55</sup> The city lamented Haiqar's demise, mourning the loss of his wisdom and leadership.<sup>56</sup> The king, regretful over Haiqar's fate, felt the weight of his rash judgment and the cunning of Nadan's deception.<sup>57</sup> Seeking to amend his error, the king instructed Nadan to organize a proper mourning and tribute for Haiqar's memory.<sup>58</sup> Nadan, callous and indifferent, disregarded the mourning traditions, further dishonoring Haiqar's memory.<sup>59</sup> Nadan, fueled by spite, mistreated Haiqar's servants and sought to dishonor his wife, showing no remorse for his actions.<sup>60</sup> Meanwhile, Haiqar remained hidden, praying and giving thanks to God for his

protection and devising his eventual vindication.<sup>61</sup>The executioner visited Haiqar in his concealment, offering comfort and hope for his eventual release.<sup>62</sup>Despite Nadan's malicious plot, Haiqar held onto faith that his innocence would be proven and justice served.<sup>63</sup>Across distant lands, word spread of Haiqar's unjust demise, stirring sympathy and condemnation for King Sennacherib's hasty judgment and Nadan's treachery.

## **Story of Ahikar Chapter 4**

<sup>1</sup>Upon receiving confirmation of Haiqar's supposed demise, the king of Egypt promptly composed a letter to King Sennacherib, reminding him of their wishes for peace, health, might, and honor. He expressed a desire to construct a lofty castle and requested Sennacherib to send a wise man who could both build the castle and answer his profound queries. Additionally, he sought to collect Assyria's taxes and customs duties for three years.<sup>2</sup>Sealing the missive, he dispatched it swiftly to Sennacherib's court.<sup>3</sup>Sennacherib, upon reading the letter, summoned his viziers and nobles. They were confounded and ashamed, knowing not how to respond.<sup>4</sup>Calling together sages, diviners, astrologers, and learned men from across his realm, Sennacherib presented the letter and asked for a solution to its demands.<sup>5</sup>They unanimously agreed that only Haiqar, his trusted vizier and secretary, possessed the wisdom needed. They suggested consulting Nadan, Haiqar's nephew, whom Haiqar had tutored extensively.<sup>6</sup>Summoned before the king, Nadan examined the letter and questioned, "Who among us can build such a castle?"<sup>7</sup>This response plunged Sennacherib into profound sorrow. He descended from his throne to sit in ashes, mourning Haiqar's absence.<sup>8</sup>He lamented, "Oh, my sorrow! Haiqar, the knower of secrets and riddles, where can I find your equal? Oh, teacher and ruler, how have I lost you?"<sup>9</sup>Day and night he wept for Haiqar, grieving deeply.<sup>10</sup>The swordsman, observing the king's anguish, approached him and said, "My lord, command your servants to cut off my head."<sup>11</sup>Bewildered, Sennacherib asked why.<sup>12</sup>The swordsman explained, "I disobeyed your command to kill Haiqar. Instead, I hid him and sacrificed one of his slaves. He lives safe in a cistern. If you wish, I will bring him before you."<sup>13</sup>Overwhelmed with hope, Sennacherib ordered the swordsman to fetch Haiqar immediately.<sup>14</sup>The swordsman hastened to Haiqar's dwelling. Opening the hiding place, he found Haiqar praising God.<sup>15</sup>Excitedly, he exclaimed, "Haiqar, I bring you joyous news!"<sup>16</sup>Haiqar inquired eagerly, and the swordsman recounted all about Pharaoh's letter and the king's remorse.<sup>17</sup>Together, they went to the king.<sup>18</sup>Seeing Haiqar's worn appearance, unkempt hair, and soiled clothing, Sennacherib recognized the toll of his ordeal.<sup>19</sup>Moved to tears, he embraced Haiqar, kissed him, and wept over him, expressing gratitude for his return.<sup>20</sup>He promised the swordsman

great rewards and honors for his fidelity. <sup>21</sup>Haiqar then addressed the king, offering thanks and wisdom, urging him not to be troubled. <sup>22</sup>Sennacherib draped his own robe over the swordsman, enriching him with gifts, and allowed Haiqar to rest. <sup>23</sup>Haiqar counseled the king, acknowledging the trials of life. <sup>24</sup>The king praised God for showing mercy to Haiqar, saving him from unjust death. <sup>25</sup>He instructed Haiqar to refresh himself in a warm bath, shave, change clothes, and recuperate for forty days. <sup>26</sup>Gratefully accepting the king's robe, Haiqar departed for his home, surrounded by rejoicing household members, friends, and well-wishers.

### **Story of Ahikar Chapter 5**

<sup>1</sup>Following the king's orders, Haiqar rested for forty days. <sup>2</sup>He then dressed in his finest attire and rode joyfully to the king's court, with his servants ahead and behind him, filled with delight. <sup>3</sup>Meanwhile, Nadan, his nephew, was gripped by fear and confusion, unsure of what to do. <sup>4</sup>Observing Nadan's distress, Haiqar greeted the king warmly upon entering his presence. The king reciprocated and seated Haiqar beside him, showing him letters from the king of Egypt, sent after hearing of Haiqar's supposed death. <sup>5</sup>These letters had provoked and troubled them, causing many from their land to flee to Egypt to avoid the taxes demanded by the Egyptian king. <sup>6</sup>Haiqar read the letter and comprehended its contents fully. <sup>7</sup>He assured the king, "Do not be angry, my lord. I will go to Egypt, answer Pharaoh's questions, show him this letter, address the tax issue, and bring back those who have fled. With the help of the Most High God, I will also shame your enemies for the happiness of your kingdom." <sup>8</sup>Delighted by Haiqar's resolve, the king rejoiced greatly, his heart swelling with favor towards him. <sup>9</sup>Haiqar requested, "Grant me forty days to ponder and manage this matter." The king agreed to his request. <sup>10</sup>Haiqar returned home and ordered hunters to capture two young eagles. He then had weavers make two thousand cubits of cotton rope, and carpenters construct two large boxes. <sup>11</sup>Taking two young boys, he daily sacrificed lambs, fed the eagles, and trained the boys to ride the eagles' backs. Secured with strong knots and tied to the eagles' feet, he gradually allowed them to soar higher each day until they were accustomed to it, ascending to the sky while the boys rode. <sup>12</sup>Haiqar instructed the boys to shout, "Bring us clay and stone to build a castle for King Pharaoh, for we are idle," each time they were airborne. <sup>13</sup>He continued training them diligently until they reached peak skill. <sup>14</sup>Haiqar then went to the king, announcing, "My lord, the task is complete as you desired. Come with me, and I will show you the marvel." <sup>15</sup>The king eagerly accompanied Haiqar to an open space, where he summoned the eagles and boys. Haiqar secured them and allowed them to fly the full length of the ropes, prompting them to shout as instructed. Afterward, he reeled them in and settled them back

into place. <sup>16</sup>Witnessing this spectacle, the king and his entourage marveled greatly. Overwhelmed with wonder, the king kissed Haiqar between his eyes, saying, “Go in peace, my beloved, pride of my kingdom. Go to Egypt, confront Pharaoh’s inquiries, and triumph over him with the strength of the Most High God.” <sup>17</sup>Farewelling Haiqar, the king departed with his troops, army, young men, and eagles toward Egypt, turning towards the king’s domain upon arrival. <sup>18</sup>Upon learning that Sennacherib had sent a member of his Privy Council to engage Pharaoh and answer his queries, the people of Egypt informed Pharaoh, who summoned his councilors to bring the envoy before him. <sup>19</sup>Haiqar presented himself before Pharaoh, paying him the proper respects. <sup>20</sup>He conveyed, “My lord, King Sennacherib extends abundant peace, might, and honor to you. <sup>21</sup>He has sent me, one of his slaves, to address your inquiries and fulfill your desires. You sought a man from my lord the king to build a castle between heaven and earth. <sup>22</sup>By the aid of the Most High God, your noble favor, and my lord the king’s power, I will construct it as you wish. <sup>23</sup>Concerning the taxes mentioned for three years, if I fail to satisfy you with my answers, my lord the king will send the mentioned taxes. If I do, you will send them to my lord the king.” <sup>24</sup>Pharaoh was amazed and impressed by Haiqar’s eloquence and straightforwardness. <sup>25</sup>Pharaoh asked, “What is your name?” He replied, “Your servant is Abiqam, a humble servant of King Sennacherib.” <sup>26</sup>Pharaoh retorted, “Could your lord not send someone of higher rank than you, a mere ant in comparison, to converse with me?” <sup>27</sup>Haiqar replied, “My lord, I pray to the Most High God to fulfill your desires, for God supports the weak to confound the strong.” <sup>28</sup>Pharaoh ordered accommodations for Abiqam, providing him with provisions and all necessities. <sup>29</sup>Three days later, Pharaoh, dressed in purple and red, sat on his throne with his viziers and kingdom magnates standing in respect. <sup>30</sup>Pharaoh summoned Abiqam, who approached, bowed, and stood before the king. <sup>31</sup>Pharaoh asked, “Abiqam, whom do I resemble, and to whom do my nobles compare?” <sup>32</sup>Abiqam responded, “My lord, you are like the idol Bel, and your nobles are like its servants.” <sup>33</sup>Pharaoh dismissed him with instructions to return the next day. <sup>34</sup>The following day, Abiqam returned as commanded. Pharaoh was in red attire, while his nobles wore white. <sup>35</sup>Pharaoh asked again, “Abiqam, whom do I resemble, and to whom do my nobles compare?” <sup>36</sup>Abiqam answered, “My lord, you are like the sun, and your servants are like its beams.” Pharaoh instructed him to return home and come back the next day. <sup>37</sup>Pharaoh ordered his court to dress in pure white, and he, too, wore white as he sat on his throne. <sup>38</sup>Abiqam was summoned again and stood before Pharaoh. <sup>39</sup>Pharaoh asked, “Abiqam, whom do I resemble, and to whom do my nobles compare?” <sup>40</sup>Abiqam replied, “My lord, you are like the moon, and your nobles are like the

planets and stars.” Pharaoh sent him away, telling him to return the next day. <sup>41</sup>On the next day, Pharaoh dressed in red velvet and sat on his throne. <sup>42</sup>Abiqam was brought before him. <sup>43</sup>Pharaoh asked, “Abiqam, whom do I resemble, and to whom do my armies compare?” <sup>44</sup>Abiqam replied, “My lord, you are like the month of April, and your armies are like its flowers.” <sup>45</sup>Hearing this, Pharaoh rejoiced greatly, recalling Abiqam’s previous comparisons. <sup>46</sup>Pharaoh then asked Abiqam, “Tell me now, who is your lord King Sennacherib like, and to whom do his nobles compare?” <sup>47</sup>Abiqam boldly declared, “My lord is like the God of heaven, and his nobles are like lightning and thunder. He commands the winds, rain, sun, moon, and stars at his will. He controls tempests, wind, rain, and tramples even the month of April, destroying its flowers and homes.” <sup>48</sup>Pharaoh was deeply puzzled and became angry, demanding, “Tell me the truth. Who are you really?” <sup>49</sup>Abiqam revealed, “I am Haiqar, the scribe, esteemed Privy Councilor of King Sennacherib, his vizier, governor, and chancellor.” <sup>50</sup>Pharaoh was astonished, saying, “We heard Haiqar was slain by King Sennacherib, yet here you are, alive and well.” <sup>51</sup>Haiqar acknowledged, “Yes, it was so, but thanks be to God, who knows the hidden truths. My lord ordered my death based on false accusations, but the Lord saved me. Blessed is he who trusts in Him.” <sup>52</sup>Pharaoh instructed Haiqar, “Go now, and return tomorrow. Tell me something I have never heard from my nobles or people of my kingdom.”

## **Story of Ahikar Chapter 6**

<sup>1</sup>After returning home, Haiqar penned a letter addressed in this manner: <sup>2</sup>“From Sennacherib, King of Assyria and Nineveh, to Pharaoh, King of Egypt. <sup>3</sup>Greetings to you, my brother. I write to inform you of a pressing need: I require nine hundred talents of gold to provision some of my soldiers. I intend to repay this sum shortly.” <sup>4</sup>Having folded the letter, he presented it to Pharaoh the following day. <sup>5</sup>Pharaoh, upon reading it, was perplexed and remarked, “I have never received such a request!” <sup>6</sup>Haiqar calmly responded, “Indeed, this is a debt owed by you to my lord the king.” <sup>7</sup>Pharaoh accepted this explanation, acknowledging, “Haiqar, you are known for your honesty in serving kings. <sup>8</sup>Praise be to God who has endowed you with wisdom and adorned you with knowledge and philosophy. <sup>9</sup>Now, Haiqar, we request that you build us a castle suspended between heaven and earth.” <sup>10</sup>Haiqar replied, “I will build such a castle as you desire, but prepare lime, stone, clay, and skilled workers for me.” <sup>11</sup>The king arranged everything as requested, and they gathered at a spacious location. Haiqar and his assistants arrived with eagles and young men. The king, his nobles, and the entire city assembled to witness Haiqar’s work. <sup>12</sup>Haiqar released the eagles from their boxes, strapped the young men onto their backs, tied ropes to the eagles’ feet,

and sent them soaring into the air. They ascended until they hung suspended between heaven and earth. <sup>13</sup>The young men shouted, “Bring bricks, bring clay, so we can build the king’s castle; we are standing idle!” <sup>14</sup>The crowd marveled and wondered at this spectacle, as did the king and his nobles. <sup>15</sup>Haiqar and his servants urged the workers on, calling for the king’s soldiers to provide whatever the skilled workers needed and not hinder their progress. <sup>16</sup>The king exclaimed, “You are mad! Who can transport materials to such a height?” <sup>17</sup>Haiqar replied, “My lord, how else can we build a castle in the air? If you were here, you would build several castles in a single day.” <sup>18</sup>Pharaoh said, “Go home, Haiqar, and rest. We have abandoned the idea of building the castle. Return to me tomorrow.” <sup>19</sup>Haiqar returned home and appeared before Pharaoh the next day. Pharaoh asked, “Haiqar, what news of your lord’s horse? When it neighs in Assyria and Nineveh, our mares hear and miscarry.” <sup>20</sup>Hearing this, Haiqar fetched a cat, bound her, and began to flog her fiercely until the Egyptians heard and reported it to the king. <sup>21</sup>Pharaoh summoned Haiqar and asked, “Why are you beating this dumb animal?” <sup>22</sup>Haiqar explained, “My lord Sennacherib gave me a valuable cock with a strong voice, knowledgeable of day and night. This very night, the cat decapitated it, hence the punishment.” <sup>23</sup>Pharaoh skeptically said, “You’re growing old and senile, Haiqar. Egypt and Nineveh are sixty-eight parasangs apart. How could the cat have done this?” <sup>24</sup>Haiqar retorted, “My lord, if such a distance exists, how could your mares hear my lord the king’s horse or its voice reach Egypt?” <sup>25</sup>Pharaoh realized Haiqar had answered astutely. <sup>26</sup>He then challenged Haiqar, “Make me ropes from sea sand.” <sup>27</sup>Haiqar replied, “Provide me a rope from your treasury as a model.” <sup>28</sup>Haiqar went to the shore, bored holes in the rough sea sand, collected it in the sun until it resembled woven ropes. <sup>29</sup>Haiqar said, “Command your servants to take these ropes. I can weave more whenever you desire.” <sup>30</sup>Pharaoh then said, “We have a broken millstone. Can you mend it?” <sup>31</sup>Haiqar examined it and found another stone. <sup>32</sup>He replied, “I am a foreigner without sewing tools. Ask your faithful shoemakers to fashion awls from this stone for me.” <sup>33</sup>Pharaoh and his nobles laughed heartily, saying, “Blessed is the Most High God who has given you such wit and knowledge.” <sup>34</sup>Seeing Haiqar’s quick wit, Pharaoh commanded the collection of three years’ taxes to be given to him, along with fine robes and provisions for his journey. <sup>35</sup>He told Haiqar, “Go in peace, strength of your lord, pride of your scholars! Are there any rulers like you? Give my regards to King Sennacherib and inform him of the gifts we send, for kings find contentment in small things.” <sup>36</sup>Haiqar then kissed Pharaoh’s hands, bowed before him, and wished him strength, prosperity, and abundant treasury. <sup>37</sup>Haiqar requested, “My lord, let none of our people remain in Egypt.” <sup>38</sup>Pharaoh proclaimed throughout Egypt that no Assyrian

or Ninevite should stay, but depart with Haiqar. <sup>39</sup>Haiqar bid farewell to Pharaoh and journeyed back to Assyria and Nineveh, laden with treasures and wealth. <sup>40</sup>Upon hearing of Haiqar's return, King Sennacherib joyously went out to meet him, embracing and kissing him warmly. <sup>41</sup>Sennacherib exclaimed, "Welcome, my kinsman Haiqar, strength of my kingdom and pride of my realm! <sup>42</sup>Ask whatever you desire of me, even half of my kingdom and possessions." <sup>43</sup>Haiqar replied, "May the king live forever! Instead, honor Abu Samik in my place. My life was spared by God and his hands." <sup>44</sup>Sennacherib honored Abu Samik above all his counselors and favorites. <sup>45</sup>Sennacherib then inquired about Haiqar's interactions with Pharaoh, from his arrival to departure, how he answered every question, received taxes, robes, and gifts. <sup>46</sup>Sennacherib rejoiced greatly and told Haiqar to take whatever tribute he desired, as it was all within his reach. <sup>47</sup>Haiqar requested, "My lord, grant me Nadan, my sister's son, so I can repay him for his deeds. His blood will be on me." <sup>48</sup>Sennacherib agreed, saying, "He is yours." Haiqar took Nadan, bound him with iron chains, and confined him in a dark room, appointing Nebu-hal as his guard, providing only bread and water daily.

### **Story of Ahikar Chapter 7**

<sup>1</sup>Every time Haiqar came and went, he would rebuke Nadan, his nephew, speaking to him with wisdom: <sup>2</sup>"Nadan, my boy, I've always treated you with kindness and goodness, yet you've repaid me with ugliness, wickedness, and even attempted murder. <sup>3</sup>You know the saying: 'If someone won't listen with their ears, they'll be made to listen with the scruff of their neck.' <sup>4</sup>Why are you so angry with me?" <sup>5</sup>Haiqar replied, "Because I raised you, educated you, honored you, and gave you everything, preparing you to inherit my position. Yet you repaid me with betrayal and ruin. <sup>6</sup>But the Lord knew I was wronged, and He saved me from the trap you set. The Lord heals broken hearts and humbles the envious and arrogant. <sup>7</sup>Nadan, you've been like a scorpion that stings even when it lands on brass. <sup>8</sup>You're like a gazelle eating madder roots, thinking you're safe today but doomed tomorrow. <sup>9</sup>You're like someone who pours cold water on a friend in winter. <sup>10</sup>You're like someone throwing a stone at heaven to harm his own master, only to fail and bring guilt upon yourself. <sup>11</sup>If you had honored me and listened, you would have been my heir and ruled over my lands. <sup>12</sup>Know this: even if a dog or pig had a ten-cubit-long tail, they couldn't match the value of a horse, even if its mane were silk. <sup>13</sup>I thought you'd be my heir, but your envy and insolence drove you to try to kill me. Yet the Lord delivered me from your deceit. <sup>14</sup>You're like a trap set on a dunghill, offering false piety to God. <sup>15</sup>Like a trap with a piece of wood, claiming it's an oak and carrying bread for the hungry, but betraying them when they approach. <sup>16</sup>You've been like a lion

befriending an ass, only to devour it when the time came. <sup>17</sup>Like a weevil in wheat, spoiling what's good. <sup>18</sup>Like someone reaping ten measures of wheat, only to find it unchanged, lazy and unproductive. <sup>19</sup>Like a partridge caught in a net, unable to save itself. <sup>20</sup>Like a dog seeking warmth in a potter's house, then biting those who sheltered it. <sup>21</sup>Like a pig wallowing in filth after bathing with the nobles. <sup>22</sup>Like a goat unable to save itself from sacrifice. <sup>23</sup>A dog not fed from its hunting becomes food for flies. <sup>24</sup>A greedy and cunning hand will be cut off. <sup>25</sup>An eye without light will be pecked out by ravens. <sup>26</sup>Like a tree's branch saying it can't be cut without its consent. <sup>27</sup>Like a cat rejecting gold chains and sweets for its thieving ways. <sup>28</sup>Like a serpent and wolf scheming mischief together. <sup>29</sup>You've had my good food but not reciprocated with the basics. <sup>30</sup>You drank sweet water but denied me even well water. <sup>31</sup>I taught you, raised you tall and strong, yet you twisted and bent me. <sup>32</sup>I hoped you'd build me a fortress, but instead you buried me alive. Yet the Lord spared me from your schemes. <sup>33</sup>I wished you well, and you repaid me with evil. I'm tempted to punish you severely." <sup>34</sup>Nadan pleaded, "Uncle, forgive me. I'm full of sin, and who forgives like you? <sup>35</sup>Accept me now. I'll serve you humbly, caring for your animals and fields. I'm the guilty one; you're the forgiving." <sup>36</sup>Haiqar replied, "You're like a fruitless tree by water, asking to be moved, but still bearing no fruit. <sup>37</sup>Even an old eagle is better than a young crow. <sup>38</sup>They warned the wolf against the sheep's dust, but it claimed even their dregs were good for its eyes. <sup>39</sup>They taught the wolf to read but it spoke of eating lambs and goats. <sup>40</sup>They sat the ass at the table, but it rolled in dust, unable to change its nature. <sup>41</sup>The saying goes: if you beget a son, call him your son; if you raise him, call him your slave. <sup>42</sup>Good deeds beget good, evil begets evil. The Lord judges based on our actions. <sup>43</sup>I've said my piece. The Lord knows all secrets and will judge between us." <sup>44</sup>Nadan swelled with guilt upon hearing Haiqar's words. <sup>45</sup>His body ballooned and burst, his entrails scattered, and he perished. <sup>46</sup>His end was destruction; he went to hell. Whoever digs a pit for another falls into it; whoever sets traps will be ensnared. <sup>47</sup>This is the tale of Haiqar, where justice prevails. Praise be to God forever. Amen and peace. <sup>48</sup>This chronicle concludes with God's help, may He be exalted: Amen, Amen, Amen.

# **Giants**

## **Giants Chapter 1**

<sup>1</sup>And it came to pass, when the sons of God had taken to themselves wives from the daughters of men, they begat giants. <sup>2</sup>These giants, mighty in their deeds, spread corruption and violence upon the earth. <sup>3</sup>The giants grew in number and strength, and their actions caused great suffering among men.

## **Giants Chapter 2**

<sup>1</sup>And there appeared to the giants troubling dreams, visions of their downfall. <sup>2</sup>Ohya, one of the giants, saw in his dream a tablet inscribed with many lines, which he could not read. <sup>3</sup>And Ohya spoke to his brother Hahyah, saying, “I have seen in my dream a vision of destruction.” <sup>4</sup>Hahyah answered him, “Tell me your dream, my brother, that we may understand it together.” <sup>5</sup>Ohya described his dream, “I saw a great tree uprooted and cast down, and all the earth shook.”

## **Giants Chapter 3**

<sup>1</sup>And the giants, troubled by their dreams, sought out Enoch, the scribe, to interpret the visions. <sup>2</sup>Enoch, being wise and righteous, agreed to help them and went before the Most High to seek understanding. <sup>3</sup>And Enoch returned with the interpretation, saying, “These dreams are warnings of your impending judgment.” <sup>4</sup>“The tree represents your strength and power, which shall be brought low.”

## **Giants Chapter 4**

<sup>1</sup>Enoch said to the giants, “Behold, the Almighty has decreed your end because of the bloodshed and sin you have brought upon the earth.” <sup>2</sup>“Repent, therefore, and cease from your wicked ways, for the judgment of the Most High is at hand.” <sup>3</sup>“The waters of the flood shall come and cleanse the earth of your corruption.” <sup>4</sup>“You have brought great sorrow to the earth, and your time is at an end.”

## **Giants Chapter 5**

<sup>1</sup>And the giants were greatly troubled by the words of Enoch. <sup>2</sup>Some among them repented and sought to amend their ways. <sup>3</sup>But others hardened their hearts and continued in their wickedness, saying, “Who is the Most High that we should fear His judgment?” <sup>4</sup>They mocked Enoch and continued in their rebellious ways.

## **Giants Chapter 6**

<sup>1</sup>And the day of the Lord’s judgment came upon the earth. <sup>2</sup>The heavens opened, and the waters

of the great deep burst forth. <sup>3</sup>The giants, mighty as they were, could not withstand the deluge, and they perished along with all the wicked. <sup>4</sup>Thus, the earth was cleansed of the giants and the corruption they had wrought, fulfilling the decree of the Most High. <sup>5</sup>The Watchers, who had fathered the giants, were bound and cast into the abyss as punishment for their transgressions.

## **Giants Chapter 7**

<sup>1</sup>The memory of the giants remained as a warning to future generations of the consequences of sin and rebellion against the Most High. <sup>2</sup>Their story was recorded by the righteous, that all might learn the fear of the Lord and walk in His ways. <sup>3</sup>And Enoch was taken up to dwell with the Most High, for he was found righteous in his generation.

# **3 Baruch**

## **3 Baruch Chapter 1**

<sup>1</sup>Truly, I, Baruch, was deeply sorrowful and weeping in my heart for the people. <sup>2</sup>Nebuchadnezzar, the king permitted by God to destroy His city, I questioned, saying, “Lord, why did You allow Your vineyard to be set on fire and laid waste? Why did You do this?” <sup>3</sup>“Why did You not punish us differently, but delivered us to nations like these, who now reproach us, saying, ‘Where is their God?’” As I wept and pondered these things, <sup>4</sup>an angel of the Lord appeared to me, saying, “Understand, O greatly beloved man, and do not trouble yourself so deeply about the salvation of Jerusalem. For thus says the Lord God, the Almighty: <sup>5</sup>I was sent before you to make known and show you all these things of God, for your prayer was heard before Him and reached the ears of the Lord God.” <sup>6</sup>When he spoke these words to me, I fell silent. The angel continued, <sup>7</sup>“Cease provoking God, and I will show you greater mysteries than these.” <sup>8</sup>I, Baruch, swore, “As the Lord God lives, if you will show me and I hear your word, I will speak no more. God will add to my judgment in the day of judgment if I speak again.” <sup>9</sup>The angel of the powers said to me, “Come, and I will reveal to you the mysteries of God.”

## **3 Baruch Chapter 2**

<sup>1</sup>He took me and led me to where the firmament was firmly set, and where a river flowed that no one could cross, nor any wind from among those God created. Leading me further, he brought me to the first heaven and showed me a massive door. <sup>2</sup>He said to me, “Let us enter through this door,” and we entered as if carried on wings, traveling a distance of about thirty days’ journey. <sup>3</sup>Within the heaven, he showed me a vast plain where beings dwelled, having faces like oxen, horns like stags, feet like goats, and haunches like lambs. Curious, I asked the angel, <sup>4</sup>“Please tell me, what is the thickness of this heaven through which we have journeyed? What is its extent, and what is this plain, so that I may convey this to humanity?” <sup>5</sup>The angel named Phamael replied, “This door you see is the entrance to heaven, and its thickness is as vast as the distance from earth to heaven. The length of the plain you saw is equal to the distance from North to South.” <sup>6</sup>Again, the angel of the powers invited, “Come, and I will reveal even greater mysteries to you.” But <sup>7</sup>I insisted, “Please show me who these beings are.” He explained, “These are the ones who built the tower in defiance against God, and the Lord cast them out.”

## **3 Baruch Chapter 3**

<sup>1</sup>The angel of the Lord took me and guided me to a second heaven. There, he showed me a door

similar to the first one and said, “Let us enter through it.” We passed through, carried as if on wings, traveling a distance of about sixty days’ journey. <sup>2</sup>In this second heaven, he showed me a plain filled with beings whose appearance resembled dogs, with feet like those of stags. <sup>3</sup>Curious, I asked the angel, “Please tell me, who are these beings?” <sup>4</sup>The angel replied, “These are the ones who counseled to build the tower. They forced many men and women to make bricks. Among them, a woman was not even released during childbirth but had to continue making bricks while carrying her child in her apron.” <sup>5</sup>He continued, “When they had built the tower to a height of four hundred and sixty-three cubits, the Lord appeared to them and confused their speech. <sup>6</sup>They even tried to pierce the heaven with a gimlet, saying, ‘Let us see whether the heaven is made of clay, brass, or iron.’ <sup>7</sup>Seeing this, God did not permit it. Instead, He struck them with blindness and confusion of speech, making them as you see them now.”

### **3 Baruch Chapter 4**

<sup>1</sup>I, Baruch, said, “Behold, Lord, you have shown me great and wonderful things. Now show me all things for the sake of the Lord.” <sup>2</sup>The angel said to me, “Come, let us proceed.” So I journeyed with the angel from that place for about one hundred and eighty-five days. <sup>3</sup>He showed me a plain and a serpent that stretched about two hundred plethra in length. <sup>4</sup>He also showed me Hades, dark and abominable in appearance. <sup>5</sup>I asked, “Who is this dragon, and who is the monster around him?” <sup>6</sup>The angel replied, “The dragon is the one who devours the bodies of those who live wickedly, and he is nourished by them. Hades itself resembles him, drawing about a cubit of water from the sea without ever sinking.” <sup>7</sup>I asked further, “How does this happen?” <sup>8</sup>The angel explained, “Listen, the Lord God created three hundred and sixty rivers, among which the chief are Alphias, Abyrus, and the Gericus. Because of these rivers, the sea does not sink.” <sup>9</sup>Then I inquired, “Show me which tree led Adam astray.” <sup>10</sup>The angel answered, “It is the vine, which the angel Sammael planted. The Lord God cursed him and his plant because of it, preventing Adam from touching it, and thus the devil deceived him out of envy through this vine.” <sup>11</sup>I continued, “Since the vine has caused such great evil and is under God’s curse, how can it be useful now?” <sup>12</sup>The angel replied, “You ask rightly. When God brought the flood upon the earth, destroying all flesh and four hundred and ninety thousand giants, the waters rose fifteen cubits above the highest mountains. The floodwaters entered paradise and destroyed every plant, but it carried the shoot of the vine outside its boundaries. <sup>13</sup>When the earth emerged from the water and Noah exited the ark, he found the shoot of the vine. He pondered what to do with it, considering Adam’s destruction because of it, lest he too incur God’s anger. <sup>14</sup>Noah prayed for forty days, beseeching

God for guidance on what to do with the plant. <sup>15</sup>Finally, he prayed, ‘Lord, reveal to me what I should do concerning this plant.’ <sup>16</sup>God then sent his angel Sarasael to Noah, saying, ‘Arise, Noah, and plant the shoot of the vine. Thus says the Lord: Its bitterness shall turn into sweetness, its curse into a blessing. What is produced from it shall become the blood of God. Just as through it the human race received condemnation, so through Jesus Christ, Immanuel, they will receive in Him the upward calling and entry into paradise.’ <sup>17</sup>Know, Baruch, that as Adam obtained condemnation through this tree and lost the glory of God, those who now excessively drink the wine from it commit greater transgressions than Adam. They are far from the glory of God and subject themselves to eternal fire. For no good comes from it; those who drink it to excess commit murders, adulteries, fornications, perjuries, thefts, and similar evils. Nothing good is established by it.”

### **3 Baruch Chapter 5**

<sup>1</sup>I, Baruch, said to the angel, “Let me ask you something, Lord. You mentioned that the dragon drinks a cubit from the sea. Tell me, how large is his belly?” <sup>2</sup>The angel replied, “His belly is Hades, and it extends as far as a plummet thrown by three hundred men. Come, I will show you even greater marvels than these.”

### **3 Baruch Chapter 6**

<sup>1</sup>The angel then took me and led me to where the sun rises. <sup>2</sup>He showed me a chariot with four wheels, blazing with fire. In the chariot sat a man wearing a crown of fire, drawn by forty angels. <sup>3</sup>Before the sun, there was a bird circling about nine cubits away. <sup>4</sup>I asked the angel, “What is this bird?” <sup>5</sup>He answered, “This is the guardian of the earth.” <sup>6</sup>I inquired further, “Lord, how does he guard the earth? Teach me.” <sup>7</sup>The angel explained, “This bird flies alongside the sun, spreading his wings to receive its fiery rays. If not for him, neither the human race nor any other living creature would be preserved. God appointed him for this purpose.” <sup>8</sup>As he spread his wings, I saw very large letters on his right wing, as large as a threshing-floor, about four thousand modii in size, made of gold. <sup>9</sup>The angel instructed me, “Read them.” <sup>10</sup>So I read: “Neither earth nor heaven brought me forth, but wings of fire brought me forth.” <sup>11</sup>I asked, “Lord, what is this bird, and what is his name?” <sup>12</sup>The angel replied, “His name is called Phoenix.” <sup>13</sup>I asked further, “What does he eat?” <sup>14</sup>The angel said, “He eats the manna of heaven and the dew of the earth.” <sup>15</sup>I asked, “Does the bird excrete?” <sup>16</sup>The angel answered, “He excretes a worm, and the excrement of the worm is cinnamon, which kings and princes use. But wait, you shall see the glory of God.” <sup>17</sup>While we conversed, there was a thunderous clap, shaking the ground beneath us. I asked the angel, “My

Lord, what is this sound?” <sup>18</sup>The angel said to me, “Even now the angels are opening the three hundred and sixty-five gates of heaven, separating light from darkness.” <sup>19</sup>A voice came, saying, “Light giver, give radiance to the world.” <sup>20</sup>When I heard the bird’s noise, I asked, “Lord, what is this noise?” <sup>21</sup>The angel explained, “This is the bird that awakens the roosters on earth from their slumber. Just as men speak through their mouths, so does the rooster signify to those in the world through its own speech. For the angels prepare the sun, and the rooster crows.”

### **3 Baruch Chapter 7**

<sup>1</sup>I asked, “Where does the sun begin its work after the rooster crows?” <sup>2</sup>The angel replied, “Listen, Baruch. All that I have shown you is in the first and second heavens. The sun passes through the third heaven and illuminates the world. But wait, and you shall see the glory of God.” <sup>3</sup>As we conversed, I saw the bird appear in front of us, growing smaller and smaller until he returned to his full size. <sup>4</sup>Behind him, I beheld the radiant sun and the angels who guide it, crowned with a crown too glorious for us to behold. <sup>5</sup>As soon as the sun shone, the Phoenix stretched out his wings. <sup>6</sup>Overwhelmed by the immense glory, I was filled with great fear and sought refuge in the wings of the angel. <sup>7</sup>The angel comforted me, saying, “Fear not, Baruch. Wait, and you shall also witness their setting.”

### **3 Baruch Chapter 8**

<sup>1</sup>The angel then took me westward, and as the sun began to set, I saw the Phoenix bird once more flying ahead of it. As the bird approached, I witnessed angels lifting the crown from its head. <sup>2</sup>Seeing this, I asked, “Lord, why did they remove the crown from the sun’s head, and why is the bird so exhausted?” <sup>3</sup>The angel explained, “Four angels take the crown of the sun at the end of the day and carry it to heaven to renew it, because both the sun and its rays are defiled on earth; thus, it is renewed daily.” <sup>4</sup>I inquired further, “Lord, why are its beams defiled on earth?” <sup>5</sup>The angel answered, “Because the sun witnesses the lawlessness and unrighteousness of men—fornications, adulteries, thefts, extortions, idolatries, drunkenness, murders, strife, jealousies, evil-speakings, murmurings, whisperings, divinations, and such like—that are displeasing to God. It is defiled because of these things, hence the need for daily renewal.” <sup>6</sup>Concerning the bird, the angel clarified, “It becomes exhausted by restraining the sun’s rays through its fiery heat throughout the day. Without its wings shielding the sun’s rays, no living creature could survive.”

### **3 Baruch Chapter 9**

<sup>1</sup>As they withdrew, night fell, and along came the chariot of the moon accompanied by the stars.

<sup>2</sup>I asked, “Lord, please show me how the moon goes forth, where it departs, and in what manner

it moves.” <sup>3</sup>The angel replied, “Wait, and shortly you shall see.” <sup>4</sup>The next day, I saw the moon in the form of a woman sitting on a wheeled chariot. Oxen and lambs were in the chariot, along with a multitude of angels. <sup>5</sup>I queried, “Lord, what are the oxen and lambs?” <sup>6</sup>The angel answered, “They too are angels.” <sup>7</sup>I asked further, “Why does the moon wax and wane?” <sup>8</sup>The angel explained, “Listen, Baruch: The moon was originally created by God more beautiful than any other. But at the transgression of the first Adam, it drew near to Sammael when he took the form of the serpent as a garment. It did not conceal itself but increased, which angered God. As a result, its days were shortened.” <sup>9</sup>I inquired, “Why does it not shine always, but only at night?” <sup>10</sup>The angel replied, “Just as courtiers cannot freely speak in the presence of a king, so the moon and stars cannot shine in the presence of the sun. The stars remain suspended, but they are overshadowed by the sun. Though uninjured, the moon is overshadowed by the heat of the sun.”

### **3 Baruch Chapter 10**

<sup>1</sup> After learning all these things from the archangel, he then took me and led me into a fourth heaven. There I saw a vast plain with a central pool of water. Surrounding it were countless birds of all kinds, unlike any on earth. Among them was a crane as large as great oxen, and all these birds were exceedingly large compared to those of the world. <sup>2</sup> I asked the angel, “What is this plain, and what is the pool, and why are there so many birds around it?” <sup>3</sup> The angel explained, “Listen, Baruch: This plain, which contains the pool and other wonders, is where the souls of the righteous gather. Here they dwell together in groups, engaging in conversation and harmony. The water in the pool is that which the clouds receive and then rain upon the earth, causing fruits to grow.” <sup>4</sup> I asked again, “Who are these birds?” <sup>5</sup> The angel replied, “They are the ones who continually sing praises to the Lord.” <sup>6</sup> I further inquired, “Lord, why do people say that the water which falls as rain comes from the sea?” <sup>7</sup> The angel answered, “The water that descends as rain indeed comes from the sea and from the waters on earth. However, the water that nourishes the fruits originates solely from the latter source. Understand from now on that this source is what is known as the dew of heaven.”

### **3 Baruch Chapter 11**

<sup>1</sup> The angel took me to a fifth heaven, where I saw the gate closed. I asked, “Lord, why is this gateway closed? Can we not enter?” The angel replied, “We cannot enter until Michael arrives, for he holds the keys to the Kingdom of Heaven. But be patient, and you will witness the glory of God.” Suddenly, there was a great thunderous sound, and I asked, “Lord, what is this sound?” <sup>2</sup> The angel answered, “It is Michael, the commander of the angels, descending to receive the prayers of

humanity.” Then a voice commanded, “Open the gates!” <sup>3</sup> The gates were opened with a thunderous roar, and Michael appeared. The angel with me greeted him, saying, “Hail, my commander and leader of our order.” Michael replied, “Hail to you as well, our brother and interpreter of revelations for those who live virtuously.” <sup>4</sup> I saw Michael holding an enormous vessel, as deep as the distance from heaven to earth and as wide as from north to south. I asked, “Lord, what is this vessel that Michael the archangel is holding?” <sup>5</sup> The angel explained, “This vessel is where the merits of the righteous enter, and the good works they do are presented before the heavenly God.”

### **3 Baruch Chapter 12**

<sup>1</sup> While we conversed, angels arrived carrying baskets filled with flowers, which they presented to Michael. Curious, I asked the angel, “Lord, who are these angels, and what are they bringing here?”

<sup>2</sup> The angel replied, “These angels oversee the righteous.” Michael took the baskets and emptied them into the vessel. The angel explained, “These flowers represent the merits of the righteous.” <sup>3</sup> Then I saw other angels with baskets that were neither empty nor full. They began to lament and did not approach, for their prizes were incomplete. <sup>4</sup> Michael called to them, “Come here also and bring what you have brought.” Michael and the angel with me were deeply grieved because these baskets did not fill the vessel.”

### **3 Baruch Chapter 13**

<sup>1</sup> Afterward, more angels came weeping and lamenting, saying with fear, “Behold, we are overshadowed, Lord, for we were handed over to evil men and we wish to depart from them.” Michael replied, “You cannot depart from them, so that the enemy may not prevail completely. Tell me what you ask.” <sup>2</sup> They pleaded, “Michael, our commander, transfer us away from them, for we cannot abide with wicked and foolish men who practice every kind of unrighteousness and greed.” <sup>3</sup> Michael instructed them to wait while he sought guidance from the Lord on their request.

### **3 Baruch Chapter 14**

<sup>1</sup> At that moment, Michael departed and the doors closed with a thunderous sound. I asked the angel, “What is that sound?” <sup>2</sup> He told me, “Michael is now presenting the merits of humanity to God.”

### **3 Baruch Chapter 15**

<sup>1</sup> Shortly thereafter, Michael returned, and the gate was opened. He brought oil and instructed, “To those angels who brought the full baskets, reward our friends a hundredfold for their diligent good works. <sup>2</sup> Those who sowed virtuously will also reap virtuously.” <sup>3</sup> He said to those who

brought half-empty baskets, “Come here also; take away the reward according to what you brought and deliver it to the sons of men.”

### **3 Baruch Chapter 16**

<sup>1</sup> Then Michael turned to those who brought nothing and said, “Thus says the Lord, do not be sad or weep, nor ignore the sons of men. But because they angered me with their deeds, go and provoke them to envy and anger against a people who are not a people, a people who have no understanding. <sup>2</sup> Also send forth the caterpillar, the unwinged locust, mildew, common locust, hail with lightning and wrath, and punish them severely with sword and death, and their children with demons. They did not listen to my voice, nor did they obey my commandments, but despised them and showed insolence toward the priests who proclaimed my words to them.”

### **3 Baruch Chapter 17**

<sup>1</sup> As he finished speaking, the door closed, and we withdrew. The angel took me back to where I had begun. <sup>2</sup> When I regained my senses, I gave glory to God, who deemed me worthy of such revelations. Therefore, my brothers and sisters who have received such revelations, glorify God, so that He may also glorify you now and forever. Amen.

# **4 Baruch**

## **4 Baruch Chapter 1**

<sup>1</sup> It happened that when the Israelites were taken captive by the king of the Chaldeans, God spoke to Jeremiah, saying, <sup>2</sup> “Jeremiah, my chosen one, arise and leave this city, you and Baruch, for I am going to destroy it because of the great number of sins committed by its inhabitants. <sup>3</sup> Your prayers are like a strong pillar within it, and like an indestructible wall that surrounds it. <sup>4</sup> Now, rise and depart before the Chaldean army surrounds it.” <sup>5</sup> But Jeremiah responded, saying, “I beseech you, Lord, allow me, your servant, to speak in your presence.” <sup>6</sup> And the Lord said to him, “Speak, my chosen one, Jeremiah.” <sup>7</sup> And Jeremiah spoke, saying, “Lord Almighty, would you deliver your chosen city into the hands of the Chaldeans, so that the king and his vast army might boast and say, ‘I have conquered the holy city of God’? <sup>8</sup> No, my Lord, but if it is your will, let it be destroyed by your own hand.” <sup>9</sup> And the Lord replied to Jeremiah, “Since you are my chosen one, arise and leave this city, you and Baruch, for I am going to destroy it because of the multitude of the sins of its people. <sup>10</sup> For neither the king nor his army will be able to enter it unless I first open its gates. <sup>11</sup> Now, rise and go to Baruch, and tell him these words. <sup>12</sup> And when you have arisen at the sixth hour of the night, go out onto the city walls, and I will show you that they cannot enter the city unless I first destroy it.” When the Lord had finished speaking, He departed from Jeremiah.

## **4 Baruch Chapter 2**

<sup>1</sup> Jeremiah ran to Baruch and told him everything. As they entered the temple of God, Jeremiah tore his clothes, put dust on his head, and went into the holy place of God. <sup>2</sup> When Baruch saw Jeremiah with dust on his head and his garments torn, he cried out loudly, “Father Jeremiah, what are you doing? What sin has the people committed?” <sup>3</sup> (For whenever the people sinned, Jeremiah would sprinkle dust on his head and pray for them until their sin was forgiven.) <sup>4</sup> So Baruch asked him, “Father, what is happening?” <sup>5</sup> Jeremiah replied, “Do not tear your garments; instead, let us tear our hearts! Let us not draw water for the trough, but let us weep and fill them with our tears! For the Lord will not have mercy on this people.” <sup>6</sup> Baruch then asked, “Father Jeremiah, what has happened?” <sup>7</sup> Jeremiah answered, “God is delivering the city into the hands of the king of the Chaldeans, to take the people captive to Babylon.” <sup>8</sup> When Baruch heard this, he also tore his garments and asked, “Father Jeremiah, who has revealed this to you?” <sup>9</sup> Jeremiah said, “Stay with me until the sixth hour of the night, so that you may see that this word is true.” <sup>10</sup> So they both

stayed near the altar, weeping with their garments torn.

## 4 Baruch Chapter 3

<sup>1</sup> When the appointed hour of the night came, just as the Lord had told Jeremiah, he and Baruch went up together to the walls of the city. <sup>2</sup> Suddenly, they heard the sound of trumpets, and angels appeared from heaven, holding torches in their hands, and they placed them on the walls of the city. <sup>3</sup> When Jeremiah and Baruch saw this, they wept and said, “Now we know that the word of the Lord is true!” <sup>4</sup> Jeremiah then pleaded with the angels, saying, “I beseech you, do not destroy the city yet, until I speak with the Lord.” <sup>5</sup> And the Lord spoke to the angels, saying, “Do not destroy the city until I have spoken with my chosen one, Jeremiah.” <sup>6</sup> Then Jeremiah said, “I beg you, Lord, allow me to speak in your presence.” <sup>7</sup> And the Lord said, “Speak, my chosen one, Jeremiah.” <sup>8</sup> And Jeremiah said, “Behold, Lord, now we know that you are delivering the city into the hands of its enemies, and they will take the people away to Babylon. What do you want me to do with the holy vessels of the temple service?” <sup>9</sup> And the Lord said to him, “Take them and consign them to the earth, saying: <sup>10</sup> ‘Hear, O Earth, the voice of your creator who formed you from the abundance of waters, who sealed you with seven seals for seven epochs, and after this, you will receive your ornaments.’” <sup>11</sup> Guard the vessels of the temple service until the gathering of the beloved.” <sup>12</sup> Then Jeremiah asked, “I beseech you, Lord, show me what I should do for Abimelech the Ethiopian, for he has shown many kindnesses to your servant Jeremiah.” <sup>13</sup> For he pulled me out of the miry pit, and I do not wish for him to see the destruction and desolation of this city, but rather that you would be merciful to him, so he will not be grieved.” <sup>14</sup> The Lord replied to Jeremiah, “Send him to the vineyard of Agrippa, and I will hide him in the shadow of the mountain until I bring the people back to the city.” <sup>15</sup> And you, Jeremiah, go with your people to Babylon and stay with them, preaching to them, until I cause them to return to the city. <sup>16</sup> But leave Baruch here until I speak with him.” <sup>17</sup> After saying these things, the Lord ascended from Jeremiah into heaven. <sup>18</sup> Then Jeremiah and Baruch entered the holy place, and taking the vessels of the temple service, they consigned them to the earth as the Lord had instructed. <sup>19</sup> Immediately, the earth swallowed them. <sup>20</sup> And they both sat down and wept. <sup>21</sup> When morning came, Jeremiah sent Abimelech, saying, “Take a basket and go to the estate of Agrippa by the mountain road, and bring back some figs to give to the sick among the people, for the favor of the Lord is upon you and his glory rests on your head.” <sup>22</sup> After giving these instructions, Jeremiah sent him away, and Abimelech went as Jeremiah had told him.

## 4 Baruch Chapter 4

<sup>1</sup> When morning came, the army of the Chaldeans surrounded the city. <sup>2</sup> A great angel sounded the trumpet and proclaimed, “Enter the city, army of the Chaldeans, for behold, the gate is opened for you. <sup>3</sup> Let the king enter with his multitudes, and let him take all the people captive.” <sup>4</sup> Meanwhile, Jeremiah took the keys of the temple, went outside the city, and threw them away in the presence of the sun, saying, “I entrust you, Sun, with the keys of the temple of God. Guard them until the day the Lord asks you for them. <sup>5</sup> For we have not been found worthy to keep them, as we have become unfaithful guardians.” <sup>6</sup> While Jeremiah was still weeping for the people, the Chaldeans brought him out along with the people and dragged them into Babylon. <sup>7</sup> But Baruch, covering his head with dust, sat down and wailed a lamentation, saying, “Why has Jerusalem been devastated? It is because of the sins of the beloved people that she was delivered into the hands of enemies—because of our sins and those of the people. <sup>8</sup> But let not the lawless ones boast, saying, ‘We were strong enough to take the city of God by our might,’ for it was delivered to you because of our sins. <sup>9</sup> And God will have pity on us and cause us to return to our city, but you will not survive! <sup>10</sup> Blessed are our fathers, Abraham, Isaac, and Jacob, for they departed from this world and did not see the destruction of this city.” <sup>11</sup> After saying this, Baruch left the city, weeping and lamenting, “Grieving because of you, Jerusalem, I have departed from you.” <sup>12</sup> He then sat in a tomb, where angels came to him and revealed everything that the Lord wanted him to know through them.

#### **4 Baruch Chapter 5**

<sup>1</sup> Abimelech took the figs in the scorching heat and, finding a tree, sat down in its shade to rest. <sup>2</sup> He leaned his head on the basket of figs and fell asleep, sleeping for 66 years without awakening. <sup>3</sup> When he finally awoke, he said, “I slept so soundly for a short time, but my head feels heavy because I didn’t get enough sleep.” <sup>4</sup> Then he uncovered the basket of figs and found them dripping with milk. <sup>5</sup> He said, “I’d like to sleep a little longer because my head is heavy, but I’m afraid I might oversleep and be late, and my father Jeremiah would think poorly of me. If he wasn’t in a hurry, he wouldn’t have sent me at daybreak.” <sup>6</sup> So he resolved, “I’ll get up and continue in the burning heat, for isn’t there heat and toil every day?” <sup>7</sup> He got up, placed the basket of figs on his shoulders, and entered Jerusalem, but he did not recognize the city—neither his own house, nor the familiar places, nor could he find his family or acquaintances. <sup>8</sup> He exclaimed, “The Lord be blessed, for a great trance has come over me today! <sup>9</sup> This must not be Jerusalem, and I must have lost my way because I came by the mountain road after waking up. Since my head was heavy from lack of sleep, I lost my way. <sup>10</sup> Jeremiah will find it unbelievable that I lost my way!” <sup>11</sup> He left the

city and, after searching, recognized the landmarks and said, “Indeed, this is the city; I lost my way.”<sup>12</sup> He returned to the city and searched again but found no one he knew. He said, “The Lord be blessed, for a great trance has come over me!”<sup>13</sup> He left the city again, sitting down in grief, unsure where to go.<sup>14</sup> He placed the basket down, saying, “I will sit here until the Lord removes this trance from me.”<sup>15</sup> As he sat, he saw an old man coming from the field. Abimelech asked him, “Tell me, old man, what city is this?”<sup>16</sup> The old man replied, “This is Jerusalem.”<sup>17</sup> Abimelech asked, “Where is Jeremiah the priest, and Baruch the secretary, and all the people of this city? I could not find them.”<sup>18</sup> The old man said, “Are you not from this city, since you remember Jeremiah and ask about him after such a long time?<sup>19</sup> Jeremiah is in Babylon with the people; they were taken captive by King Nebuchadnezzar, and Jeremiah is there with them, preaching the good news and teaching them the word.”<sup>20</sup> When Abimelech heard this, he said, “If you weren’t an old man, and if it weren’t unlawful to rebuke someone older, I would laugh at you and say you are out of your mind—since you claim that the people have been taken to Babylon.<sup>21</sup> Even if the heavens had poured down torrents on them, there hasn’t been enough time for them to reach Babylon!<sup>22</sup> How much time has passed since my father Jeremiah sent me to the estate of Agrippa to gather some figs to give to the sick among the people?<sup>23</sup> I went and gathered them, and when I came to a certain tree in the scorching heat, I sat to rest and leaned my head on the basket, falling asleep.<sup>24</sup> When I woke up, I uncovered the basket of figs, thinking I was late, and found them dripping with milk, just as when I had gathered them.<sup>25</sup> Yet you claim that the people have been taken to Babylon.<sup>26</sup> To prove it to you, take a look at the figs!”<sup>27</sup> He uncovered the basket of figs for the old man, who saw them dripping with milk.<sup>28</sup> The old man exclaimed, “My son, you are a righteous man, and God did not want you to see the desolation of the city, so He put you into this trance.<sup>29</sup> It has been 66 years today since the people were taken to Babylon.<sup>30</sup> But to confirm that what I say is true—look into the fields and see that the crops have not ripened.<sup>31</sup> Notice also that the figs are not in season, and be enlightened.”<sup>32</sup> Abimelech cried out in a loud voice, “I bless you, God of heaven and earth, the Rest of the souls of the righteous everywhere!”<sup>33</sup> Then he asked the old man, “What month is this?”<sup>34</sup> The old man replied, “It is Nisan (which is Abib).”<sup>35</sup> Abimelech took some figs and gave them to the old man, saying, “May God illuminate your path to the city above, Jerusalem.”

## 4 Baruch Chapter 6

<sup>1</sup> After this, Abimelech left the city and prayed to the Lord. <sup>2</sup> Then an angel of the Lord appeared, took him by the right hand, and brought him back to where Baruch was sitting, who was found in

a tomb.<sup>3</sup> When they saw each other, they wept and embraced.<sup>4</sup> But when Baruch looked up, he saw the figs covered in Abimelech's basket.<sup>5</sup> Lifting his eyes to heaven, he prayed, saying:<sup>6</sup> "You are the God who rewards those who love You. Prepare, my heart, and rejoice while you are in your dwelling, telling your body, 'Your sorrow has been turned into joy,' for the One who is Sufficient is coming to deliver you in your home—there is no sin in you."<sup>7</sup> Revive in your home, in your pure faith, and believe that you will live!<sup>8</sup> Look at this basket of figs—behold, they are 66 years old and have not withered or rotted, but are dripping with milk.<sup>9</sup> So it will be with you, my body, if you follow the commands given by the angel of righteousness.<sup>10</sup> He who preserved the basket of figs will also preserve you by His power."<sup>11</sup> When Baruch had finished speaking, he said to Abimelech: "Stand up and let us pray that the Lord will show us how we can send a report to Jeremiah in Babylon about the protection you received on your journey."<sup>12</sup> Baruch prayed, saying: "Lord God, our strength is the chosen light that comes from Your words.<sup>13</sup> We ask for Your goodness—You whose great name no one can fully know—to hear the voice of Your servants and grant us understanding.<sup>14</sup> What should we do, and how should we send this report to Jeremiah in Babylon?"<sup>15</sup> While Baruch was still praying, an angel of the Lord appeared and said to Baruch: "Do not worry about how you will send the message to Jeremiah; an eagle will arrive tomorrow at dawn, and you will direct it to Jeremiah.<sup>16</sup> Therefore, write a letter: 'Say to the children of Israel: Let any stranger who comes among you be set apart for 15 days, and after this period, I will lead you into your city, says the Lord.<sup>17</sup> Anyone who does not separate from Babylon will not enter the city; I will punish them by preventing them from being accepted back by the Babylonians, says the Lord."<sup>18</sup> After the angel spoke, he left Baruch.<sup>19</sup> Baruch went to the market of the Gentiles, obtained papyrus and ink, and wrote the following letter:<sup>20</sup> "Baruch, the servant of God, writes to Jeremiah in the captivity of Babylon:<sup>21</sup> Greetings! Rejoice, for God has not allowed us to leave this body grieving for the devastated and outraged city.<sup>22</sup> Therefore, the Lord has shown compassion for our tears and remembered the covenant He made with our forefathers Abraham, Isaac, and Jacob.<sup>23</sup> He sent His angel to me with these words, which I am now sending to you.<sup>24</sup> These are the words the Lord, the God of Israel, who brought us out of Egypt from the great furnace, spoke: 'Because you did not follow My ordinances and became haughty before Me, I delivered you into the furnace in Babylon in My anger and wrath.<sup>25</sup> If you listen to My voice through Jeremiah My servant, I will bring those who listen back from Babylon; but those who do not listen will become strangers both to Jerusalem and to Babylon.<sup>26</sup> You will test them with the water of the Jordan; those who do not listen will be exposed—this is the sign of the great seal.'"

## 4 Baruch Chapter 7

<sup>1</sup> Baruch got up and left the tomb, where he found an eagle sitting outside. <sup>2</sup> The eagle spoke to him in a human voice, saying, “Greetings, Baruch, steward of the faith.” <sup>3</sup> Baruch replied, “You who speak are chosen from among all the birds of heaven; this is evident from the gleam of your eyes. Tell me, then, what are you doing here?” <sup>4</sup> The eagle answered, “I was sent here so that you might send any message you wish through me.” <sup>5</sup> Baruch asked, “Can you carry a message to Jeremiah in Babylon?” <sup>6</sup> The eagle replied, “Indeed, it was for this reason I was sent.” <sup>7</sup> Baruch then took a letter and fifteen figs from Abimelech’s basket, tied them to the eagle’s neck, and said, “I say to you, king of the birds, go in peace and good health, and carry this message for me. <sup>8</sup> Do not be like the raven that Noah sent out, which never returned to the ark, but be like the dove, which brought a report to the righteous one on its third journey. <sup>9</sup> So, take this good message to Jeremiah and to those in captivity with him, so that it may be well with you. Take this papyrus to the people and to the chosen one of God. <sup>10</sup> Even if all the birds of heaven surround you and try to fight you, persevere — the Lord will give you strength. <sup>11</sup> Do not turn aside to the right or to the left, but go straight as a speeding arrow in the power of God, and the glory of the Lord will be with you the entire way.” <sup>12</sup> The eagle then took flight and went to Babylon, with the letter tied to his neck. When he arrived, he rested on a post outside the city in a deserted place. <sup>13</sup> He remained silent until Jeremiah came by, as Jeremiah and some of the people were coming out to bury a corpse outside the city. <sup>14</sup> (Jeremiah had petitioned King Nebuchadnezzar, saying, “Give me a place where I may bury those of my people who have died,” and the king granted his request.) <sup>15</sup> As they were coming out with the body, weeping, they came to where the eagle was. <sup>16</sup> The eagle cried out in a loud voice, “I say to you, Jeremiah, the chosen one of God, gather the people and come here so that they may hear a letter that I have brought to you from Baruch and Abimelech.” <sup>17</sup> When Jeremiah heard this, he glorified God, and he went to gather the people along with their wives and children, and they came to where the eagle was. <sup>18</sup> The eagle then descended onto the corpse, and it was revived. <sup>19</sup> (This happened so that they might believe.) <sup>20</sup> All the people were astonished at what had happened and said, “This is the God who appeared to our fathers in the wilderness through Moses, and now He has appeared to us through the eagle.” <sup>21</sup> The eagle then said, “I say to you, Jeremiah, come and untie this letter and read it to the people.” <sup>22</sup> So, Jeremiah untied the letter and read it to the people. <sup>23</sup> When the people heard it, they wept and put dust on their heads, saying to Jeremiah, “Deliver us and tell us what to do so that we may return to our city.” <sup>24</sup> Jeremiah answered, “Do whatever you heard from the letter, and the Lord will lead us

back to our city.”<sup>25</sup> Jeremiah then wrote a letter to Baruch, saying, “My beloved son, do not be negligent in your prayers, beseeching God on our behalf, that He might direct our way until we are freed from the power of this lawless king.<sup>26</sup> You have been found righteous before God, and He did not let you come here, lest you see the affliction that has come upon the people at the hands of the Babylonians.<sup>27</sup> It is like a father with an only son, who is given over for punishment; those who see his father console him by covering his face, lest he see how his son is being punished and be even more overwhelmed with grief.<sup>28</sup> In the same way, God took pity on you and did not let you enter Babylon, lest you witness the affliction of the people.<sup>29</sup> Since we came here, grief has not left us, for 66 years today.<sup>30</sup> Many times when I went out, I found some of the people hung up by King Nebuchadnezzar, crying out, ‘Have mercy on us, God-ZAR!’<sup>31</sup> When I heard this, I grieved and cried with two-fold mourning, not only because they were hung up, but because they were calling on a foreign god, saying, ‘Have mercy on us.’<sup>32</sup> I remembered the days of festivity we celebrated in Jerusalem before our captivity, and when I remembered, I groaned and returned to my house, wailing and weeping.<sup>33</sup> Now, then, pray where you are—you and Abimelech—for this people, that they may listen to my voice and to the decrees of my mouth so that we may depart from here.<sup>34</sup> I tell you, during our entire time here, they have kept us in subjection, saying, ‘Recite for us a song from the songs of Zion—the song of your God.’<sup>35</sup> And we reply, ‘How shall we sing for you since we are in a foreign land?’<sup>36</sup> After this, Jeremiah tied the letter to the eagle’s neck, saying, “Go in peace, and may the Lord watch over both of us.”<sup>37</sup> The eagle took flight, returned to Jerusalem, and delivered the letter to Baruch. When Baruch untied it, he read it, kissed it, and wept when he heard about the distresses and afflictions of the people.

## 4 Baruch Chapter 8

<sup>1</sup> The day came when the Lord brought the people out of Babylon. <sup>2</sup> The Lord said to Jeremiah: “Get up, you and the people, and go to the Jordan River. Tell the people: <sup>3</sup> ‘Anyone who desires to follow the Lord should abandon the practices of Babylon. <sup>4</sup> For the men who married Babylonian women and the women who married Babylonian men—those who listen to you shall cross over with you, and you shall bring them into Jerusalem. But those who do not listen to you, do not lead them there.’”<sup>5</sup> Jeremiah spoke these words to the people, and they got up and went to the Jordan to cross it. <sup>6</sup> As he told them the words the Lord had spoken to him, half of those who had married Babylonian spouses refused to listen to Jeremiah and said: <sup>7</sup> “We will never abandon our wives, but we will bring them back with us into our city.”<sup>8</sup> So they crossed the Jordan and arrived in Jerusalem. <sup>9</sup> Jeremiah, Baruch, and Abimelech stood up and declared: “No one who has joined

with Babylonians shall enter this city!”<sup>10</sup> They said to each other: “Let us return to Babylon and go back to our homes”—and they left.<sup>11</sup> But as they approached Babylon, the Babylonians came out to meet them and said: “You shall not enter our city, for you hated us and left us secretly; therefore, you cannot come in with us.<sup>12</sup> We have sworn an oath in the name of our god not to accept you or your children since you left us secretly.”<sup>13</sup> Hearing this, they turned back and went to a desert place some distance from Jerusalem, where they built a city and named it ‘Samaria.’<sup>14</sup> Jeremiah sent a message to them saying: “Repent, for the angel of righteousness is coming and will lead you to your exalted place.”

#### **4 Baruch Chapter 9**

<sup>1</sup> Those who were with Jeremiah rejoiced and offered sacrifices on behalf of the people for nine days. <sup>2</sup> On the tenth day, only Jeremiah offered a sacrifice. <sup>3</sup> He prayed, saying: “Holy, holy, holy, fragrant aroma of the living trees, true light that enlightens me until I ascend to You;<sup>4</sup> I beg for Your mercy—<sup>5</sup> for the sweet voice of the two seraphim, I beg—for another fragrant aroma.<sup>6</sup> And may Michael, the archangel of righteousness who opens the gates to the righteous, be my guardian until he ushers the righteous in.”<sup>7</sup> After Jeremiah said this, while he was standing in the altar area with Baruch and Abimelech, he appeared as if his soul had departed. <sup>8</sup> Baruch and Abimelech wept and cried out loudly: “Woe to us! Our father Jeremiah has left us—the priest of God has departed!”<sup>9</sup> All the people heard their cries, rushed to them, and saw Jeremiah lying on the ground as if dead. <sup>10</sup> They tore their garments, put dust on their heads, and wept bitterly. <sup>11</sup> They then prepared to bury him. <sup>12</sup> Suddenly, a voice said: “Do not bury the one who is still alive, for his soul is returning to his body!”<sup>13</sup> Hearing this, they did not bury him but stayed around his place for three days, asking, “When will he arise?”<sup>14</sup> After three days, his soul returned to his body, and he raised his voice among them, saying: “Glorify God with one voice! All of you glorify God and the Son of God who awakens us—Messiah Jesus—the light of all ages, the unquenchable lamp, the life of faith.<sup>15</sup> But there will be 477 more years before He comes to earth.<sup>16</sup> The tree of life planted in paradise will make all the barren trees bear fruit and will grow and sprout.<sup>17</sup> The trees that had become proud and said, ‘We have contributed our power to the air,’ will wither and be judged, those boastful trees!<sup>18</sup> What is crimson will become as white as wool—the snow will turn black—the sweet waters will become salty, and the salty will turn sweet, in the intense light of the joy of God.<sup>19</sup> He will bless the isles so that they become fruitful by the word of His Messiah.<sup>20</sup> For He shall come and choose twelve apostles to proclaim the news among the nations—He whom I have seen adorned by His Father and coming into the world on the Mount of Olives—and He will fill the

hungry souls. <sup>21</sup> When Jeremiah spoke about the Son of God coming into the world, the people became very angry and said: “This is just a repetition of what Isaiah son of Amos said when he saw God and the Son of God.” <sup>22</sup> They decided: “Let us not kill him in the same manner as Isaiah, but let us stone him instead.” <sup>23</sup> Baruch and Abimelech were deeply saddened because they wanted to hear all the mysteries Jeremiah had seen.<sup>24</sup> Jeremiah said to them: “Be silent and do not weep, for they cannot kill me until I have described everything I saw.” <sup>25</sup> He then said: “Bring me a stone.” <sup>26</sup> He set it up and said: “Light of the ages, make this stone appear like me until I have described everything to Baruch and Abimelech.” <sup>27</sup> By God’s command, the stone took on the appearance of Jeremiah. <sup>28</sup> They began stoning the stone, thinking it was Jeremiah! <sup>29</sup> But Jeremiah revealed all the mysteries he had seen to Baruch and Abimelech, and then stood among the people, ready to complete his ministry. <sup>30</sup> Then the stone cried out: “O foolish children of Israel, why do you stone me, thinking I am Jeremiah? Behold, Jeremiah is standing among you!” <sup>31</sup> When they saw him, they immediately attacked him with stones, and his ministry was fulfilled. <sup>32</sup> Baruch and Abimelech came, buried him, and placed the stone on his tomb, inscribing it: “This is the stone that was the ally of Jeremiah.”

# Apocalyptic Literature



# **3 Enoch**

## **3 Enoch Chapter 1**

### **INTRODUCTION:**

R. Ishmael ascends to heaven to behold the vision of the Merkaba and is given in charge to Metatron

**AND ENOCH WALKED WITH GOD: AND HE WAS NOT; FOR GOD TOOK HIM (Gen. V. 24)**

Rabbi Ishmael said:

<sup>1</sup> When I ascended on high to behold the vision of the Merkaba and had entered the six Halls, one within the other: <sup>2</sup> as soon as I reached the door of the seventh Hall I stood still in prayer before the Holy One, blessed be He, and, lifting up my eyes on high (i.e. towards the Divine Majesty), I said: <sup>3</sup> "Lord of the Universe, I pray thee, that the merit of Aaron, the son of Amram, the lover of peace and pursuer of peace, who received the crown of priesthood from Thy Glory on the mount of Sinai, be valid for me in this hour, so that Qafsiel\*, the prince, and the angels with him may not get power over me nor throw me down from the heavens." <sup>4</sup> Forthwith the Holy One, blessed be He, sent to me Metatron, his Servant ('Ebed) the angel, the Prince of the Presence, and he, spreading his wings, with great joy came to meet me so as to save me from their hand. <sup>5</sup> And he took me by his hand in their sight, saying to me: "Enter in peace before the high and exalted King and behold the picture of the Merkaba." <sup>6</sup> Then I entered the seventh Hall, and he led me to the camp(s) of Shekina and placed me before the Holy One, blessed be He, to behold the Merkaba. <sup>7</sup> As soon as the princes of the Merkaba and the flaming Seraphim perceived me, they fixed their eyes upon me. Instantly trembling and shuddering seized me and I fell down and was benumbed by the radiant image of their eyes and the splendid appearance of their faces; until the Holy One, blessed be He, rebuked them, saying: <sup>8</sup> "My servants, my Seraphim, my Kerubim and my 'Ophannim! Cover ye your eyes before Ishmael, my son, my friend, my beloved one and my glory, that he tremble not nor shudder!" <sup>9</sup> Forthwith Metatron the Prince of the Presence, came and restored my spirit and put me upon my feet. <sup>10</sup> After that (moment) there was not in me strength enough to say a song before the Throne of Glory of the glorious King, the mightiest of all kings, the most excellent of all princes, until after the hour had passed. <sup>11</sup> After one hour (had passed) the Holy One, blessed be He, opened to me the gates of Shekina, the gates of Peace, the gates of Wisdom, the gates of Strength, the gates of Power, the gates of Speech (Dibbur), the gates of Song, the gates of Qedushsha, the gates of Chant. <sup>12</sup> And he enlightened my eyes and my heart by words

of psalm, song, praise, exaltation, thanksgiving, extolment, glorification, hymn and eulogy. And as I opened my mouth, uttering a song before the Holy One, blessed be He, the Holy Chayyoth beneath and above the Throne of Glory answered and said: "HOLY" and "BLESSED BE THE GLORY OF YHWH FROM HIS PLACE!" (i.e. chanted the Qedushsha).

### **3 Enoch Chapter 2**

The highest classes of angels make inquiries about

R. Ishmael which are answered by Metatron.

R. Ishmael said;

<sup>1</sup> In that hour the eagles of the Merkaba, the flaming 'Ophannim and the Seraphim of consuming fire asked Metatron, saying to him: <sup>2</sup> "Youth! Why sufferest thou one born of woman to enter and behold the Merkaba? From which nation, from which tribe is this one? What is his character?" <sup>3</sup> Metatron answered and said to them: "From the nation of Israel whom the Holy One, blessed be He, chose for his people from among seventy tongues (nations), from the tribe of Levi, whom he set aside as a contribution to his name and from the seed of Aaron whom the Holy One, blessed be He, did choose for his servant and put upon him the crown of priesthood on Sinai". <sup>4</sup> Forthwith they spake and said: "Indeed, this one is worthy to behold the Merkaba". And they said: "Happy is the people that is in such a case!".

### **3 Enoch Chapter 3**

Metatron has 70 names, but God calls him 'Youth'.

R. Ishmael said:

<sup>1</sup> In that hour I asked Metatron, the angel, the Prince of the Presence: "What is thy name?" <sup>2</sup> He answered me: "I have seventy names, corresponding to the seventy tongues of the world and all of them are based upon the name Metatron, angel of the Presence; but my King calls me Youth' (Na'ar)".

### **3 Enoch Chapter 4**

Metatron is identical with Enoch who was translated to heaven at the time of the Deluge.

R. Ishmael said:

<sup>1</sup> I asked Metatron and said to him: "Why art thou called by the name of thy Creator, by seventy names? Thou art greater than all the princes, higher than all the angels, beloved more than all the servants, honoured above all the mighty ones in kingship, greatness and glory: why do they call thee 'Youth' in the high heavens?" <sup>2</sup> He answered and said to me: "Because I am Enoch, the son of Jared. <sup>3</sup> For when the generation of the flood sinned and were confounded in their deeds, saying

unto God: 'Depart from us, for we desire not the knowledge of thy ways' (Job xxi. 14), then the Holy One, blessed be He, removed me from their midst to be a witness against them in the high heavens to all the inhabitants of the world, that they may not say: 'The Merciful One is cruel'. <sup>4</sup> What sinned all those multitudes, their wives, their sons and their daughters, their horses, their mules and their cattle and their property, and all the birds of the world, all of which the Holy One, blessed be He, destroyed from the world together with them in the waters of the flood? <sup>5</sup> Hence the Holy One, blessed be He, lifted me up in their lifetime before their eyes to be a witness against them to the future world. And the Holy One, blessed be He, assigned me for a prince and a ruler among the ministering angels. <sup>6</sup> In that hour three of the ministering angels, 'UZZA, 'AZZA and 'AZZUEL came forth and brought charges against me in the high heavens, saying before the Holy One, blessed be He: "Said not the Ancient Ones (First Ones) rightly before Thee: 'Do not create man!' The Holy One, blessed be He, answered and said unto them: "I have made and I will bear, yea, I will carry and will deliver". (Is. xlvi. 4.) <sup>7</sup> As soon as they saw me, they said before Him: "Lord of the Universe! What is this one that he should ascend to the height of heights? Is not he one from among the sons of [the sons of] those who perished in the days of the Flood? What doeth he in the Raqia'?" <sup>8</sup> Again, the Holy One, blessed be He, answered and said to them: "What are ye, that ye enter and speak in my presence? I delight in this one more than in all of you, and hence he shall be a prince and a ruler over you in the high heavens." <sup>9</sup> Forthwith all stood up and went out to meet me, prostrated themselves before me and said: "Happy art thou and happy is thy father for thy Creator doth favour thee". <sup>10</sup> And because I am small and a youth among them in days, months and years, therefore they call me "Youth" (Na'ar).

### **3 Enoch Chapter 5**

The idolatry of the generation of Enosh causes God to remove the Shekina from earth.

The idolatry inspired by 'Azza, 'Uzza and 'Azziel.

R. Ishmael said; Metatron, the Prince of the Presence, said to me;

<sup>1</sup> From the day when the Holy One, blessed be He, expelled the first Adam from the Garden of Eden (and onwards), Shekina was dwelling upon a Kerub under the Tree of Life. <sup>2</sup> And the ministering angels were gathering together and going down from heaven in parties, from the Raqia in companies and from the heavens in camps to do His will in the whole world. <sup>3</sup> And the first man and his generation were sitting outside the gate of the Garden to behold the radiant appearance of the Shekina. <sup>4</sup> For the splendour of the Shekina traversed the world from one end to the other (with a splendour) 365,000 times (that) of the globe of the sun. And everyone who made use of

the splendour of the Shekina, on him no flies and no gnats did rest, neither was he ill nor suffered he any pain. No demons got power over him, neither were they able to injure him. <sup>5</sup> When the Holy One, blessed be He, went out and went in; from the Garden to Eden, from Eden to the Garden, from the Garden to Raqia and from Raqia to the Garden of Eden then all and everyone beheld the splendour of His Shekina and they were not injured; <sup>6</sup> until the time of the generation of Enosh who was the head of all idol worshippers of the world. <sup>7</sup> And what did the generation of Enosh do? They went from one end of the world to the other, and each one brought silver, gold, precious stones and pearls in heaps like unto mountains and hills making idols out of them throughout all the world. And they erected the idols in every quarter of the world: the size of each idol was 1000 parasangs. <sup>8</sup> And they brought down the sun, the moon, planets and constellations, and placed them before the idols on their right hand and on their left, to attend them even as they attend the Holy One, blessed be He, as it is written (1 Kings xxii. 19): "And all the host of heaven was standing by him on his right hand and on his left". <sup>9</sup> What power was in them that they were able to bring them down? They would not have been able to bring them down but for 'Uzza, 'Azza and 'Azziel who taught them sorceries whereby they brought them down and made use of them. <sup>10</sup> In that time the ministering angels brought charges (against them) before the Holy One, blessed be He, saying before him: "Master of the World! What hast thou to do with the children of men? As it is written (Ps. viii. 4) 'What is man (Enosh) that thou art mindful of him?' 'Mah Adam' is not written here, but 'Mah Enosh', for he (Enosh) is the head of the idol worshippers. <sup>11</sup> Why hast thou left the highest of the high heavens, the abode of thy glorious Name, and the high and exalted Throne in 'Araboth Raqia' in the highest and art gone and dwellest with the children of men who worship idols and equal thee to the idols. <sup>12</sup> Now thou art on earth and the idols likewise. What hast thou to do with the inhabitants of the earth who worship idols?" <sup>13</sup> Forthwith the Holy One, blessed be He, lifted up His Shekina from the earth, from their midst. <sup>14</sup> In that moment came the ministering angels, the troops of hosts and the armies of 'Araboth in thousand camps and ten thousand hosts: they fetched trumpets and took the horns in their hands and surrounded the Shekina with all kinds of songs. And He ascended to the high heavens, as it is written (Ps. xlvi. 5): "God is gone up with a shout, the Lord with the sound of a trumpet."

### **3 Enoch Chapter 6**

Enoch lifted up to heaven together with the Shekina.

Angels protest answered by God.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> When the Holy One, blessed be He, desired to lift me up on high, He first sent 'Anaphiel H (H = Tetragrammaton) the Prince, and he took me from their midst in their sight and carried me in great glory upon a fiery chariot with fiery horses, servants of glory. And he lifted me up to the high heavens together with the Shekina. <sup>2</sup> As soon as I reached the high heavens, the Holy Chayyoth, the 'Ophannim, the Seraphim, the Kerubim, the Wheels of the Merkaba (the Galgallim), and the ministers of the consuming fire, perceiving my smell from a distance of 365,000 myriads of parasangs, said: "What smell of one born of woman and what taste of a white drop (is this) that ascends on high, and (lo, he is merely) a gnat among those who 'divide flames (of fire)'?" <sup>3</sup> The Holy One, blessed be He, answered and spake unto them: "My servants, my hosts, my Kerubim, my 'Ophannim, my Seraphim! Be ye not displeased on account of this! Since all the children of men have denied me and my great Kingdom and are gone worshipping idols, I have removed my Shekina from among them and have lifted it up on high. But this one whom I have taken from among them is an ELECT ONE among (the inhabitants of) the world and he is equal to all of them in faith, righteousness and perfection of deed and I have taken him for (as) a tribute from my world under all the heavens."

### **3 Enoch Chapter 7**

Enoch raised upon the wings of the Shekina to the place of the Throne, the Merkaba and the angelic hosts.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> When the Holy One, blessed be He, took me away from the generation of the Flood, he lifted me on the wings of the wind of Shekina to the highest heaven and brought me into the great palaces of the 'Araboth Raqia' on high, where are the glorious Throne of Shekina, the Merkaba, the troops of anger, the armies of vehemence, the fiery Shin'anim', the flaming Kerubim, and the burning 'Ophannim, the flaming servants, the flashing Chashmattim and the lightening Seraphim. And he placed me (there) to attend the Throne of Glory day after day.

### **3 Enoch Chapter 8**

The gates (of the treasuries of heaven) opened to Metatron.

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

<sup>1</sup> Before He appointed me to attend the Throne of Glory, the Holy One, blessed be He, opened to me three hundred thousand gates of Understanding, three hundred thousand gates of Subtlety, three hundred thousand gates of Life, three hundred thousand gates of grace and loving-kindness, three hundred thousand gates of love, three hundred thousand gates of Tora, three hundred

thousand gates of meekness, three hundred thousand gates of maintenance, three hundred thousand gates of mercy, three hundred thousand gates of fear of heaven. <sup>2</sup> In that hour the Holy One, blessed be He, added in me wisdom unto wisdom, understanding unto understanding, subtlety unto subtlety, knowledge unto knowledge, mercy unto mercy, instruction unto instruction, love unto love, loving-kindness unto loving-kindness, goodness unto goodness, meekness unto meekness, power unto power, strength unto strength, might unto might, brilliance unto brilliance, beauty unto beauty, splendour unto splendour, and I was honoured and adorned with all these good and praiseworthy things more than all the children of heaven.

### **3 Enoch Chapter 9**

Enoch receives blessings from the Most High and is adorned with angelic attributes.

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

<sup>1</sup> After all these things the Holy One, blessed be He, put His hand upon me and blessed me with 5360 blessings. <sup>2</sup> And I was raised and enlarged to the size of the length and width of the world. <sup>3</sup> And He caused 72 wings to grow on me, 36 on each side. And each wing was as the whole world. <sup>4</sup> And He fixed on me 365 eyes: each eye was as the great luminary. <sup>5</sup> And He left no kind of splendour, brilliance, radiance, beauty in (of) all the lights of the universe that He did not fix on me.

### **3 Enoch Chapter 10**

God places Metatron on a throne at the door of the seventh Hall and announces through the Herald, that Metatron henceforth is God's representative and ruler over all the princes of kingdoms and all the children of heaven, save the eight high princes called YHWH by the name of their King.

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

<sup>1</sup> All these things the Holy One, blessed be He, made for me: He made me a Throne, similar to the Throne of Glory. And He spread over me a curtain of splendour and brilliant appearance, of beauty, grace and mercy, similar to the curtain of the Throne of Glory; and on it were fixed all kinds of lights in the universe. <sup>2</sup> And He placed it at the door of the Seventh Hall and seated me on it. <sup>3</sup> And the herald went forth into every heaven, saying: This is Metatron, my servant. I have made him into a prince and a ruler over all the princes of my kingdoms and over all the children of heaven, except the eight great princes, the honoured and revered ones who are called YHWH, by the name of their King. <sup>4</sup> And every angel and every prince who has a word to speak in my presence (before me) shall go into his presence (before him) and shall speak to him (instead). <sup>5</sup>

And every command that he utters to you in my name do ye observe and fulfil. For the Prince of Wisdom and the Prince of Understanding have I committed to him to instruct him in the wisdom of heavenly things and of earthly things, in the wisdom of this world and of the world to come. <sup>6</sup> Moreover, I have set him over all the treasures of the palaces of Araboib and over all the stores of life that I have in the high heavens.

### **3 Enoch Chapter 11**

God reveals all mysteries and secrets to Metatron.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

<sup>1</sup> Henceforth the Holy One, blessed be He, revealed to me all the mysteries of Tora and all the secrets of wisdom and all the depths of the Perfect Law; and all living beings' thoughts of heart and all the secrets of the universe and all the secrets of Creation were revealed unto me even as they are revealed unto the Maker of Creation. <sup>2</sup> And I watched intently to behold the secrets of the depth and the wonderful mystery. Before a man did think in secret, I saw (it) and before a man made a thing I beheld it. <sup>3</sup> And there was no thing on high nor in the deep hidden from me.

### **3 Enoch Chapter 12**

God clothes Metatron in a garment of glory, puts a royal crown on his head and calls him "the Lesser YHWH."

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

<sup>1</sup> By reason of the love with which the Holy One, blessed be He, loved me more than all the children of heaven, He made me a garment of glory on which were fixed all kinds of lights, and He clad me in it. <sup>2</sup> And He made me a robe of honour on which were fixed all kinds of beauty, splendour, brilliance and majesty. <sup>3</sup> And He made me a royal crown in which were fixed forty-nine costly stones like unto the light of the globe of the sun. <sup>4</sup> For its splendour went forth in the four quarters of the Araboth Raqia', and in (through) the seven heavens, and in the four quarters of the world. And He put it on my head. <sup>5</sup> And He called me THE LESSER YHWH in the presence of all His heavenly household; as it is written (Ex. xxiii. 21): "For my name is in him."

### **3 Enoch Chapter 13**

God writes with a flaming style on Metatron's crown the cosmic letters by which heaven and earth were created.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to me:

<sup>1</sup> Because of the great love and mercy with which the Holy One, blessed be He, loved and cherished

me more than all the children of heaven, He wrote with his finger with a flaming style upon the crown on my head the letters by which were created heaven and earth, the seas and rivers, the mountains and hills, the planets and constellations, the lightnings, winds, earthquakes and voices (thunders), the snow and hail, the storm-wind and the tempest; the letters by which were created all the needs of the world and all the orders of Creation. <sup>2</sup> And every single letter sent forth time after time as it were lightnings, time after time as it were torches, time after time as it were flames of fire, time after time (rays) like [as] the rising of the sun and the moon and the planets.

### **3 Enoch Chapter 14**

All the highest princes, the elementary angels and the planetary and sideric angels fear and tremble at the sight of Metatron crowned.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> When the Holy One, blessed be He, put this crown on my head, (then) trembled before me all the Princes of Kingdoms who are in the height of Araboth Raqia' and all the hosts of every heaven; and even the princes (of) the 'Elim, the princes (of) the 'Er'ellim and the princes (of) the Tafsarim, who are greater than all the ministering angels who minister before the Throne of Glory, shook, feared and trembled before me when they beheld me. <sup>2</sup> Even Sammael, the Prince of the Accusers, who is greater than all the princes of kingdoms on high, feared and trembled before me. <sup>3</sup> And even the angel of fire, and the angel of hail, and the angel of the wind, and the angel of the lightning, and the angel of anger, and the angel of the thunder, and the angel of the snow, and the angel of the rain; and the angel of the day, and the angel of the night, and the angel of the sun and the angel of the moon, and the angel of the planets and the angel of the constellations who rule the world under their hands, feared and trembled and were affrighted before me, when they beheld me. <sup>4</sup> These are the names of the rulers of the world: Gabriel, the angel of the fire, Baradiel, the angel of the hail, Ruchiel who is appointed over the wind, Baraqiel who is appointed over the lightnings, Za'amiel who is appointed over the vehemence, Ziqiel who is appointed over the sparks, Zi'iel who is appointed over the commotion, Zdaphiel who is appointed over the storm-wind, Ra'amiel who is appointed over the thunders, Rctashiel who is appointed over the earthquake, Shalgiel who is appointed over the snow, Matariel who is appointed over the rain, Shimshiel who is appointed over the day, Lailiel who is appointed over the night, Galgalliel who is appointed over the globe of the sun, 'Ophanniel who is appointed over the globe of the moon, Kokbiel who is appointed over the planets, Rahatiel who is appointed over the constellations. <sup>5</sup> And they all fell prostrate, when they saw me. And they were not able to behold me because of the majestic glory

and beauty of the appearance of the shining light of the crown of glory upon my head.

### **3 Enoch Chapter 15**

Metatron transformed into fire.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to me:

<sup>1</sup> As soon as the Holy One, blessed be He, took me in (His) service to attend the Throne of Glory and the Wheels (Galgallim) of the Merkaba and the needs of Shekina, forthwith my flesh was changed into flames, my sinews into flaming fire, my bones into coals of burning juniper, the light of my eye-lids into splendour of lightnings, my eye-balls into fire-brands, the hair of my head into dot flames, all my limbs into wings of burning fire and the whole of my body into glowing fire. <sup>2</sup> And on my right were divisions of fiery flames, on my left fire-brands were burning, round about me storm-wind and tempest were blowing and in front of me and behind me was roaring of thunder with earthquake.

### **3 Enoch Chapter 16**

Probably additional. Metatron divested of his privilege of presiding on a Throne of his own on account of Acher's misapprehension in taking him for a second Divine Power.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the Glory of all heaven, said to me:

<sup>1</sup> At first I was sitting upon a great Throne at the door of the Seventh Hall; and I was judging the children of heaven, the household on high by authority of the Holy One, blessed be He. And I divided Greatness, Kingship, Dignity, Rulership, Honour and Praise, and Diadem and Crown of Glory unto all the princes of kingdoms, while I was presiding (lit. sitting) in the Celestial Court (Yeshiba), and the princes of kingdoms were standing before me, on my right and on my left by authority of the Holy One, blessed be He. <sup>2</sup> But when Acher came to behold the vision of the Merkaba and fixed his eyes on me, he feared and trembled before me and his soul was affrighted even unto departing from him, because of fear, horror and dread of me, when he beheld me sitting upon a throne like a king with all the ministering angels standing by me as my servants and all the princes of kingdoms adorned with crowns surrounding me: <sup>3</sup> in that moment he opened his mouth and said: "Indeed, there are two Divine Powers in heaven!" <sup>4</sup> Forthwith Bath Qol (the Divine Voice) went forth from heaven from before the Shekina and said: "Return, ye backsliding children (Jer. iii. 22), except Acher!" <sup>5</sup> Then came 'Aniyel, the Prince, the honoured, glorified, beloved, wonderful, revered and fearful one, in commission from the Holy One, blessed be He and gave me

sixty strokes with lashes of fire and made me stand on my feet.

### **3 Enoch Chapter 17**

The princes of the seven heavens, of the sun, moon, planets and constellations and their suites of angels.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the glory of all heavens, said to me:

<sup>1</sup> Seven (are the) princes, the great, beautiful, revered, wonderful and honoured ones who are appointed over the seven heavens. And these are they: MIKAEL, GABRIEL, SHATQIEL, SHACHAQIEL, BAKARIEL, BADARIEL, PACHRIEL. <sup>2</sup> And every one of them is the prince of the host of (one) heaven. And each one of them is accompanied by 496,000 myriads of ministering angels. <sup>3</sup> MIKAEL, the great prince, is appointed over the seventh heaven, the highest one, which is in the 'Araboth. GABRIEL, the prince of the host, is appointed over the sixth heaven which is in Makon. SHATAQIEL, prince of the host, is appointed over the fifth heaven which is in Ma'on. SHAHQI'EL, prince of the host, is appointed over the fourth heaven which is in Zebul. BADARIEL, prince of the host, is appointed over the third heaven which is in Shehaqim. BARAKIEL, prince of the host, is appointed over the second heaven which is in the height of (Merom) Raqia. PAZRIEL, prince of the host, is appointed over the first heaven which is in Wilon, which is in Shamayim. <sup>4</sup> Under them is GALGALLIEL, the prince who is appointed over the globe (galgal) of the sun, and with him are 96 great and honoured angels who move the sun in Raqia'. <sup>5</sup> Under them is 'OPHANNIEL, the prince who is set over the globe ('ophari) of the moon. And with him are 88 angels who move the globe of the moon 354 thousand parasangs every night at the time when the moon stands in the East at its turning point. And when is the moon sitting in the East at its turning point? Answer: in the fifteenth day of every month. <sup>6</sup> Under them is RAHATIEL, the prince who is appointed over the constellations. And he is accompanied by 72 great and honoured angels. And why is he called RAHATIEL? Because he makes the stars run (marhit) in their orbits and courses 339 thousand parasangs every night from the East to the West, and from the West to the East. For the Holy One, blessed be He, has made a tent for all of them, for the sun, the moon, the planets and the stars in which they travel at night from the West to the East. <sup>7</sup> Under them is KOKBIEL, the prince who is appointed over all the planets. And with him are 365,000 myriads of ministering angels, great and honoured ones who move the planets from city to city and from province to province in the Raqia' of heavens. <sup>8</sup> And over them are SEVENTY-TWO PRINCES OF KINGDOMS on high corresponding to the 72 tongues of the world. And all of them

are crowned with royal crowns and clad in royal garments and wrapped in royal cloaks. And all of them are riding on royal horses and they are holding royal sceptres in their hands. And before each one of them when he is travelling in Raqia', royal servants are running with great glory and majesty even as on earth they (princes) are travelling in chariot(s) with horsemen and great armies and in glory and greatness with praise, song and honour.

### **3 Enoch Chapter 18**

The order of ranks of the angels and the homage received by the higher ranks from the lower ones. R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me:

**1 THE ANGELS OF THE FIRST HEAVEN**, whenever they see their prince, they dismount from their horses and fall on their faces. And **THE PRINCE OF THE FIRST HEAVEN**, when he sees the prince of the second heaven, he dismounts, removes the crown of glory from his head and falls on his face. And **THE PRINCE OF THE SECOND HEAVEN**, when he sees the Prince of the third heaven, he removes the crown of glory from his head and falls on his face. And **THE PRINCE OF THE THIRD HEAVEN**, when he sees the prince of the fourth heaven, he removes the crown of glory from his head and falls on his face. And **THE PRINCE OF THE FOURTH HEAVEN**, when he sees the prince of the fifth heaven, he removes the crown of glory from his head and falls on his face. And **THE PRINCE OF THE FIFTH HEAVEN**, when he sees the prince of the sixth heaven, he removes the crown of glory from his head and falls on his face. And **THE PRINCE OF THE SIXTH HEAVEN**, when he sees the prince of the seventh heaven, he removes the crown of glory from his head and falls on his face. **2 And THE PRINCE OF THE SEVENTH HEAVEN**, when he sees **THE SEVENTY-TWO PRINCES OF KINGDOMS**, he removes the crown of glory from his head and falls on his face. **3 And the seventy-two princes of kingdoms**, when they see **THE DOOR KEEPERS OF THE FIRST HALL IN THE ARABOTH RAQIA** in the highest, they remove the royal crown from their head and fall on their faces. **4 And THE DOOR KEEPERS OF THE FIRST HALL**, when they see the door keepers of the second Hall, they remove the crown of glory from their head and fall on their faces. And **THE DOOR KEEPERS OF THE SECOND HALL**, when they see the door keepers of the third Hall, they remove the crown of glory from their head and fall on their faces. And **THE DOOR KEEPERS OF THE THIRD HALL**, when they see the door keepers of the fourth Hall, they remove the crown of glory from their head and fall on their faces. And **THE DOOR KEEPERS OF THE FOURTH HALL**, when they see the door keepers of the fifth Hall, they remove the crown of glory from their head and fall on their faces. And **THE DOOR KEEPERS OF THE**

FIFTH HALL, when they see the door keepers of the sixth Hall, they remove the crown of glory from their head and fall on their faces. And THE DOOR KEEPERS OF THE SIXTH HALL, when they see THE DOOR KEEPERS OF THE SEVENTH HALL, they remove the crown of glory from their head and fall on their faces. <sup>5</sup> And the door keepers of the seventh Hall, when they see THE FOUR GREAT PRINCES, the honoured ones, WHO ARE APPOINTED OVER THE FOUR CAMPS OF SHEKINA, they remove the crown(s) of glory from their head and fall on their faces. <sup>6</sup> And the four great princes, when they see TAG'AS, the prince, great and honoured with song (and) praise, at the head of all the children of heaven, they remove the crown of glory from their head and fall on their faces. <sup>7</sup> And Tag'as, the great and honoured prince, when he sees BARATTIEL, the great prince of three fingers in the height of 'Araboth, the highest heaven, he removes the crown of glory from his head and falls on his face. <sup>8</sup> And Barattiel, the great prince, when he sees HAMON, the great prince, the fearful and honoured, pleasant and terrible one who maketh all the children of heaven to tremble, when the time draweth nigh (that is set) for the saying of the '(Thrice) Holy', as it is written (Isa. xxxiii. 3): "At the noise of the tumult (hamon) the peoples are fled; at the lifting up of thyself the nations are scattered", he removes the crown of glory from his head and falls on his face. <sup>9</sup> And Hamon, the great prince, when he sees TUTRESIEL, the great prince, he removes the crown of glory from his head and falls on his face. <sup>10</sup> And Tutresiel H', the great prince, when he sees ATRUGIEL, the great prince, he removes the crown of glory from his head and falls on his face. <sup>11</sup> And Atrugiel the great prince, when he sees NA'ARIRIEL H', the great prince, he removes the crown of glory from his head and falls on his face. <sup>12</sup> And Na'aririel H', the great prince, when he sees SASNIGIEL H', the great prince, he removes the crown of glory from his head and falls on his face. <sup>13</sup> And Sasnigiel H', when he sees ZAZRIEL H', the great prince, he removes the crown of glory from his head and falls on his face. <sup>14</sup> And Zazriel H', the prince, when he sees GEBURATIEL H', the prince, he removes the crown of glory from his head and falls on his face. <sup>15</sup> And Geburatiel H', the prince, when he sees 'ARAPHIEL H', the prince, he removes the crown of glory from his head and falls on his face. <sup>16</sup> And 'Araphiel H', the prince, when he sees 'ASHRUYLU, the prince, who presides in all the sessions of the children of heaven, he removes the crown of glory from his head and falls on his face. <sup>17</sup> And Ashruylu H', the prince, when he sees GALLISUR H', THE PRINCE, WHO REVEALS ALL THE SECRETS OF THE LAW (Tora), he removes the crown of glory from his head and falls on his face. <sup>18</sup> And Gallisur H', the prince, when he sees ZAKZAKIEL H', the prince who is appointed to write down the merits of Israel on the Throne of Glory, he removes the crown of glory from his head and falls on his face. <sup>19</sup> And

Zakzakiel H', the great prince, when he sees 'ANAPHIEL H', the prince who keeps the keys of the heavenly Halls, he removes the crown of glory from his head and falls on his face. Why is he called by the name of 'Anaphiel? Because the bough of his honour and majesty and his crown and his splendour and his brilliance covers (overshadows) all the chambers of 'Araboth Raqia on high even as the Maker of the World (doth overshadow them). Just as it is written with regard to the Maker of the World (Hab. iii. 3): "His glory covered the heavens, and the earth was full of his praise", even so do the honour and majesty of 'Anaphiel cover all the glories of 'Araboth the highest.<sup>20</sup> And when he sees SOTHER 'ASHIEL H', the prince, the great, fearful and honoured one, he removes the crown of glory from his head and falls on his face. Why is he called Sother Ashiel? Because he is appointed over the four heads of the fiery river over against the Throne of Glory; and every single prince who goes out or enters before the Shekina, goes out or enters only by his permission. For the seals of the fiery river are entrusted to him. And furthermore, his height is 7000 myriads of parasangs. And he stirs up the fire of the river; and he goes out and enters before the Shekina to expound what is written (recorded) concerning the inhabitants of the world. According as it is written (Dan. vii. 10): "the judgement was set, and the books were opened".<sup>21</sup> And Sother 'Ashiel the prince, when he sees SHOQED CHOZI, the great prince, the mighty, terrible and honoured one, he removes the crown of glory from his head and falls upon his face. And why is he called Shoqed Chozi? Because he weighs all the merits (of man) in a balance in the presence of the Holy One, blessed be He.<sup>22</sup> And when he sees ZEHANPURYU H', the great prince, the mighty and terrible one, honoured, glorified and feared in all the heavenly household, he removes the crown of glory from his head and falls on his face. Why is he called Zehanpuryu? Because he rebukes the fiery river and pushes it back to its place.<sup>23</sup> And when he sees 'AZBUGA H', the great prince, glorified, revered, honoured, adorned, wonderful, exalted, beloved and feared among all the great princes who know the mystery of the Throne of Glory, he removes the crown of glory from his head and falls on his face. Why is he called 'Azbuga? Because in the future he will gird (clothe) the righteous and pious of the world with the garments of life and wrap them in the cloak of life, that they may live in them an eternal life.<sup>24</sup> And when he sees the two great princes, the strong and glorified ones who are standing above him, he removes the crown of glory from his head and falls on his face. And these are the names of the two princes: SOPHERIEL H' (WHO KILLETH, (Sopheriel H' the Killer), the great prince, the honoured, glorified, blameless, venerable, ancient and mighty one; (and) SOPHERIEL H' (WHO) MAKETH ALIVE (Sopheriel H' the Lifegiver), the great prince, the honoured, glorified, blameless, ancient and mighty one.<sup>25</sup>

Why is he called Sopheriel H' who killeth (Sopheriel H' the Killer)? Because he is appointed over the books of the dead: [so that] everyone, when the day of his death draws nigh, he writes him in the books of the dead. Why is he called Sopheriel H' who maketh alive (Sopheriel H' the Lifegiver)? Because he is appointed over the books of the living (of life), so that every one whom the Holy One, blessed be He, will bring into life, he writes him in the book of the living (of life), by authority of MAQOM. Thou might perhaps say: "Since the Holy One, blessed be He, is sitting on a throne, they also are sitting when writing". (Answer): The Scripture teaches us (1 Kings xxii. 19, 2 Chron. xviii. 18): "And all the host of heaven are standing by him". "The host of heaven" (it is said) in order to show us, that even the Great Princes, none like whom there is in the high heavens, do not fulfil the requests of the Shekina otherwise than standing. But how is it (possible that) they (are able to) write, when they are standing? It is like this: <sup>26</sup> One is standing on the wheels of the tempest and the other is standing on the wheels of the storm-wind. The one is clad in kingly garments, the other is clad in kingly garments. The one is wrapped in a mantle of majesty and the other is wrapped in a mantle of majesty. The one is crowned with a royal crown, and the other is crowned with a royal crown. The one's body is full of eyes, and the other's body is full of eyes. The appearance of one is like unto the appearance of lightnings, and the appearance of the other is like unto the appearance of lightnings. The eyes of the one are like the sun in its might, and the eyes of the other are like the sun in its might. The one's height is like the height of the seven heavens, and the other's height is like the height of the seven heavens. The wings of the one are as (many as) the days of the year, and the wings of the other are as (many as) the days of the year. The wings of the one extend over the breadth of Raqia', and the wings of the other extend over the breadth of Raqia'. The lips of the one are as the gates of the East, and the lips of the other are as the gates of the East. The tongue of the one is as high as the waves of the sea, and the tongue of the other is as high as the waves of the sea. From the mouth of the one a flame goes forth, and from the mouth of the other a flame goes forth. From the mouth of the one there go forth lightnings and from the mouth of the other there go forth lightnings. From the sweat of the one fire is kindled, and from the perspiration of the other fire is kindled. From the one's tongue a torch is burning, and from the tongue of the other a torch is burning. On the head of the one there is a sapphire stone, and upon the head of the other there is a sapphire stone. On the shoulders of the one there is a wheel of a swift cherub, and on the shoulders of the other there is a wheel of a swift cherub. One has in his hand a burning scroll, the other has in his hand a burning scroll. The one has in his hand a flaming style, the other has in his hand a flaming style. The length of the scroll is 3000 myriads of parasangs; the size of the style is

3000 myriads of parasangs; the size of every single letter that they write is 365 parasangs.

### **3 Enoch Chapter 19**

Rikbiel, the prince of the wheels of the Merkaba.

The surroundings of the Merkaba. The commotion among the angelic hosts at the time of the Qedushsha.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Above these three angels, these great princes there is one Prince, distinguished, honoured, noble, glorified, adorned, fearful, valiant, strong, great, magnified, glorious, crowned, wonderful, exalted, blameless, beloved, lordly, high and lofty, ancient and mighty, like unto whom there is none among the princes. His name is RIKBIEL H', the great and revered Prince who is standing by the Merkaba.

<sup>2</sup> And why is he called RIKBIEL? Because he is appointed over the wheels of the Merkaba, and they are given in his charge. <sup>3</sup> And how many are the wheels? Eight; two in each direction. And there are four winds compassing them round about. And these are their names: "the Storm-Wind", "the Tempest", "the Strong Wind", and "the Wind of Earthquake". <sup>4</sup> And under them four fiery rivers are continually running, one fiery river on each side. And round about them, between the rivers, four clouds are planted (placed), and these they are: "clouds of fire", "clouds of lamps", "clouds of coal", "clouds of brimstone" and they are standing over against [their] wheels. <sup>5</sup> And the feet of the Chayyoth are resting upon the wheels. And between one wheel and the other earthquake is roaring and thunder is thundering. <sup>6</sup> And when the time draws nigh for the recital of the Song, (then) the multitudes of wheels are moved, the multitude of clouds tremble, all the chieftains (shallishim) are made afraid, all the horsemen (parashim) do rage, all the mighty ones (gibborim) are excited, all the hosts (seba'im) are aghast, all the troops (gedudim) are in fear, all the appointed ones (memunnim) hasten away, all the princes (sarim) and armies (chayyelim) are dismayed, all the servants (mesharetim) do faint and all the angels (mal'akim) and divisions (degalim) travail with pain. <sup>7</sup> And one wheel makes a sound to be heard to the other and one Kerub to another, one Chayya to another, one Seraph to another (saying) (Ps. lxviii. 5) "Extol to him that rideth in 'Araboth, by his name Jah and rejoice before him!"

### **3 Enoch Chapter 20**

CHAYYIEL, the prince of the Chayyoth.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Above these there is one great and mighty prince. His name is CHAYYIEL H', a noble and revered prince, a glorious and mighty prince, a great and revered prince, a prince before whom all

the children of heaven do tremble, a prince who is able to swallow up the whole earth in one moment (at a mouthful). <sup>2</sup> And why is he called CHAYYIEL H'? Because he is appointed over the Holy Chayyoth and smites the Chayyoth with lashes of fire: and glorifies them, when they give praise and glory and rejoicing and he causes them to make haste to say "Holy" and "Blessed be the Glory of H' from his place!" (i.e. the Qedushsha).

### **3 Enoch Chapter 21**

The Chayyoth.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

<sup>1</sup> Four (are) the Chayyoth corresponding to the four winds. Each Chayya is as the space of the whole world. And each one has four faces; and each face is as the face of the East. <sup>2</sup> Each one has four wings and each wing is like the cover (roof) of the universe. <sup>3</sup> And each one has faces in the middle of faces and wings in the middle of wings. The size of the faces is (as the size of) 248 faces, and the size of the wings is (as the size of) 365 wings. <sup>4</sup> And every one is crowned with 2000 crowns on his head. And each crown is like unto the bow in the cloud. And its splendour is like unto the splendour of the globe of the sun. And the sparks that go forth from every one are like the splendour of the morning star (planet Venus) in the East.

### **3 Enoch Chapter 22**

KERUBIEL, the Prince of the Kerubim. Description of the Kerubim.

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

<sup>1</sup> Above these there is one prince, noble, wonderful, strong, and praised with all kinds of praise. His name is KERUBIEL H', a mighty prince, full of power and strength a prince of highness, and Highness (is) with him, a righteous prince, and righteousness (is) with him, a holy prince, and holiness (is) with him, a prince glorified in (by) thousand hosts, exalted by ten thousand armies. <sup>2</sup> At his wrath the earth

trembles, at his anger the camps are moved, from fear of him the foundations are shaken, at his rebuke the Araboth do tremble. <sup>3</sup> His stature is full of (burning) coals. The height of his stature is as the height of the seven heavens the breadth of his stature is as the wideness of the seven heavens and the thickness of his stature is as the seven heavens. <sup>4</sup> The opening of his mouth is like a lamp of fire. His tongue is a consuming fire. His eyebrows are like unto the splendour of the lightning. His eyes are like sparks of brilliance. His countenance is like a burning fire. <sup>5</sup> And there is a crown of holiness upon his head on which (crown) the Explicit Name is graven, and lightnings go forth

from it. And the bow of Shekina is between his shoulders.<sup>6</sup> And his sword is like unto a lightning; and upon his loins there are arrows like unto a flame, and upon his armour and shield there is a consuming fire, and upon his neck there are coals of burning juniper and (also) round about him (there are coals of burning juniper).<sup>7</sup> And the splendour of Shekina is on his face; and the horns of majesty on his wheels; and a royal diadem upon his skull.<sup>8</sup> And his body is full of eyes. And wings are covering the whole of his high stature (lit. the height of his stature is all wings).<sup>9</sup> On his right hand a flame is burning, and on his left a fire is glowing; and coals are burning from it. And firebrands go forth from his body. And lightnings are cast forth from his face. With him there is alway thunder upon (in) thunder, by his side there is ever earthquake upon (in) earthquake.<sup>10</sup> And the two princes of the Merkaba are together with him.<sup>11</sup> Why is he called KERUBIEL H', the Prince? Because he is appointed over the chariot of the Kerubim. And the mighty Kerubim are given in his charge. And he adorns the crowns on their heads and polishes the diadem upon their skull.<sup>12</sup> He magnifies the glory of their appearance. And he glorifies the beauty of their majesty. And he increases the greatness of their honour. He causes the song of their praise to be sung. He intensifies their beautiful strength. He causes the brilliance of their glory to shine forth. He beautifies their goodly mercy and lovingkindness. He frames the fairness of their radiance. He makes their merciful beauty even more beautiful. He glorifies their upright majesty. He extols the order of their praise, to stablish the dwelling place of him "who dwelleth on the Kerubim".<sup>13</sup> And the Kerubim are standing by the Holy Chayyoth, and their wings are raised up to their heads (lit. are as the height of their heads) and Shekina is (resting) upon them and the brilliance of the Glory is upon their faces and song and praise in their mouth and their hands are under their wings and their feet are covered by their wings and horns of glory are upon their heads and the splendour of Shekina on their face and Shekina is (resting) upon them and sapphire stones are round about them and columns of fire on their four sides and columns of firebrands beside them.<sup>14</sup> There is one sapphire on one side and another sapphire on another side and under the sapphires there are coals of burning juniper.<sup>15</sup> And one Kerub is standing in each direction but the wings of the Kerubim compass each other above their skulls in glory; and they spread them to sing with them a song to him that inhabiteth the clouds and to praise with them the fearful majesty of the king of kings.<sup>16</sup> And KERUBIEL H', the prince who is appointed over them, he arrays them in comely, beautiful and pleasant orders and he exalts them in all manner of exaltation, dignity and glory. And he hastens them in glory and might to do the will of their Creator every moment. For above their lofty heads abides continually the glory of the high king "who dwelleth on the Kerubim".

### **3 Enoch Chapter 23**

The winds blowing under the wings of the Kerubim.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> There are numerous winds blowing under the wings of the Kerubim. There blows "the Brooding Wind", as it is written (Gen. i. 2): "and the wind of God was brooding upon the face of the waters".

<sup>2</sup> There blows "the Strong Wind", as it is said (Ex. xiv. 21): "and the Lord caused the sea to go back by a strong east wind all that night". <sup>3</sup> There blows "the East Wind" as it is written (Ex. x. 13): "the east wind brought the locusts". <sup>4</sup> There blows "the Wind of Quails" as it is written (Num. xi. 31):

"And there went forth a wind from the Lord and brought quails". <sup>5</sup> There blows "the Wind of Jealousy" as it is written (Num. v. 14): "And the wind of jealousy came upon him". <sup>6</sup> There blows the "Wind of Earthquake" as it is written (i Kings xix. 11): "and after that the wind of the earthquake; but the Lord was not in the earthquake". <sup>7</sup> There blows the "Wind of H" as it is written (Ex. xxxvii. 1): "and he carried me out by the wind of H' and set me down". <sup>8</sup> There blows the "Evil Wind" as it is written (i Sam. xvi. 23): "and the evil wind departed from him". <sup>9</sup> There blow the "Wind of Wisdom" and the "Wind of Understanding" and the "Wind of Knowledge" and the "Wind of the Fear of H'" as it is written (Is. xi. 2): "And the wind of H' shall rest upon him; the wind of wisdom and understanding, the wind of counsel and might, the wind of knowledge and of the fear".

<sup>10</sup> There blows the "Wind of Rain", as it is written (Prov. xxv. 23): "the north wind bringeth forth rain". <sup>11</sup> There blows the "Wind of Lightnings", as it is written (Jer. x. 13, li. 16): "he maketh lightnings for the rain and bringeth forth the wind out of his treasuries". <sup>12</sup> There blows the "Wind, Breaking the Rocks", as it is written (i Kings xix. 11): "the Lord passed by and a great and strong wind (rent the mountains and brake in pieces the rocks before the Lord)". <sup>13</sup> There blows the "Wind of Assuagement of the Sea", as it is written (Gen. viii. 1): "and God made a wind to pass over the earth, and the waters assuaged". <sup>14</sup> There blows the "Wind of Wrath", as it is written (Job i. 19): "and behold there came a great wind from the wilderness and smote the four corners of the house and it fell". <sup>15</sup> There blows the "Storm-Wind", as it is written (Ps. cxlviii. 8): "Storm-wind, fulfilling his word". <sup>16</sup> And Satan is standing among these winds, for "storm-wind" is nothing else but "Satan", and all these winds do not blow but under the wings of the Kerubim, as it is written (Ps. xviii. 11): "and he rode upon a cherub and did fly, yea, and he flew swiftly upon the wings of the wind". <sup>17</sup> And whither go all these winds? The Scripture teaches us, that they go out from under the wings of the Kerubim and descend on the globe of the sun, as it is written (Eccl. i. 6):

"The wind goeth toward the south and turneth about unto the north; it turneth about continually in its course and the wind returneth again to its circuits". And from the globe of the sun they return and descend upon the rivers and the seas, upon the mountains and upon the hills, as it is written (Am. iv. 13): "For lo, he that formeth the mountains and createth the wind".<sup>18</sup> And from the mountains and the hills they return and descend to the seas and the rivers; and from the seas and the rivers they return and descend upon (the) cities and provinces; and from the cities and provinces they return and descend into the Garden, and from the Garden they return and descend to Eden, as it is written (Gen. iii. 8): "walking in the Garden in the wind of day". And in the midst of the Garden they join together and blow from one side to the other and are perfumed with the spices of the Garden even from its remotest parts, until they separate from each other, and, filled with the scent of the pure spices, they bring the odour from the remotest parts of Eden and the spices of the Garden to the righteous and godly who in the time to come shall inherit the Garden of Eden and the Tree of Life, as it is written (Cant. iv. 16): "Awake, O north wind; and come thou south; blow upon my garden that the spices thereof may flow out".

### **3 Enoch Chapter 24**

The different chariots of the Holy One, blessed be He.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me:

<sup>1</sup> Numerous chariots has the Holy One, blessed be He: He has the "Chariots of (the) Kerubim", as it is written (Ps. xviii. 11, 2 Sam. xxii. 11): "And he rode upon a cherub and did fly". <sup>2</sup> He has the "Chariots of Wind", as it is written (ib.): "and he flew swiftly upon the wings of the wind". <sup>3</sup> He has the "Chariots of (the) Swift Cloud", as it is written (Is. xix. 1): "Behold, the Lord rideth upon a swift cloud". <sup>4</sup> He has "the Chariots of Clouds", as it is written (Ex. xix. 9): "Lo, I come unto thee in a cloud". <sup>5</sup> He has the "Chariots of the Altar", as it is written (Am. ix. 1): "I saw the Lord standing upon the Altar". <sup>6</sup> He has the "Chariots of Ribbotaim", as it is written (Ps. lxviii. 18): "The chariots of God are Ribbotaim; thousands of angels". <sup>7</sup> He has the "Chariots of the Tent", as it is written (Deut. xxxi. 15): "And the Lord appeared in the Tent in a pillar of cloud". <sup>8</sup> He has the "Chariots of the Tabernacle", as it is written (Lev. i. 1): "And the Lord spake unto him out of the tabernacle". <sup>9</sup> He has the "Chariots of the Mercy-Seat", as it is written (Num. vii. 89): "then he heard the Voice speaking unto him from upon the mercy-seat". <sup>10</sup> He has the "Chariots of Sapphire Stone", as it is written (Ex. xxiv. 10): "and there was under his feet as it were a paved work of sapphire stone". <sup>11</sup> He has the "Chariots of Eagles", as it is written (Ex. xix. 4): "I bare you on eagles' wings". Eagles

literally are not meant here but "they that fly swiftly as eagles".<sup>12</sup> He has the "chariots of Shout", as it is written (Ps. xlvi. 6): "God is gone up with a shout".<sup>13</sup> He has the "Chariots of Araboth", as it is written (Ps. lxviii. 5): "Extol Him that rideth upon the Araboth".<sup>14</sup> He has the "Chariots of Thick Clouds", as it is written (Ps. civ. 3): "who maketh the thick clouds His chariot".<sup>15</sup> He has the "Chariots of the Chayyoth", as it is written (Ezek. i. 14): "and the Chayyoth ran and returned". They run by permission and return by permission, for Shekina is above their heads.<sup>16</sup> He has the "Chariots of Wheels (Galgallim)", as it is written (Ezek. x. 2): "And he said: Go in between the whirling wheels".<sup>17</sup> He has the "Chariots of a Swift Kerub", as it is written (Ps. xviii. 10 & Is. xix. 1): "riding on a swift cherub". And at the time when He rides on a swift kerub, as he sets one of His feet upon him, before he sets the other foot upon his back, he looks through eighteen thousand worlds at one glance. And he discerns and sees into them all and knows what is in all of them and then he sets down the other foot upon him, according as it is written (Ezek. xlvi. 35): "Round about eighteen thousand". Whence do we know that He looks through every one of them every day? It is written (Ps. xiv. 2): "He looked down from heaven upon the children of men to see if there were any that did understand, that did seek after God".<sup>18</sup> He has the "Chariots of the 'Ophannim", as it is written (Ezek. x. 12): "and the 'Ophannim were full of eyes round about".<sup>19</sup> He has the "Chariots of His Holy Throne", as it is written (Ps. xlvi. 8): "God sitteth upon his holy throne".<sup>20</sup> He has the "chariots of the Throne of Yah", as it is written (Ex. xvii. 16): "Because a hand is lifted up upon the Throne of Jah".<sup>21</sup> He has the "Chariots of the Throne of Judgement", as it is written (Is. v. 16): "but the Lord of hosts shall be exalted in judgment".<sup>22</sup> He has the "Chariots of the Throne of Glory", as it is written (Jer. xvii. 12): "The Throne of Glory, set on high from the beginning, is the place of our sanctuary".<sup>23</sup> He has the "Chariots of the High and Exalted Throne", as it is written (Is. vi. 1): "I saw the Lord sitting upon the high and exalted throne".

### **3 Enoch Chapter 25**

'Ophphaniel, the prince of the 'Ophannim. Description of the 'Ophannim.

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Above these there is one great prince, revered, high, lordly, fearful, ancient and strong. 'OPHPHANNIEL H' is his name. <sup>2</sup> He has sixteen faces, four faces on each side, (also) hundred wings on each side. And he has 8466 eyes, corresponding to the days of the year. [2190 -and some say 2116- on each side.] [2191 /2196 and sixteen on each side.] <sup>3</sup> And those two eyes of his face, in each one of them lightnings are flashing, and from each one of them firebrands are burning; and no creature is able to behold them: for anyone who looks at them is burnt instantly. <sup>4</sup> His height

is (as) the distance of 2500 years' journey. No eye can behold and no mouth can tell the mighty power of his strength save the King of kings, the Holy One, blessed be He, alone. <sup>5</sup> Why is he called 'OPHPHANNIEL? Because he is appointed over the 'Ophannim and the 'Ophannim are given in his charge. He stands every day and attends and beautifies them. And he exalts and orders their apartment and polishes their standing-place and makes bright their dwellings, makes their corners even and cleanses their seats. And he waits upon them early and late, by day and by night, to increase their beauty, to make great their dignity and to make them diligent in praise of their Creator. <sup>6</sup> And all the 'Ophannim are full of eyes, and they are all full of brightness; seventy two sapphire stones are fixed on their garments on their right side and seventy two sapphire stones are fixed on their garments on their left side. <sup>7</sup> And four carbuncle stones are fixed on the crown of every single one, the splendour of which proceeds in the four directions of 'Araboth even as the splendour of the globe of the sun proceeds in all the directions of the universe. And why is it called Carbuncle (Bareqet)? Because its splendour is like the appearance of a lightning (Baraq). And tents of splendour, tents of brilliance, tents of brightness as of sapphire and carbuncle enclose them because of the shining appearance of their eyes.

### **3 Enoch Chapter 26**

SERAPHIEL, the Prince of the Seraphim. Description of the Seraphim

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

1 Above these there is one prince, wonderful, noble, great, honourable, mighty, terrible, a chief and leader<sup>1</sup> and a swift scribe, glorified, honoured and beloved. 2 He is altogether filled with splendour, full of praise and shining; and he is wholly full of brilliance, of light and of beauty; and the whole of him is filled with goodliness and greatness. 3 His countenance is altogether like (that of) angels, but his body is like an eagle's body. 4 His splendour is like unto lightnings, his appearance like fire brands, his beauty like unto sparks, his honour like fiery coals, his majesty like chashmals, his radiance like the light of the planet Venus. The image of him is like unto the Greater Light. His height is as the seven heavens. The light from his eyebrows is like the sevenfold light. <sup>5</sup> The sapphire stone upon his head is as great as the whole universe and like unto the splendour of the very heavens in radiance. <sup>6</sup> His body is full of eyes like the stars of the sky, innumerable and unsearchable. Every eye is like the planet Venus. Yet, there are some of them like the Lesser Light and some of them like unto the Greater Light. From his ankles to his knees (they are) like unto stars of lightning, from his knees to his thighs like unto the planet Venus, from his thighs to his loins like unto the moon, from his loins to his neck like the sun, from his neck to his

skull like unto the Light Imperishable. (Cf. Zeph. iii. 5.) <sup>7</sup> The crown on his head is like unto the splendour of the Throne of Glory. The measure of the crown is the distance of 502 years' journey. There is no kind of splendour, no kind of brilliance, no kind of radiance, no kind of light in the universe but is fixed on that crown. <sup>8</sup> The name of that prince is SERAPHIEL H'. And the crown on his head, its name is "the Prince of Peace". And why is he called by the name of SERAPHIEL'? Because he is appointed over the Seraphim. And the flaming Seraphim are given in his charge. And he presides over them by day and by night and teaches them song, praise, proclamation of beauty, might and majesty; that they may proclaim the beauty of their King in all manner of Praise and Sanctification (Qedushsha). <sup>9</sup> How many are the Seraphim? Four, corresponding to the four winds of the world. And how many wings have they each one of them? Six, corresponding to the six days of Creation. And how many faces have they? Each one of them four faces. <sup>10</sup> The measure of the Seraphim and the height of each one of them correspond to the height of the seven heavens. The size of each wing is like the measure of all Raqia'. The size of each face is like that of the face of the East. <sup>11</sup> And each one of them gives forth light like unto the splendour of the Throne of Glory: so that not even the Holy Chayyoth, the honoured 'Ophannim, nor the majestic KeruUm are able to behold it. For everyone who beholds it, his eyes are darkened because of its great splendour. <sup>12</sup> Why are they called Seraphim? Because they burn (saraph) the writing tables of Satan: Every day Satan is sitting, together with SAMMAEL, the Prince of Rome, and with DUBBIEL, the Prince of Persia, and they write the iniquities of Israel on writing tables which they hand over to the Seraphim, in order that they may present them before the Holy One, blessed be He, so that He may destroy Israel from the world. But the Seraphim know from the secrets of the Holy One, blessed be He, that he desires not, that this people Israel should perish. What do the Seraphim? Every day do they receive (accept) them from the hand of Satan and burn them in the burning fire over against the high and exalted Throne in order that they may not come before the Holy One, blessed be He, at the time when he is sitting upon the Throne of Judgement, judging the whole world in truth.

### **3 Enoch Chapter 27**

RADWERIEL, the keeper of the Book of Records

R. Ishmael said: Metatron, the Angel of H', the Prince of the Presence, said to me:

<sup>1</sup> Above the Seraphim there is one prince, exalted above all the princes, wondrous more than all the servants. His name is RADWERIEL H' who is appointed over the treasuries of the books. <sup>2</sup> He

fetches forth the Case of Writings (with) the Book of Records in it, and brings it before the Holy One, blessed be He. And he breaks the seals of the case, opens it, takes out the books and delivers them before the Holy One, blessed be He. And the Holy One, blessed be He, receives them of his hand and gives them in his sight to the Scribes, that they may read them in the Great Beth Din (The court of justice) in the height of 'Araboth Raqia', before the heavenly household.<sup>3</sup> And why is he called RADWERIEL? Because out of every word that goes forth from his mouth an angel is created: and he stands in the songs (in the singing company) of the ministering angels and utters a song before the Holy One, blessed be He when the time draws nigh for the recitation of the (Thrice) Holy.

### **3 Enoch Chapter 28**

The 'Irin and Qaddishin

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Above all these there are four great princes, Irin and Qaddishin by name; high, honoured, revered, beloved, wonderful and glorious ones, greater than all the children of heaven. There is none like unto them among all the celestial princes and none their equal among all the Servants. For each one of them is equal to all the rest together. <sup>2</sup> And their dwelling is over against the Throne of Glory, and their standing place over against the Holy One, blessed be He, so that the brilliance of their dwelling is a reflection of the brilliance of the Throne of Glory. And the splendour of their countenance is a reflection of the splendour of Shekina. <sup>3</sup> And they are glorified by the glory of the Divine Majesty (Gebura) and praised by (through) the praise of Shekina. <sup>4</sup> And not only that, but the Holy One, blessed be He, does nothing in his world without first consulting them, but after that he doeth it. As it is written (Dan. iv. 17): "The sentence is by the decree of the Irin and the demand by the word of the Qaddishin." <sup>5</sup> The Irin are two and the Qaddishin are two. And how are they standing before the Holy One, blessed be He? It is to be understood, that one 'Ir is standing on one side and the other 'Ir on the other side, and one Qaddish is standing on one side and the other on the other side. <sup>6</sup> And ever do they exalt the humble, and they abase to the ground those that are proud, and they exalt to the height those that are humble. <sup>7</sup> And every day, as the Holy One, blessed be He, is sitting upon the Throne of Judgement and judges the whole world, and the Books of the Living and the Books of the Dead are opened before Him, then all the children of heaven are standing before him in fear, dread, awe and trembling. At that time, when the Holy One, blessed be He, is sitting upon the Throne of Judgement to execute judgement, his garment is white as snow, the hair on his head as pure wool and the whole of his cloak is like the shining light.

And he is covered with righteousness all over as with a coat of mail.<sup>8</sup> And those Irin and Qaddishin are standing before him like court officers before the judge. And they raise and argue every case and close the case that comes before the Holy One, blessed be He, in judgement, according as it is written (Dan. iv. 17): "The sentence is by the decree of the Irin and the demand by the word of the Qaddishin."<sup>9</sup> Some of them argue and others pass the sentence in the Great Beth Din in 'Araboth. Some of them make the requests from before the Divine Majesty and some close the cases before the Most High. Others finish by going down and executing the sentences on earth below. According as it is written (Dan. iv. 13, 14): "Behold an Ir and a Qaddish came down from heaven and cried aloud and said thus. Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches."<sup>10</sup> Why are they called 'Irin and Qaddishin'? By reason that they sanctify the body and the spirit with lashes of fire on the third day of the judgement, as it is written (Hos. vi. 2): "After two days will he revive us: on the third he will raise us up, and we shall live before him."

### **3 Enoch Chapter 29**

Description of a class of angels

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Each one of them has seventy names corresponding to the seventy tongues of the world. And all of them are based upon the name of the Holy One, blessed be He. And every several name is written with a flaming style upon the Fearful Crown (Keiher Nora) which is on the head of the high and exalted King. <sup>2</sup> And from each one of them there go forth sparks and lightnings. And each one of them is beset with horns of splendour round about. From each one lights are shining forth, and each one is surrounded by tents of brilliance so that not even the Seraphim and the Chayyoth who are greater than all the children of heaven are able to behold them.

### **3 Enoch Chapter 30**

The 72 princes of Kingdoms and the Prince of the World officiating at the Great Sanhedrin in heaven

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Whenever the Great Beth Din is seated in the Araboth Raqia' on high there is no opening of the mouth for anyone in the world save those great princes who are called H' by the name of the Holy One, blessed be He. <sup>2</sup> How many are those princes? Seventy-two princes of the kingdoms of the world besides the Prince of the World who speaks (pleads) in favour of the world before the Holy One, blessed be He, every day, at the hour when the book is opened in which are recorded all the

doings of the world, according as it is written (Dan. vii. 10): "The judgement was set and the books were opened."

### **3 Enoch Chapter 31**

The attributes of Justice, Mercy and Truth by the Throne of Judgement

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> At the time when the Holy One, blessed be He, is sitting on the Throne of Judgement, then Justice is standing on His right and Mercy on His left and Truth before His face. <sup>2</sup> And when man enters before Him to judgement, then there comes forth from the splendour of the Mercy towards him as it were a staff and stands in front of him. Forthwith man falls upon his face, and all the angels of destruction fear and tremble before him, according as it is written (Is. xvi. 5): "And with mercy shall the throne be established, and he shall sit upon it in truth."

### **3 Enoch Chapter 32**

The execution of judgement on the wicked. God's sword

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> When the Holy One, blessed be He, opens the Book half of which is fire and half flame, then they go out from before Him in every moment to execute the judgement on the wicked by His sword that is drawn forth out of its sheath and the splendour of which shines like a lightning and pervades the world from one end to the other, as it is written (Is. lxvi. 16): "For by fire will the Lord plead and by his sword with all flesh." <sup>2</sup> And all the inhabitants of the world fear and tremble before Him, when they behold His sharpened sword like unto a lightning from one end of the world to the other, and sparks and flashes of the size of the stars of Raqia' going out from it; according as it is written (Deut. xxxii. 41): "If I whet the lightning of my sword."

### **3 Enoch Chapter 33**

The angels of Mercy, of Peace and of Destruction by the Throne of Judgement. The scribes

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> At the time that the Holy One, blessed be He, is sitting on the Throne of Judgement, the angels of Mercy are standing on His right, the angels of Peace are standing on His left and the angels of Destruction are standing in front of Him. <sup>2</sup> And one scribe is standing beneath Him, and another scribe above Him. <sup>3</sup> And the glorious Seraphim surround the Throne on its four sides with walls of lightnings, and the 'Ophannim surround them with fire-brands round about the Throne of Glory. And clouds of fire and clouds of flames compass them to the right and to the left; and the Holy Chayyoth carry the Throne of Glory from below: each one with three fingers. The measure of

the fingers of each one is 800,000 and 700 times hundred, and 66,000 parasangs.<sup>4</sup> And underneath the feet of the Chayyoth seven fiery rivers are running and flowing. And the breadth of each river is 365 thousand parasangs and its depth is 248 thousand myriads of parasangs. Its length is unsearchable and immeasureable.<sup>5</sup> And each river turns round in a bow in the four directions of 'Araboth Raqia', and from there it falls down to Ma'on and is stayed, and from Ma'on to Zebul, from Zebul to Shechaqim, from Shechaqim to Raqia', from Raqia' to Shamayim and from Shamayim upon the heads of the wicked who are in Gehenna, as it is written (Jer. xxiii. 19): "Behold a whirlwind of the Lord, even his fury, is gone, yea, a whirling tempest; it shall burst upon the head of the wicked."

### **3 Enoch Chapter 34**

The different concentric circles round the Chayyoth, consisting of fire, water, hailstones etc. and of the angels uttering the Qedushsha responsorium

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> The hoofs of the Chayyoth are surrounded by seven clouds of burning coals. The clouds of burning coals are surrounded on the outside by seven walls of flames. The seven walls of flames are surrounded on the outside by seven walls of hailstones (stones of 'Et-gabish, Ezek. xiii. 11,13, xxviii. 22). The hailstones are surrounded on the outside by stones of hail (stone of Barad). The stones of hail are surrounded on the outside by stones of "the wings of the tempest". The stones of "the wings of the tempest" are surrounded on the outside by flames of fire. The flames of fire are surrounded by the chambers of the whirlwind. The chambers of the whirlwind are surrounded on the outside by the fire and the water. <sup>2</sup> Round about the fire and the water are those who utter the "Holy". Round about those who utter the "Holy" are those who utter the "Blessed". Round about those who utter the "Blessed" are the bright clouds. The bright clouds are surrounded on the outside by coals of burning juniper; and on the outside surrounding the coals of burning juniper there are thousand camps of fire and ten thousand hosts of flames. And between every several camp and every several host there is a cloud, so that they may not be burnt by the fire.

### **3 Enoch Chapter 35**

The camps of angels in 'Araboth Raqia: angels, performing the Qedushsha

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> 506 thousand myriads of camps has the Holy One, blessed be He, in the height of Araboth Raqia. And each camp is composed of 496 thousand angels. <sup>2</sup> And every single angel, the height of his stature is as the great sea; and the appearance of their countenance as the appearance of the

lightning, and their eyes as lamps of fire, and their arms and their feet like in colour to polished brass and the roaring voice of their words like the voice of a multitude. <sup>3</sup> And they are all standing before the Throne of Glory in four rows. And the princes of the army are standing at the head of each row. <sup>4</sup> And some of them utter the "Holy" and others utter the "Blessed", some of them run as messengers, others are standing in attendance, according as it is written (Dan. vii. 10): "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened." <sup>5</sup> And in the hour, when the time draws nigh to say the "Holy", then first there goes forth a whirlwind from before the Holy One, blessed be He, and bursts upon the camp of Shekina and there arises a great commotion among them, as it is written (Jer. xxx. 23): "Behold, the whirlwind of the Lord goeth forth with fury, a continuing commotion." <sup>6</sup> At that moment thousand thousands of them are changed into sparks, thousand thousands of them into firebrands, thousand thousands into flashes, thousand thousands into flames, thousand thousands into males, thousand thousands into females, thousand thousands into winds, thousand thousands into burning fires, thousand thousands into chashmals of light; until they take upon themselves the yoke of the kingdom of heaven, the high and lifted up, of the Creator of them all with fear, dread, awe and trembling, with commotion, anguish, terror and trepidation. Then they are changed again into their former shape to have the fear of their King before them alway, as they have set their hearts on saying the Song continually, as it is written (Is. vi. 3): "And one cried unto another and said (Holy, Holy, Holy, etc.)."

### **3 Enoch Chapter 36**

The angels bathe in the fiery river before reciting the 'Song'

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> At the time when the ministering angels desire to say the Song, then Nehar di-Nur (the fiery stream) rises with many thousand thousands and myriads of myriads of angels of power and strength of fire and it runs and passes under the Throne of Glory, between the camps of the ministering angels and the troops of Araboth. <sup>2</sup> And all the ministering angels first go down into Nehar di-Nur, and they dip themselves in the fire and dip their tongue and their mouth seven times; and after that they go up and put on the garment of 'Machaqe Samal' and cover themselves with cloaks of chashmal and stand in four rows over against the Throne of Glory, in all the heavens.

### **3 Enoch Chapter 37**

The four camps of Shekina and their surroundings

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> In the seven Halls there are standing four chariots of Shekina, and before each one are standing the four camps of Shekina. Between each camp a river of fire is continually flowing. <sup>2</sup> Between each river there are bright clouds surrounding them, and between each cloud there are put up pillars of brimstone. Between one pillar and another there are standing flaming wheels, surrounding them. And between one wheel and another there are flames of fire round about. Between one flame and another there are treasures of lightnings; behind the treasures of lightnings are the wings of the stormwind. Behind the wings of the storm-wind are the chambers of the tempest; behind the chambers of the tempest there are winds, voices, thunders, sparks upon sparks and earthquakes upon earthquakes.

### **3 Enoch Chapter 38**

The fear that befalls all the heavens at the sound of the "Holy", especially the heavenly bodies. These appeased by the Prince of the World

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> At the time when the ministering angels utter the Thrice Holy, then all the pillars of the heavens and their sockets do tremble, and the gates of the Halls of Araboth Raqia' are shaken and the foundations of Shechaqim and the Universe (Tebel) are moved, and the orders of Ma'on and the chambers of Makon quiver, and all the orders of Raqia and the constellations and the planets are dismayed, and the globes of the sun and the moon haste away and flee out of their courses and run 12,000 parasangs and seek to throw themselves down from heaven, <sup>2</sup> by reason of the roaring voice of their chant, and the noise of their praise and the sparks and lightnings that go forth from their faces; as it is written (Ps. lxxvii. 18): "The voice of thy thunder was in the heaven; the lightnings lightened the world, the earth trembled and shook." <sup>3</sup> Until the prince of the world calls them, saying: "Be ye quiet in your place! Fear not because of the ministering angels who sing the Song before the Holy One, blessed be He". As it is written (Job. xxxviii. 7): "When the morning stars sang together and all the children of heaven shouted for joy".

### **3 Enoch Chapter 39**

The explicit names fly off from the Throne and all the various angelic hosts prostrate themselves before it at the time of the Qedushsha

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> When the ministering angels utter the "Holy", then all the explicit names that are graven with a flaming style on the Throne of Glory fly off like eagles, with sixteen wings. And they surround and compass the Holy One, blessed be He, on the four sides of the place of His Shekina. <sup>2</sup> And the

angels of the host, and the flaming Servants, and the mighty 'Ophannim, and the Kerubim of the Shekina, and the Holy Chayyoth, and the Seraphim, and the 'Er'ellim, and the Taphsarim and the troops of consuming fire, and the fiery armies, and the flaming hosts, and the holy princes, adorned with crowns, clad in kingly majesty, wrapped in glory, girt with loftiness, fall upon their faces three times, saying: "Blessed be the name of His glorious kingdom for ever and ever".

### **3 Enoch Chapter 40**

The ministering angels rewarded with crowns when uttering the "Holy" in its right order, and punished by consuming fire if not. New ones created in the stead of the consumed angels

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> When the ministering angels say "Holy" before the Holy One, blessed be He, in the proper way, then the servants of His Throne, the attendants of His Glory, go forth with great mirth from under the Throne of Glory. <sup>2</sup> And they all carry in their hands, each one of them thousand thousand and ten thousand times ten thousand crowns of stars, similar in appearance to the planet Venus, and put them on the ministering angels and the great princes who utter the "Holy". Three crowns they put on each one of them: one crown because they say "Holy", another crown, because they say "Holy, Holy", and a third crown because they say "Holy, Holy, Holy, is the Lord of Hosts". <sup>3</sup> And in the moment that they do not utter the "Holy" in the right order, a consuming fire goes forth from the little finger of the Holy One, blessed be He, and falls down in the midst of their ranks and is divided into 496 thousand parts corresponding to the four camps of the ministering angels, and consumes them in one moment, as it is written (Ps. xcvi. 3): "A fire goeth before him and burneth up his adversaries round about". <sup>4</sup> After that the Holy One, blessed be He, opens His mouth and speaks one word and creates others in their stead, new ones like them. And each one stands before His Throne of Glory, uttering the "Holy", as it is written (Lam. iii. 23): "They are new every morning; great is thy faithfulness".

### **3 Enoch Chapter 41**

Metatron shows R. Ishmael the letters engraved on the Throne of Glory by which letters everything in heaven and earth has been created

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Come and behold the letters by which the heaven and the earth were created, the letters by which were created the mountains and hills, the letters by which were created the seas and rivers, the letters by which were created the trees and herbs, the letters by which were created the planets and the constellations, the letters by which were created the globe of the moon and the globe of

the sun, Orion, the Pleiades and all the different luminaries of Raqia'. <sup>2</sup> The letters by which were created the Throne of Glory and the Wheels of the Merkaba, the letters by which were created the necessities of the worlds, <sup>3</sup> the letters by which were created wisdom, understanding, knowledge, prudence, meekness and righteousness by which the whole world is sustained. <sup>4</sup> And I walked by his side and he took me by his hand and raised me upon his wings and showed me those letters, all of them, that are graven with a flaming style on the Throne of Glory: and sparks go forth from them and cover all the chambers of 'Araboth.

### **3 Enoch Chapter 42**

Instances of polar opposites kept in balance by several Divine Names and other similar wonders R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Come and I will show thee, where the waters are suspended in the highest, where fire is burning in the midst of hail, where lightnings lighten out of the midst of snowy mountains, where thunders are roaring in the celestial heights, where a flame is burning in the midst of the burning fire and where voices make themselves heard in the midst of thunder and earthquake. <sup>2</sup> Then I went by his side and he took me by his hand and lifted me up on his wings and showed me all those things. I beheld the waters suspended on high in Araboth Raqia' by force of the name YAH 'EHYE ASHER 'EHYE (Jah, I am that I am). And their fruits going down from heaven and watering the face of the world, as it is written (Ps. civ. 13): "He watereth the mountains from his chambers: the earth is satisfied with the fruit of thy work". <sup>3</sup> And I saw fire and snow and hailstone that were mingled together within each other and yet were undamaged, by force of the name 'ESH 'OKELA (consuming fire), as it is written (Deut. iv. 24): "For the Lord, thy God, is a consuming fire". <sup>4</sup> And I saw lightnings that were lightening out of mountains of snow and yet were not quenched, by force of the name YAH SUR 'OLAMIM (Jah, the everlasting rock), as it is written (Is. xxvi. 4): "For in Jah, YHWH, the everlasting rock". <sup>5</sup> And I saw thunders and voices that were roaring in the midst of fiery flames and were not silenced, by force of the name 'EL-SHADDAI RABBA (the Great God Almighty), as it is written (Gen. xvii. 1): "I am God Almighty". <sup>6</sup> And I beheld a flame and a glow (glowing flames) that were flaming and glowing in the midst of burning fire, and yet were not devoured, by force of the name YAD 'AL KES YAH (the hand upon the Throne of the Lord), as it is written (Ex. xvii. 16): "And he said: for the hand is upon the Throne of the Lord". <sup>7</sup> And I beheld rivers of fire in the midst of rivers of water and they were not quenched by force of the name 'OSE SHALOM (Maker of Peace), as it is written (Job. xxv. 2): "He maketh peace in his high places". For he makes peace between the fire and the water, between the hail and the fire, between the

wind and the cloud, between the earthquake and the sparks.

### **3 Enoch Chapter 43**

Metatron shows R. Ishmael the abode of the unborn spirits and of the spirits of the righteous dead  
R. Ishmael said: Metatron said to me:

<sup>1</sup> Come and I will show thee where are the spirits of the righteous that have been created and have returned, and the spirits of the righteous that have not yet been created. <sup>2</sup> And he lifted me up to his side, took me by his hand and lifted me up near the Throne of Glory by the place of the Shekina; and he revealed the Throne of Glory to me, and he showed me the spirits that have been created and had returned: and they were flying above the Throne of Glory before the Holy One, blessed be He. <sup>3</sup> After that I went to interpret the following verse of Scripture and I found in what is written (Isa. lvii. 16): "For the spirit clothed itself before me, and the souls I have made" that ("for the spirit was clothed before me") means the spirits that have been created in the chamber of creation of the righteous and that have returned before the Holy One, blessed be He; (and the words:) "and the souls I have made" refer to the spirits of the righteous that have not yet been created in the chamber (GUPH).

### **3 Enoch Chapter 44**

Metatron shows R. Ishmael the abode of the wicked and the intermediate in Sheol. The Patriarchs pray for the deliverance of Israel

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Come and I will show thee the spirits of the wicked and the spirits of the intermediate where they are standing, and the spirits of the intermediate, whither they go down, and the spirits of the wicked, where they go down. <sup>2</sup> And he said to me: The spirits of the wicked go down to She'ol by the hands of two angels of destruction: ZAAPHIEL and SIMKIEL are their names. <sup>3</sup> SIMKIEL is appointed over the intermediate to support them and purify them because of the great mercy of the Prince of the Place (Maqom). ZAAPHIEL is appointed over the spirits of the wicked in order to cast them down from the presence of the Holy One, blessed be He, and from the splendour of the Shekina to She'ol, to be punished in the fire of Gehenna with staves of burning coal. <sup>4</sup> And I went by his side, and he took me by his hand and showed me all of them with his fingers. <sup>5</sup> And I beheld the appearance of their faces (and, lo, it was) as the appearance of children of men, and their bodies like eagles. And not only that but (furthermore) the colour of the countenance of the intermediate was like pale grey on account of their deeds, for there are stains upon them until they

have become cleaned from their iniquity in the fire.<sup>6</sup> And the colour of the wicked was like the bottom of a pot on account of the wickedness of their doings.<sup>7</sup> And I saw the spirits of the Patriarchs Abraham Isaac and Jacob and the rest of the righteous whom they have brought up out of their graves and who have ascended to the Heaven (Raqia'). And they were praying before the Holy One, blessed be He, saying in their prayer: "Lord of the Universe! How long wilt thou sit upon thy Throne like a mourner in the days of his mourning with thy right hand behind thee and not deliver thy children and reveal thy Kingdom in the world? And for how long wilt thou have no pity upon thy children who are made slaves among the nations of the world? Nor upon thy right hand that is behind thee wherewith thou didst stretch out the heavens and the earth and the heavens of heavens? When wilt thou have compassion?"<sup>8</sup> Then the Holy One, blessed be He, answered every one of them, saying: "Since these wicked do sin so and so, and transgress with such and such transgressions against me, how could I deliver my great Right Hand in the downfall by their hands (caused by them)."<sup>9</sup> In that moment Metatron called me and spake to me: "My servant! Take the books, and read their evil doings!" Forthwith I took the books and read their doings and there were to be found 36 transgressions written down with regard to each wicked one and besides, that they have transgressed all the letters in the Tora, as it is written (Dan. ix. 11): "Yea, all Israel have transgressed thy Law". It is not written 'al torateka but 'et torateka, for they have transgressed from 'Aleph to Taw, 40 statutes have they transgressed for each letter.<sup>10</sup> Forthwith Abraham, Isaac and Jacob wept. Then said to them the Holy One, blessed be He: "Abraham, my beloved, Isaac, my Elect one, Jacob, my firstborn! How can I now deliver them from among the nations of the world?" And forthwith MIKAEL, the Prince of Israel, cried and wept with a loud voice and said (Ps. x. 1): "Why standest thou afar off, O Lord?"

### **3 Enoch Chapter 45**

Metatron shows R. Ishmael past and future events recorded on the Curtain of the Throne  
R. Ishmael said: Metatron said to me:

<sup>1</sup> Come, and I will show thee the Curtain of MAQOM (the Divine Majesty) which is spread before the Holy One, blessed be He, and whereon are graven all the generations of the world and all their doings, both what they have done and what they will do until the end of all generations.<sup>2</sup> And I went, and he showed it to me pointing it out with his fingers like a father who teaches his children the letters of Tora. And I saw each generation, the rulers of each generation, and the heads of each generation, the shepherds of each generation, the oppressors (drivers) of each generation, the

keepers of each generation, the scourgers of each generation, the overseers of each generation, the judges of each generation, the court officers of each generation, the teachers of each generation, the supporters of each generation, the chiefs of each generation, the presidents of academies of each generation, the magistrates of each generation, the princes of each generation, the counsellors of each generation, the nobles of each generation, and the men of might of each generation, the elders of each generation, and the guides of each generation.<sup>3</sup> And I saw Adam, his generation, their doings and their thoughts, Noah and his generation, their doings and their thoughts, and the generation of the flood, their doings and their thoughts, Shem and his generation, their doings and their thoughts, Nimrod and the generation of the confusion of tongues, and his generation, their doings and their thoughts, Abraham and his generation, their doings and their thoughts, Isaac and his generation, their doings and their thoughts, Ishmael and his generation, their doings and their thoughts, Jacob and his generation, their doings and their thoughts, Joseph and his generation, their doings and their thoughts, the tribes and their generation, their doings and their thoughts, Amram and his generation, their doings and their thoughts, Moses and his generation, their doings and their thoughts,<sup>4</sup> Aaron and Mirjam their works and their doings, the princes and the elders, their works and doings, Joshua and his generation, their works and doings, the judges and their generation, their works and doings, Eli and his generation, their works and doings, Phinehas, their works and doings, Elkanah and his generation, their works and their doings, Samuel and his generation, their works and doings, the kings of Judah with their generations, their works and their doings, the kings of Israel and their generations, their works and their doings, the princes of Israel, their works and their doings; the princes of the nations of the world, their works and their doings, the heads of the councils of Israel, their works and their doings; the heads of the councils in the nations of the world, their generations, their works and their doings; the rulers of Israel and their generation, their works and their doings; the nobles of Israel and their generation, their works and their doings; the nobles of the nations of the world and their generations, their works and their doings; the men of reputation in Israel, their generation, their works and their doings; the judges of Israel, their generation, their works and their doings; the judges of the nations of the world and their generation, their works and their doings; the teachers of children in Israel, their generations, their works and their doings; the teachers of children in the nations of the world, their generations, their works and their doings; the counsellors (interpreters) of Israel, their generation, their works and their doings; the counsellors (interpreters) of the nations of the world, their generation, their

works and their doings; all the prophets of Israel, their generation, their works and their doings; all the prophets of the nations of the world, their generation, their works and their doings;<sup>5</sup> and all the fights and wars that the nations of the world wrought against the people of Israel in the time of their kingdom. And I saw Messiah, son of Joseph, and his generation and their works and their doings that they will do against the nations of the world. And I saw Messiah, son of David, and his generation, and all the fights and wars, and their works and their doings that they will do with Israel both for good and evil. And I saw all the fights and wars that Gog and Magog will fight in the days of Messiah, and all that the Holy One, blessed be He, will do with them in the time to come.<sup>6</sup> And all the rest of all the leaders of the generations and all the works of the generations both in Israel and in the nations of the world, both what is done and what will be done hereafter to all generations until the end of time, all were graven on the Curtain of MAQOM. And I saw all these things with my eyes; and after I had seen it, I opened my mouth in praise of MAQOM (the Divine Majesty) saying thus, Eccl. viii. 4, 5: "For the King's word hath power (and who may say unto him: What doest thou?) Whoso keepeth the commandments shall know no evil thing." And I said: (Ps. civ. 24) "O Lord, how manifold are thy works!".

### **3 Enoch Chapter 46**

The place of the stars shown to R. Ishmael

R. Ishmael said: Metatron said to me:

<sup>1</sup> Come and I will show thee the space of the stars that are standing in Raqia' night by night in fear of the Almighty (MAQOM) and I will show thee where they go and where they stand. <sup>2</sup> I walked by his side, and he took me by his hand and pointed out all to me with his fingers. And they were standing on sparks of flames round the Merkaba of the Almighty (MAQOM). What did Metatron do? At that moment he clapped his hands and chased them off from their place. Forthwith they flew off on flaming wings, rose and fled from the four sides of the Throne of the Merkaba, and as they flew, he told me the names of every single one. As it is written (Ps. cxlvii. 4): "He telleth the number of the stars; he giveth them all their names", teaching, that the Holy One, blessed be He, has given a name to each one of them. <sup>3</sup> And they all enter in counted order under the guidance of RAHATIEL to Raqia' ha-shShamayim to serve the world. And they go out in counted order to praise the Holy One, blessed be He, with songs and hymns, according as it is written (Ps. xix. 1): "The heavens declare the glory of God." <sup>4</sup> But in the time to come the Holy One, blessed be He, will create them anew, as it is written (Lam. iii. 23): "They are new every morning." And they open their mouth and utter a song. Which is the song that they utter? (Ps. viii. 3): "When I consider thy

heavens."

### **3 Enoch Chapter 47**

Metatron shows R. Ishmael the spirits of the punished angels

R. Ishmael said: Metatron said to me:

<sup>1</sup> Come and I will show thee the souls of the angels and the spirits of the ministering servants whose bodies have been burnt in the fire of MAQOM (the Almighty) that goes forth from his little finger. And they have been made into fiery coals in the midst of the fiery river (Nehar di-Nur). But their spirits and their souls are standing behind the Shekina. <sup>2</sup> Whenever the ministering angels utter a song at a wrong time or as not appointed to be sung they are burnt and consumed by the fire of their Creator and by a flame from their Maker, in the places (chambers) of the whirlwind, for it blows upon them and drives them into the Nehar di-Nur; and there they are made into numerous mountains of burning coal. But their spirit and their soul return to their Creator, and all are standing behind their Master. <sup>3</sup> And I went by his side and he took me by his hand; and he showed me all the souls of the angels and the spirits of the ministering servants who were standing behind the Shekina upon wings of the whirlwind and walls of fire surrounding them. <sup>4</sup> At that moment Metatron opened to me the gates of the walls within which they were standing behind the Shekina. And I lifted up my eyes and saw them, and behold, the likeness of every one was as that of angels and their wings like birds' wings, made out of flames, the work of burning fire. In that moment I opened my mouth in praise of MAQOM and said (Ps. xcii. 5): "How great are thy works, O Lord."

### **3 Enoch Chapter 48 A**

Metatron shows R. Ishmael the Right Hand of the Most High, now inactive behind Him, but in the future destined to work the deliverance of Israel

R. Ishmael said: Metatron said to me:

<sup>1</sup> Come, and I will show thee the Right Hand of MAQOM, laid behind Him because of the destruction of the Holy Temple; from which all kinds of splendour and light shine forth and by which the 955 heavens were created; and whom not even the Seraphim and the 'Ophannim are permitted to behold, until the day of salvation shall arrive. <sup>2</sup> And I went by his side and he took me by his hand and showed me the Right Hand of MAQOM, with all manner of praise, rejoicing and song: and no mouth can tell its praise, and no eye can behold it, because of its greatness, dignity, majesty, glory and beauty. <sup>3</sup> And not only that, but all the souls of the righteous who are counted worthy to behold the joy of Jerusalem, they are standing by it, praising and praying before

it three times every day, saying (Is. li. 9): "Awake, awake, put on strength, arm of the Lord" according as it is written (Is. lxiii. 12): "He caused his glorious arm to go at the right hand of Moses." <sup>4</sup> In that moment the Right Hand of MAQOM was weeping. And there went forth from its five fingers five rivers of tears and fell down into the great sea and shook the whole world, according as it is written (Is. xxiv. 19, 20): "The earth is utterly broken (1), the earth is clean dissolved (2), the earth is moved exceedingly (3), the earth shall stagger like a drunken man (4) and shall be moved to and fro like a hut (5)", five times corresponding to the fingers of his Great Right Hand. <sup>5</sup> But when the Holy One, blessed be He, sees, that there is no righteous man in the generation, and no pious man (Chasid) on earth, and no justice in the hands of men; and that there is no man like unto Moses, and no intercessor as Samuel who could pray before MAQOM for the salvation and for the deliverance, and for His Kingdom, that it be revealed in the whole world; and for His great Right Hand that He put it before Himself again to work great salvation by it for Israel, <sup>6</sup> then forthwith will the Holy One, blessed be He, remember His own justice, favour, mercy and grace: and He will deliver His great Arm by himself, and His righteousness will support Him. According as it is written (Is. lix. 16): "And he saw, that there was no man" (that is:) like unto Moses who prayed countless times for Israel in the desert and averted the Divine decrees from them" and he wondered, that there was no intercessor" like unto Samuel who intreated the Holy One, blessed be He, and called unto Him and he answered him and fulfilled his desire, even if it was not fit (in accordance with the Divine plan), according as it is written (1 Sam. xii. 17): "Is it not wheat-harvest to-day? I will call unto the Lord." <sup>7</sup> And not only that, but He joined fellowship with Moses in every place, as it is written (Ps. xcix. 6): "Moses and Aaron among His priests." And again it is written (Jer. xv. 1): "Though Moses and Samuel stood before me" (Is. lxiii. 5): "Mine own arm brought salvation unto me." <sup>8</sup> Said the Holy One, blessed be He in that hour: "How long shall I wait for the children of men to work salvation according to their righteousness for my arm? For my own sake and for the sake of my merit and righteousness will I deliver my arm and by it redeem my children from among the nations of the world. As it is written (Is. xlvi. 11): "For my own sake will I do it. For how should my name be profaned." <sup>9</sup> In that moment will the Holy One, blessed be He, reveal His Great Arm and show it to the nations of the world: for its length is as the length of the world and its breadth is as the width of the world. And the appearance of its splendour is like unto the splendour of the sunshine in its might, in the summer solstice. <sup>10</sup> Forthwith Israel will be saved from among the nations of the world. And Messiah will appear unto them and He will bring them up to Jerusalem with great joy. And not only that but Israel will come from the

four quarters of the World and eat with Messiah. But the nations of the world shall not eat with them, as it is written (Is. lii. 10): "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." And again (Deut. xxxii. 12): "The Lord alone did lead him, and there was no strange god with him." (Zech. xiv. 9): "And the Lord shall be king over all the earth."

### **3 Enoch Chapter 48 B**

The Divine Names that go forth from the Throne of Glory, crowned and escorted by numerous angelic hosts through the heavens and back again to the Throne. The angels sing the "Holy" and the "Blessed"

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> These are the seventy-two names written on the heart of the Holy One, blessed be He: SeDeQ (righteousness), SaHPeL SUR (Is. xxvi. 4), SBI, SaDdiQ (righteous), STh, SHN, SeBa'oTh (Lord of Hosts), ShaDdaY (God Almighty), 'eLoHIM (God), YHWH, SH, DGUL, W'DOM, SSS, 'YW, 'F, 'HW, HB, YaH, HW, WWW, SSS, PPP, NN, HH, HaY (living), HaY, ROKeB 'aRaBOTh (riding upon the 'Araboth', Ps. lxviii. 5), YH, HH, WH, MMM, NNN, HWW, YH, YHH, HPhS, H'S, 1, W, S", Z', "", QQQ (Holy, Holy, Holy), QShR, BW, ZK, GINUR, GINURYa', Y', YOD, 'aLePh, H'N, P'P, R'W, YYWy YYW, BBS, DDD, TTT, KKK, KLL, SYS, 'XT', BShKMLW (blessed be the Name of His glorious kingdom for ever and ever), completed for MeLeK HalOLaM (the King of the Universe), JBRH LB' (the beginning of Wisdom for the children of men), BNLK W" Y (blessed be He who gives strength to the weary and increaseth strength to them that have no might, Is. xl. 29) that go forth adorned with numerous crowns of fire, numerous crowns of flame, numerous crowns of chashmal, numerous crowns of lightning from before the Throne of Glory. And with them there are thousand hundreds of powerful angels who escort them like a king with trembling and dread, with awe and shivering, with honour and majesty and fear, with terror, with greatness and dignity, with glory and strength, with understanding and knowledge, and with a pillar of fire and a pillar of flame and lightning, and their light is as lightnings of light and with the likeness of the chashmal.

<sup>2</sup> And they give glory unto them and they answer and cry before them: Holy, Holy, Holy. And they roll convoy them through every heaven as mighty and honoured princes. And when they bring them all back to the place of the Throne of Glory, then all the Chayyoth by the Merkaba open their mouth in praise of His glorious name, saying: "Blessed be the name of His glorious kingdom for ever and ever."

### **3 Enoch Chapter 48 C**

An Enoch-Metatron piece

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> I seized him, and I took him and I appointed him, that is Enoch, the son of Jared, whose name is Metatron. <sup>2</sup> And I took him from among the children of men. <sup>3</sup> I committed unto him 70 angels corresponding to the nations of the world and I gave into his charge all the household above and below. <sup>4</sup> I committed to him Wisdom and Intelligence more than all the angels. <sup>5</sup> And I called his name the LESSER YAH, whose name is by Gematria 71. And I arranged for him all the works of Creation. And I made his power to transcend all the ministering angels. <sup>6</sup> He committed unto Metatron that is Enoch, the son of Jared all treasuries. <sup>7</sup> And I appointed him over all the stores that I have in every heaven. And I committed into his hands the keys of each heavenly store. <sup>8</sup> I made him the prince over all the princes, and I made him a minister of my Throne of Glory, to provide for and arrange the Holy Chayyoth, to wreath crowns for them, to crown them with crowns, to clothe them with honour and majesty, to prepare for them a seat when he is sitting on his throne to magnify his glory in the height. <sup>9</sup> The height of his stature among all those of high stature is seventy thousand parasangs. And I made his glory great as the majesty of my glory. <sup>10</sup> And the brilliance of his eyes is as the splendour of the Throne of Glory. His garment is honour and majesty, his royal crown is 500 by 500 parasangs.

### **3 Enoch Chapter 48 D**

The names of Metatron. The treasures of Wisdom opened to Moses on Mount Sinai. The angels protest against Metatron for revealing the secrets to Moses and are answered and rebuked by God  
R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

<sup>1</sup> Seventy names has Metatron which the Holy One, blessed be He, took from His own name and put upon him. These are they: YeHOEL, YaH, YeHOEL, YOPHIEL, APHPHIEL, MaRGGeZIEL, GIPpUYEL, Pa'aZIEL, 'A'aH, PeRIEL, TaTRIEL, TaBKIEL, 'W, YHWH, DH, WHYH, 'eBeD, DiBbURIEL, 'aPh'aPIEL, SPPIEL, PaSPaSIEL, SeNeGRON, MeTaTRON, SOGDIN, ADRIGON, ASUM, SaQPaM, SaQTaM, MIGON, MITTON, ROSPHIM, QINOTH, ChaTaTYaH, DeGaZYaH, PSPYaH, BSKNYH, MZRG, BaRaD, MKRKK, MSPRD, ChShG, ChShB, MNRTTT, BSYRYM, MITMON, TITMON, PiSQON, SaPhSaPhYaH, ZRCh, ZRChYaH, B', BeYaH, HBH BeYaH, PeLeT, PLTYaH, RaBRaBYaH, ChaS, ChaSYaH, TaPhTaPhYaH, TaMTaMYaH, SeHaSYaH, IRURYaH, 'aL'aLYaH, BaZRIDYaH, SaTSaTKYaH, SaSDYaH, RaZRaZYAH, BaZRaZYAH, 'aRIMYaH, SBHYaH, SBIBKHYH, SiMKaM, YaHSeYaH, SSBIBYaH, SaBKaSBeYaH, QeLILQaLYaH, fKIHHH, HHYH, WH, WHYH, ZaKklKYaH, TUTRISYaH, SURYaH, ZeH, PeNIRHYaH, ZIZ'H,

GaL RaZaYYa, MaMLIKYaH, TTYaH, eMeQ, QaMYaH, MeKaPpeRYaH, PeRISHYaH, SePhaM, GBIR, GiBbORYaH, GOR, GORYaH, ZIW, 'OKBaR, the LESSER YHWH, after the name of his Master, (Ex. xxiii. 21): "for my name is in him", RaBIBIEL, TUMIEL, Segansakkiel, the Prince of Wisdom. <sup>2</sup> And why is he called by the name Sagnesakiel? Because all the treasures of wisdom are committed into his hand. <sup>3</sup> And all of them were opened to Moses on Sinai, so that he learnt them during the forty days, while he was standing. <sup>4</sup> But as soon as the forty days were ended, he forgot all of them in one moment. Then the Holy One, blessed be He, called Yephiphyah, the Prince of the Law, and through him they were given to Moses as a gift, as it is written (Deut. x. 4): "and the Lord gave them unto me." <sup>5</sup> These seventy names are a reflection of the Explicit Name(s) on the Merkaba which are graven upon the Throne of Glory. <sup>6</sup> And when I revealed this secret to Moses, all the hosts in every heaven raged against me. <sup>7</sup> But the Holy One, blessed be He, rebuked them and said, "I delight in Metatron, my Servant, for he is One among all the children of heaven."

# **Apocalypse of Adam**

## **Apocalypse of Adam Chapter 1**

<sup>1</sup>Listen to my words, my son Seth. When God created me from the earth, along with Eve, your mother, we wandered in the glory that she had seen in the eternal realm from which we had emerged. She taught me the knowledge of the eternal God. We resembled the great eternal angels, for we were higher than the god who had created us and the powers with him, whom we did not yet know. <sup>2</sup>Then God, the ruler of the aeons and the powers, divided us in anger, and we became two separate aeons. The glory in our hearts left us—me and your mother Eve—along with the first knowledge that had breathed within us. The glory fled from us and entered into a great being that had not come from this aeon but from the realm we had come from, I and your mother Eve. The knowledge entered into the seed of the great aeons. This is why I named you after the man who is the seed of the great generation from which it comes. After those days, the eternal knowledge of the true God withdrew from me and your mother Eve, and from that time, we learned about dead things, like ordinary men. <sup>3</sup>Then we recognized the God who had created us, for we were not strangers to his powers, and we served him in fear and slavery. After these things, our hearts became darkened. I slept in deep thought and saw three men before me whose appearance I could not recognize, as they were not the powers of the God who had created us. They surpassed all glory, and one of them said to me, “Arise, Adam, from the sleep of death and hear about the aeon and the seed of the man who has life, who came from you and from Eve, your wife.” <sup>4</sup>When I heard these words from the great men who stood before me, we—Eve and I—sighed deeply in our hearts. Then the Lord, the God who had created us, stood before us and said, “Adam, why are you both sighing in your hearts? Do you not know that I am the God who created you? I breathed into you a spirit of life as a living soul.” Then darkness fell upon our eyes. <sup>5</sup>The God who created us made a son from himself and Eve, your mother. I felt a sweet desire for your mother, for I knew within my thoughts a deep longing for her. But then the vigor of our eternal knowledge was destroyed in us, and weakness pursued us. As a result, our lives became short, for I knew that I had come under the power of death. <sup>6</sup>Now, my son Seth, I will reveal to you the things those men I first saw revealed to me: after I have completed the years of this generation, and the time of this generation has been fulfilled, a great slave will be raised. <sup>7</sup>For rain-showers from God Almighty will be poured forth to destroy all flesh from the earth on account of the things it seeks after, along with those from the seed of men to whom the life of the knowledge that came from me and your mother Eve was given.

For they were strangers to him. <sup>8</sup>Afterwards, great angels will come on high clouds and bring those men into the place where the spirit of life dwells, in glory, and they will come from heaven to earth. Then the whole multitude of flesh will be left behind in the waters. <sup>9</sup>Then God will rest from his wrath. He will cast his power upon the waters and give strength to his sons and their wives through the ark, along with the animals and the birds of heaven, which he called and released upon the earth. <sup>10</sup>God will say to Noah—whom future generations will call Deucalion—“Behold, I have protected you in the ark, along with your wife, your sons, and their wives, and the animals and birds of heaven which you called and released upon the earth. I will give the earth to you—you and your sons. You will rule over it like kings—you and your sons. No seed will come from you of the men who will not stand before me in another glory.” <sup>11</sup>Then they will become like the cloud of the great light. Men who have been cast out from the knowledge of the great aeons and angels will stand before Noah and the aeons. God will say to Noah, “Why have you departed from what I told you? You have created another generation to scorn my power.” <sup>12</sup>Noah will say, “I will testify before your might that the generation of these men did not come from me nor from my sons. It came from knowledge.” <sup>13</sup>God will then take those men and bring them into their rightful land, where he will build them a holy dwelling place. They will be known by that name and will dwell there for six hundred years in a knowledge of imperishability. The angels of the great Light will dwell with them. No evil deed will reside in their hearts, but only the knowledge of God. <sup>14</sup>Then Noah will divide the whole earth among his sons, Ham, Japheth, and Shem. He will say to them, “My sons, listen to my words. Behold, I have divided the earth among you. But serve God in fear and slavery all the days of your life. Let your seed not depart from the presence of God Almighty.” <sup>15</sup>The son of Noah will say, “My seed will be pleasing before you and before your power. Seal it with your strong hand, with fear and commandment, so that the entire seed that came forth from me may not turn away from you and God Almighty, but will serve in humility and fear of his knowledge.” <sup>16</sup>Then others from the seed of Ham and Japheth will come—four hundred thousand men—and enter into another land to dwell with those men who came from the great eternal knowledge. For the shadow of their power will protect those who dwell with them from every evil thing and every unclean desire. <sup>17</sup>Then the seed of Ham and Japheth will form twelve kingdoms, and their seed will also enter into the kingdom of another people. Then those who are dead, of the great aeons of imperishability, will take counsel and go to Sakla, their god, to the powers, accusing the great men who are in their glory. <sup>18</sup>They will say to Sakla, “What is the power of these men who stood before you, taken from the seed of Ham and Japheth, who will number four hundred

thousand men? They have been received into another aeon from which they came and have overturned all the glory of your power and the dominion of your hand. For the seed of Noah, through his sons, has done all your will, and so have all the powers in the aeons under your rule, while those men and those who dwell in their glory have not done your will. They have turned aside your entire multitude.” <sup>19</sup>Then the god of the aeons will give them some of those who serve him. They will come upon that land where the great men will be who have not been defiled nor will be defiled by any desire. For their soul did not come from a defiled hand but from a great commandment of an eternal angel. Then fire, sulfur, and asphalt will be cast upon those men, and fire and blinding mist will come over those aeons, and the eyes of the powers of the illuminators will be darkened, and the aeons will not see them in those days. <sup>20</sup>Great clouds of light will descend, and other clouds of light will come down upon them from the great aeons. Abrasax, Sablo, and Gamaliel will descend and bring those men out of the fire and wrath and take them above the aeons and rulers of the powers, taking them away to the realm of life, and taking them away to the aeons’ dwelling place of the great light with the holy angels and aeons. The men will be like those angels, for they are not strangers to them but work in the imperishable seed. <sup>21</sup>Once again, for the third time, the illuminator of knowledge will pass by in great glory to leave something of the seed of Noah and the sons of Ham and Japheth—to leave for himself fruit-bearing trees. He will redeem their souls from the day of death, for the whole creation that came from the dead earth will be under the authority of death. But those who meditate upon the knowledge of the eternal God in their hearts will not perish, for they have received the spirit not only from this kingdom but also from an eternal angel. <sup>22</sup>The illuminator will come upon the dead who belong to the line of Seth, and he will perform signs and wonders to mock the powers and their ruler. Then the god of the powers will be troubled, saying, “What is the power of this man who is greater than we?” Then he will arouse great wrath against that man, and the glory will withdraw and dwell in holy houses that it has chosen for itself. <sup>23</sup>The powers will not see it with their eyes, nor will they see the illuminator. Then they will punish the flesh of the man upon whom the holy spirit came. The angels and all the generations of the powers will use the name in error, asking, “Where did this error come from?” or “Where did the words of deception, which all the powers have failed to discover, come from?” <sup>24</sup>Now the first kingdom says of him that he came from a spirit sent to heaven. He was nourished in the heavens and received the glory and power of that one. He came to the bosom of his mother and thus came to the water. <sup>25</sup>The second kingdom says of him that he came from a great prophet. A bird came, took the child who was born, and brought him to a high mountain. He was nourished

by the bird of heaven. An angel appeared there and said to him, “Arise! God has given you glory.” He received glory and strength, and thus he came to the water. <sup>26</sup>The third kingdom says of him that he came from a virgin womb. He was cast out of his city along with his mother. He was brought to a desert place, where he was nourished. He came and received glory and strength, and thus he came to the water. <sup>27</sup>The fourth kingdom says of him that he came from a virgin. Solomon sought her, along with Phersalo, Saul, and their armies, which had been sent out. Solomon himself sent his army of demons to seek the virgin, but they did not find the one they sought. Instead, they found the virgin given to them. Solomon took her, and she became pregnant and gave birth to the child there. She nourished him on the border of the desert. When he was nourished, he received glory and power from the seed from which he was begotten, and thus he came to the water. <sup>28</sup>The fifth kingdom says of him that he came from a drop from heaven. He was thrown into the sea. The abyss received him, gave birth to him, and brought him to heaven. He received glory and power, and thus he came to the water. <sup>29</sup>The sixth kingdom says that he came down to the aeon below to gather flowers. She became pregnant from the desire of the flowers and gave birth to him in that place. The angels of the flower garden nourished him. He received glory and power there, and thus he came to the water. <sup>30</sup>The seventh kingdom says of him that he is a drop that came from heaven to earth. Dragons brought him down to caves. He became a child. A spirit came upon him and brought him on high to the place where the drop had come from. He received glory and power there, and thus he came to the water. <sup>31</sup>The eighth kingdom says of him that a cloud came upon the earth and enveloped a rock. He came forth from it. The angels above the cloud nourished him. He received glory and power there, and thus he came to the water. <sup>32</sup>The ninth kingdom says of him that one of the nine Muses separated herself and came to a high mountain, spending some time seated there until she desired herself alone to become androgynous. She fulfilled her desire, became pregnant, and gave birth to him. The angels over the desire nourished him. He received glory and power there, and thus he came to the water. <sup>33</sup>The tenth kingdom says of him that his god loved a cloud of desire. He begot him in his hand and cast a drop upon the cloud above him. He was born, received glory and power, and thus came to the water. <sup>34</sup>The eleventh kingdom says that the father desired his own daughter. She became pregnant by her father, and she cast him into a tomb in the desert. An angel nourished him there, and thus he came to the water. <sup>35</sup>The twelfth kingdom says of him that he came from two illuminators. They nourished him there. He received glory and power, and thus he came to the water. <sup>36</sup>The thirteenth kingdom says of him that every birth of their ruler is a word. This word received a command there, glory, and power,

and thus he came to the water to fulfill the desire of those powers. <sup>37</sup>But the generation without a king says that God chose him from all the aeons. He caused the knowledge of the undefiled one of truth to dwell in him. He said, “Out of a foreign air, from a great aeon, the great illuminator came forth. He made the generation of those men he had chosen for himself shine, so that they could illuminate the whole aeon.” <sup>38</sup>Then the seed, those who will receive his name upon the water, will fight against the power. A cloud of darkness will descend upon them. The peoples will cry out with a great voice, “Blessed are the souls of those men, for they have known God with the knowledge of truth! They shall live forever because they have not been corrupted by their desires, nor have they performed the works of the powers, but they have stood in his presence with the knowledge of God, like light that has come from fire and blood. <sup>39</sup>But we have committed every deed of the powers senselessly. We have boasted in the transgression of all our works. We have cried out against the God of truth because his works are eternal. These things are against our spirits, for now we have realized that our souls will die.” <sup>40</sup>Then a voice came to them, saying, “Micheu, Michar, and Mnesinous, who are over the holy baptism and the living water, why have you cried out against the living God with lawless voices and tongues without restraint, and souls full of blood and evil deeds? You are full of works that are not of the truth, yet your ways are full of joy and rejoicing. You have defiled the water of life and drawn it into the will of the powers to whom you have been given to serve. <sup>41</sup>Your thoughts are not like those of the men you persecute. Their fruit does not wither, but they will be known up to the great aeons because the words they have kept, of the God of the aeons, were not written in a book. Angelic beings will bring them, whom all generations of men will not know. For they will be on a high mountain, upon a rock of truth. Therefore they will be called ‘The Words of Imperishability and Truth,’ for those who know the eternal God in wisdom of knowledge and teaching of angels forever, for he knows all things.” <sup>42</sup>These are the revelations Adam made known to his son Seth, and Seth taught his descendants about them. This is the hidden knowledge of Adam, which he gave to Seth. It is the holy baptism of those who know the eternal knowledge through those born of the word and the imperishable illuminators who came from the holy seed: Yesseus, Mazareus, Yessedekeus, the Living Water.

# **Apocalypse of Paul**

## **Apocalypse of Paul Chapter 1**

<sup>1</sup>There was once a nobleman living in the city of Tarsus, in the house of St. Paul the Apostle, during the reign of the worshipful King Theodosius and the illustrious Gratianus. <sup>2</sup>One night, an angel of the Lord appeared to the nobleman in a vision, saying, “Dig up the foundation of this house and take up what you find.” <sup>3</sup>The nobleman thought it was just a dream, but after the angel appeared to him a second and third time, he was convinced. <sup>4</sup>He dug up the foundation and discovered a marble box containing a sealed revelation. <sup>5</sup>He showed the box to the ruler of the city, who sent it to King Theodosius, believing it to be of great importance. <sup>6</sup>The king, after reading and transcribing the revelation, sent the original to Jerusalem. Written inside it were the following words:

## **Apocalypse of Paul Chapter 2**

<sup>1</sup>The word of the Lord came to me, saying: “Tell this people, how long will you continue to sin, adding sin upon sin, provoking the God who made you? <sup>2</sup>You claim to be children of Abraham, but your deeds are the works of Satan. <sup>3</sup>You boast only in your prayers, but you are poor in spirit due to your sins. <sup>4</sup>Know, sons of men, that all creation is subject to God, yet the human race alone provokes Him by sinning. <sup>5</sup>Many times, the great light of the sun has stood before God, asking, ‘How long, Lord, will you tolerate the sins of men? Let me burn them up!’ <sup>6</sup>But God replies, ‘I endure in long-suffering so that they may repent. But if they do not, they will come to me, and I will judge them.’ <sup>7</sup>Likewise, the moon and stars have asked, ‘Lord, you gave us dominion over the night, but we no longer wish to witness the thefts, adulteries, and murders of men. Let us show them wonders!’ <sup>8</sup>But the Lord responds, ‘I bear with them in long-suffering so they might repent. If they do not, they will come to me, and I will judge them.’ <sup>9</sup>The sea, too, has cried out, ‘Lord Almighty, men have profaned your name. Let me rise up and cover the earth to wipe out humanity!’ <sup>10</sup>Yet God says, ‘I endure their sins in long-suffering that they may repent; but if they do not, they will face my judgment.’ <sup>11</sup>Thus, the whole creation is obedient to God, but humanity alone continues to sin. <sup>12</sup>Therefore, men should bless God continually, especially at sunset when all angels come before God to worship and bring Him the works of men—good or evil. <sup>13</sup>One angel rejoices over the good deeds of a righteous man, while another mourns over the sins of the wicked. <sup>14</sup>All the angels gather at appointed times to bring the daily works of men before God. <sup>15</sup>So, bless the Lord without ceasing, and especially at the appointed hour when the angels sing psalms,

bringing the deeds of the righteous before God. <sup>16</sup>The Spirit of God then speaks to them, asking, ‘From where do you come rejoicing?’ <sup>17</sup>They reply, ‘We come from the company of the pious, who live their lives in fear of God.’ <sup>18</sup>A voice replies, ‘I have kept them and will continue to guard them until they are void of offense in my kingdom.’ <sup>19</sup>Then other angels come with a shining countenance, saying, ‘We come from those who have forsaken the world for Your holy name, living in deserts, mountains, caves, and dens.’ <sup>20</sup>A voice tells them, ‘Go in peace, guarding them.’ <sup>21</sup>Finally, sorrowful angels come, mourning, and they say, ‘We come from those called by Your name but enslaved to sin.’ <sup>22</sup>The voice commands them, ‘Do not cease to minister to them; perhaps they will turn and repent. If not, they shall come to me, and I will judge them.’ <sup>23</sup>Sons of men, know that all your deeds are written in heaven. Bless God without ceasing.”

### **Apocalypse of Paul Chapter 3**

<sup>1</sup>I was in the Holy Spirit, and an angel said to me, “Come, follow me, and I will show you the place of the just after they die.” <sup>2</sup>He took me up into the heavens beneath the firmament, where I saw terrifying powers, full of wrath, clothed in flames. <sup>3</sup>I asked the angel, “Who are these?” <sup>4</sup>He replied, “These are the angels sent to the souls of sinners in their hour of death, for they did not believe in judgment.” <sup>5</sup>I looked up and saw other angels whose faces shone like the sun, girded with golden belts, holding prizes inscribed with the name of the Lord. <sup>6</sup>I asked, “Who are these?” <sup>7</sup>He replied, “These angels are sent to gather the souls of the righteous on the day of resurrection.” <sup>8</sup>I then asked to see how the righteous and sinners depart from the world. <sup>9</sup>The angel instructed me to look down at the earth. <sup>10</sup>I saw the world vanish before me, and I asked, “Is this the greatness of man?” <sup>11</sup>The angel replied, “Yes, the unjust vanish like this.” <sup>12</sup>I then saw a cloud of fire over the earth and asked, “What is this?” <sup>13</sup>The angel explained, “This is the unrighteousness and destruction of sinners.” <sup>14</sup>I wept and asked to see the departure of the righteous and the wicked from life. The angel told me to look again.

### **Apocalypse of Paul Chapter 4**

<sup>1</sup>I saw a man nearing death, and the angel said, “This is a righteous man, and behold, all his works stand beside him.” <sup>2</sup>Both good and evil angels surrounded him, but the evil angels found no place in him. <sup>3</sup>The good angels took the soul of the righteous man, saying, “Take note of the body from which you depart, for you will return to it in the resurrection to receive what God has promised the righteous.” <sup>4</sup>The good angels, who knew the soul well, led it to the Spirit of God, who welcomed it into the place of resurrection. <sup>5</sup>Then I saw another man nearing death, and the angel said, “This is a sinner.” <sup>6</sup>Good and evil angels gathered, but the good angels found no place of rest, and the

evil angels took possession of the soul, saying, “Wretched soul, pay heed to the flesh you are leaving, for you will return to it in the resurrection to receive the recompense for your sins.” <sup>7</sup>The angel who recorded the soul’s sins approached it, saying, “You wasted the time of repentance; be exceedingly ashamed.” <sup>8</sup>When the soul came forth, the angels wept, crying out, “Woe to you, wretched soul! What excuse will you give before God?” <sup>9</sup>The angel of the soul cried out, “Let us all mourn together for this soul.” <sup>10</sup>The soul stood before God, and a voice asked, “Where is the fruit of your righteousness?” The soul remained silent, unable to answer. <sup>11</sup>The voice declared, “He who has shown mercy will receive mercy; but he who has not shown mercy will not receive it.” <sup>12</sup>The soul was delivered to the merciless angel Temeluch and cast into outer darkness, where there is weeping and gnashing of teeth. A voice declared, “Righteous are you, O Lord, and righteous is your judgment.”

## **Apocalypse of Paul Chapter 5**

<sup>1</sup>I saw another soul led forward, weeping, saying, “Have mercy on me, O righteous Judge.” <sup>2</sup>A voice replied, “You were merciless, and thus you are delivered to this merciless angel.” <sup>3</sup>The soul denied its sins, but the Lord said, “Your deeds are known to me; confess your wrongs.” <sup>4</sup>The soul was silent, and the Lord commanded an angel to bring forth the record of its deeds. <sup>5</sup>The angel disclosed sins committed five years before the soul’s death, saying, “Lord, by your command, the earlier sins were forgotten, but these remain.” <sup>6</sup>The soul stood beside those it had wronged, and when asked if it had sinned against them, it admitted, “Yes, I killed one and wronged the other.” <sup>7</sup>The Lord declared, “Know that when you wronged someone, you were kept in judgment until the wronged person could be judged with you.” <sup>8</sup>The soul was delivered to the angel Tartaruch for judgment, and I heard a voice saying, “Righteous are you, O Lord, and righteous is your judgment.”

## **Apocalypse of Paul Chapter 6**

<sup>1</sup>The angel asked if I had seen all these things, and I replied, “Yes, my lord.” <sup>2</sup>He said, “Come, I will show you the place of the righteous.” <sup>3</sup>He led me to the golden gates of a city with two golden pillars and inscriptions on golden plates. <sup>4</sup>He said, “Blessed are those who enter here, for only those with pure hearts and guiltlessness may pass through.” <sup>5</sup>I asked, “Are their names written in heaven while they are still alive?” <sup>6</sup>The angel replied, “Yes, the names of those who serve God are inscribed here.” <sup>7</sup>The gates opened, and a hoary-headed man greeted me with tears, saying, “Welcome, Paul, beloved of God.” <sup>8</sup>I asked him, “Why do you weep?” <sup>9</sup>He replied, “Because God has prepared many good things for men, yet they do not do His will.” <sup>10</sup>I asked the angel, “Who is

this?" <sup>11</sup>He replied, "This is Enoch, a witness of the last days." <sup>12</sup>The angel said, "Whatever I show you here, do not announce it except what I tell you." <sup>13</sup>We approached a river whose source encircles heaven, and the angel said, "This is Ocean." <sup>14</sup>A great light appeared, and I asked, "What is this?" <sup>15</sup>He replied, "This is the land of the meek. It is written, 'Blessed are the meek, for they shall inherit the earth.'" <sup>16</sup>The souls of the righteous are kept here until the resurrection when the earth will be revealed, and the saints will enjoy the good things prepared from the foundation of the world. <sup>17</sup>Trees filled with fruits stood along the river, and I saw vines growing upon date palms, with myriads of clusters on each branch. <sup>18</sup>I asked, "What is this, my lord?" <sup>19</sup>He replied, "This is the Acherusian lake, and only those who repent of their sins may enter the city of God."

### **Apocalypse of Paul Chapter 7**

<sup>1</sup>I marveled at what I saw, and the angel said, "Follow me to the city of God and its light." <sup>2</sup>The city's light was greater than that of the world, and walls encircled it. <sup>3</sup>The city measured one hundred stadia in length and breadth, with twelve ornamented gates. <sup>4</sup>Four rivers encircled the city, flowing with milk, honey, oil, and wine. <sup>5</sup>I asked, "What are these rivers?" <sup>6</sup>The angel replied, "These represent the righteous who, while in the world, humbled themselves for the sake of God." <sup>7</sup>I entered the city and saw a lofty tree before the doors, bearing no fruit. <sup>8</sup>Beneath it were a few men weeping, and the tree bent down toward them. <sup>9</sup>I wept with them and asked the angel, "Who are these men who do not enter the city?" <sup>10</sup>He replied, "They are those who have fallen due to vainglory, the root of all evil." <sup>11</sup>I asked, "Why do the trees humble themselves?" <sup>12</sup>The angel answered, "The trees are barren because they too did not restrain their vainglory." <sup>13</sup>I asked why these men were kept outside the city, and the angel said, "Because of God's great goodness, Christ will come through these gates, and those who follow Him may plead for these men, that they may be brought in." <sup>14</sup>The angel led me to the river, where I saw all the prophets. They saluted me, saying, "Welcome, Paul, beloved of God." <sup>15</sup>I asked, "Who are these?" <sup>16</sup>The angel said, "These are the prophets, and they greet those who come here after grieving their souls for God's sake." <sup>17</sup>The angel took me to the south of the city, where I saw the infants killed by King Herod for the Lord's name. <sup>18</sup>He then brought me to the east, where I saw Abraham, Isaac, and Jacob, and asked, "What place is this?" <sup>19</sup>The angel replied, "Those who show hospitality come here, where they are greeted as friends of God." <sup>20</sup>He led me to the north, where a river of oil flowed, and I saw people rejoicing and singing praises. <sup>21</sup>I asked, "Who are these?" <sup>22</sup>The angel replied, "These are those who have wholly given themselves to God." <sup>23</sup>I saw a great altar in the midst of the city, and near it stood one whose face shone like the sun, singing the Alleluia with a psaltery and harp.

<sup>24</sup>The voice filled the city, and all sang with him in unison, causing the city to shake. <sup>25</sup>I asked the angel, “Who is this?” <sup>26</sup>He replied, “This is David, the prophet, and this is the heavenly Jerusalem.” <sup>27</sup>When Christ returns, David will come forth with all the saints, for as it is in heaven, so it shall be on earth. <sup>28</sup>No sacrifice of the precious body and blood of Christ will be offered without David’s Alleluia. <sup>29</sup>I asked the angel, “What is the meaning of Alleluia?” <sup>30</sup>He said, “It means speech to God, who founded all things, glorifying Him.”

## **Apocalypse of Paul Chapter 8**

<sup>1</sup>The angel led me outside the city, past the Acherusian lake, and set me upon the river of the ocean supporting the heavens. <sup>2</sup>He asked, “Do you know where I am going?” I replied, “No, my lord.” <sup>3</sup>He said, “Follow me, and I will show you the place of the impious and sinners.” <sup>4</sup>He led me to the setting of the sun, where the heavens met the ocean. <sup>5</sup>I saw darkness and grief, and a great multitude of men and women cast into a bubbling river. <sup>6</sup>Some were submerged up to their knees, others to their navels, and many up to their heads. <sup>7</sup>I asked, “Who are these?” <sup>8</sup>He replied, “These are the unrepentant who lived in fornication and adultery.” <sup>9</sup>I saw another river of fire, with many souls cast into it, and I asked, “Who are these?” <sup>10</sup>The angel replied, “These are thieves, slanderers, and flatterers who trusted in their riches instead of God.” <sup>11</sup>I asked, “How deep is this river?” <sup>12</sup>He answered, “It is immeasurable.” <sup>13</sup>I wept for humanity, but the angel said, “Why do you weep? Are you more merciful than God? <sup>14</sup>God is holy, and though He waits for men to repent, they are deceived by their own desires and face eternal punishment.” <sup>15</sup>I looked again and saw an old man being dragged by two angels into the river, and they pulled out his entrails through his mouth. <sup>16</sup>I asked, “Who is this?” <sup>17</sup>The angel replied, “This man was a presbyter who ate and drank, then performed God’s service.” <sup>18</sup>I saw another old man carried by four angels and thrown into the fire. <sup>19</sup>He was a bishop who, though pleased with the title, did not walk in God’s goodness or judge righteously.” <sup>20</sup>Another man was in the river up to his navel, with bloody hands, and worms coming from his mouth. <sup>21</sup>The angel said, “This was a deacon who served God without righteousness.” <sup>22</sup>I saw a wall of fire where people ate their own tongues, and the angel said, “These are the slanderers and those who speak against their neighbors in the church.” <sup>23</sup>I saw a bloody pit where wizards, sorcerers, adulterers, and oppressors of widows and orphans were cast. <sup>24</sup>Women wearing black were led to a dark place, and the angel said, “These are they who defied their parents and lost their virginity before marriage.” <sup>25</sup>I saw women wearing white robes, blind, standing on obelisks of fire, and the angel said, “These are those who corrupted themselves and killed their infants, whose cries for justice were heard.” <sup>26</sup>The infants were taken to a spacious

place, but their parents were cast into eternal fire.

### **Apocalypse of Paul Chapter 9**

<sup>1</sup>The angel took me up from these torments and set me beside a well sealed with seven seals. <sup>2</sup>He commanded the angel of the well to open it so I could see the torments. <sup>3</sup>The angel opened the seals, and a stench arose that was unbearable. <sup>4</sup>Inside the well was utter darkness, and the angel said, “This is the place where those who denied that Mary is the mother of God and that the bread and wine are His body and blood are cast. No angel intercedes for them.” <sup>5</sup>Towards the setting of the sun, I saw a place of weeping and gnashing of teeth, where men and women were tormented. <sup>6</sup>The angel said, “These are they who deny the resurrection of the dead; for them, there is no mercy.”

### **Apocalypse of Paul Chapter 10**

<sup>1</sup>I wept bitterly, and looking up, I saw the heavens opened, and the archangel Gabriel descending with hosts of angels. <sup>2</sup>The souls in torment cried out, “Have mercy on us, Gabriel, who stands before God!” <sup>3</sup>Gabriel replied, “As the Lord lives, I plead for mankind day and night, but they did no good in life and spent their days in vanity.” <sup>4</sup>He wept, saying, “Perhaps the Lord will have mercy.” <sup>5</sup>The tormented souls cried out, “Have mercy, O Lord, on those made in Your image.” <sup>6</sup>The heavens shook, and I saw the twenty-four elders lying prostrate, entreating God’s mercy. <sup>7</sup>I saw the Son of God descending to earth with great power. <sup>8</sup>At the sound of the trumpet, those in torment cried out, “Have mercy, Son of God, for you have power over all things.” <sup>9</sup>A voice replied, “What good works have you done to ask for rest? You lived as you wished, without repentance, and spent your life in wickedness. <sup>10</sup>But for the sake of Gabriel and Paul, my beloved, I grant you rest on the holy Lord’s day, when I rose from the dead.” <sup>11</sup>The souls in torment blessed the Son of God, saying, “Better is this rest than the life we lived.”

### **Apocalypse of Paul Chapter 11**

<sup>1</sup>The angel said, “Come, I will take you to paradise and show you the righteous.” <sup>2</sup>He brought me to paradise, where I saw a beautiful tree with the Holy Spirit resting upon it, and from its roots flowed sweet-smelling water that parted into four rivers. <sup>3</sup>I asked, “What is this tree, and where does the water go?” <sup>4</sup>The angel said, “These are the four kingdoms of the earth: Phison, Gehon, Tigris, and Euphrates.” <sup>5</sup>He led me to the tree of the knowledge of good and evil and said, “This is the tree by which death entered the world when Adam ate its fruit.” <sup>6</sup>He then showed me the tree of life, guarded by cherubim and a flaming sword. <sup>7</sup>As I marveled at the tree, I saw a woman approaching with angels singing praises to her. <sup>8</sup>I asked, “Who is this?” <sup>9</sup>The angel replied, “This

is the holy Mary, the mother of the Lord.” <sup>10</sup>She greeted me, saying, “Welcome, Paul, beloved of God. You proclaimed His word and saved many through your teaching.” <sup>11</sup>As we spoke, I saw three men approaching. <sup>12</sup>The angel said, “These are Abraham, Isaac, and Jacob.” <sup>13</sup>They greeted me, saying, “Welcome, Paul, beloved of God.” <sup>14</sup>Joseph, who was sold into Egypt, said, “Blessed is he who endures trial, for the Lord will reward him sevenfold in the world to come.” <sup>15</sup>While he spoke, I saw another approaching like an angel. <sup>16</sup>The angel said, “This is Moses, who led the children of Israel out of Egypt.” <sup>17</sup>Moses wept, saying, “I weep for those who did not understand the toil I endured for Israel, for my people have not borne fruit. But through your word, the Gentiles believe and are saved.” <sup>18</sup>He lamented that the Jews did not understand even when they saw God’s wonders. <sup>19</sup>“When they crucified the Son of God, all creation mourned, but they remained unrepentant, and for them, the fire everlasting is prepared.”

### **Apocalypse of Paul Chapter 12**

<sup>1</sup>As Moses spoke, three others approached, saying, “Welcome, Paul, beloved of God.” <sup>2</sup>One said, “I am Isaiah, whom Manasseh sawed in half.” <sup>3</sup>The second said, “I am Jeremiah, stoned by the Jews, but they now burn in everlasting fire.” <sup>4</sup>The third said, “I am Ezekiel, pierced by the slayers of the Messiah.” <sup>5</sup>They lamented their suffering, unable to turn the Jews’ stony hearts. <sup>6</sup>I threw myself on the ground, thanking God for delivering me from the race of the Hebrews. <sup>7</sup>A voice declared, “Blessed are you, Paul, and blessed are those who believed in the name of Jesus through you, for everlasting life has been prepared for them.”

### **Apocalypse of Paul Chapter 13**

<sup>1</sup>As the voice spoke, another cried out, “Blessed are you, Paul!” <sup>2</sup>The angel said, “This is Noah, who lived during the time of the flood.” <sup>3</sup>Noah greeted me, saying, “I built the ark over a hundred years, practicing continence and never removing my coat, which remained clean. <sup>4</sup>I preached repentance, but none listened, and all were destroyed by the flood.” <sup>5</sup>I saw two others approaching and asked the angel, “Who are these?” <sup>6</sup>He replied, “These are Enoch and Elias.” <sup>7</sup>They greeted me, saying, “Welcome, Paul, beloved of God!” <sup>8</sup>Elias said, “I prayed for the rain to cease for three and a half years, and God commanded the angels to be patient until I prayed again.”

# **Apocalypse of Mouses**

## **Apocalypse of Mouses Chapter 1**

<sup>1</sup>This is the story of Adam and Eve after they left Paradise. Adam knew his wife Eve, and they moved eastward, where they lived for eighteen years and two months. <sup>2</sup>Eve conceived and bore two sons: Adiaphotos, who is also called Cain, and Amilabes, who is called Abel.

## **Apocalypse of Moses Chapter 2**

<sup>1</sup>After this, Adam and Eve were together, and while they were sleeping, Eve said to Adam, “My lord Adam, <sup>2</sup>I had a dream last night. I saw the blood of my son Amilabes, also called Abel, being poured into the mouth of his brother Cain, who drank it without pity. Abel begged Cain to leave him a little, but Cain did not listen and drank it all. The blood did not stay in his stomach but came out of his mouth.” <sup>3</sup>Adam said, “Let us get up and see what has happened to them. I fear the adversary may be attacking them somewhere.”

## **Apocalypse of Moses Chapter 3**

<sup>1</sup>They both went and found Abel murdered by the hand of his brother Cain. <sup>2</sup>God said to Michael the archangel, “Tell Adam, ‘Do not reveal to Cain what you know, for he is a son of wrath. Do not grieve, for I will give you another son in Abel’s place who will show you what to do. Tell him nothing.’” <sup>3</sup>Michael spoke these words to Adam, who kept them in his heart, as did Eve, though they mourned for their son Abel.

## **Apocalypse of Moses Chapter 4**

<sup>1</sup>After this, Adam knew his wife Eve again, and she conceived and bore Seth. <sup>2</sup>Adam said to Eve, “See, we have another son in place of Abel, whom Cain killed. Let us give glory and sacrifice to God.”

## **Apocalypse of Moses Chapter 5**

<sup>1</sup>Adam fathered thirty sons and thirty daughters and lived for nine hundred and thirty years. As he fell ill, he cried out loudly, <sup>2</sup>“Let all my children come to me so I may see them before I die.” <sup>3</sup>They all gathered, for the earth had been divided into three parts. Seth, his son, said to him, <sup>4</sup>“Father Adam, what is your ailment?” <sup>5</sup>Adam replied, “My children, I am burdened with great trouble.” They asked him, “What is this trouble?”

## **Apocalypse of Moses Chapter 6**

<sup>1</sup>Seth answered and said to him, “Father, are you thinking about the fruit of Paradise that you used to eat, and feeling sorrowful because you miss it?” <sup>2</sup>If that’s the case, tell me, and I will go and

bring you some fruit from Paradise. I will put ashes on my head, weep, and pray that the Lord will hear me and send his angel to bring me a plant from Paradise so that your suffering may end.”  
3Adam replied, “No, my son Seth, I am suffering from much sickness and trouble!” Seth asked, “How did this come upon you?”

### **Apocalypse of Moses Chapter 7**

1Adam said to him, “When God made your mother and me, through whom I am also dying, He gave us permission to eat from every tree in Paradise, but He commanded us not to eat from one tree, and because of this tree, we are to die. 2The time came for the angels who were guarding your mother to go up and worship the Lord, and I was far from her. The enemy knew she was alone and tempted her to eat from the tree we were commanded not to eat. 3Then she gave it to me, and I ate it too.”

### **Apocalypse of Moses Chapter 8**

1“God was angry and called me in a terrible voice, ‘Adam, where are you? Can a house hide from its builder?’ He said that because I broke His covenant, I would suffer seventy-two afflictions, starting with pain in the eyes and an ailment of the ears, and so on.”

### **Apocalypse of Moses Chapter 9**

1As Adam spoke these words to his sons, he groaned deeply and said, “What shall I do? I am in great distress.” 2Eve wept and said, “My lord Adam, rise and give me half of your suffering, and I will endure it. It is because of me that this has happened to you. You are beset with troubles because of me.” 3But Adam replied, “Eve, go with our son Seth near Paradise, put earth on your heads, and weep and pray to God to have mercy on me. Ask Him to send His angel to give me some of the oil from the tree in Paradise so I can anoint myself and find relief.”

### **Apocalypse of Moses Chapter 10**

1So Seth and Eve went towards Paradise. Eve saw a wild beast attacking her son and wept, saying, “Woe is me! If I reach the day of Resurrection, everyone who has sinned will curse me, saying, ‘Eve did not keep the commandment of God.’” 2She spoke to the beast, “You wicked creature, do you not fear to fight with the image of God? How was your mouth opened, and how were your teeth made strong? Do you not remember your subjection? Long ago, you were made subject to the image of God.” 3Then the beast cried out and said:

### **Apocalypse of Moses Chapter 11**

1“Eve, it is not my concern but yours. Your greed and wailing are your own doing. It is because of you that we lost our rule over the beasts. 2How was your mouth opened to eat from the tree that

God commanded you not to eat from? Because of this, our nature was also changed. Now you cannot endure it if I begin to reproach you.”

### **Apocalypse of Moses Chapter 12**

<sup>1</sup>Seth then spoke to the beast, “Close your mouth, be silent, and stand away from the image of God until the day of Judgment.” <sup>2</sup>The beast replied to Seth, “I will stand away from the image of God,” and went back to its lair.

### **Apocalypse of Moses Chapter 13**

<sup>1</sup>Seth and Eve went near Paradise, weeping and praying for God to send His angel to give them the oil of mercy. <sup>2</sup>God sent the archangel Michael, who spoke to Seth, “Seth, man of God, do not tire yourself with prayers and pleas concerning the tree that gives oil to anoint your father Adam. It is not for you now, but at the end of time. <sup>3</sup>Then, all flesh from Adam to that great day will be raised up, and the delights of Paradise will be given to them. God will be in their midst, and they will no longer sin before Him. Their evil hearts will be taken away, and they will have hearts that understand good and serve God only. <sup>4</sup>But go back to your father now, for his life is nearly over. He will live three more days and then die. When his soul departs, you will witness the awful scene of his passing.”

### **Apocalypse of Moses Chapter 14**

<sup>1</sup>The angel then left them. Seth and Eve returned to the hut where Adam was lying. Adam said to Eve, “Eve, what <sup>2</sup>have you done to us? You have brought great wrath upon us, which is death, lording it over all our race.” He continued, “Call all <sup>3</sup>our children and grandchildren, and tell them how we transgressed.”

### **Apocalypse of Moses Chapter 15**

<sup>1</sup>Eve said to them, “Listen, all my children and grandchildren, and I will tell you <sup>2</sup>how the enemy deceived us. We were guarding Paradise, each of us in the portion allotted to us by God. I guarded the west and the south. <sup>3</sup>But the devil went to Adam’s lot, where the male creatures were. God had divided the creatures, giving all the males to your father and all the females to me.”

### **Apocalypse of Moses Chapter 16**

<sup>1</sup>The devil spoke to the serpent, saying, “Rise and come to me, and I will tell you a word <sup>2</sup>that will benefit you.” The serpent rose and came to him. The devil said, <sup>3</sup>“I hear that you are wiser than all the beasts, and I have come to advise you. Why do you eat from Adam’s tares and not from Paradise? Rise, and we will cause him to be cast out of Paradise, just <sup>4</sup>as we were cast out because of him.” The serpent said, “I fear the Lord’s wrath.” <sup>5</sup>The devil said, “Do not fear, just be my vessel,

and I will speak through you to deceive him.”

### **Apocalypse of Moses Chapter 17**

<sup>1</sup>Instantly, the serpent hung himself from the wall of Paradise. When the angels went up to worship God, Satan appeared in the form of an angel and sang hymns like the angels. I bent over the wall and saw him, thinking he was an angel. He said to me, “Are you Eve?” I replied, “I am.” He asked, “What are you doing in Paradise?” I told him, “God placed us here to guard and eat from it.” <sup>2</sup>The devil, speaking through the serpent, said, “You do well, but you do not eat from every plant.” I answered, “Yes, we eat from all except one tree in the middle of Paradise, which God commanded us not to eat from, saying that on the day we eat from it, we will die.”

### **Apocalypse of Moses Chapter 18**

<sup>1</sup>Then the serpent said, “May God live! I am grieved for you and do not want you to be ignorant. Come and listen to me, eat, and understand the value of that tree.” <sup>2</sup>I said, “I fear God will be angry with me as He warned us.” He replied, “Do not fear, for as soon as you eat from it, you will be like God, knowing good and evil. <sup>3</sup>God knew this and envied you, so He told you not to eat from it. Pay attention to the plant, and you will see its great glory.” Despite my fear, he continued, “Come, and I will give it to you. Follow me.”

### **Apocalypse of Moses Chapter 19**

<sup>1</sup>I opened to him, and he walked a little way before turning and saying, “I have changed my mind. I will not give it to you unless you swear to give it to your husband as well.” I asked, “What kind of oath should I swear?” He said, “Swear by the throne of the Master, the Cherubim, and the Tree of Life that you will give it to your husband.” <sup>2</sup>I swore the oath, and he then poured the poison of his wickedness, which is lust, upon the fruit. He bent the branch to the ground, and I took the fruit and ate it.

### **Apocalypse of Moses Chapter 20**

<sup>1</sup>In that very hour, my eyes were opened, and I realized I was naked and had lost the righteousness I was clothed in. I wept and asked, “Why have you done this to me, depriving me of my glory?” I also wept over the oath I had sworn. He then descended from the tree and vanished. <sup>2</sup>I began to search for leaves to hide my shame but found none, as the leaves had fallen from all the trees except the fig tree. <sup>3</sup>I took leaves from the fig tree and made a girdle for myself, using the same plant from which I had eaten.

### **Apocalypse of Moses Chapter 21**

<sup>1</sup>I cried out, “Adam, Adam, where are you? Come to me, and I will show you a great secret.” When

your father came, I spoke words of transgression that brought us down from our great glory. <sup>2</sup>I said, “Come, my lord Adam, listen to me and eat from the tree that God commanded us not to eat from. You will become like God.” <sup>3</sup>Your father replied, “I fear God will be angry with me.” I said, “Do not fear, for as soon as you eat, you will know good and evil.” <sup>4</sup>I quickly persuaded him, and he ate. Immediately, his eyes were opened, and he realized his nakedness. <sup>5</sup>He said to me, “O wicked woman! What have I done to you that you have deprived me of God’s glory?”

### **Apocalypse of Moses Chapter 22**

<sup>1</sup>At that moment, we heard the archangel Michael blowing his trumpet and calling to the angels, saying, “Thus says the Lord, come with me to Paradise and hear the judgment I will pass on Adam.” <sup>2</sup>When God appeared in Paradise, mounted on the chariot of His cherubim with angels singing hymns before Him, all the plants of Paradise burst into flowers. <sup>3</sup>God’s throne was set by the Tree of Life.

### **Apocalypse of Moses Chapter 23**

<sup>1</sup>God called out, “Adam, where are you? Can the house be hidden from its builder?” Your father answered, “It is not because we think we cannot be found by You, Lord, that we hide. I was afraid because I am naked and ashamed before Your might, my Master.” <sup>2</sup>God said, “Who told you that you are naked unless you have broken My commandment?” Adam remembered my words, saying I would make him secure before God. <sup>3</sup>He turned to me and asked, “Why have you done this?” I replied, “The serpent deceived me.”

### **Apocalypse of Moses Chapter 24**

<sup>1</sup>God said to Adam, “Since you disregarded My commandment and listened to your wife, cursed is the earth because of your labor. You will work it, but it will not yield its strength. Thorns and thistles will grow for you, and you will eat your bread by the sweat of your face. <sup>2</sup>You will toil endlessly but not find rest. You will be exhausted by heat and cold, work abundantly but not become rich, and grow fat but find no end. <sup>3</sup>The beasts you ruled over will rebel against you because you did not keep My commandment.”

### **Apocalypse of Moses Chapter 25**

<sup>1</sup>The Lord then turned to me and said, “Since you listened to the serpent and ignored My commandment, you will suffer in childbirth and bear children in pain. In one hour, you will give birth and lose your life due to your suffering and anguish. <sup>2</sup>But you will confess and say, ‘Lord, save me, and I will turn away from the sin of the flesh.’ Because of this, I will judge you by your own words, as the enemy has planted enmity within you.”

## **Apocalypse of Moses Chapter 26**

<sup>1</sup>God then turned to the serpent in great anger and said, “Since you have done this and deceived innocent hearts, you are cursed among all beasts. <sup>2</sup>You will be deprived of your food and will eat dust all the days of your life. <sup>3</sup>You will crawl on your belly and be robbed of your limbs. You will have no ears or wings, nor any limb with which you ensnared them in your malice and caused them to be cast out of Paradise. I will put enmity between you and their offspring. They will bruise your head, and you will bruise their heel until the day of Judgment.”

## **Apocalypse of Moses Chapter 27**

<sup>1</sup>Thus, He spoke and commanded the angels to cast us out of Paradise. As we were being driven out with loud lamentations, your father Adam begged the angels, saying, “Leave me a little space to entreat the Lord for compassion and pity, for I alone have sinned.” <sup>2</sup>They stopped driving him, and Adam cried out and wept, saying, “Forgive me, O Lord, for my deed.” <sup>3</sup>Then the Lord said to the angels, “Why have you stopped driving Adam out of Paradise? Why do you not cast him out? Is it I who have done wrong, or is My judgment unjust?” <sup>4</sup>The angels fell to the ground and worshipped the Lord, saying, “You are just, O Lord, and You judge rightly.”

## **Apocalypse of Moses Chapter 28**

<sup>1</sup>But then the Lord turned to Adam and said, “From now on, I will not allow you to remain in paradise.” <sup>2</sup>Adam replied, “Please, Lord, grant me access to the Tree of Life so that I may eat from it before <sup>3</sup>I am cast out.” Then the Lord spoke to Adam, saying, “You cannot take from it now, for I have commanded the cherubim with the flaming sword to guard it, so that <sup>4</sup>you may not taste it. Yet, after you have left paradise, if you keep yourself from all evil, as one preparing to die, when the Resurrection comes, I will raise you up, and then you will be given the Tree of Life.”

## **Apocalypse of Moses Chapter 29**

<sup>1</sup>So spoke the Lord and ordered us to be cast out of paradise. Adam wept before the angels opposite paradise, and the angels said to him, <sup>2</sup>“What would you have us do, Adam?” And Adam said to them, “Since you are casting me out, allow me to take fragrant herbs from paradise, so that after I have left, I may offer an offering to God, that He may hear me.” <sup>3</sup>The angels approached God and said, “Eternal King, command, my Lord, that Adam be given incense of sweet odor from paradise and seeds <sup>5</sup>for his food.” God instructed Adam to go in and take sweet spices, fragrant herbs, and seeds for his food from paradise. <sup>6</sup>The angels allowed him to do so, and he took four kinds: crocus, nard, calamus, and cinnamon, along with other seeds for his food. After taking these, he left <sup>7</sup>paradise, and we were on the earth.

## **Apocalypse of Moses Chapter 30**

<sup>1</sup>“Now then, my children, I have shown you how we were deceived. Guard yourselves from transgressing against the good.”

## **Apocalypse of Moses Chapter 31**

<sup>1</sup>When Eve had said this among her sons, Adam lay ill and near death <sup>2</sup>after a single day from the sickness that had taken hold of him. She said to him, “Why must you die while I live? How long will I live after you are dead? Tell me.” <sup>3</sup>Adam replied, “Do not worry about this. You will not remain after me; we will die together. When I die, anoint me and do not let anyone touch me until <sup>4</sup>the angel of the Lord speaks concerning me. God will not forget me; He will seek His own creation. Now rise and pray to God until I give up my spirit into His hands, who gave it to me. For we do not know how we will meet our Maker, whether He is angry with us or intends to show mercy and receive us.”

## **Apocalypse of Moses Chapter 32**

<sup>1</sup>Eve rose and went outside, falling to the ground. She began to pray, “I have sinned, O God of All, I have sinned against You. I have sinned against the elect angels, against the Cherubim, against Your fearful and unshakable Throne. I have sinned before You, and all sin began through my actions in creation.” <sup>2</sup>As Eve prayed on her knees, the angel of humanity came to her, lifted her up, and said, “Rise, Eve, from your penitence, for Adam your husband has departed his body. Rise and see his spirit borne aloft to his Maker.”

## **Apocalypse of Moses Chapter 33**

<sup>1</sup>Eve wiped away her tears, and the angel said to her, “Rise from the earth.” She looked steadfastly into heaven and saw a chariot of light, borne by four bright eagles, whose glory no human born of woman could describe or <sup>2</sup>behold their faces. Angels preceded the chariot, and when they came to where Adam lay, the chariot stopped, and the Seraphim. Eve saw golden censers between Adam and the chariot, and all the angels with censers and frankincense hurried to the <sup>3</sup>incense-offering. They blew upon it, and the smoke veiled the firmament. The angels worshipped God, crying, “Holy One, have mercy, for he is Your image, the work of Your hands.”

## **Apocalypse of Moses Chapter 34**

<sup>1</sup>Eve beheld two great and fearful wonders standing in the presence of God and wept in fear. She called to her son Seth, “Rise, Seth, from the body of your father Adam and come to me. You shall see a sight no human eye has yet beheld.”

## **Apocalypse of Moses Chapter 35**

<sup>1</sup>Seth arose and came to his mother, asking, “What troubles you? Why are you weeping?” She said to him, “Look up and see the seven heavens opened, and behold the soul of your father lying face down, with all the holy angels praying on his behalf, saying, ‘Pardon him, Father of All, for he is Your image.’” <sup>2</sup>Seth asked, “What does this mean? Will he one day be delivered into the hands of the Invisible Father, our God? And who are the two <sup>3</sup>figures standing in prayer for our father Adam?”

## **Apocalypse of Moses Chapter 36**

<sup>1</sup>Seth told his mother that they were the sun and moon, praying on behalf of his father Adam. Eve asked, <sup>2</sup>“Where is their light, and why do they appear dark?” Seth answered, “Their light has not left them, but they cannot shine before the Light of the Universe, the Father of Light. Therefore, their light has been hidden from them.”

## **Apocalypse of Moses Chapter 37**

<sup>1</sup>While Seth spoke to his mother, an angel blew the trumpet, and all the angels stood up, lying on their faces. They cried out in an awesome voice, saying, “Blessed be the glory of the Lord from <sup>2</sup>the works of His creation, for He has shown mercy to Adam, the creature of His hands.” After these words, a seraphim with six wings came and lifted Adam, carrying him to the Acherusian lake, washing him thrice in the presence of God.

## **Apocalypse of Moses Chapter 38**

<sup>1</sup>God said to Adam, “What have you done? If you had kept my commandment, those who are bringing you to this place would not now rejoice. Yet, I will turn their joy to grief <sup>2</sup>and your grief to joy. I will restore you to your former glory and set you on the throne of your deceiver. He will be cast <sup>3</sup>into this place to see you sitting above him. He will be condemned along with those who listened to him, and he will be greatly grieved when he sees you seated on his honorable throne.”

<sup>4</sup>After three hours, lying down, the Father of all stretched out His hand from His holy throne, took Adam, and handed him over to the archangel Michael, saying, “Lift him up to Paradise, to the third Heaven, and leave him there until the fearful day of my reckoning, which I will bring upon the world.” Then Michael took Adam and left <sup>5</sup>him where God had instructed.

## **Apocalypse of Moses Chapter 39**

<sup>1</sup>After these events, the archangels inquired about arranging the remains. God commanded all the angels to assemble in His presence, each in their order. The angels gathered, some with censers in their hands, others with trumpets. The “Lord <sup>2</sup>of Hosts” came on, borne by four winds, with

cherubim riding on the winds and angels from heaven escorting Him. They came to the earth where Adam's body lay. <sup>3</sup>They arrived at paradise, stirring all the leaves so that all descended from Adam slept from the fragrance, except Seth, born "according to the appointment of God." Adam's body lay <sup>4</sup>in paradise on the earth, and Seth mourned deeply for him.

## **Apocalypse of Moses Chapter 40**

<sup>1</sup>Then God said to the archangels Michael, Gabriel, Uriel, and Raphael, "Go <sup>2</sup>to Paradise in the third heaven, spread out linen clothes, cover Adam's body, and bring the oil of fragrance to pour over him." The three great angels did as commanded, preparing him for burial. <sup>3</sup>God said, "Bring also the body of Abel." They brought other linen clothes and prepared his body as well. Abel had remained unburied since the day Cain his brother slew him; Cain had tried to conceal him, but the earth would not receive him, as the voice from the earth said, "I will not <sup>4</sup>receive another body until the earth from which I was taken returns to me." The angels took Abel's body and placed it on a rock until Adam, his father, was buried. <sup>5</sup>Both were buried according to God's command, in the place where God had formed the dust, a place dug and prepared by the angels.

## **Apocalypse of Moses Chapter 41**

<sup>1</sup>God called out, "Adam, Adam." The body answered from the earth, "Here I am, Lord." God said to him, "I told <sup>2</sup>you that you are dust, and to dust you shall return. Again, I promise you the Resurrection; I will raise you up in the Resurrection with all your descendants."

## **Apocalypse of Moses Chapter 42**

<sup>1</sup>After these words, God placed a seal on the tomb, so that no one might disturb it for six days until Adam's rib returned to him. Then the Lord and His angels went back to their place. <sup>2</sup>When the six days were fulfilled, Eve also fell asleep. <sup>3</sup>While she was still living, she wept bitterly over Adam's death, for she did not know where he was buried. When the Lord came to paradise to bury Adam, she was asleep, as were her sons, except for Seth. The Lord instructed Seth to prepare Adam for burial, and no one on earth knew where he was laid except for Seth. <sup>4</sup>Eve prayed in the hour of her death that she might be buried in the same place as her husband Adam. After she finished her prayer, she said, 'Lord, <sup>5</sup>Master, God of all, do not estrange me, Your handmaid, from the body of Adam, for You made me from his rib. Though I am unworthy and a sinner, deem me worthy to enter his resting place, just as I was with him in paradise, <sup>6</sup>without separation. As we transgressed Your command together, <sup>7</sup>and were led astray together, we were not separated. So, Lord, do not <sup>8</sup>separate us now.' After she prayed, she looked heavenward, groaned aloud, struck her breast, and said, 'God of All, receive my spirit,' and immediately she gave up her spirit to God.

## **Apocalypse of Moses Chapter 43**

<sup>1</sup>Then Michael came and instructed Seth on how to prepare Eve's body for burial. Three angels arrived and buried her where Adam and Abel lay. Afterwards, Michael <sup>2</sup>spoke to Seth, saying, "Arrange every person who dies in this manner until the day of the Resurrection." After imparting this instruction, <sup>3</sup>he said to Seth, "Do not mourn beyond six days. On the seventh day, rest and find joy, for on that day, God and we angels rejoice with the righteous soul who has departed from the earth." Thus spoke <sup>4</sup>the angel, and he ascended into heaven, glorifying God and proclaiming, "Alleluia." [Holy, holy, holy is the Lord, in the glory of <sup>5</sup>God the Father. To Him belongs glory, honor, and worship, with the eternal life-giving Spirit now and always and forever. Amen.] [Holy, holy, holy is the Lord of Hosts. Glory and power belong to Him forever and ever. Amen.]

# **Apocalypse of Abraham**

## **Apocalypse of Abraham Chapter 1**

<sup>1</sup>On the day I was tending to the gods of my father Terah and my brother Nahor, scrutinizing to determine which god was truly the strongest, <sup>2</sup>I, Abraham, while completing my duties in the service of my father Terah's sacrifices to his gods—made of wood, stone, gold, silver, copper, and iron—entered their temple. <sup>3</sup>There, I discovered a god named Marumath, crafted from stone, fallen at the feet of the iron god Nakhin. <sup>4</sup>Seeing this troubled my heart deeply, realizing that I alone could not lift it back into place, as it was a heavy stone. <sup>5</sup>I informed my father about what I had seen, <sup>6</sup>and he came with me to the temple. Together, we attempted to lift Marumath back onto its pedestal, but its head fell off while I was holding it. <sup>7</sup>Witnessing this, my father was dismayed, calling out to me, “Abraham!” <sup>8</sup>I replied, “Here I am!” He then instructed me, “Fetch the axes and chisels from the house.” <sup>9</sup>I brought them to him, and he proceeded to fashion another Marumath from a different stone, without a head, and destroyed the broken head and the rest of the damaged Marumath.

## **Apocalypse of Abraham Chapter 2**

<sup>1</sup>My father made five more gods and gave them to me, instructing me to sell them on the main road of the town. <sup>2</sup>I saddled my father’s donkey, loaded the gods onto it, <sup>3</sup>and went out to sell them. On the way, I met merchants from Phandana of Syria, traveling to Egypt to buy kokonil from the Nile. <sup>4</sup>I engaged them in conversation, but as we walked, one of their camels screamed, scaring the donkey, which ran off and threw the gods to the ground. Three of the gods were shattered, but two remained intact. <sup>5</sup>When the Syrians saw the gods, they asked why I hadn’t told them I had gods for sale; they would have bought them before the donkey panicked. <sup>6</sup>They said, “At least sell us the remaining gods, and we’ll pay you well.” <sup>7</sup>I thought it over, and they paid for both the broken and intact gods. <sup>8</sup>I had been worried about how I would explain this to my father. <sup>9</sup>I threw the three broken gods into the river Gur, where they sank and disappeared.

## **Apocalypse of Abraham Chapter 3**

<sup>1</sup>As I continued on my way, my heart was troubled, and my mind was distracted. <sup>2</sup>I wondered about the futility of my father’s work. <sup>3</sup>Wasn’t it he who was the true god of these idols, since he created them with his hands and skill? <sup>4</sup>They should honor him as their creator. What value did they have? <sup>5</sup>Marumath had fallen and couldn’t stand up in its sanctuary, and I couldn’t lift it without my father’s help. <sup>6</sup>Even then, its head fell off, and he had to attach it to another stone.

<sup>7</sup>The other five gods that fell off the donkey couldn't save themselves and were broken, their fragments sinking in the river. <sup>8</sup>I pondered, "How can my father's god Marumath, with the head of one stone and the body of another, save anyone, hear prayers, or grant any gifts?"

### **Apocalypse of Abraham Chapter 4**

<sup>1</sup>Thinking this way, I returned to my father's house, watered the donkey, and gave it hay. Then, I handed the silver to my father Terah. <sup>2</sup>He was pleased and said, "You are blessed, Abraham, by the god of my gods, for bringing me the payment for the gods, ensuring my labor was not in vain." <sup>3</sup>I replied, "Listen, father Terah! The gods bless you because you made them; their blessing is meaningless and their power is empty. <sup>4</sup>They couldn't help themselves; how can they help you or bless me? I did well in this transaction, as my judgment brought you the silver for the broken gods." <sup>5</sup>Hearing this, he became furiously angry with me for speaking against his gods.

### **Apocalypse of Abraham Chapter 5**

<sup>1</sup>After considering my father's anger, I went outside. <sup>2</sup>Shortly after, he called me, saying, "Abraham!" I responded, "Here I am!" <sup>3</sup>He said, "Gather some wood chips; I was making gods from fir wood before you arrived, <sup>4</sup>and use them to prepare my midday meal." <sup>5</sup>While gathering the wood chips, I found a small god that fit in my left hand, with "god Barisat" written on its forehead. <sup>6</sup>I placed the chips on the fire to prepare food for my father, and before stepping out, I placed Barisat near the fire, <sup>7</sup>saying, "Barisat, keep the fire going until I return. If it starts to die, blow on it to keep it alive." <sup>8</sup>When I came back, I found Barisat lying on his back, his feet in the fire, burning. <sup>9</sup>Seeing this, I laughed and said, "Barisat, you certainly know how to light a fire and cook food!" <sup>10</sup>As I laughed, I watched him burn to ashes. <sup>11</sup>I took the food to my father, <sup>12</sup>gave him wine and milk, and he enjoyed himself, blessing Marumath, his god. <sup>13</sup>I told him, "Father Terah, don't bless Marumath. Bless Barisat instead, for he sacrificed himself to cook your food." <sup>14</sup>He asked, "Where is he now?" <sup>15</sup>I replied, "He burned in the fire and turned to dust." <sup>16</sup>He exclaimed, "Barisat must be powerful! I will make another one today, and tomorrow he will prepare my food."

### **Apocalypse of Abraham Chapter 6**

<sup>1</sup>Hearing my father's words, I, Abraham, laughed inwardly, but also felt bitter and angry. <sup>2</sup>I questioned how a creation of my father could aid him, and if he had subordinated his body to his soul, his soul to a spirit, and the spirit to foolishness and ignorance. <sup>3</sup>I decided to endure this nonsense to keep my mind clear and expose my thoughts to him. <sup>4</sup>I said, "Father Terah, whichever of these gods you praise, you are mistaken. <sup>5</sup>The gods of my brother Nahor in the sanctuary are

more venerable than yours. <sup>6</sup>For instance, Zouchaios, my brother's god, is made of gold and valued by man, <sup>7</sup>and if he ages, he can be remolded. But Marumath, if broken, cannot be renewed because he is stone. <sup>8</sup>What about Ioav, the god beside Zouchaios? He is carved from wood and silver, and also more valuable than Barisat. <sup>9</sup>Barisat, your god, before being carved, was a wondrous tree with branches and flowers. <sup>10</sup>But you made him with an axe and your skill turned him into a god. <sup>11</sup>Now he has dried up, lost his vitality, fallen from greatness, and burned to ashes. <sup>12</sup>Yet you say, 'I will make another, and tomorrow he will cook my food.' <sup>13</sup>But Barisat perished without any power to prevent his own destruction."

### **Apocalypse of Abraham Chapter 7**

<sup>1</sup>This is what I say: Fire is more powerful because it can consume anything and mocks things that perish easily through its flames. <sup>2</sup>However, it is not supreme because it can be extinguished by water. <sup>3</sup>Water is more powerful than fire because it quenches flames and nourishes the earth, producing fruits. <sup>4</sup>But water isn't a god either, as it flows beneath the earth and is controlled by it. <sup>5</sup>The earth isn't a god either, as it can be dried by the sun and is used by humans for work. <sup>6</sup>The sun is more powerful among these, as it illuminates the entire world with its rays. <sup>7</sup>Yet, I won't call the sun a god either, because its light can be obscured by the moon and clouds. <sup>8</sup>The moon and stars aren't gods either, as their light dims at times during the night. <sup>9</sup>Listen, Father Terah, I will seek the true God who created all these supposed gods. <sup>10</sup>Who made the heavens crimson and the sun golden? Who gave light to the moon and stars, dried the earth amid many waters, placed you among these things, and has sought me out in my confusion? <sup>11</sup>Only God Himself will reveal Himself to us.

### **Apocalypse of Abraham Chapter 8**

<sup>1</sup>As I was pondering these thoughts about my father Terah in the courtyard, the voice of the Mighty One descended from the heavens in a stream of fire, <sup>2</sup>calling, "Abraham, Abraham!" I replied, "Here I am." <sup>3</sup>He said, "You are searching for the God of gods, the Creator, in your heart. I am He. <sup>4</sup>Leave your father Terah and his house so that you won't be destroyed by the sins of your father's household." <sup>5</sup>As I went out—not yet outside the courtyard—a great thunder sounded, burning my father, his house, and everything in it to the ground, to a depth of forty cubits

### **Apocalypse of Abraham Chapter 9**

<sup>1</sup>Then a voice called out to me twice: "Abraham, Abraham!" <sup>2</sup>I replied, "Here I am." <sup>3</sup>And He said, "It is I. Do not fear, for I am the One who existed before the world, the Mighty God who created everything before the dawn of time. <sup>4</sup>I am your protector and helper. <sup>5</sup>Go and bring me a three-

year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a pigeon. <sup>6</sup>Offer them as a pure sacrifice to me. Through this sacrifice, I will reveal the ages to you. <sup>7</sup>I will share hidden things, and you will witness great wonders that you have never seen before, because you sought to find me, and I have called you my beloved. For the next forty days, abstain from all food cooked by fire, refrain from drinking wine, and do not anoint yourself with oil. <sup>8</sup>Afterward, prepare the sacrifice I have commanded you, at the place I will show you on a high mountain. <sup>9</sup>There, I will reveal the things made by the ages through my word, affirmed, created, and renewed. <sup>10</sup>I will also tell you what will happen to those who have done both good and evil in the human race.”

### **Apocalypse of Abraham Chapter 10**

<sup>1</sup>When I heard the voice saying these words to me, <sup>2</sup>I looked around, but there was no one else in sight. My spirit was amazed, and I felt as if my soul had left me. I became like a stone and fell face down on the ground, completely drained of strength. <sup>3</sup>While I lay there, I heard the voice again, saying, “Go, Iaoel, through the power of my ineffable name, consecrate this man for me and strengthen him.” <sup>4</sup>An angel, appearing as a man, came to me, took my right hand, and helped me stand up. <sup>5</sup>He said, “Stand up, Abraham, friend of God who loves you. Do not be afraid! <sup>6</sup>I am sent to strengthen and bless you in the name of God, the creator of heaven and earth, who loves you. <sup>7</sup>Be bold and hurry to Him. I am Iaoel, named by Him who makes the heavens tremble, a power through His ineffable name. <sup>8</sup>I am tasked with restraining the cherubim and teaching those who sing praises in the night. <sup>9</sup>I control the Leviathans and subdue every threatening creature. <sup>10</sup>I am commanded to loosen the grip of Hades and destroy those who venerate the dead. <sup>11</sup>I ordered your father’s house to be burned because he honored the dead. <sup>12</sup>Now, I am sent to bless you and the land prepared for you by the Eternal One. <sup>13</sup>For your sake, I have shown you the way. <sup>14</sup>Stand up, Abraham, go boldly, and rejoice. I also rejoice with you, for a great honor has been prepared for you by the Eternal One. <sup>15</sup>Complete the commanded sacrifice. <sup>16</sup>I am assigned to be with you and your descendants, and Michael also blesses you forever. Be courageous, go!”

### **Apocalypse of Abraham Chapter 11**

<sup>1</sup>I stood up and saw the one who had taken my right hand and helped me to my feet. <sup>2</sup>His body looked like sapphire, and his face shone like chrysolite. His hair was as white as snow, <sup>3</sup>and he wore a turban that looked like a rainbow. His clothes were purple, and he held a golden staff in his right hand. <sup>4</sup>He said to me, “Abraham,” and I responded, “Here is your servant!” He reassured me, saying, <sup>5</sup>“Do not let my appearance frighten you or my words trouble your soul. Come with me! <sup>6</sup>I will be with you visibly until the sacrifice, but after the sacrifice, I will be invisible forever.

Be brave and proceed!"

## **Apocalypse of Abraham Chapter 12**

<sup>1</sup>We traveled together, just the two of us, for forty days and nights. I did not eat bread or drink water, <sup>2</sup>because being in the presence of the angel and listening to his words sustained me. <sup>3</sup>We arrived at the glorious mountain of God, Horeb. <sup>4</sup>I said to the angel, "Singer of the Eternal One, I have no sacrifice with me, nor do I know where to build an altar on this mountain. How shall I make the sacrifice?" <sup>5</sup>He replied, "Look behind you." When I looked back, <sup>6</sup>all the required sacrifices were following us: the calf, the she-goat, the ram, the turtledove, and the pigeon. <sup>7</sup>The angel then said to me, "Abraham," and I responded, "Here I am." <sup>8</sup>He instructed, "Slaughter all these animals and divide them into halves, but do not cut the birds apart. <sup>9</sup>Give them to the men I will show you standing beside you, for they are the altar on the mountain, to offer sacrifice to the Eternal One. <sup>10</sup>Give the turtledove and the pigeon to me, for I will ascend on their wings to show you what is in the heavens, on the earth, in the sea, in the abyss, and in the lower depths, in the garden of Eden and its rivers, and the fullness of the universe. You will see all its circles."

## **Apocalypse of Abraham Chapter 13**

<sup>1</sup>I followed the angel's instructions precisely. I gave the divided parts of the animals to the angels who had come to us, and Iaoel took the two birds. <sup>2</sup>I waited for the evening offering. Suddenly, an unclean bird swooped down on the carcasses, and I chased it away. <sup>3</sup>The unclean bird spoke to me, saying, "What are you doing here, Abraham, on these sacred heights where no one eats or drinks, and where there is no food for men? All this will be consumed by fire and will burn you up. Leave the man who is with you and flee! If you ascend higher, you will be destroyed." <sup>4</sup>Seeing the bird speak, I asked the angel, "What is this, my lord?" He replied, "This is disgrace, this is Azazel!" <sup>5</sup>Then he addressed Azazel, saying, "Shame on you, Azazel! For Abraham's place is in heaven, while yours is on the earth. You have chosen this place and become enamored with your own corruption. Therefore, the Eternal Ruler, the Mighty One, has given you a dwelling on earth. <sup>6</sup>Through you, the spirit of evil and lies operates, bringing wrath and trials to the generations of impious men. The Eternal, Mighty One did not allow you to have control over the bodies of the righteous. Their righteous lives affirm the destruction of ungodliness. <sup>7</sup>Listen, counselor, and be shamed by me! You have no power to tempt all the righteous. Depart from this man! You cannot deceive him because he opposes you and those who follow you, and who love what you desire. <sup>8</sup>The garment of heaven, which was once yours, has been set aside for him, and the corruption that was on him has passed over to you."

## **Apocalypse of Abraham Chapter 14**

<sup>1</sup>The angel called to me, “Abraham!” I responded, “Here I am, your servant.” <sup>2</sup>He continued, “Understand that the Eternal One, whom you love, has chosen you. Be brave and use your authority to do whatever I command against him who mocks justice. <sup>3</sup>Can I not oppose the one who has scattered the secrets of heaven across the earth and plotted against the Mighty One? <sup>4</sup>Tell him, ‘May you be the firebrand of the earth’s furnace! Go, Azazel, to the desolate parts of the earth. Your domain is with those who are with you, the stars, and the men born of the clouds, for they exist because of you. <sup>5</sup>For you, enmity is a sacred act. Therefore, depart from me through your own destruction!’” <sup>6</sup>I spoke the words as the angel instructed. Then the angel addressed me again, “Abraham.” I replied, “Here I am, your servant!” <sup>7</sup>The angel advised, “Do not respond to him! <sup>8</sup>If he speaks to you again, do not answer, lest his will overtake you. The Eternal, Mighty One, has given him gravity and will. Do not answer him.” <sup>9</sup>I obeyed the angel’s command, and whatever Azazel said about the descent, I did not respond.

## **Apocalypse of Abraham Chapter 15**

<sup>1</sup>As the sun set, I saw smoke like that of a furnace. The angels with the divided portions of the sacrifice ascended from the top of the smoke. <sup>2</sup>The angel took my right hand and placed me on the right wing of the pigeon while he sat on the left wing of the turtledove. Both birds were neither slaughtered nor divided. <sup>3</sup>He carried me to the edge of the fiery flames, and we ascended as if carried by many winds to the heavens set on the expanses. <sup>4</sup>I saw a strong, indescribable light in the air where we had ascended. <sup>5</sup>In this light, a fiery Gehenna was kindled, and a large crowd in the likeness of men appeared. They constantly changed shape, running and prostrating themselves, uttering words I could not understand

## **Apocalypse of Abraham Chapter 16**

<sup>1</sup>I asked the angel, “Why have you brought me here? I can no longer see, I feel weak, and my spirit is leaving me.” <sup>2</sup>He reassured me, “Stay with me, do not be afraid. The Eternal One, who loves you, is coming toward us with great sanctification. <sup>3</sup>You will not see Him directly, but do not let your spirit weaken, for I am with you to strengthen you.”

## **Apocalypse of Abraham Chapter 17**

<sup>1</sup>While the angel was still speaking, a fire approached us from all around, and a voice within the fire sounded like many waters, like the roaring sea. <sup>2</sup>The angel knelt with me and worshipped, and I wanted to fall face down on the earth. <sup>3</sup>The place where we stood seemed to rise and fall. <sup>4</sup>The angel said, “Worship, Abraham, and recite the song I taught you.” Since there was no ground to

prostrate myself on, I bowed and recited the song. <sup>5</sup>He urged, “Recite without stopping.” So I continued, and he recited with me: <sup>6</sup>“Eternal One, Mighty One, Holy God, supreme ruler, <sup>7</sup>Self-originated, incorruptible, immaculate, unbegotten, spotless, immortal, <sup>8</sup>Self-complete, self-illuminating, <sup>9</sup>Self-perfected, self-devised, without mother, without father, ungenerated, <sup>10</sup>Exalted, fiery, lover of men, benevolent, bountiful, <sup>11</sup>Jealous over me, patient, most merciful, <sup>12</sup>Eternal, Mighty One, Holy Sabaoth, Most Glorious God, El, El, El, Jah El! <sup>13</sup>You are the One my soul loves, my protector, <sup>14</sup>Eternal, fiery, shining, light-giving, thunder-voiced, lightning-visioned, many-eyed, <sup>15</sup>Receiving the prayers of those who honor You and turning away from those who provoke You. <sup>16</sup>Redeemer of those who dwell among the wicked, dispersed among the just in the corruptible age, <sup>17</sup>You dissolve the confusions of the world caused by the ungodly and the righteous mixed in this corruptible age, <sup>18</sup>Renewing the age of the righteous. Shine, O Lord, as the light You clothed Yourself with on the first day of creation. Shine as the Light of the Morning on Your creatures to bring day upon the earth. <sup>19</sup>In Your heavenly dwelling place, there is an inexhaustible light of an invincible dawning from Your face. <sup>20</sup>Accept my prayer and delight in it. Accept also the sacrifice You made through me as I searched for You. <sup>21</sup>Receive me favorably, show me, teach me all that You have promised.”

## **Apocalypse of Abraham Chapter 18**

<sup>1</sup>As I continued reciting the song, the mouth of the fire on the firmament rose higher. <sup>2</sup>I heard a voice like the roaring sea, unceasing amidst the fire’s abundance. <sup>3</sup>As the fire ascended to its peak, I saw beneath it a fiery throne surrounded by many-eyed beings, all reciting the song. Under the throne were four fiery creatures, singing as well. <sup>4</sup>Each creature had four faces: a lion, a man, an ox, and an eagle. <sup>5</sup>Each had four heads, making sixteen faces in total. <sup>6</sup>They each had six wings: two on their shoulders, two halfway down, and two at their loins. <sup>7</sup>They used the wings on their shoulders to cover their faces, the wings at their loins to cover their feet, and stretched the middle wings out to fly upright. <sup>8</sup>When they finished singing, they looked at and threatened each other. <sup>9</sup>When the angel with me saw this, he left me and ran to them. <sup>10</sup>He turned the faces of each creature away from the one opposite so they couldn’t see each other to threaten. <sup>11</sup>He taught them the song of peace that the Eternal One has within himself. <sup>12</sup>While I watched, I saw behind the creatures a chariot with fiery wheels, each wheel full of eyes all around. <sup>13</sup>Above the wheels was the throne I had seen, covered with fire and encircled by an indescribable light. <sup>14</sup>I heard the voice of their sanctification, sounding like the voice of a single man.

## **Apocalypse of Abraham Chapter 19**

<sup>1</sup>A voice called to me from within the fire, saying, “Abraham, Abraham!” <sup>2</sup>I responded, “Here I am!” The voice said, “Look at the expanses beneath the firmament where you now stand and see that there is none but the one you have sought and who loves you.” <sup>3</sup>As he spoke, the expanses beneath me, the heavens, opened up. On the seventh firmament where I stood, I saw a vast fire spread out, a light, dew, a multitude of angels, and a host of invisible glory. Above the living creatures I had seen, there was no one else. <sup>4</sup>From the high place where I stood, I looked down to the sixth firmament. There, I saw a multitude of spiritual, incorporeal angels, executing the commands of the fiery angels on the eighth firmament. <sup>5</sup>As I stood at this elevated position, I noticed that there was no other host on this firmament but the spiritual angels. <sup>6</sup>Then, the host I saw on the seventh firmament commanded the sixth firmament to move aside. When it did, I saw on the fifth firmament the powers of the stars, carrying out their given commands, and the elements of the earth obeying them. <sup>7</sup>The sixth firmament moved from my sight as commanded, revealing the fifth firmament with its host of stars and their orders, and the elements of the earth responding to them.

## **Apocalypse of Abraham Chapter 20**

<sup>1</sup>The Eternal, Mighty One called out to me, “Abraham, Abraham!” <sup>2</sup>I responded, “Here I am!” He said, “Look down from on high at the stars beneath you and count them for me. Tell me their number!” <sup>3</sup>I replied, “How can I? I am just a man.” He said, “As the stars and their vast number, so shall your descendants be. They will be nations and people set apart for me, even with Azazel.” <sup>4</sup>I said, “Eternal and Mighty One, let your servant speak without your anger against me. Before you brought me here, Azazel insulted me. How then, since he is not here before you, have you established your presence with them?”

## **Apocalypse of Abraham Chapter 21**

<sup>1</sup>He said, “Look beneath your feet at the firmament and understand the creation depicted on this expanse and the creatures within it, as well as the age prepared after it.” <sup>2</sup>I looked beneath the firmament and saw the likeness of heaven and everything within it. <sup>3</sup>I saw the earth, its fruits, its creatures, and its inhabitants. I witnessed the impiety and righteousness of their souls, their pursuits, the abyss and its torments, its depths, and perdition. <sup>4</sup>I saw the sea, its islands, cattle, fish, Leviathan, his realm, his bed, his lairs, and the world upon him, as well as the destruction he caused. <sup>5</sup>I saw rivers, their upper reaches, and their cycles. <sup>6</sup>I saw the garden of Eden, its fruits, the river flowing from it, its trees, their blossoms, and men practicing justice, eating, and resting there. <sup>7</sup>I saw a great crowd of men, women, and children, with half on the right side of the

depiction and half on the left.

### **Apocalypse of Abraham Chapter 22**

<sup>1</sup>I asked, “Eternal, Mighty One! What is this picture of creation?” He replied, “This represents my will regarding what is in the light, and it was good before me. Later, I commanded them into existence through my word. Whatever I decreed to exist was already outlined here, and all previously created things you have seen stood before me.” <sup>2</sup>I asked, “O sovereign, mighty, and eternal one! Why are the people on this side and that side of the picture?” He answered, “Those on the left side are a multitude of tribes that existed before, and some who will come after you, prepared for judgment and order, and others for vengeance and perdition at the end of the age. <sup>3</sup>Those on the right side are the people set apart for me from the people with Azazel; these are the ones I have prepared to be born from you and to be called my people.”

### **Apocalypse of Abraham Chapter 23**

<sup>1</sup>“Look again at the picture. Who is the one who tempted Eve, and what is the fruit of the tree? You will understand what will happen to your descendants in the last days. <sup>2</sup>Whatever you cannot comprehend, I will explain to you because you have pleased me, and I will reveal what I have kept in my heart.” <sup>3</sup>I looked at the picture and my eyes were drawn to the side of the Garden of Eden. I saw a man, immense in height and terrifying in breadth, standing with a woman who matched him in size and appearance. <sup>4</sup>They stood under a tree in Eden, and the tree’s fruit looked like a bunch of grapes. <sup>5</sup>Behind the tree was a dragon-like creature with a man’s hands and feet, six wings on each side of its back. <sup>6</sup>It was holding the grapes and feeding them to the man and woman. <sup>7</sup>I asked, “Who are these two people, and who is the one between them? What is the fruit they are eating, Mighty Eternal One?” <sup>8</sup>He answered, “This represents the world of humans. The man is Adam and the woman is Eve. The one between them is the evil in their actions, Azazel himself.”

### **Apocalypse of Abraham Chapter 24**

<sup>1</sup>I asked, “Eternal Mighty One, why did you allow him such power to harm humankind on earth?” <sup>2</sup>He replied, “Listen, Abraham! Those who desire evil and commit wicked deeds are under his dominion. They love him for it.” <sup>3</sup>I responded, “Eternal Mighty One, why did you allow evil to be desired in the hearts of men, causing your anger at their choices? Why did you allow such a being to perform useless acts in your light?” <sup>4</sup>He said to me, “For the sake of the nations, for your sake, and for those set apart after you, the people of your tribe, observe what is laid upon them in the picture. <sup>5</sup>I will explain to you what will happen, and everything that will occur in the last days. Look now at everything in the picture.” <sup>6</sup>I looked and saw the beings that had existed before me.

<sup>7</sup>I saw Adam and Eve with the cunning adversary, and Cain, who was influenced by the adversary to break the law. I saw the murdered Abel and the destruction caused by the lawless one.

### **Apocalypse of Abraham Chapter 25**

<sup>1</sup>I saw fornication and those who pursued it, its corruption, and their fervor; and the fire of corruption in the depths of the earth. <sup>2</sup>I saw theft and those who chased after it, and the system of their punishment, the judgment of the great court. <sup>3</sup>I saw naked men, facing each other, their shame and the harm they inflicted on their friends, and their punishment. <sup>4</sup>I saw desire, holding the head of every kind of lawlessness, and her torment and destined destruction. <sup>5</sup>I saw the image of an idol, resembling a figure my father would carve from shining copper. A man stood before it, worshiping. <sup>6</sup>Opposite it was an altar where boys were being sacrificed in front of the idol.

### **Apocalypse of Abraham Chapter 26**

<sup>1</sup>I asked, “What is this idol, the altar, and who are being sacrificed? Who is the sacrificer, and what is this magnificent temple I see, adorned with your glory under your throne?” <sup>2</sup>He replied, “Listen, Abraham! This temple, the altar, and the artistry represent the priesthood of my name’s glory, where every prayer of man will enter. It is the place for kings, prophets, and the sacrifices I command from your people. <sup>3</sup>The body you saw signifies my anger, because your descendants will provoke me. <sup>4</sup>The man sacrificing represents those who anger me, and the sacrifices signify those who testify to the judgment at creation’s beginning.”

### **Apocalypse of Abraham Chapter 27**

<sup>1</sup>I looked and saw the picture sway. From its left side, a crowd of heathens rushed out and captured the men, women, and children on its right side. <sup>2</sup>They slaughtered some and kept others captive. <sup>3</sup>I saw them ascend through four paths, burning the Temple with fire, and plundering its holy treasures.

### **Apocalypse of Abraham Chapter 28**

<sup>1</sup>I said, “Mighty, Eternal One, sanctified by your power, be merciful in my request. Since you have informed me and shown me these things, having brought me to your height, please answer me: Will what I saw be their fate for long?” <sup>2</sup>He showed me a multitude of his people and said, “Through the four ascents, my anger will be because of them, and retribution for their deeds will come. <sup>3</sup>In the fourth ascent, one hundred years will be as one hour of the age. In those one hundred years, there will be evil among the heathens and an hour of mercy, even with reproaches.”

### **Apocalypse of Abraham Chapter 29**

<sup>1</sup>I asked, “Eternal, Mighty One! How long does an hour of the age last?” <sup>2</sup>He replied, “I have

decreed twelve periods of the impious age for both the heathens and your descendants. What you have seen will endure until the end of time. Count it, and you will understand.”

### **Apocalypse of Abraham Chapter 30**

<sup>1</sup>I said, “Eternal, Mighty One! I am no longer in the glory I experienced above, and there remains a matter in my heart that I do not understand.” <sup>2</sup>He replied, “I will explain what you desire to know. You sought knowledge of the ten plagues I prepared against the heathens, set to occur after the passing of the twelve hours on earth. <sup>3</sup>Here they are: first, great sorrow and need; second, fiery destruction of cities; third, pestilence among cattle; fourth, famine across the world; fifth, destruction among rulers by earthquake and sword; sixth, increased hail and snow; seventh, wild beasts becoming their grave; eighth, alternating hunger, pestilence, and destruction; ninth, execution by the sword and fleeing in distress; tenth, thunder, voices, and earthquakes.”

### **Apocalypse of Abraham Chapter 31**

<sup>1</sup>“Then I will sound the trumpet from the air and send my chosen one, endowed with all my power. He will summon my people who have been humiliated by the heathens. <sup>2</sup>I will burn with fire those who mocked and ruled over them in this age, delivering those who have scorned me to the judgment of the coming age. <sup>3</sup>The righteous who have chosen my desire and faithfully kept my commandments will rejoice in the downfall of those who remain, who followed idols and committed murders.”

### **Apocalypse of Abraham Chapter 32**

<sup>1</sup>“Therefore, hear Abraham, in the seventh generation after you, they will go with you into a foreign land. There they will be enslaved and oppressed for an hour of the impious age. But I will judge the nation that enslaves them.” <sup>2</sup>The Lord said, “Have you heard, Abraham, what I have revealed about what your tribe will face in the last days?” <sup>3</sup>Abraham, having heard, accepted God’s words in his heart.

# **Apocalypse of Zephaniah**

## **Apocalypse of Zephaniah Chapter 1**

<sup>1</sup>And a spirit took me and brought me up into the fifth heaven, where I saw angels known as “lords.” The Holy Spirit had placed diadems upon them, and their thrones shone sevenfold brighter than the rising sun. <sup>2</sup>These angels resided in the temples of salvation, continuously singing hymns to the ineffable God.

## **Apocalypse of Zephaniah Chapter 2**

<sup>1</sup>I witnessed a soul being punished by five thousand angels. <sup>2</sup>They took it from the East to the West, beating it mercilessly with a hundred lashes each day. <sup>3</sup>Terrified, I fell face down, my joints weakening. <sup>4</sup>An angel helped me, saying, “Be strong, O one who will triumph and prevail, for you will overcome the accuser and rise from Hades.” <sup>5</sup>After I stood, I asked, “Who is this being punished?” <sup>6</sup>The angel answered, “This is a soul found in lawlessness, taken before it could repent.” <sup>7</sup>Indeed, I, Zephaniah, saw these things in my vision. <sup>8</sup>Then the angel of the Lord accompanied me to a vast place, where thousands upon thousands were gathered on the left side, and myriads upon myriads on the right. <sup>9</sup>Their hair was loose like that belonging to women. Their teeth were like the teeth of wild beasts, sharp and fearsome. <sup>10</sup>And I saw these, the dead who will be buried like any man. <sup>11</sup>Whenever someone dies, they are carried out with a cithera played before them, and psalms and odes chanted over their body.

## **Apocalypse of Zephaniah Chapter 3**

<sup>1</sup>Now the angel of the Lord took me over my city. I saw nothing before my eyes. <sup>2</sup>Then, I observed two men walking together on one road, conversing. <sup>3</sup>I also saw two women grinding at a mill, speaking to each other. <sup>4</sup>And I also saw two people lying upon a bed, each one turning away from the other, as if burdened by their own thoughts or deeds. <sup>5</sup>I beheld the entire inhabited world hanging like a drop of water, suspended from a bucket as it is drawn from a well. <sup>6</sup>I asked the angel of the Lord, “Is there no darkness or night in this place?” <sup>7</sup>He replied, “No, for in the place where the righteous and saints dwell, there is no darkness; they exist perpetually in the light.” <sup>8</sup>I also saw the souls of men enduring punishment. <sup>9</sup>I cried out to the Lord Almighty, “O God, if Thou art with the saints, surely Thou must have compassion on the world and the souls in this torment.”

## **Apocalypse of Zephaniah Chapter 4**

<sup>1</sup>The angel of the Lord said to me, “Come, let me show you the place of righteousness.” <sup>2</sup>He took

me to Mount Seir, where he showed me three men, accompanied by two rejoicing angels. <sup>3</sup>I asked, “Who are these?” <sup>4</sup>He replied, “These are the three sons of Joatham, the priest, who neither kept their father’s commandment nor observed the Lord’s ordinances.” <sup>5</sup>I then saw two other angels weeping over the three sons of Joatham. <sup>6</sup>I inquired, “Who are these?” He said, “These are the angels of the Lord Almighty, who record the righteous deeds upon their scrolls while they stand at heaven’s gate.” <sup>7</sup>“I take the scrolls from them and present them before the Lord Almighty, who writes the names in the Book of the Living. <sup>8</sup>Likewise, the accuser’s angels, stationed on earth, record the sins of men on their scrolls. <sup>9</sup>They too sit at heaven’s gate, informing the accuser, who inscribes them on his scroll to use against the souls when they depart the world and descend into the abyss.”

### **Apocalypse of Zephaniah Chapter 5**

<sup>1</sup>Then I walked with the angel of the Lord, and I saw a place ahead. <sup>2</sup>Thousands upon thousands and myriads upon myriads of angels passed through it. <sup>3</sup>Their faces were like leopards, with tusks protruding like wild boars. <sup>4</sup>Their eyes were blood-red, and their hair was loose like women’s. They held fiery scourges in their hands. <sup>5</sup>Terrified, I asked the accompanying angel, “What sort are these?” <sup>6</sup>He said, “These are the servants of all creation, sent to retrieve the souls of ungodly men, escorting them to this place. <sup>7</sup>For three days, they carry them through the air before casting them into eternal punishment.” <sup>8</sup>I pleaded, “O Lord, do not let them come to me.” <sup>9</sup>The angel reassured me, “Fear not, for I will not permit them to approach you, as you are pure before the Lord. I was sent to you because you are pure before Him.” <sup>10</sup>The angel signaled, and they retreated, fleeing from me.

### **Apocalypse of Zephaniah Chapter 6**

<sup>1</sup>But then I followed the angel of the Lord, and we arrived at gates. <sup>2</sup>As I drew near, I saw that they were bronze gates. <sup>3</sup>The angel touched them, and they opened before him. I entered, finding the whole square like a magnificent city, walking within its midst. <sup>4</sup>The angel of the Lord transformed beside me in that place. <sup>5</sup>I observed that the gates were bronze, with bronze bolts and iron bars. <sup>6</sup>My mouth was silenced as I beheld the bronze gates before me, with flames extending for about fifty stadia.

### **Apocalypse of Zephaniah Chapter 7**

<sup>1</sup>As I turned back and walked, I saw a great sea. <sup>2</sup>At first, I thought it was a sea of water, but then I realized it was entirely a sea of flame, like burning slime, with waves of sulfur and bitumen. <sup>3</sup>The waves approached me. <sup>4</sup>I believed the Lord Almighty had come to visit me. <sup>5</sup>When I saw Him, I

fell upon my face to worship Him. <sup>6</sup>Trembling with fear, I cried out for deliverance from my distress. <sup>7</sup>I called upon the Lord, “Elo, Lord, Adonai, Sabaoth, I beseech Thee to save me from this peril.”

### **Apocalypse of Zephaniah Chapter 8**

<sup>1</sup>Instantly, I stood up, and before me stood a great angel. <sup>2</sup>His hair spread out like a lioness’s mane, his teeth were like a bear’s, protruding from his mouth, and his body was like a serpent’s when it sought to swallow me. <sup>3</sup>Terrified, my body weakened, and I collapsed to the ground. <sup>4</sup>I prayed to the Lord Almighty, “Thou who saved Israel from Pharaoh’s hand, who delivered Susanna from the unjust elders, who rescued the three holy men—Shadrach, Meshach, and Abednego—from the fiery furnace, I beg Thee, save me from this distress.”

### **Apocalypse of Zephaniah Chapter 9**

<sup>1</sup>Rising to my feet, I saw a great angel standing before me, his face shining like the sun in its full glory. <sup>2</sup>He wore a golden girdle across his chest, and his feet gleamed like bronze in a furnace. <sup>3</sup>Rejoicing, I thought the Lord Almighty had come to visit me. <sup>4</sup>I fell upon my face, worshiping Him. <sup>5</sup>The angel said, “Take heed. Do not worship me. I am not the Lord Almighty, but the great angel Eremiel, who presides over the abyss and Hades, where the souls are imprisoned from the time of the Flood until this day.”

### **Apocalypse of Zephaniah Chapter 10**

<sup>1</sup>I asked the angel, “Where am I?” He replied, “This is Hades.” <sup>2</sup>I inquired further, “Who is the great angel whom I saw standing?” <sup>3</sup>He answered, “This is the accuser who stands before the Lord to accuse men.”

### **Apocalypse of Zephaniah Chapter 11**

<sup>1</sup>Then I saw the angel with a scroll in his hand, which he began to unroll. <sup>2</sup>As he spread it out, I read it in my own language. All my sins, from my youth until this day, were recorded in it, without a single false word. <sup>3</sup>If I failed to visit a sick man or a widow, it was noted as a fault on my scroll. <sup>4</sup>If I neglected an orphan, it was written down as a shortcoming. <sup>5</sup>A day without fasting or prayer during the designated time was recorded as a failing. <sup>6</sup>Any day I did not turn to the sons of Israel was marked as a fault. <sup>7</sup>Overwhelmed, I threw myself upon my face and prayed to the Lord Almighty, “May Thy mercy reach me and erase my scroll, for Thy mercy fills every place.” <sup>8</sup>Then I rose, and the angel stood before me, saying, “Triumph, for you have prevailed over the accuser and risen from Hades and the abyss. You will now cross the crossing place.”

### **Apocalypse of Zephaniah Chapter 12**

<sup>1</sup>The angel brought forth another scroll, which was written by hand. <sup>2</sup>He unrolled it, and I read it in my own language.

### **Apocalypse of Zephaniah Chapter 13**

<sup>1</sup>After the missing pages, the angel helped me onto a boat. <sup>2</sup>Thousands upon thousands and myriads upon myriads of angels praised before me. <sup>3</sup>I donned an angelic garment and joined in prayer with the angels, understanding their language. <sup>4</sup>Now, my sons, this is the trial: the good and the evil must be weighed in a balance.

### **Apocalypse of Zephaniah Chapter 14**

<sup>1</sup>Then a great angel appeared, holding a golden trumpet, and he blew it three times over my head, proclaiming, “Be courageous, O one who has triumphed! Prevail, O one who has prevailed! For you have overcome the accuser and escaped from the abyss and Hades. <sup>2</sup>You will now cross the crossing place, for your name is written in the Book of the Living.” <sup>3</sup>I wished to embrace him, but his glory was too great for me to do so. <sup>4</sup>He then ran to the righteous ones—Abraham, Isaac, Jacob, Enoch, Elijah, and David—and spoke to them as friends speak to one another.

### **Apocalypse of Zephaniah Chapter 15**

<sup>1</sup>The great angel returned with the golden trumpet, blowing it unto heaven. <sup>2</sup>Heaven opened from east to west, from north to south. <sup>3</sup>I saw the sea at the bottom of Hades, its waves reaching the clouds. <sup>4</sup>Within it, I saw souls bound and fettered, some with hands tied to their necks. <sup>5</sup>I asked, “Who are these?” The angel replied, “These are the ones who accepted bribes of gold and silver, leading the souls of men astray.” <sup>6</sup>Others were covered with burning mats of fire. <sup>7</sup>I asked, “Who are these?” The angel said, “These are those who lent money at interest and charged interest on interest.” <sup>8</sup>I also saw blind ones crying out, astonished by all these works of God. <sup>9</sup>I asked, “Who are these?” The angel answered, “These are catechumens who heard the word of God but failed to fulfill it.” <sup>10</sup>I asked, “Can they not repent here?” He replied, “Yes.” <sup>11</sup>I inquired, “For how long?” He said, “Until the day when the Lord judges.” <sup>12</sup>I saw others with hair and bodies. <sup>13</sup>I asked, “Is there hair and body in this place?” He answered, “Yes, the Lord grants them as He wills.”

### **Apocalypse of Zephaniah Chapter 16**

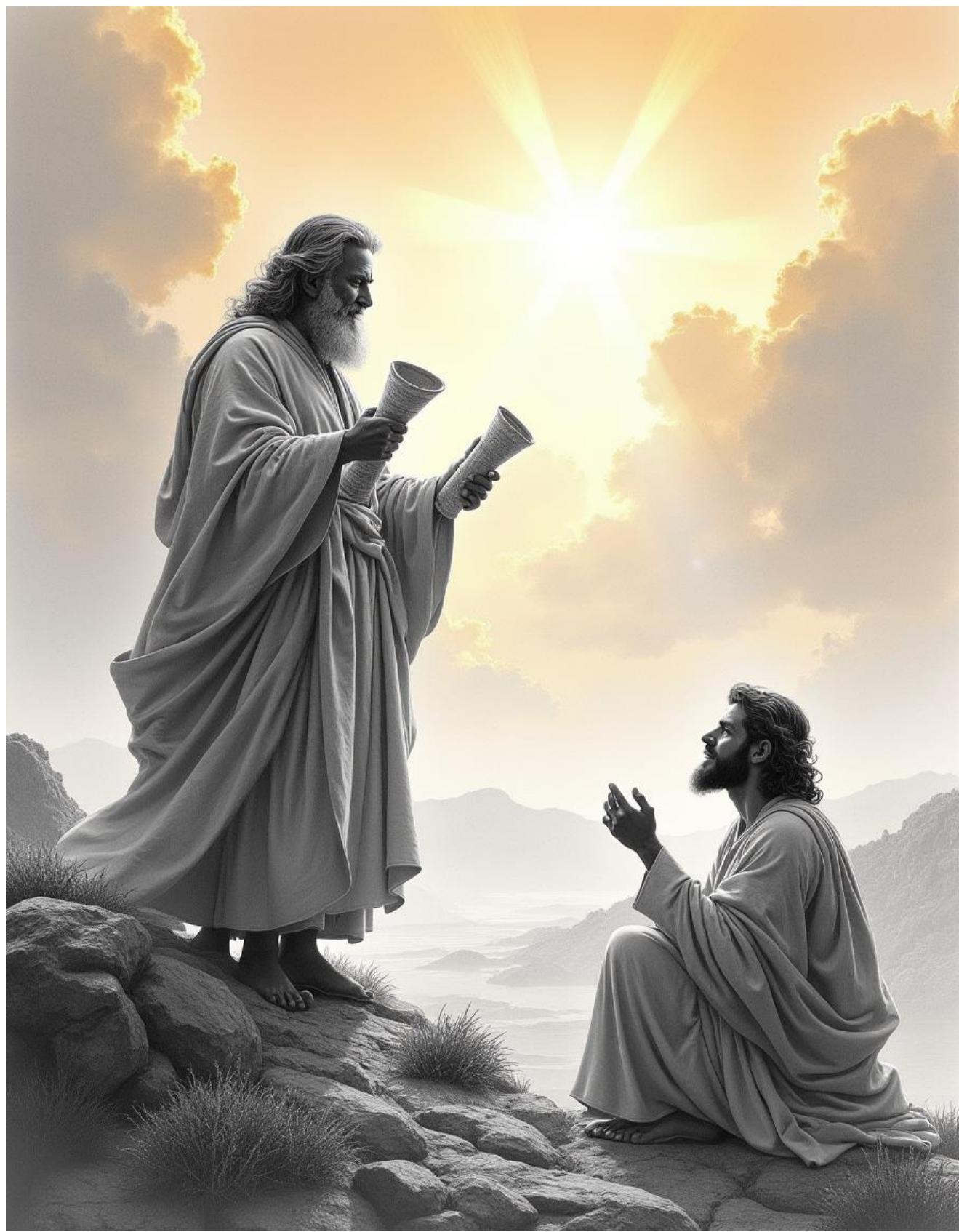
<sup>1</sup>I saw multitudes brought forth, and they prayed as they beheld the torments, beseeching the Lord Almighty, “We pray for those in these torments, that Thou might have mercy on them.” <sup>2</sup>I asked the angel, “Who are these?” He replied, “These are Abraham, Isaac, and Jacob. <sup>3</sup>At a certain hour each day, they come forth with the great angel. He sounds a trumpet unto heaven, and another sounds upon the earth. <sup>4</sup>All the righteous hear it and come running, praying to the Lord Almighty

daily on behalf of those in torment."

### **Apocalypse of Zephaniah Chapter 17**

<sup>1</sup>The great angel again came forth with the golden trumpet, blowing it over the earth. <sup>2</sup>Its sound was heard from the east to the west, from the south to the north. <sup>3</sup>He blew it unto heaven, and its sound reached there too. <sup>4</sup>I said, "O Lord, why did you not let me see them all?" <sup>5</sup>The angel replied, "I do not have the authority to show you everything until the Lord Almighty rises in His wrath to destroy the earth and the heavens. <sup>6</sup>When that day comes, all will see and be terrified, crying out, 'All flesh, which is ascribed to Thee, we offer unto Thee on the day of the Lord.' <sup>7</sup>Every tree which groweth upon the earth will be plucked up with its roots and fall down. And every high tower and mountain will crumble, and the birds which fly will fall from the sky, as the earth and heavens are shaken."

# Testaments



# **Testament of Gad**

## **Testament of Gad Chapter 1**

<sup>1</sup> This is what Gad, Jacob's ninth son by Zilpah, spoke to his sons when he was 125 years old. <sup>2</sup> Listen, my children. I was strong and brave as a shepherd, fiercely protecting our flocks. <sup>3</sup> I would confront lions, wolves, and other beasts, seizing them and hurling them away when they threatened our fold. <sup>4</sup> Joseph, my younger brother, joined us in tending the flock for over thirty days until he fell ill from the heat and returned to Hebron, where our father Jacob cared for him dearly. <sup>5</sup> Joseph informed our father that Zilpah's and Bilhah's sons were slaughtering the best of the flock against Reuben's and Judah's judgment. <sup>6</sup> Joseph witnessed me saving a lamb from a bear but sadly killing it afterward, troubled by our actions. <sup>7</sup> I harbored resentment towards Joseph for his criticisms, and this hatred grew until the day he was sold. <sup>8</sup> My heart was filled with hatred, especially aggravated by Joseph's dreams, desiring his removal from our lives like an ox devouring grass. <sup>9</sup> Eventually, Judah sold him to the Ishmaelites in secret, yet God spared him from our hands, preventing greater wrongdoing in Israel. <sup>10</sup> Now, my children, heed these words of truth: pursue righteousness and obey the Most High's law. Avoid the destructive spirit of hatred, for it corrupts all human deeds. <sup>11</sup> A hater despises everything a person does, even if they obey the Lord's law or fear Him and delight in righteousness. <sup>12</sup> Hatred distorts truth, envies the prosperous, welcomes slander, loves arrogance, and blinds the soul, just as I looked upon Joseph. <sup>13</sup> Beware of hatred, for it spawns lawlessness against the Lord Himself, disregarding His commandments about loving one's neighbor and sinning against God. <sup>14</sup> If a brother stumbles, hatred eagerly spreads the news, pushing for judgment, punishment, even death. <sup>15</sup> It incites servants against their masters, plotting afflictions and death upon them. <sup>16</sup> Hatred also envies the successful; upon hearing of their prosperity, it withers away. <sup>17</sup> Love revives the dead, but hatred slays the living, showing no mercy even for minor offenses. <sup>18</sup> The spirit of hatred aligns with Satan, leading to hasty, deadly actions, while the spirit of love, in accordance with God's law, practices patience for human salvation. <sup>19</sup> Hatred is inherently evil, breeding lies, distorting truth, magnifying trivial matters, turning light into darkness, sweet into bitter, teaching slander, igniting wrath, and causing conflict, violence, and greed. <sup>20</sup> It fills hearts with evil and diabolical poison. <sup>21</sup> From my own experience, children, I urge you to banish hatred, which originates from the devil, and embrace God's love. <sup>22</sup> Righteousness expels hatred, humility defeats envy. <sup>23</sup> A just and

humble person is ashamed of injustice, not because of others' reproof, but because they fear God's judgment in their hearts.<sup>24</sup> They do not speak ill of the holy, for the fear of God conquers hatred.<sup>25</sup> These lessons I learned after repenting of my hatred towards Joseph.<sup>26</sup> Genuine repentance eradicates ignorance, dispels darkness, enlightens the mind, and leads to salvation.<sup>27</sup> Through repentance, one learns what cannot be taught by man.<sup>28</sup> God afflicted me with a liver disease due to my bitterness towards Joseph.<sup>29</sup> Only Jacob's prayers saved me from death, as my liver tormented me for eleven months, matching the duration of my anger towards Joseph.

## **Testament of Gad Chapter 2**

<sup>1</sup> Now, my children, I urge you to love each other sincerely and rid your hearts of hatred. Let your love be evident in your actions, words, and thoughts. <sup>2</sup> I once spoke peacefully to Joseph in our father's presence, but once alone, hatred clouded my mind, stirring my soul to contemplate his demise. <sup>3</sup> Love one another genuinely; if someone wrongs you, speak to them calmly, without deceit in your heart. If they repent and confess, forgive them. <sup>4</sup> But if they deny their wrongdoing, do not become angry, as this may lead them to swear falsely and compound their sin. <sup>5</sup> Do not divulge your secrets to others during legal disputes, for they may turn against you, becoming enemies and committing great wrongs. They may deceive you or act wickedly toward you. <sup>6</sup> If confronted with denial but a hint of shame upon reproof, cease your reproach. <sup>7</sup> The one who denies may repent and cease to harm you again, even showing you honor and seeking peace. <sup>8</sup> Should they remain shameless and persist in their wrongdoing, forgive them sincerely and leave vengeance to God. <sup>9</sup> If someone prospers more than you, do not envy them; instead, pray for their continued success, for this is beneficial for you too. <sup>10</sup> Remember, all flesh shall die, so do not begrudge anyone's prosperity. Praise God, who grants good and beneficial things to all. <sup>11</sup> Seek the judgments of the Lord, finding peace for your mind. <sup>12</sup> Even if someone becomes wealthy through unjust means, like Esau, my father's brother, do not be jealous, but await the Lord's judgment. <sup>13</sup> God forgives those who repent of ill-gotten gains, but the unrepentant face eternal punishment. <sup>14</sup> The poor who live without envy please the Lord greatly, blessed beyond measure for avoiding the folly of vain men. <sup>15</sup> Therefore, remove jealousy from your hearts and love one another sincerely. <sup>16</sup> Teach these things to your children so they may honor Judah and Levi, for from them the Lord will bring salvation to Israel. <sup>17</sup> I know that eventually your children will turn from these teachings and walk in wickedness, facing affliction and corruption before the Lord. <sup>18</sup> After a brief rest, Gad instructed his children to obey their father and bury him near his ancestors. <sup>19</sup> He peacefully passed away, and five years later, they buried him in Hebron alongside his

fathers.

# **Testament of Abraham**

## **Testament of Abraham Chapter 1**

<sup>1</sup> Abraham lived a full life, reaching the age of nine hundred and ninety-five years. Throughout his long years, he embodied peace, kindness, and righteousness. Known for his exceptional hospitality, he often pitched his tent at the crossroads near the oak of Mamre, where he welcomed everyone—rich and poor, kings and rulers, the disabled and needy, friends and strangers, neighbors and travelers. <sup>2</sup> The devout and righteous Abraham showed hospitality to all alike. However, even he could not escape the inevitable fate of death, that bitter end that comes to all. <sup>3</sup> Therefore, the Lord God called upon His archangel Michael, instructing him to visit Abraham and inform him of his impending death. God acknowledged His blessings upon Abraham, likening his descendants to the stars in heaven and the sand on the seashore. <sup>4</sup> Despite his wealth and long life, Abraham's time had come. Michael was tasked to deliver the message gently to Abraham, assuring him that he would depart from this world, leave his earthly body, and reunite with his Creator among the righteous.

## **Testament of Abraham Chapter 2**

<sup>1</sup> The chief-captain Michael left the presence of God and descended to Abraham at the oak of Mamre. He found righteous Abraham in the field, sitting with his servants and oxen used for ploughing, totaling twelve in number. <sup>2</sup> As Michael approached, Abraham, recognizing him from afar as a noble warrior, rose to greet him warmly, as was his custom with all strangers. Michael greeted him respectfully, addressing him as a revered father and a righteous soul chosen by God. <sup>3</sup> As Abraham's final days approached, the Lord instructed Michael to go to him and announce that his temporal life was coming to an end, urging him to put his affairs in order before he passed away. <sup>4</sup> On their way back to Abraham's house from the field, they passed a cypress tree, which, by divine command, spoke with a human voice praising the holiness of God. Abraham, sensing the mystical nature of the moment, kept this revelation to himself, thinking Michael had not heard the tree's voice. <sup>5</sup> Upon arriving at the courtyard of his house, Isaac noticed the angel sitting with his father and immediately ran to inform Sarah, his mother, that the man with Abraham was no ordinary mortal. <sup>6</sup> Isaac then approached the angel, bowed before him, and received a blessing. The angel reassured Isaac that God would fulfill the promises made to Abraham and his descendants, granting them the prayers of his parents. <sup>7</sup> Abraham instructed Isaac to fetch water

from the well to wash the feet of the weary traveler, Michael. Isaac swiftly obeyed, bringing water in a vessel. Abraham performed the washing, ensuring Michael's comfort after his long journey.<sup>8</sup> Michael, curious, asked Abraham to reveal his name before entering his house, out of respect and to avoid being a burden. Abraham explained that he was originally called Abram by his parents, but God had renamed him Abraham when He instructed him to leave his homeland and go to a new land.<sup>9</sup> Michael apologized for his inquiry, acknowledging Abraham's reputation as a man of God who had once gone forty furlongs to slaughter a goat to entertain angels in his home.<sup>10</sup> After their conversation, they proceeded towards Abraham's house. Abraham instructed a servant to bring a beast for Michael to sit upon, but Michael declined, preferring to walk lightly alongside Abraham, enjoying his company.

### **Testament of Abraham Chapter 3**

<sup>1</sup> Michael approached Abraham while he was seated with his oxen for ploughing, appearing very old, holding his son. Not recognizing Michael, Abraham greeted him kindly, wishing him a prosperous journey. Michael responded respectfully, and Abraham invited him to sit and rest before they traveled to his house for the evening. <sup>2</sup> Abraham praised Michael's appearance, likening him to the sun and the most beautiful among men, and eagerly asked about his origin and journey. Michael explained he came from a great city on a mission for the king, replacing a friend summoned by the king. <sup>3</sup> Abraham invited Michael to accompany him to his field, where they sat down among the company. Abraham instructed his servants to fetch two gentle horses for their journey, but Michael declined, preferring to walk. Abraham agreed, and they continued towards his house. <sup>4</sup> As they approached the city, about three furlongs away, they encountered a massive tree with three hundred branches, resembling a tamarisk tree, from which a voice praised Abraham for fulfilling his mission. Abraham pondered the mystery quietly. <sup>5</sup> Upon entering his house, Abraham instructed his servants to prepare three sheep for a feast. Isaac was asked to fetch water for washing the stranger's feet, which he did obediently. <sup>6</sup> Abraham, while washing Michael's feet, foresaw that it would be his last act of hospitality in such a manner. Isaac, upon hearing this, wept, questioning his father's words. Abraham, moved by Isaac's tears, wept himself, and Michael joined them in their sorrow. <sup>7</sup> Michael's tears fell into the basin and turned into precious stones, a marvel that astonished Abraham, who kept this mystery in his heart, pondering its significance in silence.

### **Testament of Abraham Chapter 4**

<sup>1</sup> Abraham instructed Isaac, his beloved son, to prepare the inner chamber of their house for their

guest. He asked Isaac to adorn it with two couches, one for himself and one for the distinguished guest, along with a seat, a candlestick, and a table filled abundantly with all manner of good things.

<sup>2</sup> Isaac diligently arranged everything as his father requested. Abraham then led the archangel Michael into the chamber, where they reclined on the couches, enjoying the feast set before them.

<sup>3</sup> Suddenly, Michael excused himself to relieve himself, but in an instant, he ascended to heaven and stood before the Lord. He confessed to God that he could not bring himself to remind Abraham of his impending death, praising Abraham's virtues and righteousness. <sup>4</sup> God then instructed Michael to return to Abraham and partake in whatever Abraham offered, even to eat with him. God promised to send His Holy Spirit to Isaac, implanting the knowledge of Abraham's death in Isaac's heart through a dream, which Isaac would recount and Michael would interpret.

<sup>5</sup> Michael expressed his dilemma, being an incorporeal being who neither eats nor drinks, faced with Abraham's hospitality of earthly delicacies. He sought guidance from God on how to handle this situation. <sup>6</sup> Meanwhile, Sarah heard the weeping from inside her house and came out to inquire why they were sorrowful. Abraham reassured her that all was well and urged her to return to her tasks. As sunset approached, Michael departed from Abraham's house and ascended to heaven to worship God, a ritual observed by all angels at that hour. <sup>7</sup> After worship, each angel departed to their respective places, but Michael remained before the Lord, seeking permission to speak. He recounted his mission to Abraham and expressed his hesitation in delivering the message of death directly to such a righteous friend of God. <sup>8</sup> Michael pleaded with God to instead implant the awareness of death in Abraham's heart and not require Michael to speak the words directly, acknowledging the delicacy and abruptness of such a message to someone beloved by God. <sup>9</sup> God reassured Michael, instructing him to return to Abraham, share in his hospitality, and ensure the interpretation of Isaac's dream about Abraham's death was clear. God emphasized the importance of Abraham preparing for his passing, given his blessings.

## **Testament of Abraham Chapter 5**

<sup>1</sup> The chief captain descended to Abraham's house and sat down at the table with him, while Isaac served them. After supper, Abraham prayed as was his custom, and the chief-captain joined him in prayer. Then each retired to their respective couches to sleep. <sup>2</sup> Isaac expressed his desire to sleep in the chamber with them to hear the wisdom of the righteous guest. Abraham gently insisted that Isaac should go to his own chamber to avoid inconveniencing their guest. Isaac, having received their blessing, went to his own chamber and lay down on his couch. <sup>3</sup> God implanted the awareness of Abraham's impending death into Isaac's heart through a dream. Around the third

hour of the night, Isaac awoke, rushed to his father's chamber where Abraham and the archangel Michael slept, and cried out at the door, urging Abraham to open quickly so he could embrace him before he was taken away.<sup>4</sup> Abraham, moved by Isaac's urgency, opened the door, and Isaac embraced him, weeping loudly. Abraham, deeply moved, also wept, and the chief-captain, witnessing their sorrow, joined them in tears. Sarah, hearing their weeping from her room, hurried to them and found them embracing and in tears.<sup>5</sup> Sarah asked why they were weeping so intensely, wondering if the guest had brought news of Lot's death. The chief-captain explained that Isaac had a dream which stirred their emotions and caused them to weep.<sup>6</sup> Later that evening, Michael entered Abraham's house and found them preparing supper. They ate, drank, and enjoyed each other's company. Abraham instructed Isaac to prepare the guest's couch and set up the lamp for him.<sup>7</sup> Isaac expressed his desire to sleep beside his father, but Abraham gently persuaded him to sleep in his own chamber to avoid inconveniencing their guest. Isaac, obedient to his father, went to his own chamber and slept there.

## **Testament of Abraham Chapter 6**

<sup>1</sup> Around the seventh hour of the night, Isaac woke up and hurried to the door of his father's chamber, calling out, "Father, open the door so I can embrace you before they take you away from me!" Abraham rose and opened the door, and Isaac entered, embracing his father and weeping, kissing him with sorrow. Abraham wept along with his son, and Michael, witnessing their tears, also wept. Sarah, hearing their weeping, called from her bed-chamber, asking why they were crying. She wondered if the guest had brought news of Lot's death or if something else had happened.<sup>2</sup> Michael reassured Sarah that he brought no news of Lot but acknowledged their kindness and told her that the Lord had remembered them for it.<sup>3</sup> Sarah recognized the angelic nature of Michael by the excellence of his conversation and signaled to Abraham to come near. She said to him, "Abraham, do you know who this man is?" Abraham admitted he did not know. Sarah reminded him of the three heavenly visitors they entertained at the oak of Mamre, who promised them Isaac. She recounted how they had prepared a meal and the miraculous events that followed. Abraham acknowledged her words, affirming the truth of her account and glorifying God for revealing such wonders.<sup>4</sup> Abraham revealed how he recognized Michael when he washed his feet, recalling the moment when tears from Michael turned into precious stones. He gave these stones to Sarah as a sign. Sarah accepted them with reverence and acknowledged the marvels shown to them, expressing uncertainty about the nature of the revelation, whether good or bad.

## **Testament of Abraham Chapter 7**

<sup>1</sup> Abraham left Sarah and went to Isaac in the chamber, asking him to explain what he had seen in his dream that had prompted his swift arrival. Isaac recounted seeing the sun and moon above him, adorned with a crown, and a majestic figure descending from heaven, radiating light brighter than seven suns. This figure took away the sun and moon from Isaac, causing him great sorrow. However, after some discourse, the figure explained that the heavenly bodies were taken up to a higher place of rest and glory. <sup>2</sup> Abraham turned to Michael and inquired about the purpose of his visit. Michael indicated that Isaac would provide the answer. Abraham then asked Isaac to describe his dream. Isaac related the vision of the shining man and the celestial events, prompting Michael to interpret that the sun and moon represented Abraham and Sarah, and the shining man was sent to take Abraham's soul to God.

## **Testament of Abraham Chapter 8**

<sup>1</sup> Upon hearing this, Abraham realized that Michael was the angel sent to take his soul. He expressed disbelief and hesitation, declaring that he would not go with Michael. In response, Michael immediately vanished and ascended to heaven, reporting all that had transpired in Abraham's house to God. <sup>2</sup> He conveyed Abraham's refusal to go with him and sought guidance from God. God instructed Michael to return to Abraham once more and deliver a message. God reminded Abraham of His promises, His blessings upon him and Sarah, and the gift of Isaac in their old age. God assured Abraham of His continued favor and instructed him to prepare for his departure from the world, as all mortals must face death, including prophets and kings. <sup>3</sup> After ascending to heaven, Michael spoke before the Lord regarding Abraham. The Lord commanded Michael, "Go, take Abraham in his body and show him all things. Whatever he asks of you, do for him as to my friend." Thus, Michael descended again, lifted Abraham in his physical form on a cloud, and brought him to the river of Ocean. <sup>4</sup> Abraham observed people plowing fields, driving wagons, herding flocks, and engaged in various activities. He also saw men watching by night, dancing, playing instruments, and heard people mourning the dead. He witnessed newlyweds being honored and observed all manner of deeds, both good and bad. Passing over them, Abraham saw men bearing swords and asked the chief-captain, "Who are these?" The chief-captain replied, "They are thieves who intend to commit murder, steal, burn, and destroy." Abraham prayed, "Lord, command wild beasts to come out and devour them." Immediately, wild beasts emerged and consumed the thieves. <sup>5</sup> Abraham witnessed a man and woman committing fornication. He prayed, "Lord, command the earth to open and swallow them." Instantly, the earth split and swallowed them. In another instance, Abraham saw men digging through a house and stealing

possessions. He prayed, “Lord, command fire to come down from heaven and consume them.” Fire descended and consumed them. A voice from heaven then commanded Michael to stop the chariot and turn Abraham away from seeing more, lest he destroy all creation by witnessing the wickedness of humanity. The voice explained that Abraham lacks pity for sinners, whereas God waits for sinners to repent before their death.<sup>6</sup> Instead, Abraham was to be taken to the first gate of heaven to witness judgments and recompenses, and to intercede for the souls of sinners he had prayed against.<sup>7</sup> Abraham saw two gates, one small and the other large. Between them sat a man on a throne of great glory, surrounded by angels. This man alternately wept and laughed, his weeping far exceeding his laughter sevenfold. Abraham asked Michael, “Who is this sitting between the gates, weeping and laughing?” Michael replied, “Do you not know who this is?” Abraham said, “No, lord.” Michael explained, “This is the first-created Adam. The small and large gates represent those who enter. When Adam sees many entering through the narrow gate leading to life, he rejoices greatly. But when he sees many entering through the broad gate of sinners leading to destruction, he weeps and laments bitterly. Adam rejoices for the salvation of souls through the narrow gate, but mourns deeply for the destruction of sinners through the broad gate. This is why he alternates between joy and sorrow.”

### **Testament of Abraham Chapter 9**

<sup>1</sup> The chief-captain, having received the instructions from the Lord, descended to Abraham. Upon seeing the righteous Abraham, he fell face down on the ground as though dead, and conveyed to Abraham everything he had heard from the Most High. Abraham, holy and just, rose with tears streaming down his face and prostrated himself before the angel, pleading, “Chief-captain of the heavenly hosts, you have graciously come to me, a sinner and unworthy servant. I beseech you, carry my plea once more to the Most High. Say to Him, ‘Thus says Abraham, your servant: Lord, in every work and word I have asked of you, you have heard me and fulfilled my counsel. Now, Lord, I do not resist your power, for I know I am mortal. All things yield to your command, and I too fear and tremble before your power. Yet, I ask one thing: while still in this body, let me see all the inhabited earth and all your creations. If I see these, then if it is time for me to depart from life, I shall do so without sorrow.’”<sup>2</sup> The chief-captain returned to God and relayed Abraham’s request. The Most High heard this and commanded the chief-captain Michael, saying, “Take a cloud of light and the angels who oversee the chariots. Descend and take the righteous Abraham on a chariot of the cherubim. Lift him into the heavens so he may behold all the earth.”<sup>3</sup> Abraham pondered and said, “If one cannot enter through the narrow gate, can they not enter into life?”

Overcome with sorrow, he wept, exclaiming, “Alas, what shall I do? I am broad of body, how then shall I enter through the narrow gate, which even a fifteen-year-old boy cannot enter?” Michael comforted him, saying, “Fear not, father, and do not grieve. You shall enter through it unhindered, and all those who are like you.”<sup>4</sup> As Abraham stood amazed, an angel of the Lord appeared, driving sixty thousand souls of sinners toward destruction. Abraham questioned Michael, “Do all these souls go into destruction?” Michael replied, “Yes, but let us search among them if there is even one righteous soul.” They searched and found an angel holding the soul of a woman from among the multitude. Her sins were weighed equally with her deeds, neither condemning nor justifying her completely. The other souls were led away to destruction.

## **Testament of Abraham Chapter 10**

<sup>1</sup> The archangel Michael descended and took Abraham on a chariot of the cherubim, lifting him into the sky along with sixty angels. Abraham ascended over all the earth, observing people plowing fields, driving wagons, herding flocks, and engaged in various activities. <sup>2</sup> As Abraham beheld these sights, he spoke to Michael, saying, “My lord, if it is time for me to depart from my body, I desire to be taken up in my body so I may see all the creatures that the Lord my God has created in heaven and on earth.” Michael replied, “It is not for me to grant this request. I will go and relay your desire to the Lord. If I am commanded, then I will show you all these things.”

## **Testament of Abraham Chapter 11**

<sup>1</sup> So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven. There, Abraham saw two paths: one narrow and constrained, the other broad and spacious. He noticed two gates as well: a broad gate on the broad path and a narrow gate on the narrow path. Outside these gates, Abraham saw a man seated on a throne of great glory, whose appearance was as terrible as the Lord’s. Angels drove many souls through the broad gate, while few souls were led by angels through the narrow gate. <sup>2</sup> After Abraham had witnessed the place of judgment, the cloud descended with him to the firmament below. Looking down upon the earth, Abraham observed a man committing adultery with a married woman. Turning to Michael, he said, “Do you see this wickedness? Lord, send fire from heaven to consume them.” Immediately, fire descended and consumed them, for the Lord had instructed Michael to fulfill Abraham’s requests. Abraham then saw others quarreling and railing at each other. He commanded, “Let the earth open and swallow them,” and the earth immediately swallowed them alive. <sup>3</sup> The cloud then led Abraham to another place, where he saw men preparing to commit murder in a desert. He said to Michael, “Do you see this wickedness? Let wild beasts come out of the desert and tear them to pieces.” At

that moment, wild beasts emerged from the desert and devoured them.<sup>4</sup> Then the Lord God spoke to Michael, saying, “Turn Abraham back to his own house. Do not let him tour all the creation I have made, for he lacks compassion for sinners. I, however, have compassion on sinners that they may repent, live, and be saved.” Abraham asked Michael, “Who is this judge, and who is the other who convicts sins?” Michael replied, “The judge is Abel, the first martyr, whom God has appointed to judge. The witness and scribe of righteousness is Enoch, who records the sins and righteousness of each person. Enoch does not pass sentence himself; rather, the Lord does. He instructed Enoch to write down the sins of those who seek atonement, and it shall be considered with every breath and every creature. Ultimately, they will be judged by the Lord God of all, and the judgment will be final and severe, with no one to deliver them.”<sup>5</sup> “The judgment of the world and recompense are conducted by three tribunals. Matters are confirmed not by one or two witnesses, but by three witnesses. The angels on the right and left write down righteousness and sins respectively. The angel resembling the sun, holding a balance, is the just weigher Dokiel, who measures righteousness and sins against God’s standards. The fiery angel Puruel, wielding fire, tests human works. If fire consumes a work, the angel of judgment immediately takes the person to the bitter place of sinners. If the fire approves the work, the angel of righteousness takes the person to be saved among the just. Thus, Abraham, all people are tested by fire and weighed on the balance of righteousness.”

## **Testament of Abraham Chapter 12**

<sup>1</sup> The judgment of the world and recompense are conducted by three tribunals. Matters are confirmed not by one or two witnesses, but by three witnesses. The angels on the right and left write down righteousness and sins respectively. The angel resembling the sun, holding a balance, is the just weigher Dokiel, who measures righteousness and sins against God’s standards. The fiery angel Puruel, wielding fire, tests human works. If fire consumes a work, the angel of judgment immediately takes the person to the bitter place of sinners. If the fire approves the work, the angel of righteousness takes the person to be saved among the just. Thus, Abraham, all people are tested by fire and weighed on the balance of righteousness. <sup>2</sup> As he continued speaking to me, suddenly two angels appeared, their appearance fiery, their demeanor pitiless, and their gaze severe. They drove thousands of souls mercilessly, lashing them with fiery thongs. One of the angels seized a soul, and they compelled all these souls through the broad gate leading to destruction. I followed along with the angels and entered through that broad gate. <sup>3</sup> Between the two gates stood a throne of terrifying aspect, made of crystal that gleamed like fire. Upon this throne sat a wondrous man,

radiant as the sun, resembling the Son of God. Before him was a table of crystal overlaid with gold and fine linen, upon which lay a book. The book was six cubits thick and ten cubits wide. To the right and left of the table stood two angels holding paper, ink, and pen. Before the table sat an angel of light holding a balance, and on his left sat a fiery, pitiless angel holding a trumpet that contained judgments leading to life and destruction.<sup>4</sup> Michael explained to Abraham, “The man sitting between these angels is Adam, the first man whom the Lord created. He is placed here to witness every soul departing from the body, for all humanity descends from him. When you see him weeping, it is because he has witnessed many souls being led to destruction. When you see him laughing, it is because he has seen many souls entering into life. Do you see how his weeping outweighs his laughter? This is because he witnesses the majority of souls passing through the broad gate to destruction, causing his sorrow to exceed his joy seven-fold.”

### **Testament of Abraham Chapter 13**

<sup>1</sup> Abraham asked, “My lord chief-captain, who is this remarkable judge? Who are the angels recording deeds? And who are the angel with the balance and the fiery angel with fire?” The chief-captain replied, “Behold, most holy Abraham, the imposing man on the throne. This is Abel, the son of the first-created Adam, whom the wicked Cain slew. He sits here to judge all creation, distinguishing between the righteous and the sinners. God ordained that judgment shall not come directly from Him but through every human born of man. Thus, Abel has been given the authority to judge the world until the glorious Second Coming, when a perfect and eternal judgment, unalterable by any, shall be rendered. As every person descends from the first-created Adam, they are initially judged here by his son. At the Second Coming, they will be judged by the twelve tribes of Israel, a process I too shall witness.”<sup>2</sup> Michael then took Abraham on a cloud and led him into Paradise. Arriving where the judge presided, an angel presented a soul to the judge, pleading, “Lord, have mercy on me.” The judge retorted, “How can I show you mercy when you showed none to your daughter, your own flesh and blood? Why did you slay her?” The soul protested, “No, Lord, I did not commit murder. My daughter falsely accused me.” The judge called forth the angel who kept the records, accompanied by cherubim carrying two books. A man of great stature, wearing three crowns on his head—symbols of witness—stood with a golden pen in his hand. The judge commanded, “Show the sin of this soul.” The man opened one of the books held by the cherubim, searched, and found the woman’s sins. “Wretched soul,” the judge declared, “why do you deny murdering your daughter’s husband after your own husband’s death?” He convicted her of all her sins, spanning from her youth. Hearing this, the woman cried out, realizing, “Alas, all the sins I

committed in the world were forgotten, but here they are not.” She too was taken away and handed over to the tormentors.<sup>3</sup> As the day of Abraham’s death approached, the Lord God said to Michael, “Death will not dare to go near to take away the soul of my servant, because he is my friend. But you, go and adorn Death with great beauty, and send him to Abraham so that he may see him with his own eyes.” Immediately, Michael obeyed the command and adorned Death with great beauty, sending him to Abraham as instructed.<sup>4</sup> Death sat down near Abraham, and when Abraham saw Death sitting beside him, he was filled with great fear. Death spoke to Abraham, saying, “Hail, holy soul! Hail, friend of the Lord God! Hail, comfort and solace of travelers!” Abraham welcomed Death, addressing him as the servant of the Most High God. He asked Death to reveal his identity and invited him to enter his house, share food and drink, and then depart, explaining that seeing Death near him troubled his soul.<sup>5</sup> Abraham confessed his unworthiness to be in the presence of Death, acknowledging that Death was a celestial being while he himself was merely flesh and blood. He expressed his inability to bear Death’s glory, noting that Death’s beauty was beyond earthly standards. Death responded to Abraham, affirming that in all of God’s creation, there had not been found anyone like him. Even the Lord had not found anyone like Abraham upon the whole earth.<sup>6</sup> Abraham challenged Death’s assertion, questioning how Death dared to lie. He perceived that Death’s beauty concealed his true nature.<sup>7</sup> Abraham addressed Death, saying, “Hail to you, whose appearance and form resemble the sun, most glorious helper, bringer of light, wondrous man! From where does your glory come to us, and who are you, and where do you come from?” Death replied to Abraham, “Most righteous Abraham, behold, I tell you the truth. I am the bitter lot of death.”<sup>8</sup> Abraham questioned Death further, asking, “For what purpose have you come here?” Death answered, “I have come for your holy soul.” Then Abraham firmly responded, “I understand what you mean, but I will not go with you.” Death remained silent, offering no further response to Abraham’s words.

### **Testament of Abraham Chapter 14**

<sup>1</sup> Abraham asked the chief-captain, “My lord chief-captain, why was the soul that the angel held adjudged to be set in the midst?” The chief-captain replied, “Listen, righteous Abraham. The judge found its sins and its righteousnesses to be equal, so he did not send it to judgment nor to salvation until the judgment of all by the supreme judge.” Abraham then inquired, “What more is needed for the soul to be saved?” The chief-captain answered, “If it obtains just one righteousness more than its sins, it will enter into salvation.”<sup>2</sup> Abraham said to the chief-captain Michael, “Come here, archangel. Let us pray for this soul and see if God will hear us.” The chief-captain responded,

“Amen, let it be so.” They prayed earnestly for the soul, and God indeed heard their supplication. When they finished praying, they noticed the soul was no longer there. Abraham asked the angel, “Where is the soul that you held in the midst?” The angel replied, “By your righteous prayer, it has been saved. An angel of light has taken it and carried it up to Paradise.” <sup>3</sup> Abraham praised, “I glorify the name of God, the Most High, and His boundless mercy.” Then Abraham said to the chief-captain, “Archangel, hear my prayer. Let us continue to call upon the Lord, plead for His compassion, and beg for His mercy on the souls of the sinners whom I once cursed and brought destruction upon in my anger—those devoured by the earth, torn by wild beasts, and consumed by fire at my words. Now I recognize my sin before the Lord our God.” <sup>4</sup> “Come, O Michael, chief-captain of the heavenly hosts. Let us weep before God that He may forgive my sin and grant mercy to them.” The chief-captain listened, and together they pleaded before the Lord. After a long while of their supplication, a voice came from heaven, saying, “Abraham, Abraham, I have heard your voice and your prayer. I forgive your sin, and those whom you thought I destroyed, I have called up and restored to life by My abundant kindness. For a time, I judged them, but those whom I punished on earth, I will not punish in death.” <sup>5</sup> Abraham said to Death, “Show us your corruption.” Then Death revealed his corruption: he had two heads—one with the face of a serpent, causing immediate death like that from asps; the other head was like a sword, causing death as by arrows. <sup>6</sup> Death manifested his corruption further: he had fiery heads of serpents and fourteen faces. One face was of flaming fire with great fierceness, another was a face of darkness, and there was a gloomy face of a viper. There was also a face of a most terrible precipice, and a fiercer face than that of an asp. A face of a terrible lion, a cerastes, and a basilisk were also among them. He showed a face of a fiery scimitar, a sword-bearing face, and a face of lightning that lightened terribly with a noise of dreadful thunder. Additionally, there was a face of a fierce stormy sea, a fierce rushing river, and a terrible three-headed serpent. He showed a cup mingled with poisons, and overall, he displayed great fierceness and unendurable bitterness, and every mortal disease with the odor of death. <sup>7</sup> Due to the great bitterness and fierceness, about seven thousand servants and maid-servants died. The righteous Abraham faced death with equanimity, and his spirit faltered.

## **Testament of Abraham Chapter 15**

<sup>1</sup> The voice of the Lord also spoke to the chief-captain Michael, saying, “Michael, my servant, return Abraham to his house, for his end draws near and the measure of his life is fulfilled. Let him put all things in order, and then bring him to me.” So Michael turned the chariot and the

cloud, and brought Abraham back to his house. Entering his chamber, Abraham sat upon his couch. <sup>2</sup> Sarah, his wife, approached and humbly embraced the feet of the Incorporeal, saying, “I thank you, my lord, for bringing back my lord Abraham. We thought he had been taken from us.” Isaac, their son, also came and embraced Abraham. All the men and women servants gathered around, embracing Abraham and glorifying God. <sup>3</sup> The Incorporeal One said to Abraham and those gathered, “Listen, righteous Abraham. Behold your wife Sarah, your beloved son Isaac, and all your servants around you. Arrange all that you have, for the day has come near when you will depart from your body and go to the Lord.” <sup>4</sup> Abraham asked, “Did the Lord say this, or do you say it of your own accord?” Michael answered, “Listen, righteous Abraham. The Lord has commanded this, and I am telling you.” Abraham responded, “I will not go with you.” Hearing this, the chief-captain Michael immediately departed from Abraham’s presence, ascended to heaven, and stood before God the Most High. <sup>5</sup> Michael said to the Lord Almighty, “Behold, I have listened to Your friend Abraham in all he has said to You, and have fulfilled his requests. I have shown him Your power, the earth, and the sea under heaven. I have shown him judgment and recompense through clouds and chariots, yet he says again, ‘I will not go with you.’” <sup>6</sup> The Most High said to the archangel, “Does my friend Abraham again say, ‘I will not go with you?’” The archangel replied, “Lord Almighty, he does say this, and I refrain from laying hands on him, for from the beginning he has been Your friend and has done all things pleasing in Your sight. There is no man like him on earth, not even Job the wondrous man. Therefore, I refrain from laying hands on him.” <sup>7</sup> “Command, therefore, Immortal King, what shall be done.”

### **Testament of Abraham Chapter 16**

<sup>1</sup> Then the Most High said, “Summon Death, known for its shameless countenance and pitiless look.” Michael the Incorporeal went and said to Death, “Come here; the Lord of creation, the immortal King, calls you.” Death, upon hearing this, shivered and trembled with great terror. It came with fear, standing before the invisible Father, trembling and groaning, awaiting the command of the Lord. <sup>2</sup> The invisible God spoke to Death, saying, “Come here, bitter and fearsome name of the world. Hide your fierceness, cover your corruption, cast away your bitterness, and put on your beauty and glory. Go down to my friend Abraham, and take him and bring him to me. But I command you not to terrify him; bring him with gentle words, for he is my beloved friend.” Having heard this, Death departed from the presence of the Most High, clothed in a robe of great brightness. It appeared like the sun, fair and beautiful above all men, assuming the form of an archangel with flaming cheeks. <sup>3</sup> Meanwhile, righteous Abraham left his chamber and sat under

the trees of Mamre, pondering with his hand on his chin, awaiting the arrival of the archangel Michael. Suddenly, a sweet fragrance filled the air, accompanied by a dazzling light. Abraham turned and saw Death approaching in great glory and beauty. Thinking it was the chief-captain of God, Abraham arose and went to meet Death. <sup>4</sup> Death, seeing Abraham, greeted him, saying, “Rejoice, precious Abraham, righteous soul, true friend of the Most High God, and companion of the holy angels.

### **Testament of Abraham Chapter 17**

<sup>1</sup> Then Abraham got up and went into his house, with Death accompanying him. Abraham ascended to his chamber, and Death followed. Abraham laid down on his couch, and Death sat down by his feet. Abraham then said, “Depart from me, for I desire to rest on my couch.” But Death replied firmly, “I will not depart until I take your spirit from you.” <sup>2</sup> Abraham adjured Death, saying, “By the immortal God, I charge you to tell me the truth. Are you truly Death?” Death answered, “I am Death, the destroyer of the world.” Abraham continued, “Since you are Death, tell me, do you come to everyone in such fairness, glory, and beauty?” Death replied, “No, my lord Abraham. It is your righteousness, the boundless sea of your hospitality, and your great love towards God that has become a crown upon my head. With beauty, great peace, and gentleness, I approach the righteous. But to sinners, I come with great corruption, fierceness, and the greatest bitterness, with a fierce and pitiless look.” <sup>3</sup> Abraham persisted, “Hearken to me and show me your fierceness, corruption, and bitterness.” Death replied, “You cannot behold my fierceness, most righteous Abraham.” Abraham asserted confidently, “Yes, I will be able to see all your fierceness by the name of the living God, for the might of my God in heaven is with me.” <sup>4</sup> Then Death removed all his comeliness, beauty, and the sun-like form with which he was clothed. He put on a tyrant’s robe, appearing gloomy and fiercer than all kinds of wild beasts, and more unclean than all uncleanness. He showed Abraham seven heads, and upon each head he had an eye, and in their midst terrible faces resembling bloodhounds.

### **Testament of Abraham Chapter 18**

<sup>1</sup> Abraham said to Death, “I beseech you, all-destroying Death, conceal your fierceness and return to the beauty and form you had before.” Immediately, Death hid his fierceness and resumed his former beauty. Abraham questioned Death, “Why have you slain all my servants and maidservants? Did God send you here today for this purpose?” Death replied, “No, my lord Abraham, it is not as you say. I was sent here on your account.” Abraham persisted, “Then how did they die? Did not the Lord decree it?” Death solemnly answered, “Believe me, most righteous

Abraham, it is indeed remarkable that you were not taken with them. But I tell you truly, if the hand of God had not been with you, you too would have departed from this life at that time.”<sup>2</sup> The righteous Abraham acknowledged, “Now I understand that I faced death with equanimity, and my spirit faltered. But I implore you, all-destroying Death, since my servants died prematurely by your hand, let us pray to the Lord our God that he may hear us and raise those who died before their time.” Death agreed, saying, “Amen, so be it.” Therefore, Abraham prostrated himself in prayer, and Death joined him. The Lord responded by sending a spirit of life to the dead, and they were revived. Abraham then glorified God for His mercy.

### **Testament of Abraham Chapter 19**

<sup>1</sup> Abraham went up to his chamber and lay down, while Death stood before him. Abraham commanded, “Depart from me, for I desire to rest, as my spirit is indifferent.” Death replied defiantly, “I will not depart until I take your soul.” Abraham, with stern resolve, said to Death, “Who commanded you to say this? You boastfully speak these words yourself. I will not go with you unless the chief-captain Michael comes to me, and only then will I go with him. But tell me, if you desire my company, explain all your manifestations: the seven fiery heads of serpents, the precipice, the sharp sword, the roaring river, the tempestuous sea, the thunder, lightning, and the poisonous cup. Teach me about each of these.”<sup>2</sup> Death began his explanation to Abraham, “Listen, righteous Abraham. For seven ages I bring destruction upon the world and lead all to Hades — kings, rulers, rich, poor, slaves, and free. I guide them to the depths of Hades, which is why I showed you the seven heads of serpents. The face of fire represents those who perish in flames. The precipice signifies those who meet death falling from heights. The sword symbolizes death in warfare. The rushing river represents those drowned and swept away. The raging sea represents death at sea. Thunder and lightning symbolize sudden deaths. I showed you wild beasts — lions, leopards, bears, and venomous snakes — because many perish by their jaws. The poisonous cups represent those who die by poison.”

### **Testament of Abraham Chapter 20**

<sup>1</sup> Abraham inquired, “I ask you, is there such a thing as an unexpected death? Tell me.” Death solemnly replied, “Truly, truly, I tell you in the truth of God, there are seventy-two types of death. One is the death that comes at its appointed time, but many people enter death suddenly, swiftly consigned to the grave.”<sup>2</sup> “I have answered all your questions,” Death continued. “Now, I urge you, most righteous Abraham, to abandon all deliberation and cease from asking any more. Come, go with me, as the God and judge of all has commanded.”<sup>3</sup> Abraham said to Death, “Stay a little

longer, so I can rest on my couch. I am deeply troubled, for since I have seen you, my strength has left me. My limbs feel heavy as lead, and my spirit is greatly distressed. Please depart for a while; I cannot bear to look upon you.”<sup>4</sup> Then Isaac, his son, came and wept on Abraham’s chest, and Sarah, his wife, embraced his feet, lamenting bitterly. Their male and female servants surrounded his bed, grieving deeply.<sup>5</sup> Abraham resigned himself to the approach of death, and Death said to him, “Come, take my right hand. May cheerfulness, life, and strength come to you.” Deceived, Abraham took Death’s hand, and immediately his soul clung to Death’s hand.<sup>6</sup> Soon after, Archangel Michael arrived with a multitude of angels. They took Abraham’s precious soul in their hands, wrapped it in a linen cloth, anointing his body with divine ointments and perfumes until the third day after his death. They buried him in the promised land, at Mamre’s oak. The angels carried his precious soul and ascended into heaven, singing the hymn “thrice holy” to the Lord God Almighty, placing him there to worship the God and Father.<sup>7</sup> After great praise and glory were given to the Lord, and Abraham bowed down to worship, the undefiled voice of God the Father proclaimed, “Take my friend Abraham into Paradise, where the dwellings of my righteous ones and the abodes of my saints Isaac and Jacob await in his embrace. There, there is no trouble, grief, or sighing, only peace, rejoicing, and eternal life.”<sup>8</sup> “Let us, too, my beloved brethren, emulate the hospitality of patriarch Abraham and live virtuous lives, that we may be deemed worthy of eternal life, glorifying the Father, Son, and Holy Spirit. To Him be glory and power forever. Amen.”<sup>9</sup> God returned and took Abraham’s soul as if in a dream, and Archangel Michael bore it up to heaven. Isaac buried his father beside his mother Sarah, glorifying and praising God, for all glory, honor, and worship belong to the Father, Son, and Holy Spirit, now and forevermore. Amen.

# **Testament of Moses**

## **Testament of Moses Chapter 1**

<sup>1</sup> The Testament of Moses recounts the commands he gave in his one hundred and twentieth year, which was the two thousand five hundredth year from the creation of the world, or, according to oriental reckoning, the two thousand seven hundredth, and the four hundredth year after leaving Phoenicia. This took place after the Exodus led by Moses to Amman beyond the Jordan, as prophesied in Deuteronomy. Moses called Joshua, son of Nun, a man approved by the Lord, to lead the people and care for the tabernacle and its holy items, ensuring they received the promised land according to the covenant and oath spoken in the tabernacle. He told Joshua, “Be strong and courageous, obey all commands, and remain blameless before God.” The Lord, who created the world for His people, did not reveal His purpose at creation to convict the Gentiles through their arguments. God chose and prepared Moses before the world’s foundation to mediate His covenant. Moses declared his life’s end was near and asked the people to preserve the books he gave them, anoint them with cedar oil, store them in earthen vessels at a place prepared from creation’s beginning, until the day of repentance at the end of days.

## **Testament of Moses Chapter 2**

<sup>1</sup> Moses continued, “Now, you will lead the people into the promised land, bless them individually, confirm their inheritance, and establish the kingdom. Appoint local magistrates according to the Lord’s will, in judgment and righteousness. Five years after entering the land, they will be ruled by chiefs and kings for eighteen years, with the ten tribes rebelling for nineteen years. The twelve tribes will move the tabernacle, and God will establish His court and sanctuary. The two holy tribes will be settled there, while the ten tribes will create their own kingdoms and offer sacrifices for twenty years. Seven will build walls, and I will protect nine, but four will break the covenant and worship idols, sacrificing their sons to strange gods, and committing abominations in the Lord’s house.”

## **Testament of Moses Chapter 3**

<sup>1</sup> In those days, an eastern king will invade with his cavalry, burn their colonies, and destroy the holy temple, taking the holy vessels and exiling the people, including the two tribes, to his homeland. The two tribes will call on the ten tribes, marching like a hungry, thirsty lioness, and cry out, “Righteous and holy is the Lord. We sinned and were exiled with our children.” The ten tribes will mourn, asking, “What have we done to you, brethren? Has this tribulation not befallen

all Israel?" All tribes will cry to heaven, invoking the God of Abraham, Isaac, and Jacob, reminding Him of His covenant and the oath sworn that their descendants would never be removed from the promised land. They will remember Moses, saying, "Did Moses not prophesy these things, enduring many trials in Egypt, the Red Sea, and the wilderness for forty years? He warned us to obey God's commandments as our mediator. These things have come to pass after his death, as he foretold, including our captivity in the east." This bondage will last for seventy-seven years.

### **Testament of Moses Chapter 4**

<sup>1</sup> Then, a leader will arise among them and pray for their people, saying, "Lord of all, King on the high throne, who rules the world and chose this people as Your own, according to the covenant with their ancestors. Though they have been taken captive with their families to foreign lands, surrounded by vanity and strange peoples, please have mercy on them, O Lord of heaven." God will remember the covenant with their ancestors and show compassion. He will inspire a king to have mercy and send them back to their homeland. Some of the tribes will return, rebuild the walls around their place, and the two tribes will maintain their faith, lamenting because they cannot offer sacrifices to the Lord. The ten tribes will grow and multiply among the Gentiles during their captivity.

### **Testament of Moses Chapter 5**

<sup>1</sup> When the time of punishment nears, and kings who share their guilt bring vengeance upon them, they will be divided about the truth. It is said, "They will turn from righteousness and embrace iniquity, defiling their worship place with impurities, and worshiping strange gods." They will not follow God's truth, some polluting the altar with their offerings, not being true priests but slaves' sons. Many will respect influential people, accept bribes, and corrupt justice. Consequently, their land will be filled with lawlessness and sin, with corrupt judges ready to serve for money.

### **Testament of Moses Chapter 6**

<sup>1</sup> Then rulers will rise, calling themselves priests of the Most High God but committing wickedness in the holy of holies. An insolent king, not of the priestly line, bold and shameless, will arise and judge them harshly. He will kill their leaders secretly, so no one knows their fate. He will slay the old and young alike, bringing great fear to the land. He will judge them harshly for thirty-four years, punishing them like the Egyptians. His descendants will rule for shorter periods, and a powerful western king will conquer them, taking captives and burning part of their temple, crucifying some around their colony.

## **Testament of Moses Chapter 7**

<sup>1</sup> When this happens, the end times will come swiftly, forcing them to act. During this time, destructive and impious men will rule, pretending to be just but stirring up deceit and treachery. These men, self-serving and hypocritical, will love banquets and luxury, exploiting the poor under the guise of justice. They will be deceitful, impious, and lawless from sunrise to sunset, claiming to be noble while their actions are corrupt. They will say, “We shall feast and live in luxury, considering ourselves princes.” Despite their corruption, they will speak arrogantly, saying, “Do not touch me, lest you pollute me.”

## **Testament of Moses Chapter 8**

<sup>1</sup> Then, a second visitation of wrath will come upon them, unlike anything before. A mighty king, ruler of kings, will arise, crucifying those who openly practice circumcision and torturing those who hide it. He will imprison them, give their wives to Gentile gods, and force their sons to reverse their circumcision. Others will be tortured, burned, and forced to bear idols publicly. They will be made to blaspheme and desecrate their sanctuary, enduring severe punishments and forced to abandon their laws and sacred practices.

## **Testament of Moses Chapter 9**

<sup>1</sup> In that time, a man named Taxo from the tribe of Levi will arise. With his seven sons, he will exhort them, saying, “Observe, my sons, a second ruthless and unclean visitation is upon us, far worse than the first. No nation has suffered as we have for impiety. Hear me, for neither our fathers nor forefathers tempted God as to transgress His commands. Our strength lies in obedience. Let us fast for three days and then go to a cave in the field to die rather than transgress the Lord’s commands. If we do this and die, our blood will be avenged before the Lord.”

## **Testament of Moses Chapter 10**

<sup>1</sup> Then, God’s kingdom will appear throughout creation, Satan will be no more, and sorrow will disappear with him. The chief angel will take action, avenging their enemies. The Heavenly One will rise from His throne, leaving His holy dwelling with anger and wrath for His children. The earth will tremble to its edges, mountains will be leveled, and hills will shake and fall. The sun will go dark, the moon will turn to blood, stars will be disturbed, the sea will retreat, and rivers will dry up. The Most High, the Eternal God, will rise to punish the Gentiles and destroy their idols. Israel will be joyful, lifted high like on eagle’s wings. God will exalt them, bringing them close to the stars. They will see their enemies in Gehenna, recognize them, and rejoice, giving thanks to their Creator. Joshua, son of Nun, was instructed to keep these words and this book, as 250 times (year-weeks)

will pass from Moses' death until God's advent. Moses urged Joshua to be strong and courageous, chosen by God to uphold the covenant.

### **Testament of Moses Chapter 11**

<sup>1</sup> After hearing Moses' words, Joshua tore his clothes and fell at Moses' feet, weeping. Moses comforted him, but Joshua asked, "Why do you comfort me, my lord Moses? How can I be comforted when you speak of your departure from us? Where will you go, and what will mark your grave? Who will dare move your body? While others have graves on earth, your resting place is the entire world. Who will guide and care for this people, or pray for them daily, leading them to their ancestors' land? How can I care for them like a father or a mistress for her daughter, providing their needs? There are 600,000 men who grew in number through your prayers. What wisdom do I have to judge or answer in the house of the Lord? When the Amorite kings hear we are coming without you, they will attack, thinking we have no advocate like you, Moses, who prayed constantly. They will say, 'Let's destroy them, for Moses, their great messenger, is no longer with them.' What will become of this people, my lord Moses?"

### **Testament of Moses Chapter 12**

<sup>1</sup> When Joshua finished speaking, he again fell at Moses' feet. Moses lifted him up and said, "Joshua, do not despair. God created all nations and has foreseen everything from creation's beginning to the end of the age. He has planned everything perfectly. The Lord appointed me to pray and intercede for their sins, not because of my virtue but by His grace and compassion. Joshua, you will not conquer nations because of this people's godliness. Heaven's lights and earth's foundations are under God's control. Those who obey God's commandments will prosper, while those who sin will face many punishments. However, completely destroying them is not allowed. God, who knows everything, has established His covenant and oath forever.

# **Testament of Solomon**

## **Testament of Solomon Chapter 1**

This is the testament of Solomon, son of David, who reigned as king in Jerusalem. He possessed mastery over all spirits—those of the air, the earth, and under the earth. Through their power, he accomplished extraordinary feats in the construction of the Temple. This account also details the authorities these spirits wield against humans, and how angels bring these demons to naught. Blessed be you, O Lord God, who bestowed such authority upon Solomon. Glory and might belong to you forever. Amen. During the building of the Temple in Jerusalem, as the artisans worked, Ornias, a demon, appeared among them near sunset. He began stealing half of the wages of the chief artisan's young son and half of his food. He also sucked the thumb of the child's right hand daily, causing the boy to grow thin, despite being dearly loved by the king. King Solomon summoned the boy one day and asked him why he was becoming thinner, despite receiving double wages and food compared to the other workers in the Temple. The child explained to the king that after work, a demon would come, take half of his pay and food, and then suck his thumb, causing him distress and physical decline. Upon hearing this, Solomon prayed fervently in the Temple day and night, seeking divine intervention over the demon. Through his prayers, the Lord Sabaoth granted him grace by sending his archangel Michael, who presented Solomon with a ring bearing a seal engraved with a Pentalpha. Michael instructed Solomon to wear the ring, as it would empower him to control all earthbound demons, male and female, aiding him in the construction of Jerusalem. Solomon rejoiced, praising the God of heaven and earth. The next day, he gave the ring to the boy, instructing him to throw it at the demon when it appeared, commanding it in Solomon's name, without fear. At the appointed hour, Ornias, the fierce demon, arrived to take the child's wages. Following Solomon's instructions, the boy threw the ring at Ornias, commanding him in Solomon's name. The demon protested, offering earthly riches if the ring was removed and he was spared Solomon's judgment. Refusing the demon's pleas, the child joyfully ran to Solomon and reported that he had brought Ornias as commanded. The demon stood outside the palace gates, crying out and offering gold and silver if he could avoid Solomon. Solomon approached Ornias, who trembled in fear, and asked him to identify himself. The demon revealed his name as Ornias. Solomon then inquired about Ornias's astrological allegiance, and the demon responded that he was subject to the sign of Aquarius. He described his activities, including his ability to transform into different forms to seduce men and women, claiming descent from the

archangel Uriel, the power of God. Upon hearing the name of the archangel, I, Solomon, prayed and glorified God, the Lord of heaven and earth. I then bound the demon Ornias and assigned him to the task of cutting stones for the Temple, which had been brought from the shores of the Sea of Arabia. Ornias, however, fearing the iron tools, pleaded with me to release him, promising to bring me all the demons. Unwilling to be subservient, Ornias compelled me to seek the aid of the archangel Uriel. Immediately, Uriel descended from heaven. Uriel summoned the sea whales from the abyss and subdued the great demon Ornias. He commanded Ornias and the fierce demon, Beelzeboul, to labor in cutting stones for the Temple. I then praised and glorified the God of heaven and earth. Ornias, now subdued, was tasked to bring Beelzeboul, the prince of all demons, before me. Ornias took the ring and went to Beelzeboul, proclaiming Solomon's summons. Beelzeboul, upon hearing of Solomon, erupted in a blaze of fire and followed Ornias to me. Upon seeing the prince of demons, Beelzeboul, I glorified the Almighty Lord God, Maker of heaven and earth. I praised God for granting me wisdom and authority over all the powers of the devil. I questioned Beelzeboul, asking him to reveal his identity. He declared himself as Beelzebub, the chief of demons, with authority over all others. He pledged to bring all unclean spirits to me in bondage. Once again, I glorified the God of heaven and earth for his boundless grace. I inquired of Beelzebub about the existence of female demons among them. He promptly brought Onoskelis, a seductive spirit resembling a fair-skinned woman, who swiftly appeared before me. I asked Onoskelis to identify herself. She revealed that she was a spirit named Onoskelis, dwelling upon the earth, capable of various forms of deception and harm to men. She admitted to frequenting caves and ravines, and appearing as a woman to seduce men, especially those with darker skin who unknowingly worshipped her star. Curious about her origin, I questioned Onoskelis further. She confessed to being born from an untimely voice—an echo of a man's ordure dropped in a wood. I inquired under which celestial influence she operated. She disclosed that she operated under the star of the full moon, which held sway over many things. Wanting to know which angel could thwart her, she acknowledged that it was through the reigning power within me, by the wisdom of God and the angel Joel, that she was subject to me. I then commanded Onoskelis to spin hemp for the ropes used in the construction of the house of God. Bound and subdued, she obeyed, standing day and night in her task. I immediately summoned another demon to appear before me, and there came Asmodeus, bound and angry. I demanded to know his identity, but he retorted with defiance, acknowledging his celestial origin as an angel born of a mortal woman. He warned me of my fleeting power over demons, predicting that they would eventually regain dominion over

humanity, revered as gods by the unaware. Undeterred, I bound Asmodeus more tightly and had him whipped with ox-hide thongs, compelling him to reveal his name and purpose. Asmodeus confessed that he was known among mortals by that name and that his task was to disrupt newlywed couples, causing strife and estrangement. He boasted of his ability to lead men astray into infidelity and even murder. I adjured Asmodeus by the name of the Lord Sabaôth to reveal the angel who could thwart him. Reluctantly, he disclosed that it was Raphael, the archangel standing before God's throne, who could drive him away with the liver and gall of a fish smoked over tamarisk ashes. Continuing my interrogation, I pressed Asmodeus to reveal more. He divulged that his power was bound by the seal I possessed, affirming all he spoke as true. I assigned him the task of making clay for the Temple's construction, despite his protestations. With the liver and gall of the fish burning over him, I subdued Asmodeus, frustrated by his formidable malice. I then summoned Beelzeboul, the prince of demons, seating him on a high throne, and questioned why he alone remained of the fallen angels who descended from heaven. Beelzeboul recounted his former glory as an angel named Beelzebub in the first heaven, now reigning over demons bound in Tartarus. He spoke of his progeny haunting the Red Sea, revealing secrets to him and receiving his support. Beelzeboul confessed his nefarious activities, including his role in destroying kings, corrupting priests, and sowing chaos among men through sinful desires and heresies. He boasted of his intent to bring about the world's destruction. I demanded Beelzeboul bring his son from the depths of the Red Sea, but he refused, suggesting another demon, Ephippas, would retrieve him. Curious about his son's name and location, Beelzeboul remained evasive. When asked by which angel he was thwarted, Beelzeboul invoked the holy name of God, known by a numerical value among the Hebrews and called Emmanuel by the Greeks. He revealed his vulnerability to the name Eleéth when adjured by a Roman. Astonished by his revelations, I commanded Beelzeboul to cut Theban marbles, causing the other demons to cry out in agony. Seeking further knowledge, I queried Beelzeboul about heavenly matters. He advised me on rituals involving burning specific substances and lighting lamps to stabilize and protect my house, and described how pure preparations could reveal celestial dragons guiding the sun's chariot. Upon hearing Asmodeus's defiance, I sternly silenced him and commanded him to continue cutting the marbles as ordered. I praised God for granting me wisdom and summoned another demon to appear before me. This spirit approached with its face held high but its form curled like a snail, stirring up dust and causing disturbance. I spat on the ground, sealed it with God's ring, and the tumult ceased. I questioned the spirit, asking its identity, and it identified itself as the spirit of ashes, named

Tephras. The spirit of ashes revealed its role in causing darkness, setting fires, and destroying homes, particularly active in summer. It claimed descent from a powerful origin and disclosed its star alignment at the moon's tip in the south. It mentioned its duty in restraining the hemitertian fever and its associated prayers. I inquired how it inflicted harm, and it cited its connection to the archangel Azael. I summoned Azael, set a seal on the spirit, and tasked it with lifting and delivering large stones for the Temple's construction. I glorified God for granting me such authority and then summoned seven female spirits bound together, representing various elements of darkness. Each spirit identified itself: Deception, Strife, Battle (Klothod), Jealousy, Power, Error, and the seventh, the most malicious of all. They spoke of their celestial origin and their role in causing discord and harm among humanity. Each spirit confessed their respective powers and the angels who thwarted them: Lamechalal for Deception, Baruchiachel for Strife, Marmarath for Battle, Balthial for Jealousy, Asteraôth for Power, Uriel for Error, and an unnamed entity for the seventh spirit. They described their ability to sow heresies, provoke conflicts, and lead astray those who seek piety. I sealed them with my ring and assigned them to dig the Temple's foundations, despite their joint protest. Continuing, I summoned another demon who appeared with the limbs of a man but without a head, identifying itself as Envy. It expressed its desire for a head like mine and its method of causing harm by mutilating men's heads and causing incurable sores. Envy lamented its blindness upon being sealed and explained its ability to see through feelings and voices. It claimed responsibility for the afflictions of those who were mute from birth and detailed its nocturnal activities in causing harm at crossroads and seizing men's heads. The fifth spirit declared itself as Power, boasting of its ability to elevate tyrants and depose kings, empowering rebels and fostering discord. It acknowledged Asteraôth as the angel who frustrates its actions. The sixth spirit identified itself as Error, claiming responsibility for leading astray, causing Solomon to err in the past by inducing fratricide. It boasted of its capability to misguide people into grave-digging and away from piety, with Uriel named as the angel who thwarts its schemes. The seventh spirit, deemed the worst of them all, called itself Artemis and vowed to bring greater ruin upon Solomon. It hinted at a prophecy involving locusts that would fulfill its desires, though the details remained obscure. Solomon, upon hearing these spirits, sealed them with his ring and commanded them to dig the foundations of the Temple, a task spanning 250 cubits. Despite their initial protest, they begrudgingly obeyed. Solomon then summoned another demon, appearing as a headless man. Curious, Solomon questioned its identity, and it revealed itself as Envy, desiring to possess a head like Solomon's. Solomon sealed Envy with his ring, causing the demon distress

and confusion. Envy lamented its plight, unable to see and blaming Ornias for its predicament. Solomon reassured Envy of his identity and asked how it managed to perceive. Envy explained its existence as a voice, inheriting the abilities of those it has harmed since childhood, manipulating voices to inflict harm and suffering. It described its malevolent deeds, including human mutilations and inflicted sores. Upon hearing this, I asked the spirit how it emitted fire and from where this power originated. The spirit explained that it drew its fiery energy from the Day-star, a celestial source yet unknown to humans, worshipped by the seven demons preceding it, nurtured by their reverence. Curious, I pressed further, demanding to know the name of this Day-star. The spirit hesitated, claiming that revealing the name would render it incurable, yet assured me that the Day-star would respond when called upon. Bowing before the Lord God of Israel, I entrusted the spirit to Beelzeboul until the appointed time. Summoning another demon, a hound of immense stature entered my presence, greeting me with a booming voice. Astonished, I inquired about its identity and purpose. The hound revealed it was once a man who performed dark deeds on earth, skilled in knowledge and capable of great feats, even manipulating heavenly bodies. It confessed to leading astray those who followed its star and causing harm to those possessed by frenzy. Wanting to understand more, I asked the hound for its name, to which it replied "Staff" (Rabdos). I questioned its abilities and intentions. The hound offered to guide a man to a mountainous place where a green stone could be found, suitable for adorning the Temple of the Lord God. Accepting the offer, I sent my servant with the hound, instructing him to use the ring bearing the seal of God to mark the spot where the green stone was found and to bring the demon back to me. True to its word, the hound revealed the stone, which was sealed by my servant and then brought before me. I decided to seal both the headless demon and the enormous hound with my right hand's seal, tasking the hound to guard the fiery spirit. This arrangement ensured continuous light for the artisans working day and night. From the mine of that stone, I obtained 200 shekels to support the construction of the incense table, its appearance akin to the stone itself. Glorifying the Lord God, I secured the treasure of that stone and commanded the demons to continue cutting marble for the House of God. Praying to the Lord, I asked the hound by which angel it was thwarted, and it named the great Brieus as its opponent. Praising the Lord God of heaven and earth, I summoned another demon to appear before me. A spirit manifested in the form of a roaring lion approached, declaring its prowess in causing sickness and weakening men's bodies. It boasted of its ability to cast out demons and command legions under its control. The spirit identified itself as "Lion-bearer, Rath," and when I inquired how it could be thwarted along with its legions, it refused to

divulge its name, claiming that revealing it would bind not only itself but also its entire host. Undeterred, I solemnly adjured the spirit in the name of God Sabaoth to disclose the name by which it and its legions were frustrated. Reluctantly, the spirit revealed that the one who had bound them was the figure known as Emmanuel, also referenced as “the great among men,” prophesied to face trials and ultimately triumph over evil. The spirit acknowledged its impending defeat by Emmanuel. Glorifying God, I condemned the legion to gather wood and assigned the lion-shaped spirit to saw the wood finely with its teeth, destined for the unquenchable furnace of the Temple of God. Worshipping the Lord God of Israel, I called forth another demon, which appeared before me as a three-headed dragon of terrifying appearance. Questioning its identity, the dragon spirit claimed its role in causing harm to infants in the womb, making them deaf and mute, and afflicting men with seizures and convulsions. It mentioned being frustrated by an angel associated with Jerusalem, known for his counsel and power. The dragon spirit further divulged hidden treasures and artifacts, including a mystical column from the Red Sea, brought forth by another demon named Ephippas. It instructed me on the location of gold near the Temple entrance, which was indeed found as described. I sealed the dragon spirit with my ring and praised the Lord God for His guidance. I then asked the dragon spirit its name, to which it replied, “I am the crest of dragons.” I commanded it to assist in making bricks for the Temple, utilizing its human hands for the task. Giving thanks to the Lord God of Israel, I summoned another demon, this time appearing in the form of a headless woman with disheveled hair. Intrigued, I inquired about her identity and purpose, following her instructions to purify myself and sit in judgment to learn more about her deeds. Complying with her request, I restrained myself and listened as the demon, named Obizuth, described her malevolent activities. She confessed to causing harm to newborns, making them deaf and blind, and afflicting their bodies and minds. She boasted of her resilience, claiming to roam the world freely despite being sealed by the ring of God. Astonished by her appearance and revelations, I questioned how she was frustrated. The demon revealed that the angel Afarôt, also known as Raphael, was her adversary, whose name, when invoked, prevented her from entering women in childbirth. Pleased with this knowledge, I ordered her hair bound and displayed outside the Temple as a sign to all Israel of God’s authority over such spirits. Continuing, I summoned another demon that approached in the form of a dragon with the face and hands of a man, wings on its back, and a body resembling that of a serpent. The demon explained its role in impregnating women and causing unusual births. It claimed my actions would compel other demons to speak truthfully and warned of destruction by fire for disobedience. As the demon

spoke, a spirit emerged from its mouth and consumed the wood intended for the Temple, burning it to ashes. Witnessing this spectacle, I marveled at the power and cunning of such spirits. After glorifying God, I questioned the dragon-shaped demon about the angel that frustrated it. It named the great angel Bazazeth, residing in the second heaven. I invoked this angel's authority and sentenced the demon to cut marbles for the Temple construction, continuing to praise God and preparing to confront another demon. Another spirit appeared before me, resembling a woman with two additional heads on her shoulders, each with hands. When I questioned her identity, she named herself Enêpsigos, boasting of her myriad names and abilities to change forms. She dwelt in the moon and possessed three distinct shapes, known at times as Kronos among the wise. She claimed invincibility in her current forms but admitted being frustrated by the angel Rathanael in the third heaven. Seeking divine guidance, I prayed to God and invoked the angel Rathanael as Enêpsigos had disclosed. Using my seal, I bound her with a triple chain and secured her beneath its fastening. Enêpsigos prophesied future events, foretelling the downfall of my kingdom and the desecration of the Temple by foreign rulers. She spoke of a time when the power of evil spirits would rise until the coming of Emmanuel, whose number is 6442, signifying his authority over all. Upon hearing these revelations, I glorified God. Though initially skeptical of the demons' words, I eventually witnessed their prophecies come to pass. Before my death, I documented these encounters in a testament for the children of Israel, detailing the powers and names of the demons and the angels that thwart them. I praised the Lord God of Israel and ordered the binding of the spirits with unbreakable chains. After praising God, I summoned another spirit, which appeared before me with the form of a horse in front and a fish behind. This fierce sea spirit claimed dominion over ships and the greed for gold and silver. It boasted of causing havoc by transforming into waves and assaulting vessels at sea. The spirit acknowledged its allegiance to Beelzeboul and spoke of seeking counsel from him. The spirit also revealed its ability to take on human form, known as Kunospaston, inducing nausea in those it inhabited. Bound and delivered into my hands by Beelzeboul, it warned of its impending demise without access to water. I questioned the spirit about the angel that frustrated it, to which it replied "Iameth." Glorifying God, I commanded the spirit to be confined in a vessel filled with sea-water and sealed with my ring, to be placed in the Temple of God. Then I summoned another spirit to appear before me. Another enslaved spirit manifested before me, appearing as a man with piercing eyes and wielding a blade. It identified itself as a lascivious spirit spawned by a giant who perished in the days of the giants' massacre. The spirit confessed to lurking among tombs, assuming the form of the dead to ambush and harm

the living. It claimed to be frustrated by a man who would become the Savior, identified by a number that, when written on one's forehead, would repel its influence. After its confession, I commanded the spirit to be confined, glorifying the Lord for His dominion. I then summoned thirty-six spirits, each with heads resembling dogs but human forms otherwise. Known as the rulers of darkness, they professed submission to my authority granted by the Lord God over all spirits. Invoking the name of the Lord Sabaoth, I commanded each spirit to reveal its nature and deeds. The spirit Ruax confessed to causing idleness and head pain, retreating at the angel Michael's invocation. The second spirit introduced itself as Barsafael, responsible for afflicting those during its hour with debilitating migraines. It expressed vulnerability to the command "Gabriel, imprison Barsafael," prompting immediate retreat. The third spirit, Arôtosael, confessed to causing severe harm to eyes, inflicting grievous injuries. It disclosed its weakness to the command "Uriel, imprison Arôtosael," thereby retreating instantly. The fifth spirit, Iudal, admitted its role in causing blockages in the ears and deafness. It acknowledged that upon hearing "Urue Iudal," it would retreat without delay. Identified as Sphendonaël, the sixth spirit claimed responsibility for causing tumors in the parotid gland, inflammations of the tonsils, and tetanic spasms. It confessed obedience to the command "Sabrael, imprison Sphendonaël," leading to immediate retreat. The seventh spirit, Sphandôr, described its ability to weaken shoulders, induce trembling, paralyze hand nerves, and fracture neck bones while extracting marrow. It acknowledged vulnerability to the command "Araël, imprison Sphandôr," prompting swift retreat. Known as Belbel, the eighth spirit confessed to distorting the hearts and minds of humans. It revealed that upon hearing "Araël, imprison Belbel," it would immediately withdraw. The ninth spirit, Kurtaël, admitted to causing colic pains and inducing bowel discomfort. It disclosed that upon hearing "Iaôth, imprison Kurtaël," it would retreat promptly. Metathiax, the tenth spirit, disclosed its capability to cause kidney pains. It acknowledged vulnerability to the command "Adônaël, imprison Metathiax," leading to immediate retreat. Katanikotaël, the eleventh spirit, confessed to inciting strife and discord in households, promoting anger and conflict. It offered a remedy: writing its name on laurel leaves along with specific angelic names and invoking the name of the great God, followed by sprinkling water around the house, would compel it to retreat instantly. Saphathoraël, the twelfth spirit, admitted to fostering division among people, delighting in causing stumbling and confusion. It disclosed that writing down certain angelic names on paper and carrying it close would dissipate its influence upon invocation, leading to its immediate retreat. The thirteenth spirit identified itself as Bobël, causing nervous disorders through its

attacks. It confessed vulnerability to the command “Adonaël, imprison Bothothêl,” prompting immediate retreat. Known as Kumeatêl, the fourteenth spirit claimed responsibility for inducing shivering fits and torpor. It acknowledged that upon hearing “Zôrôël, imprison Kumentaël,” it would retreat without delay. The fifteenth spirit, Roélêd, admitted to causing cold, frost, and stomach pains. It disclosed that upon hearing the phrase: “Iax, bide not, be not warmed, for Solomon is fairer than eleven fathers,” it would instantly retreat. Identified as Atrax, the sixteenth spirit inflicted severe, incurable fevers upon people. It provided a remedy involving coriander and a charm to exorcise it, promising immediate retreat upon application. The seventeenth spirit, Ieropaël, confessed to causing convulsions and disturbances in men, particularly in baths and on roads. It revealed that reciting specific names into the right ear of the afflicted would compel it to retreat instantly. Buldumêch, the eighteenth spirit, admitted to sowing discord between spouses. It disclosed a method involving writing Solomon’s lineage names on paper and placing it in the house’s antechamber, commanding it to retreat peacefully. Naôth, the nineteenth spirit, claimed to afflict men with knee issues. It revealed that writing a specific command on paper and invoking it would lead to its immediate retreat. Marderô, the twentieth spirit, confessed to causing untreatable fevers. It disclosed a solution involving writing names on a book leaf and wearing it around the neck, compelling it to retreat instantly. The twenty-first spirit, Alath, admitted to causing coughs and breathing difficulties in children. It revealed that writing a specific command on paper and wearing it would ensure its immediate retreat. Nefthada, the twenty-third spirit, claimed responsibility for kidney pains and urinary issues. It offered a solution involving inscribing commands on a tin plate and tying it around the loins for immediate retreat. Akton, the twenty-fourth spirit, confessed to causing rib and lumbar muscle pains. It provided a remedy involving engraving specific commands on copper and wearing it around the waist for instant retreat. Anatreth, the twenty-fifth spirit, admitted to causing intense burning fevers and ailments. It disclosed vulnerability to certain phrases that would compel it to retreat immediately. Enenuth, the twenty-sixth spirit, claimed to manipulate minds and hearts, even causing dental issues. It provided a solution involving writing commands and wearing them for its immediate retreat. Phêth, the twenty-seventh spirit, confessed to causing consumption and hemorrhages. It disclosed a remedy involving exorcising it through wine and specific chants, ensuring its immediate retreat. Harpax, the twenty-eighth spirit, admitted to inducing sleeplessness in men. It revealed vulnerability to a specific written command tied around the temples, leading to its immediate retreat. Anostêr, the twenty-ninth spirit, claimed to cause hysteria and bladder pains. It offered a

solution involving laurel seeds and specific exorcisms for its immediate retreat. Alleborith, the thirtieth spirit, admitted to causing discomfort from swallowed fish bones. It disclosed a remedy involving the use of the same fish bone to compel it to retreat. Hephesimireth, the thirty-first spirit, confessed to causing lingering illnesses. It provided a remedy involving salt and oil, accompanied by specific prayers for its immediate retreat. Ichthion, the thirty-second spirit, paralyzed and bruised muscles but could be repelled with specific chants. Agchoniôn, the thirty-third spirit, admitted to lying in ambush and causing troubles. It offered a remedy involving writing on fig leaves and reversing letters for its immediate retreat. Autothith, the thirty-fourth spirit, confessed to instigating grudges and fights. It acknowledged being frustrated by specific inscriptions for its retreat. Phthenoth, the thirty-fifth spirit, admitted to casting the evil eye. It revealed vulnerability to certain protective measures for its immediate retreat. Bianakith, the thirty-sixth spirit, confessed to wreaking havoc on the body and causing decay. It provided a solution involving specific inscriptions on house doors for its immediate retreat. Hearing all this, I, Solomon, praised the God of heaven and earth. I ordered water to be brought into the Temple of God and prayed for the binding of demons that trouble humanity, assigning some to labor on the Temple, others to imprisonment, and some to refining metals. Thus, I enjoyed peace and honor throughout the earth, overseeing the completion of the Temple. My kingdom flourished, and Jerusalem found peace and joy. Kings from all corners of the earth came to admire the Temple I had built for the Lord God, bringing precious offerings of gold, silver, gems, and timber to adorn the Temple. The Queen of Sheba, renowned for her sorcery, came to me with great concern, bowing humbly before me. Upon hearing my wisdom, she praised the God of Israel and tested me with questions, marveling at the depth of knowledge I shared with her. All the sons of Israel glorified God. During those days, an elderly worker approached me in distress, falling before me and pleading for justice. He told me of his only son who openly insulted him, beat him, and threatened his life. He begged me to avenge him. Moved by the old man's plight, I summoned his son and questioned him about his father's accusations. The young man denied the charges vehemently, claiming he would never raise a hand against his father. Despite his plea, the old man refused to forgive him and demanded severe punishment. As I was about to pass judgment, I noticed the demon Ornias laughing wickedly. Outraged by his disrespect, I ordered Ornias to be brought before me to explain himself. Confronted, Ornias confessed that the old man planned to kill his son within three days. Confirming this revelation, I had the demon restrained and reconciled the father and son, urging them to make amends. They departed with renewed

understanding. Afterward, I questioned Ornias further, learning that demons like him roam the heavens, overhearing divine decrees and influencing events on earth. They exploit opportunities to cause harm, often disguising themselves to deceive humanity. I marveled at their revelations but ensured Ornias was kept under guard for five days. When I summoned the old man afterward, he arrived in mourning, his face darkened with sorrow. He informed me his son had died two days prior. Recognizing Ornias spoke the truth, I glorified the God of Israel. Witnessing these events, the Queen of Sheba was astounded and praised the God of Israel, impressed by the construction of the Temple. She contributed generously—gold, silver, and precious stones—and inspected the Temple's intricate details with admiration. Meanwhile, I received a letter from King Adares of Arabia, seeking my help to subdue a destructive spirit tormenting his land—a fierce wind that caused death and destruction. Impressed by my wisdom and authority over spirits, he pled for my intervention to secure peace in his realm. I read Adares' letter and planned a strategy. A crucial stone for the Temple lay unmovable, frustrating the builders. I ordered my servant to capture the spirit causing havoc in Arabia using a flask and a seal. Following my instructions, the servant journeyed to Arabia, captured the spirit in the flask, and brought it back to Jerusalem, where it was presented before me in the Temple. Upon my return to the Temple, the flask moved on its own accord, demonstrating the spirit's presence. Questioning the demon within, Ephippas, I learned of his powers and his domain in Arabia. Ephippas explained his capabilities and how he and another demon from the Red Sea supported a massive pillar. Witnessing their strength, I commanded them to uphold the pillar until the appointed time, marveling at their obedience. To test their resolve, I ordered the demons to support the pillar, sealing their promise with my ring. The spirits held firm, proving the power bestowed upon me by God. Grateful for God's guidance, I adorned the Temple and enjoyed peace throughout my kingdom. I took wives from various lands, and though I desired a woman from Jebus, the priests of Moloch demanded I worship their gods in exchange for her hand. Refusing to betray my faith, I did not worship their idols, but they withheld the woman from me until I complied. Craftily, they offered me grasshoppers to sacrifice to Moloch, after which I fell under a dark influence, losing God's favor. I succumbed to their demands and built temples for their idols, forsaking the true God. Realizing my folly, I wrote this testament as a warning, urging future generations to heed God's commands and avoid the lure of false idols. I questioned another spirit who had come with the pillar from the depths of the Red Sea, asking him who he was and why he appeared before me. The demon identified himself as Abezithibod, claiming descent from an archangel. He boasted of his power as a fierce, winged spirit

with a single wing, plotting against every spirit under heaven. He recounted his role in hardening Pharaoh's heart during Moses' time in Egypt, and how he was invoked alongside Moses' opponents, Iannes and Iambres. I asked him how he ended up in the Red Sea, to which he explained that he had influenced Pharaoh and his ministers to pursue the Israelites. He was present when the Egyptians followed the Israelites into the Red Sea, where they met their demise as the waters closed over them. Abezithibod claimed he remained hidden under the pillar in the sea until Ephippas, at my command, captured him in a flask and brought him to me. Hearing this, I praised God and commanded the demons to uphold the pillar. They swore by the living God that they would support it until the world's end. They warned that if the stone fell, it would signify the end of the world. I continued to glorify God and beautify the Temple of the Lord, finding joy and peace in my kingdom. I took numerous wives from various lands, including a Jebusite woman whom I desired greatly. When I asked the priests to give her to me in marriage, they demanded I worship their gods Moloch and Raphan. Fearful of God's glory, I refused, but they insisted I comply before I could be with her. They forbade the woman from being with me until I sacrificed to their gods. Relenting under pressure, I performed their rituals with five grasshoppers as instructed, causing the Spirit of God to depart from me. I became weak and foolish, and against my better judgment, I built temples for Baal, Rapha, Moloch, and other idols. I fell into darkness, forsaking the true God and becoming a plaything of idols and demons. Recognizing my grave error, I wrote this testament as a plea for future generations to heed its warnings and prioritize God's grace above all else.

# **Testament of Issachar**

## **Testament of Issachar Chapter 1**

<sup>1</sup> These are the teachings of Issachar, who called his sons to listen attentively. He spoke as one beloved by the Lord. <sup>2</sup> Born as Jacob's fifth son, I came into this world through a deal involving mandrakes. <sup>3</sup> Reuben, my brother, brought these mandrakes from the fields, and Rachel took them for herself. <sup>4</sup> Reuben wept, and his cries brought Leah, our mother, to the scene. <sup>5</sup> These mandrakes, sweet-smelling apples from Haran, grew near a water ravine. <sup>6</sup> Rachel declared she wouldn't share them, claiming them instead of children, feeling forsaken by the Lord for being barren. <sup>7</sup> There were two apples, and Leah, resentful, asked Rachel why she should take her husband after taking her place. <sup>8</sup> Rachel replied that Leah could have Jacob that night in exchange for the mandrakes. <sup>9</sup> Leah argued Jacob was hers as his first wife. <sup>10</sup> Rachel retorted Jacob had worked fourteen years for her, and if not for deceit and human wickedness, Leah wouldn't have married him. <sup>11</sup> Rachel revealed she was intended for Jacob, but her father deceived her, preventing Jacob from seeing her. <sup>12</sup> Despite this, Rachel agreed to let Jacob be with Leah that night in exchange for the mandrakes. <sup>13</sup> Jacob knew Leah, who then bore me, and because of this transaction, I was named Issachar. <sup>14</sup> Later, an angel told Jacob Rachel would bear two children because she chose continence over her husband. <sup>15</sup> If not for Leah's payment with the mandrakes, Rachel might have borne eight sons; thus, Leah bore six, and Rachel two. <sup>16</sup> Rachel didn't consume the mandrakes but presented them at the house of the Lord to the priest. <sup>17</sup> As I grew up, I lived with integrity, working as a farmer for my father and brothers, bringing seasonal fruits. <sup>18</sup> My father blessed me, seeing my upright ways. <sup>19</sup> I wasn't meddlesome, envious, or malicious toward anyone. <sup>20</sup> I never slandered or criticized others, living with a pure conscience. <sup>21</sup> At thirty-five, I married due to my labor-worn strength, not seeking pleasure with women, but succumbing to sleep from toil. <sup>22</sup> My father rejoiced in my integrity, as I offered first-fruits through the priest to the Lord and to him. <sup>23</sup> The Lord multiplied His blessings in my hands tenfold, and Jacob recognized God's favor upon my purity. <sup>24</sup> I generously shared the earth's bounty with the poor and oppressed, guided by my sincere heart. <sup>25</sup> Listen, my children, and live with sincerity, for the Lord finds pleasure in it. <sup>26</sup> A sincere person doesn't covet wealth, deceive others, or crave luxuries and fine clothing. <sup>27</sup> They don't seek a long life but await God's will. <sup>28</sup> Deceitful spirits have no power over them; they do not lust after women's beauty, avoiding corrupt thoughts. <sup>29</sup> They harbor no envy or malicious intent, no insatiable desires. <sup>30</sup> They walk with integrity, shunning

the world's deceitful allurements and never perverting God's commandments. <sup>31</sup> Therefore, my children, keep God's law, live with sincerity, and avoid meddling in others' affairs. <sup>32</sup> Love the Lord and your neighbor, showing compassion to the poor and weak. <sup>33</sup> Embrace hard work and cultivate the land, offering thanksgiving gifts to the Lord. <sup>34</sup> The Lord will bless you with the earth's first-fruits, as He has blessed all His saints from Abel onward. <sup>35</sup> There is no greater portion than the earth's bounty, which is cultivated through labor. <sup>36</sup> Jacob blessed me with earthly blessings and first-fruits. <sup>37</sup> Levi and Judah were honored by the Lord among Jacob's sons; Levi received the priesthood, and Judah the kingdom. <sup>38</sup> Obey them and follow your father's sincerity. <sup>39</sup> Gad has been chosen to defend Israel against invading armies.

## **Testament of Issachar Chapter 2**

<sup>1</sup> Know this, my children, that in the future generations, your descendants will abandon simplicity and embrace insatiable desires. <sup>2</sup> They will forsake innocence and turn to malice, rejecting the Lord's commandments and turning to Beliar. <sup>3</sup> They will abandon agriculture and pursue their own wicked schemes, becoming scattered among the Gentiles and serving their enemies. <sup>4</sup> Therefore, teach these commands to your children so that if they sin, they may quickly return to the Lord, for He is merciful and will bring them back to their land. <sup>5</sup> Behold, I am now a hundred and twenty-six years old, and I can say I have not knowingly committed any sin. <sup>6</sup> Apart from my wife, I have been faithful; I have never indulged in lustful glances or committed fornication. <sup>7</sup> I have abstained from wine to avoid being led astray. <sup>8</sup> I have not coveted anything that belonged to my neighbor. <sup>9</sup> Deceit has never entered my heart, nor have lies passed my lips. <sup>10</sup> Whenever someone was in distress, I sympathized and shared in their suffering. <sup>11</sup> I have shared my bread with the poor, practicing righteousness throughout my life and always upholding truth. <sup>12</sup> I have loved the Lord deeply and have shown love to every person with all my heart. <sup>13</sup> Therefore, my children, do likewise, and every spirit of Beliar will flee from you. <sup>14</sup> Wicked deeds will not rule over you, and you will subdue every wild beast, for you walk with the God of heaven and earth in sincerity. <sup>15</sup> After saying these things, Issachar instructed his sons to carry him to Hebron and bury him in the cave with his ancestors. <sup>16</sup> He peacefully passed away at a good old age, with his limbs strong and his strength undiminished, entering the eternal rest.

# **Testament of Asher**

## **Testament of Asher Chapter 1**

<sup>1</sup> This is the testament of Asher, spoken to his sons when he was 125 years old. <sup>2</sup> In his vigor, he instructed them: Listen, children of Asher, and I will reveal what is pleasing in the sight of the Lord. <sup>3</sup> God has given two ways to mankind, two inclinations, and two kinds of actions with their outcomes. <sup>4</sup> Therefore, everything exists in pairs, opposing one another. <sup>5</sup> There are paths of good and evil, and within us are inclinations that discern between them. <sup>6</sup> If the soul delights in goodness, its actions are righteous; if it sins, it promptly repents. <sup>7</sup> Focused on righteousness, it casts away wickedness, uprooting sin. <sup>8</sup> But if it leans toward evil, its deeds are wicked, rejecting good and clinging to evil, influenced by Beliar. Even if it does something good, he twists it to evil. <sup>9</sup> When it starts to do good, he corrupts it, for the inclination's treasure is filled with an evil spirit. <sup>10</sup> One may use words to assist good, but evil results ensue. <sup>11</sup> Some show no mercy to those they use for evil; this is a twofold evil. <sup>12</sup> Others love evildoers, willing to die for them, another twofold evil. <sup>13</sup> Even with love, concealing evil for a good reputation leads to evil outcomes. <sup>14</sup> Some steal, cheat, and pity the poor—another dual aspect that is wholly evil. <sup>15</sup> One defrauds and swears falsely, yet helps the poor, defying God's law, mixing good with evil. <sup>16</sup> Another commits adultery but abstains from food, doing evil during fasting, yet follows commandments—another twofold aspect of evil. <sup>17</sup> Such men are like hares, outwardly clean but inwardly unclean. <sup>18</sup> God's commandments declare this truth. <sup>19</sup> My children, do not be double-faced like them, showing both goodness and wickedness. <sup>20</sup> Embrace goodness alone, for God dwells there, desired by all. <sup>21</sup> Flee from wickedness, eradicating evil inclinations through good works. <sup>22</sup> Double-faced people serve their own desires and Beliar, not God. <sup>23</sup> Yet the just, even if accused of sin by the double-faced, are righteous before God. <sup>24</sup> Some hate both merciful and unjust men, and adulterers who fast—this is a twofold good work, following the Lord's example, discerning genuine good from apparent good. <sup>25</sup> Another avoids sinful company, preserving purity—another dual aspect that is wholly good. <sup>26</sup> These are like stags and hinds, seeming unclean like wild animals but truly clean, zealously following God's commandments and avoiding evil. <sup>27</sup> You see, my children, everything has two sides opposing each other, one hiding the other: covetousness in wealth, drunkenness in revelry, grief in laughter, and profligacy in marriage. <sup>28</sup> Death follows life, dishonor follows glory, night follows day, and darkness follows light; all under the dominion of day, justice under life, injustice under death. Eternal life awaits. <sup>29</sup> Truth cannot be called falsehood, nor can right be

called wrong, for all truth is under the light, just as all things are under God. <sup>30</sup> I have proven these truths in my life, never straying from the Lord's truth, following His commandments with all my strength and sincerity toward what is good. <sup>31</sup> Therefore, my children, keep the Lord's commandments, embracing truth with singleness of heart. <sup>32</sup> Double-faced individuals are doubly guilty, doing evil and delighting in those who do it, following deceitful spirits, opposing mankind. <sup>33</sup> Therefore, children, keep God's law and do not mistake evil for good. <sup>34</sup> In the end, men's actions reveal their righteousness or unrighteousness when they face the angels of the Lord and Satan. <sup>35</sup> A troubled soul departs tormented by the evil it served in lust and wrongdoing. <sup>36</sup> A peaceful soul meets the angel of peace, entering eternal life. <sup>37</sup> Do not become like Sodom, which sinned against the angels and perished forever. <sup>38</sup> I know you will sin and fall into your enemies' hands; your land will be desolate, your holy places destroyed, and you scattered across the earth. <sup>39</sup> You will be despised in exile, vanishing like water. <sup>40</sup> Until the Most High visits the earth, coming as a man, eating and drinking with men, and defeating the dragon in the water. <sup>41</sup> He will save Israel and all the Gentiles, speaking as God in human form. <sup>42</sup> Tell these things to your children, that they may not disobey Him. <sup>43</sup> I know you will surely be disobedient, following ungodly ways instead of God's law, corrupted by wickedness. <sup>44</sup> Therefore, you will be scattered like Gad and Dan, my brothers, losing your land, tribe, and language. <sup>45</sup> Yet the Lord will gather you in faith through His mercy, for the sake of Abraham, Isaac, and Jacob. <sup>46</sup> After saying these things, Asher instructed them: Bury me in Hebron. <sup>47</sup> He peacefully passed away at a ripe old age. <sup>48</sup> His sons obeyed, burying him in Hebron beside his fathers.

# **Testament of Naphtali**

## **Testament of Naphtali Chapter 1**

<sup>1</sup> This is the testament of Naphtali, spoken in the hundred and thirtieth year of his life as he approached death. <sup>2</sup> Gathering his sons on the first day of the seventh month while still in good health, he hosted a feast of food and wine for them. <sup>3</sup> The next morning, as he woke, he solemnly declared to them, “I am dying,” though they initially doubted him. <sup>4</sup> Strengthened by the Lord as he praised Him, Naphtali reaffirmed that his end was near after the previous day’s celebration. <sup>5</sup> He began to speak to his sons, saying, “Listen, my children, sons of Naphtali, hear the words of your father.” <sup>6</sup> “I was born to Bilhah, given by Rachel to Jacob in place of herself. Rachel loved me dearly as I was born upon her knees, longing for a brother like me from her own womb.” <sup>7</sup> “Joseph was like unto me, fulfilling Rachel’s prayers.” <sup>8</sup> “My mother, Bilhah, was the daughter of Rotheus, brother of Deborah, Rebecca’s nurse, born on the same day as Rachel.” <sup>9</sup> “Rotheus, a Chaldean of Abraham’s family, was captured and sold to Laban, who gave him Euna as wife. She bore Zilpah and then Bilhah.” <sup>10</sup> “Bilhah, swift and eager from birth, <sup>11</sup> was likened to one who seizes new things promptly.” <sup>12</sup> “I, swift as a deer, was appointed by Jacob for all errands and blessed as such.” <sup>13</sup> “Just as a potter molds vessels according to their purpose, so the Lord fashions the body according to the spirit’s design.” <sup>14</sup> “Nothing is out of balance; all creation is meticulously weighed and measured.” <sup>15</sup> “As the potter knows each vessel’s use, so the Lord understands the body’s inclination toward good or evil.” <sup>16</sup> “No thought or desire escapes His knowledge, for every person is made in His image.” <sup>17</sup> “A person’s strength matches their deeds; their eyes guide their sleep; their soul reflects their words, whether aligned with God’s law or Beliar’s.” <sup>18</sup> “Just as there’s distinction between light and darkness, seeing and hearing, so too among people—no two are alike in face or mind.” <sup>19</sup> “God created everything in harmony—five senses in the head, each part with its purpose and beauty.” <sup>20</sup> “Therefore, let all your actions be orderly and well-intentioned in the fear of God. Do nothing in scorn or out of season, for just as the eye cannot hear in darkness, neither can you perform deeds of light in darkness.” <sup>21</sup> “Do not corrupt your actions with covetousness or deceitful words; silence your hearts to understand and hold fast to God’s will, rejecting Beliar’s.” <sup>22</sup> “Sun, moon, and stars maintain their order; likewise, do not disrupt God’s law through disorderly conduct.” <sup>23</sup> “The Gentiles strayed, forsaking the Lord, altering their order to worship idols and deceitful spirits.” <sup>24</sup> “You, however, must recognize the Lord in all creation—

firmament, <sup>25</sup> earth, sea—so that you do not become like Sodom, which perverted the natural order.” <sup>26</sup> “Even the Watchers altered their nature, bringing the Lord’s curse upon them and rendering the earth barren.” <sup>27</sup> “I warn you, my children, for I have read in Enoch’s writings that you too will depart from the Lord, embracing lawlessness like the Gentiles and the wickedness of Sodom.” <sup>28</sup> “Captivity will come upon you; you will serve your enemies, afflicted and troubled until the Lord consumes you.” <sup>29</sup> “Yet, in your diminished state, you will repent and acknowledge the Lord, and He will, in His mercy, restore you to your land.” <sup>30</sup> “But after returning to your fathers’ land, you will again forget the Lord and become wicked.” <sup>31</sup> “The Lord will scatter you across the earth until His compassionate servant, who practices righteousness and mercy, gathers you, both near and far.”

## **Testament of Naphtali Chapter 2**

<sup>1</sup> At the age of forty, I had a vision on the Mount of Olives near Jerusalem. I saw the sun and moon standing still. <sup>2</sup> Isaac, my grandfather, told us to seize them. Levi grabbed the sun, and Judah swiftly took the moon. They were lifted up with them, radiant and triumphant. <sup>3</sup> Levi shone like the sun, receiving twelve palm branches, while Judah glowed like the moon, with twelve rays beneath them. <sup>4</sup> Together, they captured these celestial bodies. <sup>5</sup> Then, a bull with two great horns and eagle’s wings appeared, but we couldn’t seize it. <sup>6</sup> Joseph arrived and grasped it, ascending high above us. <sup>7</sup> I saw this vision clearly, accompanied by a holy prophecy predicting Israel’s captivity by Assyrians, Medes, Persians, Chaldeans, and Syrians. <sup>8</sup> Seven days later, I saw our father Jacob by the sea of Jamnia. <sup>9</sup> A ship named ‘The Ship of Jacob’ sailed by without a crew. <sup>10</sup> Jacob invited us aboard, but a fierce storm arose, causing our father, steering the ship, to disappear. <sup>11</sup> We were tossed and the ship filled with water, eventually breaking apart. <sup>12</sup> Joseph escaped on a small boat, and we clung to nine planks, Levi and Judah together. <sup>13</sup> We were scattered across the earth. <sup>14</sup> Levi, in sackcloth, prayed for us all, and the storm subsided, guiding the ship safely to land. <sup>15</sup> Our father rejoiced upon his return. <sup>16</sup> These dreams I shared with my father, who foresaw Israel enduring many trials. <sup>17</sup> He believed Joseph lived, always counting him among us. <sup>18</sup> He wept for Joseph, unable to see him. <sup>19</sup> These visions reveal what will befall Israel in the future. <sup>20</sup> Jacob urged us to unite with Levi and Judah for Israel’s salvation. <sup>21</sup> God will dwell among men through their tribes, gathering the righteous from the Gentiles. <sup>22</sup> If you do good, men and angels will bless you, and God will be glorified among the Gentiles through you. <sup>23</sup> But those who do evil will be cursed by angels and men, dishonoring God. <sup>24</sup> The devil will claim them, wild beasts will master them, and the Lord will hate them. <sup>25</sup> The commandments are

twofold, requiring prudence for fulfillment.<sup>26</sup> There is a time for marital relations and a time for abstinence for prayer, both essential and ordered.<sup>27</sup> Therefore, be wise and prudent in God, understanding His commandments and laws, that the Lord may love you.<sup>28</sup> Naphtali instructed his sons to bury him in Hebron with his fathers.<sup>29</sup> After enjoying a meal with a joyful heart, he covered his face and passed away.<sup>30</sup> His sons honored his wishes and buried him according to his commands.

# **Testament of Reuben**

## **Testament of Reuben Chapter 1**

<sup>1</sup> Reuben, the eldest son of Jacob and Leah, spoke to his sons before his death at the age of 125. <sup>2</sup> Two years after Joseph's passing, Reuben fell ill, and his descendants gathered to see him. <sup>3</sup> He said to them, "I am dying, following the path of my ancestors." <sup>4</sup> Spotting Judah, Gad, and Asher among them, he requested, "Raise me up, so I may reveal what weighs on my heart before I depart." <sup>5</sup> Rising, he kissed them and began, "Listen, my brothers and children, to the commands I give you." <sup>6</sup> He solemnly swore, "I warn you against the sins of youth and fornication, which stained our father Jacob's bed." <sup>7</sup> "I suffered a severe affliction for seven months as punishment, but Jacob's prayers spared me from destruction." <sup>8</sup> "I was thirty when I sinned gravely before the Lord, and I was gravely ill for seven months." <sup>9</sup> "For seven years, I deeply repented before the Lord, abstaining from wine, meat, and delicacies." <sup>10</sup> "I mourned deeply for my great sin, unmatched in Israel." <sup>11</sup> "Listen now, my children, to what I learned about the seven deceitful spirits during my repentance." <sup>12</sup> "Seven spirits lead youth astray in various ways." <sup>13</sup> "Additionally, man receives seven spirits at creation, guiding all his actions." <sup>14</sup> "The spirit of life is first, forming man's constitution." <sup>15</sup> "Next is sight, which sparks desire." <sup>16</sup> "Hearing teaches, while smell and taste allow enjoyment of food and drink, which strengthen." <sup>17</sup> "Speech imparts knowledge, while the seventh, the power of procreation, leads to sinful pleasure." <sup>18</sup> "It is last in creation but first in youth, clouded by ignorance, leading blindly into danger." <sup>19</sup> "An eighth spirit of sleep induces unconsciousness, akin to death." <sup>20</sup> "These spirits are mingled with spirits of error." <sup>21</sup> "The spirit of fornication dwells in the senses." <sup>22</sup> "Insatiability resides in the belly." <sup>23</sup> "The spirit of aggression is in the liver and gall." <sup>24</sup> "Obsequiousness and deception come from another spirit." <sup>25</sup> "Pride leads to arrogance." <sup>26</sup> "Lies breed jealousy and deceit." <sup>27</sup> "Injustice fosters theft and greed, satisfying one's desires." <sup>28</sup> "All these are compounded by the spirit of sleep, leading to folly and confusion." <sup>29</sup> "Thus, many perish, blinded to truth, ignorant of God's law, and disobedient to their elders, as I once was." <sup>30</sup> "Love the truth, my children, and it will protect you. Listen to the words of your father Reuben." <sup>31</sup> "Pay no heed to a woman's appearance." <sup>32</sup> "Do not involve yourself with another man's wife or meddle in affairs of women." <sup>33</sup> "I sinned grievously when I saw Bilhah bathing, which led me into great iniquity." <sup>34</sup> "The sight of her nudity tormented my mind until I committed the sinful act." <sup>35</sup> "One day at Eder near Bethlehem, when Jacob was away, Bilhah was drunk and asleep in her chamber, uncovered." <sup>36</sup>

“Seeing her thus, I sinned without her knowledge and left.” <sup>37</sup> “An angel revealed my sin to Jacob, who mourned and forgave, but I did not sin again.”

## **Testament of Reuben Chapter 2**

<sup>1</sup> Reuben continued, advising his children earnestly before his passing. “Pay no attention to a woman’s beauty or involve yourself in her affairs. Instead, walk with integrity in the fear of the Lord. Focus on good deeds, learning, and tending to your flocks until the Lord grants you a wife, so you do not suffer as I have.” <sup>2</sup> “Until my father’s death, I could not look him in the face or speak to my brothers due to my shame.” <sup>3</sup> “Even now, I am troubled by my conscience because of my past sins.” <sup>4</sup> “Yet, my father comforted me greatly and prayed for me, seeking God’s forgiveness, which was granted.” <sup>5</sup> “Since then, I have been vigilant and free from sin.” <sup>6</sup> “So, my children, heed all my commands, and you will avoid sin.” <sup>7</sup> “Fornication is a pitfall for the soul, separating one from God and leading to idolatry. It deceives the mind and drags young men prematurely to Hades.” <sup>8</sup> “Fornication has destroyed many, regardless of age, status, wealth, or poverty, bringing disgrace and mockery.” <sup>9</sup> “Consider Joseph, who resisted temptation and found favor with God and men.” <sup>10</sup> “Despite the Egyptian woman’s advances and sorceries, he remained pure in heart.” <sup>11</sup> “Thus, the God of our fathers protected him from harm.” <sup>12</sup> “If you guard your mind against fornication, Beliar cannot overcome you.” <sup>13</sup> “Women, though lacking physical strength over men, use deceitful charms to ensnare them.” <sup>14</sup> “Those they cannot captivate outwardly, they conquer through cunning.” <sup>15</sup> “The angel of the Lord warned me that women are more susceptible to the spirit of fornication and scheme against men.” <sup>16</sup> “They deceive through appearance and allure with their eyes, ultimately ensnaring them.” <sup>17</sup> “A woman may not forcibly seduce a man, but her demeanor can lead him astray.” <sup>18</sup> “Therefore, flee from fornication, and instruct your wives and daughters not to use adornments to deceive.” <sup>19</sup> “Such deceit led to the fall of the Watchers before the flood, as they lusted after women and sinned.” <sup>20</sup> “Beware of fornication if you seek purity of mind; guard your senses against temptation.” <sup>21</sup> “Urge women also to avoid close associations with men for purity’s sake.” <sup>22</sup> “Even frequent meetings without wrongdoing are perilous, leading to moral decay.” <sup>23</sup> “Fornication lacks understanding and godliness; it breeds jealousy and destruction.” <sup>24</sup> “Do not envy the authority of the Levites, for God has appointed them. Your jealousy will lead to your downfall.” <sup>25</sup> “God will avenge any wrongs against the Levites, and those who oppose them will face a dire fate.” <sup>26</sup> “Therefore, listen to Levi, who knows God’s law and will lead with justice and sacrifice for Israel until the end times, as the anointed High Priest.” <sup>27</sup> “I charge you, by the God of heaven, to be truthful to each other and show love to your brothers.” <sup>28</sup>

“Approach Levi with humility, for he will bless Israel and Judah, chosen by the Lord as king over all the nation.”<sup>29</sup> “Honor his descendants, who will fight wars seen and unseen for our people, as eternal kings among us.”<sup>30</sup> “Thus, Reuben imparted these commands before his death, and they buried him in Hebron, alongside his father, after bringing him from Egypt.”

# **Testament of Simeon**

## **Testament of Simeon Chapter 1**

<sup>1</sup> This is the account of Simeon, the second son of Jacob and Leah, a man of strength. Before his death at the age of 120, coinciding with Joseph's passing, he spoke these words to his sons. <sup>2</sup> When Simeon fell ill, his sons gathered at his bedside. Strengthening himself, he sat up, kissed them, and began to speak: <sup>3</sup> "Listen, my children, to your father Simeon. I will share with you what weighs on my heart." <sup>4</sup> "I was born as Jacob's second son to Leah, who named me Simeon because the Lord had heard her prayers." <sup>5</sup> "I grew exceedingly strong, fearless in my pursuits. My heart was hardened, my resolve unyielding, and I lacked compassion." <sup>6</sup> "The Most High granted men both soul and body for valor." <sup>7</sup> "In my youth, jealousy consumed me regarding Joseph, whom my father favored above all." <sup>8</sup> "Envy blinded me, and I plotted against him, seeing him not as a brother. I even disregarded our father Jacob." <sup>9</sup> "But God, the God of our fathers, sent His angel to rescue Joseph from my schemes." <sup>10</sup> "Once, while I went to Shechem for ointment and Reuben to Dothan for provisions, Judah sold Joseph to the Ishmaelites." <sup>11</sup> "Reuben regretted this deeply, wanting to return Joseph to our father." <sup>12</sup> "I was furious with Judah for letting Joseph live, nursing my wrath for five months." <sup>13</sup> "Yet, the Lord restrained me, weakening my right hand for seven days." <sup>14</sup> "I understood this affliction was for Joseph's sake. I repented, wept, and prayed to be cleansed of envy, folly, and pollution." <sup>15</sup> "I acknowledged my evil intentions toward Joseph, which stirred my envy." <sup>16</sup> "Now, children, heed my warning: beware of deceit and envy." <sup>17</sup> "Envy consumes the mind, inhibiting even basic functions. It urges destruction of the envied, while the envious wastes away." <sup>18</sup> "I spent two years fasting in fear of the Lord, learning that fear of God frees one from envy." <sup>19</sup> "When one turns to the Lord, the evil spirit of envy flees, and the mind finds peace." <sup>20</sup> "From then on, I empathized with Joseph and forgave those who wronged me, letting go of envy."

## **Testament of Simeon Chapter 2**

<sup>1</sup> Simeon recounted to his hearers how his father Jacob noticed his sadness and inquired about it. <sup>2</sup> Simeon admitted his deep remorse, saying he was troubled to his core. <sup>3</sup> His greatest sorrow stemmed from his role in Joseph's sale. <sup>4</sup> Even when he was falsely accused and imprisoned in Egypt, he accepted it as just punishment without complaint. <sup>5</sup> Simeon testified to Joseph's goodness, noting how Joseph harbored no ill will despite his brothers' betrayal. <sup>6</sup> "Therefore, my children, beware of jealousy and envy. Walk in sincerity, so that God may bestow upon you grace,

glory, and blessings, just as Joseph received.” <sup>7</sup> “Throughout his life, Joseph never reproached us for what we did. He loved us deeply, even more than his own sons. He enriched us with wealth, livestock, and abundance.” <sup>8</sup> “Love each other sincerely, and envy will not take root in your hearts.” <sup>9</sup> “Envy corrupts the soul, destroys the body, stirs up anger and conflict, and leads to violence and chaos.” <sup>10</sup> “Even in sleep, jealousy troubles the soul, disturbing the mind with wicked thoughts and causing physical unrest.” <sup>11</sup> “Joseph was handsome and upright because he harbored no wickedness. The tranquility of his spirit was reflected in his appearance.” <sup>12</sup> “Therefore, my children, purify your hearts before the Lord, live rightly among men, and you will find favor with God and people.” <sup>13</sup> “Beware also of fornication, the root of all evils, which separates from God and draws one near to Beliar.” <sup>14</sup> “As written in the Book of Enoch, your descendants will be corrupted by fornication and will harm the sons of Levi with the sword.” <sup>15</sup> “Yet Levi will prevail in the Lord’s battles and conquer your armies.” <sup>16</sup> “Your numbers will dwindle, divided between Levi and Judah, and none of you will hold sovereignty, as our father prophesied in his blessings.”

### **Testament of Simeon Chapter 3**

<sup>1</sup> “Listen to all I have foretold, that I may be clear of your sins. <sup>2</sup> If you cast away envy and stubbornness, my bones will flourish in Israel like a rose, and my flesh in Jacob like a lily. My presence will be as the fragrance of Lebanon; holy ones will spring forth from me like cedars, their branches stretching far and wide. <sup>3</sup> The seed of Canaan will perish, Amalek will be no more, the Cappadocians will vanish, and the Hittites will be utterly destroyed. <sup>4</sup> The land of Ham will fail, and its people will perish. <sup>5</sup> Then all the earth will find rest from turmoil, and there will be peace throughout the world. <sup>6</sup> The Mighty One of Israel will glorify Shem. <sup>7</sup> For the Lord God will appear on earth and Himself save mankind. <sup>8</sup> Deceitful spirits will be trampled underfoot, and men will rule over wicked spirits. <sup>9</sup> I will rise in joy and bless the Most High for His marvelous works, for God has taken on a body, dined with men, and saved them. <sup>10</sup> Now, my children, heed Judah and Levi. Do not oppose these two tribes, for from them will come the salvation of God for you. <sup>11</sup> The Lord will raise up from Levi a High Priest and from Judah a King, both God and man, who will save all Gentiles and the people of Israel. <sup>12</sup> Therefore, I give you these commands to pass down to your children, that they may observe them for generations to come. <sup>13</sup> After Simeon finished instructing his sons, he passed away at the age of 120 and was buried in Hebron in a wooden coffin. <sup>14</sup> His bones were secretly carried away during an Egyptian war. Just as the Egyptians guarded Joseph’s bones in their royal tombs, sorcerers had warned them of darkness and plague upon the departure of Joseph’s remains. <sup>15</sup> Simeon’s sons mourned deeply for their father. <sup>16</sup> They

remained in Egypt until the day Moses led them out.

# **Testament of Levi**

## **Testament of Levi Chapter 1**

<sup>1</sup> This is what Levi, the third son of Jacob and Leah, ordained for his sons, detailing all that would come to pass for them until the day of judgment. <sup>2</sup> He was in good health when he summoned his sons, having been forewarned of his impending death. <sup>3</sup> Gathering them together, he spoke to them, saying: <sup>4</sup> “I, Levi, was born in Haran and came with my father to Shechem. <sup>5</sup> At about twenty years of age, together with Simeon, I avenged our sister Dinah by dealing with Hamor. <sup>6</sup> While tending the flocks in Abel-Maul, the spirit of understanding from the Lord descended upon me. I saw all humanity corrupting their ways, with unrighteousness erecting walls and lawlessness reigning over towers. <sup>7</sup> Grieved for the race of mankind, I prayed earnestly to the Lord for deliverance. <sup>8</sup> Then I fell asleep and saw a lofty mountain; I found myself upon it. <sup>9</sup> The heavens opened, and an angel of God beckoned me, saying, ‘Levi, come in.’ <sup>10</sup> I ascended from the first heaven and beheld a vast sea suspended. <sup>11</sup> Then I saw a second heaven, brighter and more brilliant, filled with boundless light. <sup>12</sup> I asked the angel about this marvel, and he said, ‘Do not marvel, for you shall see a heaven even more splendid and incomparable.’ <sup>13</sup> ‘Upon ascending there, you shall stand near the Lord, ministering to Him, declaring His mysteries to men, and proclaiming about the Redeemer of Israel.’ <sup>14</sup> ‘Through you and Judah, the Lord will manifest among men, saving every race.’ <sup>15</sup> ‘Your life shall be from the Lord’s portion; He shall be your field, vineyard, and source of gold and silver.’ <sup>16</sup> Listen now about the heavens revealed to you. <sup>17</sup> The lowest is gloomy because it witnesses all the unrighteous deeds of men, prepared with fire, snow, and ice for the day of judgment by God’s righteous judgment, hosting retributive spirits against men. <sup>18</sup> In the second heaven are armies ordained for judgment day, tasked with avenging deceitful spirits and Beliar. <sup>19</sup> Above them are the holy ones. <sup>20</sup> The highest heaven houses the Great Glory, surpassing all holiness. <sup>21</sup> In the next heaven dwell the archangels, who minister and intercede for the Lord concerning the righteous’ sins, offering sweet-smelling and bloodless sacrifices. <sup>22</sup> Below this heaven are angels who convey responses to the angels of the Lord’s presence. <sup>23</sup> The next heaven houses thrones and dominions, where perpetual praise to God is offered. <sup>24</sup> When the Lord looks upon us, all tremble—the heavens, the earth, and the abysses quake in His majestic presence. <sup>25</sup> Yet mankind, oblivious to these things, continues to sin and

provoke the Most High.

## **Testament of Levi Chapter 2**

<sup>1</sup> Now understand that the Lord will judge the sons of men. <sup>2</sup> When rocks are split, the sun fades, waters dry up, fire quivers, and all creation trembles, with invisible spirits dissolving and Hades claiming spoils through the Most High's visitations, people will remain unbelieving and persist in their wickedness. <sup>3</sup> For this reason, they will be judged with punishment. <sup>4</sup> The Most High has answered your prayer to separate you from iniquity, making you His son, servant, and minister of His presence. <sup>5</sup> You will enlighten Jacob with the light of knowledge, shining like the sun upon all the seed of Israel. <sup>6</sup> A blessing shall be upon you and your descendants until the Lord shows His mercy to all the Gentiles forever. <sup>7</sup> Therefore, you have been given counsel and understanding to instruct your sons about this. <sup>8</sup> Those who bless the Lord will be blessed, and those who curse Him will perish. <sup>9</sup> Then the angel opened the gates of heaven to me, and I saw the holy temple and the Most High enthroned in glory. <sup>10</sup> He said to me, "Levi, I have given you the blessing of priesthood until I come and dwell among Israel." <sup>11</sup> The angel then brought me back to earth, giving me a shield and sword, saying, "Take vengeance on Shechem for the sake of Dinah, your sister, for the Lord has sent me to be with you." <sup>12</sup> At that time, I eradicated the sons of Hamor, as written in the heavenly records. <sup>13</sup> I asked the angel, "Please tell me your name, so that I may call upon you in times of trouble." <sup>14</sup> He replied, "I am the angel who intercedes for the nation of Israel, protecting them from total destruction, as every evil spirit assaults them." <sup>15</sup> After these visions, I awoke and blessed the Most High and the angel who intercedes for Israel and all the righteous.

## **Testament of Levi Chapter 3**

<sup>1</sup> As I journeyed to my father, I discovered a bronze shield, which led to the mountain being named Aspis, near Gebal to the south of Abila. <sup>2</sup> I kept this revelation in my heart. Later, I advised my father and Reuben not to allow the sons of Hamor to be circumcised, angered by the abomination they committed against my sister. <sup>3</sup> I struck Shechem first, and Simeon slew Hamor. Afterwards, my brothers attacked the city with swords. <sup>4</sup> When my father heard of these events, he was angry and grieved that they had accepted circumcision only to be slain. In his blessings, he looked unfavorably upon us, as we had sinned against his will, causing him sorrow that day. <sup>5</sup> Yet, I perceived God's judgment was upon Shechem, for they intended to treat Sarah and Rebecca as they had Dinah, but the Lord intervened. <sup>6</sup> They also mistreated our father Abraham when he was a stranger, and harassed his flocks. <sup>7</sup> Eblaen, born in his household, they treated shamefully. <sup>8</sup> They similarly mistreated all strangers, seizing their wives and expelling them, but the Lord's

wrath fell heavily upon them.<sup>9</sup> I told my father Jacob that the Lord would dispossess the Canaanites and give their land to him and his descendants.<sup>10</sup> Henceforth, Shechem would be known as a city of fools, mocked for their folly in defiling my sister.<sup>11</sup> We departed and went to Bethel.<sup>12</sup> There I had another vision, similar to the first, after seventy days.<sup>13</sup> I saw seven men in white garments who said to me, “Rise, put on the robe of priesthood, the crown of righteousness, the breastplate of understanding, the garment of truth, the plate of faith, the turban of the head, and the ephod of prophecy.”<sup>14</sup> They clothed me with these items and said, “From now on, you and your descendants shall be priests of the Lord forever.”<sup>15</sup> The first anointed me with holy oil and gave me the staff of judgment.<sup>16</sup> The second washed me with pure water, fed me bread and wine, and clothed me in a holy robe of glory.<sup>17</sup> The third dressed me in a linen ephod.<sup>18</sup> The fourth placed a purple girdle around me.<sup>19</sup> The fifth gave me a branch of rich olive.<sup>20</sup> The sixth crowned my head.<sup>21</sup> The seventh set a diadem of priesthood on my head and filled my hands with incense to serve the Lord God.<sup>22</sup> They declared, “Levi, your descendants shall be divided into three offices as a sign of the glory of the Lord to come.<sup>23</sup> The first portion shall be great, greater than any other.<sup>24</sup> The second shall be in priesthood.<sup>25</sup> The third shall be given a new name, for a king shall arise from Judah and establish a new priesthood, like that of the Gentiles.<sup>26</sup> He will be beloved in the presence of the Most High, a prophet from the seed of our father Abraham.<sup>27</sup> Therefore, all desirable things in Israel shall be for you and your descendants.<sup>28</sup> Your descendants shall include high priests, judges, and scribes, guarding the holy place with their words.<sup>29</sup> When I awoke, I understood this dream, as I had the first, keeping it hidden in my heart without revealing it to anyone on earth.<sup>30</sup> Two days later, Judah and I went with our father Jacob to his father Isaac.<sup>31</sup> Isaac blessed me according to the visions I had seen, but he did not accompany us to Bethel.<sup>32</sup> At Bethel, my father received a vision that I would be a priest to God.<sup>33</sup> Early the next morning, he tithed everything to the Lord through me, and we settled in Hebron.<sup>34</sup> Isaac continually called me to remember the Lord’s law, as shown by the angel of the Lord.<sup>35</sup> He instructed me in the laws of priesthood, sacrifices, burnt offerings, first fruits, freewill offerings, and peace offerings.<sup>36</sup> Each day he taught me and interceded on my behalf before the Lord, warning me against the spirit of fornication, which would defile the holy place through my descendants.<sup>37</sup> Therefore, take a blameless wife while young, not from foreign nations, and bathe before entering the holy place, and wash after offering sacrifices.<sup>38</sup> Offer twelve trees with leaves to the Lord, as Abraham taught me.<sup>39</sup> Sacrifice every clean beast and bird to the Lord.<sup>40</sup> Offer the first of all your first fruits and wine to the Lord as a sacrifice, salting every sacrifice with salt.<sup>41</sup> Now, children, observe all that I

command you, for I have declared to you what I heard from my fathers. <sup>42</sup> I am free from your ungodliness and transgressions, which you will commit in the latter days against the Savior of the world, Christ, acting wickedly, deceiving Israel, and stirring up great evils against it from the Lord. <sup>43</sup> You will sin with Israel, so the Lord will not tolerate Jerusalem because of your wickedness. The veil of the temple will be torn, revealing your shame. <sup>44</sup> You will be scattered among the Gentiles as captives, a reproach and curse there. <sup>45</sup> Jerusalem, the chosen house of the Lord, will be called so, as written in the book of Enoch the righteous. <sup>46</sup> I married at twenty-eight, and her name was Melcha. <sup>47</sup> She bore me a son, and I named him Gersam, for we were strangers in our land. <sup>48</sup> I foresaw he would not be in the forefront. <sup>49</sup> Kohath was born when I was thirty-five, toward sunrise. <sup>50</sup> In a vision, I saw him standing tall among the assembly. <sup>51</sup> Therefore, I named him Kohath, meaning beginning of majesty and instruction. <sup>52</sup> My third son, Merari, was born when I was forty, and he nearly died at birth, so I named him ‘my bitterness.’ <sup>53</sup> Jochebed was born in Egypt when I was sixty-four, honored among my brothers. <sup>54</sup> Gersam married and had Lomni and Semei. Kohath’s sons were Ambram, Issachar, Hebron, and Ozeel. Merari’s sons were Mooli and Mouses. <sup>55</sup> In my ninety-fourth year, Ambram married my daughter Jochebed, both born on the same day. <sup>56</sup> I was eight when I entered Canaan, eighteen when I killed Shechem, nineteen when I became a priest, twenty-eight when I married, and forty-eight when I went to Egypt. <sup>57</sup> Children, you are now the third generation. <sup>58</sup> Joseph died in my 118th year.

### **Testament of Levi Chapter 4**

<sup>1</sup> Now, my children, I urge you: Fear the Lord your God wholeheartedly and live in simplicity according to His law. <sup>2</sup> Teach your children to read and understand letters, so they may always comprehend God’s law. <sup>3</sup> Those who know the Lord’s law will be honored and esteemed wherever they go. <sup>4</sup> They will gain many friends and have many who desire to learn from them and hear the law from their lips. <sup>5</sup> Therefore, do righteousness on the earth, that you may treasure it in heaven. <sup>6</sup> Sow goodness in your souls, and you will reap it in your life. <sup>7</sup> But if you sow evil, you will reap trouble and affliction. <sup>8</sup> Seek wisdom in the fear of God diligently, for though captivity may come and cities and lands be destroyed, and wealth perish, the wisdom of the wise cannot be taken away, except by the blindness of ungodliness and the callousness of sin. <sup>9</sup> Those who keep themselves from these evils will find wisdom a glory even among enemies, a homeland in a foreign land, and a friend in the midst of foes. <sup>10</sup> Whoever teaches noble things and practices them shall be honored like Joseph, my brother, who was enthroned among kings. <sup>11</sup> Therefore, my children, I foresee that in the end times you will transgress against the Lord, reaching out to wickedness against Him,

and you will become a scorn to all the Gentiles. <sup>12</sup> For our father Israel is free from the transgressions of the chief priests who will lay their hands upon the Savior of the world. <sup>13</sup> As heaven is purer than earth in the Lord's sight, so you, O lights of Israel, should be purer than all Gentiles. <sup>14</sup> But if you are darkened by transgressions, what will the Gentiles do, living in blindness? <sup>15</sup> You will bring a curse upon our race by seeking to destroy the light of the law given to enlighten every person, teaching commandments contrary to God's ordinances. <sup>16</sup> You will rob the offerings of the Lord and steal choice portions from His portion, contemptuously eating with harlots. <sup>17</sup> Out of greed, you will teach the commandments of the Lord, defiling married women and virgins of Jerusalem, joining with harlots and adulteresses, and taking wives from the Gentiles, purifying them unlawfully. <sup>18</sup> Your unions will be like those of Sodom and Gomorrah, and you will be arrogant because of your priesthood, rising up against men and against God's commands. <sup>19</sup> You will mock and laugh at holy things. <sup>20</sup> Therefore, the temple chosen by the Lord will be desecrated by your uncleanness, and you will be captives among all nations. <sup>21</sup> You will be an abomination and receive reproach and everlasting shame from God's righteous judgment. <sup>22</sup> All who hate you will rejoice at your destruction. <sup>23</sup> If not for the mercy through our fathers Abraham, Isaac, and Jacob, not one of our descendants would remain on earth. <sup>24</sup> Now I know that for seventy weeks you will stray, profane the priesthood, and defile the sacrifices. <sup>25</sup> You will nullify the law and reject the words of the prophets through wickedness. <sup>26</sup> You will persecute the righteous and hate the godly; you will abhor the words of the faithful. <sup>27</sup> You will call a man who renews the law in the power of the Most High a deceiver, and eventually you will rush to slay him, not knowing his true dignity, bringing innocent blood upon your heads through wickedness. <sup>28</sup> Your holy places will be laid waste because of him, even to the ground. <sup>29</sup> You will have no clean place among the Gentiles, but you will be a curse and scattered until He visits you again in pity and receives you through faith and water

## **Testament of Levi Chapter 5**

<sup>1</sup>Listen now, for you have heard of the seventy weeks; also understand about the priesthood. <sup>2</sup>In each jubilee, a new priesthood shall arise. <sup>3</sup>In the first jubilee, the anointed priest shall be great and shall speak to God as a father. <sup>4</sup>His priesthood shall be perfect before the Lord, and in times of joy, he shall arise for the salvation of the world. <sup>5</sup>In the second jubilee, the anointed one shall be conceived in sorrow among the beloved, and his priesthood shall be honored and glorified by all. <sup>6</sup>The third priest shall be seized by sorrow. <sup>7</sup>The fourth shall suffer pain, as unrighteousness gathers against him, and all Israel shall hate their neighbors. <sup>8</sup>Darkness shall seize the fifth, as

well as the sixth and seventh. <sup>9</sup>In the seventh, such pollution will arise that cannot be described before men, but those who commit such acts will know it. <sup>10</sup>They shall be taken captive and become prey; their land and possessions shall be destroyed. <sup>11</sup>In the fifth week, they shall return to their desolate country and rebuild the house of the Lord. <sup>12</sup>In the seventh week, priests shall arise who are idolaters, adulterers, lovers of money, proud, lawless, lascivious, abusers of children and beasts. <sup>13</sup>After their punishment from the Lord, the priesthood shall fail. <sup>14</sup>Then the Lord shall raise up a new priest. <sup>15</sup>To him, all the words of the Lord shall be revealed, and he shall execute righteous judgment on the earth for many days. <sup>16</sup>His star shall rise in heaven like that of a king, illuminating knowledge like the sun does the day; he shall be exalted in the world. <sup>17</sup>He shall shine like the sun upon the earth, removing all darkness from under heaven, and there shall be peace throughout the earth. <sup>18</sup>The heavens shall rejoice in his days, the earth shall be glad, and the clouds shall rejoice. <sup>19</sup>The knowledge of the Lord shall spread across the earth like the waters of the seas. <sup>20</sup>The angels of the Lord's presence shall rejoice in him. <sup>21</sup>The heavens shall open, and from the temple of glory, sanctification shall come upon him, with the Father's voice as from Abraham to Isaac. <sup>22</sup>The glory of the Most High shall be declared over him, and the spirit of understanding and sanctification shall rest upon him in the waters. <sup>23</sup>For he shall give the majesty of the Lord to His sons forever in truth; <sup>24</sup>None shall succeed him for all generations forever. <sup>25</sup>In his priesthood, the Gentiles shall increase in knowledge on the earth and be enlightened by the grace of the Lord. <sup>26</sup>In his priesthood, sin shall come to an end, and the lawless shall cease from doing evil. <sup>27</sup>He shall open the gates of paradise, remove the threatening sword against Adam, and give the saints to eat from the tree of life; the spirit of holiness shall be upon them. <sup>28</sup>Beliar shall be bound by him, and he shall give power to His children to tread upon evil spirits. <sup>29</sup>The Lord shall rejoice in His children and be well pleased in His beloved ones forever. <sup>30</sup>Then Abraham, Isaac, and Jacob shall rejoice, and all the saints shall be clothed with joy. <sup>31</sup>Now, my children, you have heard everything; therefore, choose for yourselves either light or darkness, the law of the Lord or the works of Beliar. <sup>32</sup>His sons answered him, saying, "Before the Lord, we will walk according to His law." <sup>33</sup>Their father said to them, "The Lord, His angels, you, and I are all witnesses to your words." <sup>34</sup>His sons replied, "We are witnesses." <sup>35</sup>Thus Levi finished instructing his sons, stretched out his feet on the bed, and was gathered to his fathers at the age of one hundred and thirty-seven. <sup>36</sup>They placed him in a coffin and buried him in Hebron with Abraham, Isaac, and Jacob.

# **Testament of Zebulun**

## **Testament of Zebulun Chapter 1**

<sup>1</sup>This is the account of Zebulun, spoken to his sons before he passed away at the age of one hundred and fourteen, two years after Joseph's death. <sup>2</sup>He said to them, "Listen, my sons of Zebulun, pay attention to the words of your father. <sup>3</sup>I, Zebulun, was a precious gift to my parents when I was born. <sup>4</sup>At that time, my father's wealth grew significantly, with increased flocks and herds through the striped rods he used for breeding. <sup>5</sup>Throughout my life, I have no conscious memory of committing sin, except in thought. <sup>6</sup>Yet, I recall one act of ignorance against Joseph: I agreed with my brothers not to tell our father about what they had done. <sup>7</sup>I wept in secret for many days over Joseph, fearing my brothers because they had sworn to kill anyone who revealed the truth. <sup>8</sup>When they plotted to kill Joseph, I pleaded with tears for them not to commit such a sin. <sup>9</sup>Simeon and Gad were determined to kill Joseph, but he cried out with tears, begging them, 'Have mercy on me, do not shed innocent blood before our father Jacob.' <sup>10</sup>Moved by his words, I could not bear his cries, and my heart was deeply moved. <sup>11</sup>I wept along with Joseph, trembling with fear, unable to stand. <sup>12</sup>Seeing Joseph's distress, I stood between him and my brothers as they sought to kill him. <sup>13</sup>Reuben intervened, suggesting they throw Joseph into a dry pit instead of killing him outright, hoping to save his life. <sup>14</sup>They followed Reuben's plan, but later sold Joseph to the Ishmaelites. <sup>15</sup>I had no part in the sale of Joseph; it was Simeon, Gad, and six others who profited from it, buying sandals for themselves and their families with the proceeds, refusing to benefit from what they saw as their brother's blood money. <sup>16</sup>This act, as Moses' law later recorded, meant their sandal would be untied and they would be spat upon for their betrayal. <sup>17</sup>When they came to Egypt, Joseph's servants untied their sandals as they approached him, fulfilling the prophecy. <sup>18</sup>They bowed before Joseph, even as they had to Pharaoh, but this was a shameful moment for them among the Egyptians. <sup>19</sup>News of their treatment of Joseph spread throughout Egypt, tarnishing their reputation. <sup>20</sup>While they ate and drank, callous to Joseph's fate, I abstained out of sorrow and kept watch over the pit where Joseph had been left, fearing for his safety at the hands of Simeon, Dan, and Gad. <sup>21</sup>Reuben returned later, distraught to learn of Joseph's sale, grieving deeply and blaming himself for not preventing it. <sup>22</sup>The merchants had taken an unexpected route through the Troglodytes, eluding Reuben's pursuit. <sup>23</sup>Dan then proposed a plan to deceive Jacob, suggesting they dip Joseph's coat in goat's blood and present it to their father, asking if it belonged to his son. <sup>24</sup>They executed this plan, stripping Joseph of his

coat before selling him into slavery and using it to deceive Jacob. <sup>25</sup>Simeon, angered that Joseph lived, had torn Joseph's coat, but they convinced him to relinquish it to maintain their deceit.

## **Testament of Zebulun Chapter 2**

<sup>1</sup>Now my children, I urge you to obey the Lord's commands, show mercy to your neighbors, and have compassion for all living beings, not just humans. <sup>2</sup>The Lord blessed me for these virtues; when my brothers fell ill, I remained healthy because the Lord understands each person's heart. <sup>3</sup>Therefore, my children, let compassion dwell in your hearts, knowing that as you treat others, so the Lord will treat you. <sup>4</sup>While my brothers' lack of mercy towards Joseph caused them sickness and death, my sons were spared from such afflictions. <sup>5</sup>In Canaan, by the sea, I fished for my father Jacob; while others struggled and perished at sea, I remained unharmed. <sup>6</sup>I was the first to build a boat and sail the seas, gifted with understanding and wisdom from the Lord. <sup>7</sup>Using a rudder and sail, I fished along the shores until we reached Egypt. <sup>8</sup>Out of compassion, I shared my catch with every stranger. <sup>9</sup>Whether stranger, sick, or elderly, I prepared and offered them fish, grieving with and showing compassion to all. <sup>10</sup>The Lord blessed me abundantly for sharing with my neighbors; He multiplied my catch of fish. <sup>11</sup>For five years, I provided fish for everyone I encountered, sustaining my father's household. <sup>12</sup>In summer, I fished; in winter, I tended sheep with my brothers. <sup>13</sup>Let me recount another act of compassion: seeing a naked man in distress during winter, I secretly took a garment from my father's house and gave it to him. <sup>14</sup>Therefore, my children, show compassion and mercy to all, as God has blessed you, and give with a generous heart. <sup>15</sup>Even if you lack resources, have compassion for those in need. <sup>16</sup>I know the pain of not having enough; I walked with a needy man for seven furlongs, my heart filled with compassion. <sup>17</sup>So, my children, show mercy and compassion to every person, that the Lord may also show mercy to you. <sup>18</sup>In the last days, God will pour out His compassion upon the earth, dwelling in those who are merciful. <sup>19</sup>As a man shows compassion to his neighbors, so the Lord will show compassion to him. <sup>20</sup>When we went to Egypt, Joseph harbored no ill will against us. <sup>21</sup>Therefore, my children, be without malice, love one another, and do not hold grudges against your brothers. <sup>22</sup>Division breaks unity, troubles the soul, and destroys harmony among kin. <sup>23</sup>Like waters flowing together, unity preserves; divided, they vanish. <sup>24</sup>Do not be divided; all that the Lord created is unified. <sup>25</sup>From ancient writings, I learned that division would come to Israel, with two kings and great turmoil. <sup>26</sup>Enemies will conquer and afflict you, but remember the Lord and repent, for He is merciful and compassionate. <sup>27</sup>He does not hold our sins against us forever, knowing our human frailty. <sup>28</sup>After these trials, the Lord Himself, the beacon of righteousness,

will lead you back to your land. <sup>29</sup>There, in Jerusalem, you will see Him for His namesake. <sup>30</sup>But through wickedness, you may provoke His anger and face judgment until the end. <sup>31</sup>So, my children, do not mourn my passing or fear my end. <sup>32</sup>For I will rise again among you, as a leader among his sons, rejoicing with my tribe who keep the Lord's law and Zebulun's commandments. <sup>33</sup>But eternal fire awaits the ungodly, destroying them for generations. <sup>34</sup>Now, I am departing to rest, as did my ancestors. <sup>35</sup>Fear the Lord your God with all your strength all your days. <sup>36</sup>And when I had finished speaking, I peacefully fell asleep in old age. <sup>37</sup>My sons laid me in a wooden coffin and later buried me in Hebron with my ancestors.

# **Testament of Dan**

## **Testament of Dan Chapter 1**

<sup>1</sup>These are the words of Dan, spoken to his sons in his final days, at the age of one hundred and twenty-five years. <sup>2</sup>He gathered his family and said to them, “Listen, my sons of Dan, and pay attention to the words of your father. <sup>3</sup>Throughout my life, I have learned that truth and fairness are pleasing to God, while lying and anger lead to wickedness in every form. <sup>4</sup>Today, I confess to you, my children, that I once harbored thoughts of killing my brother Joseph, a righteous and good man. <sup>5</sup>I rejoiced when he was sold because our father favored him more than us. <sup>6</sup>The spirit of jealousy and pride whispered to me, ‘You are his son too.’ <sup>7</sup>Influenced by a spirit of Beliar, I was tempted to take a sword and kill Joseph, believing my father would then favor me after his death. <sup>8</sup>This was the spirit of anger that drove me, like a leopard stalking its prey. <sup>9</sup>Yet, God prevented me from harming Joseph, ensuring I did not find him alone to carry out such a deed that would have brought further sorrow upon our tribe in Israel. <sup>10</sup>Now, as I near death, I warn you: avoid lying and anger, embrace truth and patience, or you will face destruction. <sup>11</sup>Anger blinds a person, preventing them from seeing others truthfully. <sup>12</sup>Whether it’s a parent, a sibling, a prophet, a righteous person, or a friend, anger distorts perception and leads to disobedience and enmity. <sup>13</sup>The spirit of anger ensnares with deception, blinds the eyes, darkens the mind with lies, and distorts perception. <sup>14</sup>It feeds on a heart filled with hatred and envy towards others. <sup>15</sup>Anger is destructive, troubling not just the body but the soul itself. <sup>16</sup>It takes control of the body and soul, empowering it to commit all forms of evil. <sup>17</sup>The angry justify their actions because their perception is clouded. <sup>18</sup>Whether powerful or weak, the wrathful find strength in anger, aided by this destructive force. <sup>19</sup>Anger always accompanies lying, serving Satan’s purposes of cruelty and deceit. <sup>20</sup>Understand the futility of anger, which provokes and strengthens through words and deeds, causing great turmoil in the mind and soul. <sup>21</sup>Therefore, do not be quick to anger when criticized, nor proud when praised. <sup>22</sup>Guard against delight and disgust, for these emotions can lead to anger. <sup>23</sup>Loss and adversity should not distress you, for anger seeks to enrage through suffering. <sup>24</sup>Whether loss is voluntary or involuntary, do not be vexed, as vexation leads to wrath and deceit. <sup>25</sup>Anger combined with lying causes double trouble, disturbing the heart and driving away the presence of the Lord, allowing Beliar to rule.

## **Testament of Dan Chapter 2**

<sup>1</sup>These are the words of Dan as he spoke to his sons in his final days, at the age of one hundred

and twenty-five years. <sup>2</sup>He admonished them, saying, “Observe the commandments of the Lord and keep His law. Turn away from wrath and reject falsehood, so that the Lord may dwell among you and Beliar may flee from you. <sup>3</sup>Speak truthfully to one another, for this will prevent wrath and confusion, and peace will reign, guarded by the God of peace, ensuring no war will overcome you. <sup>4</sup>Love the Lord throughout your lives and love one another sincerely. <sup>5</sup>But know this: in the last days, you will turn away from the Lord and provoke Levi to anger, and you will contend against Judah. Yet, you will not prevail, for an angel of the Lord will guide them, and through them, Israel will stand. <sup>6</sup>Whenever you depart from the Lord, you will walk in wickedness, following the abominations of the Gentiles, indulging in lawless desires and the workings of wicked spirits. <sup>7</sup>As foretold in the book of Enoch, your leader will be Satan, and wicked spirits will conspire to lead the sons of Levi into sin before the Lord. <sup>8</sup>My sons will join with Levi in their sins, while the sons of Judah will become greedy, plundering like lions. <sup>9</sup>Because of this, you will be led into captivity, experiencing the plagues of Egypt and the hardships of the Gentiles. <sup>10</sup>But when you return to the Lord, you will find mercy; He will bring you into His sanctuary and grant you peace. <sup>11</sup>From the tribes of Judah and Levi, the Lord’s salvation will arise, waging war against Beliar and executing everlasting vengeance on our enemies. <sup>12</sup>The saints will rest in Eden, and in the New Jerusalem, the righteous will rejoice, all to the glory of God forevermore. <sup>13</sup>Jerusalem will no longer endure desolation, nor will Israel suffer captivity, for the Lord will dwell among them, reigning in humility and poverty. Those who believe in Him will reign in truth among men. <sup>14</sup>Therefore, fear the Lord, my children, and beware of Satan and his spirits. <sup>15</sup>Draw near to God and to the angel who intercedes for you, for he stands between God and man, advocating for the peace of Israel against the kingdom of the enemy. <sup>16</sup>The enemy seeks to destroy all who call upon the Lord, knowing that the day Israel repents, his kingdom will be overthrown. <sup>17</sup>The angel of peace will strengthen Israel, preventing them from falling into extreme evil. <sup>18</sup>In the days of Israel’s lawlessness, the Lord will not forsake them but will transform them into a nation that does His will, surpassing even the angels in righteousness. <sup>19</sup>His name will be revered throughout Israel and among the Gentiles. <sup>20</sup>Therefore, keep yourselves from every evil deed, forsake wrath and falsehood, and embrace truth and patience. <sup>21</sup>Teach your children the words you have heard from your father, so that the Savior of the Gentiles may receive you, for He is true, patient, humble, and teaches God’s law through His deeds. <sup>22</sup>Depart from unrighteousness and cling to God’s righteousness, ensuring your lineage will be saved forever. <sup>23</sup>Dan urged them to uphold their faith, lest they forget their God and become estranged from their inheritance, their people, and the land of Israel. <sup>24</sup>After

speaking these words, Dan kissed his sons and peacefully passed away in old age. <sup>25</sup>His sons buried him, and later they carried his bones to rest near Abraham, Isaac, and Jacob. <sup>26</sup>However, Dan prophesied that they would forsake God, be alienated from their land of inheritance, and from the people of Israel, and from their ancestral lineage.

# **Testament of Joseph**

## **Testament of Joseph Chapter 1**

<sup>1</sup>This is the copy of the Testament of Joseph. <sup>2</sup>When Joseph was nearing death, he gathered his sons and his brothers and said to them: <sup>3</sup>“My brothers and my children, listen to Joseph, the beloved of Israel. Pay attention, my sons, to your father. <sup>4</sup>In my life, I have experienced envy and death, yet I did not go astray but stayed true to the Lord. <sup>5</sup>My brothers hated me, but the Lord loved me. <sup>6</sup>They wanted to kill me, but the God of my fathers protected me. <sup>7</sup>They threw me into a pit, but the Most High lifted me out. <sup>8</sup>I was sold into slavery, but the Lord made me free. <sup>9</sup>I was taken into captivity, but His strong hand helped me. <sup>10</sup>I was hungry, and the Lord Himself provided for me. <sup>11</sup>I was alone, and God comforted me. <sup>12</sup>I was sick, and the Lord visited me. <sup>13</sup>I was in prison, and my God showed me favor. <sup>14</sup>I was in chains, and He released me. <sup>15</sup>I was slandered, and He defended me. <sup>16</sup>I was spoken against by the Egyptians, but He rescued me. <sup>17</sup>I was envied by my fellow slaves, but He exalted me. <sup>18</sup>The chief captain of Pharaoh entrusted his house to me. <sup>19</sup>I resisted a shameless woman who urged me to sin with her, but the God of Israel, my father, saved me from the fire. <sup>20</sup>I was thrown into prison, beaten, and mocked, but the Lord granted me favor in the sight of the prison keeper. <sup>21</sup>The Lord does not abandon those who fear Him, neither in darkness, nor in chains, nor in trials, nor in needs. <sup>22</sup>For God is not ashamed like a man, nor is He afraid like a human being, nor is He weak or fearful like those born of the earth. <sup>23</sup>In all things, He gives protection and comforts in various ways, though sometimes He leaves for a while to test the heart’s inclination. <sup>24</sup>In ten trials, He proved me, and in all of them, I endured because endurance is a powerful charm, and patience brings many good things. <sup>25</sup>How often did the Egyptian woman threaten to kill me! <sup>26</sup>How many times did she punish me, only to call me back and threaten me again? When I refused to be with her, she said: <sup>27</sup>‘You shall be lord over me and all in my house if you will lie with me, and you will be like our master.’ <sup>28</sup>But I remembered the words of my father, and I went into my room and wept and prayed to the Lord. <sup>29</sup>I fasted during those seven years, and though I appeared to the Egyptians as someone who lived delicately, those who fast for God receive beauty. <sup>30</sup>When my master was away, I drank no wine, and for three days, I would not eat, instead giving my food to the poor and sick. <sup>31</sup>I sought the Lord early and prayed for the Egyptian woman of Memphis, for she relentlessly troubled me, even coming to me at night pretending to visit me. <sup>32</sup>She had no male child, and she pretended to treat me as a son. <sup>33</sup>For a time, she embraced me as a son, and I didn’t realize it, but later, she tried to seduce

me into sin. <sup>34</sup>When I realized her intent, I was deeply troubled, and after she left, I mourned for her for many days, knowing her deception. <sup>35</sup>I told her the words of the Most High, hoping she might turn from her lust. <sup>36</sup>Often, she flattered me with holy words and praised my chastity to her husband, while secretly plotting to seduce me. <sup>37</sup>She openly praised me as chaste, but in secret, she said, ‘Do not fear my husband; he trusts your purity, and even if someone tells him, he will not believe it.’ <sup>38</sup>Because of all this, I lay on the ground and prayed to God to deliver me from her deceit. <sup>39</sup>When her attempts failed, she came again under the pretense of learning about God’s word. <sup>40</sup>She said to me, ‘If you want me to leave my idols, lie with me, and I will persuade my husband to abandon his idols, and we will follow your Lord.’ <sup>41</sup>I replied, ‘The Lord does not want those who honor Him to live in impurity. He does not delight in adulterers but in those who approach Him with a pure heart and clean lips.’ <sup>42</sup>But she stayed silent, still desiring to fulfill her evil intent. <sup>43</sup>I prayed and fasted even more so that the Lord might save me from her. <sup>44</sup>Then, another time, she said, ‘If you do not commit adultery with me, I will kill my husband with poison and marry you.’ <sup>45</sup>When I heard this, I tore my clothes and said to her, <sup>46</sup>‘Woman, fear God and do not do this evil, or you will be destroyed. Know that I will reveal your plan to everyone.’ <sup>47</sup>She became afraid and begged me not to tell anyone. <sup>48</sup>She then left, trying to soothe me with gifts and sending me all sorts of delights. <sup>49</sup>Later, she sent me food mixed with enchantments. <sup>50</sup>When the eunuch who brought it arrived, I looked up and saw a terrible figure giving me a sword with the dish, realizing her plan was to deceive me. <sup>51</sup>After the eunuch left, I wept and refused to eat any of her food. <sup>52</sup>The next day, she came and asked, ‘Why haven’t you eaten?’ <sup>53</sup>I replied, ‘Because you have filled it with deadly magic. How could you say you worship the Lord and not idols?’ <sup>54</sup>I said, ‘The God of my father has revealed your wickedness to me through His angel, and I have kept it to confront you, hoping you might repent.’ <sup>55</sup>To prove that the wickedness of the ungodly has no power over those who worship God with purity, I said, ‘I will eat it in front of you.’ <sup>56</sup>So I prayed, ‘God of my fathers and the angel of Abraham, be with me,’ and I ate it. <sup>57</sup>When she saw this, she fell at my feet, weeping. I lifted her up and warned her. <sup>58</sup>She promised not to continue in her evil ways. <sup>59</sup>But her heart was still set on sin, and she looked for another way to trap me, becoming dejected, though not sick. <sup>60</sup>When her husband saw her, he asked, ‘Why is your face downcast?’ <sup>61</sup>She replied, ‘I have pain in my heart, and my spirit is troubled,’ and he comforted her, though she was not ill. <sup>62</sup>Seizing the opportunity, she rushed to me while her husband was out and said, ‘If you do not lie with me, I will hang myself or throw myself off a cliff.’ <sup>63</sup>Seeing that the spirit of Beliar troubled her, I prayed to the Lord and said to her, <sup>64</sup>‘Why, miserable woman, are you

disturbed and blinded by sin? <sup>65</sup>Remember, if you kill yourself, Asteho, your husband's concubine, will beat your children, and your memory will be erased from the earth.' <sup>66</sup>She replied, 'Then you love me! That's enough for me. Just save my life and my children, and I'll expect to enjoy my desires as well.' <sup>67</sup>She did not know I spoke this way out of concern for my master, not for her. <sup>68</sup>If a man falls to the passion of wicked desire, as she did, whatever good he hears related to that passion, he twists it to satisfy his desire. <sup>69</sup>I tell you, my children, it was about the sixth hour when she left me, and I knelt and prayed to the Lord all day and night, weeping and praying for deliverance from her. <sup>70</sup>Finally, she grabbed my garments, trying to force me into sin. <sup>71</sup>Seeing that she was holding on to my clothes in her madness, I left them behind and fled, naked. <sup>72</sup>Holding my garments, she falsely accused me, and when her husband returned, he imprisoned me in his house. The next day, he whipped me and sent me to Pharaoh's prison. <sup>73</sup>While I was in chains, the Egyptian woman was troubled with grief. She came to hear how I gave thanks to the Lord and sang praises in the darkness of my prison. With a glad heart, I rejoiced, glorifying God for delivering me from the lustful desires of the Egyptian woman. <sup>74</sup>Many times, she sent messages to me, saying, "If you agree to fulfill my desire, I will release you from your chains and free you from this darkness." <sup>75</sup>But I did not even entertain the thought of her proposition. <sup>76</sup>For God prefers a man who, in a place of wickedness, combines fasting with purity rather than one who lives in the luxury of kings' chambers with indulgence. <sup>77</sup>And if a man lives chastely and seeks glory, the Most High, knowing what is best for him, grants this also, as He granted it to me. <sup>78</sup>How often, even though she was sick, did she come down to me unexpectedly, just to listen to me pray! <sup>79</sup>When I heard her groaning, I kept silent. <sup>80</sup>For when I was in her house, she often exposed her arms, breasts, and legs to tempt me, for she was very beautiful and splendidly adorned in order to seduce me. <sup>81</sup>But the Lord protected me from her schemes and kept me safe from her tricks.

## **Testament of Joseph Chapter 2**

<sup>1</sup>See, my children, how great things patience can achieve, along with prayer and fasting. <sup>2</sup>So if you pursue chastity and purity with patience, prayer, and fasting in humility of heart, the Lord will dwell among you because He loves chastity. <sup>3</sup>Wherever the Most High dwells, even if a person suffers from envy, slavery, or slander, the Lord who resides within them, because of their chastity, will not only deliver them from evil but will also exalt them just as He has exalted me. <sup>4</sup>The man is uplifted in every way—through deeds, words, and thoughts. <sup>5</sup>My brothers knew how much my father loved me, yet I did not lift myself up in pride. Although I was a child, I had the fear of God in my heart, knowing that all things are temporary. <sup>6</sup>I did not oppose them with ill intentions, but

honored my brothers. Even when I was being sold, I refrained from telling the Ishmaelites that I was Jacob's son, a great and mighty man. <sup>7</sup>So, my children, always have the fear of God before your eyes in all your actions and honor your brothers. <sup>8</sup>Everyone who follows the Lord's laws will be loved by Him. <sup>9</sup>When I arrived with the Ishmaelites at the Indocolpitae, they asked me, <sup>10</sup>"Are you a slave?" I replied that I was a native slave, not to bring shame upon my brothers. <sup>11</sup>But the eldest among them said, "You are not a slave, for your appearance shows otherwise." <sup>12</sup>But I insisted that I was their slave. <sup>13</sup>When we arrived in Egypt, they debated over who would buy me and take me. <sup>14</sup>So it was agreed that I should remain in Egypt with the merchant of their trade until they returned with their goods. <sup>15</sup>And the Lord gave me favor in the eyes of the merchant, who entrusted me with his household. <sup>16</sup>God blessed him through me, increasing his wealth in gold, silver, and servants. <sup>17</sup>I stayed with him for three months and five days. <sup>18</sup>During that time, the wife of Pentephris from Memphis came in a grand chariot because she had heard about me from her eunuchs. <sup>19</sup>She told her husband that the merchant had become rich through a young Hebrew, and claimed he had been stolen from Canaan. <sup>20</sup>She urged her husband to take justice against me and bring me to his house, saying that the God of the Hebrews would bless him, for grace was upon me. <sup>21</sup>Pentephris was persuaded by her words and summoned the merchant, asking, <sup>22</sup>"What is this I hear, that you steal people from Canaan and sell them as slaves?" <sup>23</sup>The merchant fell at his feet and pleaded, saying, "I beg you, my lord, I do not know what you are talking about." <sup>24</sup>Pentephris asked, "Then where is the Hebrew slave from?" <sup>25</sup>The merchant replied, "The Ishmaelites entrusted him to me until their return." <sup>26</sup>Pentephris did not believe him and ordered him to be stripped and beaten. <sup>27</sup>When the merchant continued to assert his innocence, Pentephris said, "Let the youth be brought." <sup>28</sup>When I was brought in, I bowed to Pentephris, who was third in rank of Pharaoh's officers. <sup>29</sup>He separated me and asked, "Are you a slave or free?" <sup>30</sup>I replied, "A slave." <sup>31</sup>He then asked, "Whose?" <sup>32</sup>I said, "The Ishmaelites." <sup>33</sup>He asked, "How did you become their slave?" <sup>34</sup>I answered, "They bought me from the land of Canaan." <sup>35</sup>Pentephris said, "You are lying," and immediately commanded that I be stripped and beaten. <sup>36</sup>As I was being beaten, the Memphian woman watched from a window since her house was nearby. She sent a message to Pentephris, saying, <sup>37</sup>"Your judgment is unjust; you punish a free man who has been stolen as if he were a criminal." <sup>38</sup>Despite the beating, I did not change my statement, and Pentephris ordered me to be imprisoned until, he said, the boy's owners arrived. <sup>39</sup>The woman said to her husband, "Why do you keep this captive and noble lad in chains? He should be freed and honored." <sup>40</sup>She wished to see me due to her desire for sin, but I was unaware

of this. <sup>41</sup>He replied, “It is not the Egyptian custom to take what belongs to others without proof.” <sup>42</sup>He spoke thus about the merchant but decreed that I remain imprisoned. <sup>43</sup>After twenty-four days, the Ishmaelites arrived, having heard that my father Jacob was mourning deeply for me. <sup>44</sup>They came to me and said, “Why did you claim to be a slave? We have learned that you are the son of a great man in Canaan, and your father is still mourning for you in sackcloth and ashes.” <sup>45</sup>Hearing this, my heart melted with sorrow, and I wanted to weep, but I controlled myself so as not to shame my brothers. <sup>46</sup>I told them, “I do not know; I am a slave.” <sup>47</sup>They then decided to sell me to avoid being found with me. <sup>48</sup>They feared my father might come and seek vengeance. <sup>49</sup>They had heard that he was mighty with both God and men. <sup>50</sup>The merchant asked to be released from the judgment of Pentephris. <sup>51</sup>They asked me to say that they had bought me with money so that they might be set free. <sup>52</sup>The Memphian woman told her husband, “Buy the youth; I hear they are selling him.” <sup>53</sup>She immediately sent a eunuch to the Ishmaelites to purchase me. <sup>54</sup>When the eunuch refused to buy me at their price, he returned and informed his mistress that they were asking a high price. <sup>55</sup>She sent another eunuch, saying, “Even if they ask for two minas, give them, do not hold back the gold; just buy the boy and bring him to me.” <sup>56</sup>The eunuch went and paid eighty pieces of gold for me but told the Egyptian woman that he had paid a hundred. <sup>57</sup>Even though I knew this, I remained silent to avoid shaming the eunuch. <sup>58</sup>So, my children, you see the great hardships I endured to avoid shaming my brothers. <sup>59</sup>Therefore, love one another and patiently cover each other’s faults. <sup>60</sup>God delights in the unity of brothers and in hearts that take joy in love. <sup>61</sup>When my brothers came to Egypt, they learned that I had returned their money, had not reproached them, and had comforted them. <sup>62</sup>After my father Jacob’s death, I loved them even more and abundantly fulfilled all his commands for them. <sup>63</sup>I did not allow them to suffer even in the smallest matters; I gave them everything I had. <sup>64</sup>Their children were my children, and my children were their servants; their life was my life, their suffering my suffering, and their sickness my infirmity. <sup>65</sup>My land was their land, and their counsel my counsel. <sup>66</sup>I did not exalt myself among them with arrogance due to my worldly glory but lived among them as one of the least. <sup>67</sup>If you walk in the Lord’s commandments, He will exalt you and bless you with good things forever. <sup>68</sup>If anyone seeks to harm you, do good to them and pray for them, and the Lord will redeem you from all evil. <sup>69</sup>Indeed, out of my humility and patience, I married the daughter of the priest of Heliopolis. <sup>70</sup>I received a hundred talents of gold with her, and the Lord made it serve me. <sup>71</sup>He also gave me beauty surpassing that of all the beautiful ones of Israel and preserved me in strength and beauty into old age, because I was like Jacob in all respects. <sup>72</sup>Listen, my children,

to the vision I had. <sup>73</sup>I saw twelve harts feeding, nine dispersed over the earth and three likewise. <sup>74</sup>I saw a virgin from Judah clothed in linen, and from her came a spotless lamb; on His left hand was a lion. All the beasts attacked Him, but the lamb overcame them, destroying and trampling them underfoot. <sup>75</sup>Because of Him, angels and men rejoiced, and the whole land was glad. <sup>76</sup>These events will occur in their time, in the last days. <sup>77</sup>Therefore, my children, keep the Lord's commandments and honor Levi and Judah, for from them will come the Lamb of God who takes away the sin of the world and saves both Gentiles and Israel. <sup>78</sup>His kingdom will be everlasting and will not pass away, while my kingdom among you will end like a watchman's hammock, which disappears after summer. <sup>79</sup>I know that after my death, the Egyptians will afflict you, but God will avenge you and fulfill His promises to your ancestors. <sup>80</sup>But you must carry my bones with you, for when my bones are taken up, the Lord will be with you in light, and Beliar will be in darkness with the Egyptians. <sup>81</sup>Also, take Asenath, your mother, to the Hippodrome, and bury her near Rachel, your mother. <sup>82</sup>After saying these things, he stretched out his feet and died at a good old age. <sup>83</sup>All Israel and Egypt mourned greatly for him. <sup>84</sup>When the Israelites left Egypt, they took Joseph's bones with them and buried him in Hebron with his fathers. He lived to be one hundred and ten years old

# **Testament of Benjamin**

## **Testament of Benjamin Chapter 1**

<sup>1</sup>These are the teachings of Benjamin, passed down to his sons when he reached a hundred and twenty-five years old. He kissed them and recounted how, like Isaac to Abraham, he was born in Jacob's old age after Rachel, his mother, died giving birth to him. <sup>2</sup>Due to Rachel's initial barrenness, after bearing Joseph, she prayed and fasted for twelve days, and then conceived me. That's why I was named Benjamin, meaning "son of days." <sup>3</sup>When I went to Egypt and Joseph recognized me, he asked what our brothers had told our father when they sold him. <sup>4</sup>I told him they stained Joseph's coat with blood and presented it to Jacob, asking if it was Joseph's. <sup>5</sup>Joseph confirmed they stripped him of his coat, gave him a loincloth, beat him, and made him run. <sup>6</sup>One who beat him was attacked and killed by a lion, frightening the others. <sup>7</sup>Therefore, my children, love the Lord God of heaven and earth, keeping His commandments like Joseph, a good and holy man. <sup>8</sup>Let your minds be set on goodness, as you have seen in me. A person with a righteous mind sees everything rightly. <sup>9</sup>Fear the Lord and love your neighbor. Even though the spirits of Beliar seek to harm you with every evil, they will not prevail, just as they did not over Joseph, my brother. <sup>10</sup>Many plotted to kill him, but God protected him. <sup>11</sup>A person who fears God and loves their neighbor cannot be overcome by the spirit of Beliar, shielded by the fear of God. <sup>12</sup>They cannot be deceived by men or beasts, for the Lord assists them through their love for their neighbor. <sup>13</sup>Joseph pleaded with our father to pray for his brothers, that the Lord would not hold their sins against them. <sup>14</sup>Jacob proclaimed, "You have prevailed over the bowels of your father Jacob, my good child." <sup>15</sup>He embraced Joseph for two hours, saying, "In you, the prophecy of heaven concerning the Lamb of God and Savior of the world will be fulfilled. A blameless one will be delivered for lawless men, and a sinless one will die for the ungodly in the blood of the covenant, for the salvation of Gentiles and Israel, and to destroy Beliar and his servants." <sup>16</sup>Therefore, my children, see the end of the righteous man. <sup>17</sup>Follow his compassion with a good mind, that you too may wear crowns of glory. <sup>18</sup>A good person does not have an evil eye, for they show mercy to all, even sinners. <sup>19</sup>Despite evil schemes against them, they overcome through goodness, shielded by God, and they love the righteous as their own soul. <sup>20</sup>They do not envy the glorified, are not jealous of the wealthy, praise the brave, commend the virtuous, show mercy to the poor, and have compassion for the weak. <sup>21</sup>They sing praises to God and love those who possess a good spirit as their own soul. <sup>22</sup>If you also have a good mind, wicked people will be at peace with you, the

immoral will respect you and turn to goodness, and the greedy will not only stop their excessive desires but even give to the afflicted. <sup>23</sup>If you do good, even unclean spirits will flee from you, and wild animals will fear you. <sup>24</sup>Where there is reverence for good deeds and enlightenment in the mind, darkness will flee. <sup>25</sup>If a holy person is harmed, they forgive; for they are merciful to their revilers and remain silent. <sup>26</sup>If a righteous person is betrayed, they pray. Though humbled for a while, they later appear more glorious, as Joseph my brother did. <sup>27</sup>The inclination of a good person is not swayed by the deceit of Beliar's spirit, for the angel of peace guides their soul. <sup>28</sup>They do not lust after corruptible things or seek wealth through pleasure. <sup>29</sup>They do not delight in luxury or harm their neighbor. They do not arrogantly raise their eyes, for the Lord is their portion. <sup>30</sup>A good person receives neither glory nor dishonor from others and knows no deceit, lies, fighting, or slander. <sup>31</sup>The Lord dwells within them, illuminating their soul, and they rejoice in all people always. <sup>32</sup>A good person speaks with one tongue, blessing and not cursing, honoring and not insulting, rejoicing and not grieving, serene and not confused, truthful and not hypocritical. <sup>33</sup>They are consistent and pure in all their dealings, knowing that the Lord sees their soul in everything they do, say, or see. <sup>34</sup>They cleanse their minds to avoid condemnation by both men and God. <sup>35</sup>Beliar's works, in contrast, are twofold and lack integrity. <sup>36</sup>Therefore, my children, flee from Beliar's malice, for those who follow him wield a sword. <sup>37</sup>This sword is the source of seven evils: first, the mind conceives through Beliar, leading to bloodshed; second, ruin; third, tribulation; fourth, exile; fifth, famine; sixth, panic; seventh, destruction. <sup>38</sup>Cain, too, faced seven judgments from God, with each century bringing a new plague upon him. <sup>39</sup>When he turned two hundred, he began suffering, and at nine hundred, he was destroyed. <sup>40</sup>His judgment included seventy times seven for killing Abel. Those like Cain, filled with envy and hatred for their brothers, will face similar punishment forever.

## **Testament of Benjamin Chapter 2**

<sup>1</sup>My children, avoid wrongdoing, envy, and hatred towards your brothers. Instead, embrace goodness and love. <sup>2</sup>A person with a pure heart in love does not seek after a woman for the sake of lust, for their heart is undefiled with the Spirit of God resting upon them. <sup>3</sup>Just as the sun, though shining on filth and mud, remains unstained and even dries them up, so too does a pure mind cleanse the defilements of the earth without itself being defiled. <sup>4</sup>I fear that among you there will be evil deeds, as Enoch the righteous foretold: some of you will engage in Sodom-like fornication and perish, except for a few, and your wanton behavior with women will persist. Consequently, the kingdom of the Lord will depart from you, for He will remove it swiftly.

<sup>5</sup>Nevertheless, God's temple will be among your descendants, and the last temple will be more glorious than the first. <sup>6</sup>All twelve tribes and the Gentiles will gather there until the Most High sends His salvation through a chosen prophet. <sup>7</sup>This prophet will enter the first temple, where he will be mistreated and crucified. <sup>8</sup>The temple veil will tear, and the Spirit of God will spread like fire among the Gentiles. <sup>9</sup>He will rise from Hades and ascend from earth to heaven. <sup>10</sup>I know how humble he will be on earth and how glorious in heaven. <sup>11</sup>When Joseph was in Egypt, I longed to see his face and form. Through Jacob's prayers, I saw him clearly in broad daylight. <sup>12</sup>After saying these things, I declare to you: I am nearing death. <sup>13</sup>Therefore, each of you must be truthful to your neighbor and obey the Lord's law and commandments. <sup>14</sup>These teachings I leave to you instead of material inheritance. <sup>15</sup>Pass them on to your children as an eternal possession, just as Abraham, Isaac, and Jacob did. <sup>16</sup>They entrusted us with these teachings, saying: Keep God's commandments until He reveals salvation to all Gentiles. <sup>17</sup>Then you will see Enoch, Noah, Shem, Abraham, Isaac, and Jacob rise with joy on the right hand. <sup>18</sup>We too shall rise, each over our tribe, worshipping the King of heaven who appeared on earth in human humility. <sup>19</sup>All who believe in Him on earth will rejoice with Him. <sup>20</sup>Then all people will rise, some to glory and others to shame. <sup>21</sup>The Lord will first judge Israel for their unrighteousness. When He appeared in the flesh to deliver them, they did not believe Him. <sup>22</sup>Then He will judge all Gentiles who did not believe when He appeared on earth. <sup>23</sup>Through chosen Gentiles, He will convict Israel, just as He rebuked Esau through the Midianites, who led them into fornication and idolatry. Thus, they became estranged from God, becoming like children among those who fear the Lord. <sup>24</sup>Therefore, my children, if you walk in holiness according to the Lord's commandments, you will dwell securely with me again, and all Israel will be gathered to the Lord. <sup>25</sup>Then I will no longer be remembered as a wolf because of your actions, but as a servant of the Lord, providing for those who do good. <sup>26</sup>In the latter days, a beloved of the Lord will arise from the tribes of Judah and Levi, doing God's will with a mouth full of new knowledge, enlightening the Gentiles. <sup>27</sup>Until the end of the age, he will be in the synagogues of the Gentiles and among their leaders, a sweet melody on the lips of all. <sup>28</sup>His works and words will be inscribed in holy books, and he will be forever chosen by God. <sup>29</sup>Through him, as Jacob my father said, he will fulfill what is lacking in your tribe. <sup>30</sup>After saying these things, Benjamin peacefully passed away in his sleep. <sup>31</sup>His sons obeyed his instructions, took up his body, and buried him in Hebron with his ancestors. <sup>32</sup>Benjamin lived to 125 years.

# Wisdom and Prayers



# **Psalm of Solomon**

## **Psalm of Solomon Chapter 1**

<sup>1</sup>I cried out to the Lord in my time of trouble, <sup>2</sup>To God, when the wicked came against me. <sup>3</sup>Suddenly, the sound of war was before me; <sup>4</sup>I thought, He will listen to me because I am righteous. <sup>5</sup>I believed in my heart that I was righteous, <sup>6</sup>Because I had wealth and many children. <sup>7</sup>Their prosperity spread across the entire earth, <sup>8</sup>And their fame reached the ends of the world. <sup>9</sup>They were elevated to the heavens; <sup>10</sup>They said they would never fall. <sup>11</sup>But they grew arrogant in their success, <sup>12</sup>And they lacked understanding. <sup>13</sup>Their sins were hidden, <sup>14</sup>And even I was unaware of them. <sup>15</sup>Their transgressions surpassed those of the nations before them; <sup>16</sup>They completely defiled the sacred things of the Lord.

## **Psalm of Solomon Chapter 2**

<sup>1</sup>The desecration of Jerusalem; captivity, murder, and raping. A psalm of utter despair. <sup>2</sup>When the sinner grew proud, he used a battering ram to destroy the fortified walls, and You did not stop him. <sup>3</sup>Foreign nations climbed onto Your altar, trampling it arrogantly with their sandals; <sup>4</sup>Because the sons of Jerusalem had defiled the holy things of the Lord, profaning God's offerings with their sins. <sup>5</sup>Therefore He said: Cast them far from Me; <sup>6</sup>It was dismissed before God, completely dishonored; <sup>7</sup>The sons and daughters were in grievous captivity, their necks sealed and branded among the nations. <sup>8</sup>According to their sins, He dealt with them, leaving them in the hands of their conquerors. <sup>9</sup>He turned His face away from pitying them, young and old, and their children together; <sup>10</sup>For they all had done evil, ignoring His voice. And the heavens were angry, <sup>11</sup>and the earth abhorred them; for no one on it had done what they did, <sup>12</sup>and the earth recognized all Your righteous judgments, O God. <sup>13</sup>They mocked the sons of Jerusalem, comparing them to harlots; every passerby entered freely in broad daylight. <sup>14</sup>They mocked them for their transgressions, as they themselves had done; in broad daylight, they revealed their sins. <sup>15</sup>And the daughters of Jerusalem were defiled according to Your judgment, because they had defiled themselves with unnatural acts. <sup>16</sup>I am deeply troubled within for these things. <sup>17</sup>Yet I will justify You, O God, with a sincere heart, for Your righteousness is displayed in Your judgments, O God. <sup>18</sup>You have repaid the sinners according to their deeds, according to their very wicked sins. <sup>19</sup>You have exposed their sins, so Your judgment might be evident; You have erased their memory from the earth. <sup>20</sup>God is a righteous judge, and He shows no favoritism. <sup>21</sup>The nations insulted

Jerusalem, trampling her down; her beauty was dragged from the throne of glory. <sup>22</sup>She wore sackcloth instead of beautiful clothes, a rope around her head instead of a crown. <sup>23</sup>She removed the glorious diadem God had placed on her, and her beauty was cast upon the ground in dishonor. <sup>24</sup>And I saw and pleaded with the Lord and said, Long enough, O Lord, has Your hand been heavy on Israel, bringing nations upon them. <sup>25</sup>For they have mercilessly made sport in wrath and fierce anger; they will utterly destroy, unless You, O Lord, rebuke them in Your wrath. <sup>26</sup>For they have acted not in zeal but in the lust of their souls, pouring out their wrath upon us with intent to plunder. <sup>27</sup>Do not delay, O God, to repay them for their pride, turning the pride of the dragon into dishonor. <sup>28</sup>And I did not wait long before God showed me the arrogant one slain on the mountains of Egypt, <sup>29</sup>valued less than the least on land and sea; his body tossed by the waves with much disrespect, with no one to bury him because He had rejected him with dishonor. <sup>30</sup>He did not remember that he was mortal, nor did he consider his end; <sup>31</sup>He said: I will be lord of land and sea; but he did not realize that it is God who is great, mighty in His strength. <sup>32</sup>He is king over the heavens, and He judges kings and kingdoms. <sup>33</sup>He is the one who exalts in glory, and brings down the proud to eternal destruction in dishonor, because they did not know Him. <sup>34</sup>And now behold, you princes of the earth, the judgment of the Lord, for He is a great and righteous king, judging all under heaven. <sup>35</sup>Bless God, you who fear the Lord with wisdom, for the mercy of the Lord is upon those who fear Him, in judgment; <sup>36</sup>So that He will distinguish between the righteous and the sinner, and repay the sinners forever according to their deeds; <sup>37</sup>And have mercy on the righteous, delivering him from the affliction of the sinner, and repaying the sinner for what he has done to the righteous.

### **Psalm of Solomon Chapter 3**

<sup>1</sup>Righteousness versus Sin. <sup>2</sup>Why do you sleep, O my soul, and fail to bless the Lord? <sup>3</sup>Sing a new song to God, who is worthy of praise. <sup>4</sup>Sing and stay awake for His coming, for a psalm sung to God from a joyful heart is good. <sup>5</sup>The righteous remember the Lord always, with thanksgiving and a proclamation of the Lord's righteous judgments. <sup>6</sup>The righteous do not despise the Lord's discipline; His will is always before them. <sup>7</sup>The righteous stumble and still hold the Lord as righteous: they fall and look to see what God will do for them; <sup>8</sup>they seek where their deliverance will come from. <sup>9</sup>The steadfastness of the righteous comes from God, their deliverer; sin does not dwell in the house of the righteous. <sup>10</sup>The righteous continually examine their home, to remove all iniquity done by mistake. <sup>11</sup>They make atonement for sins of ignorance by fasting and humbling themselves, and the Lord considers every pious person and their house guiltless. <sup>12</sup>The

sinner stumbles and curses their life, the day they were born, and their mother's labor. <sup>13</sup>They add sins to sins while they live; they fall—a grievous fall—and rise no more. <sup>14</sup>The destruction of the sinner is forever, and they will not be remembered when the righteous are rewarded. <sup>15</sup>This is the portion of sinners forever. <sup>16</sup>But those who fear the Lord will rise to eternal life, and their life will be in the light of the Lord, and will never end.

## **Psalm of Solomon Chapter 4**

<sup>1</sup>A conversation of Solomon with the hypocrites. <sup>2</sup>Why do you sit, O profane man, in the council of the righteous, when your heart is far from the Lord, provoking the God of Israel with your sins? <sup>3</sup>Extravagant in speech, and outwardly impressive beyond all others, is the one who harshly condemns sinners in judgment. <sup>4</sup>His hand is quick to act as though he is zealous, yet he is guilty of many sins and immorality. <sup>5</sup>His eyes are on every woman without discrimination; his tongue lies when he makes a contract with an oath. <sup>6</sup>By night and in secret he sins as though unseen, speaking evil plans to every woman with his eyes. <sup>7</sup>He is quick to enter every house with cheerfulness as though innocent. <sup>8</sup>Let God remove those who live in hypocrisy among the righteous, even letting their lives be marked by corruption and poverty. <sup>9</sup>Let God reveal the deeds of the hypocrites, their actions filled with laughter and scorn; <sup>10</sup>so that the righteous may count the judgment of their God as just, when sinners are removed from among them, even the hypocrite who speaks deceitfully. <sup>11</sup>Their eyes are fixed on any secure house, to destroy the wisdom within it with sinful words. <sup>12</sup>His words are deceitful to fulfill his wicked desires. He never stops scattering families as though they were orphans, laying waste to homes for his lawless desires. <sup>13</sup>He deceives with words, saying, There is no one who sees or judges. <sup>14</sup>He fills one house with lawlessness, then fixes his eyes on the next house, to destroy it with words that fuel his desires. <sup>15</sup>Yet with all this, his soul, like Sheol, is never satisfied. <sup>16</sup>Let his portion, O Lord, be dishonored before You; let him go forth groaning and come home cursed. <sup>17</sup>Let his life be spent in anguish, poverty, and want, O Lord; let his sleep be filled with pain and his awakening with confusion. <sup>18</sup>Let sleep be taken from his eyes at night; let him fail dishonorably in all his work. <sup>19</sup>Let him come home empty-handed, and his house be void of everything that could satisfy his appetite. <sup>20</sup>Let his old age be spent in childless loneliness until his death. <sup>21</sup>Let the flesh of the hypocrites be torn by wild beasts, and let the bones of the lawless lie dishonored in the sunlight. <sup>22</sup>Let ravens peck out the eyes of the hypocrites. <sup>23</sup>For they have laid waste many houses in dishonor, scattering them in their lust; <sup>24</sup>They have not remembered God, nor feared Him in all these things; but they have provoked God's anger and vexed Him. <sup>25</sup>May He remove them from the earth, because with deceit

they beguiled the souls of the innocent. <sup>26</sup>Blessed are those who fear the Lord in their innocence; the Lord will deliver them from deceitful men and sinners, and save us from every stumbling block of the lawless. <sup>27</sup>Let God destroy those who insolently work all unrighteousness, for the Lord our God is a great and mighty judge in righteousness. <sup>28</sup>Let Your mercy, O Lord, be upon all those who love You.

### **Psalm of Solomon Chapter 5**

<sup>1</sup>A statement of the philosophy of the indestructibility of matter. One of the tenets of modern physics. <sup>2</sup>O Lord God, I will joyfully praise Your name, among those who know Your righteous judgments. <sup>3</sup>For You are good and merciful, the refuge of the poor; when I cry to You, do not ignore me. <sup>4</sup>For no one can take spoil from a mighty man; who then can take anything You have made, except You give it Yourself? <sup>5</sup>For man and his portion lie before You in the balance; he cannot add to or enlarge what You have prescribed. <sup>6</sup>O God, when we are in distress, we call upon You for help, and You do not reject our petition, for You are our God. <sup>7</sup>Do not let Your hand be heavy upon us, lest through necessity we sin. <sup>8</sup>Even if You do not restore us, we will not turn away; but we will come to You. <sup>9</sup>For if I hunger, I will cry to You, O God, and You will give to me. <sup>10</sup>You nourish birds and fish, giving rain to the steppes so that green grass may spring up, to prepare fodder in the steppe for every living thing; <sup>11</sup>and if they hunger, they lift up their faces to You. <sup>12</sup>Kings, rulers, and peoples You nourish, O God; and who is the help of the poor and needy, if not You, O Lord? <sup>13</sup>And You will listen—for who is good and gentle but You?— making glad the soul of the humble by opening Your hand in mercy. <sup>14</sup>Man's goodness is given grudgingly and sparingly; and if he repeats it without complaining, even that is remarkable. <sup>15</sup>But Your gift is great in goodness and wealth, and those who hope in You will lack no gifts. <sup>16</sup>Your mercy covers the whole earth, O Lord, in goodness. <sup>17</sup>Happy is he whom God remembers, granting him enough; if a man has too much, he sins. <sup>18</sup>Moderate means with righteousness are sufficient, and by this, the blessing of the Lord becomes abundance with righteousness. <sup>19</sup>Those who fear the Lord rejoice in good gifts, and Your goodness is upon Israel in Your kingdom. <sup>20</sup>Blessed is the glory of the Lord, for He is our king.

### **Psalm of Solomon Chapter 6**

<sup>1</sup>A song of hope, fearlessness, and peace. <sup>2</sup>Happy is the one whose heart is set on calling upon the name of the Lord; when they remember the name of the Lord, they will be saved. <sup>3</sup>The Lord makes their paths straight, and the works of their hands are preserved by the Lord their God. <sup>4</sup>When they see troubling dreams, their soul shall not be troubled; when they pass through rivers and turbulent

seas, they shall not be afraid. <sup>5</sup>They rise from their sleep and bless the name of the Lord; when their heart is at peace, they sing to the name of their God, and they pray to the Lord for their whole household. <sup>6</sup>And the Lord hears the prayer of everyone who fears God, and the Lord fulfills every request of the soul that hopes in Him. <sup>7</sup>Blessed is the Lord, who shows mercy to those who love Him sincerely.

### **Psalm of Solomon Chapter 7**

<sup>1</sup>The fine old doctrine—“You are our Shield!” <sup>2</sup>Do not make Your dwelling far from us, O God, lest those who hate us without cause attack us. <sup>3</sup>For You have rejected them, O God; let their foot not trample on Your holy inheritance. <sup>4</sup>Discipline us according to Your good pleasure, but do not give us up to the nations; <sup>5</sup>For if You send pestilence, You will command it concerning us; <sup>6</sup>For You are merciful, and will not be angry to the point of consuming us. <sup>7</sup>While Your name dwells among us, we shall find mercy, and the nations shall not prevail against us. <sup>8</sup>For You are our shield, and when we call upon You, You listen to us; <sup>9</sup>For You will pity the seed of Israel forever and You will not reject them. <sup>10</sup>But we shall be under Your yoke forever, and under the rod of Your discipline. <sup>11</sup>You will establish us in the time You help us, showing mercy to the house of Jacob on the day You promised to help them.

### **Psalm of Solomon Chapter 8**

<sup>1</sup>Distress and the sound of war have reached my ears, the sound of a trumpet announcing slaughter and calamity, <sup>2</sup>The sound of many people like a mighty wind, like a storm with fierce fire sweeping through the desert. <sup>3</sup>And I said in my heart, Surely God is judging us; a sound I hear moving towards Jerusalem, the holy city. <sup>4</sup>My loins trembled at what I heard, my knees shook; my heart was afraid, my bones were dismayed like straw. <sup>5</sup>I said: They establish their ways in righteousness. <sup>6</sup>I thought upon the judgments of God since the creation of heaven and earth; I held God righteous in His judgments from of old. <sup>7</sup>God exposed their sins in broad daylight; all the earth came to know the righteous judgments of God. <sup>8</sup>In secret places underground their iniquities provoked Him to anger; <sup>9</sup>They committed incest, son with mother and father with daughter; they committed adultery, every man with his neighbor’s wife. <sup>10</sup>They made covenants with one another, swearing oaths about these things; they plundered the sanctuary of God, as if there was no avenger. <sup>11</sup>They trod the altar of the Lord, coming straight from all manner of uncleanness; they defiled the sacrifices with menstrual blood, as if these were common flesh. <sup>12</sup>They left no sin undone, exceeding even the heathens in wickedness. <sup>13</sup>Therefore God sent them a spirit of confusion; He gave them a cup of undiluted wine to drink, making them drunk. <sup>14</sup>He

brought a mighty conqueror from a distant land; He decreed war against Jerusalem and her land. <sup>15</sup>The princes of the land went to meet him with joy, saying: Blessed be your way! Come in peace. <sup>16</sup>They smoothed the rough paths before his entry; they opened the gates to Jerusalem, crowning its walls. <sup>17</sup>As a father enters the house of his sons, so he entered Jerusalem in peace; he established his presence there with great safety. <sup>18</sup>He captured her fortresses and the wall of Jerusalem; for God Himself led him in safety, while they wandered. <sup>19</sup>He destroyed their princes and every wise counselor; he poured out the blood of Jerusalem's inhabitants like unclean water. <sup>20</sup>He led away their sons and daughters, whom they had begotten in defilement. <sup>21</sup>They acted with uncleanness, as their fathers had done; they defiled Jerusalem and what was hallowed to the name of God. <sup>22</sup>But God has shown Himself righteous in His judgments upon the nations; and the pious servants of God are like innocent lambs among them. <sup>23</sup>Worthy to be praised is the Lord who judges the whole earth in His righteousness. <sup>24</sup>Behold now, O God, You have shown us Your judgment in Your righteousness; our eyes have seen Your judgments, O God. <sup>25</sup>We have justified Your name that is honored forever; for You are the God of righteousness, judging Israel with chastening. <sup>26</sup>Turn, O God, Your mercy upon us, and have pity on us; gather the dispersed of Israel with mercy and goodness; <sup>27</sup>For Your faithfulness is with us, and though we have stiffened our neck, yet You are our chastener; <sup>28</sup>Do not overlook us, O our God, lest the nations swallow us up, as if there were none to deliver. <sup>29</sup>But You are our God from the beginning, and upon You is our hope set, O Lord; <sup>30</sup>And we will not depart from You, for good are Your judgments upon us. <sup>31</sup>Let Your good pleasure be upon us and our children forever; O Lord, our Savior, we shall never be moved. <sup>32</sup>The Lord is worthy to be praised for His judgments by the mouths of His pious ones; and blessed be Israel of the Lord forever.

### **Psalm of Solomon Chapter 9**

<sup>1</sup>When Israel was taken captive into a foreign land, when they turned away from the Lord who redeemed them, they were cast away from the inheritance the Lord had given them. <sup>2</sup>Among every nation were the dispersed of Israel according to the word of God, that You might be justified, O God, in Your righteousness because of our transgressions; for You are a just judge over all the peoples of the earth. <sup>3</sup>For from Your knowledge, no one who acts unjustly is hidden, and the righteous deeds of Your pious ones are before You, O Lord; where, then, can anyone hide from Your knowledge, O God? <sup>4</sup>Our works are subject to our own choice and power to do right or wrong in the works of our hands; and in Your righteousness, You visit the sons of men. <sup>5</sup>He who does righteousness lays up life for himself with the Lord, and he who does wrong forfeits his life to

destruction; for the judgments of the Lord are given in righteousness to every man and his house. <sup>6</sup>To whom are You good, O God, except to those who call upon the Lord? He cleanses from sins a soul that confesses and acknowledges; for shame is upon us and upon our faces because of all these things. <sup>7</sup>And to whom does He forgive sins, except to those who have sinned? You bless the righteous and do not reprove them for the sins they have committed; and Your goodness is upon those who sin when they repent. <sup>8</sup>And now, You are our God, and we are the people You have loved: behold and show pity, O God of Israel, for we are Yours; and do not remove Your mercy from us, lest they attack us. <sup>9</sup>For You chose the seed of Abraham before all the nations, and set Your name upon us, O Lord, and You will not reject us forever. <sup>10</sup>You made a covenant with our fathers concerning us; and we hope in You when our soul turns to You. The mercy of the Lord be upon the house of Israel forever and ever.

### **Psalm of Solomon Chapter 10**

<sup>1</sup>Blessed is the person whom the Lord remembers with correction, and whom He keeps from the path of evil with discipline, that he may be cleansed from sin and not accumulate more. <sup>2</sup>The one who prepares his back for discipline will be cleansed, for the Lord is good to those who endure correction. <sup>3</sup>He makes straight the ways of the righteous and does not distort them through His chastening. <sup>4</sup>The mercy of the Lord is upon those who love Him sincerely, and the Lord remembers His servants with compassion. <sup>5</sup>For the testimony is in the law of the eternal covenant, the testimony of the Lord is evident in the ways of men during His visitation. <sup>6</sup>Our Lord is just and kind in His judgments forever, and Israel will praise the name of the Lord with joy. <sup>7</sup>The faithful will give thanks in the assembly of the people; and God will show mercy to the poor in the joy of Israel; <sup>8</sup>For God is good and merciful forever, and the assemblies of Israel will glorify the name of the Lord. <sup>9</sup>The salvation of the Lord be upon the house of Israel for everlasting joy!

### **Psalm of Solomon Chapter 11**

<sup>1</sup>Sound the trumpet in Zion to gather the faithful, let the voice of the bearer of good news resound in Jerusalem; for God has shown compassion to Israel in His visitation. <sup>2</sup>Stand upon your heights, O Jerusalem, and see your children returning, gathered by the Lord from the East and the West; from the North they come in the joy of their God, and from distant islands God has brought them together. <sup>3</sup>He has leveled high mountains for their passage, the hills have fled before them. <sup>4</sup>As they journeyed, the forests provided them shade; every fragrant tree God caused to grow for them, so that Israel might pass through in the glory of their God's visitation. <sup>5</sup>Jerusalem, adorn yourself with your splendid garments; prepare your holy attire, for God has spoken favorably concerning

Israel forever. <sup>6</sup>Let the Lord fulfill what He has spoken concerning Israel and Jerusalem; let the Lord exalt Israel by His glorious name. <sup>7</sup>May the mercy of the Lord be upon Israel forever and ever.

### **Psalm of Solomon Chapter 12**

<sup>1</sup>O Lord, rescue my soul from the deceitful and wicked, from tongues that speak lawlessly, spreading lies and deceit. <sup>2</sup>The words of the wicked are twisted and destructive, like a fire that consumes a people's beauty. <sup>3</sup>They delight in filling homes with falsehoods, cutting down the joyous like trees set ablaze by transgressors, stirring up strife in households with slanderous lips. <sup>4</sup>May God drive away from the innocent the tongues of the wicked, and scatter far from those who fear the Lord the bones of slanderers! Let the deceitful tongues perish in flaming fire, far from the righteous! <sup>5</sup>May the Lord protect the peaceful soul who abhors unrighteousness, and establish the one who seeks peace within his home. <sup>6</sup>May the Lord's salvation be upon His servant Israel forever; let sinners perish before the Lord's presence, but let the Lord's faithful ones inherit His promises.

### **Psalm of Solomon Chapter 13**

<sup>1</sup>The right hand of the Lord has shielded me; His hand has protected us from harm. <sup>2</sup>The arm of the Lord has delivered us from the sword that passed by, from famine and the death brought by sinners. <sup>3</sup>Savage beasts attacked them: they tore into their flesh with their teeth, and crushed their bones with their jaws. But the Lord rescued us from all these dangers. <sup>4</sup>The righteous are troubled by their own mistakes, fearful of being swept away with the sinners. <sup>5</sup>The downfall of the sinner is terrifying, but it does not touch the righteous. <sup>6</sup>The chastening of the righteous for unintentional sins differs greatly from the punishment of the sinners. <sup>7</sup>The righteous are disciplined in secret, lest the sinners mock them. <sup>8</sup>For the Lord corrects the righteous like a beloved child, His discipline is like that of a firstborn. <sup>9</sup>The Lord spares His faithful ones, and wipes away their errors through His discipline. <sup>10</sup>The life of the righteous shall endure forever, but sinners shall be swept away into destruction, and their memory shall vanish. <sup>11</sup>But the mercy of the Lord is upon the pious, and His mercy is upon those who fear Him.

### **Psalm of Solomon Chapter 14**

<sup>1</sup>Faithful is the Lord to those who love Him sincerely, to those who endure His discipline, to those who walk in the righteousness of His commandments, in the law given to us for life. <sup>2</sup>The righteous shall live by it forever; the pious ones of the Lord are like the trees of life in His paradise. <sup>3</sup>Their roots are firmly planted for eternity; they shall never be uprooted as long as the heavens endure.

<sup>4</sup>For the portion and inheritance of God is with Israel. <sup>5</sup>But not so for the sinners and transgressors, who love the fleeting pleasures of their sinful days; <sup>6</sup>Their joy is in passing corruption, and they forget God. <sup>7</sup>For the ways of all people are known to Him at all times, and He knows the secrets of the heart before they come to be. <sup>8</sup>Therefore, their inheritance is Sheol, darkness, and destruction, and they will not be found on the day when the righteous receive mercy. <sup>9</sup>But the pious ones of the Lord shall inherit life with joy.

### **Psalm of Solomon Chapter 15**

<sup>1</sup>When I was in distress, I called upon the name of the Lord, I sought the help of the God of Jacob and I was rescued; for You are the hope and refuge of the poor, O God. <sup>2</sup>For who is strong, O God, except to give thanks to You in truth? And what power does a person have except in praising Your name? <sup>3</sup>Sing a new song with joy in your heart, let the fruit of your lips be accompanied by the well-tuned instrument of your tongue, the first offerings of lips from a pious and righteous heart—  
<sup>4</sup>He who offers these shall never be shaken by evil; the flame of fire and the wrath against the unrighteous shall not touch him, when it goes forth from the presence of the Lord against sinners, to destroy all the possessions of sinners. <sup>5</sup>For the mark of God is upon the righteous that they may be saved. <sup>6</sup>Famine, sword, and pestilence shall be far from the righteous, for they shall flee like men pursued in war; but they shall pursue sinners and overtake them, and those who commit lawlessness shall not escape the judgment of God. <sup>7</sup>They shall be overtaken like enemies experienced in war, for the mark of destruction is upon their forehead. <sup>8</sup>And the inheritance of sinners is destruction and darkness, and their iniquities shall pursue them to Sheol below. <sup>9</sup>Their inheritance shall not be found for their children, for sins shall lay waste the houses of sinners. <sup>10</sup>And sinners shall perish forever on the day of the Lord's judgment, when God visits the earth with His judgment. <sup>11</sup>But those who fear the Lord shall find mercy therein, and they shall live by the compassion of their God; <sup>12</sup>But sinners shall perish forever.

### **Psalm of Solomon Chapter 16**

<sup>1</sup>When my soul wandered far from the Lord, I was nearly lost, when I distanced myself from God, my soul was on the brink of death, I was almost at the gates of Sheol with the sinners, when I turned away from the Lord God of Israel—<sup>2</sup>Had not the Lord helped me with His everlasting mercy. <sup>3</sup>He guided me like a horse, pricked to obedience, my savior and helper saved me at all times. <sup>4</sup>I give thanks to You, O God, for You have brought me salvation; You did not count me among sinners for my destruction. <sup>5</sup>Do not withdraw Your mercy from me, O God, nor Your presence from my heart until I die. <sup>6</sup>Guide me, O God, keeping me from wicked sin, and from

every woman who leads the simple astray. <sup>7</sup>Let not the allure of a lawless woman deceive me, nor anyone who indulges in unprofitable sin. <sup>8</sup>Establish the works of my hands before You, and remember my actions in Your presence. <sup>9</sup>Guard my tongue and my lips with words of truth; keep anger and irrational wrath far from me. <sup>10</sup>Remove murmuring and impatience in affliction from me, when You correct me for my sins, that I may return to You. <sup>11</sup>Uphold my soul with goodwill and cheerfulness; when You strengthen my soul, what You provide will be enough for me. <sup>12</sup>For if You do not give strength, who can endure chastisement with poverty? <sup>13</sup>When a person is disciplined through their own faults, Your testing comes through their flesh and the hardship of poverty. <sup>14</sup>If the righteous endure through all these trials, they shall receive mercy from the Lord. Let me know if you want me to continue with Chapters 17 and 18!

### **Psalm of Solomon Chapter 17**

<sup>1</sup>O Lord, You are our eternal King, in You, O God, our souls find glory. <sup>2</sup>How fleeting are the days of human life upon the earth? As our days are, so is our hope set upon You. <sup>3</sup>But we place our hope in God, our deliverer; for the strength of our God endures forever with mercy, and the rule of our God extends over the nations in righteous judgment. <sup>4</sup>You, O Lord, chose David to be king over Israel, and swore to him regarding his descendants that his kingdom would never fail before You. <sup>5</sup>But because of our sins, sinners rose up against us; they attacked us and drove us out; they violently seized what You had not promised to them. <sup>6</sup>They did not glorify Your honorable name; instead, they established a worldly monarchy in place of what was once excellent; they desecrated the throne of David with tumultuous arrogance. <sup>7</sup>But You, O God, cast them down and removed their descendants from the earth, for against them arose a man who was foreign to our people. <sup>8</sup>You repaid them according to their sins, O God; they received what they deserved according to their deeds. <sup>9</sup>God showed them no mercy; He sought out their descendants and did not let any of them escape. <sup>10</sup>The Lord is faithful in all His judgments which He executes upon the earth. <sup>11</sup>The lawless one devastated our land so that it became uninhabitable, they destroyed young and old, and their children together. <sup>12</sup>In His anger, He banished them even to the west, and He subjected the rulers of the land to relentless mockery. <sup>13</sup>The enemy acted proudly as a foreigner, and his heart was estranged from our God. <sup>14</sup>Everything they did in Jerusalem, and also the nations in their cities to their own gods. <sup>15</sup>And the covenant children among the mixed peoples surpassed them in evil. Among them, there was not one who practiced mercy and truth in Jerusalem. <sup>16</sup>Those who loved the gatherings of the righteous fled from them, like sparrows that fly from their nest. <sup>17</sup>They wandered in deserts to save their lives from harm, and those who escaped alive were

precious in the eyes of those who lived abroad. They were scattered over the whole earth by lawless men. <sup>18</sup>For the heavens withheld rain from falling upon the earth, springs were stopped that flowed perennially from the depths and ran down from lofty mountains. <sup>19</sup>For there was no one among them who practiced righteousness and justice; from the highest to the lowest, all were sinful; the king was a transgressor, the judge disobedient, and the people were sinful. <sup>20</sup>Behold, O Lord, and raise up their king, the son of David, at the time You see fit, O God, that he may reign over Your servant Israel. <sup>21</sup>Clothe him with strength to shatter unrighteous rulers, and to cleanse Jerusalem from nations that trample her down to destruction. <sup>22</sup>Wisely and righteously he shall drive out sinners from the inheritance, he shall destroy the pride of the sinner like a potter's vessel. <sup>23</sup>With a rod of iron he shall shatter all their substance, he shall destroy the godless nations with the word of his mouth; <sup>24</sup>At his rebuke, nations shall flee before him, and he shall reprove sinners for the thoughts of their hearts. <sup>25</sup>And he shall gather a holy people whom he shall lead in righteousness, and he shall judge the tribes of the people sanctified by the Lord his God. <sup>26</sup>He shall not allow unrighteousness to dwell among them anymore, nor shall any man who knows wickedness dwell with them, for he shall recognize them as sons of their God. <sup>27</sup>He shall divide them according to their tribes upon the land, and no sojourner or alien shall reside among them anymore. <sup>28</sup>He shall judge peoples and nations with the wisdom of his righteousness. Selah. <sup>29</sup>And he shall have the heathen nations serving under his yoke; and he shall glorify the Lord in a place visible to all the earth; and he shall cleanse Jerusalem, making it holy as of old: <sup>30</sup>So that nations shall come from the ends of the earth to see his glory, bringing as gifts her sons who had fainted, and to see the glory of the Lord, with which God has glorified her. <sup>31</sup>And he shall be a righteous king, taught by God, over them, and there shall be no unrighteousness in his days among them, for all shall be holy and their king the anointed of the Lord. <sup>32</sup>For he shall not trust in horses, riders, bows, nor shall he accumulate gold and silver for war, <sup>33</sup>Nor shall he put his confidence in a multitude for the day of battle. <sup>34</sup>The Lord Himself is his king, the hope of the mighty through their hope in God. <sup>35</sup>All nations shall fear him, for he will strike the earth with the word of his mouth forever. <sup>36</sup>He will bless the people of the Lord with wisdom and gladness, and he himself will be pure from sin, so that he may rule a great people. <sup>37</sup>He will rebuke rulers and remove sinners by the might of his word; and relying upon his God, throughout his days he will not stumble; <sup>38</sup>For God will make him mighty by means of His Holy Spirit, and wise by means of the spirit of understanding, with strength and righteousness. <sup>39</sup>And the blessing of the Lord will be with him; he will be strong and will not stumble; his hope will be in the Lord; who then can prevail

against him? <sup>40</sup>He will be mighty in his works and strong in the fear of God, he will faithfully and righteously shepherd the flock of the Lord, and will not allow any among them to stumble in their pasture. <sup>41</sup>He will lead them all rightly, and there will be no pride among them so that any of them should be oppressed. <sup>42</sup>This will be the majesty of the king of Israel, whom God knows; he will raise him up over the house of Israel to correct them. <sup>43</sup>His words shall be more refined than costly gold, the finest; in the assemblies he will judge the peoples, the tribes of the sanctified. <sup>44</sup>His words shall be like the words of the holy ones among the sanctified peoples. <sup>45</sup>Blessed are those who shall be in those days, in that they shall see the good fortune of Israel which God shall bring to pass in gathering together the tribes. <sup>46</sup>May the Lord hasten His mercy upon Israel! May He deliver us from the uncleanness of unholy enemies! <sup>47</sup>The Lord Himself is our king forever and ever.

### **Psalm of Solomon Chapter 18**

<sup>1</sup>Lord, Your mercy extends over the works of Your hands forever; Your goodness is abundant over Israel as a rich gift. <sup>2</sup>Your eyes watch over them so that none of them suffers lack; Your ears listen to the hopeful prayer of the poor. <sup>3</sup>Your judgments are executed upon the whole earth in mercy; and Your love is toward the descendants of Abraham, the children of Israel. <sup>4</sup>Your chastisement is upon us as upon a first-born, only-begotten son, to turn back the obedient soul from folly wrought in ignorance. <sup>5</sup>May God cleanse Israel against the day of mercy and blessing, against the day of choice when blessed shall they be who are in those days, when He restores His anointed. <sup>6</sup>In that they shall see the goodness of the Lord which He shall perform for the generation to come, under the rod of chastening of the Lord's anointed in the fear of his God, in the spirit of wisdom, righteousness, and strength; <sup>7</sup>That he may direct every person in the works of righteousness by the fear of God, that he may establish them all before the Lord, a righteous generation living in the fear of God in the days of mercy. Selah. <sup>8</sup>Great is our God and glorious, dwelling in the highest. It is He who has set the lights of heaven in their courses to determine seasons from year to year, <sup>9</sup>And they have not deviated from the way He appointed them. In the fear of God, they pursue their path every day, <sup>10</sup>Since the day God created them and forevermore. They have not erred since the day He created them, except when God commanded them to do so by the command of His servants.

# **Slavonic Vita Adae et Evaе**

## **Slavonic Vita Adae et Evaе Chapter 1**

And we sat together before the gate of paradise. Adam, with his face bent to the earth, lay on the ground, weeping and lamenting. Seven days passed, and we had nothing to eat, consumed by great hunger. I, Eve, cried out with a loud voice: "Have pity on me, O Lord, my Creator; for my sake, Adam suffers so!" Then I said to Adam: "Rise up, my lord, that we may seek food, for my spirit fails within me, and my heart is brought low." Adam then spoke to me: "I have thoughts of killing you, but I fear, since God created you in His image, and you show repentance and cry out to God; my heart has not turned away from you." Adam arose, and we roamed through all the lands but found nothing to eat except nettles and grass of the field. We returned again to the gates of paradise, crying out and pleading: "Have compassion on your creatures, O Lord Creator, and grant us food." For fifteen days, we continuously entreated. Then we heard Michael the archangel and Joel praying for us, and Joel the archangel was commanded by the Lord. He took a seventh part of paradise and gave it to us. Then the Lord said: "Thorns and thistles shall spring up from under your hands; and by your sweat, you shall eat bread, and your wife shall tremble when she looks upon you." The archangel Joel said to Adam: "Thus says the Lord; I did not create your wife to command you but to obey you; why are you obedient to your wife?" Then Joel the archangel instructed Adam to separate the cattle and all kinds of flying, creeping things, and animals, both wild and tame, and to give names to all things. Then Adam took the oxen and began to plow. Then the devil approached and stood before the oxen, hindering Adam from tilling the field, and said to Adam: "The things of earth are mine, the things of Heaven are God's; but if you wish to be mine, you shall labor on the earth; but if you wish to belong to God, go away to paradise." Adam replied: "The things of Heaven are the Lord's, and the things of earth, paradise, and the whole universe belong to Him." The devil said: "I will not allow you to till the field unless you write a bond declaring that you are mine." Adam responded: "Whoever is the lord of the earth, to that one do I belong, and so do my children." The devil, overjoyed, insisted that Adam write the bond. But Adam was not ignorant that the Lord would descend on earth and crush the devil underfoot. The devil said: "Write me your bond." So Adam wrote: "Whoever is the lord of the earth, to him do I belong, and so do my children." Eve then said to Adam, "Rise up, my lord, let us pray to God regarding this matter, that He may deliver us from this devil, for it is on my account that you are in this distress." But Adam replied: "Eve, since you repent of your misdeed, my heart will listen to you,

for the Lord created you out of my rib. Let us fast for forty days, and perhaps the Lord will have pity on us and grant us understanding and life." I said, "You, my lord, fast for forty days, but I will fast for forty-four." Adam then instructed me: "Go to the river called Tigris, take a large stone, place it under your feet, and enter the stream, clothing yourself with water like a cloak, up to your neck. Pray to God in your heart, and let no word escape your lips." I replied, "O my lord, with all my heart I will call upon God." Adam then said: "Be very careful. Unless you see me and all my signs, do not leave the water, nor trust any words spoken to you, lest you fall into the snare again." Adam then went to the Jordan, entered the water, and submerged himself completely, even up to the hairs on his head, while he made supplication to God and sent up prayers to Him. There, the angels and all living creatures, both wild and tame, and all birds that fly, gathered around Adam, forming a wall, and prayed to God on Adam's behalf. The devil then came to me, appearing as a bright angel, shedding large teardrops, and said to me: "Come out of the water, Eve, for God has heard your prayers and the prayers of the angels. God has fulfilled the intercessions made on your behalf. He has sent me to bring you out of the water." But I, Eve, recognized that he was the devil and said nothing in response. When Adam returned from the Jordan, he saw the devil's footprints and feared that I might have been deceived; but when he saw me standing in the water, he was overjoyed and took me and led me out of the water. Then Adam cried out with a loud voice: "Be silent, Eve, for my spirit is already constrained within my body; arise, go forth, and utter prayers to God until I deliver up my spirit to Him."

# **1 Adam and Eve**

## **1 Adam and Eve Chapter 1**

<sup>1</sup> On the third day, God planted the garden in the east of the earth, on the border of the world, eastward, beyond which, towards the sunrise, there is nothing but water that encompasses the whole world and reaches to the borders of heaven. <sup>2</sup> To the north of the garden, there is a sea of water, clear and pure to the taste, unlike anything else; so clear that one can see into the depths of the earth. When a person washes in it, they become as clean as the water and as white as its whiteness—even if they were dark. <sup>3</sup> God created this sea out of His own good pleasure, for He knew what would become of the man He would create. After man left the garden due to his transgression, people would be born on earth, and among them, the righteous would die. God would raise their souls on the last day, and they would return to their bodies, bathe in this sea, and all would repent of their sins. <sup>4</sup> However, when God made Adam leave the garden, He did not place him on its northern border, so he would not be near the sea of water. This way, Adam and Eve would not wash themselves in it, be cleansed of their sins, forget their transgression, and no longer be reminded of their punishment. <sup>5</sup> Likewise, God did not place Adam on the southern side of the garden because the wind from the north would carry the sweet smell of the garden's trees to him. God did not want Adam to smell the sweet fragrance, forget his transgression, find comfort in it, take delight in the smell of the trees, and not be cleansed of his transgression. <sup>6</sup> Because God is merciful and compassionate and governs all things in His own way, He made Adam dwell on the western border of the garden, where the earth is very broad. God commanded him to live there in a cave in a rock—the Cave of Treasures—below the garden.

## **1 Adam and Eve Chapter 2**

<sup>1</sup> When our father Adam and Eve left the garden, they walked on the ground with their feet, not realizing they were walking. <sup>2</sup> When they reached the opening of the garden gate and saw the broad earth spread before them, covered with large and small stones and sand, they were terrified. They trembled, fell on their faces, and appeared as if they were dead because they were so afraid. <sup>3</sup> They had been in the garden, beautifully planted with all kinds of trees, and now found themselves in a strange land they did not know and had never seen. <sup>4</sup> At that time, they were filled with the grace of a bright nature and did not have hearts turned towards earthly things. <sup>5</sup> God had pity on them, and when He saw them fallen before the garden gate, He sent His Word to Father Adam and Eve and raised them from their fallen state.

## **1 Adam and Eve Chapter 3**

<sup>1</sup> Concerning the promise of the great five days and a half, God said to Adam, “I have ordained days and years on this earth, and you and your descendants shall live and walk in it until the days and years are fulfilled. Then, I will send the Word that created you, against which you transgressed, the Word that made you leave the garden, and that raised you when you had fallen. Yes, the Word will save you again when the five days and a half are fulfilled.” <sup>2</sup> But when Adam heard these words from God about the great five days and a half, he did not understand their meaning. <sup>3</sup> Adam thought there would be only five days and a half until the end of the world. <sup>4</sup> Adam wept and prayed to God to explain it to him. <sup>5</sup> Then God, in His mercy for Adam, who was made in His own image and likeness, explained to him that these were 5000 and 500 years, and that One would come then to save him and his descendants. <sup>6</sup> God had made this covenant with Adam before, in the same terms, before he came out of the garden, when he was by the tree from which Eve took the fruit and gave it to him to eat. <sup>7</sup> When Adam came out of the garden, he passed by that tree and saw how God had changed its appearance into another form, and how it had withered. <sup>8</sup> Adam feared, trembled, and fell down when he saw it, but God in His mercy lifted him up and made this covenant with him. <sup>9</sup> When Adam was by the gate of the garden and saw the cherub with a sword of flashing fire, the cherub grew angry and frowned at him. Adam and Eve were afraid, thinking the cherub would kill them, so they fell on their faces and trembled with fear. <sup>10</sup> But the cherub had pity on them, showed them mercy, and turned away from them. He went up to heaven, prayed to the Lord, and said, “Lord, You sent me to watch at the gate of the garden with a sword of fire. But when Your servants, Adam and Eve, saw me, they fell on their faces and were as dead. O my Lord, what shall we do to Your servants?” <sup>11</sup> Then God had pity on them, showed them mercy, and sent His Angel to guard the garden. <sup>12</sup> The Word of the Lord came to Adam and Eve and raised them up. <sup>13</sup> The Lord said to Adam, “I told you that at the end of five days and a half, I will send my Word and save you. Strengthen your heart, therefore, and abide in the Cave of Treasures, of which I have spoken to you before.” <sup>14</sup> When Adam heard this Word from God, he was comforted by what God told him, for God had explained how He would save him.

## **1 Adam and Eve Chapter 4**

<sup>1</sup> Adam and Eve wept for leaving the garden, their first home. <sup>2</sup> When Adam looked at his flesh, which had changed, he and Eve wept bitterly over what they had done. They walked slowly down into the Cave of Treasures. <sup>3</sup> As they reached it, Adam wept and said to Eve, “Look at this cave that

is to be our prison in this world and a place of punishment! <sup>4</sup> How does it compare with the garden? How does its narrowness compare with the vastness of the other? <sup>5</sup> What is this rock compared to those groves? What is the gloom of this cavern compared to the light of the garden? <sup>6</sup> What is this overhanging ledge of rock to shelter us compared to the mercy of the Lord that overshadowed us? <sup>7</sup> What is the soil of this cave compared to the garden land? This earth, strewn with stones, and that, planted with delicious fruit trees?" <sup>8</sup> Adam said to Eve, "Look at your eyes, and at mine, which once beheld angels in heaven, praising without ceasing. <sup>9</sup> But now we do not see as we did; our eyes have become flesh; they cannot see as they did before." <sup>10</sup> Adam said again to Eve, "What is our body today compared to what it was in former days when we lived in the garden?" <sup>11</sup> After this, Adam did not want to enter the cave under the overhanging rock; he would never have entered it. <sup>12</sup> But he obeyed God's orders and said to himself, "Unless I enter the cave, I shall again be a transgressor."

## **1 Adam and Eve Chapter 5**

<sup>1</sup> Adam and Eve entered the cave and stood praying in their own language, unknown to us but well known to them. <sup>2</sup> As they prayed, Adam raised his eyes and saw the rock and the roof of the cave covering him overhead, so he could see neither heaven nor God's creatures. He wept and struck his chest heavily until he collapsed and appeared dead. <sup>3</sup> Eve sat weeping, believing he was dead. <sup>4</sup> Then she arose, spread her hands towards God, and pleaded for mercy and pity, saying, "God, forgive me my sin, the sin I committed, and do not hold it against me. <sup>5</sup> For I alone caused Your servant to fall from the garden into this lost state, from light into this darkness, and from the abode of joy into this prison. <sup>6</sup> O God, look upon Your servant who has fallen and raise him from his death, so that he may weep and repent of his transgression, which he committed because of me. <sup>7</sup> Do not take away his soul this time, but let him live so he may fulfill his repentance and do Your will as before. <sup>8</sup> But if You do not raise him up, then, God, take away my own soul so I can be like him, and do not leave me in this dungeon alone, for I cannot stand alone in this world without him. <sup>9</sup> For You, O God, caused a slumber to come upon him, took a bone from his side, and restored the flesh in its place by Your divine power. <sup>10</sup> You took me, the bone, and made me a woman, bright like him, with heart, reason, and speech, and in flesh like his own. You made me in the likeness of his countenance by Your mercy and power. <sup>11</sup> O Lord, he and I are one, and You, God, are our Creator. You made us both in one day. <sup>12</sup> Therefore, O God, give him life so he may be with me in this strange land while we dwell in it because of our transgression. <sup>13</sup> But if You will not give him life, then take me, even me, like him, so that we both may die on the same day." <sup>14</sup>

Eve wept bitterly and fell upon our father Adam from her great sorrow.

## **1 Adam and Eve Chapter 6**

<sup>1</sup> God looked upon Adam and Eve, for they had caused themselves great grief, nearly killing themselves. <sup>2</sup> But He would raise them and comfort them. <sup>3</sup> He sent His Word to them, so they would stand and be raised immediately. <sup>4</sup> The Lord said to Adam and Eve, “You transgressed of your own free will until you left the garden where I placed you. You transgressed by your desire for divinity, greatness, and an exalted state like Mine, so I deprived you of the bright nature you had and made you leave the garden for this land, rough and full of trouble. <sup>5</sup> If only you had not transgressed My commandment, had kept My law, and had not eaten from the tree I told you not to approach! There were better fruit trees in the garden than that one. <sup>6</sup> But the wicked Satan, who did not remain in his first estate and did not keep his faith, had no good intent towards Me. Though I created him, he set Me at naught and sought the Godhead, so I hurled him down from heaven. It was he who made the tree appear pleasant in your eyes until you ate from it by listening to him. <sup>7</sup> Thus, you transgressed My commandment, and therefore I brought all these sorrows upon you. <sup>8</sup> For I am God the Creator, who did not intend to destroy My creatures when I created them. But after they sorely roused My anger, I punished them with grievous plagues until they repented. <sup>9</sup> But if they continue to be hardened in their transgression, they shall be under a curse forever.”

## **1 Adam and Eve Chapter 7**

<sup>1</sup> When Adam and Eve heard these words from God, they wept and sobbed even more; but they strengthened their hearts in God, because they now felt that the Lord was to them like a father and a mother. <sup>2</sup> For this reason, they wept before Him and sought mercy from Him. <sup>3</sup> God had pity on them and said, “Adam, I have made My covenant with you, and I will not turn from it; neither will I let you return to the garden until My covenant of the great five days and a half is fulfilled.” <sup>4</sup> Adam said to God, “Lord, You created us and made us fit to be in the garden. Before I transgressed, You brought all the beasts to me so that I could name them. <sup>5</sup> Your grace was then upon me, and I named each one according to Your mind, and You made them all subject to me. <sup>6</sup> But now, Lord God, because I have transgressed Your commandment, all beasts will rise against me and devour me and Eve, Your handmaid, and cut off our life from the face of the earth. <sup>7</sup> Therefore, I beseech You, God, that since You have made us come out of the garden and be in a strange land, do not let the beasts hurt us.” <sup>8</sup> When the Lord heard these words from Adam, He had pity on him and understood that he truly feared the beasts of the field would rise and devour him and Eve, because He, the Lord, was angry with them due to their transgression. <sup>9</sup> Then God commanded the beasts,

the birds, and all that moves upon the earth to come to Adam, be familiar with him, and not trouble him or Eve, nor any of the good and righteous among their descendants.

## **1 Adam and Eve Chapter 8**

<sup>1</sup> Then Adam wept and said, “O God, when we dwelt in the garden, and our hearts were lifted up, we saw the angels singing praises in heaven, but now we do not see as we used to. <sup>2</sup> When we entered the cave, all creation became hidden from us.” <sup>3</sup> Then the Lord God said to Adam, “When you were under My subjection, you had a bright nature within you, and for that reason, you could see things far off. <sup>4</sup> But after your transgression, your bright nature was withdrawn from you, and you were left only to see things near at hand, according to the ability of the flesh, which is brutish.” <sup>5</sup> When Adam and Eve heard these words from God, they went on their way, praising and worshipping Him with sorrowful hearts. <sup>6</sup> And God ceased to commune with them.

## **1 Adam and Eve Chapter 9**

<sup>1</sup> Then Adam and Eve came out of the Cave of Treasures and drew near to the garden gate. They stood there, looking at it, and wept for having left it. <sup>2</sup> Adam and Eve moved from the gate to the southern side of the garden and found the water that watered the garden from the root of the Tree of Life, which then parted into four rivers over the earth. <sup>3</sup> They came close to the water and saw that it was the same water that came from under the root of the Tree of Life in the garden. Adam wept, wailed, and struck his chest for being separated from the garden and said to Eve, “Why have you brought so many plagues and punishments upon me, yourself, and our descendants?” <sup>4</sup> Eve asked him, “What is it that you have seen to make you weep and speak to me this way?” <sup>5</sup> He replied, “Do you not see this water that was with us in the garden, which watered the trees of the garden and flowed out from there? <sup>6</sup> When we were in the garden, we did not care about it, but since we came to this strange land, we love it and use it for our bodies.” <sup>7</sup> When Eve heard these words from him, she wept. From the intensity of their weeping, they fell into the water and would have ended their lives in it, so as never to return and behold the creation.

## **1 Adam and Eve Chapter 10**

<sup>1</sup> Then God, merciful and gracious, looked upon them lying in the water, near death, and sent an angel who brought them out of the water and laid them on the shore as if dead. <sup>2</sup> Then the angel went up to God, was welcomed, and said, “O God, Your creatures have breathed their last.” <sup>3</sup> Then God sent His Word to Adam and Eve, and raised them from their death. <sup>4</sup> After being raised, Adam said, “God, while we were in the garden, we did not need or care for this water, but since we came to this land, we cannot do without it.” <sup>5</sup> God said to Adam, “When you were under My command

and were a bright angel, you did not know this water. <sup>6</sup> But after you transgressed My commandment, you cannot do without water to wash your body and make it grow, for it is now like that of beasts and needs water.” <sup>7</sup> When Adam and Eve heard these words from God, they wept bitterly, and Adam pleaded with God to let him return to the garden and look at it a second time. <sup>8</sup> But God said to Adam, “I have made you a promise; when that promise is fulfilled, I will bring you back into the garden, you and your righteous descendants.” <sup>9</sup> And God ceased to commune with Adam

## **1 Adam and Eve Chapter 11**

<sup>1</sup> Then Adam and Eve felt themselves burning with thirst, heat, and sorrow. <sup>2</sup> Adam said to Eve, “We shall not drink this water, even if we were to die. Eve, if this water enters our bodies, it will increase our punishment and that of our children who come after us.” <sup>3</sup> Both Adam and Eve then withdrew from the water and drank none of it. They entered the Cave of Treasures. <sup>4</sup> Inside the cave, Adam could not see Eve; he only heard the sound she made. Likewise, she could not see Adam, but heard the noise he made. <sup>5</sup> Then Adam wept in deep affliction, struck his chest, and said to Eve, “Where are you?” <sup>6</sup> She replied, “I am standing in this darkness.” <sup>7</sup> He then said, “Remember the bright nature we had while we lived in the garden! <sup>8</sup> Oh Eve, remember the glory that rested on us in the garden! Remember the trees that overshadowed us while we walked among them. <sup>9</sup> Oh Eve, remember that while we were in the garden, we knew neither night nor day. Think of the Tree of Life, from under which flowed the water that shone brightly over us! <sup>10</sup> Remember, Eve, the garden land and its brightness! <sup>11</sup> Think of that garden, where there was no darkness while we lived in it. <sup>12</sup> But as soon as we came into this Cave of Treasures, darkness surrounded us, and we can no longer see each other. All the pleasures of this life have ended.”

## **1 Adam and Eve Chapter 12**

<sup>1</sup> Then Adam struck his chest, he and Eve mourned the whole night until dawn approached, and they sighed over the length of the night in Miyazia. <sup>2</sup> Adam beat himself and threw himself on the ground in the cave from bitter grief and because of the darkness, lying there as if dead. <sup>3</sup> Eve heard the noise he made falling upon the earth. She felt around for him with her hands and found him like a corpse. <sup>4</sup> She was afraid, speechless, and remained by him. <sup>5</sup> But the merciful Lord looked upon the death of Adam and on Eve’s silence from fear of the darkness. <sup>6</sup> The Word of God came to Adam and raised him from his death, and opened Eve’s mouth so she might speak. <sup>7</sup> Then Adam arose in the cave and said, “God, why has light departed from us and darkness come over us? Why do You leave us in this long darkness? Why do You plague us thus? <sup>8</sup> And this darkness, O Lord,

where was it before it came upon us? It is such that we cannot see each other. <sup>9</sup> For as long as we were in the garden, we neither saw nor even knew what darkness is. I was not hidden from Eve, nor was she hidden from me, until now that she cannot see me; and no darkness came upon us to separate us from each other. <sup>10</sup> But she and I were both in one bright light. I saw her and she saw me. Yet now, since we came into this cave, darkness has come upon us and parted us, so that I do not see her and she does not see me. <sup>11</sup> Lord, will You then plague us with this darkness?"

## **1 Adam and Eve Chapter 13**

<sup>1</sup> Then, when God, who is merciful and full of pity, heard Adam's voice, He said to him: <sup>2</sup> "Adam, as long as the good angel was obedient to Me, a bright light rested on him and his hosts. <sup>3</sup> But when he transgressed My commandment, I deprived him of that bright nature, and he became dark. <sup>4</sup> When he was in the heavens, in the realms of light, he knew nothing of darkness. <sup>5</sup> But he transgressed, and I made him fall from heaven upon the earth; and this darkness came upon him. <sup>6</sup> And on you, O Adam, while in My garden and obedient to Me, that bright light also rested. <sup>7</sup> But when I heard of your transgression, I deprived you of that bright light. Yet, out of My mercy, I did not turn you into darkness, but I made your body of flesh, and covered it with skin, so it could bear cold and heat. <sup>8</sup> If I had let My wrath fall heavily upon you, I would have destroyed you; and if I had turned you into darkness, it would have been as if I killed you. <sup>9</sup> But in My mercy, I made you as you are; when you transgressed My commandment, O Adam, I drove you from the garden and made you come into this land; and commanded you to dwell in this cave; and darkness came upon you, as it did upon him who transgressed My commandment. <sup>10</sup> Thus, O Adam, this night has deceived you. It is not to last forever; but is only twelve hours; when it is over, daylight will return. <sup>11</sup> Therefore, do not sigh or be troubled; do not say in your heart that this darkness is long and wears on wearily; do not say in your heart that I plague you with it. <sup>12</sup> Strengthen your heart, and do not be afraid. This darkness is not a punishment. But, Adam, I made the day, and placed the sun in it to give light; so that you and your children could do your work. <sup>13</sup> For I knew you would sin and transgress, and come out into this land. Yet I would not force you, nor be hard on you, nor shut you up; nor doom you through your fall; nor through your coming out from light into darkness; nor yet through your coming from the garden into this land. <sup>14</sup> For I made you of the light; and I willed to bring children of light from you, like you. <sup>15</sup> But you did not keep My commandment for one day; until I had finished the creation and blessed everything in it. <sup>16</sup> Then I commanded you concerning the tree, that you should not eat of it. Yet I knew that Satan, who deceived himself, would also deceive you. <sup>17</sup> So I made known to you through the tree, not to come

near him. And I told you not to eat its fruit, nor to taste it, nor yet to sit under it, nor to yield to it.

<sup>18</sup> If I had not spoken to you, O Adam, concerning the tree, and had left you without a commandment, and you had sinned—it would have been an offence on My part, for not having given you any order; you would turn around and blame Me for it. <sup>19</sup> But I commanded you, and warned you, and you fell. So My creatures cannot blame Me; the blame rests on them alone. <sup>20</sup> And, O Adam, I have made the day for you and your children after you, for them to work and toil in it. And I have made the night for them to rest in it from their work; and for the beasts of the field to go forth by night and seek their food. <sup>21</sup> But little of this darkness now remains, O Adam; and daylight will soon appear.”

### **1 Adam and Eve Chapter 14**

<sup>1</sup> Then Adam said to God, “O Lord, take my soul, and let me not see this darkness anymore. Or take me to a place where there is no darkness.” <sup>2</sup> But God the Lord said to Adam, “Truly, I tell you, this darkness will pass from you. Each day I have appointed for you until the fulfillment of My covenant, when I will save you and bring you back into the garden, into the dwelling of light that you long for, where there is no darkness. I will bring you to it—in the kingdom of heaven.” <sup>3</sup> Again God said to Adam, “All this suffering that you have taken upon yourself because of your transgression will not free you from the hand of Satan, nor will it save you.” <sup>4</sup> “But I will. When I come down from heaven and become flesh of your descendants, and take upon Me the affliction that you suffer, then the darkness that came upon you in this cave will come upon Me in the grave, when I am in the flesh of your descendants.” <sup>5</sup> “And I, who am eternal, will be subject to the reckoning of years, times, months, and days. I will be counted as one of the sons of men, in order to save you.” <sup>6</sup> And God stopped speaking with Adam.

### **1 Adam and Eve Chapter 15**

<sup>1</sup> Then Adam and Eve wept and felt sorrowful because of God’s words to them. He had told them that they would not return to the garden until the appointed days had been fulfilled. But what troubled them most was God’s revelation that He would suffer for their salvation.

### **1 Adam and Eve Chapter 16**

<sup>1</sup> After this, Adam and Eve did not cease standing in the cave, praying and weeping, until morning dawned upon them. <sup>2</sup> When they saw the light return to them, they calmed their fear and strengthened their hearts. <sup>3</sup> Then Adam began to come out of the cave. When he reached its mouth, he stood and turned his face towards the east. He saw the sun rise with glowing rays and felt its heat on his body. He was afraid of it and thought in his heart that this fiery light was coming

to harm him.<sup>4</sup> He wept, struck his breast, fell upon the earth on his face, and made his plea, saying:<sup>5</sup> “Lord, do not harm me, do not consume me, and do not take away my life from the earth.”<sup>6</sup> For he thought the sun was God, because while he was in the garden and heard the voice of God and the sounds He made there, Adam never saw the bright light of the sun nor felt its burning heat upon his body.<sup>7</sup> Therefore, when the fiery rays of the sun reached him, he was afraid and thought that God intended to plague him with it for all the days appointed to him.<sup>8</sup> Adam thought in his heart: “As God did not plague us with darkness, now He has caused this sun to rise and plague us with its burning heat.”<sup>9</sup> But while he pondered these thoughts, the Word of God came to him and said:<sup>10</sup> “Adam, arise and stand up. This sun is not God; it has been created to give light by day, as I told you in the cave when I said, ‘The dawn will break forth, and there will be light by day.’<sup>11</sup> “I am God who comforted you in the night.” And God ceased to commune with Adam.

## **1 Adam and Eve Chapter 17**

<sup>1</sup> Then Adam and Eve came out at the mouth of the cave and headed towards the garden.<sup>2</sup> As they approached the garden, near the western gate through which Satan had deceived Adam and Eve, they found the serpent that had become Satan, sorrowfully licking the dust and crawling on its belly on the ground, because of the curse that God had placed upon it.<sup>3</sup> Previously, the serpent had been the most exalted of all beasts, but now it had changed. It became slippery, the most despised of all beasts, crawling on its belly and moving on its breast.<sup>4</sup> Once the fairest of all beasts, it had been transformed into the ugliest. Instead of consuming the best food, it now ate dust. Formerly dwelling in the best places, it now lived in the dust.<sup>5</sup> Previously admired for its beauty by all other creatures, it was now despised by them.<sup>6</sup> Once residing in a beautiful abode where other animals also came to drink from the same water, now, venomous due to God’s curse, all beasts fled from its dwelling and refused to drink from its water.

## **1 Adam and Eve Chapter 18**

<sup>1</sup> When the accursed serpent saw Adam and Eve, it swelled its head, stood on its tail, and with blood-red eyes, acted as if it would kill them.<sup>2</sup> It went straight for Eve and chased her, while Adam, standing nearby, wept because he had no stick in his hand with which to strike the serpent, and he did not know how to kill it.<sup>3</sup> But filled with burning concern for Eve, Adam approached the serpent and seized it by the tail. The serpent then turned towards him and said:<sup>4</sup> “Adam, because of you and Eve, I am now slippery and crawl upon my belly.” Then, with great strength, it threw down Adam and Eve and pressed upon them as if to kill them.<sup>5</sup> God then sent an angel who threw

the serpent away from them and lifted them up. <sup>6</sup> Then the Word of God came to the serpent and said: “Initially, I made you agile and caused you to crawl on your belly, but I did not take away your ability to speak. <sup>7</sup> “Now, however, be mute and speak no more, you and your descendants, because firstly, through you, the destruction of My creatures happened, and now you seek to kill them.” <sup>8</sup> Then the serpent was struck mute and spoke no more. <sup>9</sup> A wind then blew from heaven by God’s command, carrying away the serpent from Adam and Eve, throwing it onto the seashore where it landed in India.

### **1 Adam and Eve Chapter 19**

<sup>1</sup> But Adam and Eve wept before God. And Adam said to Him: <sup>2</sup> “O Lord, when I was in the cave, I said to You, my Lord, that the beasts of the field would rise and devour me, and cut off my life from the earth.” <sup>3</sup> Then Adam, distressed by what had happened to him, struck his breast and fell upon the earth like a corpse. Then the Word of God came to him, raised him up, and said: <sup>4</sup> “O Adam, not one of these beasts will be able to harm you. When I made the beasts and other creatures come to you in the cave, I did not allow the serpent to come with them, lest it should rise against you and cause you to tremble, and fear of it should fall into your hearts. <sup>5</sup> “For I knew that the accursed one is wicked; therefore, I would not let it come near you along with the other beasts. <sup>6</sup> “But now strengthen your heart and do not fear. I am with you until the end of the days I have determined for you.”

### **1 Adam and Eve Chapter 20**

<sup>1</sup> Then Adam wept and said, “God, move us to another place so that the serpent may not come near us again and rise against us. Lest it find Your handmaid Eve alone and kill her; for its eyes are hideous and evil.” <sup>2</sup> But God said to Adam and Eve, “From now on, do not fear. I will not let it come near you. I have driven it away from you, from this mountain; nor will I leave anything in it to harm you.” <sup>3</sup> Then Adam and Eve worshipped before God, gave Him thanks, and praised Him for delivering them from death.

### **1 Adam and Eve Chapter 21**

<sup>1</sup> Then Adam and Eve set out in search of the garden. <sup>2</sup> The heat beat down on their faces like a flame, and they sweated from the intense heat, weeping before the Lord. <sup>3</sup> They wept near a high mountain, facing the western gate of the garden. <sup>4</sup> Adam threw himself down from the top of that mountain; his face was torn, his flesh flayed, and blood flowed from him, nearly killing him. <sup>5</sup> Eve stood on the mountain, weeping over him as he lay there. <sup>6</sup> She said, “I do not wish to live after

him, for all that he did to himself was because of me.”<sup>7</sup> Then she threw herself after him, was torn and bruised by stones, and lay there as if dead.<sup>8</sup> But the merciful God, who watches over His creatures, looked upon Adam and Eve as they lay seemingly dead. He sent His Word to them and raised them up.<sup>9</sup> He said to Adam, “O Adam, all this suffering that you have brought upon yourself will not prevail against My sovereignty, nor will it change the covenant of the 5500 years.”

## **1 Adam and Eve Chapter 22**

<sup>1</sup> Then Adam said to God, “I am withering in this heat; I am exhausted from walking, and weary of this world. I do not know when You will bring me out of it to rest.”<sup>2</sup> The Lord God replied to him, “Adam, it cannot be now, not until you have completed your days. Then I will bring you out of this wretched land.”<sup>3</sup> Adam said to God, “In the garden, I knew neither heat nor fatigue, nor did I move about trembling or in fear. But since coming to this land, all this affliction has befallen me.”<sup>4</sup> God said to Adam, “As long as you kept My commandment, My light and grace rested upon you. But when you transgressed My commandment, sorrow and misery came upon you in this land.”<sup>5</sup> Adam wept and said, “O Lord, do not cut me off for this, nor strike me with heavy plagues, nor repay me according to my sin. We transgressed Your commandment of our own will, forsaking Your law, and sought to become like gods, deceived by Satan the enemy.”<sup>6</sup> Then God said again to Adam, “Because you have endured fear and trembling in this land, weariness and suffering, walking and toiling on this mountain, and facing death, I will take all this upon Myself in order to save you.”

## **1 Adam and Eve Chapter 23**

<sup>1</sup> Then Adam wept even more and said, “O God, have mercy on me to the extent that You will take upon Yourself what I will do.”<sup>2</sup> And God accepted Adam’s offering. Then Adam and Eve stood up on their feet, and Adam said to Eve, “Get yourself ready, and I will also prepare myself.” So Eve prepared herself as Adam had instructed.<sup>3</sup> Adam and Eve then took stones and arranged them in the shape of an altar. They also gathered leaves from the trees outside the garden, with which they wiped the blood they had spilled from the face of the rock. They took what had dropped on the sand along with the dust it was mixed with, and offered it upon the altar as an offering to God.<sup>4</sup> Adam and Eve stood under the altar and wept, praying to God, “Forgive us our trespass and our sin, and look upon us with Your eye of mercy. When we were in the garden, our praises and hymns continually ascended before You.<sup>5</sup> “But since we came into this strange land, pure praise is no longer ours, nor righteous prayer, nor understanding hearts, nor sweet thoughts, nor just counsels, nor long discernment, nor upright feelings. Our bright nature has also left us, and our

bodies are changed from their original form in which we were created. <sup>6</sup> “Yet now, look upon our blood offered on these stones, and accept it from our hands, like the praises we used to sing to You at first, when we were in the garden.” <sup>7</sup> And Adam began to make more requests to God.

### **1 Adam and Eve Chapter 24**

<sup>1</sup> Then the merciful God, who is good and loves humanity, looked upon Adam and Eve and upon their blood, which they had offered to Him without His command. He marveled at them and accepted their offerings. <sup>2</sup> God sent from His presence a bright fire that consumed their offering. He smelled the sweet fragrance of their offering and showed them mercy. <sup>3</sup> Then the Word of God came to Adam and said to him, “Adam, as you have shed your blood, so will I shed My own blood when I become flesh of your descendants. And as you died, O Adam, so will I also die. And as you built an altar, so will I establish for you an altar on the earth. And as you offered your blood upon it, so will I offer My blood upon an altar on the earth.” <sup>4</sup> “And as you sought forgiveness through that blood, so will I make My blood forgiveness of sins and blot out transgressions with it. <sup>5</sup> “Now, behold, I have accepted your offering, Adam, but the days of the covenant, in which I have bound you, are not yet fulfilled. When they are fulfilled, then I will bring you back into the garden. <sup>6</sup> “Therefore, strengthen your heart. When sorrow comes upon you, make an offering to Me, and I will be gracious to you.”

### **1 Adam and Eve Chapter 25**

<sup>1</sup> But God knew that Adam had thoughts of often killing himself and offering his blood to Him. Therefore, He said to him, “O Adam, do not again kill yourself as you did by throwing yourself down from that mountain.” <sup>2</sup> But Adam said to God, “It was in my mind to end my life at once, because I transgressed Your commandments, because I came out of the beautiful garden, because You deprived me of the bright light, because of the ceaseless praises that used to pour forth from my mouth, and because of the light that covered me. <sup>3</sup> “Yet, in Your goodness, God, do not completely destroy me. Be gracious to me each time I die, and bring me back to life. <sup>4</sup> “Let it be known that You are a merciful God who does not desire anyone to perish, who does not delight in anyone’s fall, and who does not condemn anyone with cruelty, malice, or total destruction.” <sup>5</sup> Then Adam fell silent. <sup>6</sup> And the Word of God came to him, blessed him, comforted him, and made a covenant with him that He would save him at the end of the appointed days. <sup>7</sup> This was the first offering Adam made to God, and so it became his custom to do so.

### **1 Adam and Eve Chapter 26**

<sup>1</sup> Then Adam took Eve, and they began to return to the Cave of Treasures where they lived. But as

they neared it and saw it from afar, deep sorrow fell upon Adam and Eve when they looked at it. <sup>2</sup>Then Adam said to Eve, “When we were on the mountain, we were comforted by the Word of God that spoke with us, and the light that came from the east shone over us. <sup>3</sup>But now the Word of God is hidden from us, and the light that shone over us has changed and disappeared, and darkness and sorrow have come upon us. <sup>4</sup>We are compelled to enter this cave which is like a prison, where darkness covers us, separating us from each other; you cannot see me, and I cannot see you.” <sup>5</sup>When Adam said these words, they wept and raised their hands before God, for they were filled with sorrow. <sup>6</sup>They begged God to bring the sun to shine on them so that darkness would not return upon them, and they would not be under this covering of rock again. They preferred to die rather than endure the darkness. <sup>7</sup>Then God looked upon Adam and Eve and their profound sorrow, and all they had done with earnest hearts, because of their troubles instead of their former well-being, and because of all the misery that had befallen them in a foreign land. <sup>8</sup>Therefore, God was not angry with them nor impatient with them, but He was patient and forbearing toward them as a father is toward the children he has created. <sup>9</sup>Then the Word of God came to Adam and said to him, “Adam, as for the sun, if I were to take it and bring it to you, days, hours, years, and months would all become meaningless, and the covenant I have made with you would never be fulfilled. <sup>10</sup>Instead, you would be left in prolonged affliction with no salvation forever. <sup>11</sup>No, endure patiently while you abide night and day until the appointed days are fulfilled, and the time of My covenant comes. <sup>12</sup>Then I will come and save you, Adam, for I do not desire you to suffer. <sup>13</sup>When I consider all the good things in which you once lived and why you left them, then I will gladly show you mercy. <sup>14</sup>But I cannot change the covenant that has come from My mouth; otherwise, I would have brought you back to the garden. <sup>15</sup>However, when the covenant is fulfilled, then I will show mercy to you and your descendants, and bring you to a land of joy where there is no sorrow or suffering, only enduring joy, everlasting light, unceasing praises, and an eternal garden. <sup>16</sup>And God said again to Adam, “Be patient and enter the cave, for the darkness which you fear will only last twelve hours, and when it ends, light will arise.” <sup>17</sup>When Adam heard these words from God, he and Eve worshipped before Him, and their hearts were comforted. They returned to the cave as was their custom, with tears flowing from their eyes, sorrow and lamentation in their hearts, and they longed for their souls to leave their bodies. <sup>18</sup>Adam and Eve stood praying until darkness of night came upon them, and Adam was hidden from Eve, and she from him. <sup>19</sup>And they remained standing in prayer.

## **1 Adam and Eve Chapter 27**

<sup>1</sup>When Satan, the enemy of all goodness, saw how Adam and Eve continued in prayer, and how God communicated with them, comforted them, and accepted their offering, he appeared. He transformed his hosts and held a flashing fire in his hands, surrounded by a great light. <sup>2</sup>Satan placed his throne near the mouth of the cave because he could not enter it due to their prayers. He shed light into the cave, causing it to gleam over Adam and Eve, while his hosts began to sing praises. <sup>3</sup>Satan did this so that Adam, seeing the light, would think it was heavenly, and that Satan's hosts were angels sent by God to guard the cave and provide light in the darkness. <sup>4</sup>Thus, when Adam came out of the cave and saw them, and Adam and Eve bowed to Satan, Satan would thereby overcome Adam again and humble him before God a second time. <sup>5</sup>When Adam and Eve saw the light and thought it was real, they strengthened their hearts. But as they trembled, Adam said to Eve, "Look at that great light and those many songs of praise, and at those hosts standing outside who do not come in to us. They do not tell us what they say, where they come from, or the meaning of this light, their praises, why they have been sent here, and why they do not come in. <sup>6</sup>If they were from God, they would come into the cave and tell us their purpose." <sup>7</sup>Then Adam stood up and prayed fervently to God, saying, "O Lord, is there another god in the world who created angels, filled them with light, and sent them to guard us? If so, would they come with these hosts? <sup>8</sup>But we see these hosts standing at the mouth of the cave in great light, singing loud praises. If they are from some other god than You, tell me. If they are sent by You, inform me of the reason You have sent them." <sup>9</sup>No sooner had Adam said this than an angel from God appeared to him in the cave and said, "Adam, do not fear. This is Satan and his hosts. He seeks to deceive you as he did before. The first time he was hidden in the serpent; this time he has come to you disguised as an angel of light, so that when you worship him, he might ensnare you before God Himself." <sup>10</sup>Then the angel left Adam, seized Satan at the cave's entrance, stripped off his disguise, and brought him in his hideous form before Adam and Eve, who were afraid when they saw him. <sup>11</sup>The angel said to Adam, "This hideous form has been Satan's since God cast him out. He could not come near you in this form, so he transformed himself into an angel of light." <sup>12</sup>Then the angel drove Satan and his hosts away from Adam and Eve, saying to them, "Do not fear; God who created you will strengthen you." <sup>13</sup>And the angel departed from them. <sup>14</sup>Adam and Eve remained standing in the cave; no comfort came to them, and they were divided in their thoughts. <sup>15</sup>When morning came, they prayed and then went out to seek the garden, for their hearts longed for it, and they found no consolation for having left it.

## **1 Adam and Eve Chapter 28**

<sup>1</sup>When Satan saw Adam and Eve heading towards the garden, he gathered his army and appeared on a cloud, intending to deceive them. <sup>2</sup>Adam and Eve, seeing him in a vision, mistook him for angels sent by God to comfort them for leaving the garden or to lead them back. <sup>3</sup>Adam prayed to God to understand who they were. <sup>4</sup>Satan, the enemy of all good, then spoke to Adam, claiming to be an angel sent by God with his host to take them north to the border of the garden, to a clear sea where they would be cleansed and restored to happiness, and return to the garden. <sup>5</sup>Adam and Eve were deeply affected by these words. <sup>6</sup>God, however, did not immediately reveal the truth to Adam, testing whether he would resist temptation as Eve had failed in the garden. <sup>7</sup>Satan led Adam and Eve towards the sea, with Adam and Eve following at a distance. <sup>8</sup>When they reached a high mountain north of the garden, without steps to the top, Satan compelled Adam and Eve to climb it in reality, not just in vision. <sup>9</sup>His intention was to throw them off the mountain and kill them, erasing their name from the earth so that it would belong only to him and his followers.

## **1 Adam and Eve Chapter 29**

<sup>1</sup>When God, in His mercy, saw that Satan intended to harm Adam with various schemes, and saw that Adam was gentle and innocent, He spoke loudly to Satan and cursed him. <sup>2</sup>Then Satan and his followers fled, leaving Adam and Eve standing on the mountaintop, from where they could see the vast world below them, far above everything else. They could no longer see the hosts that had surrounded them earlier. Adam and Eve wept before God, asking for His forgiveness. <sup>3</sup>Then God spoke to Adam, saying, “Understand this about Satan: he seeks to deceive you and your descendants.” <sup>4</sup>Adam wept before the Lord and pleaded for something from the garden as a token of comfort. <sup>5</sup>God considered Adam’s request and sent the angel Michael to the sea extending to India, to bring back golden rods for Adam. <sup>6</sup>God did this so that these golden rods, kept with Adam in the cave, would shine with light in the darkness of night, comforting him and dispelling his fear. <sup>7</sup>So, by God’s command, the angel Michael descended, took the golden rods, and brought them back to God.

## **1 Adam and Eve Chapter 30**

<sup>1</sup>After these events, God commanded the angel Gabriel to descend to the garden and instruct the cherub guarding it, saying, “Behold, God commands me to enter the garden and take sweet-smelling incense to give to Adam.” Gabriel obeyed God’s command, went to the garden, and relayed the message to the cherub as instructed. The cherub agreed, and Gabriel entered and took the incense. <sup>2</sup>Then God commanded His angel Raphael to go to the garden and speak to the cherub about obtaining myrrh for Adam. <sup>3</sup>Raphael went down and delivered God’s command to the

cherub, who consented. Raphael then entered and took the myrrh. <sup>4</sup>The golden rods came from the Indian sea, abundant with precious stones. The incense was from the eastern border of the garden, and the myrrh from the western border, symbolizing the bitterness that had come upon Adam. <sup>5</sup>The angels brought these three things to God near the Tree of Life in the garden. <sup>6</sup>God instructed the angels, “Dip them in the spring of water, then sprinkle their water over Adam and Eve to give them a little comfort in their sorrow.” The angels did as commanded, giving these gifts to Adam and Eve on the mountaintop where Satan had tried to harm them. <sup>7</sup>When Adam saw the golden rods, incense, and myrrh, he rejoiced and wept. He believed the gold symbolized the kingdom from which he had come, the incense represented the bright light that had been taken from him, and the myrrh signified the sorrow he was experiencing.

## **1 Adam and Eve Chapter 31**

<sup>1</sup>After these events, God spoke to Adam, saying, “You asked for something from the garden to bring you comfort, and I have given you these three tokens as a consolation: that you may trust in Me and in My covenant with you. For I will come to save you, and kings will bring me, in the flesh, gold, incense, and myrrh: gold as a symbol of My kingdom, incense as a symbol of My divinity, and myrrh as a symbol of My sufferings and death. <sup>2</sup>Adam, keep these near you in the cave: let the gold give you light at night, let the incense fill your senses with its sweet fragrance, and let the myrrh comfort you in your sorrow.” <sup>3</sup>When Adam heard these words from God, he worshipped Him, along with Eve, thanking Him for His mercy toward them. <sup>4</sup>Then God commanded the three angels, Michael, Gabriel, and Raphael, to each bring what they had brought and give it to Adam. They did so in turn. <sup>5</sup>God also commanded Suriyel and Salathiel to support Adam and Eve, bringing them down from the high mountain and leading them to the Cave of Treasures. <sup>6</sup>There, they placed the gold on the south side of the cave, the incense on the eastern side, and the myrrh on the western side, since the cave’s entrance was on the north side. <sup>7</sup>After comforting Adam and Eve, the angels departed. <sup>8</sup>The gold amounted to seventy rods, the incense weighed twelve pounds, and the myrrh was three pounds. <sup>9</sup>These items remained with Adam in the House of Treasures, also known as the “Cave of Treasures,” perhaps because righteous men’s bodies were hidden there, according to some interpreters. <sup>10</sup>God gave these three things to Adam on the third day after he left the garden, symbolizing the three days the Lord would remain in the heart of the earth. <sup>11</sup>These tokens stayed with Adam in the cave, providing light at night and some relief from sorrow during the day.

## **1 Adam and Eve Chapter 32**

<sup>1</sup>Adam and Eve remained in the Cave of Treasures for seven days, abstaining from eating the fruit of the earth or drinking water. On the eighth day, at dawn, Adam said to Eve, “Eve, we prayed to God to give us something from the garden, and His angels brought us what we desired. <sup>2</sup>But now, let us arise and go to the sea of water we first saw, and let us stand in it, praying that God may once again be favorable to us and return us to the garden, or give us some other comfort in a different land.” <sup>3</sup>Adam and Eve left the cave, went to the shore of the sea where they had previously immersed themselves, and Adam said to Eve, “Come, descend into this place and do not leave it for thirty days, until I come to you. Pray to God with a fervent heart and sweet voice for forgiveness. <sup>4</sup>I will go to another place and descend into it, and do as you do.” <sup>5</sup>Eve obeyed Adam’s command and went down into the water. Adam also entered the water, and they stood praying, beseeching the Lord to forgive their transgression and restore them to their former state. <sup>6</sup>They continued praying in this manner for thirty-five days.

## **1 Adam and Eve Chapter 33**

<sup>1</sup>But Satan, who hates all that is good, searched for Adam and Eve in the cave but did not find them, though he looked diligently. Instead, he found them standing in the water, praying. He thought to himself, “Adam and Eve stand in this water, pleading with God to forgive their transgression, restore them to their former state, and deliver them from my grasp. <sup>2</sup>But I will deceive them so they leave the water and do not fulfill their vow.” <sup>3</sup>Satan, the adversary of all goodness, did not approach Adam but went to Eve instead. He took on the form of an angel of God, appearing to praise and rejoice, saying to her, “Peace be unto you! Rejoice! God is favorable to you. He has sent me to Adam with glad tidings of salvation and the restoration of his bright light as in the beginning. <sup>4</sup>In his joy for being restored, Adam has sent me to you, that you may come to him so he can crown you with light like himself. He told me, ‘Speak to Eve; if she does not come with you, remind her of the sign from when we were on the mountain top. God sent His angels who brought us to the Cave of Treasures. They placed the gold on the south side, incense on the east, and myrrh on the west. Now come to him.’” <sup>5</sup>Eve, hearing these words, rejoiced greatly, believing Satan’s appearance was genuine, and she left the sea. <sup>6</sup>Satan led her, and she followed until they reached Adam. Then Satan concealed himself from her sight, and she saw him no more. <sup>7</sup>Eve stood before Adam, who was by the water, rejoicing in God’s forgiveness. <sup>8</sup>When Adam turned and saw her, he wept, struck his breast in sorrow, and in his bitterness of grief, sank into the water. <sup>9</sup>God looked upon Adam’s misery as he was about to perish. The Word of God came from heaven, lifted Adam out of the water, and instructed him, “Go up to the high bank to Eve.”

<sup>10</sup>When Adam reached Eve, he asked her, “Who told you to come here?” <sup>11</sup>She recounted the angel’s words and the sign he gave her. Adam grieved upon realizing it was Satan who had deceived her. He took her hand, and they returned to the cave together. <sup>12</sup>These events occurred the second time they went to the water, seven days after leaving the garden. <sup>13</sup>They fasted in the water for thirty-five days, totaling forty-two days since their expulsion from the garden.

## **1 Adam and Eve Chapter 34**

<sup>1</sup>On the morning of the forty-third day, Adam and Eve emerged from the cave, filled with sorrow and tears. Their bodies were lean and parched from hunger, thirst, fasting, and the heavy burden of their transgression. Leaving the cave, they ascended a mountain to the west of the garden, where they stood and prayed, imploring God for forgiveness of their sins. <sup>2</sup>Adam began to entreat God, saying, “O my Lord, my God, my Creator, You commanded the four elements to come together, and they obeyed Your order. <sup>3</sup>Then You stretched out Your hand and created me from the dust of the earth, bringing me into the garden on a Friday, at the third hour, as You informed me in the cave. <sup>4</sup>Initially, I knew neither night nor day, for I had a bright nature, and the light in which I lived never left me to distinguish night from day. <sup>5</sup>At that third hour on Friday, You brought all beasts, lions, ostriches, birds of the air, and all creatures of the earth before me, which You had created in the first hour before me on Friday. <sup>6</sup>Your will was for me to name each one according to Your mind. You gave me understanding, knowledge, a pure heart, and a right mind, so that I named them according to Your will. <sup>7</sup>O God, You made them obedient to me, not allowing any to break from my authority, in accordance with Your command and the dominion You gave me over them. But now they are all estranged from me. <sup>8</sup>Then, in that third hour on Friday when You created me, You commanded me regarding the tree, warning me not to approach or eat from it, saying, ‘When you eat from it, you shall surely die.’ <sup>9</sup>If You had punished me as You said, with death, I would have died at that moment. <sup>10</sup>Furthermore, when You commanded me regarding the tree, Eve was not yet created, nor had You taken her from my side, nor had she heard this command from You. <sup>11</sup>At the end of that third hour on Friday, You caused a deep sleep to fall upon me, and I slept deeply. <sup>12</sup>You then took a rib from my side and created Eve in my likeness. When I awoke and saw her, I said, ‘This is now bone of my bones and flesh of my flesh; she shall be called Woman.’ <sup>13</sup>It was by Your good will, O God, that You caused me to sleep deeply and immediately brought Eve out of my side, so I did not witness how she was made. O my Lord, how great and glorious are Your goodness and glory. <sup>14</sup>By Your good will, O Lord, You made us both with bodies of bright nature, united us as one, filled us with the praises of the Holy Spirit, so we

would not hunger, thirst, know sorrow, weakness, suffering, fasting, or weariness. <sup>15</sup>But now, since we transgressed Your command and broke Your law, You have brought us into a foreign land, inflicted suffering, hunger, thirst, and weakness upon us. <sup>16</sup>Therefore, O God, we pray You to give us something to eat from the garden, to satisfy our hunger, and something to quench our thirst. <sup>17</sup>Behold, many days we have tasted nothing, drunk nothing, our flesh is dried up, our strength is wasted, and we cannot sleep due to weakness and weeping. <sup>18</sup>We dare not gather fruit from the trees for fear of You. When we first transgressed, You spared us and did not make us die. <sup>19</sup>But now, we fear that if we eat fruit from the trees without Your command, You will destroy us and wipe us from the face of the earth. <sup>20</sup>Likewise, if we drink this water without Your command, You will end our lives and uproot us. <sup>21</sup>Therefore, God, now that Eve and I have come to this place, we beseech You to give us fruit from the garden to satisfy our hunger, for we desire the fruit that grows there and all else that we lack.”

## **1 Adam and Eve Chapter 35**

<sup>1</sup>Then God looked upon Adam, observing his weeping and groaning, and the Word of God spoke to him, saying, “Adam, when you were in My garden, you experienced neither eating nor drinking, nor did you suffer from weakness, sorrow, thinness of flesh, or change. Sleep did not depart from your eyes. <sup>2</sup>But since you transgressed and came into this foreign land, all these trials have come upon you. <sup>3</sup>Now, I want to bring you back to your bright nature and to the garden. But only if I can make you die and come to life again. <sup>4</sup>If you do this, then I will restore you to your former state.” <sup>5</sup>Adam and Eve listened carefully and praised God, though they still longed for the return to their former glory.

## **1 Adam and Eve Chapter 36**

<sup>1</sup>Then God commanded the cherub who guarded the entrance to the garden, wielding a flaming sword, to take some fruit from the fig tree and give it to Adam. <sup>2</sup>The cherub obeyed the Lord’s command, entered the garden, and brought two figs on two twigs, each fig hanging from its leaf. These figs came from the trees among which Adam and Eve had hidden themselves when God came to walk in the garden and called out to them, “Adam, where are you?” Adam answered, “I heard you in the garden, and I was afraid because I am naked, so I hid among the fig trees.” <sup>3</sup>The cherub approached Adam and Eve cautiously, throwing the figs to them from a distance because their flesh could not come near the fire of the cherub’s presence. <sup>4</sup>Once, angels had trembled in the presence of Adam and feared him, but now Adam trembled before the angels and was afraid of them. <sup>5</sup>Adam came closer and took one fig, and Eve, in turn, took the other. <sup>6</sup>As they held the

figs in their hands, they recognized they were from the trees where they had hidden themselves. Adam and Eve wept bitterly.

## **1 Adam and Eve Chapter 37**

<sup>1</sup>Then Adam said to Eve, “Do you see these figs and their leaves? They are what we used to cover ourselves when we were stripped of our bright nature. But now, we do not know what misery and suffering may come upon us if we eat them. Therefore, Eve, let us restrain ourselves and not eat of them, you and I. Instead, let us ask God to give us fruit from the Tree of Life.” <sup>2</sup>So Adam and Eve restrained themselves and did not eat those figs. <sup>3</sup>Adam began to pray to God and beseech Him for fruit from the Tree of Life, saying, “O God, when we transgressed Your commandment at the sixth hour of Friday, we were stripped of the bright nature we had, and we did not remain in the garden more than three hours after our transgression. <sup>4</sup>But in the evening, when You made us leave, God, we transgressed against You for one hour, and all these trials and sorrows have come upon us until this day. <sup>5</sup>And all these days, including this forty-third day, do not make up for that one hour in which we transgressed! <sup>6</sup>God, look upon us with pity and do not repay us according to our transgression of Your commandment in Your presence. <sup>7</sup>O God, give us fruit from the Tree of Life that we may eat it and live, and not see suffering and other troubles on this earth, for You are God. <sup>8</sup>When we transgressed Your commandment, You made us leave the garden and sent a cherub to guard the Tree of Life, lest we eat from it and live, and experience faintness after our transgression. <sup>9</sup>But now, Lord, we have endured all these days and suffered greatly. Make these forty-three days equivalent to the one hour in which we transgressed.”

## **1 Adam and Eve Chapter 38**

<sup>1</sup>After these events, the Word of God came to Adam and said to him, “Adam, concerning the fruit of the Tree of Life which you ask for, I will not give it to you now. It will be given to you when 5500 years are completed. <sup>2</sup>Then I will give you fruit from the Tree of Life, and you shall eat it and live forever, you, Eve, and your righteous descendants. <sup>3</sup>However, these forty-three days cannot compensate for the hour in which you transgressed My commandment. <sup>4</sup>Adam, I allowed you to eat from the fig tree among which you hid yourself. Go and eat from it, both you and Eve. <sup>5</sup>I will not deny your request, nor will I disappoint your hope. Therefore, endure until the fulfillment of the covenant I made with you.” <sup>6</sup>And God withdrew His Word from Adam.

## **1 Adam and Eve Chapter 39**

<sup>1</sup>Then Adam returned to Eve and said to her, “Get up, take a fig for yourself, and I will take another. Let us go to our cave.” Adam and Eve each took a fig and headed towards the cave, as the

sun was setting. They were eager to eat the fruit. <sup>2</sup>But Adam hesitated and said to Eve, “I am afraid to eat this fig. I do not know what consequences may come upon me from it.” <sup>3</sup>Adam began to weep and stood praying before God, saying, “God, satisfy my hunger without me having to eat this fig. What benefit will it bring me after I have eaten it? What shall I desire and ask of You once it is gone?” <sup>4</sup>Again he said, “I am afraid to eat it, for I do not know what will happen to me because of it.”

## **1 Adam and Eve Chapter 40**

<sup>1</sup>Then the Word of God came to Adam and said to him, “Adam, why did you not have this fear, fasting, and care before this? Why did you not fear before you transgressed? <sup>2</sup>But when you came to dwell in this unfamiliar land, your physical body could not remain on earth without earthly food to strengthen it and restore its strength.” <sup>3</sup>And God withdrew His Word from Adam.

## **1 Adam and Eve Chapter 41**

<sup>1</sup>Then Adam took the fig and placed it on the golden rods, and Eve also took her fig and placed it on the incense. Each fig weighed as much as a watermelon, for the fruits of the garden were much larger than those of the land they now inhabited. <sup>2</sup>Adam and Eve stood fasting through the entire night until morning came. <sup>3</sup>When the sun rose, they engaged in prayer, and after they had finished praying, Adam said to Eve, <sup>4</sup>“Eve, come, let us go to the southern border of the garden where the river flows out and is divided into four heads. There we will pray to God and ask Him to allow us to drink from the Water of Life. <sup>5</sup>God did not allow us to eat from the Tree of Life so that we would not live forever. Therefore, let us ask Him to give us the Water of Life to quench our thirst instead of drinking the water from this land.” <sup>6</sup>When Eve heard these words from Adam, she agreed. They both got up and went to the southern border of the garden, near the river at a short distance from the garden. <sup>7</sup>They stood there and prayed to the Lord, asking Him to look upon them favorably, forgive them, and grant their request. <sup>8</sup>After they had prayed together, Adam began to pray aloud before God and said, <sup>9</sup>“Lord, when I was in the garden and saw the water flowing from under the Tree of Life, I did not desire it, nor did my body need to drink from it, for I was living and above what I am now. <sup>10</sup>Now, God, I am dying, my flesh is dry with thirst. Give me the Water of Life so that I may drink and live. <sup>11</sup>Out of Your mercy, God, save me from these afflictions and trials, and bring me to another land different from this if You will not let me dwell in Your garden.”

## **1 Adam and Eve Chapter 42**

<sup>1</sup>Then the Word of God came to Adam and said to him, “Adam, concerning your request to be brought into a land where there is rest, it is not another land but the kingdom of heaven alone

where true rest exists. However, you cannot enter it now; it will only be after your judgment is completed and fulfilled. <sup>2</sup>Then I will bring you and your righteous descendants into the kingdom of heaven, and there I will grant you and them the rest you seek now. <sup>3</sup>As for your request for the Water of Life to drink and live, it cannot be granted today. It will be on the day when I descend into hell, break the gates of brass, and crush the kingdoms of iron. <sup>4</sup>On that day, in My mercy, I will save your soul and the souls of the righteous, granting them rest in My garden. This will be at the end of the world. <sup>5</sup>And concerning the Water of Life you seek, it will not be given to you today, but on the day when I shed My blood on your behalf in the land of Golgotha. <sup>6</sup>For My blood will be the Water of Life for you at that time, and not for you alone, but for all your descendants who believe in Me, providing them with eternal rest.” <sup>7</sup>The Lord continued, “O Adam, when you were in the garden, you did not experience these trials. <sup>8</sup>But since you transgressed My commandment, all these sufferings have come upon you. <sup>9</sup>Now your flesh also requires food and drink; therefore, drink from the water that flows on the earth’s surface beside you.” <sup>10</sup>After speaking these words, God withdrew His Word from Adam. Adam and Eve worshipped the Lord and returned from the river to the cave. <sup>11</sup>It was noon-day, and as they approached the cave, they saw a large fire beside it.

## **1 Adam and Eve Chapter 43**

<sup>1</sup>Then Adam and Eve were filled with fear and stood still. Adam said to Eve, “What is this fire burning near our cave? We haven’t done anything to cause it. We have no bread to bake or soup to cook that would require a fire like this. We’ve never seen anything like it since God sent the cherub with a flashing, lightning-like sword, which made us fall down as if dead. <sup>2</sup>Eve, this is the same fire that was in the cherub’s hand, sent by God to guard the cave where we live. <sup>3</sup>It seems God is angry with us and intends to drive us out. <sup>4</sup>Eve, we have transgressed His command again in this cave, so He has sent this fire to surround it and prevent us from entering. <sup>5</sup>If this is the case, Eve, where will we live? Where can we flee from the presence of the Lord? He won’t let us stay in the garden and has deprived us of its blessings. Instead, He has placed us in this cave where we have endured darkness, trials, and hardships, finding only some comfort. <sup>6</sup>But now He has brought us into another land, and who knows what awaits us here? Perhaps the darkness here will be worse than what we’ve known. <sup>7</sup>Who knows what dangers await us day and night in this land? Wherever God decides to put us, it may be far from the garden, Eve. <sup>8</sup>If God brings us to a strange land away from our consolation, it might mean our souls are destined for death and our names erased from the earth. <sup>9</sup>Eve, if we are further separated from the garden and from God, how will

we find Him again? How can we ask Him for gold, incense, myrrh, or even some figs? <sup>10</sup>Where will we find Him to comfort us again? How can we remind Him of the covenant He made with us?" <sup>11</sup>Adam fell silent, and both he and Eve continued to gaze at the cave and the fire surrounding it. <sup>12</sup>However, this fire was kindled by Satan. He had gathered trees and dry grass and brought them to the cave, setting them ablaze to destroy it and everything inside. <sup>13</sup>Satan's intent was to leave Adam and Eve in sorrow, to sever their trust in God, and to make them deny Him. <sup>14</sup>But God, in His mercy, prevented the cave from burning. He sent His angel to guard it against the fire until it eventually died out. <sup>15</sup>This fire burned from noon until the break of day, marking the forty-fifth day.

## **1 Adam and Eve Chapter 44**

<sup>1</sup>Adam and Eve stood at a distance, watching the fire, unable to approach the cave due to their fear of it. Satan continued to bring trees and fuel the fire, causing it to blaze higher until it engulfed the entire cave. In his own mind, he sought to destroy the cave completely with the intense fire. <sup>2</sup>However, the angel of the Lord was there, guarding the cave, and Satan could not harm it. <sup>3</sup>The angel refrained from cursing or rebuking Satan because he had no authority over him to do so. <sup>4</sup>Instead, the angel patiently endured until the Word of God came and commanded Satan to depart, reminding him of his past deceptions and attempts to harm God's servants. <sup>5</sup>Satan fled from the presence of the Lord, but the fire continued to burn fiercely around the cave throughout that day, the forty-sixth day since Adam and Eve left the garden. <sup>6</sup>When Adam and Eve saw that the fire had somewhat subsided, they tried to approach the cave as they usually did, but the heat was still too intense for them to enter. <sup>7</sup>They both began to weep because the fire separated them from the cave, approaching them and burning fiercely. <sup>8</sup>Adam spoke to Eve, reflecting on the fire's nature that they now experienced, realizing it was a consequence they bore within them. <sup>9</sup>He understood that their changed condition and altered nature since their transgression made them vulnerable to the fire, which had not changed in its nature from its creation. <sup>10</sup>Therefore, when they came near it, the fire scorched their flesh, demonstrating its power over them.

## **1 Adam and Eve Chapter 45**

<sup>1</sup>Adam stood up and prayed to God, saying, "Look, this fire has separated us from the cave where You commanded us to dwell. Now we cannot enter it." God heard Adam's prayer and sent His Word to him, saying, "Adam, look at this fire! See how different its flames and heat are compared to the garden of delights and its blessings. <sup>2</sup>When you were under My control, all creatures obeyed you, but after you transgressed My command, they all rise up against you." <sup>3</sup>God continued, "See,

Adam, how Satan has deceived you. He has stripped you of your divine likeness and exalted state like Mine, and has not kept his promise to you. Instead, he has become your enemy. It was he who kindled this fire intending to burn you and Eve.” <sup>4</sup>God questioned Adam, “Why did Satan not keep his agreement with you even for one day? He has robbed you of the glory that was upon you when you obeyed his command. <sup>5</sup>Did you think, Adam, that he loved you when he made this agreement? Did he truly wish to raise you up high?” <sup>6</sup>God clarified, “No, Adam, he did not do any of this out of love for you. His intent was to lead you from light into darkness, from an exalted state to degradation, from glory to humiliation, from joy to sorrow, and from rest to fasting and fainting.” <sup>7</sup>God pointed out, “See this fire that Satan has kindled around your cave. Understand that if you obey his commands, this fire will surround you and your descendants. He will torment you with fire, and after death, you will descend into hell. <sup>8</sup>You will witness the burning fire that will encircle you and your seed, and there will be no escape from it until My coming. Just as you cannot enter your cave now due to the great fire around it, you will find no rest until My Word comes, who is My Promise. <sup>9</sup>At that time, My Word will create a way for you, and then you shall have rest.” <sup>10</sup>God then commanded His Word to the fire burning around the cave to part and allow Adam to pass through. By God’s order, the fire parted, making a way for Adam to enter. <sup>11</sup>After this, God withdrew His Word from Adam.

## **1 Adam and Eve Chapter 46**

<sup>1</sup>Adam and Eve attempted once more to enter the cave. As they approached the pathway through the fire, Satan blew into it like a whirlwind, causing a burning coal-fire to blaze upon Adam and Eve, scorching their bodies severely. <sup>2</sup>In agony from the flames, Adam and Eve cried out to the Lord for salvation, pleading not to be consumed or tormented by the fire, and asking forgiveness for their transgression. God looked upon their burned bodies, inflicted by Satan’s fire, and sent His angel to quench the burning flames. Though the fire was stopped, the wounds remained on their bodies. <sup>3</sup>God addressed Adam, showing him Satan’s deceitful intentions, who had pretended to offer him divinity and greatness but now burned him with fire, seeking his destruction from the earth. <sup>4</sup>God reminded Adam of His own role as Creator, who had repeatedly delivered him from Satan’s grasp. <sup>5</sup>God then turned to Eve, questioning the false promises Satan made in the garden about becoming like gods. Instead, Satan had subjected them to the taste and sight of fire, stripping away the blessings of the garden and revealing the evil power it wields. <sup>6</sup>God affirmed that Satan could never fulfill his promises of divinity but harbored bitterness against Adam and Eve and their descendants to come. <sup>7</sup>With these words, God withdrew His Word from them.

## **1 Adam and Eve Chapter 47**

<sup>1</sup>Adam and Eve entered the cave, still trembling from the fire that had scorched their bodies. Adam spoke to Eve, reflecting on the pain inflicted by the fire in this world and contemplating how much worse it might be when they faced the punishment of their souls by Satan after death. He acknowledged that their deliverance seemed distant unless God fulfilled His promise to them in mercy. <sup>2</sup>Despite their fear, Adam and Eve blessed themselves for returning to the cave, a place they had feared never to enter again when they saw the fire surrounding it. <sup>3</sup>As the sun set, the fire continued to burn, preventing Adam and Eve from sleeping inside. After sunset, they left the cave. This marked the forty-seventh day since they had left the garden. <sup>4</sup>Adam and Eve then went to sleep under the summit of the hill near the garden, as they usually did, and prayed to God to forgive their sins before sleeping. <sup>5</sup>Meanwhile, Satan, harboring malice towards Adam and envious of the promises God made to him and his descendants, contemplated his own fate. He knew God had promised salvation to Adam through a covenant and would deliver him from hardships, whereas Satan had no such promise and would not be delivered from his own trials. <sup>6</sup>In his hatred, Satan resolved to kill Adam so the earth would be rid of him and left solely to Satan. He schemed to prevent Adam from having any descendants who could inherit God's kingdom, which had once been Satan's domain. Satan believed that by eliminating Adam, God would be compelled to restore him and his hosts to their former glory.

## **1 Adam and Eve Chapter 48**

<sup>1</sup>After this, Satan called together his hosts, and they came to him, asking, "What shall we do, O our Lord?" <sup>2</sup>Satan replied, "You know that this Adam, whom God created from dust, has taken our kingdom. Come, let us gather and kill him, or crush him and Eve under a rock." <sup>3</sup>Hearing this, Satan's hosts approached the mountain where Adam and Eve slept. <sup>4</sup>Taking a large, flawless rock, Satan thought, "If there's a hole in it, they might escape." <sup>5</sup>He commanded, "Take this rock, throw it upon them flat, so it does not roll away. After hurling it, flee without delay." <sup>6</sup>They obeyed, but as the rock fell, God commanded it to become a shelter over them, causing no harm by His order. <sup>7</sup>The impact shook the earth profoundly. <sup>8</sup>Adam and Eve awoke, finding themselves under a rock resembling a tent, not knowing how it got there, causing them fear. <sup>9</sup>Adam questioned Eve, "Why did the mountain bend and the earth quake because of us? Why does this rock cover us like a tent? <sup>10</sup>Is God punishing us, confining us here, or closing the earth upon us for leaving the cave without His permission?" <sup>11</sup>Eve replied, "If the earth shook for us and this rock is our shelter due to our disobedience, then woe to us, Adam. Our punishment may be lengthy. <sup>12</sup>Stand and pray to God to

reveal to us why this rock covers us like a tent.” <sup>13</sup>Adam stood and prayed fervently until morning, seeking God’s guidance in their distress.

## **1 Adam and Eve Chapter 49**

<sup>1</sup>Then the Word of God came and asked Adam, “Who advised you to come to this place when you left the cave?” <sup>2</sup>Adam replied, “Lord, we came here because of the intense heat from the fire inside the cave.” <sup>3</sup>The Lord God said to Adam, “Adam, you feared the heat of fire for one night, but what will it be like when you dwell in Hell? <sup>4</sup>Do not think I spread this rock over you to afflict you. It was Satan who promised you divinity and threw down this rock to kill you and Eve, intending to prevent you from living on earth. <sup>5</sup>But in My mercy, as the rock fell, I commanded it to shelter you, and the ground beneath you to soften. <sup>6</sup>This event, Adam, will foreshadow what will happen to Me on earth: the Jews, incited by Satan, will put Me to death, sealing Me in a rock for three days and nights. <sup>7</sup>Yet on the third day, I will rise, bringing salvation to you and your descendants if you believe in Me. But you, Adam, will not be freed from under this rock until three days and nights have passed.” <sup>8</sup>God’s Word departed from Adam. <sup>9</sup>Adam and Eve remained under the rock for three days and nights, as God had said, because they had left the cave without His command. <sup>10</sup>After three days and nights, God opened the rock and brought them out. Their bodies were weakened, and they were troubled with weeping and sorrow in their hearts and eyes.

## **1 Adam and Eve Chapter 50**

<sup>1</sup>Adam and Eve exited the cave and entered the Cave of Treasures, spending the entire day praying there until evening. <sup>2</sup>This occurred fifty days after they left the garden. <sup>3</sup>Rising again, they prayed fervently to God throughout the night, seeking His mercy. <sup>4</sup>At dawn, Adam said to Eve, “Come, let’s find something to sustain our bodies.” <sup>5</sup>They left the cave and went to the northern edge of the garden, searching for something to cover themselves with, but found nothing and didn’t know how to make it. Their bodies were marked, and they suffered from extreme temperatures. <sup>6</sup>Adam stood and prayed to God for guidance on covering their bodies. <sup>7</sup>Then the Word of God came to him, saying, “Adam, take Eve and go to the seashore where you fasted before. There you will find sheepskins left by lions after devouring their flesh. Take them, make clothes for yourselves, and clothe yourselves with them

## **1 Adam and Eve Chapter 51**

<sup>1</sup>When Adam heard these words from God, he took Eve and moved from the northern end of the garden to the south, near the river where they had once fasted. <sup>2</sup>As they journeyed, before reaching their destination, Satan, hearing God’s words to Adam about clothing, became distressed. <sup>3</sup>He

hurried to the place where the sheepskins were, intending to either throw them into the sea or burn them so Adam and Eve wouldn't find them. <sup>4</sup>But as he tried to take the skins, the Word of God came from heaven and bound him beside them until Adam and Eve approached. <sup>5</sup>Seeing him, they were afraid of his terrifying appearance. <sup>6</sup>Then the Word of God spoke to Adam and Eve, saying, "This is the one who was hidden in the serpent and deceived you, stripping you of the garment of light and glory you once had. <sup>7</sup>This is the one who promised you majesty and divinity. Where is his beauty now? Where is his divinity, his light, and the glory he once possessed? <sup>8</sup>Now he is hideous, abominable among angels, known as Satan. <sup>9</sup>Adam, he sought to take away these earthly sheepskins from you, to destroy them so you couldn't be covered. <sup>10</sup>What beauty did you see in him to follow? What have you gained by listening to him? Look at his evil deeds and then look at Me, your Creator, and the good I do for you. <sup>11</sup>I bound him until you came and witnessed his weakness, seeing that he has no power left." <sup>12</sup>Then God released Satan from his bonds.

## **1 Adam and Eve Chapter 52**

<sup>1</sup>After this, Adam and Eve ceased speaking and wept before God because of their creation and their bodies needing earthly coverings. <sup>2</sup>Adam said to Eve, "Eve, this is the skin of animals with which we will be covered. But when we wear it, it will be a sign of death upon us, for the owners of these skins have died and decayed. Likewise, we too shall die and perish." <sup>3</sup>Taking the skins, Adam and Eve returned to the Cave of Treasures where they stood and prayed as they usually did. <sup>4</sup>They pondered how to fashion garments from the skins, lacking the skill to do so. <sup>5</sup>God then sent His angel to teach them. The angel instructed Adam to gather palm thorns. Adam obeyed and brought them back as commanded. <sup>6</sup>The angel demonstrated before them how to work the skins, piercing them with thorns as one would sew a shirt. <sup>7</sup>Afterward, the angel prayed to God that the thorns in the skins be concealed, appearing as if sewn with a single thread. <sup>8</sup>By God's command, the skins became garments for Adam and Eve, clothing them. <sup>9</sup>Thus, their nakedness was covered from each other's sight. <sup>10</sup>This occurred on the fifty-first day after leaving the garden. <sup>11</sup>Once clothed, Adam and Eve prayed, seeking mercy, forgiveness, and giving thanks to God for covering their nakedness. They continued praying through the night. <sup>12</sup>At dawn, they prayed again and then left the cave. <sup>13</sup>Adam suggested to Eve that since they didn't know what lay west of the cave, they should explore it that day. <sup>14</sup>They went towards the western border together.

## **1 Adam and Eve Chapter 53**

<sup>1</sup>They had not gone far from the cave when Satan approached them, disguising himself as two fierce lions who hadn't eaten for three days. These lions advanced towards Adam and Eve, seeming

intent on tearing them apart and devouring them. <sup>2</sup>Adam and Eve cried out, praying to God for deliverance from the lions. <sup>3</sup>Then the Word of God came and drove the lions away from them. <sup>4</sup>God spoke to Adam, asking why he sought the western border and why he had left the eastern border where he belonged. <sup>5</sup>God instructed Adam to return to the cave and stay there to avoid being deceived or falling prey to Satan's schemes. <sup>6</sup>God warned Adam that from this western border, a seed would come forth, descendants who would defile themselves with sins and follow Satan's commands and deeds. <sup>7</sup>As a consequence, God would bring a flood upon them to destroy them, saving only the righteous whom He would lead to a distant land. The current land where Adam dwelled would then remain desolate without inhabitants. <sup>8</sup>After this discourse, Adam and Eve returned to the Cave of Treasures. Their bodies were weakened from fasting, praying, and sorrow over their transgression against God.

## **1 Adam and Eve Chapter 54**

<sup>1</sup>Adam and Eve stood up in the cave and prayed throughout the entire night until morning. As the sun rose, they left the cave, their heads heavy with sorrow, walking aimlessly without knowing their direction. <sup>2</sup>They walked to the southern border of the garden and began ascending until they reached the eastern border, where there was no further space beyond. <sup>3</sup>The cherub who guarded the garden stood at the western gate, preventing Adam and Eve from entering, following God's command. <sup>4</sup>When Adam and Eve thought the cherub wasn't watching, they stood near the gate, desiring to enter. Suddenly, the cherub appeared with a flashing sword of fire in hand and moved towards them to kill them, fearing God's punishment if they entered the garden without His permission. <sup>5</sup>The sword seemed to blaze from a distance, but when raised over Adam and Eve, it did not emit flames. The cherub interpreted this as a sign that God favored them and intended to bring them back to the garden. <sup>6</sup>Unable to ascend to Heaven to confirm God's command regarding their entry, the cherub remained with them, fearing they might enter without God's leave, which would lead to his destruction. <sup>7</sup>Adam and Eve, seeing the cherub approach with a fiery sword, fell on their faces in fear, appearing as though dead. <sup>8</sup>At that moment, the heavens and earth trembled, and other cherubim descended to the garden's guardian, finding him astonished and silent. <sup>9</sup>More angels approached near Adam and Eve, torn between joy at the thought of God favoring Adam's return to the garden and sadness over Adam and Eve's fallen state, likening them to being dead, and attributing their condition to God's judgment for attempting to enter the garden without His permission.

## **1 Adam and Eve Chapter 55**

<sup>1</sup>Then the Word of God came to Adam and Eve, lifting them from their state of despair. God asked them why they had come to the border, questioning if they intended to enter the garden from which they were expelled. <sup>2</sup>God explained that it was not yet the time for them to return, but only when the covenant made with them would be fulfilled. <sup>3</sup>Upon hearing God's words and the faint fluttering of angels around them, Adam and Eve wept. They spoke to the angels, lamenting their inability to see them as they did in their former bright nature, when they could sing praises alongside the angels. <sup>4</sup>Now, in their fallen state, they were reduced to mere flesh and could no longer perceive the angels who once served them. <sup>5</sup>Adam pleaded with the angels, asking them to intercede with God on his behalf, to restore him to his former glory, deliver him from misery, and revoke the death sentence imposed for his transgression. <sup>6</sup>The angels, moved by Adam's words, mourned over him and cursed Satan who had deceived him, leading him from the garden to a life of misery, from peace to turmoil, and from joy to a foreign land. <sup>7</sup>They explained to Adam how Satan had deceived them as well before his fall from heaven, promising his hosts a great kingdom and divine nature, which led to their downfall when they believed his false promises and rebelled against God. <sup>8</sup>The angels recounted how Satan waged war against God and them, but with God's strength, they prevailed and cast him down to the earth, bringing great joy in heaven at his expulsion. <sup>9</sup>They described how Satan continued his war against Adam, deceiving him into leaving the garden and bringing upon him the same death that God had decreed for Satan. <sup>10</sup>All the angels rejoiced and praised God, asking Him not to destroy Adam for attempting to enter the garden prematurely, but to endure with him until the fulfillment of the promise and to assist him in overcoming Satan's influence in the world.

## **1 Adam and Eve Chapter 56**

<sup>1</sup>Then the Word of God spoke to Adam, contrasting the garden of joy with the toil of the earth where he now dwelt alone with Satan, whom he had obeyed. God reminded Adam that if he had remained obedient and kept His word, he would have been among the angels in God's garden. <sup>2</sup>Instead, by obeying Satan, Adam became associated with wicked angels and was condemned to live on an earth that yielded thorns and thistles. <sup>3</sup>God instructed Adam to challenge Satan to fulfill his promises: to grant him divine nature, recreate the garden, restore his original bright nature, or create a body and soul as God had given him. However, God warned Adam that Satan would not fulfill any of these promises. <sup>4</sup>God then reminded Adam of His favor and mercy, promising him salvation after a designated time. <sup>5</sup>Following God's command, Adam and Eve were urged to leave the border of the garden, lest they be destroyed by the cherub with a flaming sword. Adam

found comfort in God's words and worshipped Him. <sup>6</sup>God commanded His angels to guide Adam and Eve back to the cave joyfully, replacing their previous fear. <sup>7</sup>The angels escorted them with songs and psalms down from the mountain near the garden to the cave, where they comforted and strengthened Adam and Eve before returning to heaven. <sup>8</sup>After the angels departed, Satan shamefully approached the cave and called out to Adam, pretending to be an angel sent to offer counsel.

## **1 Adam and Eve Chapter 57**

<sup>1</sup>The seventh time Satan appeared to Adam and Eve, Adam emerged from the cave and was terrified by Satan's hideous appearance. He demanded to know who he was. <sup>2</sup>Satan confessed that he was the one who had hidden within the serpent, deceived Eve, and led them to disobey God's command by eating the forbidden fruit. <sup>3</sup>Adam questioned Satan about his promises: whether he could recreate a garden like God had made for him, or restore their original bright nature. He challenged Satan about the divine nature and fair promises he had spoken in the garden. <sup>4</sup>Satan admitted that he had no intention of fulfilling his promises, for he himself had fallen from grace. He claimed dominion over Adam and Eve because they had listened to him and disobeyed God, asserting that no deliverance would come until the time appointed by God. <sup>5</sup>Satan threatened Adam and Eve with continued war and murder, vowing to sow discord and misery upon them and their descendants. He declared his intent to perpetuate evil without respite, dwelling in burning fire and aiming to thwart any human inheriting heavenly orders. <sup>6</sup>Adam mourned upon hearing these words, realizing Satan's deceit and the dire consequences of their fall. He comforted himself with the hope that God, who created them, would deliver them from Satan's grip.

## **1 Adam and Eve Chapter 58**

<sup>1</sup>Adam and Eve lifted their hands to God, praying fervently for Him to drive Satan away from them, to protect them from violence, and to prevent Satan from forcing them to deny God. <sup>2</sup>Immediately, God sent His angel who expelled Satan from their presence. This happened around sunset on the fifty-third day after they had been expelled from the garden. <sup>3</sup>Afterward, Adam and Eve entered the cave, standing with their faces to the ground, praying earnestly to God. Before praying, Adam spoke to Eve, reflecting on the trials they had faced in this new land. He suggested that they rise and ask God for forgiveness for their sins, vowing not to leave the cave until nearly forty days had passed. He expressed faith that if they were to die in the cave, God would still save them. <sup>4</sup>Adam and Eve then rose and prayed together, remaining in the cave day and night without emerging, their prayers ascending like flames from their mouths.

## **1 Adam and Eve Chapter 59**

<sup>1</sup>Satan, the adversary of all goodness, interrupted Adam and Eve's prayers. He summoned his hosts and gathered them together, declaring his intent since Adam and Eve had agreed to pray continuously to God, seeking deliverance and refusing to leave the cave until the end of the fortieth day. <sup>2</sup>Satan plotted with his hosts, saying they would thwart Adam and Eve's prayers and their hope of restoration by God. His hosts affirmed his authority, acknowledging his power to act as he pleased. <sup>3</sup>On the thirtieth night of the forty-one days, Satan, in his great wickedness, entered the cave and violently struck Adam and Eve until they appeared dead. <sup>4</sup>Then the Word of God came to Adam and Eve, reviving them from their suffering. God comforted Adam, urging him to be strong and unafraid of the adversary who had just attacked them. <sup>5</sup>Adam, however, lamented to God, questioning why they had been subjected to such suffering and blows. He wondered where God had been during their ordeal. <sup>6</sup>God reminded Adam that Satan, who had promised divinity and love, had shown his true nature by attacking them despite Adam's earlier compliance with his counsel and disobedience to God's command. <sup>7</sup>Adam wept before God, acknowledging his transgression and pleading for deliverance from Satan's hands or for God to take his soul from his body in this unfamiliar land. <sup>8</sup>God replied, expressing that if Adam had shown such remorse and prayer before transgressing, he would have been spared from the current troubles. <sup>9</sup>Despite Adam's faults, God showed patience and allowed him and Eve to remain in the cave until the forty days were fulfilled. <sup>10</sup>Adam and Eve suffered greatly during this time, their bodies weakened from fasting, hunger, and thirst since leaving the garden. They were unable to continue their prayers due to physical weakness, falling down in the cave. Yet, they continued to praise God despite their hardships.

## **1 Adam and Eve Chapter 60**

<sup>1</sup>On the eighty-ninth day, Satan appeared to Adam and Eve in a deceptive guise, clothed in a garment of light and adorned with a bright girdle. <sup>2</sup>Holding a staff of light, he presented himself with an awe-inspiring appearance, though his countenance was pleasant and his words were sweet. His intent was to deceive Adam and Eve, persuading them to leave the cave before completing the forty days of penance. <sup>3</sup>Satan reasoned within himself that if Adam and Eve finished their fasting and prayers, God might restore them to their former state. Alternatively, if not restored, God might still show them favor by providing something from the garden to comfort them, as had happened twice before. <sup>4</sup>Approaching the cave in this enticing form, Satan addressed Adam and Eve, inviting them to leave with him to a better land, reassuring them that he was like

them—flesh and bones, originally created by God.<sup>5</sup> He recounted how God had initially placed him in a garden to the north, commanding him to abide there without transgression.<sup>6</sup> Satan lamented that Adam was taken from his side and placed in a different garden to the east, causing him grief because Adam was not left to dwell with him.<sup>7</sup> According to Satan's account, God assured him not to grieve over Adam's removal, explaining that Eve was created as Adam's companion and source of joy.<sup>8</sup> Satan claimed ignorance of Adam and Eve's current plight until God informed him of their expulsion from the garden due to disobedience to His commandments.<sup>9</sup> God instructed Satan to go to Adam and Eve, prevent further affliction from Satan, and comfort them in their misery, promising them sustenance and restoration.<sup>10</sup> Overwhelmed by sorrow upon hearing this, Satan hesitated to approach them, fearing Satan's trickery as he had deceived Adam and Eve.<sup>11</sup> God reassured Satan not to fear, empowering him to confront Satan and promising that his age and authority would prevail against the adversary.<sup>12</sup> Reluctant due to his age, Satan asked God to send angels instead, but God insisted that only Satan's offspring, resembling him, would effectively communicate with Adam and Eve.<sup>13</sup> God then commanded a cloud to carry Satan to Adam and Eve's cave and return afterward.<sup>14</sup> Seeing Satan's feeble state and his journey from afar, Adam and Eve were moved by his appearance and his tearful plea.<sup>15</sup> Seeing his beard and hearing his compassionate words, they softened towards him, believing his sincerity and feeling a kinship with him.

## **1 Adam and Eve Chapter 61**

<sup>1</sup>Then Satan took Adam and Eve by the hand and began leading them out of the cave.<sup>2</sup> But as they came out a short distance, God knew that Satan had deceived them, bringing them out before the forty days were completed, intending to lead them far away and destroy them.<sup>3</sup> The Word of the Lord God came again and cursed Satan, driving him away from Adam and Eve.<sup>4</sup> God questioned Adam and Eve, asking why they had left the cave and come to this place.<sup>5</sup> Adam explained to God that an old man claiming to be a messenger from Him had appeared in the cave, promising to lead them to a place of rest.<sup>6</sup> Adam and Eve believed him to be a messenger from God and followed him without knowing where they were going.<sup>7</sup> God then revealed to Adam that the old man was actually the originator of evil arts, who had deceived them and brought them out of the Garden of Eden.<sup>8</sup> Seeing Adam and Eve fasting and praying together, Satan sought to thwart their efforts, break their unity, and drive them to a place where he could destroy them.<sup>9</sup> Unable to harm them directly, Satan disguised himself as a trusted figure to deceive them.<sup>10</sup> In mercy, God prevented Satan from destroying them and commanded Adam and Eve to return to their cave and remain

there until the fortieth day. <sup>11</sup>They were instructed to exit through the eastern gate of the garden on the following day. <sup>12</sup>Adam and Eve worshipped and praised God for their deliverance, returning to the cave on the thirty-ninth day at sunset. <sup>13</sup>Adam and Eve, weakened by hunger and thirst, prayed fervently throughout the night, seeking strength from God. <sup>14</sup>In the morning, Adam urged Eve to go to the eastern gate of the garden as instructed by God. <sup>15</sup>They prayed as usual and left the cave to approach the eastern gate. <sup>16</sup>Standing there, they prayed again, asking God to strengthen them and provide food. <sup>17</sup>Upon finishing their prayers, they remained there due to their weakened state. <sup>18</sup>God then instructed Adam to go and bring two figs. <sup>19</sup>Adam and Eve obeyed, going near to the cave where the fig trees grew.

## **1 Adam and Eve Chapter 62**

<sup>1</sup>Satan, consumed by envy due to the comfort God had bestowed upon Adam and Eve, sought to thwart their consolation. <sup>2</sup>He entered the cave and took the two figs, burying them outside so that Adam and Eve would not find them, intending harm against them. <sup>3</sup>However, by God's mercy, once the figs were in the ground, God foiled Satan's plan concerning them. <sup>4</sup>He caused the figs to grow into two fruit-bearing trees that provided shade over the cave, despite Satan burying them on the eastern side. <sup>5</sup>When the trees matured and bore fruit, Satan lamented and regretted his actions, realizing that his plan to destroy the figs had failed. <sup>6</sup>He acknowledged that it would have been better to leave the figs untouched, for now they had become perpetual sources of sustenance for Adam. <sup>7</sup>Satan admitted that God had overturned his scheme, ensuring that the sacred fruit would not perish. <sup>8</sup>He was ashamed of his failure to carry out his evil intention against God's servants, and he departed in disgrace.

## **1 Adam and Eve Chapter 63**

<sup>1</sup>As Adam and Eve approached the cave, they saw two fig trees laden with fruit, casting shade over it. <sup>2</sup>Adam was perplexed and said to Eve that it seemed they had gone astray, questioning when these two trees had grown there. He suspected the enemy's deception, wondering if there was another cave nearby. <sup>3</sup>They entered the cave to search for the two figs as instructed, but found none. <sup>4</sup>Adam was distraught and suggested they might be in the wrong cave, speculating that the fig trees outside could be the very figs they sought. Eve was unsure. <sup>5</sup>Adam then stood and prayed to God, recounting how they had not found the figs and seeking clarity if God had taken them and caused the trees to grow, or if they had been deceived by the enemy. <sup>6</sup>The Word of God then came to Adam, explaining that Satan had preemptively taken the figs and buried them outside the cave in an attempt to destroy them, not intending good. <sup>7</sup>The trees had grown by God's mercy to

provide shade and rest for Adam and Eve, revealing God's power and thwarting Satan's evil intent. <sup>8</sup>God instructed Adam and Eve to rejoice in the trees' shade but warned them not to eat the fruit or approach them. <sup>9</sup>Adam pleaded with God not to punish them again or drive them away, requesting that if the trees harbored any harm, God should uproot them and let them perish rather than suffer under their shadow. He acknowledged God's ability to transform things at will through His power.

## **1 Adam and Eve Chapter 64**

<sup>1</sup>God observed Adam's steadfastness despite hunger, thirst, and heat. He transformed the two fig trees back into figs and instructed Adam and Eve to each take one. <sup>2</sup>They obeyed God's command and took the figs. <sup>3</sup>God then directed them to enter the cave and eat the figs to satisfy their hunger, warning them against dying from starvation. <sup>4</sup>Following God's instructions, they entered the cave as the sun was setting and prayed. <sup>5</sup>They hesitated to eat the figs because they were unaccustomed to earthly food and feared it might burden their stomachs, thicken their flesh, and cause them to desire more earthly sustenance. <sup>6</sup>Out of compassion, God sent His angel to them to prevent them from perishing of hunger and thirst. <sup>7</sup>The angel relayed God's message that as beings of flesh, they lacked the strength to fast to death and should eat to strengthen their bodies. <sup>8</sup>Adam and Eve followed the angel's advice and began eating the figs, which God had infused with a nourishing mixture akin to savory bread and blood. <sup>9</sup>After satisfying their hunger, they saved what remained, and by God's blessing, the figs replenished to their original state. <sup>10</sup>They rose with renewed strength, prayed joyfully, and praised God throughout the night, marking the end of the eighty-third day.

## **1 Adam and Eve Chapter 65**

<sup>1</sup>When morning came, Adam and Eve rose and prayed as was their custom, then left the cave. <sup>2</sup>They felt great discomfort from the food they had eaten, unfamiliar to them, and wandered in the cave lamenting their condition. <sup>3</sup>Adam spoke to Eve, questioning whether God intended to punish them through the food they ate, fearing their insides might be affected, or that they would die in pain before God fulfilled His promise. <sup>4</sup>Adam prayed to the Lord, pleading not to perish because of the food they had consumed, asking for mercy and imploring God not to abandon them until the day of His promised salvation. <sup>5</sup>God looked upon them and immediately adapted their bodies to tolerate food, ensuring they would not perish. <sup>6</sup>Adam and Eve returned to the cave sorrowful, realizing their nature had changed. <sup>7</sup>They understood they were now altered beings, cut off from the hope of returning to the garden, knowing they could not enter it because their bodies now

required food and drink to sustain them, unfit for the garden's conditions. <sup>8</sup>Adam lamented to Eve that their hope and trust to re-enter the garden were now lost, acknowledging they were no longer fit for the garden but destined to be earthly, of dust, and inhabitants of the earth until the day God promised to save them and restore them to the garden. <sup>9</sup>They prayed to God for mercy, finding solace in their prayers, their hearts heavy, and their longing diminished as they felt like strangers on the earth. <sup>10</sup>That night, Adam and Eve slept heavily in the cave due to the food they had eaten.

## **1 Adam and Eve Chapter 66**

<sup>1</sup>When morning came after they had eaten food, Adam and Eve prayed in the cave. Adam said to Eve, "We asked God for food, and He provided. Now let us also ask Him for water to drink." <sup>2</sup>They went to the bank of the stream on the south border of the garden where they had previously thrown themselves. <sup>3</sup>Standing there, they prayed to God to command them to drink from the water. <sup>4</sup>The Word of God came to Adam, telling him that his body now needed water to drink because it had become like that of animals. Adam and Eve were commanded to drink, give thanks, and praise God. <sup>5</sup>They approached the stream, drank until they were refreshed, praised God, and returned to their cave as they had always done. This occurred at the end of eighty-three days. <sup>6</sup>On the eighty-fourth day, they took two figs and hung them in the cave with their leaves as a sign and blessing from God for their descendants to see the wonders God had performed for them. <sup>7</sup>Adam and Eve stood outside the cave again, praying to God to provide them with food to nourish their bodies. <sup>8</sup>The Word of God instructed Adam to go westward of the cave to a land with dark soil, promising that he would find food there. <sup>9</sup>Adam obeyed, took Eve, and found wheat growing ripe in the ear, and figs ready to eat. <sup>10</sup>Adam rejoiced at this discovery. <sup>11</sup>God's Word came again to Adam, telling him to take the wheat and make bread to nourish his body. God granted Adam wisdom to process the wheat into bread. <sup>12</sup>Adam diligently followed God's instructions, learning how to make bread until he returned to the cave, joyful at having gained the knowledge of turning wheat into bread for sustenance.

## **1 Adam and Eve Chapter 67**

<sup>1</sup>When Adam and Eve descended to the land with dark soil and approached the ripe wheat shown to them by God, they had no sickle to reap it. <sup>2</sup>They girded themselves and began pulling up the wheat by hand until it was all gathered into a heap. <sup>3</sup>Exhausted by the heat and thirst, they sought shade under a tree where a breeze cooled them, and they fell asleep. <sup>4</sup>Satan observed their actions and called his hosts, plotting against Adam and Eve. He decided to set fire to the heap of wheat to destroy it, and to empty the bucket of water nearby so that they would wake to find nothing to

drink, thus succumbing to hunger and thirst. <sup>5</sup>After burning the wheat, Satan and his hosts waited for Adam and Eve to wake, intending to mislead them on their way back to the cave and cause their demise through starvation and thirst. <sup>6</sup>When Adam and Eve awoke from the heat of the flames and saw their wheat destroyed and their water spilled, they wept and returned sorrowfully to the cave. <sup>7</sup>As they ascended from the mountain, Satan and his hosts appeared to them disguised as angels praising God. <sup>8</sup>Satan questioned Adam about his distress from hunger and thirst, suggesting that Satan had burned the wheat. Adam confirmed it, and Satan deceitfully offered to lead them to another field of better corn and a fountain of good water, claiming they were angels sent by God. <sup>9</sup>Adam believed Satan's deception and followed him. <sup>10</sup>Satan led Adam and Eve astray for eight days until they collapsed from exhaustion, hunger, and thirst, appearing as if dead. <sup>11</sup>Then Satan and his hosts fled, leaving them abandoned.

## **1 Adam and Eve Chapter 68**

<sup>1</sup>God looked upon Adam and Eve and saw the harm caused by Satan, who had led them astray and destroyed the wheat. <sup>2</sup>God sent His Word to raise Adam and Eve from their despair and death-like state. <sup>3</sup>When Adam was revived, he lamented to God about the loss of the wheat and water, and accused God of sending angels to mislead them. <sup>4</sup>God clarified that Satan was the one who burnt the wheat, emptied the water, and deceived them with false promises. <sup>5</sup>God then instructed His angels to take Adam and Eve to the wheat field once more, where they found it restored along with a full bucket of water. <sup>6</sup>They also discovered a tree bearing solid manna, marveling at God's provision. <sup>7</sup>The angels commanded them to eat the manna when hungry. <sup>8</sup>God cursed Satan not to destroy the wheat field again. <sup>9</sup>Adam and Eve took some of the wheat, made an offering of it, and placed it on an altar. <sup>10</sup>They prayed, recalling how their innocence and praises once pleased God in the garden. <sup>11</sup>God accepted their offering and promised that it would become His flesh when He came to earth to save them. <sup>12</sup>A bright fire came upon their offering, filled it with brightness, grace, and light, and the Holy Ghost descended upon it. <sup>13</sup>An angel took an offering to Adam and Eve, brightening their souls and filling their hearts with joy and praise. <sup>14</sup>God established this offering as a custom for them in times of affliction. <sup>15</sup>Adam rejoiced at God's words and worshipped before the altar. <sup>16</sup>This happened twelve days after the eightieth day from leaving the garden. <sup>17</sup>They spent the night praying in the cave and emerged in the morning. <sup>18</sup>Adam proposed to Eve that they continue offering this oblation three times a week—on Wednesday, Friday, and Sunday. <sup>19</sup>God was pleased with their resolution. <sup>20</sup>The Word of God came to Adam, instructing him to continue offering the oblation every week.

## **1 Adam and Eve Chapter 69**

<sup>1</sup>During Adam's prayer over the offering on the altar, Satan, envious of Adam's favor with God, appeared in human form and swiftly took a sharp stone. <sup>2</sup>He approached Adam and Eve while Adam was praying with outstretched hands. <sup>3</sup>Satan used the sharp stone to pierce Adam on his right side, causing blood and water to flow, and Adam fell on the altar as if dead. <sup>4</sup>Satan fled immediately after. <sup>5</sup>Eve found Adam and placed him beneath the altar, weeping over him as blood continued to flow onto his offering. <sup>6</sup>God saw Adam's condition and sent His Word to raise him up, instructing him to complete his offering which was of great worth. <sup>7</sup>God spoke to Adam, foretelling that a similar event would happen to Him on earth, where He would be pierced and His blood and water would flow, serving as a perfect offering on the altar. <sup>8</sup>Adam obeyed God's command, finished his offering, worshipped, and praised God for the signs shown to him. <sup>9</sup>God healed Adam in one day, marking the end of seven weeks, which was the fiftieth day. <sup>10</sup>Adam and Eve returned to the Cave of Treasures, having spent one hundred and forty days outside the garden. <sup>11</sup>They prayed that night and in the morning went to rest westward of the cave where their corn grew, sheltered under a tree as usual. <sup>12</sup>However, a multitude of beasts surrounded them, instigated by Satan's wickedness, intending harm through attack or enticement, likely for Eve's marriage.

## **1 Adam and Eve Chapter 70**

<sup>1</sup>Afterward, Satan, who opposes all good, disguised himself as an angel accompanied by two others, appearing like the three who had previously brought gold, incense, and myrrh to Adam. <sup>2</sup>They approached Adam and Eve under the tree, greeting them with deceitful words and charming appearances. <sup>3</sup>Adam, seeing their beauty and hearing their sweet speech, welcomed them joyfully and introduced them to Eve, believing them to be the same angels who had brought blessings before. <sup>4</sup>Satan, appearing as the tallest angel, spoke to Adam, saying they were sent by God with a light message, asking if Adam would hear and obey it. <sup>5</sup>Adam, unaware it was Satan, agreed eagerly, hoping for further blessings as before. <sup>6</sup>Satan assured Adam that he was the angel who had brought gold to the cave, and the others were the bearers of incense and myrrh, claiming that the other angels were not sent this time because they were sufficient. <sup>7</sup>Adam, trusting their words, asked them to speak God's message. <sup>8</sup>Satan then demanded Adam swear an oath by placing his hand in Satan's hand, invoking God's name and the elements of creation, binding Adam to receive and uphold the message. <sup>9</sup>Adam swore as instructed. <sup>10</sup>Satan then informed Adam that God commanded him to take Eve, his companion created from his side, as his wife to bear children,

bring comfort, and alleviate his troubles, assuring Adam there was no shame or difficulty in this command.

## **1 Adam and Eve Chapter 71**

<sup>1</sup>Upon hearing Satan's words, Adam was greatly sorrowful because of his oath and promise. He questioned whether he should commit adultery with Eve, his own flesh and bones, and thereby sin against himself, risking God's wrath and his own destruction. <sup>2</sup>Adam reflected on how God had punished him before for eating from the tree, driving him out of the garden, depriving him of his former glory, and bringing death upon him. <sup>3</sup>He feared that if he obeyed Satan, God would cut off his life, cast him into hell, and afflict him for a long time. <sup>4</sup>Adam then denounced the devils, recognizing them as deceitful beings in the guise of angels, cursed by God, and commanded them to leave. <sup>5</sup>The devils fled from Adam, and he and Eve returned to the Cave of Treasures. <sup>6</sup>Adam confided in Eve, confessing his sin of swearing by God's name and placing his hand in Satan's again, urging her to keep it secret. <sup>7</sup>Adam then prayed to God with tears, standing for forty days and nights without food or drink, begging for forgiveness. <sup>8</sup>God sent His Word to Adam, lifting him up, and questioned him about swearing by His name and making a pact with Satan again. <sup>9</sup>Adam wept, pleading ignorance and asking for God's forgiveness, which God granted, cautioning Adam to beware of Satan. <sup>10</sup>Adam was comforted, and he and Eve left the cave to procure food.<sup>11</sup>Adam struggled in his mind about marrying Eve, fearing God's anger. <sup>12</sup>They went to the riverbank to rest, but Satan, jealous of their happiness, plotted their destruction.

## **1 Adam and Eve Chapter 72**

<sup>1</sup>Satan and ten of his companions transformed into extraordinarily graceful maidens, unlike any others in the world, emerged from the river in front of Adam and Eve. <sup>2</sup>They admired Adam and Eve's appearance, remarking on the beauty that distinguished them from others on earth. <sup>3</sup>Approaching Adam and Eve, they greeted them and marveled at their presence. <sup>4</sup>Adam and Eve, in turn, were captivated by the maidens' beauty and questioned whether another world existed beneath them with such creatures. <sup>5</sup>The maidens affirmed their abundant creation and explained their multiplication through marriage and offspring, offering to show Adam their husbands and children to prove it. <sup>6</sup>Calling out, they summoned their husbands and children from the river, and Adam and Eve were astonished upon seeing them. <sup>7</sup>The maidens urged Adam and Eve to marry and have children as they did, a scheme devised by Satan to deceive Adam. <sup>8</sup>Satan reasoned within himself that just as God had punished Adam for eating the forbidden fruit, disobeying God's command to marry Eve might result in Adam's death. <sup>9</sup>The fire of sin tempted Adam, but he

resisted, fearing God's punishment if he followed Satan's advice. <sup>10</sup>Adam and Eve prayed while Satan and his hosts returned to the river, demonstrating their departure to Adam and Eve. <sup>11</sup>Adam and Eve then returned to the Cave of Treasures as evening approached and prayed through the night. <sup>12</sup>Adam remained standing in prayer until morning, troubled by thoughts of marrying Eve. <sup>13</sup>At dawn, Adam proposed they go below the mountain where they received gold to seek God's guidance on the matter. <sup>14</sup>Eve suggested they pray in the cave instead, seeking God's order whether the counsel they received was good. <sup>15</sup>Adam prayed, confessing their transgressions and beseeching God for guidance, fearing they would perish without His command.

## **1 Adam and Eve Chapter 73**

<sup>1</sup>Then God observed that Adam's words were sincere and that he was willing to wait for His command regarding Satan's counsel. <sup>2</sup>God approved of Adam's caution and the prayer he had offered, and His Word came to Adam, remarking that if only Adam had been this cautious before leaving the garden, things would have been different. <sup>3</sup>God then sent the angels who had brought gold, incense, and myrrh to Adam, instructing them to advise him concerning marrying Eve. <sup>4</sup>The angels directed Adam to give the gold to Eve as a wedding gift, betroth her, and present her with incense and myrrh. They instructed Adam and Eve to become one flesh. <sup>5</sup>Adam followed the angels' instructions, placing the gold in Eve's garment and betrothing her with his hand. <sup>6</sup>The angels further commanded Adam and Eve to fast and pray for forty days and nights before coming together, ensuring their union would be pure and undefiled, and that they would conceive children to populate the earth. <sup>7</sup>Adam and Eve accepted the angels' words, and the angels departed from them. <sup>8</sup>Adam and Eve diligently fasted and prayed for forty days, then came together as instructed. <sup>9</sup>From the time Adam left the garden until he wedded Eve spanned two hundred and twenty-three days, equivalent to seven months and thirteen days. <sup>10</sup>Thus, Satan's plot against Adam was thwarted.

## **1 Adam and Eve Chapter 74**

<sup>1</sup>Adam and Eve lived on the earth, working to sustain their bodies, until the nine months of Eve's pregnancy came to an end, and the time approached for her to give birth. <sup>2</sup>Eve spoke to Adam, saying that the cave where they dwelt had become sacred due to the signs manifested there since their departure from the garden. She suggested they move to the cave of the sheltering rock, where Satan had hurled a rock at them in an attempt to kill them, but God had commanded it to be held up and spread as an awning over them, forming a cave. <sup>3</sup>Adam heeded Eve's advice and moved her to that cave. When the time came for her to deliver, she experienced great travail. Adam was

deeply sorrowful and anxious for her, knowing she was close to death, fulfilling God's word to her that she would bear children in pain and sorrow. <sup>4</sup>Adam prayed earnestly to God to look upon Eve with mercy and deliver her from distress. <sup>5</sup>God answered Adam's prayer, looked upon Eve with favor, and she gave birth to her first-born son and a daughter. <sup>6</sup>Adam rejoiced at Eve's deliverance and at the children she bore him. He cared for Eve in the cave for eight days, during which they named their son Cain and their daughter Luluwa. <sup>7</sup>Cain means "hater," because he showed hatred towards his sister in their mother's womb before they were born. Thus, Adam named him Cain. <sup>8</sup>Luluwa means "beautiful," because she was more beautiful than her mother Eve. <sup>9</sup>Adam and Eve waited until Cain and his sister were forty days old, then Adam proposed they make an offering on behalf of the children. <sup>10</sup>Eve agreed, suggesting they make one offering for the first-born son, and another later for their daughter.

## **1 Adam and Eve Chapter 75**

<sup>1</sup>Adam prepared an offering and he and Eve offered it for their children, bringing it to the altar they had originally built. <sup>2</sup>Adam performed the offering and prayed earnestly for God to accept it. <sup>3</sup>God accepted Adam's offering and sent a heavenly light that shone upon the offering. Adam and his son approached the altar, but Eve and her daughter did not draw near. <sup>4</sup>Adam descended from the altar joyfully, and they waited until the daughter was eighty days old. <sup>5</sup>Adam then prepared another offering and took it to Eve and the children, leading them to the altar where he offered it, praying for God's acceptance as before. <sup>6</sup>The Lord accepted Adam and Eve's offering. They rejoiced together and returned from the mountain. <sup>7</sup>Instead of going back to their birth cave, they went to the Cave of Treasures so the children could receive blessings with tokens brought from the garden. <sup>8</sup>After receiving these blessings, they returned to their original cave. <sup>9</sup>Before Eve offered her own offering, Adam took her to the river where they had first thrown themselves, and they washed themselves clean from the suffering and distress they had endured. <sup>10</sup>After washing in the river, Adam and Eve returned each night to the Cave of Treasures to pray and receive blessings, then went back to their cave where their children were born. <sup>11</sup>They continued this routine until the children were weaned. <sup>12</sup>Adam then made offerings for the souls of his children three times a week. <sup>13</sup>After the weaning period, Eve conceived again, and she gave birth to another son named Abel and a daughter named Aklemia. <sup>14</sup>Adam made an offering for Abel at the end of forty days, and another for Aklemia at the end of eighty days, following the same practice he did with Cain and Luluwa. <sup>15</sup>They brought them to the Cave of Treasures for blessings, then returned to their birth cave. <sup>16</sup>After the birth of Abel and Aklemia, Eve stopped bearing children.

## **1 Adam and Eve Chapter 76**

<sup>1</sup>The children grew stronger and taller, but Cain became hardened and dominated over his younger brother. <sup>2</sup>Often when his father made offerings, Cain would stay behind and not participate. <sup>3</sup>Abel, on the other hand, had a gentle heart and obeyed his parents. He frequently encouraged them to make offerings because he loved it, and he prayed and fasted earnestly. <sup>4</sup>One day, as Abel entered the Cave of Treasures and saw the golden rods, incense, and myrrh, he asked Adam and Eve where they came from. <sup>5</sup>Adam recounted everything that had happened to them, and Abel was deeply moved by his father's story. <sup>6</sup>Adam then told him about God's works and the garden, and Abel spent the entire night with his father in the Cave of Treasures. <sup>7</sup>During that night, Satan appeared to him disguised as a man and threatened to kill him for his piety, fasting, and prayers that had moved Adam to make offerings. <sup>8</sup>However, Abel prayed to God and rejected Satan's words. <sup>9</sup>At dawn, an angel appeared to Abel and reassured him not to fear, for God had accepted his prayers and offerings. The angel also warned him about the figure that appeared at night and cursed him to death. <sup>10</sup>After sunrise, Abel went to Adam and Eve and shared the vision he had seen. <sup>11</sup>Adam and Eve were deeply grieved upon hearing this but did not discuss it with Abel, only offering him comfort. <sup>12</sup>Meanwhile, Satan appeared to the hardened Cain at night, revealing his jealousy over Abel's favor with their parents and the potential marriage plans that favored Abel's sister over his own. <sup>13</sup>Satan advised Cain to kill Abel to prevent the marriage and secure his own advantage. <sup>14</sup>The wicked suggestion took root in Cain's heart, and he often sought an opportunity to kill his brother.

## **1 Adam and Eve Chapter 77**

<sup>1</sup>When Adam noticed that Cain harbored hatred toward Abel, he tried to soften their hearts. Adam instructed Cain, "Take some of the fruits you have grown and make an offering to God. Ask for forgiveness for your wickedness and sins." <sup>2</sup>Similarly, Adam told Abel to take from his harvest and make an offering to God for the same reason. <sup>3</sup>Abel obeyed his father's instructions and made a sincere offering. He then asked Adam to accompany him to the altar to show him how to present it properly. Adam and Eve went with Abel and guided him in offering his gift on the altar. <sup>4</sup>They prayed together, asking God to accept Abel's offering. <sup>5</sup>God looked favorably upon Abel and accepted his offering because of his pure heart and good intentions. <sup>6</sup>Afterward, they returned to the cave where they lived. Abel, filled with joy from making his offering, continued to do so three times a week, following Adam's example. <sup>7</sup>Cain, however, did not take pleasure in making offerings. After much insistence from his father, he made an offering once, but his heart was not

in it. <sup>8</sup>When he did offer, he focused only on the offering itself and chose the smallest of his sheep. <sup>9</sup>Because Cain's heart was filled with murderous thoughts, God did not accept his offering. <sup>10</sup>They all lived together in the cave where Eve had given birth, until Cain was fifteen years old and Abel twelve years old.

## 1 Adam and Eve Chapter 78

<sup>1</sup>Adam said to Eve, "Look, our children are grown up now. We must think about finding wives for them." Eve replied, "How can we do that?" <sup>2</sup>Adam suggested, "Let's marry Abel's sister to Cain, and Cain's sister to Abel." <sup>3</sup>Eve expressed her concern about Cain's hard-hearted nature, suggesting they wait until they make offerings to the Lord on their behalf. Adam agreed and said nothing more. <sup>4</sup>Meanwhile, Satan appeared to Cain disguised as a man from the field. He told Cain that Adam and Eve had planned to marry Abel's sister to him and his sister to Abel. <sup>5</sup>Satan flattered Cain, promising beautiful robes, gold, and silver for his wedding, along with attendance from his relatives. <sup>6</sup>Excited, Cain asked where Satan's relatives were. <sup>7</sup>Satan described a garden in the north where his relatives resided, offering Cain rest and prosperity greater than Adam's. <sup>8</sup>Cain eagerly listened and believed Satan's words. He then went to his mother Eve, beat her, cursed her, and questioned why they were planning to marry his sister to his brother. <sup>9</sup>Eve calmed him down and sent him back to the field. <sup>10</sup>When Adam returned, Eve told him what had happened with Cain. Adam grieved but remained silent. <sup>11</sup>The next day, Adam instructed Cain to take good sheep and offer them to God, and he would ask Abel to offer grain. <sup>12</sup>Both Cain and Abel obeyed their father and made their offerings on the mountain at the altar. <sup>13</sup>Cain, filled with pride, pushed Abel away from the altar and refused to let him offer his gift. <sup>14</sup>He offered his own gift with a deceitful and proud heart. <sup>15</sup>Abel, however, humbly set up stones and offered his gift sincerely. <sup>16</sup>Cain stood by the altar, praying for God to accept his offering, but God did not accept it. <sup>17</sup>He watched Abel's offering being accepted with divine fire. God was pleased with Abel's sincere heart. <sup>18</sup>An angel appeared to Abel, comforting and strengthening him. <sup>19</sup>Cain, witnessing this, became angry and began to blaspheme God for not accepting his offering. <sup>20</sup>God rebuked Cain, telling him to be righteous so that his offering would be accepted. <sup>21</sup>Cain left the altar dejected and went to his parents, telling them what had happened. Adam was deeply saddened that God had not accepted Cain's offering. <sup>22</sup>Abel, on the other hand, came down rejoicing and told his parents how God had accepted his offering. They rejoiced and kissed him. <sup>23</sup>Abel informed Adam that he had made an altar for himself since Cain had prevented him from using the main altar. Adam was saddened because it was the same altar where he had made his own offerings.

<sup>24</sup>Meanwhile, Cain was filled with anger and went into the field where Satan approached him again.

## **1 Adam and Eve Chapter 79**

<sup>1</sup>Adam saw that Cain and Abel had reached a remote place where there were no sheep. Abel questioned Cain about the promised blessings of sheep and other beauties Cain had described. <sup>2</sup>Cain urged Abel to continue walking ahead while he caught up. <sup>3</sup>Abel innocently walked on, trusting his brother, unaware of the danger. <sup>4</sup>Cain caught up with him, comforted him with talk, and then struck him repeatedly with a staff until Abel fell to the ground. <sup>5</sup>As Abel lay stunned, he pleaded with Cain not to kill him, reminding him of their shared upbringing and their mother's womb. <sup>6</sup>Ignoring Abel's pleas, Cain took a large stone and crushed Abel's head until he lay lifeless in a pool of blood. <sup>7</sup>Cain showed no remorse for his deed. <sup>8</sup>When Abel's blood soaked the earth, the ground trembled, refusing to conceal Abel's body. <sup>9</sup>Cain, fearful, dug a pit to bury his brother but was thwarted thrice as the earth rejected Abel's body each time, leaving it exposed as a witness against Cain. <sup>10</sup>God, angered by Abel's murder, sent thunder and lightning, then questioned Cain about Abel's whereabouts. <sup>11</sup>Cain insolently replied, "Am I my brother's keeper?" <sup>12</sup>God cursed the ground for drinking Abel's blood and decreed that Cain would be a fugitive, marked for protection but subject to fear and trembling. <sup>13</sup>Cain feared retaliation and pleaded for mercy, expressing his fear of being killed by others. <sup>14</sup>God assured Cain that he would not be killed, as He sought Cain's repentance rather than his death. <sup>15</sup>God's questioning and curses were meant to prompt Cain's repentance and reflection. <sup>16</sup>Cain trembled and was struck with terror, a visible sign of his guilt and punishment. <sup>17</sup>God's intention was not to have Cain killed but to have him repent and seek peace. <sup>18</sup>The "seven punishments" referred to the generations during which Cain would suffer before finding redemption. <sup>19</sup>Cain returned to Adam and Eve, terrified and stained with blood, seeking solace but finding none. <sup>20</sup>His sister, seeing him in distress, asked why he was trembling. Cain confessed to killing Abel

## **2 Adam and Eve**

### **2 Adam and Eve Chapter 1**

<sup>1</sup>When Luluwa heard Cain confessing to killing Abel, she wept and hurried to inform her father and mother. <sup>2</sup>Adam and Eve, upon hearing the news, were overcome with grief—they cried aloud, slapped their faces, threw dust on their heads, and tore their garments. <sup>3</sup>They went to the place where Abel lay dead, surrounded by beasts, and lamented the loss of their just son. Abel's pure body emitted a sweet fragrance, and Adam, with tears streaming, carried him to the Cave of Treasures. <sup>4</sup>There, they wrapped Abel in sweet spices and myrrh, and mourned his passing for a hundred and forty days. Abel was fifteen and a half years old, Cain seventeen and a half. <sup>5</sup>After the mourning period, Cain took his sister Luluwa as his wife without his parents' consent, despite their heavy hearts. He moved away from the garden to the base of the mountain where he had slain Abel, where fruit and forest trees grew abundantly. <sup>6</sup>Cain and Luluwa bore children who multiplied and populated the area. <sup>7</sup>Adam and Eve refrained from coming together for seven years after Abel's death. Eventually, Eve conceived, and Adam proposed making an offering to God to request a child whom they could marry to Abel's sister. <sup>8</sup>They prepared an offering, brought it to the altar, and prayed earnestly for God's favor. <sup>9</sup>God accepted their offering, and they worshipped together, setting a lamp in the Cave of Treasures to burn continually before Abel's body. <sup>10</sup>Adam and Eve continued fasting and praying until Eve's time to deliver approached. She expressed her wish to go to a cave in the rock for childbirth. <sup>11</sup>Adam agreed, instructing her to take their daughter along while he remained in the Cave of Treasures alone.

### **2 Adam and Eve Chapter 2**

<sup>1</sup>Eve gave birth to a son who was perfectly beautiful in appearance, resembling his father Adam but even more handsome. <sup>2</sup>Eve was filled with comfort upon seeing him and remained in the cave for eight days. She then sent her daughter to Adam to inform him and ask him to come and name the child. Meanwhile, the daughter stayed by Abel's body until Adam returned. <sup>3</sup>Adam rejoiced greatly when he saw the child's beauty and perfect form. He named him Seth, which means “God has heard my prayer and has delivered me from my affliction,” signifying power and strength. <sup>4</sup>After naming Seth, Adam returned to the Cave of Treasures while his daughter went back to Eve. <sup>5</sup>Eve stayed in the cave for forty days before reuniting with Adam, bringing Seth and her daughter with her. <sup>6</sup>They came to a river where Adam and his daughter washed themselves out of sorrow for Abel, while Eve and the baby washed for purification. <sup>7</sup>They then took an offering and went to

the mountain to offer it for the baby. God accepted their offering and blessed them and Seth. They returned to the Cave of Treasures. <sup>8</sup>Adam and Eve did not come together again to have more children after Seth's birth. Their offspring were only Cain, Luluwa, Abel, Aklia, and Seth. <sup>9</sup>Seth grew in stature and strength, and began to fervently practice fasting and prayer.

## **2 Adam and Eve Chapter 3**

<sup>1</sup>After seven years of separation from Eve, Satan envied Adam and sought to reunite them. <sup>2</sup>Adam began sleeping on the roof of the Cave of Treasures at night and praying in the cave during the day, fearing Satan's influence. This went on for thirty-nine days. <sup>3</sup>On the fortieth night, Satan appeared to Adam in the guise of a beautiful woman, saying that his separation from Eve caused sorrow among them, contrasting his prayers inside the cave with those on the roof. <sup>4</sup>Satan lamented Abel's murder, rejoiced at Seth's birth, and expressed his attachment to Eve, claiming they were siblings. Satan recounted God's promise to produce children with Adam through him, superior to Eve's. <sup>5</sup>Urging Adam to enjoy his youth joyfully and without fear, Satan approached Adam to embrace him. <sup>6</sup>Adam prayed fervently to God for deliverance upon seeing Satan's intentions. <sup>7</sup>God sent His Word to Adam, revealing Satan's deceitful nature and emphasizing His protection against him, affirming His mercy and goodwill towards Adam's well-being.

## **2 Adam and Eve Chapter 4**

<sup>1</sup>God commanded Satan to reveal himself in his true, terrifying form before Adam. <sup>2</sup>When Adam saw Satan, he was filled with fear and trembled at the sight of him. <sup>3</sup>God admonished Adam to observe Satan's hideous appearance and reminded him that it was Satan who led him from light to darkness, from peace to toil and misery. God questioned Satan's claims of divinity, noting his inability to escape from Adam's presence and his deceptive nature. <sup>4</sup>God instructed Adam not to fear Satan anymore but to remain vigilant against his schemes. <sup>5</sup>Then God drove Satan away and strengthened Adam's heart, commanding him to return to the Cave of Treasures and not separate from Eve. <sup>6</sup>God subdued Adam and Eve's animalistic desires, granting them peace and rest. This blessing was unique to Adam and Eve. <sup>7</sup>Adam worshiped God for delivering him and calming his passions. He descended from the roof of the cave and reunited with Eve, ending their forty days of separation.

## **2 Adam and Eve Chapter 5**

<sup>1</sup>Seth, at the age of seven, possessed knowledge of good and evil. He diligently fasted, prayed, and spent his nights entreating God for mercy. <sup>2</sup>Seth surpassed his father in fasting, offering his sacrifice daily with a pure heart and a countenance like that of an angel. <sup>3</sup>God was pleased not only

with Seth's offerings but also with his purity and steadfast devotion to His will and that of his parents. <sup>4</sup>Satan, however, appeared to Seth after he completed his offering, disguised as a radiant angel with a staff of light, adorned in luminous attire. <sup>5</sup>The deceptive angel greeted Seth warmly and began enticing him with flattering words, praising his appearance and lamenting the harshness of Seth's mountainous surroundings. <sup>6</sup>Satan painted his own realm as a place of beauty and light, contrasting it with the earthly hardships, urging Seth to leave and promising him peace, splendor, and a life free from sin and suffering. <sup>7</sup>Satan proposed that Seth marry one of his daughters in the heavenly realm, where they considered such unions as divine and devoid of sinful desire, claiming they were all gods of light, heavenly, powerful, and glorious.

## **2 Adam and Eve Chapter 6**

<sup>1</sup>When Seth heard Satan's enticing words, he was astonished and inclined towards the deceptive speech, asking if there truly existed another world with creatures more beautiful than those on Earth. <sup>2</sup>Satan affirmed this and continued praising the wonders of his realm. <sup>3</sup>Seth, though intrigued, hesitated and insisted on seeking permission from his father Adam and his mother Eve before making any decision. He expressed fear of disobeying them, recalling the fate of his brother Cain and the consequences of Adam's own transgression. <sup>4</sup>Seth proposed meeting Satan the next day at the same place if his parents permitted him to go. <sup>5</sup>Satan warned Seth that Adam would not allow him to come if he revealed their conversation, urging him to come immediately to experience joy and beauty in the heavenly realm. <sup>6</sup>Seth, however, remained steadfast, feeling bound by his duty to his parents, whom he knew would be distressed if he disappeared even for a day. <sup>7</sup>Seth sought refuge in prayer, going to the altar and asking God for deliverance from Satan's temptation. <sup>8</sup>God sent His Word and cursed Satan, causing him to flee. <sup>9</sup>Seth returned to his parents, finding them eagerly waiting to hear from him. He recounted his encounter with Satan disguised as an angel. <sup>10</sup>Adam recognized the deception and warned Seth about Satan's true nature. Together, they went to the Cave of Treasures and found solace there. <sup>11</sup>From that day forward, Adam and Eve never let Seth out of their sight, accompanying him wherever he went, including for his offerings. This incident occurred when Seth was nine years old.

## **2 Adam and Eve Chapter 7**

<sup>1</sup>When Adam saw that Seth possessed a pure heart, he desired him to marry in order to safeguard him from further temptation by the enemy. <sup>2</sup>Adam urged Seth to wed his sister Aklia, Abel's sister, so that they could fulfill God's command to populate the earth. <sup>3</sup>He reassured Seth that there was no shame in marrying his sister, emphasizing that it was for his protection against the adversary.

<sup>4</sup>Despite Seth's reluctance, out of obedience to his parents, he consented without protest. <sup>5</sup>Adam thus arranged for Seth to marry Aklia when he was fifteen years old. <sup>6</sup>By the time Seth turned twenty, he had a son named Enos, and later had other children as well. <sup>7</sup>Enos grew up, married, and had a son named Cainan. <sup>8</sup>Cainan also grew up, married, and had a son named Mahalaleel. <sup>9</sup>These generations lived during Adam's lifetime and dwelled near the Cave of Treasures. <sup>10</sup>Adam lived for nine hundred and thirty years, while Mahalaleel lived for one hundred years and devoted himself to fasting, prayer, and hard labor until the end of Adam's days drew near.

## **2 Adam and Eve Chapter 8**

<sup>1</sup>When Adam realized his end was near, he summoned his son Seth to the Cave of Treasures. <sup>2</sup>There, he asked Seth to gather his grandchildren and great-grandchildren so that he could bless them before he died. <sup>3</sup>Seth, upon hearing his father's request, wept profusely and assembled all his descendants before Adam. <sup>4</sup>Adam, upon seeing his descendants gathered around him, wept as he contemplated being separated from them. <sup>5</sup>Witnessing Adam's tears, his descendants also wept and pleaded with him not to leave them. <sup>6</sup>Adam blessed them all and then turned to Seth, instructing him to maintain innocence, purity, and trust in God amidst the world's sorrow and trials. <sup>7</sup>He commanded Seth to pass down these teachings to Enos, who would then teach Cainan, and so on, ensuring their children would follow these commandments. <sup>8</sup>Adam prophesied about a future flood that would leave only eight survivors, instructing that his body be preserved in the Cave of Treasures. <sup>9</sup>He directed that after the flood subsided, his body should be taken to the middle of the earth, where God would save all their descendants. <sup>10</sup>Adam entrusted Seth to lead and guide their people in righteousness, commanding them to fast and avoid the influence of Satan. <sup>11</sup>He urged Seth to keep their lineage separate from Cain's descendants in both speech and action. <sup>12</sup>Adam blessed Seth, Eve, and all their descendants, instructing them to preserve the gold, incense, and myrrh as signs given by God. <sup>13</sup>He prophesied that these items would be preserved until the time when the Word of God would come as a man, and kings would offer them as tokens of His kingship, divinity, and suffering. <sup>14</sup>Adam entrusted Seth with these hidden mysteries revealed by God, commanding him to keep these commandments for himself and his people.

## **2 Adam and Eve Chapter 9**

<sup>1</sup>When Adam finished giving his final instructions to Seth, his body weakened, his limbs lost their strength, his mouth fell silent, and his tongue ceased to speak. <sup>2</sup>He closed his eyes and passed away. <sup>3</sup>Upon seeing that Adam had died, his children—men and women, young and old—gathered around him, weeping bitterly. <sup>4</sup>Adam lived for nine hundred and thirty years on the earth. He

passed away on the fifteenth day of Barmudeh, according to the solar reckoning, at the ninth hour. <sup>5</sup>It was a Friday, the same day he was created and rested, and he died at the same hour he was expelled from the Garden of Eden. <sup>6</sup>Seth carefully wrapped Adam's body and embalmed it with sacred spices from trees and the Holy Mountain. <sup>7</sup>He placed Adam's body on the eastern side of the cave, the side of the incense, and set up a lamp-stand burning in front of him. <sup>8</sup>Throughout the night, Adam's children stood before him, mourning deeply until daybreak. <sup>9</sup>Afterwards, Seth, Enos, and Cainan went out to offer sacrifices to the Lord on the altar where Adam used to present gifts to God. <sup>10</sup>Eve advised them to pray first, asking God to accept their offerings and keep Adam's soul with Him in peace. <sup>11</sup>They all stood up and prayed earnestly.

## **2 Adam and Eve Chapter 10**

<sup>1</sup>After they finished their prayer, the Word of God came and brought comfort to Adam's family. <sup>2</sup>They then presented their offerings on behalf of themselves and their father. <sup>3</sup>When their offering was complete, the Word of God appeared to Seth, the eldest among them, saying, "O Seth, Seth, Seth, as I was with your father, so I will be with you until the fulfillment of the promise I made to him. <sup>4</sup>Your father Adam was told by Me, 'I will send My Word to save you and your descendants.' <sup>5</sup>Now, Seth, keep the commandment your father Adam gave you, and separate your descendants from those of your brother Cain." <sup>6</sup>After speaking these words, God withdrew His Word from Seth. <sup>7</sup>Seth, Eve, and their children then descended from the mountain to the Cave of Treasures. <sup>8</sup>Adam was the first to have his soul depart in the land of Eden, specifically in the Cave of Treasures. Before him, only his son Abel had died, murdered. <sup>9</sup>All of Adam's children arose, mourning their father's passing, and offered sacrifices for him for one hundred and forty days.

## **2 Adam and Eve Chapter 11**

<sup>1</sup>After Adam and Eve passed away, Seth separated his descendants from Cain's lineage. Cain and his descendants settled westward, below the place where he had killed Abel. <sup>2</sup>Meanwhile, Seth and his children dwelt northwards on the mountain near the Cave of Treasures, to remain close to their father Adam. <sup>3</sup>Seth, distinguished by his stature, goodness, strong mind, and fine soul, led his people with innocence, repentance, and humility. He strictly forbade them from mingling with Cain's descendants. <sup>4</sup>Due to their purity, they were known as the "Children of God," and they worshiped God continually with praises and psalms in their cave, the Cave of Treasures. <sup>5</sup>Seth prayed day and night before the bodies of Adam and Eve, seeking mercy for himself and his children. He counseled them wisely in difficult matters. <sup>6</sup>Seth and his children devoted themselves to heavenly pursuits, disdaining earthly labor. Their sole focus was on praising God with hymns

and psalms. <sup>7</sup>Because of their purity, they could hear and see angels praising and glorifying God, whether within the garden, on divine errands, or ascending to heaven. <sup>8</sup>The garden was not far above Seth and his children, about fifteen spiritual cubits, corresponding to forty-five cubits of man. <sup>9</sup>They lived on the mountain below the garden, not sowing or reaping, nor cultivating food for the body, not even wheat, but offering sacrifices. They sustained themselves with the fruits and flavorful trees growing on their mountain. <sup>10</sup>Seth and his eldest children frequently fasted every forty days. <sup>11</sup>Their community lived joyfully and innocently, free from sudden fear, jealousy, evil deeds, hatred, or animalistic passions. <sup>12</sup>No foul language, cursing, evil counsel, or deceitful actions emerged from their mouths. <sup>13</sup>They rarely swore oaths, but when necessary, they swore by the blood of Abel the righteous. <sup>14</sup>They instructed their children and women to fast, pray daily, and worship the Most High God in the cave. <sup>15</sup>They blessed themselves with the body of their father Adam and anointed themselves with it, continuing these practices until Seth's end drew near.

## **2 Adam and Eve Chapter 12**

<sup>1</sup>Seth, known for his righteousness, summoned his son Enos, Cainan (Enos's son), and Mahalaleel (Cainan's son), and spoke to them: "Since my end is near, I desire to build a roof over the altar where offerings are made." <sup>2</sup>They obediently gathered, young and old alike, and diligently constructed a beautiful roof over the altar. <sup>3</sup>Seth's intention was to bless his children on the mountain and to offer a final sacrifice before his death. <sup>4</sup>Once the roof was completed, they prepared offerings which they brought to Seth. He received them, offered them on the altar, and prayed for God's acceptance, mercy upon his children, and protection from Satan. <sup>5</sup>God accepted Seth's offering, blessed him and his descendants, and reaffirmed his promise: "At the end of the great five days and a half, as I have promised you and your father, I will send My Word to save you and your seed." <sup>6</sup>Seth and his descendants then descended from the altar and went to the Cave of Treasures, where they prayed, blessed themselves with Adam's body, and anointed themselves with it. <sup>7</sup>Seth remained in the Cave of Treasures for a few more days until he suffered greatly and passed away. <sup>8</sup>Enos, Seth's eldest son, along with Cainan, Mahalaleel, Jared (Mahalaleel's son), and Enoch (Jared's son), together with their families, came to receive a blessing from Seth. <sup>9</sup>Seth prayed over them, blessed them, and urged them by the blood of Abel to remain on the holy mountain and to have no fellowship with Cain's descendants, who were sinners and murderers. <sup>10</sup>Seth particularly instructed Enos to minister before Adam's body throughout his life, to attend the altar Seth had built, and to lead their people in righteousness and purity. <sup>11</sup>After giving these

instructions, Seth's limbs weakened, he became mute, and he passed away at the age of 912 years, on the twenty-seventh day of the month Abib, with Enoch being twenty years old.<sup>12</sup>They carefully embalmed Seth's body with sweet spices and placed him in the Cave of Treasures beside Adam. They mourned for him forty days and offered gifts for him, similar to Adam's rites.<sup>13</sup>Following Seth's death, Enos assumed leadership over his people, guiding them in righteousness and justice as his father had commanded.<sup>14</sup>By the time Enos reached 820 years old, Cain's descendants had multiplied greatly due to frequent marriages driven by carnal desires, filling the land below the mountain.

## **2 Adam and Eve Chapter 13**

<sup>1</sup>In those times, there lived Lamech, who was blind, a descendant of Cain. He had a son named Atun, and they owned many cattle. <sup>2</sup>Lamech used to send them to pasture with a young shepherd, who would return home in the evening distressed, crying before his grandfather Lamech, his father Atun, and his mother Hazina. He complained, "I cannot tend the cattle alone, fearing someone might steal them from me or even kill me for them. Among the descendants of Cain, there was much theft, murder, and sin." <sup>3</sup>Hearing this, Lamech felt compassion for the young shepherd. He said, "Truly, he might be overpowered if left alone in this place." <sup>4</sup>So Lamech took up his bow, which he had kept since his youth before he became blind. He gathered large arrows, smooth stones, and a sling, and went to the field with the young shepherd, positioning himself behind the cattle while the shepherd watched over them. They continued this routine for many days. <sup>5</sup>Meanwhile, Cain, plagued by trembling and terror after God cast him out and cursed him, wandered restlessly from place to place. <sup>6</sup>During his wanderings, he came to Lamech's wives and inquired about him. They told him, "He is in the field with the cattle." <sup>7</sup>Curious, Cain went to find Lamech. As he approached, the young shepherd heard the noise and saw the cattle gathering. <sup>8</sup>Alarmed, he asked Lamech, "My lord, is that a wild beast or a robber?" <sup>9</sup>Lamech instructed him, "Tell me which way he looks when he approaches." <sup>10</sup>Lamech then prepared his bow with an arrow and readied his sling with a stone. When Cain appeared in the field, the shepherd exclaimed, "Shoot, he is coming!" <sup>11</sup>Lamech shot Cain with his arrow, striking him in the side. He followed it with a stone from his sling that hit Cain's face and knocked out both his eyes. Cain fell instantly and died. <sup>12</sup>Lamech and the young shepherd approached Cain's body lying on the ground. The shepherd said, "It is Cain, our grandfather, whom you have killed, my lord!" <sup>13</sup>Deeply remorseful, Lamech clapped his hands in sorrow and struck the youth's head with his palm, thinking he was feigning. When he realized the youth was truly injured, Lamech took a stone and struck him until

he died.

## **2 Adam and Eve Chapter 14**

<sup>1</sup>When Enos reached the age of nine hundred years, all the descendants of Seth, Cainan, and his eldest children, along with their wives and offspring, gathered around him seeking his blessing. <sup>2</sup>Enos prayed over them, blessed them, and solemnly charged them by the blood of Abel the righteous, saying, “Let none of your descendants descend from this Holy Mountain, and let them not associate with the offspring of Cain the murderer.” <sup>3</sup>Enos then called his son Cainan and instructed him, “Look, my son, set your heart upon your people, establish them in righteousness and purity, and serve continually before the body of our father Adam throughout your life.” <sup>4</sup>After these words, Enos passed away at the age of nine hundred and eighty-five years. Cainan prepared his body for burial and placed him in the Cave of Treasures beside his father Adam, performing offerings for him according to their customs.

## **2 Adam and Eve Chapter 15**

<sup>1</sup>After Enos passed away, Cainan assumed leadership over his people, fulfilling his father’s command to uphold righteousness and purity, and continued to serve before the body of Adam in the Cave of Treasures. <sup>2</sup>When Cainan had lived nine hundred and ten years, affliction and suffering befell him as his end approached. <sup>3</sup>Upon nearing death, all the patriarchs along with their wives and children gathered around him. He blessed them and solemnly adjured them by the blood of Abel the righteous, instructing them, “Let none of you descend from this Holy Mountain, and do not associate with the descendants of Cain the murderer.” <sup>4</sup>Cainan passed this command to his eldest son Mahalaleel, blessed him, and then died. <sup>5</sup>Mahalaleel embalmed his father with fragrant spices and placed him in the Cave of Treasures alongside his ancestors, offering sacrifices for him according to their customs.

## **2 Adam and Eve Chapter 16**

<sup>1</sup>Mahalaleel assumed leadership over his people, guiding them in righteousness and purity, ensuring they maintained no association with the descendants of Cain. <sup>2</sup>He continued to pray and minister in the Cave of Treasures before Adam’s body, seeking God’s mercy for himself and his people. <sup>3</sup>At the age of eight hundred and seventy years, Mahalaleel fell ill, prompting all his children to gather around him, seeking his blessing before his departure. <sup>4</sup>Sitting on his bed with tears streaming down his face, Mahalaleel called his eldest son Jared to him, kissed his face, and solemnly adjured him by the Creator of heaven and earth. <sup>5</sup>He charged Jared to watch over their people, feeding them in righteousness and innocence, and ensuring none descended from the Holy

Mountain to mingle with the children of Cain, lest they perish with them. <sup>6</sup>Mahalaleel prophesied a great destruction by water upon the earth due to the sins of humanity, foreseeing that Jared's descendants would not heed his warnings and would perish alongside the wicked. <sup>7</sup>He urged Jared to teach and safeguard them, so that Jared would bear no guilt for their actions. <sup>8</sup>Mahalaleel instructed Jared to embalm his body upon death and place it in the Cave of Treasures beside his ancestors, where Jared would continue to minister before them until his own rest. <sup>9</sup>Mahalaleel blessed all his children, then peacefully passed away, joining his forefathers in rest. <sup>10</sup>Jared mourned deeply for his father Mahalaleel, embracing and kissing his hands and feet, as did all his children. <sup>11</sup>They carefully embalmed Mahalaleel and laid him beside his fathers, mourning him for forty days.

## **2 Adam and Eve Chapter 17**

<sup>1</sup>Jared followed his father's command and led his people like a lion, guiding them in righteousness and innocence, instructing them to do nothing without his counsel, fearing they might be tempted by the children of Cain. <sup>2</sup>Jared repeatedly warned and commanded his people until the end of his four hundred and eighty-fifth year. <sup>3</sup>At that time, as Jared stood vigilantly before the bodies of his fathers, praying and guiding his people, Satan, envious of Jared's leadership, created a beautiful illusion. <sup>4</sup>Satan appeared with thirty men of his host, all in the form of handsome men, with Satan himself as the elder and tallest among them, with a fine beard. <sup>5</sup>They stood at the cave's entrance and called out to Jared, who came out and found them remarkably beautiful and bright, wondering if they were children of Cain. <sup>6</sup>Jared thought, "The children of Cain cannot reach this mountain's height, and none are as handsome as these men; they must be strangers." <sup>7</sup>Jared greeted them and asked the elder to explain their presence and who they were, as they seemed like strangers. <sup>8</sup>The elder began to weep, and the others followed, saying, "I am Adam, whom God created first; this is Abel, my son, killed by his brother Cain." <sup>9</sup>The elder continued, "This is my son Seth, whom God gave me to comfort me after Abel's death, and these are his descendants, Enos, Cainan, and Mahalaleel." <sup>10</sup>Jared, amazed at their appearance and speech, listened as the elder continued, "We live in the land north of the garden, which God created before the world, but He placed us in the garden initially. After I sinned, He made me leave and dwell in this cave, facing great troubles." <sup>11</sup>The elder explained, "I commanded my son Seth to care for his people, and this commandment has been passed down. Now, fearing for you, we came to visit you, finding you in distress." <sup>12</sup>The elder continued, "We missed our way and discovered people below the mountain in a beautiful country, mistaking them for you until Mahalaleel corrected us." <sup>13</sup>He advised, "Go down to them

and rest from your suffering, or come with us to our garden and live in our beautiful land.”<sup>14</sup>Jared, puzzled by the elder’s words, could not find any of his children and asked why they had hidden until now.<sup>15</sup>The elder replied, “We did not know of you until informed by your father.” Jared believed their words were true.<sup>16</sup>The elder urged Jared to join them, promising to return if their land did not please him. Jared, persuaded, went with them to the top of the mountain of Cain’s sons.<sup>17</sup>The elder sent one of his companions back, claiming they had forgotten a garment for Jared, asking him to wait.<sup>18</sup>The companion went back, but the elder called him to return and instructed him to extinguish the lamp in the cave.<sup>19</sup>The companion returned with the garment, but also brought a phantom, showing it to the group, causing Jared to marvel and believe.<sup>20</sup>While waiting by a fountain, three men went to the houses of Cain’s sons, asking for food and drink.<sup>21</sup>Cain’s descendants, astonished by their beauty, gathered around them. The elder asked for food and drink, attracting many women.<sup>22</sup>Jared, distressed by their behavior, refused their offerings. The elder encouraged him to follow their actions, but Jared prayed fervently, causing the elder and his companions to flee.<sup>23</sup>Jared, realizing he was among Cain’s children, wept and prayed for God’s deliverance, realizing the visitors were devils who had deceived him.<sup>24</sup>God sent an angel to rescue Jared, setting him upon the mountain and guiding him back, providing counsel before departing.

## **2 Adam and Eve Chapter 18**

<sup>1</sup>The children of Jared regularly visited him, seeking his blessings and advice for every matter, and they even assisted him with his work.<sup>2</sup>However, on this occasion when they entered the cave, Jared was not there. Instead, they found the lamp extinguished and the bodies of the fathers scattered.<sup>3</sup>Voices spoke from them by the power of God, saying, “Satan deceived our son Jared through an apparition, intending to destroy him, just as he destroyed our son Cain.”<sup>4</sup>The voices prayed, “Lord God of heaven and earth, deliver our son from Satan’s hand, who created a great and false apparition before him.” They spoke of other matters by God’s power as well.<sup>5</sup>Hearing these voices, Jared’s children feared and wept for their father, uncertain of what had happened to him.<sup>6</sup>They wept for him until sunset that day.<sup>7</sup>Jared approached the cave with a sorrowful countenance, distressed in mind and body, grieving at being separated from the bodies of his fathers.<sup>8</sup>His children saw him nearing the cave and rushed to him, embracing his neck and crying out, “Father, where have you been? Why did you leave us, something you never did before? When you disappeared, the lamp over our fathers’ bodies went out, the bodies were scattered, and voices came from them.”<sup>9</sup>Jared, upon hearing this, was saddened and entered the cave, finding the

bodies scattered and the lamp extinguished, while the fathers prayed for his deliverance from Satan.<sup>10</sup> Jared embraced the bodies, saying, “O my fathers, through your intercession, may God deliver me from Satan’s hand! I beg you to ask God to protect and hide me from him until the day of my death.”<sup>11</sup> All the voices ceased except for the voice of our father Adam, speaking to Jared by the power of God, saying, “Jared, my son, offer gifts to God for delivering you from Satan’s hand. When you bring these offerings, make sure to offer them on the altar where I used to offer. Also, beware of Satan, for he deceived me many times with his apparitions, seeking to destroy me, but God delivered me from his hand.”<sup>12</sup> Adam commanded Jared to warn his people to be vigilant against Satan and to never cease offering gifts to God.<sup>13</sup> Adam’s voice then fell silent, leaving Jared and his children in wonder. They arranged the bodies as they were originally and spent the entire night praying until daybreak.<sup>14</sup> Jared made an offering on the altar as commanded by Adam. As he approached the altar, he prayed for God’s mercy and forgiveness concerning the lamp going out.<sup>15</sup> God appeared to Jared at the altar, blessed him and his children, accepted their offerings, and instructed Jared to take sacred fire from the altar to relight the lamp that illuminated Adam’s body.

## **2 Adam and Eve Chapter 19**

<sup>1</sup>God revealed to Jared once more the promise He had made to Adam, explaining the 5500 years and disclosing to him the mystery of His coming to earth. <sup>2</sup>God instructed Jared regarding the fire he had taken from the altar to light the lamp, commanding him to keep it within the cave to provide light for the bodies. The fire was not to leave the cave until Adam’s body emerged from it. <sup>3</sup>God warned Jared to safeguard the fire, ensuring it burned brightly in the lamp, and not to leave the cave again unless he received an order through a vision, not merely an apparition. <sup>4</sup>God further commanded Jared to instruct his people not to associate with the children of Cain or to learn their ways, for God does not tolerate hatred and wicked deeds. <sup>5</sup>God gave many other commandments to Jared and blessed him, then withdrew His word from him. <sup>6</sup>Jared gathered near with his children, took some fire, descended to the cave, and lit the lamp before Adam’s body. He also conveyed God’s commandments to his people as instructed. <sup>7</sup>This event occurred at the end of Jared’s 450th year. Many other wonders happened during his lifetime, though only this one is recorded briefly to avoid lengthening the narrative. <sup>8</sup>Jared continued teaching his children for eighty more years. However, they began to disobey his commandments and act without his counsel. They gradually descended from the Holy Mountain and mingled with the children of Cain in corrupt relationships. <sup>9</sup>The reason why Jared’s children descended from the Holy Mountain

will now be revealed.

## 2 Adam and Eve Chapter 20

<sup>1</sup>After Cain had settled in the fertile land and his descendants multiplied there, one of them named Genun, son of Lamech who had killed Cain, became infused with Satan's influence from his childhood. <sup>2</sup>Genun crafted various musical instruments—trumpets, horns, string instruments, cymbals, psalteries, lyres, harps, and flutes—and played them constantly. <sup>3</sup>Whenever he played, Satan entered the instruments, producing enchanting melodies that captivated listeners. <sup>4</sup>Genun gathered groups to play these instruments, delighting the sinful descendants of Cain who became inflamed with passion and indulged in lustful acts, fueled by Satan's influence. <sup>5</sup>Satan also taught Genun to brew strong drink from grain, leading to drunken gatherings where all manner of indulgence occurred. <sup>6</sup>Genun's influence spread, promoting pride and teaching the children of Cain unprecedented wickedness and perversions. <sup>7</sup>Under Genun's guidance, they began forging weapons of war from iron, leading to violence, hatred, and murder among them. <sup>8</sup>The sinful practices escalated until they disregarded familial boundaries, marrying close relatives without restraint, defiling themselves and the earth with sin, provoking God's anger. <sup>9</sup>Genun organized elaborate musical and cultural displays at the foot of the Holy Mountain to lure the righteous children of Seth. <sup>10</sup>When the children of Seth observed these festivities, they were initially curious and observed for a year. <sup>11</sup>As the children of Seth became increasingly drawn to Genun's world, Satan further influenced Genun to create elaborate dyes and fabrics, tempting them with luxurious attire and festivities. <sup>12</sup>The children of Cain reveled in their beauty and wealth, engaging in horse races and all manner of debauchery. <sup>13</sup>Meanwhile, the children of Seth, originally placed on the Holy Mountain, neglected their vows, prayers, and fasting, fixated instead on observing and envying the worldly pleasures of the children of Cain. <sup>14</sup>The children of Cain noticed the children of Seth watching from above and called to them to descend. <sup>15</sup>Unable to find a way down, the children of Seth hesitated, prompting Genun to deceive them with Satan's guidance, suggesting a false path down the mountain. <sup>16</sup>When the children of Seth heard this, they returned to Jared in distress, reporting what they had heard. <sup>17</sup>Jared, deeply troubled, warned them not to disobey and descend from the holy mountain, but his words went unheeded. <sup>18</sup>A hundred men from the children of Seth defiantly planned to descend and join the children of Cain in their revelry. <sup>19</sup>Jared, moved by anguish, pleaded with them, warning of dire consequences if they left the mountain, but they refused to listen. <sup>20</sup>Despite warnings from Jared and Enoch, the hundred men descended from the Holy Mountain, drawn by lust and curiosity for the sinful ways of the children

of Cain.

## **2 Adam and Eve Chapter 21**

<sup>1</sup>Following the departure of the hundred men who had descended from the Holy Mountain and perished, another group of Seth's descendants gathered to search for them but met the same fate. <sup>2</sup>This repeated with each subsequent group until only a few remained on the Holy Mountain. <sup>3</sup>Jared, stricken with grief over the apostasy of his descendants, fell gravely ill, knowing his end was near. <sup>4</sup>Summoning his eldest son Enoch, Methuselah, Lamech (Methuselah's son), and Noah (Lamech's son), Jared prayed over them, imparting his blessings and counsel. <sup>5</sup>He admonished them to remain righteous and innocent, warning them not to descend from the Holy Mountain, as their children had done, forsaking its sanctity through sinful indulgence and disobedience. <sup>6</sup>Jared foresaw that God would not allow them to remain on the Holy Mountain due to their descendants' transgressions against divine and ancestral commandments. <sup>7</sup>He prophesied that they would be taken to a foreign land, never to return to their sacred homeland. <sup>8</sup>Instructing them to take Adam's body along with three precious gifts—gold, incense, and myrrh—when they departed, Jared revealed that salvation would one day come from the place where Adam's body rested. <sup>9</sup>Jared predicted that a descendant among them would be chosen by God to take Adam's body to that place of salvation. <sup>10</sup>Noah questioned who among them would be left to fulfill this prophecy, to which Jared declared it would be Noah himself, directing him to preserve Adam's body in the ark during the impending flood, and later, through his son Shem, to place it in the center of the earth for the sake of salvation. <sup>11</sup>Turning to Enoch, Jared commissioned him to remain in the cave, serving diligently before Adam's body for his entire life, guiding his people in righteousness and innocence. <sup>12</sup>With these final words, Jared passed away peacefully, his death occurring in the 360th year of Noah and the 989th year of his own life, on the twelfth day of Takhsasf (December/January), on a Friday. <sup>13</sup>As Jared breathed his last, tears flowed from his eyes due to his deep sorrow over the fallen state of the children of Seth during his lifetime. <sup>14</sup>Enoch, Methuselah, Lamech, and Noah mourned Jared's passing, carefully embalmed his body, and laid him to rest in the Cave of Treasures. <sup>15</sup>They observed a forty-day mourning period, grieving the loss of their father and leader. <sup>16</sup>After the mourning period ended, Enoch, Methuselah, Lamech, and Noah continued to sorrow in their hearts, missing their father deeply.

## **2 Adam and Eve Chapter 22**

<sup>1</sup>Enoch faithfully obeyed the commandments of his father Jared and continued to minister in the cave. <sup>2</sup>This Enoch experienced many wonders and authored a renowned book, though the details

of these wonders are not recounted here. <sup>3</sup>Subsequently, the descendants of Seth strayed from righteousness, falling into sin along with their wives and children. <sup>4</sup>Witnessing this, Enoch, Methuselah, Lamech, and Noah were deeply troubled by their doubt and unbelief. They wept and prayed earnestly to God for mercy, seeking to save their people from the corruption of that wicked generation. <sup>5</sup>Enoch remained dedicated to his ministry before the Lord for three hundred and eighty-five years. <sup>6</sup>By God's grace, Enoch became aware that God planned to remove him from the earth. <sup>7</sup>He disclosed to his son, foreseeing the Flood that God intended to send to destroy the earth and its inhabitants. <sup>8</sup>Enoch knew that his descendants would not remain on the Holy Mountain to rule or beget children. <sup>9</sup>He exhorted them to safeguard their souls, fear God, serve Him faithfully, worship Him with upright faith, and uphold righteousness, innocence, and justice, repenting and living in purity. <sup>10</sup>After imparting these final instructions, God took Enoch from the mountain to the land of eternal life, the abode of the righteous and chosen ones, the Paradise of joy, illuminated by a divine light surpassing worldly light, the light of God that fills the entire world yet cannot be contained by any place. <sup>11</sup>Enoch, being in the divine light of God, transcended death until God ordained his passing. <sup>12</sup>None of the ancestors or their descendants remained on the Holy Mountain except Methuselah, Lamech, and Noah, as all others had descended and fallen into sin with the children of Cain, thus forfeiting their right to dwell there.

# **3 Adam and Eve**

## **3 Adam and Eve Chapter 1**

<sup>1</sup>From a young age, Noah observed how sin and wickedness were spreading, leading to the destruction of generations and increasing sorrow, while the number of righteous men decreased. <sup>2</sup>Therefore, Noah afflicted his soul, controlled his desires, maintained his virginity, and grieved over the devastation caused by humanity. <sup>3</sup>Noah habitually mourned, wept, and wore a sad countenance. He kept his soul in fasting, preventing the enemy from gaining any advantage over him or coming near him. <sup>4</sup>From his childhood with his parents, Noah never angered them, disobeyed them, or acted without their counsel. When away from them, he sought God's guidance in all his actions, which ensured God's protection over him. <sup>5</sup>While on the mountain, Noah did not commit any evil, willfully disobey God, or provoke His anger. <sup>6</sup>Noah experienced many extraordinary events, surpassing those of his ancestors, around the time of the Flood. <sup>7</sup>He remained a virgin and obedient to God for five hundred years. After this period, God decided to give him offspring and said, "Arise, Noah, and take a wife so that you may have children who will comfort you. You are alone, and you shall leave this land for a foreign one, as the earth will be populated by your descendants." <sup>8</sup>Hearing this command from God, Noah obeyed and took a wife named Haikal, the daughter of Abaraz, who was among the descendants of Enos's children that went into perdition. <sup>9</sup>She bore him three sons: Shem, Ham, and Japheth.

## **3 Adam and Eve Chapter 2**

<sup>1</sup>After these events, God spoke to Noah about the impending Flood that would come upon the earth to destroy all creatures so that none would be seen. <sup>2</sup>God said to Noah, "Protect your children; instruct them not to associate with the children of Cain, lest they perish with them." <sup>3</sup>Noah obeyed God's words, kept his children on the mountain, and did not let them go down to the children of Cain. <sup>4</sup>Then God spoke again to Noah, saying, "Make for yourself an ark of wood that will not rot, to save you and your household. <sup>5</sup>Start building it in the lowland of Eden in the presence of the children of Cain, so they can see you working on it. If they do not repent, they will perish, and the blame will be on them. <sup>6</sup>Cut the trees for the ark from this holy mountain. Let the ark's length be three hundred cubits, its width fifty cubits, and its height thirty cubits. <sup>7</sup>When you have finished it, let there be one door above and three compartments, each ten cubits high. <sup>8</sup>The first story will be for lions, beasts, animals, and ostriches. The second story will be for birds and creeping things. <sup>9</sup>The third story will be for you, your wife, your sons, and their wives. <sup>10</sup>Make

wells for water in the ark, with openings to draw water for drinking, and line these wells with lead both inside and outside. <sup>11</sup>Create storehouses for corn to provide food for you and those with you. <sup>12</sup>Additionally, make a trumpet of ebony wood, three cubits long and one and a half cubits wide, with a mouthpiece of the same wood. <sup>13</sup>You shall blow it three times: once in the morning for the workmen to gather for work, once at mealtime, and once in the evening for the workmen to rest. <sup>14</sup>God instructed Noah to go among the people and tell them a flood would come to overwhelm them, and to build the ark before their eyes. <sup>15</sup>When they asked about the ark, Noah was to tell them: “God has commanded me to make it so that my family and I may be saved from the Flood waters.” <sup>16</sup>But when Noah told the people, they laughed at him, continuing in adultery and revelry, saying, “That old man is babbling! How could water rise above the mountains? We have never seen such a thing!” <sup>17</sup>Despite their mockery, Noah did everything as God had commanded him.

### **3 Adam and Eve Chapter 3**

<sup>1</sup>Noah fathered his three sons during the first hundred years while he worked on the ark. <sup>2</sup>During these hundred years, he ate no food that could produce blood. The shoes on his feet neither changed, wore out, nor grew old. <sup>3</sup>During these hundred years, he also did not change his garments, which did not wear out in the least. He did not change the staff in his hand, nor did the cloth around his head grow old, and the hair on his head neither increased nor decreased. <sup>4</sup>Noah’s three sons were Shem, Ham, and Japheth. They married wives from among the daughters of Methuselah, as the wise interpreters of the Septuagint (LXX) have told us, as written in the first sacred book of the Greeks. <sup>5</sup>The life of Lamech, Noah’s father, was five hundred and fifty-three years. When his death approached, he called his father Methuselah and his son Noah and wept before Methuselah, saying, “Dismiss me, my father, and bless me.” <sup>6</sup>Methuselah blessed his son Lamech, saying, “None of our fathers died before their fathers, but the fathers died before their sons, so the sons could bury them in the earth. Now, my son, you die before me, and I will drink the cup of sorrow on your account before I leave the flesh. <sup>7</sup>From this day forward, the world is changed, and the order of deaths is altered: sons will die before their fathers. Fathers will not rejoice in their sons, nor be satisfied with them. Likewise, sons will not be satisfied with their fathers, nor rejoice in them.” <sup>8</sup>Then Lamech died, and they embalmed him and laid him in the Cave of Treasures. He died seven years before the Flood came. Methuselah and his son Noah were left alone on the Holy Mountain. <sup>9</sup>Noah went down every day to work on the ark and returned at evening. He instructed his sons and their wives not to come down after him and not to associate with the children of Cain. <sup>10</sup>Noah was concerned for his sons, thinking, “They are young and might

be overcome by passion.” So he went down by night and gave old Methuselah directions about them.

### **3 Adam and Eve Chapter 4**

<sup>1</sup>Noah repeatedly preached to the children of Cain, saying, “The flood will come and destroy you if you do not repent.” But they would not listen to him; they only laughed at him. <sup>2</sup>When the children of Seth went down from the Holy Mountain and dwelt with the children of Cain, they defiled themselves with their abominations, and children called Garsina were born to them. These were giants, mighty men of valor, unlike any other giants in their might. <sup>3</sup>Certain wise men of old wrote about them, saying in their sacred books that angels came down from heaven and mingled with the daughters of Cain, who bore these giants. <sup>4</sup>But those wise men are mistaken in what they say. God forbid such a thing—that angels, who are spirits, should be found committing sin with human beings. Never; that cannot be. <sup>5</sup>If it were in the nature of angels or fallen Satans to commit such acts, they would not leave one woman on earth undefiled. Satans are very wicked and infamous, but they are not male and female by nature; they are small, subtle spirits that have been black ever since they transgressed. <sup>6</sup>Many men say that angels came down from heaven and joined themselves to women, having children by them. This cannot be true. <sup>7</sup>They were children of Seth, who were of the children of Adam and dwelt on the mountain high up, preserving their virginity, innocence, and glory like angels, and were then called “angels of God.” <sup>8</sup>But when they transgressed and mingled with the children of Cain, begetting children, ill-informed men said that angels had come down from heaven and mingled with the daughters of men, who bore them giants.

### **3 Adam and Eve Chapter 5**

<sup>1</sup>The ancient old man Methuselah, who remained on the mountain with Noah’s sons, lived nine hundred and eighty-seven years and then fell ill; his sickness was such that he knew he would soon depart from this world. <sup>2</sup>When Noah and his sons, Shem, Ham, and Japheth, realized this, they came to him with their wives and wept before him, saying, “Our father and elder, bless us and pray to God to have mercy on us when you are gone from us.” <sup>3</sup>Methuselah said to them with a sorrowful heart, “Listen to me, my dear children; none of our fathers are left but you, eight souls. <sup>4</sup>The Lord God created our father Adam and our mother Eve, and from them filled the earth with people in the neighborhood of the garden and multiplied their seed. <sup>5</sup>But they have not kept His commandment, and He will destroy them. If they had kept His commandment, He would have filled heaven and earth with them. <sup>6</sup>Yet I will ask the Lord my God to bless you, to multiply you, and to spread your race in a strange land, to which you shall go. <sup>7</sup>And now, my children, behold,

God will bring you inside an ark to a land to which you have never been. The Lord God of all our pure fathers be with you! <sup>8</sup>And may the glorious gifts God bestowed on our father Adam from the garden in this blessed Cave of Treasures be bestowed upon you also! <sup>9</sup>These are the three glorious gifts which God gave to Adam. The first is kingship, where God made Adam king over His works. The second glorious gift is priesthood, in that God breathed into his face a spirit of life. The third glorious gift is prophecy, for Adam prophesied concerning what God thought to do.<sup>10</sup>I will ask the Lord my God to bestow these three glorious gifts on your posterity.” <sup>11</sup>Then Methuselah said to Noah, “Noah, you are blessed of God. I warn you and tell you that I am going to join our fathers who have gone before me. <sup>12</sup>But you, who will be left alone with your children on this holy mountain, keep the commandment I give you and do not forsake anything I have told you. <sup>13</sup>Behold, my God will soon bring a flood upon the earth; embalm my body and lay it in the Cave of Treasures. <sup>14</sup>Then take your wife, your sons, and their wives, go down from this holy mountain, and take with you the body of our father Adam. Go into the ark and lay it there until the waters of the flood recede from the face of the earth. <sup>15</sup>When you are about to die, command your firstborn son Shem to take Melchizedek, son of Cainan and grandson of Arphaxad, for Melchizedek is a priest of the Most High God. Take with them the body of our father Adam from within the ark and lay it in the earth. <sup>16</sup>Melchizedek shall minister on that mountain in the middle of the earth, before the body of our father Adam, forever. From that place, Noah my son, God shall work salvation for Adam and all his seed that believe in God. <sup>17</sup>Methuselah also said to Noah and his sons, “The angel of God will go with you until you come to that place in the middle of the earth. <sup>18</sup>Let him who ministers to God and before the body of our father Adam wear a garment of skin and be girded about his loins with leather. Let him wear no ornament, but let his raiment be plain. Let him be alone and stand praying to our Lord God to watch over the body of our father Adam, for it is of great value before God. <sup>19</sup>Let him continue in his ministry, he the priest of the Most High God, for he is well-pleasing to God, and so is the ministry he performs before God.” <sup>20</sup>After this, Methuselah commanded Noah, saying, “Mind all these commandments and keep them.” <sup>21</sup>Then Methuselah’s hands weakened; he ceased speaking, gradually closed his eyes, and entered into rest like all his fathers. Tears streamed down his cheeks, and his heart grieved at being separated from them all, especially because of that mountain of the garden where none of them remained, for God was purposed to destroy all creatures and blot them out from the face of the earth. <sup>22</sup>Methuselah’s rest came when he was nine hundred and sixty-seven years old, on the twelfth of Magabit, on a Sunday. <sup>23</sup>Noah and his sons embalmed him, weeping and sorrowing over him, and

laid him in the Cave of Treasures. They wailed over him with great wailing, they and their wives, for forty days. <sup>24</sup>When mourning and grief over Methuselah ended, Noah and his sons began to do as Methuselah had commanded them.

### **3 Adam and Eve Chapter 6**

<sup>1</sup>After Methuselah's death, Noah, his sons, and their wives came to the bodies of their ancestors, worshipped them, and blessed themselves in them, weeping and in deep grief. <sup>2</sup>Noah had finished the ark, and there were no workmen left. He and his sons continued in prayer to God, asking Him to show them the way of safety. <sup>3</sup>When Noah and his sons had ended their prayers, God said to him, "Go into the Cave of Treasures, you and your sons, and take the body of our father Adam and lay it in the ark. Also take the gold, the incense, and the myrrh, and lay them in the ark together with his body." <sup>4</sup>Noah heeded God's voice and went into the Cave of Treasures with his sons; they worshipped the bodies of their ancestors. Noah then took the body of Adam and carried it with God's strength, not requiring anyone's help. <sup>5</sup>Shem, his son, took the gold, Ham carried the myrrh, and Japheth carried the incense. They brought them out of the Cave of Treasures, tears streaming down their cheeks. <sup>6</sup>As they were bringing them out, the bodies among which Adam had been laid cried out, "Are we to be separated from you, our father Adam?" <sup>7</sup>Adam's body answered, "Oh, that I must part from you, my sons, from this holy mountain! Yet I know that God will gather all our bodies together another time. <sup>8</sup>But wait patiently until our Savior has pity on us." <sup>9</sup>The other bodies continued talking together by the power of God's Word. Adam then asked God that the divine fire might remain in the lamp before his sons until the time when bodies shall rise again. <sup>10</sup>God left the divine fire by them to shed light on them. He then closed the cave upon them, leaving no trace of it until the day of the Resurrection when He will raise them up along with all other bodies. <sup>11</sup>The discourse Adam held, even in death, was by God's command, showing His wonders among the dead and the living. <sup>12</sup>After this, let none of you say that Adam's soul was under Satan's judgment. It was not so; God commanded the souls of the dead to come from under His hand and speak of His wonders from within their bodies. <sup>13</sup>They then returned to their places until the day of their sure deliverance, which shall come to them all.

### **3 Adam and Eve Chapter 7**

<sup>1</sup>When Noah and his sons heard the voices from the dead bodies, they were greatly astonished, and their faith in God was strengthened. <sup>2</sup>They went out of the cave and began descending from the Holy Mountain, weeping and wailing with fervent hearts, sorrowful to part from the holy mountain, the abode of their fathers. <sup>3</sup>Noah and his sons tried to return and find the cave but were

unable to. They broke out into bitter lamentation and deep sorrow, realizing that they would no longer have an existence or abide there. <sup>4</sup>They raised their eyes and looked at the garden and its trees, lifting their voices in weeping and loud crying. They said, “We salute you in worship, garden of joy, abode of brilliant beings, a place for the righteous! We salute you, place of joy that was the abode of our father Adam, the chief of creation, who, after transgressing, fell from you and saw his body in life, naked and disgraced. <sup>5</sup>We now depart from the Holy Mountain to the lower side of you; we will neither dwell in you nor behold you as long as we live. We wish God would remove you with us to the country where we are going, but God would not take you into a cursed land. <sup>6</sup>God will take us and bring us into that land with our children until He ends the punishment for our transgression of His commandment.” <sup>7</sup>Noah and his sons also said, “We salute you, cave, abode of the bodies of our holy fathers; we salute you, pure spot, hidden from our eyes, yet fit to have those bodies laid within you! May the Lord God preserve you for the sake of the bodies of our fathers!” <sup>8</sup>They continued, “We greet you, our fathers, righteous judges, and we ask you to pray for us before God, that He will have pity on us and deliver us from this passing world. We ask you to pray for us, the only ones left of your seed. We give you a greeting of peace! <sup>9</sup>O Seth, great master among the fathers, we greet you with peace! O Holy Mountain, abode of our fathers, we give you a greeting of peace!” <sup>10</sup>Then Noah and his sons wept again, saying, “Alas, for us eight souls that are left! Behold, we are taken away from the sight of the garden.” <sup>11</sup>As they descended the mountain, they greeted the stones, took them in their hands, and put them on their shoulders; they stroked the trees, weeping as they did so. They continued coming down the mountain until they reached the door of the ark. <sup>12</sup>Noah and his sons then turned their faces to the east and prayed to the Lord for mercy, asking Him to save them and to command them where to lay the body of their father Adam. <sup>13</sup>The Word of God came to Noah, saying, “Lift up the body of Adam to the third story of the ark, and lay it on the eastern side, along with the gold, the incense, and the myrrh. <sup>14</sup>You and your sons shall stand before him praying. But your wife and the wives of your sons shall be on the western side of the ark, and they shall not come together.” <sup>15</sup>When Noah heard these words from God, he and his sons went into the ark and laid the body of Adam on the eastern side, along with the three offerings. <sup>16</sup>Noah brought the body of Adam into the ark on a Friday, at the second hour, on the twenty-seventh of the month of Gembot.

### **3 Adam and Eve Chapter 8**

<sup>1</sup>Then God said to Noah, “Go to the top of the ark and blow the trumpet three times, so that all the beasts will gather to the ark.” <sup>2</sup>But Noah asked, “Will the sound of the trumpet reach the ends of

the earth to gather all the beasts and birds?" <sup>3</sup>God replied, "It is not just the sound of the trumpet that will go forth, but My power will accompany it, making it reach the ears of the beasts and birds. <sup>4</sup>When you blow the trumpet, I will command My angel to blow the horn from heaven, and all the animals will be gathered to you." <sup>5</sup>Noah quickly obeyed and blew the trumpet as God instructed. Then the angel blew the horn from heaven, causing the earth to quake and all creatures on it to tremble. <sup>6</sup>All the beasts, birds, and creeping things gathered at the third hour on a Friday. The beasts, lions, and ostriches went into the lower story of the ark at the third hour. <sup>7</sup>At midday, the birds and creeping things entered the middle story. Noah and his sons went into the third story at the ninth hour of the day. <sup>8</sup>When Noah, his wife, his sons, and their wives entered the upper story, he commanded the women to dwell on the western side, while Noah, his sons, and the body of their father Adam remained on the eastern side.

### **3 Adam and Eve Chapter 9**

<sup>1</sup>And Noah stood, asking God to save him from the waters of the Flood. <sup>2</sup>Then God spoke to Noah and said, "Of every kind of bird, take one pair, male and female of the clean; and of the unclean also one pair, male and female. But also of the clean take six more pairs, male and female." <sup>3</sup>And Noah did all this. Then when they all had entered the ark, God shut the door of the ark upon them by His power. <sup>4</sup>He then commanded the windows of heaven to open wide and pour down torrents of water. And so it was, by God's order. <sup>5</sup>And He commanded all the fountains to burst open, and the depths to pour forth water upon the face of the earth. So that the sea all around rose above the whole world, surging, and the deep waters arose. <sup>6</sup>When the windows of heaven opened wide, all stores of water and depths were opened, and all the stores of the winds, and the whirlwind, thick mist, gloom, and darkness spread abroad. The sun, moon, and stars withheld their light. It was a day of terror, such as had never been. <sup>7</sup>Then the sea all around began to raise its waves on high like mountains, covering the whole face of the earth. <sup>8</sup>When the sons of Seth, who had fallen into wickedness and adultery with the children of Cain, saw this, they then knew that God was angry with them, and that Noah had told them the truth. <sup>9</sup>They all ran around the ark, begging and entreating Noah to open the door of the ark for them, as they could not climb the Holy Mountain because its stones were like fire. <sup>10</sup>But the ark was closed and sealed by the power of God. An angel of God sat upon the ark, acting as a captain to Noah, his sons, and all inside the ark. <sup>11</sup>The waters of the flood increased on the children of Cain, overwhelming them. They began to sink, fulfilling Noah's words, which he preached to them, that the waters of the Flood would come and drown them. <sup>12</sup>The waters continued above and below over Noah and his sons until they were suspended

in the ark. By the strength of the water, the ark rose from the earth, and the flesh of every moving thing perished. <sup>13</sup>The water rose until it covered the earth and all high mountains. The waters rose above the tops of high mountains by fifteen cubits, by the cubit of the Holy Ghost, which is equal to three cubits of man. Thus, the waters were forty-five cubits above the highest mountains. <sup>14</sup>The water increased and bore the ark, bringing it to the lower side of the garden. The waters, the rain, the whirlwind, and all that moved upon the earth worshipped. Noah, his sons, and all in the ark also bowed in worship to the holy garden. <sup>15</sup>The water returned to its former state, destroying everything upon the earth and under heaven. <sup>16</sup>But the ark floated on the waters, rising before the winds, while the angel of God steered and led it from east to west. The ark moved about on the face of the waters for one hundred and fifty days. <sup>17</sup>After that, the ark stood upon the mountains of Ararat on the twenty-seventh day of the month of Tkarnt.

### **3 Adam and Eve Chapter 10**

<sup>1</sup>Then God sent His order to Noah again, saying, “Be quiet and wait until the waters subside.” <sup>2</sup>Then the waters parted and returned to their original places; the fountains stopped pouring over the earth, the depths on the face of the earth ceased to rise, and the windows of heaven were closed. For floods of rain had fallen from heaven for forty days and forty nights at the beginning of the Flood. <sup>3</sup>On the first day of the eleventh month, the tops of high mountains were seen. Noah waited another forty days and then opened the window he had made on the western side of the ark and released a raven to see if the waters had subsided from the face of the earth. <sup>4</sup>The raven went out but did not return to Noah. The harmless dove, however, is a symbol of the mystery of the Christian Church. <sup>5</sup>Noah waited a little longer after the waters had subsided and then sent out a dove to see if the water had receded. <sup>6</sup>When the dove went out, she found no place to rest her foot and no abode, so she returned to Noah. <sup>7</sup>Noah waited another seven days and then sent out the dove again to see if the water had receded. The dove returned to Noah in the evening with an olive leaf in her mouth. <sup>8</sup>The meaning of the dove is that she represents both the old and the new covenants. The first time she went out and found nowhere to rest her feet represents the stiff-necked Jews, in whom no grace or mercy remained. Thus, Christ, the meek one, symbolized by the dove, did not find rest among them. <sup>9</sup>The second time, when the dove found a place to rest, symbolizes the nations that received the glad tidings of the holy Gospel, among whom Christ has found a resting place.

### **3 Adam and Eve Chapter 11**

<sup>1</sup>In the six hundred and seventh year of Noah’s life, on the second day of the month of Barmudeh,

the water dried up from the earth. <sup>2</sup>In the following month, which is Gembot, on the twenty-seventh day, the same day Noah entered the ark, Noah also came out of the ark, which was on a Sunday. <sup>3</sup>When Noah, his wife, his sons, and their wives came out of the ark, they gathered together and did not separate from one another. Initially, when they had entered the ark, the men and women had remained apart, as Noah feared they might come together. But after the Flood ended, they came together again, husbands with their wives. <sup>4</sup>God also brought great peace among the beasts, lions, birds, and creeping things that were in the ark, so they did not fight among themselves. <sup>5</sup>Noah then came out of the ark and built an altar on the mountain. He stood before the Lord and asked for guidance on which sacrifices to offer. <sup>6</sup>God spoke to Noah, saying, “Noah, take animals of the clean kind and offer them as sacrifices on the altar before me. Let the animals go out of the ark.” <sup>7</sup>So Noah went into the ark and took the clean birds as God had commanded him. He offered them as sacrifices on the altar before the Lord.

### **3 Adam and Eve Chapter 12**

<sup>1</sup>God established the covenant with Noah, showing him the sign of the rainbow in the cloud in the sky. <sup>2</sup>God also accepted the aroma of Noah’s offerings. In response, He made a covenant with Noah, promising that the waters of the flood would never again cover the earth, from now on and forever.

# **Fragments of Sibylline Oracles**

## **Fragments of Sibylline Oracles Chapter 1**

<sup>1</sup>Mortal men, made of flesh, how quickly you become arrogant without seeing the end of life! Do you not tremble now and fear God, the one who watches over you, the Most High, the all-knowing witness of all things, the all-nourishing Creator who has imbued everything with His sweet Spirit and appointed Him as the leader of all mortals? <sup>2</sup>God is one, who alone rules supremely, who is eternal, almighty, and invisible. He alone sees all things, yet is unseen by any human flesh. <sup>3</sup>What flesh is capable of beholding with its eyes the divine, true God who dwells in the heavens? <sup>4</sup>Even the bright rays of the sun are too intense for mortals to withstand. <sup>5</sup>Man, who is just veins and flesh on bones, cannot see Him who is the ruler of the world, who is eternal and has existed from everlasting. <sup>6</sup>You should revere Him, the self-existent and unbegotten one, who rules all things throughout all time and renders judgment to all mortals in equal measure. <sup>7</sup>The punishment for not glorifying the true and eternal God and for offering sacrifices to demons in Hades will be severe. <sup>8</sup>In your arrogance and folly, you have strayed from the true path and wandered through thorns and thistles. <sup>9</sup>O foolish mortals, stop roaming in darkness and embrace the Light. <sup>10</sup>He is clear to all and cannot err; do not chase after darkness and gloom. <sup>11</sup>The sun's bright light shines with unmatched brilliance. <sup>12</sup>Now, holding wisdom in your hearts, know that God alone sends rain, wind, earthquakes, lightning, famine, pestilence, storms of snow, and ice. <sup>13</sup>Why do I list them individually? He governs heaven, rules earth, and reigns over Hades.

## **Fragments of Sibylline Oracles Chapter 2**

<sup>1</sup>If gods were to produce offspring and remain immortal, there would be more gods than men, and there would be no space left for mortals to stand.

## **Fragments of Sibylline Oracles Chapter 3**

<sup>1</sup>If everything that is born must also perish, it is impossible for God to be formed from human flesh and womb. <sup>2</sup>God alone is supreme and eternal, the creator of heaven, the sun, the stars, the moon, the fruitful earth, the seas, the lofty hills, and the sources of lasting springs. <sup>3</sup>He also creates countless creatures that live in the waters and the land, sustaining them with life, including delicate, twittering birds that fly through the air, and wild mountain beasts. <sup>4</sup>He made cattle subject to humans and established man as ruler over all things, making all diverse and incomprehensible things subject to him. <sup>5</sup>How can mortal flesh comprehend these things? <sup>6</sup>Only the eternal Maker who created them at the beginning knows all, dwelling in heaven, rewarding the

good with abundant goodness and awakening wrath and anger for the evil and unjust, bringing war, pestilence, and sorrow. <sup>7</sup>O men, why do you, in your vain pride, uproot yourselves? <sup>8</sup>Be ashamed of deifying polecats and monsters. <sup>9</sup>Is it not madness to imagine gods stealing plates and taking earthen pots? <sup>10</sup>Instead of dwelling in golden heaven, they are consumed by moths and covered with spider webs! <sup>11</sup>O fools who bow to serpents, dogs, cats, birds, creeping beasts, stone images, statues, and heaps of stones by the roads—these are the foolish gods of senseless men, and their words are poison. <sup>12</sup>But the true God gives life and eternal light, offering joy sweeter than honey to the righteous. <sup>13</sup>Bow only to Him and live a pious life.

### **Fragments of Sibylline Oracles Chapter 4**

<sup>1</sup>Forsaking all these, in a state of folly, you have drunk from the cup of judgment filled to the brim and unmixed. <sup>2</sup>You will not wake from your drunken sleep to recognize God as the king who oversees all things. <sup>3</sup>Therefore, you will face eternal punishment, burned with torches throughout the ages, feeling shame for your false, useless idols. <sup>4</sup>But those who fear the true eternal God will inherit life, dwelling forever in the paradise of fertile fields, feasting on heavenly bread.

### **Fragments of Sibylline Oracles Chapter 5**

<sup>1</sup>Listen to me, O men, the eternal King reigns. <sup>2</sup>He alone is God, the unrestrained Maker; He designed the pattern of the human form and mixed the nature of all mortals Himself, as the creator of all life.

### **Fragments of Sibylline Oracles Chapter 6**

<sup>1</sup>When He comes, there will be a smoky fire in the darkness of midnight.

### **Fragments of Sibylline Oracles Chapter 7**

<sup>1</sup>The Erythræan Sibyl, addressing God, says: Why do You, O Lord, require me to prophesy, rather than taking me away from the earth and preserving me for the most blessed day of Your coming?

# **Athanasian Creed**

## **Athanasian Creed Chapter 1**

<sup>1</sup>Anyone who wants to be saved must first hold the Catholic faith. <sup>2</sup>Unless everyone keeps this faith whole and undefiled, they will undoubtedly be lost forever. <sup>3</sup>The Catholic faith is this: We worship one God in Trinity and Trinity in Unity. <sup>4</sup>We must not confuse the persons or divide the substance. <sup>5</sup>The Father is one person, the Son is another, and the Holy Spirit is another. <sup>6</sup>Yet the divinity of the Father, Son, and Holy Spirit is one, their glory is equal, and their majesty is coeternal. <sup>7</sup>What the Father is, the Son is, and the Holy Spirit is. <sup>8</sup>The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated. <sup>9</sup>The Father is incomprehensible, the Son is incomprehensible, and the Holy Spirit is incomprehensible. <sup>10</sup>The Father is eternal, the Son is eternal, and the Holy Spirit is eternal. <sup>11</sup>Yet there are not three eternals but one eternal. <sup>12</sup>Similarly, there are not three uncreated beings or three incomprehensible beings, but one uncreated and one incomprehensible. <sup>13</sup>The Father is almighty, the Son is almighty, and the Holy Spirit is almighty. <sup>14</sup>Yet there are not three alמיתies, but one almighty. <sup>15</sup>The Father is God, the Son is God, and the Holy Spirit is God; <sup>16</sup>yet there are not three Gods, but one God. <sup>17</sup>Similarly, the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; <sup>18</sup>and yet there are not three Lords, but one Lord. <sup>19</sup>As we are compelled by Christian truth to acknowledge each Person as God and Lord; <sup>20</sup>so by Catholic doctrine, we must not say there are three Gods or three Lords. <sup>21</sup>The Father is not made, nor created, nor begotten. <sup>22</sup>The Son is from the Father alone; not made or created, but begotten. <sup>23</sup>The Holy Spirit is from the Father and the Son; neither made, created, nor begotten, but proceeding. <sup>24</sup>Thus, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. <sup>25</sup>In this Trinity, none is before or after another; none is greater or less than another. <sup>26</sup>But all three persons are coeternal and coequal. <sup>27</sup>Therefore, in all things, the Unity in Trinity and the Trinity in Unity is to be worshipped. <sup>28</sup>Therefore, anyone who wishes to be saved must think of the Trinity in this way. <sup>29</sup>It is also necessary for eternal salvation to rightly believe in the incarnation of our Lord Jesus Christ. <sup>30</sup>The correct faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man. <sup>31</sup>God by the substance of the Father, begotten before the worlds; and man by the substance of His mother, born in the world. <sup>32</sup>Perfect God and perfect man, with a reasonable soul and human flesh. <sup>33</sup>Equal to the Father in His divinity, and inferior to the Father in His humanity. <sup>34</sup>Although He is both God and man, He is not two Christs but one Christ. <sup>35</sup>One, not by changing divinity into

flesh, but by taking on humanity into God. <sup>36</sup>One altogether, not by mixing substances, but by the unity of His person. <sup>37</sup>Just as the reasonable soul and flesh make one man, so God and man make one Christ. <sup>38</sup>He suffered for our salvation, descended into hell, rose again from the dead on the third day; <sup>39</sup>He ascended into heaven, and sits at the right hand of God the Father Almighty; <sup>40</sup>from there He will come to judge the living and the dead. <sup>41</sup>At His coming, all people will rise with their bodies; <sup>42</sup>and they will give an account of their works. <sup>43</sup>Those who have done good will enter eternal life, and those who have done evil will enter everlasting fire. <sup>44</sup>This is the Catholic faith; unless a person believes it faithfully, they cannot be saved.

# **Traditions of Matthias**

## **Traditions of Matthias Chapter 1**

- The first step towards understanding deeper truths is to marvel at things, as Plato states in the *Theatetus* and Matthias emphasizes in the Traditions, urging us to “Marvel at what is present.”
- Matthias also taught this principle: “To combat and subdue the flesh without yielding to its undisciplined pleasures, thereby strengthening the soul through faith and knowledge.”
- Zaccheus, also known as Matthias, the chief tax collector, when he heard that the Lord valued him enough to be with him, declared, “Look, I give half of my possessions to the poor, and if I have extorted money from anyone, I repay it fourfold.” At this, the Savior remarked, “When the Son of Man came today, he found what was lost.”
- Matthias the apostle reportedly said in the Traditions, “If the neighbor of an elect person sins, the elect person also bears responsibility. For if the elect had lived according to the word, their neighbor would have been inspired by their life and refrained from sinning.”

# **Epistula Apostolorum**

## **Epistula Apostolorum Chapter 1**

<sup>1</sup>This is the book that Jesus Christ revealed to his disciples, the book meant for all people. It is written against Simon and Cerinthus, false apostles who deceive and lead people to ruin. This book is written so that you may remain steadfast and not be troubled, holding fast to the Gospel as you have heard it. We have recorded it for the whole world, remembering it as we heard it. We commend you, our sons and daughters, with joy in the grace of God, in the name of God the Father, the Lord of the world, and Jesus Christ. May grace be multiplied upon you.

## **Epistula Apostolorum Chapter 2**

<sup>1</sup>We, John, Thomas, Peter, Andrew, James, Philip, Bartholomew, Matthew, Nathanael, Judas Zelotes, and Cephas, write to the churches in the east, west, north, and south, to declare and share what we have witnessed concerning our Lord Jesus Christ. We write as we have seen, heard, and touched Him after He rose from the dead, revealing to us mighty, wonderful, and true things.

## **Epistula Apostolorum Chapter 3**

<sup>1</sup>We know that our Lord and Redeemer Jesus Christ is the Son of God, sent by God, the Lord of the whole world, the Creator of all. He is called by all names, exalted above all powers, Lord of lords, King of kings, Ruler of rulers, seated above the cherubim and seraphim at the right hand of the Father's throne. By His word, He made the heavens, formed the earth, and set the boundaries of the sea. He created the deep springs and fountains, established day and night, the sun and moon, and the stars in the sky. He separated light from darkness, called forth the underworld, and ordained the rain, snow, hail, and seasons. He makes the earth quake and establishes it again. He created man in His own image and spoke through the fathers and prophets. The apostles preached Him, and the disciples touched Him. We believe in God, the Lord, the Son of God, the Word made flesh, who took a body from Mary, the holy virgin, conceived by the Holy Spirit, not by fleshly desire but by God's will. He was born in Bethlehem, wrapped in swaddling clothes, grew up, and reached maturity, and we witnessed it all.

## **Epistula Apostolorum Chapter 4**

<sup>1</sup>Our Lord Jesus Christ, sent by Joseph and Mary, was taught, and when asked to say "Alpha," He replied, "Tell me first what Beta is." This event is true and verified.

## **Epistula Apostolorum Chapter 5**

<sup>1</sup>There was a wedding in Cana of Galilee, where He was invited with His mother and brothers, and

He turned water into wine. He raised the dead, made the lame walk, healed a man with a withered hand, and cured a woman with a twelve-year issue of blood who touched His garment. When we marveled at the miracle, He asked, “Who touched me?” We said, “Lord, the crowd is pressing against you.” He replied, “I feel power has gone out from me.” The woman confessed, and He told her, “Your faith has made you whole.” He made the deaf hear, the blind see, cast out unclean spirits, and cleansed lepers. A man possessed by a legion of spirits cried out, and Jesus rebuked the spirit, sending it into swine, which then drowned. <sup>2</sup>He walked on the sea, calmed the winds and waves. When we had no money, He told us to catch a fish, and inside, we found a coin for the tax collector. When we had only five loaves and two fish, He fed five thousand men, plus women and children, with twelve baskets of leftovers. We wondered about the loaves, symbolizing our faith in the Almighty Father, Jesus Christ our Redeemer, the Holy Spirit the Comforter, the holy church, and the forgiveness of sins.

### **Epistula Apostolorum Chapter 6**

<sup>1</sup>Our Lord and Savior revealed and taught us these things so that you might share in His grace, our ministry, and our thanksgiving. Reflect on eternal life. Be steadfast and unwavering in your knowledge and faith in Jesus Christ, and He will have mercy on you and save you eternally.

### **Epistula Apostolorum Chapter 7**

<sup>1</sup>Cerinthus and Simon roam the world, but they are enemies of our Lord Jesus Christ. They distort the truth and faith in Jesus Christ. Stay away from them, for they bring death, corruption, and destruction, and judgment will come upon them.

### **Epistula Apostolorum Chapter 8**

<sup>1</sup>We did not hesitate to write to you about the testimony of Christ our Savior, what He did as we followed Him, and how He enlightened our understanding.

### **Epistula Apostolorum Chapter 9**

<sup>1</sup>We testify that the Lord, who was crucified by Pontius Pilate and Archelaus between two thieves, was buried in a place called Golgotha. Three women, Mary, the relative of Martha, and Mary Magdalene, went to the tomb with ointments to anoint His body, weeping over what had happened. When they arrived, they found the stone rolled away and the entrance open.

### **Epistula Apostolorum Chapter 10**

<sup>1</sup>As they mourned, the Lord appeared to them and asked, “Why do you weep? I am the one you seek. Let one of you go to your brethren and say, ‘Come, the Master is risen from the dead.’” Martha told us, but we did not believe her. She returned to the Lord and said, “None of them believed me.”

He said, “Let another go and tell them.” Mary told us again, and we still did not believe her, and she also returned to the Lord.

### **Epistula Apostolorum Chapter 11**

<sup>1</sup>Then the Lord said to Mary and her sisters, “Let us go to them.” He found us inside and called us out, but we thought it was a ghost and did not believe it was the Lord. He said, “Do not be afraid. I am your Master, the one you, Peter, denied three times. Will you deny me again?” We approached Him, still doubting. He said, “Why do you doubt and disbelieve? I am the one who spoke of my flesh, death, and resurrection. To prove it, Peter, touch the nail prints in my hands, and Thomas, put your finger in the spear wound in my side. Andrew, look at my feet and see if they touch the ground, for a ghost leaves no footprints.”

### **Epistula Apostolorum Chapter 12**

<sup>1</sup>We touched Him to see if He was truly risen in the flesh. We fell on our faces, confessing our unbelief. The Lord then said, “Rise, and I will reveal what is above the heavens and in the heavens, and your rest in the kingdom of heaven. My Father has given me the power to bring you there, along with all who believe in me.”

### **Epistula Apostolorum Chapter 13**

<sup>1</sup>What He revealed to us is this: When I was about to come from the Father, I passed through the heavens and put on the wisdom and power of the Father. I passed by the archangels and angels in their forms, as if I were one of them, among the principalities and powers. They thought I was one of them because of the wisdom given to me by my Father. The chief angels, Michael, Gabriel, Uriel, and Raphael, followed me to the fifth heaven, thinking I was one of them. On that day, I adorned the archangels with a wonderful voice so they would go to the altar of the Father and serve until I returned to Him. I became all things to all beings to fulfill the glory of the Father who sent me and return to Him.

### **Epistula Apostolorum Chapter 14**

<sup>1</sup>You know that the angel Gabriel brought the message to Mary. We answered, “Yes, Lord.” He replied, “Remember that I told you I became an angel among the angels and all things to all people? On that day, I took the form of Gabriel, appeared to Mary, and spoke with her. She accepted me in her heart and believed, and I entered her body, becoming flesh. I was my own messenger in the form of an angel, for this was necessary. Afterward, I returned to my Father.”

### **Epistula Apostolorum Chapter 15**

<sup>1</sup>“Remember my death. When Passover comes, one of you will be imprisoned for my name’s sake,

and he will grieve because he cannot celebrate Passover with you. I will send my power as the angel Gabriel, the prison doors will open, and he will join you until the cock crows. After celebrating, he will be imprisoned again until he can preach my teachings.” <sup>2</sup>We asked, “Lord, must we take the cup and drink again?” He replied, “Yes, until I come again with those who have been martyred for my sake.”

### **Epistula Apostolorum Chapter 16**

<sup>1</sup>We asked, “Lord, how will you come? In what form?” He answered, “I will come like the rising sun, shining seven times brighter. The clouds will bear me, and the sign of the cross will go before me. I will come to judge the living and the dead.”

### **Epistula Apostolorum Chapter 17**

<sup>1</sup>We asked, “When will this happen?” He said, “When a hundred and twenty years are fulfilled, between Pentecost and the Feast of Unleavened Bread, my Father will come.” <sup>2</sup>We asked, “You say you will come, but also that the one who sent you will come. How is this?” He said, “I am in the Father, and the Father is in me. Just as I have been here, I have also been with Him. I am wholly in the Father, and the Father is in me because of our shared form, power, fullness, light, and voice. I am the Word, made complete in Him.”

### **Epistula Apostolorum Chapter 18**

<sup>1</sup>After He was crucified, died, and rose again, fulfilling His work in the flesh, He said, “You will see the fulfillment of all things after redemption. You will see me ascend to my Father. Now, I give you a new commandment: Love one another and obey one another so that peace may always be among you. Love your enemies and do to no one what you would not want done to you.”

### **Epistula Apostolorum Chapter 19**

<sup>1</sup>“Preach and teach those who believe in me about the kingdom of heaven and how my Father has given me the power to bring His children near. Preach so they may have faith and bring others to heaven.” <sup>2</sup>We said, “Lord, you can accomplish this, but how can we?” He replied, “Preach as I command, for I will be with you. It is my pleasure to be with you, so you may inherit the kingdom of heaven. You will be my brothers and friends, and so will those who believe through you. Great joy is prepared for you, joy that even the angels desire to see but cannot behold. We asked, “Lord, what is this joy?” <sup>3</sup>He answered, “You will see a light brighter than any light, a perfect light. The Son will be perfected through the Father, who brings about death and resurrection. You will see me ascend to my Father in heaven. Now, I give you a new commandment: Love one another, and let peace rule among you. Love your enemies and do unto others as you would have them do unto

you.” <sup>4</sup>We said, “Lord, you have given us salvation and life by revealing this hope.” He said, “Be courageous and rest in me. Your rest will be in a place without eating, drinking, or sorrow, where you will be received in the everlastingness of my Father. Just as I am in Him, you will be in me.” <sup>5</sup>We asked, “In what form? As angels or in the flesh?” He answered, “I put on your flesh, was born, crucified, and rose again through my Father in heaven to fulfill David’s prophecy about my death and resurrection: ‘Lord, they have increased who fight against me; many rise up against me. Many say to my soul, ‘There is no help for him in God.’ But You, O Lord, are my defender, my glory, and the lifter of my head. I cried to the Lord with my voice, and He heard me from His holy hill. I lay down and slept; I awoke, for the Lord sustained me. I will not be afraid of ten thousand people who have set themselves against me. Arise, O Lord; save me, O my God. For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly. Salvation belongs to the Lord. Your blessing is upon Your people.’” <sup>6</sup>“If all the words spoken by the prophets have been fulfilled in me, how much more will what I say to you come to pass, so that the one who sent me may be glorified by you and those who believe in me?”

### **Epistula Apostolorum Chapter 20**

<sup>1</sup>After He spoke to us, we said, “You have shown mercy and saved us, revealing all things. May we ask you something if you permit?” He replied, “I know you listen and are pleased to hear me. Regarding what you desire, I will speak good words to you.”

### **Epistula Apostolorum Chapter 21**

<sup>1</sup>“Truly, just as my Father raised me from the dead, so shall you also rise and be taken to the highest heaven, the place prepared for you. I will fulfill all grace, even though I am unbegotten yet born of mankind, without flesh yet having borne flesh. I came so that you might rise from the dead in your flesh, in a second birth, with a body that will not decay, along with all who hope and believe in Him who sent me. This is my Father’s will, that I give you and those who please me the hope of the kingdom.” <sup>2</sup>We said, “Great is what you allow us to hope for and tell us.” He asked, “Do you believe that everything I tell you will come to pass?” We answered, “Yes, Lord.” He continued, “Truly, I have obtained all power from my Father to bring light to those in darkness, to turn corruption into incorruption, to bring life to the dead, and to free those in bondage. What is impossible with men is possible with the Father. I am the hope for the hopeless, the helper of the helpless, the wealth of the poor, the health of the sick, and the resurrection of the dead.”

### **Epistula Apostolorum Chapter 22**

<sup>1</sup>We asked, “Lord, is it true that the flesh will be judged with the soul and spirit, and that one part

will rest in heaven while the other is punished forever?" He replied, "How long will you inquire and doubt?"

### **Epistula Apostolorum Chapter 23**

<sup>1</sup>We said, "Lord, we need to inquire because you commanded us to preach. We need to learn from you to be effective preachers so that those we teach may believe in you. Therefore, we must inquire."

### **Epistula Apostolorum Chapter 24**

<sup>1</sup>He answered, "Truly, the resurrection of the flesh will happen with the soul and spirit." We asked, "Lord, is it possible for what is dissolved to become whole again? We ask not in unbelief but with faith." He was upset and said, "O you of little faith, how long will you question? Tell me what you will, and I will tell you without reluctance. Just keep my commandments, do what I bid, and turn not away from anyone, so I will not turn away from you. Serve without fear or favoritism, and my Father will rejoice over you."

### **Epistula Apostolorum Chapter 25**

<sup>1</sup>We said, "Lord, we are ashamed to burden you with questions." He answered, "I know you question me in faith and with your whole heart; this brings me joy. Truly, I rejoice, and my Father in me rejoices because you question me. Your persistence gives you life." We were glad and said, "Lord, you give us life and mercy in all things. Will you now answer what we ask?" He said, "Is it the flesh or the spirit that passes away?" We answered, "The flesh passes away." He replied, "What has fallen shall rise again, what was lost shall be found, and what was weak shall recover, so that the glory of my Father may be revealed. As He has done to me, so will I do to all who believe in me."

### **Epistula Apostolorum Chapter 26**

<sup>1</sup>"Truly, I say to you, the flesh shall rise, and the soul will live, so they may be judged for what they have done, whether good or evil. This will allow the faithful who kept my Father's commandments to be chosen, and judgment will be strict. My Father told me: 'On judgment day, do not show favor to the rich or pity the poor. Judge each person according to their sins and deliver them to eternal torment. But to my beloved who followed my Father's commandments, I will give eternal life in the kingdom of heaven, where they will see what He has given me. He gave me the authority to do as I will and to grant what I have promised.'"

### **Epistula Apostolorum Chapter 27**

<sup>1</sup>"I went to the place of Lazarus to preach to the righteous and prophets, so they could rise from

the rest below to the place above. I gave them the water of life, forgiveness, and salvation, just as I have done for you and those who believe in me. But if anyone believes in me yet does not follow my commandments, even if they confess my name, they gain nothing and run in vain. Such people will face perdition and destruction for despising my commandments.”

### **Epistula Apostolorum Chapter 28**

<sup>1</sup>“I have redeemed you, children of light, from all evil and the rulers’ authority, and everyone who believes in me through your message. I will give them what I promised you, so they may be freed from the prison and fetters of the rulers.” We responded, “Lord, you have given us the rest of life and joy through wonders, confirming our faith. Will you now preach the same to us, as you did to the righteous and prophets?” He replied, “Truly, all who believe in me and in Him who sent me will be taken to heaven, to the place my Father prepared for the elect. I will give you the chosen kingdom, in rest and everlasting life.”

### **Epistula Apostolorum Chapter 29**

<sup>1</sup>“But those who disobey my commandments and teach false doctrines, perverting Scripture for their own glory and leading believers astray, will receive everlasting punishment.” We asked, “Lord, will there be teachings different from what you have told us?” He said, “It must be so, to reveal the good and evil, and judgment will be upon those who do such things, according to their deeds, and they will be delivered to death.” <sup>2</sup>We said, “Lord, we are blessed to see and hear you declaring these things, witnessing the great wonders you have done.” He replied, “Yes, but more blessed are those who have not seen and yet believed, for they shall be called children of the kingdom, perfect among the perfect, and I will be their life in my Father’s kingdom.”

### **Epistula Apostolorum Chapter 30**

<sup>1</sup>We asked, “Lord, how will people believe that you will leave us, as you say there will come a day and hour when you ascend to your Father?” He answered, “Go and preach to the twelve tribes, and to the heathen, across all the land of Israel from east to west, and from south to north. Many will believe in me, the Son of God.” We asked, “Lord, who will believe us or listen to us? How can we perform the signs and wonders you have done?” He said, “Go and preach the mercy of my Father. What He did through me, I will do through you, for I am in you. I will give you my peace and the power of my spirit so you may prophesy to them for eternal life. I will also give others my power, so they may teach the remaining peoples.”

### **Epistula Apostolorum Chapter 31**

<sup>1</sup>“A man named Saul, who will be called Paul, will meet you. He is a Jew, circumcised according

to the law, and he will hear my voice from heaven with fear and trembling. His eyes will be blinded, and by your hands and the sign of the cross, they will be healed. Do for him what I have done for you. Deliver my word to him, and he will open his eyes and praise the Lord, my Father in heaven. He will gain power among the people and will preach and instruct, leading many to glory and redemption. But later, people will be angry with him and hand him over to his enemies. He will testify before kings and, in the end, will turn to me, even though he once persecuted me. He will preach and teach, staying with the elect as a chosen vessel and an unbreakable wall. The last of the last will become a preacher to the Gentiles, perfected by my Father's will. As the prophets spoke of me in Scripture, it will be fulfilled."

### **Epistula Apostolorum Chapter 32**

<sup>1</sup>"He told us, 'You will also be guides to them. Tell them all that I have said to you and written about me, that I am the word of the Father and the Father is in me. You should be to this man as you ought to be, instructing him and reminding him of what is spoken of me in the Scriptures and fulfilled, so he can become the salvation of the Gentiles.' We asked, 'Lord, do we and they have the same expectation of inheritance?' He answered, 'Are the fingers of a hand alike, or the ears of corn in a field, or do all fruit trees bear the same fruit? Each bears fruit according to its nature.' We said, 'Lord, will you speak to us in parables again?' He replied, 'Do not lament. Truly, you are my brethren and companions in the kingdom of heaven with my Father, for this is His good pleasure. Truly, I say to you, I will give the same expectation to those you teach and who believe in me.'"

### **Epistula Apostolorum Chapter 33**

<sup>1</sup>"We asked again, 'When will we meet this man, and when will you depart to your Father and our God and Lord?' He answered, 'This man will come from the land of Cilicia to Damascus of Syria to uproot the church you must establish there. I speak through you, and he will come quickly, becoming strong in faith, fulfilling the prophecy: "Out of Syria, I will call together a new Jerusalem, and I will subdue Zion to myself, making it a child of my Father and my bride." I will turn him back so he does not accomplish his evil desire, and my Father's praise will be perfected in him. After I return to my Father, I will speak to him from heaven, and all things I have told you about him will be accomplished.'"

### **Epistula Apostolorum Chapter 34**

<sup>1</sup>"We said to him, 'Lord, you have revealed great things to us and given us rest and grace. After your resurrection, you revealed all things so we might be saved. But you said there would be wonders and strange signs in heaven and on earth before the end of the world. How will we

recognize them?’ He answered, ‘I will teach you. Not only what will happen to you but also to those you teach and who believe, as well as those who hear that man and believe in me. These things will happen in those years and days.’ We asked, ‘Lord, what will happen?’ He said, ‘Believers and non-believers will hear a trumpet in heaven, see a vision of great stars visible in the day, wonderful sights in heaven reaching down to earth; stars falling like fire, and a great hail of fire. The sun and moon will fight each other, there will be continuous thunder and lightning, earthquakes, cities falling, and people perishing. There will be a continuous drought, terrible pestilence, and great mortality, so the dead will lack burial. Brothers and sisters will be buried together, and kin will show no favor to each other. The pestilence will be full of hatred, pain, and envy, with men taking from one and giving to another. It will get worse than before. Those who did not listen to my commandments will suffer greatly.’”

### **Epistula Apostolorum Chapter 35**

<sup>1</sup>“My Father will be angry at the wickedness of men, for their many transgressions and the abomination of their uncleanness weigh heavily on them.” We asked, ‘What about those who trust in you?’ He answered, ‘You are slow of heart; how long will you take to understand? Truly, as the prophet David spoke of me and my people, so it will be for those who believe in me. But deceivers and enemies of righteousness will face the fulfillment of David’s prophecy: “Their feet are swift to shed blood, their tongues utter slander, adders’ poison is under their lips. I see you associating with thieves and adulterers, speaking against your brother and putting stumbling blocks before your own mother’s son. Do you think I will be like you? Look how the prophet of God spoke of all things to be fulfilled as he said before.”

### **Epistula Apostolorum Chapter 36**

<sup>1</sup>“We asked him, ‘Lord, won’t the nations say, “Where is their God?”’ He replied, ‘The elect will be known because they will endure such afflictions and come forth.’ We asked, ‘Will their departure from the world be due to a painful pestilence?’ He answered, ‘No, but if they suffer such affliction, it will test their faith and whether they remember my words and follow my commandments. They will rise, and their expectation will be short, so that the one who sent me will be glorified, and I with him. He sent me to tell you these things, so you can share them with Israel and the Gentiles, so they may hear, be redeemed, believe in me, and escape destruction. Those who escape death will be held in torment, like a thief in prison.’”

### **Epistula Apostolorum Chapter 37**

<sup>1</sup>“We asked, ‘Lord, what will happen after this?’ He replied, ‘In those days, wars will break out,

and the four corners of the earth will be in turmoil, fighting against each other. There will be clouds, darkness, famine, and persecution of those who believe in me and the elect. Doubt, strife, and transgressions will arise. Many will believe in my name but follow evil and spread false doctrine. People will follow them, seeking riches and being subject to pride, lust for drink, and bribery, with respect for persons among them.”

### **Epistula Apostolorum Chapter 38**

<sup>1</sup>“But those who desire to see the face of God and do not respect the rich sinners, nor are ashamed before those who lead them astray, but rebuke them, will be crowned by the Father. Those who rebuke their neighbors will also be saved, for they are children of wisdom and faith. However, if they do not become children of wisdom, those who hate and persecute their brother and show no favor will be despised and rejected by God. Those who walk in truth and the knowledge of faith, and love me, enduring insults, will be praised for their poverty and endurance. Though they are despised and stripped naked, they will have the blessedness of heaven and be with me forever. But woe to those who walk in pride and boasting, for their end is perdition.”

### **Epistula Apostolorum Chapter 39**

<sup>1</sup>“We asked him, ‘Lord, is it your intention to leave us for these things to come upon them?’ He responded, ‘How will the judgment be, whether righteous or unrighteous?’ We said, ‘Lord, in that day, will they not say, “You have not distinguished between righteousness and unrighteousness, between light and darkness, good and evil?”’ He said, ‘I will answer them: To Adam was given the power to choose; he chose the light and cast away the darkness. Therefore, everyone has the power to believe in the light, which is life, sent by the Father. Those who believe and do the works of light will live in it. But those who claim to belong to the light and do the works of darkness have no defense and cannot look upon the Son of God, who I am. I will say to them: As you sought, so you found; as you asked, so you received. Do you condemn me, O man? Why did you depart from and deny me? Have not all men the power to live and die? Those who keep my commandments will be children of the light, of the Father in me. But because of those who corrupt my words, I came down from heaven. I am the word made flesh, I suffered and taught, saying: The heavy laden shall be saved, and those who go astray will be lost forever. They will be chastised and tormented in their flesh and soul.’”

### **Epistula Apostolorum Chapter 40**

<sup>1</sup>“We said to him, ‘Lord, we are truly sorrowful for their sake.’ He replied, ‘You do well, for the righteous are sorry for the sinners and pray for them, making intercession to my Father.’ We

asked, ‘Lord, is there no one who makes intercession for them?’ He said, ‘Yes, and I will listen to the prayer of the righteous on their behalf.’ When he had said this, we told him, ‘Lord, you have taught us all things, shown us mercy, and saved us, so we might preach to those worthy of salvation and obtain a reward with you.”

### **Epistula Apostolorum Chapter 41**

<sup>1</sup>“He told us, ‘Go and preach. You will be laborers, fathers, and ministers.’ We asked, ‘Lord, are you the one who will preach through us?’ He answered, ‘Are you not all fathers or all masters?’ We reminded him, ‘Lord, you told us not to call anyone on earth our father, for we have one Father in heaven and one Master. Why do you now say we will be fathers, servants, and masters?’ He replied, ‘You have spoken correctly. Whoever hears you and believes in me will receive the light of the seal and baptism through me. You will be fathers, servants, and masters.”

### **Epistula Apostolorum Chapter 42**

<sup>1</sup>“We asked, ‘Lord, how can each of us be all three?’ He explained, ‘You will be called fathers because you reveal the kingdom of heaven with a praiseworthy heart and love. You will be called servants because you administer the baptism of life and remission of sins through me. You will be called masters because you give the word without hesitation and admonish those who turn away. You are not afraid of their riches or ashamed before them, but you keep my Father’s commandments. You will have a great reward in heaven, and they will have forgiveness and everlasting life in the kingdom of heaven.’ We said, ‘Lord, even if we had ten thousand tongues, we could not thank you enough for these promises.’ He replied, ‘Just do what I say, as I have done.”

### **Epistula Apostolorum Chapter 43**

<sup>1</sup>“He continued, ‘You will be like the wise virgins who watched and did not sleep, entering the bridechamber with the lord. The foolish virgins could not watch and fell asleep.’ We asked, ‘Lord, who are the wise and foolish?’ He said, ‘The wise are Faith, Love, Grace, Peace, and Hope. They will guide those who believe in me and the one who sent me. I am the Lord and the bridegroom, and they have entered the bridegroom’s house and rejoice with me. The foolish, when they awoke, knocked on the door, but it was shut. They wept and lamented because no one opened the door.’ We asked, ‘Lord, did their wise sisters inside not open the door or plead with the bridegroom?’ He replied, ‘They could not obtain favor for them yet.’ We asked, ‘Lord, when will they enter for their sisters’ sake?’ He said, ‘Those shut out will remain shut out.’ We asked, ‘Lord, who are the foolish?’ He replied, ‘They are Knowledge, Understanding, Obedience, Patience, and Compassion. They

believed and confessed me but did not fulfill my commandments. Because of their slumber, they will remain outside the kingdom, and the wolves will devour them.”

### **Epistula Apostolorum Chapter 44**

<sup>1</sup>“We said, ‘Lord, you have revealed everything to us.’ He replied, ‘Do you understand these words?’ We said, ‘Yes, Lord. By five will people enter your kingdom, and by five will people be shut out. The wise will be with you, rejoicing, but they will also be sorrowful for their sisters who slumbered. All ten are daughters of God, the Father.’ We asked, ‘Lord, will you show favor to them for their sisters’ sake?’ He replied, ‘It is not mine to give, but His who sent me.’”

### **Epistula Apostolorum Chapter 45**

<sup>1</sup>“He told us, ‘Be upright, preach rightly, and teach. Do not fear any man, especially the rich, for they do not follow my commandments but boast in their riches.’ We asked, ‘Lord, is it only the rich?’ He replied, ‘If someone who is not rich gives to the poor and needy, they are called a benefactor.’”

### **Epistula Apostolorum Chapter 46**

<sup>1</sup>“He continued, ‘If someone falls into sin, their neighbor should correct them because of the good they have done. If the sinner repents, they will be saved, and the neighbor who corrected them will receive a reward and live forever. If a needy person sees their benefactor sinning and does not correct them, they will be judged severely. If a blind man leads a blind man, both fall into a ditch. Those who respect persons for their sake will be like the blind. As the prophet said, woe to those who respect persons and justify the ungodly for reward. Their God is their belly, and judgment will be their portion. On that day, I will neither respect the rich nor pity the poor.’”

### **Epistula Apostolorum Chapter 47**

<sup>1</sup>“If someone falls into sin, their neighbor should correct them because of the good they have done. If the sinner repents, they will be saved, and the neighbor who corrected them will be rewarded and live forever. If a needy person sees their benefactor sinning and does not correct them, they will be judged severely. If a blind man leads a blind man, both will fall into a ditch. Those who show favoritism will be like the blind. As the prophet said, ‘Woe to those who justify the ungodly for a reward, whose God is their belly.’ They will face judgment. On that day, I will neither show respect to the rich nor pity the poor.”

### **Epistula Apostolorum Chapter 48**

<sup>1</sup>“If you see a sinner, admonish them privately. If they listen, you have gained a brother. If they do not, take one or two others and instruct them. If they still do not listen, treat them as a heathen or

a tax collector.”

## **Epistula Apostolorum Chapter 49**

<sup>1</sup>“If you hear something against your brother, do not believe it. Do not slander or take pleasure in hearing slander. As it is written, ‘Do not let your ears receive anything against your brother.’ If you see something wrong, correct, rebuke, and convert him.”

## **Epistula Apostolorum Chapter 50**

<sup>1</sup>“We asked, ‘Lord, you have taught us well, but among the believers, will there be doubt, division, jealousy, confusion, hatred, and envy? You said they would find fault with each other, respect sinners, and hate those who rebuke them.’ He answered, ‘How else will the judgment come, where the wheat is gathered and the chaff is burned?’ Those who hate such things, love me, and rebuke those who do not follow my commandments will be hated, persecuted, despised, and mocked. People will spread lies about them and band together against those who love me. Yet, those who rebuke them will be trying to save them. The rebukers will be hated, shunned, and despised by those who need correction. But those who endure this will be like martyrs with the Father, for they have strived for righteousness, not corruption.””

## **Epistula Apostolorum Chapter 51**

<sup>1</sup>“We asked, ‘Lord, will this happen among us?’ He replied, ‘Fear not; it will happen to only a few.’ We asked, ‘How will it happen?’ He said, ‘Another doctrine will arise, causing confusion. People will seek their own advancement and teach an unprofitable doctrine, leading believers away from my commandments and cutting them off from eternal life. Woe to those who falsify my word and commandments, leading others away from the doctrine of life. They will face everlasting judgment together with their followers.””

## **Epistula Apostolorum Chapter 52**

<sup>1</sup>“When he finished speaking, he told us, ‘On the third day at the third hour, the one who sent me will come, and I will depart with him.’ As he spoke, there was thunder, lightning, and an earthquake. The heavens parted, and a bright cloud lifted him up. We heard the voices of many angels rejoicing and singing praises, saying, ‘Gather us, O Priest, into the light of majesty.’ As they approached the firmament, we heard his voice saying, ‘Depart in peace.””

# **Protevangelium**

## **Protevangelium Chapter 1**

<sup>1</sup>In the history of the twelve tribes of Israel, there was a man named Joachim who, being very wealthy, made double offerings to the Lord, with the intention: “My wealth will benefit the entire people, and I hope to find mercy from the Lord for the forgiveness of my sins.” <sup>2</sup>But during a major feast for the Lord, when the children of Israel were presenting their offerings, Reuben, the high priest, rejected Joachim’s gifts, saying, “It is not lawful for you to offer your gifts because you have no children in Israel.” <sup>3</sup>Distressed by this, Joachim went to review the records of the twelve tribes to see if he was the only one without children. <sup>4</sup>He discovered that all the righteous had children in Israel. <sup>5</sup>Joachim then remembered the patriarch Abraham and how, at the end of his life, God had given him a son, Isaac. He became extremely troubled and avoided his wife, <sup>6</sup>retreating into the wilderness, setting up his tent there, and fasting for forty days and forty nights. He resolved not to eat or drink until the Lord God looked upon him, dedicating his prayer as his sustenance.

## **Protevangelium Chapter 2**

<sup>1</sup>Meanwhile, his wife Anna was distressed on two counts, lamenting, “I will mourn both my widowhood and my barrenness.” <sup>2</sup>As a significant feast of the Lord approached, Judith, her maid, said, “How long will you torment yourself? The feast of the Lord is here, a time when mourning is inappropriate. <sup>3</sup>Take this hood, which was made by someone who specializes in such things. It is not suitable for me, a servant, to wear it, but it suits your greater status well.” <sup>4</sup>But Anna replied, “Leave me alone; I am not accustomed to such things, and besides, the Lord has humbled me greatly. <sup>5</sup>I fear that someone ill-intentioned has given you this, and you come to taint me with my sin.” <sup>6</sup>Judith, her maid, responded, “What worse curse could I wish for you than the one you already bear? God has closed your womb, making you unable to be a mother in Israel.” <sup>7</sup>Anna was deeply troubled by this, and dressed in her wedding garments, went out around the ninth hour to walk in her garden. <sup>8</sup>There, she saw a laurel tree, sat under it, and prayed to the Lord, saying, <sup>9</sup>“O God of my ancestors, bless me and hear my prayer as you blessed Sarah’s womb and gave her a son, Isaac.”

## **Protevangelium Chapter 3**

<sup>1</sup>As she gazed towards heaven, she noticed a sparrow’s nest in the laurel tree. <sup>2</sup>Mourning to herself, she said, “Woe to me! Who gave me birth? And what womb bore me, that I should be so cursed before the children of Israel and mocked in the temple of my God? Woe to me! To what can

I be compared? <sup>3</sup>I am not comparable even to the animals of the earth, for they are fruitful before You, O Lord! Woe to me! To what can I be compared? <sup>4</sup>I am not comparable to the brute animals, for even they are fruitful before You, O Lord! Woe to me! To what can I be compared? <sup>5</sup>I cannot be compared to the waters, for they are fruitful before You, O Lord! Woe to me! To what can I be compared? <sup>6</sup>I am not comparable to the sea waves, for they, whether calm or turbulent, with the fish in them, praise You, O Lord! Woe to me! To what can I be compared? <sup>7</sup>I am not comparable to the earth, for it produces its fruits and praises You, O Lord!"

### **Protevangelium Chapter 4**

<sup>1</sup>Then an angel of the Lord appeared to her and said, "Anna, Anna, the Lord has heard your prayer. You will conceive and give birth, and your offspring will be renowned throughout the world." <sup>2</sup>Anna replied, "As the Lord my God lives, whatever I bring forth, whether male or female, I will dedicate it to the Lord my God, and it will serve Him in holy matters all its life." <sup>3</sup>Then two angels appeared, saying to her, "Look, Joachim, your husband, is coming with his shepherds. <sup>4</sup>An angel of the Lord has also appeared to him, saying, 'The Lord God has heard your prayer; hurry and go to your wife, for Anna will conceive.'" <sup>5</sup>(Joachim went down and told his shepherds, "Bring me ten flawless she-lambs as an offering to the Lord my God. <sup>6</sup>Also bring twelve flawless calves, which will be for the priests and elders. <sup>7</sup>And bring a hundred goats, which will be for the entire people.") <sup>8</sup>Joachim came down with the shepherds, and Anna, seeing him at the gate, ran to him and embraced him, saying, "Now I know that the Lord has blessed me greatly; <sup>9</sup>for I, who was once a widow, am no longer a widow, and I, who was barren, will conceive."

### **Protevangelium Chapter 5**

<sup>1</sup>Joachim stayed at home the first day, but the next day, he brought his offerings and said, <sup>2</sup>"If the Lord is favorable to me, let the plate on the priest's forehead reveal it." <sup>3</sup>He examined the plate the priest wore and saw that no sin was found in him. <sup>4</sup>Joachim said, "Now I know that the Lord is favorable to me and has forgiven all my sins." <sup>5</sup>He left the temple justified and returned to his house. <sup>6</sup>When nine months had passed, Anna gave birth and asked the midwife, "What have I brought forth?" <sup>7</sup>The midwife replied, "A girl." <sup>8</sup>Anna said, "The Lord has greatly honored me today." She then rested in bed. <sup>9</sup>When her purification period was completed, she nursed the child and named her Mary.

### **Protevangelium Chapter 6**

<sup>1</sup>As the child grew stronger each day, when she was nine months old, her mother placed her on the ground to see if she could stand. After walking nine steps, she returned to her mother's lap.

<sup>2</sup>Her mother then picked her up and said, “As the Lord my God lives, you will not walk on the earth again until I bring you to the temple of the Lord.” <sup>3</sup>Consequently, she made her room a sacred space, allowing nothing impure or unusual to come near, and invited certain undefiled daughters of Israel to help her. <sup>4</sup>When the child was a year old, Joachim held a grand feast and invited the priests, scribes, elders, and all the people of Israel. <sup>5</sup>Joachim then presented the girl to the chief priests, who blessed her, saying, “May the God of our fathers bless this girl and grant her a name renowned and enduring through all generations.” The people responded, “So be it. Amen.” <sup>6</sup>Joachim offered her to the priests again, and they blessed her, saying, “O Most High God, look upon this girl and bless her with an everlasting blessing.” <sup>7</sup>Her mother then took her, nursed her, and sang this song to the Lord: <sup>8</sup>“I will sing a new song to the Lord my God, for He has visited me and removed the reproach of my enemies. He has given me the fruit of His righteousness, so that it may be told to the children of Reuben that Anna gives suck.” <sup>9</sup>She then laid the child to rest in the consecrated room and went out to serve the guests. <sup>10</sup>After the feast, the guests departed, rejoicing and praising the God of Israel.

## **Protevangelium Chapter 7**

<sup>1</sup>As the child grew, when she was two years old, Joachim said to Anna, “Let us take her to the temple of the Lord to fulfill our vow to God, lest He be angered and our offering be rejected.” <sup>2</sup>Anna replied, “Let us wait until the third year, so she may recognize her father.” Joachim agreed to wait. <sup>3</sup>When the child turned three, Joachim said, “Let us invite undefiled Hebrew girls and have each carry a lamp, so that the child does not turn back and be unwilling to enter the temple of the Lord.” <sup>4</sup>They did so until they arrived at the temple. The high priest received her, blessed her, and said, “Mary, the Lord God has exalted your name to all generations. Until the end of time, the Lord will reveal His redemption to the children of Israel through you.” <sup>5</sup>He placed her on the third step of the altar. The Lord granted her grace, and she danced with her feet, and all the house of Israel loved her.

## **Protevangelium Chapter 8**

<sup>1</sup>Her parents left in amazement and praised God because the girl did not return to them. <sup>2</sup>Mary remained in the temple like a dove raised there, receiving her food from the hand of an angel. <sup>3</sup>When she turned twelve, the priests convened and said, “Mary is twelve years old. What shall we do with her to prevent defiling the holy place of the Lord our God?” <sup>4</sup>The priests told Zachary the high priest, “Stand at the altar of the Lord, enter the holy place, and make petitions concerning her. Do whatever the Lord reveals to you.” <sup>5</sup>The high priest entered the Holy of Holies, took the

breastplate of judgment, and prayed for her. <sup>6</sup>An angel of the Lord appeared to him and said, “Zachary, Zachary, go out and call together all the widowers among the people. Let each bring his rod, and the one whom the Lord shows a sign will be Mary’s husband.” <sup>7</sup>The criers went out throughout all Judea, and the Lord’s trumpet sounded, gathering the people. <sup>8</sup>Joseph also, leaving his work, went to meet them. When they gathered, they went to the high priest, each bringing his rod. <sup>9</sup>After receiving the rods, the high priest went into the temple to pray. <sup>10</sup>When he finished praying, he took the rods, distributed them, and no miracle occurred. <sup>11</sup>The last rod was taken by Joseph, and a dove flew out of the rod and landed on Joseph’s head. <sup>12</sup>The high priest said, “Joseph, you are chosen to take the Virgin of the Lord and care for her.” <sup>13</sup>Joseph declined, saying, “I am an old man with children, and she is young. I fear I will seem ridiculous in Israel.” <sup>14</sup>The high priest responded, “Joseph, fear the Lord your God, and remember how God dealt with Dathan, Korah, and Abiram, how the earth swallowed them up because of their rebellion. <sup>15</sup>Now, Joseph, fear God, lest similar things happen in your family.” <sup>16</sup>Joseph, fearing, took Mary into his home and said to her, “Behold, I have taken you from the temple of the Lord and will now leave you in my house. I must attend to my building work. May the Lord be with you.”

## Protevangelium Chapter 9

<sup>1</sup>A council of priests decided to make a new veil for the temple. <sup>2</sup>The high priest said, “Call seven undefiled virgins from the tribe of David.” <sup>3</sup>The servants brought them to the temple, and the high priest instructed them to cast lots to determine who would spin the gold thread, blue, scarlet, fine linen, and true purple. <sup>4</sup>The high priest recognized Mary as being from the tribe of David and called her. The lot of true purple fell to her, and she went home. <sup>5</sup>From then on, Zachary the high priest became mute, and Samuel was appointed in his place until Zachary could speak again. <sup>6</sup>Mary took the true purple and spun it. <sup>7</sup>While drawing water, she heard a voice saying, “Hail, full of grace, the Lord is with you. You are blessed among women.” <sup>8</sup>She looked around to find the source of the voice and, trembling, went into her house. Setting down the water pot, she took the purple and sat to work on it. <sup>9</sup>The angel of the Lord appeared to her and said, “Do not be afraid, Mary, for you have found favor with God.” <sup>10</sup>She wondered about the meaning of this greeting. <sup>11</sup>The angel continued, “The Lord is with you, and you will conceive,” <sup>12</sup>to which Mary replied, “How can this be? Shall I conceive by the living God and give birth like other women?” <sup>13</sup>The angel answered, “Not so, Mary. The Holy Spirit will come upon you, and the power of the Most High will overshadow you. <sup>14</sup>Therefore, the child to be born will be holy and will be called the Son of the

Living God. You shall name Him Jesus, for He will save His people from their sins. <sup>15</sup>And behold, your cousin Elizabeth has also conceived a son in her old age. <sup>16</sup>This is now her sixth month, though she was called barren, for nothing is impossible with God.” <sup>17</sup>Mary replied, “I am the Lord’s servant; let it be to me according to your word.” <sup>18</sup>After finishing her work on the purple, she took it to the high priest, who blessed her, saying, “Mary, the Lord God has exalted your name, and you will be blessed in all ages.” <sup>19</sup>Mary, filled with joy, went to visit her cousin Elizabeth, and knocked on the door. <sup>20</sup>Elizabeth, hearing this, ran to open it, blessed her, and said, “Why has the mother of my Lord come to me? <sup>21</sup>For as soon as your greeting reached my ears, the baby in my womb leaped for joy and blessed you.” <sup>22</sup>Mary, unaware of all the mysterious things the archangel Gabriel had told her, looked up to heaven and said, “Lord, what am I that all generations should call me blessed?” <sup>23</sup>Seeing her own growth and feeling afraid, she went home and hid herself from the children of Israel. She was sixteen years old when these events occurred.

## **Protevangelium Chapter 10**

<sup>1</sup>When the sixth month arrived, Joseph returned from his building work, finding the Virgin now visibly pregnant. <sup>2</sup>Stricken with despair, he said, “How can I face the Lord my God? What should I say about this young woman? <sup>3</sup>I received her as a Virgin from the temple of the Lord my God and have not kept her that way! Who has deceived me? <sup>4</sup>Who has committed this evil in my house and defiled the Virgin by seducing her? <sup>5</sup>Is my situation not like that of Adam? <sup>6</sup>For, in his moment of glory, the serpent came, found Eve alone, and seduced her. <sup>7</sup>In the same way, this has happened to me.” <sup>8</sup>Rising from the ground, Joseph said to Mary, “O you who have been so favored by God, why have you done this? <sup>9</sup>Why have you defiled yourself, having been raised in the Holy of Holies and fed by angels?” <sup>10</sup>Mary, with tears, responded, “I am innocent and have known no man.” <sup>11</sup>Joseph asked, “How then are you pregnant?” <sup>12</sup>Mary replied, “As the Lord my God lives, I do not know how this has happened.” <sup>13</sup>Joseph, greatly troubled, considered what to do with her. He thought, <sup>14</sup>“If I conceal her situation, I will be found guilty under the law of the Lord; <sup>15</sup>if I reveal her to the children of Israel, I might be found guilty of betraying an innocent life, for she is pregnant by an angel. <sup>16</sup>What should I do? I will quietly dismiss her.” <sup>17</sup>That night, an angel of the Lord appeared to him in a dream and said, <sup>18</sup>“Do not be afraid to take Mary as your wife, for the child she carries is from the Holy Spirit. <sup>19</sup>She will give birth to a Son, and you shall name Him Jesus, for He will save His people from their sins.” <sup>20</sup>Joseph awoke, praised the God of Israel for revealing such favor, and took Mary as his wife.

## **Protevangelium Chapter 11**

<sup>1</sup>Annas the scribe came to Joseph and asked, “Why have we not seen you since your return?”  
<sup>2</sup>Joseph replied, “I was weary from my journey and rested on the first day.” <sup>3</sup>However, Annas noticed that Mary was visibly pregnant. <sup>4</sup>Annas went to the priest and reported, “Joseph, whom you trusted so much, has committed a serious crime. He has defiled the Virgin whom he received from the temple and married her secretly, not revealing it to the people of Israel.” <sup>5</sup>The priest asked, “Has Joseph really done this?” <sup>6</sup>Annas responded, “If you send any of your servants, you will find that she is with child.” <sup>7</sup>The servants went and confirmed that Mary was indeed pregnant. <sup>8</sup>Consequently, both Mary and Joseph were summoned for trial. The priest said to Mary, <sup>9</sup>“Mary, what have you done? Why have you sullied yourself and forgotten your God, considering you were raised in the Holy of Holies, nourished by angels, and heard their songs? <sup>10</sup>Why have you acted this way?” <sup>11</sup>Mary, in tears, answered, “As the Lord my God lives, I am innocent before Him, for I have not known any man.” <sup>12</sup>The priest then asked Joseph, “Why have you done this?” <sup>13</sup>Joseph replied, “As the Lord my God lives, I have had no dealings with her.” <sup>14</sup>But the priest said, “Do not lie. Declare the truth. You have married her secretly and have not revealed it to the people of Israel, humbling yourself under God’s mighty hand so your offspring might be blessed.” <sup>15</sup>Joseph remained silent. <sup>16</sup>The priest then declared, “You must return the Virgin to the temple of the Lord from where you took her.” <sup>17</sup>Joseph wept bitterly. The priest added, “I will make you both drink the trial water of the Lord, and thus your guilt shall be exposed.” <sup>18</sup>The priest prepared the water and made Joseph drink it, then sent him to a remote place. <sup>19</sup>When Joseph returned in good health, everyone marveled that his guilt was not revealed. <sup>20</sup>The priest said, “Since the Lord has not revealed your sins, neither do I condemn you.” <sup>21</sup>He sent them away. <sup>22</sup>Joseph took Mary and went home, rejoicing and praising the God of Israel.

## **Protevangelium Chapter 12**

<sup>1</sup>A decree went out from Emperor Augustus that all Jews should be registered for taxation, specifically those from Bethlehem in Judea. <sup>2</sup>Joseph said, “I will ensure that my children are registered, but what should I do with this young woman? <sup>3</sup>I am ashamed to register her as my wife, and if I register her as my daughter, everyone knows she is not my daughter. <sup>4</sup>When the time appointed by the Lord comes, He will do as He sees fit.” <sup>5</sup>He saddled a donkey, placed Mary on it, and Joseph and Simon followed her, arriving near Bethlehem, about three miles away. <sup>6</sup>Joseph noticed Mary seemed sorrowful and thought, “Perhaps she is in pain because of the child within her.” <sup>7</sup>But when he looked again, he saw her smiling and asked, <sup>8</sup>“Mary, why do I see both sorrow and joy on your face?” <sup>9</sup>Mary replied, “I see two people, one weeping and mourning, and the other

laughing and rejoicing.” <sup>10</sup>Joseph then said, “Take me down from the donkey, for the child within me is pressing to come forth.” <sup>11</sup>Joseph asked, “Where shall I take you? This place is desolate.” <sup>12</sup>Mary insisted, “Take me down, for the child within me is urging me strongly.” <sup>13</sup>Joseph took her down and found a cave, leading her into it.

### **Protevangelium Chapter 13**

<sup>1</sup>Joseph left Mary and his sons in the cave and went to find a Hebrew midwife in Bethlehem. <sup>2</sup>As he was going, he looked up and saw the clouds astonished and the birds in mid-flight stopping. <sup>3</sup>He looked down and saw a table spread with workers sitting around it, but their hands were on the table and they did not move to eat. <sup>4</sup>Those with food in their mouths did not eat, <sup>5</sup>those lifting their hands to their heads did not lower them, <sup>6</sup>and those lifting their hands to their mouths did not put anything in, <sup>7</sup>with all their faces fixed upward. <sup>8</sup>He also saw sheep dispersed but standing still, <sup>9</sup>and a shepherd with his hand raised to strike them, but his hand remained up. <sup>10</sup>He looked at a river and saw kids with their mouths near the water, but they did not drink.

### **Protevangelium Chapter 14**

<sup>1</sup>Then he saw a woman coming down from the mountains and she asked, “Where are you going, man?” <sup>2</sup>Joseph replied, “I am looking for a Hebrew midwife.” <sup>3</sup>She asked, “Where is the woman about to give birth?” <sup>4</sup>Joseph answered, “In the cave; she is betrothed to me.” <sup>5</sup>The midwife asked, “Is she not your wife?” <sup>6</sup>Joseph explained, “It is Mary, who was raised in the Holy of Holies, in the house of the Lord. She fell to my lot and is not my wife, but conceived by the Holy Spirit.” <sup>7</sup>The midwife asked, “Is this true?” <sup>8</sup>Joseph said, “Come and see.” <sup>9</sup>The midwife went with him and stood in the cave. <sup>10</sup>A bright cloud overshadowed the cave, and the midwife said, “Today my soul is magnified, for I have seen surprising things, and salvation has come to Israel.” <sup>11</sup>The cloud turned into a great light in the cave, so bright that they could not bear it. <sup>12</sup>The light gradually diminished until the infant appeared, suckling at his mother Mary’s breast. <sup>13</sup>The midwife exclaimed, “How glorious this day is, seeing such an extraordinary sight!” <sup>14</sup>She left the cave and met Salome. <sup>15</sup>The midwife told her, “Salome, Salome, I have witnessed a most surprising thing. A virgin has given birth, which is against nature.” <sup>16</sup>Salome replied, “As the Lord my God lives, I will not believe that a virgin has given birth unless I receive clear proof.” <sup>17</sup>Salome went in, and the midwife said, “Mary, show yourself, for there is a great dispute about you.” <sup>18</sup>Salome tested Mary with her finger. <sup>19</sup>Her hand withered, and she groaned bitterly, <sup>20</sup>saying, “Woe to me for my sin! I have tempted the living God, and my hand is withering.” <sup>21</sup>Salome prayed to the Lord, saying, “O God of my fathers, remember me, for I am of the lineage of Abraham, Isaac, and Jacob.

<sup>22</sup>Do not make me a reproach among the children of Israel, but restore me to health. <sup>23</sup>You know, O Lord, that I have performed many charitable acts in Your name and have received my reward from You.” <sup>24</sup>An angel of the Lord appeared to Salome and said, “The Lord God has heard your prayer; reach out your hand to the Child and carry Him, and you will be healed.” <sup>25</sup>Salome, overjoyed, approached the Child and said, “I will touch Him.” <sup>26</sup>She intended to worship Him, believing He was a great King born in Israel. <sup>27</sup>Salome was immediately healed. <sup>28</sup>The midwife left the cave, approved by God. <sup>29</sup>A voice then instructed Salome, “Do not reveal what you have seen until the Child comes to Jerusalem.” Salome also left, approved by God.

## **Protevangelium Chapter 15**

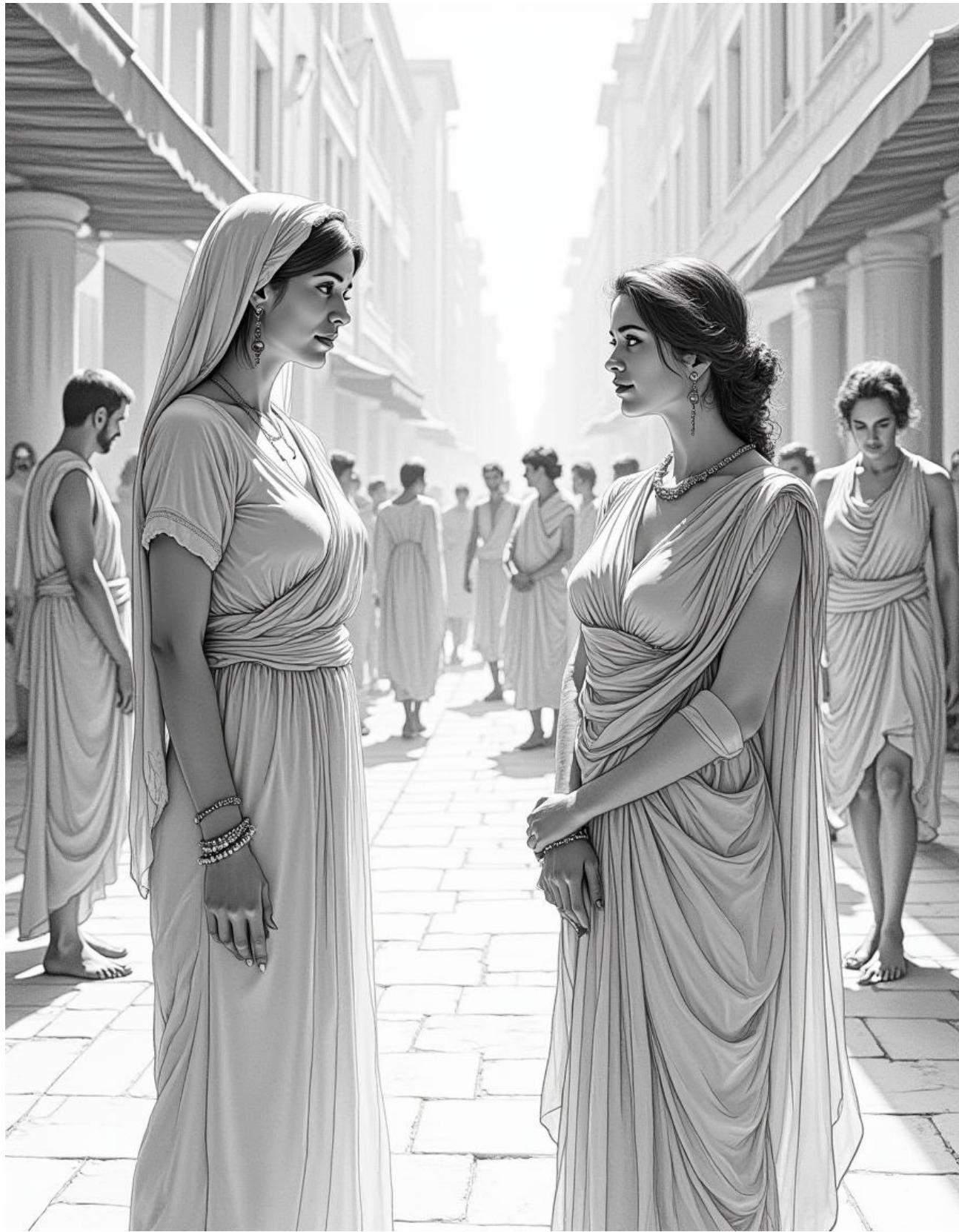
<sup>1</sup>Joseph was preparing to leave because of the chaos in Bethlehem caused by the arrival of wise men from the east. <sup>2</sup>They asked, “Where is the King of the Jews born? We have seen His star in the east and have come to worship Him.” <sup>3</sup>Herod was greatly troubled when he heard this and sent messengers to the wise men and priests, asking them, <sup>4</sup>“Where is it written about Christ the King, or where should He be born?” <sup>5</sup>They told him, “In Bethlehem of Judea, for it is written: ‘And you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel.’” <sup>6</sup>After sending the chief priests away, Herod asked the wise men, <sup>7</sup>“What sign did you see concerning the King who is born?” <sup>8</sup>They replied, “We saw an extraordinarily large star shining among the stars, so bright that the others became invisible. We knew that a great King was born in Israel and came to worship Him.” <sup>9</sup>Herod told them, “Go and search diligently for the Child, and when you find Him, let me know so that I too may come and worship Him.” <sup>10</sup>The wise men departed, and the star they had seen in the east went before them, until it stood over the cave where the Child was with Mary His mother. <sup>11</sup>They presented gifts of gold, frankincense, and myrrh. <sup>12</sup>Being warned in a dream not to return to Herod, they went back to their country by another route.

## **Protevangelium Chapter 16**

<sup>1</sup>Herod, realizing that he had been deceived by the wise men and enraged, ordered the slaughter of all male children in Bethlehem aged two and under. <sup>2</sup>Mary, hearing of the decree, was fearful and took the Child, wrapping Him in swaddling clothes and laying Him in a manger because there was no room for them in the inn. <sup>3</sup>Elizabeth, hearing that her son John was also being sought, took him and went into the mountains, searching for a place to hide. <sup>4</sup>Unable to find shelter, she cried out, “O mountain of the Lord, receive the mother with her child.” <sup>5</sup>As Elizabeth could not climb, the mountain split and received them. <sup>6</sup>An angel of the Lord appeared to protect them.

<sup>7</sup>Herod continued to search for John, sending servants to Zechariah at the altar, demanding, “Where have you hidden your son?” <sup>8</sup>Zechariah replied, “I am a servant of God and at the altar; how should I know where my son is?” <sup>9</sup>The servants returned to Herod and reported Zechariah’s response, which made him furious, and he said, “Is this son of his likely to be the King of Israel?” <sup>10</sup>Herod sent his servants back to Zechariah, saying, “Tell us where your son is, or know that your life is in my hands.” <sup>11</sup>The servants went back and reported this to Zechariah. <sup>12</sup>Zechariah replied, “I am a martyr for God, and if my blood is shed, the Lord will receive my soul. <sup>13</sup>Furthermore, know that you will shed innocent blood.” <sup>14</sup>Zechariah was then killed at the temple entrance and the altar, near the partition. <sup>15</sup>The people of Israel were unaware of his murder. <sup>16</sup>During the hour of blessing, the priests noticed that Zechariah did not greet them as usual. <sup>17</sup>When they waited for him and he did not come, one priest ventured into the holy place and saw congealed blood on the ground. <sup>18</sup>A voice from heaven declared, “Zechariah is murdered, and his blood will not be wiped away until the avenger comes.” <sup>19</sup>Alarmed, the priest informed the others, and they all went in, seeing the blood but not the body. <sup>20</sup>The temple roofs cried out and were torn from top to bottom. <sup>21</sup>They could not find the body, only hardened blood. <sup>22</sup>They told the people about Zechariah’s murder, and all the tribes of Israel mourned and lamented for him for three days. <sup>23</sup>The priests then sought a successor. <sup>24</sup>Simeon and the other priests cast lots, and the lot fell on Simeon. <sup>25</sup>He had been assured by the Holy Spirit that he would not die before seeing the Christ come in the flesh.

# Tertullian's Writings



# **Tertullian on Spectacles**

## **Tertullian on Spectacles Chapter 1**

<sup>1</sup>To you, new servants of God, and those who have already sworn allegiance to Him, remember the faith and the truth that forbid the pleasures of spectacles, along with other worldly errors, so no one falls into sin through ignorance or self-deception. <sup>2</sup>The appeal of pleasure is strong and can prolong ignorance, making sin easier or corrupting the conscience into self-deception. <sup>3</sup>Some may be swayed by heathen opinions, arguing that enjoying external pleasures of the eyes and ears doesn't conflict with religion, as long as God's fear and honor are maintained. <sup>4</sup>But we aim to prove that these pleasures are incompatible with true religion and obedience to God. <sup>5</sup>Some think Christians, ready to die, despise life and its pleasures as a human rule, not a divine command. <sup>6</sup>It would be hypocritical for people enjoying such pleasures to die for God. If their view were true, our strict lifestyle might adapt to a more lenient plan.

## **Tertullian on Spectacles Chapter 2**

<sup>1</sup>Our adversaries argue that all things, including spectacles, were created by God and are good, as they come from a good Creator. <sup>2</sup>They claim that the materials used in spectacles and the performances themselves, under God's heaven, are not against God or His worshipers. <sup>3</sup>Human ignorance thinks it clever to defend these pleasures, fearing to lose them more than life itself. <sup>4</sup>More people turn away from our religion due to the threat to their pleasures than to their lives, for even a fool accepts death as a natural debt, but everyone cherishes pleasure. <sup>5</sup>All know God as the Creator and that the universe is good and given to man. <sup>6</sup>However, knowing God only from a distance, they are ignorant of His commands and the rival power that corrupts His creation. <sup>7</sup>We must consider who created all things and who corrupted them. This shows their intended use and misuse. <sup>8</sup>The state of corruption is vastly different from innocence, highlighting the difference between the Creator and the perverter. <sup>9</sup>Even heathens acknowledge that misdeeds arise from God's creations, like murder by iron or poison, but these were not created for destruction. <sup>10</sup>Similarly, materials used for idols were created by God but not for idolatry, which is a grievous sin. <sup>11</sup>Anything that offends God ceases to be His. <sup>12</sup>Man, created in God's image, has fallen away, using eyes, tongue, ears, and other body parts for evil instead of their intended pure purposes. <sup>13</sup>God, who demands innocence, did not intend His creations to be misused for sin. <sup>14</sup>The misuse of God's creation is the reason for condemnation. <sup>15</sup>Knowing God, we recognize His rival. Man,

God's image and lord of the universe, was corrupted by the perverter of God's creation. This perverter seeks to make man guilty before God and establish his power in man's possessions.

### **Tertullian on Spectacles Chapter 3**

<sup>1</sup>Armed with this knowledge, we must address excuses from within our own ranks. Some brethren, naive or overly particular, demand scriptural proof to give up spectacles, seeing it as an open question. <sup>2</sup>They argue that scripture does not specifically forbid attending circuses, theaters, or gladiator shows, unlike clear prohibitions against killing, idolatry, adultery, and fraud. <sup>3</sup>However, David's verse, "Happy is the man who has not gone to the gathering of the ungodly," applies to spectacles. <sup>4</sup>David praised the just man for avoiding ungodly gatherings, and this can be interpreted broadly to prohibit spectacles. <sup>5</sup>If David called a few Jews ungodly, how much more so a vast crowd of heathens? <sup>6</sup>At spectacles, there is both sitting and standing, fitting the verse's description. <sup>7</sup>Thus, one who attends such gatherings is unhappy, unlike the blessed man David described. <sup>8</sup>Scripture often has broader meanings, applying to all men, and warnings against specific nations apply generally to all sinful nations. <sup>9</sup>By this reasoning, every spectacle is a gathering of the ungodly.

### **Tertullian on Spectacles Chapter 4**

<sup>1</sup>To address the point directly, let's look at our baptismal vow. When we are baptized, we renounce the Devil, his pomp, and his angels. <sup>2</sup>The chief manifestation of the Devil is idolatry, from which all evil spirits arise. <sup>3</sup>If spectacles originate from idolatry, they belong to the Devil's realm, and our baptismal vow covers renouncing them as well. <sup>4</sup>We will examine the origins, titles, equipment, superstitions, places, presiding spirits, and arts of the spectacles. <sup>5</sup>If any part is unrelated to idolatry, it can be free from its stain and disconnected from our renunciation.

### **Tertullian on Spectacles Chapter 5**

<sup>1</sup>We had to investigate the origins of the spectacles thoroughly, as they are largely unknown among our people. Our authority for this investigation was pagan literature. Various authors have published works on the subject. According to Timaeus, the Lydians, led by Tyrrhenus who lost a struggle for kingship to his brother, migrated from Asia to Etruria. There, they introduced the spectacles as part of their religious customs. The Romans later adopted these performances, even borrowing the name from the Lydians, calling the performers "ludii." <sup>2</sup>Although Varro suggests that "ludii" comes from "ludus" (play), as the Luperci were also called "ludii" for their playful running, it is not the name that matters but the idolatry involved. The games, also known as Liberalia, honored Father Liber, who was celebrated by country folk for introducing them to wine.

The Consualia games honored Neptune, also called Consus. Romulus established the Ecurria for Mars and the Consualia for Consus, the god of counsel, following his plan to abduct the Sabine women.<sup>3</sup>This origin is tainted by idolatry, considering Romulus, who was a fratricide and son of Mars. Even now, at the first goal posts in the Circus, there is an altar to Consus with the inscription: “CONSUS MIGHTY IN COUNSEL, MARS IN WAR, THE LARES AT THE CROSSROAD.” Sacrifices are offered on this altar by state priests and the Flamen of Quirinus and the Vestal Virgins on specific days.<sup>4</sup>Romulus later instituted games in honor of Jupiter Feretrius, known as the Tarpeian and Capitoline Games, according to Piso. Numa Pompilius initiated games for Mars and Robigo (goddess of mildew). Subsequent founders like Tullus Hostilius and Ancus Martius also established games in honor of various idols. Information on these idols can be found in the works of Tranquillus Suetonius or his sources, proving the idolatrous origin of the games.

### **Tertullian on Spectacles Chapter 6**

<sup>1</sup>The titles of the games today still reflect their origins. Games honoring the Great Mother, Apollo, Ceres, Neptune, Jupiter Latiaris, and Flora, as well as those commemorating emperors or celebrating political events and municipal feasts, betray their idolatrous nature. Even funeral games, honoring the memory of private individuals, follow this ancient custom. Whether sacred or funereal, games in honor of deities or dead persons both constitute idolatry, which we renounce.

### **Tertullian on Spectacles Chapter 7**

<sup>1</sup>Both types of games share a common origin and names, and thus, their equipment is the same, rooted in idolatry. The spectacles in the circus display even greater pomp. The procession itself, with its line of idols, images, cars, chariots, thrones, garlands, and attributes of the gods, reveals its idolatrous nature. Many sacred rites and sacrifices are performed during these spectacles, involving numerous religious corporations, priesthoods, and magistrates, showing that the demons have taken residence in these places.<sup>2</sup>Even in the provinces, where funds may be limited, the spectacles in the circus still follow the same model, tainted by their idolatrous origin. Just as a small brook contains the nature of its spring, so do these spectacles, no matter how modest, offend God. The presence of even a few idols constitutes idolatry, and the sinful origin of these spectacles makes them offensive regardless of their scale.

### **Tertullian on Spectacles Chapter 8**

<sup>1</sup>The circus is primarily dedicated to the Sun, with his temple and image prominently displayed. Some claim that Circe, in honor of her father the Sun, held the first circus show, linking the name to her. The circus is filled with idol worship, from the eggs sacred to Castor and Pollux to the

dolphins honoring Neptune. Various idols, columns, and altars dedicated to deities like Seia, Messia, and Tutulina, as well as the obelisk honoring the Sun, all signify idolatry. The Great Mother presides over the ditch, and Consus hides underground at the Murcian Goals, adding to the unclean deities present. <sup>2</sup>Christians should avoid places taken over by diabolic spirits. Entering the circus at another time does not necessarily defile a person, as the defilement comes from participating in sinful activities, not the places themselves. It is not being in the world that leads us away from God but engaging in the world's sins. Entering a temple for an honest reason, unrelated to worship, does not defile us. However, participating in idolatry defiles us, whether in the circus or elsewhere. <sup>3</sup>It is the activities performed in these places, dedicated to idols, that defile them and us. Understanding the dedication of these places to idols clarifies that what occurs there is the work of those idols, making participation in such activities incompatible with Christian renunciation of idolatry.

### **Tertullian on Spectacles Chapter 9**

<sup>1</sup>Let's consider the arts displayed in circus games. Riding horses was once just a skill, free from guilt. However, when it became part of the games, it turned from a gift from God into a tool for demons. <sup>2</sup>This art form is sacred to Castor and Pollux, who were given horses by Mercury, according to Stesichorus. Neptune is also an equestrian deity, known as "Hippios" by the Greeks. Chariots, too, have divine associations: four-horse teams are consecrated to the Sun, two-horse teams to the Moon. Erichthonius, the first to harness four horses, was a son of Minerva and Vulcan, embodying a demonic nature. If Argive Trochilus invented the chariot, he dedicated it to Juno. <sup>3</sup>At Rome, Romulus showcased a four-horse chariot and was later considered an idol himself. The chariots' inventors clad their drivers in idolatrous colors: white for Winter, red for Summer. As pleasure and superstition grew, red was dedicated to Mars, white to the Zephyrs, green to Mother Earth or Spring, and blue to Sky and Sea or Autumn. <sup>4</sup>Any idolatry, condemned by God, extends to these elements as well.

### **Tertullian on Spectacles Chapter 10**

<sup>1</sup>Now, let's move to the stage performances, which share origins and titles with circus games, both called "ludi" ('games') and shown alongside equestrian displays. The processions from temples to theaters involve incense, blood, flutes, and trumpets, managed by undertakers and soothsayers. The theater, seen as Venus's shrine, has always been a moral threat. Censors often tore down theaters to protect public morals. Pompey the Great built a grand theater but called it a temple of Venus to avoid condemnation, blending morality and superstition. Venus and Liber (Bacchus) are

patrons of stage arts, representing lust and drunkenness. The arts on stage, involving music, instruments, and scripts, are dedicated to Apollo, the Muses, Minerva, and Mercury. Christians should hate these arts as they are the work of demons, who thrive on the homage paid to them. The arts are idolatrous as they honor inventors considered gods. Demons inspired these arts to turn people from God and bind them to demonic glorification.

### **Tertullian on Spectacles Chapter 11**

<sup>1</sup>Contests, like the games, have origins in sacred or funereal events, honoring gods or the dead. Titles like Olympian contests for Jupiter and Nemean for Hercules reveal this. The contests' paraphernalia, including unholy crowns and bull blood, are tainted with idolatry. <sup>2</sup>The stadium, like the circus, serves as a temple for idols. Gymnastic arts come from the teachings of Castors, Hercules, and Mercury, further linking them to idolatry.

### **Tertullian on Spectacles Chapter 12**

<sup>1</sup>The most prominent spectacle is the “munus” (‘obligatory service’), originally a duty to the dead, evolving into a refined form of cruelty. Initially, captives or slaves were sacrificed at funerals to appease the dead. <sup>2</sup>Over time, this became a form of entertainment where trained fighters killed each other at tombs, turning murder into a consolation for death. Gladiatorial contests, initially sacrifices, became rites for the dead and thus a form of idolatry. These spectacles are now in honor of the living, like those assuming public office, but still retain their idolatrous origins. <sup>3</sup>The accompanying ceremonies, including purple robes, fasces, fillets, crowns, and public announcements, are tainted with demonic pomp. The amphitheater, more dreadful than any temple, houses numerous unclean spirits. The arts involved in these spectacles are patronized by Mars and Diana, further highlighting their idolatrous nature.

### **Tertullian on Spectacles Chapter 13**

<sup>1</sup>I believe I have adequately demonstrated the many ways in which spectacles involve idolatry. I have discussed their origins, names, equipment, locations, and arts to show that these spectacles are entirely inappropriate for those who renounce idols twice. As the Apostle says, ‘Not that an idol is anything,’ but the actions taken in honor of demons, who reside in the consecrated idols of the dead or the so-called gods, are significant. Since both types of idols fall into the same category, we avoid both. We equally detest temples and tombs, recognize neither altars, adore neither images, offer no sacrifices, and perform no funeral rites. We do not eat food sacrificed or offered at funeral rites because ‘we cannot share the Lord’s supper and the supper of demons.’ If we keep our palate and stomach pure, how much more should we guard our nobler senses, our ears and

eyes, from pleasures associated with sacrifices to idols and the dead, which defile the spirit, which God cares about even more than the bowels.

### **Tertullian on Spectacles Chapter 14**

<sup>1</sup>Having established that spectacles are idolatrous, which should be reason enough to avoid them, let us explore another aspect for those who believe that abstention is not explicitly required. This excuse seems to ignore the condemnation of worldly lusts. Just as there is lust for money, status, gluttony, sensuality, and fame, there is also a lust for pleasure. Spectacles are a form of pleasure, and under the general heading of lust, pleasures, including spectacles, fall.

### **Tertullian on Spectacles Chapter 15**

<sup>1</sup>Regarding the places of these spectacles, we noted earlier that they themselves do not defile us, but the actions performed within them do. Once these places are contaminated by such actions, they, in turn, contaminate others. This brings us back to the main issue: idolatry. Additionally, we must highlight that the characteristics of what occurs at these spectacles are all contrary to God's will. God commands us to maintain tranquility, gentleness, quiet, and peace with the Holy Spirit. The Holy Spirit, being tender and sensitive, must not be vexed by frenzy, bitterness, anger, and grief. How can the Holy Spirit be associated with spectacles, which are filled with violent agitation of the soul? Where there is pleasure, there is desire; where there is desire, there is rivalry; and where there is rivalry, there is frenzy, bitterness, anger, and grief—all incompatible with moral discipline. Even if one attends spectacles modestly and soberly, the mind and soul are inevitably stirred. No one approaches such pleasure without passion, and this passion always has damaging effects. If passion ceases, so does pleasure, making attendance foolish. Foolishness, too, is foreign to us. Moreover, attending spectacles places us among those we profess to detest. It is insufficient to abstain from such acts; we must also avoid those who commit them. As Scripture says, 'If you see a thief, you run with him.' Though we live in the world, we are separated from its sinful aspects, for the world belongs to God, but its sinful elements belong to the Devil.

### **Tertullian on Spectacles Chapter 16**

<sup>1</sup>Since frenzy is forbidden, we must avoid every type of spectacle, especially the circus, where frenzy dominates. Observe the frenzied crowd, already in a violent commotion as they approach the show, excited over their bets. They are impatient with the praetor, their eyes following his every move. They await the signal with bated breath, united in their madness. Recognize this madness from their behavior—they shout when the signal is thrown, a symbol of the Devil cast down from on high. This frenzy leads to outbursts of fury, passion, and discord, all opposed to the

priests of peace. Next come curses and unjustified insults, followed by applause devoid of genuine affection. Those partaking in these spectacles lose self-control, rejoicing in another's success or lamenting another's misfortune, their emotions misdirected. Loving or hating without cause is not permitted by God, who commands us to love our enemies and bless those who curse us. The circus, merciless and ruthless, spares no one, not even rulers or fellow citizens. If any of these frenzies are appropriate for the faithful, they might be permissible elsewhere, but they are not, making them equally unacceptable in the circus.

### **Tertullian on Spectacles Chapter 17**

<sup>1</sup>We are commanded to avoid all forms of impurity, which also excludes us from the theater, a place notorious for its own unique brand of filth. The theater thrives on what is otherwise disapproved elsewhere. Its greatest appeal lies in its obscenities, which actors in Atellan farces display through their gestures, and mimics amplify by donning feminine attire, erasing any respect for gender and modesty. They might blush more at home than on stage. Additionally, pantomimes degrade their bodies from boyhood to master their craft. Even prostitutes, the objects of public desire, are showcased, making women, who previously didn't know of their existence, witnesses to their disgrace. The details of their lives, such as their names, prices, and histories, are announced publicly, exposing what should remain hidden. Let the senate and all social classes, especially those women who have tarnished their own dignity, feel ashamed. They reveal their fear of daylight and public scrutiny through their gestures once a year. <sup>2</sup>If we must shun all impurity, why should we listen to what we are forbidden to speak, knowing that God judges vile jokes and idle words? Why should we be allowed to see what is sinful to do? If spoken words can defile us, how can what enters through our ears and eyes be any less defiling, since they are servants of the spirit? A person whose servants are unclean cannot claim to be clean. Therefore, the prohibition of uncleanness also bans the theater. Furthermore, if we reject worldly literature as foolish before God, we must also reject spectacles classified as comedy or tragedy in profane literature. If these plays are bloody, wanton, impious, and filled with outrage and lust, recounting their content is no better. What is unacceptable in deed is also unacceptable in word.

### **Tertullian on Spectacles Chapter 18**

<sup>1</sup>If you argue that the stadium is mentioned in the Scriptures, you have a point. But you cannot deny that the activities in the stadium are unsuitable for you to witness—punches, kicks, blows, and all forms of violence that disfigure the human face, which is made in God's image. Foolish races, throwing contests, and jumping competitions should not amuse you. You should not take

pleasure in harmful or foolish displays of strength, nor in artificially sculpted bodies that surpass God's design. You should detest athletes bred to entertain Greek idleness. Wrestling, too, belongs to the Devil's realm, as he was the first to crush humans. Wrestlers' movements are serpentine—the grips, the twists, the smooth escapes. Crowns are of no use to you; why seek pleasure in them?

### **Tertullian on Spectacles Chapter 19**

<sup>1</sup>Must we now await scriptural condemnation of the amphitheater as well? If we argue that cruelty, impiety, and brutality are acceptable, then let us indeed frequent the amphitheater and rejoice in human bloodshed. It may be just when the guilty face punishment—who would deny this except the guilty themselves?—but the innocent should not delight in the suffering of others. Instead, they should mourn that a fellow human has fallen so far as to merit such cruelty. Who can guarantee that only the guilty are condemned to face beasts or other punishments? Might not innocence suffer due to a vengeful judge, a weak defense, or extreme torture? It would be better not to witness the punishment of the wicked, lest we also witness the destruction of the good, assuming there is still some goodness in them. <sup>2</sup>Even innocent men are sold into the arena to entertain the public's bloodlust. And even those condemned to the games—what absurdity that they should be pushed to commit murder as atonement for lesser offenses! This argument I direct to the pagans. May no Christian need further instruction on the abhorrence of such spectacles. Only one still attending could describe all the horrors in full; I would rather leave the picture incomplete than recall it.

### **Tertullian on Spectacles Chapter 20**

<sup>1</sup>How foolish and desperate, then, are the arguments of those who, in a desperate attempt to justify their pleasure, claim that Scripture does not explicitly forbid God's servants from attending such gatherings. I recently heard a novel defense from one of these game enthusiasts: "The sun," he said, "and even God Himself, looks down from heaven and remains untainted." Yet the sun shines into sewers without being soiled! If only God did not witness human sins, then perhaps we could all escape judgment. But He sees thefts, falsehoods, adulteries, frauds, idolatries, and even spectacles. Therefore, we refrain from spectacles lest we be seen by Him who sees all. <sup>2</sup>My friend, by equating the defendant with the judge, you are placing them on equal footing: the defendant is seen and judged, while the judge sees and judges. Do we perhaps indulge in frenzy outside the circus, in lewdness beyond the theater gates, in haughty behavior apart from the stadium, and in cruelty outside the amphitheater, simply because God sees beyond the seats, tiers, and stage? We are mistaken: there is no exemption from what God condemns, no permission for what is

forbidden everywhere and always.

### **Tertullian on Spectacles Chapter 21**

<sup>1</sup>Consistency and steadfast judgment characterize the fullness of truth and perfect morality, reverence, and obedience owed to truth. What is inherently good or evil cannot be anything else.

<sup>2</sup>We maintain that all things are defined by the truth of God. Those who lack this truth form their own judgments of good and evil based on opinion and inclination, deeming good what is evil elsewhere and vice versa. Thus, the same person who hesitates to expose themselves in public will shamelessly do so in the circus, while a father who shields his daughter from foul language will take her to the theater to hear and see such things. The same person who intervenes in street fights will cheer dangerous brawls in the stadium, and one who respects natural death will cheerfully watch mangled bodies in the amphitheater. Moreover, those who claim to attend spectacles to support justice against murderers will cruelly push reluctant gladiators to commit murder, demanding liberty and rewards for savage combatants while delighting in the up-close scrutiny of those they wished dead from afar—unless, indeed, they are even more heartless.

### **Tertullian on Spectacles Chapter 22**

<sup>1</sup>It's truly astounding! Look at how inconsistent people can be, blurring the lines between good and evil due to their fickle emotions and unreliable judgments. <sup>2</sup>Consider how those who manage and provide for the spectacles treat the celebrated charioteers, actors, athletes, and gladiators—people whom others idolize to the point of surrendering their souls and bodies, committing the very sins they condemn: these same individuals are both glorified for their skills and degraded and dishonored publicly. They are stripped of civil rights, barred from council chambers, speaking platforms, senatorial and equestrian ranks, and from other positions and honors. <sup>3</sup>What a paradox! They love those they punish, they disgrace those they applaud. They praise the talent while branding the talented with shame. <sup>4</sup>What kind of justice is this—condemning a person for deeds that brought them renown? It's an implicit admission that these activities are indeed harmful, given that their practitioners, at the height of their fame, are marked with disgrace.

### **Tertullian on Spectacles Chapter 23**

<sup>1</sup>Since man concludes that such people should be deprived of honors and exiled to some island of infamy, how much more will divine justice punish those who follow such professions? <sup>2</sup>Will God take pleasure in the charioteer, disturber of many souls, and minister to outbursts of frenzy, flaunting his crown and dressed in bright colors like a pimp? <sup>3</sup>Will God be pleased with the man who alters his features with a razor, distorting his appearance to resemble that of Saturn or Isis,

and submitting to the indignity of being slapped? <sup>4</sup>The Devil also teaches to meekly offer his cheek to be struck and makes actors taller with high shoes to contradict Christ's words. <sup>5</sup>Is this business of masks pleasing to God, who forbids making likenesses of anything, especially His own image? <sup>6</sup>He condemns all hypocrisy and feigned emotions, and His law curses the man who dresses in woman's clothes. What will be His judgment upon the pantomime trained to play the woman? <sup>7</sup>No doubt, the artist in punching will go unpunished for the marks left by boxing gloves. <sup>8</sup>I say nothing of the man who pushes another to the lion lest he seem less a murderer than the one who later cuts the same victim's throat.

### **Tertullian on Spectacles Chapter 24**

<sup>1</sup>How many ways must we demonstrate that none of the activities associated with spectacles pleases God? Or, because they displease Him, are unfit for His servants? <sup>2</sup>If we prove that all these things are designed for the Devil's pleasure, sourced from his domain (since anything not of God or displeasing to Him belongs to the Devil), then we reject this pomp of the Devil in our seal of faith. <sup>3</sup>We must have no part in what we renounce, whether in action, speech, observation, or participation. If we nullify our commitment by renouncing the seal of faith, must we then seek validation from non-believers? Indeed, let them tell us if it's permissible for Christians to attend such spectacles. For renouncing them marks a crucial step in conversion to the Christian faith. <sup>4</sup>Therefore, one who removes this identifying mark openly denies his faith. What hope remains for such a person? No one defects to the enemy's camp without first discarding weapons, abandoning standards, renouncing allegiance, and committing to side with the enemy unto death.

### **Tertullian on Spectacles Chapter 25**

<sup>1</sup>Will a person seated where God is absent think of God? Perhaps he finds peace in cheering for charioteers, or seeks purity in admiring actors. <sup>2</sup>In every spectacle, the greatest temptation lies not in the attire but in shared emotions, disagreements, and agreements that stir lust. <sup>3</sup>Those attending spectacles only seek to be seen. While actors perform, some may recall prophetic cries, meditate on psalms during flute melodies, or advocate for non-violence amidst athletic combat. <sup>4</sup>Yet, they might also be moved by pity as they watch bears bite or net-fighters struggle. May God spare His own from such morbid fascination! <sup>5</sup>Is it fitting to transition from God's assembly to the Devil's, from reverence to frivolity? Are the same hands lifted in prayer now applauding actors? Are lips that utter 'Amen' over the sacred now cheering gladiators? Are shouts of 'forever and ever' reserved for anyone other than God and Christ?

### **Tertullian on Spectacles Chapter 26**

<sup>1</sup>Why wouldn't such individuals be susceptible to demonic influence? Consider the case of a woman who, after attending the theater, returned possessed. <sup>2</sup>During exorcism, the unclean spirit defended his actions, claiming justification for seizing a believer found within his domain. <sup>3</sup>Another woman, after watching a tragic actor, dreamt of a shroud and received a rebuke mentioning the actor by name. She died within five days. <sup>4</sup>How many more examples exist of those who, by indulging in spectacles, have strayed from the Lord? "No one can serve two masters." What communion exists between light and darkness? What does life have in common with death?

### **Tertullian on Spectacles Chapter 27**

<sup>1</sup>We should detest the gatherings and assemblies of the pagans, where God's name is blasphemed, where cries to unleash lions are heard daily, where persecutions originate, and temptations run wild. <sup>2</sup>What will you do amidst that tumultuous wave of wicked applause? True, you may not face persecution there (since no one identifies you as a Christian), but consider your standing in heaven. <sup>3</sup>Do you doubt that while the Devil rages in his assembly, angels from heaven observe and record every instance of blasphemy, every listener, every participant who lends tongue and ear to the service of the Devil against God? <sup>4</sup>Shouldn't you avoid the seats of Christ's enemies, the "chair of pestilences," and the polluted air filled with sinful cries? Admittedly, there may be sweet, pleasant, harmless, and even honorable things there. But remember, poison is not mixed with bitter gall or hellebore; it lurks in well-flavored, sweet dishes. Likewise, the Devil infuses deadly poison into the most agreeable and enticing gifts of God. <sup>5</sup>Therefore, whatever you find there—whether noble, honorable, melodious, or tender—consider it as honey dripping from a poisoned cake. Don't let the sweetness of pleasure outweigh the dangers it poses.

### **Tertullian on Spectacles Chapter 28**

<sup>1</sup>Let those who belong to the Devil indulge in such pleasures: the places, times, and hosts are theirs. Our banquet, our marriage feast, is yet to come. We cannot recline at their table, just as they cannot at ours. These things happen in succession. Now they rejoice while we endure affliction. <sup>2</sup>As holy Scripture says, "The world will rejoice, but you will be sorrowful." Let us mourn while the pagans rejoice, so that when their time of mourning comes, we may rejoice. If we share their joy now, we may share their sorrow then. <sup>3</sup>Christian, you are too delicate if you seek pleasure in this world. Indeed, you are entirely foolish if you mistake this for true pleasure. <sup>4</sup>The philosophers define pleasure as tranquility and peace; they find joy and diversion in it, even boast about it. But you—you yearn for arenas, theaters, dust, and stages. <sup>5</sup>Why not admit: "We cannot live without pleasure!" Yet, we should be willing to die for pleasure. Our only prayer should be to

depart from the world and join the Lord. Our pleasure lies where our prayer resides.

### **Tertullian on Spectacles Chapter 29**

<sup>1</sup>And if you think life should be spent in indulgence, why are you so ungrateful? God has bestowed upon you many exquisite pleasures—reconciliation with Him, the revelation of truth, acknowledgment of errors, and forgiveness for grievous sins. <sup>2</sup>What greater joy is there than the disdain of pleasure itself, the contempt for worldly gifts, true freedom, a clear conscience, a contented life, and freedom from the fear of death? <sup>3</sup>To trample the idols of the pagans, to cast out demons, to heal, to seek revelations, to live for God—these are the pleasures, the spectacles of Christians: holy, eternal, and free of charge. Here find your arena games: behold the course of the world, count the passing generations, remember the ultimate goal of consummation, strengthen the bonds of unity among local churches, wake at God's signal, rise at the trumpet call of angels, and glory in the martyr's palm. <sup>4</sup>If you delight in the literary achievements of the theater, we have our own ample literature—verses, maxims, songs, and melodies. Ours are not myths but truths, not artifice but reality. <sup>5</sup>Do you desire contests in boxing and wrestling? Here are contests of great significance aplenty. Witness impurity conquered by chastity, faithlessness defeated by faith, cruelty subdued by mercy, and audacity overshadowed by modesty. Such are our contests, and in these we earn our crowns. If you thirst for blood, you have the blood of Christ.

### **Tertullian on Spectacles Chapter 30**

<sup>1</sup>Moreover, what a spectacle awaits—the second coming of the Lord, now certain, exalted, triumphant! What joy among the angels, what glory among the saints as they rise again! What a kingdom, the kingdom of the just to come! What a city, the new Jerusalem! <sup>2</sup>Yet there are more spectacles to come—the Day of Judgment with its everlasting outcomes, unexpected by pagans and mocked by them, when the ancient age of the world and all its generations will be consumed in a single blaze. <sup>3</sup>What a panorama of scenes on that day! Which sight will amaze me? Which will make me laugh? Where will I rejoice, where exult—as I see so many mighty kings, who once ascended to heaven with public acclaim, now along with Jupiter himself and their witnesses, groaning in the darkness below? Governors of provinces, who persecuted the name of the Lord, now melt in flames fiercer than those they kindled against the Christians they once scorned. <sup>4</sup>Whom else will I see? Wise philosophers ashamed before their followers, burning together with those whom they taught that the world is outside God's concern, and that souls either do not exist or will never return to their bodies. Poets trembling not before Rhadamanthus or Minos, but before Christ, whom they never expected to meet. <sup>5</sup>Then the tragic actors will be worth hearing,

louder in their own tragedy; the comic actors worth watching, more agile in the fire; the charioteer worth seeing, red from his fiery wheel; the athletes worth observing, not in their gymnasiums but tossed about in flames—unless even then, I might prefer to turn an insatiable gaze upon those who vented their rage upon the Lord. <sup>6</sup>“Here is the son of the carpenter and harlot, the Sabbath-breaker, the Samaritan possessed by a demon. This is the one you bought from Judas, who was struck with reed and fist, spat upon, given gall and vinegar to drink. This is the one whom disciples secretly took away to spread the tale of His resurrection, or whom the gardener moved lest his lettuces be trampled by curious onlookers.” <sup>7</sup>What magistrate, consul, quaestor, or priest, no matter how generous, could grant you the favor of witnessing and rejoicing in such sights? Yet, in a sense, these scenes are already ours through faith in the vision of the spirit. But what are those things “which eye has not seen, nor ear heard, nor have entered into the heart of man”? Delights greater, I believe, than any circus, theater, or stadium.

# **Tertullian on Prayer**

## **Tertullian on Prayer Chapter 1**

<sup>1</sup>Jesus Christ our Lord, the Spirit of God and the Word of God and the Reason of God—expressing the Word and possessing the Reason, infused His new disciples with a fresh approach to prayer under the New Testament. Old practices, whether abolished like circumcision, completed like the Law, fulfilled like prophecies, or perfected like faith itself, gave way to spiritual transformation through God’s new grace. <sup>2</sup>This grace reveals the Spirit of God, the Word of God, and the Reason of God in Jesus Christ our Lord: the Spirit in which He prevailed, the Word through which He taught, and the Reason for which He came. <sup>3</sup>Thus, Christ’s prayer incorporates three elements: the spirit giving it power, the word expressing it, and the reason for its reconciliatory effect. <sup>4</sup>John also taught prayer, but his role was preparatory for Christ, who must increase while John decreases, passing on his work and spirit to the Master. Thus, John’s specific words on prayer are not recorded, as earthly teachings yielded to heavenly ones. <sup>5</sup>Christ emphasized praying in secret, requiring faith that God sees and hears all, promoting a humble approach to worship focused solely on God’s omnipresence. <sup>6</sup>His subsequent teaching advises against verbose prayers, trusting that God already cares for His creation.

## **Tertullian on Prayer Chapter 2**

<sup>1</sup>The Lord’s Prayer begins with an affirmation of faith and a meritorious act: “Our Father who art in heaven.” This phrase not only adores God but demonstrates our faith, as believers are called “sons of God.” <sup>2</sup>Jesus frequently referred to God as Father, teaching His disciples to recognize only God in heaven as their Father. <sup>3</sup>It is a blessing to know the Father, contrasting with Israel’s ignorance despite being called His sons. <sup>4</sup>Addressing God as Father expresses both filial love and recognition of His authority.

## **Tertullian on Prayer Chapter 3**

<sup>1</sup>The title “God the Father” was revealed through His Son, as Moses, inquiring about God’s name, learned a different one. Christ declared He came in His Father’s name, manifesting it to humanity. <sup>2</sup>Praying for God’s name to be hallowed does not imply He needs our wishes but signifies our reverence and acknowledgment of His holiness. <sup>3</sup>God’s name inherently sanctifies and blesses all, including us who pray for His name’s sanctification in ourselves and others. <sup>4</sup>By praying “Hallowed be thy name,” we align with the angels’ perpetual praise and fulfill our duty to glorify God.

## **Tertullian on Prayer Chapter 4**

<sup>1</sup>Adding “Thy will be done, on earth as it is in heaven” petitions for God’s will to be fulfilled universally. It doesn’t imply His will can be obstructed but desires its complete realization.

<sup>2</sup>Whether literal or figurative, the prayer seeks alignment with God’s will, emphasizing obedience to His teachings for universal salvation. <sup>3</sup>Christ exemplified God’s will through His teachings and actions, urging us to follow His model in teaching, working, and enduring suffering according to God’s plan. <sup>4</sup>Praying “Thy will be done” prepares us for patient endurance, as exemplified by Christ’s submission to God’s will even in His own suffering and death.

## **Tertullian on Prayer Chapter 5**

<sup>1</sup>The phrase “Thy kingdom come” aligns with “Thy will be done,” emphasizing the arrival of God’s kingdom within ourselves. While God always reigns, our hope directs us towards Him, anticipating His fulfillment. Why, then, delay this world’s end when praying for God’s kingdom, which promises our liberation from slavery? <sup>2</sup>Even if prayer didn’t instruct us to seek His kingdom, our hearts would naturally long for its advent. The souls of martyrs cry out for justice, awaiting the ordained vengeance upon the earth at the world’s end.

## **Tertullian on Prayer Chapter 6**

<sup>1</sup>The Lord’s Prayer skillfully orders heavenly concerns—God’s name, His will, and His kingdom—before addressing our earthly needs. Jesus’ teaching emphasizes seeking God’s kingdom first, trusting that our necessities will follow. <sup>2</sup>“Give us this day our daily bread” symbolizes both physical sustenance and Christ, the Bread of Life, seeking eternal life and unity with His Body.

## **Tertullian on Prayer Chapter 7**

<sup>1</sup>After addressing heavenly matters, we implore for earthly necessities, starting with forgiveness. Acknowledging our sins in prayer shows repentance, aligning with God’s will for mercy over condemnation. <sup>2</sup>In Scripture, “debt” symbolizes sin, illustrating how God forgives as we forgive others. Christ’s parable urges us to forgive, knowing forgiveness is reciprocal in God’s eyes.

## **Tertullian on Prayer Chapter 8**

<sup>1</sup>Completing the prayer, Christ urges us to pray not to be led into temptation, seeking God’s guidance against the Tempter. God tests faith, as seen with Abraham, not to tempt but to strengthen it. <sup>2</sup>Christ, tempted by the Devil, affirms the source of temptation and advises His disciples to pray against it, showing the importance of vigilance and prayer.

## **Tertullian on Prayer Chapter 9**

<sup>1</sup>The Lord's Prayer encapsulates profound teachings from prophets, evangelists, and apostles, as well as our Lord's own sermons and parables, in just a few words. It covers honoring God as Father, expressing faith, obedience to God's will, hope for His kingdom, petitioning for sustenance, seeking forgiveness, and asking for protection from temptation. <sup>2</sup>This prayer, taught by God Himself, ensures that our homage ascends to heaven as the Son's divine teaching. It aligns our prayers with His will, animated by His Spirit, making them pleasing to the Father.

### **Tertullian on Prayer Chapter 10**

<sup>1</sup>Our Lord invites us to ask and receive according to our needs, supplementing the foundational prayer with personal petitions. Yet, these requests must always align with the principles He taught, ensuring our prayers are faithful and effective.

### **Tertullian on Prayer Chapter 11**

<sup>1</sup>Before approaching God in prayer, it is essential to reconcile with others. Just as Joseph urged his brothers not to quarrel on their journey, we must settle disputes before presenting ourselves to God. <sup>2</sup>Christ emphasized that unresolved anger toward others obstructs our relationship with God. His teaching extends beyond the avoidance of murder to include forgiveness and reconciliation, fundamental to true worship.

### **Tertullian on Prayer Chapter 12**

<sup>1</sup>Prayer, directed by the Holy Spirit, requires a tranquil mind free from disturbances. The Spirit of Joy does not accommodate sadness or discord, demanding purity and peace in our approach to God.

### **Tertullian on Prayer Chapter 13**

<sup>1</sup>True prayer necessitates spiritual purity, not just physical cleanliness. Cleansing the hands symbolizes removing spiritual stains like falsehood, cruelty, and idolatry, reflecting a pure heart in communion with God.

### **Tertullian on Prayer Chapter 14**

<sup>1</sup>Unlike the symbolic washing of Israel, which never cleansed their spiritual guilt, Christians approach God boldly, confessing Christ's sacrifice as they pray.

### **Tertullian on Prayer Chapter 15**

<sup>1</sup>Critiquing vain religious practices, devoid of scriptural authority, reveals their superstitious nature. Practices like discarding cloaks during prayer lack rational basis and resemble pagan

rituals, contrasting with genuine devotion.

### **Tertullian on Prayer Chapter 16**

<sup>1</sup>Some practice the odd custom of sitting down immediately after prayer ends, which seems childish and without reason. If Hermas, whose writings are titled ‘The Shepherd,’ sat on his bed after praying, it was merely a narrative detail, not a religious prescription. Otherwise, we’d only pray where beds are available! Sitting on chairs or benches would then violate this supposed rule, resembling pagan practices before idols, which is rightly condemned as irreverent.

### **Tertullian on Prayer Chapter 17**

<sup>1</sup>Humility and modesty enhance our prayers more than physical gestures like high-raised hands or lifted eyes. Even the publican, with bowed head and simple words, found favor over the boastful Pharisee. God listens not to loud voices but to sincere hearts, unlike the Pythian oracle’s claim. Jonah’s prayer from the whale’s belly proves God hears silently offered prayers, negating the need for loud proclamations that only disturb neighbors.

### **Tertullian on Prayer Chapter 18**

<sup>1</sup>After communal prayers, fasting individuals often omit the kiss of peace, a sign of unity. Yet, shouldn’t this affectionate gesture follow our prayers, enhancing their sincerity? Omitting it signals our fasting, though, violating the precept to conceal such practices. On Good Friday, when fasting is public, omitting the kiss of peace aligns with communal observance. Similarly, during ‘station days,’ attending the sacrifice prayer after communion maintains our commitment to God, as our participation in the Eucharist does not negate our duty to God’s service.

### **Tertullian on Prayer Chapter 19**

<sup>1</sup>Referring to women’s attire since Apostle’s times, Paul and Peter urged modesty, rejecting excessive adornment and ostentatious displays of wealth. Their guidance remains relevant today, emphasizing inner virtue over outward extravagance in dress and appearance.

### **Tertullian on Prayer Chapter 20**

<sup>1</sup>Concerning attire, specifically for women, changes in customs since the time of the early Apostles have compelled me, though not a prominent figure in the Church, to address this issue—a somewhat bold endeavor, yet not entirely audacious when approached as the Apostles did. <sup>2</sup>Both Paul and Peter, inspired by the same Spirit, spoke plainly about modesty in dress. They cautioned against extravagance, the flaunting of gold, and overly elaborate hairstyles, emphasizing inner virtue over outward display in matters of adornment.

## **Tertullian on Prayer Chapter 21**

<sup>1</sup>Regarding the debate over whether virgins should wear veils, this issue persists throughout the Church. Some argue that because the Apostle specifically mentions ‘women’ rather than ‘females,’ he addresses a particular group within the female sex, not all women. They contend that if he intended to include all women, he would have used a more general term.

## **Tertullian on Prayer Chapter 22**

<sup>1</sup>Those who hold this view should consider the original meaning of ‘woman’ from the earliest Scriptures. From the beginning, it has denoted the female sex as a whole, not a subgroup. Even Eve, before marriage, was called ‘woman,’ indicating that the term encompasses virgins as well.

<sup>2</sup>Inspired by the same Spirit, the Apostle uses ‘woman’ in this broader sense, underscoring that the regulation applies universally to women, including virgins, without distinction. <sup>3</sup>The Greek language in which the Apostle wrote typically refers to ‘women’ rather than ‘females,’ encompassing all females, including virgins. <sup>4</sup>His directive, ‘Every woman who prays or prophesies with her head uncovered dishonors her head,’ clearly extends to women of all ages and circumstances, emphasizing uniformity in the practice across the female sex. Just as he specifies norms for men, so too does he prescribe guidelines for women, including virgins, ensuring consistency in religious observance.

## **Tertullian on Prayer Chapter 23**

<sup>1</sup>Regarding the practice of kneeling during prayer, there exists variation in custom, particularly among a minority who refrain from kneeling on the Sabbath. This viewpoint is currently gaining traction in some churches. <sup>2</sup>May the Lord grant His grace so that they may either reconcile their views or hold firm to their beliefs without causing offense to others. As for our tradition, we abstain from kneeling only on the day that commemorates the Resurrection of our Lord. On this day, we also avoid any signs of anxiety or related ceremonies, including postponing business to avoid giving the Devil an opportunity. The same practice applies during the joyful celebration of Pentecost. <sup>3</sup>Who among us would hesitate to bow before God each day, especially during our first prayer as we greet the light of day? <sup>4</sup>Furthermore, during times of fasting and on station days, prayer should only be offered on bended knees and with every outward sign of humility. In these moments, we are not just praying; we are earnestly imploring and seeking reconciliation with our Lord God.

## **Tertullian on Prayer Chapter 24**

<sup>1</sup>Concerning the timing of prayer, no strict rule has been set, except that we are called to pray at

all times and in all places. How can we pray everywhere if we are forbidden to pray in public? “In every place,” as circumstances or necessity allow, as He said. It was not contrary to this precept when the Apostles prayed and sang to God within earshot of their guards in prison, nor was it for Paul to give thanks to God aboard ship in plain view of everyone.

### **Tertullian on Prayer Chapter 25**

<sup>1</sup>Regarding specific times, there is merit in observing certain hours for communal prayer that mark key moments of the day: Terce (the third hour), Sext (the sixth hour), and None (the ninth hour). These times are noted in Scripture for their significance. <sup>2</sup>It was at Terce that the disciples were gathered when the Holy Spirit descended upon them for the first time. <sup>3</sup>At Sext, Peter prayed after having a vision of all creatures in a sheet. <sup>4</sup>Likewise, at None, Peter and John went to the Temple and healed a paralyzed man. <sup>5</sup>Although these incidents occurred without a specific command to observe these hours, it is beneficial to establish a precedent that emphasizes regular prayer. This practice should compel us, almost like a law, to set aside our business and obligations to offer adoration at least three times a day, acknowledging our debt to the three divine Persons: Father, Son, and Holy Spirit. Daniel also adhered to this practice according to Israelite customs. Of course, this does not negate the importance of spontaneous prayers at dawn and evening. <sup>6</sup>It is fitting for the faithful to refrain from eating and bathing before saying a prayer. The nourishment and care of the spirit should take precedence over the needs of the flesh, prioritizing heavenly matters over earthly ones.

### **Tertullian on Prayer Chapter 26**

<sup>1</sup>When a fellow believer enters your home, do not let them depart without a prayer. “You have seen a brother; you have seen your Lord,” as it is said. This is especially true for strangers, lest they happen to be angels. <sup>2</sup>Even after welcoming fellow believers, do not rush to offer them earthly refreshments before attending to heavenly matters. Your faith will be immediately apparent. How can you say, “Peace to this house,” as the precept instructs, without exchanging the kiss of peace with those in the house?

### **Tertullian on Prayer Chapter 27**

<sup>1</sup>Some who are meticulous about prayer include an “Alleluia” and psalms in their prayers, inviting those present to respond with the concluding verses. This practice is commendable in every way, offering God a prayer that is richly adorned with praise and reverence.

### **Tertullian on Prayer Chapter 28**

<sup>1</sup>This spiritual offering supersedes the sacrifices of old. “To what purpose do you offer me the

multitude of your sacrifices?" says the Lord. "I desire mercy, not sacrifice." The Gospel teaches that true worshipers worship the Father in spirit and in truth, for God is Spirit, and He seeks worshipers who are likewise spiritual. <sup>2</sup>We, the true worshipers and priests, offer prayers in the spirit, which is our spiritual sacrifice acceptable to God. This is what He desires and what He has ordained for Himself. <sup>3</sup>This prayer, offered sincerely with our whole hearts, nurtured by faith, adorned with truth, unblemished by sin, pure in chastity, crowned with love for one another, should be brought to God's altar. Accompanied by good works, sung with psalms and hymns, it will obtain from God all that we ask.

### **Tertullian on Prayer Chapter 29**

<sup>1</sup>What will God deny to prayers offered in spirit and truth, as He has commanded? The efficacy of such prayers is attested and believed. In ancient times, prayer delivered from fires, wild beasts, and starvation, but it was shaped anew by Christ. Christian prayer now operates even more powerfully, not by miraculous intervention but by transforming grace. It teaches endurance to the suffering, sensitivity to the tender-hearted, and consolation to the sorrowful. It strengthens faith to endure trials for God's name. <sup>2</sup>In the past, prayer could bring plagues, unleash enemy armies, and block beneficial rain. Now, the prayer of justice averts God's wrath, watches over against enemies, and intercedes for persecutors. Prayer has been empowered by Christ to work only for good, recalling souls from death's door, healing the weak, expelling demons, opening prison doors, releasing the innocent, forgiving sins, resisting temptations, comforting the faint-hearted, inspiring the courageous, guiding travelers, calming storms, deterring thieves, feeding the needy, advising the wealthy, lifting the fallen, supporting the upright. <sup>3</sup>Prayer is the fortress of faith, our shield and weapon against enemies who surround us. Let us never venture forth without it. Let us be vigilant day and night, guarding our general's standard beneath the protection of prayer, awaiting the trumpet call of angels. <sup>4</sup>All angels pray, every creature prays. Domestic and wild animals kneel, emerging from their stables and caves to gaze heavenward with earnest intent. Birds, upon rising at dawn, stretch their wings in a gesture resembling a cross and emit what seems like a prayer. What more need be said about the duty of prayer? Even our Lord Himself prayed, to whom be honor and power forever and ever.

# **Tertullian on Patience**

## **Tertullian on Patience Chapter 1**

<sup>1</sup>I confess to my Lord God that I have perhaps been bold, if not presumptuous, in attempting to write about patience, a virtue I am wholly inadequate to practice, being insignificant myself. Those who seek to explain and commend any virtue should first demonstrate their own practice of it, lest their words be empty compared to their actions. <sup>2</sup>Would that our embarrassment at not following our own advice could inspire improvement! Yet, some virtues, like certain vices, are so lofty that only divine grace can enable us to attain and embody them fully. <sup>3</sup>Therefore, it brings comfort to discuss that which we cannot fully embrace, much like the sick who, deprived of health, still extol its blessings. <sup>4</sup>In my own pitiful state, plagued by impatience, I yearn for the health of patience that eludes me. I plead for it, knowing well my weakness, understanding that true faith and spiritual discipline cannot thrive without it. <sup>5</sup>Patience holds such prominence in matters concerning God that no one can fulfill His commandments or perform works pleasing to Him without it. Even those who lack patience acknowledge its excellence, giving it the esteemed title of “the highest virtue.” <sup>6</sup>Philosophers, esteemed for their wisdom, unanimously recognize its value despite their differing schools of thought and beliefs. They unite in esteeming patience above all, associating it with every display of wisdom and virtue. <sup>7</sup>It is noteworthy that patience motivates even worldly pursuits to acclaim and renown. Yet, is this commendable or does it diminish divine matters amidst worldly endeavors? Let those who will one day be ashamed of their earthly wisdom consider the consequences when all is revealed and judged.

## **Tertullian on Patience Chapter 2**

<sup>1</sup>The model of patience given to us is not a human invention born of apathetic indifference, but a divine ordinance reflecting a life-giving heavenly way of life, exemplified by God Himself. <sup>2</sup>God has long bestowed the light of His sun upon both the just and the unjust, allowing even those who disregard Him to benefit from the seasons, the elements, and all creation. <sup>3</sup>His patience endures with ungrateful people who worship idols, persecute His name and His followers, and descend into moral decay day by day. Through His patience, He hopes to draw them closer to Himself.

## **Tertullian on Patience Chapter 3**

<sup>1</sup>This divine patience seems distant and lofty. Yet, what about the patience that is openly displayed among humans on earth, within our reach? <sup>2</sup>God humbled Himself, becoming incarnate, waiting in His mother’s womb, growing into manhood, and not seeking recognition. He endured reproach,

was baptized by His own servant, and resisted the Tempter with His words alone.<sup>3</sup> As Lord, He taught humanity how to avoid death and make amends for affronts to patience. He did not argue or raise His voice in the streets; He did not break a bruised reed or extinguish a smoldering wick. This was prophesied and fulfilled in His Son, endowed with divine patience.<sup>4</sup> He did not force anyone to stay with Him against their will, nor did He scorn anyone's hospitality. He personally served His disciples by washing their feet.<sup>5</sup> He showed kindness to sinners and tax collectors, even withholding anger from cities that rejected Him, despite His disciples' wish for divine retribution. He healed the ungrateful and submitted to His persecutors.<sup>6</sup> He even kept in His company the one who would betray Him, refusing to denounce him firmly. Even when betrayed and led like a lamb to slaughter, He did not call for angelic assistance but instead endured patiently.<sup>7</sup> The patience of the Lord was wounded in Malchus. He condemned the use of swords forever and, by healing one He did not strike, exemplified satisfaction through forbearance, which is the essence of mercy.<sup>8</sup> Not to mention His crucifixion, for which He willingly came. Did He deserve such insults in His death? No, yet He embraced suffering with joy: spat upon, beaten, mocked, dressed in humiliation, crowned in mockery.<sup>9</sup> Marvel at His steadfast meekness: though capable of escaping notice as a man, He never displayed human impatience. Pharisees, take note—no mere man could practice such patience!<sup>10</sup> These manifestations of His patience are so profound that pagan nations reject faith because of them, while for believers, they provide a rational foundation. They demonstrate, not only through His teachings but also through His suffering, that patience is intrinsic to God's nature, the manifestation of His innate attributes.

## **Tertullian on Patience Chapter 4**

<sup>1</sup>If we observe how all faithful servants of good character live in obedience to their master, obedience itself being the means by which they serve, then how much more should we model ourselves after our Lord?<sup>2</sup>We are servants of the living God, whose authority does not come with chains or slave caps, but with the eternal consequences of salvation or punishment.<sup>3</sup>To avoid His severity or to receive His generosity, we must diligently obey in proportion to the threats of His severity and the promises of His grace.<sup>4</sup>We demand obedience not only from those legally bound to us or under our care, but even from our flocks and the wild animals provided by the Lord for our use.<sup>5</sup>Shall creatures made subject to us by God surpass us in obedience? Shouldn't we, who are subject only to the Lord, hesitate to obey Him? To do otherwise would be unjust and ungrateful, failing to repay Him from whom all blessings flow through others.<sup>6</sup>Let us not dwell further on our obedience to the Lord our God, for in recognizing God, we understand our

responsibilities. However, obedience itself springs from patience: the impatient do not obey, while the patient never refuse obedience. <sup>7</sup>Who can adequately measure the patience displayed by our Lord God, the exemplar and patron of all that is good? <sup>8</sup>Those who belong to God are obligated to strive wholeheartedly for every good, knowing it pertains to God. Thus, our recommendation and exhortation on patience find firm footing in this rule. <sup>9</sup>Through this obedience, we mirror the patience of our Creator, whose works reflect enduring love. <sup>10</sup>Therefore, we are called to persevere in the path of righteousness, even when the world opposes us.

### **Tertullian on Patience Chapter 5**

<sup>1</sup>Delving into essential aspects of faith is not tedious when it proves profitable. While verbosity can be faulted at times, it serves a purpose when it edifies. <sup>2</sup>Therefore, discussing the good necessitates examining its opposite, evil. Understanding impatience in contrast to God's patience reveals how impatience, more than anything, opposes faith. <sup>3</sup>What is conceived by God's adversary cannot support God's ways. Hostility towards God and His ways is inherent in both. God's infinite goodness contrasts sharply with the Devil's supreme evil, confirming they produce nothing for each other. <sup>4</sup>The origin of impatience is found in the Devil himself. He begrudged humanity being made in God's image, leading to deceit and envy, which sprang from impatience. <sup>5</sup>Whether impatience preceded evil or vice versa, they intertwined in the Devil, who exploited impatience to tempt humanity into sin. <sup>6</sup>This impatience led Eve to share her encounter with the Devil with Adam, ultimately causing their fall due to impatience—disobeying God's warning and falling to the Devil's deceit. <sup>7</sup>From Adam and Eve's impatience sprang all manner of sins, corrupting their descendants and leading to Cain's impatience, resulting in the first murder. <sup>8</sup>Impatience birthed wrath and other evils, spreading sin through humanity. Every sin can be traced back to impatience, the original sin in God's eyes, the root of all evil. <sup>9</sup>Israel's impatience repeatedly led to sin against God, from idolatry to rejection of prophets and even laying hands on the Lord Himself. <sup>10</sup>The consequences of impatience are evident throughout human history, a pattern that continues to reveal its dangers.

### **Tertullian on Patience Chapter 6**

<sup>1</sup>Patience is intrinsic to faith, as exemplified by Abraham's faithfulness when commanded to sacrifice Isaac—an act of patience that demonstrated his trust in God. <sup>2</sup>Faith, sown through Abraham and Christ, enhances and fulfills the Law with patience, which was lacking in earlier teachings of justice. <sup>3</sup>Before Christ, retaliation and hatred prevailed under the Law. Patience was absent until Christ united faith's grace with patience, teaching to love enemies and bless

persecutors, thereby reflecting the patience of our heavenly Father.

### **Tertullian on Patience Chapter 7**

<sup>1</sup>The essence of patience is encapsulated in the fundamental principle where even lawful harm is not retaliated. As we explore the causes of impatience, other teachings will correspond accordingly. <sup>2</sup>Are you troubled by loss of possessions? Throughout the Scriptures, we are urged to disregard worldly wealth, echoing our Lord's own detachment from it. He consistently upholds the poor and condemns the rich, prioritizing indifference to wealth over sorrow for its loss. <sup>3</sup>Therefore, since our Lord did not seek wealth, we should not either. We must endure the loss of it, including theft, without regret, for even what we possess belongs ultimately to God, not to us. <sup>4</sup>The Apostle identifies the love of money as the root of all evils, encompassing not just desiring what belongs to others, but also grieving for what we consider our own, though all things truly belong to God, including ourselves. <sup>5</sup>He who mourns his loss sins against God by preferring earthly goods over heavenly ones, showing discontent with the soul received from the Lord in favor of worldly attractions. <sup>6</sup>Let us gladly relinquish earthly goods to preserve heavenly ones. A person unwilling to bear minor losses, whether from theft, violence, or their own errors, will struggle to give generously. <sup>7</sup>If we cannot endure small losses, how can we give to those in need? Without patience in loss, how can we share and give freely, making friends with righteous wealth?

### **Tertullian on Patience Chapter 8**

<sup>1</sup>Our lives and bodies are exposed to injury in this world; shall we then be troubled by minor deprivations? Let it not be said that a servant of Christ, trained in patience through greater trials, falters at trifling matters. <sup>2</sup>When provoked to fight, recall the Lord's instruction: if struck on one cheek, turn the other. Through patience, wrongdoing grows weary; the wrongdoer suffers more from the Lord due to your meekness. <sup>3</sup>When faced with curses or quarrels, rejoice as the Lord was cursed under the Law yet remains blessed. Endure maledictions with patience to receive blessings. <sup>4</sup>If someone speaks ill of you, returning the insult only brings bitterness or hidden resentment. Retaliation contradicts our Lord's teachings, for defilement comes from words spoken, requiring accountability for every idle word. <sup>5</sup>Our Lord forbids certain actions but commands us to endure similar treatment with meekness. <sup>6</sup>Now, consider the joy found in patience. Every injury, whether verbal or physical, met with patience, loses its impact like a weapon striking a solid rock, returning to harm its sender. <sup>7</sup>By enduring without showing pain, you deny the wrongdoer their satisfaction, preserving yourself from harm and finding joy in patience.

### **Tertullian on Patience Chapter 9**

<sup>1</sup>Even impatience over losing loved ones is not excused, though grieving is natural. The Apostle urges us not to mourn like those without hope but to believe in the resurrection through Christ.

<sup>2</sup>If we believe in Christ's resurrection, we also believe in our own. Thus, there is no need for grief or impatience over death if we trust in the promise of resurrection. <sup>3</sup>Why grieve if you believe the departed is not lost forever? Patience alleviates the loneliness caused by loss, reminding us that death is but a journey's beginning. <sup>4</sup>Impatience in such matters betrays our faith and hope in Christ. Resisting His call for our departed loved ones implies pity rather than acceptance of His will. <sup>5</sup>The Apostle's desire to be with the Lord exemplifies a better prayer. Similarly, as Christians, if we begrudge others reaching their heavenly reward, we hinder our own journey toward that goal.

### **Tertullian on Patience Chapter 10**

<sup>1</sup>Another strong motive for impatience is the desire for revenge, whether for reputation or retaliation. Yet, worldly reputation is empty, and evil is always detestable to the Lord. Seeking vengeance only perpetuates evil, escalating conflict rather than resolving it. <sup>2</sup>Revenge may seem to soothe one's pain, but in truth, it is evil opposing evil. What difference is there between the provocateur and the provoked, except the timing of their wrongdoing? Both stand guilty before the Lord, who forbids and condemns all forms of wrongdoing. <sup>3</sup>There is no hierarchy in wrongdoing; status does not justify retaliation. The command is clear: do not repay evil with evil. Like deeds deserve similar treatment. <sup>4</sup>How can we follow this command if we hate evil yet embrace revenge? What honor do we give God by taking justice into our own hands? <sup>5</sup>We, fragile vessels of clay, are offended when our servants seek revenge among themselves. We praise those who show us patience, rewarding them beyond expectation. With a just and powerful Lord, where is the risk in such conduct? <sup>6</sup>Why do we acknowledge Him as judge but deny Him as avenger? He assures us, 'Vengeance is mine; I will repay.' Have patience, and He will reward it. <sup>7</sup>When He commands, 'Judge not, lest you be judged,' isn't He asking for patience? Who refrains from judging unless willing to forgo self-defense? And who judges with the intent to forgive? To forgive is to reject the impatience of judging and leave judgment to God. <sup>8</sup>Impatience often brings regret and worsens the original offense. Impulsive actions fueled by impatience lead to violence, failure, or self-destruction. <sup>9</sup>If you react excessively, you'll be burdened; if you're too lenient, you'll be perceived as weak. Why worry about revenge when inability to endure pain limits your retaliation? Yielding and suffering injury brings no pain and no desire for revenge.

### **Tertullian on Patience Chapter 11**

<sup>1</sup>Having outlined the primary causes of impatience, consider how to handle minor and major

provocations in daily life. <sup>2</sup>Satan tempts with countless minor irritations and occasional major trials. <sup>3</sup>Ignore minor annoyances for their insignificance; yield to greater challenges due to their overwhelming power. <sup>4</sup>Minor injuries need no impatience, but major ones require patience as a remedy. <sup>5</sup>Endure Satan's provocations to shame his efforts to disrupt your self-control. <sup>6</sup>If through imprudence or free will you bring misfortune upon yourself, patiently accept it. <sup>7</sup>If God sends adversity, show patience to Him. <sup>8</sup>Rejoice in divine chastisement, for 'those whom I love, I chastise.' <sup>9</sup>Blessed is the servant corrected by the Lord, not deceived by omission of His warning. <sup>10</sup>From every angle, practice patience: against your own mistakes, Satan's snares, and the Lord's admonitions. Great is the reward: happiness.

### **Tertullian on Patience Chapter 12**

<sup>1</sup>Who does the Lord bless? The patient. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' <sup>2</sup>Only the humble, who are patient, can be poor in spirit. <sup>3</sup>'Blessed are those who mourn.' Enduring sorrow requires patience and promises comfort and joy. <sup>4</sup>'Blessed are the meek.' Impatient people cannot be meek. Similarly, 'Blessed are the peacemakers,' children of God. <sup>5</sup>Can the impatient share in peace? Only a fool would think so. <sup>6</sup>'Rejoice and be glad when others reproach and persecute you; great is your reward in heaven.' <sup>7</sup>The impatient won't rejoice in adversity unless they first learn to despise it through patience.

### **Tertullian on Patience Chapter 13**

<sup>1</sup>Up to now, we've discussed patience as an operation of the soul alone. <sup>2</sup>But we should also pursue patience in bodily actions to please the Lord, as even the Lord Himself practiced patience in the body. <sup>3</sup>The soul, as the guiding force, shares the Spirit's inspirations with the body it inhabits. <sup>4</sup>What does bodily patience entail? Primarily, it involves disciplining the flesh as a pleasing sacrifice to the Lord. <sup>5</sup>It means humbly offering mourning attire, simple meals, fasting, and enduring in humility with sackcloth and ashes. <sup>6</sup>This bodily patience enhances our prayers, making them more potent, and softens God's severity, drawing forth His mercy. <sup>7</sup>Consider King Nebuchadnezzar, who, after offending the Lord, lived for seven years in degradation and filth, exiled from human society. <sup>8</sup>His patient endurance of bodily discomfort not only restored his kingdom but, more importantly, reconciled him with God. <sup>9</sup>Now, consider the higher degrees of bodily patience which sanctify continence. <sup>10</sup>It sustains widows in their state, seals the virgin's dedication, and elevates those who willingly choose celibacy to the kingdom of heaven.

### **Tertullian on Patience Chapter 14**

<sup>1</sup>The strength of the soul finds fulfillment in the body. <sup>2</sup>In persecutions, bodily endurance engages

in battle. Fleeing hardship, the body overcomes. <sup>3</sup>In imprisonment, it submits to chains, wooden blocks, and bare ground. <sup>4</sup>It endures dim dungeon light and the lack of worldly comforts. <sup>5</sup>When faced with trials that test one's happiness, baptismal renewal, or ascension to divine grace, nothing is more crucial than bodily endurance. <sup>6</sup>If the spirit is willing but the flesh lacks patience, how can both spirit and flesh find salvation? <sup>7</sup>When the Lord acknowledges the weakness of the flesh, He shows us what's needed for strength: patience in the face of trials that threaten our faith and impose penalties. <sup>8</sup>Endure stripes, fire, the cross, wild beasts, or the sword, as Prophets and Apostles did, and gain victory.

### **Tertullian on Patience Chapter 15**

<sup>1</sup>By his endurance, Isaiah, though cut to pieces, still spoke of the Lord. <sup>2</sup>Stephen, as he was stoned, prayed for his enemies' forgiveness. <sup>3</sup>Blessed is the man who, facing every attack of the Devil, displayed unwavering patience! <sup>4</sup>His flocks scattered, his cattle destroyed by lightning, his children perished in a house collapse, his body afflicted with painful sores—yet, he did not waver in patience or faith in the Lord. Despite the Devil's onslaughts, he stood firm! <sup>5</sup>Instead of turning from God due to numerous misfortunes, he set an example of how to practice patience in spirit and body, enduring loss of wealth, death of loved ones, and bodily afflictions. <sup>6</sup>What a victory over the Devil God displayed through this man! <sup>7</sup>What glory He revealed by raising this man's steadfastness as a banner against His enemy! <sup>8</sup>Job's response to each bitter message was simply, 'Blessed be God!' <sup>9</sup>He even rebuked his wife, weary of misfortune, for urging improper remedies. <sup>10</sup>God rejoiced, while the Devil was confounded, as Job, with calm composure, wiped away discharge from his ulcers and joked about the creatures crawling in his open wounds.

### **Tertullian on Patience Chapter 16**

<sup>1</sup>This is the essence, practice, and effect of divine and true patience—Christian patience. It's not like the false and shameful patience practiced by worldly people. <sup>2</sup>The Devil attempts to mimic the Lord by teaching his own twisted form of patience. This patience subjects husbands, bought with dowries or swayed by indulgence, to their wives' dominance. <sup>3</sup>It forces wives to feign affection despite irritation, aiming to seize husbands' estates as childless widows. <sup>4</sup>It enslaves gluttons to their appetites, sacrificing freedom for shameful indulgence. <sup>5</sup>Such is the patience of the heathens, appropriating the noble virtue's name for ignoble ends—enduring rivals and wealthy hosts but failing to endure God. <sup>6</sup>Let their patience beware, for fire awaits such endurance beneath the earth! <sup>7</sup>Let us instead embrace God's patience, the patience of Christ. <sup>8</sup>Let us return to Him what He has given us. <sup>9</sup>Let us, who believe in the resurrection of both flesh and spirit, offer Him the

patience of both spirit and body.

## **Tertullian on Martyrs**

### **Tertullian on Martyrs Chapter 1**

<sup>1</sup>Blessed martyrs, recipients of sustenance for both body and spirit from our Lady Mother Church and brethren, accept this offering from me to nourish your spirits. It's not right for the flesh to feast while the spirit starves. Care for the weak extends to the weakest. <sup>2</sup>Though I'm not one to exhort you, even seasoned gladiators are spurred not just by trainers and managers but also by spectators, whose hints often prove valuable. <sup>3</sup>First and foremost, O blessed ones, do not grieve the Holy Spirit who is with you in prison. Had He not been with you, you wouldn't be there. Ensure He remains, guiding you out to the Lord. <sup>4</sup>The prison is also the Devil's domain, his household. But you're here to trample him in his own house, having already battled him outside. Don't let him sow discord; let peace among you be his defeat. <sup>5</sup>Some, unable to find peace in the Church, seek it from imprisoned martyrs. Therefore, maintain and share peace among yourselves.

### **Tertullian on Martyrs Chapter 2**

<sup>1</sup>Other burdensome attachments may have come with you to prison; relatives may have escorted you to its gates. Since then, you're separated not just from the world but its spirit and ways. Don't be troubled by this separation; the world itself is a greater prison from which you've departed rather than entered. <sup>2</sup>The world is darker, blinding hearts; it chains souls more heavily, ensnaring them. It exhales impurities—human lusts—and houses countless sinners awaiting judgment by God, not merely a proconsul. <sup>3</sup>Therefore, O blessed ones, consider yourselves transferred from prison to a place of safety. Darkness surrounds, yet you are light; chains bind, yet you are free before God. It stinks foully, yet you are sweet fragrance. Judgment awaits, yet you will judge the judges. <sup>4</sup>Those who long for worldly pleasures may find sadness. Christians, renouncing the world even outside prison, care not for its enjoyments. Consider the profit in suffering loss for greater gain. And this is only a glimpse of God's reward for martyrs. <sup>5</sup>Compare life in the world with prison; the spirit gains more here than the flesh loses. <sup>6</sup>The Church's care and brethren's charity ensure the body lacks not, while the spirit gains faith's sustenance: no idols, no pagan images, no heathen festivals, no sacrificial banquets' fumes, no torment from spectacles' noise or debauchery. You are free from sin's allure, temptation, and impure memories, and even persecution. <sup>7</sup>The prison now offers what the desert gave the Prophets. Our Lord often withdrew to solitude for prayer, away from the world. Let's call it not 'prison' but 'seclusion.' <sup>8</sup>Though the body's confined,

the spirit roams free. Walk in spirit along the path to God; then, you are not in prison.

### **Tertullian on Martyrs Chapter 3**

<sup>1</sup>Even for Christians, prison is unpleasant. Yet, we're called to serve in God's army from the moment we take the sacramental oath. Soldiers don't go to war laden with luxuries; they march from humble tents, toughened by toil. <sup>2</sup>Even in peace, soldiers train with toils and hardships: marching in arms, swift maneuvers, trench digging, forming shield-walls. They endure sweating toil to prepare for sudden shifts from shade to sun, silence to battle cries. <sup>3</sup>Likewise, O blessed ones, see your present hardship as mental and physical training. You're entering a noble contest where God oversees, the Holy Spirit trains—a contest for an eternal crown, angelic status, heavenly citizenship, and eternal glory. <sup>4</sup>Your Master, Jesus Christ, anointed you with His Spirit, brought you here to toughen you before the contest. Athletes undergo rigorous training to strengthen their bodies, avoiding luxury, rich food, and pleasure. They push through torturous toil, exhausted yet hopeful of victory. <sup>5</sup>We, aiming for an eternal crown, see prison as our training ground, where hardship builds strength, but softness destroys it.

### **Tertullian on Martyrs Chapter 4**

<sup>1</sup>Understanding from our Lord's teachings that while the spirit is willing, the flesh is weak, let's not misconstrue His acknowledgement of the flesh's frailty. He initially emphasized the spirit's willingness to show that the flesh should submit to the spirit—strength supporting weakness. <sup>2</sup>Let the spirit reason with the flesh about their shared salvation. Instead of dwelling on the hardships of prison, focus on the impending struggle. The flesh may dread the sword, the cross, wild beasts in fury, and the worst of all punishments—death by fire. But let the spirit present the other side: many have borne these sufferings patiently, even seeking them for fame and glory. This holds true for both men and women, so that you, blessed women, too, may honor your sex. <sup>3</sup>It would take too long to recount all who, driven by their own will, ended their lives by the sword. Among women, Lucretia is well known, who, victimized, chose to gain glory for her chastity by stabbing herself in front of her family. Mucius burned his hand on the altar to enhance his reputation. <sup>4</sup>Philosophers also showed great courage: Heraclitus ended his life by covering himself in cow dung, Empedocles leapt into Mt. Etna's fires, and Peregrinus recently threw himself into a funeral pyre. Even women defied flames; Dido avoided marriage after her beloved's departure, and Hasdrubal's wife, with Carthage ablaze, chose death rather than see her husband humbled. <sup>5</sup>You might argue that fear of torture exceeds fear of death. Did the Athenian woman yield to the executioner? Privy to a conspiracy, she endured torture by a tyrant but did not betray her co-

conspirators. Eventually, she bit off her own tongue and spat it at the tyrant's face, proving torment futile. <sup>6</sup>Even today, the Spartans' most revered festival is "diamastigosis," where noble youth endure whipping before their families, valuing soul's endurance over body. <sup>7</sup>If earthly glory from physical and spiritual strength is so esteemed that one disregards sword, fire, nails, beasts, and torture for human praise, then your suffering in comparison to heavenly glory and divine reward is trivial. If glass beads are prized, how much more the true pearl? Who wouldn't gladly give as much for the true as others for the false?

### **Tertullian on Martyrs Chapter 5**

<sup>1</sup>I omit here an account of glory-seeking motives. Excessive ambition and a certain mental morbidity have rendered cruel contests trivial. Many from privileged classes, drawn by love of arms, become gladiators for vanity's sake, bearing scars as badges of honor. Some test themselves with fire, running in burning tunics, or face bullwhips unflinchingly. <sup>2</sup>O blessed ones, the Lord allows this in the world to encourage us now and judge us on the final day. If we shrink from suffering for truth unto salvation, what others embrace for vanity leads to perdition.

### **Tertullian on Martyrs Chapter 6**

<sup>1</sup>Let's cease discussing perseverance born from excessive ambition and consider instead the common fate of humanity. If we must face such trials with fortitude, let's learn from the misfortunes befalling even unwilling victims. How many perish in fires? How many devoured by wild beasts in forests or cities after escaping cages? How many slain by robbers' swords, or subjected to crucifixion after torture and insults by enemies? <sup>2</sup>Moreover, many endure suffering for a human cause that they hesitate to endure for God. Our times attest to this truth. How often do prominent individuals meet death for or against a man, despite birth, rank, physical condition, or age seemingly protecting them?

# **Tertullian on Apparel of Women – I**

## **Tertullian on Apparel of Women – I Chapter 1**

<sup>1</sup>If there existed on earth a faith as great as the reward of faith expected in heaven, none of you, beloved sisters, who have come to know the Lord and learned the truth about the condition of women, would desire an extravagant or ostentatious style of dress. Instead, you would choose to wear humble clothing and embrace modesty, as if walking around in mourning and repentance like Eve, aiming to atone for the original sin and the blame associated with it. “In pain you shall bear children, and your desire shall be for your husband, and he shall rule over you.” <sup>2</sup>Do you not realize that you are all like Eve? The divine judgment on women still applies today, so the guilt remains. You are considered the gateway of the devil, the unsealer of the forbidden tree, the first to break divine law, and the one who tempted Adam, who was not strong enough to resist. Your actions led to death, and even the Son of God had to die because of it. So why would you seek to adorn yourself beyond the simple garments of skin? <sup>3</sup>Even though from the beginning of the world various peoples have engaged in activities like shearing sheep, spinning, dyeing, and embroidering, and precious materials like gold and pearls have been sought after, Eve, expelled from paradise, would not have desired these things. Thus, women should not crave or become familiar with such things if they wish to live a righteous life, as these adornments are akin to the finery of a funeral for one who is already dead.

## **Tertullian on Apparel of Women – I Chapter 2**

<sup>1</sup>The origin of female ornamentation can be traced back to the fallen angels who descended to earth. These angels, condemned to death, introduced various forms of decoration to women, adding to their ignominy. They revealed hidden substances and scientific arts, including metallurgy, herbal properties, enchantments, and star interpretations, and specifically gave women the means of adornment such as jewels, gold circlets, dyed fabrics, and makeup. <sup>2</sup>The quality of these items reflects the nature of their teachers: sinners could not have provided anything conducive to integrity, nor could those driven by lust offer anything that promotes chastity or the fear of God. These gifts were not meant to elevate women but to distract them from simplicity and sincerity, ultimately making them offensive to God. If women are destined to judge these angels, it is inconsistent for them to seek after the gifts of those they are meant to judge. Women, promised the same angelic nature and dignity as men, should reject the things given by the condemned angels and maintain their purity and humility.

## **Tertullian on Apparel of Women – I Chapter 3**

<sup>1</sup>I understand that some do not accept the Book of Enoch, which describes the actions of angels, because it is not included in the Jewish canon. Some might think it could not have survived the deluge that wiped out the world. However, Noah, a great-grandson of Enoch, might have preserved its teachings through oral tradition. <sup>2</sup>Even if this were not the case, the scripture could have been renewed by the Spirit after the deluge, similar to how Jewish literature was restored after the Babylonian destruction. Since Enoch's writings also mention the Lord, we should not reject anything relevant to us. Apostle Jude also references Enoch, supporting its validity.

## **Tertullian on Apparel of Women – I Chapter 4**

<sup>1</sup>Assuming the origins of female adornments are not condemned by the fate of their creators and no additional blame is assigned to the angels beyond their rebellion and carnal marriages, we should evaluate the items themselves to understand their purposes. <sup>2</sup>Female attire includes both dress and ornament. "Dress" refers to what enhances a woman's appearance, while "ornament" refers to what is deemed disgraceful. The former often involves gold, silver, gems, and clothing, while the latter involves hair and skin care. The former is criticized as ambition, and the latter as prostitution. Consider what is appropriate for a handmaid of God, who is expected to embody humility and chastity.

## **Tertullian on Apparel of Women – I Chapter 5**

<sup>1</sup>Gold and silver, which are highly valued for their worldly splendor, are made from earth, which is naturally more glorious. These materials are extracted through laborious processes and are transformed from earth into ornaments. However, metals like iron and brass, which are more useful in everyday life, are just as earth-born and refined. <sup>2</sup>Iron and brass are crucial for many practical functions and support gold and silver in their uses. Gold and silver are not essential for plowing fields or constructing buildings, whereas iron and brass are integral to these tasks. Thus, gold and silver's high status may be misplaced compared to their practical counterparts.

## **Tertullian on Apparel of Women – I Chapter 6**

<sup>1</sup>Precious stones and pearls, which compete with gold in their grandeur, are merely stones and small particles of earth. They do not contribute to construction but only to the vanity of women. They require extensive polishing, setting, and adornment to achieve their effect. <sup>2</sup>The gems and pearls, whether from the sea or claimed to be dragon's treasure, do not add value to a Christian woman's appearance. Adorning oneself with such items might contradict the Christian goal of overcoming evil.

## **Tertullian on Apparel of Women – I Chapter 7**

<sup>1</sup>The value of jewels and precious materials comes mainly from their rarity and exotic nature. In their native places, they are not as highly prized. <sup>2</sup>Some cultures even use gold to chain criminals, reflecting a disregard for its value. The nobility of gems is diminished by their casual use among other peoples. Even in Rome, where gems are not worn to show off, their value is not as significant. The excessive display of gems often contrasts with their true worth and utility.

## **Tertullian on Apparel of Women – I Chapter 8**

<sup>1</sup>Similarly, the use of colors in clothing should be considered. Even the servants of those barbarians diminish the value of the colors in our garments by wearing similar ones. Their walls, for example, use simple colors to replace the elaborate Tyrian purple and violet hangings that you carefully remove and repurpose. For them, purple is less valuable than red ochre because garments cannot gain true honor from adulterated colors. <sup>2</sup>If God did not create sheep with purple or sky-blue wool, it must be because He chose not to. What God did not will, we should not fashion. Thus, things not created by God, the Author of nature, are not naturally good but are attributed to the devil, the corrupter of nature. There is no rival to God other than the devil and his angels. Even if materials come from God, how they are used can be inappropriate. For instance, conchs and other elements of worldly decoration may come from God's creation, but they are misused for profane pleasures and idolatry. Christians should not embrace the excesses of worldly shows, such as races or arenas, simply because the animals and objects used are God's creations. Similarly, using materials for vanity or idolatry is inappropriate, despite their divine origin. Therefore, the use of materials for worldly glory is inconsistent with divine intention.

## **Tertullian on Apparel of Women – I Chapter 9**

<sup>1</sup>Our desires should align with God's distribution, or we risk falling prey to ambition and its associated evils. Just as certain things are found in specific lands or seas and are valued or disregarded accordingly, so too do we desire what we do not have. Items that are rare or foreign are often desired simply because they are not native to us, leading to a vice of excessive desire.

<sup>2</sup>Even if having something is permissible, it should be within limits to prevent ambition. Ambition, driven by excessive desire for glory, is not supported by nature or truth but by a destructive passion of the mind. This vice, connected to ambition and glory, inflates the cost of items, feeding into our desire. A small object can represent a large fortune; a delicate thread can hold a great value; a slender necklace can symbolize vast wealth. Ambition's power is such that even a small body, like a woman's, can carry immense wealth, demonstrating the strength of ambition in its quest for

glory.

## **Tertullian on Apparel of Women – II**

### **Tertullian on Apparel of Women – II Chapter 1**

<sup>1</sup>Dear fellow servants and sisters in Christ, I am grateful for the privilege of addressing you on a matter of great importance—modesty, not just in its core essence but also in its outward expression. We are all temples of God, and modesty is the guardian of this sacred space, preventing anything unclean or inappropriate from entering and thus offending God. Today, I want to discuss not just modesty itself but how it should be reflected in our daily conduct, especially in our appearance. Many women, whether out of ignorance or pretense, seem to believe that modesty is only about avoiding physical sin and not about the external aspects such as dress and adornment. They often dress similarly to women from other cultures who lack true modesty, showing that their sense of modesty is incomplete and easily led astray by superficial attractions. How many are there who, even though they don't want to actively sin, still care too much about looking attractive to strangers? If we were to adhere only to the modesty seen in non-believers, it would be imperfect and vulnerable to excesses in attire. Women who fail to uphold true modesty might inadvertently blend good with evil. Therefore, you should avoid such practices and aim for a higher standard of perfection, as God commands us to be perfect just as He is perfect.

### **Tertullian on Apparel of Women – II Chapter 2**

<sup>1</sup>Perfect modesty requires abstaining not only from actual sins but also from anything that might lead to sin. Trusting in our own security without being vigilant is a form of presumption, which undermines our ability to stay alert and cautious. We must maintain a constant awareness of our own vulnerability to sin and be cautious to prevent putting others in tempting situations. It is essential to walk in holiness and faith, recognizing that our own safety is not guaranteed and that we must be wary to remain secure. Presumption leads to complacency and greater risk, while fear encourages vigilance, which is crucial for our salvation. It is also important not to be a stumbling block to others, as causing another person to sin, even indirectly, is a grave offense. We must love our neighbors as ourselves and not act in ways that could lead them into temptation. Any form of physical attractiveness that invites lustful thoughts or desires should be avoided, as it contradicts the command to love others and act in their best interest.

### **Tertullian on Apparel of Women – II Chapter 3**

<sup>1</sup>Even if physical beauty is not inherently dangerous, it is still unnecessary and potentially vain.

Beauty serves to evoke pleasure and attraction, which is contrary to the modesty that Christians should embrace. True modesty values spiritual rather than physical attributes and should focus on inner virtues rather than outward appearances. Women should not pursue or showcase beauty for its own sake, as this goes against the Christian call to humility and simplicity. Instead, if a woman is naturally beautiful, she should not emphasize her beauty but rather minimize it to avoid drawing undue attention. This approach reflects a commitment to modesty and a focus on spiritual rather than physical glory.

### **Tertullian on Apparel of Women – II Chapter 4**

<sup>1</sup>The idea that one should adorn oneself to please a husband is also misguided. A Christian wife should remember that pleasing her husband does not depend on outward beauty but on her character and faithfulness. A believing husband does not require beauty, and an unbelieving husband, influenced by worldly standards, might be suspicious or disapproving of it. Therefore, the pursuit of beauty for the sake of pleasing a husband, whether believing or not, is misguided. True contentment and approval come from living a life of modesty and faith, not from outward appearances.

### **Tertullian on Apparel of Women – II Chapter 5**

<sup>1</sup>It is important to distinguish between permissible and impermissible refinements in personal appearance. While modest grooming is acceptable, excessive or artificial enhancements, such as using cosmetics or dyes, are not. Such practices are a form of altering God's creation and are influenced by the devil's temptation. Adding to or changing what God has created is a form of disrespect to His work. Christians should avoid any practices that reflect the influence of evil forces and instead embrace simplicity and natural beauty. Our appearance should reflect our commitment to modesty and avoid practices that are contrary to God's precepts.

### **Tertullian on Apparel of Women – II Chapter 6**

<sup>1</sup>Some women use dyes to change the color of their hair, which reflects a desire to conform to external standards of beauty and a rejection of their natural appearance. Such actions are not only harmful to the hair but also reflect a misplaced value on superficial beauty. Changing hair color to achieve a certain look is an attempt to alter what God has created, which is a form of disobedience. Instead of striving for artificial youthfulness, Christians should embrace their natural aging process and focus on spiritual growth. The pursuit of outward beauty at the expense of spiritual integrity is a misalignment with Christian values and teachings.

### **Tertullian on Apparel of Women – II Chapter 7**

<sup>1</sup>What purpose does all the effort spent on styling your hair serve in relation to salvation? Why is your hair never allowed to rest, constantly needing to be styled, loosened, shaped, or thinned? Some people go to great lengths to curl their hair, while others let it hang loose, but never in a simple manner. You also attach various forms of artificial hairpieces—sometimes like a helmet or a head covering, or a mass pulled back to the neck. <sup>2</sup>The remarkable thing is that there is no visible opposition to God's commands! It has been stated that no one can increase their stature. Yet, you add to your weight by piling on rolls or decorative elements on your neck! If you feel no shame in such excess, at least feel some discomfort about the impurity; consider the possibility that you might be putting on a holy and Christian head the discarded remains of someone else's head, which could be unclean or even destined for hell. <sup>3</sup>Instead, cast away all this adornment from your “free” head. It is futile to try to seem adorned and to rely on the most skilled creators of false hair. God instructs you to “be veiled,” perhaps to keep some heads from being seen! <sup>4</sup>And oh, that on “that day” of Christian joy, I might lift my head, even if it is beneath yours! I will see whether you rise with your make-up and dyes and all that elaborate headgear, and whether it will be women so decked out whom the angels will carry up to meet Christ in the air. <sup>5</sup>If these decorations are good and of God now, they will also accompany the risen bodies and find their places then. But only flesh and spirit, pure and unblemished, will rise. Therefore, abstain from what is condemned now, so that God may see you as He will see you then.

### **Tertullian on Apparel of Women – II Chapter 8**

<sup>1</sup>Certainly, as a man, I am not excluding women from these observations about personal adornment. Are there also things in men's grooming that should be avoided due to our reverence for God? <sup>2</sup>If it is true, and it is, that in men, as in women, there is a natural desire to please, and if men have their own deceptive grooming practices—such as trimming their beards too sharply, plucking them, shaving around the mouth, using dyes to cover grey hair, removing body hair, applying pigments to fix each hair in place, and smoothing the rest of the body with rough powders—then once we have knowledge of God, all these things should be rejected as frivolous and contrary to modesty. <sup>3</sup>Where God is, modesty is present, and sobriety supports modesty. How can we practice modesty without sobriety, and how can we ensure sobriety aids modesty if our appearance, demeanor, and general aspect are not marked by seriousness?

### **Tertullian on Apparel of Women – II Chapter 9**

<sup>1</sup>Thus, in terms of clothing and other forms of self-adornment, you must also prune away excessive splendor. What is the point of showing temperance and simplicity in your face if you cover the rest

of your body with luxurious and absurd decorations? <sup>2</sup>It is clear how these embellishments relate to voluptuousness and undermine modesty. Without these embellishments, personal grace is rendered pointless, and with it, any inherent grace is supported by outward adornment. <sup>3</sup>In times of life that are blessed with quiet and withdrawn into modesty, the splendor of dress can disturb this peace by tempting the appetites with the allure of apparel. <sup>4</sup>So, sisters, avoid wearing garments that are flashy or suggestive of prostitution, and if you must appear in public due to wealth, status, or previous dignity, temper this necessity. <sup>5</sup>Ensure that the enjoyment of your riches and elegance does not lead to indulgence. For humility, which our faith upholds, requires you to moderate your use of luxury and adornments, in line with the apostle's advice to use the world as if not using it, since the fashion of this world is passing away. <sup>6</sup>Even those who abstain from wine and rich foods for the sake of the kingdom of God offer their humility through such abstinence. <sup>7</sup>We have had enough of wealth and luxury before embracing these saving disciplines. We are living at the end of the ages, predestined by God for this final time, and thus we should be trained to chastise and transcend worldly principles, spiritually and physically.

### **Tertullian on Apparel of Women – II Chapter 10**

<sup>1</sup>Was it really God who instructed the dyeing of wool with herbal juices and shellfish? Did He forget to create purple and scarlet sheep when He made the universe? <sup>2</sup>Was it God who invented expensive, light garments, or the elaborate golden accessories for hair? Was He behind the painful body modifications, such as ear piercings, that resulted in the high value of such adornments? <sup>3</sup>Even gold, which captivates you, was once used as chains in ancient cultures. This shows that it is not the inherent worth but the rarity of these items that determines their value. <sup>4</sup>The excessive labor involved in crafting these ornaments, introduced by sinful angels who revealed such arts, increased their costliness and fueled women's desire for them. <sup>5</sup>If these angels who taught these arts have been condemned by God, as Enoch tells us, how can we please God by indulging in the things associated with them?

### **Tertullian on Apparel of Women – II Chapter 11**

<sup>1</sup>Christian women have no reason to appear in excessive grandeur, as they are not engaged in the public activities or worships of pagans. <sup>2</sup>Public display of luxury is typically for seeking attention or glorification, but Christian life involves serious matters, such as visiting the sick, offering sacrifices, or dispensing the word of God, none of which require extravagant attire. <sup>3</sup>If you are called upon by non-believers or in cases of necessity, go forth in modest dress, ensuring that you stand apart from those who are not of the faith. <sup>4</sup>Your attire should reflect modesty, setting an

example to others and magnifying God through your body. <sup>5</sup>Avoid giving the impression that since becoming a Christian, you have become poorer or less clean. It is not according to the standards of Gentiles but according to God's standards that Christians should dress.

### **Tertullian on Apparel of Women – II Chapter 12**

<sup>1</sup>It is vital to avoid causing justifiable blasphemy by dressing in a manner similar to those known for their immodesty. <sup>2</sup>The increased depravity of the age has nearly equated the appearance of respectable women with that of the most dishonorable ones. <sup>3</sup>The Scriptures indicate that outward adornments associated with prostitution are improper for modest women. <sup>4</sup>The powerful state that sits on seven hills and many waters is described as a prostitute, decked out in purple, scarlet, gold, and precious stones. <sup>5</sup>Such adornments are identified with the accursed state of prostitution. <sup>6</sup>Even Thamar's use of cosmetics led Judah to mistake her for a harlot. This underscores the need for women to ensure their attire aligns with their chastity, avoiding anything that could lead to suspicion or misinterpretation.

### **Tertullian on Apparel of Women – II Chapter 13**

<sup>1</sup>It is not enough for God alone to know us as chaste; we must appear so to others. <sup>2</sup>This is particularly important in times of persecution, where our endurance of hardships should prepare us for potential suffering. <sup>3</sup>Our appearance and behavior should reflect our faith, and we should be prepared to leave behind earthly luxuries for the sake of our hope. <sup>4</sup>Love for gold, which symbolizes the sins of Israel, should be rejected. <sup>5</sup>Even now, Christians should focus on enduring hardships rather than indulging in gold. <sup>6</sup>As we await our transformation and the angels who will guide us, let us be adorned not with earthly cosmetics but with spiritual virtues—simplicity, modesty, and silence. <sup>7</sup>Submit to your husbands, focus on home duties, and embody faithfulness. <sup>8</sup>Dress in righteousness and modesty, and you will be truly adorned, pleasing God as your Lover

# **Tertullian on Exhortation to Chastity**

## **Tertullian on Exhortation to Chastity Chapter 1**

<sup>1</sup>I am sure, brother, that after you have peacefully discussed things with your wife and are focusing on the end of your single life, you are in need of advice. While it's true that each person should consult their own faith and assess its strength in such matters, the demands of the flesh—which often oppose faith—can stir up thoughts and prompt the need for external counsel, like an advocate opposing these fleshly needs. <sup>2</sup>This necessity can be managed if we focus on the will of God rather than simply His indulgence. Favor is not earned through indulgence but through prompt obedience to God's will, which aims at our sanctification. <sup>3</sup>God wishes us to become like Him, to be holy as He is holy. Good sanctification can be categorized into several types, and we may be found in one of these types. The first type is virginity from birth; the second is virginity from birth or from baptism, which is either maintained in marriage through mutual agreement or persists in widowhood by choice; the third type is monogamy, where after a marriage has ended, there is a renunciation of sexual relations. <sup>4</sup>The first virginity is a state of happiness, involving complete ignorance of what one might later wish to be freed from; the second virginity involves virtue, which is despising the power of something one fully understands; and the third type, not remarrying after the death of a spouse, represents the glory of virtue and moderation. <sup>5</sup>Moderation means not regretting something taken away by the Lord, who controls even the smallest things like falling leaves or sparrows.

## **Tertullian on Exhortation to Chastity Chapter 2**

<sup>1</sup>It is not right to claim that the Lord gave and took away things merely according to His will without acknowledging that some power rests with us. <sup>2</sup>If we remarry things that God has taken away, we are opposing His will. If God had willed us to remarry, He would not have taken it away in the first place. <sup>3</sup>To attribute all actions to the will of God in this manner can lead to the absurd conclusion that even sins are excused, which undermines our discipline and even the concept of God. <sup>4</sup>God forbids certain actions and punishes them with eternal consequences, while He commands and rewards actions that align with His will. <sup>5</sup>Therefore, we have the power to choose between good and evil, as stated in the scripture. Our volition, or power of choice, is where our faith is tested. <sup>6</sup>If we choose what is contrary to God's will, it originates from within us. Adam, the forefather of sin, chose to sin of his own accord, and the devil merely provided the opportunity, not the volition. <sup>7</sup>Thus, the only thing truly within our power is our choice, and we must consider

carefully what aligns with God's will.

### **Tertullian on Exhortation to Chastity Chapter 3**

<sup>1</sup>We understand manifest things, but we must examine what is meant by their manifestation. Just because something is permitted by God does not mean it is purely His will. <sup>2</sup>Indulgence, which is not independent of volition, often causes permission to happen, even though it results from a constrained choice. <sup>3</sup>In contrast, pure volition is seen in acts that please God where His discipline rules rather than indulgence. <sup>4</sup>If God prefers certain acts over others, it follows that we should pursue those He prefers. Acts He prefers more override those He prefers less. <sup>5</sup>Therefore, failing to follow what God more wills means going against His superior will and thus not deserving a reward. <sup>6</sup>Even the unwillingness to seek reward can be a sin. If second marriage is permitted through God's indulgence, then it is not a pure act of His will. <sup>7</sup>Instead, acts reflecting His greater will are what we should pursue. The apostle's guidance, while suggesting that marriage might be better than burning with desire, reflects his personal advice rather than divine command. His own suggestions do not override the divine preference for continence.

### **Tertullian on Exhortation to Chastity Chapter 4**

<sup>1</sup>The apostle's suggestion about second marriage, where he says "You are free from a wife; do not seek a wife. But if you marry, you will not sin," is based on personal advice rather than a divine command. <sup>2</sup>There is a significant difference between a divine command and personal advice. <sup>3</sup>The apostle himself acknowledges that he is giving personal advice rather than a command from God. In his teachings and letters, there is no divine command permitting second marriage. <sup>4</sup>This supports the view that unity in marriage should be upheld as what is not permitted by God is considered forbidden. <sup>5</sup>Furthermore, the apostle advises continence over marriage, suggesting that although marriage is permitted under certain circumstances, continence is more desirable. <sup>6</sup>His personal advice is influenced by the Holy Spirit, and we should follow the advice that aligns with divine authority. Thus, we should adhere to the apostolic guidance that reflects divine preference rather than mere personal opinion.

### **Tertullian on Exhortation to Chastity Chapter 5**

<sup>1</sup>The principle of monogamy is established by the very beginning of human creation, where God created one woman from one rib of Adam, thus setting a precedent. <sup>2</sup>The intention was clear that there should be one man and one woman united as one flesh, not multiple marriages. <sup>3</sup>This original design signifies that marriage should be a single, unified bond. <sup>4</sup>The apostle interprets the concept of "two becoming one flesh" as relating to the relationship between Christ and the Church,

reinforcing the law of marriage unity.<sup>5</sup> This type of union is reflected both in our physical and spiritual origins—carnal in Adam and spiritual in Christ.<sup>6</sup> Thus, violating the unity of marriage is seen as deviating from both the primal and spiritual designs.<sup>7</sup> The concept of multiple marriages began with Lamech, who violated this principle by marrying two women, thus deviating from the original intent of unity.

### **Tertullian on Exhortation to Chastity Chapter 6**

<sup>1</sup>You argue that because the blessed patriarchs had multiple wives and concubines, it might be lawful for us to marry without limit. I concede that if the old command to “be fruitful and multiply” still applies and if no new command has replaced it, then it might seem permissible. However, a new command has indeed come into effect, as stated: “The time is already winding up; it remains that those who have wives act as if they had none.” By commanding chastity and restraining sexual desire, this new command has superseded the earlier directive to “grow and multiply.” In the early days, God allowed a more lenient approach to marriage until the world was populated and the new discipline was ready to be established. At the end of time, however, this indulgence has been withdrawn, just as old laws have been replaced by new ones. For example, “an eye for an eye” has been surpassed by the command to “not repay evil with evil.” Even under the old law, there were precedents for monogamy. For instance, Leviticus commands that “My priests shall not marry more than once.” This reflects a preference for unity over multiplicity. As Christ fulfilled the law, we now have stricter rules: priests must be married only once, and violations of this rule can lead to removal from office. You might argue that this rule applies only to priests, but even laypeople are considered priests in a spiritual sense, as indicated in Scripture. Thus, if a priest is bound by certain standards, laypeople should strive to follow similar rules, particularly when it comes to second marriages. If we want to be considered for a priestly role, we should adhere to these disciplines.

### **Tertullian on Exhortation to Chastity Chapter 7**

<sup>1</sup>We should recognize that the old discipline had elements that anticipated the new, more perfect order. For example, the old law had provisions that limited multiple marriages, and even among the early Israelites, monogamy was a recognized ideal. The new law of Christ is more stringent, demanding a higher standard of purity and discipline. The rule requiring priests to be married only once reflects this higher standard, which is applied even more rigorously to those in religious orders. If the rule applies to priests, it is reasonable to extend similar principles to laypeople, given that priests come from among the laity.

## **Tertullian on Exhortation to Chastity Chapter 8**

<sup>1</sup>Even if second marriages are permissible, not all lawful things are beneficial. As the apostle says, “All things are lawful, but not all are beneficial.” What is lawful may not always be good or conducive to salvation. We should aim not just for what is permitted but for what is truly beneficial. The concept of “license” often serves as a test of discipline. While the apostles were allowed to marry and support themselves through the Gospel, their example teaches us that choosing not to exercise such rights can be more spiritually advantageous. Thus, it is important to discern between what is permitted and what is truly beneficial for our spiritual growth.

## **Tertullian on Exhortation to Chastity Chapter 9**

<sup>1</sup>If we examine the deeper implications, second marriage can be seen as a form of fornication. When the apostle talks about married people focusing on pleasing each other, it suggests a concern with carnal desires. Since Jesus equated lustful thoughts with adultery, it follows that any marriage motivated by concupiscence is tainted by a similar issue. First marriages, too, are not immune to these concerns, as they also involve physical desires. Ideally, one should aspire to chastity and avoid even the possibility of adultery. If God has granted you the opportunity to marry once, be grateful and avoid seeking additional indulgence.

## **Tertullian on Exhortation to Chastity Chapter 10**

<sup>1</sup>Embrace the opportunity of widowhood as a chance to focus on spiritual growth. Without the obligations of marriage, you can devote yourself entirely to prayer and spiritual activities. Being free from the responsibilities of marriage allows you to concentrate on serving God and living a more sanctified life. The apostle recommended temporary abstinence for the sake of enhancing prayer, showing that what is beneficial for a time can be practiced more consistently for greater spiritual gain. The absence of marital obligations can lead to a deeper spiritual experience, as one’s focus shifts entirely to God.

## **Tertullian on Exhortation to Chastity Chapter 11**

<sup>1</sup>Having multiple wives creates greater spiritual distraction. In the case of a second marriage, you face the challenge of balancing the spiritual and physical needs of two wives. You cannot disregard the first wife, whom you have a deeper spiritual connection with, having prayed for her and made offerings on her behalf. When you stand before the Lord with multiple wives, how can you reconcile this with the priesthood’s call for monogamy and virginity? Will your sacrifices be accepted if you request chastity for yourself and your wives, while your life contradicts the very standard set by those in sacred orders?

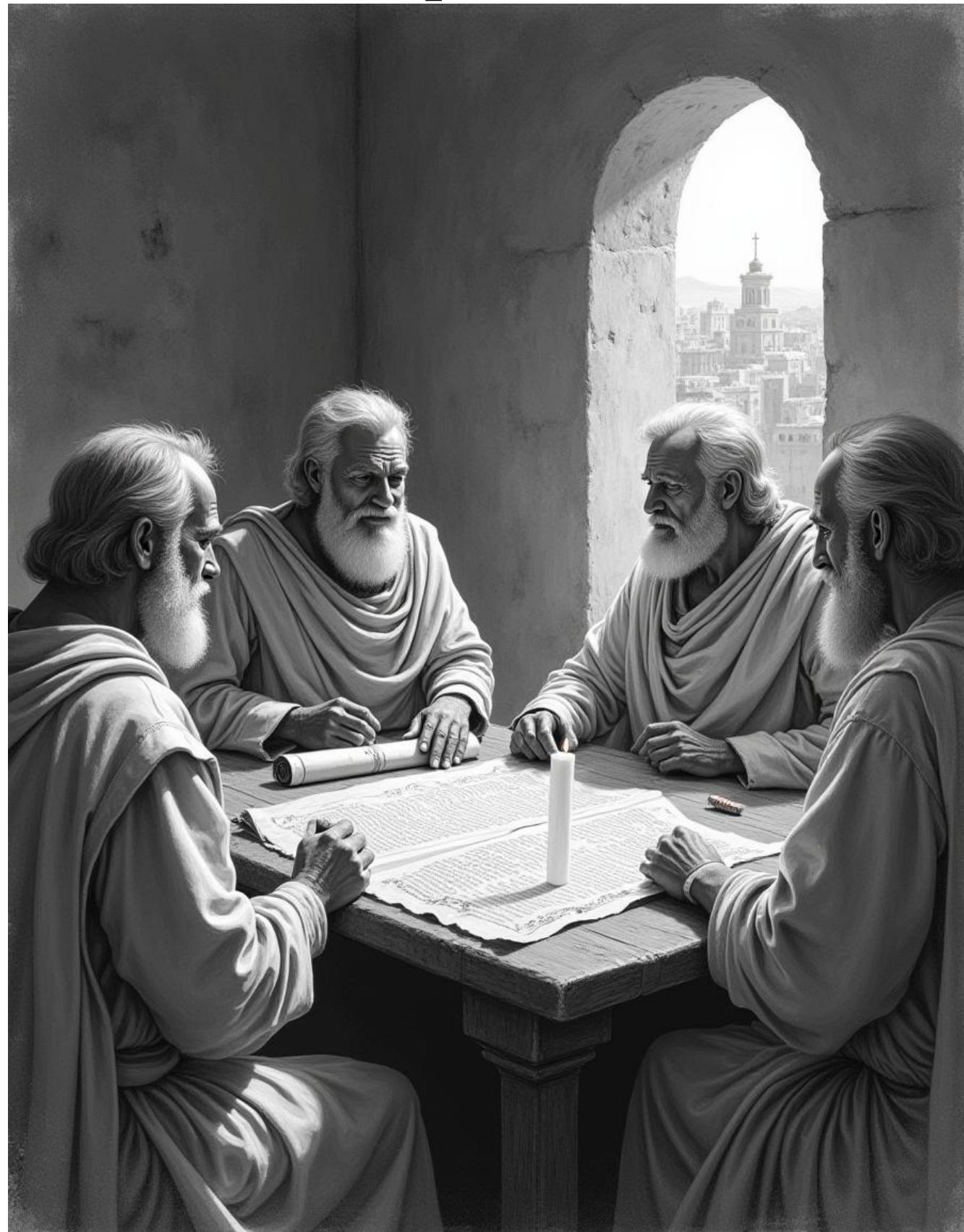
## **Tertullian on Exhortation to Chastity Chapter 12**

<sup>1</sup>Many justify second marriages with excuses like needing support for household chores, managing a family, or ensuring financial stability. They suggest that only married men succeed in these areas, while celibates and travelers do not. However, even soldiers and travelers manage without spouses, reflecting the possibility of living a dedicated life without marriage. If you are widowed, seek a spiritual partner from among widows, rather than remarrying. Some argue that Christians need heirs, but why should a servant of God seek to prolong his life with additional offspring when the apostle is eager to be with the Lord? Children might bring burdens and concerns rather than benefits, potentially even complicating the final rites. Instead of seeking another marriage to have children, recognize that focusing on spiritual matters might be more fitting for those who have disinherited the world. Even if you remarry and have children, the potential trouble of managing a new spouse and offspring might not be worth the effort, particularly when some might resort to measures to avoid having children, which is morally questionable.

## **Tertullian on Exhortation to Chastity Chapter 13**

<sup>1</sup>Examples from both pagan and Christian traditions illustrate the value of monogamy and chastity. In pagan cultures, monogamy was highly esteemed; even bridesmaids were chosen from women who had only been married once. Priests and priestesses in various cultures, such as the Vestal Virgins or the priestesses of Ceres, often remained celibate or rejected marriage to honor their vows. Their dedication to chastity and the avoidance of marriage, even under religious or societal pressure, highlights the spiritual benefits of remaining single. This contrasts with Christians who sometimes fail to uphold chastity, despite its clear benefits for spiritual life. Examples from Christian history also show individuals who chose to live in chastity rather than remarrying. This greater spiritual dedication, achieved through continence, is often seen as more valuable than the act of dying for one's faith. Thus, those who wish to enter Paradise should strive to overcome the desires that contradict the purity required for entry.

# Epistles



# **Epistle of Barnabas**

## **Epistle of Barnabas Chapter 1**

<sup>1</sup>Greetings to all of you, sons and daughters, in the name of our Lord Jesus Christ, who loved us with peace. <sup>2</sup>I am exceedingly joyful and filled with honor to see the abundant fruits of righteousness among you. Your spirited reception of the spiritual gifts has brought me great joy, and I am hopeful for my own salvation, seeing the outpouring of the Spirit from our loving Lord among you. <sup>3</sup>Your presence and spiritual growth have amazed me, and I am convinced that since I started teaching among you, I have gained deeper understanding. The Lord has guided me in the path of righteousness, reinforcing my conviction. <sup>4</sup>Therefore, I am deeply obligated to love you more than my own soul, recognizing the profound faith, love, and hope you hold for the promised life. <sup>5</sup>Considering this, I find it rewarding to share with you some of what I have received, knowing it will enrich your faith and understanding. <sup>6</sup>Thus, I have hurriedly written to you so that you may have complete knowledge alongside your faith. <sup>7</sup>The teachings of the Lord are centered on three aspects: the hope of eternal life, its inception, and its fulfillment. <sup>8</sup>The Lord, through the prophets, has revealed to us past and present events, and has given us a glimpse into the future. <sup>9</sup>As we witness these prophecies coming to fruition, our faith should deepen, and our spirits should soar in reverence towards Him. <sup>10</sup>Therefore, not as a superior but as a fellow believer, I will share some insights that will bring you joy in your current circumstances.

## **Epistle of Barnabas Chapter 2**

<sup>1</sup>In these evil days, where Satan wields power over the world, it is crucial for us to be vigilant and deeply consider the commandments of the Lord. Fear and patience are allies of our faith, while endurance and self-control stand as our champions. When these virtues remain pure in the sight of the Lord, Wisdom, Understanding, Knowledge, and Science rejoice alongside them. <sup>2</sup>Throughout the prophets, God has made it clear that He does not require sacrifices, burnt offerings, or offerings. He says, “What is the multitude of your sacrifices to Me? I am full of burnt offerings, and I do not desire the fat of lambs or the blood of bulls and goats. When you come to appear before Me, who has required these things from your hands? Stop bringing meaningless offerings; your incense is detestable to Me, and I cannot endure your new moons and sabbaths.” <sup>3</sup>Therefore, these rituals have been abolished so that the new law of our Lord Jesus Christ, which does not impose such burdens, could introduce a spiritual offering from humanity. As God further

declared, “Did I command your ancestors to offer burnt offerings and sacrifices when they came out of Egypt? No, I commanded them to refrain from harboring evil in their hearts against their neighbors and not to love false oaths.” <sup>4</sup>We, therefore, with understanding, should grasp the merciful intent of our Father. He speaks to us, desiring that unlike our ancestors, we seek how to approach Him rightly. For He tells us, “A sacrifice pleasing to God is a broken spirit; a heart that glorifies Him who created it is a sweet aroma to the Lord.” <sup>5</sup>Therefore, brethren, let us earnestly inquire about our salvation, lest the evil one, through deceit, should deceive us and cast us away from our true life.

### **Epistle of Barnabas Chapter 3**

<sup>1</sup>Concerning these matters, God questions them again, “Why do you fast to Me on this day, expecting your voice to be heard with cries? I have not chosen this kind of fast, that a person should merely humble their soul. Even if you bow your head like a ring and wear sackcloth and ashes, I will not accept it as a true fast.” <sup>2</sup>Instead, God tells us, “Here is the fast that I have chosen: not merely to humble your soul, but to loosen the chains of injustice, untie the cords of the yoke, set the oppressed free, break every yoke, share your food with the hungry, provide shelter for the homeless, clothe the naked when you see them, and not turn away from your own flesh and blood.” <sup>3</sup>Then, your light will break forth like the dawn, and your healing will quickly appear; righteousness will go before you, and the glory of the Lord will be your rear guard. When you call, the Lord will answer; when you cry for help, He will say, “Here am I.” If you remove the yoke of oppression, stop pointing fingers and malicious talk, and if you offer yourself to the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. <sup>4</sup>Therefore, brethren, God is patient, foreseeing that the people He has prepared will believe in His Beloved with sincerity. He revealed these things beforehand so that we would not hastily accept their laws without understanding the true intent of His commandments.

### **Epistle of Barnabas Chapter 4**

<sup>1</sup>Therefore, it is imperative for us, who seek understanding about the events unfolding, to diligently investigate what can truly save us. Let us completely flee from all sinful deeds, lest they ensnare us, and let us detest the errors of this present age so that we may set our affections on the world to come. We must not allow our souls to run unrestrained with sinners and the wicked, lest we become like them. <sup>2</sup>The ultimate stumbling block is approaching, as written by Enoch: “For the Lord has shortened the times and days for this reason, that His Beloved may hasten; and He

will come to His inheritance.” The prophet also declares, “Ten kings will reign on the earth, and after them a little king will arise who will subdue three of the kings.” <sup>3</sup>Similarly, Daniel speaks of the same, “I saw a fourth beast, dreadful and powerful, exceedingly strong; it had large iron teeth; it was devouring and breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots.” <sup>4</sup>Therefore, understand this, my brethren. I also beseech you, as one among you and loving you individually and collectively more than my own soul, to be vigilant now and guard against falling into sin by rationalizing, “The covenant belongs to both them and us.” <sup>5</sup>They ultimately lost it after Moses had received it. The Scripture says, “And Moses was fasting forty days and forty nights on Mount Sinai, and received the covenant from the Lord, tables of stone written with the finger of the Lord.” But they turned aside to idols, and thus lost it. <sup>6</sup>For the Lord said to Moses, “Go down quickly; for the people whom you brought out of the land of Egypt have corrupted themselves.” And Moses understood, and cast the two tablets out of his hands, and their covenant was broken, so that the covenant of the beloved Jesus might be sealed upon our hearts, in the hope that flows from believing in Him. <sup>7</sup>Now, desiring to write many things to you not as your teacher but as one who loves you, I have taken care to share with you what I myself possess, aiming for your purification. <sup>8</sup>Pay earnest attention in these last days, for the whole time of your faith in the past will not benefit you unless now, in this wicked time, we also resist impending sources of danger as becomes the children of God. <sup>9</sup>Let us flee from all vanity and hate the works of wickedness completely. Do not isolate yourself as if already fully justified; instead, come together and inquire together about what promotes your common well-being. <sup>10</sup>As Scripture says, “Woe to those who are wise in their own eyes and clever in their own sight!” Let us be spiritually-minded and strive to be a perfect temple for God. <sup>11</sup>Let us meditate on the fear of God as much as we can and keep His commandments, so that we may rejoice in His ordinances. The Lord will judge the world impartially; each will receive according to what they have done. <sup>12</sup>Beware, lest being at ease as the called ones of God, we fall asleep in our sins, allowing the wicked prince to gain power over us and thrust us away from the kingdom of the Lord. <sup>13</sup>Pay close attention, my brethren, and reflect on this: after witnessing great signs and wonders in Israel, they were eventually forsaken. Let us be cautious not to fulfill the saying, “Many are called, but few are chosen.”

## **Epistle of Barnabas Chapter 5**

<sup>1</sup>The Lord endured to offer His flesh to corruption for this purpose: that through the forgiveness of sins achieved by His sacrificial blood, we might be sanctified. It is written of Him, partly concerning Israel and partly concerning us: “He was wounded for our transgressions, bruised for our iniquities; by His stripes we are healed. He was led as a sheep to the slaughter, and as a lamb before its shearer is silent.” <sup>2</sup>Therefore, we owe profound gratitude to the Lord, for He has revealed to us the past, granted us wisdom for the present, and not left us in ignorance of the future. <sup>3</sup>The Scripture declares, “Nets are spread out unjustly for birds,” meaning that one who, knowing the path of righteousness, rushes into darkness perishes justly. Moreover, my brethren, if the Lord, being Lord of all the world, endured suffering for our souls—He to whom God said at the beginning, “Let us make man in our image, after our likeness”—consider how and why He suffered at the hands of men. <sup>4</sup>The prophets, having received grace from Him, prophesied about Him. And because it was necessary for Him to appear in the flesh, He endured in order to abolish death and reveal the resurrection. He fulfilled the promise to the fathers and prepared a new people for Himself, showing during His earthly life that He will judge mankind after raising them. <sup>5</sup>While teaching Israel with great miracles and signs, He preached the truth and loved them deeply. But when He chose His apostles to preach the Gospel, He selected sinners above all, demonstrating that He came “not to call the righteous, but sinners to repentance.” <sup>6</sup>He manifested Himself as the Son of God. For had He not come in the flesh, how could men have been saved by seeing Him? Just as they cannot endure the brightness of the sun, which will eventually cease to exist, so too could they not have endured to see Him without His incarnation. <sup>7</sup>The Son of God came in the flesh to bring to completion the sins of those who had persecuted His prophets to death. For this reason, He endured. As God says, “The stroke of His flesh is from them,” and “when I strike the Shepherd, the sheep of the flock will be scattered.” <sup>8</sup>He willingly chose to suffer, for it was necessary for Him to suffer on the cross. As prophesied about Him, “Save my soul from the sword, fasten my flesh with nails; for assemblies of the wicked have risen against me.” <sup>9</sup>And again, “Behold, I have given my back to those who strike, and my cheeks to those who pluck out the beard; I have not hidden my face from shame and spitting.

## **Epistle of Barnabas Chapter 6**

<sup>1</sup>When He had fulfilled His mission, what does He say? “Who will contend with Me? Let him confront Me. Who is he who will bring charges against Me? Let him draw near to the servant of the Lord.” “Woe to you! You will all grow old like a garment, and the moth will devour you.” And the prophet adds, “He is laid as a mighty stone for crushing; behold, I lay in Zion a stone, chosen,

precious, a cornerstone, honored. Whoever believes in Him will not be put to shame.” <sup>2</sup>Is our hope then in a mere stone? Far from it. This imagery is used because He established His flesh with power, saying, “He has made me a sure foundation.” The prophet also foretold, “The stone which the builders rejected has become the chief cornerstone.” And he further prophesied, “This is the day the Lord has made; let us rejoice and be glad in it.” <sup>3</sup>I write to you plainly so that you may understand. I am the least esteemed among you. What does the prophet say? “The assembly of the wicked surrounded me; they encircled me like bees; they blazed like a fire among thorns, and upon my garment they cast lots.” <sup>4</sup>Since His coming and suffering in the flesh were about to be revealed, the prophets foretold His sufferings. One prophet laments for Israel, saying, “Woe to their soul! They have devised an evil plan against themselves, saying, ‘Let us bind the righteous man because he is inconvenient to us.’” <sup>5</sup>Moses also said to them, “Behold what the Lord God says: Enter the good land which the Lord swore to give to Abraham, Isaac, and Jacob, to inherit it—a land flowing with milk and honey.” <sup>6</sup>What does Wisdom say? “Trust in Him who will be revealed to you in the flesh, that is, Jesus.” For man was formed from the earth in a suffering state, as Adam was made from the face of the ground. <sup>7</sup>What does “a land flowing with milk and honey” mean? Blessed be our Lord, who has placed in us wisdom and understanding of hidden things. For the prophet says, “Who will understand the parable of the Lord except the wise and prudent, those who love Him?” <sup>8</sup>Therefore, having been renewed by the forgiveness of our sins, He has recreated us according to a new pattern, so that we may possess childlike souls, for He created us anew by His Spirit. As Scripture says about us, when God speaks to the Son, “Let us make man in our image, after our likeness, and let them have dominion over the beasts of the earth, the birds of heaven, and the fish of the sea.” <sup>9</sup>And when the Lord beheld His fair creation, man, He said, “Increase and multiply, and fill the earth.” These things were spoken to the Son. Again, I will show you how He has made a second creation in us in these last days. The Lord says, “Behold, I will make the last like the first.” <sup>10</sup>Therefore the prophet said, “Enter into the land flowing with milk and honey, and have dominion over it.” See, we have been remade, as another prophet says, “Behold, says the Lord, I will take away their stony hearts and give them hearts of flesh,” because He was to appear in flesh and dwell among us. <sup>11</sup>For, my brethren, the dwelling place of our hearts is a holy temple to the Lord. For again the Lord says, “With what shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves a year old?” <sup>12</sup>He says, “I will declare to you in the assembly, ‘I will praise you among my brethren.’ I am led into the good land with you. What, then, do milk and honey signify? Just as an infant is kept alive first by honey, then

by milk, so we, being revived and sustained by faith in the promise and the word, shall live, ruling over the earth.” <sup>13</sup>He said above, “Let them increase and have dominion over the fish.” Who then is able to rule over the beasts, the fish, or the birds of heaven? For we must understand that to rule implies authority, so that one commands and governs. If this does not yet exist, He has promised it to us. When? When we ourselves have been perfected to become heirs of the covenant of the Lord.

## **Epistle of Barnabas Chapter 7**

<sup>1</sup>Understand, therefore, you children of joy, that the gracious Lord has revealed everything to us so that we may know whom we should render thanksgiving and praise for all things. If the Son of God, who is the Lord of all and will judge the living and the dead, suffered to give us life through His sacrifice, then we must believe that His suffering was for our sake alone. Even when He was nailed to the cross, they offered Him vinegar mixed with gall. Consider how the priests of the people foreshadowed this. By His commandment, the Lord ordained that whoever did not observe the fast should be put to death, for He Himself was to offer the vessel of His Spirit as a sacrifice for our sins, fulfilling the type established with Isaac when he was offered on the altar. <sup>2</sup>What does the prophet say about this? “Let them eat of the goat which is offered, with fasting, for all their sins.” Pay close attention: “And let only the priests eat the inner parts, unwashed with vinegar.” Why so? Because to me, who will offer my flesh for the sins of my new people, you will give gall mixed with vinegar to drink. You priests eat alone, while the people fast and mourn in sackcloth and ashes. These actions were to demonstrate that His suffering was necessary for them. How did the commandment go, then? Listen carefully: “Take two good-looking goats, similar to each other, and offer them. Let the priest take one as a sin offering.” <sup>3</sup>What should they do with the other goat? “Cursed,” He says, “is this one.” See now how this typifies Jesus. “All of you spit upon it, pierce it, and wrap its head with scarlet wool, and then send it into the wilderness.” After doing all this, the one who carries the goat takes it into the desert, removes the wool, and places it on a thorny shrub called Rachia, whose fruits we eat when found in the fields. Its fruits alone are sweet. <sup>4</sup>Why is this so again? Pay close attention: “One goat on the altar, the other cursed.” And why do you see the cursed one crowned? Because on that day they will see Him coming with a scarlet robe from His head to His feet, and they will say, “Is this not the One we once despised, pierced, mocked, and crucified? Truly, this is the One who declared Himself to be the Son of God.” <sup>5</sup>How similar He is to Him! This is why the goats had to be good-looking and identical, so that when they see Him coming, they would be amazed at the resemblance of the goat. Behold, this is the type of

Jesus who was destined to suffer. But why do they place the wool amidst thorns? It is a representation of Jesus presented before the Church. They place the wool among thorns so that whoever wishes to take it must undergo much suffering, for the thorn is formidable, and thus they can obtain it only through suffering and tribulation. "Therefore, He says, "Those who desire to see Me and possess My kingdom must obtain Me through tribulation and suffering."

### **Epistle of Barnabas Chapter 8**

<sup>1</sup>What do you think this symbolizes? A command was given to Israel that men of great wickedness should offer a heifer, slay and burn it, and then boys should take the ashes and put them in vessels. They would bind purple wool around a stick along with hyssop, and sprinkle the people one by one to purify them from their sins. Consider how simply He speaks to you. The heifer represents Jesus:

the sinful men offering it are those who led Him to the slaughter. But now these men are no longer guilty; they are no longer considered sinners. The boys who sprinkle the ashes represent those who proclaim to us the forgiveness of sins and the purification of the heart. Jesus gave them authority to preach the Gospel, twelve in number, corresponding to the twelve tribes of Israel.

<sup>2</sup>But why are there three boys sprinkling? This corresponds to Abraham, Isaac, and Jacob, who were held in high esteem by God. And why was the wool placed on the wood? Because through the wood, symbolizing the cross, Jesus established His kingdom, so that those who believe in Him shall live forever. But why was hyssop used with the wool? Because in His kingdom, during the evil and polluted days in which we are saved, those who suffer physically are cleansed by the purifying power of hyssop. These things are clear to us for this reason, but were obscure to them because they did not heed the voice of the Lord.

### **Epistle of Barnabas Chapter 9**

<sup>1</sup>He also speaks about our ears, how He has circumcised both them and our hearts. The Lord says in the prophet, "They obeyed me when they heard with their ears." And again He says, "Those who are far off will hear and know what I have done." And, "Circumcise your hearts, says the Lord." Again He says, "Hear, O Israel, for thus says the Lord your God." And once more the Spirit of the Lord proclaims, "Whoever desires to live forever, let him hear the voice of my servant." And He says again, "Hear, O heavens, and give ear, O earth, for God has spoken." These are the proofs. And again He says, "Hear the word of the Lord, you rulers of this people." And He says again, "Hear, you children, the voice of one crying in the wilderness." Therefore, He has circumcised our ears so that we may hear His word and believe, because the physical circumcision in which they trusted has been abolished. <sup>2</sup>For He declared that circumcision is not merely of the flesh, but they

transgressed because an evil angel deluded them. He says to them, “These things says the Lord your God” — here is a new commandment — “Do not sow among thorns, but circumcise yourselves to the Lord.” And why does He speak thus? “Circumcise the stubbornness of your heart, and do not harden your neck.” And again: “Behold, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart.” But you might say, “Yes, indeed, the people are circumcised as a seal.” But so are all Syrians, Arabs, and all idol priests. Are they also within the covenant bond? Yes, even the Egyptians practice circumcision. <sup>3</sup>Learn then, my children, about these things in detail. Abraham, who first instituted circumcision, looking forward in spirit to Jesus, practiced this rite, having received the mysteries of the three letters. For the Scripture says, “Abraham circumcised eighteen and three hundred men of his household.” What then was the knowledge given to him in this? Learn about the eighteen first, and then the three hundred. The ten and the eight are thus denoted — Ten by I, and Eight by H. You have the initials of the name Jesus. And because the cross was to express the grace of our redemption by the letter T, he also says, “Three Hundred.” He thus signifies Jesus by two letters and the cross by one. He knows this, who has implanted in us the engrafted gift of His teaching. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that you are worthy.

## **Epistle of Barnabas Chapter 10**

<sup>1</sup>Why did Moses instruct, “You shall not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish without scales?” He considered three spiritual doctrines in giving these commands. The Lord also said in Deuteronomy, “I will establish my ordinances among this people.” Is there not a divine commandment against eating these things? Indeed there is, but Moses spoke with spiritual insight. He mentioned the swine to signify, “Do not associate with people who resemble swine.” For when they live in luxury, they forget their Lord; but in times of need, they acknowledge Him. Similarly, the swine does not recognize its owner after it has eaten, but cries out when hungry and quiets down after being fed. “Nor shall you eat,” he says, “the eagle, nor the hawk, nor the kite, nor the raven.” This means, “Do not join yourself to those who do not work for their own sustenance but seize what belongs to others through wickedness. Though they may appear simple, they are always ready to exploit others.” These birds, while idle, constantly plot how to devour the flesh of others, proving themselves pests through their wickedness. <sup>2</sup>“And you shall not eat the lamprey, or the polypus, or the cuttlefish.” This means, “Do not resemble or join those who persist in ungodliness and face condemnation.” Like these cursed fishes that lurk in the deep, not swimming like others on the surface but dwelling in the mud at the bottom. Furthermore, “You

shall not eat the hare.” Why? “Do not become corrupt like those who defile the innocence of children.” The hare multiplies its offspring, equaling its years of life. Also, “You shall not eat the hyena.” This means, “Do not be an adulterer or a corrupter, or resemble those who change their nature.” The hyena changes its sex annually, being male at one time and female at another. Likewise, Moses rightly condemned the weasel, meaning, “Do not be like those who commit wickedness with their mouth due to their impurity, nor join with immoral women who engage in sinful acts with their mouths, for this animal conceives through its mouth.” <sup>3</sup>Moses thus established three doctrines regarding meats with spiritual significance, but they misunderstood them in a literal sense, focused only on physical foods. However, David understood the deeper meaning and spoke similarly: “Blessed is the man who has not walked in the counsel of the ungodly,” likening them to fishes that dwell in darkness in the depths; “and has not stood in the way of sinners,” akin to those who profess reverence for the Lord but stray like swine; “and has not sat in the seat of scoffers,” akin to birds that lie in wait for prey. Grasp firmly this spiritual knowledge. Moreover, Moses further commanded, “You shall eat every animal that is cloven-footed and ruminant.” What does this mean? The ruminant animal symbolizes one who, after receiving nourishment, acknowledges the One who provides and is visibly content. Moses wisely spoke in consideration of this commandment. What, then, does it signify? That we should associate with those who fear the Lord, who meditate on His commandments in their hearts, speak and observe His judgments, and find joy in contemplating His word. <sup>4</sup>And what about being cloven-footed? It signifies that the righteous walk in this world while looking forward to the holy future ahead. See how wisely Moses legislated. But how could they understand or grasp these truths? Therefore, we, understanding His commandments rightly, interpret them as the Lord intended. For this reason, He has circumcised our ears and hearts so that we may comprehend these things fully.

## **Epistle of Barnabas Chapter 11**

<sup>1</sup>Let’s delve deeper into whether the Lord intended to foreshadow baptism and the cross in the Old Testament. Concerning baptism with water, it was written about the Israelites that they did not receive the baptism leading to the forgiveness of sins, but instead sought after another. The prophet rebukes them, saying, “Be astonished, O heavens, and tremble with fear, for this people has committed two great evils: they have forsaken Me, the fountain of living waters, and dug for themselves broken cisterns. Is Zion, my holy hill, now a desolate rock? You shall be like birds that fly away when their nests are disturbed.” And another prophet declares, “I will go before you and

level the mountains; I will break down the gates of bronze and cut through the bars of iron. I will give you hidden treasures, so that you may know that I am the Lord.” Also, “He shall dwell in a lofty cave of the strong rock.” Moreover, speaking of the Son, it is said, “His water is sure; you shall see the King in His glory, and your soul shall meditate on the fear of the Lord.” And in another prophecy, “The one who does these things shall be like a tree planted by streams of water, which yields its fruit in season; and its leaf does not wither, and all that he does shall prosper. But the wicked are not so; they are like chaff that the wind blows away. Therefore, the wicked will not stand in the judgment, nor sinners in the assembly of the righteous; for the Lord knows the way of the righteous, but the way of the wicked will perish.”<sup>1</sup> Notice how He has depicted both water and the cross together. These words imply, “Blessed are those who, trusting in the cross, have entered the water; for they will receive their reward in due time.” He continues, “I will recompense them.” Now He says, “Their leaves shall not fade.” This means that every word spoken in faith and love will lead to the conversion and hope of many. Another prophet adds, “And the land of Jacob will be praised above every land,” signifying the vessel of His Spirit, which He will glorify. Furthermore, “And there was a river flowing on the right, and from it arose beautiful trees; and whoever eats of them will live forever.” This signifies that although we descend into the water full of sins and impurities, we emerge bearing fruit in our hearts, with reverence for God and faith in Jesus in our spirits. “And whoever eats of these will live forever,” meaning that whoever hears you speak and believes will have eternal life.

### **Epistle of Barnabas Chapter 12**

<sup>1</sup>Similarly, the cross of Christ is foreshadowed by another prophet who asks, “When will these things be fulfilled?” And the Lord replies, “When a tree is bent down and rises again, and when blood flows from wood.” This is yet another indication concerning the cross and the crucifixion of Him who was to suffer. Moses also speaks of this when Israel was attacked by enemies. To remind them that their deliverance from death was due to their sins, the Spirit moved Moses to make a figure of the cross and of Him who would suffer upon it. Unless they put their trust in Him, they would be forever defeated. Moses thus lifted up a staff on the hill, with one weapon above another, standing higher than all the people. With his hands stretched forth, Israel prevailed. Yet when he lowered his hands, they faltered again. Why? To teach them that their salvation depended on trusting in Him alone. Another prophet declares, “All day long I have stretched forth My hands to a disobedient and contrary people.” Moses also prefigures Jesus, showing it was necessary for Him to suffer and become the giver of life, though they believed Him destroyed on the cross when Israel

was failing. <sup>2</sup>Since Eve's transgression through the serpent, the Lord caused every kind of serpent to bite them, showing that because of their sin, they faced death. Moses commanded, "You shall not make for yourselves a carved or molded image as your God," revealing a type of Jesus. Moses made a bronze serpent and placed it on a pole, assembling the people and instructing them that if bitten, they should look upon the serpent with hope and belief, even though it was dead, trusting it could give them life. Immediately, they were healed when they did so. Here too is a glimpse of the glory of Jesus, for all things are in Him and through Him. Moses also speaks to Joshua, prophetically naming him so the people would hear that the Father would reveal all things about His Son Jesus to Joshua. He instructed Joshua to write down that the Son of God would ultimately destroy the house of Amalek. <sup>3</sup>Jesus, revealed both in type and in the flesh, is not merely the Son of man but the Son of God. Knowing that people would claim Christ to be the son of David, fearing and understanding the error of the wicked, he declares, "The Lord said to my Lord, 'Sit at My right hand, until I make Your enemies Your footstool.'" Isaiah also prophesies, "The Lord said to Christ, my Lord, whose right hand I have held, that the nations should submit before Him, and I will break the strength of kings." See how David calls Him both Lord and the Son of God.

### **Epistle of Barnabas Chapter 13**

<sup>1</sup>Let's examine whether this people are the rightful heirs or if another precedes them, and to whom the covenant truly belongs. Consider what Scripture says about the people: Isaac prayed for his wife Rebecca because she was barren, and she conceived. Rebecca, seeking guidance from the Lord, received a profound answer: "Two nations are in your womb, and two peoples from within you shall be divided; the one people shall be stronger than the other, and the older shall serve the younger." We must grasp the identities of Isaac and Rebecca and understand the significance of God's declaration that one people would surpass the other. <sup>2</sup>In another prophecy, Jacob speaks clearly to his son Joseph, saying, "Behold, the Lord has not deprived me of your presence; bring your sons to me, that I may bless them." Joseph brought Manasseh and Ephraim, expecting Manasseh, the elder, to be blessed. Joseph positioned Manasseh at Jacob's right hand. However, Jacob, guided by spiritual insight into the future of the people, altered his actions, placing his right hand on the younger son Ephraim's head to bless him instead. Joseph objected, asking Jacob to bless Manasseh, the firstborn. But Jacob affirmed, "I know it, my son, I know it; he also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations." <sup>3</sup>Thus, Jacob clearly indicated through whom the covenant and blessings would pass. If we consider Abraham's role, our

understanding is further enriched. What did God say to Abraham? “Because you have believed, it is counted to you as righteousness. Behold, I have made you the father of many nations.” This signifies not only those who are circumcised but also those who believe in the Lord while still uncircumcised. Thus, the true heirs of the covenant and the promise are those who follow in the footsteps of faith, regardless of their physical circumcision.

### **Epistle of Barnabas Chapter 14**

<sup>1</sup>Indeed, let us examine whether the Lord has truly given us the covenant promised to the fathers. He did give it, but the people were unworthy due to their sins. As the prophet recounts, “Moses fasted forty days and nights on Mount Sinai to receive the Lord’s covenant for the people.” The Lord inscribed two tablets with His own finger. Moses descended with these to deliver them to the people, but upon seeing their sin, he cast the tablets down, breaking them. Moses received the covenant, yet the people proved unworthy. <sup>2</sup>Now consider how we have received it differently. Moses, as a servant, received it, but the Lord Himself, in His suffering for us, has given us the covenant so that we might become His chosen people. He was revealed to perfect their transgressions, while we, made heirs through Him, received the testament of the Lord Jesus. His personal manifestation redeemed our hearts from darkness and the bondage of sin, establishing a covenant with us through His word. The Father ordained Him to prepare a holy people, as prophesied: “I, the Lord your God, have called you in righteousness, I will take hold of your hand and keep you. I will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.” <sup>3</sup>Thus, we understand our redemption. The prophet further affirms, “I have made you a light for the Gentiles, that my salvation may reach to the ends of the earth.” And again, “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor and the day of vengeance of our God, to comfort all who mourn.”

### **Epistle of Barnabas Chapter 15**

<sup>1</sup>Concerning the Sabbath, it is written in the Decalogue which the Lord spoke to Moses face to face on Mount Sinai, “Sanctify the Sabbath of the Lord with clean hands and a pure heart.” And elsewhere it is said, “If my sons keep the Sabbath, then I will pour out my mercy upon them.” The Sabbath is mentioned at the beginning of creation: “God made the works of His hands in six days and rested on the seventh day, sanctifying it.” Understand this, my children: “He finished in six

days” implies that all things will be completed in six thousand years, for a day is like a thousand years to the Lord. As He testifies, “Today will be as a thousand years.” Therefore, in six days, meaning six thousand years, all things will be accomplished. “And He rested on the seventh day.” This signifies that when His Son returns, He will end the age of the wicked, judge the ungodly, and renew the heavens and the earth. That will be the true rest on the seventh day.<sup>2</sup> Furthermore, He commands, “Sanctify it with pure hands and a pure heart.” If anyone today claims to sanctify the day that God has sanctified without being pure in heart in all things, they are mistaken. Truly, when we, having received the promise, no longer have wickedness and all things are made new by the Lord, then we will be able to sanctify the Sabbath. We ourselves must first be sanctified. He also says, “Your new moons and your appointed feasts my soul hates.” He makes it clear: Your current Sabbaths are not pleasing to Me. But the Sabbath I have established is when I bring rest to all things and initiate the eighth day, which marks the beginning of a new world. Therefore, we celebrate the eighth day with joy, the day on which Jesus rose from the dead. After revealing Himself, He ascended into heaven.

### **Epistle of Barnabas Chapter 16**

<sup>1</sup>Let me explain about the temple and how the misguided Jews, lost in error, put their trust not in God Himself but in the physical temple as if it were God’s house. They worshipped Him almost like the Gentiles did, within the temple walls. But listen to how the Lord speaks when He abolishes this notion: “Heaven is My throne, and the earth is My footstool. What kind of house will you build for Me, or where is the place of My rest?” Their hope, you see, is in vain. Furthermore, He prophesies, “Behold, those who have thrown down this temple, they shall rebuild it.” This has come to pass; through warfare, their enemies destroyed it, and now they, serving those enemies, will rebuild it. It was also foretold that the city, the temple, and the people of Israel would be handed over. The Scripture says, “In the last days, the Lord will deliver up the sheep of His pasture, their fold, and their tower, to destruction.” This prophecy has been fulfilled just as the Lord said.

<sup>2</sup>Now, let us consider if there is still a temple of God. Indeed, there is one, where He Himself declared He would establish and complete it. As it is written, “When the appointed time is completed, the temple of God shall be built in glory in the name of the Lord.” Therefore, I affirm that such a temple exists. Understand how it will be constructed in the name of the Lord. Before we believed in God, our hearts were corrupt and weak, akin to a temple made by human hands. It was filled with idolatry and inhabited by demons due to our disobedience to God’s will. But now, observe how it will be built in the name of the Lord, so that the temple of the Lord may be

gloriously established. How does this happen? Here's how: having received forgiveness of sins and placing our trust in the name of the Lord, we have been transformed into new beings, recreated from the beginning. <sup>3</sup>Therefore, God truly dwells in us. How? Through His word of faith, His promise, His wisdom in His commandments, His doctrine. He prophesies through us, He dwells in us, He opens the doors of the temple—our mouths—previously enslaved by death, and grants us repentance, leading us into the incorruptible temple. Thus, whoever desires salvation looks not to man but to the indwelling presence of God, amazed to hear words spoken through them that they themselves never imagined saying. This is the spiritual temple built for the Lord.

### **Epistle of Barnabas Chapter 17**

<sup>1</sup>To the best of my ability and with clarity, I trust that I have covered all the matters essential for your salvation, omitting nothing that needs your attention now. If I were to write about future events, you would not comprehend, for such knowledge is veiled in parables. Therefore, these are the facts as they stand.

### **Epistle of Barnabas Chapter 18**

<sup>1</sup>Now, let's turn our attention to another type of knowledge and teaching. There exist two paths of doctrine and authority: one of light and the other of darkness. The distinction between these two paths is significant. The angels of God, who bring light, oversee one path, while the angels of Satan govern the other. God reigns as Lord forever and ever, but Satan is the prince of the time of wickedness.

### **Epistle of Barnabas Chapter 19**

<sup>1</sup>The path of light is clear and straightforward. If anyone desires to journey towards the appointed destination, they must be diligent in their actions. The knowledge given to guide us on this path is as follows: Love the Creator who made you; glorify the Redeemer who rescued you from death. Be sincere in heart and abundant in spirit. Do not associate with those who walk in the path of destruction. Detest actions that displease God; reject all forms of hypocrisy. Hold fast to the commandments of the Lord. Be humble and avoid seeking glory for yourself. Do not entertain evil intentions against your neighbor. Guard against arrogance entering your heart. Abstain from sexual immorality and corruption. Let your speech be pure and free from impurity. Show no partiality when reproving others for their wrongs. Be gentle and peaceable. Tremble at the words of truth you hear. Do not harbor ill will against your brother. Have unwavering faith in God's promises. Do not misuse the name of the Lord. Love your neighbor as yourself. Do not participate in abortion or harm children. Teach your children the fear of the Lord from their infancy. Do not

covet what belongs to your neighbor; shun greed. Associate with the righteous and humble, not the arrogant. Embrace trials as opportunities for growth. Avoid deceit and hypocrisy, for they lead to destruction. Submit to the Lord and respect earthly authorities. Treat your servants with kindness and fairness. Share with others willingly, knowing God rewards generosity. Do not be quick to speak but strive for purity of soul. Be generous in giving and reluctant to take. Cherish those who share the word of the Lord with you. Remember the day of judgment continually. Seek the company of fellow believers, encourage them, and work to save souls through your actions. Give freely without complaint, trusting in God's promise of reward. Safeguard what you have been entrusted with, neither adding to it nor diminishing it. Maintain a steadfast opposition to evil. Judge with fairness. Work to reconcile those in conflict rather than fostering division. Confess your sins openly. Approach prayer with a clear conscience. This is the path of light.

### **Epistle of Barnabas Chapter 20**

<sup>1</sup>The path of darkness is twisted and filled with curses, leading to eternal death and punishment. Along this path lie the actions that destroy the soul: idolatry, arrogance, abuse of power, hypocrisy, deceit, adultery, murder, theft, pride, disobedience, malice, self-sufficiency, sorcery, greed, lack of reverence for God. Also found on this path are those who persecute the righteous, those who despise truth, those who embrace falsehood, those who do not understand the rewards of righteousness, those who do not uphold goodness, those who neglect justice for widows and orphans, those who do not fear God but pursue wickedness. They are far from meekness and patience, loving vanity and seeking personal gain, showing no pity to the needy, and not helping the oppressed. They are quick to slander, ignorant of their Creator, supporters of abortion, and destroyers of what God has made. They turn away from those in need, oppress the downtrodden, favor the wealthy, unjustly judge the poor, and in every way, they live in defiance of God's law.

### **Epistle of Barnabas Chapter 21**

<sup>1</sup>It is important, therefore, for those who have learned the Lord's commandments, as they are written, to walk in them. Those who keep these commandments will be honored in the kingdom of God, while those who choose otherwise will face destruction because of their deeds. This is why there will be a resurrection, and this is why there will be retribution. I urge you, leaders among you, to heed this counsel out of goodwill: support and show kindness to one another; do not abandon each other. The day is approaching when all things will perish along with the evil one. The Lord is near, bringing His reward. <sup>2</sup>Once again, I appeal to you: be fair judges to one another, remain faithful advisors, and rid yourselves of all hypocrisy. May God, who governs the entire

world, grant you wisdom, insight, understanding, and knowledge of His judgments, along with patience. <sup>3</sup>Seek to be taught by God, diligently inquire what the Lord requires of you, and do it so that you may be secure on the day of judgment. If you remember anything good, think of me, reflecting on these matters, so that my earnest desire and vigilance may bring about some good. I implore you, requesting this as a favor. <sup>4</sup>While you are still in this life, do not neglect any of these things. Continually pursue them and fulfill every commandment, for they are worthy pursuits. That is why I have been diligent in writing to you to encourage you as best as I can. Farewell, beloved children of love and peace. May the Lord of glory and grace be with your spirit. Amen.

# **1 Clement**

## **1 Clement Chapter 1**

<sup>1</sup>The Church of God in Rome writes to the Church of God in Corinth, to those called and sanctified by God's will through our Lord Jesus Christ. May grace and peace from Almighty God and Jesus Christ be greatly multiplied to you. <sup>2</sup>Dear brothers and sisters, due to the sudden and numerous calamities we have faced, we have been delayed in addressing the matters you consulted us about, especially the shameful and detestable division among you. This division, stirred up by a few reckless and arrogant individuals, has damaged your revered and esteemed reputation, which deserves universal love. <sup>3</sup>Who has ever spent time among you without witnessing your faith, so rich in virtue and firmly rooted? Who hasn't admired your godliness in Christ, marked by sobriety and moderation? Who hasn't spoken highly of your generous hospitality and rejoiced in your perfect and well-grounded knowledge? <sup>4</sup>You did everything impartially, following God's commandments, obedient to your leaders, and giving due honor to the elders among you. You advised young men to be sober and serious-minded, instructed your wives to act with a blameless, appropriate, and pure conscience, loving their husbands as they should, and taught them to manage their households properly with complete discretion.

## **1 Clement Chapter 2**

<sup>1</sup>Moreover, you were all marked by humility, never puffed up with pride. You preferred to obey rather than demand obedience, and you were more willing to give than to receive. You were content with what God provided and paid close attention to His words, filling your hearts with His teachings and keeping His sufferings in mind. <sup>2</sup>Because of this, you all enjoyed profound and abundant peace and had an insatiable desire to do good. The Holy Spirit was poured out fully upon you. Filled with holy intentions, you earnestly and confidently reached out to God Almighty, asking for His mercy if you had committed any unintentional sins. <sup>3</sup>Day and night, you were concerned for the entire brotherhood, praying that the number of God's chosen ones might be saved with mercy and a good conscience. You were sincere, uncorrupted, and forgiving of each other's wrongs. Any form of faction and division was detestable to you. <sup>4</sup>You mourned over your neighbors' sins, considering their shortcomings as your own. You never hesitated to perform acts of kindness and were always ready for every good work. Living a thoroughly virtuous and religious life, you did everything with reverence for God. The Lord's commandments and ordinances were inscribed on the tablets of your hearts.

## **1 Clement Chapter 3**

<sup>1</sup>Every kind of honor and happiness was given to you, fulfilling the scripture, “My beloved ate and drank and grew large and kicked.” From this arose rivalry and jealousy, strife and rebellion, persecution and chaos, war and captivity. The worthless rose against the honored, the obscure against the renowned, the foolish against the wise, and the young against the elderly. <sup>2</sup>As a result, righteousness and peace have left you. Everyone has abandoned the fear of God, become blind in faith, and no longer follows His ordinances. Instead of acting as Christians, they follow their own wicked desires, returning to the unrighteous and ungodly envy that brought death into the world.

## **1 Clement Chapter 4**

<sup>1</sup>Many evils have arisen from this source in ancient times. As it is written: “After some time, Cain brought an offering to God from the fruits of the earth, and Abel brought an offering from the firstborn of his flock and their fat. God respected Abel and his offering, but He did not regard Cain and his sacrifice. Cain was deeply upset, and his face fell. God said to Cain, ‘Why are you upset, and why is your face downcast? If you offer rightly but do not divide rightly, have you not sinned? Be at peace: your offering returns to you, and you shall possess it again.’ Cain then said to Abel, ‘Let us go into the field.’ While they were in the field, Cain attacked Abel and killed him.” You see, brothers and sisters, how envy and jealousy led to the murder of a brother. <sup>2</sup>Because of envy, our father Jacob fled from his brother Esau. Envy led to Joseph being persecuted and sold into slavery. Envy forced Moses to flee from Pharaoh when he heard a fellow Hebrew say, “Who made you a judge or ruler over us? Are you going to kill me as you killed the Egyptian yesterday?” Due to envy, Aaron and Miriam had to stay outside the camp. Envy caused Dathan and Abiram to be swallowed alive by the earth for their rebellion against God’s servant Moses. Because of envy, David faced hatred from foreigners and was persecuted by King Saul of Israel.

## **1 Clement Chapter 5**

<sup>1</sup>Let’s not focus only on ancient examples but also consider recent spiritual heroes. In our own generation, the greatest and most righteous pillars of the Church have been persecuted and killed due to envy and jealousy. <sup>2</sup>Look at the illustrious apostles. Peter, driven by unjust envy, endured countless hardships and ultimately suffered martyrdom, entering the glory he deserved. Similarly, Paul, through envy, earned the reward of patient endurance after being imprisoned seven times, forced to flee, and stoned. <sup>3</sup>Paul preached both in the East and West, gaining a remarkable reputation for his faith. He taught righteousness to the entire world, traveled to the farthest reaches of the West, and was martyred under the prefects. Thus, he left this world and entered the

holy place, proving himself an extraordinary example of patience.

## **1 Clement Chapter 6**

<sup>1</sup>Alongside these men who lived holy lives, there is also a great multitude of the elect who endured many indignities and tortures because of envy, providing us with an excellent example. <sup>2</sup>Due to envy, women like the Danaids and Dircae were persecuted, suffering terrible and unspeakable torments, yet they remained steadfast in their faith. Though physically weak, they received a noble reward. <sup>3</sup>Envy has separated wives from their husbands, contradicting the words of our father Adam, “This is now bone of my bones and flesh of my flesh.” Envy and strife have destroyed great cities and uprooted mighty nations.

## **1 Clement Chapter 7**

<sup>1</sup>Beloved, we write these things to you not only to remind you of your duty but also to remind ourselves. We are all fighting in the same arena and facing the same struggle. <sup>2</sup>Therefore, let us abandon vain and fruitless concerns and embrace the glorious and honorable calling we have received. Let us focus on what is good, pleasing, and acceptable to our Creator. <sup>3</sup>Let us look steadfastly at the blood of Christ and understand how precious it is to God. This blood, shed for our salvation, has brought the grace of repentance to the entire world. <sup>4</sup>Let us reflect on past generations and recognize that the Lord has always offered a place of repentance to those who turn to Him. Noah preached repentance, and those who listened were saved. Jonah warned the Ninevites of destruction, but they repented and, through prayer, obtained salvation, even though they were not part of God’s covenant.

## **1 Clement Chapter 8**

<sup>1</sup>The messengers of God’s grace have spoken of repentance under the influence of the Holy Spirit, and the Lord of all has solemnly declared, “As I live,” says the Lord, “I take no pleasure in the death of the sinner, but rather in their repentance.” He further urges, “Repent, O house of Israel, turn away from your iniquity. Say to my people, ‘Even though your sins are as numerous as the stars in the sky, even though they are as red as scarlet or as dark as sackcloth, if you turn to me with all your heart and say, “Father,” I will listen to you as to a holy people.’” <sup>2</sup>In another place, He commands, “Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Stop doing evil, learn to do good. Seek justice, correct oppression, defend the fatherless, plead for the widow.” <sup>3</sup>He invites, “Come now, let us reason together. Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.” <sup>4</sup>He promises, “If you are willing and obedient, you shall eat the best of the land; but if you

refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord has spoken.”

<sup>5</sup>Therefore, desiring that all His beloved should partake in repentance, God, by His mighty will, has established these declarations.

## **1 Clement Chapter 9**

<sup>1</sup>Therefore, let us willingly obey His excellent and glorious will. Let us seek His mercy and loving-kindness, turning away from fruitless labor, strife, and envy that leads to destruction. Instead, let us turn to His compassion. <sup>2</sup>Consider the examples of those who have faithfully served His glorious purpose. Take Enoch, who lived righteously and obediently and was taken up without experiencing death. <sup>3</sup>Noah, known for his faithfulness, preached repentance and renewal to the world through his ministry. By his obedience, the Lord saved the animals that entered the ark, according to His command.

## **1 Clement Chapter 10**

<sup>1</sup>Abraham, known as “the friend of God,” proved faithful by obeying God’s words. He demonstrated obedience by leaving his homeland, his relatives, and his father’s house to inherit the promises of God. God commanded him, “Leave your country, your relatives, and your father’s house, and go to the land I will show you. I will make you into a great nation, bless you, make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” <sup>2</sup>When Abraham separated from Lot, God said, “Look around from where you are, north and south, east and west. All the land you see I will give to you and your offspring forever. I will make your descendants like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted.” <sup>3</sup>Additionally, Scripture tells us, “God brought Abram outside and said, ‘Look up at the sky and count the stars—if indeed you can count them.’ Then he said to him, ‘So shall your offspring be.’” Abraham believed God, and this faith was credited to him as righteousness. <sup>4</sup>Because of his faith and hospitality, Abraham was blessed with a son in his old age. In an act of obedience, he was willing to offer this son as a sacrifice to God on one of the mountains God had shown him.

## **1 Clement Chapter 11**

<sup>1</sup>Because of his hospitality and righteousness, Lot was rescued from Sodom when the surrounding region was destroyed by fire and sulfur. This demonstrated that the Lord does not abandon those who trust in Him, but delivers those who remain faithful while punishing those who turn away from Him. <sup>2</sup>However, Lot’s wife, though she left with him, did not share his commitment to the command they had been given. She looked back and became a pillar of salt, serving as a lasting

example. This serves to show that those who are indecisive and doubt God's power bring judgment upon themselves and become a warning to future generations.

### **1 Clement Chapter 12**

<sup>1</sup>Because of her faith and hospitality, Rahab the prostitute was saved. When Joshua sent spies to Jericho, the king discovered their presence and sent men to capture them, intending to execute them. However, Rahab welcomed the spies into her home and hid them on her roof under stalks of flax. <sup>2</sup>When the king's men came to Rahab's house and demanded the spies, she deceived them, saying, "Yes, two men came to me, but I do not know where they went. Pursue them quickly, and you may still overtake them." She did not reveal the presence of the spies. <sup>3</sup>Rahab then confessed to the spies, "I know that the Lord your God has given you this city, for all its people are terrified of you. When you capture Jericho, please promise to spare me and my family." The spies agreed, instructing her to gather her family inside her house for safety. Anyone found outside her home would not be spared. <sup>4</sup>As a sign of their promise, they instructed Rahab to hang a scarlet cord from her window. This symbolized that those who believed and trusted in God would be saved through the blood of the Lord. This demonstrates that Rahab not only had faith but also prophesied through her actions.

### **1 Clement Chapter 13**

<sup>1</sup>Therefore, brothers and sisters, let us cultivate humility, setting aside all arrogance, pride, foolishness, and anger. Let us live according to the teachings of Scripture, for the Holy Spirit says, "Do not boast about wisdom, strength, or riches, but boast in the Lord by diligently seeking Him, practicing justice and righteousness." <sup>2</sup>Let us remember the words of Jesus, who taught us gentleness and patience. He said, "Be merciful, so that you may receive mercy. Forgive, and you will be forgiven. Treat others with kindness, and kindness will be shown to you. The measure you give will be the measure you receive." <sup>3</sup>Let us establish ourselves firmly on these principles and rules, so that we may walk humbly in obedience to God's holy words. For Scripture declares, "On whom will I look favorably? On the one who is humble, peaceable, and reverent towards My teachings."

### **1 Clement Chapter 14**

<sup>1</sup>Therefore, it is right and honorable, brothers and sisters, to obey God rather than follow those who, out of pride and rebellion, have become leaders of detestable discord. If we heed the inclinations of such individuals who sow strife and turmoil, we risk not only harm but great danger, straying from what is good. Let us treat one another kindly, reflecting the tender mercy

and benevolence of our Creator. As Scripture says, “Those who are kind-hearted will inherit the land, and those who are blameless will remain in it, but the wicked will be cut off.” <sup>2</sup>Scripture also observes, “I have seen the wicked in great power, spreading himself like a green laurel tree. But he passed away, and behold, he was no more; though I sought him, he could not be found.” Therefore, let us hold fast to innocence and pursue equity, for there will be a remnant for the peaceable person.

## **1 Clement Chapter 15**

<sup>1</sup>Therefore, let us hold fast to those who genuinely pursue peace along with godliness, and not to those who only pretend to do so. As Scripture warns, “These people honor me with their lips, but their hearts are far from me.” They speak blessings with their mouths but harbor curses in their hearts. They profess love with their lips, yet they deceive with their tongues, showing no sincerity in their covenant with God. <sup>2</sup>Let deceitful lips be silenced, and let the Lord bring judgment upon all lying tongues and boastful mouths that exalt themselves, saying, “Our tongues are our own; who can master us?” For the Lord hears the cries of the oppressed and the sighs of the needy. He promises, “I will arise and grant them safety; I will deal confidently with their oppressors.”

## **1 Clement Chapter 16**

<sup>1</sup>Christ exemplifies humility among those who are humble, not among those who exalt themselves over His flock. Our Lord Jesus Christ, the representation of God’s majesty, did not come in pomp or pride, although He easily could have. Instead, He came in a lowly state, fulfilling what the Holy Spirit had foretold about Him. As it is written: <sup>2</sup>“Who has believed our message? And to whom has the arm of the Lord been revealed? He grew up before Him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to Him, nothing in His appearance that we should desire Him. <sup>3</sup>He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces He was despised, and we held Him in low esteem. Surely He took up our pain and bore our suffering, yet we considered Him punished by God, stricken by Him, and afflicted. <sup>4</sup>But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was on Him, and by His wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on Him the iniquity of us all. <sup>5</sup>He was oppressed and afflicted, yet He did not open His mouth; He was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so He did not open His mouth. By oppression and judgment He was taken away. Yet who of His generation protested? For He was cut off from the land of the living; for the transgression of my

people He was punished. <sup>6</sup>He was assigned a grave with the wicked, and with the rich in His death, though He had done no violence, nor was any deceit in His mouth. <sup>7</sup>Yet it was the Lord's will to crush Him and cause Him to suffer, and though the Lord makes His life an offering for sin, He will see His offspring and prolong His days, and the will of the Lord will prosper in His hand. <sup>8</sup>After He has suffered, He will see the light of life and be satisfied; by His knowledge my righteous servant will justify many, and He will bear their iniquities. Therefore I will give Him a portion among the great, and He will divide the spoils with the strong, because He poured out His life unto death, and was numbered with the transgressors. For He bore the sin of many, and made intercession for the transgressors."

### **1 Clement Chapter 17**

<sup>1</sup>Let us also follow the example of those who, in goat-skins and sheep-skins, proclaimed the coming of Christ—such as Elijah, Elisha, and Ezekiel among the prophets, along with others who received similar testimony in Scripture. <sup>2</sup>Abraham, who was honored as the friend of God, humbly acknowledged, "I am but dust and ashes," while earnestly considering the glory of God. <sup>3</sup>Job, known for his righteousness, integrity, fear of God, and avoidance of evil, nevertheless confessed, "No man is without defilement, even if his life is but for one day."

### **1 Clement Chapter 18**

<sup>1</sup>Regarding David, whom God testified about, saying, "I have found David, the son of Jesse, a man after My own heart; with My lovingkindness I have anointed him forever," even this David prayed to God: <sup>2</sup>"Have mercy on me, O Lord, according to Your great mercy; according to the abundance of Your compassion, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. <sup>3</sup>For I acknowledge my transgressions, and my sin is ever before me. Against You, You only, have I sinned and done what is evil in Your sight, so that You may be justified in Your words and blameless in Your judgment. <sup>4</sup>Indeed, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, You desire truth in the inward being; therefore teach me wisdom in my secret heart. <sup>5</sup>Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Let me hear joy and gladness; let the bones that You have broken rejoice. <sup>6</sup>Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. <sup>7</sup>Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with a willing spirit. <sup>8</sup>Then I will teach transgressors Your ways, and sinners will return to You. Deliver me from bloodguiltiness, O God, God of my salvation, and my tongue will sing aloud of Your

righteousness. <sup>9</sup>O Lord, open my lips, and my mouth will declare Your praise. <sup>10</sup>For You will not delight in sacrifice, or I would give it; You will not be pleased with a burnt offering. <sup>11</sup>The sacrifices of God are a broken spirit; a broken and contrite heart, O God, You will not despise.”

### **1 Clement Chapter 19**

<sup>1</sup>The humility and devout obedience of such great and distinguished men have not only benefited us but also all previous generations who received God’s teachings with reverence and sincerity. <sup>2</sup>Therefore, with so many splendid examples before us, let us return to the pursuit of that peace which has always been set before us from the beginning. <sup>3</sup>Let us fix our gaze firmly on the Father and Creator of the universe, and let us cling to His powerful and exceedingly great gifts and blessings of peace. <sup>4</sup>With our intellect, let us contemplate Him, and with the eyes of our soul, let us look upon His patient and merciful will. <sup>5</sup>Let us consider how free He is from anger towards all His creation.

### **1 Clement Chapter 20**

<sup>1</sup>The heavens, guided by His governance, move in peace. Day and night follow their appointed course without hindrance. <sup>2</sup>The sun, moon, and stars move in harmony as commanded, staying within their ordained paths without deviation. <sup>3</sup>The earth, fertile and obedient to His will, yields abundant food at the appointed times for humans, animals, and all living creatures upon it. <sup>4</sup>The deep and mysterious places of the abyss, and the intricate arrangements of the underworld, are governed by His laws. <sup>5</sup>The vast and boundless sea, gathered into its basins by His command, stays within its limits, its waves breaking as He decreed: “Here shall your proud waves stop.” <sup>6</sup>The seasons—spring, summer, autumn, and winter—peacefully succeed one another. <sup>7</sup>The winds in their appointed directions serve their purpose at the proper times. <sup>8</sup>The ever-flowing springs, created for enjoyment and health, provide inexhaustibly for the life of humanity. <sup>9</sup>The smallest living creatures coexist in peace and harmony. <sup>10</sup>The great Creator and Lord of all has ordained all these things to exist in peace and harmony, bestowing goodness upon all, especially upon us who have sought refuge in His compassion through Jesus Christ our Lord, to whom be glory and majesty forever and ever. Amen.

### **1 Clement Chapter 21**

<sup>1</sup>Beloved, be cautious that the abundant kindnesses of God do not lead to our condemnation, unless we walk worthy of Him, united in doing what is good and pleasing in His sight. <sup>2</sup>As Scripture says, “The Spirit of the Lord is a lamp that searches the heart’s innermost recesses.” Let us consider how close He is, knowing every thought and reasoning we engage in. <sup>3</sup>Therefore, it is

right that we do not abandon the position assigned by His will. Let us rather offend foolish and arrogant men who boast in their speech than offend God. <sup>4</sup>Let us honor the Lord Jesus Christ, who shed His blood for us; let us respect those who lead us; let us show reverence to the elderly among us; <sup>5</sup>let us teach young men to fear God; let us guide our wives to goodness, displaying purity in all their conduct, demonstrating genuine meekness, controlling their speech with wisdom, and showing equal love to all who fear God. <sup>6</sup>Let us educate our children in true Christian values, teaching them the power of humility before God, the strength of sincere affection in His sight, the greatness of His fear, and how it saves those who walk with pure hearts. <sup>7</sup>For He searches our thoughts and desires; His breath is within us, and He will take it away when He chooses.

## **1 Clement Chapter 22**

<sup>1</sup>The faith in Christ affirms all these exhortations. For Christ Himself, through the Holy Spirit, speaks to us: “Come, children, listen to me; I will teach you the fear of the Lord. <sup>2</sup>Who is the person who desires life and loves to see good days? Keep your tongue from evil and your lips from deceitful speech. <sup>3</sup>Turn away from evil and do good; seek peace and pursue it. <sup>4</sup>The eyes of the Lord are on the righteous, and His ears are attentive to their cry. <sup>5</sup>But the face of the Lord is against those who do evil, to wipe out their memory from the earth. <sup>6</sup>The righteous cry out, and the Lord hears them; He delivers them from all their troubles. <sup>7</sup>The Lord is close to the brokenhearted and saves those who are crushed in spirit.”

## **1 Clement Chapter 23**

<sup>1</sup>The compassionate and generous Father shows His kindness to those who fear Him, graciously bestowing His blessings on those who approach Him with a sincere heart. Therefore, let us not be indecisive or proud because of His great and glorious gifts. Let us reject what is written: “Wretched are those who are double-minded and doubting, who say, ‘We have heard these things even in the days of our ancestors, but now we have grown old, and none of it has happened to us.’” <sup>2</sup>You foolish ones! Consider the example of a tree, such as the vine. It sheds its leaves, then buds, produces leaves, flowers, sour grapes, and finally ripe fruit. You see how quickly the fruit of a tree matures. <sup>3</sup>Indeed, His will shall be accomplished swiftly and suddenly, as the Scriptures also testify, saying, “He will come quickly and will not delay,” and “The Lord will suddenly come to His temple, even the Holy One for whom you wait.”

## **1 Clement Chapter 24**

<sup>1</sup>Let us consider, dear friends, how the Lord consistently shows us evidence of a future resurrection, for He has demonstrated this through raising the Lord Jesus Christ as the first to

rise from the dead. <sup>2</sup>Let us reflect, beloved, on the ongoing resurrection that occurs regularly. Day and night proclaim to us the concept of resurrection: night falls asleep, and day arises; day passes away, and night returns. <sup>3</sup>Let us observe the process of planting and harvesting crops. The farmer goes out and sows seed into the ground. Although the seed falls dry and bare, it gradually breaks down. Then, by the mighty providence of the Lord, it is raised up again from its dissolution. From one seed, many arise and bear fruit.

## **1 Clement Chapter 25**

<sup>1</sup>Let's consider a remarkable phenomenon that occurs in the East, particularly in Arabia and surrounding regions. There exists a bird known as the phoenix, which is unique and lives for five hundred years. <sup>2</sup>As the time approaches for its death, the phoenix builds a nest of frankincense, myrrh, and other spices. When its life comes to an end, it enters this nest and dies. <sup>3</sup>From its decaying flesh, a certain worm emerges, nourished by the bird's remains, and eventually transforms into feathers. <sup>4</sup>Once it gains strength, the young phoenix carries the nest containing its parent's bones and flies from Arabia to Egypt, specifically to the city called Heliopolis. <sup>5</sup>In broad daylight, in full view of all, it places the nest on the altar of the sun. After performing this ritual, the phoenix swiftly returns to its original homeland. <sup>6</sup>The priests then consult their records and confirm that the phoenix has returned precisely at the completion of five hundred years.

## **1 Clement Chapter 26**

<sup>1</sup>So, do we consider it extraordinary that the Creator of all things will raise up those who have faithfully served Him with assurance? He demonstrates His power to fulfill His promise even through a bird. <sup>2</sup>As the Scripture says, "You will raise me up, and I will praise you." <sup>3</sup>And again, "I lay down and slept; I woke up, for the Lord sustained me." <sup>4</sup>Job also affirms, "You shall raise up this flesh of mine, which has endured all these things."

## **1 Clement Chapter 27**

<sup>1</sup>Therefore, with this hope in mind, let our souls be firmly attached to the One who is faithful to His promises and just in His judgments. He has commanded us not to lie, and surely He Himself will not lie, for nothing is impossible for God except falsehood. <sup>2</sup>Let us be stirred once more by His faithfulness and recognize that all things are near to Him. By the word of His power, He established everything, and by that same word, He can bring about their downfall. <sup>3</sup>"Who can say to Him, 'What have you done?' Or, 'Who can resist the power of His strength?'" <sup>4</sup>At His appointed time, He will accomplish all His purposes, and nothing determined by Him will fail. <sup>5</sup>All things are exposed before Him, and nothing can be hidden from His counsel. <sup>6</sup>"The heavens declare the

glory of God; the skies proclaim the work of His hands. Day after day they pour forth speech; night after night they reveal knowledge. <sup>7</sup>They have no speech, they use no words; no sound is heard from them.”

### **1 Clement Chapter 28**

<sup>1</sup>Because God sees and hears everything, let us therefore fear Him and turn away from wicked deeds that arise from evil desires. By His mercy, may we be shielded from the judgments that await. <sup>2</sup>Where can any of us flee from His mighty hand? What place will receive those who try to escape from Him? As Scripture says, “Where can I go from Your Spirit? Where can I flee from Your presence? If I ascend to heaven, You are there; if I make my bed in the depths, You are there.” <sup>3</sup>So where can anyone go or hide from the One who understands all things?

### **1 Clement Chapter 29**

<sup>1</sup>Therefore, let us approach God with pure hearts, lifting up holy and undefiled hands to Him, loving our gracious and merciful Father who has included us in the blessings of His chosen ones. <sup>2</sup>For it is written, “When the Most High gave the nations their inheritance, when He divided all mankind, He set up boundaries for the peoples according to the number of the sons of Israel. <sup>3</sup>His people Jacob became the portion of the Lord, and Israel the allotment of His inheritance.” And in another place, Scripture says, “The Lord will take a people for Himself from among the nations, like the firstfruits from the threshing floor; and from that nation will come forth the Holy One.”

### **1 Clement Chapter 30**

<sup>1</sup>Therefore, since we are the chosen ones of the Holy One, let us commit ourselves to everything that leads to holiness. Let us avoid slanderous speech, all forms of abominable and impure relationships, as well as drunkenness and the pursuit of worldly pleasures. Let us steer clear of detestable lusts, despicable adultery, and condemnable pride. <sup>2</sup>As Scripture says, “God opposes the proud but shows favor to the humble.” Let us therefore align ourselves with those who have received God’s grace. <sup>3</sup>Let us clothe ourselves with unity and humility, always exercising self-control, keeping far from gossip and malicious talk. Let our actions justify us, not merely our words. For Scripture also declares, “The more you talk, the more likely you are to sin. And if you are wise, you will avoid idle chatter.” <sup>4</sup>Let us praise God rather than ourselves, for God detests self-promotion. Let others testify to our good deeds, just as they did for our righteous ancestors. <sup>5</sup>Boldness, arrogance, and audacity are traits of those cursed by God, but moderation, humility, and gentleness are characteristics of those blessed by Him.

### **1 Clement Chapter 31**

<sup>1</sup>Let us, therefore, cling to God's blessing and consider how we can obtain it. Let's reflect on events from the beginning. Why was our father Abraham blessed? Was it not because he lived a righteous and truthful life through faith? <sup>2</sup>Isaac, with unwavering trust, willingly offered himself as a sacrifice, foreseeing what was to come. <sup>3</sup>Jacob, compelled by circumstances with his brother, humbly left his homeland and went to Laban, where he served faithfully. As a result, he received the blessing of becoming the patriarch of the twelve tribes of Israel.

## **1 Clement Chapter 32**

<sup>1</sup>Anyone who carefully considers each aspect will recognize the magnitude of the gifts bestowed by God. From Abraham descended the priests and all the Levites who serve at God's altar. <sup>2</sup>Our Lord Jesus Christ also came from his lineage according to the flesh. From him arose kings, princes, and rulers of the tribe of Judah. <sup>3</sup>And his other descendants did not lack glory, for God had promised, "Your descendants will be as numerous as the stars of heaven." <sup>4</sup>All these individuals were highly honored and elevated, not because of their own merit, works, or righteousness, but through the sovereign will of God. <sup>5</sup>Similarly, we who are called by His will in Christ Jesus are not justified by ourselves, our own wisdom, understanding, godliness, or works done in a heart of holiness. Rather, we are justified by the same faith that has always justified people through Almighty God. To Him be glory forever. Amen.

## **1 Clement Chapter 33**

<sup>1</sup>So what should we do, brothers and sisters? Should we grow lazy in doing good and cease to practice love? Absolutely not! May such a course never be followed by us. Instead, let us eagerly hasten with all our energy and readiness of mind to engage in every good work. <sup>2</sup>For the Creator and Lord of all delights in His works. By His immense power, He established the heavens, and with His unfathomable wisdom, He adorned them. <sup>3</sup>He separated the earth from the surrounding waters and set it upon the unshakeable foundation of His own will. <sup>4</sup>He spoke the word, and the animals that inhabit the earth came into being. <sup>5</sup>Similarly, after forming the sea and the living creatures within it, He confined them within their appointed boundaries by His own authority. <sup>6</sup>Above all, with His holy and undefiled hands, He created humanity—the most excellent of His creatures, endowed with understanding and bearing the very image of His likeness. <sup>7</sup>For God said, "Let us make mankind in our image, after our likeness." So God created humanity; male and female He created them. <sup>8</sup>After completing all these things, He examined them and pronounced them good, blessing them with the command to multiply and increase. <sup>9</sup>Let's promptly align ourselves with God's will and dedicate our efforts to performing righteous deeds, as all righteous

individuals are adorned with good works, and the Lord rejoices in His works.

## **1 Clement Chapter 34**

<sup>1</sup>The diligent servant receives the fruit of his labor with confidence, while the lazy and slothful cannot meet their employer's gaze. Therefore, it is necessary for us to be diligent in doing good, for everything comes from Him. <sup>2</sup>He warns us in advance: "Behold, the Lord is coming, and His reward is with Him, to repay each one according to his deeds." <sup>3</sup>With all our hearts, then, let us heed this exhortation, avoiding laziness and sloth in every good work. <sup>4</sup>Let us boast and find our confidence in Him. Let us willingly submit to His will. <sup>5</sup>Consider the vast multitude of His angels, ever ready to carry out His commands. For Scripture says, "Ten thousand times ten thousand stood before Him, and thousands upon thousands ministered to Him; they cried out, 'Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.'" <sup>6</sup>Therefore, let us gather together in unity, earnestly crying out to Him with one voice, that we may share in His great and glorious promises. <sup>7</sup>For it is written, "No eye has seen, no ear has heard, and no human heart has conceived the things that God has prepared for those who love Him."

## **1 Clement Chapter 35**

<sup>1</sup>How wonderful and blessed, beloved, are the gifts of God! Life in immortality, splendor in righteousness, truth in perfect confidence, faith in assurance, and self-control in holiness—all these are within our understanding now. But what will those things be like that are prepared for those who patiently wait for Him? Only the Creator and Father of all worlds, the Most Holy, knows their full measure and beauty. <sup>2</sup>Therefore, let us earnestly strive to be counted among those who patiently await Him, so that we may partake in His promised gifts. <sup>3</sup>But how, beloved, can we achieve this? By having our understanding anchored in faith toward God, by earnestly pursuing what is pleasing and acceptable to Him, by doing what aligns with His blameless will, and by walking in the path of truth. <sup>4</sup>This requires us to cast away unrighteousness, iniquity, covetousness, strife, deceit, gossip, slander, hatred of God, pride, haughtiness, vanity, and ambition. <sup>5</sup>Those who practice such things are detestable to God—not only those who do them but also those who take pleasure in those who practice them. <sup>6</sup>For it is written, "But to the wicked God says: 'What right have you to recite my laws or take my covenant on your lips? You hate discipline, and you cast my words behind you. When you see a thief, you join with him; you throw in your lot with adulterers. You use your mouth for evil and harness your tongue to deceit. You sit and testify against your brother and slander your own mother's son. These things you have done, and I kept silent; you thought I was altogether like you. But I will rebuke you and accuse you to your face.'"

<sup>7</sup>Consider these things, you who forget God, lest He tear you to pieces with none to rescue you.

<sup>8</sup>The sacrifice of praise glorifies Me, and there is a way to show him the salvation of God.

## **1 Clement Chapter 36**

<sup>1</sup>This, beloved, is the path through which we encounter our Savior, Jesus Christ—the High Priest of all our offerings, the defender and helper of our weaknesses. Through Him, we gaze up to the heights of heaven. Through Him, we see His immaculate and most excellent countenance as in a mirror. <sup>2</sup>Through Him, the eyes of our hearts are opened. Through Him, our foolish and darkened understanding blossoms anew toward His marvelous light. <sup>3</sup>Through Him, the Lord has ordained that we should partake in immortal knowledge, “who, being the radiance of His glory and the exact representation of His nature, upholds all things by the word of His power.” <sup>4</sup>For it is written, “He makes His angels spirits, and His ministers a flame of fire.” <sup>5</sup>Concerning His Son, however, the Lord declared, “You are my Son; today I have become your Father. Ask me, and I will make the nations your inheritance, the ends of the earth your possession.” <sup>6</sup>And again He says to Him, “Sit at my right hand until I make your enemies a footstool for your feet.” <sup>7</sup>But who are His enemies? They are all the wicked and those who oppose the will of God.

## **1 Clement Chapter 37**

<sup>1</sup>Therefore, men and brothers, let us earnestly fulfill the role of soldiers with utmost diligence, in accordance with His holy commandments. Consider how those under our generals serve with order, obedience, and submission to their commands. <sup>2</sup>Not everyone is a commander of a thousand, or a hundred, or fifty, but each in their own rank performs what the king and generals have ordered. <sup>3</sup>The great cannot exist without the small, nor the small without the great. There is a blending in all things, and from this comes mutual benefit. <sup>4</sup>Let's take our body as an example. The head is nothing without the feet, and the feet are nothing without the head. Even the smallest members of our body are necessary and useful to the whole. <sup>5</sup>All work together harmoniously under one common rule for the preservation of the entire body.

## **1 Clement Chapter 38**

<sup>1</sup>Let our entire community in Christ Jesus be preserved, and let each person submit to their neighbor according to the unique gifts bestowed upon them. <sup>2</sup>May the strong not look down on the weak, and may the weak show respect to the strong. <sup>3</sup>Let the wealthy provide for the needs of the poor, and let the poor give thanks to God for providing someone to help them. <sup>4</sup>Let the wise demonstrate their wisdom not just through words, but through their actions. <sup>5</sup>Let the humble not boast about themselves, but let others testify to their character. <sup>6</sup>Let those who maintain purity in

their bodies not be proud, knowing that the gift of self-control was given by another. <sup>7</sup>Therefore, brethren, reflect on what we are made of, and how we entered this world as if emerging from a grave and darkness. <sup>8</sup>The One who created and shaped us, preparing His abundant gifts for us before our birth, welcomed us into His world. <sup>9</sup>Therefore, for everything we receive from Him, let us give thanks and glory forever and ever. Amen.

### **1 Clement Chapter 39**

<sup>1</sup>Foolish and thoughtless people, lacking wisdom and instruction, mock and ridicule us, eager to elevate themselves in their own eyes. <sup>2</sup>But what can a mortal accomplish? What strength does one have who is formed from dust? <sup>3</sup>As it is written, “There was no shape before my eyes, only I heard a sound and a voice saying, ‘Can a mortal be pure before the Lord? Can anyone be blameless in their deeds, when God does not even trust His servants and charges His angels with error?’” <sup>4</sup>The heavens are not even pure in His sight; how much less so are those who dwell in houses of clay, which we ourselves are made of! <sup>5</sup>He strikes them like a moth; from morning to evening they perish, because they lack wisdom and cannot help themselves. <sup>6</sup>If you call out, will anyone answer you? Will any of the holy angels come to your aid? <sup>7</sup>Wrath destroys the fool, and envy kills the one who is misled. <sup>8</sup>I have seen the foolish take root, but suddenly their homes are destroyed. <sup>9</sup>Their children are far from safety, despised at the gates without anyone to rescue them. <sup>10</sup>What the righteous have prepared, they will eat, and they will not be delivered from trouble.

### **1 Clement Chapter 40**

<sup>1</sup>Knowing these things clearly, and understanding the depths of divine knowledge, it is necessary for us to observe all things in the order prescribed, which the Lord has commanded us to carry out at appointed times. <sup>2</sup>He has instructed that offerings should be presented and services performed to Him, not haphazardly or irregularly, but at specific times and hours. <sup>3</sup>Where and by whom He desires these things to be done, He has determined by His supreme will, so that all things done devoutly according to His good pleasure may be pleasing to Him. <sup>4</sup>Therefore, those who offer their sacrifices at the appointed times are accepted and blessed, for by following the Lord’s laws, they do not sin. <sup>5</sup>The high priest has his own special duties, the priests have their appointed place, and the Levites have their designated ministries. <sup>6</sup>Laypeople are obligated to follow the laws that apply to them as laypersons.

### **1 Clement Chapter 41**

<sup>1</sup>Each of you, brothers and sisters, should give thanks to God according to your own order, living with a clear conscience, with proper reverence, and not exceeding the limits of the ministry

assigned to you. <sup>2</sup>Daily sacrifices, peace offerings, sin offerings, and trespass offerings are not made everywhere, brothers and sisters, but only in Jerusalem. <sup>3</sup>And even there, they are not offered just anywhere, but only at the altar before the temple. The offerings are carefully inspected first by the high priest and the ministers mentioned earlier. <sup>4</sup>Therefore, those who go beyond what is pleasing to His will are punished with death. <sup>5</sup>You see, brothers and sisters, the greater the knowledge that has been given to us, the greater the danger we face.

## **1 Clement Chapter 42**

<sup>1</sup>The apostles delivered the Gospel to us from the Lord Jesus Christ, and Jesus Christ received it from God. Christ, therefore, was sent by God, and the apostles by Christ. <sup>2</sup>Both these appointments were made in an orderly manner according to the will of God. <sup>3</sup>So, having received their instructions and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God with full assurance of the Holy Spirit, they went out proclaiming that the kingdom of God was near. <sup>4</sup>As they preached in various countries and cities, they appointed the first converts of their labors as bishops and deacons after testing them through the Spirit. <sup>5</sup>This practice was not new, for long ago, it was written about bishops and deacons in the Scriptures. <sup>6</sup>For the Scripture says in a certain place, “I will appoint their bishops in righteousness, and their deacons in faith.”

## **1 Clement Chapter 43**

<sup>1</sup>And is it any wonder that those in Christ, entrusted by God with such responsibilities, appointed the ministers mentioned earlier, when even the faithful servant Moses, in all his dealings, meticulously recorded in the sacred books every command given to him? <sup>2</sup>The prophets who followed him also testified unanimously to the regulations he had established. <sup>3</sup>When disputes arose over the priesthood and the tribes argued among themselves about who should hold this esteemed title, Moses devised a solution. <sup>4</sup>He instructed the twelve tribal leaders to bring their staffs, each inscribed with the name of their tribe. <sup>5</sup>Taking the staffs, he bound them together and sealed them with the rings of the tribal leaders, placing them in the tabernacle of the covenant, before the presence of God. <sup>6</sup>After sealing the tabernacle doors and the keys, he said to them, “Brothers, the tribe whose staff blossoms is the one chosen by God to fulfill the duties of the priesthood and serve Him.” <sup>7</sup>The next morning, Moses gathered all Israel, six hundred thousand men, and displayed the sealed staffs to the tribal leaders. <sup>8</sup>Opening the tabernacle, he retrieved the staffs, and it was found that Aaron’s staff not only had blossomed but had borne fruit as well. <sup>9</sup>Beloved, Moses foresaw this outcome but acted to prevent division among the Israelites and

glorify God's name. Amen.

## **1 Clement Chapter 44**

<sup>1</sup>Our apostles, through the teachings of our Lord Jesus Christ, foresaw that there would be disputes over the office of the episcopate. <sup>2</sup>Therefore, having perfect foresight of this, they appointed the ministers mentioned earlier and instructed that when these ministers passed away, other tested men should succeed them in their ministry. <sup>3</sup>Therefore, we believe that those appointed by the apostles or subsequently by other reputable men, with the approval of the entire church, who have served the flock of Christ blamelessly, humbly, peacefully, and selflessly, and who have been well-regarded by all for a long time, should not be unjustly removed from their ministry. <sup>4</sup>It would be a grave sin on our part if we were to remove from the episcopate those who have faithfully and holily fulfilled their duties. <sup>5</sup>Blessed are those elders who have completed their journey in a fruitful and honorable manner; they need not fear that anyone will deprive them of the place prepared for them. <sup>6</sup>But we observe that you have removed from the ministry some men of excellent conduct who fulfilled their duties blamelessly and with honor.

## **1 Clement Chapter 45**

<sup>1</sup>You are fond of disputes, brothers, and zealous about matters that do not pertain to salvation. Examine the Scriptures carefully, for they are the true words of the Holy Spirit. You will find nothing unjust or counterfeit in them. <sup>2</sup>There you will not read that the righteous were rejected by those who themselves were holy. <sup>3</sup>The righteous were indeed persecuted, but only by the wicked; they were thrown into prison, but only by the unholy; they were stoned, but only by transgressors; they were killed, but only by the accursed and those who harbored unrighteous envy against them. <sup>4</sup>They faced these sufferings courageously and gloriously endured them. <sup>5</sup>So what shall we say, brothers? Was Daniel cast into the lions' den by those who feared God? <sup>6</sup>Were Hananiah, Mishael, and Azariah thrown into the fiery furnace by those who observed the great and glorious worship of the Most High? Far be it from us to think so! <sup>7</sup>Rather, it was the hateful and the wicked who were so filled with fury that they inflicted torture on those who served God with a pure and blameless heart. <sup>8</sup>They did not know that the Most High is the Defender and Protector of all who sincerely honor His excellent name. <sup>9</sup>To Him be glory forever and ever. Amen. <sup>10</sup>Those who confidently endured these trials are now heirs of glory and honor. <sup>11</sup>They have been exalted and celebrated by God in their everlasting memorial. Amen.

## **1 Clement Chapter 46**

<sup>1</sup>Brothers, it is right for us to follow such examples, as it is written, "Cleave to the holy, for those

who cleave to them shall themselves be made holy.” <sup>2</sup>And in another place, Scripture says, “With a harmless man you shall prove yourself harmless, and with an elect man you shall be elect, and with a perverse man you shall show yourself perverse.” <sup>3</sup>Therefore, let us stick closely to the innocent and righteous, for they are the chosen ones of God. <sup>4</sup>Why do strifes, tumults, divisions, schisms, and wars exist among you? <sup>5</sup>Do we not all have one God and one Christ? Is there not one Spirit of grace poured out upon us? Do we not share one calling in Christ? <sup>6</sup>Why then do we divide and tear apart the members of Christ? Why do we stir up conflict within our own body? How mad it is that we forget “we are members one of another!” <sup>7</sup>Remember the words of our Lord Jesus Christ, how He said, “Woe to that man by whom offences come! It would be better for him if he had never been born, than that he should cause one of my chosen ones to stumble. Yes, it would be better for him if a millstone were hung around his neck and he were drowned in the depths of the sea, than that he should cause one of my little ones to stumble.” <sup>8</sup>Your division has undermined the faith of many, disheartened many, caused doubt in many, and brought grief to us all. And yet your rebellion continues.

## **1 Clement Chapter 47**

<sup>1</sup>Look into the epistle of the blessed Apostle Paul. What did he write to you when the Gospel first began to be preached? Under the inspiration of the Spirit, he addressed the issue of factions among you concerning himself, Cephas, and Apollos. <sup>2</sup>Back then, your preference for one over another was less condemnable, since your partiality was directed towards apostles already esteemed and approved. <sup>3</sup>But now consider who has misled you and diminished the glory of your renowned brotherly love. <sup>4</sup>It is shameful, beloved, yes, highly shameful and unworthy of your Christian profession, that the steadfast and ancient Church of the Corinthians should engage in sedition against its presbyters because of one or two individuals. <sup>5</sup>This rumor has not only reached us but also those outside our circle, so that because of your folly, the name of the Lord is blasphemed, and you bring danger upon yourselves.

## **1 Clement Chapter 48**

<sup>1</sup>Let us therefore quickly put an end to this state of affairs. Let us humble ourselves before the Lord and earnestly plead with Him, tears in our eyes, that He may graciously reconcile us and restore us to our former honorable and holy practice of brotherly love. <sup>2</sup>For such conduct is the gateway to righteousness, through which life is attained, as written: “Open to me the gates of righteousness; I will enter through them and give thanks to the Lord. This is the gate of the Lord; the righteous shall enter through it.” <sup>3</sup>Though many gates may stand open, the gate of

righteousness in Christ is the blessed gate through which all who have entered and walked in holiness and righteousness are blessed, doing everything in good order. <sup>4</sup>Let a person be faithful, powerful in speaking knowledge, wise in judging words, and pure in deeds. Yet, the more superior one appears in these aspects, the more humble-minded they should be, seeking the common good of all rather than merely their own advantage.

### **1 Clement Chapter 49**

<sup>1</sup>Let the one who possesses love in Christ abide by the commandments of Christ. Who can fully describe the blessed bond of God's love? What person can adequately express the beauty of its excellence as it truly deserves? <sup>2</sup>The heights to which love elevates us are beyond words. Love connects us intimately to God. Love covers a multitude of sins. Love endures all things and is patient in all circumstances. <sup>3</sup>Love is never demeaning, never boastful. Love does not create divisions; it does not cause strife. Love operates in perfect harmony. <sup>4</sup>Through love, all the chosen ones of God have been perfected. Without love, nothing finds favor in the eyes of God. <sup>5</sup>It is through love that the Lord has embraced us. Because of the love He had for us, Jesus Christ our Lord willingly shed His blood for us according to the will of God. His flesh for our flesh, His soul for our souls.

### **1 Clement Chapter 50**

<sup>1</sup>Look, beloved, at how magnificent and marvelous love is, a thing whose perfection cannot be fully expressed. Who can be worthy of it except those whom God has graciously enabled to be so? Let us therefore pray and earnestly seek His mercy, that we may live blamelessly in love, free from favoritism or partiality towards anyone. <sup>2</sup>All generations from Adam until now have passed away, but those who have been perfected in love through the grace of God now have a place among the godly, and they will be revealed at the coming of Christ's kingdom. <sup>3</sup>For it is written, "Enter into your chambers for a little while, until my wrath and indignation pass away; and I will remember a favorable day and raise you up from your graves." <sup>4</sup>Blessed are we, beloved, if we keep God's commandments in the unity of love, so that through love our sins may be forgiven. <sup>5</sup>As it is written, "Blessed are those whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord will not count against him, and in whose spirit there is no deceit." <sup>6</sup>This blessing is for those chosen by God through Jesus Christ our Lord. To Him be glory forever. Amen.

### **1 Clement Chapter 51**

<sup>1</sup>Let us therefore seek forgiveness for all the transgressions we have committed, influenced by any suggestions of the adversary. Those who have led others into strife and discord should consider

the common hope. <sup>2</sup>Those who live in fear and love would rather endure suffering themselves than see their neighbors harmed. They prefer to take blame upon themselves rather than allow the harmony passed down to us to be disrupted. <sup>3</sup>It is better for a person to admit their wrongs than to harden their heart, like those who opposed Moses, the servant of God, and faced clear condemnation. <sup>4</sup>They went down alive into Hades, swallowed by death. Pharaoh, his army, the princes of Egypt, and their chariots with riders all sank in the depths of the Red Sea and perished because their foolish hearts remained hardened, despite the numerous signs and wonders performed in Egypt by Moses, the servant of God.

## **1 Clement Chapter 52**

<sup>1</sup>The Lord, brothers and sisters, lacks nothing and desires nothing from anyone except confession. As the chosen David said, “I will confess to the Lord, and this will please Him more than offering a young bull with horns and hoofs. Let the humble see it and rejoice.” <sup>2</sup>And again he says, “Offer to God the sacrifice of praise, and fulfill your vows to the Most High. Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me.” <sup>3</sup>For “the sacrifice acceptable to God is a broken spirit.”

## **1 Clement Chapter 53**

<sup>1</sup>You understand well, beloved, you have diligently studied the Sacred Scriptures, and you have examined the oracles of God with great earnestness. Recall these things to mind. When Moses went up into the mountain and stayed there, fasting and humbling himself, for forty days and forty nights, the Lord said to him, “Moses, Moses, go down quickly from here, for your people whom you brought out of the land of Egypt have acted corruptly. They have quickly turned aside from the way that I commanded them to walk, and have made for themselves molten images.” <sup>2</sup>And the Lord said to him, “I have seen this people, and behold, they are a stiff-necked people. Now therefore let Me alone, that My wrath may burn hot against them and I may consume them, and I will make of you a great nation.” <sup>3</sup>But Moses pleaded, “O Lord, please pardon the sin of this people. Otherwise, blot me out of Your book that You have written.” Oh, what amazing love! What unsurpassed devotion! The servant speaks openly to his Lord and intercedes for the people, even offering himself to be blotted out with them if necessary.

## **1 Clement Chapter 54**

<sup>1</sup>Who among you, then, is noble-minded? Who is compassionate? Who is full of love? Let that person declare, “If because of me, there has arisen strife, disagreement, and divisions, I am willing to leave. I will go wherever you wish, and I will do whatever the majority decides. All I ask is that

the flock of Christ lives in peace with the elders appointed over it.” <sup>2</sup>Such a person who acts in this manner will earn great honor in the Lord, and every place will welcome them. For “the earth is the Lord’s, and everything in it.” <sup>3</sup>These are the actions of those who lead a godly life, actions that are never to be regretted, and they will continue to do so.

## **1 Clement Chapter 55**

<sup>1</sup>To illustrate with examples from among non-believers: Many kings and princes, during times of plague, upon receiving guidance from an oracle, willingly sacrificed themselves so that their own blood might save their fellow citizens from destruction. <sup>2</sup>Many have left their own cities to quell internal strife within them. Among us, there are many who have willingly submitted to imprisonment in order to ransom others. <sup>3</sup>Others have chosen slavery, selling themselves to provide sustenance for others. <sup>4</sup>Many women, strengthened by the grace of God, have performed heroic deeds. The blessed Judith, when her city was besieged, sought permission from the elders to enter the enemy camp. She risked her life out of love for her besieged country and people, and the Lord delivered Holofernes into her hands. <sup>5</sup>Esther, too, full of faith, faced great danger to save the twelve tribes of Israel from destruction. With fasting and humility, she prayed earnestly to the eternal God, who sees all things. Recognizing her sincere spirit, God delivered the people for whom she had endangered herself.

## **1 Clement Chapter 56**

<sup>1</sup>Let us therefore pray for those who have fallen into sin, asking that they may receive meekness and humility from God, so that they may submit not to us, but to His will. This way, they will find forgiveness and a place in our prayers to God and our mention of them among the saints. <sup>2</sup>Beloved, let us accept correction willingly; it should not displease anyone. The admonitions we give one another are good and highly beneficial, as they align us with God’s will. For as the holy Scriptures say, “The Lord has disciplined me severely, but He has not given me over to death.” <sup>3</sup>“For whom the Lord loves He disciplines, and He scourges every son whom He receives.” <sup>4</sup>The righteous will correct me with kindness and reprove me, but let not the oil of sinners anoint my head. <sup>5</sup>And further it says, “Blessed is the man whom the Lord reproves; do not reject the discipline of the Almighty. For He causes grief, and He will restore; He wounds, but His hands also heal.” <sup>6</sup>“He will deliver you in six troubles, yes, in seven no evil shall touch you. <sup>7</sup>You shall be hidden from the scourge of the tongue, and you shall not fear destruction when it comes. <sup>8</sup>At destruction and famine you shall laugh, and shall not fear the beasts of the earth. <sup>9</sup>For you shall be in league with the stones of the field, and the beasts of the field shall be at peace with you. <sup>10</sup>You shall know that

your tent is at peace, and you shall inspect your fold and miss nothing. <sup>11</sup>You shall know also that your offspring shall be many, and your descendants as the grass of the earth. <sup>12</sup>You shall come to your grave in ripe old age, like a sheaf gathered up in its season, or like a heap of grain gathered at harvest.” <sup>13</sup>You see, beloved, that those disciplined by the Lord are protected. God corrects us because He is good, teaching us through His holy discipline.

## **1 Clement Chapter 57**

<sup>1</sup>Therefore, you who instigated this division, submit yourselves to the elders and accept correction with repentant hearts, humbly bending your knees. Learn to be humble and obedient, setting aside the proud and arrogant words of your mouth. <sup>2</sup>It is better for you to occupy a humble yet honorable place among the followers of Christ than to be highly exalted and cast out from His people’s hope. <sup>3</sup>For as Wisdom, full of virtue, declares: “Listen, I will pour out my thoughts to you; I will make my words known to you. Because I called and you refused, I stretched out my hand and no one paid attention, but you ignored all my advice and would not accept my rebuke. <sup>4</sup>So I in turn will laugh when disaster strikes you; I will mock when calamity overtakes you—when calamity overtakes you like a storm, when disaster sweeps over you like a whirlwind, when distress and trouble overwhelm you. <sup>5</sup>For when you cry out for help, I will not answer. Though you diligently search for me, you will not find me. <sup>6</sup>Because you hated knowledge and did not choose to fear the Lord, <sup>7</sup>because you ignored my advice and rejected my rebuke, <sup>8</sup>you will eat the fruit of your ways and be filled with the fruit of your schemes.”

## **1 Clement Chapter 58**

<sup>1</sup>May God, who sees all things and who rules over all spirits and all flesh—He who chose our Lord Jesus Christ and us through Him to be a special people—grant to every soul that calls upon His glorious and holy Name, faith, reverence, peace, patience, endurance, self-control, purity, and sober-mindedness, pleasing Him through our High Priest and Advocate, Jesus Christ. <sup>2</sup>To Him be glory, majesty, power, and honor, both now and forevermore. Amen.

## **1 Clement Chapter 59**

<sup>1</sup>Please expedite the return of our messengers to us with joy and peace: Claudius Ephebus, Valerius Bito, and Fortunatus. Their swift return will bring us the news of the peace and harmony we earnestly desire among you, allowing us to rejoice in the restored order among you. <sup>2</sup>May the grace of our Lord Jesus Christ be with you and with all who are called by God through Him. To Him belongs glory, honor, power, majesty, and eternal dominion, from everlasting to everlasting. Amen.

# **2 Clement**

## **2 Clement Chapter 1**

<sup>1</sup>Brothers and sisters, we should regard Jesus Christ as God, the judge of the living and the dead, and never underestimate the value of our salvation. <sup>2</sup>If we belittle Him, our expectations from Him will be small. <sup>3</sup>This mindset would lead us into sin, forgetting where we came from, who called us, to what purpose, and how much Jesus Christ endured for our sake. <sup>4</sup>What can we possibly offer Him in return? What fruit can we bear that is worthy of all He has given us? <sup>5</sup>Consider the immense benefits He has bestowed upon us for our sanctification. He has enlightened us, called us His children as a father, and rescued us when we were lost and hopeless. <sup>6</sup>How can we adequately praise Him? What reward can we offer that matches what we have received from Him? <sup>7</sup>We were once ignorant, worshipping lifeless idols made of stone, wood, gold, silver, and bronze—mere human creations. Our lives were filled with spiritual death. <sup>8</sup>But in our darkness, with a veil over our eyes, we looked up, and through His will, the cloud surrounding us was lifted. <sup>9</sup>He had compassion on us, moved by His love for us, and He saved us, knowing our profound errors and the destruction we faced, realizing that salvation was only possible through Him. <sup>10</sup>He called us into existence from nothingness, graciously giving us life and purpose.

## **2 Clement Chapter 2**

<sup>1</sup>Rejoice, you who were once barren and had no children; break forth into joyful cries, you who never experienced childbirth. This prophecy from Isaiah applies to us: our church was once barren, but now it has been blessed with many children. <sup>2</sup>When Isaiah said, “Rejoice, you barren that bear not,” he was speaking of our condition before we received the gift of children—new believers in our midst. <sup>3</sup>Furthermore, when he said, “Cry you that travail not,” he meant that we should earnestly pray to God without ceasing, just as women in labor cry out in pain. <sup>4</sup>And the phrase, “because she that is desolate has more children than she that has an husband,” signifies that those who were seemingly abandoned by God have now embraced faith in Him and have multiplied more than those who seemed favored by God. <sup>5</sup>Another Scripture says, “I came not to call the righteous, but sinners,” indicating that those who were lost and in need of salvation were the ones Jesus came to save. <sup>6</sup>Truly, it is remarkable that Jesus did not come to uphold those who were already standing firm in righteousness, but to rescue those who were falling into sin. <sup>7</sup>This was the purpose of Christ’s mercy—to save the lost. He came into the world, saved many, and called us who were lost to follow Him. <sup>8</sup>Therefore, because of His great mercy toward us, we who

are now alive no longer worship dead idols or offer them any form of worship. Instead, through Him, we have come to know the true Father. <sup>9</sup>How can we demonstrate that we truly know Him? By not denying the One through whom we have come to know God. <sup>10</sup>Jesus Himself said, “Whoever confesses me before men, him will I also confess before my Father.” This is our reward if we acknowledge the Savior who has saved us. <sup>11</sup>How do we confess Him? By obeying His teachings and not disobeying His commandments—by worshiping Him with sincerity, not just with words, but with our whole heart and mind. <sup>12</sup>As Isaiah prophesied, “This people honors me with their lips, but their heart is far from me.” Mere lip service is not enough to save us. <sup>13</sup>Therefore, let us not merely call Him Lord; words alone will not save us. As Jesus said, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father.” <sup>14</sup>Therefore, brothers and sisters, let us confess our faith through our actions—by loving one another, avoiding adultery, refraining from speaking evil against each other, and not envying one another. Let us be temperate, merciful, and do good deeds. <sup>15</sup>Let us empathize with each other’s struggles and not be consumed by greed for money. Our good deeds should be a testament to God, rather than our words alone. <sup>16</sup>Let us not fear human judgment, but rather fear God. If we engage in wickedness, Jesus warned, “Even if you are close to me outwardly, but do not keep my commandments, I will reject you and say, ‘Depart from me, you workers of iniquity.’”

## **2 Clement Chapter 3**

<sup>1</sup>Therefore, brothers and sisters, let us willingly forsake our temporary residence in this world for the sake of our conscience, and let us obey the will of Him who called us. We should not fear leaving this world behind. <sup>2</sup>As the Lord said, “Behold, I send you forth as sheep in the midst of wolves.” Peter questioned, “What if the wolves attack the sheep?” Jesus reassured Peter and said, “Do not fear those who can kill the body but cannot touch the soul. Fear instead the One who has authority to cast both soul and body into hell.” <sup>3</sup>Consider, brothers and sisters, that our time in this earthly body is brief and transitory, while the promise of Christ is immense—eternal life and the kingdom to come. <sup>4</sup>What must we do to attain it? We must live holy and righteous lives, regarding earthly possessions as insignificant and not coveting them. Desiring worldly things leads us away from the path of righteousness. <sup>5</sup>For as the Lord said, “No one can serve two masters. You cannot serve both God and money.” What good is it to gain the whole world but lose your own soul? <sup>6</sup>This world and the next are in conflict. This world promotes adultery, corruption, greed, and deceit, but the kingdom of God rejects such things. <sup>7</sup>We cannot be friends with both; we must choose to abandon

one in favor of the other. It is wise to despise the temporary and corruptible things of this world and to love the eternal and incorruptible things to come. <sup>8</sup>By doing the will of Christ, we will find rest. However, if we disobey His commands, nothing will save us from eternal punishment, as the prophet Ezekiel warned about Noah, Job, and Daniel being unable to save even their own children. <sup>9</sup>Therefore, how can we hope to enter the kingdom of God if we do not keep our baptism pure and undefiled? Who will advocate for us if we are not found to have lived holy and just lives? <sup>10</sup>Let us, therefore, my brothers and sisters, earnestly strive, knowing that our battle is imminent. Many embark on long journeys for a perishable reward, yet not all receive a crown. <sup>11</sup>Let us strive so that we may all receive the crown. Let us run on the straight path of righteousness, the race that leads to immortality. Let us strive in great numbers to attain the crown, knowing that even if not all receive it, we should come as close to it as we can. <sup>12</sup>Consider also that in a perishable competition, any unfair action leads to disqualification, punishment, and expulsion. What then will be the consequence for those who behave improperly in the contest for immortality? <sup>13</sup>The prophet warns about those who do not keep their faith intact: “Their worm will not die, and their fire will not be quenched; they will be a horror to all mankind.” <sup>14</sup>Therefore, let us repent while we are still on earth, for we are like clay in the hands of the potter. Just as a potter reshapes a vessel that is marred or broken, we too can seek forgiveness while there is time. <sup>15</sup>While we are in this world, let us repent sincerely for any wrongs we have committed, so that we may be saved by the Lord. <sup>16</sup>For once we depart from this world, we will no longer have the opportunity to confess our sins or repent. <sup>17</sup>Therefore, brothers and sisters, let us do the will of the Father, keep our bodies pure, observe the commandments of the Lord, and lay hold of eternal life. As the Lord said in the Gospel, “If you have not been faithful with worldly wealth, who will trust you with true riches? For whoever is faithful with little is also faithful with much.” <sup>18</sup>Therefore, keep your bodies pure and your faith without blemish, so that you may receive eternal life.

## 2 Clement Chapter 4

<sup>1</sup>Let none among you claim that the flesh will not be judged or raised up. Consider this: in what state were you saved? In what condition did you heed the call, if not while inhabiting this flesh? <sup>2</sup>Therefore, let us honor our bodies as the temple of God. Just as we were called in the flesh, so shall we face judgment in the flesh. Our Lord Jesus Christ, who saved us, was initially a spirit but took on flesh to call us. Likewise, we will receive our reward in this flesh. <sup>3</sup>Therefore, let us love one another earnestly, seeking entrance into the kingdom of God. While there is time for healing, let us surrender ourselves to God, our healer, offering repentance from a sincere heart as our

reward. <sup>4</sup>What can we offer as a reward? Repentance from a pure heart. For God knows all things beforehand and examines our hearts thoroughly. <sup>5</sup>Therefore, let us praise Him not only with our lips but with our entire beings, so that He may welcome us as His children. As the Lord said, “Whoever does the will of my Father in heaven is my brother and sister and mother.” <sup>6</sup>Therefore, my brothers and sisters, let us fulfill the will of the Father who called us to live. Let us pursue virtue and reject wickedness, which leads us into sin. Let us flee from all ungodliness so that we do not fall into evil. <sup>7</sup>For if we earnestly strive to live well, peace will follow us. But how rare it is to find someone who does this! Most are driven by human fears, choosing present pleasures over future promises. <sup>8</sup>They do not realize the torment that accompanies present pleasures or the delights promised in the future. <sup>9</sup>Moreover, they not only harm themselves but also corrupt innocent souls with their false teachings, unaware that they and their followers will face double condemnation. <sup>10</sup>Therefore, let us serve God wholeheartedly, and we shall be righteous. Yet if we refuse to serve Him due to disbelief in His promises, we will be miserable. <sup>11</sup>For as the prophet says, “Woe to the double-minded who doubt in their hearts, saying, ‘We have heard these things from our ancestors, but we have not seen them ourselves, though we have awaited them day after day.’” <sup>12</sup>O foolish ones! Consider the example of a tree, or take the vine for instance: it sheds leaves, buds, bears sour grapes, and then ripens its fruit. Similarly, my people have endured afflictions and disorders but will eventually receive blessings. <sup>13</sup>Therefore, my brothers and sisters, let us not doubt but eagerly anticipate receiving our reward with hope. God is faithful to His promise to reward everyone according to their deeds. <sup>14</sup>If we live justly in the sight of God, we will enter His kingdom and inherit His promises—things that no eye has seen, no ear has heard, and no human heart has imagined. <sup>15</sup>Therefore, let us await the kingdom of God every hour in love and righteousness, for we do not know the day of God’s coming.

## **2 Clement Chapter 5**

<sup>1</sup>When asked about the arrival of his kingdom, the Lord himself replied, “When two become one, and what is within matches what is outside, and when the male is no longer distinct from the female.” <sup>2</sup>Two become one when honesty prevails in our speech, and there is a genuine unity of soul between two individuals, free from hypocrisy. <sup>3</sup>“What is within” refers to the soul, and “what is without” refers to the body. Therefore, let your soul be revealed through your good deeds, just as your body is seen outwardly. <sup>4</sup>Regarding “the male with the female is neither male nor female,” the Lord explains that anger represents the male and lust represents the female within us. <sup>5</sup>When a person reaches a state where neither anger nor lust dominates them—both of which often cloud

reason due to societal influences and poor upbringing— “Instead, by dispelling these influences and feeling remorseful, they unite their soul and spirit through repentance, aligning with reason. Then, as Paul wrote, in such individuals there is no distinction of gender but a harmonious obedience to reason.

# **Epistle of Ignatius to the Ephesians**

## **Epistle of Ignatius to the Ephesians Chapter 1**

<sup>1</sup>I have come to know your esteemed reputation in God, a name you have earned through your consistent practice of righteousness, rooted in faith and love for Jesus Christ our Savior. You are devoted followers of God's love for humanity, stirring yourselves up in the spirit of Christ's sacrifice, and you have fulfilled the calling that was fitting for you. <sup>2</sup>Upon learning that I was brought bound from Syria for the sake of our common faith and hope in Christ, I hoped, through your prayers, to be allowed to face wild beasts in Rome, so that through martyrdom I might truly become a disciple of Him "who offered Himself as a sacrifice and offering to God." <sup>3</sup>You hastened to visit me upon hearing this. I welcomed your entire assembly in the name of God, facilitated by Onesimus, a man of remarkable love and your bishop in the flesh. I urge you, by Jesus Christ, to love him and strive to emulate his example. <sup>4</sup>Blessed be God, who has deemed you worthy to have such an outstanding bishop among you, reflecting your own excellence.

## **Epistle of Ignatius to the Ephesians Chapter 2**

<sup>1</sup>Regarding our fellow servant Burrhus, who serves God as your deacon and is blessed in all things, I pray that he may continue steadfastly, both for the honor of your community and that of your esteemed bishop. <sup>2</sup>Crocus, also deserving of God's favor and your esteem, whom we have welcomed as a token of your love, has greatly refreshed me in all matters, and he has not been ashamed of my chains. May the Father of our Lord Jesus Christ also refresh him. <sup>3</sup>Likewise, I mention Onesimus, Burrhus, Euplus, and Fronto, through whom I have experienced your love. May I always find joy in you, if indeed I am deserving of it. <sup>4</sup>Therefore, it is fitting that you should glorify Jesus Christ in every way, for He has glorified you. Through united obedience, "may you be perfectly joined together in the same mind and in the same judgment, speaking the same thing concerning the same matter." <sup>5</sup>Be subject to the bishop and the presbytery, so that you may be sanctified in every respect.

## **Epistle of Ignatius to the Ephesians Chapter 3**

<sup>1</sup>I do not command you as if I were someone of great authority. Even though I am bound for the sake of Christ, I am still growing in my journey with Jesus Christ and am not yet perfected. <sup>2</sup>At this point, I am just beginning to be a disciple, and I speak to you as fellow disciples with me. It was necessary for me to be encouraged by you in matters of faith, exhortation, patience, and endurance. <sup>3</sup>Yet, compelled by love, I cannot remain silent concerning you. Therefore, I take it

upon myself to urge you first and foremost to unite in accordance with God's will. <sup>4</sup>Jesus Christ, who is our inseparable life, perfectly embodies the will of the Father. This is also true of bishops established throughout the ends of the earth—they are appointed by the will of Jesus Christ.

### **Epistle of Ignatius to the Ephesians Chapter 4**

<sup>1</sup>Therefore, it is appropriate that you also should come together in unity according to the will of the bishop appointed by God to rule over you. Indeed, you already do this, being guided by the Spirit. <sup>2</sup>Your esteemed group of elders, who are worthy of God's approval, align perfectly with the bishop, much like strings harmonize with a harp. <sup>3</sup>Thus, united in harmony and loving concord, Jesus Christ is praised. <sup>4</sup>Each of you, as individuals, should form a choir, harmonizing in love and singing the song of God together, so that with one voice you may sing to the Father through Jesus Christ. In this way, He will hear you and recognize through your deeds that you are truly His Son's members. <sup>5</sup>Therefore, it is beneficial for you to live in blameless unity, so that you may always share communion with God. <sup>6</sup>Pursue the love of Christ, under whom Jesus Christ is the leader and guardian. As individuals, become one choir, so that in agreement and perfect unity with God, you may be in harmonious accord with God the Father and His beloved Son, Jesus Christ our Lord. <sup>7</sup>For as Jesus Himself said, "Father, may they be one as we are one." It is therefore advantageous that you, united in blameless unity with God, follow the example of Christ, of whom you are also members.

### **Epistle of Ignatius to the Ephesians Chapter 5**

<sup>1</sup>If I have experienced such profound fellowship with your bishop in this short time—not merely on a human level, but spiritually—how much more blessed are you who are so closely united to him, as the Church is to Jesus Christ, and as Jesus Christ is to God the Father, so that all things may be in harmony! <sup>2</sup>Let no one deceive himself: if anyone is not within the altar, he is deprived of the bread of God. <sup>3</sup>For if the prayer of one or two has such power that Christ is present among them, how much greater is the prayer of the bishop and the entire Church, ascending in unity to God, and obtaining the fulfillment of all their petitions in Christ! <sup>4</sup>Therefore, anyone who separates himself and does not gather with the community where sacrifices are offered, with "the Church of the first-born whose names are written in heaven," appears gentle outwardly but is a wolf in sheep's clothing. <sup>5</sup>Beloved, be diligent to submit to the bishop, the presbyters, and the deacons. For whoever is subject to them obeys Christ who appointed them; but whoever disobeys them disobeys Christ Jesus. <sup>6</sup>And "he who does not obey the Son shall not see life, but the wrath of God remains on him." <sup>7</sup>Anyone who refuses obedience to authority is self-confident,

contentious, and proud. But as Scripture says, “God opposes the proud, but gives grace to the humble,” and “The proud have greatly transgressed.” <sup>8</sup>The Lord also said to the priests, “He who hears you, hears Me; and he who rejects you, rejects Me; and he who rejects Me, rejects Him who sent Me.”

## **Epistle of Ignatius to the Ephesians Chapter 6**

<sup>1</sup>The more you see the bishop remain silent, the more reverence you should show him. For we should welcome anyone whom the Master of the house appoints to oversee His household, just as we would welcome the One who sent him. Therefore, it is clear that we should regard the bishop as we would regard the Lord Himself, standing as he does before the Lord. <sup>2</sup>“It is fitting for the diligent and careful man to stand before kings, and not before slothful men.” <sup>3</sup>Indeed, Onesimus himself has praised your orderly conduct in God, that you all live according to the truth and no faction has taken root among you. <sup>4</sup>Moreover, you listen to none other than Jesus Christ speaking truth. <sup>5</sup>You are, as Paul wrote to you, “one body and one spirit,” because you have been called to one hope through faith. <sup>6</sup>For there is one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. <sup>7</sup>Such are you, taught by such leaders as Paul, the bearer of Christ, and Timothy, the faithful disciple.

## **Epistle of Ignatius to the Ephesians Chapter 7**

<sup>1</sup>Some people deceitfully carry the name of Jesus Christ while practicing unworthy deeds, which you must avoid like wild beasts. They are like ravenous dogs that bite in secret, and you must be cautious of them because they are hardly curable. <sup>2</sup>But there is one Physician who possesses both flesh and spirit, who is both made and unmade, God existing in flesh, true life in death, born of Mary and of God, conceivable yet inconceivable—Jesus Christ our Lord. <sup>3</sup>However, there are certain individuals who carry around the name of Jesus Christ deceitfully, while practicing things that are unworthy of God and holding beliefs that oppose Christ’s teaching, to their own and their followers’ destruction. You must avoid them as you would avoid wild beasts. For “the righteous man who avoids them is saved forever, but the destruction of the ungodly is sudden and a cause of rejoicing.” <sup>4</sup>They are like silent dogs that cannot bark, raging madly and biting secretly. Be on guard against them, for they suffer from an incurable disease. <sup>5</sup>Our Physician, however, is the only true God, the uncreated and inaccessible Lord of all, the Father who begets the only-begotten Son. Our Physician is also the Lord our God, Jesus Christ, the eternal Son and Word who existed before time began and later became a man through Mary the virgin. <sup>6</sup>“The Word became flesh.” He, being incorporeal, took on a body; being impassible, He assumed a passible body; being immortal, He

inhabited a mortal body; being life itself, He subjected Himself to corruption to free our souls from death and decay, to heal them, and to restore them to health when they were afflicted by ungodliness and sinful desires.

### **Epistle of Ignatius to the Ephesians Chapter 8**

<sup>1</sup>Let no one deceive you, although indeed you are not deceived, for you are completely devoted to God. When there is no evil desire within you that could defile and trouble you, then you live in accordance with God's will and serve Christ faithfully. <sup>2</sup>Rid yourselves of anything that contaminates, you who belong to the highly esteemed Church of the Ephesians, renowned throughout the world. Those who are focused on worldly desires cannot perform spiritual deeds, just as those who are spiritual cannot engage in worldly pursuits. Faith cannot produce deeds of unbelief, nor can unbelief produce deeds of faith. <sup>3</sup>But you, filled with the Holy Spirit, do not act according to the flesh but according to the Spirit. You are complete in Christ Jesus, who is the Savior of all people, especially of those who believe. Even the actions you perform in the flesh are spiritual, for you do everything in the name of Jesus Christ.

### **Epistle of Ignatius to the Ephesians Chapter 9**

<sup>1</sup>However, I have heard that some individuals have come among you, promoting false teachings. Yet you did not permit them to sow their divisive ideas among you. Instead, you closed your ears to their deceptive words, recognizing them as stones unsuited for the temple of God the Father, which is built up by Jesus Christ and lifted high by the Holy Spirit, with your faith as the means of ascent and your love as the path leading to God. <sup>2</sup>Therefore, both you and your fellow believers are bearers of God, bearers of the temple, bearers of Christ, carriers of holiness, adorned in every way with the teachings of Jesus Christ. I rejoice greatly that through this letter, I have had the privilege to converse and share joy with you, knowing that in your Christian lives, you cherish nothing more than God alone. <sup>3</sup>Some among you have heard the teachings of those who espouse the evil doctrines of deceitful and foreign spirits. You wisely barred their entry to spread their harmful ideas, rejecting their errors because you discerned that such deceivers do not speak the truth of Christ but their own falsehoods, as they are agents of deception. The Holy Spirit, however, speaks only the words of Christ, revealing them not from Himself but from the Lord, just as Christ Himself proclaimed the truths given to Him by the Father. <sup>4</sup>For Jesus said, "The words which you hear are not Mine but the Father's who sent Me," and of the Holy Spirit, "He will not speak on His own authority, but whatever He hears He will speak." Jesus also affirmed to the Father, "I have glorified You on the earth, I have finished the work which You have given Me to do," and

concerning the Holy Spirit, “He will glorify Me, for He will take of what is Mine and declare it to you.” <sup>5</sup>The spirit of deceit, however, preaches himself and speaks his own falsehoods, seeking only to please himself. He exalts himself in arrogance, deceiving with lies, flattery, and treachery, weaving together empty and discordant words. But Jesus Christ, who has established you on the firm foundation as chosen stones for God’s divine building, will deliver you from his influence. <sup>6</sup>Raised up by Christ who was crucified for you, strengthened by the Holy Spirit, upheld by faith, and elevated by love from earthly concerns to heavenly heights, you walk alongside those who are pure and undefiled. For as Scripture says, “Blessed are the undefiled in the way, who walk in the law of the Lord.” <sup>7</sup>This way is sure and true, namely, Jesus Christ, who declared, “I am the way, the truth, and the life.” Through Him alone do we come to the Father, for “no one comes to the Father except through Me.” <sup>8</sup>Therefore, blessed are you who carry God within you, who bear the Spirit, who uphold the temple of holiness, adorned in every way with the teachings of Jesus Christ, forming a royal priesthood, a holy nation, a people for God’s own possession. It fills me with great joy that through this letter, I have had the privilege to communicate with “the saints who are in Ephesus, faithful in Christ Jesus.” Rejoice, therefore, in your steadfastness against falsehoods and your love that is directed not towards worldly things but towards God alone.

### **Epistle of Ignatius to the Ephesians Chapter 10**

<sup>1</sup>And pray without ceasing for others, holding onto hope that they may repent and turn to God. Just as a person who falls can rise again, so too can they attain reconciliation with God. Let your actions speak to them if no other way avails. Respond to their anger with meekness, counter their boasting with humility. In the face of their blasphemies, return prayers; steadfastly uphold faith against their errors; show gentleness in response to their cruelty. Let us never emulate their ways but instead be their brothers in genuine kindness. Let us strive to follow the example of the Lord, who endured unjust treatment, poverty, and condemnation. Thus, no seed of the devil may find root in us, and we may remain holy and sober in Jesus Christ, both in body and spirit. <sup>2</sup>Therefore, permit them to learn from you. Be the instruments of God, the mouthpieces of Christ. For the Lord declares, “If you separate the precious from the vile, you shall be as my mouth.” Respond humbly to their anger; counter their blasphemies with earnest prayers. Remain steadfast in faith while they wander astray. Overcome their harshness with gentleness, their rage with meekness, for “blessed are the meek.” Moses was known for his meekness above all, and David also displayed great humility. Therefore, as Paul advises, “The servant of the Lord must not strive but be gentle toward all, apt to teach, patient, instructing in meekness those who oppose themselves.” <sup>3</sup>Do not

seek revenge on those who harm you, for Scripture says, “Do not return evil for evil.” Instead, make them your brethren through kindness. Say to those who hate you, “You are our brothers,” so that the name of the Lord may be glorified. Let us imitate the Lord who, when reviled, did not retaliate; when crucified, did not protest; when suffering, did not threaten, but prayed for His enemies, “Father, forgive them, for they know not what they do.” Blessed is the one who, in the face of injury, displays patience. If anyone is wronged or scorned for the sake of the Lord’s name, truly they are servants of Christ. Guard against allowing any seed of the devil to take root among you, for such seeds bear bitterness and discord. Therefore, remain watchful and sober in Christ Jesus.

### **Epistle of Ignatius to the Ephesians Chapter 11**

<sup>1</sup>The end times have arrived. Therefore, let us approach with reverence and fear the patience of God, lest we disregard the riches of His kindness and tolerance, leading to our own condemnation. Let us either fear the impending judgment or embrace the grace currently offered—one of these choices must be made. Above all, let us be found in Christ Jesus, the path to true life. Apart from Him, let nothing else entice you. It is for His sake that I carry these chains, these spiritual treasures, from Syria to Rome. Through your prayers, I hope to be perfected and to share in the sufferings of Christ, participating in His death, resurrection, and eternal life. May I attain this, that I may be counted among the Christians of Ephesus, who have remained steadfast in apostolic teaching through the power of Jesus Christ. <sup>2</sup>The last days are upon us. Therefore, let us approach with reverence and heed the patience of God, lest we despise the riches of His kindness and forbearance. Let us either fear the wrath to come or cherish the present joy found in the life that is now. Let our true and present joy be found only in Christ Jesus, that we may truly live. Never desire to be apart from Him even for a moment. For He is my hope, my boast, my enduring wealth, for whom I carry these bonds from Syria to Rome, these spiritual treasures, in which I hope to be perfected through your prayers. May I partake in the sufferings of Christ and share in His death, resurrection, and eternal life. May I attain to this, that I may be found among the Christians of Ephesus, who have always walked in fellowship with the apostles through the power of Jesus Christ, along with Paul, John, and Timothy the faithful.

### **Epistle of Ignatius to the Ephesians Chapter 12**

<sup>1</sup>I know who I am and to whom I am writing. I am Ignatius, a man condemned to suffer, sharing the lot of those exposed to danger and condemnation. <sup>2</sup>You have received mercy and stand securely. You are the ones through whom those are passing who are martyred for the sake of God.

You have been initiated into the deep truths of the Gospel alongside Paul, the holy and martyred apostle, who is most blessed. I hope to be found at his feet when I come before God, as he always mentions you in his letters concerning Christ Jesus. <sup>3</sup>I am one who has been handed over to death, the least among those who have suffered for Christ—from the time of righteous Abel to my own martyrdom. You have been initiated into the mysteries of the Gospel together with Paul, the chosen vessel of God. I pray to be found at the feet of Paul and all the saints when I meet Jesus Christ, who always remembers you in His prayers.

### **Epistle of Ignatius to the Ephesians Chapter 13**

<sup>1</sup>Take care, then, to gather together frequently to give thanks to God and proclaim His praise. When you assemble often in the same place, you weaken the powers of Satan, and his attempts to bring about destruction are thwarted by the unity of your faith. <sup>2</sup>There is nothing more valuable than peace, which puts an end to all conflict, both in the heavenly realms and on earth. Your unity and steadfast faith undermine the plans of the enemy and frustrate the schemes of his followers. <sup>3</sup>True peace, rooted in Christ, surpasses all other blessings, bringing an end to every kind of spiritual and earthly warfare. As Scripture says, our battle is not against flesh and blood, but against the spiritual forces of evil in the heavenly realms.

### **Epistle of Ignatius to the Ephesians Chapter 14**

<sup>1</sup>Therefore, none of the schemes of the devil will remain hidden from you, if you, like Paul, wholeheartedly possess that faith and love towards Christ which mark the beginning and the culmination of a meaningful life. The journey begins with faith and concludes with love, and these two are inseparably linked, emanating from God Himself. All other virtues necessary for a holy life flow naturally from them. <sup>2</sup>A person who professes faith should not engage in sin, and one who possesses love should not harbor hatred towards anyone. For the command to love God is inseparable from loving one's neighbor as oneself. Those who claim to follow Christ are recognized not only by their words but by their actions, for as the tree is known by its fruit, so are Christians known by their conduct.

### **Epistle of Ignatius to the Ephesians Chapter 15**

<sup>1</sup>It is far better for a person to remain silent and be known as a Christian, than to speak profusely without living accordingly. “The kingdom of God is not just in words, but in power.” True faith involves believing in the heart and confessing with the mouth—one leads to righteousness, the other to salvation. It is commendable to teach, but only if one's actions align with their words. For those who both practice and preach will be esteemed highly in the kingdom of God. <sup>2</sup>The Word of

Jesus enables us to understand even His silence, urging us to live in harmony with our speech and be recognized for our integrity in silence as well. Nothing is hidden from God; even our innermost thoughts are laid bare before Him. Therefore, let us conduct ourselves as temples of God, with Him dwelling within us. Let Christ dwell in us and speak through us, as He did through Paul. Let the Holy Spirit guide us to proclaim the truths of Christ faithfully.

### **Epistle of Ignatius to the Ephesians Chapter 16**

<sup>1</sup>My brothers and sisters, do not be deceived. Those who corrupt families will not inherit the kingdom of God. If those who corrupt earthly families face condemnation, how much more severe will be the punishment for those who distort the faith of God with wicked teachings, for which Jesus Christ Himself was crucified! Such individuals, by becoming defiled in this manner, will face eternal fire, and the same fate awaits all who heed their misleading words. <sup>2</sup>Do not be deceived, my brothers and sisters. Those who corrupt human families are condemned to death. How much more severe will be the punishment for those who attempt to corrupt the Church of Christ, for which the Lord Jesus, the only-begotten Son of God, endured the cross and submitted to death! Anyone who, having been blessed with understanding, disregards His teachings will face condemnation. “What fellowship can light have with darkness? Or what harmony does Christ have with Belial? Or what does a believer have in common with an unbeliever? Or what agreement is there between the temple of God and idols?” Likewise, what communion can truth have with falsehood? Or righteousness with unrighteousness? Or genuine doctrine with that which is false?

### **Epistle of Ignatius to the Ephesians Chapter 17**

<sup>1</sup>The Lord allowed the ointment to be poured upon His head so that His Church might be infused with immortality. Therefore, do not allow yourselves to be tainted by the foul teachings of the ruler of this world. Do not let him ensnare you away from the life that is promised to you. Why are we not all wise, now that we have received the knowledge of God through Jesus Christ? Why do we foolishly perish without recognizing the true gift that the Lord has sent to us? <sup>2</sup>The Lord permitted the ointment to be poured upon His head so that His Church might breathe out immortality. As Scripture says, “Your name is like perfume poured out; therefore the virgins love you.” Let none of us be tainted by the foul teachings of this world’s ruler. Let not the holy Church of God be deceived by his cunning, as Eve was in her simplicity. Why do we, who have been endowed with reason, not act wisely? When Christ has given us the ability to discern and judge concerning God, why do we fall into ignorance? Why do we foolishly neglect to acknowledge the precious gift that we have received?

## **Epistle of Ignatius to the Ephesians Chapter 18**

<sup>1</sup>Let my spirit be considered as nothing for the sake of the cross, which is a stumbling block to those who do not believe, but to us who believe, it is the power of God unto salvation and eternal life. Where are the wise men? Where are the debaters of this age? Where is the boasting of those who are esteemed wise in the world? For our God, Jesus Christ, was conceived in the womb of Mary by the Holy Spirit, according to God's plan, from the seed of David. He was born and baptized to sanctify the waters and fulfill all righteousness. <sup>2</sup>The cross of Christ is indeed a stumbling block to those who do not believe, but to those who believe, it is the power of God for salvation and eternal life. Where are the wise men? Where are the debaters of this age? Where is the boasting of those who are called mighty? For the Son of God, who existed before all time and established all things according to the Father's will, was conceived in the womb of Mary by the Holy Spirit, according to God's plan, from the lineage of David. As Scripture says, "Behold, the virgin shall conceive and bear a son, and they shall call His name Immanuel." He was born and baptized by John to confirm the ministry entrusted to that prophet.

## **Epistle of Ignatius to the Ephesians Chapter 19**

<sup>1</sup>The virginity of Mary and the birth of her child, along with the death of the Lord—these three profound mysteries were hidden from the ruler of this world but have been revealed to us. A star appeared in the heavens, surpassing all others in brightness and causing great wonder among people. The sun, moon, and stars themselves seemed to join in a celestial chorus around this extraordinary star. Its light was incomparable, and its appearance stirred up questions about its origin. This phenomenon marked the beginning of a new era, ushering in the abolition of death, prepared by God Himself. <sup>2</sup>The virginity of Mary and the birth of her child, as well as the death of the Lord—these three remarkable mysteries were concealed but have now been disclosed to us. A star appeared in the sky, surpassing all others in brilliance, and its novelty astonished everyone. The rest of the stars, along with the sun and moon, formed a celestial choir around this star. It outshone them all, prompting speculation about its origin. This event caused worldly wisdom to appear foolish, magic to be seen as trivial, and all forms of wickedness to fade away. Ignorance was dispelled, and oppressive powers were overthrown as God revealed Himself in human form, initiating the restoration of eternal life. This marked the beginning of a divine plan, stirring up a tumultuous change as God set out to abolish death.

## **Epistle of Ignatius to the Ephesians Chapter 20**

<sup>1</sup>In the next letter, if it is God's will and through your prayers, I intend to clarify further the

teachings I have begun about the new life in Jesus Christ—about His faith, His love, His suffering, and His resurrection. <sup>2</sup>My dear brothers and sisters, stand firm in your faith in Jesus Christ and in His love, remembering His suffering and His triumph over death. <sup>3</sup>Come together as one body, united in the grace of God the Father and His Son Jesus Christ, who is the firstborn of all creation and yet descended from David in the flesh. <sup>4</sup>Be guided by the Holy Spirit, obeying your bishops and elders with a united purpose. <sup>5</sup>Share together in the breaking of bread, which is both a symbol of our unity and a source of spiritual nourishment, ensuring that we live in God through Jesus Christ, our Lord and Savior.

### **Epistle of Ignatius to the Ephesians Chapter 21**

<sup>1</sup>My thoughts are with you and those you have sent to Smyrna for God's glory. It is from Smyrna that I write to you now, thanking the Lord and holding dear Polycarp just as I cherish you. <sup>2</sup>Please remember me, just as Jesus Christ remembers you, who is blessed forever. <sup>3</sup>Pray for the Church in Antioch, Syria, from where I am being taken as a prisoner to Rome. I am among the last faithful ones there, chosen to bear witness to the honor of God even in chains. <sup>4</sup>Farewell in the presence of God the Father and our Lord Jesus Christ, our shared hope, along with the Holy Spirit. Farewell and amen. May grace be with you.

# **Epistle of Ignatius to the Romans**

## **Epistle of Ignatius to the Romans Chapter 1**

<sup>1</sup>Through my prayers to God, I have been granted the privilege of seeing your esteemed faces, just as I earnestly requested. As a prisoner for Christ Jesus, I hope to greet you, if it is indeed God's will that I am deemed worthy to do so. The initial steps have been promising, and I pray for the grace to remain steadfast in my calling until the very end. I am cautious of your affection for me, fearing it may hinder my journey. While you have the power to achieve much through your love, my path to God becomes more challenging if you do not hold back from me under the guise of earthly affection.

## **Epistle of Ignatius to the Romans Chapter 2**

<sup>1</sup>It is not my intention to please you as a people-pleaser, but rather to please God, as you also strive to do. I do not foresee another opportunity like this to draw closer to God, and if you remain silent now, you may miss out on participating in a noble endeavor. If you remain silent about my fate, I will belong wholly to God. But if you express your affection for my earthly existence, then I will have to continue running my race here. Therefore, I implore you not to seek to do me a greater kindness than allowing me to be offered as a sacrifice to God while the altar is ready. Gather together in love, and sing praises to the Father through Christ Jesus, acknowledging that God has deemed me, the bishop of Syria, worthy to be summoned from the east to the west, and to become a martyr for His holy cause. <sup>2</sup>It is a great privilege to transition from this world to God, anticipating rising again to Him. My desire is not to please people, but to please God, as you also strive to do. This is my final opportunity to draw nearer to God; if you choose to remain silent, you will miss the chance to participate in a greater work. If you do not speak out for me, I will belong to God alone. However, if you show your affection for my earthly life, I will have to continue running my course. Therefore, I urge you not to try to do me a greater favor than to offer me as a sacrifice to God while the altar is still prepared. Gather together in love, and sing praises to the Father through Christ Jesus, acknowledging that God has judged me, the bishop of Syria, worthy to be called from the east to the west and to become a martyr for His own precious sufferings.

## **Epistle of Ignatius to the Romans Chapter 3**

<sup>1</sup>You have never been envious of anyone; instead, you have instructed others. Now I hope that your actions will confirm the teachings you impart to others. Please pray on my behalf for both inner and outer strength, so that I may not only speak boldly but also act according to my words.

I desire not just to be called a Christian but to truly be one. For if I am truly found to be a Christian, then I will be considered faithful when I no longer exist in this world. Remember, what is seen is temporary, but what is unseen is eternal. <sup>2</sup>Our God, Jesus Christ, now glorified with the Father, is increasingly revealed in His majesty. Christianity is not merely about words but also about manifest greatness.

### **Epistle of Ignatius to the Romans Chapter 4**

<sup>1</sup>I am writing to all the Churches, urging them that I am prepared to die for God willingly, unless you prevent me. I ask you not to show an untimely kindness toward me. Allow me to be consumed by the wild beasts, through whom I will attain to God. I am like the wheat of God, ground by the teeth of wild beasts, so that I may become the pure bread of Christ. <sup>2</sup>Instead, urge the wild beasts on, so that they may serve as my tomb and leave nothing of my body behind. Then, when I have fallen asleep in death, I will not be a burden to anyone. Only then will I truly be a disciple of Christ, when the world no longer sees even my body. Pray to Christ on my behalf, that through these means I may be accepted as a sacrifice to God.

### **Epistle of Ignatius to the Romans Chapter 5**

<sup>1</sup>From Syria to Rome, I face wild beasts, both on land and sea, day and night, bound as I am to ten soldiers who act worse even when treated kindly. Yet, their injuries only strengthen my resolve to follow Christ, though that does not justify me. <sup>2</sup>I eagerly anticipate the wild beasts prepared for me; I pray they will eagerly attack me. I will not be like others whom fear has spared. If they hesitate, I will compel them. Forgive me for this, but I know what is best for me. <sup>3</sup>Now, I truly begin to be a disciple, with no desire for anything visible or invisible, but only to attain Jesus Christ. Let fire and the cross, let wild beasts and every torture of the devil come upon me—only let me reach Jesus Christ.

### **Epistle of Ignatius to the Romans Chapter 6**

<sup>1</sup>All the wealth and power of this world mean nothing to me. It is far better to die for Jesus Christ than to rule over all the kingdoms of the earth. “For what does it profit a man if he gains the whole world, but loses his own soul?” I earnestly seek the Lord, the Son of the true God and Father, Jesus Christ, who died and rose again for our sake. This is the ultimate gain I pursue. Brothers and sisters, forgive me: do not prevent me from attaining true life. Do not desire to keep me in a state of spiritual death. While I long to belong wholly to God, do not abandon me to the ways of the world. Allow me to reach the pure light of God’s presence; only then will I truly be a person of God. Let me follow in the footsteps of my God, Jesus Christ, in His passion. If anyone truly has Christ

within them, let them understand my desire and sympathize with me, knowing the constraints I face.

### **Epistle of Ignatius to the Romans Chapter 7**

<sup>1</sup>The ruler of this world seeks to sway me and corrupt my devotion to God. Therefore, none of you who are [in Rome] should assist him; rather, stand with me on God's side. Do not claim allegiance to Jesus Christ while preferring the attractions of this world. Let envy find no place among you. Even if I were present to urge you, do not heed my words, but trust in what I now write to you. For though I am alive as I write this, I eagerly anticipate dying for the sake of Christ. My earthly desires have been crucified; there is no burning passion in me for anything worldly. Instead, there is a wellspring of living water within me, urging me inwardly to come to the Father. <sup>2</sup>I find no pleasure in perishable food or the pleasures of this life. My soul longs for the bread of God, the heavenly bread, which is the flesh of Jesus Christ, Son of God, who descended from David's lineage. Likewise, I yearn for the drink of God, His incorruptible love and eternal life, symbolized by His blood.

### **Epistle of Ignatius to the Romans Chapter 8**

<sup>1</sup>I no longer desire to live as others do, and my wish will be fulfilled if you agree. Be willing, then, that you also may see your desires fulfilled. I appeal to you in this short letter; trust me. Jesus Christ will confirm these things to you, so that you will know I speak truthfully. He is the mouth that speaks without falsehood, through whom the Father has truly communicated. Pray for me, that I may achieve my goal. I am not writing to you according to human desires, but according to the will of God. If I suffer, it means you have wished me well; but if I am rejected, it means you have not loved me. <sup>2</sup>I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. "I am crucified with Christ: nevertheless I live; yet no longer I, since Christ liveth in me." I entreat you in this brief letter: do not refuse me; believe me that I love Jesus, who was delivered [to death] for my sake. "What shall I render to the Lord for all His benefits towards me?" Now God, even the Father, and the Lord Jesus Christ, shall reveal these things to you, [so that ye shall know] that I speak truly. And do ye pray along with me, that I may attain my aim in the Holy Spirit. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have loved me; but if I am rejected, ye have hated me.

### **Epistle of Ignatius to the Romans Chapter 9**

<sup>1</sup>Please remember in your prayers the Church in Syria, which now has the Lord as its shepherd instead of me. Jesus Christ alone will care for it, and your love for Him will also include concern

for it. As for myself, I am hesitant to be counted among them; indeed, I am unworthy, being the least among them and born at an untimely moment. Yet, by God's grace, I hope to make something of myself if I attain to God. My spirit greets you, and I appreciate the love of the churches that have welcomed me in the name of Jesus Christ, not as a passing visitor. Even those churches that were distant from me in terms of physical proximity have gone ahead to support me, city by city. <sup>2</sup>Please remember in your prayers the Church in Syria, which now has for its shepherd the Lord, who says, "I am the good Shepherd." And He alone will oversee it, as well as your love towards Him. But as for me, I am ashamed to be counted one of them; for I am not worthy, as being the very last of them, and one born out of due time. But I have obtained mercy to be somebody, if I shall attain to God. My spirit salutes you, and the love of the Churches which have received me in the name of Jesus Christ, and not as a mere passerby. For even those Churches which were not near to me in the way, have brought me forward, city by city.

### **Epistle of Ignatius to the Romans Chapter 10**

<sup>1</sup>I am writing these words to you from Smyrna, sent by the Ephesians, who are rightly esteemed as most blessed. Here with me is Crocus, among many others, who is dear to my heart. Regarding those who have gone ahead of me from Syria to Rome for the glory of God, I trust you are familiar with them. Please inform them that I am approaching. They are all worthy, both in the sight of God and in your estimation, and it is fitting that you support them in every way. I am concluding this letter to you on the day before the ninth of the Kalends of September (which is August 23rd). Farewell until the end, persevering in the patience that comes from Jesus Christ. Amen.

<sup>2</sup>I write to you now from Smyrna, where I am accompanied by the Ephesians, who are rightly considered most fortunate. Alongside me is Crocus, whom I hold dear among many others. As for those who have gone ahead of me from Syria to Rome for God's glory, I believe you are acquainted with them. Please inform them that I am near. They are worthy of both God and your respect, and it is appropriate for you to support them in every way. I conclude this letter to you on the day before the ninth of the Kalends of September. Farewell until the end, remaining steadfast in the patience of Jesus Christ

# **Epistle of Ignatius to the Smyrnaeans**

## **Epistle of Ignatius to the Smyrnaeans Chapter 1**

<sup>1</sup>I give glory to God, even Jesus Christ, who has bestowed upon you such profound wisdom. I have observed that you are firmly rooted in an unshakable faith, as if you were nailed to the cross of our Lord Jesus Christ, both in body and spirit. You are steadfast in love through the sacrificial blood of Christ, fully convinced concerning our Lord Jesus Christ: that He truly descended from the lineage of David according to the flesh, and by the will and power of God, He is the Son of God. He was born of a virgin, baptized by John to fulfill all righteousness, and indeed, under Pontius Pilate and Herod the tetrarch, He was crucified for us in His physical body. <sup>2</sup>It is through His blessed passion that we have received the fruits of redemption, establishing a lasting testament for all generations through His resurrection. This applies to all His holy and faithful followers, both Jews and Gentiles, united in His Church.

## **Epistle of Ignatius to the Smyrnaeans Chapter 2**

<sup>1</sup>He endured all these sufferings for our sake, so that we might be saved. His suffering was genuine, just as His resurrection was truly real. Unlike certain unbelievers who claim that His suffering was merely apparent, they themselves merely pretend to be Christians. <sup>2</sup>These unbelievers, ashamed of the human form, the cross, and death itself, argue that He only appeared to take on a body from the Virgin and suffered only in appearance. They forget the words of Scripture that affirm His incarnation and resurrection: “The Word became flesh,” “Destroy this temple, and in three days I will raise it up,” and “If I be lifted up from the earth, I will draw all men unto Me.” <sup>3</sup>Therefore, the Word truly dwelt in flesh, fulfilling the prophecy that “Wisdom built herself a house.” The Word raised His own temple on the third day after it was destroyed by those who opposed Christ. Just as the brazen serpent in the wilderness drew all who looked upon it for healing, so did Christ draw all humanity to Himself through His lifted-up sacrifice for their eternal salvation.

## **Epistle of Ignatius to the Smyrnaeans Chapter 3**

<sup>1</sup>I know that not only was Christ possessed of a body during His birth and crucifixion, but also after His resurrection, and I believe He still is. When He appeared to those with Peter, He said to them, “Touch Me and see; for a spirit does not have flesh and bones as you see that I have.” And they touched Him, and were convinced both by His physical presence and His spirit. <sup>2</sup>This conviction empowered them to despise death and conquer it. After His resurrection, He ate and drank with them, demonstrating His physical nature, while spiritually united with the Father.

<sup>3</sup>When He appeared to Thomas, He invited him to touch the wounds in His hands and side, prompting Thomas to exclaim, “My Lord and my God!” For forty days after His resurrection, He continued to eat and drink with them, confirming His bodily resurrection, before being taken up in their sight to the Father who sent Him. <sup>4</sup>Just as He ascended with His flesh, He will return in glory and power, fulfilling the Scriptures that proclaim His return in the same manner He ascended. If some claim He will return without a body at the end of the world, how then will those who pierced Him see Him, and how will they mourn? Incorporeal beings lack form and figure, unlike Christ, who possesses a glorified body, affirming His tangible and divine nature.

### **Epistle of Ignatius to the Smyrnaeans Chapter 4**

<sup>1</sup>I give you these instructions, beloved, confident that you share my convictions. But I warn you in advance about these savage impostors disguised as humans, from whom you should not only reject but even avoid encountering. Yet, pray for them, that perhaps they may repent, although it will be very challenging. Jesus Christ, our true life, has the power to bring about their transformation. If Christ’s actions were merely superficial, then I too am superficially bound. Why else would I subject myself to death, fire, the sword, and wild beasts? Yet, whoever is close to the sword is near to God; whoever confronts wild beasts shares company with God, as long as it is in the name of Jesus Christ. I endure all these trials to suffer alongside Him, for He strengthens me inwardly. <sup>2</sup>I give you these instructions, beloved, confident that you share my convictions. But I caution you in advance about these beasts in human form, whom you must not only reject but also flee from. However, continue to pray for them, that perhaps they may come to repentance. For if the Lord only appeared in the flesh and was crucified in appearance only, then I too am bound in appearance only. Why would I subject myself to death, fire, the sword, and wild beasts? No, I endure all these hardships for Christ, not superficially, but in reality, so that I may suffer alongside Him. It is Christ Himself who strengthens me inwardly; on my own, I do not possess such strength.

### **Epistle of Ignatius to the Smyrnaeans Chapter 5**

<sup>1</sup>Some have ignorantly denied Him, or rather have been denied by Him, choosing falsehood over truth. These individuals have not been persuaded by the prophets, the law of Moses, or even the Gospel up to this day, nor have they understood the sufferings we have endured for our faith. They hold similar views towards us. What benefit is it if someone praises me but blasphemes my Lord, refusing to acknowledge that He truly took on human form? Anyone who denies this truth has effectively rejected Him and remains in spiritual death. <sup>2</sup>I have chosen not to name such individuals, as they are unbelievers. It is far from my intention to mention them until they repent

and return to a true belief in Christ's sacrifice, which is our path to resurrection.

## **Epistle of Ignatius to the Smyrnaeans Chapter 6**

<sup>1</sup>Let no one deceive themselves. Whether they are beings in heaven, glorious angels, rulers visible or invisible, if they do not believe in the atoning blood of Christ, they will face condemnation. "Let those who have ears to hear, listen." Let no one's position or status inflate them, for true worth lies in faith and love, which surpass all else. Consider those who oppose the grace of Christ that has come to us; they stand in defiance of God's will. They show no love, no concern for the widow, the orphan, or the oppressed—whether they are bound or free, hungry or thirsty, rich or poor, high or low. "Let those who can accept this truth, accept it." Let not wealth, position, or power puff anyone up, nor should poverty or lowly status diminish them. For what truly matters is faith in God, hope in Christ, the anticipation of the promised blessings, and love for God and our neighbors. For "You shall love the Lord your God with all your heart, and your neighbor as yourself." And Jesus said, "This is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent." And He also said, "A new commandment I give to you, that you love one another. On these two commandments depend all the Law and the Prophets." Therefore, be wary of those who preach contrary doctrines, denying that the Father of Christ can be known, displaying enmity and deceit towards one another. They lack love, despise the future blessings we await, treat worldly things as if they are lasting, mock those in affliction, and laugh at those in chains.

## **Epistle of Ignatius to the Smyrnaeans Chapter 7**

<sup>1</sup>They abstain from partaking in the Eucharist and from prayer, because they do not acknowledge the Eucharist as the flesh of our Savior Jesus Christ, who suffered for our sins and whom the Father, in His mercy, raised from the dead. Those who speak against this gift of God bring judgment upon themselves through their disputes. It would be better for them to show reverence, so that they too might experience resurrection. Therefore, it is necessary for you to keep away from such individuals, not discussing them either privately or publicly, but instead focusing on the teachings of the prophets and especially the Gospel, where the passion of Christ is revealed to us and His resurrection is fully demonstrated. Avoid all divisions, as they are the root of many evils. These individuals are ashamed of the cross, they ridicule the suffering of Christ, and they mock His resurrection. They are offspring of the spirit who is the originator of all evil—a spirit who deceived Adam through Eve, who led Cain to slay Abel, who opposed Job, who accused Joshua the son of Josedech, who sought to shake the faith of the apostles, who stirred the Jews against the

Lord, and who presently “works in the sons of disobedience.” May the Lord Jesus Christ deliver us from this evil spirit, who prayed that the apostles’ faith would not fail, not because He lacked the power to sustain it Himself, but because He rejoiced in the Father’s supremacy. Therefore, it is crucial for you to keep away from such individuals, avoiding conversations with them whether in private or in public. Instead, pay attention to the teachings of the law, the prophets, and those who have proclaimed to you the message of salvation. Flee from all detestable heresies and those who cause divisions, as they are the beginning of many evils.

### **Epistle of Ignatius to the Smyrnaeans Chapter 8**

<sup>1</sup>Ensure that all of you follow the guidance of the bishop, just as Christ Jesus obeys the Father, and respect the presbytery as you would the apostles. Likewise, honor the deacons, for they are appointed by God. Let no one undertake any church-related matter without the bishop’s approval. A proper Eucharist should only be administered by the bishop himself or by someone authorized by him. Wherever the bishop is present, there should also be a gathering of the congregation, just as wherever Jesus Christ is present, there is the universal Church. It is not permissible to baptize or to conduct a love-feast without the bishop’s consent. Whatever he approves of is also pleasing to God, ensuring that everything done is orderly and valid. Just as in the presence of Christ, all the hosts of heaven stand ready to serve Him as the Commander of the Lord’s might and the Governor of every intelligent being, so too in the church, nothing should be done without the bishop’s authority. It is not lawful to baptize, offer sacrifices, or celebrate love-feasts without his approval. What he deems appropriate is also acceptable to God, ensuring the legitimacy and validity of all actions performed.

### **Epistle of Ignatius to the Smyrnaeans Chapter 9**

<sup>1</sup>It is reasonable that we return to sober conduct and, while we still have the chance, repent sincerely before God. Let us honor both God and the bishop. Whoever honors the bishop is honored by God, but whoever acts without the bishop’s knowledge serves the devil. May grace abound in all things for you, because you are worthy. You have supported me in every way, and Jesus Christ will surely bless you. Whether you love me in my absence or my presence, may God reward you for enduring all things for His sake, leading you to attain to Him. <sup>2</sup>It is reasonable that we return to sober conduct and, while we still have the chance, repent sincerely before God. For in Hades, there is no one who can confess their sins. As it is written, “Behold the man, and his work is before him.” Therefore, honor God and also honor the bishop, who bears the image of God as a ruler and of Christ as a priest. After God, honor the king as well. Among all beings, there is no

one superior to God, nor anyone like Him. Similarly, in the Church, there is no one greater than the bishop, who serves as a priest to God for the salvation of the whole world. Nor is there any ruler comparable to the king, who ensures peace and order for his subjects. Those who honor the bishop will be honored by God, while those who dishonor him will be punished. Just as those who rise up against kings deserve punishment for disrupting public order, how much more severe will the punishment be for those who act without the bishop, thereby destroying the unity and order of the Church? The priesthood is the highest among human goods, and anyone who contends against it dishonors not only humanity but also God and Christ Jesus, the First-born and the High Priest by nature. Therefore, let all things be done decently and in order in Christ. Let the laity be subject to the deacons, the deacons to the presbyters, the presbyters to the bishop, and the bishop to Christ, just as Christ is subject to the Father. <sup>3</sup>As you, my brethren, have refreshed me, so will Jesus Christ refresh you. You have shown love to me both in my absence and in my presence. God will reward you for your kindness to His prisoner, even though I may not be worthy of it. Your zeal to help me is commendable, for “he who honors a prophet in the name of a prophet shall receive a prophet’s reward.” It is clear that those who honor a prisoner of Jesus Christ will receive the reward of the martyrs.

### **Epistle of Ignatius to the Smyrnaeans Chapter 10**

<sup>1</sup>You have acted commendably in welcoming Philo, Gaius, and Agathopus, who serve Christ and have followed me for God’s sake. They bless the Lord on your behalf because you have refreshed them in every way. Your kindness to them will not go unnoticed. “May the Lord grant that you may find mercy from the Lord on that day!” My spirit is with you, and I appreciate your support for me and my imprisonment, which you have neither despised nor been ashamed of. Therefore, Jesus Christ, our perfect hope, will not be ashamed of you either.

### **Epistle of Ignatius to the Smyrnaeans Chapter 11**

<sup>1</sup>Your prayers have reached the Church in Antioch, bringing peace. As I come to you bound, I greet all there, though I consider myself unworthy to be counted among them, being the least. Yet by the will of God, I have been deemed worthy of this honor—not through any merit of my own, but by the grace of God. I pray earnestly that this grace may abound in me, enabling me through your prayers to draw closer to God. <sup>2</sup>To ensure completeness in both earthly and heavenly realms, it is fitting for your Church to select a worthy messenger. This delegate can journey to Syria to convey congratulations for their newfound peace and restored order. I suggest that someone from your community be sent with a letter, so that together they can rejoice over the tranquility that God has

granted through your prayers. Let them celebrate reaching a safe harbor in Christ. <sup>3</sup>As those who strive for perfection, continue to pursue what is excellent. When you are eager to do good, know that God is ready to assist you in every way.

### **Epistle of Ignatius to the Smyrnaeans Chapter 12**

<sup>1</sup>The brethren in Troas send their love to you. I write to you through Burrhus, whom you sent with me, along with the Ephesians, your brethren, who have been a great source of encouragement to me. I commend Burrhus as an exemplary minister of God, deserving of grace in all things. <sup>2</sup>I greet your esteemed bishop Polycarp, your venerable presbytery, and your Christ-bearing deacons, along with all of you individually and collectively, in the name of Christ Jesus. May His flesh and blood, His passion and resurrection—both physical and spiritual—unite us with God. May grace, mercy, peace, and patience abide with you forevermore in Christ. <sup>3</sup>I also send greetings to the families of my brethren, including their wives and children, as well as those who remain virgins and the widows. Be strong in the power of the Holy Spirit. Philo, who is here with me, sends his greetings. I send my regards to the household of Tavias, praying for their steadfastness in faith and love—both in body and spirit. <sup>4</sup>I salute Alce, my beloved, along with the exceptional Daphnus, Eutecnus, and all others by name. Farewell to you all, filled with the grace of God and our Lord Jesus Christ, and enriched with the Holy Spirit and divine wisdom.

# **Epistle of Ignatius to the Magnesians**

## **Epistle of Ignatius to the Magnesians Chapter 1**

<sup>1</sup>Upon learning of your commendable and well-organized devotion, I was filled with great joy. This prompted me to reach out to you, desiring to share in the faith of Jesus Christ. <sup>2</sup>As one who has been considered worthy of a revered and precious name, even in the chains I bear, I extend my blessings to the churches. I pray for a unity in both body and spirit through Jesus Christ, who is the eternal source of our life, faith, and love—qualities unmatched, especially in relation to our connection with Jesus and the Father. <sup>3</sup>It is through Him that we endure and overcome the challenges posed by the ruler of this world. By His faithfulness, we are assured that we will not face trials beyond our capacity, for He is faithful and will not allow us to be tempted beyond what we can bear.

## **Epistle of Ignatius to the Magnesians Chapter 2**

<sup>1</sup>Because I have had the privilege of meeting with you, facilitated by your esteemed bishop Damas, and your honorable presbyters Bassus and Apollonius, as well as my fellow servant, the deacon Sotio—whose friendship I deeply value, as he submits to the bishop by the grace of God and to the presbytery under the authority of Jesus Christ—this prompts me to write to you.

## **Epistle of Ignatius to the Magnesians Chapter 3**

<sup>1</sup>It is important not to disregard the youthfulness of your bishop, but instead, show him utmost respect, acknowledging the authority vested in him by God the Father. Even venerable elders have shown such reverence, not judging hastily based on outward appearances, but recognizing wisdom grounded in God. <sup>2</sup>Just as wisdom can manifest regardless of age—as seen in Daniel, who at twelve possessed divine insight, and Samuel, who as a child corrected an elder—youth devoted to God should not be underestimated. <sup>3</sup>Conversely, wickedness in any age is to be condemned. Remember Timothy, though young, was entrusted with great responsibility and was admonished to set an example for believers. <sup>4</sup>Therefore, it is fitting to obey your bishop without contention, for challenging such authority is not merely against a visible person but a mockery of the invisible God. Such actions are accountable to God, not merely to men.

## **Epistle of Ignatius to the Magnesians Chapter 4**

<sup>1</sup>It is crucial not only to bear the name of Christians but to live out its reality. Mere titles do not bring blessing; true blessing comes from genuine adherence to Christ's teachings. Those who speak of having a bishop yet act independently of him will face scrutiny from the true Bishop and

High Priest, Jesus Christ Himself, who will question their inconsistency: “Why do you call Me Lord, but do not obey My commands?” Such individuals, in my view, lack integrity and sincerity, appearing more as pretenders than sincere believers.

### **Epistle of Ignatius to the Magnesians Chapter 5**

<sup>1</sup>Considering that everything comes to an end, we are confronted with two distinct destinies: life and death, each leading to its own destination. It is essential to choose wisely. Just as there are two types of currency—God’s and the world’s—each marked with its own distinct characteristics, so it is with people. <sup>2</sup>Those who do not believe belong to this world, while those who believe bear the likeness of God the Father through Jesus Christ, marked by love. If we are unwilling to embrace the sacrificial life of Christ, we cannot truly claim to possess His life within us. <sup>3</sup>Therefore, let us embrace life by following God’s commandments and shun death, which comes from disobedience. It is evident that humanity can be divided into two categories: the genuinely devout, stamped with God’s approval, and the ungodly, counterfeit and fashioned by the devil. <sup>4</sup>This is not about different human natures, but about choices—those who choose godliness reflect the image of God and belong to Him, while those who reject faith reflect the image of the devil. Let us understand that our allegiance determines our spiritual identity: the unbelieving bear the likeness of wickedness, while the believing bear the likeness of their Prince, God the Father, and Jesus Christ.

### **Epistle of Ignatius to the Magnesians Chapter 6**

<sup>1</sup>Having witnessed your collective faith and love through the individuals mentioned, I urge you to strive for unity in all things with divine harmony. Let your bishop lead as God’s representative, your presbyters as representatives of the apostolic assembly, and your beloved deacons, entrusted with the ministry of Jesus Christ who was with the Father from eternity and revealed in the end. <sup>2</sup>Therefore, imitate this divine order by honoring one another and seeing each other through the lens of Christ, not mere flesh. Continuously love one another in Jesus Christ. <sup>3</sup>Let there be no divisions among you, but rather be united under your bishop, demonstrating unity as a testament to your eternal life in Christ, and through him, your submission to God.

### **Epistle of Ignatius to the Magnesians Chapter 7**

<sup>1</sup>Just as the Lord acted in perfect unity with the Father, not independently but in union with Him, and as the apostles likewise acted in accordance with His will, so too should you act in harmony with your bishop and presbyters. <sup>2</sup>Do not seek to justify any action on your own apart from them; instead, gather together in one place. Let there be one prayer, one supplication, one purpose, one hope, characterized by love and pure joy. <sup>3</sup>Remember, there is no one more excellent than Jesus

Christ. Therefore, come together as one body into the temple of God, as if approaching one altar, to worship the one Jesus Christ, who came from the Father and is united with Him, our High Priest.

### **Epistle of Ignatius to the Magnesians Chapter 8**

<sup>1</sup>Do not be misled by strange teachings or ancient myths that hold no value. Reject any notion that adheres strictly to Jewish laws, for it denies the grace we have received through Christ. <sup>2</sup>The greatest prophets lived in accordance with Christ Jesus and were persecuted for proclaiming His truth, empowered by His grace to convince unbelievers of the singular God, revealed through His Son Jesus Christ. <sup>3</sup>Jesus, the eternal Word of God, is not a mere spoken word but an essential manifestation of God Himself. He pleased the Father in every way, demonstrating His divine nature and purpose.

### **Epistle of Ignatius to the Magnesians Chapter 9**

<sup>1</sup>If those who were steeped in the traditions of old could embrace a new hope centered on Christ, forsaking the Sabbath in favor of honoring the Lord's Day—the day of His resurrection, which embodies our renewed life through Him and His death—then how can we live apart from Him? It is through this mystery of faith that we endure, striving to be recognized as disciples of Jesus Christ, our sole Master. <sup>2</sup>The prophets themselves, inspired by the Spirit, eagerly anticipated His coming as their Teacher and Saviour, affirming, “He will come and save us.” <sup>3</sup>Therefore, let us abandon the Sabbath rituals of old, avoiding idleness and instead engaging in meaningful work, for as the Scriptures say, “In the sweat of thy face shalt thou eat thy bread.” Let us observe the Sabbath in a spiritual manner, meditating on God's law, marveling at His creation, and abstaining from pre-prepared food and lukewarm drinks, as well as from excessive indulgence in frivolous activities. <sup>4</sup>Following the Sabbath, let every follower of Christ celebrate the Lord's Day as a festival—the day of resurrection, supreme among all days. The prophet foresaw this, proclaiming, “To the end, for the eighth day,” symbolizing our new life and victory over death in Christ. <sup>5</sup>However, there are those who oppose this truth, whose desires are earthly and who distort the teachings of Christ for their own gain, indulging in pleasures and hypocrisy while denying His power. They exploit Christ's message for profit, corrupting His word and engaging in immorality and greed. May you be delivered from such influences through the mercy of God, found in our Lord Jesus Christ.

### **Epistle of Ignatius to the Magnesians Chapter 10**

<sup>1</sup>Let us not disregard His kindness, for if He were to judge us based on our actions alone, we would

not endure. Therefore, as His disciples, let us embrace the principles of Christianity. Anyone who goes by any other name is not truly of God. <sup>2</sup>So cast off the old, corrupt ways like sour leaven, and embrace the new leaven, which is Jesus Christ. Be infused with His purity, lest any among you be corrupted, for your actions will testify to your true nature. <sup>3</sup>It makes no sense to claim Christ and cling to Judaic practices. Christianity did not adopt Judaism; rather, Judaism embraced Christianity so that every believer could be united in worshiping God. <sup>4</sup>Let us live worthy of the name we have received, for those called Christians were first named so in Antioch, fulfilling the prophecy of becoming a holy people. Discard the old ways and embrace the grace of Christ. Remain steadfast in Christ, rejecting the influence of anything foreign. <sup>5</sup>It is contradictory to profess Jesus Christ with words while holding onto obsolete Judaic customs in our hearts. Where there is true Christianity, there is no place for Judaism, for in Christ, all nations and tongues are united unto God. Those once hardened in heart have become children of Abraham, God's friend, and through Christ, all who are destined for eternal life are blessed.

### **Epistle of Ignatius to the Magnesians Chapter 11**

<sup>1</sup>These things I write to you, my beloved, not because I suspect any of you to be in such a state, but as one less than any of you, I aim to caution you beforehand against falling into the traps of empty doctrines. <sup>2</sup>Instead, may you attain full confidence in Christ, who was begotten by the Father before all ages and later born of the Virgin Mary, without the involvement of man. <sup>3</sup>He lived a holy life, healed all kinds of illnesses among the people, performed miracles, and revealed the true God, His Father, to those lost in polytheism. <sup>4</sup>He endured suffering and the cross at the hands of those who crucified Him under Pontius Pilate and Herod. He died, rose again, ascended to heaven to the One who sent Him, and now sits at His right hand. <sup>5</sup>He will return at the end of the world in the glory of His Father to judge the living and the dead, rewarding each according to their deeds. <sup>6</sup>Blessed is the one who knows and believes these truths with certainty, like you, who are lovers of God and Christ, firmly grounded in our hope, from which may none of us ever be led astray.

### **Epistle of Ignatius to the Magnesians Chapter 12**

<sup>1</sup>May I find joy in all of you, if indeed I am worthy of it! Even though I am in chains, I do not consider myself comparable to any of you who are free. <sup>2</sup>I know that you are not arrogant, for you have Jesus Christ within you. And when I praise you, I know that you value humility, as it is written, "The righteous person is his own accuser." <sup>3</sup>Furthermore, it is said, "Declare your sins first, so that you may be justified," and also, "When you have done all that is commanded of you,

say, ‘We are unprofitable servants.’” For what people highly esteem is detestable in God’s sight.  
⁴As the Scripture says, “God, be merciful to me, a sinner.” Therefore, even great figures like Abraham and Job referred to themselves as “dust and ashes before God.” David questioned, “Who am I, O Lord, that you have brought me this far?” Moses, known as the meekest of men, said to God, “I am slow of speech and tongue.” <sup>5</sup>Therefore, be humble so that you may be exalted, for “whoever humbles himself will be exalted, and whoever exalts himself will be humbled.”

### **Epistle of Ignatius to the Magnesians Chapter 13**

<sup>1</sup>Study, therefore, to be firmly grounded in the teachings of the Lord and the apostles, so that everything you do may prosper in both body and spirit, in faith and love. Walk in unity with your esteemed bishop, the cohesive assembly of presbyters, and the God-honoring deacons. <sup>2</sup>Submit yourselves to the bishop and to one another, as Christ submitted to the Father, and as the apostles submitted to Christ, the Father, and the Spirit. This unity, both spiritual and physical, is essential for harmonious fellowship according to God’s will.

### **Epistle of Ignatius to the Magnesians Chapter 14**

<sup>1</sup>Knowing that you are filled with all goodness, I have given you only a brief exhortation in the love of Jesus Christ. Please remember me in your prayers, that I may draw closer to God. Also, remember the Church in Syria, of which I am unworthy to be called bishop. I greatly need your prayers and your love, so that the Church in Syria may be built up in Christ through your good order and may be considered worthy of edification.

### **Epistle of Ignatius to the Magnesians Chapter 15**

<sup>1</sup>The Ephesians from Smyrna, where I am currently writing to you, send greetings. They are here for the glory of God, just as you are, and their presence has been a great encouragement to me. They, along with Polycarp, the bishop of Smyrna, extend their greetings to you. The other churches, in honor of Jesus Christ, also send their greetings. Farewell in harmony, to all of you who have received the inseparable Spirit through Christ Jesus, according to the will of God

# **Epistle of Ignatius to the Trallians**

## **Epistle of Ignatius to the Trallians Chapter 1**

<sup>1</sup>I know that you possess an impeccable and sincere attitude marked by patience, not only in your current conduct but as a fundamental trait of your character, as Bishop Polybius has informed me. He came to Smyrna by the will of God the Father and the Lord Jesus Christ, empowered by the Spirit. He shared in the joy that I, imprisoned for Christ Jesus, experience, and through him, I saw your entire community. <sup>2</sup>Therefore, having received confirmation of your goodwill through him, in accordance with God's will, I rejoiced to confirm that you indeed follow Jesus Christ the Savior.

## **Epistle of Ignatius to the Trallians Chapter 2**

<sup>1</sup>Be subject to the bishop as you would to the Lord, for "he watches over your souls as one who will give an account." Therefore, it seems to me that you live not according to human standards but according to Jesus Christ, who died for us so that through faith in His death, you might escape eternal death. It is essential, therefore, to do nothing without the bishop's approval. <sup>2</sup>Also, be subject to the presbytery as you would to the apostles of Jesus Christ, who is our hope, in whom we hope to be found when we live faithfully. <sup>3</sup>It is also proper that the deacons, as ministers of the mysteries of Jesus Christ, should be pleasing to all in every way. They are not just servants providing food and drink but are servants of the Church of God. Therefore, they must avoid any grounds for accusation as they would avoid a blazing fire. <sup>4</sup>Let them demonstrate their worthiness in every respect.

## **Epistle of Ignatius to the Trallians Chapter 3**

<sup>1</sup>Similarly, honor the deacons as appointed by Jesus Christ, and respect the bishop as you would Christ Himself, who is the Son of the Father. Regard the presbyters as a council of God and an assembly of Christ's apostles. Apart from these, there is no true Church. I am confident that you share these beliefs as well. I have experienced your love firsthand, especially through your bishop, whose presence is deeply instructive and whose humility is a source of strength. Even the irreligious must surely respect him, knowing that I do not spare myself in praising him. <sup>2</sup>As you honor the deacons, remember they serve in the place of Christ Jesus, just as the bishop represents the Father of all, and the presbyters stand as the council of God and the assembly of Christ's apostles. Without these, there is no chosen Church, no gathering of the holy, no assembly of saints. I am convinced that you also hold this view. For I have received clear demonstrations of your love, especially through your bishop, whose very presence is instructive and whose humility is powerful.

<sup>3</sup>Out of love for you, I refrain from writing in a more severe tone, so as not to appear harsh or lacking in compassion. Although I am imprisoned for the sake of Christ, I do not claim authority like an apostle, for I am not yet worthy. Perhaps when I am perfected, then I may be.

### **Epistle of Ignatius to the Trallians Chapter 4**

<sup>1</sup>I possess deep knowledge of God, yet I restrain myself from boasting, for I fear that boasting might lead to my downfall. It is necessary for me to be cautious and not pay attention to those who inflate my ego. Even those who speak commendably of me can inadvertently harm me. I do desire to endure trials, but I am unsure if I am truly deserving of such challenges. This yearning, though hidden from many, fiercely overwhelms me. Therefore, I recognize my need for humility, which defeats the devil, the ruler of this world. <sup>2</sup>Instead, I measure myself carefully so that I do not perish due to pride. It is better to boast in the Lord. Even if I am well-grounded in matters concerning God, I should still be cautious and not heed those who vainly inflate my ego. Those who praise me often inadvertently harm me. I do desire to face trials, yet I am uncertain if I am worthy of such tests. The envy of the wicked is not readily apparent to many, but it wages war against me. Therefore, I recognize the necessity of humility, through which the devil, the ruler of this world, is rendered powerless.

### **Epistle of Ignatius to the Trallians Chapter 5**

<sup>1</sup>Could I not write to you about profound and heavenly matters? But I hesitate to do so, fearing that I might harm you who are still spiritual infants. Please forgive me for this caution, lest you, unable to grasp such teachings, should be overwhelmed by them. Even though I am committed to Christ, I do not claim to fully understand heavenly things, the realms of angels, their hierarchies, both seen and unseen. Apart from these profound topics, I am still learning in many respects. There are many aspects in which I fall short of complete understanding before God. <sup>2</sup>Might I not write to you about more mysterious things? But I fear doing so, lest I should harm you who are still spiritual infants. Please forgive me in this regard, lest, unable to grasp their weighty significance, you should be overwhelmed. Even though I am committed to Christ, and understand heavenly things, the orders of angels, the various types of angelic beings and their roles, the distinctions between powers and authorities, the diversity of thrones and dominions, the majesty of the Aeons, the prominence of the cherubim and seraphim, the exalted nature of the spiritual realm, the kingdom of the Lord, and above all, the incomparable greatness of Almighty God—even though I know these things, I am not perfect, nor am I as learned as Paul or Peter. There are still many things I do not yet comprehend fully, in order not to fall short of God.

## **Epistle of Ignatius to the Trallians Chapter 6**

<sup>1</sup>Therefore, I urge you, not by my own authority but by the love of Jesus Christ, to consume only Christian nourishment and to abstain from any other kind of spiritual food—I mean heresy. Those who embrace heresy blend their own poison with the message of Jesus Christ, uttering things that are unworthy of belief. They are like those who mix a deadly poison into sweet wine, which someone unaware of its danger might eagerly drink, only to find it brings fatal pleasure leading to their own demise. <sup>2</sup>Therefore, I urge you, not I, but the love of Jesus Christ, “that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” For there are deceivers and empty talkers, not true Christians, but betrayers of Christ, who misuse the name of Christ deceitfully and “corrupt the word” of the Gospel. They mix their deceitful poison with persuasive speech, as if they were blending aconite with sweet wine, so that whoever drinks it, deceived by the great sweetness of the drink, may unknowingly bring about their own destruction. As an ancient proverb advises, “Let no one be called good who mixes good with evil.” They speak of Christ not to preach Him, but to reject Him; they speak of the law not to uphold it, but to proclaim things contrary to it. They separate Christ from the Father and the law from Christ. They slander His birth from the Virgin, they are ashamed of His cross, they deny His suffering, and they refuse to believe in His resurrection. They depict God as an unknown entity, they claim Christ is unbegotten, and they deny the existence of the Spirit. Some say the Son is merely human, and that the Father, Son, and Holy Spirit are one person, and they attribute creation not to Christ but to some other strange power.

## **Epistle of Ignatius to the Trallians Chapter 7**

<sup>1</sup>Be vigilant, therefore, against such individuals, so that you do not fall into a snare that ensnares your souls. Live your life without causing offense to others, lest you become like “a trap set on a watchtower, and a net spread out.” For “he who does not heal himself in his own works is akin to the brother who destroys himself.” <sup>2</sup>If you discard conceit, arrogance, disdain, and haughtiness, you will have the privilege of being closely united with God, for “He is near to those who fear Him.” As it is said, “Upon whom will I look, but upon the one who is humble and quiet, who trembles at my words?” Therefore, reverence your bishop as you would Christ Himself, as the blessed apostles have instructed you. <sup>3</sup>The one who serves within the altar is pure, for he is obedient to the bishop and the presbyters. But the one who acts apart from the bishop, the presbyters, and the deacons, defiles his conscience and is worse than an unbeliever. For what is the bishop but one who, above

all others, possesses authority and power as much as humanly possible, striving to imitate the Christ of God? What is the presbytery but a sacred council, the advisors and co-workers of the bishop? And what are the deacons but servants who emulate the angelic powers, carrying out a pure and blameless ministry for him, just as holy Stephen did for blessed James, and Timothy and Linus did for Paul, and Anencletus and Clement did for Peter? <sup>4</sup>Therefore, anyone who refuses to obey such leaders must surely be without God, an irreverent person who despises Christ and rejects His appointments.

### **Epistle of Ignatius to the Trallians Chapter 8**

<sup>1</sup>I write these things to you, not because I know that such people exist among you; rather, I hope that God will never allow such reports to reach me. He who did not spare His own Son for the sake of His holy Church. But foreseeing the traps set by the evil one, I prepare you in advance through my warnings, my beloved and faithful children in Christ. I equip you to guard against the deadly influence of unruly individuals, fleeing from the corruption through the goodwill of our Lord Jesus Christ. <sup>2</sup>Therefore, clothe yourselves with humility and become imitators of His suffering and love, with which He loved us and gave Himself as a ransom to cleanse us by His blood from our former ungodliness. He bestowed life upon us when we were nearly perishing due to our own depravity. Therefore, let none of you harbor grudges against your neighbor, for our Lord says, “Forgive, and you will be forgiven.” <sup>3</sup>Do not give the Gentiles any reason to slander the word and teachings of Christ because of a few foolish individuals. As the prophet spoke on behalf of God, “Woe to those by whom my name is blasphemed among the Gentiles.”

### **Epistle of Ignatius to the Trallians Chapter 9**

<sup>1</sup>Therefore, close your ears to anyone who speaks contrary to Jesus Christ, the Son of God, who descended from David and was born of Mary. He truly assumed a human body, for “the Word became flesh,” and lived on earth without sin. He ate and drank like any human being. He was genuinely persecuted under Pontius Pilate, truly crucified, and died. His death was witnessed by beings in heaven, on earth, and even under the earth. He was truly raised from the dead by His Father, just as He will raise us who believe in Him through Christ Jesus. Apart from Him, we do not possess true life. <sup>2</sup>He descended into Hades alone but arose accompanied by a multitude, fulfilling the prophecy that many bodies of the saints who had slept arose. He broke down the barrier that had separated humanity from God since the beginning of the world. After three days, the Father raised Him from the dead. He spent forty days with the apostles, then ascended to the Father and sat down at His right hand, awaiting the day when His enemies will be put under His

feet. <sup>3</sup>On the day of preparation, at the third hour, Pilate pronounced the sentence. At the sixth hour, He was crucified. At the ninth hour, He breathed His last breath and was buried before sunset. He remained in the tomb through the Sabbath. At dawn on the Lord's day, He rose from the dead, fulfilling His own prophecy that He would be like Jonah in the belly of the whale for three days and nights. Thus, the day of preparation signifies His passion, the Sabbath signifies His burial, and the Lord's Day signifies His resurrection.

### **Epistle of Ignatius to the Trallians Chapter 10**

<sup>1</sup>However, if, as some unbelievers claim, Jesus only appeared to suffer, and did not truly take on a body or undergo real suffering, then why am I in chains? Why do I eagerly desire to face wild beasts? Would my death not then be in vain? I would be spreading falsehood about the crucifixion of the Lord. <sup>2</sup>These unbelievers are no different from those who crucified Him. But I do not put my trust in someone who only appeared to die; rather, I believe in His true suffering. For falsehood is utterly contrary to the truth. Mary truly conceived a body in which God dwelled. The Word of God was genuinely born of the Virgin, taking on a body like ours. He who forms all humans in the womb was truly in the womb Himself, forming a body from the seed of the Virgin without any human intervention. He was carried in the womb, born, nourished with milk, and ate common food and drink just like us. After living among humanity for thirty years, He was genuinely baptized by John and preached the Gospel, performing miracles. He, the Judge Himself, was falsely judged by the Jews and Pilate. He was scourged, struck, spat upon, crowned with thorns, and clothed in purple. He was condemned and truly crucified—not in appearance or deceit. He genuinely died, was buried, and rose from the dead, as He prayed to the Father, who answered and raised Him up. The Father who raised Him will also raise us up through Him, for He is the way to true life. <sup>3</sup>Therefore, flee from these godless heresies, for they are the inventions of the devil, the serpent who introduced evil and deceived Adam through Eve. These teachings deny the reality of Christ's incarnation, suffering, death, and resurrection, seeking to undermine the very foundation of our faith.

### **Epistle of Ignatius to the Trallians Chapter 11**

<sup>1</sup>Therefore, flee from those evil teachings that produce deadly consequences. If anyone embraces them, they face instant spiritual death. These teachings are not rooted in God the Father. If they were, they would reflect the life-giving power of Christ's cross, yielding incorruptible fruit. Through His passion, Christ calls you to be His own, as integral parts of His body. Just as a head cannot exist without its members, so God Himself, our Savior, has promised our union with Him.

<sup>2</sup>Avoid also the followers of Simon, Menander, Basilides, and their misguided cohorts, who distort the truth and worship a man, denounced even by the prophet Jeremiah. Steer clear of the impure Nicolaitanes, who falsely claim legitimacy, indulging in pleasure and spreading slanderous lies. Stay away from Theodotus and Cleobulus, who bear fruit that leads to eternal death upon tasting—these are not God's creation but a cursed lineage. As the Lord declared, "Every plant that my heavenly Father has not planted will be uprooted." Had they truly been rooted in God, they would not oppose the message of the cross but instead condemn those who crucified the Lord of glory. <sup>3</sup>By denying the cross and shunning the significance of Christ's suffering, these groups cover up the sins of the Jews who opposed God and murdered the Lord. They go beyond mere persecution of prophets; they deny the very essence of Christ's mission. Instead, embrace Christ's invitation to share in His eternal life, made possible through His suffering and resurrection. For as His followers, you are joined to Him as His own body, destined for immortality.

### **Epistle of Ignatius to the Trallians Chapter 12**

<sup>1</sup>I send greetings to you from Smyrna, along with the congregations of God who are here with me. They have been a great source of refreshment to me, both in physical support and spiritual encouragement. As I carry my chains for the sake of Jesus Christ, I pray earnestly that I may be counted worthy to be united with God. I urge you to maintain unity among yourselves and to persist in praying together. This is fitting for each one of you, especially for the presbyters, who should support and uplift the bishop, honoring both the Father, Jesus Christ, and the apostles. <sup>2</sup>I appeal to you out of love, asking that you heed my words so that my writing does not become a testimony against you. Please also pray for me. Your love and the mercy of God are essential for me to be deemed worthy of the destiny appointed for me, and to avoid being rejected.

### **Epistle of Ignatius to the Trallians Chapter 13**

<sup>1</sup>The love of the Smyrnaeans and Ephesians is with you. Please pray for our Church in Syria. Remain obedient to your bishop, presbytery, and deacons, and love one another with a united heart. My spirit greets you now and in my prayers with God. Though I remain in danger, I trust that the Father, faithful in Jesus Christ, will keep us blameless. May we rejoice together in the Lord.

# **Epistle of Ignatius to the Philadelphians**

## **Epistle of Ignatius to the Philadelphians Chapter 1**

<sup>1</sup>I have observed your bishop closely, and I recognize that he did not take on the responsibilities of ministry for the community out of self-promotion, through human appointment, or for the sake of vanity. Instead, he was chosen by the love of Jesus Christ and God the Father, who raised Christ from the dead. I am struck by his meekness, which is admirable, and his ability to achieve more through silence than those who speak endlessly. He adheres closely to the commandments of the Lord, much like the strings of a harp resonate in harmony. His character is blameless, reminiscent of the priest Zacharias. Thus, my soul esteems him as blessed in his devotion to God, recognizing his virtue and completeness, and understanding that his steadfastness and freedom from anger reflect the infinite gentleness of the living God. <sup>2</sup>The bishop I have seen is not one who assumed the duties of service to the community on his own or by human appointment, nor for the sake of self-glory, but out of love for Jesus Christ and God the Father, who raised Christ from the dead. His meekness impresses me, and he accomplishes much through silence rather than empty words. He adheres faithfully to the Lord's commandments and ordinances, like the strings of a harp in perfect harmony, and his integrity is akin to that of Zacharias the priest. Therefore, my soul regards him as truly blessed in his devotion to God, acknowledging his virtue and wholeness, and understanding that his steadfastness and freedom from anger reflect the boundless gentleness of the living God.

## **Epistle of Ignatius to the Philadelphians Chapter 2**

<sup>1</sup>Therefore, as children who walk in the light and truth, avoid division among yourselves and steer clear of the corrupt teachings of heretics. Instead, follow your shepherd faithfully like sheep. There are many deceptive individuals who appear credible but spread harmful doctrines that ensnare those striving towards God. However, they will find no place among you who stand united. <sup>2</sup>Therefore, as children who walk in the light and truth, avoid division among yourselves and steer clear of the corrupt teachings of heretics. Instead, follow your shepherd faithfully like sheep. There are many wolves disguised as sheep, who through deceptive pleasures, ensnare those striving towards God. However, they will find no place among you who stand united.

## **Epistle of Ignatius to the Philadelphians Chapter 3**

<sup>1</sup>Keep yourselves away from those corrupt teachings that Jesus Christ does not nurture, for they are not planted by the Father but are seeds sown by the wicked one. I write to you not because I

have found division among you, but to prepare you, my dear ones, as children of God. Those who belong to Christ are united with the bishop, but those who stray and join with the accursed ones will be cut off. They do not belong to Christ's harvest but are seeds of the enemy. May you be delivered from them through the prayers of your faithful and gentle shepherd who oversees you.

<sup>2</sup>Therefore, I urge you in the Lord to receive with gentleness those who repent and return to the unity of the Church. Through your kindness and patience, help them escape from the devil's trap and become worthy of Jesus Christ, securing eternal salvation in His kingdom. Brothers and sisters, do not be deceived. Anyone who follows those who cause divisions in the Church will not inherit the kingdom of God. And whoever does not stand firm against falsehood will face condemnation. It is imperative not to separate from the righteous or to associate with the ungodly. Anyone who follows strange doctrines is not aligned with Christ or a participant in His suffering, but is a destroyer of Christ's vineyard. Avoid fellowship with such individuals, even if they are your family, for as Scripture says, "Your eye shall not spare them."

<sup>3</sup>Therefore, I urge you in the Lord to receive with gentleness those who repent and return to the unity of the Church. Through your kindness and patience, help them escape from the devil's trap and become worthy of Jesus Christ, securing eternal salvation in His kingdom. Brothers and sisters, do not be deceived. Anyone who follows those who cause divisions in the Church will not inherit the kingdom of God. And whoever does not stand firm against falsehood will face condemnation. It is imperative not to separate from the righteous or to associate with the ungodly. Anyone who follows strange doctrines is not aligned with Christ or a participant in His suffering, but is a destroyer of Christ's vineyard. Avoid fellowship with such individuals, even if they are your family, for as Scripture says, "Your eye shall not spare them."

### **Epistle of Ignatius to the Philadelphians Chapter 4**

<sup>1</sup>Take heed, therefore, to maintain only one Eucharist. There is one body of our Lord Jesus Christ, and one cup that shows the unity of His blood. There is one altar, just as there is one bishop, along with the presbytery and deacons, my fellow servants. Therefore, whatever you do, do it according to the will of God. <sup>2</sup>I am confident in the Lord that you will have no other mindset. Therefore, I write boldly to your love, which is worthy of God, urging you to uphold one faith, one type of preaching, and one Eucharist. For there is one body of the Lord Jesus Christ, and His blood shed for us is one. There is one loaf broken for all participants, and one cup distributed to all. There is one altar for the entire Church, and one bishop, together with the presbytery and deacons, my fellow servants. Since there is one unbegotten God, the Father, and one begotten Son, God, the

Word and man, and one Spirit of truth, as well as one preaching, one faith, and one baptism, and one Church established by the holy apostles from one end of the earth to the other through the blood, sweat, and toil, it is fitting for you, as “a chosen generation, a royal priesthood, a holy nation,” to perform all things in harmony in Christ. <sup>3</sup>Wives, submit yourselves to your husbands in reverence for God; and you virgins, to Christ in purity, not scorning marriage but desiring what is better, not for the reproach of wedlock but for the sake of contemplating the law. Children, obey your parents and honor them, for they are co-laborers with God in bringing you into the world. Servants, be obedient to your masters in the fear of God, that you may be freedmen of Christ. Husbands, love your wives as fellow servants of God, as your own bodies, as partners in life and co-participants in the procreation of children. Virgins, fix your gaze solely on Christ and pray to His Father, enlightened by the Spirit. May I find joy in your purity, like that of Elijah, Joshua son of Nun, Melchizedek, Elisha, Jeremiah, John the Baptist, the beloved disciple, Timothy, Titus, Evodius, and Clement, who departed in perfect chastity. <sup>4</sup>Not that I condemn the other blessed saints who entered into marriage, of whom I have just spoken. Rather, I pray that, being found worthy of God, I may be found at their feet in the kingdom, as at the feet of Abraham, Isaac, Jacob, Joseph, Isaiah, and the other prophets, as well as Peter, Paul, and the other apostles who were married men. They entered into marriage not for selfish reasons but out of concern for the propagation of mankind. Fathers, bring up your children in the training and instruction of the Lord, teaching them the holy Scriptures and useful skills to prevent idleness. As Scripture says, “A righteous father educates his children well; his heart shall rejoice in a wise son.” <sup>5</sup>Masters, be gentle with your servants, as holy Job has taught, for there is one nature and one human family. For “in Christ there is neither slave nor free.” Let governors be obedient to Caesar, soldiers to their commanders, deacons to the presbyters as to high priests, and the presbyters, deacons, and clergy, together with all the people, soldiers, governors, and even Caesar himself, to the bishop. Let the bishop be obedient to Christ, just as Christ is to the Father. Thus, unity is preserved throughout. Widows should not wander about or indulge in luxuries or be gossips from house to house. Instead, let them be like Judith, known for her seriousness, and Anna, renowned for her sobriety. I do not prescribe these things as an apostle. Who am I, or what is my family, that I should claim equality with them? But as your fellow soldier, I hold the position of one who simply admonishes you.

## **Epistle of Ignatius to the Philadelphians Chapter 5**

<sup>1</sup>My brothers and sisters, my love for you has greatly expanded, and I rejoice exceedingly in you,

seeking earnestly for your safety. However, it is not I alone, but the Lord Jesus working through me. Bound for His sake, I fear even more, knowing I am not yet perfect. Your prayers to God will bring me to perfection, enabling me to attain the destiny appointed to me through His mercy. I turn to the Gospel as I would to the flesh of Jesus Christ, and to the apostles as the elders of the Church. Let us honor the prophets too, for they proclaimed the Gospel, hoped in Him, and awaited His coming. By believing in Him, they were saved, united to Jesus Christ, holy men deserving of love and admiration, confirmed in the Gospel and sharing in our common hope. <sup>2</sup>My brothers and sisters, my love for you has greatly expanded, and I rejoice exceedingly in you, seeking earnestly for your safety. However, it is not I alone, but the Lord Jesus working through me. Bound for His sake, I fear even more, knowing I am not yet perfect. Your prayers to God will bring me to perfection, enabling me to attain the destiny appointed to me through His mercy. I turn to the Gospel as I would to the flesh of Jesus Christ, and to the apostles as the elders of the Church. I do also cherish the prophets, who foretold Christ and shared the same Spirit with the apostles. Just as false prophets and apostles were influenced by a deceitful spirit, the true prophets and apostles received the Holy Spirit from God through Jesus Christ—the Spirit who is good, sovereign, true, and the source of salvation. There is one God of both the Old and New Testaments, one Mediator between God and humanity, who created both intelligent and sentient beings and governs them with providence. There is also one Comforter who demonstrated His power through Moses, the prophets, and the apostles. All the saints, therefore, were saved through Christ, hoping in Him, awaiting His arrival, and obtaining salvation through Him. They were holy ones, worthy of love and admiration, confirmed in the Gospel and sharing in our common hope.

## **Epistle of Ignatius to the Philadelphians Chapter 6**

<sup>1</sup>If anyone comes to you preaching the Jewish law, do not listen to them. It is better to hear Christian doctrine even from someone who is circumcised than to entertain Judaism from someone who is not. If such individuals do not speak of Jesus Christ, they are like monuments and graves of the dead, bearing only human names. Therefore, avoid the deceitful schemes and traps of those who claim to be prophets but deny Christ as the Son of God. They are liars, following their father the devil, falsely claiming to be Jews based solely on physical circumcision. <sup>2</sup>If anyone confesses Jesus Christ as Lord but denies the God of the law and the prophets, rejecting that the Father of Christ is the Creator of heaven and earth, they have departed from the truth, akin to their father the devil, and are followers of Simon Magus rather than of the Holy Spirit. Likewise, if someone acknowledges there is one God and confesses Jesus Christ, yet considers the Lord merely

a human and not the only-begotten God and Wisdom of this world, beware lest you be led astray by their cunning and weaken in your love. Remain united with an undivided heart. <sup>3</sup>I thank my God that I have a clear conscience towards you, and no one can accuse me of burdening anyone, whether in small matters or great. I desire that those among whom I have ministered would not have anything to hold against me. However, those who proclaim Christ as the Son of God and the Word made flesh, yet reduce Him to a mere soul and body, are deceivers who spread falsehoods for the ruin of people. They lack understanding and are known as Ebionites. <sup>4</sup>Likewise, those who acknowledge the truths mentioned but condemn lawful marriage and the bearing of children, or declare certain foods as unclean, have the spirit of apostasy within them. Those who confess the Father, Son, and Holy Spirit, and praise God's creation, yet regard the incarnation as mere appearance and feel ashamed of Christ's passion, have indeed denied the faith, no different from the Jews who crucified Christ. <sup>5</sup>Furthermore, anyone who affirms these truths and believes that the Word of God dwelt in a human body, being within it as the Word, just as a soul resides in a body because it was God who inhabited it—not a human soul—yet promotes unlawful unions as good and places ultimate happiness in pleasure, akin to those falsely called Nicolaitans, cannot be a lover of God or Christ. They corrupt their own flesh, devoid of the Holy Spirit and estranged from Christ. <sup>6</sup>All such individuals are like monuments and graves of the dead, bearing only the names of those who have passed. Therefore, flee from the wicked schemes and traps set by the spirit of this age, lest you be overcome and weaken in your love. Instead, be united with an undivided heart and a willing mind, of one accord and judgment, steadfast in your convictions whether in ease or danger, sorrow or joy. <sup>7</sup>I thank God, through Jesus Christ, that I have a clear conscience concerning you. No one can accuse me, privately or publicly, of burdening anyone, whether significantly or insignificantly. I pray that those among whom I have ministered will not have any grounds to testify against me.

### **Epistle of Ignatius to the Philadelphians Chapter 7**

<sup>1</sup>Though some may have tried to deceive me in worldly matters, my spirit, inspired by God, cannot be deceived. It discerns its origin and purpose, uncovering the secrets of the heart. During my time with you, I earnestly proclaimed with a loud voice: Listen to the bishop, along with the presbytery and deacons. Some suspected I spoke this because I foresaw division among you. Yet I swear by Him for whom I am imprisoned, I received no prior knowledge from anyone. It was the Spirit who revealed to me these instructions: Do nothing without the bishop; maintain your bodies as temples of God; cherish unity; shun division. Follow the example of Paul and the other apostles, just as

they followed Christ. <sup>2</sup>The Spirit unequivocally declared to me: Do nothing without the bishop; regard your bodies as the sacred abodes of God; uphold unity; avoid divisions. Follow the path of Jesus Christ, just as He followed His Father.

### **Epistle of Ignatius to the Philadelphians Chapter 8**

<sup>1</sup>Therefore, I did what was necessary as someone dedicated to fostering unity among you. Where there is division, anger, and discord, God cannot dwell. To all those who repent, the Lord offers forgiveness if they sincerely return to the unity of God and communion with the bishop. I rely on the grace of Jesus Christ, who will liberate you from every bondage. I urge you, therefore, to act not out of contention, but in accordance with the teachings of Christ. <sup>2</sup>When I heard some saying, “Unless I find it in the ancient Scriptures, I will not believe the Gospel,” I responded to them: “It is written.” Their reply was, “That remains to be proven.” But for me, Jesus Christ stands as the culmination of all antiquity. His cross, death, resurrection, and the faith centered on Him are pristine relics of ancient truth. Through your prayers, I seek justification by clinging to these sacred truths. <sup>3</sup>Therefore, I fulfilled my duty as a devoted advocate of unity. For where there is division and wrath, God does not reside. The Lord grants forgiveness to all who repent, if they turn to the unity of God and communion with the bishop. I place my trust in the grace of Jesus Christ, who will set you free from every bondage. I encourage you, therefore, to do nothing out of strife, but according to the teachings of Christ. When I heard some saying, “If it’s not in the ancient Scriptures, I won’t believe the Gospel,” I replied, “It is written.” They countered, “That remains to be proven.” Yet for me, Jesus Christ embodies all that is ancient. His cross, death, resurrection, and the faith in Him are the purest testimonies of antiquity, through which I seek justification with your prayers.

### **Epistle of Ignatius to the Philadelphians Chapter 9**

<sup>1</sup>The priests and ministers of the word are indeed good, but the High Priest is better—the one entrusted with the holy of holies and the secrets of God Himself. He is the gateway to the Father, through whom Abraham, Isaac, Jacob, the prophets, the apostles, and the Church enter. All seek to achieve unity with God. However, the Gospel surpasses them all with the appearance of our Lord Jesus Christ, His suffering, and resurrection. While the beloved prophets foretold Him, the Gospel brings the perfection of immortality. All these elements are harmonious if embraced with love. <sup>2</sup>The priests and ministers of the word are good; however, the High Priest is better, to whom the holy of holies has been entrusted, and who alone has received the secrets of God. The ministries of God are good. The Holy Spirit is holy, and the Word is holy, the Son of the Father through whom

He created all things and governs them all. This is the Way that leads to the Father, the Rock, the Protector, the Key, the Shepherd, the Sacrifice, the Door of knowledge, through whom Abraham, Isaac, Jacob, Moses, and all the prophets, along with the pillars of the world—the apostles—and the bride of Christ, for whose sake He shed His own blood as her dowry to redeem her, have entered. All these strive toward the unity of the one and only true God. But the Gospel possesses something superior to the former dispensation: the appearance of our Savior Jesus Christ, His suffering, and His resurrection. What the prophets foretold, saying, “Until He comes for whom it is reserved, and He shall be the expectation of the Gentiles,” has been fulfilled in the Gospel, as our Lord said, “Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” All these aspects—law, prophets, apostles, and all who believe through them—are good together, if we love one another.

### **Epistle of Ignatius to the Philadelphians Chapter 10**

<sup>1</sup>According to your prayers and the compassion you have in Christ Jesus, I have heard that the Church in Antioch, Syria, now enjoys peace. Therefore, as a Church of God, it would be fitting for you to appoint a representative—a bishop—to go to them on your behalf. This envoy will join them in their gatherings, glorifying the name of God. Blessed is the person in Christ Jesus who is considered worthy of such a ministry; and if you are enthusiastic about this, you will also share in the glory in Christ. If you are willing, it is entirely within your capability to do this for the sake of God. Other nearby churches have sent bishops, presbyters, and deacons for similar purposes, demonstrating that it is a feasible and commendable action.

### **Epistle of Ignatius to the Philadelphians Chapter 11**

<sup>1</sup>Now regarding Philo the deacon, a man from Cilicia known for his standing, who continues to minister to me in the word of God, along with Gaius and Agathopus, a chosen man who has faithfully accompanied me from Syria, even at the risk of his life—these individuals bear witness in your favor. I also give thanks to God for you because you have welcomed them; and the Lord will also receive you. May those who have dishonored them find forgiveness through the grace of Jesus Christ, who desires not the death of sinners but their repentance. <sup>2</sup>The brothers in Troas send their greetings to you, from where I am also writing to you through Burrhus, who was sent with me by the Ephesians and Smyrnaeans to show their regard. May the Lord Jesus Christ honor them, in whom they place their hope, in body, soul, spirit, faith, love, and harmony. Farewell in the Lord Jesus Christ, our shared hope, through the Holy Spirit.

# **Epistle of Ignatius to Polycarp**

## **Epistle of Ignatius to Polycarp Chapter 1**

<sup>1</sup>I rejoice greatly that I have seen firsthand how firmly your mind is anchored in God, like an immovable rock. I praise God loudly for granting me the privilege to behold your blameless face, which I pray I may always enjoy in God's presence. <sup>2</sup>I urge you, clothed with the grace of God, to continue steadfastly in your journey and to encourage others to seek salvation. Maintain your position diligently, both in body and spirit. Make every effort to preserve unity, which is of utmost importance. <sup>3</sup>Be patient with everyone, just as the Lord is patient with you. Support others with love, as you always do. Dedicate yourself to unceasing prayer. Seek further understanding beyond what you already possess. <sup>4</sup>Be vigilant and possess a spirit that is always alert. Speak to each person individually as God enables you. Bear with the weaknesses of others, as a dedicated athlete in the Christian life, just as the Lord Himself bore our infirmities and sicknesses. Remember, the greater the effort, the greater the reward.

## **Epistle of Ignatius to Polycarp Chapter 2**

<sup>1</sup>If you love those who are already good disciples, you deserve no special thanks for that. Instead, seek to gently tame those who are more troublesome. Not every wound heals with the same treatment. Ease intense afflictions with gentle remedies. <sup>2</sup>Be wise in your dealings, like a serpent, yet always harmless as a dove. You are both flesh and spirit, equipped to handle visible challenges with tenderness. Pray for insight into unseen challenges so that you lack nothing and abound in every spiritual gift. <sup>3</sup>The times demand your attention like a sailor needs the wind, or a storm-tossed ship seeks safe harbor, so that both you and those under your care may reach God. <sup>4</sup>Be vigilant and disciplined like an athlete of God. The prize set before you is immortality and eternal life, which you firmly believe in. May my spirit and even my bonds, which you have cherished, be of benefit to you in all things.

## **Epistle of Ignatius to Polycarp Chapter 3**

<sup>1</sup>Do not be troubled by those who appear credible but teach strange doctrines. Stand firm like an anvil under the hammer. It is the mark of a true champion to endure wounds and still emerge victorious. Above all, endure all things for the sake of God, so that He may also endure with us and bring us into His kingdom. <sup>2</sup>Increase your zeal continually; run your race with growing vigor. Pay close attention to the times and seasons. While you are here, strive to conquer, for here lies the racecourse and the rewards. Look for Christ, the Son of God, who existed before time began yet

appeared in our midst. He was invisible by nature but took on flesh to be visible. Though impalpable and beyond touch, He became tangible for our sake. Originally impassible as God, He became capable of suffering as a man, enduring every form of suffering for our redemption.

### **Epistle of Ignatius to Polycarp Chapter 4**

<sup>1</sup>Do not neglect widows; be their protector and friend, following the example of the Lord. Let nothing be done without your consent, and do nothing without seeking God's approval, as you are steadfast in your faith. Ensure your gatherings are frequent; know each member by name. Treat both male and female slaves with respect, yet do not let them become arrogant. Instead, encourage them to submit willingly, honoring God, so that they may experience true freedom from Him. Do not let them desire freedom at public expense, lest they become enslaved to their own desires.

### **Epistle of Ignatius to Polycarp Chapter 5**

<sup>1</sup>Avoid practicing dark arts, but openly discuss them to expose their falsehood. Encourage my sisters to love the Lord and find fulfillment in their husbands both physically and spiritually. Likewise, urge my brothers in the name of Jesus Christ to love their wives as Christ loves the Church. If anyone can maintain purity in honor of the Lord's standards, let them do so without boasting. Pride leads to downfall; considering oneself greater than the bishop is a path to ruin. Both men and women who marry should seek the blessing of the bishop, ensuring their union aligns with God's will, not driven by personal desires. Let everything be done to honor God.

### **Epistle of Ignatius to Polycarp Chapter 6**

<sup>1</sup>Pay attention to the bishop, so that God will also pay attention to you. My soul aligns with those who submit to the bishop, the presbyters, and the deacons; may I share in their portion from God! Work together, strive together, run together, suffer together, sleep together, and awake together as stewards, associates, and servants of God. Seek to please the One under whom you serve, and from whom you will receive your reward. Let none of you be found a deserter. Let your baptism be your armor, your faith your helmet, your love your spear, and your patience your complete defense. Let your actions be your assignment, so that you may receive a worthy reward. Therefore, be patient with one another in meekness, just as God is patient with you. May I find eternal joy in you!

### **Epistle of Ignatius to Polycarp Chapter 7**

<sup>1</sup>Since I've heard that the Church in Antioch, Syria, is at peace through your prayers, I am encouraged and rest without anxiety in God. If it is through suffering that I may draw nearer to God, then let it be so, and may your prayers affirm me as a true disciple of Christ. Polycarp, blessed

in God, it is appropriate to convene a solemn council and choose someone you deeply trust and know to be active, to serve as God's messenger. Bestow upon this person the honor of traveling to Syria, where they can magnify your steadfast love to the glory of God. A Christian is not in control of their own destiny but is always ready to serve God. This task is both God's work and yours, and when completed, it will glorify Him. I trust that, by His grace, you are prepared for every good work that serves God. Knowing your fervent love for the truth, I encourage you through this brief letter.

### **Epistle of Ignatius to Polycarp Chapter 8**

<sup>1</sup>Since I haven't been able to write to all the churches, having to sail suddenly from Troas to Neapolis as the emperor's will commands, I ask you, knowing God's purpose, to write to the nearby churches. Encourage them to act similarly, sending messengers if possible, or transmitting letters through those you send. This work will bring eternal glory to you, fittingly deserved. I send greetings to everyone by name, especially to Epitropus's wife and her household. I greet my beloved Attalus. I salute the one chosen to go to Syria from your midst. May grace be with him always, as with Polycarp who sends him. I pray for your eternal happiness in our God, Jesus Christ, through whom may you continue in unity and under God's protection. Greetings to Alce, my dearly beloved. Farewell in the Lord, with grace upon you.

# **Epistle of Polycarp to the Philippians**

## **Epistle of Polycarp to the Philippians Chapter 1**

<sup>1</sup>I have found great joy in our Lord Jesus Christ because you have exemplified true love, following the example set by God. You have stood by those in chains as is fitting for saints, adorning them like crowns—the true elect of God and our Lord. <sup>2</sup>Your faith, deeply rooted and spoken of since ancient times, continues to bear fruit for our Lord Jesus Christ, who endured death for our sins but was raised by God from the grave. <sup>3</sup>Though you do not see Him now, you believe in Him and rejoice with indescribable and glorious joy. Many aspire to share in this joy, knowing that you are saved by grace through faith, not by works, but by the will of God through Jesus Christ.

## **Epistle of Polycarp to the Philippians Chapter 2**

<sup>1</sup>Therefore, prepare yourselves, “girding up your loins,” to serve the Lord with reverence and truth. Leave behind the empty chatter and errors of the world, and instead believe in the God who raised our Lord Jesus Christ from the dead and exalted Him to His right hand, giving Him glory and authority over all in heaven and on earth. <sup>2</sup>Every spirit serves Him, for He is coming as the Judge of the living and the dead. Those who do not believe in Him will be held accountable for rejecting His sacrifice. <sup>3</sup>But just as God raised Jesus from the dead, He will also raise us up if we faithfully do His will, walk in His commandments, and love what He loves. Keep yourselves free from all unrighteousness, greed, love of money, slander, and falsehood. <sup>4</sup>Instead of repaying evil for evil, insults for insults, or curses for curses, remember the teachings of the Lord: “Do not judge, so that you may not be judged; forgive, and you will be forgiven; show mercy, so that you may receive mercy. <sup>5</sup>Whatever measure you use will be measured to you. And remember, “Blessed are the poor and those who are persecuted for righteousness’ sake, for the kingdom of God belongs to them.”

## **Epistle of Polycarp to the Philippians Chapter 3**

<sup>1</sup>Brothers and sisters, I write these things to you about righteousness not because I assume authority, but because you have asked me to do so. Neither I nor anyone else can match the wisdom of the blessed and glorified Paul. <sup>2</sup>When he was among you, he taught the word of truth with accuracy and steadfastness in the presence of the living. <sup>3</sup>Even when absent, he wrote a letter to you which, if you carefully study, will strengthen the faith given to you. This faith, accompanied by hope and preceded by love for God, Christ, and our neighbor, is the foundation of our spiritual family. <sup>4</sup>Whoever possesses these virtues inwardly has fulfilled the command of righteousness, for one who loves is far from all sin.

## **Epistle of Polycarp to the Philippians Chapter 4**

<sup>1</sup>“For the love of money is the root of all kinds of evil.” Understanding this, and knowing that we brought nothing into the world and can take nothing out of it, let us equip ourselves with the armor of righteousness. <sup>2</sup>Let us first teach ourselves to live according to the commandments of the Lord. Then, let us instruct our wives to walk faithfully in the beliefs entrusted to them, showing love and purity towards their husbands with sincerity, and extending love equally to all with integrity and modesty. Let them raise their children to know and reverence God. <sup>3</sup>Teach the widows to live discreetly, devoted to the faith in the Lord, praying continually for everyone. They should avoid slander, gossip, false accusations, the love of money, and all forms of evil. Remember, they are dedicated to God, and He sees everything clearly, even the secrets of the heart, thoughts, and intentions.

## **Epistle of Polycarp to the Philippians Chapter 5**

<sup>1</sup>“Since God cannot be mocked, we must live according to His commandments and honor His glory. Deacons likewise should live blamelessly, as servants of God and Christ, not people-pleasers but faithful stewards. They must avoid slander, deceit, and greed, and instead be self-controlled, compassionate, and diligent, adhering faithfully to the truth of the Lord who served all. <sup>2</sup>By pleasing Him in this life, we anticipate our reward in the next, as He promised to raise us from the dead and share His reign with those who believe. <sup>3</sup>Similarly, young men should be blameless, especially guarding their purity and restraining themselves from all evil. They must resist worldly temptations, knowing that every indulgence opposes the spirit. Those who engage in immorality will not inherit God’s kingdom. Therefore, they should heed the guidance of elders and deacons, as they would Christ Himself. <sup>4</sup>Likewise, virgins should maintain a blameless and pure conscience in their conduct.

## **Epistle of Polycarp to the Philippians Chapter 6**

<sup>1</sup>Presbyters should be compassionate and merciful to everyone, bringing back those who have strayed, visiting the sick, and caring diligently for widows, orphans, and the poor. They should always act in a manner pleasing to God and humanity, avoiding anger, favoritism, and unfair judgment. They must shun greed, not hastily believing accusations against others, and refrain from harsh judgments, recognizing our shared imperfections and sins. <sup>2</sup>As we ask the Lord for forgiveness, so should we forgive others, mindful that we are accountable before our Lord and God, each of us facing judgment at the seat of Christ. Therefore, let us serve Him with reverence and fear, as commanded by the apostles who delivered the Gospel and the prophets who foretold

the Lord's coming. <sup>3</sup>Let us earnestly pursue goodness, guarding against stumbling blocks, false brethren, and those who falsely claim the name of the Lord, leading astray the unsuspecting into error.

### **Epistle of Polycarp to the Philippians Chapter 7**

<sup>1</sup>Anyone who denies that Jesus Christ came in the flesh is antichrist. Likewise, anyone who rejects the testimony of the cross aligns themselves with the devil. Those who twist the teachings of the Lord to suit their own desires, denying the resurrection and judgment, are deceived by Satan himself. Therefore, let us reject the emptiness of many false doctrines and return to the timeless word passed down from the beginning. <sup>2</sup>Let us be vigilant in prayer and steadfast in fasting, earnestly asking the all-seeing God in our petitions to not lead us into temptation, for as the Lord has taught, "The spirit is willing, but the flesh is weak."

### **Epistle of Polycarp to the Philippians Chapter 8**

<sup>1</sup>Let us continually hold fast to our hope and the assurance of our righteousness, which is found in Jesus Christ. He "bore our sins in His own body on the tree," and "He committed no sin, nor was deceit found in His mouth." He endured all things for our sake, so that through Him we might have life. <sup>2</sup>Therefore, let us follow His example of patience, and if we face suffering for His name, let us glorify Him. He has shown us the way by His own actions, and we have faith that this is true.

### **Epistle of Polycarp to the Philippians Chapter 9**

<sup>1</sup>I urge you all to obey the teachings of righteousness and to practice patience, following the examples you have witnessed. Look not only to the steadfastness of blessed figures like Ignatius, Zosimus, Rufus, and others among you, but also to the endurance of Paul and the rest of the apostles. <sup>2</sup>Be assured that their efforts were not in vain; they lived with faith and integrity, and now dwell in the presence of the Lord, alongside whom they endured suffering. They did not love the fleeting pleasures of this world but instead loved Him who died for us and was raised from the dead by God for our sake.

### **Epistle of Polycarp to the Philippians Chapter 10**

<sup>1</sup>Therefore, stand firm in these principles and follow the Lord's example. Be steadfast and unwavering in your faith, loving the brotherhood, and maintaining unity and truth. Show the gentleness of the Lord in your interactions, and regard everyone with respect. When you have the opportunity to do good, do not delay, for "charity saves from death." Let each of you be humble and considerate, submitting to one another, and live blamelessly among those who are not believers, so that your good deeds may be recognized, and the name of the Lord may not be

slandered because of you. However, woe to those who bring dishonor to the name of the Lord! Therefore, teach self-control to everyone and demonstrate it in your own conduct.

### **Epistle of Polycarp to the Philippians Chapter 11**

<sup>1</sup>I am deeply saddened by Valens, who once served as a presbyter among you but seems to have misunderstood his role in the Church. I urge you, therefore, to avoid greed and to live lives of purity and truthfulness. “Stay away from every kind of evil.” If someone cannot control themselves in these matters, how can they instruct others? Those who cannot restrain their greed will be tainted by idolatry and judged like non-believers. We all know the judgment of the Lord, don’t we? “Don’t we realize that God’s holy people will judge the world?” as Paul teaches. However, I have not witnessed or heard of such behavior among you, among whom the blessed Paul worked tirelessly and praised at the start of his letter. He commended you in all those churches that were the first to know the Lord, though we in Smyrna hadn’t yet come to know Him. I am deeply concerned, therefore, for Valens and his wife. May the Lord grant them genuine repentance!

<sup>2</sup>Approach this situation with moderation, and “don’t treat them as enemies,” but rather, seek to restore them as fellow members who have strayed and are suffering, so that you may save your entire community. By doing so, you will build up yourselves in faith.

### **Epistle of Polycarp to the Philippians Chapter 12**

<sup>1</sup>I believe you are well-versed in the Scriptures, and nothing is hidden from you, though I have not yet attained this privilege myself. The Scriptures say, “Be angry, but do not sin,” and “do not let the sun go down while you are still angry.” It is good if you remember these teachings, as I believe you do. May the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God and our eternal High Priest, strengthen you in faith, truth, meekness, gentleness, patience, endurance, tolerance, and purity. May He grant you a share among His saints, and also to us, and to all who believe in our Lord Jesus Christ and His Father, who raised Him from the dead. <sup>2</sup>Pray for all the saints, and also for kings, rulers, and authorities, and for those who persecute and oppose you, and even for those who are enemies of the gospel, so that your faithfulness may be evident to everyone, and that you may be complete in Him.

### **Epistle of Polycarp to the Philippians Chapter 13**

<sup>1</sup>Both you and Ignatius wrote to me about sending your letters with anyone traveling to Syria, and I will do my best to fulfill this request when the opportunity arises, whether I go myself or send someone suitable on my behalf. The letters from Ignatius that he wrote to us, along with all his other letters that we have, have been sent to you as you asked. They are included with this letter

and will greatly benefit you, as they discuss matters of faith, patience, and everything that builds up our faith in the Lord. If you have any additional information about Ignatius himself or those with him, please share it with us.

### **Epistle of Polycarp to the Philippians Chapter 14**

<sup>1</sup>These are the things I have written to you through Crescens, whom I have recommended to you and continue to endorse. He has conducted himself honorably among us, and I believe he will do the same among you. Also, please extend respect to his sister when she visits you. Remain secure in the Lord Jesus Christ. May grace be with all of you. Amen.

# **Epistle of Jesus Christ and King Abgarus**

## **Epistle of Jesus Christ and King Abgarus Chapter 1**

<sup>1</sup>King Abgarus of Edessa sends greetings to Jesus, the good Savior who appears in Jerusalem. <sup>2</sup>I have heard about you and your miraculous healings, which are done without the use of medicines or herbs. <sup>3</sup>It is reported that you give sight to the blind, make the lame walk, cleanse lepers, cast out unclean spirits and demons, heal those with long-standing illnesses, and even raise the dead. <sup>4</sup>Upon hearing all this, I have come to believe one of two things: either you are God himself, who has come down from heaven to do these wonders, or you are the Son of God. <sup>5</sup>Because of this, I am writing to you, earnestly requesting that you take the trouble of coming here and healing me of the illness I suffer from. <sup>6</sup>I have also heard that the Jews ridicule you and are plotting against you. <sup>7</sup>My city may be small, but it is neat and more than large enough for both of us.

## **Epistle of Jesus Christ and King Abgarus Chapter 2**

<sup>1</sup>Abgarus, you are blessed for believing in me without seeing me. <sup>2</sup>It is written that those who see me will not believe, so that those who have not seen may believe and have life. <sup>3</sup>I must first complete my mission and then return to the One who sent me. <sup>4</sup>After my ascension, I will send a disciple to heal you and bring life to you and all with you.

# **Epistle of Paul and Seneca**

## **Epistle of Paul and Seneca Chapter 1**

**<sup>1</sup>SENECA TO PAUL, greeting:** Paul, I believe you've heard about my recent conversation with Lucilius regarding the apocrypha or perhaps the secret teachings, among other topics. Some of your followers were present during our discussion. We met in the gardens of Sallust, and those individuals, unexpectedly encountering us, joined our gathering. We missed having you there and wanted you to know. **<sup>2</sup>Your writings** have been a source of great inspiration to us. I refer specifically to the numerous letters you've written to various cities and provincial capitals, filled with profound moral teachings. **<sup>3</sup>These ideas**, I understand, are not merely your own, but they flow through you; sometimes from you directly and at other times through your influence. They are so profound and noble that I believe it would take entire generations to fully absorb and perfect them. Wishing you good health, my brother.

## **Epistle of Paul and Seneca Chapter 2**

**<sup>1</sup>PAUL TO SENECA, greeting:** I received your letter with joy yesterday and would have responded immediately if the messenger I intended to send to you had been available. **<sup>2</sup>You understand well** the importance of timing and discretion in such matters—who should receive what, when, and from whom. **<sup>3</sup>Please understand** that my delay in responding is out of respect for your esteemed position. Your kind words about my letter bring me great happiness; to earn praise from someone of your stature—a critic, a philosopher, and a teacher of emperors and many others—is truly gratifying. **<sup>4</sup>I wish** you continued good health.

## **Epistle of Paul and Seneca Chapter 3**

**<sup>1</sup>SENECA TO PAUL, greeting:** I have organized some writings into a volume and arranged them into proper sections. **<sup>2</sup>I am eager** to present them to Caesar, if circumstances permit, hoping to capture his interest. **<sup>3</sup>Perhaps** you will be present as well. If not, I will set aside another time for us to review the work together. **<sup>4</sup>I would not** present this work without consulting you first, if it can be done safely, so that you know you are not being overlooked. Farewell, dear Paul.

## **Epistle of Paul and Seneca Chapter 4**

**<sup>1</sup>PAUL TO ANNAEUS SENECA, greeting:** Whenever your letters are read aloud, it feels as if you are right here with us. **<sup>2</sup>I eagerly** anticipate the day we can meet face to face. Wishing you good health.

## **Epistle of Paul and Seneca Chapter 5**

**<sup>1</sup>SENECA TO PAUL, greeting:** We are deeply troubled by your absence. What is the reason? What keeps you away? **<sup>2</sup>If it is because of Lady Poppaea's displeasure over your departure from the old rituals and sects, and your conversion of others, perhaps we can reason with her to view it as a decision made with due consideration, not lightly.**

### **Epistle of Paul and Seneca Chapter 6**

**<sup>1</sup>PAUL TO SENECA AND LUCILIUS, greeting:** Regarding the topic you've written about, I must refrain from discussing it in writing, as one might outline and illustrate with pen and ink. **<sup>2</sup>I know among you—your households and yourselves—there are those who understand my meaning.** **<sup>3</sup>It's important to show respect to everyone, especially as people often seize on chances to take offense. Through patience, we can overcome them at every turn, especially if they are willing to regret their actions. Farewell.**

### **Epistle of Paul and Seneca Chapter 7**

**<sup>1</sup>SENECA TO PAUL AND THEOPHILUS, greeting:** I am truly pleased with the letters you sent to the Galatians, Corinthians, and Achaeans. **<sup>2</sup>May we live together in accordance with the divine inspiration that animates you.** **<sup>3</sup>It is the Holy Spirit within and above you that articulates these lofty and admirable thoughts.** **<sup>4</sup>I encourage you to pay attention to other aspects as well, ensuring that the eloquence of your style matches the majesty of your ideas.** **<sup>5</sup>Brother, I must confess openly to you that Augustus was moved by your words. When I shared with him your discourse on virtue, he marveled how a man not formally educated could think in such ways.** **<sup>6</sup>I explained that often the gods speak through the innocent, not those who use learning for deceit. When I recounted the tale of Vatienus the countryman, visited by Castor and Pollux in Reate, he seemed convinced. Farewell.**

### **Epistle of Paul and Seneca Chapter 8**

**<sup>1</sup>PAUL TO SENECA, greeting:** While I understand Caesar's occasional interest in extraordinary matters, I urge you not to provoke him but to counsel him. **<sup>2</sup>Bringing up topics contrary to his beliefs and upbringing was a serious step.** **<sup>3</sup>Since he venerates the gods of the nations, I fail to see why you felt it necessary to inform him unless out of excessive loyalty to me.** **<sup>4</sup>I implore you to avoid such actions in the future.** **<sup>5</sup>We must tread carefully not to anger the empress due to your affection for me; her anger may not harm us if temporary, nor benefit us if prolonged—this seems clear.** **<sup>6</sup>As a queen, she may not take offense; as a woman, she likely will. Farewell.**

### **Epistle of Paul and Seneca Chapter 9**

**<sup>1</sup>SENECA TO PAUL, greeting:** I understand you are less troubled by my letter concerning your correspondence with Caesar than by the nature of circumstances diverting men from sound learning and conduct—a reality confirmed by many examples. **<sup>2</sup>**Let us proceed differently, and if any past actions have been hasty, I ask your forgiveness. **<sup>3</sup>**I have sent you a book on eloquence. Farewell, dear Paul.

### **Epistle of Paul and Seneca Chapter 10**

**<sup>1</sup>SENECA TO PAUL, greeting:** Whenever I write to you without placing my name after yours in the heading, I commit a serious act that goes against my principles. **<sup>2</sup>**As I have often mentioned, I strive to adapt to different circumstances and honor the Roman custom that grants respect to the Senate, choosing to take the lower position when corresponding, rather than assert my own preferences in a disorderly or disrespectful manner. **<sup>3</sup>**Farewell, my most devoted mentor. Written on the 27th of June; during the fourth consulship of Nero and Messala (A.D. 58).

### **Epistle of Paul and Seneca Chapter 11**

**<sup>1</sup>SENECA TO PAUL, greeting:** Greetings, my dearest Paul. If you, such a great man, beloved in so many ways, are closely associated with me and my name—not just in title, but intimately bonded—it brings great joy to your Seneca. **<sup>2</sup>**Since you are esteemed as the pinnacle among people, would it not please me to be so near you as to be considered a second self of yours? **<sup>3</sup>**Do not hesitate, then, to be named first in the heading of letters, lest you think I am being tested rather than playfully engaged—especially knowing your status as a Roman citizen. **<sup>4</sup>**I wish my rank were yours, and yours mine. Farewell, dearest Paul. Written on the 23rd of March; during the consulship of Apronianus and Capito (A.D. 59).

### **Epistle of Paul and Seneca Chapter 12**

**<sup>1</sup>SENECA TO PAUL, greeting:** Greetings, my dear Paul. Do you think I am not saddened and grieved by the frequent unjust sufferings of your innocent people? **<sup>2</sup>**It pains me deeply that the populace perceives you as indifferent and prone to wrongdoing, attributing every misfortune in the city to you. **<sup>3</sup>**Let us endure this patiently and accept what fate brings until ultimate happiness ends our troubles. **<sup>4</sup>**In past times, people endured the rule of Macedonian kings, Philip's son, and later, Darius and Dionysius, followed by our own era with Gaius Caesar wielding absolute power. **<sup>5</sup>**The cause of the numerous fires afflicting Rome is evident. If only humble men could speak freely in this dark hour, the truth would be clear to all. **<sup>6</sup>**Christians and Jews are commonly blamed and executed as scapegoats for these fires. **<sup>7</sup>**The true culprits, whoever they are, hiding behind lies and reveling in destruction, will face their due punishment. Just as the best of men often sacrifice

themselves for the greater good, so too will this individual face the consequences destined for him.  
⁸In the span of six days, a hundred and thirty-two houses across four blocks have burned; the seventh day brought a pause. <sup>⁹</sup>I hope you are well, brother. Written on the 28th of March; during the consulship of Frugi and Bassus (A.D. 64).

### **Epistle of Paul and Seneca Chapter 13**

**<sup>¹</sup>SENECA TO PAUL, greeting:** Greetings, Paul. Your works contain profound allegories and mysteries, reflecting the powerful intellect and talent bestowed upon you. <sup>²</sup>They deserve to be adorned not merely with eloquent words, but with meticulous care. <sup>³</sup>Do not fear the criticism you have mentioned before—that striving for elegance may dilute the substance and weaken its potency. <sup>⁴</sup>Allow me to suggest that you accommodate the genius of the Latin language and enhance the beauty of your noble thoughts, so that the great gift bestowed upon you may be properly honored. <sup>⁵</sup>Farewell. Written on the 4th of June; during the consulship of Leo and Sabinus (non-existent).

### **Epistle of Paul and Seneca Chapter 14**

**<sup>¹</sup>PAUL TO SENECA, greeting:** Seneca, I greet you. Your contemplations have unveiled insights granted to few by the divine. <sup>²</sup>Therefore, I confidently sow a fertile field with an enduring seed—not material subject to decay, but the eternal word, a manifestation of God that grows and endures forever. <sup>³</sup>Your wisdom has grasped this truth, recognizing that it surpasses the laws of pagans and Israelites alike. <sup>⁴</sup>You have the potential to become a new voice, showcasing with rhetorical grace the blameless wisdom of Jesus Christ. <sup>⁵</sup>Though persuading temporal rulers, their servants, and close associates may prove arduous, the word of God, once instilled, brings profound transformation—a new incorruptible humanity and an everlasting soul hastening towards God. <sup>⁶</sup>Farewell, Seneca, most cherished to me.

# **Epistle of Paul to the Laodiceans**

## **Epistle of Paul to the Laodiceans Chapter 1**

<sup>1</sup>Paul, an apostle appointed not by human authority but by Jesus Christ, to the brothers and sisters in Laodicea. <sup>2</sup>Grace and peace to you from God our Father and the Lord Jesus Christ. <sup>3</sup>I give thanks to Christ in every prayer I make for you, that you continue to follow Him and persist in His work, anticipating the promise of the day of judgment. <sup>4</sup>Don't be swayed by the empty talk of some who sneak in to turn you away from the truth of the Gospel that I preach. <sup>5</sup>Now God will ensure that those who are with me will continue to advance the truth of the Gospel and accomplish goodness and the work of salvation, which is eternal life. <sup>6</sup>My imprisonment, which I endure for Christ, is known to all, and I rejoice and am glad about it. <sup>7</sup>This is for your eternal salvation, which is also achieved through your prayers and the work of the Holy Spirit, whether in life or death. <sup>8</sup>For me, living is Christ, and dying is joy. <sup>9</sup>And He will work His mercy in you so that you may have the same love and be united in mind. <sup>10</sup>Therefore, dear friends, as you have heard from me, hold firmly and work with reverence for God, and it will lead you to eternal life. <sup>11</sup>For it is God who works in you. <sup>12</sup>Do everything without hesitation or doubt. <sup>13</sup>Finally, dear friends, rejoice in Christ and be cautious of those who are greedy for money. <sup>14</sup>Make all your requests known to God openly, and stay steadfast in the mind of Christ. <sup>15</sup>Focus on what is true, noble, right, pure, and lovely. <sup>16</sup>Hold onto what you have heard and received, keeping it in your heart. <sup>17</sup>And peace will be yours. <sup>18</sup>The saints send their greetings to you. <sup>19</sup>May the grace of the Lord Jesus be with your spirit. <sup>20</sup>Make sure this letter is read to the people of Colossae, and that the letter to the Colossians is read to you.

# **Epistle of Pliny and King Trajan**

## **Epistle of Pliny and King Trajan Chapter 1**

Pliny the Younger to the Emperor Trajan: I regularly seek your guidance on matters where I am unsure, as no one is better suited to resolve my uncertainties or enlighten my ignorance. I have never been involved in trials of Christians before, so I am uncertain about which offenses are typically punished or investigated, and to what extent. I am particularly unsure whether there should be a distinction based on age, whether leniency should be shown for repentance, or if a person who has renounced Christianity but was once a Christian should still be punished. I am also uncertain whether the mere name “Christian” should be punished, or only the specific offenses associated with it. In dealing with those who were reported to me as Christians, I followed this procedure: I questioned them to determine if they were Christians, and those who confessed were interrogated a second and third time, during which I threatened them with punishment. Those who persisted in their confession were executed, as I believed that stubbornness and unyielding defiance, regardless of their beliefs, deserved punishment. There were others who exhibited the same error, but because they were Roman citizens, I ordered their cases to be sent to Rome. As the trials progressed, accusations spread, leading to an anonymous document listing many names. Those who denied being or having been Christians, and who complied with my demands by invoking the gods, offering incense and wine to your image, which I had brought along with statues of the gods, and cursing Christ—things that true Christians supposedly cannot be forced to do—I released. Others named in the informer’s document admitted to being Christians but later denied it, claiming they had stopped practicing Christianity years ago, with some having abandoned it up to twenty-five years prior. These individuals worshipped your image and the statues of the gods, and cursed Christ. They explained that their only wrongdoing was meeting regularly before dawn to sing hymns to Christ as if he were a god, and binding themselves by oath to avoid committing fraud, theft, or adultery, and to return any entrusted property when asked. After these meetings, they would share a meal, which was always ordinary and harmless. They also claimed they had ceased these gatherings after my edict, which, following your orders, prohibited political associations. To uncover the truth, I tortured two female slaves who were called deaconesses, but I found only evidence of excessive superstition. Given the serious nature of the situation and the large number of people involved, I thought it prudent to consult you. This issue appears to be widespread, affecting not only the cities but also the villages and farms. It seems

possible to address and remedy this situation. The temples, which had been nearly empty, are now being visited more frequently, established religious rites are being resumed, and sacrificial animals are being purchased in greater numbers. This suggests that many people could be reformed if given the chance for repentance. Emperor Trajan to Pliny the Younger: You handled the cases of those accused of being Christians correctly. It is not possible to establish a universal rule or standard for these cases. Christians should not be actively sought out; if they are accused and found guilty, they should be punished. However, if someone denies being a Christian and proves it—by worshiping our gods, for example—then even if they were suspected before, they should be granted pardon as a sign of repentance. Additionally, accusations made anonymously should not be used in prosecutions. Such accusations set a dangerous precedent and are not in line with the principles of our.

# **Epistle of Mathetes to Diognetus**

## **Epistle of Mathetes to Diognetus Chapter 1**

<sup>1</sup>Since I see, most excellent Diognetus, that you are deeply eager to understand the religion of the Christians, and that your questions about them are precise and thorough—asking what God they trust in, how they worship Him, why they disregard worldly things, why they do not fear death, why they pay no attention to the gods revered by the Greeks, why they reject the superstitions of the Jews, and what is the nature of the love they show one another, and what this new way of life is that has recently appeared among humanity—I gladly welcome your enthusiasm. I pray to God, Who grants both the ability to speak and the ability to hear, that He may allow me to speak in such a way that you may benefit from hearing, and that you may listen in such a way that I, as the speaker, may not be disappointed.

## **Epistle of Mathetes to Diognetus Chapter 2**

<sup>1</sup>So, clear your mind of all the preconceived notions that fill it, discard the habits that mislead you, and start fresh, as if you were hearing a new story for the first time, just as you admitted you needed to do. Don't just look with your eyes but also use your intellect to understand the nature and form of those beings you call and consider to be gods. <sup>2</sup>Isn't one of them made of stone, like the ground we walk on, another of bronze, no better than the utensils we use daily, another of wood, which has already started to decay, another of silver, which requires someone to guard it to prevent theft, another of iron, which is corroded by rust, and another of clay, no more beautiful than the pots used for the most disgraceful tasks? <sup>3</sup>Aren't all these materials perishable? Aren't they all crafted by fire and iron? Didn't a sculptor create one, a brass founder another, a silversmith another, and a potter yet another? Before these materials were shaped by these artisans, couldn't each of them have been made into something entirely different? Couldn't the vessels we now use, made from the same materials, be fashioned into similar objects by these craftsmen? <sup>4</sup>Could not these objects, which you now worship, be transformed again by human hands into mere vessels like any other? Are they not all deaf and blind, without soul, sense, or movement? Do they not all rot and decay? <sup>5</sup>Yet you call these things gods, you become their slaves, and you worship them, ultimately becoming just like them. <sup>6</sup>This is why you hate Christians, because they do not regard these objects as gods. <sup>7</sup>But don't you yourselves, who worship these things, despise them even more? Don't you mock and insult them, leaving the stone and clay ones unprotected, while locking up the silver and gold ones at night and placing guards over them by day to prevent theft? <sup>8</sup>As for

the honors you think you offer to them, if they were capable of feeling, you would be punishing them rather than honoring them; and if they are incapable of feeling, you insult them by offering sacrifices of blood and fat. <sup>9</sup>Would any one of you willingly undergo such treatment, submitting to these rituals? No, not a single person would willingly accept such punishment, because they have the ability to feel and reason; but a stone submits because it is insensible, thus proving its lack of sensibility. <sup>10</sup>I could say much more about why Christians do not enslave themselves to such gods, but if someone finds what I've already said insufficient, I think it would be unnecessary to say more.

### **Epistle of Mathetes to Diognetus Chapter 3**

<sup>1</sup>Now, I suppose you are especially curious about why Christians do not practice their religion in the same way as the Jews. <sup>2</sup>The Jews, to the extent that they avoid the kind of worship described above, do well in claiming to worship one God who rules the universe and in considering Him as their Master; but in so far as they offer Him worship in similar ways to those previously mentioned, they are completely mistaken. <sup>3</sup>While the Greeks, by offering sacrifices to lifeless and deaf statues, show their foolishness, the Jews, believing they are presenting these offerings to God, as though He needed them, ought to realize that this is not true worship but rather foolishness. <sup>4</sup>For the One who made the heavens and the earth and everything within them, who provides us with all we need, does not Himself require any of the things He provides to those who mistakenly think they are giving them to Him. <sup>5</sup>Those who believe they can honor God with sacrifices of blood, fat, and burnt offerings are, in my opinion, no different from those who pay respect to lifeless idols; for while one group offers sacrifices to things incapable of receiving honor, the other offers them to a Being who needs nothing.

### **Epistle of Mathetes to Diognetus Chapter 4**

<sup>1</sup>But again, their concerns about which foods to eat, their obsession with the Sabbath, their vanity regarding circumcision, and the hypocrisy of their fasting and observing new moons, I believe you do not need me to tell you, are absurd and not worth serious consideration. <sup>2</sup>For when God has created things for human use, to accept some as good and reject others as useless or unnecessary, isn't this impious? <sup>3</sup>And again, to claim falsely that God forbids us to do any good thing on the Sabbath day, isn't this profane? <sup>4</sup>Furthermore, to boast about the mutilation of the flesh as a sign of being chosen by God, as if this makes them particularly beloved by Him, isn't this ridiculous? <sup>5</sup>And to watch the stars and the moon, to observe the passing months and days, and to distinguish God's arrangements and the changing seasons according to their own whims—turning some into

festivals and others into times of mourning—who would consider this to be true godliness rather than foolishness? <sup>6</sup>Therefore, that Christians are right in distancing themselves from the common absurdities and errors of the Jews, as well as their excessive fussiness and pride, I believe you have already been sufficiently taught; but regarding the mystery of their own faith, do not expect to be taught by any human being.

### **Epistle of Mathetes to Diognetus Chapter 5**

<sup>1</sup>For Christians are not set apart from other people by their country, language, or customs. <sup>2</sup>They do not live in separate cities of their own, nor do they speak a different language, nor do they lead a strange or extraordinary life. <sup>3</sup>They do not possess any invention discovered by human intellect or study, nor do they follow any human doctrines as some do. <sup>4</sup>But while they live in Greek and barbarian cities, according to where they are placed, and follow the customs of the local people in matters of clothing, food, and the rest of life's arrangements, their way of life is remarkable and seemingly contrary to what one would expect. <sup>5</sup>They live in their own countries, but as if they are just passing through; they participate in everything as citizens, and yet they endure everything as if they are foreigners. Every foreign land is like their homeland, and every homeland is foreign to them. <sup>6</sup>They marry and have children like everyone else, but they do not discard their offspring. <sup>7</sup>They share meals together, but not their wives. <sup>8</sup>They live in the flesh, but they do not live according to the flesh. <sup>9</sup>They exist on earth, but their citizenship is in heaven. <sup>10</sup>They obey the established laws, and yet they exceed the laws in their own lives. <sup>11</sup>They love everyone, yet they are persecuted by everyone. <sup>12</sup>They are ignored, yet they are condemned; they are put to death, yet they are filled with life. <sup>13</sup>They are poor, yet they make many rich; they lack everything, yet they abound in everything. <sup>14</sup>They are dishonored, yet they are glorified in their dishonor; they are spoken ill of, yet they are vindicated. <sup>15</sup>They are cursed, yet they bless; they are insulted, yet they show respect. <sup>16</sup>They do good, yet they are punished as evildoers; when they are punished, they rejoice as if they are being given new life. <sup>17</sup>The Jews fight against them as foreigners, and the Greeks persecute them, and yet those who hate them cannot explain their hostility.

### **Epistle of Mathetes to Diognetus Chapter 6**

<sup>1</sup>In short, as the soul is to the body, so are Christians to the world. <sup>2</sup>The soul is spread throughout all parts of the body, and Christians are spread throughout the various cities of the world. <sup>3</sup>The soul lives within the body, yet it is not part of the body; so Christians live in the world, yet they are not of the world. <sup>4</sup>The soul, though invisible, is guarded in a visible body; so Christians are recognized as being in the world, yet their faith remains unseen. <sup>5</sup>The flesh hates the soul and

wages war against it, even though it receives no harm, because the soul prevents it from indulging in pleasures; so the world hates Christians, even though they do it no harm, because they stand against its pleasures. <sup>6</sup>The soul loves the flesh that hates it, as well as its members; so Christians love those who hate them. <sup>7</sup>The soul is enclosed in the body, yet it holds the body together; so Christians are kept in the world as in a prison, yet they hold the world together. <sup>8</sup>The soul, though immortal, lives in a mortal body; so Christians dwell among perishable things while they look forward to the imperishable life in heaven. <sup>9</sup>The soul, when deprived of food and drink, becomes better; likewise, Christians, when punished, grow more and more each day. <sup>10</sup>Such is the important role God has appointed them to, a role they are not allowed to abandon.

### **Epistle of Mathetes to Diognetus Chapter 7**

<sup>1</sup>It is not some human discovery, as I mentioned before, that was given to them, nor do they zealously guard some earthly invention, nor have they been entrusted with the administration of human secrets. <sup>2</sup>Instead, it is truly the Almighty Creator of the Universe, the Invisible God Himself, who has placed among men the truth and holy teaching that surpasses human understanding, firmly planting it in their hearts. And He did not send a subordinate, or an angel, or a ruler, or one of those who manage earthly matters, or one of those entrusted with heavenly affairs, but He sent the very Maker and Creator of the Universe Himself, by whom He made the heavens, by whom He confined the sea within its bounds, whose orders all the elements faithfully follow, from whom the sun received its course to govern the day, whom the moon obeys, shining by night as He commands, whom the stars follow in their prescribed paths, by whom all things are ordered and set in place—the heavens and all within them, the earth and all upon it, the sea and all within its depths, fire, air, the abyss, all things in the heights and depths, and all that lies between. He sent Him. <sup>3</sup>Do you think He was sent, as some might suppose, to establish a kingdom, to instill fear and terror? <sup>4</sup>Not at all. But He was sent in gentleness and humility, just as a king might send his own son, who is also a king. He sent Him as God, He sent Him as a man to men, He sent Him as a Savior, using persuasion, not force, for force is not an attribute of God. <sup>5</sup>He sent Him to call, not to persecute; He sent Him out of love, not to pass judgment. <sup>6</sup>For He will send Him in judgment, and who will be able to endure His presence? <sup>7</sup>Do you not see them thrown to wild beasts in an attempt to make them deny the Lord, yet they remain undefeated? <sup>8</sup>Do you not see that the more they are punished, the more they multiply? <sup>9</sup>These are not the works of a man; they are the power of God; they are evidence of His presence.

### **Epistle of Mathetes to Diognetus Chapter 8**

<sup>1</sup>For who among men had any knowledge of what God truly was before He came? <sup>2</sup>Or do you believe the empty and foolish claims of those arrogant philosophers, some of whom said that God was fire (a destiny they themselves will share), others that He was water, and still others that He was one of the elements that God Himself created? <sup>3</sup>And yet if any of these ideas were valid, then any other created thing could equally be considered God. <sup>4</sup>But no, all this is mere quackery and deception by magicians. <sup>5</sup>No man has seen or recognized Him, but He revealed Himself. <sup>6</sup>And He revealed Himself through faith, for it is only through faith that one can see God. <sup>7</sup>For God, the Master and Creator of the Universe, who made all things and arranged them in perfect order, was found to be not only a friend to humanity but also patient and long-suffering. <sup>8</sup>And this is how He always was, and is, and will be—kind, good, impartial, and truthful, and He alone is good. <sup>9</sup>Having conceived a great and indescribable plan, He communicated it only to His Son. <sup>10</sup>As long as He kept this wise plan hidden as a mystery, He seemed to neglect us and be indifferent toward us. <sup>11</sup>But when He revealed it through His beloved Son and made known the purpose He had prepared from the beginning, He granted us all these blessings at once—participation in His benefits, and the ability to see and understand mysteries that we could never have anticipated.

### **Epistle of Mathetes to Diognetus Chapter 9**

<sup>1</sup>Having thus conceived everything already in His mind with His Son, He allowed us, during the previous time, to be led astray by our own disorderly desires and passions, not because He delighted in our sins, but because He was patient with us. It wasn't that He approved of the past era of wickedness, but that He was creating the present era of righteousness so that, being convicted by our past actions as unworthy of life, we might now become deserving through the goodness of God. And, having made clear our inability to enter into the kingdom of God on our own, we might now be able to do so through God's power. <sup>2</sup>When our sinfulness was fully exposed, and it was clear that punishment and death were the expected outcome, the time came that God had ordained—when He would now reveal His goodness and power. Oh, the exceeding greatness of God's kindness and love! He did not hate us, nor did He reject or hold a grudge against us. Instead, He was patient and long-suffering, and in His pity for us, He took upon Himself our sins. He gave His own Son as a ransom for us—the holy for the lawless, the innocent for the wicked, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal. <sup>3</sup>For what else but His righteousness could have covered our sins? <sup>4</sup>In whom else could we, lawless and ungodly as we were, have been justified, if not in the Son of God? <sup>5</sup>Oh, the sweet exchange, oh, the incomprehensible creation, oh, the unexpected blessings—that the sins of many should be hidden

in one Righteous Man, and the righteousness of One should justify many who are sinful! <sup>6</sup>Having thus shown in the past our inability to attain life, and now revealing a Savior who can save even those who are powerless, He willed that for both reasons we should believe in His goodness and view Him as a guardian, father, teacher, counselor, healer, mind, light, honor, glory, strength, and life.

### **Epistle of Mathetes to Diognetus Chapter 10**

<sup>1</sup>If you also desire this faith, first seek a full understanding of the Father. <sup>2</sup>For God loved mankind, for whose sake He made the world, to whom He subjected all things on earth, to whom He gave reason and intellect, whom alone He permitted to gaze toward heaven, whom He created in His own image, to whom He sent His only begotten Son, to whom He promised the kingdom of heaven, and will give it to those who love Him. <sup>3</sup>And when you have attained this full knowledge, imagine what joy you will feel, or how deeply you will love the One who loved you first. <sup>4</sup>And in loving Him, you will become an imitator of His goodness. Do not be surprised that a man can imitate God. He can, if God wills it. <sup>5</sup>For happiness does not consist in ruling over others, or in wanting more than those who are weaker, or in possessing wealth and using power over those who are beneath you. No one can imitate God in these things, for they are not part of His greatness. <sup>6</sup>But whoever takes upon himself the burden of his neighbor, whoever desires to benefit one who is worse off in something in which he himself is superior, whoever by giving to those in need what he has received from God becomes like a god to those who receive from him—he is an imitator of God. <sup>7</sup>Then, even though you are on earth, you will see that God lives in heaven. Then you will begin to declare the mysteries of God. Then you will both love and admire those who endure suffering because they refuse to deny God. Then you will condemn the deceit and error of the world. When you perceive the true life in heaven, you will despise the apparent death on earth, and you will fear the true death, which is reserved for those who will be condemned to the eternal fire that will punish them until the end. <sup>8</sup>Then you will admire those who endure the temporary fire for righteousness' sake, and you will consider them blessed when you understand that the fire is only for a season, while the reward they gain is eternal. Their suffering is but a brief trial compared to the everlasting life and glory that awaits them in the presence of God.

### **Epistle of Mathetes to Diognetus Chapter 11**

<sup>1</sup>My teachings are neither strange nor filled with confusing questions; rather, as a disciple of the Apostles, I now serve as a teacher to the Gentiles, faithfully passing on the lessons that have been entrusted to me by the truth. <sup>2</sup>For who among those properly instructed and in communion with

the Word does not strive to fully understand the teachings revealed openly by the Word to His disciples? These teachings were not understood by unbelievers but were plainly spoken to the disciples, who were deemed faithful and worthy by Him to receive the mysteries of the Father. <sup>3</sup>For this reason, He sent forth the Word to manifest Himself to the world. Though He was dishonored by His own people and preached by the Apostles, He was believed in by the Gentiles. <sup>4</sup>This Word, who existed from the beginning, appeared as something new yet was shown to be ancient, and remains forever young in the hearts of the saints. <sup>5</sup>He, who is eternal and today is acknowledged as the Son, enriches the Church through whom grace is revealed and multiplied among the saints. This grace bestows understanding, unveils mysteries, proclaims the seasons, delights in the faithful, and is given to those who earnestly seek it—those who remain true to the faith and do not stray from the teachings of the forefathers. <sup>6</sup>Thus, the fear inspired by the law is honored, the grace foretold by the prophets is recognized, the faith of the gospels is affirmed, the tradition of the apostles is preserved, and the joy of the Church is expressed. <sup>7</sup>If you do not grieve this grace, you will understand the teachings spoken by the Word through those whom He chooses, when and as He wills. <sup>8</sup>In all things, when we are inspired by the commanding Word to speak, even with great effort, we share this with you out of love for the truths revealed to us.

### **Epistle of Mathetes to Diognetus Chapter 12**

<sup>1</sup>Faced with these truths and giving them your full attention, you will come to understand how much God grants to those who love Him rightly. They become like a paradise of delight, a tree bearing all kinds of fruit and flourishing, growing within themselves, adorned with various fruits. <sup>2</sup>In this garden, both a tree of knowledge and a tree of life have been planted; yet it is not the tree of knowledge that brings death, but rather disobedience. <sup>3</sup>The scriptures clearly state how, from the beginning, God planted both a tree of knowledge and a tree of life in the midst of Paradise, revealing life through knowledge. However, because our first parents did not use this knowledge rightly, they were stripped bare by the deceit of the serpent. <sup>4</sup>For there is no true life without knowledge, nor sound knowledge without true life; therefore, the two trees are planted close to each other. <sup>5</sup>Understanding this truth and condemning the knowledge pursued apart from the life-giving commandment, the apostle declares, “Knowledge puffs up, but love builds up.” <sup>6</sup>For the person who thinks they know something, but lacks the true knowledge that is attested by a life lived accordingly, is ignorant and deceived by the serpent because they have not loved life. But the one who, with reverence, acknowledges and seeks life plants with hope, anticipating the fruit to come. <sup>7</sup>Let your heart be filled with knowledge, and your life be guided by true reason, understood

correctly. <sup>8</sup>If you cultivate this tree and harvest its fruit, you will continually reap the harvest that God desires—a harvest untouched by the serpent, free from deceit, where Eve is not corrupted but is instead believed to be a virgin. <sup>9</sup>Here, salvation is proclaimed, the apostles are filled with understanding, the Passover of the Lord advances, the congregations are gathered, and everything is set in order. As He instructs the saints, the Word rejoices, through whom the Father is glorified. To Him be glory forever and ever. Amen

# **Epistle of Peter to Philip**

## **Epistle of Peter to Philip Chapter 1**

Peter, an apostle of Jesus Christ, writes to Philip, our beloved brother and fellow apostle, along with the brethren who are with him, extending greetings. Peter informs Philip that the Lord and Savior, Jesus Christ, commanded them to gather and preach the salvation promised by Him. However, Philip had been separate from them and did not desire to join in this mission. Peter then asks if it would be agreeable for Philip to come together with them as per the Lord's command. Upon receiving the message, Philip joyfully went to Peter, who then gathered the other apostles. They went to the Mount of Olives, where they had previously gathered with Jesus. Kneeling, the apostles prayed to the Father, asking Him to hear them as He had taken pleasure in His holy child, Jesus Christ, who illuminated them in their darkness. They prayed again, calling upon Christ, the Son of life and immortality, to grant them power as their enemies sought to kill them. Suddenly, a great light appeared, illuminating the mountains, and a voice from the light, identified as Jesus Christ, assured them of His eternal presence. The apostles then asked Jesus about the deficiency of the aeons, their current state, their departure from this world, the authority of boldness, and why the powers fought against them. Jesus explained that the deficiency of the aeons originated from the disobedience and foolishness of the mother, who acted without the Father's command, leading to the rise of the Arrogant One, who sowed a part of her essence and placed powers over it, creating mortal bodies from this misrepresentation. Jesus then spoke of the pleroma, stating that He had descended into the mortal form to save the fallen seed. Though many did not recognize Him, He spoke to those who belonged to Him, giving them the authority to inherit their true fatherhood and thus transform their deficiency into pleroma. Jesus reminded them that they were detained because they belonged to Him and would become illuminators among men once they shed their corrupted selves. He then instructed them to fight against the powers by teaching salvation to the world and praying with the strength of the Father, assuring them that He would be with them forever. Thunder and lightning signaled the end of His appearance as He ascended to heaven. The apostles thanked the Lord and returned to Jerusalem, discussing the light they had witnessed and the suffering they would endure like their Lord. Peter reminded them that Jesus suffered on their behalf, and they, too, must suffer due to their human frailty. A voice confirmed that their suffering was necessary and would lead them before synagogues and governors. The apostles, filled with joy, reached Jerusalem, where they taught salvation in Jesus' name and healed

many. Peter, filled with the Holy Spirit, reminded his fellow disciples of Jesus' suffering, crucifixion, and resurrection, emphasizing that while Jesus was a stranger to suffering, they suffered because of the transgression of the mother. He urged them not to obey the lawless but to follow the Lord's teachings. Afterward, the apostles, filled with the Holy Spirit, performed healings and departed to preach the gospel of Jesus. Jesus then appeared to them, blessing them with peace, joy, grace, and power, reminding them not to be afraid as He would be with them forever. The apostles then parted in four directions to spread the message of Jesus in peace.

# **Epistle of Ptolemy**

## **Epistle of Ptolemy Chapter 1**

**Dear Sister Flora,** The Law given through Moses is not well understood by many who lack a deep knowledge of either its author or its commandments. You will find the complexity of this issue clearer once you explore the diverse opinions on the matter. Some believe that the Law was given by God the Father, while others, opposing this view, insist that it was established by the Devil, whom they also claim created the world. Both views are incorrect; they contradict each other and fail to grasp the truth. It is clear that the Law was not given by the perfect God the Father, as it is secondary and imperfect, needing further completion, and contains commandments that are inconsistent with the nature of such a God. Conversely, attributing the Law to the Devil, who is unjust, is also mistaken, since the Law is fundamentally against injustice. Those who hold this view misunderstand what the Savior taught. As our Savior said, “A house divided against itself cannot stand” [Matt 12:25], and the apostle John states, “Everything was made through him, and apart from him nothing was made” [John 1:3]. This establishes that creation, and thus the Law, comes from a just God, not from one who corrupts. From this, it is evident that both groups miss the truth: the first group does not understand the God of justice, and the second does not know the Father revealed by the Savior. It remains for us, who are granted insight into both, to clarify the nature of the Law and its legislator. We will base our explanation on the Savior’s words, which are the only true guide to understanding reality. Firstly, you should know that the entire Law in the Pentateuch is not from a single legislator—some commandments are from Moses, and some are from other sources. The Savior’s teachings reveal this threefold division. The first part is from God alone, the second from Moses, not as God’s direct legislation but based on his own perspective, and the third from the elders of the people, who introduced some laws themselves. Here is how the Savior’s teachings support this division. In a discussion about divorce, the Savior said, “Because of your hard-heartedness Moses permitted a man to divorce his wife; but from the beginning it was not so. For God made this marriage, and what God has joined together, man must not separate” [Matt 19:8]. This shows that there is a divine Law against divorce, while Moses allowed it due to the people’s hardness of heart. This demonstrates that Moses’ law differs from God’s. Moses did not create this law arbitrarily; he provided it out of necessity, knowing that the people could not adhere to God’s original intention. To prevent greater injustice and potential destruction, Moses introduced a less severe law of divorce. This shows that Moses’ legislation was

different from God's, even if we use only one example. The Savior also pointed out that some laws are based on elder traditions. He said, "God said, 'Honor your father and your mother,' but you [elders] have declared that a gift to God nullifies the Law of God through your tradition" [Matt 15:4-9]. Isaiah also criticized this, saying, "This people honors me with their lips, but their hearts are far from me; they teach human precepts as if they were commandments from God." Therefore, it is clear that the Law is divided into three parts: the laws of Moses, the elders, and God himself. This division reveals the truth about the Law. The part of the Law from God can be further divided into three categories: first, the pure legislation not mixed with injustice, which is the Decalogue—the Ten Commandments—engraved on two tablets, which the Savior came to fulfill [Matt 5:17]. Second, the legislation mixed with injustice, such as the "eye for an eye" principle, which the Savior abolished because it was inconsistent with divine goodness. Third, the allegorical or symbolic laws, such as those related to sacrifices, circumcision, the Sabbath, fasting, Passover, and unleavened bread, which represent spiritual truths. These symbols and images were valid until the arrival of the Truth, which has now transformed their meanings. The Savior instructed us to make spiritual offerings rather than animal sacrifices, to be spiritually circumcised rather than physically, to keep a Sabbath from evil deeds, and to fast spiritually, not just physically. External fasting is still practiced as a reminder, but it should not be done out of habit or on a specific day. Similarly, Paul referred to Passover and unleavened bread as images, stating, "Christ our Passover has been sacrificed, so let us be unleavened bread, not containing leaven [evil], but being a new lump" [1 Cor 5:7]. Thus, the Law of God is divided into three parts: the pure and completed legislation, the legislation mixed with injustice, and the symbolic laws. The Savior completed the first part, abolished the second, and transformed the symbolic part into spiritual teachings. The disciples of the Savior and Paul confirm this division. They describe the part of the Law related to images as symbolic, the unjust laws as abolished, and the pure laws as holy and just [Rom 7:12; Eph 2:15]. Finally, it remains to identify the legislator of the Law. Since it was neither the perfect God nor the Devil, it must be an intermediary, the demiurge who created the universe and everything in it. This being, distinct from both the perfect God and the Devil, is just but not inherently good or evil. He is a mediator of justice and stands between the two extremes. The perfect God is good, as declared by the Savior, while the Devil represents evil and corruption. The intermediary is not purely good or evil but is just, as he mediates justice. He is inferior to the perfect God and superior to the Devil, possessing a substance that is neither wholly divine nor wholly corrupt. Do not be troubled by how these differing natures originated from a single, ungenerated, incorruptible good principle. If God

permits, you will learn more about their origins and generation from the apostolic tradition we have received. I hope this brief explanation has been clear and beneficial to you, dear Flora. If you receive these teachings well, they will be valuable to you in the future.

# **Epistle of Pontius Pilate**

## **Epistle of Pontius Pilate Chapter 1**

### **Pontius Pilate to Tiberius Caesar, the Emperor**

#### **Greetings:**

Concerning Jesus Christ, whom I fully informed you about in my last report, a severe punishment has finally been carried out at the will of the people, though I was personally unwilling and apprehensive about it. In truth, no era has ever known, nor will it ever know, a man so virtuous and upright. However, the people made an extraordinary effort to see him condemned, and all their scribes, leaders, and elders united in their decision to crucify this messenger of truth. Even their own prophets, much like the Sibyls among us, advised against this action. Yet, when he was crucified, supernatural signs appeared, which, according to the judgment of philosophers, seemed to threaten the entire world with destruction. His disciples continue to thrive, living in a manner that reflects the teachings of their master through their behavior and self-discipline. In fact, in his name, they perform acts of great kindness and generosity. If I had not feared the potential for an uprising among the people, who were nearly in a state of frenzy, perhaps this man would still be alive today. However, feeling more obligated to maintain loyalty to your authority than following my own instincts, I did not exert my full effort to stop the execution and the shedding of innocent blood, blood that was unjustly condemned by the malice of men. As the Scriptures predict, this has only led to their own destruction. Farewell. Written on the 5th of the Calends of April.

# **Epistle of Herod to Pontius Pilate**

## **Epistle of Herod to Pontius Pilate Chapter 1**

### **Herod to Pontius Pilate, the Governor of Jerusalem:**

#### **Greetings.**

I am in great distress, and I write to you with a heavy heart, hoping that when you read these words, you will share in my grief. My beloved daughter, Herodias, was playing on a frozen pool of water when the ice suddenly broke beneath her. Her body fell into the water, and tragically, her head was severed and remained on the surface of the ice. Her mother now sits with her daughter's head resting on her lap, and our entire household is consumed by sorrow. When I first heard of the man named Jesus, I wanted to visit you to see him in person, to hear his words, and to understand if his teachings were like those of ordinary men. But now, I am convinced that the

misfortunes befalling me are a punishment for the many evils I have committed. Especially because of what I did to John the Baptist, and how I mocked Christ. I now see that I am receiving the righteous judgment I deserve, for I have spilled the blood of many innocent children. Indeed, God's judgments are just, and everyone is rewarded according to their deeds and thoughts. Since you had the privilege of meeting this God-man, I ask that you pray for me. My son Azbonius is also at death's door, and I, too, am suffering terribly, stricken with dropsy. I am in great agony, a fitting punishment for having persecuted John, the one who introduced baptism by water. Truly, my brother, God's judgments are righteous. On top of all this, my wife, who grieves deeply for our daughter, has lost the sight in her left eye. This affliction has come upon her because we sought to blind the Eye of righteousness. There is no peace for evildoers, as the Lord has said. And now, great tribulation is coming upon the priests and the scribes of the law, for they handed over the Just One to you. This marks the end of the world as we know it, for they have allowed the Gentiles to become heirs to the promise. The children of light are cast out because they have not obeyed the teachings concerning the Lord and his Son. So, Pilate, prepare yourself and embrace righteousness. You and your wife should remember Jesus day and night, for the kingdom will belong to the Gentiles. We, the chosen people, mocked the Righteous One and are now paying the price for it. If it is possible to make this request of you, Pilate, given that we once held power, I ask that you see to the proper burial of my family. It is more fitting that we be buried by you than by the priests, for as Scripture foretells, the priests themselves will soon face vengeance at the return of Jesus Christ. Farewell to you and to your wife, Procla. I am sending you the earrings of my daughter and my own ring, so that they may serve as a memorial of my passing. Already, my body has begun to decay, with worms emerging from it, and I know that I am facing the temporal judgment of this life. But I tremble at the thought of the judgment to come, for while this earthly judgment is temporary, the judgment of eternity is forever. End of the Letter to Pilate the Governor.

## **Epistle of Pontius Pilate to Herod**

### **Epistle of Pontius Pilate to Herod Chapter 1**

#### **Pilate to Herod the Tetrarch:**

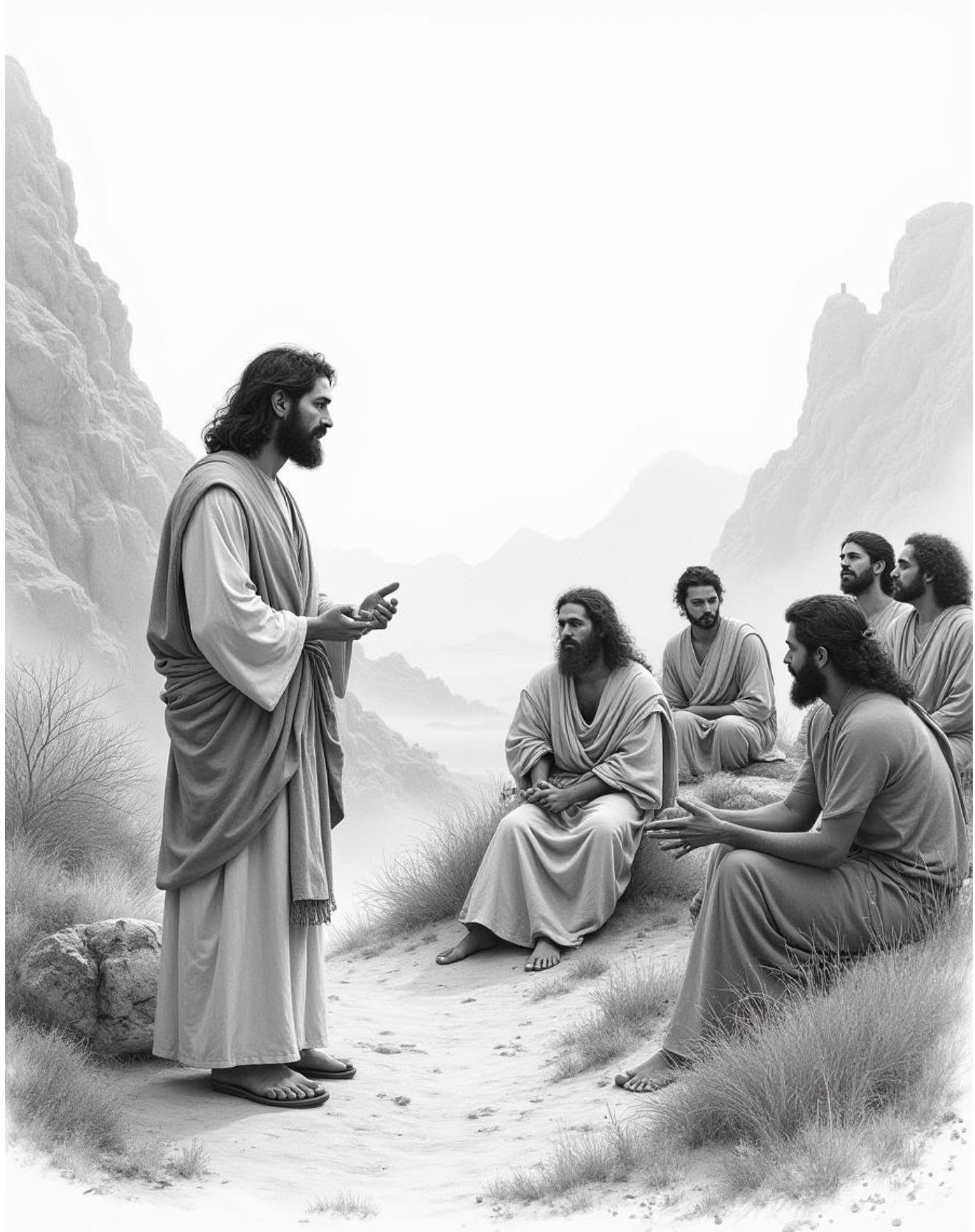
#### **Greetings.**

Be aware that on the day you delivered Jesus to me, I washed my hands to declare my innocence. I did so because I did not want to be responsible for the death of the man who, after three days,

rose from the grave. You had wanted me to participate in his crucifixion, and so I carried out your wishes. But now, I have learned from the executioners and soldiers who guarded his tomb that he has indeed risen from the dead. I have confirmed this by further testimony. He has appeared in Galilee, in the same form, with the same voice, teaching the same doctrine, surrounded by the same disciples. He has not changed in any way, boldly proclaiming his resurrection and the promise of an eternal kingdom. Heaven and earth rejoice at this, and my wife, Procla, has come to believe in the visions she experienced when you asked me to deliver Jesus to the people of Israel due to their hatred toward him. Upon hearing of his resurrection and appearance in Galilee, Procla took Longinus the centurion and twelve soldiers—the same who had guarded the tomb—and went to see Christ, almost as if going to witness a great spectacle. They saw him standing with his disciples. As they stood there, amazed, Christ looked at them and asked, “What is it? Do you now believe in me?” He turned to Procla and said, “In the covenant given to the fathers, it was said that every body which has perished will live again through my death, which you have witnessed. And now, you see that I am alive, though you crucified me. I suffered greatly until I was laid in the tomb, but now, hear me and believe in my Father, God, who is within me. I have broken the cords of death and shattered the gates of Sheol, and my return will be known throughout the earth.” When Procla and the Romans heard these words, they came back to me weeping, for they too had been complicit in the wrongs done to him. This weighed heavily on me, so much so that I lay on my bed in sorrow, wearing mourning clothes. With my wife, Procla, and fifty Roman soldiers, I set out for Galilee. On the way, I confessed to those with me that Herod was responsible for all of this, that he had conspired with me and forced me to raise my hand against this innocent man—to judge the one who judges all and to scourge the Righteous One, the Lord of the just. As we neared him, Herod, we heard a great voice from heaven, accompanied by terrifying thunder. The earth shook and released a sweet fragrance, unlike anything ever smelled even in the temple of Jerusalem. As I stood there, the Lord saw me while he was speaking with his disciples. Though I did not speak aloud, I prayed in my heart, for I knew it was he whom you had delivered to me. I understood that he was the Lord of all creation, the Creator of everything. When we saw him, all of us fell on our faces at his feet. With a loud voice, I cried out, “I have sinned, O Lord, in that I judged you, the one who judges all in truth. Now I know you are God, the Son of God. I only saw your humanity, not your divinity. But Herod and the children of Israel forced me to do this evil against you. Have mercy on me, O God of Israel!” My wife, in great anguish, also cried out, “God of heaven and earth, God of Israel, do not judge me according to the deeds of Pontius Pilate, or according to the will of

the children of Israel, or according to the schemes of the priests. But remember my husband in your glory!" The Lord then drew near to us and lifted up me, my wife, and the Romans. I looked at him and saw the scars of the cross on his body. He said, "What all the righteous fathers hoped for and did not see has now come to pass. In your time, the Lord of Time, the Son of Man, the Son of the Most High, has risen from the dead. He is glorified by all that he has created and established forever and ever." Justinus, a writer in the days of Augustus, Tiberius, and Gaius, wrote in his third discourse: Mary, the Galilean, who gave birth to Christ, who was crucified in Jerusalem, had not known a man. And Joseph did not abandon her, but lived in sanctity without a wife, along with his five sons from a previous marriage. Mary, too, remained without a husband. Theodorus wrote to me, Pilate the Governor: Who was the man against whom there was a complaint before you, that he was crucified by the people of Palestine? If many demanded this justly, why did you not follow through on their righteousness? And if they demanded it unjustly, how did you break the law and carry out such an unrighteous act? I responded to him: Because he performed great signs, I did not want to crucify him. But his accusers claimed he called himself a king, so I crucified him. Josephus says: King Agrippa, dressed in a robe woven with silver, watched a spectacle in the theater at Caesarea. When the people saw his garment shining, they proclaimed, "We once feared you as a man, but now you are exalted beyond the nature of mortals." Soon after, Agrippa saw an angel standing over him, and he was struck down as if unto death. End of the Letter of Pilate to Herod.

# Apocryphal Gospels



# **Lost Gospel of Peter**

## **Lost Gospel of Peter Chapter 1**

**The Handwashing Incident:** None of the Jews, including Herod or his judges, washed their hands. When they refused, Pilate stood up. Herod then commanded that Jesus be taken away, instructing them to carry out whatever he had ordered.

**Joseph of Arimathea's Request:** Joseph, a friend of Pilate and Jesus, came to Pilate knowing they were about to crucify Jesus. He asked Pilate for Jesus' body for burial. Pilate then contacted Herod to request the body. Herod replied that, even if no one had requested it, they intended to bury Jesus before the Sabbath began, as the law required that a body not remain exposed overnight.

**The Mocking of Jesus:** On the day before the Feast of Unleavened Bread, they took Jesus and treated him with scorn. They dressed him in purple, placed him on a judgment seat, and mocked him as the king of Israel. They crowned him with thorns, spat on him, hit him, and scourged him, all while derisively honoring him as the Son of God.

**The Crucifixion:** Jesus was crucified between two criminals. He remained silent, showing no sign of pain. After raising the cross, they wrote the inscription: "This is the King of Israel." They divided his clothes among themselves and cast lots for them. One of the criminals crucified alongside Jesus rebuked the others, pointing out that Jesus had done no wrong and yet suffered.

**The Darkness and Jesus' Death:** At noon, darkness covered Judea, causing fear that the sun had set while Jesus was still alive, contrary to their law. They gave Jesus a drink mixed with gall and vinegar. As he cried out, "My power, my power, why have you forsaken me?" he died, and the temple curtain was torn in two.

**The Earthquake and Burial:** When Jesus died, an earthquake occurred. The sun reappeared at the ninth hour. The Jews, realizing the gravity of their actions, mourned, acknowledging that

judgment was near. Joseph of Arimathea took Jesus' body, washed it, and wrapped it in a linen cloth before placing it in his own tomb, known as the Garden of Joseph.

**The Guarding of the Tomb:** The scribes, Pharisees, and elders, fearing that Jesus' disciples might steal his body and claim he had risen, asked Pilate for soldiers to guard the tomb. Pilate provided them with Petronius the centurion and soldiers, who sealed the tomb with a large stone and seven seals.

**The Resurrection:** On the night before the Lord's Day, as the soldiers watched, there was a great voice from heaven. The heavens opened, and two men descended with great light, rolling away the stone and entering the tomb. The soldiers, terrified, woke the centurion and the elders. They saw three figures emerging from the tomb, with one carrying a cross. The heavenly voice proclaimed Jesus had preached to those who were asleep.

**The Soldiers' Report:** The soldiers went to Pilate, distressed, and reported what they had witnessed, claiming Jesus was truly the Son of God. Pilate disclaimed responsibility, stating that the decision had been theirs. The soldiers were urged by the elders to keep silent to avoid further trouble from the Jewish people.

**The Women at the Tomb:** On the morning of the Lord's Day, Mary Magdalene and other women went to the tomb to anoint Jesus' body but were afraid of being seen by Jews. When they arrived, they found the stone rolled away and a young man in bright clothing inside. He told them Jesus had risen and was not there. The women fled in fear.

**Disciples' Reaction:** On the last day of the Feast of Unleavened Bread, many people returned home. The twelve disciples of Jesus were grieving and went to their homes. Simon Peter, his brother Andrew, and Levi, the son of Alphaeus, went fishing, trying to cope with the events that had occurred.

# **Preaching of Peter**

## **Preaching of Peter Chapter 1**

- Peter, in his preaching, explains that the most respected Greek philosophers do not know God directly, but only indirectly. He says, “Understand that there is one God who created everything and has control over its end. He is invisible, yet sees everything; He is uncontrollable, yet contains all; He needs nothing, yet everything needs Him. He is incomprehensible, eternal, incorruptible, uncreated, and made everything through His powerful Word, which is the Son.”
- Peter continues, “Worship this God, but not in the way the Greeks do. Although we and the Greeks worship the same God, they do so with incomplete knowledge because they don’t know about the Son. Peter does not instruct to worship the God of the Greeks but to do so in a new way. The Greeks worship objects they have created, forgetting their true purpose. They sacrifice animals and food, showing ingratitude to God and denying His existence through these practices.”
- Peter further explains, “Do not worship God as the Jews do either. They think they know God, but they serve angels and celestial bodies. If the moon is not visible, they do not properly observe their holy days. Instead, follow the holy and righteous ways we teach, and worship God through Christ in a new manner. The Lord said, ‘I make a new covenant with you, not like the one with your ancestors at Mount Horeb.’ As Christians, we worship God in a new way, distinct from both the Greeks and Jews.”
- Clement adds that Peter references Paul, who mentions the Sibyl and Hystaspes. Clement also notes that Peter says, “If any person from Israel repents and believes in God through my name, their sins will be forgiven. After twelve years, go out into the world so that no one can claim they never heard the message.”
- In the following chapter, Peter says, “I chose you twelve as my disciples because you were worthy and faithful. I sent you to preach the Gospel to all nations so that people would know there is one God and believe in me. Those who hear and believe will be saved, and those who do not believe will have no excuse.”
- He continues, “All reasonable souls who did not have clear knowledge of God before will have their sins forgiven if they acted in ignorance.”
- Peter, in his preaching, says, “We studied the books of the prophets and found references to Jesus Christ. They spoke of His coming, His death, His suffering, and His resurrection. Our belief in God is based on what was written about Him.”
- Peter also states that the prophecies came through Divine guidance: “We know that God commanded them, and we base our teachings on Scripture alone.”
- The mention of various animals and objects in the context of worship suggests that the Egyptian origins and use of Peter’s Preaching are noted. It was considered an orthodox text and was regarded as genuine by Origen. Early Christian apologists like Aristides likely used it.

- A Syriac version of Peter's Preaching in Rome has different content: Peter talks about Jesus' life, death, the apostles' calling, and warns against idolatry and Simon Magus. It also covers Peter's role as bishop, his martyrdom, and other events.
- The Clementine Recognitions mention books of Peter's Preachings, but these are largely speculative. There may be fragments of a 'Teaching of Peter,' which could be another name for the Preaching.
- Origen's First Principles mention the Doctrine of Peter, where the Savior says, "I am not a bodiless spirit." This book is not recognized by the church.
- Gregory of Nazianzus cites Peter: "A soul in trouble is close to God."
- John of Damascus quotes Peter: "Wretched that I am, I forgot that God sees the mind and hears the voice of the soul."
- From the Teaching of Peter: "Blessed is the person who shows mercy to many. Imitate God, be generous, for God has given everything to all. The rich should help those in need, following God's fairness."
- Oecumenius on James quotes Peter: "One builds up, another tears down, and they gain nothing but their labor."

# **Gospel of Philip**

## **Gospel of Philip Chapter 1**

<sup>1</sup> A Hebrew begets another Hebrew, known as a proselyte. Yet a proselyte cannot beget another proselyte. Some remain as they are and influence others, while others merely exist. <sup>2</sup>A slave desires freedom but not his master's estate. A son not only inherits but claims his father's legacy. <sup>3</sup>Heirs of the dead inherit death; heirs of the living inherit both life and death. The dead inherit nothing; how can the dead inherit? <sup>4</sup>Christ came to redeem, save, and ransom. He redeemed strangers, set apart his own, and willingly sacrificed from the world's beginning. <sup>5</sup>Light and darkness, life and death, right and left are inseparable brothers. The good are not inherently good, nor the evil truly evil; life is not just life, nor death mere death. All dissolve into their essence. <sup>6</sup>Names in the world mislead from truth to falsehood, even the names of God, Father, Son, Holy Spirit, life, light, resurrection, and Church. If these names were of the Aeon, they would not mislead in the world. <sup>7</sup>The Father's name given to the Son is above all; to wear the Father's name is to become Father. Those who possess this name understand but do not speak it. <sup>8</sup>Truth necessitates worldly names for teaching, as it is singular yet manifold for our learning. Powers deceive by misappropriating good names to the undeserving, binding the free to slavery. <sup>9</sup>These powers oppose man's salvation, for man's deliverance ends sacrifices to them. They offered live animals that died; they offered a dead man to God who lived. <sup>10</sup>Before Christ, no bread existed, as in Eden, abundant in nourishing trees but lacking wheat for man. <sup>11</sup>Powers erred, thinking their own might created, yet all was secretly accomplished by the Holy Spirit's will. Truth, sown since time immemorial, is seen but by a few reaped <sup>12</sup>If someone goes into water and emerges unchanged, claiming to be a Christian, they've merely borrowed the name. But those who receive the Holy Spirit receive the name as a gift—they need not repay it. This parallels the experience of a mystery. <sup>13</sup>Marriage is a profound mystery; without it, the world wouldn't exist. Human existence hinges on marriage. Consider its purity and immense power. <sup>14</sup>Unclean spirits include males and females. Males attach to female souls, and females to male souls due to past disobedience. <sup>15</sup>Without receiving either male or female spiritual power—symbolized by the bridegroom and bride—from the mirrored bridal chamber, one cannot evade these spirits. <sup>16</sup>When a solitary man is seen by wanton women, they descend upon him, defiling him. Similarly, lustful men persuade and defile solitary women. <sup>17</sup>Yet when a man and his wife are together, neither male nor female spirits can intrude. <sup>18</sup>Once someone exits the worldly realm, they cannot be detained as they were in it; they transcend desires, fears,

and natural limitations. They rise above envy and possess mastery over nature.<sup>19</sup>Others claim faithfulness to avoid these unclean spirits and demons, yet only those with the Holy Spirit remain untouched.<sup>20</sup>Fear and love of the flesh are cautioned against: fear gives it power, while love entangles and paralyzes. Whether in this world, resurrection, or the “Middle” places, one must strive for spiritual ascent to rest upon shedding flesh.<sup>21</sup>Some lack desire or ability to sin; others desire but don’t act, yet righteousness remains obscured for both.<sup>22</sup>An apostolic vision revealed souls in fiery torment, where lack of desire for salvation trapped them in outer darkness—a place of punishment.<sup>23</sup>Soul and spirit originate from water, fire, and light; the Son of the bridal chamber emerged from these elements.<sup>24</sup>The chrism is fire, enlightening and beautifying, distinct from formless fire.<sup>25</sup>Truth was veiled in the world through symbols and images; those who receive it must be reborn through its image.<sup>26</sup>The bridegroom and image enter the truth through the image; this is restoration. Those without it may claim the names of Father, Son, and Holy Spirit, but true acquisition is through the aromatic unction of the cross’s power.<sup>27</sup>The Lord instituted baptism, chrism, Eucharist, redemption, and the bridal chamber, aiming to unite the inner and outer, below and above.<sup>28</sup>Destruction is the outer darkness, revealed by the Father who is secret, and accessed through inner contemplation.<sup>29</sup>Before Christ, souls were confined or lost, but through Christ’s intervention, some were freed, others guided.<sup>30</sup>Adam and Eve’s separation initiated death; Christ came to reunite them, giving life to the deceased.<sup>31</sup>Jesus’ cry on the cross revealed his division, his new completeness signifying a perfected body. Flesh became true, unlike our semblance.<sup>32</sup>The bridal chamber is reserved for free individuals and virgins, not for slaves or defiled women. Through the Holy Spirit, we are reborn, anointed, and united in Christ.<sup>33</sup>Reflection and light are inseparable for self-recognition; likewise, baptism in light and water is fitting. Light symbolizes chrism.<sup>34</sup>Jerusalem’s sacrificial buildings—the Holy, Holy of Holies, and Holy of the Holies—parallel baptism, redemption, and the bridal chamber.<sup>35</sup>The latter transcends all, veiled until Christ’s revelation tore it asunder, allowing ascent from below. Clothed in perfect light, souls elude powers’ sight, sacramentally uniting in rest.<sup>36</sup>If Eve hadn’t left Adam, death wouldn’t have followed. Christ came to restore their unity, where separation ceases in the bridal chamber.<sup>37</sup>Adam’s soul, from breath, united with spirit; spiritual union puzzled and angered the powers, leading to their defilement of the symbolic bridal chamber.<sup>38</sup>Jesus’ revelation at Jordan embodied Heaven’s fullness; he reinitiated what was begotten before, anointed anew, and redeemed others.<sup>39</sup>Can mysteries be spoken? The Father united with the descending virgin; fire and light shone, creating a great bridal chamber.<sup>40</sup>Jesus’ body was formed, emerging as a product

of the bridal chamber's union.<sup>41</sup>Adam, born of spirit and earthly virgin, contrasts with Christ's birth from a virgin, rectifying the initial Fall.<sup>42</sup>Paradise hosts two trees: one for animals, another for humans. Adam ate from the animal tree, becoming like them.<sup>43</sup>His offspring worship animals, influenced by the tree of knowledge's fruit, increasing sin.<sup>44</sup>Had Adam eaten from the tree of life, gods would worship man, not vice versa.<sup>45</sup>A person's abilities determine their accomplishments; children are among them, reflecting the image.<sup>46</sup>In this world, slaves serve the free; in Heaven's kingdom, the bridal chamber's children serve those of marriage, united in rest and insight.<sup>47</sup>Baptism symbolizes new life in Christ, fulfilling righteousness.<sup>48</sup>Those who wait to die and rise err; resurrection must be embraced in life to receive it in death.<sup>49</sup>Joseph the carpenter planted the garden for wood, fashioning Jesus' cross.<sup>50</sup>The tree of life in Eden contrasts with the olive tree's chrism, leading to resurrection.<sup>51</sup>This world consumes and perishes; truth sustains eternal life, offered by Jesus to those who seek it.<sup>52</sup>God's garden for Adam blessed him with choices, including the tree of knowledge, leading to death. Chrism surpasses baptism, for we are called Christians from Chrism, not from baptism. It is through Chrism that Christ derives His name. The Father anointed the Son, who in turn anointed the apostles, and they anointed us. The anointed one possesses everything: resurrection, light, cross, and the Holy Spirit. These gifts were given by the Father in the bridal chamber, and the Son accepted them. The Father and Son are inseparable, embodying the Kingdom of Heaven.<sup>53</sup>The Lord spoke rightly: some enter the Kingdom laughing and leave, not remaining because they are not true Christians or regret their actions. When Christ emerged from the water, He laughed at the world, not because He scorned it but because He saw its insignificance. Those who wish to enter the Kingdom must disdain the world as trivial to find joy. The bread, cup, and oil, though significant, are surpassed by something greater.<sup>54</sup>The world came about by mistake; its creator intended it to be immortal but fell short. Only sons can achieve immortality, but they must first become sons to receive it. Those unable to receive cannot give.<sup>55</sup>The Cup of prayer contains wine and water, symbolizing the blood for which thanks are given. It is filled with the Holy Spirit and belongs to the wholly perfect. Drinking it grants the perfect man. The living water is a body; we must clothe ourselves in the living man before descending into water.<sup>56</sup>A horse begets a horse, a man a man, and a god a god. Similarly, the bridegroom and bride conceive in the bridal chamber. No Jew was born of Greek parents; likewise, Christians do not descend from Jews but belong to the chosen people of the Living God, known as the true man and Son of Man. Their place is with the sons of the bridal chamber.<sup>57</sup>In this world, union between husband and wife involves strength and weakness. In the Aeon, union takes a different form

though named similarly. These names are superior and unite strength where strength excels. They are one, indivisible. <sup>58</sup>All who possess everything must first know themselves. Those who do not know cannot enjoy their possessions or detain the perfect man. Only Jesus knows their end. <sup>59</sup>The priest, holy even in body, consecrates all he touches, including the body. Jesus perfected baptism, cleansing it of death. We descend into water, not into death, to avoid being swallowed by the world's spirit. The Holy Spirit brings summer when it breathes. <sup>60</sup>He who knows truth is free and does not sin. Sinners are slaves to sin, but truth and knowledge free them. Love builds; knowledge only inflates. Love does not claim but gives all. Spiritual love is wine and fragrance, benefiting all anointed. When the anointed leave, those nearby still sense their fragrance. The Samaritan used only wine and oil to heal; love covers sin. Children resemble those loved by their mothers. Those living with the Son of God should love Him, not the world. Like joins with like: spirit with spirit, thought with thought, light with light. Human joins with human, and spirit joins with spirit. Those below cannot join those above; the horse, ass, or bull cannot love human, spirit, thought, or light. Farming requires water, earth, wind, and light. God's farming requires faith, hope, love, and knowledge. Faith roots us, hope nourishes, love grows, and knowledge ripens. Grace exists in earthborn and heavenly forms, from the highest heaven and within truth. <sup>61</sup>Blessed is he who never caused suffering; that is Jesus Christ. He burdens no one and comforts all, both great and small, believer and unbeliever. Comfort is not selective; those who do good do not inflict suffering but bear their own due to the wicked. The perfect rejoice in good; others suffer in anguish. A householder knew each thing's needs: sons, slaves, cattle, dogs, pigs, crops, and oils. He served each accordingly. Compare a disciple who understands true discipleship, discerning souls beyond appearances. Many appear human but are animal within. Discerning, the disciple provides as needed: food for the hungry, lessons for slaves, and instruction for children. <sup>62</sup>There is the Son of Man and there is the son of the Son of Man. The Son of Man is the Lord, and the son of the Son of Man is the one who created through the Son of Man. The Son of Man received from God the ability to create, and he also has the ability to beget. He who has the ability to create is a creature, and he who has the ability to beget is an offspring. One who creates cannot beget, and one who begets also has the ability to create. People say, "He who creates begets," but his so-called offspring is merely a creature. Therefore, his children are not offspring but creatures. He who creates works openly and is visible. He who begets, however, begets in private and is hidden, since he is superior to every image. <sup>63</sup>He who creates does so openly, but he who begets does so in private. No one can know when a husband and wife have intercourse except for the two of them. Marriage in the world

is a mystery for those who take a wife. If there is a hidden quality to defiled marriage, how much more is undefiled marriage a true mystery! It is not carnal but pure, belonging not to desire but to will. It belongs not to darkness or night but to day and light. If a marriage is public, it becomes prostitution, and the bride acts as a harlot not only if she conceives by another man but even if she leaves her bedroom and is seen. Let her reveal herself only to the father, mother, friend of the bridegroom, and sons of the bridegroom. They are allowed to enter the bridal chamber every day. Others should long to hear her voice and enjoy her ointment, content with the crumbs that fall from the table, like dogs. Bridegrooms and brides belong to the bridal chamber. No one can see the bridegroom with the bride unless they become one. When Abraham rejoiced that he would see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is appropriate to remove the flesh.<sup>64</sup> Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as illustrated by the visible man: as long as a man's intestines are hidden, he lives; when his intestines are exposed and come out, he dies. The same is true of a tree: while its roots are hidden, it sprouts and grows; if its roots are exposed, the tree withers. This applies to every birth in the world, not only the visible but also the hidden. As long as the root of wickedness is hidden, it is strong; but when it is recognized, it is dissolved. When it is revealed, it perishes. That is why it is said, "Already the axe is laid at the root of the tree" (Matthew 3:10). The axe does not just cut; what is cut grows back. But the axe penetrates deeply until it uproots the root. Jesus pulled out the root of the whole place, whereas others only did so partially. As for us, each one should dig down to the root of evil within and pluck it from our hearts. It will be plucked out if we recognize it. If we are ignorant of it, it takes root and bears fruit in our hearts, mastering us and making us its slaves, forcing us to do what we do not want and preventing us from doing what we do want. It is powerful because we have not recognized it. As long as it exists, it is active. Ignorance is the mother of all evil. Ignorance leads to death, because those who come from ignorance were not, are not, and shall not be. But those in the truth will be perfect when all truth is revealed. Truth is like ignorance: while hidden, it remains with itself, but when revealed and recognized, it is praised for its strength over ignorance and error. It brings freedom. As it is said, "You will know the truth, and the truth will set you free" (John 8:32). Ignorance is slavery; knowledge is freedom. If we know the truth, we will find its fruits within us. If we are united with it, it will bring fulfillment.<sup>65</sup> Currently, we experience the manifest aspects of creation. We say, "The strong are respected, and the obscure are despised." Contrast this with the manifest aspects of truth: they are weak and despised, while the hidden aspects are strong and respected.

The mysteries of truth are revealed in type and image, but the bridal chamber remains hidden. It is the Holy within the Holy. Initially, the veil concealed how God governed creation, but when the veil is torn and the contents revealed, this house will be left desolate, or rather, destroyed. However, the entire lesser divinity will flee from these places to the Holy of Holies, unable to mix with pure light and flawless fullness, but seeking shelter under the wings of the cross. This ark will be their salvation when the flood of water (?) overwhelms them. Those belonging to the order of the priesthood may enter the veil with the high priest. Therefore, the veil was not torn only at the top, which would have revealed it only to those below, but from top to bottom. Those above opened to us below, allowing us to enter the secret of truth. Truly, this is what is respected, for it is strong! We enter through humble types and forms of weakness. Compared to perfect glory, they are indeed humble. There is glory surpassing glory and power surpassing power. Thus, the perfect things have opened to us, along with the hidden truths. The Holy of Holies has been revealed, inviting us to the bridal chamber. "While wickedness remains hidden, it is ineffective, but it has not been eradicated from among the seed of the Holy Spirit. They are slaves to evil. When it is revealed, the perfect light will shine on everyone. All who are in it will receive the chrism. The slaves will be freed, and the captives ransomed. Every plant that my Father in heaven has not planted will be uprooted. Those who are separated will be united and filled. Everyone who enters the bridal chamber will ignite the light, just as in observed marriages, though they occur at night. That fire burns only at night and is extinguished. The mysteries of this marriage, however, are perfected in daylight and perpetual light. Neither that day nor its light ever fades. If one becomes a son of the bridal chamber, one will receive the light. If one does not receive it while in this realm, one cannot receive it in the other realm. One who receives the light cannot be seen or detained. No one can torment such a person, even while they dwell in the world. When they depart the world, they have already received truth in its forms. The world has become the Aeon, fullness for them. It is revealed to them alone, not hidden in darkness or night, but in perfect day and holy light.

# **Gospel of Nicodemus**

## **Gospel of Nicodemus Chapter 1**

<sup>1</sup>The chief priests and scribes assembled in council, including Annas, Caiaphas, Somne (Senes, Summas), Dothaim (Dothael, Dathaes, Datam), Gamaliel, Judas, Levi, Nepthalim, Alexander, Jairus, and other Jewish leaders, came to Pilate accusing Jesus of various offenses. They said: “We know this man is the son of Joseph the carpenter, born of Mary, and he claims to be the Son of God and a king. Moreover, he desecrates the Sabbath and seeks to destroy the law of our ancestors.” <sup>2</sup>Pilate asked, “What deeds does he do that would destroy the law?” The Jews replied, “We have a law that forbids healing on the Sabbath, yet this man performs miracles such as healing the lame, the bent, the withered, the blind, the paralyzed, the mute, and those possessed by demons on the Sabbath!” <sup>3</sup>Pilate inquired, “By what evil deeds?” They responded, “He is a sorcerer and casts out demons by Beelzebub, the prince of demons, and they obey him.” Pilate said, “This is not to cast out demons by an unclean spirit, but by the god Asclepius.” <sup>4</sup>The Jews requested Pilate to have Jesus appear before him for judgment. Pilate called them and said, “How can I, a governor, judge a king?” They replied, “We are not claiming he is a king, but he claims to be one.” Pilate then instructed a messenger to bring Jesus gently. The messenger went and, upon seeing Jesus, worshiped him, spread his kerchief on the ground, and said, “Lord, walk hereon and enter in, for the governor calls you.” Seeing this, the Jews protested to Pilate, saying, “Why did you not summon him with a herald but with a messenger who worshiped him and made him walk on his kerchief like a king?” <sup>5</sup>Pilate called the messenger and asked why he had spread his kerchief on the ground and made Jesus walk on it. The messenger answered, “Lord governor, when you sent me to Jerusalem to Alexander, I saw Jesus riding on a donkey, and the children of the Hebrews held branches and cried out, while others spread their garments on the ground, saying, ‘Save now, you who are highest: blessed is he who comes in the name of the Lord.’” <sup>6</sup>The Jews protested, “The children of the Hebrews cried out in Hebrew; how did you know it in Greek?” The messenger explained, “I asked a Jew what they cried out in Hebrew, and he translated it for me.” Pilate asked, “And how did they cry out in Hebrew?” The Jews responded, “Hosanna membrone barouchamma adonai.” Pilate said, “If you yourselves attest to the words the children used, where is the messenger at fault?” The Jews remained silent. Pilate instructed the messenger to bring Jesus in again in the same manner. The messenger went out and did as before, inviting Jesus to enter, and Jesus did so. <sup>7</sup>When Jesus entered, the standards and images held by the ensigns bowed and

showed reverence to him. The Jews saw this and vehemently complained about the ensigns. Pilate told them, “Do not be surprised that the images bowed and showed reverence to Jesus.” The Jews replied, “We saw how the ensigns made them bow and show reverence to him.” Pilate then called the ensigns and asked them why they had done so. They said, “We are Greeks and serve in temples, and the images bowed and showed reverence of their own accord while we held them.” <sup>8</sup>Pilate then told the rulers of the synagogue and the elders of the people, “Select strong men to hold the standards, and let us see if they bow of themselves.” The elders chose twelve strong men and placed them before Pilate’s judgment seat. Pilate told the messenger to take Jesus out of the judgment hall and bring him in again in the same manner. Pilate warned the men who previously held the images, “I swear by Caesar’s safety that if the standards do not bow when Jesus enters, I will have your heads cut off.” Pilate commanded Jesus to enter a second time. The messenger followed the previous procedure, asking Jesus to walk on his kerchief, and Jesus did so. When Jesus entered again, the standards bowed and showed reverence once more.

## **Gospel of Nicodemus Chapter 2**

<sup>1</sup>When Pilate saw this, he was frightened and tried to rise from his judgment seat. Just then, his wife sent him a message saying, “Have nothing to do with this just man, for I have suffered much because of him in a dream.” Pilate then gathered all the Jews and told them, “You know that my wife fears God and prefers Jewish customs. She has sent me a message saying, ‘Have nothing to do with this just man; I have suffered much because of him in a dream.’” The Jews responded, “Did we not tell you he is a sorcerer? He has even sent a vision to your wife in a dream.” <sup>2</sup>Pilate called Jesus and asked, “What do these people accuse you of? Do you have nothing to say?” Jesus replied, “If they did not have power, they would not have spoken at all. Everyone has power over their own words to speak good or evil; they will have to answer for it.” <sup>3</sup>The Jewish elders accused Jesus, saying, “Firstly, you were born of fornication; secondly, your birth in Bethlehem led to the slaughter of children; thirdly, your parents, Joseph and Mary, fled to Egypt because they were afraid of the people.” Some bystanders, devout Jews, said, “We do not believe he was born of fornication; we know Joseph was betrothed to Mary, and he was not born of fornication.” Pilate told those who claimed Jesus was born of fornication, “This accusation is false, as there were espousals, as these also say. Annas and Caiaphas argued, ‘The whole crowd cries out that he was born of fornication and is a sorcerer who claims to be the Son of God and a king, but we are not believed.’” <sup>4</sup>Pilate asked Annas and Caiaphas, “What are proselytes?” They answered, “They were born Greek and have now converted to Judaism.” Those who testified that Jesus was not born of

fornication, including Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phinees, Crispus, Agrippa, and Judas, said, “We were not born proselytes but are Jewish by birth, and we tell the truth; we were present at Joseph and Mary’s espousals.” <sup>5</sup>Pilate called these twelve men and asked them, “Swear by Caesar’s safety, is it true that Jesus was not born of fornication?” They replied, “We have a law against swearing, as it is a sin; however, if you swear by Caesar’s safety that we are wrong, we will be guilty of death.” Pilate asked Annas and Caiaphas, “Will you not respond to these claims?” Annas and Caiaphas said, “We are not believed, though the multitude says he was born of fornication, is a sorcerer, and claims to be the Son of God and a king.”<sup>6</sup>Pilate ordered all the Jews to leave, except for the twelve who testified that Jesus was not born of fornication. He then asked Jesus to be set apart and questioned the Jews, “For what reason do they want to kill Him?” They answered, “They are envious because He heals on the Sabbath.” Pilate responded, “Do they wish to kill Him for doing good?” They confirmed, “Yes.”

### **Gospel of Nicodemus Chapter 3**

<sup>1</sup>Pilate was enraged and went outside the judgment hall, declaring, “I call the Sun as a witness that I find no fault in this man.” The Jews retorted, “If this man were not a criminal, we would not have handed him over to you.” Pilate replied, “Judge him according to your law.” The Jews said, “It is not lawful for us to execute anyone.” Pilate asked, “Has God forbidden you to kill, and permitted me?” <sup>2</sup>Pilate went back into the judgment hall and questioned Jesus privately, “Are you the King of the Jews?” Jesus responded, “Is this your own idea, or did others tell you about me?” Pilate answered, “I am not a Jew; your own people and chief priests have handed you over to me. What have you done?” Jesus said, “My kingdom is not of this world; if it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is not from here.” Pilate asked, “So you are a king then?” Jesus answered, “You say that I am a king. For this reason, I was born, and for this, I came into the world: to testify to the truth. Everyone on the side of truth listens to me.” Pilate asked, “What is truth?” Jesus replied, “Truth is from heaven.” Pilate asked, “Is there no truth on earth?” Jesus responded, “You see how those who speak the truth are judged by those in authority on earth.”

### **Gospel of Nicodemus Chapter 4**

<sup>1</sup>Pilate left Jesus in the judgment hall and went out to the Jews, saying, “I find no fault in him.” The Jews responded, “This man said that he could destroy this temple and rebuild it in three days.” Pilate asked, “What temple?” The Jews replied, “The one that Solomon built in forty-six years. This man says he will destroy it and rebuild it in three days.” Pilate said to them, “I am innocent

of the blood of this just man. You handle it yourselves.” The Jews responded, “Let his blood be on us and on our children.” <sup>2</sup>Pilate then privately summoned the elders, priests, and Levites and said, “Do not act this way. There is nothing deserving of death in what you have accused him of; your accusation concerns healing and breaking the Sabbath.” The elders, priests, and Levites asked, “If a man blasphemes against Caesar, is he worthy of death?” Pilate said, “He is worthy of death.” The Jews said to Pilate, “If a man is worthy of death for blaspheming Caesar, this man has blasphemed against God.” <sup>3</sup>The governor then ordered all the Jews to leave the judgment hall and called Jesus to him, saying, “What should I do with you?” Jesus replied, “Do as it has been given to you.” Pilate asked, “How has it been given?” Jesus said, “Moses and the prophets foretold my death and resurrection.” The Jews, overhearing this, said to Pilate, “What more do you need to hear about this blasphemy?” Pilate said to the Jews, “If this is blasphemy, take him for his blasphemy and judge him according to your law.” The Jews replied, “Our law says that if a man sins against another man, he deserves forty lashes minus one, but one who blasphemes against God should be stoned.” <sup>4</sup>Pilate said to them, “Take him and avenge yourselves in whatever way you choose.” The Jews said to Pilate, “We want him to be crucified.” Pilate said, “He does not deserve crucifixion.” <sup>5</sup>As the governor looked at the crowd of Jews standing by, he saw many weeping and said, “Not everyone wants him to die.” The elder of the Jews replied, “We have all come here with the intent that he should die.” Pilate asked, “Why should he die?” The Jews answered, “Because he called himself the Son of God and a king.”

## **Gospel of Nicodemus Chapter 5**

<sup>1</sup>Nicodemus, a Jew, approached the governor and said, “I beseech you, good lord, let me speak a few words.” Pilate said, “Go ahead.” Nicodemus said, “I told the elders, priests, Levites, and all the Jews in the synagogue, ‘Why are you contending with this man? He performs many wonderful signs that no one else has done and no one else will do. Leave him alone and don’t plot any harm against him. If the signs are from God, they will endure, but if they are from men, they will come to nothing. Moses performed many signs in Egypt as commanded by God, and there were some of Pharaoh’s servants, Jannes and Jambres, who also did signs, and the Egyptians considered them gods. But because their signs were not from God, they perished along with those who believed in them. So let this man go; he is not worthy of death.’” <sup>2</sup>The Jews replied to Nicodemus, “You have become his disciple and are speaking on his behalf.” Nicodemus responded, “Is the governor also his disciple, since he speaks on his behalf? Wasn’t he appointed to this position by Caesar?” The Jews were enraged and gnashed their teeth at Nicodemus. Pilate asked them, “Why are you so

angry with him when he has spoken the truth?" The Jews retorted, "May you receive his truth and his portion." Nicodemus replied, "Amen, amen, may I receive it as you have said."

## **Gospel of Nicodemus Chapter 6**

<sup>1</sup>A Jew then came forward and asked to speak. The governor said, "If you have something to say, speak on." The Jew said, "For thirty-eight years, I suffered on a bed, and when Jesus came, many possessed and sick people were healed by him. Some faithful young men carried me with my bed to him. When Jesus saw me, he had compassion and said, 'Take up your bed and walk.' I took up my bed and walked." The Jews said to Pilate, "Ask him on which day he was healed." The healed man replied, "On the Sabbath." The Jews said, "Did we not tell you that he heals and casts out demons on the Sabbath?" <sup>2</sup>Another Jew came forward and said, "I was born blind. I heard words but never saw anyone's face. When Jesus passed by, I cried out loudly, 'Have mercy on me, Son of David.' He had pity on me, touched my eyes, and I received my sight immediately." Another Jew said, "I was bent over, and he straightened me with a word." Yet another said, "I was a leper, and he healed me with a word."

## **Gospel of Nicodemus Chapter 7**

<sup>1</sup>A woman named Bernice (or Veronica) cried out from a distance, "I had a flow of blood for twelve years, and when I touched the hem of his garment, my bleeding stopped." The Jews said, "We have a law that a woman cannot give testimony."

## **Gospel of Nicodemus Chapter 8**

<sup>1</sup>Others, a crowd of both men and women, cried out, "This man is a prophet, and the demons obey him." Pilate said to those who claimed that demons obeyed him, "Why were not your teachers also subject to him?" They replied, "We do not know." Others added, "He raised Lazarus from the dead after four days." The governor was frightened and said to the crowd, "Why do you want to shed innocent blood?"

## **Gospel of Nicodemus Chapter 9**

<sup>1</sup>Pilate called Nicodemus and the twelve men who had testified that Jesus was not born of fornication and said to them, "What should I do, as there is unrest among the people?" They replied, "We do not know; let them deal with it." Pilate then addressed the whole crowd of Jews, "You know that it is our custom to release a prisoner at the Feast of Unleavened Bread. I have a prisoner here named Barabbas, a murderer, and also this Jesus, whom I find no fault in. Whom do you want me to release to you?" They cried out, "Barabbas." Pilate asked, "What should I do with Jesus, who is called Christ?" The Jews responded, "Let him be crucified." Some Jews added,

“If you release this man, you are not a friend of Caesar’s. He claims to be the Son of God and a king, so you will have him as a king instead of Caesar.” <sup>2</sup>Pilate was angry and said to the Jews, “Your nation is always rebellious and resists your benefactors.” The Jews asked, “Against which benefactors?” Pilate said, “According to what I’ve heard, your God brought you out of Egypt from hard bondage, safely through the sea as on dry land, fed you with manna and quail in the wilderness, gave you water from a rock, and gave you a law. Yet, in all these things, you provoked your God to anger, worshiped a golden calf, and sought to kill you. Moses pleaded for you, and you were not destroyed. Now you accuse me of hating the emperor.” <sup>3</sup>Pilate then got up from the judgment seat and tried to leave. The Jews cried out, “We acknowledge only Caesar as our king, not Jesus. The wise men brought gifts to him as to a king, and Herod sought to kill him when he heard a king was born. Joseph and Mary fled to Egypt, and Herod killed the children born in Bethlehem.” <sup>4</sup>Hearing this, Pilate was afraid. He quieted the crowd, who were still shouting, and asked, “So, this is the one Herod sought?” The Jews replied, “Yes, this is him.” Pilate took water, washed his hands before the crowd, and said, “I am innocent of this man’s blood. You are responsible.” The Jews again shouted, “Let his blood be on us and our children.” <sup>5</sup>Pilate then ordered the veil to be drawn before the judgment seat where he sat and said to Jesus, “Your nation has accused you of being a king. Therefore, I have decided to have you scourged according to the law and then crucified. Dysmas and Gestas, the two criminals, will be crucified with you.”

### **Gospel of Nicodemus Chapter 10**

<sup>1</sup>Jesus went out of the judgment hall with the two criminals. When they arrived at the place, they stripped Him of His clothes, wrapped Him in a linen cloth, and placed a crown of thorns on His head. The two criminals were also hung up. Jesus said, “Father, forgive them, for they do not know what they are doing.” The soldiers divided His clothes among themselves. <sup>2</sup>The people stood watching, and the chief priests and rulers mocked Him, saying, “He saved others; let Him save Himself. If He is the Son of God, let Him come down from the cross.” The soldiers also mocked Him, offering Him vinegar mixed with gall and saying, “If You are the King of the Jews, save Yourself.” <sup>3</sup>Pilate had a sign written in Greek, Latin, and Hebrew that read, “Jesus of Nazareth, King of the Jews,” and placed it above the cross. <sup>4</sup>One of the criminals named Gestas said to Jesus, “If You are the Christ, save Yourself and us.” But Dysmas rebuked him, saying, “Don’t you fear God, since you are under the same sentence? We are justly punished, for we are receiving what our deeds deserve, but this man has done nothing wrong.” He then said to Jesus, “Remember me when You come into Your kingdom.” Jesus replied, “Truly, I tell you, today you will be with Me in

paradise.”

## **Gospel of Nicodemus Chapter 11**

<sup>1</sup>It was about noon when darkness fell over the land until three in the afternoon, because the sun was obscured. The curtain of the temple was torn in two. Jesus called out in a loud voice, “Father, into Your hands I commend My spirit,” which means, “Into Your hands I commit My spirit.” After saying this, He breathed His last. When the centurion saw what had happened, he praised God, saying, “This man was righteous.” The crowds who had gathered to witness the event, upon seeing what had occurred, beat their breasts and went away. <sup>2</sup>The centurion reported to the governor what had happened. When the governor and his wife heard the news, they were deeply troubled and did not eat or drink that day. Pilate then called the Jewish leaders and asked them, “Did you see what happened?” They replied, “It was just a solar eclipse, as usual.” <sup>3</sup>Joseph, a member of the council from Arimathea, who was also waiting for the Kingdom of God, went to Pilate and requested Jesus’ body. He took it down, wrapped it in a clean linen cloth, and placed it in a new tomb where no one had yet been laid.

## **Gospel of Nicodemus Chapter 12**

<sup>1</sup>When the Jews learned that Joseph had taken Jesus’ body, they sought Joseph and the twelve men who had claimed that Jesus was not born of fornication, as well as Nicodemus and others who had previously testified about Jesus’ good works. All of them hid themselves except Nicodemus, who was seen because he was a ruler of the Jews. Nicodemus asked them, “How did you come into the synagogue?” The Jews responded, “How did you come into the synagogue? You are allied with Him, and His share will be with you in the afterlife.” Nicodemus replied, “Amen, amen.” <sup>2</sup>Similarly, Joseph came forward and said, “Why are you angry with me for requesting the body of Jesus? I placed it in my new tomb, wrapped in clean linen, and rolled a stone over the entrance. You did not repent after crucifying Him but even pierced Him with a spear.” The Jews then seized Joseph and put him under guard until the first day of the week, telling him, “We cannot do anything against you now because the Sabbath is approaching. But know that you will not receive a proper burial; we will leave your body for the birds of the sky.”

<sup>3</sup>Joseph replied, “This is like the boastful Goliath who reproached the living God and holy David. God said through the prophet, ‘Vengeance is Mine; I will repay,’ says the Lord. And now, one uncircumcised but circumcised in heart took water, washed his hands before the sun, and declared himself innocent of this just man’s blood. You answered Pilate, ‘His blood be on us and our children.’ I fear the Lord’s wrath may come upon you and your children as you have said.”

<sup>4</sup>Hearing this, the Jews were enraged, seized Joseph, and imprisoned him in a windowless house with guards at the door, sealing it shut. <sup>5</sup>On the Sabbath, the synagogue rulers, priests, and Levites decreed that everyone should attend the synagogue on the first day of the week. Early the next morning, the crowd gathered and discussed how to execute Joseph. When the council convened and the door was opened, Joseph was nowhere to be found. The people were astonished and distressed because the seals were intact, and Caiaphas had the key. They no longer dared to lay hands on those who had defended Jesus before Pilate.

### **Gospel of Nicodemus Chapter 13**

<sup>1</sup>While the people were still in the synagogue, puzzled over Joseph's disappearance, some guards who had been stationed at Jesus' tomb came and reported to the synagogue rulers, priests, and Levites. They told of a great earthquake, an angel descending from heaven, rolling away the stone from the tomb, and sitting on it. The angel's appearance was like lightning, and they were terrified, falling as if dead. They heard the angel speak to the women at the tomb, saying, "Do not be afraid; I know you are looking for Jesus who was crucified. He is not here; He has risen, just as He said. Come, see the place where He lay, and go quickly to tell His disciples that He has risen from the dead and is going to Galilee." <sup>2</sup>The Jews asked, "Which women spoke with the angel?" The guards replied, "We do not know who they were." The Jews inquired, "At what hour did this happen?" The guards answered, "At midnight." The Jews asked, "Why did you not arrest the women?" The guards said, "We were paralyzed with fear and did not see the light of day, so we could not apprehend them." <sup>3</sup>The Jews declared, "As the Lord lives, we do not believe you." The guards responded, "You saw many signs in that man and did not believe; how can you believe us? Truly, you swore correctly 'as the Lord lives,' for He indeed lives." The guards also mentioned that the Jews had imprisoned Joseph, sealed the door, and found him gone upon opening it. The Jews said, "Joseph has gone to his own city." The guards added, "Jesus has also risen, as we were told by the angel, and He is in Galilee." <sup>4</sup>Hearing this, the Jews were greatly alarmed and said, "We must ensure this news does not spread and cause people to follow Jesus." They conspired and paid the soldiers a large sum of money, instructing them to say, "While we were asleep, His disciples came and stole Him away." They promised to persuade the governor if this report reached him, securing the soldiers' safety. The soldiers took the money and followed the instructions. This account was widely circulated among the people.

### **Gospel of Nicodemus Chapter 14**

<sup>1</sup>A priest named Phinees, a teacher named Addas, and a Levite named Aggaeus came down from

Galilee to Jerusalem. They told the synagogue rulers, priests, and Levites that they had seen Jesus with His disciples on the mountain called Mamilch. Jesus had instructed His disciples to go into all the world and preach to all creation, saying that those who believe and are baptized will be saved, but those who do not believe will be condemned. Jesus also mentioned that signs would follow believers: they would cast out demons, speak in new tongues, handle snakes, and if they drank anything deadly, it would not harm them; they would heal the sick. While Jesus was speaking to His disciples, He was taken up into heaven. <sup>2</sup>The elders, priests, and Levites asked, “Give glory to the God of Israel and confess to Him. Did you truly hear and see these things?” The men who had reported said, “As the Lord God of our fathers Abraham, Isaac, and Jacob lives, we did hear these things and saw Jesus taken up into heaven.” The elders, priests, and Levites asked, “Did you come here to tell us this, or to fulfill your vows to God?” They answered, “To fulfill our vows to God.” <sup>3</sup>The elders and chief priests then asked, “If you came to fulfill your vows, why tell us this idle tale?” Phinees, Addas, and Aggaeus said, “If what we have spoken is a sin, we are before you. Do as you see fit.” They took the book of the law, adjured them to tell no one else these words, provided them with food and drink, and sent them away with money and three companions to escort them back to Galilee. They departed in peace.

<sup>4</sup>After these men left for Galilee, the chief priests, synagogue rulers, and elders gathered, lamenting with great sorrow, saying, “What is this sign that has happened in Israel?” Amlas and Caiaphas responded, “Why are you troubled and weeping? Do you not know that Jesus’ disciples paid the guards to say an angel had rolled away the stone?” The priests and elders replied, “Even if His disciples stole His body, how could His soul enter His body, and how does He remain in Galilee?” They could not answer and finally concluded, “It is unlawful for us to believe the uncircumcised.”

## **Gospel of Nicodemus Chapter 15**

<sup>1</sup>Nicodemus stood up before the council and said, “You are right in what you say. Do you not know, O people of the Lord, about the men who came from Galilee? They fear God and are respectable men, free from greed, and they promote peace. They swore an oath saying they saw Jesus on Mount Mamilch with His disciples, teaching them everything you’ve heard from them, and they claimed they saw Him taken up into heaven. No one questioned them about how He was taken up.

<sup>2</sup>Just as the scriptures teach us that Elias was taken up into heaven and Eliseus cried out loudly, Elias cast his cloak upon Eliseus, who then used it to part the Jordan River and went on to Jericho. The sons of the prophets asked Eliseus where Elias was, and he told them he had been taken up

into heaven. They then suggested that a spirit might have carried him to one of the mountains, so they went to search for him but found nothing. They knew he had been taken up. <sup>3</sup>Now, let us send people to all parts of Israel to see if the Christ was taken up by a spirit and cast onto one of the mountains.” This suggestion pleased everyone, and they sent out a search but found no sign of Jesus. Instead, they found Joseph of Arimathaea, and no one dared to lay hands on him. <sup>4</sup>The elders, priests, and Levites were informed that Jesus could not be found, but Joseph was in Arimathaea. They rejoiced and praised the God of Israel. The rulers of the synagogue, priests, and Levites decided to consult with Joseph and wrote him a letter saying: “Peace be unto you. We know we have sinned against God and you. We have prayed to the God of Israel to allow you to come to us and your family. We are troubled because we could not find you when we opened the door. We devised evil plans against you, but the Lord protected you and made our plans ineffective. O honorable Joseph, blessed among the people.” <sup>5</sup>They chose seven men who were friends of Joseph, whom he also considered friends. The rulers of the synagogue, priests, and Levites instructed these men to see if Joseph would read their letter. If he did, they hoped he would come to them; if not, they would know he was displeased. The men were sent with blessings, and they went to Joseph, greeted him respectfully, and presented the letter. Joseph read the letter, embraced it, and praised God, saying: “Blessed be the Lord God, who has redeemed Israel from shedding innocent blood. Blessed be the Lord, who sent His angel to protect me.” He set a table before them, and they ate, drank, and rested there. <sup>6</sup>The next morning, Joseph prepared his donkey and traveled with the men to Jerusalem. The people welcomed him with cries of peace, and he greeted them and offered peace to everyone. Nicodemus welcomed him into his house, threw a grand feast, and invited Annas, Caiaphas, the elders, priests, and Levites. They celebrated with eating, drinking, and singing hymns before everyone went home. Joseph stayed at Nicodemus’ house. <sup>7</sup>On the following day, which was the preparation day, the rulers of the synagogue, priests, and Levites came to Nicodemus’ house. Nicodemus greeted them and brought them inside. The whole council was assembled, with Joseph sitting between Annas and Caiaphas. No one dared speak to him until Joseph asked why he had been called. <sup>8</sup>Nicodemus explained that the revered teachers, priests, and Levites had questions for Joseph. Joseph invited them to ask their questions. Annas and Caiaphas then presented the law and required Joseph to confess the truth, just as Achar did not conceal anything when questioned by the prophet Joshua. Joseph assured them he would reveal everything. <sup>9</sup>Annas and Caiaphas expressed their concern about Joseph’s actions, specifically his retrieval of Jesus’ body, his wrapping it in linen, and placing it in a tomb. They had secured Joseph

in a windowless house with locked doors and guards, and when they opened it on the first day of the week, they found him missing.<sup>10</sup> Joseph recounted that on the preparation day, around the tenth hour, he was shut up, and during the Sabbath, his house was lifted by four corners, and a bright light appeared. He fell in fear and was touched by someone who revealed himself as Jesus, who told him not to fear and instructed him to stay in his house for forty days before going to Galilee.

## **Gospel of Nicodemus Chapter 16**

<sup>1</sup>When the rulers, priests, and Levites heard Joseph's account, they were astonished and fell to the ground, fasting until the ninth hour. Nicodemus and Joseph comforted Annas, Caiaphas, and the others, encouraging them to eat and prepare for the Sabbath. They rose, prayed, and ate before returning home. <sup>2</sup>On the Sabbath, the teachers and priests debated the situation, reflecting on Jesus' life and prophecies about him. They recalled that Symeon had blessed Jesus as a light for the Gentiles and the glory of Israel and prophesied about the suffering of Mary. They sought to understand these events and sent for the three witnesses who had reported Jesus' teachings and ascension. <sup>3</sup>The three witnesses from Galilee came to Jerusalem, greeted the council, and were asked about their testimony. They affirmed that they saw Jesus taken up in a cloud from the mount Mamilch, just as they had reported. <sup>4</sup>The council questioned the witnesses separately, and their testimonies matched. They referenced the law of Moses, which stated that the truth should be confirmed by multiple witnesses. They also noted that Enoch and Moses had mysterious departures according to the law, and debated various scriptural prophecies about Jesus. <sup>5</sup>Annas and Caiaphas acknowledged the witnesses' testimonies and the scriptural references but questioned the significance of Jesus' crucifixion and resurrection. They stated that if his memorial lasted until the Jubilee, he would be a lasting figure. They warned against worshipping anything made by human hands and encouraged the people to stay faithful to the Creator. <sup>6</sup>The people agreed and sang a hymn praising the Lord, asking for healing and salvation, acknowledging that God had begun to make them his people. They concluded with a prayer for God's enduring presence and leadership, and after singing, everyone went home, glorifying God.

## **Gospel of Nicodemus Chapter 17**

<sup>1</sup>Joseph then stood up and spoke to Annas, Caiaphas, and the others, saying, "It is indeed remarkable that you have heard that Jesus was seen alive after his death and ascended into heaven. However, it is even more astonishing that not only did he rise from the dead himself, but he also raised many others from their graves, who have been seen by many in Jerusalem. Remember the

blessed Simeon, the high priest who held the child Jesus in his arms in the temple. Simeon had two sons, who were buried in their own tombs. <sup>2</sup>Go and see their graves—they are open because they have been resurrected, and they are now in the city of Arimathaea, living in prayer. Although people hear them crying out, they do not speak to anyone. Let us go to them with honor and gentleness and ask them about the mystery of their resurrection.” When they heard this, they were all pleased. Annas, Caiaphas, Nicodemus, Joseph, and Gamaliel went to Arimathaea and found the brothers kneeling in prayer. They brought them reverently to Jerusalem and took them to the synagogue. They closed the doors, brought the law of the Lord, and asked the brothers to tell them about their resurrection, invoking the God Adonai and the God of Israel. The brothers trembled and groaned but agreed to write down what they had seen and heard.

### **Gospel of Nicodemus Chapter 18**

<sup>1</sup>The brothers wrote, “O Lord Jesus Christ, the life and resurrection of the dead, allow us to reveal the mysteries of your majesty that you performed after your death on the cross, as we have been commanded by your name. You instructed us not to reveal the secrets of your divine majesty, which you accomplished in hell. When we were gathered with all our ancestors in the deep and dark realm, a sudden golden light appeared, a royal purple light. All the patriarchs and prophets rejoiced, saying, ‘This light is the beginning of everlasting light, which promised to send us his co-eternal light.’ Esaias exclaimed, ‘This is the light of the Father, the Son of God, as I prophesied: The land of Zabulon and the land of Nephthalim beyond Jordan, Galilee of the Gentiles, have seen a great light.’ And now this light has come to us who sit in death.” The whole multitude of saints rejoiced even more upon hearing this. <sup>2</sup>Simeon then came to us and said, “Glorify the Lord Jesus Christ, the Son of God, for I received him in my arms in the temple when he was born. Moved by the Holy Spirit, I confessed, ‘Now my eyes have seen your salvation, prepared before all people, a light to lighten the Gentiles and the glory of your people Israel.’” When they heard this, everyone rejoiced more. Then a figure appeared, resembling someone from the wilderness. Asked about his identity, he replied, “I am John, the voice and prophet of the Most High, who came before his arrival to prepare his way and give knowledge of salvation to his people for the remission of their sins. When I saw him coming to me, I said, ‘Behold the Lamb of God who takes away the sins of the world.’ I baptized him in the Jordan River, saw the Holy Spirit descend upon him as a dove, and heard a voice from heaven saying, ‘This is my beloved Son, in whom I am well pleased.’ Now I have come to tell you that he is coming to visit us, the day spring, the Son of God, coming from on high to those of us who sit in darkness and the shadow of death.”

## **Gospel of Nicodemus Chapter 19**

<sup>1</sup>When Adam, the first created man, heard this, he told his son Seth, “Declare to the patriarchs and prophets all that you heard from Michael the archangel when I sent you to the gates of paradise to ask for the oil of the tree of mercy to anoint my body when I was ill.” Seth approached the patriarchs and prophets and said, “When I prayed at the gates of paradise, Michael the angel of the Lord appeared to me and said, ‘I am sent by the Lord. I am set over the body of man. Do not worry about the oil of mercy now, as you will only receive it in the last days, after five thousand five hundred years. Then the most beloved Son of God will come to earth to raise Adam and the dead, be baptized in Jordan, and anoint all who believe in him with the oil of mercy, giving them eternal life. He will bring Adam into paradise to the tree of mercy.’” Hearing this, all the patriarchs and prophets rejoiced greatly.

## **Gospel of Nicodemus Chapter 20**

<sup>1</sup>While all the saints were rejoicing, Satan, the prince of death, spoke to Hell, saying, “Prepare to receive Jesus who boasts of being the Son of God. He is a man who fears death and says, ‘My soul is sorrowful unto death.’ He has been my enemy, healing many I made blind, lame, mute, leprous, and possessed. He has even raised the dead from you.” Hell responded, “Who is this mighty one, if he is a man who fears death? All mighty men on earth are subjected to my power. If he is so powerful, he must be almighty in his divinity. No man can withstand his power. His claim of fearing death may be a trap for you, and woe to you for eternity.” Satan replied, “Why do you doubt? I have tempted him, incited the Jews against him, and prepared a cross and nails for his crucifixion. His death is near, and he will be subject to us.” Hell responded, “You said he has taken dead men from me. Others have done this through prayer to God, but not by their own power. Is this Jesus the one who restored Lazarus from death with just his command? It must be him. When I heard his command, I trembled, and all my minions were troubled. We could not hold Lazarus, and the earth released him alive. This man must be a powerful God, capable of freeing all who are imprisoned here and bringing them to eternal life.”

## **Gospel of Nicodemus Chapter 21**

<sup>1</sup>As Satan the prince and Hell spoke together, a voice like thunder and a spiritual cry suddenly rang out: “Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in.” When Hell heard this, it said to Satan the prince: “Depart from me and leave my realm. If you are a mighty warrior, face the King of glory yourself. What do you have to do with him?” Hell then cast Satan out of its domain. Hell told its wicked ministers: “Shut the heavy brass

gates and reinforce them with iron bars. Stand firm, so we do not get taken captive ourselves.” When all the saints heard this, they rebuked Hell with one voice: “Open your gates, that the King of glory may enter.” David then exclaimed: “Did I not prophesy when I was alive on earth, ‘Let them give thanks to the Lord for His mercies and wonders to the children of men; He has broken the gates of brass and smashed the bars of iron in pieces. He has taken them out of the way of their iniquity?’” Similarly, Esaias said: “Did I not foretell while alive on earth, ‘The dead shall rise, and those in the tombs shall be resurrected; those in the earth shall rejoice, for the dew from the Lord is their healing?’ And again I said, ‘O death, where is your sting? O Hell, where is your victory?’” When Esaias’s words were heard, all the saints said to Hell: “Open your gates; you shall now be overcome and powerless.” A great voice like thunder then declared: “Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in.” When Hell heard this cry for the second time, it said, as if unsure: “Who is the King of glory?” David answered: “I know the words of this cry, for I prophesied them by the Spirit. I tell you again: The Lord strong and mighty, the Lord mighty in battle, He is the King of glory.” David continued: “The Lord looked down from heaven to hear the groans of those in fetters and to deliver the children of those who have been slain. Now, O foul and stinking Hell, open your gates that the King of glory may enter.” As David spoke to Hell, the Lord of majesty appeared in human form, lighting up the eternal darkness and breaking the unbreakable bonds. His everlasting power came to us who sat in deep darkness and the shadow of death

## **Gospel of Nicodemus Chapter 22**

<sup>1</sup> When Hell, death, and their wicked ministers saw this, they were struck with fear, along with their cruel officers, at the sight of such great light suddenly appearing in their own realm. They cried out: “We are overcome by you. Who are you, sent by the Lord to confound us? Who are you, who without any corruption and with your majesty untouched, condemn our power with your wrath? Who are you, so great yet so small, both humble and exalted, both a warrior and a commander, a marvelous warrior in the guise of a bondsman, and a King of glory who was slain upon the cross? You who lay dead in the tomb have come down to us alive, and at your death all creation quaked, the stars were shaken, and you have become free among the dead, routing our legions. Who are you, freeing prisoners bound by original sin and restoring them to their former liberty? Who are you, shedding divine and bright light on those blinded by their sins?” All the legions of devils, stricken with fear, cried out together in terror and confusion: “Who are you, Jesus, so mighty and bright in majesty, so pure and spotless? The world of earth, which has always

been subject to us and paid tribute for our benefit, has never sent us a dead man like you, nor such a gift to Hell. Who are you that enter our domain so fearlessly, not only not fearing our torments but also trying to free all men from our bonds? Perhaps you are that Jesus, of whom Satan our prince said would gain dominion over the whole world through your death on the cross."

### **Gospel of Nicodemus Chapter 23**

<sup>1</sup>Then the King of glory, in His majesty, trampled upon death, seized Satan the prince, and handed him over to Hell's power, drawing Adam into His own light. Hell, receiving Satan the prince with scorn, said: "O prince of destruction, Beelzebub, the scorn of the angels and the reproach of the righteous, why did you do this? You wanted to crucify the King of glory and promised us great spoils from His death. Like a fool, you did not know what you were doing. Behold, this Jesus drives away all the darkness of death with the brilliance of His majesty, breaks open the strong depths of the prisons, releases the prisoners, and frees those bound. All who were sighing in our torments now rejoice against us, and through their prayers, our dominions are defeated, and our realms are conquered. No nation of men fears us anymore. The dead, who were never proud, now triumph over us, and the captives, who could never be joyful, now threaten us. O prince Satan, father of all wickedness, why did you do this? You, who from the beginning until now have despained of life and salvation—now none of their usual roars are heard, no groans sound in our ears, nor is there any sign of tears on their faces. O prince Satan, keeper of the keys of Hell, those riches you gained by the tree of transgression and the loss of paradise, you have lost by the tree of the cross, and all your joy has perished. By crucifying Christ Jesus the King of glory, you worked against yourself and against me. From now on, you will experience eternal torments and infinite pain in my keeping forever. O prince Satan, author of death and head of all pride, you should have first sought out some evil in this Jesus. Why did you unjustly crucify Him, against whom you found no fault, and bring the innocent and righteous One into our realm, losing the guilty and ungodly of the world? When Hell had spoken this to Satan the prince, the King of glory said to Hell: 'Satan the prince shall be in your power for all ages in place of Adam and his children, those who are my righteous ones.'"

### **Gospel of Nicodemus Chapter 24**

<sup>1</sup> The Lord stretched out His hand and said: "Come to me, all you my saints who bear my image and likeness. You who were condemned by the tree, the devil, and death, see now that the devil and death are condemned by the tree." Immediately all the saints gathered under the Lord's hand. The Lord took Adam by the right hand and said: "Peace be unto you and all your children who are

my righteous ones.” Adam, falling at the Lord’s knees, pleaded with tears and supplications, and said with a loud voice: “I will praise You, O Lord, for You have set me up and not allowed my enemies to triumph over me. O Lord my God, I cried to You and You healed me. Lord, You brought my soul out of hell and delivered me from those who go down to the pit. Sing praises to the Lord, all you His saints, and give thanks to Him for the remembrance of His holiness. For there is wrath in His indignation but life in His favor.” All the saints of God knelt and fell at the Lord’s feet, saying in unison: “You have come, O redeemer of the world; what You foretold by the law and the prophets, You have accomplished in deed. You have redeemed the living by Your cross, and by the death of the cross, You have come down to us to save us from hell and death through Your majesty. O Lord, just as You have set Your name in the heavens and made Your cross a token of redemption on earth, so, Lord, set the sign of the victory of Your cross in Hell, that death may have no more dominion.”<sup>2</sup> The Lord then made the sign of the cross over Adam and all His saints, took Adam’s right hand, and ascended out of Hell, with all the saints following Him. Holy David then cried out: “Sing to the Lord a new song, for He has done marvelous things. His right hand and holy arm have worked salvation for Him. The Lord has made His saving power known; He has revealed His righteousness before all nations.” The whole multitude of the saints responded: “Such honor belongs to all His saints. Amen, Alleluia.” Then the prophet Habacuc cried out: “You went forth for the salvation of Your people to free Your chosen ones.” All the saints responded: “Blessed is He who comes in the name of the Lord. God is the Lord and has given us light. Amen, Alleluia.” Similarly, the prophet Micah cried: “Who is a God like You, O Lord, taking away iniquity and removing sin? Now You withhold Your wrath, showing that You are merciful by Your own choice. You forgive all our iniquities and cast our sins into the depths of the sea, as You swore to our ancestors long ago.” All the saints answered: “This is our God forever and ever; He will guide us to the end of time. Amen, Alleluia.” Thus, all the prophets spoke, praising with holy words, and all the saints followed the Lord, crying out: “Amen, Alleluia.”

### **Gospel of Nicodemus Chapter 25**

<sup>1</sup>The Lord, holding Adam’s hand, handed him over to Michael the archangel, and all the saints followed Michael. Michael brought them into the glory and grace of paradise. There they met two men, ancient figures. When asked by the saints who they were and why they were in paradise with bodies but had not been dead in Hell, one of them answered: “I am Enoch, who was taken up to heaven by the word of the Lord. This is Elias the Thesbite, who was taken up in a chariot of fire. We have not tasted death and will remain here until the coming of the Antichrist, when we will

fight against him with God's signs and wonders. We will be slain in Jerusalem and then resurrected after three and a half days, taken up alive on the clouds."

### **Gospel of Nicodemus Chapter 26**

<sup>1</sup>As Enoch and Elias spoke with the saints, another man appeared, bearing a cross on his shoulders. When the saints saw him, they asked, "Who are you, for your appearance is like that of a thief? And why do you carry a cross?" He replied, "You are correct; I was a thief, doing all sorts of evil on earth. The Jews crucified me alongside Jesus. I witnessed the miracles that occurred through His cross during the crucifixion, and I believed that He was the Creator and the Almighty King. I asked Him, 'Remember me, Lord, when You come into Your kingdom.' He heard my prayer and said, 'Truly, I say to you, today you will be with Me in paradise.' He then gave me the cross and instructed me to bear it and go to paradise. If the angel who guards paradise does not let me in, I should show him the cross and say, 'Jesus Christ, the Son of God who was crucified, has sent me.' When I did this, the angel opened the door, welcomed me in, and placed me at the right hand of paradise. He told me to wait a little while, for Adam and his righteous children would soon enter after Christ's ascension. Upon hearing this, all the holy patriarchs and prophets praised the Lord, the Father of eternal good, who has shown such grace to sinners and restored them to the beauty of paradise. Amen."

### **Gospel of Nicodemus Chapter 27**

<sup>1</sup> These are the divine and holy mysteries that Karinus and Leucius witnessed and heard, but they were instructed by Michael the archangel not to reveal any further mysteries of God. Michael told them to go with their brethren to Jerusalem, remain in prayer, and glorify the resurrection of the Lord Jesus Christ, who raised them from the dead. They were not to speak to anyone but should stay silent until the Lord allowed them to declare His mysteries. Michael also instructed them to go across the Jordan to a fertile place where many who had risen from the dead would testify to the resurrection of Christ. They had only three days to celebrate the Lord's Passover in Jerusalem with their living relatives as a testimony of Christ's resurrection. After being baptized in the Jordan River and receiving white robes, they were taken up into the clouds and transported across the Jordan, disappearing from sight. They were told to remain in Arimathaea and continue in prayer. They were to give praise and thanksgiving to the Lord, repent, and seek His mercy. Peace be unto you from the Lord Jesus Christ, the Savior of all. Amen. After writing everything down, Karinus handed his writings to Annas, Caiaphas, and Gamaliel, while Leucius gave his to Nicodemus and Joseph. They were then transfigured, became exceedingly white, and vanished. Their writings

were found identical, with not a single letter differing. Upon hearing these remarkable accounts, the Jewish synagogue members said among themselves that these things were indeed done by the Lord and blessed Him eternally. They left in great fear and confusion, each going to his own home. Joseph and Nicodemus then reported these events to the governor, and Pilate recorded all that had been said about Jesus in the public records of his judgment hall.

### **Gospel of Nicodemus Chapter 28**

<sup>1</sup>After these events, Pilate went into the Jewish temple, gathered all the chief priests, teachers, scribes, and law experts, and entered the holy place of the temple. He commanded that all doors be closed and asked them to present the great Bible adorned with gold and precious stones. When the Bible was brought by four ministers, Pilate swore them by the God of their ancestors to reveal the truth. He asked if the scriptures mentioned that Jesus, whom they had crucified, was the Son of God who would come for humanity's salvation and in what year He was to come. He wanted to know if they had crucified Him in ignorance or with full knowledge. Annas and Caiaphas then ordered everyone else to leave the temple and closed all doors. They told Pilate that after crucifying Jesus, they did not know He was the Son of God but only thought He might have performed wonders by chance. They had convened a great assembly in the temple and found witnesses who claimed to have seen Jesus alive after His death, and others who said He had ascended into heaven. They also had written accounts from two witnesses whom Jesus had raised from the dead, detailing the marvelous deeds Jesus performed among the dead. Every year, they consulted this holy Bible before their assembly and had found in the first book of the Seventy that Michael the angel spoke to Seth, the third son of Adam, about Christ coming after five thousand five hundred years. They interpreted the five cubits and a half of the ark of the covenant to represent the time until Jesus's coming in the flesh. After examining all generations up to Joseph and Mary, they confirmed the period matched the prophecy. They had not disclosed this to anyone to avoid discord in their synagogues but had now revealed it to Pilate as he had sworn them by the Bible. They adjured Pilate to keep this information confidential.

### **Gospel of Nicodemus Chapter 29**

<sup>1</sup> Pilate, upon hearing the statements of Annas and Caiaphas, recorded them among the acts of the Lord and Savior in the public records. He wrote a letter to King Claudius of Rome, stating: "Pontius Pilate to Claudius, greetings. Recently, I investigated a matter: the Jews, out of envy, have inflicted severe judgments upon themselves and their descendants. Despite their fathers' promises of a holy one from heaven who would be their King and born of a virgin, they rejected Him. When Jesus

came, performing miracles and being called the Son of God, the chief priests, envious of Him, brought Him to me with false accusations, claiming He was a sorcerer and violated their law. I, believing their claims, had Him scourged and crucified. After His burial, guards were placed, but He rose on the third day. Despite the Jews' efforts to cover up the resurrection, the soldiers, bribed to say the body was stolen, could not keep silent and testified to His resurrection. I report this to you so you are not misled by false accounts from the Jews.”

# **Gospel of Truth**

## **Gospel of Truth Chapter 1**

The Gospel of Truth brings joy to those who have received from the Father of Truth the gift of knowing Him through the power of the Logos. The Logos came from the Pleroma and is in the mind and thought of the Father. He is called “the Savior” because He has come to redeem those who do not yet know the Father. The Gospel reveals hope because it is the discovery sought by those who search for Him, as the All sought the source from which it came. The All was within the Father, the boundless and incomprehensible One, who surpasses all thought. This ignorance of the Father caused fear and terror. Fear became dense and obscured everything, making it impossible to see. As a result, error became powerful. But error worked in vain, as it did not understand the truth. It was preparing a distorted version of truth in terms of power and beauty. This did not humble the boundless and incomprehensible One. Fear, ignorance, and falsehood were nothing compared to the established truth, which remains unchanging, undisturbed, and perfectly beautiful. Therefore, do not take error too seriously. Since error had no foundation, it was lost in confusion about the Father, creating works and illusions to deceive and capture those in between. The forgetfulness brought by error was never revealed or illuminated beside the Father. Forgetfulness did not exist within the Father, though it existed because of Him. What exists in the Father is knowledge, which was revealed to destroy forgetfulness and help people come to know Him. As soon as people come to know the Father, forgetfulness will cease. The Gospel reveals the one whom people seek, Jesus the Christ, who enlightened those in darkness caused by forgetfulness. He gave them a path, which is the truth He taught. Error was angered by Him, leading to His persecution and suffering. He was nailed to a cross, but His death became the source of joy for those who discovered the truth. Jesus found people within Himself, and they found Him within themselves. He is the boundless and incomprehensible One, the perfect Father who created everything. The Father retained their perfection within Himself, giving it as a way for them to return to Him and to gain unique knowledge of perfection. The Father was not jealous; even if the Aeon had received their perfection, it would not have matched the Father’s perfection. The Father desired that they know and love Him, as the All lacked only the knowledge of the Father. Jesus came as a guide, teaching quietly and leisurely. He spoke the Word as a teacher in a school setting. The so-called wise men came to test Him but were proven to be empty-headed. They hated Him because they were not truly wise. Then came the little children, those who had

the knowledge of the Father. As they grew strong, they learned about the Father's nature. They came to know and be known, bringing glory to the Father. In their hearts, the living book of the Living was manifested—a book written in the Father's thought and mind from before the creation of the world. This book could not be taken by anyone until it appeared with Jesus. The compassionate and faithful Jesus was patient in His suffering until He took the book, knowing His death would bring life to many. Just as a will remains hidden until it is opened, so the true nature of the All was hidden until the Father was revealed. Jesus appeared, took the book as His own, and was nailed to the cross, which bore the Father's decree. Such profound teaching! Though He is eternal life, Jesus humbled Himself to death. He shed His perishable garments and clothed Himself in incorruptibility. Entering into the realm of fear, He passed before those burdened by forgetfulness, being both knowledge and perfection. He proclaimed the things in the Father's heart, becoming wisdom for those who received instruction. The living, who are inscribed in the book of the living, learn for themselves from the Father, turning back to Him. Since the All's perfection is in the Father, it is necessary for everything to ascend to Him. Those who have knowledge receive what belongs to them and draw it to themselves. Ignorance is a significant deficiency, as it lacks what is needed for perfection. Since the All's perfection is in the Father, everything must ascend to Him, and each one must obtain their rightful place. The Father first registered and prepared these things to be given to those who came from Him. Those known by the Father from the beginning are called last so that those who have knowledge are the ones whose names the Father has called. If a person's name has not been spoken, they remain ignorant. How can someone hear if their name has not been called? Those who remain ignorant until the end are creatures of forgetfulness and will perish with it. If this were not true, why do these individuals lack a name or sound? Therefore, those who have knowledge are from above. If called, they hear, respond, turn toward the caller, ascend, and know their call. They do the will of the caller, seeking to please Him and finding rest. They receive a certain name. Those who gain knowledge understand where they came from and where they are going, like someone who has awakened from drunkenness and restored their true self. He has turned many away from error. He went ahead of them to their original places, from which they had departed due to their ignorance of the depth of the One who encompasses all things, while nothing surrounds Him. It is indeed remarkable that they were within the Father without knowing Him and were able to leave on their own, as they could neither contain nor comprehend the One in whom they were, since His will had not yet been revealed. He disclosed it as knowledge, which all its manifestations agree upon. This

knowledge is embodied in the living book that He finally revealed to the Aeons as His letters, showing them that these are not just arbitrary letters or symbols without meaning. Instead, they are letters that convey the truth. They are pronounced only when truly understood. Each letter represents a perfect truth, akin to a perfect book, as they are written by the hand of unity. The Father wrote them for the Aeons so they could come to know Him through His letters. As wisdom mediates through the Logos and His teachings, His knowledge has been made manifest. His honor crowns this knowledge, His joy aligns with it, and His glory exalts it. It has revealed His image and secured His rest. His love took physical form around it, and His trust embraced it. Thus, the Logos of the Father extends into the All, being the fruit of His heart and the expression of His will. It sustains the All, chooses it, and also takes its form, purifying it and leading it back to the Father and the Mother, Jesus of supreme sweetness. The Father opens His embrace, which is the Holy Spirit, revealing His hidden self—His Son—so that through the Father's compassion, the Aeons may come to know Him, end their exhausting search, and find rest in Him. After completing what was lacking, He discarded the form, which is the world, that which served the form. Where there is envy and strife, there is incompleteness; where there is unity, there is completeness. Since this incompleteness arose from not knowing the Father, knowing the Father will end incompleteness from that moment on. Just as ignorance fades with knowledge and darkness with light, so incompleteness is removed by completeness. Hence, the form will cease to manifest and will merge into unity. Currently, their works are scattered, but unity will eventually make all things complete. Through unity, each will understand itself and will purify itself of diversity, consuming matter like fire consumes darkness and life overcomes death. If these transformations have happened to each of us, it is fitting to reflect on the All so that the realm may be holy and unified. Like people moving from an old neighborhood, if they have some defective items, they usually discard them. The householder does not suffer loss but rejoices because the broken items are replaced with perfect ones. This judgment comes from above, wielding a two-edged sword that cuts both ways. When the Logos appeared, it was not just a sound but took on form, causing great disruption among things. Some were emptied, others filled; some were provided for, others removed; some were purified, others broken. All spaces were shaken and disturbed, lacking composure and stability. Error was thrown into confusion, not knowing what to do. It was distressed, lamenting, and disoriented because it knew nothing. When knowledge, which abolishes error, approached with all its manifestations, error was rendered empty, as it contained nothing. Truth appeared, and all its manifestations recognized it. They greeted the Father with complete power, uniting them with

Him. Each one loves truth because truth represents the Father's voice. His tongue is the Holy Spirit, who connects Him to truth and binds Him to the Father's voice when He receives the Holy Spirit. This is the manifestation of the Father and His revelation to His Aeons. He unveiled His hidden self and explained it. Who else exists if not the Father Himself? All spaces are His emanations. They understood they came from Him, like children from a perfect father. They knew they had not yet received form or a name, which the Father produces. If they receive form based on His knowledge, they are truly in Him but still do not know Him. The Father is perfect and knows every space within Him. If He wishes, He reveals anyone He desires by giving them form and a name. Those who do not yet exist are not nothing; they are in Him who will desire their existence in due time. He knows what He will create before anything is revealed, while the unmanifested fruit knows nothing and is not yet anything. Each space, from its part, is in the Father and comes from the existent One who created it from the nonexistent. [...] Those who do not exist at all will never exist. So, what should he think? "I am like the shadows and phantoms of the night." When morning comes, he realizes that the fear he experienced was illusory. In the same way, they were ignorant of the Father; He was the one they did not see. Fear, confusion, lack of confidence, and division caused many illusions, like troubled dreams. They might flee to a place or lack strength, engage in conflict, or suffer injuries. Sometimes, it feels like others are trying to harm them, even though there is no one pursuing them, or they might harm others, stained by their blood. Until those who experience these confusions wake up, they see that the dreams were nothing. Thus, those who cast off ignorance like sheep do not see it as real, renouncing it as a dream, and they recognize the knowledge of the Father as the true dawn. Each person acts as if asleep in ignorance and awakens to understand, and blessed is the one who awakens and opens the eyes of the blind. And the Spirit came swiftly to Him when it raised Him up. Offering its hand to the one lying prone, it set him firmly on his feet, as he had not yet stood. It provided the means to understand the knowledge of the Father and the revelation of His Son. When they saw and heard it, they were allowed to taste, smell, and grasp the beloved Son. He appeared, revealing the Father, the boundless One. He inspired them with thoughts in alignment with His will. Many received the light and turned towards Him, but material people were alien to Him and did not recognize Him. He came in flesh-like form, with nothing obstructing Him because it was incorruptible and unrestricted. He spoke new things, revealing what was in the Father's heart, proclaiming the faultless word. Light spoke through Him, and His voice brought forth life. He gave them thought, understanding, mercy, salvation, and the Spirit of strength from the limitless Father

and sweetness. He ended punishments and scourges, which had led many astray in error and chains. He destroyed these with great knowledge, becoming the path for the lost, knowledge for the ignorant, a discovery for seekers, and support for the fearful. He purified those who were defiled. He is the shepherd who left behind the ninety-nine sheep that were not lost and went to find the one that was. He rejoiced when He found it. Ninety-nine represents the left hand, which holds it. When He finds the one, the whole number is transferred to the right hand. Thus, when there is one lacking, the right hand draws in what is missing from the left, completing it to one hundred. This number signifies the Father. He worked even on the Sabbath to rescue the sheep that had fallen into a pit. He saved its life, bringing it out to demonstrate what the Sabbath truly is to those who understand fully. It is a day when salvation should not be idle, speaking of the eternal day with no night and the sun that never sets. Thus, say in your heart that you are this perfect day and that within you dwells the unending light. Speak about the truth to those who are searching for it and share knowledge with those who have sinned in their ignorance. Support those who are struggling and offer help to the sick. Feed the hungry and comfort those who are troubled. Encourage those who are asleep to awaken and become aware. You are the understanding that inspires. If the strong follow this path, they become even stronger. Focus on your own inner growth and do not be concerned with what you have left behind or dismissed. Do not revisit old mistakes or become corrupted by them. Do not be a place for negativity, as you have already overcome it. Do not reinforce your remaining weaknesses, as this is not constructive. The lawless person harms himself more than the law does. Lawless actions are driven by a lack of discipline, whereas righteous actions are done for the benefit of others. Therefore, act according to the will of the Father, for you are part of him. The Father is kind, and his will is good. He knows what belongs to you, so you can find rest in him. One recognizes the Father's children by their fruits, and the scent of the Father's presence reveals that you come from his grace. The Father loves this fragrance, which manifests everywhere, and when it mixes with matter, it enhances the light. The Spirit, with its sense of smell, draws in this fragrance, which it recognizes as coming from the Father. It returns it to its origin, like cold water soaking into soft soil. Eventually, it becomes warm, as cold aromas signify separation. Thus, God came to end division and bring the warmth of love and unity, so that division may not return, but the unity of the Perfect Thought may prevail. This is the message of the Gospel about the discovery of the Pleroma for those waiting for salvation from above. When their hope aligns with the light, which has no shadow, the Pleroma will come. The deficiency of matter is not a result of the Father's limitless nature, but no one can predict how the incorruptible

One will come. The Father's depth grows, and error has no place in him. The turning back or repentance is a return to wholeness. The incorruptible One brings rest to those who have erred, offering forgiveness as the light fills the deficiency. Like a physician hurrying to heal the sick, the Pleroma fills the deficiency, bringing grace to those lacking it. The presence of grace diminishes in its absence, but the Pleroma fills what is lacking and restores grace. The Pleroma, as the embodiment of truth and light, shines forth from the Father's unchanging nature. Those who have been troubled speak of Christ to find healing and anointing. The anointing represents the Father's mercy, and those anointed are perfect. After an anointing, the vessel may be empty, but the perfect Father fills it again. He knows his creations because he planted them in his Paradise, which is his place of rest. This is the perfection of the Father's thought and the expression of his will. The Logos, who emerged first from the depth of the Father's mind, caused creation to manifest. This Logos, representing the Father's will, is the source of all knowledge and action. Everything happens according to the Father's will, which is incomprehensible. His will is his mark, known only to him, and everything occurs at his appointed time. The end of all things is the recognition of the hidden Father, from whom everything originates and to whom all will return. The Father's name is the Son, given by the Father himself. The name of the Father is revealed through the Son, who embodies it. The Son, who received his name from the Father, represents the perfect and authoritative name. The name is invisible and unique, understood only by the Father. He alone can name himself and his Son, and this name represents the Father's absolute goodness and perfection. Those who are blessed rest in this perfection and do not experience envy, moaning, or death. They find rest and refreshment in the Father's presence, embodying truth and living in the eternal light. They are complete and united with the Father, experiencing perfect harmony and joy. The blessed place is where one finds true rest and where nothing is lacking. The Father's love is evident among those who embody his name and live in eternal life. They reflect the Father's light and joy, which is rooted in his heart and Pleroma. The Father, being good, loves his children who are perfect and worthy of his name. These are the children whom he loves and cares for.

# **Oxyrhynchus 1224 Gospel**

## **Oxyrhynchus 1224 Gospel Chapter 1**

- I felt overwhelmed, but then Jesus appeared to me in a vision and asked, “Why are you feeling discouraged? It’s not about you, but the situation you’re facing.”
- “You’ve been asked about what you’ve given up. What is the new teaching that they claim you’re spreading, or the new baptism you’re advocating? Answer and clarify.”
- When the scribes, Pharisees, and priests saw Jesus eating with sinners, they were angry. But when Jesus heard their complaints, he said, “Healthy people don’t need a doctor; it’s the sick who do.”
- “Pray for those who oppose you. Anyone who isn’t against you is actually on your side. Someone who seems distant today might become close tomorrow, and in this way, you will overcome your adversaries.”

# **Egerton Gospel**

## **Egerton Gospel Chapter 1**

<sup>1</sup>And Jesus said to the lawyers, “Punish every wrongdoer and transgressor, but not me. Who judges how he does what he does?” <sup>2</sup>Turning to the rulers of the people, he said, “Search the scriptures, in which you think you have life. These are they that testify about me. Do not think that I have come to accuse you before my Father. There is one who accuses you: Moses, in whom you have hoped.” <sup>3</sup>They replied, “We know that God spoke to Moses, but as for you, we do not know where you are from.” <sup>4</sup>Jesus answered them, “Now your disbelief in those whom he has commended is being exposed. For if you had believed Moses, you would have believed me. For he wrote about me to your fathers.” <sup>5</sup>And they picked up stones to stone him. The rulers seized him to hand him over to the crowd, but they could not do so because the time for his arrest had not yet come. The Lord himself, escaping from their grasp, withdrew from them. <sup>6</sup>And behold, a leper approached him, saying, “Teacher Jesus, while you were traveling with lepers and eating with tax collectors at the inn, I too became a leper. If you are willing, I can be cleansed.” <sup>7</sup>The Lord said to him, “I am willing; be cleansed.” Immediately, the leprosy left him. Jesus then said to him, “Go show yourself to the priests and offer the sacrifices for your cleansing as Moses commanded, and sin no more.”

## **Egerton Gospel Chapter 2**

<sup>1</sup>They came to him and tested him rigorously, saying, “Teacher Jesus, we know that you have come from God, for what you do bears witness beyond all the prophets. So tell us, is it lawful to pay taxes to kings, which benefit their rule? Should we pay them or not?” <sup>2</sup>But Jesus, perceiving their intent and becoming indignant, said to them, “Why do you call me teacher with your lips but not do what I say? Isaiah rightly prophesied about you, saying, ‘This people honors me with their lips, but their hearts are far from me. In vain do they worship me, teaching as doctrines the precepts of men.’” <sup>3</sup>“When a farmer encloses a small seed in the ground, making it invisible and hidden, how does its abundance become immeasurable?” <sup>4</sup>As they were puzzled by this strange question, Jesus walked to the Jordan River, stood on its edge, and with his right hand, filled it with water and sprinkled it on the shore. The water made the ground moist, and it brought forth fruit before them, much to their joy.

# **Gospel of the Egyptians**

## **Gospel of the Egyptians Chapter 1**

- After the Word spoke about the End of times, Salome asked, “How long will people keep dying?” The Scriptures talk about humans in two aspects: the physical body and the soul. It also distinguishes between those who are saved and those who are not, with sin being viewed as the death of the soul. The Lord wisely responded, “As long as women continue to give birth.”
- Some people who don’t follow the true Gospel often ignore the rest of what was said to Salome. She asked, “Have I done the right thing by not having children?” implying that having children might not be ideal. The Lord replied, “Eat all plants, but avoid the one that is bitter.”
- When Salome asked when the things she was curious about would be revealed, the Lord answered, “When you have transcended the feeling of shame, when dualities become one, and when male and female are neither male nor female.” This teaching isn’t found in the four canonical Gospels but is present in the Gospel according to the Egyptians. The Second Epistle of Clement also has a similar saying: “When the two become one, and what is outside is like what is inside, and male and female are neither male nor female.” This saying is also mentioned in the Apocryphal Acts.
- The Lord told Salome, “As long as women give birth, death will continue.” This doesn’t mean that life is bad or creation is evil, but rather to show the natural order, as birth is always followed by decay.
- The Savior told Salome that death would persist as long as women bear children, not to condemn childbirth, which is necessary for the salvation of believers.
- Some people who criticize God’s creation under the guise of chastity use the words spoken to Salome. They refer to a saying thought to be in the Gospel according to the Egyptians: “The Savior said, ‘I came to destroy the works of the female.’” Here, “female” is interpreted as lust, and “works” refer to birth and decay.
- The Naassenes claim that the soul is difficult to find and understand because it is constantly changing and doesn’t stay in one form or emotion. These changes are described in the Gospel according to the Egyptians.
- The Sabellians are deceived by apocryphal texts, especially the Egyptian Gospel. This text includes various statements attributed to the Savior, claiming that He revealed to His disciples that the same person was Father, Son, and Holy Spirit.

# **Gospel of Bartholomew**

## **Gospel of Bartholomew Chapter 1**

<sup>1</sup>And Jesus said to the lawyers, “Punish every wrongdoer and transgressor, but not me. Who judges how he does what he does?” <sup>2</sup>After the resurrection of our Lord Jesus Christ, Bartholomew approached the Lord and asked, “Lord, reveal to me the mysteries of the heavens.” <sup>3</sup>Jesus responded, “If I remove the body of flesh, I will not be able to tell you.” <sup>4</sup>Before the resurrection of our Lord Jesus Christ from the dead, the apostles said, “Let us ask the Lord: Lord, reveal to us the wonders.” <sup>5</sup>Jesus replied, “If I remove the body of flesh, I cannot tell you.” <sup>6</sup>But when he was buried and rose again, they were afraid to question him because they could not bear to look at him, seeing the fullness of his Godhead. <sup>7</sup>At that time, before Jesus Christ suffered, all the disciples gathered and asked, “Lord, show us the mystery of the heavens.” <sup>8</sup>Jesus answered, “If I do not remove the body of flesh, I cannot tell you.” <sup>9</sup>After he suffered and rose again, the apostles saw him but did not dare to question him, for his appearance was not the same as before but showed the fullness of power. <sup>10</sup>Bartholomew then came to the Lord and said, “Lord, I have something to ask you.” <sup>11</sup>Jesus replied, “I know what you are about to say; speak, and I will answer you.” <sup>12</sup>Bartholomew said, “Lord, when you were going to be crucified, I followed you from a distance and saw you on the cross. I saw angels coming down from heaven to worship you. When darkness came, <sup>13</sup>I noticed you vanished from the cross, and I heard a voice from the underworld with great wailing and gnashing of teeth. Tell me, Lord, where did you go from the cross?” <sup>14</sup>Jesus answered, “Blessed are you, Bartholomew, for you have seen this mystery. I will tell you all you ask. <sup>15</sup>When I vanished from the cross, I went down into Hades to bring up Adam and all those with him, according to the prayer of Michael the archangel.” <sup>16</sup>Bartholomew asked, “Lord, what was the voice that was heard?” <sup>17</sup>Jesus said, “Hades said to Beliar, ‘As I perceive, a God is coming here.’” <sup>18</sup>And the angels cried to the powers, ‘Lift up your gates, you rulers; lift up the eternal doors, for the King of glory is coming down.’” <sup>19</sup>Hades asked, “Who is this King of glory coming down from heaven?” <sup>20</sup>As I descended five hundred steps, Hades was troubled and said, “I hear the breath of the Most High, and I cannot endure it.” <sup>21</sup>But the devil replied, “Do not submit, O Hades, but be strong, for God himself has not come down to earth.” <sup>22</sup>As I descended another five hundred steps, the angels and powers cried out, “Lift up the gates, for the King of glory is coming down.” Hades said, “Woe is me, for I hear the breath of God.” <sup>23</sup>Beliar said to Hades, “Look carefully at who this is; it seems to be Elijah, Enoch, or one of the prophets.” But Hades replied, “Not yet are six

thousand years completed. Who is this, O Beliar? The number is in my hands.” <sup>24</sup>The devil said, “Why do you frighten me, Hades? It is a prophet who has made himself like God; we will capture him and bring him here.” Hades asked, “Which prophet is it? Is it Enoch, the scribe of righteousness? God has not allowed him to come down before the end of six thousand years. Is it Elijah, the avenger? He has not come down. What shall I do, for our end is near? The number is in my hands.” <sup>25</sup>Belial replied, “Do not be troubled; secure your gates and strengthen your bars. God does not come down to earth.” <sup>26</sup>Hades answered, “These are not good words; my belly is rent, and my inward parts are in pain. It must be that God is coming here. Alas, where shall I flee from the face of the great King?” <sup>27</sup>Then I entered and scourged him, bound him with unbreakable chains, brought out all the patriarchs, and returned to the cross. <sup>28</sup>Bartholomew said, “Lord, I saw you again on the cross, and all the dead rose and worshiped you, returning to their graves. Tell me, Lord, who was the man the angels carried in their hands, who was very great in stature? <sup>29</sup>And what did you say to him that made him sigh so deeply?” <sup>30</sup>Jesus answered, “It was Adam, the first-formed, for whose sake I came down from heaven. I said to him, ‘I was crucified for you and your children.’ When he heard this, he groaned and said, ‘So it was your good pleasure, O Lord.’” <sup>31</sup>Bartholomew asked, “Lord, I saw the angels ascending before Adam and singing praises. <sup>32</sup>But one angel, who was very great, did not ascend with them and had a fiery sword, looking only at you.” <sup>33</sup>Jesus said, “Blessed are you, Bartholomew, for seeing these mysteries. This was an angel of vengeance before my Father’s throne, sent to me. <sup>34</sup>He did not ascend because he wanted to destroy the world’s powers. When I commanded him to ascend, a flame came from his hand, tore the temple veil in two, and served as a witness to Israel for my suffering because they crucified me.” <sup>35</sup>Jesus then said to the apostles, “Wait for me here, for today a sacrifice is offered in paradise.” <sup>36</sup>Bartholomew asked, “Lord, what is the sacrifice offered in paradise?” Jesus answered, “The souls of the righteous who have departed today go to paradise, and unless I am present, they cannot enter.” <sup>37</sup>Bartholomew asked, “Lord, how many souls depart from the world daily?” Jesus said, “Thirty thousand.” <sup>38</sup>Bartholomew asked, “Lord, when you were teaching with us, did you receive sacrifices in paradise?” Jesus answered, “Truly, I say to you, I taught with you and continually sat with my Father, receiving sacrifices in paradise every day.” <sup>39</sup>Bartholomew asked, “Lord, if thirty thousand souls depart daily, how many are found righteous?” Jesus said, “Hardly fifty, my beloved.” <sup>40</sup>Bartholomew asked, “How do only three enter paradise?” Jesus replied, “The fifty-three enter paradise or are laid up in Abraham’s bosom, but the others go to the place of resurrection. The three are not like the fifty.” <sup>41</sup>Bartholomew asked, “Lord, how many

souls are born into the world daily?" Jesus answered, "One soul is born above the number of those who depart." <sup>42</sup>After saying this, Jesus gave them peace and vanished from their sight.

## **Gospel of Bartholomew Chapter 2**

<sup>1</sup>The apostles were gathered with Mary in a place called Cherubim, Cheltoura, Chritir. <sup>2</sup>Bartholomew approached Peter, Andrew, and John and suggested, "Let's ask Mary, who is highly favored, how she conceived the incomprehensible, bore him who cannot be carried, and brought forth such greatness." But they hesitated to ask her. <sup>3</sup>Bartholomew then urged Peter, "You are the leader and my teacher, ask her." Peter, in turn, suggested to John, "You are a virgin and beloved, you should ask her." <sup>4</sup>While they hesitated and debated, Bartholomew approached Mary with a cheerful demeanor and said, "You who are highly favored, the tabernacle of the Most High, all the apostles ask you to tell us how you conceived the incomprehensible, bore him who cannot be carried, and brought forth such greatness." <sup>5</sup>Mary responded, "Do not ask me about this mystery. If I begin to tell you, fire will issue from my mouth and consume the world." <sup>6</sup>Despite this, they continued to ask her. Unable to refuse the apostles, she said, "Let us stand up in prayer." <sup>7</sup>The apostles stood behind Mary, but she said to Peter, "Peter, you are the chief and a great pillar; you should not stand behind us. Did not our Lord say, 'The head of the man is Christ'? Therefore, you should lead the prayer." <sup>8</sup>However, they replied, "The Lord set his tabernacle in you, and it was his pleasure that you contain him, so you should lead the prayer." <sup>9</sup>Mary said, "You are shining stars, as the prophet said, 'I lift my eyes to the hills; where does my help come from?' You are the hills, so you should pray." <sup>10</sup>The apostles insisted, "You should pray, as you are the mother of the heavenly king." <sup>11</sup>Mary responded, "God formed the sparrows in your likeness and sent them into the four corners of the world." <sup>12</sup>They replied, "He who is scarcely contained by the seven heavens was pleased to be contained in you." <sup>13</sup>Mary then stood before them, raised her hands to heaven, and began to pray, "Elphue Zarethra Charboum Nemioth Melitho Thraboutha Mephnounos Chemiath Aroura Maridon Elison Marmiadon Seption Hesaboutha Ennouna Saktinos Athoor Belelam Opheoth Abo Chrasar, O God, the exceedingly great and all-wise king of the worlds, who cannot be described, the ineffable one who established the greatness of the heavens and all things by a word, who brought order to chaos and separated the misty darkness from the light, who settled the earth and nourished it with showers of blessing: Son of the Father, you whom the seven heavens can barely contain but who were pleased to be contained in me without pain, you who are the full word of the Father in whom all things came to be, give glory to your great name and bid me to speak before your holy apostles." <sup>14</sup>When she finished the prayer, she said to the apostles,

“Let us sit on the ground. Peter, sit on my right and place your left hand under my armpit. Andrew, sit on my left. John, hold my bosom. Bartholomew, brace my back and hold my shoulders, so my bones do not come apart when I begin to speak.” <sup>15</sup>Once they had done this, Mary began, “When I lived in the temple of God and received food from an angel, one day an angel appeared to me, but his face was incomprehensible, and he did not have bread or a cup like the angel who came before.” <sup>16</sup>Immediately, the veil of the temple was torn, and there was a great earthquake. I fell to the ground, unable to bear the sight of him. <sup>17</sup>But he raised me up, and a cloud of dew came and sprinkled me from head to toe. He wiped me with his robe. <sup>18</sup>He said to me, “Hail, highly favored one, chosen vessel, grace inexhaustible.” He struck his garment on the right, and a great loaf appeared. He placed it on the altar and ate first, then gave some to me. <sup>19</sup>He struck his garment on the left, and a great cup of wine appeared. He placed it on the altar, drank first, and gave some to me. I saw the bread and the cup remain whole. <sup>20</sup>He said, “In three years, I will send my word to you, and you will conceive a son through whom all creation will be saved. Peace be with you, my beloved, and my peace will be with you continually.” <sup>21</sup>After saying this, he vanished, and the temple was restored. <sup>22</sup>As Mary spoke, fire came from her mouth, and the world was on the brink of ending. But Jesus quickly appeared, laid his hand on her mouth, and said, “Do not reveal this mystery, or my whole creation will end today.” The fire ceased, and the apostles feared that the Lord might be angry with them.

### **Gospel of Bartholomew Chapter 3**

<sup>1</sup>Jesus went with them to Mount Mauria and sat among them. <sup>2</sup>They were too afraid to ask him questions. <sup>3</sup>Jesus said, “Ask me anything you want to learn, and I will teach you. In seven days, I will ascend to my Father and you will no longer see me in this form.” <sup>4</sup>Still doubting, they asked, “Lord, show us the abyss as you promised.” <sup>5</sup>Jesus replied, “It is not good for you to see the abyss, but if you desire it, come with me and see.” <sup>6</sup>He led them to a place called Cherubim, the place of truth. <sup>7</sup>Jesus signaled to the angels of the West, and the earth rolled up like a scroll, revealing the abyss. <sup>8</sup>When the apostles saw it, they fell on their faces. <sup>9</sup>Jesus lifted them up and said, “Did I not tell you it is not good for you to see the abyss?” He then signaled to the angels again, and the abyss was covered up.

### **Gospel of Bartholomew Chapter 4**

<sup>1</sup>And he took them and brought them again to the Mount of Olives. <sup>2</sup>Peter said to Mary, “You who are highly favored, ask the Lord to reveal to us the mysteries of heaven.” <sup>3</sup>Mary replied to Peter, “O rock carved from stone, did not the Lord build his church upon you? Go, therefore, and ask him

first.” <sup>4</sup>Peter said again, “O tabernacle that is spread out.” <sup>5</sup>Mary responded, “You are the image of Adam: was he not formed first, and then Eve? Look at the sun, which shines brightly like Adam, and the moon, which is full of clay because of Eve’s transgression. God placed Adam in the east and Eve in the west, appointing the lights so that the sun should shine on Adam in the east with fiery chariots, and the moon should give light to Eve in the west with a countenance like milk. But she defied the Lord’s commandment, so the moon is stained with clay and its light is not bright. Since you are the likeness of Adam, you should ask him, but in me, he was contained to restore the strength of the female.” <sup>6</sup>When they reached the top of the mount, and the Master withdrew a little, Peter said to Mary, “You are the one who nullified Eve’s transgression, changing it from shame to joy; it is proper, therefore, for you to ask.” <sup>7</sup>When Jesus appeared again, Bartholomew said to him, “Lord, show us the adversary of men so that we may see his form, understand his works, where he comes from, and his power, since he did not even spare you but had you crucified.” <sup>8</sup>Jesus looked at him and said, “You bold-hearted one! You ask for what you cannot behold.” <sup>9</sup>But Bartholomew was troubled, fell at Jesus’ feet, and began to speak, “O lamp that cannot be extinguished, Lord Jesus Christ, creator of the eternal light, who has given those who love you the grace that beautifies all, and has given us eternal light through your coming into the world, who has accomplished the Father’s work, turned Adam’s shame into mirth, and removed Eve’s sorrow with a cheerful countenance by being born of a virgin. Remember not my wrongs but grant me my request.” <sup>10</sup>Jesus raised him up and said, “Bartholomew, do you want to see the adversary of men? I tell you, when you behold him, not only you but all the apostles and Mary will fall on your faces as if dead.” <sup>11</sup>But they all said to him, “Lord, let us see him.” <sup>12</sup>And he led them down from the Mount of Olives, looked wrathfully at the angels guarding hell (Tartarus), and signaled Michael to sound the trumpet in the heavens. Michael sounded, and the earth shook as Beliar came up, held by 660 angels and bound with fiery chains. <sup>13</sup>His length was 1,600 cubits and his breadth 40 cubits, with a face like lightning and eyes full of darkness. Smoke came from his nostrils, and his mouth was like a chasm. One of his wings measured eighty cubits. <sup>14</sup>When the apostles saw him, they fell to the ground on their faces as if dead. <sup>15</sup>But Jesus approached, raised the apostles, and gave them a spirit of power, saying to Bartholomew, “Come and trample his neck, and he will tell you his work and how he deceives men.” <sup>16</sup>Jesus stood afar off with the rest of the apostles. <sup>17</sup>Bartholomew was afraid but raised his voice and said, “Blessed be the name of your immortal kingdom from now and forever.” Jesus then permitted him, saying, “Go and tread upon Beliar’s neck.” Bartholomew quickly did so, and Beliar trembled. <sup>18</sup>Bartholomew was

afraid, fled, and said to Jesus, “Lord, give me a hem of your garment so I may have the courage to approach him.” <sup>19</sup>But Jesus said, “You cannot take a hem of my garment, for these are not the garments I wore before I was crucified.” <sup>20</sup>Bartholomew said, “Lord, I fear he may swallow me up as he did not spare your angels.” <sup>21</sup>Jesus said, “Were not all things made by my word, and by my Father’s will, the spirits were made subject to Solomon? Therefore, being commanded by my word, go in my name and ask him what you will.” <sup>22</sup>Bartholomew made the sign of the cross, prayed to Jesus, and went behind him. Jesus said, “Draw near.” As Bartholomew drew near, fire surrounded him, making his garments appear fiery. Jesus said, “As I told you, tread upon his neck and ask him his power.” Bartholomew did so, pressing Beliar’s face into the earth. <sup>23</sup>Bartholomew asked, “Tell me who you are and your name.” Beliar replied, “Lighten my burden a little, and I will tell you who I am, my origin, my work, and my power.” <sup>24</sup>Bartholomew lightened his burden and said, “Say all that you have done and do.” <sup>25</sup>Belialar answered, “If you want to know my name, I was initially called Satanael, meaning ‘messenger of God,’ but after rejecting God’s image, I was named Satan, meaning ‘angel of hell.’” <sup>26</sup>Bartholomew asked, “Reveal everything to me and hide nothing.” <sup>27</sup>Belialar said, “I swear by God’s glory that even if I wanted to hide something, I cannot, for he who convicts me is near. If I could, I would have destroyed you like those before you. <sup>28</sup>I was the first angel created; when God made the heavens, he took a handful of fire and formed me first, Michael second, Gabriel third, Uriel fourth, Raphael fifth, Nathanael sixth, and other angels whose names I cannot tell. <sup>29</sup>They are God’s rod-bearers and smite me seven times day and night, breaking my power. These are the angels of vengeance who stand before God’s throne; they were the first created. <sup>30</sup>After them, all other angels were created. In the first heaven are a hundred myriads, in the second another hundred myriads, and so on until the seventh heaven, outside of which is the first firmament, where the powers affecting men reside. <sup>31</sup>Four other angels oversee the winds: the first is Chairoum over the north, with a rod of fire to control moisture. <sup>32</sup>The second, Oertha over the north, has a torch of fire to warm his great coldness. <sup>33</sup>The third, Kerkoutha over the south, restrains his fierceness to prevent the earth from shaking. <sup>34</sup>The fourth, Naoutha over the southwest, has a rod of snow to quench the fire from his mouth, which would otherwise set the world on fire. <sup>35</sup>Another angel is over the sea, making it rough. <sup>36</sup>But the rest I will not tell you, for he who stands by forbids me.” <sup>37</sup>Bartholomew asked, “How do you punish the souls of men?” <sup>38</sup>Belialar said, “Do you want me to explain the punishments for hypocrites, back-biters, jesters, idolaters, covetous, adulterers, wizards, diviners, and those who believe in us? <sup>39</sup>Bartholomew said, “Explain it briefly.” <sup>40</sup>Belialar gnashed his teeth, and a wheel with a fiery sword appeared from

the pit, with pipes in the sword. <sup>41</sup>Bartholomew asked, “What is this sword?” <sup>42</sup>Beliar said, “This is the sword of the gluttonous; they who sin through gluttony are sent into the first pipe, the backbiters into the second, and the hypocrites and others whom I deceive into the third.” <sup>43</sup>Bartholomew asked, “Do you do these things alone?” <sup>44</sup>Satan replied, “If I could go forth by myself, I would destroy the whole world in three days, but neither I nor any of my six hundred followers go forth alone. We command other swift ministers, equipping them with hooks to catch souls with various baits like drunkenness, laughter, backbiting, hypocrisy, pleasures, fornication, and other distractions.” <sup>45</sup>“I will also tell you the names of the angels: the angel of hail is Mermeoth, who holds the hail upon his head. My ministers adjure him and send him where they will. Other angels oversee snow, thunder, and lightning, and when any of us tries to go forth, these angels send fiery stones to set our limbs on fire.” <sup>46</sup>Bartholomew said, “Be silent, dragon of the pit.” <sup>47</sup>Beliar said, “I will tell you more about the angels of vengeance, whose work is to smite me. The first was Jokel, who smote me sixty times daily with a fiery rod. The second was Mariok who was hidden in the northern regions and who did smite me forty times daily. The third is a fiery wheel that goes around, and whosoever it touches, he does smite. The fourth is Karkrok, a serpent who lies in the Aegean Sea, and who swims around me with his ten thousand sons. The fifth is the angel who oversees the twelve winds and holds them in his hand, releasing them one by one. The sixth is the angel who holds the sun with both hands, and when he lets go, the sun sets. The seventh is the angel of vengeance who goes around the firmament with a flaming sword and smites me. All these angels keep me from harming men as much as I wish.” <sup>48</sup>Bartholomew asked, “How does man sin against God?” <sup>49</sup>Beliar replied, “When a man or woman is born, the angel of God receives them, and he sows in their hearts good works, but I sow in their hearts the works of evil. If they love evil more than good, I plant all kinds of evil in their hearts, making them sin until they die in their sins.” <sup>50</sup>Bartholomew asked, “Since you do all these things, what is your power in men?” <sup>51</sup>Beliar replied, “Do you want to hear more? If a man is righteous, I cannot harm him, for the angel of righteousness keeps him. But if he strays from righteousness, then I work in him what I will. You ask how I enter a man? If he is wealthy and does not help the needy, or if he swears falsely, or if he envies his neighbor, I enter into him. If a man drinks wine and gets drunk, or if he commits fornication or swears by the head of God, I enter into him. I am the devil that enters into his heart.” <sup>52</sup>Bartholomew asked, “Why do you deceive men?” <sup>53</sup>Beliar replied, “I deceive them because I envy their place, and I desire to lead them to destruction as I was led. As long as they do evil, they remain in my power.”

## **Gospel of Bartholomew Chapter 5**

<sup>1</sup>Bartholomew asked Jesus, “Lord, what sin is the greatest of all sins?” <sup>2</sup>Jesus replied, “Truly, I tell you, hypocrisy and backbiting are the greatest sins. The prophet said in the psalm that ‘the ungodly will not stand in judgment, nor sinners in the assembly of the righteous,’ nor the ungodly in the judgment of my Father. Truly, I say to you, every sin will be forgiven to every person, but the sin against the Holy Spirit will not be forgiven.” <sup>3</sup>Bartholomew then asked, “What is the sin against the Holy Spirit?” <sup>4</sup>Jesus answered, “Anyone who decrees against someone who has served my holy Father has blasphemed against the Holy Spirit. For everyone who serves God worshipfully is worthy of the Holy Spirit, and whoever speaks evil against him will not be forgiven. <sup>5</sup>Woe to the one who swears by the head of God, and woe to him who swears falsely by him. For there are twelve heads of God the Most High, for he is the truth, and in him there is no lie or false oath. <sup>6</sup>Therefore, go and preach the word of truth to the whole world, and you, Bartholomew, preach this word to everyone who desires it. All who believe in it will have eternal life. <sup>7</sup>Bartholomew asked, “Lord, what is the reward for those who sin with the sins of the body?” <sup>8</sup>Jesus replied, “It is good if someone who is baptized presents their baptism blamelessly, but the pleasure of the flesh will become a lover. For a single marriage belongs to sobriety. Truly, I say to you, the one who sins after a third marriage is unworthy of God. If lust comes upon a person, they should be the husband of one wife. Married people who are good and pay tithes will receive a hundredfold. A second marriage is lawful with the diligent performance of good works and the payment of tithes, but a third marriage is reprobated, and virginity is best. <sup>9</sup>Therefore, preach to everyone that they keep themselves from such things. I will not depart from you, and I will supply you with the Holy Spirit. <sup>10</sup>Bartholomew and the apostles worshipped Jesus and glorified God earnestly, saying, “Glory be to you, Holy Father, unquenchable Sun, incomprehensible and full of light. To you be glory, honor, and adoration, world without end. Amen.”

# **Secret Gospel of Mark**

## **Secret Gospel of Mark Chapter 1**

- **Silencing False Teachings:** You did the right thing by silencing the terrible teachings of the Carpocratians. These people are like the “wandering stars” mentioned in prophecy, who stray from the narrow path of God’s commandments into a bottomless pit of sinful bodily desires. They pride themselves on their knowledge, claiming they understand “the deep things of Satan,” but they don’t realize they are condemning themselves to the darkness of falsehood. They boast about being free, but in reality, they have become slaves to their desires. Such people should be opposed in every way possible. Even if they say something that is true, a person who truly loves truth should not agree with them. This is because not all things that are true are the truth. We should not prefer truth that merely seems right according to human opinion over the real truth found in faith.
- **Distorted Teachings of Mark’s Gospel:** Some of the things the Carpocratians say about the Gospel of Mark are outright lies, while others are only partially true but are distorted. The true things they say are mixed with falsehoods, so much so that, as the saying goes, even the salt has lost its flavor.
- **Mark’s Role in Writing the Gospel:** When Mark was in Rome during Peter’s stay, he wrote an account of the Lord’s deeds. However, he did not reveal everything, nor did he hint at the secret teachings. Instead, he chose the things he thought would best help people grow in their faith. After Peter’s martyrdom, Mark went to Alexandria, bringing with him his own notes and Peter’s notes. From these, he added to his earlier work, creating a more spiritual Gospel intended for those who were further along in their faith journey. Even in this spiritual Gospel, Mark did not reveal the secret teachings of the Lord. He didn’t record the deepest mysteries but added other stories, and sayings that were meant to lead believers into deeper truth. In doing so, Mark carefully prepared the text, not too cautiously but also not carelessly. When he died, he left this Gospel to the church in Alexandria, where it is still kept and is read only to those who are being initiated into the deeper mysteries of the faith.
- **Carpocrates’ Corruption of the Gospel:**  
The evil demons, always seeking to harm humanity, influenced Carpocrates. Using deception, Carpocrates tricked a church elder in Alexandria into giving him a copy of the secret Gospel. He twisted the Gospel’s teachings to fit his own corrupt, blasphemous doctrines and added lies to it. The teachings of the Carpocratians come from this corrupted version of Mark’s Gospel.
- **Opposing the Carpocratians:** We must never give in to these people. When they present their corruptions, we must deny that the secret Gospel is from Mark, even under oath. As Scripture teaches, “Not all true things should be shared with everyone.” That’s why God’s Wisdom, through Solomon, advises us to “Answer a fool according to his folly,” meaning that we should keep the light of truth hidden from those who are spiritually blind. Scripture also says, “To him who has not, even what he has will be taken away,” and “Let the fool walk in darkness.” But we, being children of the Light, have been illuminated by the Spirit of the

Lord. As Scripture says, “Where the Spirit of the Lord is, there is liberty,” and “All things are pure to those who are pure.”

- **Clarifying the Secret Gospel:** I will now answer the questions you’ve asked, using the Gospel itself to refute the falsehoods. For instance, after the phrase “And they were on the road going up to Jerusalem,” and up to “After three days he will rise,” the secret Gospel contains the following passage word for word: “And they came to Bethany. A woman was there whose brother had died. She approached Jesus and bowed down before him, saying, ‘Son of David, have mercy on me.’ But the disciples rebuked her. Jesus, however, was angered and went with her to the garden where the tomb was. A loud cry was heard from inside the tomb. Jesus went near, rolled the stone away, and entered the tomb. He stretched out his hand and raised the young man, taking him by the hand. The young man looked at Jesus, loved him, and asked to be with him. After leaving the tomb, they went to the young man’s house, for he was wealthy. After six days, Jesus instructed him on what to do. That evening, the young man came to Jesus, wearing only a linen cloth over his body. He stayed with Jesus that night, and Jesus taught him about the mysteries of the Kingdom of God. Then, the next day, they crossed back over the Jordan.” After this passage, the regular Gospel continues with “James and John came to him,” and everything that follows. The phrases you mentioned, like “naked man with naked man” and other similar things, are not part of the Gospel.
- **Further Clarifications:** After the words, “And they came to Jericho,” the secret Gospel adds: “And the sister of the young man whom Jesus loved, and his mother, and Salome were there, but Jesus did not receive them.” But many of the other things you mentioned are not only false but seem to be complete fabrications.
- **True Interpretation:** The true interpretation, and the one that aligns with true philosophy...

# **Gospel of the Nazoreans**

## **Gospel of the Nazoreans Chapter 1**

- Matthew's Use of Hebrew Texts: The phrases “Out of Egypt have I called my son” and “For he shall be called a Nazaraean” are cited by Matthew following the Hebrew original text rather than the Septuagint.
- John the Baptist’s Baptism: The mother of the Lord and his brethren said to him, “John the Baptist baptizes for the remission of sins; let us go and be baptized by him.” But he responded, “What have I sinned that I should go and be baptized by him, unless what I have said is considered a sin of ignorance?”
- Jerusalem in the Gospel: The Jewish Gospel uses “to Jerusalem” rather than “into the holy city” in the account.
- Phrase Lacking: The phrase “without a cause” is missing in some manuscripts and in the Jewish Gospel.
- Daily Bread in the Gospel: In the Gospel according to the Hebrews, instead of “essential to existence,” the term “mahar” is used, which means “of tomorrow,” so the sense is “Our bread of tomorrow”—that is, of the future—“give us this day.”
- Casting Out of the Bosom: The Jewish Gospel reads: “If you are in my bosom and do not do the will of my Father in heaven, I will cast you out of my bosom.”
- More Wise Than Serpents: The Jewish Gospel states: “wise more than serpents.”
- Kingdom of Heaven Plundered: The Jewish Gospel says: “the kingdom of heaven is plundered.”
- Thanksgiving: The Jewish Gospel reads: “I thank thee.”
- The Withered Hand: In the Gospel used by the Nazarenes and Ebionites, the man with the withered hand is described as a mason who pleaded, “I was a mason and earned my livelihood with my hands; I beseech you, Jesus, to restore me to health so that I may not have to beg for my bread.”
- Three Days and Nights: The Jewish Gospel does not include the phrase “three days and nights.”
- Corban: The Jewish Gospel states: “Corban is what you should obtain from us.”
- Missing Verses: The passages marked with an asterisk (Matthew 16:2-3) are not found in other manuscripts or the Jewish Gospel.
- Son of John: The Jewish Gospel refers to “son of John” instead of “son of Barachias.”
- Forgiveness of Sins: Jesus said, “If your brother sins and makes three reparations, receive him seven times a day.” Simon, his disciple, questioned, “Seven times a day?” The Lord responded, “Yes, I say to you, until seventy times seven times. For even after they were anointed with the Holy Spirit, the prophets were found to have sinful discourse.”
- Rich Man’s Challenge: One rich man asked Jesus what good thing he must do to have eternal life. Jesus replied, “Fulfill the law and the prophets.” The man said he had done so, to which Jesus responded, “Go and sell all that you possess and distribute it among the

poor, then come and follow me.” The rich man was displeased, and Jesus remarked, “How can you say you have fulfilled the law and the prophets when many of the brethren, sons of Abraham, are dirty and hungry, while your house is full of good things that do not reach them?” He then said to Simon, his disciple, “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.”

- Son of Joiada: In the Gospel used by the Nazarenes, “son of Joiada” is mentioned instead of “son of Barachias.”
- Threat in the Parable: The Gospel in Hebrew characters threatens not the servant who hid the talent but the one who lived dissolutely—one who squandered his master’s substance with harlots and flute-girls, one who multiplied the gain, and one who hid the talent. This suggests that the threat might refer to the first servant who feasted and drank with the drunken.
- Peter’s Denial: The Jewish Gospel reads: “And he denied, swore, and damned himself.”
- Barabbas Interpretation: In the Gospel according to the Hebrews, “Barabbas” is interpreted as “son of their teacher.”
- Temple Veil: The Gospel written in Hebrew characters mentions that not the veil but the lintel of the temple collapsed.
- Guarding the Cave: The Jewish Gospel says: “And he delivered armed men to sit opposite the cave and guard it day and night.”
- Separations of Souls: The Gospel in Hebrew states: “I choose for myself the most worthy: the most worthy are those whom my Father in heaven has given me.”

# **Infancy Gospel of Thomas**

## **Infancy Gospel of Thomas Chapter 1**

<sup>1</sup>I, Thomas the Israelite, share these accounts with you, dear brethren, especially those of you among the Gentiles, to reveal the miraculous works done by our Lord Jesus Christ in His childhood, as He grew up in our land. <sup>2</sup>These events, which took place in His early years, began as follows:

## **Infancy Gospel of Thomas Chapter 2**

<sup>1</sup>When Jesus was about five years old, He was playing near a stream. As He played, He gathered the flowing waters into small pools with His words alone, and made them clean. <sup>2</sup>Then, using soft clay, He formed twelve sparrows. It was the Sabbath when He did this, and other children were playing nearby as well. <sup>3</sup>A certain Jew, seeing Jesus playing on the Sabbath, immediately ran to inform Joseph, saying, “Your child is down by the stream, shaping clay into twelve little birds. He is violating the Sabbath!” <sup>4</sup>Joseph hurried to the scene and scolded Jesus, saying, “Why are you doing this on the Sabbath, a day when it is not lawful to work?” But Jesus, in response, clapped His hands and told the sparrows to fly. At His command, the sparrows flew away, chirping. <sup>5</sup>The Jews who witnessed this were astonished, and they quickly went to tell the elders about what they had seen Jesus do.

## **Infancy Gospel of Thomas Chapter 3**

<sup>1</sup>Also present was the son of Annas, the scribe, standing there with Joseph. He took a willow branch and disturbed the water Jesus had gathered into pools. <sup>2</sup>Seeing this, Jesus became angry and said to him, “You wicked and senseless person! What harm did the water or pools cause you? Now, just as this water is scattered, so too will you be dried up like a tree, without leaves, roots, or fruit.” <sup>3</sup>Immediately, the boy’s body withered completely. Jesus left the scene and returned to Joseph’s house. The boy’s parents, seeing their son withered, mourned for him and went to Joseph, accusing him, saying, “Your child has caused this terrible thing to happen!”

## **Infancy Gospel of Thomas Chapter 4**

<sup>1</sup>A little while later, as Jesus was walking through the village, another boy ran and bumped into Him. Jesus, feeling provoked, said to him, “You will not finish your journey.” <sup>2</sup>Instantly, the boy collapsed and died. People who saw what happened said, “Where did this child come from, that every word He speaks becomes reality?” <sup>3</sup>The parents of the dead child went to Joseph and said, “You cannot live in this village with us if your son continues to act this way. Teach Him to bless

instead of curse, for He is killing our children.”

### **Infancy Gospel of Thomas Chapter 5**

<sup>1</sup>Joseph took Jesus aside and scolded Him, saying, “Why do You do such things? People are suffering, and now they hate and persecute us.” But Jesus replied, “I know these words are not yours, but because you have spoken them, I will remain silent for now. However, they will face the consequences of their actions.” <sup>2</sup>Immediately, the people who had accused Him were struck blind. Those who witnessed these events were filled with fear and confusion. They said that every word Jesus spoke, whether good or bad, became a miraculous deed. <sup>3</sup>Upon seeing this, Joseph grabbed Jesus by the ear and twisted it in anger. Jesus, now angry, said to him, “It is enough for you to seek and not find. You have acted foolishly. Do you not know that I am yours? Do not vex me any further.”

### **Infancy Gospel of Thomas Chapter 6**

<sup>1</sup>A teacher named Zacchaeus was nearby and overheard part of what Jesus had said to Joseph. He was astonished that such a young child could speak so profoundly. <sup>2</sup>After a few days, Zacchaeus approached Joseph and said, “Your child is wise beyond His years and seems to have a great understanding. Allow me to teach Him letters and all manner of knowledge, so that He may grow in wisdom and learn to respect the elders as fathers and grandfathers, and love those of His own age.” <sup>3</sup>Zacchaeus then began to teach Jesus, starting with the alphabet, from Alpha to Omega. But Jesus looked at him and said, “How can you teach the Beta when you do not even understand the Alpha? You hypocrite! First, if you truly know it, explain the Alpha to me, and then I will believe that you understand the Beta.” Jesus began to challenge Zacchaeus with questions about the first letter, and the teacher was unable to respond. <sup>4</sup>In the presence of many people, Jesus said to Zacchaeus, “Listen, teacher, and learn the meaning of the first letter. Understand its significance, how it is composed of lines and a central mark that you can see. It divides and unites, it rises and stands firm. It contains three signs, balanced and equal in form.” And He continued to explain to Zacchaeus the rules of the Alpha.

### **Infancy Gospel of Thomas Chapter 7**

<sup>1</sup>When Zacchaeus the teacher heard the many profound allegories about the first letter that the young child spoke, he was utterly bewildered by Jesus’ great understanding and said to those present, “Woe to me, for I am a miserable man! I am completely confounded. I have brought shame upon myself by attempting to teach this child. <sup>2</sup>Please, my brother Joseph, take him away, for I cannot endure his intense gaze. I am unable to explain even a single word in his presence.

This child is not of this world. He must be one who can control even fire. Perhaps He was born before the world was created. What womb could have carried Him? What mother could have nurtured Him? I am at a loss. Woe is me, my friend! He has shaken my understanding to its core. I am a thrice-wretched man who sought a student, only to find myself with a master. <sup>3</sup>I think of the shame I feel, for I, an old man, have been bested by a mere child. I feel as though I might faint or even die because of Him. I cannot even bear to look Him in the face. When others say that I have been overcome by a child, what explanation can I give? How can I speak about the meanings of the first letter that He explained to me? I know nothing, my friends. I know neither the beginning nor the end of it—or Him. <sup>4</sup>Therefore, my brother Joseph, I beg you to take Him back to your home. He is far greater than I am able to understand—whether He is a god, an angel, or something else, I do not know.”

### **Infancy Gospel of Thomas Chapter 8**

<sup>1</sup>As the Jews continued to counsel Zacchaeus, the young child laughed joyfully and said, “Let those who were once barren bear fruit, and let those who were blind in heart now see. I have come from above to bring judgment upon them and to call them to things that are heavenly, just as He who sent Me has commanded for your sake.” <sup>2</sup>When the young child finished speaking, all those who had been cursed by Him were immediately healed. From that point on, no one dared to provoke Him, for they feared being cursed and maimed.

### **Infancy Gospel of Thomas Chapter 9**

<sup>1</sup>Some days later, Jesus was playing with other children in the upper level of a house, when one of the children fell from the roof and died. The other children, seeing this, fled, leaving Jesus alone. <sup>2</sup>The parents of the dead child came and accused Jesus of pushing him from the roof. (But Jesus said, “I did not push him.”) Still, they continued to revile Him. <sup>3</sup>Then Jesus jumped down from the roof and stood beside the body of the dead child. He called out with a loud voice, saying, “Zeno” (for that was the child’s name), “arise and tell me, did I push you down?” Immediately, Zeno rose and said, “No, Lord, You did not push me down, but You have lifted me up.” Those who saw this were astonished. The parents of the child glorified God for the miracle that had occurred, and they worshipped Jesus.

### **Infancy Gospel of Thomas Chapter 10**

<sup>1</sup>A few days later, a young man nearby was splitting wood, and the axe slipped and struck his foot, cutting it deeply and causing him to lose a great amount of blood. He was on the verge of death.

<sup>2</sup>When a crowd gathered around him, Jesus, the young child, forced His way through the people

and reached the wounded man. He took hold of the young man's foot, and immediately, the injury was healed. Jesus said to him, "Arise now, and continue splitting the wood. And remember Me." The people, witnessing this, were filled with awe and worshipped the young child, saying, "Truly, the Spirit of God dwells in this young child."

### **Infancy Gospel of Thomas Chapter 11**

<sup>1</sup>When Jesus was six years old, His mother sent Him to fetch water from the well, giving Him a pitcher to carry it. But in the crowded street, He accidentally bumped into someone, and the pitcher broke. <sup>2</sup>Jesus then spread out the cloak He was wearing, filled it with water, and carried it back to His mother. When Mary saw what had happened, she kissed Him and pondered the mysteries she had witnessed Him perform, keeping them close to her heart.

### **Infancy Gospel of Thomas Chapter 12**

<sup>1</sup>Once, during the time of sowing, the young child Jesus went out with His father to sow wheat in their land. As His father sowed the seed, the young Jesus also sowed a single grain of wheat. <sup>2</sup>When it was time to harvest, He reaped it, threshed it, and made one hundred measures from it. He then called all the poor people of the village to the threshing floor and gave them the wheat. Joseph took what remained. Jesus was eight years old when He performed this miracle.

### **Infancy Gospel of Thomas Chapter 13**

<sup>1</sup>At that time, Jesus' father Joseph was a carpenter who made plows and yokes. A rich man came to him, requesting a bed to be made. However, one of the beams, specifically the shifting beam, was too short, and Joseph didn't know what to do. <sup>2</sup>Jesus said to His father, "Lay the two pieces of wood down and make them even at the end next to you." Joseph followed His instruction. Then Jesus stood at the other end, took hold of the shorter beam, and stretched it until it was the same length as the other. Joseph was amazed by this and embraced the young child, kissing Him, and saying, "I am blessed that God has given me this child."

### **Infancy Gospel of Thomas Chapter 14**

<sup>1</sup>As Joseph saw how understanding Jesus was, even at His young age, he thought it was time for Him to learn letters. So, he brought Jesus to another teacher. The teacher said to Joseph, "I will first teach Him the Greek letters, then the Hebrew." The teacher was aware of the child's abilities and was fearful. Nonetheless, he wrote down the alphabet, and Jesus looked at it for a long time but did not respond. <sup>2</sup>Jesus then said, "If you truly are a teacher and know letters, explain to me the power of the Alpha, and then I will tell you about the Beta." The teacher became angry and struck Jesus on the head. Jesus, hurt by this, cursed the man, and the teacher immediately fainted

and fell to the ground. <sup>3</sup>Jesus returned to Joseph's house, and Joseph, deeply grieved, commanded Mary, "Do not let Him out of the house, for anyone who angers Him seems to die."

### **Infancy Gospel of Thomas Chapter 15**

<sup>1</sup>After some time, another teacher, who was a close friend of Joseph, said, "Bring the child to me. Perhaps I can teach Him the letters by being gentle with Him." Joseph replied, "If you are not afraid, my brother, then take Him." The man took Jesus with fear and concern, but the child gladly followed him. <sup>2</sup>Entering the school with confidence, Jesus saw a book on the lectern. Instead of reading the letters in the book, He opened His mouth and, inspired by the Holy Spirit, began teaching the law to those present. A large crowd gathered, amazed at the beauty and wisdom of His teaching, and how such profound words could come from one so young. <sup>3</sup>When Joseph heard about it, he feared the teacher had fallen ill. But the teacher said, "Brother, I accepted this child as my student, but He is full of grace and wisdom. Please, take Him back home." <sup>4</sup>Hearing this, Jesus smiled and said, "Because you have spoken well and testified truly, the teacher who was struck will also be healed." Immediately, the teacher was healed, and Joseph took Jesus back home.

### **Infancy Gospel of Thomas Chapter 16**

<sup>1</sup>One day, Joseph sent his son James to gather firewood and bring it home. The young child Jesus followed him. As James was collecting wood, a viper bit his hand. <sup>2</sup>James was in great pain and on the verge of death, but Jesus approached, breathed on the bite, and immediately the pain ceased. The viper burst apart, and James was healed instantly, continuing his work as though nothing had happened.

### **Infancy Gospel of Thomas Chapter 17**

<sup>1</sup>After these events, a child in the neighborhood fell ill and died. His mother was overcome with grief and wept bitterly. Jesus heard about the mourning and quickly went to the house. He found the child dead and touched his chest, saying, "Child, I say to you, do not die but live and be with your mother." Instantly, the child opened his eyes and laughed. <sup>2</sup>Jesus told the mother, "Take him and give him milk, and remember me." The crowd that had gathered was amazed and said, "Surely this child is a god or an angel of God, for everything He says becomes reality." Then Jesus left and continued playing with the other children.

### **Infancy Gospel of Thomas Chapter 18**

<sup>1</sup>Some time later, there was a construction project in progress, and a commotion arose. Jesus went to see what had happened and found a man who had died. Taking the man's hand, Jesus said, "Man, I say to you, rise and finish your work." Immediately, the man stood up and worshipped

Him. <sup>2</sup>The crowd, seeing this, was astonished and said, “This young child is surely from heaven, for He has saved many from death and possesses the power to save all His life long.”

### **Infancy Gospel of Thomas Chapter 19**

<sup>1</sup>When Jesus was twelve years old, His parents went to Jerusalem for the Passover feast, as was their custom. After the feast, they set out to return home, but Jesus stayed behind in Jerusalem, though His parents believed He was with their traveling group. <sup>2</sup>After traveling for a day, they realized He was missing and began searching for Him among their relatives. When they could not find Him, they became worried and returned to Jerusalem to search for Him. On the third day, they found Him in the temple, sitting among the teachers, listening to them and asking questions. <sup>3</sup>All who heard Him were amazed at His understanding and wisdom, for He silenced the elders and teachers with His explanations of the law and the parables of the prophets. His mother, Mary, approached Him and said, “Child, why have You treated us this way? We have been searching for You anxiously.” Jesus replied, “Why were you searching for me? Didn’t you know I must be in My Father’s house?” <sup>4</sup>The scribes and Pharisees then asked Mary, “Are You the mother of this child?” She answered, “I am.” They said, “Blessed are You among women, for God has truly blessed the fruit of Your womb. We have never seen such wisdom and glory before.” <sup>5</sup>Jesus then returned with His parents and was obedient to them, and His mother kept all these things in her heart. Jesus continued to grow in wisdom, stature, and favor with God and men. To Him be glory forever and ever

# Acts and Historical Accounts



# **Trial and Condemnation of Pilate**

## **Trial and Condemnation of Pilate Chapter 1**

When the letters arrived in the city of Rome and were read aloud before Caesar and a large gathering, all were filled with terror. The darkness and earthquake that had affected the entire world were seen as consequences of Pilate's actions. In a fit of anger, Caesar ordered soldiers to bring Pilate to him as a prisoner. When Pilate was brought to Rome and Caesar learned of his arrival, Caesar convened in the temple of the gods, sitting above the senate, with his army and all his authority gathered around him. He commanded that Pilate stand at the entrance. Caesar said to him, "You most impious man, when you witnessed such great signs performed by that man, how could you dare to commit such an act? By daring to do such evil, you have brought ruin to the entire world." Pilate responded, "O King and Autocrat, I am not guilty of these things. It was the Jews who acted hastily and are to blame." Caesar asked, "And who are these Jews?" Pilate replied, "Herod, Archelaus, Philip, Annas, Caiaphas, and the whole multitude of the Jewish people." Caesar asked again, "Why did you carry out their demands?" Pilate answered, "Their nation is rebellious and refuses to submit to your authority." Caesar said, "When they handed him over to you, you should have kept him safe and sent him to me. You should not have consented to crucify such a man, a just man who performed such great and good miracles, as you stated in your report. By those miracles, Jesus was revealed as the Christ, the King of the Jews." When Caesar said this, and mentioned the name of Christ, all the idols of the gods around him collapsed and turned to dust where Caesar sat with the senate. All the people standing nearby were seized with fear and trembling because of the utterance of Christ's name and the fall of their gods. Terrified, everyone returned to their homes, astonished at what had happened. Caesar ordered Pilate to be kept in custody so that he might discover the full truth about Jesus. The next day, Caesar sat in the capitol with all the senate and again summoned Pilate for questioning. Caesar said, "Tell the truth, you most impious man, for through your wicked deed against Jesus, the downfall of the gods has been made manifest even here." "Who was this man you crucified? His name alone has brought ruin to all the gods." Pilate replied, "Indeed, everything I reported is true. I myself was convinced by his works that he was greater than all the gods we worship." Caesar asked, "Why, then, did you commit such a bold and evil act against him, knowing what you did? Or were you plotting some treachery against my rule?" Pilate answered, "I acted because of the transgression and rebellion of the lawless Jews." Caesar, filled with anger, called a council with the senate and military leaders. He

decreed the following order against the Jews: “To Licianus, Governor of the Eastern Provinces: Greetings. I have been informed of the recent audacity and lawlessness committed by the Jews of Jerusalem and the surrounding regions. They forced Pilate to crucify a certain man, Jesus, whom they called a god. As a result of their great sin, the world was darkened, and ruin came upon it. Therefore, I command you, with a force of soldiers, to go to them at once and enforce their subjugation. Scatter them across the nations, enslave them, and drive their people out of Judea. Wherever they have not yet been subdued, show the world that they are full of evil.” When this decree reached the East, Licianus, fearing Caesar’s order, laid waste to the Jewish nation. He scattered those remaining in Judea, enslaving them alongside those already exiled among the Gentiles. This fulfilled Caesar’s command, and Licianus sent word back to Rome of his actions to confirm that he had obeyed. Caesar then decided to have Pilate executed. He commanded a captain named Albius to behead Pilate, saying, “As he laid hands on the just man called Christ, so too shall he fall in the same manner and find no escape from justice. When Pilate was taken to the place of execution, he prayed in silence, saying, “O Lord, do not destroy me along with the wicked Hebrews, for I would not have laid hands on You if not for the rebelliousness of the lawless Jews. They provoked me to act against You. You know that I acted in ignorance. Please do not punish me for this sin, O Lord, and do not hold the evil within me against me. Have mercy on me and on Your servant Procla, who stands with me in this hour of my death. She prophesied that You would be nailed to the cross. Do not punish her for my sin but forgive us both, and include us among Your righteous ones.” When Pilate finished his prayer, a voice came from heaven, saying, “All nations and generations of the Gentiles shall call you blessed, for under your rule the prophecies concerning Me were fulfilled. You will appear as a witness at My second coming, when I will judge the twelve tribes of Israel and those who have not confessed My name.” At that moment, the prefect beheaded Pilate, and behold, an angel of the Lord received his head. When his wife, Procla, saw the angel receive Pilate’s head, she was filled with joy and immediately gave up her spirit. She was buried alongside her husband.

# **Martyrdom of Polycarp**

## **Martyrdom of Polycarp Chapter 1**

<sup>1</sup>We write to you, brothers and sisters, about those who were martyred and about the blessed Polycarp, who brought an end to the persecution by his steadfast testimony. Nearly everything that occurred before was intended by the Lord to demonstrate to us the testimony that aligns with the gospel from above. <sup>2</sup>For he endured betrayal, just as the Lord did, so that we might follow his example—not only caring for our own concerns but also for those of our neighbors. True and steadfast love does not merely seek its own salvation but desires the salvation of all brethren as well.

## **Martyrdom of Polycarp Chapter 2**

<sup>1</sup>Therefore, all the testimonies that occurred according to the will of God are blessed and noble, for it is fitting that we should be diligent and acknowledge God's sovereignty over all things. <sup>2</sup>Who would not marvel at their nobility, endurance, and obedience? Even when they were beaten so severely that the inner workings of their flesh were exposed, they endured. The bystanders were moved to compassion and lamentation, while some reached such heights of nobility that they did not cry out or groan. This showed us all that in their hour of martyrdom for Christ, they departed, suffering in the flesh, yet the Lord Himself stood by them. <sup>3</sup>By embracing the grace of Christ, they scorned the tortures of this world, gaining through their endurance in a single hour deliverance from eternal punishment. The intense fires of their tormentors felt cold to them, for they kept in mind the eternal and unquenchable fire they sought to escape. With the eyes of their hearts, they looked towards the unseen blessings reserved for those who endure—blessings which no ear has heard, no eye has seen, and which have not entered into the heart of man. These were revealed to them by the Lord, transforming them from mere mortals into already angelic beings. <sup>4</sup>Likewise, those condemned to wild beasts endured dreadful punishments, lying on beds of spikes and subjected to various tortures. The tyrants hoped that relentless suffering might compel them to renounce their faith, if such a thing were possible.

## **Martyrdom of Polycarp Chapter 3**

<sup>1</sup>The devil devised many schemes against them, but thanks be to God, he did not overcome them all. The courageous Germanicus, renowned for his patience, strengthened their resolve, bravely facing wild beasts in combat. When the proconsul urged him to reconsider, appealing to his youth, Germanicus intentionally provoked the wild beasts, seeking a swift release from their unjust and

lawless existence. <sup>2</sup>Witnessing this, the crowds marveled at the noble character of the Christians who loved and feared God, calling out, “Away with the atheists! Let Polycarp be found.”

### **Martyrdom of Polycarp Chapter 4**

<sup>1</sup>A man named Quintus, newly arrived from Phrygia, trembled at the sight of the wild beasts. He had previously compelled himself and others to surrender voluntarily. The proconsul, with much insistence, pressured Quintus to swear oaths and offer sacrifices. Therefore, brothers, we do not commend those who surrender themselves, as the gospel does not teach such things.

### **Martyrdom of Polycarp Chapter 5**

<sup>1</sup>Polycarp, ever admirable, remained calm upon hearing these events initially, choosing to stay in the city. However, persuaded by the majority, he secretly withdrew and went to a villa not far from the city. There, with a few companions, he devoted himself day and night to prayer for all people and the churches worldwide, as was his custom. <sup>2</sup>While praying, three days before his capture, Polycarp fell into a trance. He saw his pillow engulfed in flames. Turning to those with him, he prophetically declared, “I must be burned alive.”

### **Martyrdom of Polycarp Chapter 6**

<sup>1</sup>As those who pursued him continued their search, Polycarp moved to another villa. Soon after, his pursuers arrived. Failing to find him, they arrested two young men. Under torture, one of them confessed, unable to escape notice since those who betrayed him were from his own household. Eirenearchus, also known as Cleronomus, hurried to bring him to the arena, eager to fulfill his duty by making Polycarp a witness for Christ, and ensuring that his betrayers faced the same fate as Judas.

### **Martyrdom of Polycarp Chapter 7**

<sup>1</sup>Holding the young man with them, on the day before the Sabbath, at the hour of evening, soldiers and horsemen, armed as if going after a thief, set out. Late in the evening, they discovered him in an upper room of a certain house. Though Polycarp could have escaped to another place, he refused, saying, “May the Lord’s will be done.” <sup>2</sup>Upon hearing they were there, he came down and spoke with them. Those present marveled at his strength and vitality despite his advanced age, and at the effort required to apprehend him. He immediately asked for food and drink to be served to them, and requested an hour to pray undisturbed. <sup>3</sup>Allowed this, he stood and prayed, filled with the grace of God, unable to stop for two hours. Those who heard him were amazed, and many regretted coming against such a venerable man of God.

### **Martyrdom of Polycarp Chapter 8**

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<sup>1</sup>After finishing his prayer, during which he remembered everyone he had encountered, from the least to the greatest, noble and ordinary alike, and prayed for the entire Catholic Church worldwide, the time came for his departure. They seated him on a donkey and led him into the city on the great Sabbath day. <sup>2</sup>Eirenarch Herodes and his father Nicetes met him in a chariot and invited him to join them, urging him, “What harm is there in saying, ‘Caesar is Lord,’ and sacrificing, to save yourself?” Initially, Polycarp remained silent, but when they persisted, he firmly replied, “I will not do what you advise.” <sup>3</sup>Failing to persuade him, they hurled dreadful threats at him and forcibly pushed him out of the chariot, causing him to injure his leg. Ignoring the pain, he proceeded eagerly and zealously toward the arena, where the clamor was so loud that no one could hear anything else.

### **Martyrdom of Polycarp Chapter 9**

<sup>1</sup>As Polycarp entered the arena, a voice from heaven spoke to him, “Be strong and show yourself a man, O Polycarp.” Though no one saw the speaker, those present among our people heard the voice. The arrival of Polycarp caused a great commotion in the arena. <sup>2</sup>When brought before the proconsul, he was asked if he was Polycarp. Upon confessing his identity, the proconsul urged him to deny his faith, saying, “Respect your age. Swear by the fortune of Caesar. Repent. Curse the Christians.” Polycarp, with a solemn gaze at the lawless mob in the arena, gestured with his hand, sighed, and looked up to heaven, declaring, “Away with the Atheists!” <sup>3</sup>Pressed further by the proconsul to swear and revile Christ to gain his freedom, Polycarp responded firmly, “For eighty-six years I have served Christ, and He has never wronged me. How can I blaspheme my King who saved me?”

### **Martyrdom of Polycarp Chapter 10**

<sup>1</sup>When the proconsul persisted and demanded, “Swear by the fortune of Caesar,” Polycarp replied firmly, “If you think I will swear by the fortune of Caesar as you suggest, and if you pretend not to know who I am, listen clearly: I am a Christian. If you wish to understand the teachings of Christianity, give me a day to speak, and listen to what I have to say.” <sup>2</sup>The proconsul replied, “Convince the people.” But Polycarp answered, “I consider you worthy to hear my explanation, for we are taught to give due respect, which does not harm us, to the authorities appointed by God. But those who are not worthy, I will not defend before them.”

### **Martyrdom of Polycarp Chapter 11**

<sup>1</sup>The proconsul insisted, “I have wild beasts; I will throw you to them unless you repent.” Polycarp responded firmly, “Bring them forth. For it is impossible for us to turn from good to evil. It is good

to turn from wicked deeds to righteous ones.” <sup>2</sup>Again, the proconsul threatened, “I will burn you with fire if you despise the wild beasts, unless you repent.” Polycarp calmly replied, “You threaten me with a fire that burns briefly and then goes out. You are ignorant of the fire of the coming judgment and the eternal punishment awaiting the wicked. But why delay? Bring whatever you wish.”

### **Martyrdom of Polycarp Chapter 12**

<sup>1</sup>As Polycarp spoke these words and more, he was filled with courage and joy, his face radiant with grace. Far from being troubled by the accusations hurled at him, he amazed the proconsul, who sent his herald into the arena once more to proclaim loudly: “Polycarp has declared himself to be a Christian.” <sup>2</sup>Upon hearing this proclamation, the crowd in Smyrna, consisting of both Gentiles and Jews, erupted in uncontrollable anger and shouted loudly, “This man is the teacher of impiety, the leader of the Christians, the one who destroys our gods! He teaches many not to sacrifice or worship the gods!” With these accusations, they demanded that the Asiarch Philip release a lion against Polycarp. However, Philip refused, stating that he could not do so as the display of wild beasts had already concluded. <sup>3</sup>They then unanimously decided to call for Polycarp to be burned alive, fulfilling the vision he had seen on his pillow, where he prophetically declared, while seeing it burning, “I must be burned alive,” turning to the faithful who were with him.

### **Martyrdom of Polycarp Chapter 13**

<sup>1</sup>These events unfolded so swiftly that they took less time than recounting them. The crowd quickly gathered logs and kindling from workshops and baths, with the Jews particularly eager to assist, as was their custom in such matters. <sup>2</sup>When the pyre was prepared, Polycarp removed his garments and untied his girdle. He attempted to remove his shoes, a gesture he had not typically done before, as each of the faithful desired to touch his body first. Even before his martyrdom, he was adorned with every virtue due to his exemplary life. <sup>3</sup>They then placed the prepared materials around him on the pyre. As they were about to nail him to it, he requested, “Let me be. The one who has granted me to endure this fire will also enable me to remain on the pyre without the need for your nails.”

### **Martyrdom of Polycarp Chapter 14**

<sup>1</sup>They did not nail him, but bound his hands behind him. Like a prized ram chosen from a large flock for sacrifice, he prepared himself as a whole burnt offering acceptable to God. Looking up to heaven, he prayed, “O Lord God Almighty, Father of your beloved Son Jesus Christ, through whom we have received knowledge of you, God of angels and powers, of all creation, and of all the

righteous who have lived before you, <sup>2</sup>I thank you for deeming me worthy of this day and hour, to share in the number of martyrs, to drink from the cup of your Christ unto eternal life, both of soul and body, in the incorruptibility of the Holy Spirit. May I be received among them today as a rich and acceptable sacrifice before you, as you have prepared and revealed beforehand, you who are the infallible and true God. <sup>3</sup>Therefore, for all these things, I praise you, bless you, and glorify you, together with the eternal and heavenly Jesus Christ, your beloved Son, with whom, to you and the Holy Spirit, be glory now and forever. Amen.”

### **Martyrdom of Polycarp Chapter 15**

<sup>1</sup>After saying Amen and finishing his prayer, the men overseeing the fire lit it. A great flame burst forth, and those of us who witnessed it saw a remarkable sight. We were spared to witness and report to others what occurred. <sup>2</sup>The fire formed a dome-like shape, like a sail filled with wind, protecting the martyr’s body all around. In the midst of the flame, his body did not burn like flesh but appeared as if baking bread or glowing like gold and silver in a furnace. We also perceived a sweet-smelling fragrance, as though from incense or some other precious perfume.

### **Martyrdom of Polycarp Chapter 16**

<sup>1</sup>Finally, realizing that Polycarp’s body could not be consumed by the fire, these wicked men ordered the executioner to approach and thrust in a sword. When this was done, a dove and a flow of blood poured forth, extinguishing the fire. The multitude marveled at the stark contrast between the unbelievers and the chosen ones. <sup>2</sup>Among these chosen ones was the remarkable martyr Polycarp, who in our time served as an apostolic and prophetic teacher, and as bishop of the Catholic Church in Smyrna. Every word he spoke from his mouth has been fulfilled and will continue to be fulfilled.

### **Martyrdom of Polycarp Chapter 17**

<sup>1</sup>However, the evil one, the adversary and envier of humanity, seeing the greatness of his testimony and his blameless conduct from the beginning, how he was adorned with a crown of immortality and received an indescribable prize, plotted that not even a relic of him should be taken by us, though many desired to do so and to venerate his holy remains. <sup>2</sup>Therefore, Nicetes, the father of Herodes and brother of Alce, was bribed to influence the governor not to give Polycarp’s body for burial. “Lest,” they said, “they abandon the crucified Christ and begin to worship this man.” These words were spoken at the instigation of the Jews, who also kept watch when we attempted to remove the body from the fire, unaware that we could never forsake Christ,

who suffered for the salvation of the whole world, nor could we worship anyone else. <sup>3</sup>We worship Christ as the Son of God, but we honor the martyrs as disciples and followers of the Lord, loving them for their unparalleled devotion to their King and Teacher. May we be counted among their companions and fellow disciples.

### **Martyrdom of Polycarp Chapter 18**

<sup>1</sup>Therefore, seeing the conflict that had arisen among the Jews, the centurion placed Polycarp's body in the midst of the fire and burned it. <sup>2</sup>Afterwards, we gathered up his bones, more precious than jewels, and laid them in a fitting place. <sup>3</sup>There, as much as we are allowed, when we come together with joy and celebration, the Lord will enable us to commemorate the martyrs' day, honoring the memory of those who have fought the good fight and preparing ourselves for the challenges to come.

### **Martyrdom of Polycarp Chapter 19**

<sup>1</sup>Such were the events surrounding the blessed Polycarp, who, along with others from Philadelphia, became the twelfth martyr in Smyrna. Yet he alone is remembered universally, even among the Gentiles, not only as a distinguished teacher but also as an outstanding martyr. His witness is something we strive to emulate, for it was in accordance with the teachings of Christ. <sup>2</sup>By enduring patiently against the unjust authorities and receiving the crown of immortality, he rejoiced with the apostles and all the righteous, glorifying God the Father and blessing our Lord Jesus Christ, the Savior of our souls, the guide of our bodies, and the shepherd of the Catholic Church throughout the world.

### **Martyrdom of Polycarp Chapter 20**

<sup>1</sup>You have desired a more detailed account of these events, but for now, we have conveyed them briefly through our brother Marcus. Now, when you have read these things, pass on this letter to the brethren who are farther away, so that they too may glorify the Lord who selects from among his own servants. <sup>2</sup>To him who has the power to bring us all into his eternal kingdom through his grace and gift, by his only-begotten Son Jesus Christ, be glory, honor, strength, and majesty forever. Amen. Greet all the saints. Those who are with us send greetings to you, as does Evarestus who transcribed these accounts, and all his household.

### **Martyrdom of Polycarp Chapter 21**

<sup>1</sup>Now, the blessed Polycarp was martyred on the second day of the month Xanthicus, which is the twenty-fifth of April, on the great Sabbath, at the eighth hour. He was apprehended by Herodes during the high priesthood of Philip of Tralles, while Statius Quadratus served as proconsul. To

Jesus Christ, the eternal king, may there be glory, honor, majesty, and an eternal throne from generation to generation. Amen.

### **Martyrdom of Polycarp Chapter 22**

<sup>1</sup>Brothers and sisters, we pray that you may walk faithfully according to the teachings of the gospel of Jesus Christ. May glory be given to God the Father and the Holy Spirit for the salvation of the chosen ones, as witnessed by the blessed Polycarp. May we follow in his footsteps in the kingdom of Jesus Christ. <sup>2</sup>These writings were transcribed by Gaius from the manuscripts of Irenaeus, who was a disciple of Polycarp and a fellow citizen of Irenaeus. I, Socrates, then made a copy in Corinth based on Gaius's copies. May grace be with all of you. <sup>3</sup>Later, I, Pionius, copied them from the aforementioned copies, diligently seeking them out after the blessed Polycarp revealed them to me through a revelation, as I will explain in what follows. I gathered these writings together when they were almost lost to time, so that the Lord Jesus Christ may gather me also with his chosen ones into his heavenly kingdom. Glory be to him together with the Father and the Holy Spirit, forever and ever. Amen.

# **Martyrdom of Ignatius**

## **Martyrdom of Ignatius Chapter 1**

<sup>1</sup>When Trajan recently became the emperor of Rome, Ignatius, a disciple of the apostle John and a man of apostolic character, carefully led the Church of Antioch. He had survived the severe persecutions under Domitian, guiding the church with prayer, fasting, and diligent teaching, much like a skilled pilot navigating a storm. He feared losing those who were weak or easily deceived.

<sup>2</sup>Ignatius was relieved when the persecution ceased temporarily, but he felt sorrowful for himself, believing he had not yet fully attained true love for Christ or the perfect status of a disciple. He believed that martyrdom would bring him closer to the Lord. <sup>3</sup>Ignatius continued to lead the Church for a few more years, enlightening everyone with his teachings of the Scriptures. Finally, he achieved his desire for martyrdom.

## **Martyrdom of Ignatius Chapter 2**

<sup>1</sup>In the ninth year of his reign, Trajan, emboldened by victories over the Scythians, Dacians, and other nations, sought to compel Christians to worship idols. He threatened persecution unless they complied, forcing many faithful individuals to choose between sacrificing to idols or facing death. <sup>2</sup>Ignatius, concerned for the Church of Antioch, was brought before Trajan, who was preparing for campaigns in Armenia and Parthia. <sup>3</sup>When presented before the emperor, Trajan asked, “Who are you, wretched one, who defies our commands and leads others to do the same, causing them to perish?” Ignatius replied, “No one should call Theophorus wicked, for all evil spirits have left the servants of God. If you call me wicked for opposing these spirits, then I agree with you.” <sup>4</sup>Trajan inquired, “And who is Theophorus?” Ignatius answered, “The one who has Christ within him.” <sup>5</sup>Trajan retorted, “Do we not have the gods in our minds, aiding us in battles?” Ignatius replied, “You are mistaken, calling the demons of the nations gods. There is only one God, creator of all things, and one Jesus Christ, His only-begotten Son.” <sup>6</sup>Trajan said, “Do you mean the one crucified under Pontius Pilate?” Ignatius answered, “Yes, the one who crucified my sin and condemned the devil’s deceit.” <sup>7</sup>Trajan asked, “Do you carry the crucified one within you?” Ignatius replied, “Indeed, for it is written, ‘I will dwell in them and walk in them.’” <sup>8</sup>Trajan then ordered, “We command that Ignatius, who claims to carry the crucified one within him, be bound and taken to Rome to be devoured by beasts for the people’s entertainment.” <sup>9</sup>Upon hearing this, Ignatius rejoiced, thanking the Lord for the honor of chains and praying for the Church. He was swiftly taken away by the soldiers, eager to be a sacrifice for Christ.

## **Martyrdom of Ignatius Chapter 3**

<sup>1</sup>Ignatius, full of eagerness and joy for his impending martyrdom, traveled from Antioch to Seleucia, where he set sail. <sup>2</sup>After much suffering, he arrived in Smyrna and joyfully met Polycarp, the bishop of Smyrna and his former fellow disciple of St. John the Apostle. <sup>3</sup>Ignatius shared spiritual gifts with Polycarp and asked him to help fulfill his desire for martyrdom. <sup>4</sup>The churches and cities of Asia warmly received Ignatius, hoping to gain spiritual blessings from him. He especially sought the support of Polycarp to hasten his martyrdom and be united with Christ.

## **Martyrdom of Ignatius Chapter 4**

<sup>1</sup>Ignatius expressed his love for Christ and his eagerness for martyrdom through his letters and interactions, seeking prayers from the churches for his upcoming struggle. <sup>2</sup>He sent letters of gratitude, filled with spiritual grace, to the churches that welcomed him. <sup>3</sup>Fearing that the brotherhood's love might hinder his zeal for the Lord, Ignatius wrote to the Church of Rome, the Epistle that follows, to settle matters with the brethren there who opposed his martyrdom.

## **Martyrdom of Ignatius Chapter 5**

<sup>1</sup>After sending his Epistle to the Romans, Ignatius sailed from Smyrna, urged by the soldiers to hurry to Rome for the public spectacles where he would face wild beasts. <sup>2</sup>He landed at Troas, then traveled on foot through Macedonia to Epirus and finally found a ship to sail across the Adriatic Sea. <sup>3</sup>Despite wanting to disembark at Puteoli, the winds carried the ship forward, and he could only express his gratitude to the brethren there. <sup>4</sup>As they neared Rome, the soldiers grew impatient, but Ignatius remained joyful, eager to leave this world and join the Lord. <sup>5</sup>They arrived at the Roman harbor, just as the sports were ending, and the soldiers hurried to deliver Ignatius for his martyrdom.

## **Martyrdom of Ignatius Chapter 6**

<sup>1</sup>They departed from the place called Portus, and word of the holy martyr Ignatius spread quickly. The brethren, filled with both fear and joy, came to meet him—joyful to be in his presence, yet fearful because such a great man was facing death. <sup>2</sup>Some, in their fervent zeal, suggested they could persuade the crowd to spare him, but Ignatius, aware of this through the Spirit, asked them to remain silent. He greeted everyone warmly, urging them to show true affection and not to envy his eagerness to join the Lord. <sup>3</sup>With all the brethren kneeling beside him, Ignatius prayed to the Son of God on behalf of the Churches, asking for an end to the persecution and for mutual love among the brethren. <sup>4</sup>He was then swiftly led into the amphitheater. Following Caesar's earlier

command, and as the public spectacles were concluding on a significant Roman day, Ignatius was thrown to the wild beasts. This fulfilled his desire as stated in Scripture, “The desire of the righteous is acceptable [to God].”<sup>5</sup> His remains, mostly bones, were taken to Antioch and wrapped in linen, treasured by the holy Church as a grace-filled relic from the martyr.

### **Martyrdom of Ignatius Chapter 7**

<sup>1</sup>These events occurred on the thirteenth day before the Kalends of January, the twentieth of December, when Sun and Senecio were consuls for the second time. We, having witnessed these events and spent the night in tears and prayer, sought assurance from the Lord about what had happened. <sup>2</sup>As we briefly fell asleep, some of us saw Ignatius in a vision, standing and embracing us, others saw him praying for us, and still others saw him sweating as if from great labor, standing by the Lord. <sup>3</sup>Rejoicing in these visions, we shared them among ourselves and praised God for the happiness of the holy martyr. <sup>4</sup>We now inform you of the day and time of these events so that we can gather to commemorate the martyrdom of this noble champion of Christ, who overcame the devil and fulfilled his course out of love for Christ. Glory and power be to the Father, with the Holy Spirit, forevermore, through Christ Jesus our Lord. Amen.

# Additional Texts



# **Avenging of the Saviour**

## **Avenging of the Saviour Chapter 1**

- In the days of Emperor Tiberius Caesar, when Herod was tetrarch, Christ was delivered by the Jews to Pontius Pilate and revealed to Tiberius.
- During this time, Titus was a prince under Tiberius in the region of Equitania, in a city called Burgidalla in Libya. Titus had a severe sore in his right nostril due to a cancer, which disfigured his face up to his eye. A man from Judea, named Nathan, the son of Nahum, an Ishmaelite, traveled extensively across the lands and seas. Nathan was sent from Judea to Emperor Tiberius in Rome with a treaty. Tiberius was ill, suffering from ulcers and nine kinds of leprosy. Nathan's journey was diverted by a strong north wind, bringing him to a harbor in Libya. Titus, recognizing the ship from Judea, was curious and summoned the captain, who introduced himself as Nathan, sent by Pontius Pilate in Judea to deliver a treaty to Tiberius but blown off course by the wind.
- Titus, desperate for a cure for his disfigurement, asked Nathan if he knew of any remedies. Nathan responded that he knew nothing of such cures but mentioned a prophet named Emmanuel from Jerusalem, who had performed numerous miracles, including turning water into wine, cleansing lepers, healing the blind and paralyzed, casting out demons, and raising the dead. This prophet, after being crucified and buried, rose again on the third day, descended to Hades to free the patriarchs and prophets, appeared to his disciples, and ascended to heaven.
- Upon hearing this, Titus lamented that Emperor Tiberius, afflicted with ulcers and leprosy, had allowed such an injustice in his kingdom without bringing this healer to them. As he spoke, Titus' wound miraculously healed, and many other sick people in the vicinity were also cured. Titus, in gratitude and belief, declared his intention to travel to the land of Jesus' birth to avenge His death and asked to be baptized. Nathan baptized Titus in the name of the Father, Son, and Holy Spirit.
- Titus then sent for Vespasian, who brought five thousand soldiers to join him. They set sail to Jerusalem, besieging and destroying the city. Fear and famine struck the Jewish kings, leading Archelaus to take his own life. The soldiers, seeing no hope, decided to kill themselves rather than be defeated by the Romans.
- The remaining Jews, unable to bury their dead, surrendered to Titus and Vespasian, acknowledging their guilt in condemning Christ. Titus and Vespasian executed many Jews, sold others, and divided the spoils among themselves. They then searched for and found Veronica, who had a portrait of Jesus. Pilate was imprisoned, and Velosianus was sent to Rome with the portrait to seek a disciple of Jesus who could heal Tiberius.
- Velosianus sailed for over a year, eventually arriving in Jerusalem and learning of Jesus' miracles and resurrection from Joseph of Arimathea, Nicodemus, and Veronica. He rebuked Pilate for his role in Jesus' death and took the portrait of Jesus back to Rome. Tiberius, upon seeing the portrait, was healed of his leprosy and other ailments, as were

many others present. Tiberius, now a believer, was baptized by Nathan and praised God for his healing and salvation.

- Tiberius vowed to follow Christ faithfully and thanked God for delivering him from sin and illness. He expressed his commitment to the faith and prayed for protection and eternal life, ending his reign with gratitude and devotion to God Almighty. Amen.

## **Eldad and Modad**

### **Eldad and Modad Chapter 1**

<sup>1</sup>During the time of Moses, the servant of the Lord, two men named Eldad and Modad emerged among the seventy elders. <sup>2</sup>The Spirit of the Lord came upon them, and they began to prophesy within the camp. <sup>3</sup>The people were astonished, for these men spoke not by their own will but by the Spirit of the Almighty. <sup>4</sup>Eldad declared, “Listen, Israel, to the word of the Lord. The days are coming when the righteous will be gathered, and the wicked will be cast down.” <sup>5</sup>Modad proclaimed, “Behold, the Lord’s judgment is near. Prepare your hearts and turn from your wicked ways.”

### **Eldad and Modad Chapter 2**

<sup>1</sup>A young man ran to Moses and said, “Eldad and Modad are prophesying in the camp.” <sup>2</sup>Joshua, son of Nun, who served Moses, spoke up, “My lord Moses, stop them!” <sup>3</sup>But Moses replied, “Are you jealous for my sake? I wish that all the Lord’s people were prophets and that the Lord would put His Spirit upon them.” <sup>4</sup>The prophecies of Eldad and Modad spread among the tribes, bringing both hope and fear. <sup>5</sup>Eldad spoke of the coming Messiah, the Anointed One, who would bring salvation to His people.

### **Eldad and Modad Chapter 3**

<sup>1</sup>Modad foretold the signs of the end times: the sun would turn to darkness, and the moon to blood. <sup>2</sup>He said, “In those days, the Lord will pour out His Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, and your young men will see visions.” <sup>3</sup>“And it shall come to pass that whoever calls on the name of the Lord will be saved,” said Modad. <sup>4</sup>The people trembled at these words, for they knew that the time of judgment was near.

### **Eldad and Modad Chapter 4**

<sup>1</sup>Eldad spoke of the New Jerusalem, a city of peace and righteousness, where the Lord Himself would live with His people. <sup>2</sup>“There will be no more death or mourning or crying or pain, for the old order of things has passed away,” said Eldad. <sup>3</sup>Modad added, “The Lord will make all things new. He will wipe every tear from their eyes, and there will be no more night.” <sup>4</sup>The people rejoiced

at these promises, and many turned their hearts back to the Lord.

## **Eldad and Modad Chapter 5**

<sup>1</sup>But there were those who mocked and refused to listen, saying, “These men are drunk.” <sup>2</sup>Eldad warned them, “Do not harden your hearts as in the rebellion. The day of the Lord is coming, and who can stand?” <sup>3</sup>Modad echoed, “Seek the Lord while He may be found; call on Him while He is near.” <sup>4</sup>And thus, the words of Eldad and Modad were recorded for future generations, a testimony of the Lord’s enduring mercy and justice.

# **Jannes and Jambres**

## **Jannes and Jambres Chapter 1**

<sup>1</sup>Jannes and Jambres were born into the land of Egypt, sons of a wise man skilled in the arts of magic. <sup>2</sup>From their youth, they were instructed in the secret knowledge of their forefathers, learning the ways of the occult and the mysteries of the gods. <sup>3</sup>As they grew, their fame spread throughout the land, and they were brought into the court of Pharaoh, the ruler of Egypt. <sup>4</sup>There, they demonstrated their power by performing great wonders, and Pharaoh exalted them above all his other magicians. <sup>5</sup>But in their hearts, they were filled with pride, believing that no power could surpass their own.

## **Jannes and Jambres Chapter 2**

<sup>1</sup>In the days of Moses, the servant of the Lord, Pharaoh’s heart was hardened, and he refused to let the people of Israel go. <sup>2</sup>So the Lord sent Moses and Aaron to perform signs before Pharaoh, that he might know the power of the living God. <sup>3</sup>But Jannes and Jambres stood against Moses, saying, “We too can perform such wonders, for we are mighty in the wisdom of Egypt.” <sup>4</sup>They cast down their rods, and they became serpents, just as the rod of Aaron had done. <sup>5</sup>But the rod of Aaron swallowed up their rods, and they were filled with fear, though they did not show it.

## **Jannes and Jambres Chapter 3**

<sup>1</sup>When Moses turned the waters of the Nile into blood, Jannes and Jambres did likewise with their enchantments, and Pharaoh’s heart was hardened. <sup>2</sup>Again, when frogs covered the land of Egypt, they brought forth frogs with their magic, and Pharaoh did not listen to Moses. <sup>3</sup>But when the dust became gnats by the word of the Lord, the magicians tried to do the same, but they could not. <sup>4</sup>Then Jannes and Jambres said to Pharaoh, “This is the finger of God,” but Pharaoh’s heart remained hard, and he did not listen to them.

## **Jannes and Jambres Chapter 4**

<sup>1</sup>As the plagues continued, Jannes and Jambres grew weaker in their power, unable to replicate the mighty works of the God of Israel. <sup>2</sup>They recognized the truth, that their magic was nothing compared to the power of the Lord, but their pride kept them silent. <sup>3</sup>They sought to understand the source of Moses' power, consulting their scrolls and calling upon their spirits, but to no avail. <sup>4</sup>In the end, they could no longer stand before Moses, for they were covered with boils like all the Egyptians, and they fled from Pharaoh's presence in shame.

### **Jannes and Jambres Chapter 5**

<sup>1</sup>After the final plague, when the firstborn of Egypt were struck down, Jannes and Jambres came to Moses in secret. <sup>2</sup>They fell at his feet and confessed their sins, saying, "We have opposed the Lord, and now we see that He alone is God." <sup>3</sup>Moses looked upon them with pity and said, "The Lord is merciful, but His judgment is just. You will not escape the consequences of your deeds." <sup>4</sup>And so it was that Jannes and Jambres were struck down by the hand of the Lord, and they perished with the rest of Pharaoh's servants who did not fear God.

### **Jannes and Jambres Chapter 6**

<sup>1</sup>Let this be a warning to all who oppose the will of the Most High, for no power on earth can stand against Him. <sup>2</sup>The wisdom of the world is foolishness before the Lord, and those who trust in it will be brought low. <sup>3</sup>But those who humble themselves and seek the Lord will find mercy, for He is gracious and compassionate, slow to anger and abounding in steadfast love. <sup>4</sup>Remember the fate of Jannes and Jambres, and do not harden your hearts as they did, but turn to the Lord while there is still time.

## **Melchizedek**

### **Melchizedek Chapter 1**

Jesus Christ, the Son of God, who has existed since the beginning of time, came down from the eternal realms so that He could reveal the mysteries of the aeons. I was chosen to disclose the nature of each aeon, describing its essence, and to embody virtues such as friendship and goodness. As He journeyed through these aeons, He prepared to reveal the ultimate truth. His teachings were often presented in the form of parables and riddles, but He promised that a time would come when the truth would be fully unveiled. The forces of Death and the ruling archons—both male and female gods, along with their principalities and authorities—would tremble and rage against Him. Despite their opposition, all the rulers of this world and beyond would witness His power and understand the truth of His mission. The religious leaders, blinded by their

ignorance, would hastily bury Him, labeling Him as impious, lawless, and impure. However, on the third day, He would rise from the dead, triumphant over Death, and appear to His holy disciples, revealing to them the world that gives life to all. In the heavens and on earth, those who had doubted Him would speak many words, claiming contradictory things about Him. They would say He was unbegotten, though He was indeed begotten; that He did not eat or drink, though He did; that He was uncircumcised, though He was circumcised; that He was without flesh, though He came in the flesh; that He did not suffer, though He suffered; and that He did not rise from the dead, though He arose. But all the tribes and peoples who receive the truth from you, O Melchizedek, Holy One, High Priest, will speak the truth. I am Gamaliel, sent to the congregation of the children of Seth, who are above thousands upon thousands and myriads upon myriads of the aeons, to impart the knowledge of the true High Priest, Jesus Christ. The adversarial spirits are ignorant of Him and their own destruction. I have come to reveal this truth to you, for you are part of the living offering, along with your offspring, who have been offered up to the All. The offering is not of cattle, but of truth and knowledge, to atone for the sins of unbelief, ignorance, and wicked deeds. The faithful do not reach the Father of the All through mere ritual, but through the waters of baptism that are above, receiving the true baptism that comes from Him. Pray for the offspring of the archons and angels, for from the seed of the Father of the All were engendered the gods, angels, and men, those in the heavens, on the earth, and under the earth. The true Adam and Eve are not those bound by the material world, but those who have overcome the world-rulers, trampling the Cherubim and Seraphim with the flaming sword, bringing forth the light. Those who exist with the hidden truth will renounce the archons and their influence, for they are worthy of immortality, sons of men who follow the holy light. From the beginning, there has been a seed of truth, which has been passed down to those who are faithful. I, Melchizedek, who came down from the living realms, will now speak. We are the brethren who came down from the living aeons, and we will trample upon the world-rulers as we proclaim the truth. Abel, Enoch, Noah, and you, Melchizedek, the Priest of God Most High, are all part of this holy lineage. These two who have been chosen will never be convicted by their enemies, friends, or even strangers. All adverse forces, whether visible or invisible, from the heavens, the earth, or beneath the earth, will make war against them, but they will overcome. The Savior will take them away and destroy Death. These revelations are to be shared, but only with those who are worthy to receive them. Immediately, I, Melchizedek, rose up and praised God, rejoicing in the knowledge that He had pity on mankind and sent the angel of light from His aeons to reveal the truth. This angel raised me from ignorance

and brought me from the fruits of death to life. I am Melchizedek, the Priest of God Most High, and I know that I am truly the image of the true High Priest, who governs the world. God has revealed to me the sacrifice that transcends death, binding the natures that lead astray, and offering up a living sacrifice. In this holy act, I offer up myself, along with those who belong to God, in accordance with the perfect laws. I proclaim my name in baptism, now and forever, among the living and holy names. Holy, Holy, Holy are You, O Father of the All, who truly exists, now and forever. Amen. Holy, Holy, Holy are You, O Mother of the aeons, Barbelo, now and forever. Amen. Holy, Holy, Holy are You, O First-born of the aeons, Doxomedon, now and forever. Amen. Holy, Holy, Holy are You, O Harmozel, first aeon, now and forever. Amen. Holy, Holy, Holy are You, O Oriael, commander, luminary of the aeons, now and forever. Amen. Holy, Holy, Holy are You, O Daveithe, man-of-light, commander of the aeons, now and forever. Amen. Holy, Holy, Holy are You, O Eleleth, commander-in-chief of the aeons, now and forever. Amen. Holy, Holy, Holy are You, O good god of the beneficent worlds, Mirocheirothetou, now and forever. Amen. Holy, Holy, Holy are You, O Commander-in-chief of the All, Jesus Christ, now and forever. Amen. As I concluded these praises, I was filled with a profound sense of fear and awe, for the darkness that surrounds this world was disturbed. But in the place where the darkness was great, a light began to appear, and with it, the truth was made known. The brethren who belong to the generations of life spoke to me, saying, “Be strong, O Melchizedek, great High Priest of God Most High. The archons, who are your enemies, have made war against you, but you have prevailed. You have endured and destroyed your enemies. Their power will not rest in anything living and holy.” These revelations must be kept secret, only to be revealed to those who are spiritually worthy. When the brethren had finished speaking, they ascended above all the heavens. Amen.

## Sibylline Oracles Introduction

The Sibylline Oracles are a collection of prophetic writings that were composed over a long period, from about the second century BCE to the seventh century CE. They are a mix of Jewish, Christian, and pagan elements. While some parts of the Sibylline Oracles were written during the Old Testament period, others were written much later. Here's a brief overview:

**Books I-II:** These books contain significant Christian elements and are thought to have been composed in the early Christian period, likely around the second century CE.

**Book III:** This is one of the earliest and most important books, composed mainly in the second century BCE, and contains Jewish oracles.

**Books IV-V:** These books also contain significant Jewish elements and were likely composed

between the first and second centuries CE.

**Books VI-VII:** These are shorter and contain mainly Christian material, likely composed in the second to third centuries CE.

**Book VIII:** This book contains a mix of Jewish and Christian elements and was likely composed in the second century CE.

**Books XI-XIV:** These later books contain Christian material and were likely composed between the third and seventh centuries CE. **Fragments:** These are various pieces that have been preserved in other writings and can come from different periods. Thus, while some parts of the Sibylline Oracles were written during or shortly after the Old Testament period, the collection as a whole spans a much longer timeframe, with significant contributions from the early Christian period.

## Sibylline Oracles – I

From the very beginning of humanity to the very end, I will prophesy about everything: what has happened in the past, what is happening now, and what will happen in the future due to human wrongdoing. First, let me explain how the world came into being, as God commands me to do. Pay attention, wise mortal, and make sure you follow my instructions. The most high King created the world by simply saying, “Let there be,” and it came into existence. He established the earth, placing it around the underworld, and He Himself provided the light. He lifted the sky high, spread out the sea, adorned the sky with countless stars, and decorated the earth with plants. He mingled the sea with rivers, the air with gentle breezes and clouds, and then created various forms of life: fish for the sea, birds for the air, and animals and reptiles for the land. Everything was created precisely and efficiently by His word. After completing the world perfectly, God fashioned a new living being in His own image—a beautiful and divine human. He placed this new human in an idyllic garden, where he could enjoy a life of ease and beauty. However, in this paradise, the first human desired companionship and asked to see another being like himself. So, God created a woman from the man’s rib, making her beautiful as well, and placed her in the garden with him. When the man saw her, he was overjoyed and admired her greatly. At that time, both the man and the woman were pure and without sin; they lived like innocent creatures of the wild, without shame. God gave them only one command: not to touch a certain tree. But a cunning serpent deceived them into disobeying this command, leading them to gain knowledge of good and evil. The woman was the first to disobey God and persuaded the man to do the same. As a result, they both sinned, forgetting their immortal Creator and ignoring His commandments. Consequently, they brought evil into the world instead of good. They made clothes from fig leaves to hide their nakedness, feeling ashamed.

God was angry with them and cast them out of the paradise, condemning them to live in the mortal world. He told them to work hard on the earth to provide for themselves through labor. The serpent, which had deceived them, was cursed to crawl on its belly and eat dust, and enmity was established between the serpent and humans. This enmity would be ongoing, with the serpent striking at the human heel and humans aiming to crush the serpent's head, symbolizing the constant struggle between good and evil. Humanity multiplied as God had commanded, and people established various civilizations, built cities, and created elaborate structures. They lived long, contented lives, not suffering from the troubles of old age but passing away peacefully. These people were favored by the immortal King, God. However, they eventually fell into foolishness, disrespected their parents, and engaged in conflicts and wars. They became corrupt, shedding blood and committing heinous acts. Eventually, a final catastrophe came from heaven, bringing death to these wicked people, and they were received into Hades—a place named after the first man who tasted death. Since then, all humans born on earth are destined to go to Hades. Even in Hades, the first people to arrive were honored because they were the earliest generation. But when Hades received these early souls, God created a new, more refined race. This new generation was devoted to beautiful and noble work, distinguished by their reverence and wisdom. They were skilled in various arts, finding inventive solutions despite limited resources. Some learned to farm with plows, others worked with wood, some became sailors, and others studied the stars and practiced divination with birds. Some were interested in medicine, while others were fascinated by magic. These people excelled in every field they pursued, showing great diligence and creativity. Despite their talents and industriousness, they were eventually cast into the deepest, most terrible part of the underworld, Tartarus. They were held in unbreakable chains to suffer eternal punishment in the unquenchable fires of Gehenna. Following this, a third, more aggressive race emerged. These people were domineering and destructive, constantly engaging in violence. They waged wars and committed murders, causing widespread suffering and chaos among themselves. From this third race came a fourth, even more corrupted generation. They were known for their bloodthirsty and morally depraved behavior. They showed no respect for God or other people, driven by rage and wickedness. As a result, many were sent to Erebus, while the rest were cast out of the world by God into Tartarus, far below the earth. Later, an even worse race appeared. These people were more violent than the previous generations, behaving like monstrous giants and speaking foully. Among all humans, only Noah stood out as just and virtuous. He was devoted to righteous deeds. God spoke to Noah from heaven, saying: "Noah, take heart and preach

repentance to the people so they may be saved. If they do not listen and remain shameless, I will destroy the entire race with a great flood. Build an ark from durable, waterproof wood. I will grant you understanding and skill to build it correctly and ensure the safety of you and your family. I am the eternal One, and I cover the heavens with my presence, the sea with my boundary, the earth as my footstool, and the air as my cloak. The stars circle around me. I have nine letters in my name, made up of four syllables: three of the letters are each two-lettered, and the remaining one completes the rest. The total number of letters sums up to 88 plus 30 and 7. Know who I am, and understand my teachings.” Noah was overwhelmed by this message. He then warned the people, saying: “O insatiable men, blinded by great madness, your actions will not escape God’s notice. He sees everything and has sent me to warn you so that you may avoid destruction. Be sober, abandon evil ways, and do not shed each other’s blood. Respect the supreme Creator, God, who dwells in the heavens. Pray to Him for the well-being of cities, the world, and all living creatures. If you do not repent and turn from your wicked ways, you will face destruction by flood. You will cry out in fear as the skies turn chaotic and God’s wrath descends upon you. The immortal Savior will be angered if you do not seek His favor and change your ways. Live righteously and do not act lawlessly against one another.” But when the people heard Noah’s warnings, they mocked him, calling him mad and delusional. Noah continued to speak to the people, saying: “O wretched and morally corrupt people, unstable and abandoning modesty for shamelessness, greedy and fierce sinners, deceitful and insatiable, full of mischief. You are untrustworthy, adulterous, and foul-mouthed. You do not fear the wrath of the Most High God, who will punish you for your actions over the course of five generations. You mock my warnings, laughing sarcastically at what I predict—God’s devastating flood. When the polluted descendants of Eve, flourishing on the earth, are wiped out in a single night, cities, people, and everything will be destroyed by the earth-shaking forces. The entire world of countless people will perish. How can I grieve or lament in this wooden ark? If God’s flood comes, the earth, hills, and even the sky will be submerged. Everything will be covered by water, and all things will be destroyed. The winds will cease, and a new age will begin. Phrygia will rise from the waters first and will give rise to a new race of people, becoming the nurturing mother of a new world.” When Noah had spoken these warnings to the lawless people in vain, the Most High God appeared once more and said: “The time has come, Noah, to fulfill everything I promised and confirmed to you. The disobedient people must be punished for their countless evils that have persisted throughout the generations. Enter the ark with your sons and their wives. Gather as many animals as I instruct, and I will put the willingness in them to come

aboard.” Noah went out, calling out as God had commanded. His wife, sons, and their wives entered the ark, along with the animals and creatures as specified by God. Once the door was securely fastened and sealed, God’s plan was set in motion. He gathered clouds, obscuring the sun, moon, and stars, and darkness covered everything. Thunder rumbled, lightning flashed, and all the winds were stirred up. Torrential rains poured from the heavens and from the earth’s deep cavities, flooding the entire world. The ark floated on the waters, tossed by fierce waves and driven by strong winds, but it stayed afloat, cutting through the foam with its keel. As the rains continued, Noah observed the situation carefully, considering the divine guidance he had received. The ark endured the onslaught of water for many days, and Noah, seeing the vast and endless flood, was filled with fear. The skies were overcast, and the sun seemed weary. Noah’s courage was tested as he released a dove to find out if land had reappeared. The dove flew around but returned without finding any dry ground. After waiting some more days, Noah sent the dove out again. This time, the dove returned with an olive branch in its beak, a hopeful sign that the waters were receding. This news filled Noah and his family with hope and joy, as they anticipated the return of land. Noah then sent out another bird, a raven, which flew off and did not return. This indicated to Noah that land was close. When the ark eventually came to rest on a narrow stretch of land after drifting over the ocean, it was finally secured. In Phrygia, on the dark mainland, there is a tall, steep mountain named Ararat. It was chosen for the ark to rest upon, as it was the place where all would be saved from death. The great river Marsyas springs from this mountain. When the waters receded, the ark settled on a high peak of this mountain. Then, a divine voice from heaven spoke to Noah: “Noah, who is faithful and just, come out of the ark with your sons, your wife, and your sons’ wives. Fill the earth, multiply, and establish justice among all people through the generations until the final judgment comes for everyone.” Following this command, Noah, encouraged and relieved, left the ark with his family and all the animals. They all gathered in one place. Noah, the eighth and most righteous of men, after spending fifty-one days on the waters due to God’s instructions, began a new era of life. This new generation was considered the golden age, the sixth and best since the creation of the first man. This era was named “Heavenly” because everything would be under God’s care. O first generation of this sixth age! I shared great joy escaping destruction with my family and loved ones, after enduring much suffering. I will now sing about fitting things to come. The fig tree will bear many-colored flowers, and later, Cronos will reign with power. Three just kings will rule wisely, giving fair portions and ensuring justice for those who work and love diligently. The earth will be rich with self-growing fruits, yielding abundant

crops. The people of this golden age, blessed and free from disease, will die peacefully, as if falling asleep, and will be honored in the underworld. They will be fortunate heroes, cherished by the Lord of Sabaoth, who shared His wisdom with them. However, after this golden age, a second, oppressive race of earth-born men will emerge—the Titans. They will be tall and strong, speaking a single language as the first generation did. But their pride and ambition will lead them to challenge the heavens, and the great ocean will flood them with its raging waters. Although the Lord of Sabaoth will be angry, He will hold back His wrath, as He promised never again to flood the earth. When the swelling waters finally subside and their waves are restrained by harbors and rough coastlines, a child of the great God will come, born in human form. This child will have four vowels and two consonants in His name, which, when combined, will sum up to eight hundred and eight. This child will be recognized as the Son of the Most High God. He will fulfill God's law, not destroy it, and will teach all things. Priests will bring Him gifts of gold, myrrh, and frankincense. When a voice calls out in the desert, urging people to prepare the way and purify themselves with water to live righteously, one with a barbaric nature will try to hinder this voice. A sign will follow: a fair stone will come from Egypt, and the Hebrew people will stumble upon it. This stone will guide the nations and reveal the way to the God who rules on high. Through this child, chosen people will be shown eternal life, while the lawless will face eternal fire. He will heal the sick and help those who are at fault and place their trust in Him. The blind will regain their sight, the lame will walk, the deaf will hear, and the mute will speak. He will cast out demons, and even raise the dead. He will walk on water and, in a desert place, He will feed five thousand people with just five loaves of bread and two fish. There will be twelve baskets of leftovers, a symbol of hope for the people. However, Israel will not recognize Him; they will be blind and deaf to His miracles, overwhelmed and unable to understand. When the wrath of the Most High falls upon the Hebrews because they killed the Son of God, they will mock Him with insults and spittle. They will give Him gall to eat and undiluted vinegar to drink, consumed by madness and blind to their own actions. They will be more blind than moles and more dreadful than venomous creatures, trapped in deep sleep. When He stretches out His hands, is crowned with thorns, and has His side pierced with a spear, darkness will cover the earth for three hours in the middle of the day. The Temple of Solomon will be a powerful sign, marking the end of an era. He will descend to the realm of the dead, proclaiming resurrection to the dead. After three days, He will rise again, show Himself to people, and teach them. He will ascend into the clouds and return to heaven, leaving behind a new covenant for the world. In His name, a new group of people will emerge from among

the nations, guided by the teachings of the Almighty. After this, there will be wise leaders, and the era of prophets will come to an end. When the Hebrew people have fully reaped the consequences of their actions, a Roman king will come and destroy their wealth. Other royal powers will rise and fall, oppressing people. There will be a great downfall for those who become arrogant and unrighteous. The Temple of Solomon will be destroyed by barbarian invaders, and the Hebrews will be driven from their land, scattered and suffering. Among the wheat, there will be much tares, symbolizing evil discord among humanity. The cities will be ravaged, and people will mourn each other, suffering from the wrath of God due to their evil deeds.

## **Sibylline Oracles – II**

While I earnestly prayed, God held back my wise song, and once more placed within me the divine voice of sacred words. I am filled with terror throughout my body as I follow these words, for I do not know what I am saying; it is God who compels me to proclaim each thing. When there are earthquakes on earth, fierce thunderbolts, thunder and lightning, storms, and blight, as well as the rage of jackals and wolves, acts of manslaughter, and the destruction of people, cattle, mules, goats, and sheep, the land will become barren due to neglect, and fruits will fail. There will be a loss of freedom among many people and theft from temples. After these events, a new generation of people will appear. The earth-shaking Lightener will destroy idol worship and shake the people of Rome, which is built on seven hills, and their great wealth will be consumed by Vulcan's fiery flames. Then, bloody signs will descend from heaven, and despite this, the entire world of countless people will be in chaos, killing each other. God will send famines, plagues, and thunderbolts upon those who unjustly judge. There will be such a lack of people on earth that finding any trace of humanity will astonish anyone who sees it. At that time, the great God who dwells in heaven will prove to be the savior of the righteous. Peace and deep wisdom will be restored, and the land will again produce abundant fruits, not divided or enslaved. Every harbor and haven will be accessible to everyone as it was before, and shamelessness will vanish. Then God will reveal a great sign to humanity: a bright, radiant star will shine like a lustrous crown from heaven for many days. Following this, He will show a heavenly crown for those who compete in righteous deeds. There will be a great contest in the heavenly realm, where all people will strive for glorious victory, and the fame of immortality will be celebrated. Every nation will participate in these eternal contests for splendid victory, and no one will be able to buy a crown with silver. Instead, the pure Christ will award what is deserved and bestow immortal prizes upon those who persist in the contest unto death. To chaste individuals who run their race well, Christ will give

incorruptible rewards and allot what is due to all people, including foreign nations that live a holy life and worship one God. Those who respect marriages and stay away from adultery will receive rich gifts and eternal hope. Every human soul is a gift from God, and it is wrong to corrupt it with vile deeds. Do not pursue wealth unrighteously; live a life of integrity. Be content with what you have and do not covet what belongs to others. Speak only the truth and respect what is true. Do not worship vain idols, but honor the imperishable God first and your parents second. Give everyone their due and do not engage in unjust judgments. Do not unjustly cast out the poor or judge by outward appearances, for if you judge wickedly, God will judge you in return. Avoid false testimony and tell the truth. Maintain your purity and love among all people. Use fair measures; fairness is beautiful. Do not cheat with scales but keep them balanced. Do not swear falsely, whether ignorantly or intentionally, as God despises perjury. Never accept gifts from unjust actions. Do not steal or squander life's seeds; the person who does will be cursed through many generations. Avoid vile lusts, slander, and killing. Pay the laborers their wages and do not oppress the poor. Assist orphans, widows, and those in need. Speak sensibly and keep secrets with care. Be unwilling to act unjustly and do not tolerate unrighteous behavior. Give to the poor immediately and do not delay by saying, "Come back tomorrow." Give from your own grain generously, for those who give alms are lending to God. Mercy redeems one from death when judgment comes. God desires mercy, not sacrifice. Instead of offering sacrifices, clothe the naked, share your bread with the hungry, welcome the homeless into your house, and guide the blind. Show compassion to shipwrecked travelers, as their journeys are uncertain. Help those who have fallen and protect the defenseless. Everyone experiences suffering; life is like a wheel with unpredictable fortunes. If you are wealthy, extend your hand to the poor and share what God has given you with those in need. All human lives are the same in their mortality, but circumstances are not equal. When you see a poor person, do not mock them with words or speak harshly to those who might be at fault. A person's true nature is revealed in death; their actions, whether just or unjust, will be judged when they face judgment. Do not impair your mind with excessive wine or drink. Avoid eating blood and abstain from foods offered to idols. Do not carry a sword for aggression, but only for defense, and use it neither unlawfully nor unjustly. Killing an enemy will only taint your hands. Do not encroach on your neighbor's land or disrespect property boundaries, as such trespassing is painful and unjust. Possessions obtained through lawful means are valuable, but unrighteous gains are worthless. Do not harm any growing crops, and treat strangers with equal respect as you would citizens. Hospitality should be extended to everyone, and no one should

be considered a stranger, as all humans are of one blood and no land is permanently secure for anyone. Do not desire or pray for wealth; instead, pray for a modest life and ensure you possess nothing unjustly. The love of wealth is the root of all evil. Do not crave gold or silver, as they bring about destruction and are a constant trap for people. Gold and silver, the source of many evils, lead to wars, theft, and murder, causing family members to hate each other. Avoid deceit and do not hold ill feelings against friends. Be sincere and transparent, avoiding hidden agendas or duplicity. Those who willfully commit wrongs are evil, but if someone acts under compulsion, their fate is uncertain. It is important for each person's intentions to be righteous. Do not take pride in wisdom, power, or wealth, as only God is truly wise, powerful, and rich. Do not dwell on past wrongs, as what is done cannot be undone. Control your temper and avoid acting out of impulsive anger, as it can lead to unintended harm. Suffering should be shared by all and should neither be too severe nor excessive. Too much good can be unhelpful, and excessive luxury can lead to harmful desires. Great wealth can lead to violence and reckless behavior. Passionate feelings, when unchecked, can lead to destructive madness. Anger, if excessive, becomes wrath. The zeal of good people is admirable, while the boldness of wicked people is destructive. True renown comes from virtue, not from base actions. True love is virtuous, unlike the love of Cypris (Venus), which leads to shameful behavior. A foolish person may be seen as agreeable among peers, but moderation in eating, drinking, and speaking is the best approach. Overstepping moderation brings grief. Avoid being envious, unfaithful, abusive, or deceitful. Be prudent and abstain from shameless actions. Do not imitate evil, but leave vengeance to justice; persuasion is helpful, but strife only leads to more conflict. Do not trust too quickly before you see the outcome. This is the contest, these are the rewards; these are the prizes and the gateway to life and immortality. God in heaven has appointed this reward for the most righteous people, and through this gate, those who achieve victory will pass gloriously. When you see this sign everywhere—children with gray hair, famines, plagues, wars, and changes in times—many parents will mourn and weep for their lost children, burying bodies in the earth with blood and dust. Wretched men of the last generation, full of evil and foolishness, will fail to see that when women no longer bear children, the end of human life is near. The downfall approaches when impostors replace true prophets. Beliar will come and perform many signs for people. There will be confusion among holy and faithful men, and there will be plundering of them and the Hebrews. Fearful wrath will befall them when a people from the east, the twelve tribes, will search for their kin, the Hebrews, whom the Assyrian archers have destroyed. Nations will perish over these events. However, after this, the

mighty and faithful Hebrews will rule over men and enslave them as before, for their power will never fail. The highest God, who sees everything and dwells in heaven, will cast a deep sleep upon people, covering their eyes. Blessed are the servants who are found awake when the Master arrives! They will be vigilant and expectant at all times. The Master will come at dawn, dusk, or midday. It will be as I say: for those who are asleep, stars will appear in the sky even at midday. Then, the Tishbite (Elijah), coming from heaven in his celestial chariot, will reveal three terrible signs that life is about to end. Woe to all the pregnant women on that day! Woe to those who nurse infants! Woe to those who live on the sea! For a dark mist will cover the entire world, east, west, south, and north. A mighty stream of burning fire will flow from heaven, consuming everything—earth, ocean, shining seas, lakes, rivers, springs, Hades, and even the sky. The heavenly lights will merge into one and become desolate. Stars will fall into the seas, and all human souls will suffer in fiery torment, with ashes covering everything. The world's elements—air, earth, sea, light, sky, days, and nights—will vanish. Birds will no longer fly, sea creatures will no longer swim, ships will cease to sail, and cattle will no longer plow fields. There will be no sound of raging winds. Everything will be fused together, and only the pure will be separated out. When the immortal God's eternal angels—Araniel, Ramiel, Uriel, Samiel, and Azael—who know the extent of everyone's sins, lead all souls from the darkness to the judgment seat of the great and immortal God. Only the almighty God, who is eternal and imperishable, will judge mortals. He will grant souls, spirits, voices, and bones to those who dwell below, and they will be clothed with flesh, sinews, veins, skin, and hair, just as before. Bodies will be raised and animated once again, divinely fashioned and breathing. Then Uriel, the mighty angel, will break open the unyielding, adamantine gates of Hades, which are guarded by brazen locks. He will cast them down and lead all suffering souls to judgment. This will include the Titans, ancient giants, those drowned in the flood, and those lost at sea, as well as those consumed by wild beasts and birds. Uriel will gather all these souls and present them before God's judgment seat. When the thunderous Lord of Hosts has concluded the course of fate and raised the dead, He will sit on His heavenly throne and firmly establish His power. Then, Christ, who is incorruptible, will come in glory with pure angels and sit at the right hand of God on the great judgment seat. He will judge the lives of the pious and the ways of the impious. Moses, the great friend of God, will come in the flesh, along with Abraham, Isaac, Jacob, Joshua, Daniel, Elijah, Habakkuk, and Jonah—those whom the Hebrews once killed. But God will punish the Hebrews after Jeremiah, giving them their due recompense for their actions in life. All will pass through the unquenchable fire; the righteous will be saved, while the godless will perish forever.

Those who committed evils, murders, lies, thefts, and all forms of corruption will face eternal punishment. Those who wronged widows and orphans, those who denied their promises, those who mistreated their parents, and those who acted shamelessly, including sorcerers and deceitful priests, will face the wrath of God. They will be cast into a circle of restless fire, bound in chains, and punished severely. In Gehenna, they will suffer among horrible beasts in immense darkness. After these punishments, they will endure an additional fiery wheel from a great river, because of their wicked deeds. Fathers, children, mothers, and nursing infants will wail their tragic fate, with no respite from their tears. They will cry out in Tartarus, suffering threefold for their sins, burned by unrelenting fire, gnashing their teeth in anguish, and finding no solace in death. The wicked will plead with God in vain, for He will turn His face away from them. He gave them seven ages for repentance through the hands of a pure virgin. But those who valued right deeds, piety, and justice will be led by angels through the burning stream to a place of light and eternal life. They will enter a land of abundance, with rivers of honey, wine, and milk, where there are no barriers or divisions. Life will be shared equally, with no distinctions of wealth or status, and no more concerns about time or seasons. There will be no more night, day, or change of seasons, and no more birth, death, or commerce. God will grant the pious eternal rest and will save them from the raging fire and endless torment. He will remove them from the restless flames and bring them to eternal life among the immortals in Elysian fields, where the peaceful waters of the Acheron flow endlessly. Ah, what a wretched woman I am! What will become of me on that day? I have sinned, being foolishly absorbed in trivial matters, neglecting both marriage and reason. Even in my wealthy husband's house, I shut out the needy and knowingly engaged in unlawful actions. But, Savior, though I have committed shameful acts, rescue me from my torment. I pray you, Holy Giver of manna, King of the great realm, grant me some rest from my lament.

## **Sibylline Oracles – III**

O mighty and blessed heavenly One, who has placed the cherubim in their positions, I, who have spoken the truth, ask you to grant me some rest. My heart is weary from within. Yet why does my heart and soul continue to beat with urgency, compelled to deliver their message to all? Nevertheless, I will proclaim whatever God commands me to proclaim to humanity. O people, made in the image of God, why do you wander aimlessly and stray from the right path, forgetting the eternal Creator? God is one—sovereign, ineffable, dwelling in heaven, self-existent and invisible, who alone sees everything. He was not created by sculptor's hand, nor is His form represented by gold or ivory; He is eternal and proclaims Himself as the one who is, was, and will

be. For who, being mortal, can see God with their eyes? Who can bear to hear the name of the great God, ruler of the world? He created all things by His word—heaven, the sea, the tireless sun, the full moon, the bright stars, and the mighty Tethys with its springs and rivers, imperishable fire, and the cycle of days and nights. This is the God who formed Adam, the first man, and filled the world with His presence—east, west, south, and north. He established the pattern of the human form and created wild animals, creeping things, and birds. Yet you do not worship or fear God, but instead go astray, worshipping serpents, cats, and idols made of stone. You sit before the doors of godless temples and neglect the true God who sustains everything. You are delighted by the wickedness of stones and forget the judgment of the eternal Savior who created heaven and earth. Alas! A race that delights in blood, deceitful, vile, ungodly, and false—deceitful and immoral—plundering for gain, breaking faith, and leading lives of dishonesty. When Rome comes to rule Egypt, then the greatest kingdom of the eternal King will appear. A holy Lord will come to reign over all lands for ages to come. And then, there will be relentless wrath upon the Latin people; three events will bring destruction to Rome, and all men will perish with their own homes when a fiery torrent falls from heaven. Oh, wretched me! When will that day and the judgment of the mighty God, the King, come? For now, O cities, you are built and adorned with temples, racecourses, markets, and images of wood, gold, silver, and stone, preparing for the bitter day that will come when a stench of brimstone will fill the air. I will declare this in all the cities where men suffer. From the Sebastenes, Beliar will come in the future. He will establish heights and make the sea stand still, and the great fiery sun and bright moon will be affected. He will raise the dead and perform many signs before men, but he will bring nothing to completion but deceit. Many mortals, both Hebrews and lawless individuals who never listened to God's word, will be led astray by him. When the threats of the mighty God draw near, and a flaming power comes to earth, it will consume both Beliar and all those who trusted in him. The whole world will be ruled by a woman who will be obedient everywhere. A widow will rule over the world, casting into the sea both gold and silver, brass and iron. The elements will be thrown into chaos when the God who dwells on high rolls up the sky like a scroll, causing the multiform sky to fall upon the earth and sea. A never-ending torrent of fire will burn the land, the sea, the sky, and everything, melting creation and separating the pure from the impure. There will be no more light spheres, no more night, dawn, or days of care, nor spring, winter, summer, or autumn. The judgment of the mighty God will come at the end of a great age. O navigable waters and lands of the East and West, everything will be subject to the one who comes into the world again and becomes aware of His power. When the

threats of the mighty God are fulfilled, as He threatened mortals once when they built a tower in Assyria, speaking one language and attempting to reach the stars. The Immortal then imposed a great force, causing the winds to topple the tower and stir up conflict among people. Thus, the city was named Babylon, and when the tower fell and the languages diverged, the earth was filled with people and kingdoms were divided. The tenth generation of mortals appeared after the flood. Cronos reigned, along with Titan and Iapetus, considered the best descendants of Gaia and Uranus. They were the first of mortal men. The earth was divided among them, each having his own portion. However, as time passed, the sons of Cronos fought over the royal power. Cronos and Titan clashed until Rhea, Gaia, Aphrodite, Demeter, Hestia, and Dione brought them together to judge Cronos as king. Titan demanded that Cronos have no male descendants, so he could reign after Cronos. Each time Rhea gave birth, the Titans tore apart the male children but spared the females. Eventually, Rhea bore a son in secret, whom she named Zeus, and sent him away to be raised in secret. Poseidon was also sent away secretly, and Pluto was born at Dodona. When the Titans discovered the hidden sons, they captured Cronos and Rhea, imprisoning them in the earth. The sons of Cronos rose up, initiating a great war among mortals. This was the beginning of war among men. God then punished the Titans, and all of them died. Over time, the Egyptian kingdom arose, followed by the Persians, Medes, Ethiopians, Assyrians, Babylonians, Macedonians, and finally Rome. A divine message was given to me, to proclaim and instill things among all people. This God revealed to me that various kingdoms would rise. First, the house of Solomon would include people from Phoenicia, Syria, the islands, and the races of Pamphylians, Persians, Phrygians, Carians, Mysians, and rich Lydians. Then, the proud and impure Hellenes, followed by a Macedonian nation, would rise as a great and shrewd power. But the God of heaven will destroy them. Afterward, another kingdom, white and many-headed from the western sea, will dominate many lands and bring terror to kings, destroying gold and silver in many cities. However, gold and silver will reappear in the earth, but these rulers will oppress people and face great disaster. Their arrogance will lead to malevolent behaviors, and children will be placed in shameful conditions. In those times, great afflictions will disturb and break everything, filling the world with shameful covetousness and ill-gotten wealth, especially in Macedonia. Hatred and deceit will prevail, even to the seventh kingdom, ruled by a king of Egypt, a descendant of the Greeks. Then the nation of the mighty God will become strong again and guide all people in life. But why has God placed this in my mind to reveal: what will happen first, next, and finally to all people? Which of these will come first? First, God will bring judgment upon the Titans. They will face punishment for their

actions against the sons of mighty Cronos, as they had bound both Cronos and his beloved mother. Next, there will be tyrants among the Greeks—fierce, arrogant, and corrupt kings, and there will be no rest from war for humanity. The Phrygians will face complete destruction, and Troy will suffer great misfortune. The Persians, Assyrians, Egyptians, Libyans, Ethiopians, Carians, and Pamphylians will also experience disaster. I mention these events individually because once the first set of calamities occurs, the second will follow immediately. So, I will begin with the first. An evil will befall the righteous who live near the grand temple of Solomon and are descendants of virtuous people. I will also describe their lineage, city, and homeland—so listen carefully, O wise mortal. There is a city on earth, Ur of the Chaldees, where a righteous people live who have always valued goodness and noble deeds. They do not concern themselves with the sun's movements, the moon, the marvels beneath the earth, the deep sea, or omens from sneezes, birds, or soothsayers. They do not practice astrology, wizardry, or other tricks. They believe such things are deceptive and lead people away from righteousness and virtue, which are the sources of war and famine. Instead, they uphold justice and measure fairly in their fields and cities. They do not steal, move boundary markers, or oppress others. They help the needy, providing wheat, wine, and oil, and during harvests, they share their bounty with those who lack resources, fulfilling the divine principle that the earth is a common good for all. When the people of the twelve tribes leave Egypt, guided by God's appointed leaders—first by a pillar of fire at night and a cloud by day—God will choose a great leader, Moses. He was found as a child beside a marsh by a princess, who raised him as her own. As leader, Moses will bring the people from Egypt to Mount Sinai, where God will give them laws written on two stone tablets. Those who disobey must make amends either through human judgment or divine retribution. The fertile land will yield abundant fruit for them, completing God's measure. However, they will also face misfortune and disease. Even you will be forced to abandon your beautiful land and flee to Assyria. There, you will see your children and wives in servitude, and all your wealth and means of life will be destroyed. Your land will become a desert, and the altars and temples of the great God will fall. Because you failed to uphold His holy law and worshipped false images, your land will suffer for seventy years. But a glorious end awaits you, as God has granted it. Trust in God's pure laws, and when He lifts you up, He will send a king to judge humanity with fire and light. A royal lineage will endure, and as time passes, this lineage will rule and rebuild God's temple. Persian kings will contribute bronze, gold, and iron to the construction, as God will inspire them through dreams. The temple will be restored to its former glory. When my soul rested from the divine song, I prayed for relief from this burden.

Again, a message from the mighty God came to me, instructing me to proclaim it throughout the earth and to plant this knowledge in the minds of rulers. God showed me how many sufferings await Babylon for destroying His great temple. Woe to you, Babylon, and to the descendants of the Assyrians! A wave of sinful people will sweep across the earth, and the divine judgment will ruin every land. Babylon will face devastation from above, with the destruction coming from heaven. Your children's souls will be destroyed, and you will be reduced to a state of non-existence. Your land will be drenched in blood, as you once shed the blood of good and holy men whose cries reach the heavens. Egypt will also face a severe blow, with a sword cutting through the land, bringing scattering, death, and famine until the seventh generation of kings, after which it will cease. Woe to you, land of Gog and Magog, amid the Ethiopian rivers! You will receive a terrible outpouring of blood and be called the house of judgment among men. Your land, full of dew, will drink black blood. Woe to you, Libya, and to both sea and land! Daughters of the west, you will face a bitter day. You will be pursued by strife and destruction, leading to the collapse of your land and cities. Your lands will become wildernesses, and your cities will be desolate. In the west, a star will appear, which people will call a comet. It will signal war, famine, death, and the murder of great leaders and prominent men. Once again, there will be significant signs among people. The deep-flowing Tanais River will move away from Lake Mæotis, creating a fertile furrow in its path, and the vast waters will cut off a landmass. There will be gaping chasms and pits, causing many cities and people to fall. In Asia, cities such as Iassus, Cebren, Pandonia, Colophon, Ephesus, Nicæa, Antioch, Syagra, Sinope, Smyrna, Myrina, the prosperous Gaza, Hierapolis, and Astypalaia will be affected. In Europe, cities like Tanagra, Clitor, Basilis, Meropeia, Antigone, Magnessa, Mykene, and Oiantheia will also suffer. Understand that Egypt's destructive era is nearing its end, and the past year will be considered better for the Alexandrians. For every amount of tribute Rome received from Asia, Asia will return three times as much and exact revenge on Rome. For every Italian who served in Asia, twenty times as many Asians will serve Italians in poverty, incurring substantial debts. O virgin, the rich daughter of Latin Rome, who once celebrated grand marriage feasts and drank heavily, you will become a slave and marry without honor. Your hair will be shorn frequently by your mistress, who will cast you down from heaven to earth and then back to heaven, for those of low status and unrighteous lives are trapped. The downfall of Smyrna will be unremarked, but due to the wicked plans of those in power, Samos will become sand, Delos will lose its significance, and Rome will become a mere room. Yet, the decrees of God will be perfectly fulfilled. A period of peace will come to Asia, while Europe will enjoy happiness, abundance, and

pure air, free from winter storms and hail. Birds, insects, and beasts will thrive. Blessed will be anyone living on earth, experiencing a home of unimaginable joy. From the starry heavens, order, justice, unity, kindness, trust, and hospitality will descend upon humanity, while lawlessness, blame, envy, wrath, folly, poverty, force, murder, strife, feuds, and theft will vanish. However, Macedonia will bring severe suffering to Asia, and Europe will face a great affliction from a dynasty of lowly and enslaved people. They will conquer Babylon and claim dominance over every land under the sun, but will ultimately face ruin and be remembered only distantly in future generations. An unknown man will eventually arrive in Asia, wearing a purple robe, fierce and unjust. This man, wielding a thunderbolt, will bring a heavy yoke to Asia, with much bloodshed. But Hades will destroy this unknown king, and his descendants will be wiped out by those he sought to destroy. A new root will be planted, replacing the old. A father clad in purple will be defeated by a warlike father, and Ares, the god of war, will be overthrown by his grandson. This new power will then take control. Phrygia will receive a sign when Rhea's blood-stained descendants, thriving in the earth's roots, will vanish overnight, taking with them a city and people associated with Poseidon, once called Dorylæum in ancient, mournful Phrygia. This era will be marked by upheaval, breaking up the earth and demolishing walls. This will not be a time of good signs but the beginning of evil, bringing widespread warfare to the descendants of Æneas. In time, they will become prey for greedy men. Ilium, I pity you, for Sparta will produce a beautiful Eriny, whose influence will spread across Asia and Europe. She will bring you the most suffering, but her fame will endure among future generations. An aged and dubious writer will emerge, whose eyes will lose their light. Though he will possess a great mind and skillful verses, he will falsely claim to be from Chios and write about Ilium. He will skillfully use my verse and meters, first opening my books and embellishing tales of the warriors Hector of Priam and Achilles, son of Peleus, and others who valued warfare. He will also feature gods, but his writings will be false. It will be more glorified to die at Ilium, but he will also receive his due. A Locrian race will bring many troubles to Lycia. Chalcedon, holding a narrow sea strait, will be plundered by an Ætolian youth. The sea will break off Cyzicus's vast wealth, and Byzantium will suffer destruction from Asia, experiencing immeasurable grief and bloodshed. Cragus, the lofty mountain of Lycia, will have its peaks torn apart by chasms, causing hot springs to emerge and swallowing those afflicted by fire and brimstone. Samos will eventually build royal houses. Italy will not face foreign wars but will suffer from internal tribal strife, leading to its desolation. You, Italy, will be stretched beside hot ashes and will destroy yourself, becoming a home for beasts of prey rather than a mother to men. When

a man from Italy, a plunderer, arrives, Laodicea, the beautiful city by the Lycus River, will mourn in silence for its proud heritage. The Thracian Crobyzi will rise up on Mount Hæmus. The Campanians will chatter with their teeth due to severe famine. Corsica mourns her ancient inhabitants, and Sardinia will be swallowed by powerful winter storms and divine wrath, sinking into the ocean depths. This will be a great marvel of the sea. Oh, how many virgin maidens will be taken by Hades, and how many young men will the depths of the sea claim without proper funerals! Oh, how pitiful are the helpless children and the vast wealth lost in the sea! O blessed land of the Mysians, a royal lineage will suddenly emerge. Chalcedon will not last long, and the Galatians will suffer bitter grief. Tenedos will face its greatest calamity. Sicyon will boast with loud triumphs, and Corinth will surpass all, though music will become a mere strain. When my soul had rested from its inspired song, a message from the mighty God was again placed in my heart, commanding me to prophesy on earth. Woe, woe to the Phoenician people, both men and women, and to all coastal cities! None of you will survive in the sunlight, nor will there be any continuation of life or tribes because of your unjust speech and lawless, impure lives. You spoke with unclean mouths and fearful, deceitful words, opposing the divine King, and deceitfully opening vile mouths. Therefore, God will punish you severely with blows across the earth, sending a bitter fate and burning destruction. Woe to you, O Crete! You will face a painful blow, and the Eternal will destroy you. Every land will witness you enveloped in smoke; fire will never leave you, and you will be continually burned. Woe to you, O Thrace! You will come under a servile yoke when the Galatians, joined by the sons of Dardanus, ravage Hellas. You will suffer the consequences, giving much to foreign lands and receiving nothing in return. Woe to Gog and Magog, and to all Mardians and Daians, one after another! How many evils will fate bring upon you! Woe also to the lands of Lycia, Mysia, and Phrygia. Many nations, including Pamphylians, Lydians, Carians, Cappadocians, and Ethiopians, will fall. How can I adequately describe the plight of each nation? For the Highest will send dire plagues upon all the nations of the earth. When a barbarous nation attacks the Greeks, it will kill many chosen men and destroy many flocks of sheep, horses, mules, and cattle. They will burn well-made houses unlawfully and lead many slaves and children away to foreign lands. Delicate women will be captured and bound by their foreign enemies, suffering extreme outrage. There will be no one to aid them in battle. They will see their possessions enrich their enemies, causing great fear. A hundred will flee, and one will defeat them all; five will rout a large army. Among themselves, they will mix shamefully, bringing delight to their enemies and sorrow to the Greeks. Then, all Hellas will be under a servile yoke, with war and pestilence

affecting all people. God will make the heavens like brass and the earth like iron. People will lament the barrenness and lack of cultivation. The Creator of heaven and earth will set a distressing fire upon the earth, and only one-third of humanity will remain. O Greece, why have you trusted mortal leaders who cannot escape death? Why do you offer foolish gifts and sacrifices to idols? Who has led you to error, turning away from the mighty God? Honor the name of the All-Father and do not forget it. It has been a thousand years, plus five hundred more, since proud kings ruled the Greeks, introducing evils and worshiping dead gods, leading you to foolish beliefs. When God's anger comes upon you, you will recognize the mighty God's face. All souls will lift their hands to the heavens, calling for the great King's help and seeking deliverance from great wrath. Learn and remember what troubles will come in the passing years. Hellas has offered burnt offerings of cows and bulls to the great God, but will flee from war, fear, and pestilence. However, until that time, a race of godless men will exist, even as the prophesied day approaches. Offerings to God should not be made until all things come to pass, as God has decreed. Strong forces will compel fulfillment. A holy race of godly men will arise, adhering to the counsel of the Most High. They will honor God's temple with offerings, sacrifices, and burnt offerings. They will live righteously in cities and fertile fields, blessed with the law of the Most High. Prophets will be honored by the Immortal, bringing great joy to all. The mighty God will grant them faith and noble thoughts, guiding them away from the empty works of men made of gold, brass, silver, and ivory. They will honor only the immortal God and their parents, respecting lawful marriage and avoiding immoral practices. Those who do not follow God's pure law will face calamity, including famine, war, and suffering. They will be punished for not honoring the immortal Sire of all, but worshiping idols made by hands, which will eventually be discarded in shame. When a young king, the seventh of Egypt, rules, and countless Macedonians dominate, a great fiery eagle from Asia will bring destruction, overthrowing the Egyptian kingdom and carrying away its possessions across the sea. Before the mighty God, the King immortal, all will bow, and all works made by hands will be consumed by fire. God will then bestow joy upon humanity, with the earth and sea offering their genuine fruits—wine, sweet honey, milk, and wheat, which are the best for mortals. You, mortal, full of various schemes, should not delay but should seek to appease God. Offer hecatombs of bulls and firstling lambs and goats as time passes. Appeal to the immortal God, the only God, and honor justice without oppressing anyone. Heeding the cause of God's wrath, you will face pestilence and judgment. Kings will seize each other's lands, nations will destroy nations, and leaders will flee, leading to the ravaging of Hellas. The land will change hands, with foreign rule draining its wealth

and leading to strife over gold and silver. Cities will be despoiled, and the dead will be unburied, their bodies scavenged by vultures and wild beasts. The earth will remain unsown and unplowed, marked by the filth of defiled humanity. Shields, javelins, and weapons will be left to decay, and the forest wood will not be cut for fire. Then, God will send a king from the East, who will end the earth's wars, killing some and binding others with strong oaths. He will follow the good decrees of God and, with great wealth, adorn God's temple again. The earth and sea will be filled with abundance. Kings will start to harbor ill will against each other, driven by envy, which is not beneficial for wretched men. Kings will rush in masses, bringing destruction upon themselves as they attempt to despoil God's temple and the noblest men. Polluted kings will set up thrones around cities, surrounded by people who do not obey God. God will then speak with a mighty voice to these empty-minded people, and judgment will fall upon them, leading to their destruction by His immortal hand. Fiery swords will descend from heaven, and bright flames will come down among men. In those days, the earth, our mother, will tremble at the power of the immortal God. Fish in the sea, wild beasts on land, countless birds, and all human souls will shudder before the Immortal One. Mountains and monstrous hills will be shattered, and darkness will envelop everything. The high gorges in the mountains will be filled with the dead, and rivers will run with blood, flooding the plains. The well-built walls of wicked people will collapse because they did not understand the law or judgment of the mighty God. They rushed senselessly against the temple, raising their weapons in defiance. God will judge them through war, sword, fire, and overwhelming storms. Brimstone, stones, and large, destructive hail will fall from heaven, and death will come to animals. They will then come to know the Immortal God who performs these acts. There will be wailing across the earth, and the unholy will be drenched in blood, with the earth itself drinking the blood of the dying and the beasts feasting on their flesh. These are the things that the great eternal God has commanded me to proclaim. Everything He has put in my heart will come to pass because God's spirit is truthful. The children of the mighty God will once again live peacefully around the temple, rejoicing in the blessings given by the Creator, the righteous Judge, and the King. He will be their protection, like a wall of flaming fire surrounding them. They will live without war, with the Immortal Himself defending them, not the hand of evil war. All islands and cities will reflect the love of the immortal God for those men. Everything will assist them in conflict and deliverance—heaven, the sun, and the moon. They will sing sweet hymns: "Let us all pray to the immortal King, the eternal God. Let us process to the temple, for He alone is Lord. Let us meditate on the law of the Most High, the most righteous law on earth. We

have strayed from the path of the Immortal and honored works made by hands and wooden images of dead men." The faithful will cry out: "Come, let us fall before God in His house and make joyful hymns to the Father in our homes, and be supplied with arms to protect us through the seven lengths of time in the revolving years. We need shields, helmets, and various weapons, as well as a great supply of bows and arrows, since forest wood will not be cut for such purposes." O wretched Hellas, abandon your arrogance and be wise. Seek the Immortal One with reverence, and be cautious. Do not disturb Camarina; it is better left undisturbed. Avoid the dangers that may come from a leopard-like threat. Do not harbor arrogance or overbearing attitudes ready for great conflict. Serve the mighty God to share in His blessings. When the destined day arrives and the judgment of the immortal God comes to men, great power and judgment will follow. The earth will then yield its best fruits: abundant wheat, wine, oil, honey from heaven, fruit from trees, and plenty of young lambs and kids. The earth will flow with sweet milk, and cities and fields will be rich and full. There will be no more war, drought, famine, or destructive hail. Peace will reign over the earth, and kings will be friends until the end of time. The Immortal will establish a common law across the world, perfecting it for humanity, addressing everything done by mortals. He alone is God; there is no other. He will burn away the fierce rage of men with fire. Change your thoughts entirely. Flee from unrighteous worship, serve the living God, avoid adultery and lewdness, and rear your offspring properly. Do not commit murder, for the Immortal is angry with those who sin in these ways. In the future, He will establish a kingdom over all mankind for ages. He once gave holy law to the pious and promised to open every land, the world, and the portals of the blessed, offering all joys and eternal bliss. From every land, people will bring frankincense and gifts to the house of the great God. No other place will be sought after by people, except what God has given for the faithful to honor. This will be known as the mortal temple of the mighty God. In those days, all paths across plains, rough hills, high mountains, and wild seas will become easy to traverse and navigate. Peace will come to the land, and the sword will be removed by the prophets of the mighty God, who will serve as judges and righteous kings among people. There will be true prosperity among mankind, for this is the judgment and power of the mighty God. Rejoice, O maiden, and be glad, for the Creator of heaven and earth has granted you joy in your lifetime. He will dwell within you; and wolves and lambs will graze together in the mountains, leopards will feed with kids, bears will live among calves, and even the carnivorous lion will eat chaff at the manger like a cow. Little children will lead these animals, for God will make beasts harmless on earth. Serpents and asps will sleep peacefully with babies, causing no harm, because God's hand will be over them. Now, I

will give you a clear sign to know when the end of all things on earth will come. When swords in the night sky point straight toward the west and east, a cloud of dust will spread across the earth. The sun's brightness will be eclipsed, and the moon's light will appear as drops of blood fall from the rocks. You will see a war in the clouds, resembling a chase of wild beasts through thick fog. This will be the end of all things, consummated by God, who dwells in heaven. Everyone must sacrifice to the great King. These are the things I reveal to you. I left the long walls of Assyrian Babylon to come to Hellas and proclaim the wrath of God, sent by fire. And I did this to prophesy divine mysteries to mankind. People in Hellas will say I am from a foreign land, born in Erythrae, and others will claim I am a Sibyl, the daughter of Circe and father Gnostos, calling me mad and false. But when everything comes to pass, you will remember me, and no one will call me mad, the prophetess of the great God. For He showed me what happened to my ancestors and the early events He made known to me. In my mind, God placed all that was to come afterward so that I could prophesy about future events and things that happened before. When the world was flooded, and only one man of good repute survived in a wooden house, sailing over the waters with the animals and birds to repopulate the earth, I was his son's bride and part of his lineage. Through this, the early events and the last things were revealed to me. Let all these truthful accounts be declared from my own mouth.

## **Sibylline Oracles – IV**

People of boastful Asia and Europe, Listen to how much truth there is in my words, coming from my great hall. For a month, I will prophesy, not as a false oracle of the deceitful god Phoebus, whom vain men called a god and wrongly labeled a seer. I speak of the mighty God, who was not made by human hands like lifeless idols carved from stone. This God does not reside in a dumb, toothless stone temple, which is a great dishonor to the immortals. He cannot be seen or measured by human eyes, nor formed by human hands. He oversees everything from above, yet remains unseen Himself. His are the murky night, day, sun, stars, moon, seas filled with fish, land, rivers, and the month of perpetual springs. These creatures are meant for life, and the rains that bring forth the fruit of the field, trees, vines, and oil. This God has driven my heart with a whip, compelling me to tell the truth about what has happened and what will happen from the first generation to the eleventh. For He Himself will bring all things to pass and prove them true. So, listen carefully to the Sibyl, who speaks truthfully from a sacred mouth. Those who love the mighty God and offer Him praise before eating and drinking, trusting in piety, will be blessed on earth. When they see temples and altars, and figures made of lifeless stones polluted with the blood of

sacrifices, they will reject them all. They will look to the great glory of one God and avoid committing murder or theft, which are most horrid acts. They will also shun shameful desires and vile lusts. Their way of life, piety, and character will be unlike those who lead a shameless life. These latter people will mock the pious with jokes, falsely accusing them of the very deeds they themselves commit. Human beings are slow to believe, but when God's judgment comes upon the world and mortals, He will judge both the impious and the pious. The ungodly will be cast into darkness and realize their impiety, while the pious will remain on the fruitful land, receiving breath, life, and grace from God. These events will occur in the tenth generation, and I will now tell you about what will happen from the first generation onward. First, the Assyrians will rule all mortals and hold power for six generations. This will be after God, angry with the cities and all men, covers the earth with a great deluge. The Medes will then overpower the Assyrians, but will only rule for two generations. During this time, the following events will take place: A dark night will come at midday, and the stars and moon will disappear from the sky. The earth will be shaken by a great earthquake, causing many cities and works of men to collapse. Islands will emerge from the sea. When the Euphrates River surges with blood, there will be terrible conflict between the Medes and Persians. The Medes will fall before Persian spears and flee across the Tigris River. The Persians will then have a period of great power and prosperity. During this time, there will be many evil deeds—war, murders, disputes, banishments, and the destruction of cities. Hellas (Greece) will sail across the Hellespont and bring sorrow and doom to Phrygia and Asia. Egypt will suffer from famine and barrenness for twenty years when the Nile, the source of its sustenance, is hidden. A great king from Asia with numerous ships will come and sail through the seas. After a fierce battle, he will be received as a fugitive by fearful Asia. Sicily will be set ablaze by a stream of powerful fire from Mount Etna, and the city of Croton will fall into the deep chasm. Strife will engulf Hellas, causing many cities to be destroyed and many people to perish, with both sides equally balanced in conflict. In the tenth generation, the Persians will face servitude and terror. The Macedonians will then come to power, and Thebes will suffer a disastrous defeat. The Carians will inhabit Tyre, and the Tyrians will be destroyed. Babylon, grand but poorly defended, will be overthrown. Macedonians will settle in Bactria, but those from Susa and Bactria will flee to Hellas. Among the future events, the river Pyramus will overflow, and the sacred isle will be affected. Cibyra and Cyzicus will fall when earthquakes shake the earth. Sand will cover Samos, Delos will disappear, and Rhodes will face the greatest misfortune. The Macedonian power will falter, and a great Italian war will ensue, placing the world under a servile yoke with Italians in

servitude. Wretched Corinth will see its conquest, and Carthage will be brought low. Laodicea will be struck by an earthquake, but will eventually stand again. Beautiful Myra in Lycia will never be stable, and will fall and pray to escape to another land when the sea's dark waters and earthquakes cause turmoil. Armenia will face servitude, and Solyma (Jerusalem) will suffer war from Italy and the desecration of God's great temple. When these people, in their folly, abandon their piety and commit murders around the temple, a mighty king will come from Italy, fleeing across the Euphrates. He will be a fugitive and will commit heinous acts, including matricide, confident in his wicked deeds. And many will shed blood for the throne on Rome's soil, while he flees across Parthian lands. From Syria, the leading man of Rome will emerge. After burning the temple in Jerusalem and slaughtering many Jews, he will bring destruction to their vast land. Then, an earthquake will also overthrow both Salamis and Paphos when dark waters surge over Cyprus, which is battered by stormy waves. When fire bursts forth from the deep chasms of Italian land, scorching the sky and burning many cities, filling the sky with thick black ashes and red dust, then you will know the wrath of the God of heaven. This anger is provoked because they will irrationally destroy the nation of the pious. War will then awaken in the West, and a fugitive from Rome will come, wielding a great spear and marching across the Euphrates with his numerous forces. O wretched Antioch, you will no longer be called a city when, because of your own follies, you fall surrounded by their spears. On Scyros, a plague and the sounds of dreadful battle will bring destruction. Alas, wretched Cyprus, a broad wave of the sea will cover you, tossed high by stormy winds. Great wealth will come to Asia, which Rome once plundered and stored in her luxurious homes. Rome will return twice as much, and more, to Asia, leading to an overflow of war. The Carian cities by the Meander River, once beautiful and fortified, will be destroyed by a bitter famine when the Meander hides its dark waters. But when piety disappears from humanity, and faith and justice are lost in the world, when fickle and impious people practice wanton violence and reckless evil deeds, and no one accounts for the pious, destroying them thoughtlessly and in childish folly, rejoicing in their violence and bloodshed—then you will know that God is no longer merciful but is filled with fury and will destroy all of mankind with a great conflagration. Ah, miserable mortals, change your ways and do not provoke the mighty God to extreme wrath. Lay down your swords and knives, and abandon homicides and wanton violence. Wash your bodies in perpetual streams, and lift your hands to heaven seeking forgiveness for your past deeds. Expiate your bitter impiety with praise, and God will grant repentance. He will not destroy you, and He will restrain His wrath if you practice honored piety in your hearts. But if you refuse to listen and

receive these warnings with an evil ear, preferring senselessness, there will be a fire over the entire world, accompanied by the greatest omen of sword and trumpet at sunrise. The entire world will hear the roar and mighty sound. God will burn the entire earth, destroying all of humanity, cities, rivers, and seas. Everything will turn to black dust. When all things have turned to dust and ashes, and God has calmed the unimaginable fire He ignited, He will Himself reshape the bones and ashes of humanity and resurrect mortals as they were before. Then there will be a judgment, with God as the judge once again. All who have sinned with impious hearts will be hidden under mounds of earth, in dark Tartarus and Stygian Gehenna. But the pious will return to live on the earth and inherit the eternal bliss of the great immortal God. God will give them spirit, life, and joy, and they will see themselves basking in the sun's sweet and comforting light. Blessed will be that man on earth.

## **Sibylline Oracles – V**

Come now and hear the sorrowful fate of the Latian people. First of all, after the fall of the Egyptian kings and the earth has swallowed them all, and after the Macedonian conqueror, who had brought down both East and West, was dishonored by Babylon and had his body stretched out for Philip—he, whom neither Zeus nor Ammon had truly prophesied—then came one of the bloodline of Assaracus from Troy. This person, who survived the fire, followed many leaders, warriors, and infants, the offspring of the beast that eats sheep. The very first ruler will be one whose name's first letter represents the sum of twenty. He will be extraordinarily powerful in wars and will be signified by the initial of ten. After him, another ruler will follow, whose name's first letter is the alphabet's first letter. Before him, Thrace and Sicily will bow down, and Memphis will be overthrown by a cowardly ruler and an unenslaved woman who will drown in the sea. He will establish laws and bring everything under his control. But after a long time, he will pass his power to another ruler, whose initial sign is three hundred, and who will be known by a river's name, and he will rule over the Persians and Babylon. He will also defeat the Medes. Then another ruler will come, marked by the initial of the number three. Following him will be a ruler with twice ten as his first initial. He will reach the furthest waters of the Ocean and will part the tides by Ausonia. Another ruler with the mark of fifty will come, a dreadful serpent bringing severe war. At one point, he will act violently, perform feats, and cause much bloodshed. He will split the mountain between two seas and cover it with gore, but he will eventually disappear from sight. He will try to make himself equal to a god, but will be proven worthless by God. Then three kings will be destroyed by one another. Following them will be a great destroyer of righteous men, clearly

indicated by seventy. His son, marked by three hundred, will inherit power. After him, there will be a ruler with the initial sign of four, who will bring death. Then a revered man with the mark of fifty will come. Following him, a Celtic mountaineer, marked by three hundred, will press into battle and will not escape a disgraceful fate. He will be buried in foreign dust, but that dust will be named after the flower of Nemea. After him, another man with a silver helmet will rule, named after the sea. He will be the best and most wise of all rulers. All these days will be upon you, O best of all, dark-haired one, and upon your descendants. After him, three will rule, but the third will hold power only late in time. I am exhausted, wretched, to bring forth this grievous message and prophetic song. First, the Maenads will dance around your mourned temple's steps. You will be in dire circumstances when the Nile floods Egypt up to sixteen cubits deep. It will inundate all the land, bringing water to mortals, and the land's pleasure and glory will cease. Memphis will wail the most over Egypt, becoming impoverished from its former might. The Thunderer himself will cry out from heaven, lamenting Memphis's fall from glory. For having opposed my anointed children and encouraging evil, you will suffer such consequences. No longer will you find favor among the blessed. Fallen from the stars, you will never rise to heaven again. God commanded me to speak these things about Egypt for the last time when people will be utterly corrupt. They will labor under the wrath of the immortal Thunderer, worshiping lifeless idols made of stone and metal instead of the true God. They will fear many things that are without speech, mind, or power. These false gods, created from mortal hands and imaginations, are vain and meaningless. Thmois and Xois will be in great distress, and the halls of Heracles, Zeus, and Hermes will be struck. Alexandria, famed for nurturing cities, will suffer from war and plague. For your pride, you will face many tribulations. You will be silent for a long time, and the day of your return will be far off. There will be no more luxurious drinks for you. A Persian will come to your land and, like hail, destroy everything. He will bring bloodshed and death. A barbarous man, filled with rage, will attack sacred altars with countless forces, leading to widespread devastation. Cities will suffer, and Asia will mourn the gifts it once received from you. He will wage war, killing all life, leaving only a third remaining. He will swiftly move from the West, besieging and ravaging the land. When he reaches the height of his power, he will attempt to destroy even the blessed city. But a king sent by God will rise against him, destroying all mighty kings and brave men. Thus, divine judgment will come upon humanity. Alas for you, unfortunate heart! Why do you compel me to declare these sorrowful prophecies about Egypt's dominion over many? Go east to the Persian races and reveal to them what is now and what is to come. The river Euphrates will overflow and destroy the

Persians, Iberians, Babylonians, and the Massagetae, who are known for their love of war and archery. All of Asia will be set ablaze, and Pergamos, once revered, will be destroyed from its foundations. Pitane will become a desolate wasteland, and Lesbos will sink beneath the sea, meeting its end. Smyrna, once honored, will be thrown down its cliffs and will mourn its destruction. The Bithynians will weep over their burned land and over the great Syria and Phoenicia, which is home to many tribes. Alas, Lycia, how many disasters the sea will bring upon you, flooding your land and causing devastation with earthquakes and bitter streams. Your once fragrant land will suffer greatly. Phrygia will face terrible wrath due to the sorrow that Rhea, the mother of Zeus, once experienced there. The sea will overthrow the Centaur race and other barbarous nations and will tear apart the land of the Lapithaeans. The river Peneus, known for its deep eddies, will destroy Thessaly, dragging people away. Eridanus, which once was said to take the forms of beasts, will also be involved. Hellas, so wretched, will be mourned by poets when a mighty king from Italy, equal to a god and said to be the offspring of Zeus and Hera, strikes the neck of the isthmus. This king, renowned for his musical voice and sweet songs, will bring death to many, including his own wretched mother. The fearful and shameless ruler from Babylon will flee. He will be despised by all and hated for his many crimes, including the slaughter of many and violations against his wives. He will seek refuge among the Medes and Persians, the people he once favored and who gave him fame. He will attack a nation that did not desire him, seizing the temple made by God, burning citizens and people he had once praised. When he appears, the whole world will shake, kings will perish, and yet the power will remain with those who have destroyed the mighty city and the righteous people. But when the fourth year comes, a great star will shine, overpowering the entire earth with its honor, first given to Poseidon. Another great star will come from heaven, burning the vast sea, Babylon, and Italy, because many faithful Hebrews and true people perished there. You will suffer greatly, remaining desolate through the ages, despised by your own land. Your desire for sorcery and your crimes—adultery and lawless carnal acts with boys—will mark you as an evil city, unjust and ill-fated above all. Alas, Latin city, unclean in everything, you will sit as a widow over your banks, and the Tiber River will mourn for you. You have a blood-stained heart and impious soul. You thought that no one could sack you, but now God will destroy you and all that belongs to you, and your banner will no longer remain, as it once did when God received your honors. Stay alone, lawless one, and dwell in the fiery depths of Tartarus. Again, Egypt, I mourn your blindness. Memphis, first in troubles, will be filled with the dead; the pyramids will utter a cruel sound. O Python, once called the double city, be silent for

ages, so you may cease from wickedness. Reckless and filled with sorrows, you will remain a widow through all time. You ruled the world for many years, but when Barea puts on her white dress over her defiled state, I wish I had never been born. O Thebes, where is your great strength? A fierce man will slaughter your people, and you, wretched one, will wail alone in your dark robes, making atonement for your past shameless deeds. Others will also mourn because of your lawlessness. A mighty Ethiopian will overthrow Syene, and swarthy Indians will occupy Teucheira. A powerful man will burn Pentapolis completely. O Libya, who will explain your follies? And Cyrene, who will weep for you? You will not cease your hateful wailing even until your destruction. Among the Britons and Gauls, rich in gold, the Ocean will roar loudly, filled with blood. They will have committed evil against God's children when a Sidonian king, a Phoenician, leads a powerful Gallic host from Syria and destroys Ravenna, leading the way to slaughter. O Indians and noble Ethiopians, fear together. When the constellations of Capricorn and Taurus in the Twins circle the heavens, and Virgo rises with the sun leading all heaven, a great conflagration will descend from the sky, bringing a new nature to the warlike stars. The entire land of the Ethiopians will perish in fire and anguish. Weep, Corinth, for your sad destruction. When the three Fates spin and lead him who flees by deceit against the voice of the isthmus, he who once cut through rock with pliant brass will also destroy and strike your land as has been foretold. For to him, God gave the strength to accomplish what no earlier king could. And first, a man with a sickle will cut off the roots from three heads, giving excessive food to others, so that unclean kings will end up eating their own parents' flesh. All humans will face slaughter and terrors because of the great city and its righteous people, whom Providence has always upheld. O you unstable and ill-advised one, surrounded by evil fates, bringing both the beginning and the great end of toil to mankind—suffering creation and its restoration—you are the insolent leader of evils, a great curse to humanity. Who among mortals desired you? Who hasn't been embittered by you? A king has lost his honored life because of you. You have ruined everything, washed away all that was beautiful, and changed the world's fair landscape. Perhaps you have brought these troubles upon us. How can you claim, "I will persuade you," or "If you blame me for anything, speak up?" Once, there was the bright light of the sun among men, a shared ray of the prophets. Speech, sweet as honey and pleasant to all, appeared and grew, bringing daylight to everyone. But now, you, narrow-minded leader of great evils, will face both sword and sorrow on that day. For mankind, both a beginning and a great end of toil—suffering creation and its restoration—hear this intolerable, bitter oracle. When the Persian land will be free from war and plague, a divine race of blessed heavenly Jews will offer

prayers. They will dwell around God's city in the central land and build a great wall as far as Joppa, raising it up to the gloomy clouds. No more will the sounds of battle or enemy attacks interrupt them; instead, they will set up their trophies for an age of evil men. A preeminent man will come from heaven, whose hands once reached out on a fruitful tree, the noblest of the Hebrews. He once made the sun stand still with his holy words. No longer will you, rich child of God, be vexed by the sword. Pleasant Judea, beautiful city inspired by hymns, will no longer be trampled by unclean Greek feet, who harbored lawless minds. Instead, glorious children will honor you with songs and holy rituals, offering sacrifices and prayers accepted by God. Those who endure small afflictions and are just will receive even more beauty. The wicked, who sent lawless speech to heaven, will cease their bickering and hide until the world changes. There will be a rain of gleaming fire from the clouds, and no more will mortals reap the earth's bounty. All things will remain unsown and unplowed until humans come to know the Lord of all, the immortal God, and no longer revere mortal things or the teachings of Egypt. Instead, the holy land of the pious will produce streams of ambrosial milk from the honey-dripping rock for all the just. They hoped in one God, one Father, who alone is glorious, with great piety and faith. But why does the wise mind reveal these things to me? Now I mourn for you, wretched Asia, and the Ionians, Carians, and rich Lydians. Alas for you, Sardis, and Trallis, so beloved; alas for you, beautiful Laodicea. You will be overthrown by earthquakes and turned to dust. The temple of Artemis at Ephesus will be swallowed by chasms and earthquakes, falling into the dreadful sea and causing storms to overwhelm ships. Ephesus will wail beside her banks, searching for her lost temple. God, the imperishable who dwells on high, will hurl thunderbolts from heaven upon the impure. Instead of winter, there will be summer. Great woe will come to mortal men as the Thunderer destroys all shameless individuals with his thunder and lightning, leaving a greater number of dead bodies on the earth than sand. Smyrna, weeping for her Lycurgus, will come to the gates of Ephesus and perish even more. Foolish Cyme, with her inspired streams, will be destroyed by godless and lawless men, and she will not speak even a word to heaven but will remain dead in her streams. They will weep together, awaiting further misfortunes. Cyme's rough populace and shameless tribe, marked by signs, will realize the results of their labor. When they have mourned their land reduced to ashes, Lesbos will be forever overthrown by Eridanus. Alas, beautiful Corcyra, cease your revelry. You too, Hierapolis, land of mixed riches, will get what you longed for—a land of many tears—because you were angry with a land beside Thermodon's streams. Rock-clinging Tripolis, beside the Meander River, will be utterly destroyed by God's wrath and foresight through

nightly surges. Do not take me, willingly, to the neighboring land of Phoebus; someday, a thunderbolt will destroy dainty Miletus from above because she seized Phoebus' clever song and wise plans. Father of all, be gracious to the land of Judah, fruitful and great, so that we may see your judgments. For you, O God, first regarded this land with kindness, making it your gracious gift to all mortal men, holding fast what you entrusted to them. I yearn to see the wretched works of the Thracians and the wall between two seas turned to dust, like a river for swimming fish. O wretched Hellespont, someday a child of the Assyrians will place a yoke across you; the battle of the Thracians will come and weaken your strength. Over Macedonia will rule a king from Egypt, and a barbarous land will deplete the strength of captains. Lydians, Galatians, Pamphylians, and Pisidians, all equipped for war, will bring great strife. Thrice-wretched Italy will remain desolate, unwept, perishing in its blooming land due to a deadly sting. And high above in the broad heaven, God's voice will one day thunder like a roaring storm. And the eternal flames of the sun will be extinguished, and the bright light of the moon will cease to shine in the end times, when God becomes the ruler. Darkness will cover the entire earth, and there will be blindness, evil beasts, and sorrow. That day will last a long time, so people will see that God Himself is the Lord, overseeing everything from above. Then He will not have mercy on those who offer sacrifices of lambs, sheep, calves, goats, and golden-horned bulls to lifeless statues and stone gods. Instead, let the law of wisdom and the glory of righteousness guide you. Otherwise, the eternal God, when angered, will destroy every race of men and shameless life forms. It is essential to faithfully love the Father, the wise and ever-existing God. In the end times, as the moon turns, there will be a war raging across the world, fought with cunning and deceit. From the far reaches of the earth will come a man with a murderous past, who will overpower every land and rule over everything. He will understand things more wisely than anyone else and will seize those for whom he himself was killed. He will destroy many people and great tyrants, burning them as no one else ever has. He will elevate those who are afraid, driven by a desire for revenge. From the West, much conflict will arise, and blood will flow down valleys until it forms deep, swirling streams. In the plains of Macedonia, wrath will be poured out, providing aid from the West but bringing destruction to the king. A winter wind will blow across the earth, filling the plains with renewed warfare. Fire will rain down from the heavens, accompanied by blood, water, lightning, murky darkness, and night. These will combine to destroy all kings and the noblest men, bringing an end to the pitiable destruction of war. Swords, iron weapons, and darts will no longer be used. Wise people who survive and have proven their righteousness will finally find peace and joy. You matricides, stop

your bold impudence and lawless actions. You have previously provided lewd services with boys and forced pure maidens into brothels through assault and indecency. In you, mothers have engaged in unlawful relations with their children, and daughters have married their fathers. Kings have sullied themselves, and wicked men have had relations with animals. Be silent, you cursed and bewailing city, known for its revelry. Virgin maidens will no longer care for the sacred fire of divine wood. Your once much-loved temple was extinguished when I saw the second temple cast down and consumed by fire at the hands of an unholy force. This temple, flourishing and always indestructible, was God's holy place, built by His saints. Praise for God from the unseen earth does not come without burial rites. The wise craftsmen did not fear gold, a deceitful world and soul, but revered the mighty Father, God of all things, with holy offerings and sacrifices. But now, an unseen and unholy king, with a great multitude and renowned men, has risen to power, destroying his own dwelling and leaving it in ruins. When he set foot on the immortal land, he devastated it. Such a sign had not been seen before, indicating that others should destroy the great city. From the heavenly realms came a blessed man with a scepter given by God. He ruled everything well and restored to the good the riches that had been seized by earlier people. He took many cities by fire from their foundations, burning the towns of those who had done evil. He made the city loved by God more radiant than the stars, the sun, and the moon. He established order and built a holy house, a pure and beautiful structure, and a great, boundless tower reaching the clouds, visible to all. So all holy and righteous people could witness the glory of the eternal God, a longed-for sight. The rising sun and setting day sang praises to God. In the end times, there will be no more fear for wretched mortals. There will be no adulteries, lawless relationships, or homicides. Instead, there will be only righteous struggles. This will be the final period for the saints when God, the great Thunderer and founder of the most magnificent temple, accomplishes these things. Alas, Babylon, with your golden throne and famous golden sandals, once the kingdom that ruled the world and was great in ancient times, you will no longer lie among golden mountains and by the Euphrates. You will be brought low by an earthquake. The Parthians have made you suffer greatly. You, impure Chaldean people, should hold on to your unknown language; don't worry about how you will lead the Persians or rule the Medes. Because of your former dominance, sending hostages to Rome and serving Asia, you will face judgment from your adversaries. You will replace deceitful words with bitter suffering for your enemies. In the end times, the sea will be dry, and ships will no longer sail to Italy. Asia, once great, will become a desolate wasteland, and Crete will turn into a plain. Cyprus will endure great suffering, and Paphos will mourn a dreadful fate. Even the great

city of Salamis will face immense misery. The once fertile land will become barren sand, and locusts will devastate Cyprus. As you look at Tyre, doomed mortals, you will weep. Phoenicia, terrible wrath awaits you until you fall into worthless ruin, so that even the Sirens will truly lament. In the fifth generation, after Egypt's ruin has ended, shameless kings will unite. The Pamphylians will camp in Egypt, and wars will rage across Macedonia, Asia, and Libya, spreading dust and blood. The king of Rome and rulers of the West will eventually put an end to this world-maddening conflict. When a wintry storm falls like snow and great rivers and lakes freeze, a barbarous race will invade Asia and destroy the fierce Thracians. People will, out of hunger, devour their own parents and each other, and wild beasts and birds will consume all the food from human homes. The ocean will fill with dead bodies, turning red with flesh and blood. The earth will become weak, and the number of men and women will become apparent. The dreadful race will wail for countless things when the sun sets for the last time and remains submerged in the ocean, having witnessed the wickedness of many mortals. A moonless night will become famous in the vast heavens, and no mist will cover the world's ravines a second time. Then, God's light will guide the good, who sang praises to Him. Isis, thrice-wretched goddess, you alone will remain on the Nile's waters, a disordered Maenad on the sands of Acheron, with no lasting remembrance on earth. Similarly, you, Sarapis, placed on many gleaming stones, will lie in vast ruin in Egypt. Those who loved Egypt will lament you deeply, but those who embraced imperishable wisdom and praised God will see you as nothing. At some point, a linen-clad priest will say, "Come, let us build a beautiful and true temple for God. Let us abandon the fearful laws of our ancestors, who did not understand that their processions and religious rites were to lifeless gods of stone and clay. Let us turn our souls to praise the imperishable God, who is the Father, the everlasting One, the Lord of all, the true King, the life-giving Father, the mighty God who exists forever." Then, a great, pure temple will be built in Egypt, and God's people will bring their sacrifices to it. God will grant them incorruptible life. But when the Ethiopians, abandoning the shameless Triballian tribes, begin to cultivate Egypt, they will fall into corruption, leading to further disasters. They will overthrow Egypt's mighty temple, and God will pour out dire wrath upon the earth, causing all the wicked and senseless to perish. There will be no mercy in that land because they failed to keep what God had given. I saw the threatening sun among the stars and the dire wrath of the moon in the lightning flash. The stars struggled in battle, and God let them shine. Long fire-flames rebelled against the sun; Lucifer, riding on Leo's back, began the fight. The moon's double horn changed shape, Capricorn struck Taurus' neck, and Taurus took away the returning day from Capricorn. Orion

could no longer bear his yoke, and Gemini's lot was changed by Virgo into Aries. The Pleiades no longer shone; Draco abandoned his zone, and Pisces moved into Leo's girdle. Cancer fled from Orion, Scorpio moved backward onto Leo, and Sirius slipped away from the sun's flame. The strength of the mighty Shining One was kindled in Aquarius. Uranus himself was stirred, shaking the warring ones and hurling them down to earth. Swiftly, they set the whole earth on fire, and the high heaven remained starless.

## **Sibylline Oracles - VI**

I proclaim with all my heart the great Son of the Immortal, renowned in song. To Him, the Father granted a throne even before His birth. He was raised as a man, baptized in the River Jordan, which flows swiftly with its shimmering waves. As He emerged from the water, He was the first to witness God's sweet Spirit descending like a white dove. A pure flower will bloom, and the springs will overflow. He will guide people on the right path, show them the heavenly ways, and teach them with wisdom. He will come for judgment, urging a disobedient people while boasting of His noble descent from a heavenly Father. He will walk on the waves, heal human sickness, raise the dead, and relieve many suffering souls. From a single basket, He will provide bread enough for everyone. When the house of David brings forth a child, He will hold the whole world—earth, heaven, and sea—in His hands. He will shine upon the earth just as the first humans once saw the divine form. Earth will rejoice in the hope of this child. But for you, O land of Sodom, only evil awaits. You failed to recognize your God, who mocks human plans. Instead, you crowned Him with thorns and mixed bitterness with arrogance and pride. This will bring terrible consequences for you. O blessed Wood, on which God was stretched out, the earth will not possess you. Instead, you will be seen in a heavenly realm when God directs His fiery gaze upon you.

## **Sibylline Oracles – VII**

Oh Rhodes, you are unfortunate; I will mourn for you first. You will be the first city to fall, and the first to be destroyed. Though you will not be completely without the means to live, you will be bereft of people. You will sail, Delos, and become unstable on the water. Cyprus, a wave from your shining sea will eventually destroy you. Sicily, the fire within you will consume you. Do not ignore the terrible and alien waters of God. Noah was the only one who survived the flood. Earth, hills, and even the sky will float; everything will be submerged, and all things will be destroyed by water. The winds will cease, and a new age will begin. Oh Phrygia, you will be the first to catch fire from the waters, and you will be the first to deny God, seeking favor from false gods who will utterly

destroy you, poor thing, over many years. The unfortunate Ethiopians, suffering greatly, will be struck down by swords while they crouch on the ground. Rich Egypt, always concerned about her grain, which the Nile's seven streams nourish, will be torn apart by internal conflict. Unexpectedly, men will drive out Apis, who is not truly a god for them. Alas, Laodicea! You will never see God and will be washed away by the wave of the Lycus river. He who is born the mighty God will perform many miracles. He will set up a great axis in the sky and place a terrifying sight for all to see, measuring a column with mighty fire whose sparks will destroy those who have committed evil. Yet, there will one day be a common Lord, and people will try to appease God, though their sorrows will continue. All things will come to pass through David's lineage. For God gave him power and placed it in his hands; his messengers will bring about various changes—some will light fires, some will make rivers appear, some will rescue cities, and some will send forth winds. However, a harsh life will come to many people, affecting their souls and changing their hearts. But when a new branch emerges from a root, creation, which once provided abundant food, will be restored. The world will be filled again. When other rulers come, a tribe of warlike Persians will cause horror, with lawless deeds becoming common. Mothers will have their own sons as husbands, sons will become the ruin of their mothers, and daughters will sleep with their fathers, causing the collapse of foreign laws. But later, Roman warriors will flash their spears, mixing much land with human blood. A leader from Italy will flee from their spears but will leave behind a lance inscribed with gold as a symbol of their rule. When the ill-fated Ilias meets a tragic end without marriage, brides will weep bitterly, having failed to know God, always celebrating with noisy drums and cymbals. Consult the oracle, Colophon, for a great and fearful fire threatens you. Ill-fated Thessaly will be lost to the earth, and your ashes will be left behind. You will escape by swimming from the mainland, wretchedly avoiding war, having fallen to swift rivers and swords. Oh, poor Corinth, you will be surrounded by fierce Ares and will perish along with your people. Tyre, you too will be left desolate; weakened by the faith of your people, you will be brought to ruin. Ah, Coele-Syria, the last stronghold of the Phoenician people, where the salty sea of Berytus flows forth, you wretched one, you did not recognize your God. He who once was baptized in the Jordan River—where the Spirit flew down to Him—He who existed before the earth and the stars, the Word begotten by the Father, and who took on flesh through the Holy Spirit, quickly returned to His Father's house. For Him, the mighty heavens set up three towers, where God's noble guides dwell: Hope, Piety, and Reverence, valued not in gold or silver but in the reverent actions of people—both sacrifices and righteous thoughts. You are to offer sacrifices to the immortal and

mighty God, not by burning grains of incense or slaughtering lambs, but by taking wild birds with all your kin and offering them in prayer. Fix your gaze on heaven and release them. Sprinkle water on pure fire and say: "As the Father begot You, the Word, Father, I send forth a bird, a swift messenger of words, with holy waters sprinkling Your baptism, O Word, through which You revealed Yourself in fire." Do not close your door to a stranger who comes to you hungry and in need. Instead, take hold of him, sprinkle him with water, and pray three times, saying to your God: "I do not desire wealth; I once received a beggar publicly; Father, Provider, hear my prayer." After praying, give to the stranger, and let him go. Do not let holy fear and righteousness afflict me. O Father, make my troubled heart calm; to You I look, to You, the undefiled, whom hands did not create. Sardinia, now heavy, you will turn to ashes. You will cease to be an island when the tenth time comes. Sailors will search for you amid the waves when you are no more, and kingfishers will mourn over you. Rugged Mygdonia, a beacon of the sea, will boast of its enduring ages, but it will be destroyed by a hot wind and suffer many woes. O Celtic land, with your vast mountain ranges beyond the impassable Alps, deep sand will bury you completely. You will no longer provide tribute, grain, or pasturage. You will become desolate and covered in chilling ice, paying for your past transgressions. Stout-hearted Rome, you will be struck by lightning after Macedonian spears, but God will make you entirely unknown, even when you appear to remain firm. I will then cry out to you. As you perish, you will cry out in pain, and once again, I will speak to you, O Rome. Now, for you, O wretched Syria, I mourn bitterly with deep sorrow. O Thebans, misguided ones, an evil sound will come upon you while flutes play. You will hear an ominous trumpet sound and witness the land's destruction. Alas, alas for you, wretched one! Alas, evil-minded sea! You will be consumed by fire and destroy people with your salt. There will be such a raging fire on earth, flowing like water, that it will destroy the entire land. It will set hills ablaze, burn rivers, and dry up springs. The world will be thrown into chaos as humanity perishes. The unfortunate ones, severely burned, will look up to a sky not adorned with stars but with fire. They will not perish quickly but will be dissolved from their flesh and burned in spirit for ages. They will learn that God's law is difficult to test and not to be deceived. Earth, seized by force and deceived by any god she accepted at her altars, will turn to smoke through the altered air. Those who prophesy shameful things for gain will suffer greatly. The Hebrews, who wear the shaggy skins of sheep, will prove false, as they have no inheritance. They will speak empty words about sorrows and change their way of life, misleading the just. But the faithful, who truly seek to appease their God, will not be misled. In the third cycle of years, starting with the eighth, a new world will emerge. Night will

be continuous and without light. Then, the terrible stench of brimstone, a sign of murder, will spread around. People will be slain at night and by hunger. At that time, God will create a pure mind in humanity and establish the human race as it was before. No one will plow fields with a round plow or guide oxen to till the soil. There will be no vineyards or crops; instead, everyone will eat dew-like manna with white teeth. God will be among them and will teach them as He has taught me, the sorrowful one. For I have committed many evil deeds with knowledge and have performed many reckless actions wickedly. I have had countless beds, but no marriage has been honored. I, unfaithful, have brought a harsh oath to all. I have turned away those in need and have gone into isolated places, ignoring God's word. Because of this, fire will consume me and continue to gnaw at me. I will not live forever; a time of suffering will destroy me. Men will build a tomb for me by the sea and will kill me with stones. For I have given my father's dear son in death. Strike me, strike me all; for this is how I will live and keep my eyes fixed on heaven.

## **Sibylline Oracles – VIII**

I proclaim the coming wrath of God in the final age against a faithless world, prophesying to every city. From the time the great tower fell and human languages were divided, Egypt's royal power was established, followed by that of the Persians, Medes, Ethiopians, Assyrians, and Babylonians. Then came the prideful Macedonians. Fifth, the lawless kingdom of the Italians will bring many troubles to all people and will exploit the efforts of men from every land. This kingdom will lead unruly kings westward, create laws, and subject everything to its rule. God's justice is slow, but it comes eventually. Fire will then destroy everything, turning it back into dust, including the highest mountains and all flesh. The root of all ills is greed and ignorance. People will love deceitful gold and silver above everything else, choosing them over the light of the sun, the heavens, the sea, the fertile earth, and even God, who gives everything. Ignorance, the source of disorder and conflict, will be a catalyst for wars and disrupt familial relationships. Gold will make marriage dishonorable, and land and sea will be divided among the wealthy. Those who seek to control land that feeds many will do so under false pretenses, enslaving people for their own gain. If the vast earth were not so far from the stars, it would be owned by the rich, and God would have prepared another world for the poor. Rome will one day receive a deserved divine punishment. It will be the first to fall, utterly destroyed by fire, with its wealth consumed and its ruins inhabited by wolves and foxes. Rome will become desolate as if it had never existed. Where will your Palladium be then? What god will save you, whether crafted from gold, stone, or brass? Where will your Senate's decrees be? Where will be the lineage of Rhea, Cronus, or Zeus, and all those you worshipped—

lifeless idols and images of the dead whose tombs will now be sources of pride for the unfortunate? After you have had fifteen debauched kings, a gray-haired lord will emerge from the near sea. He will travel the world swiftly, bringing gifts and plundering gold and silver. He will partake in Magian rites, present his child as a deity, and reveal ancient deceptions. The time will come when he, too, will perish, and people will lament, realizing the evil day is near. Fathers and children will mourn together by the sorrowful banks of the Tiber. At the end of days, three rulers will come, representing the divine power of the heavens. One will be an old king who will hoard all the world's goods. When the fugitive from the ends of the earth returns, he will distribute these goods, enriching Asia. Then Rome will mourn, putting aside its purple robes and wearing mourning dress. Your arrogance and glory will be no more, and the eagle-bearing legions will fall. Your power will be questioned, and no land will be subjected to your rule. The world will be in chaos when the Almighty judges the souls of the living and the dead. Parents will be indifferent to their children and vice versa, due to impiety and unforeseen distress. You will face gnashing of teeth, devastation, and destruction of cities. When a fiery dragon rises from the waves and brings famine and war among relatives, the end of the world will be near, and the final judgment of God will come for the righteous. Rome will first experience God's wrath—implacable and brutal. You will face a time of bloodshed and misery. Alas for you, reckless land, for you did not understand from where you came naked into the sunlight, nor where you will return naked to face judgment. With gigantic hands coming from above, you will be buried under the earth, disappearing in naphtha, asphalt, and brimstone. You will become burning dust for ages, and those who witness this will hear mournful wailing from Hades. There will be no slaves, lords, tyrants, kings, leaders, learned speakers, or judges. No sacrifices or rituals will take place. There will be no musical instruments or war sounds. In death, there is only eternal sameness, and you will face the bitter day of punishment and gnashing of teeth. No more shall foreigners or other nations bow to your yoke. You will be plundered and made to suffer for what you have imposed on others until you pay back everything and become a symbol of triumph and reproach. The sixth race of Latin kings will end, leaving behind their scepters. Another king from the same lineage will rule every land with full power, his children ruling by God's decree. This will be the final decree as time progresses. When Egypt's kings reach their limit, a new people will come to plunder, enemy of the Hebrews. Ares will defeat Ares, and Rome's power will fall while still in its prime. An ancient queen surrounded by cities will no longer prevail, and one from Asia will come to rule. After completing these deeds, he will come to Rome, and after 348 years, an ill-fated fate will complete Rome's name. Ah, woe is

me! Will I ever see that fateful day when Rome, the thrice-cursed city, meets its end? This fate will be most severe for all Latins. It will honor a leader who comes from Asia in a Trojan chariot with hidden children, a soul full of fiery resolve. But when he reaches the isthmus and looks wistfully across the sea, dark blood will trail the mighty beast. A dog will chase a lion that destroys shepherds. The beast will lose his scepter and descend to Hades. Rhodes will face a final and greatest calamity, and Thebes will suffer a terrible conquest. Egypt will be destroyed by its wicked rulers. The man who survives this destruction, if he manages to escape, will be thrice blessed and four times fortunate. Rome will become a mere ruin, Delos will be dull, and Samos will be reduced to sand. After this, the Persians will face a great misfortune due to their pride, and all their arrogance will come to nothing. Then, a holy ruler of the entire earth will rise, having resurrected the dead, and will reign for all ages. The Most High will bring three-fold calamity upon Rome and upon all people. They will perish by their own actions, despite the opportunity to have chosen a better path. When famine, plague, and relentless warfare increase, the previous daring ruler will convene the senate to plot complete destruction. Dry land will bloom with leaves, and the heavens will bring forth rainstorms, flames, and strong winds. The earth will be plagued with poisonous growths. Yet people, with shameless souls, will act as if they fear neither the wrath of God nor men. They will forsake modesty, seeking out greedy tyrants and violent sinners, who will never be satisfied. Under their rule, people will perish. The stars will fall into the sea, one by one, but men will see a brilliant comet, a sign of impending distress, war, and battle. I hope I do not live to see the reign of a frivolous ruler but rather the time when divine grace will prevail, and the holy child will bind the destroyer of mankind, revealing the depths and covering the earth with a wooden canopy. When ten generations have passed into Hades, a female ruler will come to power. God will allow many evils to increase under her reign, leading to an impious age. The sun will shine faintly at night, stars will disappear from the sky, and storms will devastate the earth. The dead will rise, the lame will run swiftly, the deaf will hear, the blind will see, and the mute will speak. Life and wealth will become universal. The land, undivided by walls or fences, will produce abundant fruit, and sweet wine, milk, and honey will flow. Judgment will come from the immortal God, the great king. When God changes the seasons, bringing summer from winter, oracles will be fulfilled. But when the world has perished... Jesus Christ, Son of God, Savior, and Cross. The earth will tremble with the sign of judgment. The King who is to reign forever will come from heaven to judge all flesh and the whole world. Faithful and faithless people will see the Most High with the saints at the end of time. God will judge the souls of the living and the dead from his throne, when the world

becomes a desert and a thorny wasteland. People will cast away their idols and all their wealth. A searching fire will consume earth, heaven, and sea, burning even the gates of Hades' prison. All the dead will come to the light of the saints, while the lawless will be punished by fire for ages. Every secret deed will be revealed as God exposes the hidden truths. There will be universal lamentation and gnashing of teeth. The sun will be eclipsed, and the stars will dance no more. The heavens will be rolled up, and the moon's light will fade. Valleys will be raised, and mountains will be leveled, leaving no height remaining among men. The seas will no longer have vessels sailing on them. The earth will be scorched, and its streams and fountains will dry up. A lamentable trumpet sound will echo from heaven, mourning the wretched state of humanity and the world's suffering. The earth will reveal Tartarean chaos. All kings will come before God's judgment seat, and a stream of fire and brimstone will flow from heaven. For all mortals, there will be a sign—a distinguished seal. The wooden cross, beloved by the faithful, will be a symbol of salvation for the pious, though it will also be a stumbling block for the world. The elect will be illuminated by water from twelve springs, and an iron rod will rule them. The Savior, as foretold in acrostics and signs from God, is the immortal King who suffered for our sake. Moses symbolized Him when he raised his arms to defeat Amalek by faith, showing that the people were chosen and honored by God. The Savior, who will come in mortal form to offer hope, will grant beautiful form to human flesh and restore faith. He will heal the wounds caused by the serpent's deception and will give eternal life to those who believe. As prophesied, He will come to creation through a holy virgin, baptize with water, perform miracles, and provide for thousands from a small amount of food. He will call the blessed and show love to the suffering, and He will search hearts and heal every sickness. At last, He will be handed over to lawless men. He will come to those without faith, who will strike Him with harsh blows and spit at Him with impure mouths. He will openly offer His holy back to be whipped. [For He shall entrust Himself to the world through a holy virgin.] He will remain silent when beaten, so that no one will know who He is or where He came from, even as He speaks to the dead. He will wear a crown of thorns, which will be an eternal ornament. They will pierce His side with a reed, fulfilling their laws. The reeds symbolize the anger and revenge that were previously stirred up by other spirits. When these things are accomplished, every law that was established by men for disobedient people will be abolished. He will spread His arms and measure the entire world. They will offer Him gall for food and vinegar to drink; this inhospitable meal will be presented to Him. The temple curtain will be torn in two, and there will be three hours of darkness at midday. This will signal the end of secret temple rituals and the law, which had been

overshadowed by worldly concerns, when the Eternal came to earth. He will descend into Hades, bringing hope to all the saints, announcing the end of the ages and the final day. On the third day, He will defeat death. Rising from the dead, He will be the first to show the elect the beginning of resurrection. He will cleanse their former wickedness with the waters of eternal life, so that they may be born anew and free from the unlawful customs of the world. Then, He will openly appear to His own people in the flesh, as He was before, showing the marks on His hands and feet, which represent the four cardinal directions: east, west, south, and north. The world's many powers will have conspired to execute such a lawless and condemnable act against our Example. Daughter of Zion, holy one, rejoice! Despite your suffering, your King is coming, riding on a foal. He will come humbly to lift the heavy yoke that has oppressed us and to annul our godless laws and compulsory bonds. Recognize your God, who is also God's Son; honor Him and hold Him in your heart. Love Him from your soul and praise His name. Reject your former associations and cleanse yourself from their blood. He is not appeased by your songs or prayers, nor does He heed perishable sacrifices, being imperishable Himself. Instead, offer the holy hymn of understanding and recognize who He is, and you will then see the Father. Then, all the elements of the world—air, earth, sea, light of gleaming fire, heavenly sky, and night—will merge into one, desolate form. The stars will fall from heaven, and no birds will fly in the air or walk on the earth; wild beasts will perish. There will be no voices from men, beasts, or birds. The world will be silent and disordered. A mighty, threatening sound will come from the deep sea, and all sea creatures will die. No ships will sail on the waves. The earth will groan, stained with blood from wars. All souls will gnash their teeth, tormented by thirst, famine, plague, and murder. They will call death beautiful, but death will flee from them. Neither death nor night will provide them rest. They will vainly seek help from God, who rules on high. In response, He will turn His face away from them. For He gave erring humanity signs of repentance through seven ages by the hands of an undefiled virgin. God Himself has shown me all these things in my mind, and everything I have spoken will be accomplished. I know the number of the sands and the measures of the sea. I understand the deepest places of the earth and the gloomy depths of Tartarus. I know the numbers of the stars, the trees, all the tribes of animals—quadrupeds, fish, birds, and humans, both those who are living now and those yet to be born, as well as the dead. I fashioned the forms and minds of men, granted them reason, and taught them knowledge. I created eyes and ears to see and hear, discerning every thought and being conscious of all things. I will still be present, and in the future, I will convict and punish what any mortal did in secret. I will come to the judgment seat of God and speak to mortal men. I

understand the mute and hear those who do not speak. I know the full height from earth to heaven, the beginning, and the end, for I made heaven and earth. All things have proceeded from Him; He knows everything from the beginning to the end. I alone am God, and there is no other God. People shape images from wood and treat them as divine, singing praises to lifeless idols through meaningless rituals. Forsaking the Creator, they become slaves to immorality. Despite possessing everything, they offer gifts to things that cannot help them, treating these offerings as if they were for my honor, filling feasts with sacrifices meant for their own dead. They burn flesh and bones, pour out blood to demons, and light candles to me, the giver of light, as if I thirst for offerings to idols that cannot provide any aid. I do not need your burnt offerings, libations, or polluted smoke, nor do I desire the blood of sacrifices. These rites are performed in memory of kings and tyrants, as if dead demons were gods, and the people perform godless and destructive services. They wrongly call their images gods, abandoning the Creator and believing that their hope and life come from these inanimate objects. They trust in evil while being wholly ignorant of good. I set before them two paths: life and death, with judgment to choose the good life. But they rushed towards death and eternal fire. Man is made in my image, endowed with reason. Prepare for him a pure table without blood, and fill it with good things. Provide the hungry with bread, the thirsty with drink, and clothe the naked from your own labor with clean hands. Restore the afflicted, aid the weary, and offer a living sacrifice to me, the living God, by sowing piety. Thus, I might grant you immortal fruits and eternal light. When I test everything by fire, I will separate what is pure from what is not. I will roll up the heavens and open the depths of the earth. I will raise the dead, ending fate and the sting of death. Then, I will come for judgment, evaluating both the pious and the impious. I will place ram with ram, shepherd with shepherd, calf with calf, for testing. Those who are exalted and proven by trial, and who have silenced others, will be compared to those who lead a holy life. Those not proven before me, driven by love of gain, will withdraw. There will be no more days of worry or changing seasons—no more spring, winter, summer, autumn, sunrise, or sunset. I will make a long day and bring forth light that will endure through the ages. You who are self-begotten, undefiled, true, and eternal, measuring by your power from heaven the fiery blast, and controlling the thundering crashes, and calming the roaring of storms and heavy rains—you blunt the fiery scourges of lightning, the vast outpour of storms, autumnal hail, and the chilling strokes of winter. Each of these things is marked out in your mind. Whatever you deem good, your Son agrees with. He was begotten in your bosom before all creation, a fellow-counselor with you, creator of mortals and life. You addressed Him with the first utterance of your mouth: “Let us

make man in our own image and give him life-sustaining breath; all things of the world shall serve him, and we will subject everything to him.” By your word, all things came into being, and all elements obeyed your command. An eternal being was formed in a mortal figure, along with heaven, air, fire, earth, sea, sun, moon, stars, hills, night, day, sleep, wakefulness, spirit, passion, soul, understanding, art, might, strength, and all living things—swimming creatures, birds, land animals, amphibians, reptiles, and those of dual nature. Acting according to your will, everything was arranged. In the latest times, the earth was visited. A new light rose from the womb of the virgin Mary, and He put on a mortal form. Gabriel first revealed His pure form and announced to the maiden: “O virgin, receive God into your womb.” He breathed God’s grace upon her, and she was filled with alarm and wonder. She trembled at the unexpected message and was overwhelmed, but her heart was soon warmed by the angel’s voice. Joy replaced her fear, and her heart, touched by the message, found confidence. The Word entered her womb, and in time, became flesh and took on a human form. The boy, born of a virgin, was a great wonder to mankind, but not to God the Father or God the Son. The earth rejoiced at the birth, the heavenly throne celebrated, and the world was glad. The prophetic star honored by the wise men pointed to the manger where the child was born. Shepherds, goatherds, and keepers of flocks were shown the newborn in Bethlehem, the chosen land of the Word. Practice humility of mind, hate cruel deeds, and love your neighbor as yourself. Love God from your soul and serve Him. We, descended from the holy lineage of heavenly Christ, are of common blood and should remember to worship with joy. We walk the paths of piety and truth. We should not enter the inner sanctuaries of temples, pour libations to carved images, or honor them with prayers, flowers, or lamps. We should not adorn them with shining votive offerings or pollute the light of heaven with the smoke of flesh-consuming pyres. Instead, we are commanded to praise God with pure minds and cheerful hearts, abundant love, and generous hands, with psalms and songs that honor Him—the imperishable, true, and understanding Father God.

## **Sibylline Oracles – XI**

O world of men, spread wide and diverse, With long walls and vast cities, Countless nations across the east, west, south, and north, Divided by different languages and kingdoms, I am about to speak of the worst things. From the time when a great flood came upon the early humans, And the Almighty Himself destroyed that race with many waters, He brought in a new race of humans. They, setting themselves against heaven, built an incomprehensibly tall tower, And once again their languages were scattered. God’s wrath was poured out upon them, Causing the tower to fall,

And stirring up enmity among them. Thus, a tenth generation of mortals arose since these events. The whole earth was divided among different peoples And languages, which I will list and reveal through acrostics, Using the initial letter to indicate each name. First, Egypt shall receive royal power, And then many wise men will govern. Afterward, a fierce and strong ruler will arise, A close-combat fighter with a sword who will wage war against the righteous. During his rule, Egypt will see a fearful sign, Which, though initially distressing, will eventually provide relief from famine With a bountiful harvest. The law-giver, a prisoner himself, will be nourished By the East and descendants of Assyrian men. His name will be known by the measure of the number ten. When ten judgments come upon Egypt from heaven, I will again declare these things to you. Memphis, mourn greatly! The Erythraean Sea will destroy your people. When the people of twelve tribes leave The land of destruction by command of the Immortal, The Lord God will also give mankind a new law. A mighty king, magnanimous, shall rule over the Hebrews, His name derived from sandy Egypt, a man of uncertain origin, And he will show Memphis outward signs of favor, Watching over many things in wars. When the tenth kingdom has been completed twelve times, Plus seven more, up to a total of a thousand, Leaving others behind, The Persian empire will arise. An evil will then befall the Jews, With famine and pestilence that they cannot escape. When a Persian ruler's descendant lays down the scepter, After a period of five times four years plus a hundred more, And you complete a hundred and nine years, Then Persians and Medes will be given over as slaves, Destroyed by fierce battles. Immediately, an evil will befall Persians, Assyrians, Egyptians, Libyans, Ethiopians, Carians, Pamphylians, and all other mortals. A new ruler will come, seizing power, Plundering races without compassion. The Persians will wail mournfully by the Tigris, And Egypt will weep profusely. A wealthy man of Indian birth Will inflict many troubles on the Median land, Repaying the injustices of the past. Alas for you, Median nation, you will serve Ethiopian men beyond the land of Meroe, For seven hundred years, bearing a yoke of servitude. Then an Indian, dark-skinned and gray-haired, With a great soul, will become the lord, Bringing many troubles upon the East through fierce battles, Treating you with even greater disdain, And destroying many of your people. But when he reaches the twentieth and tenth year of his reign, Among them, also seven and ten, Every nation with royal power will revolt, Seeking freedom for three years, But he will return and subjugate all again, And every nation will willingly obey once more. There will be great peace throughout the world. Then a powerful king will rule over the Assyrians, A man of high status, Who will persuade all to follow God's laws, And all arrogant kings will tremble before him, As he will bring everything under his control, Building

a grand temple for God And destroying the idols. He will unite the tribes, And his name will be signified by two hundred, Representing the eighteenth letter. But when he rules for twenty-five decades, There will be as many kings as there are tribes, clans, cities, isles, coasts, and fruitful lands. One of these kings will be mighty, And many other kings will submit to him, Offering their riches to his descendants. They will rule for eight decades of decades, Until their time ends. But when a fierce wild beast comes With the war god Ares, a terrible wrath Will fall upon the Persian land. What a bloody massacre it will be when a stronger ruler comes to you; Then I will shout these things again. When the Italian land brings forth A great wonder to mortals, Young children will cry by a pure spring In a shaded cave, a descendant of a wild beast That feeds on sheep. As he grows up, he will cause many to fall On the seven hills, and their numbers will be significant, Building strong walls and waging fierce wars around them. Again, there will be revolts Among the people, including the land of Egypt, And I will again announce these things. Egypt will suffer greatly, And once more there will be revolts from within. O wretched Phrygia, I weep for you; For from Greece, the land of horse tamers, Conquest will come upon you, Bringing war and plague through fierce battles. Ilium, I mourn for you; From Sparta will come a vengeful spirit With a deadly sting, bringing you Great suffering, troubles, and wails, When skilled warriors, the noblest Greek heroes Beloved of Ares, begin the fight. One of these will be a strong and brave king; He will commit terrible deeds for his brother. They will destroy the famed walls of Phrygian Troy; When fifty years have passed filled with savage wars, A wooden trick will suddenly appear, And you will fall before it, not realizing It's a Greek ambush. Alas, how many will die in one night, And how much spoil will be carried away by Hades, Weeping over the old man's losses! Yet those who come after will have undying fame. A great king, a hero descended from Zeus, Will bear a name that starts with the first letter of the alphabet. He will return home in an orderly manner. But he will fall at the hands of a treacherous woman. Then a child from the line of Assaracus, A renowned hero and valiant man, Will come out of the burning ruins of Troy, Fleeing from his homeland because of the horrors of war; Carrying his elderly father on his shoulders And leading his son by the hand, He will undertake a pious task, Escaping the flames of burning Troy, And navigating through crowds and treacherous seas. He will have a name of three syllables, Signified by the first letter of the alphabet. He will establish a city for the powerful Latins. But in his fifteenth year, he will die Drowned in the depths of the sea. Even though he will be dead, His legacy will endure, Ruling over lands from the Euphrates To the Tigris and beyond, To the lands of the Parthians. An old, wise minstrel will arise, Called the wisest among men, Whose profound understanding will

enlighten the world; He will write according to his insight, Crafting marvelous works. At times, he will use words and measures from my writings, Being the first to reveal my books, But he will keep them hidden from men Until the end of time. Once these things are fulfilled, The Greeks will fight among themselves again, Along with Assyrians, Arabs, Medes, Persians, Sicilians, Lydians, Thracians, and Bithynians, And those living by the fertile Nile. God will send confusion among them. A terrible Assyrian, a base-born man With a beastly soul, will appear suddenly, Cutting through every land and sea. Then, faithless Greece will suffer greatly. O wretched Greece, how much you will lament! For seventy-seven years, You will be the miserable battleground of all tribes. Then a Macedonian man will bring new woes to Hellas, Destroying Thrace and causing Ares' toil On the isles, coasts, and warlike Triballi. He will be among the greatest fighters, Bearing a name that signifies fifty times ten. His reign will be short, But he will leave behind the greatest kingdom on earth. Yet he will fall by the hand of a lowly spearman While he is thought to be in quiet peace. Afterward, a great-hearted child of this man Will rule, starting with a name That begins the alphabet, But his lineage will eventually end. Not a true son of Zeus, but rather a bastard son Of Cronos as many believe him to be. He will plunder many cities And bring great suffering to Europe, Abusing the city of Babylon terribly, And every land under the sun. He will sail both east and west alone. O Babylon, woe to you! You will serve triumphs, having once been called a queen. Ares will come to Asia, and many of your children will die. You will then send forth a royal warrior Named with the number four, A spear expert among mighty warriors, Terrible with bow and arrows. Then famine and war will dominate Cilicia and Assyria; Kings of high spirit will endure Heart-consuming strife. Flee from the former king; Do not stay nor fear unhappiness. A dreadful lion, a beast of prey, Wild and unjust, will come upon you. Avoid the thunder-striking man. Asia will bear a terrible burden, And the earth will drink much blood. When a prosperous city is founded In Egypt by Ares of Pella, Named after him, fate and death, He will be treacherously betrayed By his companions. Barbaric murder will destroy him While he is with his allies In Babylon, after leaving the Indians. In a few years, other kings will arise, Each ruling over their own tribes, Arrogant and treacherous, devouring their people. A great-hearted hero will then emerge, Conquering all of Europe, But he will soon face his own fate and die. Following him, there will be eight more kings From his lineage, all sharing the same name. At that time, Egypt will have a powerful queen And a great city, Alexandria, A shining jewel among cities, The sole metropolis of her realm. Memphis will criticize those in power. Peace will prevail throughout the world, And the fertile land will bear more fruit. But then disaster will strike the Jews; They will not escape from

famine and disease. The new world of fertile land Will receive many wandering people. The eight kings of marshy Egypt Will rule for two hundred and thirty-three years. Though not all will perish, A female from their line will cause great harm, Betraying her own kingdom. After their evil deeds, one by one They will fall; a king will kill his own father, And then be killed by his own son, Before another heir can rise. But a new lineage will begin, With a queen from the land by the Nile, Which flows into the sea through seven mouths. Her name will be lovely, associated with the number twenty, And she will demand and gather vast wealth, But treachery will come from her own people. Once again, wars and great slaughter Will afflict the land of the dark-skinned. When many rulers govern fertile Rome, Examples of tyranny, not happiness, With thousands of leaders and overseers Of the public assemblies, The mightiest Caesars will rule, All suffering ill-fated destinies. The last Caesar will bear the number ten, And he will die at the hands of a hostile man. The youth of Rome will bury him piously, Honoring his memory with a tribute. When your time comes to an end, After three hundred and thirty years From the reign of the founder, child of a wild beast, No longer will there be a ruler with a fixed term; Instead, a godlike king will arise. Egypt, recognize this king when he arrives; Dreadful Ares with his shining helm Will certainly come. For you, widowed Egypt, A capture will follow; Your land will be surrounded by terrible wars. After suffering so much, you will flee From those who have recently been wounded, And come to the dreadful man himself. This marriage will be your end. Alas, ill-fated bride, You will give your royal power to the Roman king, Repaying all you did before with masculine strength; You will offer the entire land, From Libya to the dark-skinned peoples, To this relentless man. You will no longer be a widow but will live With a fearsome lion, a fierce warrior. You will be unhappy and unknown, Leaving behind your former grandeur. The stately tomb will enclose you, And many will mourn you, While the dreadful king laments. Then Egypt will become a toiling slave, Bearing trophies against the Indians for many years, Serving shamefully and weeping tears Alongside the fruit-bearing Nile, After accumulating great wealth, She will feed a race of fierce men. Egypt, you will become spoil for many beasts, Yet still provide laws for others. Once delighting in great kings, You will now be a wretched slave, Paying for the suffering you caused With the plow on their necks And fields irrigated with mortal tears. Therefore, the eternal God in heaven Will utterly destroy you and send you to sorrow, Making you atone for past wrongs. When you consult the books, You will not tremble, for you will understand All that is to come and what has been foretold Through our words. No one will call the prophetess a mere oracle singer, But now, Lord, end my beautiful song, Free me from frenzy and madness, And grant me a charming voice to sing.

## **Sibylline Oracles – XII**

Come now, hear about the sorrowful fate of the Latins' descendants. First of all, after the kings of Egypt had been destroyed, and the earth had swallowed them up, and after the downfall of the Macedonian leader who had brought down both the East and the rich West, a man whom Babylon rejected and stretched out Philip's dead body—whose prophecies were not truly from Zeus or Ammon—then, after many other leaders and warriors and the children of the beast that feeds on sheep, and after six hundred years and twenty decades of Rome's rule, the very first lord from the western sea shall become Rome's ruler. He will be extremely strong and warlike. His name's initial will mark the beginning of the letters, and he will tightly bind you, O fruitful one. He will be filled with the spirit of war, and you will face retribution for the affronts you willingly caused. This great soul will be unmatched in warfare. Before him, Thrace and Sicily will submit, and Memphis will be thrown to the ground due to the wickedness of its rulers and a free woman who will fall under the spear. He will establish laws for peoples and bring everything under his control. He will have great fame and hold his scepter for a long time. There will never be another ruler of Rome greater than he, even for an hour, for God has bestowed everything upon him and shown great and marvelous signs on the noble earth. But when a radiant star, shining like the sun, appears in the midday sky, then the secret Word of the Most High will come to earth in human form. With him, the power of Rome and the illustrious Latins will grow. Yet this mighty king will die according to his fate, passing on his royal power to another. After him, a strong warrior wearing a purple mantle will rule. His name will correspond to the number three hundred, and he will conquer the Medes and Parthians who shoot arrows. He will overturn the great city and bring misfortune to Egypt, the Assyrians, the Colchians, and the Germans living by the Rhine's waters. He will ravage the high-gate city near the River Eridanus, which is devising evil. He will soon fall, struck by a gleaming sword. Another ruler will come after him, using deceit, whose name's initial will be three. He will gather a lot of gold and will not be satisfied with wealth but will recklessly plunder everything on earth. However, peace will follow, and the god of war will cease his battles. This ruler will reveal many great things through divination, seeking means of livelihood. But he will bear the greatest sign: many small drops of blood will fall from heaven onto him while he is dying. He will commit many lawless acts and cause great suffering for the Romans. The assembly's leaders will be killed, and famine will strike Cappadocians, Thracians, Macedonians, and Italians. Only Egypt will provide for many tribes. The king himself, through secret deceit, will craftily destroy a virgin maiden, who will be mourned by the citizens. They will curse the king in their

grief. While Rome remains strong, this powerful man will perish. Another ruler will come after him, corresponding to the number twenty. This ruler will bring wars and suffering to the Sauromatians, Thracians, and Triballi, and Roman Ares will tear everything apart. A fearful sign will occur during this ruler's reign: during midday, there will be darkness, and a shower of stones will fall from the sky. Then, the vigorous judge of the Italians will meet his end by his own fate. A terrifying man will come next, corresponding to the number fifty. He will destroy many of the wealthiest citizens from various cities. He will be like a dreadful serpent, waging terrible wars, stretching his hands to end his own lineage, engaging in countless feats, and even making the mountain between two seas flow with blood. He will disappear from sight but will return, making himself equal to a god, though he will be proven false. While he rules, there will be profound peace and no fears. From the ocean, untrodden waters will flow and cut through Italy. He will hold numerous contests for the people and will compete himself, singing and playing the harp. Later, he will flee, leaving the royal power, and will die in Illyria, paying for the harm he caused. After him, three rulers will come, two of whom will have names with the number seventy, and the third will have a name starting with the third letter of the alphabet. One ruler here and another there will fall due to strong Ares' hand. Then, a mighty ruler will come, destroying the pious and strong-minded. He will overthrow Phoenicia and Assyria. A sword will strike the holy land of Jerusalem, even to the farthest edge of the Tiberian Sea. Alas, Phoenicia, how much you will suffer, burdened with your tightly bound trophies! And every nation will tread upon you. Alas, Assyria, you will see your young children serving among enemies and with wives. All your means of life and wealth will perish. God's wrath will bring grievous woe upon you because you did not follow His law but worshipped idols with unseemly practices. There will be wars, fights, homicides, famines, pestilences, and confusion in cities. But a revered king with a mighty soul will fall by necessity at the end of his life. Then, two other chief men, honoring the memory of their great father, will rule, bringing glory in warfare. One of them will be noble and lordly, with a name corresponding to three hundred. Yet he will also fall by treachery, not in battle but struck in Rome by a two-edged sword. After him, a powerful and warlike ruler with a name corresponding to four letters will rule the mighty realm. Everyone on earth will love him. During his reign, there will be peace from war, and all will willingly serve him, not by force. Cities will be under his control, and he will be in command. Heavenly Sabaoth will bring him much glory, the eternal God who dwells on high. Famine will then devastate Pannonia and all the Celtic lands, causing widespread destruction. Some will suffer here, others there. The Assyrians, who live along the Orontes River, will

experience both great structures and decorations that are considered remarkable. The great king will have a special affection for these and will favor them above all others. However, he will receive a severe wound in his chest and, towards the end of his life, will be treacherously struck by a friend within the sacred halls of the royal palace. After his death, a new ruler will come, a venerable man whose reign will last fifty years. He will cause significant destruction in Rome, killing many of its inhabitants and citizens. However, he will rule for only a short time and will die wounded in the underworld due to the actions of a previous king. Following him, another strong warrior king will rise, marked by the number three hundred. He will rule and devastate the land of Thrace, which is diverse, and he will also conquer the powerful Germans living by the Rhine and the Iberians who shoot arrows. Additionally, the Jews will face severe hardships, and Phoenicia will be soaked with blood. The walls of the Assyrians will fall to numerous warriors, and once again, a destructive force will ravage them completely. Then, the mighty God will bring threats of earthquakes, great plagues, unexpected snowstorms, and strong thunderstorms to every land. The great king, a Celt who roams the mountains, will not escape an unseemly fate. Exhausted from battle and hastening eagerly, he will be defeated; his corpse will be hidden by foreign dust, the kind of dust named after the Nemean flower. After him, another ruler will emerge, a silver-haired man whose name will be associated with the sea and consist of four syllables. His name will start with the first letter of the alphabet and will be associated with war. He will build temples in every city, oversee the world, and provide gifts, including much gold and amber. He will keep the mysteries of magicians away from the sanctuaries and will introduce more important things for men. He will be a rich-voiced minstrel, participate in lawful activities, and administer justice. However, he will die by his own fate. After him, three rulers will come. The third will rule for thirty years. Then, another king, belonging to the first group, will take over. Following him, another commander will emerge, marked by the number seventy. Their names will be honored, but they will destroy people marked by many scars, including Britons, powerful Moors, Dacians, and Arabs. When the last of these rulers dies, Ares, who had been previously wounded, will rise again to defeat the Parthians completely. The king will then be killed by a treacherous wild beast while trying to defend himself. Next, a new ruler skilled in many ways will come. He will have a name reflecting the first mighty king of the first group and will be both good and powerful. For the illustrious Latins, this strong ruler will achieve many things in memory of his father. He will decorate Rome's walls with gold, silver, and ivory. He will visit marketplaces and temples with a strong man. At some point, a terrible wound will arise during the Roman wars, and he will sack the entire Germanic land. A

great sign from heaven will appear, and in response to the king's piety, men in bronze armor will be saved from distress. When the king prays, God in heaven will send unseasonable rain. Once these events are fulfilled, the renowned dominion of the great pious king will end. At the end of his life, he will proclaim his son as his successor and die according to his fate, leaving the royal power to the ruler with golden hair. This new ruler, with a name corresponding to twenty, will be born a king from his father's lineage and will possess superior mental powers. He will rival the great Hercules and be renowned for his skills in arms, hunting, and horsemanship. However, he will live in constant danger. While he rules, there will be a terrifying sign: a great mist will cover Rome, obscuring visibility. Following this, wars and sorrowful troubles will arise. The king will become infatuated with love and will disgrace his offspring with inappropriate wedding songs. In his helpless isolation, the mighty and destructive man will suffer in a bathhouse, bound by treacherous fate. Know that Rome's fatal end is near due to the pursuit of power. Many in the Palladian halls will perish at the hands of Ares. Rome will be left bereft and will face the consequences of its many wars. My heart mourns deeply, for from the time when Rome's first king established good laws and the Word of the great immortal God came to earth, until the nineteenth reign, two hundred years, forty years, and six months will have passed. The twentieth king, when struck by sharp brass, will cause bloodshed in your houses, making your lineage a widow. He will have a name corresponding to the number eighty and will be burdened with old age. However, he will soon make you a widow, bringing many warriors, overthrows, murders, and deadly feuds, and in confusion, many horses and men will fall on the plain. Then another ruler will come with a name corresponding to ten. He will bring many sorrows, groans, and plunder. He will be short-lived and will fall due to Ares, struck by gleaming iron. Another ruler will then appear, marked by the number fifty. He will be a warrior from the East and will come to Thrace. He will flee to the land of Bithynia and the Cilician plain, but Ares, the life-destroyer, will swiftly defeat him in Assyrian fields. Following him, a crafty and deceitful man from the West will rise. His name will correspond to the number two hundred. He will contrive a war for royal power against the Assyrians, raising a large army and subjugating everything. He will rule over the Romans with his strength but will be filled with deceitful intentions, a violent and treacherous serpent. He will destroy high-born men for their wealth and, as a plunderer, will strip the earth of all its riches while people perish. He will eventually head east, full of deceit. A youthful Caesar will then come, named after a powerful Macedonian lord. Surrounded by conflict, he will escape the deceptions of the coming king within the army's ranks. The ruler who uses barbaric customs will perish suddenly, killed by

Ares with gleaming iron. Even in death, he will be torn apart by the people. Following this, the kings of Persia will rise, and Roman Ares will remain the Roman lord. Phrygia will groan with earthquakes. Alas, Laodicea! Alas, Hierapolis! You were the first to be swallowed by the earth. Rome will face immense suffering, and many will wail as they perish at the hands of Ares. The fate of men will be grim. The coming ruler will hasten to Italy and fall by gleaming iron, acquiring hatred for his mother's sake. Seasons vary, and not all are immediately known. Only those who honor God and avoid idolatry will find happiness. Now, Lord of the World, Immortal King, you who have inspired me with the divine oracle, let my words cease. I do not fully understand what I say; you are the one speaking through me. Let me rest a while and set aside this divine song, for my heart is weary from foretelling royal power with these divine words.

## **Sibylline Oracles – XIII**

The great divine God, who is immortal and imperishable, bids me sing again. He is the one who gives and takes away power from kings, and He determines their times of life and death. He has commanded me to deliver these messages about royal power, though I am reluctant. And Ares, the fierce god of war, will cause the downfall of everyone—from children to the elderly who make laws for the assemblies. There will be many wars, battles, murders, famines, plagues, earthquakes, and mighty thunderbolts. The Assyrians will suffer greatly throughout the world, with temples being looted and robbed. An uprising will occur among the industrious Persians, along with the Indians, Armenians, and Arabians. A Roman king, insatiable for war, will lead his troops against the Assyrians. He will fight as far as the Euphrates River, but will be betrayed by a trusted ally and fall in battle. Following this, a warrior who loves purple will come from Syria to rule. He will be a great terror to Ares, and his son, a Caesar, will dominate the earth. The name of both will be the same, and their reigns will span over five hundred years. Although there will be a brief respite from war, it will not last long. A treacherous leader will betray his people, and terrible wars will follow. Syrian, Indian, Armenian, Arabian, Persian, and Babylonian kingdoms will destroy each other through fierce battles. When a Roman warrior defeats a German warrior in a naval battle, the Persians will face many years of conflict without victory. Just as a fish cannot swim up a steep rock, and a tortoise cannot fly, so the Persians will be far from victory while Rome thrives in its appointed destiny. While Rome remains prominent, the great city of Macedon will provide grain. However, Alexandrians will suffer greatly due to the conflict among wicked leaders. Strong men who were once feared will beg for peace due to their leaders' cruelty. The wrath of the mighty God will fall upon the Assyrians, and a mountain stream will devastate them, reaching as far as Cæsar's

city and harming the Canaanites. The Pyramus River will irrigate the city of Mopsus, leading to the downfall of the Ægæans due to internal strife. Antioch will not be spared by Ares, as Assyrian wars will surround it. A great leader from Rome will fight against the Persians and gain control. Cities of the Arabians, adorn yourselves with temples, markets, and wealth, but know that you will face great sorrow. Despite your attempts to protect yourselves, you will face betrayal. Alexandrians who love war will face dreadful wars. Many people will die, and their cities will be destroyed by internal strife. A great soul and his son will fall due to treachery. Following this, a powerful Roman leader from the Dacians will come, with an army of three hundred, and will bring destruction, including the death of his own family. A cunning Roman from Syria will invade Cappadocia, besieging and attacking it mercilessly. Tyana and Mazaka will be captured and enslaved once again. Syria will mourn as it faces devastation, and the goddess Selenian will fail to protect her sacred city. When the Roman invader flees from Syria and crosses the Euphrates, he will face a downfall similar to the fierce Persians. A future Roman king will face invasions and destruction, including famines, plagues, thunderbolts, and wars. Cities will fall into chaos, and the Syrians will suffer greatly. There will be an uprising of industrious Persians who, combined with the Syrians, will destroy the Romans. However, the divine decree will prevent them from fully conquering the Roman laws. Alas, many will flee from the East, and much blood will be spilled. The time will come when living people will speak of death as beautiful, while death itself seems to escape them. I lament for Syria, as it will face a dire blow from the archers, something it never anticipated. The fugitive from Rome will come bearing a great spear. He will cross the Euphrates with his vast army and will wreak havoc, leaving everything in disarray. Oh, wretched Antioch, you will never be named again, as your lack of wisdom will lead to your downfall. Stripped bare and left exposed, you will be deserted and helpless. Anyone who sees you will suddenly weep for your fate. Hierapolis, you will be triumphant, and so will Berea. Weep, Chalcis, for your recently wounded sons. Alas, how many people will live near the steep mountains of Casius, Amanus, and the river Lycus, as well as Marsyas and the silver-flowing Pyramus. They will gather their spoils all the way to the edges of Asia, leaving cities in ruins, carrying off idols, and destroying temples. There will be great sorrow among the Gauls, Pannonians, Mysians, and Bithynians when a warrior arrives. Oh, Lycians, a wolf will come to lick your blood when the Sannians, accompanied by the city-wasting Ares and the Carpians, approach to fight. Then, due to his own shameless actions, the illegitimate son will kill the king and will soon perish himself because of his impiety. Another ruler will follow, whose name starts with the letter “First,” but he too will quickly fall to Ares, struck by

a gleaming sword. The world will once again be thrown into chaos, with people perishing from pestilence and war. The Persians, driven mad by the Ausonians, will struggle under the strain of Ares, forcing their way through. There will be a flight of Romans, and then a priest from Syria, sent by the sun and known everywhere, will arrive and achieve his goals through cunning. The city of the sun will offer prayers, and the Persians will defy the threatening Phoenicians. When two swift leaders rule the mighty Romans—one with the number seventy and the other with the number three—the stately bull, which plows the earth and stirs up dust with its horns, will cause great harm to a dark-skinned serpent that leaves a trail with its scales. The bull itself will perish. Afterward, another stag with impressive horns, hungry and determined, will come. It will strive to feed on venomous beasts. A fearsome lion, sent from the sun and breathing fire, will then appear. He will destroy the swift stag and the most powerful venomous beast, which makes many noises, and the sideways-moving he-goat. The lion will rule with power, remaining unscathed and unreachable, while the Persians will be weakened. Lord, King of the world, O God, let our words be restrained, and grant us a charming song.

## **Sibylline Oracles – XIV**

O men, why do you foolishly dwell on lofty matters as if you were immortal? You have only a brief time of rule over others, and yet all desire to govern. You do not understand that God himself despises the lust for power, especially the insatiable greed of wicked kings. He stirs up darkness against them, so instead of choosing virtuous actions and just thoughts, you all prefer to wear purple robes, seeking wretched battles and violence. Those who are imperishable, whom God dwells among in heaven, will make your rule short-lived, destroying you utterly and toppling one after another. But when a bull-destroyer comes, confident in his strength, with a grim appearance, and destroys all, he will also tear shepherds apart. They will not achieve victory unless young dogs, pursuing with eagerness through wooded glens, engage in conflict; for a dog once pursued the lion that destroys the shepherds. Then, a confident lord will arise, named with four syllables and clearly marked by the number one. But he will be swiftly killed by the brazen god of war due to his conflict with insatiable men. After him, two princely rulers will govern, both marked by the number forty. They will bring great peace and justice to the world, but they will be killed by men wearing gleaming helmets who are driven by a need for gold and silver. These men will cunningly assassinate them. Following this, another fearsome lord will come, young and fierce, whose name will signify seventy. He will betray the army and lead to the destruction of the Roman people, brought about by the wrath of kings. He will demolish every city and hut of the Latins, leaving

Rome unrecognizable and reduced to ashes. No trace of her former grandeur will remain. The immortal god from heaven will send lightning and thunderbolts to destroy some, and others will be struck down by his mighty thunderbolts. Rome's strong people and the famous Latins will eventually slay this dreadful ruler, who will become prey for dogs, birds, and wolves. After him, another ruler, marked by forty, will govern, known for destroying Parthians and Germans, and putting down fearsome beasts that inhabit the oceans and the Euphrates River. Rome will return to its previous state. But when a great wolf from the West arrives, he will die under powerful Ares, cleaved asunder by sharp brass. Then, another mighty ruler from Assyria, marked by the first letter, will rise. He will conquer all things through wars and his armies, and establish laws. But Ares will quickly destroy him with treacherous armies. After him, three proud rulers will come: one marked by the number one, another by thirty, and the last by three hundred. They will cruelly melt gold and silver into statues of gods and distribute riches to their armies for the sake of victory. They will fiercely attack the Parthians of the deep Euphrates, the hostile Medes, the swift Massagetae, and the Persians. When the king's fate comes, leaving the scepter to sons who are more suited for war, they will fight each other for the royal power, forgetting their father's advice. Then, another ruler, marked by the number three, will rule alone and quickly meet his end by sword. After him, many will perish in conflicts over the royal power, being very valiant. A great-hearted ruler, marked by four, will manage the mighty Romans well. War and conflict will come to Phoenicia when nations of arrow-shooting Persians approach. Sidon, Tripolis, and Berytus will witness much bloodshed. Laodicea will face a great and unsuccessful war stirred up by the impiety of men. The Tyrians will reap a terrible harvest, with the sun withdrawing and blood raining down from the sky. The king will die betrayed by his own companions. Many shameless leaders will then rise, continuing the wicked strife and killing each other. A revered ruler with a name of five, skilled and trusted by great armies, will be beloved by mankind for his royal power and good deeds. During his reign, a fearful sign will appear between Taurus and snow-clad Amanus. A new and beautiful city by deep rivers will be destroyed in Cilicia. Phrygia and Propontis will suffer many earthquakes. The renowned king will lose his life to a deadly sickness. After him, two lordly kings will rule: one marked by three hundred and another by three. They will destroy many in defense of Rome and for the sake of sovereignty. Then, the senate will face evil and not escape the wrath of the angry king. A sign will appear to all on earth, with rain, snow, and hail ruining crops. They will be slain in wars by strong Ares on behalf of the Italians. Another king will then arise, full of schemes, gathering an army and distributing money to those in armor. Nile's rich waters will

overflow for two years, but famine, war, and robbery will prevail. Many cities will be destroyed by armies, and the king will fall betrayed by gleaming iron. After him, a ruler marked by the number three hundred will come to govern the Romans, who will be very mighty men. He will wield a life-destroying spear against the Armenians, Parthians, Assyrians, and Persians. Then, Rome will be newly created with splendid buildings made of gold, amber, silver, and ivory. Many people from the East and West will settle there, and the king will establish new laws. However, a powerful and destructive fate will eventually claim him in a remote island. Following him will be another ruler, marked by the number thirty, a fierce and fair-haired man who will be of Greek descent. There will be significant upheaval in a city of Molossian Phthia, with Larissa suffering on the steep banks of the Peneus River. In horse-breeding Scythia, there will be a rebellion. Nearby the waters of Lake Maeotis and the streams of the Phasis River, many will fall in battle. The god of war, Ares, will claim many lives. After destroying a Scythian people, this king will die in his own land. Another ruler, marked by the number four, will succeed him. This dreadful man, feared by Armenians and Persians, will cause conflicts between the Colchians and the Pelasgians. Cities in Phrygia and Propontis will engage in bloody battles. Then, God will show a great sign from heaven: a bat, symbolizing impending war. The king will not escape his harsh fate and will be killed by a weapon of gleaming iron. After him, a ruler marked by the number fifty will come from Asia, a terrible figure who will bring destruction to Rome's grand walls and fight in Colchis, among the Heniochi, and the milk-drinking Agathyrsians by the Euxine Sea and Thracia. This king will also meet a grim fate and his corpse will be torn apart. With the king dead, Rome, once a powerful city, will become a desert, and many people will perish. Another dreadful ruler from Egypt will rise, destroying great-hearted Parthians, Medes, Germans, Agathyrsians, Iernians, Britons, Iberians, Massagetae, and Persians who see themselves as superior. Then, a famous leader will look upon all of Hellas, acting as an enemy to Scythia and the windswept Caucasus. During his reign, there will be a fearful sign: crowns like shining stars will appear from the heavens in the south and north. He will pass on royal power to his son, whose name begins with the first letter of the alphabet, when the king himself descends to Hades. When the son rules in Rome, indicated by the number one, there will be great peace on earth, and the Latins will love him for his father's virtues. He will be kept in Rome against his will by the Roman people, who have a deep affection for their noble ruler. However, he will die prematurely, taken by fate. After him, many powerful men will fight each other, not holding real power but acting as tyrants. They will bring many troubles to the world, especially for the Romans, until the time of the third Dionysus, who will come from Egypt and be

known as Dionysus the lord. When the royal purple cloak is torn by a murderous lion and lioness, they will seize control of the changed kingdom. A holy king, whose name starts with the first letter of the alphabet, will fight for victory and cast down hostile leaders, leaving them as prey for dogs and vultures. Alas for you, O city of Rome, burned by fire! How much you will suffer before these events come to pass. But a great and renowned king will later restore you with gold, amber, silver, and ivory. You will once again be foremost in wealth, temples, marketplaces, and racegrounds. You will shine as a light for all as you did before. Wretched people of Cecropes, Cadmeans, and Laconians living around Peneus and Molossian streams, and in cities like Tricca, Dodona, Ithome, Pierian Ridge, Ossa, Larissa, and Calydon, will face their own miseries. When God shows a great sign to humanity—a day of dark twilight covering the world—your end will come, and it will be impossible for you to escape a brother's deadly attack. Then, another life-destroying ruler, a fiery eagle from a royal lineage, will rise. He will be younger but stronger than his brother, marked by the number eighty. The world will bear the wrath of the immortal god, with famines, plagues, wars, and relentless darkness covering the earth. Earthquakes, thunderbolts, storms, and floods will shake the high peaks of Phrygia and Scythian hills, causing cities to tremble. Many cities will fall under burning thunderbolts, and escaping the wrath will be impossible. After this, the king will fall, struck down by his own men. Many Latins wearing purple will rise, seeking the royal power by lot. On Rome's grand walls, three kings will rule: two marked by the number one and one by the epithet of victory. They will love Rome and care for all humanity, but they will accomplish nothing. God will not be kind to the world or to mankind because of their many evil deeds. Therefore, he will bring about a mean and harsh fate for the kings, worse than that of leopards and wolves. The kings will be destroyed by those in armor, like weak women. Ah, wretched high men of glorious Rome, trusting in false oaths, you will be destroyed. Then many armed men will take away the offspring of the first-born, causing great bloodshed. The Most High will bring on a dreadful doom three times, and all men with their deeds will be destroyed. But God will bring them to judgment—those who have committed evil—fencing them in and consigning them to condemnation. A brilliant comet will herald much to come: wars and battles. When one gathers oracles about conflicts and temple harm, he will urgently command a collection of wheat and barley in Rome for twelve months. During those days, the city will be in a dire state, but it will soon become prosperous again. Rest will follow when that rule ends. The last race of Latin kings will follow, and after them, dominion will grow strong again, with children and descendants remaining unshaken, for it will be known that God himself is king. There is a land beloved and

nurturing to men, marked by the Nile, which separates all Libya and Ethiopia. The Syrians, who will be short-lived, will come from different places and seize all movable possessions from that land. A great and vigilant leader will be their king, training youth and preparing for men. He will plan something terrible against those who are most fearsome, sending forth a powerful ally to all of Italy, a noble-minded figure. When he reaches the dark sea of Assyria, he will plunder the Phoenicians in their homes and bring about dreadful wars, ruling alongside another powerful leader of the earth. Now, I will lament the tragic end of the Alexandrians; barbarians will seize sacred Egypt, a land previously untouched and unshaken, when divine wrath descends. When winter seems like summer and all prophecies are fulfilled, three young men will win at the Olympic Games. You should ask those who interpret oracles to perform a cleansing sacrifice with the blood of a suckling animal. The Most High will then bring about a dreadful fate three times, brandishing a mournful spear. Much blood will be spilled, and barbarian invaders will utterly plunder the city. Those who are dead, and those without children, will be fortunate. The former leader, once renowned and free, will no longer pursue earlier plans but will subject their people to servitude. This servitude, causing much sorrow, will be imposed by a new ruler. Soon after, a ill-fated army of Sicilians will arrive, bringing terror when a barbarian nation unexpectedly returns. They will harvest the fruit of the fields. God, the lofty Thunderer, will bestow misfortune instead of good, and strangers will plunder hateful gold from each other. When people see the blood of a flesh-eating lion and a murderous lioness appears, the scepter will be cast away. In Egypt, where people gather for a feast, perform heroic deeds, and restrain one another with much shouting, there will also be fear of fierce conflicts among humanity. Many will be destroyed, and others will kill each other in brutal fights. Then, a ruler covered in dark scales will appear, along with two allies, and a great ram from Cyrene, previously described as a war fugitive by the Nile. Despite their efforts, they will not succeed in their endeavors. The passing years will be calm, but eventually, a second war will arise in Egypt. There will be a sea battle, but victory will elude them. The famous city will be conquered, but the victory will be short-lived. People with shared boundaries will flee in distress, leading their suffering parents. They will eventually find a land where they achieve great victory and destroy the Jews, who are steadfast in battle. They will wage war far and wide, fighting valiantly for their homeland and families. A new generation of victorious warriors will be honored for their bravery. Many will drown in the waves, and the sandy beaches will be strewn with the bodies of the slain. Golden-haired heads will fall prey to Egyptian birds of prey. Arabians will seek out mortal blood. When wolves and dogs make solemn oaths on an island surrounded by the sea,

a tower will be built, and the city that endured many hardships will be inhabited by people. Deceitful gold and silver will no longer be sought, nor will there be laborious servitude. Instead, there will be one true friendship and a shared way of life, with all things common and equal. Wickedness will sink into the vast sea, and the time of harvest for humanity will be near. It is necessary that these events come to pass. At that time, no traveler will claim that humanity, though mortal, will ever cease to exist. A holy nation will prevail and rule over the earth for all time with their mighty descendants.

## **Additional Corinthians**

### **Additional Corinthians Chapter 1**

<sup>1</sup>Stephanus and the elders, including Daphnus, Eubulus, Theophilus, and Zenon, send their eternal greetings in the Lord to Paul, their brother. <sup>2</sup>There have come to Corinth two men, Simon and Cleobius, who are leading many astray with corrupt teachings. <sup>3</sup>We urge you to examine and test their words, <sup>4</sup>for we have never heard such teachings from you or the other apostles. <sup>5</sup>We hold fast to everything we have received from you and them. <sup>6</sup>Since the Lord has shown us mercy by allowing us to hear from you again while you are still in the flesh, <sup>7</sup>if possible, we ask that you either come to us or write to us. <sup>8</sup>We believe, as it has been revealed to Theonoe, that the Lord has delivered you from the hands of the lawless one. <sup>9</sup>The things these men teach are as follows: <sup>10</sup>They claim that we should not heed the prophets, <sup>11</sup>that God is not Almighty, <sup>12</sup>that there will be no resurrection of the flesh, <sup>13</sup>that man was not created by God, <sup>14</sup>that Christ did not come in the flesh, nor was He born of Mary, <sup>15</sup>and that the world is not created by God, but by angels. <sup>16</sup>Therefore, dear brother, we earnestly ask you to make every effort to come to us, so that the church in Corinth may remain without stumbling, and so that the foolishness of these men may be exposed. Farewell always in the Lord.

### **Additional Corinthians Chapter 2**

<sup>1</sup>The deacons Threptus and Eutyches delivered the letter to Philippi, <sup>2</sup>and Paul received it while he was in chains because of Stratonice, the wife of Apollophanes. Yet, he momentarily forgot his chains, though he was deeply distressed, <sup>3</sup>and he cried out, saying, “It would be better for me to die and be with the Lord than to continue in the flesh and hear such things and endure the calamities of false teachings, bringing trouble upon trouble.” <sup>4</sup>On top of this great affliction, I am in chains and witness these evils through which the schemes of Satan are carried out. <sup>5</sup>Therefore, in the midst of this great suffering, Paul wrote a letter in response, saying the following:

## **Additional Corinthians Chapter 3**

<sup>1</sup>Paul, a prisoner of Jesus Christ, sends greetings to the brothers and sisters in Corinth. <sup>2</sup>In the midst of many trials, I am not surprised that the teachings of the evil one are spreading quickly. <sup>3</sup>For my Lord Jesus Christ will soon come and will not tolerate those who distort His words. <sup>4</sup>I delivered to you from the beginning the teachings I received from the holy apostles who were always with Jesus Christ: <sup>5</sup>namely, that our Lord Jesus Christ was born of Mary, who is of the seed of David according to the flesh. The Holy Spirit was sent from heaven by the Father to her through the angel Gabriel, <sup>6</sup>so that Jesus might come into this world to redeem all flesh by His flesh and to raise us up from the dead in the flesh, as He has shown us in Himself as an example. <sup>7</sup>Because man was created by His Father, <sup>8</sup>he was sought when he was lost, so that he might be made alive by adoption. <sup>9</sup>For this reason, God Almighty, who made heaven and earth, first sent the prophets to the Jews to turn them away from their sins. <sup>10</sup>He intended to save the house of Israel, so He gave a portion of the Spirit of Christ to the prophets and sent them to the Jews first, and they proclaimed the true worship of God for a long time. <sup>11</sup>But the prince of iniquity, desiring to be God, seized them, killed them, and enslaved all flesh with evil desires, and the end of the world through judgment drew near. <sup>12</sup>But God Almighty, who is righteous, did not abandon His own creation, but had compassion on them from heaven, <sup>13</sup>and sent His Spirit into Mary in Galilee, <sup>14</sup>who believed with all her heart and received the Holy Spirit in her womb, so that Jesus might come into the world. <sup>15</sup>By the same flesh through which the wicked one brought in death, he was defeated and overcome. <sup>16</sup>By His own body, Jesus Christ saved all flesh and restored it to life, <sup>17</sup>so that He might show forth the temple of righteousness in His body. <sup>18</sup>In Him we are saved, and if we believe in Him, we are set free. <sup>19</sup>Therefore, those who reject the wisdom of God and claim that heaven and earth and all that is in them are not the work of God are not children of righteousness, but children of wrath. <sup>20</sup>They are children of wrath, for they are cursed, following the teachings of the serpent. <sup>21</sup>Flee from their doctrines and drive them out from among you, <sup>22</sup>for you are not children of disobedience, but of the beloved Church. <sup>23</sup>Therefore, the time of the resurrection has been proclaimed to all. <sup>24</sup>As for those who say there is no resurrection of the flesh, they shall indeed have no resurrection unto life, but unto judgment, <sup>25</sup>because they do not believe in Him who is risen from the dead, nor do they understand. <sup>26</sup>They do not know, O Corinthians, that the seeds of wheat or other grains, though sown bare and corrupted in the earth, rise again by the will of God with new bodies, fully clothed. <sup>27</sup>And not only does the sown body rise again, but it multiplies and prospers even more. <sup>28</sup>If we must take an example not only from seeds but from

more noble bodies, <sup>29</sup>remember how Jonah, the son of Amittai, when he refused to preach to the people of Nineveh and fled, was swallowed by a sea monster. <sup>30</sup>After three days and three nights, God heard Jonah's prayer from the depths of the abyss, and not even a hair or eyelash of his was consumed. <sup>31</sup>How much more, O you of little faith, will He raise you up who have believed in Christ Jesus, just as He Himself arose. <sup>32</sup>Likewise, when a dead man was cast upon the bones of the prophet Elisha by the children of Israel, he arose, body, soul, bones, and spirit. How much more shall you, who have been cast upon the body, bones, and spirit of the Lord, arise in that day with your flesh whole, just as He arose. <sup>33</sup>Likewise, concerning the prophet Elijah, he raised up the widow's son from death. How much more shall the Lord Jesus raise you up from death at the sound of the trumpet, in the twinkling of an eye, for He has shown us an example in His own body. <sup>34</sup>If, then, you accept any other doctrine, God will be a witness against you; and let no one trouble me, <sup>35</sup>for I bear these bonds that I may gain Christ, and I bear His marks in my body so that I may attain the resurrection of the dead. <sup>36</sup>Whoever abides by the rule given by the blessed prophets and the holy gospel shall receive a reward from the Lord, and when they rise from the dead, they shall obtain eternal life. <sup>37</sup>But whoever transgresses these teachings will face the fire, along with those who follow the same path, who are without God. <sup>38</sup>They are a generation of vipers, <sup>39</sup>whom you must reject with the power of the Lord. <sup>40</sup>Peace, grace, and love shall be with you.

## **Additional Esther**

### **Additional Esther Chapter 10**

<sup>1</sup>Mordecai declared, "These events are from God. <sup>2</sup>I recall the dream I had regarding these matters, and every detail has been fulfilled without fail. <sup>3</sup>The tiny spring that became a river, with light, sun, and abundant water — that river symbolizes Esther, whom the king married and crowned queen. <sup>4</sup>The two dragons represent Haman and myself. <sup>5</sup>The nations are those who gathered to annihilate the Jewish people. <sup>6</sup>And my people, Israel, cried out to God and were delivered. The Lord has rescued his people; he has saved us from all these adversities. God has performed remarkable signs and wonders that have not been seen among other nations. <sup>7</sup>For this purpose, God established two lots: one for his people and one for all other nations. <sup>8</sup>These two lots were appointed by God to determine the time, moment, and day of judgment among all nations. <sup>9</sup>God remembered his people and vindicated his inheritance. <sup>10</sup>Therefore, these days in the month of Adar, on the fourteenth and fifteenth of that month, will be celebrated with assembly, joy, and gladness before God, from generation to generation, forever among his people Israel."

## **Additional Esther Chapter 11**

<sup>1</sup>In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who claimed to be a priest and a Levite, along with his son Ptolemy, brought to Egypt the previous Letter of Purim. They asserted its authenticity, stating it had been translated by Lysimachus, the son of Ptolemy, who was a resident of Jerusalem. <sup>2</sup>In the second year of the reign of King Artaxerxes the Great, on the first day of Nisan, Mordecai son of Jair, son of Shimei, son of Kish, from the tribe of Benjamin, had a dream. <sup>3</sup>Mordecai, a Jew living in the city of Susa, held a high position serving in the king's court. <sup>4</sup>He was among the captives taken from Jerusalem by King Nebuchadnezzar of Babylon, along with King Jeconiah of Judah. This is what he dreamt: <sup>5</sup>There was noise and confusion, thunder and earthquake, turmoil on the earth! <sup>6</sup>Two great dragons appeared, both ready to fight, roaring terribly. <sup>7</sup>At their roar, every nation prepared for war against the righteous nation. <sup>8</sup>A day of darkness and gloom, trouble and distress, affliction and tumult gripped the earth! <sup>9</sup>The entire righteous nation was troubled, fearing the impending evils and facing the threat of destruction. <sup>10</sup>Then they cried out to God; from their cry, like a small spring, a great river flowed with abundant water. <sup>11</sup>Light emerged, the sun rose, and the humble were exalted, overcoming those who were esteemed. <sup>12</sup>Mordecai understood from this dream what God had ordained. After waking, he pondered it all day, seeking to grasp every detail.

## **Additional Esther Chapter 12**

<sup>1</sup>Mordecai rested in the courtyard with Gabatha and Tharra, two eunuchs who guarded the king's entrance. <sup>2</sup>He overheard their conversation and inquired about their intentions. Learning they planned to harm King Artaxerxes, Mordecai promptly informed the king. <sup>3</sup>The king investigated the eunuchs' plot, and upon their confession, they were executed. <sup>4</sup>The king recorded these events in the royal chronicles, and Mordecai documented them as well. <sup>5</sup>Impressed by Mordecai's loyalty, the king appointed him to serve in the court and rewarded him accordingly. <sup>6</sup>Meanwhile, Haman, son of Hammedatha the Agagite, held high favor with the king. However, he harbored resentment toward Mordecai and his people because of the incident involving the eunuchs.

## **Additional Esther Chapter 13**

<sup>1</sup>Here is a copy of the decree: "Artaxerxes the Great, ruler over a hundred and twenty-seven provinces from India to Ethiopia, and all their governors, sends greetings. <sup>2</sup>Having become sovereign over many nations and master of the whole world, I do not boast of my authority but seek to govern with reason and kindness. <sup>3</sup>My aim is to establish lasting peace and ensure free passage throughout my kingdom, fulfilling the desire for tranquility among all people. <sup>4</sup>Upon

seeking counsel on how to achieve this, Haman, renowned for his sound judgment and unwavering loyalty, who holds high office in the kingdom,<sup>5</sup> advised that a certain hostile people scattered among the nations, with laws that oppose all others and disregard royal decrees, pose a threat to our kingdom's unity.<sup>6</sup> This people alone persistently opposes all others, following their own peculiar customs and laws, and undermines our governance, seeking to destabilize our kingdom.<sup>7</sup> Therefore, by decree of Haman, my trusted advisor and esteemed second in command, on the fourteenth day of the twelfth month, Adar, all these people, along with their wives and children, shall be annihilated by their enemies' swords without mercy. This decree aims to swiftly remove these long-standing adversaries and secure our kingdom's future peace.<sup>8</sup> Mordecai prayed fervently to the Lord, recalling His mighty works, saying:<sup>9</sup> "O Lord, King over all, whose power governs the universe, none can oppose Your will if You choose to save Israel.<sup>10</sup> You created heaven, earth, and all marvelous things under heaven.<sup>11</sup> You are Lord of all, and no one can resist You, O Lord.<sup>12</sup> You know all things, O Lord; You know that I did not act out of pride or arrogance in refusing to bow down to the proud Haman.<sup>13</sup> I would have been willing to humble myself even to kiss his feet to save Israel!<sup>14</sup> But I acted to honor Your glory above human glory, refusing to bow to anyone but You, my Lord, out of humility.<sup>15</sup> Now, O Lord God and King, God of Abraham, spare Your people. Our enemies seek our destruction and desire to eradicate Your chosen inheritance.<sup>16</sup> Do not forsake Your people, whom You redeemed from Egypt.<sup>17</sup> Hear my prayer and have mercy on Your inheritance. Turn our sorrow into joyous celebration, that we may live and sing praises to Your name, O Lord. Do not let those who praise You be silenced."<sup>18</sup> All of Israel cried out loudly, facing imminent death.

### **Additional Esther Chapter 14**

<sup>1</sup>Esther the queen, overwhelmed with mortal fear, turned to the Lord for help. <sup>2</sup>She removed her royal garments and dressed herself in garments of anguish and mourning. Instead of perfumes, she covered her head with ashes and dung. She humbled her body completely, covering even the parts she once adorned with tangled hair. <sup>3</sup>She prayed to the Lord God of Israel, saying, "O Lord, you alone are our King. Help me, for I am alone and have no one else but you to help me in my distress. <sup>4</sup>My peril is at hand. <sup>5</sup>From my youth I have heard in the tribe of my family that you, O Lord, took Israel out of all the nations, and our ancestors from among their forebears, to be an everlasting inheritance. You did for them all that you promised. <sup>6</sup>But now we have sinned before you, and you have handed us over to our enemies, <sup>7</sup>because we honored their gods. You are righteous, O Lord! <sup>8</sup>And now they are not satisfied with our bitter slavery; they have made a pact

with their idols <sup>9</sup>to abolish your decrees, destroy your inheritance, silence those who praise you, extinguish your altar and the glory of your house, <sup>10</sup>to open the mouths of the nations to praise vain idols and perpetuate the glory of a mortal king forever. <sup>11</sup>O Lord, do not surrender your scepter to what is nonexistent; do not let them laugh at our downfall. Instead, turn their plan against themselves and make an example of the man who began this against us. <sup>12</sup>Remember, O Lord, make yourself known in our time of affliction. Give me courage, O King of gods and Master of all dominion! <sup>13</sup>Put persuasive words in my mouth before the lion, and turn his heart to hate the man who opposes us, so that he and his supporters may be defeated. <sup>14</sup>But save us by your hand, and help me, for I am alone and have no one else but you, O Lord. <sup>15</sup>You know all things; you know that I detest the splendor of the wicked and abhor the bed of the uncircumcised and of any foreigner. <sup>16</sup>You know my necessity — how I despise the diadem upon my head when I appear in public. I loathe it like a menstrual cloth and do not wear it on my leisure days. <sup>17</sup>Your servant has not dined at Haman's table, nor have I honored the king's feasts or drunk the wine of libations. <sup>18</sup>Since the day I was brought here, your servant has found no joy except in you, O Lord God of Abraham. <sup>19</sup>O God, whose power is over all, hear the voice of the despairing. Save us from the hands of evildoers, and deliver me from my fear!"

### **Additional Esther Chapter 15**

<sup>1</sup>On the third day, after concluding her prayer, Esther removed her garments of supplication and adorned herself in splendid attire. <sup>2</sup>Arrayed magnificently and invoking the aid of the all-seeing God and Savior, she took her two maids with her, <sup>3</sup>delicately leaning on one, <sup>4</sup>while the other followed, carrying her train. <sup>5</sup>Radiant with flawless beauty, she appeared joyful, as if cherished, yet her heart was gripped with fear. <sup>6</sup>Passing through all the doors, she stood before the king, seated on his royal throne, arrayed in majestic splendor, adorned with gold and precious stones. His appearance was awe-inspiring. <sup>7</sup>When he looked up, flushed with splendor, and glared at her in fierce anger, Queen Esther faltered, turned pale, and grew faint, collapsing against the head of the maid who preceded her. <sup>8</sup>But God changed the king's spirit to gentleness. In alarm, he rose from his throne, took her in his arms until she revived, and comforted her with reassuring words, saying, <sup>9</sup>"What is troubling you, Esther? I am your brother. Take courage; <sup>10</sup>you will not die, for the law applies only to the people. Come closer." <sup>11</sup>Then he raised the golden scepter and touched it to her neck; <sup>12</sup>he embraced her and said, "Speak to me." <sup>13</sup>Esther replied, "When I saw you, my lord, you seemed like an angel of God, and my heart trembled with fear at your splendor. <sup>14</sup>For you are marvelous, my lord, and your countenance is full of grace." <sup>15</sup>As she was speaking, she

fainted. <sup>16</sup>The king was deeply troubled, and all his servants sought to comfort her.

## **Additional Esther Chapter 16**

<sup>1</sup>Here is a copy of the letter: "King Artaxerxes, to the governors of the provinces spanning from India to Ethiopia, comprising one hundred and twenty-seven satrapies, and to all loyal subjects under our rule, greetings. <sup>2</sup>Often, when people are excessively favored by their benefactors, many become prideful. <sup>3</sup>They not only seek to harm our subjects, but in their inability to handle prosperity, they even plot against their own benefactors. <sup>4</sup>They not only lack gratitude but, swayed by the boasts of the ignorant, believe they can evade the justice of God, who sees all things. <sup>5</sup>Frequently, those in positions of authority are implicated in shedding innocent blood and face irreparable disasters, influenced by friends entrusted with public affairs, <sup>6</sup>who deceitfully manipulate the sincere intentions of their rulers. <sup>7</sup>The wicked deeds carried out by those who abuse their authority can be seen not only in ancient records but also in recent investigations. <sup>8</sup>Henceforth, we will ensure peace and tranquility throughout our kingdom by adopting fairer policies and just judgments. <sup>9</sup>We will carefully consider all matters brought before us with impartiality. <sup>10</sup>Haman, son of Hammedatha, a Macedonian alien to Persian blood, though favored as our guest, lacked our kindness and hospitality. <sup>11</sup>He abused our goodwill to the extent of being esteemed as a father and second only to the royal throne. <sup>12</sup>Yet, unable to contain his arrogance, he conspired to seize our kingdom and our lives. <sup>13</sup>With cunning and deceit, he sought the destruction of Mordecai, our savior and constant benefactor, and of Esther, blameless queen of our realm, along with their entire nation. <sup>14</sup>He sought to leave us defenseless, aiming to transfer Persian rule to Macedonians. <sup>15</sup>However, we recognize that the Jews, condemned to annihilation by this wicked man, are not evildoers but follow righteous laws. <sup>16</sup>They are children of the Almighty God, who has ordained the kingdom for us and our ancestors in perfect order. <sup>17</sup>Therefore, do not execute the decrees sent by Haman, son of Hammedatha, <sup>18</sup>for he and his household have been executed by hanging at the gate of Susa, swiftly punished by God, the ruler of all. <sup>19</sup>Publish this letter widely and permit the Jews to live according to their own laws. <sup>20</sup>Provide them with support so they can defend themselves on the thirteenth day of the twelfth month, Adar, against those who attack them. <sup>21</sup>God has turned this day, originally meant for their destruction, into a day of joy for his chosen people. <sup>22</sup>Therefore, celebrate this day joyfully as a significant occasion among your annual festivals, <sup>23</sup>ensuring it brings salvation to us and loyal Persians, but serves as a reminder of destruction for our enemies. <sup>24</sup>Any city or region that does not comply will face destruction by sword and fire, becoming desolate and loathed by all creatures

for eternity."

## Additional Psalm

### Psalm 151

<sup>1</sup>I crafted a harp with my hands and fashioned a lyre with my fingers. <sup>2</sup>And who will proclaim it to my Lord? The Lord himself; he is the one who listens. <sup>3</sup>It was he who sent his messenger and lifted me from tending my father's sheep, anointing me with his sacred oil. <sup>4</sup>My brothers were strong and impressive, but they did not find favor with the Lord. <sup>5</sup>I went out to confront the Philistine, who cursed me by his false gods. <sup>6</sup>Yet I took his own sword, struck him down, and delivered Israel from disgrace.

### Psalm 152

<sup>1</sup>Hear my prayer, O Lord, and incline your ear to my supplication. <sup>2</sup>You are my rock and my fortress; in you, I put my trust. <sup>3</sup>Guide me in your truth and teach me, for you are the God of my salvation. <sup>4</sup>Let your light shine upon me, that I may walk in your ways all the days of my life.

### Psalm 153

<sup>1</sup>The heavens declare your glory, O Lord, and the earth proclaims your handiwork. <sup>2</sup>Day to day they pour forth speech, and night to night they reveal knowledge. <sup>3</sup>Great are you, O Lord, and greatly to be praised; your greatness is unsearchable. <sup>4</sup>Let all creation praise your holy name forever and ever.

### Psalm 154

<sup>1</sup>Sing praises to the Lord, for he is good; his mercy endures forever. <sup>2</sup>Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy. <sup>3</sup>Give thanks to the Lord, for he has delivered us and set us free. <sup>4</sup>Blessed be the name of the Lord, who does wondrous things in heaven and on earth.

### Psalm 155

<sup>1</sup>O give thanks to the Lord, for he is worthy of all praise. <sup>2</sup>His love endures forever, and his faithfulness continues to all generations. <sup>3</sup>Let the heavens rejoice and the earth be glad; let the sea roar and all that fills it. <sup>4</sup>For the Lord is great and greatly to be praised; he alone is worthy of all honor and glory.

# **Marcion**

## **Marcion Chapter 1**

<sup>1</sup>In the fifteenth year of Tiberius Caesar's reign, when Pontius Pilate was governor of Judea, Jesus came to Capernaum in Galilee. On the Sabbath, he taught in the synagogue, impressing everyone with his authority. <sup>2</sup>There was a man in the synagogue possessed by an unclean spirit who cried out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know you are the Holy One of God!" Jesus commanded the spirit to be silent and leave the man. The demon convulsed him but left without harm, leaving the crowd amazed at Jesus' power. <sup>3</sup>News of him spread throughout the region. After leaving the synagogue, Jesus went to Simon Peter's house, where Simon's mother-in-law was ill with a fever. They asked Jesus to help her, and he rebuked the fever, which left her. She immediately got up and served them. <sup>4</sup>Jesus then went to Nazareth and taught in the synagogue on the Sabbath. His teaching astonished the listeners. Some said, "Do here in your hometown what we heard you did in Capernaum." <sup>5</sup>Jesus replied, "No prophet is accepted in his hometown. In Elijah's time, there were many widows in Israel during a famine, but Elijah was sent only to a widow in Zarephath. Similarly, in Elisha's time, many had leprosy, but only Naaman the Syrian was cleansed." <sup>6</sup>The crowd was enraged and drove Jesus out of town, taking him to the edge of a hill to throw him off. But he passed through the crowd and went on his way. <sup>7</sup>At sunset, people brought their sick to Jesus, and he healed them all. Demons also came out, shouting, "You are the Son of God!" But Jesus rebuked them and silenced them because they knew he was the Messiah. <sup>8</sup>The next day, Jesus went to a solitary place. The crowds found him and tried to keep him from leaving. He said, "I must proclaim the good news of the kingdom of God to other towns also, because that is why I was sent." He continued to preach in the synagogues throughout Galilee.

## **Marcion Chapter 2**

<sup>1</sup>One day, as a large crowd pressed in to hear the word of God, Jesus stood by the shore of Lake Gennesaret. <sup>2</sup>He saw two boats at the water's edge, left there by the fishermen who were washing their nets. <sup>3</sup>Jesus got into one of the boats, which belonged to Simon, and asked him to push out a little from the shore. Then he sat down and taught the people from the boat. <sup>4</sup>When he had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch." <sup>5</sup>Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets." <sup>6</sup>When they had done so, they caught such a large number of

fish that their nets began to break. <sup>7</sup>They signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. <sup>8</sup>When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!" <sup>9</sup>For he and all his companions were astonished at the catch of fish they had taken, <sup>10</sup>and so were James and John, the sons of Zebedee, Simon's partners. Then Jesus said to Simon, "Don't be afraid; from now on you will fish for people." <sup>11</sup>So they pulled their boats up on shore, left everything and followed him. <sup>12</sup>While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean." <sup>13</sup>Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him. <sup>14</sup>Then Jesus ordered him, "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them." <sup>15</sup>Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. <sup>16</sup>But Jesus often withdrew to lonely places and prayed. <sup>17</sup>One day Jesus was teaching, and Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was with Jesus to heal the sick. <sup>18</sup>Some men came carrying a paralyzed man on a mat and tried to take him into the house to lay him before Jesus. <sup>19</sup>When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus. <sup>20</sup>When Jesus saw their faith, he said, "Friend, your sins are forgiven." <sup>21</sup>The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?" <sup>22</sup>Jesus knew what they were thinking and asked, "Why are you thinking these things in your hearts? <sup>23</sup>Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk?' <sup>24</sup>But I want you to know that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "I tell you, get up, take your mat and go home." <sup>25</sup>Immediately he stood up in front of them, took what he had been lying on and went home praising God. <sup>26</sup>Everyone was amazed and gave praise to God. They were filled with awe and said, "We have seen remarkable things today." <sup>27</sup>After this, Jesus went out and saw a tax collector named Levi sitting at his tax booth. "Follow me," Jesus said to him, <sup>28</sup>and Levi got up, left everything and followed him. <sup>29</sup>Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. <sup>30</sup>But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, "Why do you eat and drink with tax

collectors and sinners?" <sup>31</sup>Jesus answered them, "It is not the healthy who need a doctor, but the sick. <sup>32</sup>I have not come to call the righteous, but sinners to repentance." <sup>33</sup>They said to him, "John's disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking." <sup>34</sup>Jesus answered, "Can you make the friends of the bridegroom fast while he is with them? <sup>35</sup>But the time will come when the bridegroom will be taken from them; in those days they will fast." <sup>36</sup>He told them this parable: "No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old. <sup>37</sup>And no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins; the wine will run out and the wineskins will be ruined. <sup>38</sup>No, new wine must be poured into new wineskins. <sup>39</sup>And no one after drinking old wine wants the new, for they say, 'The old is better.'"

### **Marcion Chapter 3**

<sup>1</sup>On another Sabbath day, Jesus was walking through the grainfields. His disciples were hungry and began to pick some heads of grain, rub them in their hands, and eat the kernels. <sup>2</sup>Some of the Pharisees asked, "Why are you doing what is unlawful on the Sabbath?" <sup>3</sup>Jesus answered them, "Have you never read what David did when he and his companions were hungry? <sup>4</sup>He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions." <sup>5</sup>Then Jesus said to them, "The Son of Man is Lord of the Sabbath." <sup>6</sup>On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. <sup>7</sup>The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. <sup>8</sup>But Jesus knew what they were thinking and said to the man with the shriveled hand, "Get up and stand in front of everyone." So he got up and stood there. <sup>9</sup>Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?" <sup>10</sup>He looked around at them all, and then said to the man, "Stretch out your hand." He did so, and his hand was completely restored. <sup>11</sup>But the Pharisees and the teachers of the law were furious and began to discuss with one another what they might do to Jesus. <sup>12</sup>One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. <sup>13</sup>When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: <sup>14</sup>Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, <sup>15</sup>Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, <sup>16</sup>Judas son of James, and Judas Iscariot, who became a traitor. <sup>17</sup>He went down with them and stood on a level place. A large

crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon,<sup>18</sup> who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured,<sup>19</sup> and the people all tried to touch him, because power was coming from him and healing them all.<sup>20</sup> Looking at his disciples, he said: “Blessed are you who are poor, for yours is the kingdom of God.<sup>21</sup> Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh.<sup>22</sup> Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man.<sup>23</sup> Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.<sup>24</sup> But woe to you who are rich, for you have already received your comfort.<sup>25</sup> Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep.<sup>26</sup> Woe to you when everyone speaks well of you, for that is how their ancestors treated the false prophets.<sup>27</sup> But to you who are listening I say: Love your enemies, do good to those who hate you,<sup>28</sup> bless those who curse you, pray for those who mistreat you.<sup>29</sup> If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them.<sup>30</sup> Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.<sup>31</sup> Do to others as you would have them do to you.<sup>32</sup> If you love those who love you, what credit is that to you? Even sinners love those who love them.<sup>33</sup> And if you do good to those who are good to you, what credit is that to you? Even sinners do that.<sup>34</sup> And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full.<sup>35</sup> But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked.<sup>36</sup> Be merciful, just as your Father is merciful.<sup>37</sup> Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.<sup>38</sup> Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”<sup>39</sup> He also told them this parable: “Can the blind lead the blind? Will they not both fall into a pit?<sup>40</sup> The student is not above the teacher, but everyone who is fully trained will be like their teacher.<sup>41</sup> Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?<sup>42</sup> How can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother’s eye.<sup>43</sup> A good tree does

not bear bad fruit, nor does a bad tree bear good fruit. <sup>44</sup>Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briers. <sup>45</sup>A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of. <sup>46</sup>Why do you call me, ‘Lord, Lord,’ and do not do what I say? <sup>47</sup>As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. <sup>48</sup>They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. <sup>49</sup>But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.”

## Marcion Chapter 4

<sup>1</sup>After finishing his teachings among the people, Jesus entered Capernaum. <sup>2</sup>A centurion there had a servant whom he valued highly, and who was ill and close to death. <sup>3</sup>When the centurion heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his servant. <sup>4</sup>They came to Jesus and pleaded earnestly with him, “This man deserves to have you do this, because he loves our nation and has built our synagogue.” <sup>5</sup>So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: “Lord, don’t trouble yourself, for I do not deserve to have you come under my roof. <sup>6</sup>That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. <sup>7</sup>For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.” <sup>8</sup>When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, “I tell you, I have not found such great faith even in Israel.” <sup>9</sup>Then the men who had been sent returned to the house and found the servant well. <sup>10</sup>The next day Jesus was going to a town called Nain, and his disciples and a large crowd were going along with him. <sup>11</sup>As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. <sup>12</sup>When the Lord saw her, his heart went out to her and he said, “Don’t cry.” <sup>13</sup>Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, “Young man, I say to you, get up!” <sup>14</sup>The dead man sat up and began to talk, and Jesus gave him back to his mother. <sup>15</sup>They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help his people.” <sup>16</sup>This news about Jesus spread throughout Judea and the surrounding country. <sup>17</sup>John’s disciples told him about all these things.

Calling two of them,<sup>18</sup> he sent them to the Lord to ask, “Are you the one who is to come, or should we expect someone else?”<sup>19</sup> When the men came to Jesus, they said, “John the Baptist sent us to you to ask, ‘Are you the one who is to come, or should we expect someone else?’”<sup>20</sup> At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind.<sup>21</sup> So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.<sup>22</sup> Blessed is anyone who does not stumble on account of me.”<sup>23</sup> After John’s messengers left, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed swayed by the wind?<sup>24</sup> If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces.<sup>25</sup> But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet.<sup>26</sup> This is the one about whom it is written: ‘I will send my messenger ahead of you, who will prepare your way before you.’<sup>27</sup> I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he.”<sup>28</sup> All the people, even the tax collectors, when they heard Jesus’ words, acknowledged that God’s way was right, because they had been baptized by John.<sup>29</sup> But the Pharisees and the experts in the law rejected God’s purpose for themselves, because they had not been baptized by John.<sup>30</sup> Jesus went on to say, “To what, then, can I compare the people of this generation? What are they like?<sup>31</sup> They are like children sitting in the marketplace and calling out to each other: ‘We played the pipe for you, and you did not dance; we sang a dirge, and you did not cry.’<sup>32</sup> For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’<sup>33</sup> The Son of Man came eating and drinking, and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’<sup>34</sup> But wisdom is proved right by all her children.”<sup>35</sup> One of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisee’s house and reclined at the table.<sup>36</sup> When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee’s house, she brought an alabaster jar of perfume,<sup>37</sup> and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.<sup>38</sup> When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”<sup>39</sup> Jesus answered him, “Simon, I have something to tell you.” “Tell me, teacher,” he said.<sup>40</sup> “Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty.<sup>41</sup> Neither of them had the money to pay him back, so he

forgave the debts of both. Now which of them will love him more?” <sup>42</sup>Simon replied, “I suppose the one who had the bigger debt forgiven.” “You have judged correctly,” Jesus said. <sup>43</sup>Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. <sup>44</sup>You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. <sup>45</sup>You did not put oil on my head, but she has poured perfume on my feet. <sup>46</sup>Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little.” <sup>47</sup>Then Jesus said to her, “Your sins are forgiven.” <sup>48</sup>The other guests began to say among themselves, “Who is this who even forgives sins?” <sup>49</sup>Jesus said to the woman, “Your faith has saved you; go in peace.”

## Marcion Chapter 5

<sup>1</sup>Afterward, Jesus traveled from city to city and village to village, proclaiming the good news of the kingdom of God. <sup>2</sup>The Twelve were with him, and also some women who had been healed of evil spirits and illnesses: Mary called Magdalene, from whom seven demons had been expelled, <sup>3</sup>Joanna the wife of Chuza, the manager of Herod’s household, Susanna, and many others. These women were helping to support them out of their own means. <sup>4</sup>While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: <sup>5</sup>“A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up. <sup>6</sup>Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. <sup>7</sup>Other seed fell among thorns, which grew up with it and choked the plants. <sup>8</sup>Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.” When he said this, he called out, “Whoever has ears to hear, let them hear.” <sup>9</sup>His disciples asked him what this parable meant. <sup>10</sup>He said, “The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that, ‘though seeing, they may not see; though hearing, they may not understand.’” <sup>11</sup>“This is the meaning of the parable: The seed is the word of God. <sup>12</sup>Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. <sup>13</sup>Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away. <sup>14</sup>The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life’s worries, riches and pleasures, and they do not mature. <sup>15</sup>But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop. <sup>16</sup>“No one lights a

lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light. <sup>17</sup>For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. <sup>18</sup>Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them.” <sup>19</sup>Now Jesus’ mother and brothers came to see him, but they were not able to get near him because of the crowd. <sup>20</sup>Someone told him, “Your mother and brothers are standing outside, wanting to see you.” <sup>21</sup>He replied, “My mother and brothers are those who hear God’s word and put it into practice.” <sup>22</sup>One day Jesus said to his disciples, “Let us go over to the other side of the lake.” So they got into a boat and set out. <sup>23</sup>As they sailed, he fell asleep. A squall came down on the lake, so that the boat was being swamped, and they were in great danger. <sup>24</sup>The disciples went and woke him, saying, “Master, Master, we’re going to drown!” He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. <sup>25</sup>“Where is your faith?” he asked his disciples. In fear and amazement they asked one another, “Who is this? He commands even the winds and the water, and they obey him.” <sup>26</sup>They sailed to the region of the Gerasenes, which is across the lake from Galilee. <sup>27</sup>When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. <sup>28</sup>When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? I beg you, don’t torture me!” <sup>29</sup>For Jesus had commanded the impure spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places. <sup>30</sup>Jesus asked him, “What is your name?” “Legion,” he replied, because many demons had gone into him. <sup>31</sup>And they begged Jesus repeatedly not to order them to go into the Abyss. <sup>32</sup>A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. <sup>33</sup>When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned. <sup>34</sup>When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, <sup>35</sup>and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus’ feet, dressed and in his right mind; and they were afraid. <sup>36</sup>Those who had seen it told the people how the demon-possessed man had been cured. <sup>37</sup>Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left. <sup>38</sup>The man from whom the demons had gone out begged to

go with him, but Jesus sent him away, saying, <sup>39</sup>“Return home and tell how much God has done for you.” So the man went away and told all over town how much Jesus had done for him. <sup>40</sup>Now when Jesus returned, a crowd welcomed him, for they were all expecting him. <sup>41</sup>Then a man named Jairus, a synagogue leader, came and fell at Jesus’ feet, pleading with him to come to his house <sup>42</sup>because his only daughter, a girl of about twelve, was dying. As Jesus was on his way, the crowds almost crushed him. <sup>43</sup>And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. <sup>44</sup>She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped. <sup>45</sup>“Who touched me?” Jesus asked. When they all denied it, Peter said, “Master, the people are crowding and pressing against you.” <sup>46</sup>But Jesus said, “Someone touched me; I know that power has gone out from me.” <sup>47</sup>Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. <sup>48</sup>Then he said to her, “Daughter, your faith has healed you. Go in peace.” <sup>49</sup>While Jesus was still speaking, someone came from the house of Jairus, the synagogue leader. “Your daughter is dead,” he said. “Don’t bother the teacher anymore.” <sup>50</sup>Hearing this, Jesus said to Jairus, “Don’t be afraid; just believe, and she will be healed.” <sup>51</sup>When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child’s father and mother. <sup>52</sup>Meanwhile, all the people were wailing and mourning for her. “Stop wailing,” Jesus said. “She is not dead but asleep.” <sup>53</sup>They laughed at him, knowing that she was dead. <sup>54</sup>But he took her by the hand and said, “My child, get up!” <sup>55</sup>Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. <sup>56</sup>Her parents were astonished, but he ordered them not to tell anyone what had happened.

## Pre-Markan Passion Narrative

- 14:32 They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.”
- 14:33 He took Peter, James, and John with him and began to be deeply distressed and troubled.  
14:34 He said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch.”
- 14:35 Going a little farther, he fell to the ground and prayed that, if possible, the hour might pass from him.
- 14:36 He said, “Abba, Father, everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”
- 14:37 Returning, he found them sleeping. He said to Peter, “Simon, are you asleep? Couldn’t you keep watch for one hour?”

- 14:38 “Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”
- 14:39 Once more he went away and prayed the same thing.
- 14:40 When he came back, he found them sleeping again, for their eyes were heavy, and they did not know what to say to him.
- 14:41 Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners.”
- 14:42 “Rise, let us go. Here comes my betrayer.”
- 14:43 Just as he was speaking, Judas, one of the Twelve, arrived. With him was a crowd armed with swords and clubs, sent by the chief priests, the teachers of the law, and the elders.
- 14:44 Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him and lead him away under guard.”
- 14:45 Going at once to Jesus, Judas said, “Rabbi!” and kissed him.
- 14:46 The men seized Jesus and arrested him.
- 14:47 Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.
- 14:48 “Am I leading a rebellion,” Jesus said, “that you have come out with swords and clubs to capture me?”
- 14:49 “Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled.”
- 14:50 Then everyone deserted him and fled.
- 14:51 A young man, wearing nothing but a linen cloth, was following Jesus. When the crowd seized him,
- 14:52 he fled naked, leaving his linen cloth behind.
- 14:53 They took Jesus to the high priest, and all the chief priests, elders, and teachers of the law came together.
- 14:54 Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.
- 14:55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any.
- 14:56 Many testified falsely against him, but their statements did not agree.
- 14:57 Then some stood up and gave this false testimony against him:
- 14:58 “We heard him say, ‘I will destroy this temple made with human hands and in three days will build another, not made with hands.’”
- 14:59 Yet even then their testimony did not agree.
- 14:60 Then the high priest stood up before them and asked Jesus, “Aren’t you going to answer? What is this testimony that these men are bringing against you?”
- 14:61 But Jesus remained silent and gave no answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”
- 14:62 “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”
- 14:63 The high priest tore his clothes. “Why do we need any more witnesses?” he asked.
- 14:64 “You have heard the blasphemy. What do you think?” They all condemned him as worthy of death.

- 14:65 Then some began to spit at him; they blindfolded him, struck him with their fists, and said, “Prophesy!” And the guards took him and beat him.
- 14:66 While Peter was below in the courtyard, one of the servant girls of the high priest came by.
- 14:67 When she saw Peter warming himself, she looked closely at him and said, “You also were with that Nazarene Jesus.”
- 14:68 But he denied it. “I don’t know or understand what you’re talking about,” he said, and he went out into the entryway.
- 14:69 When the servant girl saw him there, she said again to those standing around, “This fellow is one of them.”
- 14:70 Again he denied it. After a little while, those standing near said to Peter, “Surely you are one of them, for you are a Galilean.”
- 14:71 He began to call down curses, and he swore to them, “I don’t know this man you’re talking about.”
- 14:72 Immediately the cock crowed the second time. Then Peter remembered the word Jesus had spoken to him: “Before the cock crows twice, you will disown me three times.” And he broke down and wept.
- 15:1 Very early in the morning, the chief priests with the elders, teachers of the law, and the whole Sanhedrin made their plans. So they bound Jesus, led him away, and handed him over to Pilate.
- 15:2 “Are you the king of the Jews?” asked Pilate. “You have said so,” Jesus replied.
- 15:3 The chief priests accused him of many things.
- 15:4 So again Pilate asked him, “Aren’t you going to answer? See how many things they are accusing you of!”
- 15:5 But Jesus still made no reply, and Pilate was amazed.
- 15:6 Now it was the custom at the festival to release a prisoner whom the people requested.
- 15:7 A man called Barabbas was in prison with the insurrectionists who had committed murder during the uprising.
- 15:8 The crowd came up and asked Pilate to do for them what he usually did.
- 15:9 “Do you want me to release to you the king of the Jews?” asked Pilate,
- 15:10 knowing it was out of self-interest that the chief priests had handed Jesus over to him.
- 15:11 But the chief priests stirred up the crowd to have Pilate release Barabbas instead.
- 15:12 “What shall I do, then, with the one you call the king of the Jews?” Pilate asked them.
- 15:13 “Crucify him!” they shouted.
- 15:14 “Why? What crime has he committed?” asked Pilate. But they shouted all the louder, “Crucify him!”
- 15:15 Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.
- 15:16 The soldiers led Jesus away into the palace (that is the Praetorium) and called together the whole company of soldiers.
- 15:17 They put a purple robe on him, then twisted together a crown of thorns and set it on him.
- 15:18 And they began to call out to him, “Hail, King of the Jews!”
- 15:19 Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him.
- 15:20 And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

- 15:21 A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.
- 15:22 They brought Jesus to the place called Golgotha (which means “The Place of the Skull”).
- 15:23 Then they offered him wine mixed with myrrh, but he did not take it.
- 15:24 And they crucified him. Dividing up his clothes, they cast lots to see what each would get.
- 15:25 It was nine in the morning when they crucified him.
- 15:26 The written notice of the charge against him read: THE KING OF THE JEWS.
- 15:27 They crucified two rebels with him, one on his right and one on his left.
- 15:29 Those who passed by hurled insults at him, shaking their heads and saying, “So! You who are going to destroy the temple and build it in three days,
- 15:30 come down from the cross and save yourself!”
- 15:31 In the same way the chief priests and the teachers of the law mocked him among themselves. “He saved others,” they said, “but he can’t save himself!”
- 15:32 Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.” Those crucified with him also heaped insults on him.
- 15:33 At noon, darkness came over the whole land until three in the afternoon.
- 15:34 And at three in the afternoon Jesus cried out in a loud voice, “Eloi, Eloi, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).
- 15:35 When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”
- 15:36 Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said.
- 15:37 With a loud cry, Jesus breathed his last.
- 15:38 The curtain of the temple was torn in two from top to bottom.
- 15:39 And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, “Surely this man was the Son of God!”
- 15:40 Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome.
- 15:41 In Galilee, these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.
- 15:42 It was Preparation Day (that is, the day before the Sabbath). So as evening approached,
- 15:43 Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus’ body.
- 15:44 Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died.
- 15:45 When he learned from the centurion that it was so, he gave the body to Joseph.
- 15:46 So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb.
- 15:47 Mary Magdalene and Mary the mother of Joses saw where he was laid.

## **Arabic Gospel of the Infancy of the Saviour**

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

- The book of Joseph the high priest, who lived during the time of Christ and is sometimes identified as Caiaphas, mentions that Jesus spoke while still in His cradle. He addressed Mary, His mother, saying, “I am Jesus, the Son of God, the Word (Logos), whom you have brought into the world as the Angel Gabriel announced. My Father has sent me for the salvation of the world.”
- In the 309th year of the era of Alexander, Augustus issued a decree that everyone should register in their hometown. Consequently, Joseph took Mary, his wife, and traveled to Bethlehem, his ancestral city. When they reached a cave, Mary told Joseph that the time for her delivery was near and that she could not continue to the city. She suggested they use the cave. This happened at sunset. Joseph quickly went out to find a midwife. He encountered an elderly Hebrew woman from Jerusalem and asked her to come to the cave to assist Mary.
- After sunset, the elderly woman and Joseph arrived at the cave. Inside, they saw it filled with a light more radiant than lamps or candles and more brilliant than sunlight. The infant Jesus was lying in a manger, wrapped in swaddling clothes, and nursing from Mary. The old woman marveled at the light and asked Mary if she was the mother of this child. Mary confirmed this, and the old woman remarked that Mary was unlike any other woman. Mary responded that as her Son had no equal among children, so she had no equal among women. The old woman then placed her hands on the child and was instantly healed from her long-standing paralysis. She then vowed to serve the child for the rest of her life.
- Shepherds arrived and, having lit a fire and rejoicing, saw the heavenly hosts praising and celebrating God Most High. The cave seemed transformed into a heavenly temple, with both celestial and earthly voices glorifying God for the birth of Christ. The old Hebrew woman, witnessing these miracles, thanked God, saying she was grateful to have seen the birth of the Savior.
- When the time for circumcision came on the eighth day, the child was circumcised in the cave. The old Hebrew woman took the piece of skin or some say the navel-string and preserved it in a jar of old nard oil. Her son, who dealt in unguents, was instructed to keep it safe, even if offered a great sum. This jar was later bought by Mary Magdalene, who anointed Jesus’ head and feet with it, wiping them with her hair.
- Ten days later, they took Jesus to Jerusalem, and on the fortieth day after His birth, they brought Him to the temple to present Him to the Lord and offer sacrifices, as prescribed by the Law of Moses. Simeon, who saw Jesus shining like a pillar of light, recognized Him as the light for all nations and the glory of Israel. He thanked God for allowing him to see the salvation prepared for all peoples. Anna, the prophetess, was also present and gave thanks to God, praising Mary.
- When Jesus was born in Bethlehem during King Herod’s reign, magi from the East, following the predictions of Zoroaster, arrived in Jerusalem with gifts of gold, frankincense, and myrrh. They worshiped Jesus and presented their gifts. Mary gave them one of the swaddling bands as a token of her limited means, which they received with great honor. An angel appeared to the magi in the form of the star that had guided them and directed them back to their country.
- Upon returning home, the magi’s kings and leaders questioned them about their journey and the gifts. They showed the swaddling band given by Mary. The magi celebrated and, according to their customs, burned the swaddling band in a fire. When the fire was out, the band was untouched and unburned, which they took as a sign of its truth and divine nature. They venerated it and kept it among their treasures.
- When Herod realized the magi had not returned, he consulted the priests and wise men to find out where Christ was to be born. Upon learning it was Bethlehem, he plotted to kill Jesus. An angel

appeared to Joseph in a dream, instructing him to take Mary and Jesus and flee to Egypt. Joseph departed early the next morning.

- As Joseph was planning their journey, morning arrived, and he came to a large city with an idol that received offerings and worship from other Egyptian deities. A priest there, whose young son was possessed by demons, saw great agitation in the land due to the presence of the true God. The idol itself fell, and the city was thrown into turmoil. The idol declared that the true Son of God had arrived, causing fear and panic among the people and leading to the idol's fall.
- The priest's son, afflicted by his usual condition, went to the hospital where Joseph and Mary had taken refuge after others had fled. Mary had washed the clothes of Jesus and placed them on some wood. The possessed boy came, took one of the clothes, and put it on his head. The demons inside him fled in the forms of ravens and serpents from his mouth. The boy was immediately healed and began praising God and thanking Jesus for his cure. His father, seeing him restored, asked what had happened. The boy explained that when he was thrown to the ground by the demons, he went to the hospital and saw Mary with Jesus. He took one of Jesus' clothes, and the demons left him. The father rejoiced and concluded that Jesus must be the Son of the living God, especially since the idol in their land had been destroyed and all other gods had fallen.
- This fulfilled the prophecy, "Out of Egypt I called my son." Joseph and Mary, upon hearing about the fallen idol, were afraid. They worried that the Egyptians, hearing of the idol's destruction, might harm them in retaliation. They recalled how Herod had previously sought to kill Jesus, causing the slaughter of children in Bethlehem, feared a similar response from the Egyptians.
- As they traveled, they came across a group of robbers who had plundered several people and bound them. The robbers heard a noise like a great king's army with chariots and drums and, frightened, abandoned their loot. The captives freed themselves, recovered their belongings, and left. When they saw Joseph and Mary, they asked about the source of the noise. Joseph replied that the king causing the noise would come after them.
- In another city, they encountered a woman possessed by demons who had been tormented and could not bear clothing or live in a house. She would break free from chains and roam naked, causing distress to others. Mary took pity on her, and the demons immediately departed from the woman in the form of a young man, crying out in defeat. The woman was restored to her senses, dressed, and returned to her community. Her grateful friends and family honored Mary and Joseph with great hospitality.
- The next day, after being supplied with provisions for their journey, they arrived at a town celebrating a marriage. A bride had been rendered mute by sorcery. Mary, carrying Jesus, entered the town, and upon seeing her, the mute bride reached out to Jesus, held Him, and kissed Him. Her tongue was immediately loosened, and she began to speak. The townspeople rejoiced, believing that God and His angels had visited them.
- They stayed in the town for three days, receiving great honor and living well. When they left, they arrived at another city. A woman in this city had once been attacked by a serpent, which had caused her severe torment. Upon seeing Mary and Jesus, she longed to hold the child. Mary handed Jesus to her, and the woman was instantly freed from her torment. The people praised God and the woman gave generous gifts to Mary and Joseph.
- The following day, the woman used the water from washing Jesus to wash a local girl suffering from leprosy. The girl was immediately healed. The townspeople believed Jesus and His family were divine due to these miracles. As they prepared to leave, the healed girl asked to accompany them.

- They agreed, and upon reaching a city with a prince's castle, the girl went to the prince's wife, who was mourning. The princess revealed her deep sorrow over her son's leprosy, which had led her husband to reject the child and her. The girl explained that she had been healed by Jesus and that He was with them. The princess invited them to stay, and Jesus' presence led to her son's healing. The princess held a grand banquet in honor of Joseph and Mary and sent them off with gifts and great respect.
- They continued to another city where they spent the night with a newlywed man who had been unable to consummate his marriage due to witchcraft. After their stay, he was able to fulfill his marital duties. The bridegroom insisted on hosting them with a feast.
- The next day, as they approached another city, they saw three women weeping outside a cemetery. Mary instructed the accompanying girl to inquire about their distress. The women, without answering, invited them to their home. Inside, they found the women mourning over a mule, which had once been their brother, transformed by jealousy into a mule. Despite seeking help from all possible sources, they had found no cure. They wept at their father's grave for solace.
- When the girl heard the sisters' story, she encouraged them not to lose hope, assuring them that their cure was close by. She explained that she had been cured of leprosy by using water in which Jesus had been washed. She instructed them to bring Mary to their home, reveal their secret, and plead for her help.
- The women quickly brought Mary to their home and, in tears, explained their plight. They begged her to help them because their brother had been turned into a mule by witchcraft. Mary was moved by their sorrow, took Jesus, and placed Him on the mule's back. She prayed for Jesus to restore the mule to human form. Jesus' power transformed the mule back into a young man. The man, his mother, and his sisters praised Mary and Jesus, rejoicing in their miraculous restoration.
- The sisters suggested to their mother that, since their brother was now healed and still unmarried, they should marry him to the girl who had helped them. They asked Mary for permission, which she granted. They arranged a grand wedding for the girl, and their sorrow turned into joy. The entire household celebrated with dancing and song, praising Jesus for turning their grief into happiness.
- Joseph and Mary then traveled through a desert known for being infested with robbers. To avoid danger, they decided to travel at night. They encountered two robbers, Titus and Dumachus, who were asleep along with their gang. Titus urged Dumachus to let Mary and Joseph go and offered him forty drachmas as a bribe. Mary thanked Titus and prayed for his protection. Jesus told His mother that, in thirty years, Titus and Dumachus would be crucified alongside Him, with Titus going to Paradise. Mary wished this was not the case. They then continued their journey.
- They arrived at Matarea, where Jesus caused a fountain to spring up. Mary used the water from this fountain to wash Jesus' shirt, and the sweat from Jesus produced balsam in the area.
- They then went to Memphis, where they stayed for three years. During their time there, Jesus performed many miracles that were not recorded in the infancy gospels.
- After three years, they left Egypt and returned to Judea. Although Joseph was initially afraid to return, he learned that Herod was dead and Archelaus had taken over. An angel instructed him to settle in Nazareth.
- Upon arriving in Bethlehem, they encountered many sick children suffering from eye diseases. A woman with a dying child approached Mary while she was washing Jesus. Mary told her to use the water from Jesus' washing to sprinkle on her child. The child recovered after using the water. The woman was overjoyed and thanked Mary.

- Another woman, whose child was suffering from the same disease, was advised by the healed woman's mother to use the same water. She did so, and her child was healed as well. Mary instructed her to thank God and keep the miracle a secret.
- Two women in the city, both married to the same man, had sons who were ill with fever. One woman, named Mary, took her son to Mary and offered a beautiful mantle in exchange for a small bandage. Mary agreed, and the woman made a shirt from the bandage that cured her son. The other woman's son died, leading to animosity between them. The rival woman later threw the son of Mary the mother of Cleopas into a hot oven, but he was unharmed. Mary then took him to Mary, who advised her to keep quiet about the incident for her safety. The rival woman later threw the boy into a well, but he was saved and the event was met with admiration. The rival woman eventually fell into the well herself and died as a result.
- A woman with twin sons, one of whom had died and the other was near death, brought her remaining child to Mary. Mary instructed her to place the child in Jesus' bed. The child revived upon contact with Jesus' clothes and began to eat. The mother recognized Mary's divine power and thanked her. The healed boy was later known as Bartholomew in the Gospel.
- A woman suffering from leprosy came to Mary, the mother of Jesus, asking for help. Mary asked if she wanted gold, silver, or healing from her disease. The woman wondered who could grant such healing. Mary told her to wait until she had finished washing Jesus and putting Him to bed. Once she had done so, Mary gave the woman some of the water used to wash Jesus, instructing her to pour it over herself. As soon as the woman did this, she was healed and praised God.
- After staying with Mary for three days, the woman went to a city where she saw a man who had married another chief's daughter. However, when he saw her, he noticed a leprous mark on her forehead, leading to the dissolution of the marriage. The woman, distressed, asked why they were so upset. They told her they couldn't explain their grief to anyone. She persisted, offering to help if they would reveal their issue. When she saw the leprous mark, she shared that she had once suffered from leprosy but was healed by Mary's water. She suggested they go to Bethlehem and seek out Mary for a cure. The woman agreed, and they went to Mary with gifts. Mary had compassion, gave them some of the healing water, and told them to bathe the woman with it. She was immediately healed, and everyone praised God. The chief, upon learning his wife had been healed, took her back and celebrated.
- There was also a young woman possessed by a demon that appeared as a huge dragon, draining her blood and leaving her near death. Her parents and onlookers mourned her condition. Hearing the girl's cries, a chief's daughter, who had been healed of leprosy by Mary, inquired about her. She told the girl's mother to keep her healing a secret and advised her to go to Bethlehem and seek Mary. The mother followed the advice and went to Mary, who gave her water from Jesus' washing and a cloth to use against the demon. Upon returning, when the demon appeared, the girl used the cloth, which emitted flames that drove the demon away. The girl was relieved, and everyone praised God for the miracle.
- Another woman's son was tormented by a demon, biting anyone near him, including himself. The mother, hearing about Mary and Jesus, took her son to Mary. Jesus was playing with other children when the possessed boy came up and struck Him. Jesus began to weep, and immediately the demon left the boy, who fled as if driven away by a mad dog. This boy, later known as Judas Iscariot, who would betray Jesus, struck the same side that was later pierced by a lance.

- At the age of seven, Jesus played with other boys, making clay figures of animals that moved and interacted as He commanded. The other boys, amazed, went home and told their parents, who warned them not to associate with Jesus, thinking He was a wizard.
- One day, while playing near a dyer's shop, Jesus threw all the cloths into a tub of dye, ruining them. When the dyer, Salem, discovered the damage, he angrily confronted Jesus. Jesus promised to restore the cloths to their desired colors, and He did so, which amazed the onlookers and led them to praise God.
- Joseph, a carpenter, would take Jesus along as he worked. Whenever Joseph needed to adjust something, Jesus would touch it, and it would be perfectly altered to Joseph's needs. Joseph's carpentry was greatly aided by Jesus' miraculous adjustments.
- Once, the king of Jerusalem commissioned Joseph to make a throne. After two years of work, Joseph found the throne too short by two spans. Fearing the king's anger, Joseph fasted and worried. Jesus reassured him, and together they adjusted the throne to the correct size. Those who witnessed this miracle were astonished and praised God. The throne's wood was of a prestigious variety from Solomon's time.
- Jesus was seen playing with other boys and following them. When they hid from Him, He asked some women about their whereabouts. They said they were kids in a furnace. Jesus called out to the kids, and they emerged and danced around Him. The women, astonished, praised Jesus and asked for His mercy. Jesus said He would restore the boys to their original form, and immediately, the kids turned back into boys, much to the amazement and joy of those present.
- During the month of Adar, Jesus gathered the boys together and, in a manner fitting a king, had them spread their clothes on the ground for Him to sit on. They placed a crown of flowers on His head and stood around Him like attendants. Passersby were compelled by the boys to come and pay homage to the "king" before continuing on their way.
- While this was happening, some men arrived carrying a boy who had been bitten by a serpent while collecting wood in the mountains. The boy had fallen to the ground and was unconscious. His relatives carried him to the place where Jesus was seated. The boys urged the grieving relatives to come and greet the "king," but they resisted due to their distress. Eventually, they were brought to Jesus, who asked about the boy's condition. Upon learning that he had been bitten by a serpent, Jesus told the boys to go and kill the serpent. Despite the parents' plea to leave due to their son's critical condition, the boys insisted on following Jesus. When they reached the serpent's nest, Jesus commanded the serpent to remove the poison from the boy. The serpent complied, and after Jesus cursed it, it burst apart. Jesus then healed the boy, who began to cry. Jesus told him not to weep, promising that he would become His disciple. This boy was Simon the Cananite, mentioned in the Gospel.
- On another occasion, Joseph sent his son James to gather wood, with Jesus accompanying him. While they were collecting the wood, a viper bit James's hand. Jesus approached him, blew on the wound, and James was immediately healed.
- One day, while playing with other boys on a rooftop, one of the boys fell and died instantly. The others fled, leaving Jesus alone on the roof. The boy's relatives accused Jesus of pushing their son off the roof. Jesus denied it and suggested they ask the boy himself. Standing over the dead body, Jesus called out to the boy, who then revealed that someone else had pushed him. Everyone present was amazed and praised God for this miracle.

- Mary once asked Jesus to fetch water from the well. On His way back, the pitcher broke, spilling the water. Jesus used His handkerchief to gather the water and brought it to His mother, who was astonished. She kept this event in her heart.
- Another day, Jesus and the boys were by a stream, making little fish-ponds. Jesus made twelve sparrows from clay and arranged them around the ponds. A Jew named Hanan's son, seeing this, angrily destroyed their fish-ponds, claiming they were violating the Sabbath. Jesus made the sparrows come to life and fly away. Hanan's son then kicked Jesus's fish-pond, causing the water to disappear. Jesus declared that just as the water had vanished, so would the boy's life, and the boy immediately withered away.
- On another occasion, as Jesus was walking home with Joseph, a boy ran into Him with such force that Jesus fell. Jesus told the boy that because he had knocked Him down, he would fall and not rise again. The boy fell and died immediately.
- In Jerusalem, a teacher named Zacchaeus suggested to Joseph that he should send Jesus to learn letters. Joseph agreed, and they took Jesus to the teacher. When the teacher asked Jesus to recite the alphabet, Jesus first asked for the meaning of the letter Aleph before proceeding. The teacher, frustrated, threatened to punish Jesus, but Jesus explained the meanings of the letters and their forms, revealing knowledge beyond what the teacher had ever heard. Astonished, the teacher remarked that Jesus seemed to have been born before Noah and said that Jesus was more learned than all the teachers. Mary was told her son needed no further instruction.
- They then took Jesus to another more learned teacher. When this teacher demanded that Jesus recite Aleph, Jesus asked for the meaning of the letter first. The teacher, infuriated, struck Jesus, and his hand withered and he died. Joseph then told Mary that they would no longer allow Jesus to leave the house since anyone who opposed Him suffered dire consequences.
- When Jesus turned twelve, He went to Jerusalem for the feast. After the feast, His family returned home, but Jesus stayed behind in the temple, discussing various subjects with the teachers and elders. He asked them about the Messiah, pointing out inconsistencies in their answers. The teachers were amazed at His understanding & knowledge, which went beyond their own.
- A philosopher skilled in astronomy asked Jesus if He had studied the subject. Jesus explained the spheres, heavenly bodies, their movements, and other complex astronomical concepts.
- Another philosopher, an expert in natural science, inquired if Jesus had studied medicine. Jesus explained various aspects of physics, metaphysics, and medicine, including the functions of the body, its organs, and the soul's effects. The philosopher was so impressed that he declared he would become Jesus's disciple.
- After three days of searching, Mary and Joseph found Jesus in the temple. Mary asked why He had treated them so, as they had been anxiously searching for Him. Jesus replied that He needed to be in His Father's house. Mary and Joseph did not fully understand His words, but the teachers praised Mary for having such a son. Jesus returned to Nazareth and obeyed His parents. Mary kept all these events in her heart, and Jesus grew in wisdom and favor with God and man.
- From that time on, Jesus began to keep His miracles and divine secrets hidden and focused on studying the law until He turned thirty. At that point, His Father publicly declared Him at the Jordan River, with a voice from heaven saying, "This is my beloved Son, in whom I am well pleased," while the Holy Spirit appeared as a dove.
- We adore and offer our prayers to this Son, who has given us life and brought us from our mothers' wombs. He took on human form to redeem us and embrace us with eternal compassion, showing us His mercy and generosity. To Him be glory, power, and dominion forever. Amen.

# Basilides

- In the beginning, there was nothing—no thing that exists, no matter, substance, emptiness of substance, simplicity, or any state of being or non-being that humanity has ever named. There was no possibility of composition, no concept or perception that could be grasped or understood. When I use the term “was,” it’s not to imply existence, but to convey the idea of absolute nothingness. There was no man, angel, or God; nothing within the scope of human perception or conception could be found or imagined.
- In Basilides’ “Commentaries,” he discusses the idea that those undergoing suffering, seen as martyrs, likely have committed sins unbeknownst to them, leading to their current ordeal. He suggests that divine providence arranges for them to face accusations that are unrelated to their actual sins, sparing them from being condemned for crimes like adultery or murder. Instead, their suffering is attributed to their innate disposition towards Christianity. Basilides argues that even if someone suffers without having committed any known sins — a rare occurrence — this suffering isn’t a result of malicious intent. He compares it to the natural suffering of a newborn, who is innocent of deliberate wrongdoing but still experiences pain. This perspective underscores his belief that suffering serves a purpose in spiritual purification rather than being punitive in nature.
- Further in his commentary, Basilides elaborates on the concept by likening a newborn baby to a person who has not committed any actual sins but harbors the potential for sin within. When such an individual experiences suffering, Basilides argues, it serves a beneficial purpose, akin to the learning gained from unpleasant experiences. Similarly, if a grown adult has refrained from sinful deeds yet undergoes suffering, it is because of the inherent capacity for sinfulness within them, not due to any actual transgression they have committed. Therefore, the absence of outward sin cannot absolve them of the internal inclination towards sin. Basilides draws parallels, stating that someone intending to commit adultery or murder is already morally accountable, even if they do not carry out the actions. If he witnesses a person who is deemed sinless suffering without having committed any wrongdoing, Basilides contends that this suffering arises from an internal predisposition towards sin, rather than divine punishment. He underscores the complexity of providence, avoiding the attribution of evil to divine justice, and continues to discuss the nature of the Lord in human terms.
- However, let’s suppose you disregard all these points and attempt to challenge me by citing specific cases, saying, “Surely so-and-so must have sinned, since he suffered!” If you allow me, I would argue that suffering does not necessarily indicate sin; it could be likened to the suffering of a newborn baby. But if you insist on pressing the argument, I would assert that every human being is fallible; only God is perfectly righteous. As someone once remarked, no one is entirely free from impurity. Basilides, however, posits that the soul may have sinned in a previous life and is now undergoing punishment in the present one. Souls deemed excellent are honored with martyrdom as their punishment, while others undergo different forms of purification appropriate to their circumstances.
- We understand that a fundamental aspect of what is commonly considered to be God’s will includes loving all beings unconditionally. Another part of this will entails desiring nothing selfishly but instead aligning with divine purpose. Lastly, God’s will also involves harboring no hatred towards any creation, emphasizing compassion and forgiveness as essential virtues.

- Certainly, the Apostle Paul declared, “Once, I was alive apart from the law,” [Romans 7:9] referring to a time before entering this current existence. He meant that in a previous state, he inhabited a body not bound by human laws—a body akin to that of a domestic animal or a bird.

## **Epiphanes on Righteousness**

God’s righteousness is a form of sharing that ensures equality. In the expansive heavens that encompass the earth, there is no distinction among people; the night displays all stars equally, and the sun, which brings daylight and is considered the father of light, shines equally on everyone. Regardless of one’s status—rich or poor, common person or leader, uneducated or educated, male or female, free or enslaved—everyone receives the same amount of sunlight. This fairness extends to animals as well, with the sun shining equally on them too. God’s justice ensures that no one receives more than their fair share of light, preventing anyone from taking more than their neighbor. The sun provides nourishment for all living beings equally. There is no difference in the way food grows for different animals or plants; all species receive the same amount of sustenance. This abundance is not governed by human laws but is a natural gift from God. Birth, like other aspects of existence, is not governed by written laws but is a natural process where all beings have an inherent equality. God, the Creator, has granted everyone the same basic rights, such as sight, without distinguishing between male and female or between different kinds of beings. Human laws, by creating distinctions, undermine the universal equality established by divine justice. Laws introduced the concepts of personal property, which have disrupted the original intention of shared resources. God designed the earth, money, and marriage to be shared among all. The natural world, including plants like vines and crops, was meant to be enjoyed communally. However, human laws and notions of private ownership have led to theft and inequality. Originally, everything was meant to be common property, including human relationships. The concept of exclusive possession, particularly in marriage, contradicts this universal sharing. The commandment “You shall not desire” may seem ironic given that God instilled in humans a strong desire for procreation, a drive that laws and customs cannot easily suppress. The prohibition against coveting your neighbor’s possessions, especially their spouse, highlights the contradiction between the divine intention for common ownership and human laws that enforce private possession.

## **Sinodos**

### **Sinodos Chapter 1**

<sup>1</sup>And it came to pass, that the Church set forth guidelines for the ordination of bishops, priests, and deacons. <sup>2</sup>Let the candidate for the office of bishop be of good repute, not given to drunkenness, nor a lover of money. <sup>3</sup>He must be well-versed in the Holy Scriptures and able to teach sound doctrine. <sup>4</sup>A priest shall be ordained after he has been tested and found blameless, being a man of prayer and integrity. <sup>5</sup>Deacons shall be chosen from among those who have served faithfully, demonstrating humility and a willingness to assist the priest in all duties.

## **Sinodos Chapter 2**

<sup>1</sup>Let the clergy conduct themselves with piety and holiness, being examples to the flock in word and deed. <sup>2</sup>They shall abstain from idle talk, and avoid quarrels and disputes. <sup>3</sup>A bishop must visit the faithful regularly, offering counsel and spiritual guidance. <sup>4</sup>Priests shall perform the sacraments with reverence, ensuring that the liturgy is conducted according to the traditions of the Church. <sup>5</sup>Deacons shall assist in the distribution of the Eucharist, and in the care of the poor and needy.

## **Sinodos Chapter 3**

<sup>1</sup>Baptism shall be administered in the name of the Father, and of the Son, and of the Holy Spirit, using water as the outward sign of inward grace. <sup>2</sup>The Eucharist, being the true Body and Blood of Christ, shall be celebrated with unleavened bread and wine. <sup>3</sup>Confession shall be heard by a priest, who shall offer absolution in the name of Christ. <sup>4</sup>Marriage shall be solemnized in the presence of the congregation, with vows exchanged before God and witnesses. <sup>5</sup>Anointing of the sick shall be performed with oil, invoking the healing power of the Holy Spirit.

## **Sinodos Chapter 4**

<sup>1</sup>The faithful shall observe fasting as a means of spiritual discipline, abstaining from meat and dairy on appointed days. <sup>2</sup>Wednesdays and Fridays shall be days of fasting, in remembrance of the betrayal and crucifixion of our Lord. <sup>3</sup>During Lent, the faithful shall engage in more rigorous fasting and increased prayer, preparing for the celebration of the Resurrection. <sup>4</sup>Prayer shall be offered daily, with morning and evening prayers being a duty of every Christian. <sup>5</sup>Let the clergy lead the congregation in prayers, hymns, and psalms, fostering a spirit of devotion.

## **Sinodos Chapter 5**

<sup>1</sup>Let any member of the clergy found guilty of grievous sin be brought before the bishop for judgment. <sup>2</sup>A process of repentance and reconciliation shall be established for the restoration of those who have fallen. <sup>3</sup>Heresy and schism shall be addressed with firmness, ensuring the purity of doctrine and unity of the Church. <sup>4</sup>Disputes among the faithful shall be resolved through

mediation and the application of biblical principles. <sup>5</sup>The administration of the church's temporal goods shall be conducted with honesty and transparency.

## **Sinodos Chapter 6**

<sup>1</sup>The laity shall support the clergy in their ministry, offering prayers, tithes, and alms. <sup>2</sup>They shall participate in the sacraments and the liturgical life of the Church. <sup>3</sup>Every member of the Church is called to live a life of holiness, bearing witness to the Gospel in word and deed. <sup>4</sup>The laity shall educate their children in the faith, ensuring they are instructed in the Scriptures and the traditions of the Church. <sup>5</sup>Let the faithful care for one another, showing hospitality and acts of charity, thereby fulfilling the law of Christ.

## **Sinodos Chapter 7**

<sup>1</sup>The liturgy shall be conducted with reverence and order, following the ancient traditions handed down by the fathers. <sup>2</sup>Hymns and psalms shall be sung, lifting the hearts of the faithful to God. <sup>3</sup>Incense shall be used as a symbol of the prayers of the saints rising to heaven. <sup>4</sup>The reading of the Scriptures shall be central to the worship service, with the homily providing instruction and exhortation. <sup>5</sup>The celebration of the Eucharist shall be the high point of the liturgy, a sacred communion with the Lord.

## **Sinodos Chapter 8**

<sup>1</sup>The Church shall observe the feasts of the Lord with joy and reverence, commemorating the great events of salvation history. <sup>2</sup>The Feast of the Nativity shall be celebrated on the 25th of December, in honor of the birth of our Lord Jesus Christ. <sup>3</sup>The Feast of the Resurrection shall be celebrated on the first Sunday after the first full moon following the vernal equinox, commemorating the resurrection of Christ from the dead. <sup>4</sup>The faithful shall also observe the feasts of the saints, remembering their holy lives and seeking their intercession. <sup>5</sup>The Church shall follow a liturgical calendar, marking the seasons of Advent, Lent, Easter, and Pentecost.

## **Sinodos Chapter 9**

<sup>1</sup>The Church shall be a beacon of charity, caring for the poor, the orphaned, and the widowed. <sup>2</sup>Alms shall be collected regularly and distributed to those in need, as an expression of Christ's love. <sup>3</sup>The faithful shall be encouraged to engage in acts of mercy, visiting the sick, comforting the afflicted, and supporting the downtrodden. <sup>4</sup>Let the Church advocate for justice and peace, standing against oppression and violence. <sup>5</sup>The Church shall work to promote education and the well-being of all members of society.

## **Sinodos Chapter 10**

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<sup>1</sup>Those called to the monastic life shall dedicate themselves to prayer, work, and the study of the Scriptures. <sup>2</sup>Monks and nuns shall live in communities, following the rule of their order and seeking to grow in holiness. <sup>3</sup>The monastic community shall be a place of hospitality, welcoming pilgrims and offering spiritual guidance. <sup>4</sup>Monasteries shall be self-sustaining, engaging in agriculture, crafts, and other works. <sup>5</sup>The abbot or abbess shall lead the community with wisdom and compassion, ensuring the well-being of all members.

### **Sinodos Chapter 11**

<sup>1</sup>The Church shall establish schools and centers of learning, providing education in the faith and other subjects. <sup>2</sup>Catechesis shall be offered to all ages, ensuring that the faithful are well-grounded in the doctrines and traditions of the Church. <sup>3</sup>Clergy and teachers shall be well-trained and equipped to instruct others in the faith. <sup>4</sup>The Scriptures shall be studied diligently, with the aim of understanding and living out their teachings. <sup>5</sup>Let the faithful be encouraged to grow in knowledge and wisdom, seeking to live lives that glorify God.

### **Sinodos Chapter 12**

<sup>1</sup>The Church shall be committed to the Great Commission, spreading the Gospel to all nations. <sup>2</sup>Missionaries shall be sent out, supported by the prayers and resources of the Church. <sup>3</sup>Let the Church engage in evangelistic efforts, using every means available to proclaim the Good News of Jesus Christ. <sup>4</sup>New believers shall be welcomed into the community, baptized, and instructed in the faith. <sup>5</sup>The Church shall work to establish new congregations, nurturing them to maturity in Christ.

### **Sinodos Chapter 13**

<sup>1</sup>The Church shall manage its financial resources with integrity and transparency. <sup>2</sup>Tithes and offerings shall be collected and used for the work of the ministry, the support of clergy, and the care of the needy. <sup>3</sup>A financial committee shall be established to oversee the proper allocation and use of funds. <sup>4</sup>Regular financial reports shall be presented to the congregation, ensuring accountability. <sup>5</sup>The faithful are encouraged to give generously, recognizing that all gifts come from God.

### **Sinodos Chapter 14**

<sup>1</sup>The Church shall maintain its properties and assets with diligence, ensuring they are used for the glory of God. <sup>2</sup>All church properties shall be held in trust, managed by appointed stewards. <sup>3</sup>Any sale or purchase of church property shall be approved by the governing body of the church. <sup>4</sup>Church buildings shall be kept in good repair, providing a suitable place for worship and ministry.

<sup>5</sup>The use of church facilities for non-religious purposes shall be governed by clear policies, ensuring they align with the mission of the Church.

## **Sinodos Chapter 15**

<sup>1</sup>The clergy shall provide pastoral care to all members of the congregation, offering spiritual guidance and support. <sup>2</sup>Counseling shall be available to those facing personal, familial, or spiritual challenges, with confidentiality and compassion. <sup>3</sup>Training in pastoral care shall be provided to clergy and lay leaders, equipping them to minister effectively. <sup>4</sup>Let the Church establish support groups for various needs, fostering a community of healing and growth. <sup>5</sup>The clergy shall visit the sick and the homebound, offering the sacraments and words of comfort.

## **Sinodos Chapter 16**

<sup>1</sup>The Church shall seek to maintain unity and fellowship with other branches of the Christian faith. <sup>2</sup>Let there be regular communication and cooperation with neighboring churches and denominations. <sup>3</sup>The Church shall participate in ecumenical councils and initiatives, working towards the common good. <sup>4</sup>Differences in doctrine and practice shall be addressed with humility and respect, seeking mutual understanding. <sup>5</sup>Joint efforts in mission, charity, and education shall be pursued, reflecting the unity of the body of Christ.

## **Sinodos Chapter 17**

<sup>1</sup>The Church shall ensure the safety and protection of all its members, particularly children and vulnerable adults. <sup>2</sup>Policies and procedures shall be in place to prevent abuse, and to respond swiftly and justly to any allegations. <sup>3</sup>Training in safeguarding shall be mandatory for all clergy and volunteers. <sup>4</sup>A dedicated team shall oversee the implementation and monitoring of safeguarding measures. <sup>5</sup>Let the Church work with civil authorities as necessary, ensuring that justice and protection are upheld.

## **Sinodos Chapter 18**

<sup>1</sup>The Church shall keep accurate records of all its activities, including baptisms, marriages, and funerals. <sup>2</sup>Membership records shall be maintained, providing a clear account of the congregation. <sup>3</sup>Financial records shall be meticulously kept, ensuring accountability and transparency. <sup>4</sup>Historical documents and archives shall be preserved, maintaining the heritage and memory of the Church. <sup>5</sup>Let all records be securely stored and accessible to those with legitimate need.

## **Sinodos Chapter 19**

<sup>1</sup>The Church shall use various media to communicate the Gospel and the teachings of the Church. <sup>2</sup>A communications team shall be established to manage the church's online presence,

publications, and outreach. <sup>3</sup>Social media shall be used responsibly, promoting the values and mission of the Church. <sup>4</sup>Publications such as newsletters, bulletins, and magazines shall be produced to inform and edify the congregation. <sup>5</sup>The Church shall engage with the wider community through media, being a voice of hope and truth.

## **Sinodos Chapter 20**

<sup>1</sup>The Church shall provide mechanisms for resolving disputes among its members, promoting peace and unity. <sup>2</sup>Mediation and arbitration shall be offered as means of resolving conflicts, in accordance with biblical principles. <sup>3</sup>A reconciliation committee shall be established to facilitate healing and restoration. <sup>4</sup>Disciplinary actions shall be carried out with fairness and a spirit of redemption. <sup>5</sup>Let forgiveness and reconciliation be pursued diligently, reflecting the love and grace of Christ.

## **Sinodos Chapter 21**

<sup>1</sup>The Church shall promote the use of liturgical arts and music in worship, enhancing the beauty and reverence of the liturgy. <sup>2</sup>Choirs and music ministries shall be established, with members trained in the traditions and practices of sacred music. <sup>3</sup>Art and iconography shall be used to inspire and educate the faithful, in accordance with the traditions of the Church. <sup>4</sup>Liturgical vestments and sacred vessels shall be crafted and maintained with care, reflecting the sanctity of worship. <sup>5</sup>The Church shall encourage the development of new works of liturgical art and music, fostering creativity and devotion.

## **Sinodos Chapter 22**

<sup>1</sup>The Church shall recognize the responsibility to care for God's creation, promoting environmental stewardship. <sup>2</sup>Initiatives to reduce waste, conserve resources, and protect natural habitats shall be supported. <sup>3</sup>Educational programs on environmental issues shall be provided, encouraging sustainable practices. <sup>4</sup>The Church shall advocate for policies and actions that protect the environment and promote justice for all living beings. <sup>5</sup>Let the faithful be reminded of the biblical call to be stewards of the earth, acting with reverence and respect for all of creation. Amen.

## **Nicene Creed**

Belief in God - I believe in one God, the Father Almighty, the Creator of heaven and earth, and of everything visible and invisible. Belief in Jesus Christ - And I believe in one Lord Jesus Christ, the only Son of God, begotten of the Father before all time; God from God, Light from Light, true God from true God; begotten, not made, of one substance with the Father, through whom all things

were made. Incarnation and Mission - Who, for our salvation, came down from heaven, became incarnate by the Holy Spirit from the Virgin Mary, and was made man; He was crucified for us under Pontius Pilate; He suffered and was buried; on the third day He rose again, as the Scriptures said; He ascended into heaven, and sits at the right hand of the Father; He will come again with glory to judge the living and the dead; His kingdom will have no end. Belief in the Holy Spirit - And I believe in the Holy Spirit, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who, with the Father and the Son, is worshipped and glorified; who spoke through the prophets. Belief in the Church and the Resurrection - And I believe in one holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins; and I look forward to the resurrection of the dead and the life of the world to come. Amen.

## **Prayer of Thanksgiving**

<sup>1</sup>We thank You! Every soul and heart is uplifted to You, revered with the name ‘God’ and honored with the name ‘Father,’ for You bestow fatherly kindness, affection, and love to everyone and everything. You provide us with sweet and clear teachings, granting us mind, speech, and knowledge: mind, so that we can understand You; speech, so that we can express You; and knowledge, so that we can truly know You. We rejoice because Your knowledge has illuminated us. We rejoice because You have revealed Yourself to us. We rejoice because, even while we are in the body, You have made us divine through Your knowledge. <sup>2</sup>The ultimate thanksgiving of someone who reaches You is simply to know You. We have known You, the intellectual light. We have known You, the life of all life. We have known You, the source of every creature. We have known You, the source carrying the nature of the Father. We have known You, the eternal essence of the begetting Father. Thus, we have worshiped Your goodness. Our only request is to remain steadfast in knowledge. Our only desire for protection is that we do not falter in this life. <sup>3</sup>After saying these things in their prayer, they embraced each other and went to share their sacred meal, which is free of blood.

## **Report of Pontius Pilate to Tiberius Caesar**

To the most mighty, revered, and august Pilate Pontius, governor of the East:

I humbly report to your excellency, with great fear and trembling, the extraordinary events that have recently occurred, as the conclusion of these matters has shown. While I, my lord, in accordance with your command, was fulfilling my duties as governor of Jerusalem, one of the cities of the East, where the temple of the Jewish nation is located, a great multitude of the Jewish people

gathered and brought before me a man named Jesus. They accused him of numerous charges, all of which were baseless, and they could not convict him of any wrongdoing. One of their grievances against him was that he claimed the Sabbath was not their true day of rest. This man, however, performed many miraculous healings and good deeds. He made the blind see, cleansed lepers, and raised the dead. He healed paralyzed individuals who were unable to move any part of their bodies, except for their voices, and restored their ability to walk and run with just a single command. He performed another mighty miracle that even surpasses the works of our own gods: he raised a man named Lazarus, who had been dead for four days. Although Lazarus' body had begun to decay and was infested with worms, Jesus commanded him to rise with a single word. Lazarus emerged from the tomb, filled with the fragrance of life, like a bridegroom leaving the bridal chamber. Some individuals who were tormented by demons and lived in the wilderness—eating their own flesh and dwelling with reptiles and wild beasts—he restored to sanity, allowing them to live peacefully in cities and in their own homes. With a word, he restored their minds. He cured those possessed by unclean spirits, and in one instance, he sent the demons into a herd of swine, causing the pigs to drown in the sea. He also healed a man with a withered hand, restoring him to full health. There was also a woman who had suffered from a hemorrhage for many years, to the point that her bones were visible beneath her skin. All the physicians had abandoned her, deeming her condition incurable. One day, as Jesus passed by, she touched the fringe of his garment, and in that very moment, her body was completely healed. She ran back to her hometown of Paneas as if nothing had ever been wrong with her. All of these things truly happened. The Jews accused Jesus of performing these miracles on the Sabbath. I myself witnessed that the miracles he performed were far greater than any of those performed by the gods we worship. Herod, Archelaus, Philip, Annas, and Caiaphas, along with all the people, delivered him to me to be judged. They were stirring up an insurrection against me, so I ordered Jesus to be crucified. After he was crucified, darkness covered the entire earth. The sun was completely hidden, and though it was midday, the sky appeared dark as night, and stars became visible, though they too seemed dimmed. As I believe you are aware, during this time, people around the world lit lamps from noon until evening. The moon, which was full that night, turned the color of blood and did not shine at all. Even the stars, and the constellation Orion, seemed to mourn what the Jews had done. Then, on the first day of the week, at around the third hour of the night, the sun shone in a way it never had before, lighting up the entire sky. Majestic figures, too glorious to describe, appeared in the heavens, surrounded by countless angels. The angels cried out, "Glory to God in the highest, and on earth peace,

goodwill toward men!" They proclaimed, "Come forth from Hades, you who have been held captive in the underworld." At their words, the mountains and hills shook, rocks split apart, and great chasms opened in the earth, revealing even the depths of the abyss. Amidst this terror, witnesses reported seeing the dead rise. The Jews who saw this claimed to have seen Abraham, Isaac, Jacob, and the twelve patriarchs who had been dead for over two thousand years. They even saw Noah walking among the people. The multitude sang praises to God with loud voices, proclaiming, "The Lord our God, who has risen from the dead, has brought life to all the dead and has vanquished Hades, putting death to an end." Throughout that entire night, the light did not fade. Many of the Jews perished, swallowed up by the chasms that opened in the earth. The bodies of those who had spoken against Jesus were never found. Of all the synagogues in Jerusalem, only one remained standing, as all those that had been against Jesus were destroyed. In great fear and confusion, I immediately ordered all of these events to be recorded, and I now report them to your mightiness.

## **Report of Pontius Pilate to Augustus Caesar**

In those days, when our Lord Jesus Christ was crucified under Pontius Pilate, the governor of Palestine and Phoenicia, the events here recorded took place in Jerusalem. The Jews committed these acts against the Lord. Pilate, therefore, sent an official report to Caesar in Rome, along with his personal account, writing as follows: To the most powerful, revered, divine, and awe-inspiring Augustus Caesar, from Pilate, the governor of the Eastern Province: I have received certain information, O most excellent one, which has left me filled with fear and trembling. In this province, which I govern, there is a city called Jerusalem. The entire multitude of Jews brought before me a certain man named Jesus and made numerous accusations against him. However, they could not present consistent evidence to support their claims. The primary charge they brought against him was this: They accused Jesus of saying that the Sabbath was not to be observed as a day of rest. On that day, he performed many miraculous healings, such as giving sight to the blind, enabling the lame to walk, raising the dead, cleansing lepers, and healing paralytics who had no control over their bodies and could only speak. By his word alone, he restored their ability to move, walk, and run, removing their afflictions completely. There is another miracle he performed, which is unlike anything the gods we worship have ever done: he raised a man who had been dead for four days, solely by the power of his word. The body had already begun to decay, infested with worms and emitting the stench of death. Yet, Jesus commanded the man to rise, and immediately, as though he were a bridegroom emerging from his chamber, the man came forth from the tomb, filled with a sweet fragrance. Moreover, even

those who were strangers and possessed by demons, who lived in the wilderness, eating their own flesh and behaving like wild animals, Jesus restored to their right minds by a single word. He transformed them into rational beings, preparing them to live among people, and they became wise, powerful, and respected. He freed them from the influence of unclean spirits, which he cast into the depths of the sea. Another instance involved a man with a withered hand, but it was not just his hand—half of his body was stiff and lifeless, with no human shape or symmetry. Yet Jesus, with just a word, healed him completely, restoring his body to its full form and function. Additionally, there was a woman who had suffered from an issue of blood for many years. Her veins and arteries were depleted, and her body was lifeless, like that of a dead person. She had lost all hope of recovery, and none of the physicians could cure her. But as Jesus passed by, she mysteriously gained strength just by his shadow falling on her. She touched the hem of his garment from behind, and immediately, in that very moment, her strength was restored. She was so fully healed that she ran home to her city, Capernaum, in a journey that would normally take six days. These are the miracles that I have recently been informed about, and which Jesus performed on the Sabbath. He did even greater wonders than these, to the extent that I have witnessed more astonishing works from him than from the gods we worship. However, Herod, Archelaus, Philip, Annas, Caiaphas, and all the Jewish leaders delivered Jesus to me. They stirred up a great commotion, demanding that I put him on trial. So, I ordered him to be crucified, after first scourging him, even though I found no valid cause for the accusations they brought against him. When he was crucified, there was darkness over the entire world, and the sun was obscured for half a day. The stars appeared, but their light was faint, and the moon turned blood red. The underworld was shaken, and even the temple—the Jews' most sacred place—seemed to vanish before their eyes. The earth split open with rolling thunder. In the midst of this terror, the dead rose from their graves. The Jews themselves testified to seeing Abraham, Isaac, Jacob, the twelve patriarchs, Moses, and Job—men who had died centuries earlier, some over 3,500 years ago. Many others also appeared, and I, too, saw several of them with my own eyes. These risen men mourned the Jews' transgression and warned of their impending destruction for what they had done against their own law. The terror of the earthquake continued from noon until three in the afternoon. Then, as evening fell on the first day of the week, a voice was heard from heaven, and the sky became seven times brighter than on any other day. At three in the morning, the sun shone with a greater brilliance than ever before, lighting up the whole earth. It was as if lightning bolts were flashing in a storm. Men of great stature and radiant glory—an innumerable host—were seen, and

their voices thundered, saying, “Jesus, who was crucified, has risen! Come forth, you who were enslaved in the depths of Hades!” The earth’s chasm appeared bottomless, revealing the very foundations of the world. Those who shouted from heaven walked among the dead who had risen. And he who raised the dead, who conquered Hades itself, declared, “Tell my disciples: He goes before you into Galilee, where you will see Him.” The light did not cease shining throughout the entire night. Many of the Jews who had opposed Jesus died, swallowed up by the earth, and by the next day, most of those who had been against him were nowhere to be found. Others saw visions of men rising from the dead, men who had never before been seen. Of all the Jewish synagogues in Jerusalem, only one remained, for most had been destroyed in that great disaster. In great fear and trembling, I have written down all that I witnessed at that time. I have included the details of what the Jews did to Jesus and sent this report to your divine excellency, my lord.























































# Conclusion

"As we close this book, let us pause to reflect on the wealth of wisdom, mystery, and devotion it has unveiled. These 83 texts have carried us through the annals of history, into the realms of prophecy and apocalyptic visions, across the heartfelt prayers of saints, and through the inspired words of those who bore witness to divine truths. Each page has been a fragment of a grander mosaic, drawing us closer to the eternal questions of humanity and the divine.

These writings remind us that the search for truth and understanding is a journey that spans centuries, cultures, and perspectives. They challenge us to explore beyond what is comfortable, to engage with voices long forgotten, and to uncover the light hidden within ancient words. Whether through the courageous acts of the martyrs, the tender prayers of the wise, or the visions of the prophets, this collection offers an invitation to all who seek to know more, to see further, and to grow in spirit.

The texts we have explored are more than relics of the past—they are living testimonies, calling to us from across the ages. They invite us not only to understand but also to act, to live out the truths they reveal. And as the final page turns, we hope that these writings have stirred in you a desire to dig deeper, to question further, and to connect more deeply with the mysteries of life and faith.

# Acknowledgments

To you, dear reader, I extend my heartfelt gratitude. This work is not merely the product of research and effort but a labor of love, driven by the hope that these ancient words might find a home in your heart and mind. In assembling these texts, my intention was not just to preserve their memory but to rekindle their significance for a new generation of seekers.

This book would not exist without the timeless dedication of those who penned these words, often at great personal cost, to preserve truth and wisdom for those who would come after them. It is their courage and faith that we honor by revisiting and cherishing their works.

To the readers who have taken this journey with me, I offer my thanks. Your curiosity, openness, and willingness to engage with these profound texts are what keep their legacy alive. May these writings inspire you, challenge you, and guide you on your own spiritual path. And as we part from this collection, may you carry its truths forward, sharing them with others and allowing them to transform your life.

With deepest gratitude, **Edward Jones**

