

YAH SCRIPTURES
WITH THE APOCRYPHA



יהוה

INTRODUCTION

This translation of the Scriptures uses a number of words and names that may be unfamiliar to some.

THE NAME OF THE ALMIGHTY

The Name of the Creator, YHWH known as the 'tetragrammaton' is rendered using the ancient Hebrew letters: yod, hay, waw, hay in the Dead Sea Scrolls. The practice of copying the Scriptures into modern Hebrew was applied by the scribes, while the Name of YHWH was rendered in the Paleo Hebrew script – יהוה. This English translation uses the same script throughout. It is believed to be the form used by יהוה Himself when He gave the Commandments in stone to Mosheh.

THE NAME OF HA'MASHIAH

The Name of the Messiah which means 'Yah is salvation' is spelled in Hebrew: yod, hay, waw, shin, ayin - spoken and spelled similar to Yahoshua, the successor to Mosheh and is also rendered in the Paleo Hebrew Script - יהושע throughout the Renewed Covenant.

FOOTNOTES

In this translation you will find no comments or footnotes! It is vitally important that if you do not understand a certain issue from Scripture that you ask יהוה to teach you through the Ruah ha'Qodesh (see 1 Jn 2:27, 1 Co 2:13) He is your teacher - not man.

THE PRONUNCIATION OF NAMES

All the names throughout this translation have been transliterated to give an accurate pronunciation in the Hebrew language. The following table gives the vocal sounds necessary for correct pronunciation.

PRONUNCIATION GUIDE

a - ä**h** in ä**rm** **b** - **bh v** as in **vet**
e - **eh** as in **elm** **d** - **dh th** as in **them**
i - **ee** as in **ēel** **ě**- **ey** as in **eight**
o - **oh** as in **on** **ḡ** - **gh** The 'ḡ' is pronounced as
u - **oo** as in **üno** a soft aspirated g sound.
ḥ - (**ch**) The 'ḥ' and 'k' are pronounced as
k - (**kh**) the 'ch' in the German composer
Bach, or the Scottish Loch, like a
guttural, aspirated h sound.

OTHER USE OF LANGUAGE

The Torah commands not to speak the names of false mighty ones (Exo 23:13, Jos 23:7, Psa 16:4), and in an effort to reduce the number of English words derived from pagan deities or pagan titles, especially when pertaining to His Běn and His people, YAH Scriptures contains a number of Hebrew words, also reflecting the Hebrew origin of Scripture. As these terms will be foreign to many, a GLOSSARY is included to familiarize the user with these new words.

To purchase a copy or to download the free android application go to YahScriptures.com

For questions or concerns please email

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THE FIRST BOOK OF AḌAM AND ḤAWWAH

א וְחוה אדם ופּר אדם וְאִתּוֹ אֵת הַיָּם וְאֵת הַשָּׁמַיִם

- 1 On the third day, Elohim planted the garden in the east of the earth, on the border of the world in the eastward direction toward and beyond the rising sun. There one finds nothing but water that encompasses the whole world and reaches to the borders of the shamayim.
- 2 And to the north of the garden there is a sea of water, clear and pure to the taste, unlike anything else; so that, through the clearness one may look into the depths of the earth.
- 3 And when a man washes himself in it, he becomes perfectly clean and perfectly white, even if he were dark.
- 4 And Elohim created that sea of His own good pleasure, for He knew what would come of the man He would make; so that after he had left the garden, because of his transgression, men should be born in the earth. Among them are righteous ones who will die, whose souls Elohim would raise at the last day when all of them will return to their flesh, bathe in the water of that sea, and repent of their sins.
- 5 But when Elohim caused Aḏam to go out of the garden. He did not place him on the border of it northward. This was so that he and Ḥawwah would not be able to go near to the sea of water where they could wash themselves in it and be cleansed from their sins and erase the transgression they had committed. So that they be no longer reminded of it in the thought of their punishment.
- 6 As to the southern side of the garden, Elohim did not want Aḏam to live there either, because, when the wind blew from the north, it would bring to him, on that southern side, the delicious smell of the trees of the garden.

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

8 Also, because Elohim is merciful and of great pity, and governs all things in a way that He alone knows. He made our father Adam to live in the western border of the garden because on that side the land is very wide.

9 And Elohim commanded him to live there in a cave in a rock. This was the Cave of Treasures, which is below the garden.

2 But when our father Adam, and Hawwah, went out of the garden, they walked the ground on their feet, not knowing where they were going.

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

3 Until this time they had been in the garden land, beautifully planted with all manner of trees and they now saw themselves in a strange land, which they did not know and had never seen.

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

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

3 Elohim said to Adam, "I have ordained days and years on this earth, and you and your descendants shall live and walk in them until the days and years are fulfilled. Then I shall send the Word that created you

and against which you have transgressed the Word that made you come out of the garden and that raised you when you were fallen.

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

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

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

5 And Aḏam cried and prayed to Elohim to explain it to him.

6 Then Elohim in his mercy for Aḏam who was made after His own image and likeness explained to him that these were 5,000 and 500 years and how *the* One would then come and save him and his descendants.

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

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

9 And as Aḏam went to it he feared, trembled, and fell down. But Elohim in His mercy lifted him up and then made this Covenant with him.

10 Also, when Aḏam was by the gate of the garden he saw the keruḅ with a sword of flashing fire in his hand, and the keruḅ grew angry and frowned at him. Both Aḏam and Ḥawwah became afraid of the keruḅ and thought he meant to put them to death. So they fell on their faces, trembling with fear.

11 But he had pity on them, and showed them mercy. And turning from them went up to the shamayim, and prayed unto אֱלֹהִים, and said,

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

13 But when Your servants, Aḏam and Ḥawwah, saw me, they fell on their faces, and were as dead. O ʾĀfāʾ, what shall we do to Your servants?”

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

15 And the Word of ʾĀfāʾ came to Aḏam and Ḥawwah, and raised them up.

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

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

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

4 But Aḏam and Ḥawwah cried for having come out of the garden, which was their first home.

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

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

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

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

6 What is this overhanging ledge of rock that shelters us compared with the mercy of ʾĀfāʾ that overshadowed us?

7 What is the soil of this cave compared with the garden land? Does this earth, scattered with stones, compared to that garden planted with delicious fruit trees?”

8 And Adam said to Hawwah, "Look at your eyes, and at mine, which before beheld messengers praising in the shamayim without ceasing.

9 Now we do not see as we did; our eyes have become of flesh; they cannot see like they saw before."

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

11 After this, Adam did not want to enter the cave under the overhanging rock. He never wanted to enter it again.

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

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

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

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

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

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

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

7 Don't take away his soul at this time; but let him live so that he may stand after the measure of his repentance, and do Your Will, as before his death.

8 But if You do not bring him back to life, then, O Elohim, take away my own soul, so that I will be like him, and leave me not in this dungeon, alone; for I could not stand alone in this world, without him.

9 For You, O Elohim, caused him to fall asleep, and took a bone from his side, and placed the flesh back in its place by Your divine power.

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

11 O אֱלֹהִים, He and I are one, and You, O Elohim, are our Creator, You are He who made us both in one day.

12 Therefore, O Elohim, give him life so that he may be with me in this strange land while we live in it due to our transgression.

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

14 And Hawwah cried bitterly, and fell on our father, Adam, because of her great sorrow.

6 But Elohim looked at them, for they had killed themselves through great grief.

2 And He decided to raise them and comfort them.

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

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

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

6 If only you had not transgressed My Commandment and had kept My Torah, and had not eaten of the fruit of the tree which I told you not to come

near! And there were fruit trees in the garden better than that one.

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

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

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

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

7 When Adam and Hawwah heard these words from Elohim, they cried and sobbed even more, but they strengthened their hearts in Elohim because they now felt that אֱלֹהִים was to them like a father and a mother; and for this very reason, they cried before Him, and sought mercy from Him.

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

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

4 Your Grace was then on me; and I named every one according to Your mind; and You made them all subject to me.

5 But now, O אֱלֹהִים Elohim, that I have transgressed Your Commandment, all beasts will rise against me

and will devour me, and Hawwah Your handmaid; and will cut off our life from the face of the earth.

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

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

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

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

8 Then Adam cried and said, “O Elohim, when we lived in the garden, and our hearts were lifted up, we saw the messengers that sang praises in the shamayim, but now we can’t see like we once saw. No. When we entered the cave all creation became hidden from us.”

2 Then אֱלֹהִים Elohim said to Adam, “When you were under subjection to Me, you had a bright nature within you and for that reason could you see distant things. But after you transgressed your bright nature was taken out of you and it was not left in you to see distant things, but only things near to you, as is the ability of the flesh, for it is brutish.”

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

4 And Elohim ceased communing with them.

9 Then Aḍam and Ḥawwah came out of the Cave of Treasures, and came near to the garden gate. There they stood and looked at it and cried for having gone away from it.

2 And Aḍam and Ḥawwah went south of the gate of the garden to the side of it and found there the water that watered the garden, which came from the root of the Tree of Ḥai, and they saw that the water was split from there into four rivers over the earth.

3 Then they came near to that water and looked at it and saw that it was the water that came up from under the root of the Tree of Ḥai in the garden.

4 And Aḍam cried and wailed, and beat his chest for being cut out from the garden; and said to Ḥawwah:

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

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

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

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

9 But when Ḥawwah heard these words from him she cried; and from the soreness of their crying they fell into that water. They would have put an end to themselves in it. As never again to return and behold the creation for when they looked at the work of creation, they felt they must put an end to themselves.

10 Then Elohim, merciful and gracious, looked at them as they were lying in the water, and close to death, and He sent a messenger who brought them out of the water and laid them on the seashore as dead.

2 Then the messenger went up to Elohim and said, "O Elohim, Your creatures have breathed their last breath."

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

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

5 Then Elohim said to Adam, "While you were under My Command and were a bright messenger you did not experience this water.

6 But now that you have transgressed My Commandment, you can not do without water to wash your body and make it grow, for it is now like that of beasts, and is in want of water."

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

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

9 And Elohim ceased to commune with Adam.

11 Adam and Hawwah then felt themselves burning with thirst, and heat, and sorrow.

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

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

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

5 Then Adam cried in deep affliction, and beat his chest, and got up and said to Hawwah, "Where are you?"

6 And she said unto him, "Look, I am standing here in this darkness."

7 He then said to her, "Remember the bright nature in which we lived, while we abode in the garden!

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

9 O Hawwah! Remember that while we were in the garden, we knew neither night nor day. Think of the Tree of Hai, from below which flowed the water, and that shed splendor over us! Remember, O Hawwah, the garden-land, and the brightness of it!

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

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

12 Then Adam beat his chest, he and Hawwah, and they mourned the whole night until the first light of dawn, and they sighed over the length of the night in the eighth month.

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

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

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

5 But the merciful ٱٱٱٱ looked on the death of Adam, and on Hawwah's silence from fear of the darkness.

6 And the Word of Elohim came to Adam and raised him from his death, and opened Hawwah's mouth that she might speak.

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

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

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

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

11 O אַף־אֵל, will You then plague us with this darkness?”

13 Then when Elohim, who is merciful and full of pity, heard Adam’s voice, He said to him:

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

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

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

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

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

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

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

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

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

11 Do not sigh or be moved and do not say in your heart that this darkness is long and drags on wearily. Do not say in your heart that I plague you with it.

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

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

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

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

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

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

18 Had I not spoken to you, O Ađam, concerning the tree and had I left you without a Commandment and

you had sinned it would have been an offence on My part, for not having given you any order you would turn around and blame Me for it.

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

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

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

14 Then Aḏam said to Elohim: “O אֱלֹהִים, take my soul and let me not see this gloom any more, or remove me to some place where there is no darkness.”

2 But אֱלֹהִים Elohim said to Aḏam, “I say to you, indeed, this darkness will pass from you every day, I have determined for you until the fulfillment of My Covenant when I will save you and bring you back again into the garden and into the house of light you long for, in which there is no darkness. I will bring you to it in the reign of the shamayim.”

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

4 But I will. When my Bēn shall come down from the shamayim and shall become flesh of your descendants, and take on Himself the infirmity from which you suffer then the darkness that covered you in this cave shall cover Him in the grave, when He is the flesh of your descendants.

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

6 And Elohim ceased to commune with Aḏam.

15 Then Aḍam and Ḥawwah cried and were sorrowful because of Elohim's word to them, that they should not return to the garden until the fulfillment of the days decreed on them, but mostly because Elohim had told them that His Bēn should suffer for their deliverance.

16 After this, Aḍam and Ḥawwah continued to stand in the cave, praying and crying, until the morning dawned on them.

2 And when they saw the light returned to them they refrained from being afraid and strengthened their hearts.

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

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

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

6 For he thought the sun was Elohim.

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

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

9 For Aḍam also said in his thoughts, that Elohim did not plague them with darkness but He had caused this sun to rise and to plague them with burning heat.

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

11 “Aḍam, get up on your feet. This sun is not Elohim, but it has been created to give light by day that I spoke

to you about in the cave saying, 'The dawn would come, and there would be light by day.'

12 But I am Elohim who comforted you in the night."

13 And Elohim ceased to commune with Adam.

17 Then, Adam and Hawwah came out at the mouth of the cave and went toward the garden.

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

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

4 Before, it was the fairest of all beasts. It had been changed and became the most ugly of them all. Instead of feeding on the best food, now it turned to eat the dust. Instead of living as before, in the best places, now it lived in the dust.

5 It had been the most beautiful of all beasts, and all stood speechless at its beauty, it was now abhorred of them.

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

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

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

3 But with a heart burning for Ḥawwah, Aḏam approached the serpent and held it by the tail. When it turned towards him and said to him:

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

5 But Elohim sent a messenger who threw the serpent away from them, and raised them up.

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

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

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

9 And a wind blew down from the shamayim by the command of Elohim and carried away the serpent from Aḏam and Ḥawwah and threw it on the seashore where it landed in India.

19 But Aḏam and Ḥawwah cried before Elohim. And Aḏam said to Him:

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

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

4 “O Aḏam, not one of these beasts will be able to hurt you because I have made the beasts and other moving things come to you in the cave. I did not let the serpent come with them because it might have risen against you and made you tremble and the fear of it should fall into your hearts.

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

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

20 Then Adam cried and said, “O Elohim, take us away to some other place, where the serpent can not come near us again and rise against us. For I fear that it might find your handmaid Hawwah alone and kill her, for its eyes are hideous and evil.”

2 But Elohim said to Adam and Hawwah, “Don’t be afraid. From now on, I will not let it come near you. I have driven it away from you and from this mountain. I will not leave in it the ability to hurt you.”

3 Then Adam and Hawwah worshipped before Elohim and gave Him thanks and praised Him for having delivered them from death.

21 Then Adam and Hawwah went in search of the garden.

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

3 But the place where they cried was close to a high mountain *top* that faced the western gate of the garden.

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

5 Meanwhile Hawwah remained standing on the mountain crying over him lying as he was.

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

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

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

9 And said to Aḏam, “O Aḏam, all this misery, which you have brought on yourself, will have no affect on My ruling, neither will it alter the Covenant of the five thousand and five hundred (5,500) years.”

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

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

3 And Aḏam said to Elohim, “While I was in the garden I knew neither heat, nor fatigue, neither transience, nor trembling, nor fear; but now since I came to this land, all this affliction has come over me.”

4 Then Elohim said to Aḏam, “So long as you were keeping My Commandment, My Light and My Grace rested on you. But when you transgressed My Commandment, sorrow and misery came to you in this land.”

5 And Aḏam cried and said, “O אֱלֹהִים, do not cut me off for this, neither punish me with heavy plagues, nor yet repay me according to my sin; for we, of our own will, transgressed Your Commandment and ignored Your Torah and tried to become elohiym like You when Satan the enemy deceived us.”

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

23 Then Aḏam cried more and said, “O Elohim, have mercy on me and do not take on Yourself that which I will do.”

2 But Elohim withdrew His Word from Aḏam and Ḥawwah.

3 Then Aḏam and Ḥawwah stood on their feet and Aḏam said to Ḥawwah, “Strengthen yourself, and I

also will strengthen myself.” And she strengthened herself as Adam told her.

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

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

6 Then Adam and Hawwah stood under the altar and cried, praying to Elohim, “Forgive us our offense and our sin, and look at us with Your eye of mercy. For when we were in the garden our praises and our hymns went up before You without ceasing.

7 But when we came into this strange land, pure praise was no longer ours, nor righteous prayer, nor understanding hearts, nor sweet thoughts, nor wise judgment, nor long discernment, nor upright feelings, neither was our bright nature left within us. But our body is changed from the likeness in which it was at first when we were created.

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

9 And Adam began to make more requests of Elohim.

24 Then the merciful Elohim, who is good and a lover of men, looked at Adam and Hawwah and at their blood, which they had held up as an offering to Him without an order from Him for so doing. But He wondered at them and accepted their offering.

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

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

4 Then the Word of Elohim came to Adam, and said to him, “O Adam, as you have shed your blood so will my Bēn shed His own blood when He becomes flesh

of your descendants. And as you died, O Adam, so also will He die. And as you built an altar, so also will I make for you an altar of the earth. And as you offered your blood on it, so also will I offer My Bēn's blood on an altar on the earth.

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

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

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

25 But Elohim knew that Adam believed he would frequently kill himself and make an offering to Him of his blood.

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

3 But Adam said to Elohim, "I was thinking to put an end to myself right now for having transgressed Your Commandments and for my having come out of the beautiful garden and for the bright light which You have taken from me, and for the praises which poured out from my mouth without ceasing, and for the light that covered me.

4 Yet because of Your goodness, O Elohim, You did not get rid of me altogether, but You have been favorable to me every time I die and You bring me to life.

5 And thereby it will be made known that You are a merciful Elohim who does not want anyone to perish, who would love it if no one should fall, and who does not condemn any one cruelly, badly, or by total destruction."

6 Then Adam remained silent.

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

8 This, then, was the first offering AḌam made to Elohim and so it became his custom to do.

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

2 Then AḌam said to Ḥawwah, “When we were on the mountain we were comforted by the Word of Elohim that talked with us and the light that came from the east shown over us.

3 But now the Word of Elohim is hidden from us and the light that shined over us has changed so much that it has disappeared and let darkness and sorrow cover us.

4 And we are forced to enter this cave that is like a prison, in which darkness covers us so that we are separated from each other. You cannot see me. I cannot see you.”

5 When AḌam had said these words, they cried and spread their hands before Elohim because they were full of sorrow.

6 And they prayed to Elohim to bring the sun for them to shine on them so that darkness would not return to them and that they wouldn’t have to go under this covering of rock. They wanted to die rather than see the darkness.

7 Then Elohim looked at AḌam and Ḥawwah and at their great sorrow and all they had done with a fervent heart because of all the trouble they were in. When compared to their former state of well-being, all the misery that came over them did so in this strange land.

8 Therefore Elohim was neither angry with them nor impatient, but He was patient and long-suffering toward them, as toward the children He had created.

9 Then the Word of Elohim came to Adam and said to him, "Adam, regarding the sun, if I were to take it and bring it to you, days, hours, years and months would all stop and the Covenant I have made with you, would never be fulfilled.

10 And you would be deserted and stuck in a perpetual plague and you would never be saved.

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

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

13 And when I look at all the good things that you lived in before, and why you came out of them, then I am willing to show you mercy.

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

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

16 And Elohim said again to Adam, "Be patient and enter the cave because of the darkness of which you were afraid shall only be twelve hours long. When it is over, light will come up."

17 Then when Adam heard these words from Elohim, he and Hawwah worshipped before Him, and their hearts were comforted. They returned into the cave after their custom, while tears flowed from their eyes, sorrow and wailing came from their hearts and they wished their soul would leave their body.

18 And Adam and Hawwah stood praying until the darkness of night covered them and Adam was hidden from Hawwah and she from him.

19 And they remained standing in prayer.

27 Satan, the hater of all that is good, saw how they continued in prayer, and how Elohim communed with them, and comforted them, and how He had accepted their offering. Then Satan made a phantasm.

2 He began by transforming his hosts. In his hands was a shining, glimmering fire, and they were in a huge light.

3 Then, he placed his throne near the mouth of the cave, because he could not enter it due to their prayers. And he shown light into the cave until the cave glistened over Adam and Hawwah while his hosts began to sing praises.

4 Satan did this so that when Adam saw the light he would think to himself that it was a light of the shamayim and that Satan's hosts were messengers and that Elohim had sent them to watch at the cave, and give him light in the darkness.

5 Satan planned that when Adam came out of the cave and saw them and Adam and Hawwah bowed to Satan, then he would overcome Adam and humble him before Elohim a second time.

6 When, therefore, Adam and Hawwah saw the light, thinking it was real, they strengthened their hearts. Then, as they were trembling, Adam said to Hawwah:

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

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

9 Then Adam stood up and prayed to Elohim with a burning heart and said:

10 "O אֱלֹהִים, is there in the world another elohim besides You who created messengers and filled them with light, and sent them to keep us, who would come with them?"

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

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

13 Then the messenger went from Aḏam and seized Satan at the opening of the cave, and stripped him of the false image he had assumed and brought him in his own hideous form to Aḏam and Ḥawwah who were afraid of him when they saw him.

14 And the messenger said to Aḏam, “This hideous form has been his ever since Elohim made him fall from the shamayim. He could not have come near you in it. Therefore, he transformed himself into a messenger of light.”

15 Then the messenger drove Satan and his hosts away from Aḏam and Ḥawwah and said to them, “Fear not. Elohim who created you will strengthen you.”

16 And the messenger left them.

17 But Aḏam and Ḥawwah remained standing in the cave and no consolation came to them as they were divided in their thoughts.

18 And when it was morning they prayed and then went out to seek the garden, for their hearts were seeking it, and they could get no consolation for having left it.

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

2 But when AḌam and Ḥawwah saw him in a vision, they thought they were messengers of Elohim come to comfort them about having left the garden, or to bring them back again into it.

3 And AḌam spread his hands before Elohim, begged Him to make him understand what they were.

4 Then Satan, the hater of all that is good, said to AḌam, “O AḌam, I am a messenger of the great Elohim, and behold the hosts that surround me.

5 Elohim has sent us to take you and bring you to the northern border of the garden to the shore of the clear sea, and bathe you and Ḥawwah in it, and raise you to your former joy, that you return to the garden once again.”

6 These words sank into the heart of AḌam and Ḥawwah.

7 Yet Elohim withheld His Word from AḌam, and did not make him understand at once but waited to see his strength and whether he would be overcome as Ḥawwah was when in the garden, or whether he would win this battle.

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

9 And AḌam and Ḥawwah followed them at little distance.

10 But when they came to the mountain to the north of the garden which was a very high mountain without any steps to the top of it, the Devil came near to AḌam and Ḥawwah, and made them go up to the top in reality and not in a vision, because he wished to throw them down and kill them, and to wipe their names from the earth, so that this earth should belong to him and his hosts alone.

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

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

3 They cried, both Aḏam and Ḥawwah, before Elohim, and begged for forgiveness of Him.

4 Then the Word from Elohim came to Aḏam, and said to him, "You must know and understand concerning this Satan, that he seeks to deceive you and your descendants after you."

5 And Aḏam cried before אֱלֹהִים Elohim, and begged and prayed to Him to give him something from the garden, as a token to him, wherein to be comforted.

6 And Elohim considered Aḏam's thought, and sent the messenger Miḳa'ēl as far as the sea that reaches India, to take from there golden rods and bring them to Aḏam.

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

8 Then the messenger Miḳa'ēl went down by Elohim's order, took golden rods, as Elohim had commanded him, and brought them to Elohim.

30 After these things, Elohim commanded the messenger Gabri'ēl to go down to the garden and say to the kerub who kept it, "Behold, Elohim has commanded me to come into the garden, and to take from it sweet smelling incense and give it to Aḏam."

2 Then the messenger Gabri'ēl went down by Elohim's order to the garden and told the kerub as Elohim had commanded him.

3 The kerub then said, "This is acceptable." And Gabri'ēl went in and took the incense.

4 Then Elohim commanded his messenger Rapha'ēl to go down to the garden, and speak to the kerub about some myrrh to give to Aḏam.

5 And the messenger Rapha'ěl went down and told the keruḅ as Elohim had commanded him, and the keruḅ said, "This is acceptable." Then Rapha'ěl went in and took the myrrh.

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

7 And the messengers brought these things to Elohim, by the Tree of Ḥai, in the garden.

8 Then Elohim said to the messengers, "Dip them in the spring of water, then take them and sprinkle their water over AḌam and Ḥawwah, that they should be a little comforted in their sorrow, and give them to AḌam and Ḥawwah.

9 And the messengers did as Elohim had commanded them, and they gave all those things to AḌam and Ḥawwah on the top of the mountain on which Satan had placed them, when he sought to make an end of them.

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

31 After these things happened, Elohim said to AḌam, "You asked Me for something from the garden to be comforted with, and I have given you these three tokens as a consolation to you so that you trust in Me and in My Covenant with you.

2 For my Běn will come and save you and when He is in the flesh, sovereigns shall bring Him gold, incense, and myrrh. Gold is a token of My reign, incense is a token of My divinity, and myrrh is a token of My Běn's suffering and of My Běn's death.

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

4 When Aḏam heard these words from Elohim, he worshipped before Him. He and Ḥawwah worshipped Him and gave Him thanks because He had dealt mercifully with them.

5 Then Elohim commanded the three messengers, Miḵa'ěl, Gabri'ěl and Rapha'ěl each to bring what he had brought and give it to Aḏam. And they did so, one by one.

6 And Elohim commanded Suriy'ěl and Salathi'ěl to bear up Aḏam and Ḥawwah, and bring them down from the top of the high mountain, and to take them to the Cave of Treasures.

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

8 The messengers then comforted Aḏam and Ḥawwah, and departed.

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

10 These remained by Aḏam in the Cave of Treasures, in the House of Treasures; therefore was it called 'Cave of Concealment.' And it was called the 'Cave of Treasures,' by reason of the bodies of righteous men that were in it.

11 Elohim gave these three things to Aḏam on the third day after he had come out of the garden as a sign of the three days $\omega\omega\text{f}\text{A}\text{z}$ should remain in the heart of the earth.

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

32 And Aḏam and Ḥawwah remained in the Cave of Treasures until the seventh day. They neither ate of the fruit of the earth, nor drank water.

2 And on the eighth day, when it dawned, Adam said to Hawwah, "Hawwah, we prayed Elohim to give us something from the garden and He sent his messengers who brought us what we had desired.

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

4 Then Adam and Hawwah came out of the cave and went and stood on the border of the sea in which they had thrown themselves before.

5 Then Adam said to Hawwah: "Come, go down into this place, and do not come out until the end of thirty days, when I shall come to you. And pray to Elohim with burning heart and a sweet voice to forgive us.

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

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

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

33 But Satan, the hater of all that is good, sought them in the cave, but did not find them although he searched diligently for them.

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

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

4 Then the hater of all that is good, did not go to Adam, but he went to Hawwah, and took the form of a

messenger of Elohim, praising and rejoicing, and he said to her:

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

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

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

8 When Ḥawwah heard these words from him, she rejoiced much. And thinking Satan’s appearance was real; she came out of the sea.

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

10 She then came and stood before Aḏam, who was standing by the water and she rejoiced in Elohim’s forgiveness.

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

12 But Elohim looked at him and at his misery and that he was about to breathe his last breath. And the Word of Elohim came from the shamayim, raised him out of the water, and said to him, “Go up the high bank to Ḥawwah.” And when he came up to Ḥawwah he said to her, “Who told you to come here?”

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

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

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

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

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

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

3 There they stood and prayed and asked Elohim to grant them forgiveness of their sins.

4 And after their prayers Adam began to beg Elohim, saying, "O ٱفٱف, my Elohim, and my Creator, You Commanded the four elements to be gathered together, and they were gathered together by Your order.

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

6 Then, at first, I knew neither night nor day, because I had a bright nature so that the light in which I lived ever left me to know night or day.

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

8 And Your will was that I should name them all, one by one, with a suitable name. But You gave me understanding and knowledge and a pure heart and a

right mind from you, that I should name them after Your own mind regarding the naming of them.

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

10 Then it was in that third hour of sixth day, in which You created me, and Commanded me concerning the tree, to which I was neither to go near, nor to eat from; because You said to me in the garden, 'When you eat of it, from death you shall die.'

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

12 When You Commanded me regarding the tree, that I was neither to approach nor to eat of it, Hawwah was not with me. You had not yet created her, neither had You yet taken her out of my side, so had she yet heard this order from you.

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

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

15 It was of Your good will, O Elohim, that You brought a sleep over me and that You quickly drew Hawwah out of my side until she was fully out, so that I did not see how she was made, neither could I witness. O אֱלֹהִים, Your goodness and glory are awful and great.

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

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

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

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

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

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

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

23 Now, therefore, O Elohim, I have come to this place with Hawwah, and we beg You to give us some fruit from the garden so that we may be satisfied with it.

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

35 Then Elohim looked again at Adam and his crying and groaning, and the Word of Elohim came to him, and said to him:

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

36 Then Elohim commanded the kerub, who guarded the gate of the garden with a sword of fire in his hand, to take some of the fruit of the fig-tree and to give it to Adam.

2 The kerub obeyed the Command of אֱלֹהִים Elohim and went into the garden and brought two figs on two twigs, each fig hanging to its leaf. They were from two of the trees among which Aḏam and Ḥawwah hid themselves when Elohim went to walk in the garden and the Word of Elohim came to Aḏam and Ḥawwah and said to them, “Aḏam! Aḏam! Where are you?”

3 And Aḏam answered, “O Elohim, here I am. When I heard the sound of You and Your voice, I hid myself, because I am naked.”

4 Then the kerub took two figs and brought them to Aḏam and Ḥawwah. But he threw the figs to them from a distance because they would not come near the kerub, for their flesh that could not come near the fire.

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

6 Then Aḏam came closer and took one fig, and Ḥawwah also came in turn and took the other.

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

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

2 Now, therefore, Ḥawwah, let us restrain ourselves and not eat them. Let us ask Elohim to give us of the fruit of the Tree of Ḥai.”

3 So Aḏam and Ḥawwah restrained themselves and did not eat these figs.

4 But Aḏam began to pray to Elohim and to beg Him to give him of the fruit of the Tree of Ḥai, saying: “O Elohim, when we transgressed Your Commandment at the sixth hour of sixth day, we were stripped of the bright nature we had, and did not continue in the garden after our transgression more than three hours.

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

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

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

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

9 When we transgressed Your Commandment You made us come out of the garden and sent a kerub to keep the Tree of H̄ai so that we should not eat thereof and live and know nothing of faintness after we transgressed.

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

38 After these things the Word of Elohim came to Adam, and said to him:

2 “Adam, as to the fruit on the Tree of H̄ai that you have asked for, I will not give it to you now, but only when the 5,500 years are fulfilled. At that time I will give you fruit from the Tree of H̄ai and you will eat and live forever, both you and Hawwah, and also your righteous descendants.

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

4 Adam, I gave you the fruit of the fig-tree in which you hid yourself for you to eat. So, you and Hawwah go and eat it.

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

6 And Elohim withdrew His Word from Aḏam.

39 Then Aḏam returned to Ḥawwah and said to her, “Get up, and take a fig for yourself, and I will take the other; and let us go to our cave.”

2 Then Aḏam and Ḥawwah each took a fig and went toward the cave. The time was about the setting of the sun and their thoughts made them long to eat of the fruit.

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

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

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

40 Then the Word of Elohim came to Aḏam and said to him, “Aḏam, why didn’t you have this trepidation, or this will to fast, or this care before now? And why didn’t you have this fear before you transgressed?”

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

3 And Elohim withdrew His Word from Aḏam.

41 Then Aḏam took the fig and laid it on the golden rods. Ḥawwah also took her fig and put it on the incense.

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

3 But Aḏam and Ḥawwah remained standing and fasting the entirety of that night until the morning dawned.

4 When the sun rose they were still praying, but after they had finished praying Aḏam said to Ḥawwah:

5 “Hawwah, come, let us go to the border of the garden looking south to the place from where the river flows and is parted into four heads. There we will pray to Elohim and ask Him to give us some of the Water of Hai to drink.

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

7 When Hawwah heard these words from Adam she agreed, and they both got up and came to the southern border of the garden, at the edge of the river of water a short distance from the garden.

8 And they stood and prayed before אֱלֹהִים, and asked Him to look at them and for this one time to forgive them, and to grant them their request.

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

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

11 So that in order to live I did not require any Food of Hai nor did I need to drink of the Water of Hai.

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

13 O Elohim, through Your mercy save me from these plagues and trials, and bring me into another land different from this. Let me live in Your garden.”

42 Then the Word of Elohim came to Adam, and said to him:

2 “Adam, you said, ‘Bring me into a land where there is rest.’ Another land than this will not bring you rest. It is the reign of the shamayim alone where there is rest.

3 But you cannot enter into it at present, but only after your judgment is past and fulfilled.

4 Then will I make you go up into the reign of the shamayim, you and your righteous descendants; and I will give you and them the rest you ask for now.

5 And if you said, 'Give me of the Water of Hai that I may drink and live,' it cannot be this day, but on the day that My Běn shall descend into Gěy-Hinnom, and break the gates of brass, and crush into pieces the reigns of iron.

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

7 And the Water of Hai you seek will not be granted you this day, but on the day that My Běn shall shed His blood on your head in the land of Golgotha.

8 For blood of My Běn shall be the Water of Hai unto thee, at that time, and not to thee alone, but unto all those of thy seed who shall believe in Me; that it be unto them for rest forever."

9 The אֱלֹהִים said again to Aḏam, "Aḏam, when you were in the garden these trials did not come to you.

10 But since you transgressed My Commandment, all these sufferings have covered you.

11 Now, also, your flesh requires food and drink. So drink then of that water that flows by you on the face of the earth."

12 Then Elohim withdrew His Word from Aḏam.

13 And Aḏam and Hawwah worshipped אֱלֹהִים, and returned from the river of water to the cave. It was noon when they drew near to the cave, they saw a large fire by it.

43 Then Aḏam and Hawwah were afraid, and stood still. And Aḏam said to Hawwah, "What is that fire by our cave? We have done nothing in it to cause this fire.

2 We neither have bread to bake, nor broth to cook there. We have never known anything like this fire, and we do not know what to call it.

3 But ever since Elohim sent the keruḅ with a sword of fire that flashed in his hand and had lightning coming

from it we fell down and were like corpses from fear and we have not seen the like.

4 But now, Hawwah, look, this is the same fire that was in the kerub's hand, which Elohim has sent to keep the cave in which we live.

5 O Hawwah, it is because Elohim is angry with us and will drive us from it.

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

7 If this is really the case, Hawwah, where shall we live? And where shall we flee to be away from the face of אףאז? Since, like it is with the garden, He will not let us live in it, and He has deprived us of the good things of it. But He has placed us in this cave, in which we have endured darkness, tests and hardships until at last we have found comfort in it.

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

9 Who knows what may happen in that land by day or by night? And who knows whether it will be far or near, Hawwah? Do you think it will please Elohim to put us far from the garden, Hawwah? Where will Elohim put us to prevent us from beholding Him, because we have transgressed His Commandment, and because we have made requests of Him all the time?

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

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

12 Where shall we find Him to comfort us a second time? Where shall we find Him so that He may think of us regarding the Covenant He has made on our behalf?"

13 Then Aḏam said nothing else more. And they kept looking, he and Ḥawwah, towards the cave, and at the fire that flared up around it.

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

15 So that Aḏam and Ḥawwah should be left in sorrow, and he should cut off their trust in Elohim, and make them deny Him.

16 But by the mercy of Elohim he could not burn the cave because Elohim sent His messenger to the cave to guard it from this fire, until it went out.

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

44 Aḏam and Ḥawwah stood, looking at the fire and were unable to come near the cave from their fear of the fire.

2 And Satan kept on bringing trees and throwing them into the fire until the flames of the fire rose up very high and covered the entire cave, thinking in his mind, to consume the cave with the great fire. But the messenger of 𐤀𐤃𐤀𐤃 was guarding it.

3 But he could not curse Satan nor wound him by word because he had no authority over him, neither did he attempt to do so with words from his mouth.

4 Therefore the messenger tolerated him without uttering a bad word against him, until the Word of Elohim came to Satan saying, "Go away from here at once before you deceive My servants, for this time you seek to destroy them.

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

6 Then Satan fled from before אִיִּזְרָאֵל. But the fire went on burning around the cave like a coal-fire the entire day. This was the forty-sixth day that Adam and Hawwah had spent since they came out of the garden.

7 And when Adam and Hawwah saw that the heat of the fire had begun to cool down, they started to walk toward the cave to get into it as they usually did but they could not because of the heat of the fire.

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

9 Then Adam said to Hawwah, "See this fire of which we have a portion within us. It formerly obeyed us, but it no longer does so now, for we have violated the boundaries of creation and changed our condition and our nature has been altered. But the fire is not changed in its nature, nor altered from its creation. Therefore it now has power over us and when we come near it, it scorches our flesh."

45 Then Adam rose and prayed to Elohim, saying, "This fire has separated us from the cave in which You have Commanded us to live; and now, we cannot go into it."

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

3 "Adam, see this fire! It is different from the flame and heat from the garden of delights and the good things in it!

4 When you were under My control all creatures yielded to you, but after you transgressed My Commandment they all rose up over you."

5 Elohim said again to him, "Adam, see how Satan has exalted you! He has deprived you of the Almighty and of an exalted state like Me, and has not kept his word to you but has ended up to become your enemy. He is the one who made this fire in which he meant to burn you and Hawwah.

6 Aḁam, why has he not kept his agreement with you even one day, but has deprived you of the glory that was on you when you obeyed his command?

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

8 No, Aḁam, he did not do anything out of love for you. He wished to force you to come out of light and into darkness, and from an exalted state to degradation, and from glory to this humble state, from joy to sorrow, and from rest to hunger and fainting.”

9 Elohim also said to Aḁam, “See this fire kindled by Satan around your cave? See this curious thing that surrounds you? Know that it will surround both you and your descendants when you obey his command and he will plague you with fire and you will go down into Gěy-Hinnom after you are dead.

10 Then, you will experience the burning of his fire that will surround you and your descendants. You will not be delivered from it until My Běn’s coming. Just as you cannot go into your cave right now because of the great fire around it, a way for you will not be made for you until My Word comes on the day My Covenant is fulfilled.

11 There is no way for you at present to come from this life to rest until He who is My Word comes. Then He will make a way for you, and you shall have rest.” Then Elohim called to the fire that burned around the cave with His Word, that it split itself in half until Aḁam passed through it. Then the fire parted itself by Elohim’s order and a way was made for Aḁam.

12 And Elohim withdrew His Word from Aḁam.

46 Then Aḁam and Ḥawwah began again to come into the cave. And when they came to the passage in the midst of the fire, Satan blew into the fire like a whirlwind and caused the burning coal-fire to cover Aḁam and Ḥawwah so that their bodies were singed and the coal-fire burned their skin.

2 Adāam and Ḥawwah screamed from the burning of the fire, and said, “O ٱفٱف, save us! Do not leave us to be consumed and plagued by this burning fire. Do not require us as the payment for having transgressed Your Commandment.”

3 Then Elohim looked at their bodies on which Satan had caused fire to burn. Elohim sent His messenger that held back the burning fire. But the wounds remained on their bodies.

4 Then Elohim said to Adāam, “See Satan’s love for you. He pretended to give you the Almighty and greatness, and now look, he burns you with fire and seeks to destroy you from off the earth.

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

6 Elohim spoke again, this time to Ḥawwah and said, “He promised you in the garden, saying, ‘As soon as you eat from the tree, your eyes will be opened, and you shall become like elohiym, knowing good and evil.’ But look! He has burned your bodies with fire and has made you taste the taste of fire, in exchange for the taste of the garden. He has made you see the burning of fire, and the evil of it, and the power it has over you.

7 Your eyes have seen the good he has taken from you, and in truth he has opened your eyes. You have seen the garden in which you were with Me, and you have also seen the evil that has come over you from Satan. But as to the Almighty he cannot give it to you, nor fulfill his promise to you. He was bitter against you and your descendants, that will come after you.”

8 And Elohim withdrew His Word from them.

47 Then Adāam and Ḥawwah came into the cave, still trembling because of the fire that had scorched them. So Adāam said to Ḥawwah:

2 “Look, in this world the fire burns our flesh. How will it be when we are dead and Satan shall punish our souls? Is not our deliverance far off unless Elohim comes in His mercy and fulfills His promise to us?”

3 Then Aḍam and Ḥawwah stepped into the cave berakāh themselves for coming into it once more. For they thought that they would never enter it, when they saw the fire around it.

4 But as the sun was setting the fire was still burning and coming closer to Aḍam and Ḥawwah in the cave, so that they could not sleep in it. After the sunset they went out of the cave. This was the forty-seventh day after they came out of the garden.

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

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

7 But Satan, the hater of all that is good, thought to himself: "Elohim has promised deliverance to Aḍam by covenant, and promised that He would deliver him from all the hardships that have befallen him, but Elohim has not promised me by covenant, and will not deliver me out of my hardships. He has promised Aḍam that He should make him and his descendants live in the reign that I once lived in. I will kill Aḍam.

8 The earth shall be rid of him. The earth shall be left to me alone. When he is dead he will not have any descendants left to inherit the reign and it will remain my own realm. Elohim will then be wanting me, and He will restore it to me and my host.

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

2 "Our master, what will you do?"

3 Then he said to them, "This Aḍam, whom Elohim created out of the dust, is the one who has taken our reign from us. Come, let us gather together and kill him. Hurl a rock at him and at Ḥawwah, and crush them under it."

4 When Satan's hosts heard these words they came to the part of the mountain where Aḍam and Ḥawwah were asleep.

5 Then Satan and his host took a huge rock, broad and smooth, and without blemish. He thought to himself, "If there should be a hole in the rock, when it fell on them the hole in the rock might align over them so they would escape and not die."

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

7 And they did as he told them. But as the rock fell down from the mountain toward Adam and Hawwah, Elohim Commanded the rock to become a covering over them so that it did them no harm. And so it was by Elohim's order.

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

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

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

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

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

13 Then Hawwah said, "Adam, if indeed the earth shook for our sake and this rock formed a tent over us because of our transgression we will be sorry, because our punishment will be long.

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

15 Then Aḏam stood up and prayed before אֱלֹהִים to let Him know what had brought about this difficult time. And Aḏam stood praying like that until the morning.

49 Then the Word of Elohim came and said:

2 “O Aḏam, who counseled you when you came out of the cave to come to this place?”

3 And Aḏam said to Elohim, “אֱלֹהִים, we came to this place because of the heat of the fire that came over us inside the cave.”

4 Then אֱלֹהִים Elohim said to Aḏam, “Aḏam, you dread the heat of fire for one night, but how will it be when you live in Gëy-Hinnom?”

5 But Aḏam, do not be afraid and do not believe that I have placed this covering of rock over you to plague you.

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

7 But, as that rock was falling down on you I was merciful. I Commanded it to form a tent over you, and the rock under you to lower itself.

8 And this sign, O Aḏam, will happen to My Bën at His coming on earth: Satan will raise the people of the Yahudim to put My Bën to death and they will lay Him in a rock, and seal a large stone over Him, and He shall remain within that rock three days and three nights.

9 But on the third day He shall rise again, and it shall be deliverance to you, O Aḏam, and to your descendants, so that you will believe in Me. But, Aḏam, I will not bring you from under this rock until three days and three nights have passed.”

10 And Elohim withdrew His Word from Aḏam.

11 But Aḏam and Ḥawwah lived under the rock three days and three nights, as Elohim had told them.

12 And Elohim did so to them because they had left their cave and had come to this same place without Elohim's permission.

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

50 Then Adam and Hawwah went out and came into the Cave of Treasures and stood praying in it the entire day until the evening.

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

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

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

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

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

7 Then came the Word of Elohim and said to him, "O Adam, take Hawwah and come to the seashore where you fasted before. There you will find skins of sheep that were left after lions ate the carcasses. Take them and make garments for yourselves, and clothe yourselves with them."

51 When Adam heard these words from Elohim, he took Hawwah and went from the northern side of the garden to the south of it, by the river of water where they once fasted.

2 But as they were on their way, and before they arrived, Satan, the wicked one, had heard the Word of Elohim communing with Aḏam respecting his covering.

3 It distressed him, and he hurried to the place where the sheepskins were, with the intention of taking them and throwing them into the sea or of burning them so that Aḏam and Ḥawwah would not find them.

4 But as he was about to take them, the Word of Elohim came from the shamayim and bound him by the side of those skins until Aḏam and Ḥawwah came near him. But as they got closer to him they were afraid of him and of his hideous appearance.

5 Then the Word of Elohim came to Aḏam and Ḥawwah, and said to them, "This is he who was hidden in the serpent, who deceived you, and stripped from you your garment of light and glory.

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

7 Now his form is hideous. He has become abominable among messengers, and he has come to be called Satan.

8 Aḏam, he wished to steal from you this earthly garment of sheepskins so that he could destroy it and not let you be covered with it.

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

10 I bound him until you came and saw him and his weakness and that no power is left with him."

11 And Elohim released him from his bonds.

52 After this Aḏam and Ḥawwah said no more, but cried before Elohim because of their creation, and their bodies that required an earthly covering.

2 Then Aḏam said to Ḥawwah, "Ḥawwah, this is the skin of beasts with which we shall be covered, but when we put it on we shall be wearing a sign of death

on our bodies. Just as the owners of these skins have died and have decomposed, so also shall we die and pass away.”

3 Then Aḍam and Ḥawwah took the skins and went back to the Cave of Treasures. When they were in it, they stood and prayed, as was their habit.

4 And they thought how they could make garments of those skins because they had no skill.

5 Then Elohim sent to them His messenger to show them how to accomplish this. And the messenger said to Aḍam, “Go out and bring some palm-thorns.” Then Aḍam went out, and brought some, as the messenger had commanded him.

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

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

8 And so it was, by Elohim’s order, and they became garments for Aḍam and Ḥawwah. And He clothed them with the skins.

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

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

11 Then when Aḍam’s and Ḥawwah’s bodies were covered they stood and prayed and sought mercy of ٱٱٱٱ and forgiveness, and gave Him thanks because He had mercy on them and had covered their nakedness. And they did not stop praying the entirety of that night.

12 Then, when the morning dawned at sunrise, they said their prayers, as was their custom, and then went out of the cave.

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

53 They were not very far from the cave when Satan came toward them. He hid himself between them and the cave in the form of two ravenous lions that had been three days without food. And they came toward Adam and Hawwah as if to break them in pieces and devour them.

2 Then Adam and Hawwah cried out and begged Elohim to deliver them from their paws.

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

4 And Elohim said to Adam, "Adam, what do you seek on the western border? And why have you left of your own will the eastern border which was your living place?"

5 Now, turn back to your cave and remain in it, so that Satan won't deceive you or achieve his goal to overtake you.

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

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

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

54 Then Adam and Hawwah stood up in the cave and prayed the entire night until the morning dawned. And when the sun came up they both went out of the cave. Their minds were wandering from the heaviness of sorrow and they didn't know where they were going.

2 And they walked in that condition to the southern border of the garden. And they began to go up that

border until they came to the eastern border, which was land's end.

3 And the kerub who guarded the garden was standing at the western gate to guard it from Adam and Hawwah in case they should attempt to suddenly come into the garden.

4 When Adam and Hawwah thought the kerub was not watching they came to the eastern border of the garden. But as they were standing by the gate, as if they desired to go in, the kerub turned around as if to put them to death according to the order Elohim had given him. And the kerub suddenly came with a flashing sword of fire in his hand. When he saw them, he went toward them to kill them. For he was afraid that Elohim would destroy him if they went into the garden without Elohim's order.

5 And the sword of the kerub seemed to shoot flames a distance away from it. But when he raised it over Adam and Hawwah, the flame of the sword did not flash out at them.

6 Because of this the kerub thought that Elohim was approving to them and was bringing them back into the garden. And the kerub stood wondering.

7 He could not go up to the shamayim to ascertain Elohim's order regarding Adam and Hawwah's entering the garden so continued to stand by them, unable to leave them because he was afraid that if they should enter the garden without permission Elohim would destroy him.

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

9 Then, the shamayim and the earth shook, and another kerubim came down from the shamayim to the kerub who guarded the garden, and saw him amazed and silent.

10 Then, again, other messengers came down close to the place where Adam and Hawwah were. And the kerubim were split between joy and sorrow.

11 They were joyous because they thought that Elohim was approving to Aḏam, and wished him to return to the garden and wished to return him to the gladness he once enjoyed.

12 But they were sorrowful over Aḏam because he was fallen like a dead man, he and Ḥawwah. And they said to themselves, "Aḏam has not died in this place, but Elohim has put him to death for coming to this place and wishing to enter the garden without His permission."

55 Then the Word of Elohim came to Aḏam and Ḥawwah, and raised them up from their dead state, saying to them, "Why did you come up here? Do you intend to go into the garden from which I brought you out? You cannot return today but only when the Covenant I have made with you is fulfilled."

2 Then Aḏam, when he heard the Word of Elohim, and the fluttering of the messengers, which he only heard and did not see, he and Ḥawwah cried and said to the messengers:

3 "O Ruaḥoth, who wait on Elohim, look at me and at my inability to see you! When I was in my former bright nature I could see you. I sang praises as you do and my heart was far above you.

4 But now that I have transgressed, that bright nature is gone from me and I have come to this miserable state in which I cannot see you. You do not serve me like you used to do. For my flesh has become like that of the animals.

5 O messengers of Elohim, ask Elohim to restore me to the state I was in formerly and ask Him to rescue me from this misery, and to remove the sentence of death He passed on me for having trespassed against Him. Ask Him, as I ask Him to do these things."

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

7 Then the messengers said to Adam, "You obeyed Satan and ignored the Word of Elohim who created you. You believed that Satan would fulfill all he had promised you.

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

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

10 His hosts believed that his word was true, so they followed him, and renounced the glory of Elohim.

11 He then ordered us, and some obeyed and under his command, and accepted his empty promises. But we would not obey and we did not take his orders.

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

13 But when he fell from among us there was great joy in the shamayim because of his descent from us. If he had remained in the shamayim, nothing, not even one messenger would have remained in it.

14 But Elohim in His mercy drove him from among us to this dark earth because he had become darkness itself and a performer of unrighteousness.

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

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

56 Then the Word of Elohim came to Aḏam, and said to him:

2 “Aḏam, look at that garden of joy and at this earth of toil, and see, the garden is full of messengers, but look at yourself alone on this earth with Satan whom you obeyed.

3 If you had submitted and been obedient to Me and had kept My Word, you would be with My messengers in My garden.

4 But when you sinned and obeyed Satan, you became his guests among his messengers, that are full of wickedness, and you came to this earth that produces thorns and thistles for you.

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

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

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

8 Then Elohim said again to Aḏam and Ḥawwah, “Get up, go down from here before the kerub with a sword of fire in his hand destroys you.”

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

10 And Elohim Commanded His messengers to escort Aḏam and Ḥawwah to the cave with joy instead of the fear that had come over them.

11 Then the messengers took up Aḏam and Ḥawwah and brought them down the mountain by the garden,

with songs and praises and hymns until they arrived at the cave. There the messengers began to comfort and to strengthen them, and then departed from them towards the shamayim to their Creator, who had sent them.

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

13 Then Adam came out of the cave, thinking he was one of Elohim's messengers that had come to give him some good counsel.

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

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

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

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

5 Then Satan said to Adam, "Do you think that when I have promised someone something that I would actually deliver it to him or fulfill my word? Of course not. I myself have no hope of obtaining what I promised.

6 Therefore I fell, and I made you fall for the same reason that I myself fell. Whoever accepts my counsel, falls.

7 But now, O Adam, because you fell you are under my rule and I am sovereign over you because you

have obeyed me and have sinned against your Elohim. There will be no deliverance from my hands until the day promised you by your Elohim.”

8 Again he said, “Because we do not know the day agreed on with you by your Elohim, nor the hour in which you shall be delivered, we will multiply wars and murders on you and your descendants after you.

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

10 Our home, Aḏam, is in burning fire and we will not stop our evil doing even a single day nor even a single hour. And I, O Aḏam, shall set you on fire when you come into the cave to live there.”

11 When Aḏam heard these words he cried and mourned and said to Ḥawwah, “Did you hear what he said? He said that he would not fulfill any of what he promised you in the garden. Did he really, at that time, become sovereign over us?

12 We will ask Elohim, who created us, to deliver us out of his hands.”

58 Then Aḏam and Ḥawwah spread their hands before Elohim, praying and begging Him to drive Satan away from them so that he could not harm them or force them to deny Elohim.

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

3 Then Aḏam and Ḥawwah went into the cave, and stood up and lowered their faces to the ground to pray to Elohim.

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

5 Then Adam and Hawwah got up and joined together in entreating Elohim.

6 They continued praying like this in the cave and did not come out of it in the night or day, until their prayers went up out of their mouths like a flame of fire.

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

2 And since they will continue their prayers as they have both agreed to do, that He will deliver them out of our hands and restore them to their former state, let us see what we shall do to them." And his hosts said to him, "Power is yours, our master, to do what you command."

3 Then Satan, great in wickedness, took his hosts and came into the cave on the thirtieth night of the forty day period, and he beat Adam and Hawwah until he thought they were dead and he left them as dead.

4 Then the Word of Elohim came to Adam and Hawwah and raised them from their suffering, and Elohim said to Adam, "Be strong, and do not be afraid of him who has just come to you."

5 But Adam cried and said, "Where were You, my Elohim, that they should punish me with such blows and that this suffering should come over me and over Hawwah, your handmaiden?"

6 Then Elohim said to him, "Adam, see, he is master of all you have, he who said, he would give you divinity. Where is this love for you? And where is the gift he promised?"

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

8 Then Aḍam cried before ʾĀḏān, and said, “ʾĀḏān because I transgressed a little, You have severely punished me in return. I ask You to deliver me out of his hands, or at least have pity on me and take my soul out of my body now in this strange land.”

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

10 But Elohim had patience with Aḍam, and let him and Ḥawwah remain in the cave until they had fulfilled the forty days.

11 But the strength and flesh withered on Aḍam and Ḥawwah from fasting and praying, from hunger and thirst, because they had not tasted either food or drink since they left the garden, and their bodies functioned erratically because they had no strength left to continue in prayer from hunger until the end of the next day to the fortieth. They were fallen down in the cave, yet what speech escaped from their mouths, was only in praises.

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

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

3 He had transformed himself like this in order to deceive Aḍam and Ḥawwah and to make them come out of the cave before they had fulfilled the forty days.

4 He said to himself, “When they had fulfilled the forty days’ fasting and praying, Elohim would restore them to their former state but if He did not do this He would still be favorable to them, and even if He had no mercy on them would He still give them something from the garden to comfort them as He had already twice before.”

5 Then Satan came near the cave in beautiful appearance and said:

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

7 It was like this when He had created me, He placed me in a garden in the north on the border of the world.

8 And He said to me, ‘Stay here!’ And I remained there according to His word and I did not violate His Commandment.

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

10 But Elohim took you in His qodesh hand and placed you in a garden to the east.

11 Then I worried about you, because even though Elohim had taken you out of my side, He had not allowed you to stay with me.

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

13 For now I have brought out of his side a help-meet for him and I have given him joy by so doing.’ ”

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

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

16 He further said to me, ‘When you have taken them to yourself, give them to eat of the fruit of the Tree of Hai and give them to drink of the water of peace, and

clothe them in a garment of light, and restore them to their former state of grace, and leave them not in misery, for they came from you. But grieve not over them, nor be sorry of that which has come over them.'

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

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

19 And I said, 'Elohim, when I go to my children, Satan will meet me on the way and fight against me as he did against them.'

20 Then Elohim said to me, 'Fear not; when you find him, hit him with the staff that is in your hand and don't be afraid of him, because you are old and established, and he shall not prevail against you.'

21 Then I said, 'O 𐤀𐤋𐤍, I am old, and cannot go. Send Your messengers to bring them.'

22 But Elohim said to me, 'Messengers are not like Ađam and Həwwah; and they will not consent to come with them. But I have chosen you, because they are your offspring and are like you and they will listen to what you say.'

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

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

25 Then He Commanded a cloud to carry me up and it brought me to you, and then it went back.

26 And now, my children, Ađam and Həwwah, look at my old gray hair and at my feeble state, and at my coming from that distant place. Come with me to a place of rest."

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

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

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

61 Then Satan took Adam and Hawwah by the hand and started to lead them out of the cave.

2 But when they had gone a little way out of it Elohim knew that Satan had overcome them and had brought them out before the forty days were ended in order to take them to some distant place and to destroy them.

3 Then the Word of אֱלֹהִים Elohim again came and cursed Satan and drove him away from them.

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

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

6 And we believed that he was a messenger from You, O Elohim, and we came out with him. We did not know where we should go with him."

7 Then Elohim said to Adam, "This is the father of the evil arts who brought you and Hawwah out of the Garden of Delights. And when he saw that you and Hawwah both joined together in fasting and praying so that you did not come out of the cave before the end of the forty days, he wished to make your efforts wasted and break your mutual bond in order to take away all hope from you and to drive you to some place where he might destroy you.

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

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

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

11 Now, Aḍam, take Ḥawwah and return to your cave and remain in it until the morning after the fortieth day. And when you come out, go toward the eastern gate of the garden."

12 Then Aḍam and Ḥawwah worshipped Elohim, and praised and barak Him for the deliverance that had come to them from Him. And they returned to the cave. This happened in the evening of the thirty-ninth day.

13 Then Aḍam and Ḥawwah stood up and with a fervent passion, prayed to Elohim to give them strength, for they had become weak because of hunger and thirst and prayer. But they watched the entire night praying until morning.

14 Then Aḍam said to Ḥawwah, "Get up. Let us go toward the eastern gate of the garden as Elohim told us."

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

16 Then Aḍam and Ḥawwah stood up and prayed and appealed to Elohim to strengthen them and to send them something to satisfy their hunger.

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

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

19 Then Aḍam and Ḥawwah got up, and went until they came near to the cave.

62 But Satan, the wicked one, was envious because of the consolation Elohim had given them.

2 So he prevented them from getting the figs and went into the cave and took the two figs and buried

them outside the cave so that Adam and Hawwah should not find them. He also had thought to destroy them.

3 But by Elohim's mercy, as soon as those two figs were in the ground Elohim defeated Satan's wishes regarding the figs and made them into two fruit trees that grew higher than the cave and shaded the cave because Satan had buried them on the eastern side of it.

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

5 But Elohim has overturned my plan and would not let that sacred fruit perish, and He has made known my intention, and has defeated the plan I had formed against His servants."

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

63 As they got closer to the cave Adam and Hawwah saw two fig trees covered with fruit, and giving shade to the cave.

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

3 But, Hawwah let us go into the cave and find the two figs because this is our cave we were in. But if we do not find the two figs in it then it cannot be our cave."

4 Then they went into the cave and looked into the four corners of it but did not find the two figs.

5 And Adam cried and said to Hawwah, "Did we go to the wrong cave, Hawwah? It seems to me the two figs should have been in the cave." And Hawwah said, "I do not know."

6 Then Aḍam stood up and prayed and said, “O Elohim, You Commanded us to come back to the cave to take the two figs and return to you.

7 But now, we cannot find them. Elohim, have you taken them and planted these two trees, or have we lost our way in the earth, or has the enemy deceived us? If this is real then, O Elohim, reveal the secret of these two trees and figs to us.”

8 Then the Word of Elohim came to Aḍam, and said to him, “Aḍam, when I sent you to bring back the figs, Satan went ahead of you to the cave and took the figs, and buried them outside, east of the cave, thinking to destroy them, by not sowing them with good intent.

9 It wasn't because of him that these trees have immediately grown up but I had mercy on you and I commanded them to grow. And they grew to be two large trees, that would give you shade by their branches, and you should find rest, and by this I made you see My power and My marvelous works.

10 And, also I showed you Satan's cruelty and his evil works. Ever since you came out of the garden he has not ceased for a single day from doing you harm in some way. But I have not given him power over you.”

11 And Elohim said, “From now on, Aḍam, rejoice because of the trees that you and Ḥawwah can rest under when you feel weary. But do not eat any of their fruit or come near them.”

12 Then Aḍam cried, and said, “Elohim, will You kill us again, or will You drive us away from Your face, and cut off our life from the face of the earth?

13 O Elohim, I beg you, if You know that these trees bring either death or some other evil, as they did the first time, root them up from near our cave and leave us to die of the heat or hunger or thirst.

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

64 Then Elohim looked at Adam and at his strength of mind and at his ability to endure hunger, thirst, and heat. And He changed the two fig trees into two figs as they were at first. Then He said to Adam and Hawwah, "Each of you may take one fig." And they took them as **אָדָם** Commanded them.

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

3 So, they went into the cave about sunset as Elohim Commanded them. And Adam and Hawwah stood up and prayed during the setting sun.

4 Then they sat down to eat the figs, but they did not know how to eat them because they were not accustomed to eating earthly food. They were afraid that if they ate, their stomach would become heavy and their flesh thickened, and their hearts would begin to crave earthly food.

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

6 And the messenger said to Adam and Hawwah, "Elohim says to you that you do not have the strength that would be required to fast until death, so eat and strengthen your bodies, for you are now animal flesh and cannot subsist without food and drink."

7 Then Adam and Hawwah took the figs and began to eat of them. But Elohim had put into them a mixture as of savory bread and soup.

8 Then, the messenger left Adam and Hawwah as they ate of the figs until they had satisfied their hunger. Then they put aside what was left over, but by the power of Elohim the figs became whole again, because Elohim **בָּרַךְ** them.

9 After this Adam and Hawwah got up and prayed with a joyful heart and renewed strength, and praised and rejoiced much for the entire night. And this was the end of the eighty-third day.

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

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

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

4 Then Aḍam said to Ḥawwah, “This pain did not come to us in the garden, neither did we eat such bad food there. Ḥawwah, do you think that Elohim will plague us through the food that is in us, or that our insides will come out, or that Elohim intends to kill us with this pain before He has fulfilled His promise to us?”

5 Then Aḍam besought אֱלֹהִים and said, “O אֱלֹהִים, let us not perish because of the food we have eaten. O אֱלֹהִים, don’t punish us, but deal with us according to Your great mercy, and do not forsake us until the day of the promise You have made us.”

6 Then Elohim looked at them, and then equipped them to be able to eat food at once, as it is to this day, so that they should not perish.

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

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

9 Then Aḍam said to Ḥawwah, “See, our hope is now lost and so is our faith that we will enter the garden. We no longer belong to the inhabitants of the garden but from now on we are earthy and of the dust, and of the inhabitants of the earth. We shall not return to the garden until the day in which Elohim has promised to

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

10 Then they prayed to Elohim that He would have mercy on them. After this, their minds were quieted, their hearts were broken, and their longing was cooled down, and they were like strangers on earth. That night Aḍam and Ḥawwah spent in the cave, where they slept heavily because of the food they had eaten.

66 When the morning of the day after they had eaten food came, Aḍam and Ḥawwah prayed in the cave, and Aḍam said to Ḥawwah, “Look, we asked Elohim for food, and He gave it. But now let us also ask Him to give us a drink of water.”

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

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

4 Aḍam and Ḥawwah then went down to the stream and drank from it, until their bodies felt refreshed. After they drank, they praised Elohim and then returned to their cave, as was their custom. This happened at the end of eighty-three days.

5 Then on the eighty-fourth day, they took the two figs and hung them in the cave together with the leaves of the figs. To them these were a sign and a berakah from Elohim. And they placed them there so that if their descendants came there they would see the wonderful things Elohim had done for them.

6 Then Aḍam and Ḥawwah stood outside the cave again and asked Elohim to show them some food with which they could nourish their bodies.

7 Then the Word of Elohim came and said to him, “Aḍam, go down west of the cave until you come to a land that has dark soil, and there you will find food.”

8 And Aḏam obeyed the Word of Elohim and took Ḥawwah, and went down to a land that had dark soil and found wheat growing ripe in the ear, and figs to eat; and Aḏam rejoiced over it.

9 Then the Word of Elohim came again to Aḏam, and said to him, "Take some of this wheat and make yourselves some bread with it, to nourish your body." And Elohim gave Aḏam's heart wisdom to work the corn until it became bread.

10 Aḏam accomplished it all until he grew very faint and weak. He then returned to the cave rejoicing at what he had learned and what he had done with the wheat, until it was made into bread.

67 When Aḏam and Ḥawwah went down to the land of black earth and came near to the wheat Elohim had showed them and saw that it was ripe and ready for reaping, they did not have a sickle to reap it with. So they put themselves to the task and began to pull up the wheat by hand until the task was complete.

2 They then heaped it into a pile. They were weak from heat and from thirst and went under a shady tree where the breeze fanned them to sleep.

3 But Satan saw what Aḏam and Ḥawwah had done and he called his hosts, and said to them, "Elohim has shown to Aḏam and Ḥawwah all about this wheat to strengthen their bodies, and, look, they have come and made a big pile of it. Now they are weak from the toil and are now asleep. Come, let us set fire to this heap of corn, and burn it. Let us take that bottle of water that is by them and empty it out, so that they may find nothing to drink, and we kill them with hunger and thirst.

4 Then, when they wake up from their sleep and seek to return to the cave, we will come to them along the way and lead them in the wrong direction so that they die of hunger and thirst. Then perhaps they will reject Elohim, and He may destroy them. So, in this way we can be rid of them."

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

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

7 Then they cried and began to go back to the cave.

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

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

10 Satan said to Adam, "Come back with us. We are messengers of Elohim. Elohim sent us to you to show you another field of corn better than that, and beyond it is a fountain of good water and many trees, near where you shall live. And you shall work the corn field and make it better than that which Satan has consumed."

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

12 Then Satan began to lead Adam and Hawwah in the wrong direction for eight days, until they both fell down as if dead, from hunger, thirst, and weakness. Then he fled with his hosts, and left them.

68 Then Elohim looked at Adam and Hawwah, and at what had befallen them from Satan, and how he killed them.

2 So, Elohim sent His Word and raised Adam and Hawwah from death.

3 Then, when he was raised, Adam said, "O Elohim, You have burnt and taken the seeds which You had given us. You have emptied out the bucket of water. And You have sent Your messengers, who have caused us to lose our way from the corn field. Will You kill us? If this is from You, O Elohim, then take away our souls but stop punishing us."

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

5 But it is Satan, your master who did it. It was he to whom you have subjected yourself, while setting My Commandment aside. It is he who burnt down the corn, and poured out the water, and who has led you astray. All the promises he has made you were just a trick, a deception, and a lie.

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

7 And Elohim told His messengers to take Adam and Hawwah, and to lift them up to the field of wheat, which they found as before with the bucket full of water.

8 There they saw a tree and found on it solid manna, and they were astonished at Elohim's power. And the messengers commanded them to eat of the manna when they were hungry.

9 And Elohim admonished Satan with a curse, not to come again and destroy the field of corn.

10 Then Adam and Hawwah took of the corn, and made an offering of it, and took it and offered it up on the mountain, at the place where they had offered up their first offering of blood.

11 And they offered this offering again on the altar they had built at first. And they stood up and prayed, and besought אֱלֹהִים saying, "O Elohim, when we were in the garden, our praises went up to you like this offering, and our innocence went up to you like incense. But now, O Elohim, accept this offering from us, and don't turn us away or deprive us of Your mercy."

12 Then Elohim said to Adam and Hawwah, "Since you have made this offering and have offered it to Me, I shall make it My Běn's flesh when He comes down on earth to save you. I shall cause it to be offered continually on an altar for forgiveness and mercy for those who partake of it appropriately."

13 Then Elohim sent a bright fire over the offering of Adam and Hawwah and filled it with brightness, grace, and light. And the Ruah ha'Qodesh came down on that offering.

14 Then Elohim Commanded a messenger to take fire tongs, like a spoon, and take an offering and bring it to Adam and Hawwah. And the messenger did so as Elohim had Commanded him, and offered it to them.

15 And the souls of Adam and Hawwah were brightened, and their hearts were filled with joy and gladness and with the praises of Elohim.

16 And Elohim said to Adam, "This shall be a custom to you to perform when affliction and sorrow should come over you. But your deliverance and your entrance in to the garden, shall not be until the days are fulfilled as agreed between you and Me. If it were not for this, I would bring you back to My garden and to My favor and My mercy and pity for you, for the sake of the offering you have just made to My Name."

17 Adam rejoiced at these words, which he heard from Elohim. And Adam and Hawwah worshipped before the altar, to which they bowed, and then went back to the Cave of Treasures.

18 And this took place at the end of the twelfth day after the eightieth day (92 days), from the time Adam and Hawwah came out of the garden.

19 And they stood up the entire night praying until morning. Then they went out of the cave.

20 Then Adam said to Hawwah, with joy in his heart, because of the offering they had made to Elohim that had been accepted by Him, "Let us do this three times every week, on all the days of our life."

21 And as they agreed on these words and Elohim was pleased with their thoughts and with the decision they made.

22 After this, the Word of Elohim came to Adam, and said, "Adam, you have determined beforehand the days in which sufferings shall come over My Bën,

when He is made flesh. They are the fourth day, and the preparation day, which is sixth day.

23 But regarding the first day, I created all things in it, and I raised the shamayim. Through My Běn's rising again on this day, will I create joy and raise those who believe in Me on high. Aḏam, make this offering all the days of your life."

24 Then the Word of Elohim withdrew from Aḏam.

25 But Aḏam continued to make the offering as he had, every week, three times a week, until the end of seven weeks. And on the first day, which is the fiftieth, Aḏam made an offering as he was accustomed, and he and Ḥawwah took it and came to the altar before Elohim, as He had taught them.

69 Then Satan, the hater of all that is good, was envious of Aḏam by the fact that his offering found favor with Elohim. So Satan hurried and took a sharp stone from among the sharp ironstones, which were shaped in the form of a man. And Satan went and stood by Aḏam and Ḥawwah.

2 Aḏam was offering on the altar and had begun to pray with his hands spread before Elohim.

3 Then Satan hurried with the sharp ironstone he had and pierced Aḏam on the right side, and blood and water flowed. Then Aḏam fell on the altar like a corpse, and Satan fled.

4 Then Ḥawwah came and took Aḏam and placed him below the altar. There she stayed, crying over him while a stream of blood flowed from Aḏam's side over his offering. But Elohim looked upon the death of Aḏam.

5 But Elohim looked at the death of Aḏam. He then sent His Word and raised him up. And He said to him, "Fulfill your offering because, certainly Aḏam, it is worthy and there is no imperfection in it."

6 Elohim continued speaking to Aḏam, "Thus will it also happen to My Běn while on the earth, when He shall be pierced and blood and water shall flow from His side and run over His body, which is the true

offering, and which shall be offered on the altar as a perfect offering.

7 Then Elohim Commanded Adam to finish his offering. And when he had ended it he worshipped before Elohim and praised Him for the signs He had showed him.

8 And Elohim healed Adam in one day, which is the end of the seven weeks and is the fiftieth day.

9 Then Adam and Hawwah returned from the mountain and went into the Cave of Treasures, as they were used to do. This completed one hundred and forty days for Adam and Hawwah, since their coming out of the garden.

10 Then they both stood up that night and prayed to Elohim. And when it was morning they went down to the west side of the cave, to the place where their corn was, and there they rested under the shadow of a tree, as they were accustomed to do.

11 But when they were there, a multitude of beasts came all around them. It was Satan's wickedness and his way to wage war against Adam through marriage.

70 After this Satan, the hater of all that is good, took the form of a messenger, and two others with him. So, they looked like the three messengers who had brought to Adam gold, incense, and myrrh.

2 They came to Adam and Hawwah while they were under the tree, and greeted Adam and Hawwah with friendly words that were full of deceit.

3 But when Adam and Hawwah saw their friendly countenance and heard their sweet speech, Adam rose, welcomed them, and brought them to Hawwah and they remained all together. Adam's heart was happy all the while because he thought that they were the same messengers, who had brought him gold, incense, and myrrh.

4 This was because when they came to Adam the first time peace and joy came over him from them because they brought him good gifts. So Adam thought that they had come a second time to give him

other gifts to make him rejoice. He did not know it was Satan, therefore he received them with joy and associated with them.

5 Then Satan, the tallest of them, said, "Rejoice, Adam, and be glad. Look, Elohim has sent us to you to tell you something."

6 And Adam said, "What is it?" Then Satan said, "It is a simple thing, but it is the Word of Elohim. Will you accept it from us and do it? If you will not accept it, we will return to Elohim and tell Him that you would not receive His Word."

7 And Satan continued, saying to Adam, "Don't be afraid and don't shake. Don't you know us?"

8 But Adam said, "I do not know you."

9 Then Satan said to him, "I am the messenger that brought you gold and took it to the cave. This other messenger is the one that brought you incense. And that third messenger is the one who brought you myrrh when you were on top of the mountain. It was he who carried you to the cave.

10 It was our other fellow messengers who lifted you to the cave. Elohim has not sent them with us this time because He said to us, 'You will be enough.' "

11 So when Adam heard these words he believed them, and said to the messengers, "Speak the Word of Elohim, and I will receive it."

12 And Satan said to him, "Swear and promise me that you will receive it."

13 Then Adam said, "I do not know how to swear and promise."

14 And Satan said to him, "Hold out your hand and put it inside my hand."

15 Then Adam held out his hand, and put it into Satan's hand. Satan said to him, "Now say this; As Elohim who raised the stars in the shamayim, and established the dry ground on the waters, and has created me out of the four elements, and out of the dust of the earth, and is logical and true does speak, I will not break my promise, nor abandon my word."

16 And Aḍam swore.

17 Then Satan said to him, "Look, some time has passed since you came out of the garden, and you do not know wickedness or evil. But now Elohim says to you, to take Ḥawwah who came out of your side, and marry her so that she will bear you children to comfort you and to drive from you trouble and sorrow. This thing is not difficult and there is nothing morally wrong in it for you."

71 But when Aḍam heard these words from Satan, he sorrowed much, because of his oath and his promise. And he said, "Shall I commit adultery with my flesh and my bones, and shall I sin against myself, so that Elohim will destroy me and blot me out from the face of the earth?"

2 First, I ate of the tree and He drove me out of the garden into this strange land and deprived me of my bright nature, and brought my death. If I do this, He will cut off my life from the earth, and He will cast me into Gëy-Hinnom, and plague me there a long time.

3 But Elohim never spoke the words that you have said and you are not Elohim's messengers. He did not send you. You are devils that have come to me under the false appearance of messengers. Away from me, you cursed of Elohim!"

4 Then the devils fled from Aḍam. And he and Ḥawwah got up and returned to the Cave of Treasures, and went into it.

5 Then Aḍam said to Ḥawwah, "If you saw what I did, don't tell anyone because I sinned against Elohim in swearing by His Great Name, and I have placed my hand once again into that of Satan." Ḥawwah then held her peace as Aḍam told her.

6 Then Aḍam got up and spread his hands before Elohim, beseeching and entreating Him with tears to forgive him of what he had done. And Aḍam remained standing and praying in that way for forty days and forty nights. He did not eat or drink until he dropped down on the ground from hunger and thirst.

7 Then Elohim sent His Word to Aḏam, who raised him up from where he lay, and said to him, “Aḏam, why have you sworn by My Name? Why have you made agreement with Satan again?”

8 But Aḏam cried and said, “O Elohim, forgive me. I did this unwittingly because I believed they were Elohim’s messengers.”

9 And Elohim forgave Aḏam and said to him, “Beware of Satan.”

10 And He withdrew His Word from Aḏam.

11 Then Aḏam’s heart was comforted, and he took Ḥawwah and they went out of the cave to prepare some food for their bodies.

12 But from that day Aḏam struggled in his mind about marrying Ḥawwah, because he was afraid that if he did it, Elohim would be angry with him.

13 Then Aḏam and Ḥawwah went to the river of water, and sat on the bank, as people do when they enjoy themselves.

14 But Satan was jealous of them and planned to destroy them.

72 Then Satan, and ten from his hosts, transformed themselves into maidens, with more grace than any others in the entire world.

2 They came up out of the river in front of Aḏam and Ḥawwah, and they said among themselves, “Come, we will look at the faces of Aḏam and Ḥawwah who are of the men on earth. They are beautiful and their faces look different than ours.” Then they came to Aḏam and Ḥawwah and greeted them, and they stood amazed at them.

3 Aḏam and Ḥawwah looked at them also, and wondered at their beauty, and said, “Is there another world under us with such beautiful creatures as these in it?”

4 And the maidens said to Aḏam and Ḥawwah, “Yes, indeed, many of us were created.”

5 Then Aḏam said to them, “But how do you multiply?”

6 And they told him, “We have husbands who have married us and we bear them children, who grow up and in turn marry and are married and also bear children. Thus we increase. O Adam, you will not believe us, we will show you our husbands and our children.”

7 Then they shouted over the river as if to call their husbands and their children. And men and children came up from the river, and every man came to his wife, and his children were with him.

8 But when Adam and Hawwah saw them, they stood speechless and were amazed at them.

9 Then they said to Adam and Hawwah, “See all our husbands and our children? You should marry Hawwah as we have married our husbands so that you will have children as we have.” This was the way Satan was to deceive Adam.

10 Satan also thought to himself, “Elohim at first commanded Adam concerning the fruit of the tree, saying to him, ‘Do not eat of it or else you shall die.’ But Adam ate of it but Elohim did not kill him. He only gave him by law death, plagues, and trials, until the day he shall leave his body.

11 But if I deceive him to do this thing and marry Hawwah without Elohim’s permission, Elohim will kill him.”

12 Therefore Satan worked this apparition before Adam and Hawwah, because he sought to kill him, and to make him disappear from off the face of the earth.

13 Meanwhile the fire of immorality came over Adam and he thought of committing transgression. But he restrained himself, fearing that if he followed the advice of Satan, Elohim would put him to death.

14 Then Adam and Hawwah got up and prayed to Elohim, while Satan and his hosts went down into the river in front of Adam and Hawwah so they would see them going back to their own world.

15 Then Adam and Hawwah went back to the Cave of Treasures, as they usually did around evening time.

16 And they both got up and prayed to Elohim that night. Adam remained standing in prayer but did not know how to pray because of the thoughts in his heart about marrying Hawwah. And he continued this way until morning.

17 When light came up, Adam said to Hawwah, "Get up, let us go below the mountain where they brought us gold and let us ask אֱלֹהִים concerning this matter."

18 Then Hawwah said, "What is that matter, Adam?"

19 And he answered her, "That I may request אֱלֹהִים to inform me about marrying you because I will not do it without His permission or else He will kill you and me. For those devils have set my heart on fire with thoughts of what they showed us in their sinful visions."

20 Then Hawwah said to Adam, "Why do we need to go to the foot of the mountain? Let us rather stand up and pray in our cave to Elohim to let us know whether this advice is good or not."

21 Then Adam rose up in prayer and said, "O Elohim, you know that we transgressed against you, and from the moment we sinned we were stripped of our bright nature, and our body became brutish, requiring food and drink, and with animal desires.

22 Command us, O Elohim, not to give way to them without Your permission, for fear that You will turn us into nothing. If you do not give us permission we will be overcome and follow that advice of Satan, and You will again kill us.

23 If not, then take our souls from us and let us be rid of this animal lust. And if You give us no order about this thing then separate Hawwah from me and me from her, and place us each far away from the other.

24 Then, O Elohim, if You separate us from each other the devils will deceive us with their apparitions that resemble us, and destroy our hearts, and defile our thoughts towards each other. If our heart is not toward each other it will be toward them, through their appearance when the devils come to us in our likeness." Here Adam ended his prayer.

73 Then Elohim considered the words of AḌam that they were true, and that he could not wait long for His order, respecting the counsel of Satan.

2 And Elohim approved AḌam in what he had thought concerning this, and in the prayer he had offered in His presence; and the Word of Elohim came to AḌam and said to him, “O AḌam, if only you had had this caution at first, before you came out of the garden into this land!”

3 After that, Elohim sent His messenger who had brought gold, and the messenger who had brought incense, and the messenger who had brought myrrh to AḌam, that they should inform him respecting his marriage to Ḥawwah.

4 Then those messengers said to AḌam, “Take the gold and give it to Ḥawwah as a wedding gift, and promise to marry her; then give her some incense and myrrh as a present; and be you both will be one flesh.”

5 AḌam obeyed the messengers, and took the gold and put it into Ḥawwah’s bosom in her garment; and promised to marry her with his hand.

6 Then the messengers commanded AḌam and Ḥawwah to get up and pray forty days and forty nights; when that was done, then AḌam was to have sexual intercourse with his wife; for then this would be an act pure and undefiled; so that he would have children who would multiply, and replenish the face of the earth.

7 Then both AḌam and Ḥawwah received the words of the messengers; and the messengers departed from them.

8 Then AḌam and Ḥawwah began to fast and pray, until the end of the forty days; and then they had sexual intercourse, as the messengers had told them. And from the time AḌam left the garden until he wedded Ḥawwah, were two hundred and twenty-three days, that is seven months and thirteen days.

9 This was how Satan’s war with AḌam was won by AḌam and Satan was defeated.

74 And they lived on the earth working so they could keep their bodies in good health. And they continued until the nine months of Ḥawwah's pregnancy were over and the time drew near when she would give birth.

2 Then she said to Aḍam, "The tokens placed in this cave since we left the garden show it to be a pure place. We will be praying in it again in a while. Because of this, it is not appropriate that I should give birth in it. Let us instead go to the sheltering rock cave that was formed by the command of Elohim when Satan threw a big rock down on us in an attempt to kill us."

3 Aḍam then took Ḥawwah to that cave. When the time came for her to give birth she strained very much. Aḍam felt pity for her and he was very worried about her because she was close to death and the Words of Elohim to her were being fulfilled: "You shall bear a child in suffering, and in sorrow shall you bring forth a child."

4 But when Aḍam saw the distress Ḥawwah was in, he got up and prayed to Elohim, and said, "O ٱٱٱٱ, look at me with the eye of Your mercy, and deliver her out of her distress."

5 And Elohim looked at His maidservant Ḥawwah, and delivered her, and she gave birth to her first-born son, and with him a daughter.

6 Then Aḍam rejoiced at Ḥawwah's deliverance, and also over the children she had given him. And Aḍam ministered to Ḥawwah in the cave until the end of eight days, when they named the son Qayin, and the daughter Luluwa.

7 The meaning of Qayin is "hater," because he hated his sister in their mother's womb, before they were born. Because of this, Aḍam named him Qayin.

8 But Luluwa means "beautiful," because she was more beautiful than her mother.

9 Then Aḍam and Ḥawwah waited until Qayin and his sister were forty days old, when Aḍam said to Ḥawwah, "We will make an offering and offer it up in behalf of the children."

10 And Hāwvah said, “We will first make one offering for the first-born son and then later we shall make one for the daughter.”

75 Then Aḍam prepared an offering. He and Hāwvah brought it to the altar they had built at first and offered it up for their children.

2 And Aḍam offered up the offering, and asked Elohim to accept his offering.

3 Then Elohim accepted Aḍam’s offering, and sent a light from the shamayim that shined down on the offering. Aḍam and his son drew near to the offering, but Hāwvah and the daughter did not approach it.

4 Aḍam and his son were joyful as they came down from the altar. Aḍam and Hāwvah waited until the daughter was eighty days old and then Aḍam prepared an offering and took it to Hāwvah and to the children. They went to the altar where Aḍam offered it up, as he was accustomed, asking אֵלֹהִים to accept his offering.

5 And אֵלֹהִים accepted the offering of Aḍam and Hāwvah. Then Aḍam, Hāwvah, and the children gathered together and came down from the mountain, rejoicing.

6 But they did not return to the cave in which they were born. Instead they went to the Cave of Treasures, so that the children should live in it and be baruk with the tokens brought from the garden.

7 But after they had been baruk with the tokens they went back to the cave in which they were born.

8 But, before Hāwvah had offered up the offering, Aḍam had taken her to the river of water in which they threw themselves at first. There they washed themselves. Aḍam washed his body and Hāwvah washed hers clean also, after the suffering and distress that had come over them.

9 But after washing themselves in the river of water, Aḍam and Hāwvah returned every night to the Cave of Treasures, where they prayed and were baruk, and then went back to their cave where their children were born.

10 Aḍam and Ḥawwah did this until the children had been weaned. After they were weaned, Aḍam made an offering for the souls of his children in addition to the three times every week he made an offering for them.

11 When the children were weaned, Ḥawwah conceived again, and when her pregnancy came to term, she gave birth to another son and daughter. They named the son Heḇel and the daughter Aklia.

12 Then at the end of forty days, Aḍam made an offering for the son, and at the end of eighty days he made another offering for the daughter, and treated them as he had previously treated Qayin and his sister Luluwa.

13 He brought them to the Cave of Treasures, where they received a beraḳah and then returned to the cave where they were born. After these children were born, Ḥawwah stopped having children.

76 As the children began to grow stronger and taller, Qayin grew hard-hearted, and he ruled over his younger brother.

2 Often, when his father made an offering, Qayin would remain behind and not go with them to make the offering.

3 But Heḇel had a meek heart, and was obedient to his father and mother. He frequently influenced them to make an offering because he loved it. He prayed and fasted much.

4 Then this sign came to Heḇel. As he was coming into the Cave of Treasures he saw the golden rods, the incense and the myrrh and he asked his parents, Aḍam and Ḥawwah, to tell him about them. Heḇel asked, "Where did you get these from?"

5 Then Aḍam told him all that had befallen them. And Heḇel felt deeply about what his father told him.

6 Then his father, Aḍam, told him about the works of Elohim and of the garden. After hearing these things, Heḇel remained behind after his father left and stayed the entire of that night in the Cave of Treasures.

7 And that night, while he was praying, Satan appeared to him in the form of a man. And Satan said to him, "Often you have moved your father into making offerings, and to fast and pray. Because of this, I will kill you and make you perish from this world."

8 But Hebel prayed to Elohim and drove away Satan, and he did not believe the words of the devil. Then when it was day, a messenger of Elohim appeared to him, who said to him, "Do not stop your fasting, prayer, or offering to your Elohim. For, look, אֱלֹהִים has accepted your prayer. Be not afraid of the form which appeared to you in the night, and who cursed you to death." Then the messenger departed from him.

9 Then Hebel came to Adam and Hawwah when it was day, and told them about the vision he had seen. When they heard it they worried about it very much, but said nothing to him about it. They only comforted him.

10 But Satan came to the hard-hearted Qayin by night and showed himself and said to him, "Since Adam and Hawwah love your brother Hebel so much more than they love you, they wish to join him in marriage to your beautiful sister because they love him. However, they wish to join you in marriage to his ugly sister, because they hate you.

11 Now before they do that, I am telling you that you should kill your brother. That way your sister will be left for you and you can throw his sister away."

12 And Satan departed from him. But the devil remained behind in Qayin's heart, and frequently prompted his ambition to kill his brother.

77 But when Adam saw that the older brother hated the younger brother, he attempted to soften their hearts. He said to Qayin, "My son, take some of the fruits of your sowing and make an offering to Elohim, so that He might forgive you for your wickedness and your sin."

2 He said also to Hebel, "Take some of the fruit of your sowing and make an offering and bring it to

Elohim, so that He might forgive you for your wickedness and your sin.”

3 Then Hebel obeyed his father and took some of his sowing, and made a good offering, and said to his father, Adam, “Come with me and show me how to offer it up.”

4 And they went, Adam and Hawwah with him, and they showed him how to offer up his gift on the altar. Then after that they stood up and prayed that Elohim would accept Hebel’s offering.

5 Then Elohim looked at Hebel and accepted his offering. And Elohim was more pleased with Hebel than He was with his offering, because of his good heart and pure body. There was no trace of guile in him.

6 Then they came down from the altar and went to the cave in which they lived. But because of his joy felt at making his offering, Hebel repeated it three times a week, following the example of his father Adam.

7 But Qayin did not want to make an offering, but after his father became very angry, he offered up a gift once. He took the smallest of his sheep for an offering and when he offered it up, his eyes were on the lamb.

8 Because of this, Elohim did not accept his offering, because his heart was full of murderous thoughts.

9 And they all lived together like this in the cave in which Hawwah had given birth, until Qayin was fifteen years old, and Hebel twelve years old.

78 Then Adam said to Hawwah, “The children have grown up. We must think of finding wives for them.”

2 Then Hawwah answered, “How can we do that?”

3 Then Adam said to her, “We will join Hebel’s sister in marriage to Qayin, and Qayin’s sister to Hebel.”

4 Then Hawwah said to Adam, “I do not like Qayin because he is hard-hearted. So, let them stay with us until we offer up to אֱלֹהִים on their behalf.”

5 And Adam said no more.

6 Meanwhile Satan came to Qayin in the form of a man of the field, and said to him, “Look. Adam and

Hawwah have discussed together about the marriage of you two, and they have agreed to marry Hebel's sister to you, and your sister to Hebel.

7 But if it were not that I love you, I would not have told you this thing. So, if you will take my advice and obey me, I will bring beautiful robes, plenty of gold and silver, and my relations will attend you on your wedding day."

8 Then Qayin said with joy, "Where are your relations?"

9 And Satan answered, "My relations are in a garden in the north, where I once meant to bring your father Adam, but he would not accept my offer.

10 But if you will receive my words and if you will come to me after your wedding, you shall rest from the misery in which you are; and you shall rest and be better off than your father Adam."

11 At these words, Satan got Qayin's attention, and Qayin inclined toward Satan to listen.

12 After this, he did not remain in the field, but he went to Hawwah, his mother, and beat her and cursed her, and said to her, "Why are you planning to take my sister to marry her to my brother? Am I dead?"

13 But his mother quieted him and sent him back to the field where he had been.

14 Then when Adam came, she told him of what Qayin had done.

15 Adam was very worried, but held his peace, and did not say a word.

16 Then, the next morning Adam said to Qayin his son, "Take of your young and good sheep and offer them up to your Elohim, and I will speak to your brother and have him make an offering of corn to his Elohim."

17 They both obeyed their father Adam, and they took their offerings, and offered them up on the mountain by the altar.

18 But Qayin behaved arrogantly toward his brother, and he shoved him from the altar, and would not let

him offer up his gift on the altar, but he offered his own offering on it with a proud heart, full of guile and fraud.

19 But Hebel set up stones that were near at hand and on that, he offered up his gift with a heart humble and free from guile.

20 Qayin was then standing by the altar on which he had offered up his gift and he cried to Elohim to accept his offering, but Elohim did not accept it from Qayin, nor did a divine fire come down to consume his offering.

21 But he remained standing over against the altar out of meanness, to make fun of his brother, and he glared at his brother Hebel to see if Elohim would accept his offering or not.

22 And Hebel prayed to Elohim to accept his offering. Then a divine fire came down and consumed his offering. And Elohim smelled the sweet savor of his offering, because Hebel loved Him and rejoice in Him.

23 And because Elohim was well pleased with him, He sent him a messenger of light in the form of a man to partake of his offering, because He had smelled the sweet savor of his offering, and he comforted Hebel and strengthened his heart.

24 But Qayin was looking on all that took place at his brother's offering, and was angry because of it.

25 Then he opened his mouth and blasphemed Elohim because He had not accepted his offering.

26 But Elohim said to Qayin, "Why do you look sad? Be in right standing with Me so that I may accept your offering. You have not murmured against Me, but against yourself."

27 And Elohim said this to Qayin in rebuke, and because He hated him and his offering.

28 And Qayin came down from the altar and his color changed and he had a sad face. And he came to his father and mother and told them all that had happened to him. And Adam grieved much because Elohim had not accepted Qayin's offering.

29 But Hebel came down rejoicing, and with a glad heart, and told his father and mother how Elohim had accepted his offering. And they rejoiced at it and kissed his face.

30 And Hebel said to his father, "Because Qayin shoved me from the altar, and would not allow me to offer my gift on it, I made an altar for myself and offered my gift on it."

31 But when Adam heard this he was very sorry because it was the altar he had built at first, and on which he had offered his own gifts.

32 Qayin was so resentful and so angry that he went into the field. There, Satan came to him and said to him, "Your brother Hebel has taken refuge with your father Adam, because you shoved him from the altar. They have kissed his face and they rejoice over him far more than over you."

33 When Qayin heard these words of Satan he was filled with rage but he let no one know. But he was lying in wait to kill his brother, until he brought him into the cave, and then said to him:

34 "Brother, the country is so beautiful and there are such beautiful and pleasurable trees in it, and charming to look at! But brother, you have never been one day in the field to take your pleasure in that place.

35 Today, my brother, I wish very much that you would come into the field with me, to enjoy yourself and to barak our fields and our flocks, for you are righteous, and I love you much, O my brother! But you have alienated yourself from me."

36 Then Hebel agreed to go with his brother Qayin into the field.

37 But before going out, Qayin said to Hebel, "Wait for me and I will fetch a staff because of wild beasts."

38 Then Hebel stood innocently waiting. But Qayin, the presumptuous, got a staff and went out.

39 And Qayin and his brother Hebel began to walk in the path. Qayin was talking to him, and comforting him, to make him forget everything.

79 And so they walked on until they came to a place they were alone where there were no sheep. Then Hebel said to Qayin, “Look, my brother, we are tired from walking. We see none of the trees, or fruits, or the growing green plants, or the sheep, or any of the things of which you told me. Where are those sheep of yours that you told me to barak?”

2 Then Qayin said to him, “Come on, and you shall see many beautiful things very soon, but go before me until I catch up to you.”

3 Then Hebel went on but Qayin stayed behind him.

4 And Hebel was innocently walking, without suspecting any craftiness, not thinking that his brother would kill him.

5 Then Qayin came up to him, comforted him with his words while walking a little behind him. Then he ran up to him and beat him with the staff, blow after blow, until he was dazed.

6 But when Hebel fell down on the ground and saw that his brother meant to kill him, he said to Qayin, “O, my brother, have pity on me. By the breasts we have sucked, do not hit me! By the womb that bore us and that brought us into the world, do not beat me to death with that staff! If you are set on killing me, take one of these large stones and kill me outright.”

7 Then Qayin, the hard-hearted, and cruel murderer, took a large stone, and beat his brother’s head with it until his brains oozed out, and he wallowed in his blood, before him.

8 And Qayin was not sorry for what he had done.

9 But when the blood of righteous Hebel fell on the earth, it trembled as it drank his blood, and would have destroyed Qayin because of it.

10 And the blood of Hebel cried mysteriously to Elohim to avenge him of his murderer.

11 Then Qayin began to dig furiously at the ground to bury his brother, because he was shaking from fear that came over him when he saw the earth tremble because of him.

12 He then threw his brother into the hole he made, and covered him with dust. But the ground would not receive him and it threw him up at once.

13 Again Qayin dug the ground and covered his brother in it, but again the ground threw him up. Three times the ground threw up the body of Hebel on itself.

14 The muddy ground threw him up the first time because he was not the first creation. It threw him up the second time and would not receive him because he was righteous and good and was killed without a cause. The ground threw him up the third time and would not receive him so that there might remain before his brother a witness against him.

15 And so the earth mocked Qayin until the Word of Elohim came to him concerning his brother.

16 Then Elohim was angry and very much displeased at Hebel's death. And He thundered from the shamayim, and lightning went out from Him, and the Word of אֱלֹהִים Elohim came from the shamayim to Qayin, and said to him, "Where is Hebel, your brother?"

17 Then Qayin answered with a proud heart and a gruff voice, "How am I to know, O Elohim? Am I my brother's keeper?"

18 Then Elohim said to Qayin, "Cursed be the earth that has drunk the blood of Hebel, your brother. And as for you, you will always be trembling and shaking, and this will be a mark on you so that whoever finds you will kill you."

19 But Qayin cried because Elohim had said those words to him. And Qayin said to Him, "O Elohim, whosoever finds me shall kill me, and I shall be blotted out from the face of the earth."

20 Then Elohim said to Qayin, "Whoever finds you will not kill you," because before this, Elohim had been saying to Qayin, "I shall put seven punishments on anyone that kills Qayin." For the Word of Elohim to Qayin was, "Where is your brother?" Elohim said it in mercy to him, to try and make him repent.

21 And if Qayin had repented at that time, and had said, "O Elohim, forgive me my sin, and the murder of my brother," Elohim would then have forgiven him his sin.

22 But Elohim said to Qayin, "Cursed be the ground that has drunk the blood of your brother." That also, was Elohim's mercy on Qayin, because Elohim did not curse him, but He cursed the ground, although it was not the ground that had killed Hebel, and committed a wicked sin.

23 But it was fitting that the curse should fall on the murderer, and yet, in mercy did Elohim manage His thoughts so that no one should know the extent of His anger for He turned it away from Qayin.

24 And He said to him, "Where is your brother?" To which he answered and said, "I know not." Then the Creator said to him, "Be trembling and quaking."

25 Then Qayin trembled and became terrified, and through this sign Elohim made him an example before all the creation to show him as the murderer of his brother. Also Elohim brought trembling and terror over him so that he might see the peace he had before and also see the trembling and terror he endured at the end, so that he might humble himself before Elohim and repent of his sin, and seek the peace that he enjoyed at first.

26 The Word of Elohim said, "I will put seven punishments on anyone who kills Qayin." So, Elohim was not seeking to kill Qayin with the sword, but He sought to make him die of fasting, and praying, and crying by His discipline, until the time that he was delivered from his sin.

27 And the seven punishments are the seven generations during which Elohim awaited Qayin for the murder of his brother.

28 But, ever since he had killed his brother, Qayin could find no rest in any place, so he went back to Adam and Hawwah, trembling, terrified, and defiled with blood.

THE SECOND BOOK OF ADAM AND HAWWAH

ב ספר אדם וחווה ב

1 When Luluwa heard Qayin's words, she wept and went to call her father and mother, and told them how Qayin had killed his brother Hebel.

2 Then they all cried aloud and lifted up their voices, and slapped their faces, and threw dust upon their heads, and ripped their garments apart, and went out and came to the place where Hebel was killed.

3 And they found him lying on the earth, killed, and beasts were around him. They wept and cried because he was a just person. Because his body was pure, from it went forth a smell of sweet spices.

4 And Adam carried him as Adam's tears streaming down his face; and he went to the Cave of Treasures, where he laid Hebel, and Adam wound him up with sweet spices and myrrh.

5 And Adam and Hawwah continued in great grief by the burial site for a hundred and forty days. Hebel was fifteen and a half years old, and Qayin seventeen years and a half.

6 When the mourning for his brother was ended, Qayin took his sister Luluwa and married her, without permission from his father and mother. Because of their heavy hearts they could not keep him from her.

7 He then went down to the foot of the mountain, away from the garden, near the place where he had killed his brother.

8 And in that place were many fruit trees and forest trees. His sister gave birth to his children, who in their turn began to multiply by degrees until they filled that place.

9 But Adam and Hawwah did not come together for seven years after Hebel's funeral. After this, however, Hawwah conceived. And while she was with child Adam said to her, "Come, let us take an offering and

offer it up unto Elohim and ask Him to give us a beautiful child in whom we may find comfort, and whom we may join in marriage to Hebel's sister."

10 Then they prepared an offering and brought it up to the altar, and offered it before אֱלֹהִים, and began to ask Him to accept their offering and to give them a good offspring.

11 And Elohim heard Adam and accepted his offering. Then, Adam, Hawwah and their daughter worshipped, and came down to the Cave of Treasures and placed a lamp in it by the body of Hebel to burn by the body, night and day.

12 Then Adam and Hawwah continued fasting and praying until Hawwah's time came that she should be delivered, when she said to Adam, "I wish to go to the cave in the rock, to give birth in it."

13 And he said, "Go, and take your daughter with you to wait on you; but I will remain in this Cave of Treasures before the body of my son Hebel."

14 Then Hawwah listened to Adam, and she and her daughter left, but Adam remained by himself in the Cave of Treasures.

2 And Hawwah gave birth to a son, perfectly beautiful in form and in demeanor. His beauty was like that of his father Adam, yet more beautiful.

2 Then Hawwah was comforted when she saw him, and remained eight days in the cave; then she sent her daughter unto Adam to tell him to come and see the child and name him. But the daughter stayed in his place by the body of her brother, until Adam returned.

3 But when Adam came and saw the child's good looks, his beauty, and his perfect form, he rejoiced over him, and was comforted for Hebel. Then he named the child Shēth, which means, "That Elohim has heard my prayer, and has delivered me out of my affliction." But it means also "Power and strength."

4 Then after Adam had named the child, he returned to the Cave of Treasures; and his daughter went back to her mother.

5 But Ḥawwah continued in her cave, until forty days were fulfilled, when she came to Aḍam, and brought with her the child and her daughter.

6 And they came to a river of water, where Aḍam and his daughter washed themselves, because of their sorrow for Heḇel; but Ḥawwah and the babe washed for purification.

7 Then they returned, and took an offering, and went to the mountain and offered it up for the babe; and Elohim accepted their offering, and sent His beraḵah upon them, and upon their son Shěth; and they came back to the Cave of Treasures.

8 As for Aḍam, he did not have intercourse again with his wife Ḥawwah, all the days of his life; neither was any more offspring born of them; but only those five, Qayin, Luluwa, Heḇel, Akliā, and Shěth alone.

9 But Shěth waxed in stature and in strength; and began to fast and pray, fervently.

3 At the end of seven years from the day Aḍam had been separated from his wife Ḥawwah, Satan envied him, and when he saw Aḍam was separated from her, Satan strove to make him live with her again.

2 Then Aḍam arose and went up above the Cave of Treasures and continued to sleep there night by night. But every day as soon as it was light he came down to the cave to pray there and to receive a beraḵah from it.

3 But when it was evening he went up on the top of the cave, where he slept by himself, fearing that Satan could overcome him. And he continued apart in this way for thirty-nine days.

4 Then when Satan, the hater of all that is good, saw Aḍam alone, fasting and praying, he appeared unto him in the form of a beautiful woman who came and stood in front of him in the night of the fortieth day, and said to him:

5 “Aḍam, from the time you have dwelt in this cave, we have experienced great peace from you, and your

prayers have reached us, and we have been comforted because of you.

6 “But now, Adam, that you have gone up over the roof of the cave to sleep, we have had doubts about you, and a great sorrow has come upon us because of your separation from Hawwah. Then again, when you are on the roof of this cave, your prayer is poured out, and your heart wanders from side to side.

7 “But when you were in the cave your prayer was like fire gathered together. It came down to us, and you found rest.

8 “Then I also worried over your children who are separated from you, and my sorrow is great about the murder of your son Hebel because he was righteous, and over a righteous man every one will grieve.

9 “But I rejoiced over the birth of your son Sheth. But after a little while I sorrowed greatly over Hawwah, because she is my sister. For when Elohim sent a deep sleep over you, and drew her out of your side, He brought me out with her. But He raised her by placing her with you, while He lowered me.

10 “I rejoiced over my sister for her being with you. But Elohim had made me a promise before, and said, ‘Do not grieve; when Adam has gone up on the roof of the Cave of Treasures, and is separated from Hawwah his wife, I will send you to him and you shall join yourself to him in marriage, and bear five children for him, as Hawwah gave him five children.’

11 “And now, look! Elohim’s promise to me is fulfilled because it is He who has sent me to you for the wedding, because if you wed me I shall bear you finer and better children than those of Hawwah.

12 “You are still young. Do not end your youth in this world in sorrow. Spend the days of your youth in happiness and pleasure. Your days are few and your trials have been great. Be strong and end your days in this world in rejoicing. I shall take pleasure in you, and you shall rejoice with me in this way and without fear.

13 “Get up and fulfill the command of your Elohim,” she then came near Adam and embraced him.

14 But when Aḏam saw that he was going to be overcome by her, he prayed to Elohim with a fervent heart to deliver him from her.

15 Then Elohim sent His Word to Aḏam, saying, “Aḏam, that apparition is the one that promised you the Almighty, and majesty. He does not intend good for you, but shows himself to you at one time in the form of a woman and in another moment in the likeness of a messenger, and on other occasions in the apparition of a serpent, and at another time in the semblance of a elohim. But he does all of this only to destroy your soul.

16 “Aḏam, now that you understand this in your heart you will see that I have delivered you many a time from his hands in order to show you that I am a merciful Elohim. I wish you good and I do not wish your ruin.”

4 Then Elohim ordered Satan to show himself to Aḏam in his own hideous form, plainly.

2 But when Aḏam saw him he feared and trembled at the sight of him.

3 And Elohim said to Aḏam, ‘Look at this devil, and at his hideous sight, and know that he it is who made you fall from brightness into darkness, from peace and rest to toil and misery.

4 And look at him, Aḏam. He is the one who said that he is elohim! Can Elohim be dark? Would Elohim take the form of a woman? Is there any one stronger than Elohim? And can He be overpowered?

5 “See Aḏam. Look at him bound in your presence, in the air, unable to flee away! So, I say to you, do not be afraid of him. From now on, take care, and beware of him. He will try to do things to you.”

6 Then Elohim drove Satan away from Aḏam. And Elohim strengthened Aḏam’s heart and comforted him, saying, “Go down to the Cave of Treasures, and do not separate yourself from Ḥawwah. I will quiet all of your animal lust.”

7 From that hour it left Aḏam and Ḥawwah, and they enjoyed rest by the Commandment of Elohim. But

Elohim did not do the same to any of Adam's seed. Elohim did this only to Adam and Hawwah.

8 Then Adam worshipped before אֱלֹהִים for delivering him, and for having subdued his passions. And he came down from above the cave, and lived with Hawwah as had done before.

9 This ended the forty days of his separation from Hawwah.

5 When Shēth was seven years old, he knew good and evil, and was consistent in fasting and praying, and spent all his nights in praying to Elohim for mercy and forgiveness.

2 He also fasted when bringing up his offering every day. He fasted more than his father did because his demeanor was beautiful, like that of a messenger of Elohim. He also had a good heart, and his soul was precious; and for this reason he brought up his offering every day.

3 And Elohim was pleased with his offering, but He was also pleased with his purity. And he continued doing the Will of Elohim, and of his father and mother until he was seven years old.

4 After that, as he was coming down from the altar after giving his offering, Satan appeared to him in the form of a beautiful messenger, brilliant with light, with a staff of light in his hand, and wrapped with a girdle of light.

5 He greeted Shēth with a beautiful smile, and began to beguile him with beautiful words, saying to him, "Shēth, why do you live in this mountain? It is rough, full of stones and sand, and trees with no good fruit on them. It is a wilderness without houses or towns, no good place to live in. But everywhere there is heat, weariness, and trouble."

6 He said further, 'But we live in beautiful places, in a world other than this earth. Our world is one of light and we live in the best conditions. Our women are more beautiful than any others. Shēth, I wish you to marry one of them, because I see that you are

handsome to look at. In this land there is not one woman good enough for you and there are only five souls in it.

7 “But in our world there are many men and many young, unmarried women, all more beautiful one than the other. So, I wish to remove you from here so that you may see my relations and be wedded to which ever you like.

8 “You shall live by me and be at peace. You shall be filled with glory and light, just as we are.

9 “You shall remain in our world and rest from this world and its misery. You shall never again feel weak and weary. You shall never bring up an offering or appeal for mercy. You shall commit no more sin nor be swayed by passions.

10 “And if you will listen to what I say, you shall wed one of my daughters because to us it is not a sin and it is not considered animal lust.

11 “For in our world we have no Elohim because we all are elohiym and we all are of the light and are of the shamayim, powerful, strong and glorious.”

6 When Shěth heard these words he was amazed, and began to believe Satan’s treacherous speech, and said to him, “You said there is another world created other than this one, and there are other creatures more beautiful than the creatures that are in this world?”

2 And Satan said, “Yes; you have heard me correctly, and I will tell you more good things about them and their ways.”

3 But Shěth said to him, “Your words have amazed me, and your beautiful description of it all.

4 “But I cannot go with you today, at least not until I have gone to my father Ađam and to my mother Ḥawwah, and told them all you have said to me. Then if they give me permission to go with you, I will come.”

5 Shěth said, “I am afraid of doing anything without my father’s and mother’s permission. I do not want to perish like my brother Qayin, and like my father Ađam, who transgressed the Commandment of Elohim. But,

you know your way to this place, so come and meet me here tomorrow.”

6 When Satan heard this, he said to Shēth, “If you tell your father Adam what I have told you, he will not let you come with me.

7 But listen to me, do not tell your father and mother what I have said to you. Instead, come with me today. Come now to our world where you will see beautiful things and enjoy yourself there, and celebrate this day among my children, watching them and taking your fill of happiness; and have joy there. Then I shall bring you back to this place tomorrow. However, if you would rather stay there with me, so be it.”

8 Then Shēth answered, “The hope of my father and of my mother, hangs on me and if I hide from them one day, they will die, and Elohim will hold me guilty of sinning against them.

9 “And if they know that I have come to this place they assume it is to bring up my offering, and they would expect not to be separated from me one hour. Neither should I go to any other place unless they let me. But they treat me most kindly, because I always come back to them quickly.”

10 Then Satan said to him, “What will happen to you if you were to disappear from them one night, and return to them at break of day?”

11 But Shēth, when he saw how he kept on talking, and that he would not leave him alone, he ran and went up to the altar, and spread his hands to Elohim, and sought deliverance from Elohim.

12 Then Elohim sent His Word, and cursed Satan, who fled from Him.

13 But Shēth had gone up to the altar, saying in his heart. “The altar is the place of offering, and Elohim is there. A divine fire shall consume what is on it and so Satan will be unable to hurt me, and shall not take me away from here.”

14 Then Shēth came down from the altar and went to his father and mother, whom he found on his way and

who were longing to hear his voice, because he had been missing a while.

15 He then began to tell them what had befallen him from Satan, under the form of a messenger.

16 But when Aḍam heard his account, he kissed his face, and warned him against that messenger, telling him it was Satan who appeared to him. Then Aḍam took Shěth, and they went to the Cave of Treasures and rejoiced there.

17 But from that day on Aḍam and Ḥawwah were never separated from him wherever he went, whether for his offering or for anything else.

18 This sign happened to Shěth, when he was nine years old.

7 When our father Aḍam saw that Shěth was of a perfect heart, he wished him to marry; lest the enemy should appear to him another time, and overcome him.

2 So Aḍam said to his son Shěth, "I wish, O my son, that you wed your sister Akliā, Heḇel's sister, that she may bear you children, who shall replenish the earth, according to Elohim's promise to us.

3 "Be not afraid, my son; there is no disgrace in it. I wish you to marry, from fear that if you do not the enemy could overcome you."

4 Shěth, however, did not wish to marry; but in obedience to his father and mother, he did not say a word.

5 So Aḍam married him to Akliā. And he was fifteen years old.

6 But when he was twenty years of age, he had a son, whom he called Enosh; and then had other children.

7 Then Enosh grew up, married, and begat Qěynan.

8 Qěynan also grew up, married, and begat Mahalal'ěl.

9 Those fathers were born during Aḍam's lifetime, and dwelt by the Cave of Treasures.

10 Then were the days of Aḍam nine hundred and thirty years, and those of Mahalal'ěl one hundred. But

Mahalal'ěl, when he was grown up, loved fasting, praying, and with hard work, until the end of our father Ađam's days drew near.

8 When our father Ađam saw that his end was near, he called his son Shěth, who came to him in the Cave of Treasures, and he said to him:

2 "Shěth, my son, bring me your children and your children's children, so that I may shed my beraqah on them before I die."

3 When Shěth heard these words from his father Ađam, he went from him, shed a flood of tears over his face, and gathered together his children and his children's children, and brought them to his father Ađam.

4 But when our father Ađam saw them around him, he wept at having to be separated from them.

5 And when they saw him weeping, they all wept together, and kissed his face saying, "How shall you be separated from us, father? And how shall the earth receive you and hide you from our eyes?" Thus they lamented with words like these.

6 Then our father Ađam baraḡ them all, and said to Shěth, after he had baraḡ them:

7 "Shěth, my son, you know this world and that it is full of sorrow, and of weariness; and you know all that has come upon us from our trials in it. So, I command you in these words: I want you to keep being innocent, to be pure and just, and trusting in Elohim; and do not believe the words of Satan, nor the apparitions in which he will show himself to you.

8 But keep the commandments that I give you this day; then give the same to your son Enosh; and let Enosh give it to his son Qěynan; and Qěynan to his son Mahalal'ěl; so that this commandment abide firm among all your children.

9 "Shěth, my son, the moment I am dead take you my body and wrap it up with myrrh, aloes, and cassia, and leave me here in this Cave of Treasures in which are all the tokens which Elohim gave us from the garden.

10 “My son, after a while a flood will come and overwhelm all creatures, and leave only eight souls out of it.

11 “But, my son, let those whom it will leave from among your children at that time, take my body with them out of this cave; and when they have taken it with them, let the oldest among them command his children to lay my body in a ship until the flood recedes, and they come out of the ship.

12 Then they shall take my body and lay it in the middle of the earth, shortly after they have been saved from the waters of the flood.

13 “The place where my body shall be laid is the middle of the earth and Elohim shall come from that place and shall save all our kindred.

14 “But now, Shěth, my son, place yourself at the head of your people. Tend to them and watch over them in the fear of Elohim. Lead them in the good way. Command them to fast to Elohim, and make them understand they should not to listen to Satan, or he will destroy them.

15 “I tell you again, separate your children and your children’s children from Qayin’s children. Do not let them ever mix with them, nor come near them either to talk or to work.”

16 Then Ađam let his beraqah descend upon Shěth, and upon his children, and upon all his children’s children.

17 He then turned to his son Shěth, and to Hawwah his wife, and, said to them, “Preserve this gold, this incense, and this myrrh, that Elohim has given us for a sign, because in days that are coming a flood will overwhelm the whole creation. But those who shall go into the ark shall take with them the gold, the incense, and the myrrh, together with my body, and will lay the gold, the incense, and the myrrh, with my body in the middle of the earth.

18 “Then, after a long time, the city in which the gold, the incense, and the myrrh are found with my body,

shall be plundered. But when it is spoiled, the gold, the incense, and the myrrh shall be taken care of with the spoil that is kept; and none of them shall perish, until the made man from the Word of Elohim shall come. And sovereigns shall take them, and shall offer to Him, gold in token of His being Sovereign; incense, in token of His being the Běn of Elohim of the shamayim and earth; and myrrh, in token of His passion.

19 “Gold also, as a token of His overcoming Satan, and all our foes; incense as a token that He will rise from the dead, and be exalted above things in the shamayim and things in the earth; and myrrh, in token that He will drink bitter gall; and feel the pains of Gěy-Hinnom from Satan.

20 “And now, Shěth, my son, I have revealed to you hidden mysteries, which Elohim had revealed to me. Keep my commandment for yourself and for your people.”

9 When Ađam had ended his commandment to Shěth, his limbs went limp, his hands and feet lost all strength, his voice became silent, and his tongue ceased to speak. He closed his eyes and gave up the ghost.

2 But when his children saw that he was dead, they threw themselves over him, men and women, old and young, weeping.

3 The death of Ađam took place at the end of nine hundred and thirty years that he lived upon the earth; on the fifteenth day of first month, after the reckoning of an epact of the sun, at the ninth hour.

4 It was on a sixth day, the very day on which he was created, and on which he rested. And the hour at which he died was the same as that at which he came out of the garden.

5 Then Shěth wrapped him up well, and embalmed him with plenty of sweet spices, from sacred trees and from the Qodesh Mountain. And he laid his body on the eastern side of the inside of the cave, the side of

the incense; and placed a lamp stand in front of him that kept burning.

6 Then his children stood before him weeping and wailing over him the entire night, until break of day.

7 Then Shěth and his son Enosh, and Qěynan, the son of Enosh, went out and took good offerings to present to אֱלֹהִים, and they came to the altar upon which Aḏam offered gifts to Elohim.

8 But Ḥawwah said to them, “Wait until we have first asked Elohim to accept our offering, and to keep the soul of Aḏam His servant by Him, and to take it up to rest.”

9 And they all stood up and prayed.

10 And when they had ended their prayer the Word of Elohim came and comforted them concerning their father Aḏam.

2 After this, they offered their gifts for themselves and for their father.

3 And when they had ended their offering, the Word of Elohim came to Shěth, the eldest among them, saying to him, “Shěth, Shěth, Shěth, three times. As I was with your father, so also shall I be with you, until the fulfillment of the promise I made your father saying, ‘I will send My Word and save you and your seed.’”

4 “But as to your father Aḏam, keep you the commandment he gave you; and protect your seed and keep them from that of Qayin your brother.”

5 And Elohim withdrew His Word from Shěth.

6 Then Shěth, Ḥawwah, and their children, came down from the mountain to the Cave of Treasures.

7 But Aḏam was the first whose soul died in the land of Ĕden, in the Cave of Treasures; for no one died before him, but his son Heḇel, who died because he was murdered.

8 Then all the children of Aḏam rose up, and wept over their father Aḏam, and made offerings to him, one hundred and forty days.

11 After the death of Adam and of Hawwah, Shēth separated his children, and his children's children, from Qayin's children. Qayin and his seed went down and lived to the west, below the place where he had killed his brother Hebel.

2 But Shēth and his children, lived to the north on the mountain of the Cave of Treasures, in order to be near to their father Adam.

3 And Shēth the oldest, tall and good, with a worthy soul, and of a strong mind, stood at the head of his people; and tended to them in innocence, patience, and meekness, and did not allow even one of them to go down to Qayin's children.

4 And because of their purity, they were named "Children of Elohim," and they were with Elohim instead of the hosts of messengers who fell, for they continued in praises to Elohim and in singing songs to Him in their cave, the Cave of Treasures.

5 Then Shēth stood before the bodies of his father Adam and of his mother Hawwah, and he prayed night and day and asked for mercy for himself and his children, and that when he had some difficulty dealing with a child, Elohim would give him counsel.

6 But Shēth and his children did not like mundane work, but set themselves to do things of the shamayim, because they had no other thought other than praises, worship, and psalms to Elohim.

7 Therefore did they at all times hear the voices of messengers, praising and glorifying Elohim; from within the garden, or when they were sent by Elohim on an errand, or when they were going up to the shamayim.

8 Because of their own purity, Shēth and his children heard and saw the messengers. The garden was not far above them, only about fifteen spiritual cubits.

9 One spiritual cubit is equal to three cubits of man, altogether forty-five cubits.

10 Shēth and his children lived on the mountain below the garden. They did not sow nor reap. They made no

food for the body, not even wheat, but only enough for offerings. They ate the flavorful fruit of trees that grew on the mountain where they lived.

11 Shěth often fasted for forty days, as did also his oldest children. The family of Shěth smelled the smell of the trees in the garden when the wind blew that way.

12 They were happy, innocent, without sudden fear, there was no jealousy, no evil action, nor hatred among them. There was no animal passion. No one among them spoke either foul words or curse. There was neither evil intention nor fraud. The men of that time never swore, but when under hard circumstances, when men must swear, they swore by the blood of Heḅel the just.

13 But every day they compelled their children and their women to fast and pray, and to worship the Most High Elohim, in the cave. They barak themselves by being near the body of their father Adam, and anointed themselves.

14 And they did so until the end of Shěth drew near.

12 Then Shěth, the just, called his son Enosh, and Qěynan, the son of Enosh, and Mahalal'ěl, the son of Qěynan, and said he to them:

2 “My end is near, and I wish to build a roof over the altar on which gifts are offered.”

3 They listened to his commandment and all of them, both old and young, went out and worked hard and built a beautiful roof over the altar.

4 And Shěth's thought was that by doing this a beraḅah should come upon his children on the mountain. And he thought he should present an offering for them before his death.

5 Then when the building of the roof was completed, he commanded them to make offerings. They worked diligently and brought them to Shěth, their father, who took them and offered them upon the altar, and prayed Elohim to accept their offerings, to have mercy on the souls of his children, and to keep them from the hand of Satan.

6 Elohim accepted his offering and sent His beraḳah on him and on his children. Then Elohim made a promise to Shěth, saying, “At the end of the great five days and a half, which is the promise I have made to you and to your father, I will send My Word and save you and your seed.”

7 Then Shěth and his children, and grandchildren met together and came down from the altar and went to the Cave of Treasures, where they prayed. And he baraḳ them in the body of our father Aḍam, and anointed them with it.

8 But Shěth stayed in the Cave of Treasures, a few days, and then suffered - sufferings to death.

9 Then Enosh, his first-born son, came to him with Qěynan, his son, and Mahalal'ěl, Qěynan's son, and Yered, the son of Mahalal'ěl, and Ḥanoḳ, Yered's son, and with their wives and children to receive a beraḳah from Shěth.

10 Then Shěth prayed over them, and baraḳ them, and earnestly requested them by the blood of Heḅel the just, saying, “I beg of you my children, not to let one of you go down from this Qodesh and pure Mountain.

11 Do not associate with the children of Qayin the murderer and the sinner, who killed his brother. You know, my children, that we flee from him and from all his sin with all our might because he killed his brother Heḅel.”

12 After having said this, Shěth baraḳ Enosh, his first-born son, and commanded him to minister continually in purity before the body of their father Aḍam, all the days of his life. He also made him promise to go at times to the altar, which he had built. And he commanded him to feed his people in righteousness, in judgment, and in purity all the days of his life.

13 Then Shěth's limbs went limp. His hands and feet lost all strength. His voice became silent and unable to speak, and he gave up the ghost and died. Shěth died the day after his nine hundred and twelfth year, on the twenty- seventh day of the first month; Ḥanoḳ being then twenty years old.

14 Then they carefully wrapped up the body of Shēth, and embalmed him with sweet spices, and laid him in the Cave of Treasures, on the right side of our father Adam's body, and they mourned for him forty days. They offered gifts for him, as they had done for our father Adam.

15 After the death of Shēth, Enosh was raised to the head of his people, whom he fed in righteousness, and judgment, as his father had commanded him.

16 But by the time Enosh was eight hundred and twenty years old, Qayin had a very large number of offspring, because they married often, being given to animal lusts, until the land below the mountain, was filled with them.

13 Lemek the blind lived in those days. He was one of the sons of Qayin. He had a son whose name was Atun, and the two of them had many cattle.

2 Lemek was in the habit of sending them to graze with a young shepherd, who tended them. He was coming home in the evening when he went to his grandfather, his father Atun, and his mother Hazina, and he wept and he said to them, "I cannot feed those cattle alone, or someone may rob me of some of them, or kill me so they can take them." Because among the children of Qayin there was a lot of robbery, murder, and sin.

3 Then Lemek pitied him, and he said, "You may be correct. When you are alone you might be overpowered by the men of this place."

4 So Lemek arose, took a bow he had kept ever since he was a youth, before he became blind, and he took large arrows, and smooth stones, and a sling, which he had, and he went to the field with the young shepherd, and placed himself behind the cattle while the young shepherd watched the cattle. Lemek did this for many days.

5 Meanwhile, ever since Elohim had cast him off and had cursed him with trembling and fear, Qayin could

not be still nor find rest in any one place, so he wandered from place to place.

6 In his wanderings he came to Lemeḵ's wives, and asked them about him. They said to him, "He is in the field with the cattle."

7 Then Qayin went to look for him and as he came into the field, the young shepherd heard the noise he made, and the cattle herding together in front of him.

8 Then said he to Lemeḵ, "My master, is that a wild beast or a robber?"

9 And Lemeḵ said to him, "Tell me where he is when he comes up."

10 Then Lemeḵ bent his bow, placed an arrow on it, and fitted a stone in the sling, and when Qayin came out from the open country, the shepherd said to Lemeḵ, "Shoot, behold, he is coming."

11 Then Lemeḵ shot at Qayin with his arrow and hit him in his side. And Lemeḵ struck him with a stone from his sling, and the stone struck his face and knocked out both his eyes. Then Qayin fell dead instantly.

12 Then Lemeḵ and the young shepherd came up to him and found him lying on the ground. And the young shepherd said to him, "It is Qayin our grandfather, whom you have killed, my master!"

13 Then Lemeḵ grieved in bitterness and regret. And he clapped his hands together and struck the head of the youth with his flat palm, and the youth fell as if he were dead. But Lemeḵ thought the youth was pretending, so he took up a stone and struck him, and smashed his head until he died.

14 When Enosh was nine hundred years old, all the children of Shēth, and of Qēynan, and his first-born, with their wives and children, gathered around him, asking for a beraḵah from him.

2 Then he prayed over them and baraḵ them, and made them promise them by the blood of Heḇel the just, saying to them, "Do not let even one of your children go down from this Qodesh Mountain, and do

not let them make friends with the children of Qayin the murderer.”

3 Then Enosh called his son Qěynan and said to him, “Look, my son, and set your heart on your people, and establish them in righteousness, and in innocence, and stand ministering before the body of our father Ađam, all the days of your life.”

4 After this Enosh rested. He was nine hundred and eighty-five years old. Qěynan wrapped him up, and laid him in the Cave of Treasures on the left of his father Ađam, and made offerings for him, following the custom of his fathers.

15 After the death of Enosh, Qěynan led his people in righteousness and innocence, as his father had commanded him. He also continued to minister before the body of Ađam, in the Cave of Treasures.

2 Then when he had lived nine hundred and ten years, suffering and sickness came upon him. And when he was about to enter into rest, all the fathers with their wives and children came to him, and he barak them, and earnestly urged them by the blood of Hebel, the just, saying to them, “Let no one among you descend from this Qodesh Mountain; and do not make friends with the children of Qayin the murderer.”

3 Mahalal’ěl, his first-born son, received this commandment from his father, who barak him and died.

4 Then Mahalal’ěl embalmed him with sweet spices, and laid him in the Cave of Treasures, with his fathers; and they made offerings for him, as was the custom of their fathers.

16 Then Mahalal’ěl led his people, and fed them in righteousness and innocence, and watched them to see they had no relationship with the children of Qayin.

2 He also continued in the Cave of Treasures praying and ministering before the body of their father Ađam, asking Elohim for mercy on himself and on his people,

until he was eight hundred and seventy years old, when he fell sick.

3 Then all his children gathered around him to see him, and to ask for his berak_{ah} on them all, before he left this world.

4 Then Mahalal'el arose and sat on his bed, his tears streaming down his face, and he called his eldest son Yered_u, who came to him.

5 He then kissed his face, and said to him, "Yered_u, my son, I solemnly urge you by Him who made the shamayim and earth, to watch over your people, and to feed them in righteousness and in innocence; and not to let even one of them go down from this Qodesh Mountain to the children of Qayin, or he will perish with them.

6 "Hear, my son, there will come a great destruction upon this earth because of them. Elohim will be angry with the world, and will destroy them with waters.

7 "But I also know that your children will not listen to you, and that they will go down from this mountain and have relations with the children of Qayin, and that they shall perish with them.

8 "My son! Teach them, and watch over them, so that no guilt will be on you because of them."

9 Mahalal'el continued, saying to his son Yered_u, "When I die, embalm my body and lay it in the Cave of Treasures, by the bodies of my forefathers then stand by my body and pray to Elohim, and take care of them, and fulfill your ministry before them, until you enter into rest yourself."

10 Mahalal'el then barak_u all his children, then he laid down on his bed and entered into rest like his fathers.

11 But when Yered_u saw that his father Mahalal'el was dead, he wept and grieved, and embraced, and kissed his hands and his feet, and so did all his children.

12 And his children embalmed him carefully, and laid him by the bodies of his fathers. Then they stood and mourned for him forty days.

17 Then Yeređ kept his father's commandment, and arose like a lion over his people. He fed them in righteousness and innocence, and commanded them to do nothing without his consent. This was because he was afraid for them that they should go to the children of Qayin.

2 He gave them orders repeatedly, and continued to do so until the end of the four hundred and eighty-fifth year of his life.

3 At the end of these years, there came to him a sign. As Yeređ was standing like a lion before the bodies of his fathers, praying and warning his people, Satan envied him and produced a beautiful specter because Yeređ would not let his children do anything without his counsel.

4 Satan appeared to him with thirty men of his hosts, in the form of handsome men. Satan himself was the oldest and tallest among them, with a fine beard.

5 They stood at the mouth of the cave, and called out Yeređ, who was in the cave.

6 He came out to them and found them looking like handsome men, full of light, and very beautiful. He was in awe of their beauty and their looks, and wondered to himself whether they might not be of the children of Qayin.

7 He said also in his heart, "The children of Qayin cannot come up to the height of this mountain, and none of them are this handsome as these appear to be, and among these men there is not one of my kindred, so they must be strangers."

8 Then Yeređ exchanged a greeting with them and he said to the oldest among them, "My father, tell me how you are so wonderful, and tell me who these are with you. They look to me like strange men."

9 Then the oldest began to weep and the rest wept with him, and he said to Yeređ, "I am Ađam whom Elohim made first, and this is Hebel my son, who was killed by his brother Qayin, whose heart was influenced by Satan to murder.

10 “And this is my son Shěth, whom I asked אֶת־אֶזֶז to give me to comfort me when I no longer had Hebel.

11 “Then this one is my son Enosh, son of Shěth, and that other one is Qěynan, son of Enosh, and that other one is Mahalal’ěl, son of Qěynan, your father.”

12 But Yered remained wondering at their appearance and at the words of the elder to him.

13 Then the oldest said to him, “Do not stand there in awe, my son. We now live in the land north of the garden, which Elohim created before the world. He would not let us live there, but placed us inside the garden, below which you are now living.

14 “After I transgressed, He made me come out of it and I was left to live in this cave. That was when great and horrible troubles came on me. And when the time of my death drew near, I commanded my son Shěth to tend his people well. And my commandment is to be handed from one to another, to the end of the generations to come.

15 “But, Yered, my son, we live in beautiful regions while you live here in misery. Your father Mahalal’ěl informed me that a great flood would come and overwhelm the whole earth.

16 “Therefore, my son, fearing for your sakes, I rose and took my children with me, and came here to visit you and your children. I found you standing in this cave weeping, and your children scattered about this mountain in the heat and in misery.

17 “But, my son, as we missed our way, and came as far as this, we found other men below this mountain; who inhabit a beautiful country, full of trees and of fruits, and of all manner of lush, green vegetation. It is like a garden. When we found them we thought they were you, until your father Mahalal’ěl told me they were no such thing.

18 “Now, my son, listen to my advice, and go down to them, you and your children. You will rest from all this suffering you are in. If you will not go down to them then arise, take your children, and come with us to our garden. There, you shall live in our beautiful land, and

you shall rest from all this trouble which you and your children are now living in.”

19 But when he heard these words from the oldest, Yereḏ was confused and went here and there, but at that moment he found none of his children.

20 Then he answered and said to the old one, “Why have you hidden yourselves until this day?”

21 And the oldest replied, “If your father had not told us, we would not have known it.”

22 Then Yereḏ believed his words were true.

23 So that oldest said to Yereḏ, “Wherefore did you turn about, so and so?” And he said, “I was seeking one of my children, to tell him about my going with you, and about their coming down to those about whom you have spoken to me.”

24 When the old one heard Yereḏ’s intention, he said to him, “Do not worry about that right now but come with us and you shall see our country. If the land in which we live pleases you, we shall all return here and take your family with us. But if our country does not please you, you shall come back to your own home.”

25 And the old one urged Yereḏ to go before one of his children came to talk him out of his decision.

26 Yereḏ, then, came out of the cave and went with them, and among them. And they comforted him, until they came to the top of the mountain of the sons of Qayin.

27 Then the old one said to one of his companions, “We have forgotten something by the mouth of the cave, and that is the chosen garment we had brought to clothe Yereḏ with.”

28 He then said to one of them, “One of you go back, and we will wait for you here until you come back. Then will we clothe Yereḏ and he shall be like us, good, handsome, and fit to come with us into our country.”

29 Then that one went back.

30 But when he was a short distance off, the old one called to him and said to him, “You stay there until I come up and speak to you.”

31 Then he stood still and the old one went up to him and said to him, "One thing we forgot at the cave, it is this; we forgot to put out the lamp that burns inside the cave, above the bodies that are in there. Do it and come back to us, quickly.

32 That one went, and the old one came back to his fellows and to Yereḏ. And they came down from the mountain, and Yereḏ was with them. And they stayed by a fountain of water, near the houses of the children of Qayin and waited for their companion until he brought the garment for Yereḏ.

33 Then he who went back to the cave, put out the lamp, and came to them and brought an apparition with him and showed it them. And when Yereḏ saw it he wondered at the beauty and grace thereof, and rejoiced in his heart believing it was all true.

34 But while they were staying there, three of them went into houses of the sons of Qayin and said to them, "Bring us today some food by the fountain of water, for us and our companions to eat."

35 But when the sons of Qayin saw them, they were in awe at them and thought: "These men are beautiful to look at. We have never seen such before." So they rose and came with them to the fountain of water, to see their companions.

36 They thought them so very handsome that they called aloud about their places for others to gather together and come and look at these beautiful beings. Then they gathered around them both men and women.

37 Then the old one said to them, "We are strangers in your land, bring us some good food and drink, and bring yourselves and your women, so we can entertain ourselves with you."

38 When those men heard these words of the old one, every one of Qayin's sons brought his wife, and another brought his daughter, and so, many women came to them; every one calling out to Yereḏ either for himself or for his wife.

39 But when Yered_q saw what they did, his very soul wrenched itself from them and he would not taste their food or their drink.

40 The old one saw him as he wrenched himself from them, and said to him, "Do not be sad. I am the great elder, as you shall see me do, do yourself in like manner."

41 Then he spread his hands and took one of the women, and five of his companions did the same in front of Yered_q, that he should do as they did.

42 But when Yered_q saw them doing their wickedness he wept, and said in his mind, "My fathers never acted like this.

43 He then spread his hands and prayed with a fervent heart, and with much weeping, and begged Elohim to deliver him from their hands.

44 No sooner did Yered_q begin to pray than the old one fled with his companions; for they could not abide in a place of prayer.

45 Then Yered_q turned round but could not see them, but found himself standing in the midst of the children of Qayin.

46 He then wept and said, "O Elohim, do not destroy me with this race, concerning which my fathers have warned me. For now, אף אף my Elohim, I was thinking that those who appeared to me were my forefathers, but I have found them out to be devils, who lured me by way of this beautiful apparition, until I believed them.

47 "But now I ask You, O Elohim, to deliver me from this race, among whom I am now staying, as You did deliver me from those devils. Send Your messenger to pull me out of the middle of them. I do not have the power within myself to escape from among them."

48 When Yered_q had ended his prayer, Elohim sent His messenger into the middle of them and he took Yered_q and set him up on the mountain, and showed him the way, and he gave him wise advice, and then departed from him.

18 The children of Yereḏ were in the habit of visiting him hour after hour, to receive his berak̄ah and to ask his advice for every thing they did, and when he had work to do, they did it for him.

2 But this time when they went into the cave they did not find Yereḏ, but they found the lamp put out, and the bodies of the fathers thrown about, and voices came from them by the power of Elohim, that said, "Satan in an apparition has deceived our son, wishing to destroy him, as he destroyed our son Qayin."

3 They said also, "אֱלֹהִים Elohim of the shamayim and earth, deliver our son from the hand of Satan, who produced such a great and false specter before him." They also spoke of other matters, by the power of Elohim.

4 But when the children of Yereḏ heard these voices they feared, and stood weeping for their father because they did not know what had happened to him.

5 And they wept for him that day until the setting of the sun.

6 Then Yereḏ come with a mournful expression, miserable in mind and body, and sorrowful at having been separated from the bodies of his fathers.

7 But as he came near the cave, his children saw him and ran to the cave, and hugged his neck, crying, and saying to him, "O father, where have you been, and why have you left us because we know you did not want to?" And they spoke again saying, "Father, when you disappeared the lamp over the bodies of our fathers went out, and the bodies were thrown about, and voices came from them."

8 When Yereḏ heard this he was sorry, and went into the cave; and there found the bodies thrown about, the lamp put out, and the fathers themselves praying for his deliverance from the hand of Satan.

9 Then Yereḏ fell upon the bodies and embraced them, and said, "My fathers, through your intercession, Elohim delivered me from the hand of Satan! I beg you

to ask Elohim to keep me and to hide me from him to the day of my death.”

10 Then all the voices ceased except the voice of our father Aḏam, who spoke to Yereḏ by the power of Elohim, just as one would speak to his friend, saying, “Yereḏ, my son, offer gifts to Elohim for having delivered you from the hand of Satan. And when you bring those offerings, offer them on the same altar on which I gave offerings. Even then you must beware of Satan, for he deluded me many a time with his specters, wishing to destroy me, but Elohim delivered me out of his hand.

11 “Command your people that they be on their guard against him, and never cease to offer up gifts to Elohim.”

12 Then the voice of Aḏam also became silent; and Yereḏ and his children wondered at this. Then they laid the bodies as they were at first; and Yereḏ and his children stood praying the entire night, until break of day.

13 Then Yereḏ made an offering and offered it up on the altar, as Aḏam had commanded him. And as he went up to the altar, he prayed to Elohim for mercy and for forgiveness of his sin concerning the lamp going out.

14 Then Elohim appeared to Yereḏ on the altar and barakḱ him and his children, and accepted their offerings; and commanded Yereḏ to take of the sacred fire from the altar and light the lamp that shed light on the body of Aḏam.

19 Then Elohim again revealed to him the promise He had made to Aḏam. He explained to him the 5500 years, and revealed to him the mystery of His coming to the earth.

2 And Elohim said to Yereḏ, “Let that fire you have taken from the altar to light the lamp abide with you to give light to the bodies. Do not let it come out of the cave until the body of Aḏam comes out.

3 But, Yereḡ, take care of the fire, so that it burns brightly in the lamp. Do not go out of the cave again until you received an order through a vision, and not in an apparition, you see.

4 “Then command your people again not to have relations with the children of Qayin, and not to learn their ways, for I am Elohim who does not love hatred and works of iniquity.”

5 Elohim also gave many other Commandments to Yereḡ, and He barakḡ him. And then withdrew His Word from him.

6 Then Yereḡ came near to his children, took some fire, and came down to the cave and lighted the lamp in front of the body of Aḡam. Then he gave his people the Commandments just as Elohim had told him to do.

7 This sign happened to Yereḡ at the end of his four hundred and fiftieth year, as did many other wonders we did not record. But we record only this one for the sake of brevity to shorten our written account.

8 And Yereḡ continued to teach his children eighty years, but after that they began to break the Commandments he had given them, and to do many things without his permission. They began to go down from the Qodesh Mountain, one after another, and mix with the children of Qayin, in obscene association.

9 Now the reason the children of Yereḡ went down the Qodesh Mountain will now be revealed to you.

20 After Qayin had gone down to the land of dark soil, and his children had multiplied, there was one of them, whose name was Genun, son of Lemekḡ the blind who slew Qayin.

2 Satan came to Genun in his childhood and made a variety of trumpets and horns, and string instruments, cymbals and psalteries, and lyres and harps, and flutes. And Genun played them at all times and at every hour.

3 And when he played them, Satan came to them so that from among them were heard beautiful and sweet sounds that seized the heart with delight.

4 Then he gathered many crowds to play on them, and when they played it greatly pleased the children of Qayin, who fanned themselves to flames of sin among themselves and they burned with fire while Satan inflamed their hearts with one another, and lust increased among them.

5 Satan also taught Genun to make strong drink out of corn. Genun used this to bring together crowd upon crowd in houses of drink, and brought into their hands all kinds of fruits and flowers, and they drank together.

6 Genun did this to multiply sin greatly. He also acted with pride, and taught the children of Qayin to commit all manner of the grossest wickedness, which they did not know until then. And he put them up to all kinds of deeds, which they did not know of before.

7 Then, when Satan saw that they obeyed Genun and listened to him in every thing he told them, he rejoiced greatly, and he increased Genun's understanding until he took iron and with it made weapons of war.

8 Then when they were drunk, hatred and murder increased among them. One man would use violence against another and Satan would teach him evil in that one man would take the other man's children and defile them before him.

9 And when men saw they were vanquished and saw that others were not beaten, those who were beaten came to Genun and took refuge with him, and he made them part of his group.

10 Then sin increased among them greatly, until a man married his own sister, or daughter, or mother, and others, or the daughter of his father's sister, so that there was no more distinction of relationship, and they could no longer discern what was sin and what was not, but always were wicked and the earth was defiled with sin. And they angered Elohim the Judge, who had created them.

11 But Genun gathered together groups and groups, that played on horns and on all the other instruments

we have already mentioned, at the foot of the Qodesh Mountain. They did that so the children of Shěth who were on the Qodesh Mountain would hear it.

12 But when the children of Shěth heard the noise, they wondered, and came by companies, and stood on the top of the mountain to look at those below. This went on an entire year.

13 At the end of that year, Genun saw that they were being won over to him little by little. Satan entered into him, and taught him to make the elements for dyeing garments of various patterns, and made him understand how to dye crimson and purple and what not.

14 And the sons of Qayin who worked at all of this shone in beauty and gorgeous apparel. And they gathered together at the foot of the mountain in splendor, with horns and gorgeous dresses, and horse races, and they were committing all manner of disgusting acts.

15 Meanwhile the children of Shěth, who were on the Qodesh Mountain, prayed and praised Elohim in the place of the hosts of messengers who had fallen. Elohim had called them 'messengers,' because He rejoiced over them greatly.

16 But after this time they no longer kept His Commandment, nor were held by the promise He had made to their fathers. But they relaxed from their fasting and praying, and from the counsel of Yered their father. And they kept on gathering together on the top of the mountain to watch the children of Qayin, from morning until evening. And they watched what they did and they looked at their beautiful dresses and ornaments.

17 Then the children of Qayin looked up from below, and saw the children of Shěth, standing in numbers on the top of the mountain, and they called to them to come down to them.

18 But from above them, the children of Shěth said, "We don't know the way." Then Genun, the son of Lemek, heard them say they did not know the way, and

he began to think to himself of ways he might bring them down.

19 Then Satan appeared to him by night, saying, "There is no way for them to come down from the part of the mountain on which they live, but when they come out tomorrow, say to them, 'Come to the western side of the mountain. There you will find a stream of water that comes down to the foot of the mountain, between two hills. That marks the way. Come down that way to us.' "

20 Then when it was day, Genun blew the horns and beat the drums below the mountain, as he was accustomed to do. The children of Shēth heard it and came as they used to do.

21 Then Genun said to them from down below, "Go to the western side of the mountain, there you will find the way to come down."

22 But when the children of Shēth heard these words from him, they went back into the cave to Yereḡ to tell him all they had heard.

23 Then when Yereḡ heard it, he was grieved because he knew that they would defy his wishes.

24 After this a hundred men of the children of Shēth gathered together and said among themselves, "Come, let us go down to the children of Qayin and see what they do, and enjoy ourselves with them."

25 But when Yereḡ heard this of the hundred men his very soul was moved, and his heart was grieved. He then stood with great emotion in the middle of them, and earnestly compelled them by the blood of Heḡel the just and said, "Let no one of you go down from this qodesh and pure mountain, in which our fathers have ordered us to live."

26 But when Yereḡ saw that they did not listen to his words, he said to them, "My good, innocent, and qodesh children, you must understand that once you go down from this qodesh mountain, Elohim will not allow you to return to it again."

27 He again adjured them, saying, "I plead with you by the death of our father Adam, and by the blood of Hebel, of Shēth, of Enosh, of Qēynan, and of Mahalal'ēl, to listen to me. Do not go down from this qodesh mountain, because the moment you leave it, life and mercy will be taken from you; and you shall no longer be called 'children of Elohim,' but 'children of the devil.'

28 But they would not listen to his words.

29 Hanoq was already grown up at that time, and in his zeal for Elohim, he stood and said, "Hear me, you large and small sons of Shēth! When you transgress the commandment of our fathers and go down from this qodesh mountain, you shall not come up here again for ever."

30 But they rose up against Hanoq and would not listen to his words, but they went down from the Qodesh Mountain.

31 And when they looked at the daughters of Qayin, at their beautiful figures, and at their hands and feet dyed with color, and the tattoos on their faces that ornamented them, the fire of sin was set ablaze in them.

32 Then Satan made them look most beautiful before the sons of Shēth, as he also made the sons of Shēth appear the most handsome in the eyes of the daughters of Qayin, so that the daughters of Qayin lusted after the sons of Shēth like ravenous beasts, and the sons of Shēth lusted after the daughters of Qayin until they committed disgusting and disgraceful acts with them.

33 But after they had fallen into this defilement they returned by the way they had come, and tried to ascend the Qodesh Mountain. But they could not because the stones of that qodesh mountain were on fire flashing before them, and prevented them so that they could not go up again.

34 And Elohim was angry with them, and turned from them because they had come down from glory, and because of this had lost and forsaken their own purity

and innocence, and were fallen into the defilement of sin.

35 Then Elohim sent His Word to Yered, saying, "These of your children, whom you once called 'My children,' have broken My Commandment, and have gone down to the house of damnation and sin. Send a messenger to those that are left so that they will not go down, and be lost."

36 Then Yered wept before אַיָּא, and asked Him for mercy and forgiveness. But he wished that his soul might depart from his body rather than hear these words from Elohim about his children that went down from the Qodesh Mountain.

37 But he followed Elohim's order and preached to them not to go down from that qodesh mountain, and not to hold relations with the children of Qayin.

38 But they did not listen to his message, and they would not obey his advice.

21 After this, another group gathered together and went to look after their brothers but they perished with them as well. And so it was, company after company, until only a few of them remained.

2 Then Yered was sickened with grief. And his sickness was such that the day of his death was near.

3 Then he called Ḥanok his eldest son, and Methushelah Ḥanok's son, and Lemek the son of Methushelah, and Noah the son of Lemek.

4 And when they came to him he prayed over them and barak them, and said to them, "You are righteous, innocent sons. Do not go down from this qodesh mountain, because you have seen your children and your children's children have gone down from this qodesh mountain, and have alienated themselves from this qodesh mountain through their reprehensible lust and transgression of Elohim's Commandment.

5 But I know, through the power of Elohim, that He will not leave you on this qodesh mountain. Your children have transgressed His Commandment and that of our fathers, which we had received from them.

6 But, my sons, Elohim will take you to a strange land, and you never shall return to see this garden and this qodesh mountain with your own eyes once again.

7 Therefore, my sons, set your hearts on your own selves, and keep the Commandment of Elohim which is with you. And when you go from this qodesh mountain into a strange land which you do not know, take the body of our father Aḏam with you, and with it take these three precious gifts and offerings, namely, the gold, the incense, and the myrrh; and let them be in the place where the body of our father Aḏam shall lay.

8 And, my sons, of you who are left, the Word of Elohim will come, and when he goes out of this land he shall take with him the body of our father Aḏam, and shall lay it in the middle of the earth, the place in which deliverance shall be worked out.”

9 Then Noaḥ said to him, “Who is he of us that shall be left?”

10 And Yereḏ answered, “You are he that shall be left. And you shall take the body of our father Aḏam from the cave, and place it with you in the ark when the flood comes.

11 “And your son Shēm, who shall come out of your loins, it is he who shall lay the body of our father Aḏam in the middle of the earth, in the place where salvation shall come.”

12 Then Yereḏ turned to his son Ḥanoḳ, and said to him “My son, abide in this cave, and minister diligently before the body of our father Aḏam all the days of your life, and feed your people in righteousness and innocence.”

13 And Yereḏ said no more. His hands went limp, his eyes closed, and he entered into rest like his fathers. His death took place in the three hundred and sixtieth year of Noaḥ, and in the nine hundred and eighty-ninth year of his own life; on the twelfth of *ninth month* on a sixth day.

14 But as Yered died, tears streamed down his face by reason of his great sorrow, for the children of Shëth, who had fallen in his days.

15 Then Ḥanoḳ, Methushelah, Lemeḳ and Noah, these four, wept over him; embalmed him carefully, and then laid him in the Cave of Treasures. Then they rose and mourned for him forty days.

16 And when these days of mourning were ended, Ḥanoḳ, Methushelah, Lemeḳ and Noah remained in sorrow of heart because their father had departed from them and could not see him again.

22 Ḥanoḳ kept the commandment of Yered his father, and continued to minister in the cave.

2 Many wonders happened to this man, Ḥanoḳ, and he also wrote a celebrated book; but those wonders may not be told in this place.

3 Then after this, the children of Shëth, as well as their children and their wives went astray and fell. And when Ḥanoḳ, Methushelah, Lemeḳ and Noah saw them, their hearts suffered because of their fall, which filled them with doubt and unbelief. And they wept and sought of Elohim mercy to preserve them, and to bring them out of that wicked generation.

4 Ḥanoḳ continued in his ministry before 𐤀𐤆𐤁𐤁 three hundred and eighty-five years, and at the end of that time he became aware through the grace of Elohim, that Elohim intended to remove him from the earth.

5 He then said to his son, "O my son, I know that Elohim intends to bring the waters of the Flood on the earth, and destroy His creation.

6 "And you are the last rulers over the people on this mountain. And I know that not one will be left for you to have children on this qodesh mountain. Not one of you will rule over the children of his people. No great number of you will be left on this mountain."

7 Ḥanoḳ also said to them, "Watch over your souls, and hold tight to your fear of Elohim and your service to Him, and worship Him in righteous faith, and serve

Him in righteousness, innocence and judgment. Worship Him in repentance and in purity.”

8 When Hanoḳ had ended his commandments to them, Elohim transported him from that mountain to the land of ḥai, to the mansions of the righteous and of the chosen ones, which is the abode of Paradise of joy, in light that reaches up to the shamayim. It is the light that is beyond the light of this world. It is the light of Elohim that fills the whole world and no place can contain.

9 Hanoḳ was in the light of Elohim and because of this he found himself out of the grasp of death, until Elohim would have him die.

10 Altogether, not one of our fathers or of their children, remained on that qodesh mountain, except those three, Methushelah, Lemek, and Noah. All the rest went down from the mountain and fell into sin with the children of Qayin. And they were forbidden to come back to that mountain. And none remained on it but those three men.

ḤANOK

חנוך מצדק

WATCHERS

1 The words of the beraḵah of Ḥanok, with which he baraḵ the elect and righteous, who will be living in the day of tribulation, when all the wicked and unrighteous are to be removed.

2 And he took up his parable and said, “Ḥanok a righteous man, whose eyes were opened by Elohim, saw the vision of the Qadosh One in the shamayim, which the messengers showed me. And from them I heard all matters, and from them I understood as I saw, but not for this generation, but for a distant one which is to come.”

3 Concerning the elect I said, and took up my parable concerning them, “The Qadosh Great One will come forth from His dwelling,

4 and the eternal Elohim will tread upon the earth, on Mount Sinai, and appear from His camp and appear in the strength of His might from the shamayim of shamayim.

5 “And all shall be smitten with fear and the watchers shall quake, and great fear and trembling shall seize them unto the ends of the earth.

6 “And the high mountains shall be shaken, and the high hills shall be made low, and shall melt like wax before the flame.

7 “And the earth shall be completely torn in pieces, and all that is upon the earth shall perish, and there shall be a judgment upon all.

8 “But with the righteous He will make peace. And will protect the elect, and compassion shall be upon them. And they shall all belong to Elohim, and they shall be prospered, and they shall all be baruk. And He will help them all, and light shall appear unto them, and He will make peace with them.

9 “And see! He comes with ten thousands of His qodeshim to execute judgment upon all, and to destroy

all the wicked, and to convict all flesh of all the works of their wickedness which they have committed wickedly, and of all the harsh matters which wicked sinners have spoken against Him.

2 “Observe all matters that take place in the shamayim, how they do not change their orbits, and the lights which are in the shamayim, how they all rise and put in order each in its season, and do not transgress against their appointed order.

2 “See, the earth, and give heed to that which takes place upon it from first to last, how steadfast they are, how none of that on earth changes, but all the works of Elohim appear to you.

3 “See, the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

3 “Observe and see how all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

4 “And again, observe the days of summer how the sun is above the earth over against it. And you seek shade and shelter because of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock because of its heat.

5 “Observe how the trees cover themselves with green leaves and bear fruit. Therefore give heed and know with regard to all His works, and recognise how He that lives forever has made them so.

2 “And all His works go on from year to year forever, and all the tasks which they accomplish for Him, and their tasks do not change, but according to how Elohim has ordained, so it is done.

3 “And see, how the sea and the rivers in the same way accomplish and do not change their tasks from His Commandments.

4 “But you, you have not been steadfast, nor done the Commandments of אֱלֹהִים, but you have turned away and spoken proud and harsh words with your impure mouths against His greatness. Oh, you hard-hearted! You shall find no peace.

5 “Therefore you shall loathe your days, and the years of your life shall perish, and the years of your destruction shall be multiplied in eternal loathing, and you shall find no compassion.

6 “In those days you shall make your names an eternal loathing unto all the righteous, and by you, all who curse shall curse, and all the sinners and wicked shall loathe by you, and for you, the wicked, there shall be a curse. And all shall rejoice, and there shall be forgiveness of sins, and every compassion and peace and patience - there shall be salvation unto them – a pleasant light. And for all of you sinners there shall be no salvation, but on you all a curse shall abide.

7 “But for the elect there shall be light and joy and peace, and they shall inherit the earth.

8 “And then there shall be given wisdom to the elect, and they shall all live and never again sin, either through wickedness or through pride, but they who are wise shall be humble.

9 “And they shall not transgress again, nor shall they sin all the days of their הַיָּמִים, nor shall they die of anger or wrath, but they shall complete the number of the days of their הַיָּמִים. And their lives shall be increased in peace, and the years of their joy shall be multiplied, in eternal gladness and peace, all the days of their life.”

6 And it came to be, when the children of men had multiplied, that in those days were born unto them good looking and lovely daughters.

2 And the messengers, the children of the shamayim, saw and lusted after them, and said to one another: “Come, let us choose us wives from among the children of men and bring forth children.”

3 And Shemyatza, who was their leader, said to them, “I fear you will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.”

4 And they all answered him and said, “Let us all swear an oath, and all bind ourselves by mutual curses not to abandon this plan but to do this matter.”

5 Then they all swore together and bound themselves by mutual curses upon it.

6 And they were, in all, two hundred who descended in the days of Yereḡ on the summit of Mount Ḥermon, and they called it Mount Ḥermon, because they had sworn and bound themselves by mutual curses upon it.

7 And these are the names of their leaders: Shamlatsats, their leader, Araḵleḡa, Rame’ēl, Koḡab’ēl, Tamle’ēl, Ramle’ēl, Dani’ēl, Yeḡezqēl, Baraḡi’ēl, Asah’ēl, Armaros, Batar’ēl, Anan’ēl, Tsaḡle’ēl, Shemshaphe’ēl, Satar’ēl, Tsurī’ēl, Yomya’ēl, Sari’ēl.

8 These are their chiefs of tens.

7 And all the others together with them took unto themselves wives, and each chose one for himself, and they began to go in unto them and to defile themselves with them,

2 and they taught them charms and enchantments, and the cutting of roots, and made them to know plants. And they became pregnant, and they brought forth great giants, and the giants brought forth Nephilim, and the Nephilim brought forth Ēli’ud:

3 Who consumed all the acquisitions of men. And when men could no longer sustain them,

4 the giants turned against them and devoured mankind.

5 And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another’s flesh, and drink the blood.

6 Then the earth laid accusation against the lawless ones.

8 And Azaz’ēl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the

use of antimony, and the adorning of the eyelids, and all kinds of costly stones, and all colouring tinctures.

2 And there arose much wickedness, and they committed whoring, and they were led astray, and became corrupt in all their ways. Shemyatsa taught enchantments, and root-cuttings, Armaros - the resolving of enchantments, Baraḳi'ēl - astrology, Koḳab'ēl - the constellations, Yeḥezqēl - the knowledge of the clouds, Araqi'ēl - the signs of the earth, Shamsi'ēl - the signs of the sun, and Sari'ēl - the course of the moon. And as men perished, they cried, and their cry went up to the shamayim.

9 And then Miḳa'ēl, Uri'ēl, Repha'ēl, and Gabri'ēl looked down from the shamayim and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth.

2 And they said one to another, "The earth made without inhabitant cries the voice of their crying up to the gates of the shamayim.

3 "And now to you, the qodeshim of the shamayim, the beings of men make their petition, saying, 'Bring our cause before the Most High.' "

4 And they said to אִיָּאֵל of the ages, "Aḏon of masters, Elohim of mighty ones, Sovereign of sovereigns, and Elohim of the ages, the throne of Your esteem is unto all the generations of the ages, and Your Name qodesh and magnificent and baruḳ unto all the ages!

5 "You have made all, and You have power over all, and all are naked and open in Your sight, and You see all matters, and none can hide himself from You.

6 "You see what Azaz'ēl has done, who has taught all unrighteousness on earth and revealed the eternal secrets which were in the shamayim, which men were striving to learn.

7 "And Shemyatsa, to whom You have given authority to bear rule over his associates.

8 "And they have gone to the daughters of men upon the earth, and have slept with the women, and have

defiled themselves, and revealed to them all kinds of sins.

9 “And the women have borne giants, and by this the whole earth has been filled with blood and unrighteousness.

10 “And now, see, the beings of those who have died are crying and making their petition to the gates of the shamayim, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth.

11 “And You know all matters before they come to pass, and You see these and You allow them, and You do not say to us what we are to do to them in regard to these.”

10 Then said the Most High, the Qadosh and Great One spoke, and sent Uri’ël to the son of Lemek, and said to him,

2 “Go to Noah and tell him in My Name, ‘Hide yourself!’ and reveal to him the end that is approaching; that the whole earth will be destroyed, and a flood is about to come upon the whole earth, and will destroy all that is on it.

3 “And now instruct him that he may escape and his seed may be preserved for all the generations of the world.”

4 And again אַזַּז said to Repha’ël, “Bind Azaz’ël hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Duda’ël, and cast him in there.

5 “And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light.

6 “And on the day of the great judgment he shall be cast into the fire.

7 “And heal the earth which the messengers have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secrets that the watchers have disclosed and have taught their sons.

8 “And the whole earth has been corrupted through the works that were taught by Azaz’ël: to him ascribe all sin.”

9 And 𐤀𐤆𐤀𐤆 said to Gabri’ël, “Proceed against the half-breeds and the reprobates, and against the children of whoring: and destroy the children of the watchers from amongst men. Send them one against the other that they may destroy each other in battle, for they shall not have length of days.

10 “And no request that they make of you shall be granted unto their fathers on their behalf; for they expect to live an eternal life, and that each one of them will live five hundred years.”

11 And 𐤀𐤆𐤀𐤆 said to Miķa’ël, “Go, bind Shemyatsa and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness.

12 “And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgment and of their complete end, till the judgment that is forever and ever is ended.

13 “In those days they shall be led off to the abyss of fire, and to the torment and the prison in which they shall be confined forever.

14 “And whoever shall be condemned and destroyed will from thereon be bound together with them to the end of all generations.

15 “And destroy all the spirits of the reprobate and the children of the watchers, because they have wronged mankind.

16 “Destroy all wicked from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a beraķah. The works of righteousness and truth shall be planted in truth and joy forever.

17 “And then shall all the righteous escape, and shall live till they bring forth thousands of children, and all

the days of their youth and their old age, they shall complete in peace.

18 “And then the whole earth shall be tilled in righteousness, and shall all be planted with trees and be full of beraḳah.

19 “And all desirable trees shall be planted on it, and they shall plant vines on it, and the vine which they plant upon it shall yield wine in abundance. And as for all the seed which is sown upon, each measure shall bear a thousand, and each measure of olives shall yield ten presses of oil.

20 “And you, cleanse the earth from all oppression, and from all unrighteousness, and from all sin, and from all wickedness, and all the uncleanness that is wrought upon the earth; destroy from off the earth.

21 “And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send upon it from generation to generation and forever.

11 “And in those days I will open the store chambers of beraḳah which are in the shamayim, so as to send them down upon the earth over the work and labour of the children of men.

2 “And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.”

12 Before these matters, Ḥanok was hidden, and none of the children of men knew where he was hidden, and where he abode, and what had become of him.

2 And his activities had to do with the watchers, and his days were with the godeshim.

3 And I, Ḥanok, barak אִרְאַז of majesty and the Sovereign of the ages, and see the watchers called me, Ḥanok the scribe, and said to me

4 “Ḥanok, you scribe of righteousness, go, declare to the watchers of the shamayim who have left the high shamayim, the qodesh eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives, ‘You have wrought great destruction on the earth.

5 ‘And you shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children,

6 ‘the murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but compassion and peace shall you not attain.’ ”

13 And Ḥanok went and said, “Azaz’ël, you shall have no peace. A severe sentence has gone forth against you to put you in bonds,

2 “and you shall not have toleration nor request granted to you, because of the unrighteousness which you have taught, and because of all the works of wickedness and unrighteousness and sin which you have shown to men.”

3 Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them.

4 And they pleaded with me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of אַףאַז of the shamayim.

5 For from thereon they could not speak nor lift up their eyes to the shamayim for shame of their sins for which they had been condemned.

6 Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually, and in regard to their requests that they should have forgiveness and length.

7 And I went off and sat down at the waters of Dan, in the land of Dan, to the south-west of Ḥermon; I read their petition till I fell asleep.

8 And see, a dream came to me, and visions fell down upon me, and I saw visions of rebuke, and a

voice came bidding, to tell it to the sons of the shamayim, and reprimand them.

9 And when I awoke, I came unto them, and they were all sitting gathered together, weeping in Abeltsayil, which is between Lebanon and Seneser, with their faces covered.

10 And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the watchers of the shamayim.

14 The Book of the Words of righteousness, and of the reprimand of the eternal watchers in accordance with the command of the Qadosh Great One in that vision.

2 I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth, which the Great One has given to men to converse with and understand with the heart.

3 As He has created and given to man the power of understanding the Word of wisdom, so has He created me also and given me the power of reprimanding the watchers, the children of the shamayim.

4 "I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgment has been finally passed upon you, even so will not be granted unto you.

5 "And from hereon you shall not ascend into the shamayim unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world.

6 "And previously you shall have seen the destruction of your beloved sons and you shall have no pleasure in them, but they shall fall before you by the sword.

7 "And your petition on their behalf shall not be granted, nor yet on your own, even though you weep and pray and speak all the words contained in the writing which I have written."

8 And the vision was shown to me thus: See, in the vision, clouds invited me and a mist summoned me,

and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and carried me into the shamayim.

9 And I went in till I drew near to a wall which is built of crystals and surrounded by tongues of fire, and it began to terrorise me.

10 And I went into the tongues of fire and drew near to a large house which was built of crystals, and the walls of the house were like a mosaic floor of crystals, and its groundwork was of crystal.

11 Its ceiling was like the path of the stars and the lightnings, and between them were fiery kerubim, and their shamayim was as water.

12 A flaming fire surrounded the walls, and its portals blazed with fire.

13 And I entered into that house, and it was hot as fire and cold as ice. There were no delights of life therein; fear covered me, and trembling took hold of me.

14 And as I quaked and trembled, I fell upon my face.

15 And I saw a vision, and see! There was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire.

16 And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent.

17 And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire.

18 And I looked and saw therein a high throne, its appearance as crystal, and the wheels thereof as the shining sun, and there was the vision of kerubim.

19 And from underneath the throne came streams of flaming fire so that I could not look upon it.

20 And the Great Esteem sat upon it, and His garments shone more brightly than the sun and were whiter than any snow.

21 None of the messengers could enter and look upon His face because of the magnificence and esteem, and no flesh could look upon Him.

22 The flaming fire was round about Him, and a great fire stood before Him, and none around could draw near Him, ten thousand times ten thousand before Him, yet He needed no counsellor.

23 And the most qodeshim who were near to Him did not leave by night nor depart from Him.

24 And until then I had been prostrate on my face, trembling, and אֱלֹהִים called me with His own mouth, and said to me, 'Come here, Hānok, and hear My word.'

25 And one of the qodeshim came to me and woke me, and he made me rise up and approach the door: and I bowed my face downwards.

15 And He answered and said to me, and I heard His voice, "Fear not, Hānok, you righteous man and scribe of righteousness, approach here and hear my voice.

2 "And go, say to the watchers of the shamayim who have sent you to intercede for them, 'You should intercede for men, and not men for you.

3 'Why have you left the high, qodesh, and eternal shamayim, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants as sons?

4 'And though you were qodesh, spiritual, living the eternal hai, you have defiled yourselves with the blood of women, and have brought forth with the blood of flesh, and, as the children of men, have lusted after flesh and blood, as those also do who die and perish.

5 'Therefore have I given them wives also that they might impregnate them, and bring forth children by them, that thus none might be lacking to them on earth.

6 'But you were formerly spiritual, living the eternal hai, and immortal for all generations of the world.

7 'And therefore I have not appointed wives for you; for as for the spiritual ones of the shamayim, in the shamayim is their dwelling.

8 'And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.

9 'Evil spirits have proceeded from their bodies; because they are born from men and from the qodesh watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called.

10 'As for the spirits of the shamayim, in the shamayim shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.

11 'And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble. They take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

16 'From the days of the slaughter and destruction and death of the giants, from the beings of whose flesh the spirits, having gone forth, shall destroy without incurring judgment - thus shall they destroy until the day of the complete end - the great judgment, in which the age shall be ended, over the watchers and the wicked, even so, shall be completely ended.'

2 "And now, as to the watchers who have sent you to intercede for them, who had been previously in the shamayim, say to them,

3 'You have been in the shamayim, but all the mysteries had not yet been revealed to you, and you knew worthless matters, and these in the hardness of your hearts you have made known to the women, and through these mysteries, women and men work much evil on earth.'

4 "Say to them therefore: 'You have no peace.' "

17 And they took and brought me to a place in which those who were there were like flaming fire, and, when they wanted, they appeared as men.

2 And they brought me to the place of darkness, and to a mountain, the point of whose summit reached to the shamayim.

3 And I saw the places of the lights and the treasures of the stars and of the thunder and in the uttermost depths, where there were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings.

4 And they took me to the living waters, and to the fire of the west, which receives every going down of the sun.

5 And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west.

6 I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks.

7 I saw the mountains of the darkness of winter and the place where all the waters of the deep flow.

8 I saw the mouths of all the rivers of the earth and the mouth of the deep.

18 I saw the treasures of all the winds. I saw how He had furnished with them the whole creation and the firm foundations of the earth.

2 And I saw the corner-stone of the earth. I saw the four winds which bear the earth and the firmament of the shamayim.

3 And I saw how the winds stretch out the vaults of the shamayim, and have their station between the shamayim and earth: these are the pillars of the shamayim.

4 I saw the winds of the shamayim which turn and bring the circumference of the sun and all the stars to their going down.

5 I saw the winds on the earth carrying the clouds. I saw the paths of the messengers.

6 I saw at the end of the earth the firmament of the shamayim above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south.

7 And as for those towards the east, one was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone.

8 But the middle one reached to the shamayim like the throne of Elohim – of alabaster - and the summit of the throne was of sapphire.

9 And I saw a flaming fire, and beyond these mountains is

10 a region - the end of the great earth - there the shamayim were completed.

11 And I saw a deep abyss, with columns of fire of the shamayim, and among them I saw columns of fire fall, which were beyond measure - alike towards the height and towards the depth.

12 And beyond that abyss I saw a place which had no firmament of the shamayim above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place.

13 I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, 14 the messenger said, "This place is the end of the shamayim and earth. This has become a prison for the stars and the host of the shamayim.

15 "And the stars which roll over the fire are they which have transgressed the commandment of אִתְּכֶם in the beginning of their rising, because they did not come forth at their appointed times.

16 "And He was wroth with them, and bound them till the time when their guilt should be completely ended - for ten thousand years."

19 And Uri'el said to me, "Here shall stand the messengers who have connected themselves with women - and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as mighty ones - till the day of the great judgment in which they shall be rightly-ruled till they are made an end of.

2 And the women, also of the messengers who went astray shall become demons."

3 And I, Hanok, alone saw the vision, the end of all matters, and no man shall see as I have seen.

20 And these are the names of the qodesh messengers who watch:

2 Uri'ěl, one of the qodesh messengers, who is over the world and over Gëy-Hinnom.

3 Repha'ěl, one of the qodesh messengers, who is over the spirits of men.

4 Raġu'ěl, one of the qodesh messengers who takes vengeance on the world of the lights.

5 Miḵa'ěl, one of qodesh messengers, in order that he is appointed over the best part of mankind and over disorder.

6 Saraqa'ěl, one of the qodesh messengers, who is appointed over the spirits who sin in the spirit.

7 Gabri'ěl, one of the qodesh messengers, who is over Paradise and the serpents and the keruḃim.

8 Rame'ěl, one of the qodesh messengers, whom Elohim appointed over those who rise.

21 And I proceeded to where matters were disordered.

2 And I saw there some horrible matter: I saw neither a shamayim above nor a firmly founded earth, but a place disorderly and horrible.

3 And there I saw seven stars of the shamayim bound together in it, like great mountains and burning with fire.

4 Then I said, "For what sin are they bound, and on what account have they been cast in here?"

5 Then spoke Uri'ěl, one of the qodesh messengers, who was with me, and was chief over them, and said, "ḤanoḶ, why do you ask, and why are you eager for the truth?"

6 "These are of the number of the stars of the shamayim, which have transgressed the command of אִרְבָּעִים, and are bound here till ten thousand years, the time entailed by their sins, are ended."

7 And from there I went to another place, which was still more horrible than the former, and I saw a horrible matter: a great fire there which burnt and blazed, and the place was divided as far as the abyss, being full of

great descending columns of fire, neither its extent or magnitude could I see, nor could I guess.

8 Then I said, "How fearful is the place and how terrible to look upon!"

9 Then Uri'el answered me, one of the qodesh messengers who was with me, and said to me, "Ḥanok, why have you such fear and terror?" And I answered, "Because of this fearful place, and because of the spectacle of the pain."

10 And he said to me, "This place is the prison of the messengers, and here they will be imprisoned forever."

22 And then I went to another place, and he showed me in the west another great and high mountain of hard rock.

2 And there was in it four hollow places, deep and wide and very smooth. "How smooth are the hollow places and deep and dark to look at."

3 Then Repha'el answered, one of the qodesh messengers who was with me, and said to me, "These hollow places have been created for this very purpose, that the spirits of the beings of the dead should assemble there, even that all the beings of the children of men should assemble here.

4 "And these places have been made to receive them till the day of their judgment and till their appointed time, till the great judgment upon them."

5 I saw the spirits of the children of men who were dead, and their voice went forth to the shamayim and petitioned.

6 And I asked Repha'el, the messenger who was with me, and I said to him, "This spirit; whose is it whose voice goes forth and petitions?"

7 And he answered me saying, "This is the spirit which went forth from Hebel, whom his brother Qayin slew, and he makes his petition against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men."

8 Then I asked regarding it, and regarding all the hollow places, "Why is one separated from the other?"

9 And he answered me and said to me, "These three have been made that the spirits of the dead might be separated. And such a division has been made for the spirits of the righteous, in which there is the bright spring of water.

10 "And such has been made for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime.

11 "Here their spirits shall be put aside in this great pain till the great day of judgment and punishment and torment of the accursed forever, and retribution for their spirits. There He shall bind them forever.

12 "And such a division has been made for the spirits of those who make their petition, who make disclosures concerning their destruction, when they were slain in the days of the sinners.

13 "Such has been made for the spirits of men who were not righteous, but sinners, who were complete in transgression, and of the transgressors they shall be companions, but their spirits shall not be slain in the day of judgment nor shall they be raised from there."

14 Then I barak אִרְאַז of esteem and said, "Baruk be Adonai, אִרְאַז of righteousness, who rules forever."

23 From there I went to another place to the west of the ends of the earth.

2 And I saw a burning fire which ran without resting, and did not cease from its course day or night, but regularly.

3 And I asked saying, "What is this which does not rest?"

4 Then Raḡu'ël, one of the qodesh messengers who was with me, answered me and said to me, "This course of fire which you have seen is the fire in the west which pursues all the lights of the shamayim."

24 And from there I went to another place of the earth, and he showed me a mountain range of fire which burnt day and night.

2 And I went beyond it and saw seven magnificent mountains all differing each from the other, and the

stones were magnificent and pleasant, magnificent as a whole, of magnificent appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, none of which joined with any other.

3 And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne.

4 And amongst them was a tree such as I had never yet smelled, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not forever, and its fruit is pleasant, and its fruit resembles the dates of a palm.

5 Then I said, "How pleasant is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance."

6 Then answered Miḵa'el, one of the qodesh and honoured messengers who was with me, and was their leader.

25 And he said to me, "Ḥanoḵ, why do you ask me regarding the fragrance of the tree, and why do you want to learn the truth?"

2 Then I answered him saying, "I want to know about all matters, but especially about this tree."

3 And he answered saying, "This high mountain which you have seen, whose summit is like the throne of Elohim, is His throne, where the Qodesh Great One, 𐤇𐤍𐤅𐤍 of Esteem, the Eternal Sovereign, will sit, when He shall come down to visit the earth with goodness.

4 "And as for this fragrant tree; no mortal is permitted to touch it till the great judgment, when He shall take vengeance on all, and bring to its end forever. It shall then be given to the righteous and qodesh.

5 "Its fruit shall be for food to the elect; it shall be transplanted to the qodesh place, to the Hëyḵal of 𐤇𐤍𐤅𐤍 the Eternal Sovereign.

6 "Then they shall rejoice with joy and be glad, and into the qodesh place they shall enter; and its

fragrance shall be in their bones, and they shall live a long life on earth, such as your fathers lived. And in their days shall no sorrow, or plague, or torment, or calamity touch them.”

7 Then I barak the Elohim of Esteem, the Eternal Sovereign, who has prepared such matters for the righteous, and has created them and promised to give to them.

26 And I went from there to the middle of the earth, and I saw a baruk place in which there were trees with branches abiding and blooming.

2 And there I saw a qodesh mountain, and underneath the mountain to the east there was a stream and it flowed towards the south.

3 And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine, wherein also ran a stream underneath the mountain.

4 And to the west of there, was another mountain, lower than the former and of small height, and a ravine deep and dry between them, and another deep and dry ravine was at the extremities of the three mountains.

5 And all the ravines were deep and narrow, of hard rock, and trees were not planted upon them.

6 And I marvelled at the rocks, and I marvelled at the ravine, truly, I marvelled very much.

27 Then I said, “For what object is this baruk land, which is entirely filled with trees, and this accursed valley between?”

2 Then Uri’el, one of the qodesh messengers who was with me, answered and said, “This accursed valley is for those who are accursed forever. Here shall all the accursed be gathered together who utter with their lips against אַף־אֵל, indecent words and of His esteem speak harshness.

3 “Here shall they be gathered together, and here shall be their place of judgment. In the last days there shall be upon them the spectacle of righteous judgment in the presence of the righteous forever.

Here shall the compassionate barak אִיִּאז of esteem, the Eternal Sovereign.

4 “In the days of judgment over the former, they shall barak Him for the compassion in accordance with which He has assigned them.”

5 Then I barak אִיִּאז of Esteem and proclaimed His esteem and exalted Him magnificently.

28 And then I went towards the east, into the midst of the mountain range of the desert, and I saw a wilderness and it was solitary, full of trees and plants.

2 And water gushed forth from above.

3 Rushing like a plentiful watercourse towards the north-west, it caused clouds and dew to ascend on every side.

29 And then I went to another place in the desert, approached to the east of this mountain range.

2 And I there saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

30 And beyond these, I went far to the east, and I saw another place, a valley of water.

2 And therein there was a tree, the colour of fragrant trees such as the gum tree.

3 And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

31 And I saw other mountains, and amongst them were groves of trees, and there sweet liquid flowed forth from them, which is named sarara and galbanam.

2 And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe trees, and all the trees were full of incense, being like almond trees.

3 And when one burnt it, it smelled sweeter than any fragrant odour.

32 And after these fragrant odours, as I looked towards the north over the mountains I saw seven

mountains full of choice nard and fragrant trees, and cinnamon, and pepper.

2 And then I went over the summits of all these mountains, far towards the east of the earth, and passed above the Eastern sea and went far from it, and passed over the messenger, Zoti'ël.

3 And I came to the Garden of Righteousness, and saw beyond those trees, many large trees growing there and of pleasant fragrance, large, very pleasant and great, and the tree of wisdom of which they eat and know great wisdom.

4 That tree is in height like the fir, and its leaves are like the carob tree, and its fruit is like the clusters of the vine - very lovely - and the fragrance of the tree penetrates afar.

5 Then I said, "How lovely is the tree, and how good to look at!"

6 Then Repha'ël the qodesh messenger, who was with me, answered me and said, "This is the tree of wisdom, of which your elderly father and your aged mother, who were before you, have eaten, and they learned wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden."

33 And from there I went to the ends of the earth and saw there great beasts, and each differed from the other; and birds also differing in appearance and form and voice, the one differing from the other.

2 And to the east of those beasts I saw the ends of the earth whereon the shamayim rests, and the portals of the shamayim open.

3 And I saw how the stars of the shamayim come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uri'ël, the qodesh messenger who was with me showed me.

4 He showed all matters to me and wrote them down for me; also their names he wrote for me, and their laws and their beginnings.

34 And from there I went towards the north to the ends of the earth, and there I saw a great and magnificent object at the ends of the whole earth.

2 And here אַף־אַז of hosts I saw three portals of the shamayim open in the shamayim: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain.

3 And out of one portal they blow for good, but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

35 And from there I went towards the west to the ends of the earth, and saw there three portals of the shamayim open such as I had seen in the east, the same number of portals, and the same number of outlets.

36 And from there I went to the south to the ends of the earth, and saw there three open portals of the shamayim: and then there come dew, rain, and wind.

2 And from there I went to the east to the ends of the shamayim, and saw where the three eastern portals of the shamayim open and small portals above them.

3 Through each of these small portals pass the stars of the shamayim and run their course to the west on the path which is shown to them.

4 And as often as I saw I barak always אַף־אַז of Esteem, and I continued to barak אַף־אַז of Esteem who has wrought great and magnificent wonders, to show the greatness of His work to the messengers and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and barak Him forever.

THE PARABLES

37 The second vision which he saw, the vision of wisdom, which Hanok the son of Yered, the son of Mahalal'el, the son of Qeynan, the son of Enosh, the son of Sheth, the son of Adam, saw.

2 And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those who dwell on earth, "Hear, you men of old time, and see, you that come after, the words of the Qadosh One which I will speak before אֱלֹהִים of hosts.

3 "It were better to declare to the men of old time, but even from those that come after we will not withhold the beginning of wisdom.

4 "Till the present day such wisdom has never been given by אֱלֹהִים of hosts as I have received according to my insight, according to the good pleasure of אֱלֹהִים of hosts by whom the lot of eternal hai has been given to me."

5 Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

38 The first Parable. When the congregation of the righteous shall appear, and sinners shall be judged for their sins, and shall be driven from the face of the earth:

2 And when the Righteous One shall appear before the eyes of the righteous, whose elect works hang upon אֱלֹהִים of hosts, and light shall appear to the righteous and the elect who dwell on the earth, where then will be the dwelling of the sinners, and where the resting-place of those who have denied אֱלֹהִים of hosts? It would have been good for them if they had not been born.

3 When the secrets of the righteous shall be revealed and the sinners rightly-ruled, and the wicked driven from the presence of the righteous and elect.

4 From that time those that possess the earth shall no longer be powerful and exalted, and they shall not be able to look upon the face of the qodesh, for אֱלֹהִים

hosts has caused His light to appear on the face of the qodesh, righteous, and elect.

5 Then shall the sovereigns and the mighty perish and be given into the hands of the righteous and qodesh.

6 And from thereon none shall seek for themselves compassion from אֱלֹהִים of hosts for their life is at an end.

39 And it shall come to be in those days that elect and qodesh children will descend from the high shamayim, and their seed will become one with the children of men.

2 And in those days Hanok received Books of ardour and wrath, and Books of unrest and expulsion. And compassion shall not be granted to them, says אֱלֹהִים of hosts.

3 And in those days a whirlwind carried me off from the earth, and put me down at the end of the shamayim.

4 And there I saw another vision, the dwelling-places of the qodesh, and the resting-places of the righteous.

5 Here my eyes saw their dwellings with His righteous messengers, and their resting-places with the qodesh. And they petitioned and interceded and prayed for the children of men, and righteousness flowed before them as water, and compassion like dew upon the earth. And so it is amongst them forever and ever.

6 And in that place my eyes saw the Elect One of righteousness and of belief, and I saw His dwelling-place under the wings of אֱלֹהִים of hosts. And righteousness shall prevail in His days, and the righteous and elect shall be without number before Him forever and ever.

7 And all the righteous and elect before Him shall be strong as fiery lights, and their mouth shall be full of beraḥah, and their lips exalt the Name of אֱלֹהִים of hosts, and righteousness before Him shall never fail, and uprightness shall never fail before Him.

8 There I wanted to dwell, and my spirit longed for that dwelling-place, and there as yet has been my portion, for so has it been established concerning me before אֱלֹהֵי הַצְּבָאוֹת of hosts.

9 In those days I praised and exalted the Name of אֱלֹהֵי הַצְּבָאוֹת of hosts with birekoth and praises, because He has destined me for berakah and esteem according to the good pleasure of אֱלֹהֵי הַצְּבָאוֹת of hosts.

10 For a long time my eyes regarded that place, and I barak Him and praised Him, saying, "Baruk is He, and may He be baruk from the beginning and for eternity.

11 "And before Him there is no ceasing. He knows before the world was created what is forever and what will be from generation unto generation.

12 "Those who do not sleep barak You. They stand before Your esteem and barak, praise, and exalt, saying, 'Qodesh, qodesh, qodesh is אֱלֹהֵי הַצְּבָאוֹת of hosts. He fills the earth with spirits.' "

13 And here my eyes saw all those who do not sleep. They stand before Him and barak and say, "Baruk be You, and baruk be the Name of אֱלֹהֵי הַצְּבָאוֹת forever and ever."

14 And my face was changed, for I could no longer look on.

40 And after that I saw thousands of thousands and ten thousand times ten thousand. I saw a multitude beyond number and reckoning, who stood before אֱלֹהֵי הַצְּבָאוֹת of hosts.

2 And on the four sides of אֱלֹהֵי הַצְּבָאוֹת of hosts I saw four presences, different from those that do not sleep, and I learned their names: for the messengers that went with me made known to me their names, and showed me all the hidden matters.

3 And I heard the voices of those four presences as they uttered praises before אֱלֹהֵי הַצְּבָאוֹת of esteem.

4 The first voice barak אֱלֹהֵי הַצְּבָאוֹת of hosts forever and ever.

5 And the second voice I heard berakah the Elect One and the elect ones who hang upon אֱלֹהֵי הַצְּבָאוֹת of hosts.

6 And the third voice I heard pray and intercede for those who dwell on the earth and make supplication in the Name of 𐤀𐤆𐤃𐤃 of hosts.

7 And I heard the fourth voice fending off the adversaries and forbidding them to come before 𐤀𐤆𐤃𐤃 of hosts to accuse them who dwell on the earth.

8 After that I asked the messenger of peace who went with me, who showed me all matters that are hidden, "Who are these four presences which I have seen and whose words I have heard and written down?"

5 And he said to me, "This first is Miḵa'ël, full of favour and patient. And the second, who is appointed over all the diseases and all the wounds of the children of men, is Repha'ël. And the third, who is appointed over all the powers, is Gaḅri'ël. And the fourth, who is appointed over the repentance unto expectancy of those who inherit eternal ḥai, is named Phanu'ël." And these are the four messengers of 𐤀𐤆𐤃𐤃 of hosts and the four voices I heard in those days.

41 And after that I saw all the secrets of the shamayim, and how the reign is divided, and how the actions of men are weighed in the balance.

2 And there I saw the mansions of the elect and the mansions of the qodesh, and my eyes saw there all the sinners being driven from there which deny the Name of 𐤀𐤆𐤃𐤃 of hosts, and being dragged off. And they could not abide because of the punishment which proceeds from 𐤀𐤆𐤃𐤃 of hosts.

3 And there my eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew. And these I saw from where they proceed in that place and from where they saturate the dusty earth.

4 And there I saw closed chambers out of which the winds are divided: the chamber of the hail and winds, the chamber of the mist and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world.

5 And I saw the chambers of the sun and moon, where they proceed and where they come again, and their magnificence return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they do not add to their orbit and they do not take from it, and they keep trust with each other, in accordance with the oath by which they are bound together.

6 And first: the sun goes forth and traverses his path according to the commandment of אֱלֹהִים of hosts, and mighty is His Name forever and ever.

7 And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night - the one holding a position opposite to the other before אֱלֹהִים of hosts. And they give thanks and praise and do not rest; for unto them is their thanksgiving rest.

8 For the sun changes often for a beraḳah or a curse, and the course of the path of the moon is light to the righteous and darkness to the sinners in the Name of אֱלֹהִים, who made a separation between the light and the darkness, and divided the spirits of men, and strengthened the spirits of the righteous, in the Name of His righteousness.

9 For no messenger delays and no power is able to delay; for He appoints a right-ruler for them all and He rightly-rules them all before Him.

42 Wisdom found no place where she might dwell; then a dwelling-place was assigned her in the shamayim.

2 Wisdom went forth to make her dwelling among the children of men, and found no dwelling-place. Wisdom returned to her place, and took her seat among the messengers.

3 And unrighteousness went forth from her chambers. Whom she did not seek, she found, and dwelt with them, as rain in a desert and dew on a thirsty land.

43 And I saw other lightnings and the stars of the shamayim, and I saw how He called them all by their names and they listened to Him.

2 And I saw how they are weighed in a righteous balance according to their proportions of light: - the width of their spaces and the day of their appearing - and how their revolution produces lightning, and their revolution according to the number of the messengers, and they keep trust with each other.

3 And I asked the messenger who went with me who showed me what was hidden, "What are these?"

4 And he said to me, "אֱלֹהִים of hosts has showed you their similarity. These are the names of the qodeshim who dwell on the earth and believe in the Name of אֱלֹהִים of hosts forever and ever."

44 Also another matter I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form.

45 And this is the second Parable concerning those who deny the Name of the dwelling of the qodeshim and אֱלֹהִים of hosts.

2 And into the shamayim they shall not ascend, and on the earth they shall not come. Such shall be the lot of the sinners who have denied the Name of אֱלֹהִים of hosts, who are thus preserved for the day of suffering and tribulation.

3 On that day My Elect One shall sit on the throne of esteem and shall try their works, and their places of rest shall be innumerable. And their beings shall grow strong within them when they see My elect ones, and those who have called upon My magnificent Name.

4 Then will I cause My Elect One to dwell among them, and I will transform the shamayim and make it an eternal beraḳah and light.

5 And I will transform the earth and make it a beraḳah, and I will cause My elect ones to dwell upon it, but the sinners and evil-doers shall not place a foot upon it.

6 For I have provided and satisfied with peace My righteous ones and have caused them to dwell before Me. But for the sinners, there is judgment impending with Me, so that I shall destroy them from the face of the earth.

46 And there I saw One who had a head of days, and His head was white like wool, and with Him was another Being whose face had the appearance of a man, and His face was full of favour, like one of the qodesh messengers.

2 And I asked the messenger who went with me and showed me all the hidden matters, concerning the Běn of Aḏam, who He was, and where He was, why He went with the Head of Days. And he answered and said to me,

3 “This is the Běn of Aḏam who has righteousness, with whom dwelt righteousness, and who revealed all the treasures of that which is hidden, because אֱלֹהִים of hosts has chosen Him, and whose lot has the preeminence before אֱלֹהִים of hosts in uprightness forever.

4 “And this Běn of Aḏam whom you have seen shall raise up the sovereigns and the mighty from their thrones, and shall loosen the kidneys of the strong, and break the teeth of the sinners.

5 “And He shall put down the sovereigns from their thrones and reigns because they do not exalt and praise Him, nor humbly acknowledge where the reign was bestowed upon them.

6 “And He shall put down the pride of the strong, and shall fill them with shame. And darkness shall be their dwelling, and worms shall be their bed, and they shall have no expectancy of rising from their beds, because they do not exalt the Name of אֱלֹהִים of hosts.

7 “And these are they who judge the stars of the shamayim, and raise their hands against the Most High, and tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness, and their power rests upon their riches, and their belief is in the

mighty ones which they have made with their hands, and they deny the Name of אֱלֹהִים of hosts,

8 “And they persecute the houses of His congregations, and the trustworthy who hang upon the Name of אֱלֹהִים of hosts.”

47 And in those days the prayer of the righteous, and the blood of the righteous shall have ascended from the earth before אֱלֹהִים of hosts.

2 In those days the qodeshim who dwell above in the shamayim shall unite with one voice and make supplication and pray and praise, and give thanks and barak the Name of אֱלֹהִים of hosts on behalf of the blood of the righteous which has been shed. And that the prayer of the righteous may not be in vain before אֱלֹהִים of hosts, that judgment may be done unto them, and that they may not have to suffer forever.

3 In those days I saw the Head of Days when He seated himself upon the throne of His esteem, and the Books of the living were opened before Him: and all His host which is in the shamayim above and His counsellors stood before Him,

4 And the hearts of the qodesh were filled with joy because the number of the righteous had been offered, and the prayer of the righteous had been heard, and the blood of the righteous been required before אֱלֹהִים of hosts.

48 And in that place I saw the fountain of righteousness which was inexhaustible, and around it were many fountains of wisdom, and all the thirsty drank of them, and were filled with wisdom, and their dwellings were with the righteous and qodesh and elect.

2 And at that hour the Běn of Ađam was Named In the presence of אֱלֹהִים of hosts, and his Name before the Head of Days.

3 Even before the sun and the signs were created, before the stars of the shamayim were made, His Name was Named before אֱלֹהִים of hosts.

4 He shall be a staff to the righteous to brace themselves upon and not fall, and he shall be the light of the nations, and the expectancy of those who are troubled of heart.

5 All who dwell on earth shall fall down and worship before Him, and will praise and barak and celebrate אֱלֹהֵי אֲרָצָה of hosts with song.

6 And for this reason He has been chosen and hidden before Him, before the creation of the world and for eternity.

7 And the wisdom of אֱלֹהֵי אֲרָצָה of hosts has revealed Him to the qodesh and righteous; for he has preserved the lot of the righteous, because they have hated and despised this world of unrighteousness, and have hated all its works and ways in the Name of אֱלֹהֵי אֲרָצָה of hosts, for in His Name they are saved, and according to His good pleasure has it been in regard to their life.

8 In these days the sovereigns of the earth shall have become downcast in face, and the strong who possess the land because of the works of their hands, for on the day of their anguish and affliction they shall not save themselves. And I will give them over into the hands of My elect:

9 As straw in the fire so they shall burn before the face of the qodesh - as lead in the water they shall sink before the face of the righteous, and no trace of them shall be found any more.

10 And on the day of their affliction there shall be rest on the earth, and before them they shall fall and not rise again, and there shall be no one to take them with his hands and raise them, for they have denied אֱלֹהֵי אֲרָצָה of hosts and His Anointed. The Name of אֱלֹהֵי אֲרָצָה of hosts be baruk.

49 For wisdom is poured out like water, and esteem failed not before Him for eternity.

2 For He is mighty in all the secrets of righteousness, and unrighteousness shall disappear as a shadow, and have no continuance; because the Elect One stands before אֱלֹהֵי אֲרָצָה of hosts, and His esteem is forever and ever, and His might unto all generations.

3 And in Him dwells the spirit of wisdom, and the spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness.

4 And He shall judge the secret matters, And none shall be able to utter a lying word before Him; for He is the Elect One before 𐌲𐌹𐌶𐌹 of hosts according to His good pleasure.

50 And in those days a change shall take place for the qodesh and elect, and the light of days shall abide upon them, and esteem and honour shall turn to the qodesh,

2 on the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the Name of 𐌲𐌹𐌶𐌹 of hosts, and He will cause the others to witness that they may repent and abandon the works of their hands.

3 They shall have no honour through the Name of 𐌲𐌹𐌶𐌹 of hosts, yet through His Name shall they be saved, and 𐌲𐌹𐌶𐌹 of hosts will have compassion on them, for His compassion is great.

4 And He is righteous also in His judgment, and in the presence of His esteem unrighteousness also shall not maintain itself. At His judgment the unrepentant shall perish before Him.

5 “And from hereon I will have no compassion on them,” says 𐌲𐌹𐌶𐌹 of hosts.

51 And in those days shall the earth also give back that which has been entrusted to it, and the grave also shall give back that which it has received, and Gëy-Hinnom shall give back that which it owes. For in those days the Elect One shall arise,

2 and He shall choose the righteous and qodesh from among them, for the day has drawn near that they should be saved.

3 And the Elect One shall in those days sit on My throne, and His mouth shall pour forth all the secrets of wisdom and counsel, for 𐌲𐌹𐌶𐌹 of hosts has given to Him and has esteemed Him.

4 And in those days the mountains shall leap like rams, and the hills also shall skip like lambs satisfied with milk, and the faces of the messengers in the shamayim shall be lit up with joy.

5 And the earth shall rejoice, and the righteous shall dwell upon it, and the elect shall walk upon it.

52 And after those days in that place where I had seen all the visions of that which is hidden, for I had been carried off in a whirlwind and they had borne me towards the west.

2 There my eyes saw all the secret matters of the shamayim that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.

3 And I asked the messenger who went with me, saying, "What are these which I have seen in secret?"

4 And he said to me, "All these which you have seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth."

5 And that messenger of peace answered, saying unto me, "Wait a little, and there shall be revealed unto you all the secret matters which surround אַרְבָּב of hosts.

6 "And these mountains which your eyes have seen - the mountain of iron, and the mountain of copper, and the mountain of silver, and the mountain of gold, and the mountain of soft metal, and the mountain of lead - all these shall be in the presence of the Elect One as wax before the fire, and like the water which streams down from above, and they shall become powerless before his feet.

7 "And it shall come to be in those days that none shall be saved, either by gold or by silver, and none be able to escape.

8 "And there shall be no iron for war, nor shall one clothe oneself with a breastplate. Bronze shall be of no service, and tin shall not be esteemed, and lead shall not be desired.

9 “And all these shall be destroyed from the surface of the earth, when the Elect One shall appear before the face of אֱלֹהִים of hosts.”

53 There my eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to Him gifts and presents and tokens of homage, but that deep valley shall not become full.

2 And their hands commit lawless deeds, and the sinners devour all whom they lawlessly oppress; yet the sinners shall be destroyed before the face of אֱלֹהִים of hosts, and they shall be banished from off the face of His earth, and they shall perish forever and ever.

3 For I saw all the messengers of punishment abiding and preparing all the instruments of Satan.

4 And I asked the messenger of peace who went with me, “For whom are they preparing these Instruments?”

5 And he said to me, “They prepare these for the sovereigns and the mighty of this earth, that they may be destroyed by them.

6 “And after this the Righteous and Elect One shall cause the house of His congregation to appear. From now on they shall be no longer hindered in the Name of אֱלֹהִים of hosts.

7 “And these mountains shall not stand as the earth before His righteousness, and the hills shall be as a fountain of water, and the righteous shall have rest from the oppression of sinners.”

54 And I looked and turned to another part of the earth, and saw there a deep valley with burning fire.

2 And they brought the sovereigns and the mighty, and began to cast them into this deep valley.

3 And there my eyes saw how they made these their instruments - iron chains of immeasurable weight.

4 And I asked the messenger of peace who went with me, saying, “For whom are these chains being prepared?”

5 And he said to me, “These are being prepared for the hosts of Azaz’el so that they may take them and cast them into the abyss of complete condemnation,

and they shall cover their jaws with rough stones as אֲרִיִּים of hosts commanded.

6 “And Miḳa’ēl, and Gabri’el, and Repha’el, and Phanu’el shall take hold of them on that great day, and cast them on that day into the burning furnace, that אֲרִיִּים of hosts may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.

7 “And in those days punishment shall come from אֲרִיִּים of hosts, and He will open all the chambers of waters which are above the shamayim, and of the fountains which are beneath the earth.

8 “And all the waters shall be joined with the waters - that which is above the shamayim is the masculine, and the water which is beneath the earth is the feminine.

9 “And they shall destroy all who dwell on the earth and those who dwell under the ends of the shamayim.

10 “And when they have recognised their unrighteousness which they have wrought on the earth, then by these shall they perish.”

55 And after that the Head of Days repented and said, “In vain have I destroyed all who dwell on the earth.”

2 And He swore by His great Name, “From now on I will not do so to all who dwell on the earth, and I will place a sign in the shamayim, and this shall be a pledge of good trust between Me and them forever, so long as the shamayim is above the earth. And this is in accordance with My command.

3 “When I have desired to take hold of them by the hand of the messengers on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, says Elohim, אֲרִיִּים of hosts.

4 “You mighty sovereigns who dwell on the earth; you shall have to look upon My Elect One, how He sits on the throne of esteem and judges Azaz’el, and all his associates, and all his hosts in the Name of אֲרִיִּים of hosts.”

56 And I saw there the hosts of the messengers of punishment going, and they held scourges and chains of iron and bronze.

2 And I asked the messenger of peace who went with me, saying, "To whom are these who hold the scourges going?"

3 And he said to me, "To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley.

4 "And then that valley shall be filled with their elect and beloved, and the days of their lives shall be at an end, and the days of their leading astray shall not be reckoned thereafter.

5 "And in those days the messengers shall return and hurl themselves to the east upon the Parthians and Madites: they shall stir up the sovereigns, so that a spirit of unrest shall come upon them, and they shall rouse them from their thrones, that they may break forth as lions from their lairs, and as hungry wolves among their flocks.

6 "And they shall go up and tread under foot the land of His elect ones.

7 "But the city of my righteous shall be a hindrance to their horses, and they shall begin to fight among themselves, and their right hand shall be strong against themselves, and a man shall not know his brother, nor a son his father or his mother, till there be no number of the corpses through their slaughter, and their punishment be not in vain.

8 "In those days the grave shall open its jaws, and they shall be swallowed up therein and their destruction shall be at an end; the grave shall devour the sinners in the presence of the elect."

57 And it came to be after this, that I saw another host of chariots, and men riding upon them, and coming on the winds from the east, and from the west to the south.

2 And the noise of their chariots was heard, and when this turmoil took place, the qodeshim from the

shamayim observed it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of the shamayim to the other, in one day.

3 And they shall all fall down and worship אֱלֹהֵי אֲדֹנָי of hosts. And this is the end of the second Parable.

58 And I began to speak the third Parable concerning the righteous and elect.

2 “Baruk are you, you righteous and elect, for magnificent shall be your lot.

3 “And the righteous shall be in the light of the sun, and the elect in the light of eternal hai. The days of their hai shall be unending, and the days of the qodesh without number.

4 “And they shall seek the light and find righteousness with אֱלֹהֵי אֲדֹנָי of hosts. There shall be peace to the righteous in the Name of the Eternal Adon.

5 “And after this it shall be said to the qodesh in the shamayim that they should seek out the secrets of righteousness, the heritage of belief, for it has become bright as the sun upon earth, and the darkness is past.

6 “And there shall be a light that never ends, and to a number of days they shall not come, for the darkness shall first have been destroyed, and the light of uprightness established forever before אֱלֹהֵי אֲדֹנָי of hosts.”

59 In those days my eyes saw the secrets of the lightnings, and of the lights, and the right-rulings they execute: and they lighten for a beraḳah or a curse as אֱלֹהֵי אֲדֹנָי of hosts desires.

2 And there I saw the secrets of the thunder, and how when it resounds above in the shamayim - the sound thereof is heard, and he caused me to see the right-rulings executed on the earth, whether they be for well-being and beraḳah, or for a curse according to the word of אֱלֹהֵי אֲדֹנָי of hosts.

3 And after that all the secrets of the lights and lightnings were shown to me, and they lighten for beraḳah and for satisfying.

A FRAGMENT OF
THE BOOK OF NOAH

60 In the year 500, in the seventh month, on the fourteenth day of the month in the life of Hanok - In that Parable I saw how a mighty quaking made the shamayim of shamayim to quake, and the host of the Most High, and the messengers, a thousand thousands and ten thousand times ten thousand, were disturbed with a great unrest.

2 And the Head of Days sat on the throne of His esteem, and the messengers and the righteous stood around Him.

3 And a great trembling seized me, and fear took hold of me, and my loins gave way, and my kidneys melted, and I fell upon my face.

4 And Miqa'el sent another messenger from among the qodeshim and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the shamayim. And Miqa'el said to me, "Why are you disturbed with such a vision? Until this day lasted the day of His compassion; and He has shown favour and patience towards those who dwell on the earth.

5 "And when the day, and the power, and the punishment, and the judgment come, which אַף־אֵל of hosts has prepared for those who do not worship the righteous Law, and for those who deny the righteous Right-Ruling, and for those who take His Name in vain - that day is prepared. For the elect: a Covenant, but for sinners: a judgment.

6 "When the punishment of אַף־אֵל of hosts shall rest upon them, it shall rest in order that the punishment of אַף־אֵל of hosts may not come in vain, and it shall slay the children with their mothers and the children with their fathers. Afterward the judgment shall take place according to His compassion and His patience."

7 And on that day were two monsters parted, a female monster named Liwiathan, to dwell in the abysses of the ocean over the fountains of the waters.

8 And the male is named Behemoth, who occupied with his breast a waste wilderness named Dawidayin, on the east of the garden where the elect and righteous dwell - where my grandfather was taken up - the seventh from Adam, the first man whom אֱלֹהִים of hosts created.

9 And I pleaded with the other messenger that he should show me the might of those monsters, how they were parted on one day and cast - the one into the abysses of the sea, and the other unto the dry land of the wilderness.

10 And he said to me, "You son of man, in this do you seek to know what is hidden."

11 And the other messenger who went with me and showed me what was hidden told me what is first and last in the shamayim in the height, and beneath the earth in the depth, and at the ends of the shamayim, and on the foundation of the shamayim.

12 And the chambers of the winds, and how the winds are divided, and how they are weighed, and the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting, and the divisions of the stars according to their names, and how all the divisions are divided.

13 And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey.

14 For the thunder has places of rest assigned while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and do not separate.

15 For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the

treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth.

16 And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in the same way it is driven forward and disperses amid all the mountains of the earth.

17 And the spirit of the hoar-frost is his own messenger, and the spirit of the hail is a good messenger.

18 And the spirit of the snow has forsaken his chambers on account of his strength. There is a special spirit therein, and that which ascends from it is like smoke, and its name is frost.

19 And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is magnificent both in light and in darkness, and in winter and in summer, and in its chamber is a messenger.

20 And the spirit of the dew has its dwelling at the ends of the shamayim, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other.

21 And when the spirit of the rain goes forth from its chamber, the messengers come and open the chamber and lead it out. And when it is diffused over the whole earth it unites with the water on the earth, and whenever it unites with the water on the earth...

22 For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in the shamayim. Therefore there is a measure for the rain, and the messengers take it in charge.

23 And these I saw towards the garden of the righteous.

24 And the messenger of peace who was with me said to me, "These two monsters, prepared conformable to the greatness of Elohim, shall feed..."

61 And I saw in those days how long cords were given to those messengers, and they took to their wings and flew, and they went towards the north.

2 And I asked the messenger, saying unto him, "Why have they taken these cords and gone off?" And he said to me, "They have gone to measure."

3 And the messenger who went with me said to me, "These shall bring the measures of the righteous, and the ropes of the righteous to the righteous, that they may support themselves on the Name of אֱלֹהִים of hosts forever and ever.

4 "The elect shall begin to dwell with the elect, and those are the measures which shall be given to belief and which shall strengthen righteousness.

5 "And these measures shall reveal all the secrets of the depths of the earth, and those who have been destroyed by the desert, and those who have been devoured by the beasts, and those who have been devoured by the fish of the sea, that they may return and support themselves on the day of the Elect One; for none shall be destroyed before אֱלֹהִים of hosts, and none can be destroyed."

6 And all who dwell above in the shamayim received a command and power and one voice and one light like fire.

7 And their first words, that One they barak, and exalted and lifted up with wisdom, and they were wise in utterance and in the spirit of hai.

8 And אֱלֹהִים of hosts placed the Elect One on the throne of esteem. And He shall judge all the works of the qodesh above in the shamayim, and in the balance shall their deeds be weighed.

9 And when He shall lift up His face to judge their secret ways according to the Word of the Name of אֱלֹהִים of hosts, and their path according to the Way of the righteous judgment of אֱלֹהִים of hosts, then shall

they all with one voice speak and barak, and esteem and exalt and qadosh the Name of אֱלֹהִים of hosts.

10 And He will summon all the host of the shamayim, and all the qodeshim above. And the host of Elohim: the kerubim, seraphim and ophannim, and all the messengers of power, and all the messengers of principalities, and the Elect One, and the other powers on the earth *and* over the water,

11 on that day shall raise one voice, and barak and esteem and exalt in the spirit of belief, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of favour, and in the spirit of judgment and of peace, and in the spirit of goodness, and shall all say with one voice: "Baruk is He, and may the Name of אֱלֹהִים of hosts be baruk forever and ever."

12 All who do not sleep in the shamayim above shall barak Him. All the qodeshim who are in the shamayim shall barak Him, and all the elect who dwell in the garden of hai, and every spirit of light who is able to barak, and esteem, and exalt, and qadosh Your baruk Name, and all flesh shall beyond measure esteem and barak Your Name forever and ever.

13 For great is the favour of אֱלֹהִים of hosts, and He is patient, and all His works and all that He has created He has revealed to the righteous and elect in the Name of אֱלֹהִים of hosts.

62 And thus אֱלֹהִים commanded the sovereigns and the mighty and the exalted, and those who dwell on the earth, and said, "Open your eyes and lift up your horns if you are able to recognise the Elect One."

2 And אֱלֹהִים of hosts seated Him on the throne of His esteem, and the spirit of righteousness was poured out upon Him, and the Word of His mouth slays all the sinners, and all the unrighteous are destroyed from before His face.

3 And there shall stand up in that day all the sovereigns and the mighty, and the exalted and those who hold the earth, and they shall see and recognise how He sits on the throne of His esteem, and

righteousness is rightly-ruled before Him, and no lying word is spoken before Him.

4 Then pain shall come upon them as on a woman in travail, when her child enters the mouth of the womb, and she has pain in bringing forth.

5 And one portion of them shall look on the other, and they shall be terrified, and they shall be sad-faced, and pain shall seize them, when they see the Běn of Ađam sitting on the throne of His esteem.

6 And the sovereigns and the mighty and all who possess the earth shall barak and esteem and exalt Him who rules over all, who was hidden.

7 For from the beginning the Běn of Ađam was hidden, and the Most High preserved Him in the presence of His might, and revealed Him to the elect.

8 And the congregation of the elect and qodesh shall be shown, and all the elect shall stand before Him on that day.

9 And all the sovereigns and the mighty and the exalted and those who rule the earth shall fall down before Him on their faces, and worship and place their expectancy upon the Běn of Ađam, and petition Him and make supplication for compassion at His hands.

10 Nevertheless that Ađon of hosts will so press them that they shall hastily go forth from His presence, and their faces shall be filled with shame and the darkness grow deeper on their faces.

11 And He will deliver them to the messengers for punishment to execute vengeance on them because they have oppressed His children and His elect.

12 And they shall be a spectacle for the righteous and for His elect. They shall rejoice over them, because the wrath of אףאז of hosts rested upon them, and His sword is drunk with their blood.

13 And the righteous and elect shall be saved on that day, and they shall never thereafter see the face of the sinners and unrighteous.

14 And אףאז of hosts will abide over them, and with the Běn of Ađam they shall eat and lie down and rise up forever and ever.

15 And the righteous and elect shall have risen from the earth, and ceased to be sad-faced. And they shall have been clothed with garments of esteem.

16 And these shall be the garments of ḥai from אֱלֹהִים of hosts, and your garments shall not grow old, nor your esteem pass away before אֱלֹהִים of hosts.

63 In those days the mighty and the sovereigns who possess the earth shall beg to grant them a little relief from His messengers of punishment to whom they were delivered, that they might fall down and worship before אֱלֹהִים of hosts, and confess their sins before Him.

2 And they shall barak and esteem אֱלֹהִים of hosts, and say, "Baruk is אֱלֹהִים of hosts and אֱלֹהִים of sovereigns, and אֱלֹהִים of the mighty and אֱלֹהִים of the rich, and אֱלֹהִים of esteem and אֱלֹהִים of wisdom.

3 "And splendid in every secret matter is Your power from generation to generation, and Your esteem forever and ever. Deep are all Your secrets and innumerable, and Your righteousness is beyond reckoning.

4 "We have now learned that we should esteem and barak אֱלֹהִים of sovereigns and Him who is Sovereign over all sovereigns."

5 And they shall say, "O that we had rest to esteem and give thanks and confess our belief before His esteem!

6 "And now we long for a little rest but do not find it, we follow hard upon and do not obtain, and light has vanished from before us, and darkness is our dwelling-place forever and ever.

7 "For we have not believed before Him nor esteemed the Name of אֱלֹהִים of hosts, but our expectancy was in the scepter of our reign, and in our esteem.

8 "And in the day of our suffering and tribulation He does not save us, and we find no relief for confession that our Adon is true in all His works, and in His right-rulings and His justice, and His right-rulings have no respect of persons.

9 “And we pass away from before His face on account of our works, and all our sins are reckoned up in righteousness.”

10 Now they shall say unto themselves, “Our beings are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Gěy-Hinnom.”

11 And after that their faces shall be filled with darkness and shame before the Běn of Ađam, and they shall be driven from His presence, and the sword shall abide before His face in their midst.

12 Thus spoke אַףאַז of hosts, “This is the statute and judgment with respect to the mighty and the sovereigns and the exalted and those who possess the earth before אַףאַז of hosts.”

64 And other forms I saw hidden in that place.

2 I heard the voice of the messenger saying, “These are the messengers who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.”

65 And in those days Noah saw the earth that it had sunk down and its destruction was near.

2 And he arose from there and went to the ends of the earth, and cried aloud to his grandfather Hanoq, and Noah said three times with an embittered voice, “Hear me, hear me, hear me.”

3 And I said to him, “Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, if perhaps I shall perish with it?”

4 And after that there was a great commotion on the earth, and a voice was heard from the shamayim, and I fell on my face.

5 And Hanoq my grandfather came and stood by me, and said to me, “Why have you cried unto me with a bitter cry and weeping.

6 “And a command has gone forth from the presence of אַףאַז concerning those who dwell on the earth that their ruin is accomplished because they have learned all the secrets of the messengers, and all the violence

of the adversaries, and all their powers -the most secret ones- and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth.

7 “And how silver is produced from the dust of the earth, and how soft metal originates in the earth.

8 “For lead and tin are not produced from the earth like the first. It is a fountain that produces them, and a messenger stands therein, and that messenger is the head.”

9 And after that my grandfather Hanok took hold of me by my hand and raised me up, and said to me, “Go, for I have asked אַף־אַז of hosts regarding this commotion on the earth.

10 “And He said to me, ‘Because of their unrighteousness their judgment has been determined upon and shall not be withheld by Me forever. Because of the sorceries which they have searched out and learned, the earth and those who dwell upon it shall be destroyed.’

11 “And these, they have no place of repentance forever, because they have shown them what was hidden, and they are the condemned. But as for you, my son, אַף־אַז of hosts knows that you are pure, and guiltless of this reproach concerning the secrets.

12 “And He has destined your name to be among the qodesh, and will preserve you amongst those who dwell on the earth, and has destined your righteous seed both for sovereignty and for great honours, and from your seed shall proceed a fountain of the righteous and qodesh without number forever.”

66 And after that he showed me the messengers of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgment and destruction on all who dwell on the earth.

2 And אַף־אַז of hosts gave command to the messengers who were going forth, that they should not cause the waters to rise but should hold them in check;

for those messengers were over the powers of the waters.

3 And I went away from the presence of Hanok.

67 And in those days the word of Elohim came unto me, and He said to me, "Noah, your lot has come up before Me, a lot without blame, a lot of love and uprightness.

2 "And now the messengers are making a wooden *object*, and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall come so that the earth will not remain without inhabitant.

3 "And I will establish your seed before me forever and ever, and I will spread abroad those who dwell with you. It shall not be unfruitful on the face of the earth, but it shall be baruk and multiply on the earth in the Name of אֱלֹהִים."

4 And He will imprison those messengers, who have shown unrighteousness, in that burning valley which my grandfather Hanok had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin.

5 And I saw that valley in which there was a great earthquake and a convulsion of the waters.

6 And when all this took place, from that fiery molten metal and from the earthquake in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the messengers who had led astray burned beneath that land.

7 And through its valleys proceed streams of fire, where these messengers are punished who had led astray those who dwell upon the earth.

8 But those waters shall in those days serve for the sovereigns and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit. Now their spirit is full of lust, that they may be punished in their body, for they have denied אֱלֹהִים of hosts and see their punishment daily, and yet do not believe in His Name.

9 And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit forever and ever; for before 𐤒𐤓𐤓𐤓 of hosts none shall utter an idle word.

10 For the judgment shall come upon them, because they believe in the lust of their body and deny the Ruah of 𐤒𐤓𐤓𐤓.

11 And those same waters will undergo a change in those days; for when those messengers are punished in these waters, these water-springs shall change their temperature, and when the messengers ascend, this water of the springs shall change and become cold.

12 And I heard Miḳa'ël answering and saying, "This judgment with which the messengers are judged is a witness for the sovereigns and the mighty who possess the earth.

13 "Because these waters of judgment minister to the healing of the body of the sovereigns and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns forever."

68 And after that my grandfather Ḥanoḳ gave me the teaching of all the secrets in the Book in the parables which had been given to him, and he put them together for me in the words of the Book of the Parables.

2 And on that day Miḳa'ël answered Repha'ël and said, "The power of the spirit transports and makes me tremble because of the severity of the judgment of the secrets - the judgment of the messengers. Who can endure the severe judgment which has been executed, and before which they melt away?"

3 And Miḳa'ël answered again, and said to Repha'ël, "Who is he whose heart is not softened concerning it, and whose kidneys are not troubled by this word of judgment gone forth upon them because of those who have thus led them out?"

4 And it came to be, when he stood before 𐤒𐤓𐤓𐤓 of hosts, Miḳa'ël said thus to Repha'ël, "I will not take their part under the eye of 𐤒𐤓𐤓𐤓; for 𐤒𐤓𐤓𐤓 of hosts has been angry with them because they do as if they were

𐤀𐤆𐤃𐤁. Therefore all that is hidden shall come upon them forever and ever.

5 “For neither messenger nor man shall have his portion, but alone they have received their judgment forever and ever.”

69 And after this judgment they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.

2 And see, the names of those messengers, and these are their names: the first of them is Shemyatsa, the second Artaqīpha, and the third Armēn, the fourth Koḳab’ēl, the fifth Tura’ēl, the sixth Rumya’al, the seventh Dani’ēl, the eighth Neqa’ēl, the ninth Baraḳi’ēl, the tenth Azaz’ēl, the eleventh Armaros, the twelfth Batarya’al, the thirteenth Busasya’al, the fourteenth Ḥanan’ēl, the fifteenth Tur’ēl, and the sixteenth Simapesi’ēl, the seventeenth Yetre’ēl, the eighteenth Tuma’ēl, the nineteenth Tsurī’ēl, the twentieth Rame’ēl, the twenty-first Azaz’ēl.

3 And these are the chiefs of their messengers and their names, and their chief ones over hundreds and over fifties and over tens.

4 The name of the first Yēqon: that is, the one who led astray the sons of Elohim, and brought them down to the earth, and led them astray through the daughters of men.

5 And the second was named Asḅe’ēl: he imparted to the qodesh sons of Elohim evil counsel, and led them astray so that they defiled their bodies with the daughters of men.

6 And the third was named Gaḍre’ēl: it is he who showed the children of men all the smitings of death, and he led astray Ḥawwah, and showed the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men.

7 And from his hand they have proceeded against those who dwell on the earth from that day and for eternity.

8 And the fourth was named Penemu'el: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom.

9 And he instructed mankind in writing with ink and paper, and thereby many sinned from everlasting to everlasting and until this day.

10 For men were not created for such a purpose, to give confirmation to their good belief with pen and ink.

11 For men were created exactly like the messengers, to the intent that they should continue pure and righteous. And death, which destroys all matters, could not have taken hold of them, but through this, their knowledge, they are perishing, and through this power it is consuming me.

12 And the fifth was named Kasdeya: this is he who showed the children of men all the wicked smiting of spirits and demons, and the smiting of the embryo in the womb, that it may pass away, and the bites of the serpent, and the smiting which befalls through the noontide heat, the son of the serpent named Taḅa'ēt.

13 And this is the task of Kasbe'el, the chief of the oath which he showed to the qodeshim when he dwelt high above in esteem, and its name is Biḳa.

14 This one requested Miḳa'el to show him the hidden Name, that he might pronounce it in the oath, so that those might quake before that Name and oath who revealed all that was in secret to the children of men.

15 And this is the power of this oath, for it is powerful and strong, and he placed this oath Aḳa'el in the hand of Miḳa'el.

16 And these are the secrets of this oath. And they are strong through his oath. And the shamayim was suspended before the world created, and forever.

17 And through it the earth founded upon the water, and from the secret recesses of the mountains come pleasant waters from the creation of the world and unto forever.

18 And through that oath the sea was created, and as its foundation He appointed for it the sand against the

time of anger, and it dare not pass beyond it from the creation of the world unto forever.

19 And through that oath are the depths made firm, and endure and do not move from their place from everlasting to everlasting.

20 And through that oath the sun and moon complete their course, and deviate not from their ordinance from everlasting to everlasting.

21 And through that oath the stars complete their course, and He calls them by their names, and they answer Him from everlasting to everlasting.

22 And in the same way the spirits of the water, and of the winds, and of all breezes, and paths from all the quarters of the winds.

23 And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew.

24 And all these believe and give thanks before אֱלֹהֵי אֲדָמָה of hosts, and praise with all their power, and their food is in every act of thanksgiving: they thank and esteem and exalt the Name of אֱלֹהֵי אֲדָמָה of hosts forever and ever.

25 And this oath is mighty over them and through it they are preserved and their paths are preserved, and their course is not destroyed.

26 And there was great joy amongst them, and they barak and esteemed and exalted because the Name of the Běn of Ađam had been revealed unto them.

27 And He sat on the throne of his esteem, and the sum of judgment was given unto the Běn of Ađam, and He caused the sinners to pass away and be destroyed from off the face of the earth, and those who have led the world astray.

28 With chains shall they be bound, and in their assemblage-place of destruction shall they be imprisoned, and all their works vanish from the face of the earth.

29 And from hereon there shall be none corruptible; for the Běn of Ađam has appeared, and has seated

Himself on the throne of His esteem, and all evil shall pass away before His face, and the Word of the Běn of Aḏam shall go forth and be strong before אַף־אַז of hosts. This is the Third Parable of Ḥanok.

70 And it came to be after this that his name during his lifetime was raised above to the Běn of Aḏam and to אַף־אַז of hosts from amongst those who dwell on the earth.

2 And he was raised above on the chariots of the spirit and his name vanished among them.

3 And from that day I was no longer numbered amongst them: and he placed me between the two winds, between the North and the West, where the messenger took the cords to measure for me the place for the elect and righteous.

4 And there I saw the first fathers and the righteous who from the beginning dwell in that place.

71 And it came to be after this, that my spirit was translated and it ascended into the shamayim: and I saw the qodesh sons of Elohim. They were stepping on flames of fire: their garments were white and their faces shone like snow.

2 And I saw two streams of fire, and the light of that fire shone like jacinth, and I fell on my face before אַף־אַז of hosts.

3 And the messenger Miḳa'ěl seized me by my right hand, and lifted me up and led me forth into all the secrets, and he showed me all the secrets of righteousness.

4 And he showed me all the secrets of the ends of the shamayim, and all the chambers of all the stars, and all the lights, where they proceed before the face of the qodeshim.

5 And he translated my spirit into the shamayim of shamayim, and I saw there as it were, a structure built of crystals, and between those crystals - tongues of living fire.

6 And my spirit saw the girdle which surrounded that house of fire, and on its four sides were streams full of living fire, and they surrounded that house.

7 And round about were seraphim, kerubim, and ophanim: and these are they who do not sleep but guard the throne of His esteem.

8 And I saw messengers who could not be counted, a thousand thousands, and ten thousand times ten thousand, encircling that house. And Miḳa'el, and Repha'el, and Gaḅri'el, and Phanu'el, and the qodesh messengers who are above the shamayim, go in and out of that house.

9 And they came forth from that house, and Miḳa'el and Gaḅri'el, Repha'el and Phanu'el, and many qodesh messengers without number.

10 And with them the Head of Days, His head white and pure as wool, and His garments indescribable.

11 And I fell on my face, and my whole body became relaxed, and my spirit was transfigured; and I cried with a loud voice, with the spirit of power, and baraḳ and esteemed and exalted.

12 And these bireḳoth which went forth out of my mouth were well pleasing before that Head of Days.

13 And that Head of Days came with Miḳa'el and Gaḅri'el, Repha'el and Phanu'el, thousands and ten thousands of messengers without number.

14 And he came to me and greeted me with his voice, and said to me, "This is the Bēn of Aḡam who is born unto righteousness, and righteousness abides over Him, and the righteousness of the Head of Days does not forsake Him.

15 And he said to me, "He proclaims unto you peace in the name of the world to come. For from here has proceeded peace since the creation of the world, and so shall it be unto you forever and forever and ever.

16 "And all shall walk in His ways since righteousness never forsakes Him. With Him will be their dwelling-places, and with Him their heritage, and they shall not be separated from Him forever and ever and ever.

17 “And so there shall be length of days with the Bēn of Aḏam, and the righteous shall have peace and an upright Way in the Name of 𐤀𐤆𐤀𐤆 of hosts forever and ever.”

ASTRONOMY

72 The book of the courses of the lights of the shamayim, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uri’ēl, the qodesh messenger, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto everlasting, till the new creation is accomplished which endures till everlasting.

2 And this is the first law of the lights: the light, the Sun has its rising in the eastern portals of the shamayim, and its going down in the western portals of the shamayim.

3 And I saw six portals in which the sun rises, and six portals in which the sun goes down and the moon rises and goes down in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals.

4 And first there goes forth the great light, named the sun, and its circumference is like the circumference of the shamayim, and he is quite filled with illuminating and heating fire.

5 The chariot on which he ascends, the wind drives, and the sun goes down from the shamayim and returns through the north in order to reach the east, and is so guided that he comes to that portal and shines in the face of the shamayim.

6 In this way he rises in the first month in the great portal, which is the fourth.

7 And in that fourth portal from which the sun rises in the first month are twelve window-openings, from

which proceed a flame when they are opened in their season.

8 When the sun rises in the shamayim, he comes forth through that fourth portal thirty mornings in succession, and goes down exactly in the fourth portal in the west of the shamayim.

9 And during this period the day becomes daily longer and the night, nightly shorter to the thirtieth morning.

10 On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts.

11 And the sun rises from that fourth portal, and goes down in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and goes down in the fifth portal.

12 And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts.

13 And it returns to the east and enters into the sixth portal, and rises and goes down in the sixth portal thirty-one mornings on account of its sign.

14 On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.

15 And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and goes down thirty mornings.

16 And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven.

17 And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and goes down in the west again in the fifth western portal.

18 On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts.

19 And the sun goes forth from that fifth portal and goes down in the fifth portal of the west, and rises in the fourth portal for thirty-one mornings on account of its sign, and goes down in the west.

20 On that day the day is equalised with the night, and the night amounts to nine parts and the day to nine parts.

21 And the sun rises from that portal and goes down in the west, and returns to the east and rises thirty mornings in the third portal and goes down in the west in the third portal.

22 And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts.

23 And the sun rises from that third portal and goes down in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in the same way goes down in the second portal in the west of the shamayim.

24 And on that day the night amounts to eleven parts and the day to seven parts.

25 And the sun rises on that day from that second portal and goes down in the west in the second portal, and returns to the east into the first portal for thirty-one mornings, and goes down in the first portal in the west of the shamayim.

26 And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six.

27 And the sun has traversed the divisions of its orbit and turns again on those divisions of its orbit, and enters that portal thirty mornings and goes down also in the west opposite to it.

28 And on that night, the night has decreased in length by a ninth part, and the night has become eleven parts, and the day seven parts.

29 And the sun has returned and entered into the second portal in the east, and returns on those, its

divisions of its orbit for thirty mornings, rising and going down.

30 And on that day the night decreases in length, and the night amounts to ten parts and the day to eight.

31 And on that day the sun rises from that portal, and goes down in the west, and returns to the east, and rises in the third portal for thirty-one mornings, and goes down in the west of the shamayim.

32 On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four.

33 And the length of the day and of the night, and the shortness of the day and of the night arise - through the course of the sun they are separated.

34 So it comes that its course becomes daily longer, and its course nightly shorter.

35 And this is the law and the course of the sun, and its return as often as he returns sixty times and rises - the great light which is named the sun, forever and ever.

36 And that which rises is the great light, and is so named according to its appearance, according as אֶלֶף־אֶלֶף commanded.

37 As he rises, so he goes down and does not decrease, and does not rest, but runs day and night, and its light is sevenfold brighter than that of the moon; but as regards size, they are both equal.

73 And after this law I saw another law dealing with the smaller light, which is named the moon.

2 And her circumference is like the circumference of the shamayim, and her chariot in which she rides is driven by the wind, and light is given to her in measure.

3 And her rising and going down change every month, and her days are like the days of the sun, and when her light is uniform it amounts to the seventh part of the light of the sun.

4 And thus she rises, and her first phase in the east comes forth on the thirtieth morning. And on that day she becomes visible, and constitutes for you the first

phase of the moon on the thirtieth day together with the sun in the portal where the sun rises.

5 And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, the fourteenth part of her light.

6 And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof.

7 And she goes down with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning in the beginning of the lunar day, the moon goes down with the sun, and is invisible that night with the fourteen parts and the half of one of them.

8 And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the thirteen parts.

74 And I saw another course, a law for her, how according to that law she performs her monthly revolution.

2 And all these Uri'ěl, the qodesh messenger who is the leader of them all, showed to me, and their positions. And I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished.

3 In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west.

4 And in certain months she alters her going down, and in certain months she pursues her own peculiar course.

5 In two months the moon goes down with the sun: in those two middle portals the third and the fourth.

6 She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from

the sun, and in eight days enters the sixth portal from which the sun goes forth.

7 And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days.

8 And she returns again in seven days into the fourth portal from which the sun goes forth.

9 Thus I saw their position - how the moon rose and the sun went down in those days.

10 And if five years are added together the sun has an excess of thirty days, and all the days which increase to it for one of those five years, when they are full, amount to three hundred and sixty-four days.

11 And the excess of the sun and of the stars amounts to six days: in five years, six days every year come to thirty days, and the moon falls behind the sun and stars to the number of thirty days.

12 And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto everlasting; but complete the years with perfect justice in three hundred and sixty-four days.

13 In three years there are one thousand and ninety-two days, and in five years; one thousand, eight hundred and twenty days, so that in eight years there are two thousand, nine hundred and twelve days.

14 For the moon alone the days amount in three years to one thousand and sixty-two days, and in five years she falls fifty days behind: to the sum there is five to be added and sixty-two days.

15 And in five years there are one thousand, seven hundred and seventy days, so that for the moon the days six in eight years amount to two thousand, eight hundred and thirty-two days.

16 For in eight years she falls behind to the amount of eighty days, all the seventeen days she falls behind in eight years are eighty.

17 And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it rises and goes down thirty days.

75 And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year.

2 And owing to them men go astray therein, for those lights truly render service on the world-stations, one in the first portal, one in the third portal of the shamayim, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations.

3 For the signs and the times and the years and the days the messenger Uri'ël showed to me, whom אַרְאֵל of esteem has appointed forever over all the lights of the shamayim, in the shamayim and in the world, that they should rule on the face of the shamayim and be seen on the earth, and be leaders for the day and the night: the sun, moon, and stars, and all the ministering beings which make their revolution in all the chariots of the shamayim.

4 In the same way, twelve doors Uri'ël showed me, open in the circumference of the sun's chariot in the shamayim, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed times.

5 And for the winds and the spirit of the dew when they are opened, standing open in the shamayim at the ends.

6 As for the twelve portals in the shamayim, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of the shamayim in the east and in the west,

7 there are many windows open to the left and right of them, and one window at its appointed time

produces warmth, corresponding to those doors from which the stars come forth according as He has commanded them, and wherein they are placed corresponding to their number.

8 And I saw chariots in the shamayim, running in the world, above those portals in which revolve the stars that never go down.

9 And one is larger than all the rest, and it is that which makes its course through the entire world.

76 And at the ends of the earth I saw twelve portals open to all the quarters from which the winds go forth and blow over the earth.

2 Three of them are open on the face of the shamayim, and three in the west, and three on the right of the shamayim, and three on the left.

3 And the three first are those of the east, and three are of the north, and three after those on the left of the south, and three of the west.

4 Through four of these come winds of beraḥah and prosperity, and from those eight come hurtful winds - when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell upon it, and on all which are in the water and on the land.

5 And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south - from it come forth desolation, drought, heat, and destruction.

6 And through the second portal in the middle comes what is fitting, and from it, there comes rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought.

7 And after these come forth the south winds through three portals - through the first portal of them inclining to the east comes forth a hot wind.

8 And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health.

9 And through the third portal lying to the west come forth dew and rain, locusts and desolation.

10 And after these the north winds - from the seventh portal in the east come dew and rain, locusts and desolation.

11 And from the middle portal, come in a direct direction, health and rain and dew and prosperity; and through the third portal in the west come cloud and frost, and snow and rain, and dew and locusts.

12 And after these four are the west winds - through the first portal adjoining the north come forth dew and frost, and cold and snow and ice.

13 And from the middle portal come forth dew and rain, and prosperity and berakāh; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction.

14 And the twelve portals of the four quarters of the shamayim are completed, and all their laws and all their plagues and all their goodness have I shown to you, my son Methushelah.

77 And the first quarter is called the east, because it is the first and the second, the south, because the Most High will descend there, even there, in quite a special sense will He who is baruk, forever descend.

2 And the west quarter is named the diminished, because there all the lights of the shamayim diminish and go down.

3 And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men; and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness.

4 I saw seven high mountains, higher than all the mountains which are on the earth: and from there comes forth frost, and days, seasons, and years pass away.

5 I saw seven rivers on the earth larger than all the rivers - one of them coming from the west pours its waters into the Great Sea.

6 And these two come from the north to the sea and pour their waters into the Eastern Sea in the east.

7 And the remaining four come forth on the side of the north to their own sea, two of them to the Eastern Sea, and two into the Great Sea and discharge themselves there, and some say, into the desert.

8 Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

78 And the names of the sun are the following: the first Aryares, and the second T'oma.

2 And the moon has four names: the first name is Asoniya, the second Ebla, the third Benase, and the fourth Erae.

3 These are the two great lights: their circumference is like the circumference of the shamayim, and the size of the circumference of both is alike.

4 In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted.

5 And they go down and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the shamayim.

6 And when the moon rises, one-fourteenth part appears in the shamayim - the light becomes full in her - on the fourteenth day she accomplishes her light.

7 And fifteen parts of light are transferred to her till the fifteenth day - her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by fourteenth parts.

8 And in her diminishing, decreases on the first day to fourteen parts of her light; on the second, to thirteen parts of light; on the third, to twelve; on the fourth, to eleven; on the fifth, to ten; on the sixth, to nine; on the seventh, to eight; on the eighth, to seven; on the ninth, to six; on the tenth, to five; on the eleventh, to four; on the twelfth, to three; on the thirteenth, to two; on the

fourteenth, to the half of a seventh, and all her remaining light disappears wholly on the fifteenth.

9 And in certain months the month has twenty-nine days and once twenty-eight.

10 And Uri'el showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun.

11 During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun. During fourteen days her light is accomplished in the shamayim, and when she is illuminated throughout, her light is accomplished full in the shamayim.

12 And on the first day she is called the new moon, for on that day the light rises upon her.

13 She becomes full moon exactly on the day when the sun goes down in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun.

14 On the side where the light of the moon comes forth, there again she diminishes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light.

15 And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her diminishing in the first period of time, and in the first portal for one hundred and seventy-seven days.

16 And in the time of her going out she appears for three months, thirty days each, and for three months she appears twenty-nine each.

17 At night she appears like a man for twenty days each time, and by day she appears like the shamayim, and there is none else in her save her light.

79 And now, my son, I have shown you all matters, and the law of all the stars of the shamayim is completed.

2 And he showed me all the laws of these for every day, and for every season of bearing rule, and for

every year, and for its going forth, and for the order prescribed to it every month and every week:

3 And the diminishing of the moon which takes place in the sixth portal - for in this sixth portal her light is accomplished. And after that there is the beginning of the diminishing,

4 which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished - reckoned according to weeks - twenty-five and two days.

5 She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which you see has been traversed.

6 Such is the picture and sketch of every light which Uri'el the chief messenger, who is their leader showed to me.

80 And in those days the messenger Uri'el answered and said to me, "See, I have shown you all matters, Hanok, and I have revealed all to you that you should see - this sun and this moon, and the leaders of the stars of the shamayim and all those who turn them, their tasks and times and departures.

2 "And in the days of the sinners the years shall be shortened, and their seed shall be late on their lands and fields, and all on the earth shall alter, and shall not appear in their time, and the rain shall be kept back and the shamayim shall withhold.

3 "And in those times the fruits of the earth shall be backward, and shall not grow in their time, and the fruits of the trees shall be withheld in their time.

4 "And the moon shall alter her order, and not appear at her time.

5 "And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west and shall shine more brightly than accordance with the order of light.

6 "And many chiefs of the stars shall transgress the order, and these shall alter their orbits and tasks, and not appear at the seasons prescribed to them.

7 “And the whole order of the stars shall be concealed from the sinners, and the thoughts of those on the earth shall err concerning them, and they shall be altered from all their ways, also they shall go astray and take them to be mighty ones.

8 “And evil shall be multiplied upon them, and punishment shall come upon them so as to destroy all.”

81 And he said to me, “Observe, Hanoq, these tablets of the shamayim, and read what is written upon them, and mark every individual fact.”

2 And I observed the tablets of the shamayim, and read all which was written and understood all matters, and read the Book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations.

3 And immediately I baraq the great Adon, the Sovereign of esteem forever, in that He has made all the works of the world, and I exalted אֱלֹהִים because of His patience, and baraq Him because of the children of men.

4 And after that I said, “Baruq is the man who dies in righteousness and goodness, concerning whom there is no book of unrighteousness written, and against whom no day of judgment shall be found.”

5 And those seven qodeshim brought me and placed me on the earth before the door of my house, and said to me, “Declare all matters to your son Methushelah, and show to all your children that no flesh is righteous in the sight of אֱלֹהִים for He is their Creator.

6 “One year we will leave you with your son, till you give your Commands, that you may teach your children and record for them, and witness to all your children, and in the second year they shall take you from their midst.

7 “Let your heart be strong, for the good shall announce righteousness to the good; the righteous with the righteous shall rejoice, and shall offer congratulations to one another.

8 “But the sinners shall die with the sinners, and the backslider go down with the backslider.

9 “And those who practice righteousness shall die on account of the deeds of men, and be taken away on account of the doings of the wicked.”

10 And in those days they ceased to speak to me, and I came to my people, giving berak̄ah to the Adon of the world.

82 And now, my son Methushelah, all these I am recounting to you and writing down for you and I have revealed to you all matters, and given you books concerning all these. So preserve, my son Methushelah, the books from your father’s hand, and deliver them to the generations of the world.

2 I have given wisdom to you and to your children, and your children that shall be unto you, that they may give it to their children for generations – this wisdom - that passes their thought.

3 And those who understand it shall not sleep, but shall listen with the ear that they may learn this wisdom, and it shall please those that eat of it, better than good food.

4 Baruk̄ are all the righteous. Baruk̄ are all those who walk In the Way of righteousness and do not sin as the sinners, in the reckoning of all their days in which the sun traverses the shamayim, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days.

5 Owing to them, men shall be at fault and not reckon them in the whole reckoning of the year; also, men shall be at fault, and not recognise them accurately.

6 For they belong to the reckoning of the year and are truly recorded forever; one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

7 And the account thereof is accurate and the recorded reckoning thereof exact; for the lights, and months and Festivals, and years and days, has Uri’el

shown and revealed to me, to whom the Adon of the whole creation of the world has subjected the host of the shamayim.

8 And He has power over night and day in the shamayim to cause the light to give light to men - sun, moon, and stars, and all the powers of the shamayim which revolve in their circular chariots.

9 And these are the orders of the stars, which go down in their places, and in their Appointed Times and Festivals and months.

10 And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions.

11 Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which divide the four parts of the year.

12 And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division.

13 And these are the names of the leaders who divide the four parts of the year which are ordained: Malki'ël, Allammeleḵ, and Meleḵya'al, and Nër'ël.

14 And the names of those who lead them: Adnar'ël, and Yasusa'ël, and Elome'ël - these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

15 In the beginning of the year Meleḵya'al rises first and rules, who is named Tama'ini and Shemesh, and all the days of his dominion whilst he bears rule are ninety-one days.

16 And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms. And all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat,

and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered.

17 And these are the names of the leaders which are under them: Beraki'ěl, Zelepts'ěl, and another who is added a head of a thousand, called Hiluyasěph: and the days of the dominion of this are at an end.

18 The next leader after him is Helemmelek, whom one names the shining sun, and all the days of his light are ninety-one days.

19 And these are the signs of days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and all that is in the fields, and the winepress - these take place in the days of his dominion.

20 These are the names, and the orders, and the leaders of those heads of thousands: Gedalyahu, Qe'ěl, and Hi'ěl, and the name of the head of a thousand which is added to them, Aspha'ěl: and the days of his dominion are at an end.

DREAMS

83 And now, my son Methushelah, I will show you all my visions which I have seen, recounting them before you.

2 Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write; the second before I took your mother, I saw a terrible vision. And regarding them I prayed to אֱלֹהִים.

3 I had laid down in the house of my grandfather Mahalal'ěl; I saw in a vision how the shamayim collapsed and was taken away and fell to the earth.

4 And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were torn from their stems, and hurled down and sunk in the abyss.

5 And after that a word fell into my mouth, and I lifted up to cry aloud, and said, "The earth is destroyed."

6 And my grandfather Mahalal'el woke me as I lay near him, and said to me, "Why do you cry so, my son, and why do you make such lamentation?"

7 And I recounted to him the whole vision which I had seen, and he said to me, "A terrible matter you have seen, my son, and of grave moment is your vision as to the secrets of all the sin of the earth - it must sink into the abyss and be destroyed with a great destruction.

8 "And now, my son, arise and make petition to אֱלֹהִים of esteem, since you are a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth.

9 "My son, from the shamayim all this will come upon the earth, and upon the earth there will be great destruction."

10 After that I arose and prayed and implored and pleaded, and wrote down my prayer for the generations of the world, and I will show all matters to you, my son Methushelah.

11 And when I had gone forth below and seen the shamayim, and the sun rising in the east, and the moon going down in the west, and a few stars, and the whole earth, and all as He had known it in the beginning, then I barak אֱלֹהִים of right-ruling and exalted Him because He had made the sun to go forth from the windows of the east, and He ascended and rose on the face of the shamayim, and departed and kept traversing the path shown unto Him.

84 And I lifted up my hands in righteousness and barak the Qadosh and Great One, and spoke with the breath of my mouth, and with the tongue of flesh, which Elohim has made for the children of the flesh of men, that they should speak with, and He gave them breath and a tongue and a mouth that they should speak with,
 2 "Baruk are You, O Adon, Sovereign, great and mighty in Your greatness, Adon of the whole creation of the shamayim, Sovereign of sovereigns and Elohim

of the whole world. And Your power and reign and greatness abide forever and ever, and throughout all generations. Your dominion, and all the shamayim are Your throne forever, and the whole earth Your footstool forever and ever.

3 “For You have made and You rule all, and no matter is too hard for You. Wisdom does not depart from the place of Your throne, nor turn away from Your presence. And You know and see and hear all matters, and there is none hidden from You for You see all.

4 “And now the messengers of Your shamayim are guilty of trespass, and upon the flesh of men Your wrath abides until the great day of judgment.

5 “And now, O Elohim and Adon and Great Sovereign, I implore and pray to fulfill my prayer, to leave me a posterity on earth, and not destroy all the flesh of man, and make the earth without inhabitant, so that there should be an eternal destruction.

6 “And now, Adonai, destroy from the earth the flesh which has aroused Your wrath, but the flesh of righteousness and uprightness establish as a plant of the eternal seed, and do not hide Your face from the prayer of Your servant, O אֱלֹהִים.”

85 And after this I saw another dream, and I will show the whole dream to you, my son.

2 And Hanok lifted up and spoke to his son Methushelah, “To you, my son, will I speak. Hear my words, incline your ear to the vision of your father.

3 “Before I took your mother Edna, I saw in a vision on my bed, and see, a bull came forth from the earth, and the bull was white, and after it came forth a heifer, and along with this came forth two bulls, one of them black and the other red.

4 “And the black bull gored the red one and pursued him over the earth, and I could no longer see the red bull.

5 “But the black bull grew and the heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.

6 “And the cow, the first one, went from the presence of the first bull in order to seek the red one, but did not find, and lamented with a great lamentation over him and sought him.

7 “And I looked till the first bull came to her and quieted her, and from that time onward she cried no more.

8 “And after that she bore another white bull, and after him she bore many bulls and black cows.

9 “And I saw in my sleep the white bull likewise grow and become a great white bull, and from him proceeded many white bulls, and they resembled him. And they began to bring forth many white bulls, which resembled them, one following the other, very many.”

86 And again I saw with my eyes as I slept, and I saw the shamayim above, and see, a star fell from the shamayim, and it arose and ate and pastured amongst those oxen.

2 And after that I saw the large and the black oxen, and see, they all changed their stalls and pastures and their cattle, and began to live with each other.

3 And again I saw in the vision, and looked towards the shamayim, and see, I saw many stars descend and cast themselves down from the shamayim to the first star, and they became bulls amongst those cattle and pastured with them amongst them.

4 And I looked at them and saw, and see, they all let out their members like horses, and began to cover the cows of the oxen, and they all became pregnant and brought forth elephants, camels, and donkeys.

5 And all the oxen feared them and were frightened at them, and began to bite with their teeth and to devour, and to gore with their horns.

6 And they began also, to devour those oxen; and see, all the children of the earth began to tremble and quake before them, and to flee from them.

87 And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud.

2 And I raised my eyes again to the shamayim, and I saw in the vision, and see, there came forth from the shamayim, beings who were like white men, and four went forth from that place, and three with them.

3 And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a high place, and showed me a tower raised high above the earth, and all the hills were lower.

4 And one said to me, "Remain here till you see all that befalls those elephants, camels, and donkeys, and the stars and the oxen, and all of them."

88 And I saw one of those four who had come forth first, and he seized the first star which had fallen from the shamayim, and bound it hand and foot and cast it into an abyss. Now the abyss was narrow and deep, and horrible and dark.

2 And one of them drew a sword, and gave it to those elephants and camels and donkeys, then they began to smite each other, and the whole earth quaked because of them.

3 And as I was watching in the vision, see, one of those four who had come forth, thrown from the shamayim, and gathered and took all the great stars whose members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

89 And one of those four went to the white bull and instructed him in a secret, without being terrified - he was born a bull and became a man, and built for himself a great vessel and dwelt upon it - and three bulls dwelt with him in the vessel and they were covered in.

2 And again I raised my eyes towards the shamayim and saw a high roof, with seven water torrents upon them, and those torrents flowed with much water into an enclosure.

3 And I saw again, and see, fountains were opened on the surface of the great enclosure, and the water

began to swell and rise upon the surface, and I saw the enclosure till all its surface was covered with water.

4 And the water, the darkness, and mist increased upon it; and as I looked at the height of the water, the water had risen above the height of the enclosure, and was streaming over the enclosure, and it stood upon the earth.

5 And all the cattle of the enclosure were gathered together until I saw how they sank and were swallowed up and perished in the water.

6 But the vessel floated on the water, while all the oxen and elephants and camels and donkeys sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape; perished and sunk to the depths.

7 And again I saw in the vision till those water torrents were removed from the high roof, and the chasms of the earth were leveled up and other abysses were opened.

8 Then the water began to run down into these, till the earth became visible; but the vessel rested on the earth, and the darkness withdrew and light appeared.

9 But the white bull which had become a man came out of the vessel, and the three bulls with him, and one of those three was white like the bull, and one of them was red as blood, and one black, and the white bull departed from them.

10 And they began to bring forth beasts of the field and birds, so that there arose different kinds: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, pigs, hawks, vultures, hawks, eagles, and ravens; and among them was born a white bull.

11 And they began to bite one another; but that white bull which was born amongst them brought forth a wild donkey and a white bull with it, and the wild donkeys multiplied.

12 But the bull which was born from him brought forth a black wild boar and a white sheep; and the former brought forth many boars, but the sheep brought forth twelve sheep.

13 And when those twelve sheep had grown, they gave up one of them to the donkeys, and those donkeys again gave up that sheep to the wolves, and the sheep grew up among the wolves.

14 And the Adon brought the eleven sheep to live with it and to pasture with it among the wolves, and they multiplied and became many flocks of sheep.

15 And the wolves began to terror them, and they oppressed them until they cried aloud on account of their little ones, and to complain unto their Adon.

16 And a sheep which had been saved from the wolves fled and escaped to the wild donkeys; and I saw the sheep how they lamented and cried, and pleaded their Adon with all their might, till that Adon of the sheep descended at the voice of the sheep from a high abode, and came to them and pastured them.

17 And He called the sheep which had escaped the wolves, and spoke with it concerning the wolves that it should warn them not to touch the sheep.

18 And the sheep went to the wolves according to the word of the Adon, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spoke with them and warned them not to touch the sheep from hereon.

19 And after that I saw the wolves, and how they oppressed the sheep exceedingly with all their power; and the sheep cried aloud.

20 And the Adon came to the sheep and they began to smite those wolves; and the wolves began to make lamentation, but the sheep became quiet and immediately ceased to cry out.

21 And I saw the sheep till they departed from amongst the wolves; but the eyes of the wolves were blinded, and the wolves departed in pursuit of the sheep with all their might.

22 And the Adon of the sheep went with them, as their leader, and all His sheep followed Him, and His face was dazzling and magnificent and awesome to look upon.

23 But the wolves began to pursue the sheep till they reached a sea of water.

24 And the sea was divided, and the water stood on this side and on that before their face, and their Adon led them and placed Himself between them and the wolves.

25 And as the wolves did not yet see the sheep; they proceeded into the midst of the sea, and the wolves followed the sheep, and the wolves ran after them into the sea.

26 And when they saw the Adon of the sheep, they turned to flee before His face, but the sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered the wolves.

27 And I saw till all the wolves who pursued the sheep perished and were drowned.

28 But the sheep escaped from the water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Adon of the sheep pasturing them and giving them water and grass, and that sheep going and leading them.

29 And that sheep ascended to the summit of that high rock, and the Adon of the sheep sent it to them.

30 And after that I saw the Adon of the sheep who stood before them, and His appearance was great and awesome and majestic, and all the sheep saw Him and were afraid before His face.

31 And they all feared and trembled because of Him, and they cried to that sheep with them which was amongst them, "We are not able to stand before our Adon or to look upon Him."

32 And that sheep which led them again ascended to the summit of the rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep was not thereof.

33 And the Adon of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and

came to the sheep, and found the greatest part of them blinded and fallen away.

34 And when they saw it they feared and trembled at its presence, and desired to return to their folds.

35 And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds.

36 And I saw in this vision till that sheep became a man and built a house for the Adon of the sheep, and placed all the sheep in the house.

37 And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water.

38 Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying.

39 And I saw till they ceased crying for that sheep and crossed the stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep.

40 And I saw till the sheep came to a pleasant place, and a pleasant and magnificent land, and I saw till those sheep were satisfied; and the house stood amongst them in the pleasant land.

41 And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened.

42 And the dogs and the foxes and the wild boars began to devour those sheep till the Adon of the sheep raised up another sheep; a ram from their midst, which led them.

43 And the ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them all.

44 And that sheep whose eyes were opened saw the ram, which was amongst the sheep, till it forsook its esteem and began to butt those sheep, and trampled upon them, and behaved itself indecently.

45 And the Adon of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its esteem.

46 And it went to it and spoke to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these, those dogs oppressed the sheep.

47 And the first ram pursued the second ram, and the second ram arose and fled before it; and I saw till the dogs pulled down the first ram.

48 And the second ram arose and led the little sheep.

49 And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and the ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more. And the ram brought forth many sheep and fell asleep; and a little sheep became a ram in its place, and became prince and leader of those sheep.

50 And the house became great and broad, and it was built for those sheep. A tower high and great was built on the house for the Adon of the sheep, and the house was low, but the tower was elevated and high, and the Adon of the sheep stood on the tower and they offered a full table before Him.

51 And again I saw the sheep that they again strayed and went many ways, and forsook that, their house, and the Adon of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them.

52 And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Adon of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there.

53 And many other sheep He sent to those sheep to witness to them and lament over them.

54 And after that I saw that when they forsook the house of the Adon and His tower they fell away entirely, and their eyes were blinded; and I saw the Adon of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place.

55 And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep.

56 And I saw that He forsook their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts.

57 And I began to cry aloud with all my might, and to appeal to the Adon of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts.

58 But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts.

59 And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spoke to the shepherds and their companions, "Let each individual of you pasture the sheep hereon, and all that I shall Command you; that do.

60 "And I will deliver them over to you duly numbered, and tell you which of them are to be destroyed, and them you destroy." And He gave over to them those sheep.

61 And He called another and spoke to him, "Observe and mark all that the shepherds will do to the sheep; for they will destroy more of them than I have Commanded them.

62 "And every excess and the destruction which will be wrought through the shepherds, record how many they destroy according to my Command, and how many

according to their own desire. Record against every individual shepherd all the destruction he effects.

63 “And read out before Me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a witness against them, and know every deed of the shepherds, that I may know and see what they do, whether or not they live by My Command which I have Commanded them.

64 “But they shall not know it, and you shall not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect, each in his time and lay it all before Me.”

65 And I saw till the shepherds pastured in their season, and they began to slay and to destroy more than they were ordered, and they delivered the sheep into the hand of the lions.

66 And the lions and tigers ate and devoured the greater part of the sheep, and the wild boars ate along with them; and they burnt the tower and demolished the house.

67 And I became exceedingly sorrowful over the tower because the house of the sheep was demolished, and afterwards I was unable to see if the sheep entered the house.

68 And the shepherds and their associates delivered over the sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them.

69 And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep.

70 And thus in the vision I saw the one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and even showed the whole book to the Adon of the sheep - all that they had done, and all that each one of them had made away with, and all that they had given over to destruction.

71 And the book was read before the Adon of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

72 And immediately I saw how the shepherds pastured for twelve hours, and see, three of those sheep turned back and came and entered and began to build up all that had fallen down of the house; but the wild boars tried to prevent them, but they were not able.

73 And they began again to build as before, and they raised up the tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure.

74 And as regarding all this, the eyes of the sheep were blinded so that they did not see, and their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them.

75 And the Adon of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them, and they did not save them out of the hand of the beasts.

76 And the one who wrote the book carried it up, and showed it and read it before the Adon of the sheep, and implored Him on their account, and pleaded with Him on their account as he showed Him all the doings of the shepherds, and gave witness before Him against all the shepherds. And he took the actual book and laid it down beside Him and departed.

90 And I saw till that in this manner, thirty-five shepherds undertook the pasturing, and by number they completed their periods as did the first; and others received them into their hands, to pasture them for their period, each shepherd in his own period.

2 And after that I saw in my vision all the birds of the shamayim coming, the eagles, the vultures, the hawks, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to peck out their eyes and to devour their flesh.

3 And the sheep cried out because their flesh was being devoured by the birds; and as for me I looked and lamented in my sleep over the shepherd who pastured the sheep.

4 And I saw until the sheep were devoured by the dogs and eagles and hawks, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there; and their bones too fell to the earth and the sheep became few.

5 And I saw until the twenty-three had undertaken the pasturing and completed in their numbered periods fifty-eight times.

6 But see, lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep.

7 Therefore, they cried to them, but they did not listen to what they said to them, but were exceedingly deaf, and their eyes were exceedingly blinded.

8 And I saw in the vision how the ravens flew upon those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them.

9 And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes were opened.

10 And it looked at them and their eyes opened, and it cried to the sheep, and the rams saw it and all ran to it.

11 And notwithstanding all this, the eagles and vultures and ravens and hawks still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent, but the rams lamented and cried out.

12 And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.

13 And I saw till the shepherds and eagles and the vultures and kites came, and they cried to the ravens that they should break the horn of the ram. And they

battled and fought with it, and it battled with them and cried that its help might come.

14 And I saw till the man, who wrote down the names of the shepherds and lifted up into the presence of the Adon of the sheep.

15 And I saw till the Adon of the sheep came to them in wrath, and all who saw Him fled, and they all fell from before His face.

16 All the eagles and vultures and ravens and hawks were gathered together, and there came with them all the sheep of the field, even all came together, and helped each other to break the horn of the ram.

17 And I saw the man, who wrote the Book according to the Command of אִתְּאֵל, till he opened the Book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Adon of the sheep.

18 And I saw till the Adon of the sheep came to them and took in His hand the staff of His wrath, and smote the earth, and the earth broke apart, and all the beasts and all the birds of the shamayim fell from among the sheep, and were swallowed up in the earth and it covered them.

19 And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the shamayim fled before their face.

20 And I saw till a throne was erected in the pleasant land, and the Adon of the sheep sat Himself upon it, and the other took the sealed Books and opened those Books before the Adon of the sheep.

21 And the Adon called those men, the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose members were like those of horses, and they brought them all before Him.

22 And He said to the man who wrote before Him, being one of those seven white ones, and said to him, "Take those seventy shepherds to whom I delivered

the sheep, and who, taking them on their own authority slew more than I commanded them.”

23 And see, they were all bound, I saw, and they all stood before Him.

24 And the judgment was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire.

25 And those seventy shepherds were judged and found guilty, and they were cast into the fiery abyss.

26 And I saw at that time how, like an abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned - now this abyss was to the right of the house.

27 And I saw the sheep burning and their bones burning.

28 And I stood up to see till they folded up the old house, and carried off all the pillars, and all the beams and ornaments of the house that were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land.

29 And I saw till the Adon of the sheep brought a new house greater and higher than that first, and put it up in the place of the first which had been folded up. All its pillars were new, and its ornaments were new and larger than those of the first - the old one which He had taken away - and all the sheep were within it.

30 And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the shamayim, falling down and doing obeisance to those sheep and making petition to, and obeying them in every matter.

31 And after this, those three who were clothed in white and had seized me by my hand who had taken me up before, and the hand of the ram also seizing hold of me, they took me up and put me down in the midst of the sheep before the judgment took place.

32 And the sheep were all white, and their wool was abundant and clean.

33 And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the shamayim, assembled in the house, and the Adon of the sheep rejoiced with great joy because they were all good and had returned to His house.

34 And I saw till they laid down the sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Adon, and all the sheep were invited into the house, but it did not hold them.

35 And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see.

36 And I saw that the house was large and broad and very full.

37 And I saw that a white bull was born, with large horns and all the beasts of the field and all the birds of the shamayim feared him and made petition to him all the time.

38 And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Adon of the sheep rejoiced over it and over all the oxen.

39 And I slept in their midst, and I awoke and saw all matters.

40 This is the vision which I saw while I slept, and I awoke and barakך אףאז of righteousness and gave Him esteem.

41 Then I wept with a great weeping and my tears did not cease till I could no longer endure. When I saw, they flowed on account of what I had seen; for all matters shall come and be fulfilled, and all the deeds of men in their order were shown to me.

42 On that night I remembered the first vision, and because of it I wept and was troubled because I had seen that vision.

EPISTLE OF HANOK

91 And now, my son Methushelah, call to me all your brothers and gather together to me all the sons of your mother; for the Word calls me, and the Ruah is poured out upon me, that I may show you all matters that shall befall you forever.

2 And therefore Methushelah went and summoned to him all his brothers and assembled his relatives.

3 And he spoke to all the children of righteousness and said, "Hear, you sons of Hanok, all the words of your father, and hear the voice of my mouth; for I urge you and say unto you, beloved,

4 'Love uprightness and walk in it and do not draw near to uprightness with a double heart, and do not associate with those of a double heart, but walk in righteousness my sons. And it shall guide you on good paths, and righteousness shall be your companion.'

5 "For I know that violence must increase on the earth, and a great chastisement be executed on the earth, and all unrighteousness come to an end. Therefore, it shall be cut off from its roots, and its whole structure be destroyed.

6 "And unrighteousness shall again be consummated on the earth, and all the deeds of unrighteousness and of violence and transgression shall prevail in a double amount.

7 "And when sin and unrighteousness and blasphemy and violence in all kinds of deeds increase, and apostasy and transgression and uncleanness increase, a great chastisement shall come from the shamayim upon all these, and the Qodesh Adon will come forth with wrath and chastisement to execute judgment on earth.

8 "In those days, violence shall be cut off from its roots, and the roots of unrighteousness together with deceit, and they shall be destroyed from under the shamayim.

9 "And all the idols of the nations shall be abandoned, and the temples burned with fire, and they shall remove them from the whole earth, and they shall be

cast into the judgment of fire, and shall perish in wrath and in grievous judgment forever.

10 “And the righteous shall arise from their sleep, and wisdom shall arise and be given unto them.

11 “And after that, the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword, and the blasphemers destroyed in every place.

12 “And those who plan violence, and those who commit blasphemy shall perish by the sword.

13 “And now I tell you, my sons, and show you the paths of righteousness and the paths of violence. Therefore, I will show them to you again that you may know what will come to pass.

14 “And now, hear me, my sons, and walk in the paths of righteousness, and do not walk in the paths of violence; for all who walk in the paths of unrighteousness shall perish forever.”

92 The book written by Hanok. Hanok indeed wrote this complete instruction of wisdom; praised of all men and a judge of all the earth for all my children who shall dwell on the earth. And for the generations to come who shall observe uprightness and peace.

2 Let not your spirit be troubled on account of the times, for the Qadosh and Great One has appointed days for all matters.

3 And the righteous one shall arise from sleep; shall arise and walk in the paths of righteousness, and all his way and conversation shall be in eternal goodness and favour.

4 He will show favour to the righteous and give him eternal uprightness, and He will give him power so that he shall be in goodness and righteousness, and he shall walk in eternal light.

5 And sin shall perish in darkness forever, and shall be seen no more from that day to everlasting.

93 And after that Hanok both gave and began to recount from the books. And Hanok said, “Concerning the children of righteousness and concerning the elect of the world, and concerning the plant of uprightness,

I will speak these matters, therefore I Hanok will declare unto you, my sons,

2 according to that which appeared to me in the vision of the shamayim, and which I have known through the word of the qodesh messengers, and have learned from the tablets of the shamayim.”

3 And Hanok began to recount from the books and said, “I was born the seventh in the first week, while judgment and righteousness still endured.

4 “And after me there shall arise in the second week great wickedness, and deceit shall have sprung up; and in it there shall be the first end. And in it a man shall be saved; and after it is ended, unrighteousness shall grow up, and a Law shall be made for the sinners.

5 “And after that in the third week, at its close, a man shall be elected as the plant of righteous judgment, and his posterity shall become the plant of righteousness for everlasting.

6 “And after that in the fourth week, at its close, visions of the qodesh and righteous shall be seen, and a Law for all generations and an enclosure shall be made for them.

7 “And after that in the fifth week, at its close, the house of esteem and dominion shall be built forever.

8 “And after that in the sixth week, all who live in it shall be blinded, and the hearts of all of them shall wickedly forsake wisdom. And in it a man shall ascend; and at its close the house of dominion shall be burnt with fire, and the whole race of the chosen root shall be dispersed.

9 “And after that in the seventh week, shall an apostate generation arise, and its deeds shall be many, and all its deeds shall be apostate.

10 “And at its close shall be elected the elect righteous of the eternal plant of righteousness, to receive sevenfold instruction concerning all His creation.

11 “For who is there of all the children of men that is able to hear the voice of the Qadosh One without being troubled? And who can think His thoughts, and who is

there that can look upon all the works of the shamayim?

12 And how should there be one who could look upon the shamayim, and who is there that could understand the matters of the shamayim and see a being or a spirit and could tell of it, or ascend and see all their ends and think them, or do like them?

13 And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them?

14 Or is there anyone who could discern the length of the shamayim and how great is its height, and upon what it is founded, and how great is the number of the stars, and where all the lights rest?"

94 And now I say unto you, my sons, "love righteousness and walk in it; for the paths of righteousness are worth our acceptance, but the paths of unrighteousness shall suddenly be destroyed and vanish.

2 "And to certain men of a generation shall the paths of violence and of death be revealed, and they shall hold themselves far from them, and shall not follow them."

3 And now I say unto you the righteous, "Do not walk in the paths of wickedness, nor in the paths of death, and do not draw near to them, lest you be destroyed.

4 "But seek and choose for yourselves righteousness and an elect life, and walk in the paths of peace, and you shall live and prosper.

5 "And hold fast my words in the thoughts of your hearts, and do not allow them to be erased from your hearts; for I know that sinners will tempt men to evilly entreat wisdom, so that no place may be found for her, and no manner of temptation may diminish."

6 Woe to those who build unrighteousness and oppression, and lay deceit as a foundation; for they shall be suddenly overthrown, and they shall have no peace.

7 Woe to those who build their houses with sin; for from all their foundations they shall be overthrown, and

by the sword they shall fall. And those who acquire gold and silver in judgment shall suddenly perish.

8 Woe to you, you rich, for you have trusted in your riches, and by your riches you shall stray, because you have not remembered the Most High in the days of your riches.

9 You have committed blasphemy and unrighteousness, and have become ready for the day of slaughter, and the day of darkness and the Day of the great judgment.

10 Thus I speak and declare unto you, "He who has created you will overthrow you, and for your fall there shall be no compassion, and your Creator will rejoice at your destruction.

11 "And your righteous ones in those days shall be a rebuke to the sinners and the wicked."

95 Oh that my eyes were a cloud of waters that I might weep over you, and pour down my tears as a cloud of waters: so that I might rest from my trouble of heart!

2 Who has permitted you to practice reproaches and wickedness? And so judgment shall overtake you, sinners.

3 Do not fear the sinners, you righteous; for again אִתְּכֶם will deliver them into your hands, that you may execute judgment upon them according to your desires.

4 Woe to you who speak out curses which cannot be reversed: healing shall therefore be far from you because of your sins.

5 Woe to you who reward your neighbour with evil; for you shall be rewarded according to your works.

6 Woe to you, lying witnesses, and to those who weigh out injustice, for suddenly you shall perish.

7 Woe to you, sinners, for you persecute the righteous; for you shall be delivered up and persecuted because of injustice, and its yoke shall be heavy upon you.

96 Be expectant, you righteous; for suddenly the sinners shall perish before you, and you shall have authority over them according to your desires.

2 And in the day of the tribulation of the sinners, your children shall arise and rise as eagles, and higher than the vultures will be your nest, and you shall ascend and enter the crevices of the earth, and the clefts of the rock forever as rabbits before the unrighteous, and the demons shall sigh because of you, and weep.

3 Therefore fear not, you that have suffered; for healing shall be your portion, and a bright light shall enlighten you, and the voice of rest you shall hear from the shamayim.

4 Woe unto you, you sinners, for your riches make you appear like the righteous, but your hearts convict you of being sinners, and this fact shall be a witness against you for a remembrance of evil deeds.

5 Woe to you who devour the finest of the wheat, and drink wine in large bowls, and tread the lowly under foot with your might.

6 Woe to you who drink water from every fountain, for suddenly you shall be consumed and wither away, because you have forsaken the fountain of ḥai.

7 Woe to you who work unrighteousness and deceit and blasphemy: it shall be a remembrance against you for evil.

8 Woe to you, you mighty, who with might oppress the righteous; for the day of your destruction is coming. In those days many and good days shall come to the righteous in the day of your judgment.

97 Believe, you righteous, that the sinners will become a shame and perish in the day of unrighteousness.

2 Be it known unto you that the Most High is mindful of your destruction, and the messengers of the shamayim rejoice over your destruction.

3 What will you do, you sinners, and where will you flee on that day of judgment, when you hear the voice of the prayer of the righteous?

4 Therefore, you shall be like them against whom this word shall be a witness, "You have been companions of sinners."

5 And in those days the prayer of the righteous shall reach unto אַרְצָא, and for you the days of your judgment shall come.

6 And all the words of your unrighteousness shall be read out before the Great Qadosh One, and your faces shall be covered with shame, and He will reject every work which is grounded on unrighteousness.

7 Woe to you, you sinners, who live on the mid ocean and on the dry land, whose remembrance is evil against you.

8 Woe to you who acquire silver and gold in unrighteousness and say, "We have become rich with riches and have possessions; and have acquired all we have desired.

9 "And now let us do what we schemed: for we have gathered silver, and the farmers are many in our houses, and our granaries are full as with water."

10 Therefore like water your lies shall flow away; for your riches shall not endure, but speedily depart from you; for you have acquired it all in unrighteousness, and you shall be given over to a great curse.

98 And now I swear unto you, to the wise and to the foolish, for you shall have many experiences on the earth.

2 For you men shall put on more adornments than a woman, and more coloured garments than a maiden: in royalty and in splendour and in power, and in silver and in gold and in purple, and in splendour and in food they shall be poured out as water.

3 Therefore they shall be lacking in instruction and wisdom, and they shall perish thereby together with their possessions; and with all their esteem and their splendour, and in shame and in slaughter and in great destitution, their spirits shall be cast into the furnace of fire.

4 I have sworn unto you, you sinners, as a mountain has not become a slave, and a hill does not become

the handmaid of a woman, even so sin has not been sent upon the earth, but man of himself has created it, and under a great curse they who commit it shall fall.

5 And barrenness has not been given to the woman, but on account of the deeds of her own hands she dies without children.

6 I have sworn unto you, you sinners, by the Qadosh Great One, that all your evil deeds are revealed in the shamayim, and that none of your deeds of oppression are covered and hidden.

7 And do not think in your spirit nor say in your heart that you do not know, and that you do not see that every sin is recorded in the shamayim every day in the presence of the Most High.

8 From hereon you know that all your oppression with which you oppress is written down every day till the day of your judgment.

9 Woe to you, you fools, for through your folly you shall perish, and you transgress against the wise, and so goodness shall not be your portion!

10 And now, know that you are prepared for the day of destruction: therefore do not expect to live, you sinners, but you shall depart and die; for you know no ransom; for you are prepared for the Day of the great judgment, for the day of tribulation and great shame for your spirits.

11 Woe to you, you obstinate of heart, who work wickedness and eat blood! From where have you good to eat and to drink and be filled? From all the good which אִרְצָא the Most High has placed in abundance on the earth; therefore you shall have no peace.

12 Woe to you who love the deeds of unrighteousness! Why do you wait for good to happen unto yourselves? Know that you shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no compassion upon you.

13 Woe to you who rejoice in the tribulation of the righteous; for no grave shall be dug for you!

14 Woe to you who bring to naught the words of the righteous; for you shall have no expectancy of hai!

15 Woe to you who write down lying and wicked words; for they write down their lies that men may hear them and act wickedly towards neighbour! Therefore they shall have no peace but die a sudden death.”

99 Woe to you who work wickedness, and exult in lying and exalt them! You shall perish, and no baruk hai shall be yours.

2 Woe to them who pervert the Words of uprightness, and transgress the eternal Law, and transform themselves into what they were not - into sinners! They shall be trodden under foot upon the earth.

3 In those days prepare, you righteous, to raise your prayers as a remembrance, and place them as a witness before the messengers, that they may place the sin of the sinners for a remembrance before the Most High.

4 In those days the nations shall be stirred up, and the clans of the nations shall rise on the day of destruction.

5 And in those days the destitute shall go forth and carry off their children, and they shall abandon them, so that their children shall perish through them. Also they shall abandon their nursing infants, and not return to them, and shall have no pity on their beloved ones.

6 And again I swear to you, you sinners, that sin is prepared for a day of unceasing bloodshed.

7 And they who worship stones, and graven images of gold and silver and wood and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.

8 And they shall become wicked because of the wickedness of their hearts, and their eyes shall be blinded through the fear of their hearts and through visions in their dreams.

9 Through these they shall become wicked and fearful; for they shall have wrought all their work in a

lie, and shall have worshipped a stone. Therefore in an instant shall they perish.

10 But in those days baruk are all they who accept the Words of wisdom, and understand them, and observe the Ways of the Most High, and walk in the path of His righteousness, and do not become wicked with the unrighteous; for they shall be saved.

11 Woe to you who spread evil to your neighbors; for you shall be slain in Gëy-Hinnom.

12 Woe to you who make deceitful and false measures, and who cause bitterness on the earth! For thereby they shall be utterly consumed.

13 Woe to you who build your houses through the grievous toil of others, and all their building materials are the bricks and stones of sin! I tell you: you shall have no peace.

14 Woe to them who reject the measure and eternal heritage of their fathers and whose beings follow after idols! For they shall have no rest.

15 Woe to them who work unrighteousness and help oppression, and slay their neighbors until the Day of the great judgment!

16 For He shall cast down your esteem, and bring affliction on your hearts, and shall arouse His fierce indignation and destroy you all with the sword; and all the qodesh and righteous shall remember your sins.

100 And in those days, in one place, the fathers together with their sons shall be smitten, and brothers one with another shall fall in death till the streams flow with their blood.

2 For a man shall not withhold his hand from slaying his sons and his son's sons, and the sinner shall not withhold his hand from his honoured brother. From dawn till sundown they shall slay one another.

3 And the horse shall walk up to the breast in the blood of sinners, and the chariot shall be submerged to its height.

4 In those days the messengers shall descend into the secret places and gather together into one place all those who brought down sin and the Most High will

arise on that Day of judgment to execute great judgment amongst sinners.

5 And over all the righteous and qodesh He will appoint guardians from amongst the qodesh messengers to guard them as the apple of an eye, until He makes an end of all wickedness and all sin, and though the righteous sleep a long sleep, they have naught to fear.

6 And the children of the earth shall see the wise in security, and shall understand all the words of this book, and recognise that their riches shall not be able to save them in the overthrow of their sins.

7 Woe to you, sinners, on the day of strong anguish, you who afflict the righteous and burn them with fire! You shall be rewarded according to your works.

8 Woe to you, you obstinate of heart, who watch in order to devise wickedness! Therefore fear shall come upon you and there shall be none to help you.

9 Woe to you, you sinners, on account of the words of your mouth, and on account of the deeds of your hands which your wickedness has wrought! In blazing flames burning worse than fire you shall burn.

10 And now, know that from the messengers He will inquire as to your deeds in the shamayim, from the sun and from the moon and from the stars in reference to your sins because upon the earth you execute judgment on the righteous.

11 And He will summon to witness against you every cloud and mist and dew and rain; for they shall all be withheld because of you from descending upon you, and they shall be mindful of your sins.

12 And now give presents to the rain that it be not withheld from descending upon you, nor even the dew, when it has received gold and silver from you that it may descend.

13 When the frost and snow with their chilliness, and all the snow-storms with all their plagues fall upon you, in those days you shall not be able to stand before them.

101 Observe the shamayim, you children of the shamayim, and every work of the Most High, and revere Him and work no evil in His presence.

2 If He closes the windows of the shamayim, and withholds the rain and the dew from descending on the earth on your account, what will you do then?

3 And if He sends His anger upon you because of your deeds, you cannot petition Him; for you spoke proud and insolent words against His righteousness: therefore you shall have no peace.

4 And do you not see the sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in much trouble?

5 And therefore they fear because all their pleasant possessions go upon the sea with them, and they have evil forebodings of heart that the sea will swallow them and they will perish therein.

6 Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not appointed limits to its doings, and confined it throughout by the sand?

7 And at His rebuke it is afraid and dries up, and all its fish die and all that is in it; but you sinners that are on the earth do not revere Him.

8 Has He not made the shamayim and the earth, and all that is in them; who has given understanding and wisdom to all that moves on the earth and in the sea?

9 Do not the sailors of the ships revere the sea? Yet sinners do not revere the Most High.

102 In those days when He has brought a grievous fire upon you, where will you flee, and where will you find deliverance? And when He launches forth His Word against you, will you not be frightened and revere?

2 And all the lights shall be frightened with great fear, and all the earth shall be frightened and tremble and be alarmed.

3 And all the messengers shall execute their commands and shall seek to hide themselves from the

presence of the Great Esteem, and the children of earth shall tremble and quake; and you sinners shall be cursed forever, and you shall have no peace.

4 Fear not, you beings of the righteous, and have expectancy you that have died in righteousness.

5 And do not grieve if your being has descended into the grave in grief, and that in your life your body did not fare according to your goodness. But wait for the Day of the judgment of sinners and for the day of cursing and chastisement.

6 And yet when you die, the sinners speak over you, "As we die, so the righteous die, and what benefit do they reap for their deeds?"

7 "See, even as we, so they die in grief and darkness, and what have they more than we? From hereon we are equal.

8 "And what will they receive and what will they see forever? See, they too have died, and hereon, forever they shall see no light."

9 I tell you, you sinners, you are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days.

10 Have you seen the righteous how their end comes to pass, that no manner of violence is found in them till their death?

11 Nevertheless they perished and became as though they had not been, and their spirits descended into the grave in tribulation.

103 Now, therefore, I swear to you, the righteous, by the esteem of the Great and Honoured and Ēl Shaddai in dominion, and by His greatness I swear to you.

2 I know a mystery and have read the tablets of the shamayim, and have seen the qodesh Books, and have found the writing in them, and written regarding them:

3 That all goodness and joy and esteem are prepared for them, and written down for the spirits of those who have died in righteousness, and that much good shall

be given to you in reward for your labours, and that your lot is abundantly beyond the lot of the living.

4 And the spirits of you who have died in righteousness shall live and rejoice, and their spirits shall not perish, nor their remembrance from before the face of the Great One unto all the generations of the world: therefore no longer fear their revilings.

5 Woe to you, you sinners, when you have died, if you die in the wealth of your sins! And those who are like you say regarding you, "Baruk are the sinners. They have seen all their days.

6 "And how they have died in prosperity and in wealth, and have not seen tribulation or murder in their life; and they have died in honour, and judgment has not been executed on them during their life."

7 Know that their beings will be made to descend into the grave and they shall be wretched in their great tribulation.

8 And into darkness and chains and a burning flame where there is grievous judgment your spirits shall enter; and the great judgment shall be for all the generations of the world. Woe to you, for you shall have no peace!

9 Do not say in regard to the righteous and good who are in life, "In our troubled days we have toiled labouriously and experienced every trouble, and met with much evil and been consumed, and have become few and our spirit small.

10 "And we have been destroyed and have not found any to help us even with a word. We have been tortured and destroyed, and not expected to see life from day to day.

11 "We hoped to be the head and have become the tail. We have toiled labouriously and had no satisfaction in our toil; and we have become the food of the sinners and the unrighteous, and they have laid their yoke heavily upon us.

12 "They have had dominion over us and hated us and smote us; and to those that hated us we have bowed our necks but they did not pity us.

13 “We desired to get away from them that we might escape and be at rest, but found no place where we should flee and be safe from them.

14 “And we complained to the rulers in our tribulation, and cried out against those who devoured us, but they did not attend to our cries and would not hear our voice.

15 “And they helped those who robbed us and devoured us and those who made us few; and they concealed their oppression, and they did not remove from us the yoke of those that devoured us and dispersed us and murdered us, and they concealed their murder, and did not remember that they had lifted up their hands against us.”

104 I swear unto you that in the shamayim the messengers remember you for good before the esteem of the Great One, and your names are written before the esteem of the Great One.

2 Have expectancy; for beforehand you were put to shame through ill and affliction; but now you shall shine as the lights of the shamayim, you shall shine and you shall be seen, and the doors of the shamayim shall be opened to you.

3 And in your cry, cry for judgment, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you.

4 Have expectancy, and do not cast away your expectancies, for you shall have great joy as the messengers of the shamayim.

5 What shall you be obliged to do? You shall not have to hide on the day of the great judgment and you shall not be found as sinners, and the eternal judgment shall be far from you for all the generations of the world.

6 And now, do not fear you righteous, when you see the sinners growing strong and prospering in their ways. Do not be companions with them, but keep far from their violence; for you shall become companions of the hosts of the shamayim.

7 And, although you sinners say, "All our sins shall not be searched out and be written down," nevertheless they shall write down all your sins every day.

8 And now I show unto you that light and darkness, day and night, see all your sins.

9 Do not be wicked in your hearts, and do not lie and do not alter the Words of uprightness, nor charge with lying the Words of the Qodesh Great One, nor take account of your idols; for all your lying and all your wickedness do not come forth in righteousness but in great sin.

10 And now I know this mystery, that sinners will change and pervert the Words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words.

11 But when they write down truthfully all my words in their languages, and do not change or diminish ought from my words but write them all down truthfully - all that I first witnessed concerning them.

12 Then, I know another mystery, that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom.

13 "And to them shall the books be given, and they shall believe in them and rejoice over them, and then all the righteous who have learned from them - all the paths of uprightness - shall be recompensed."

105 In those days אִתְּךָ spoke to summon and witness to the children of earth concerning their wisdom, "Show unto them; for you are their guides, and a recompense over the whole earth.

2 For I and My Běn will be united with them forever in the paths of uprightness in their lives; and you shall have peace. Rejoice, you children of uprightness. Amen."

THE FRAGMENT OF
THE BOOK OF NOAH

106 And after some days my son Methushelah took a wife for his son Lemek, and she became pregnant by him and bore a son.

2 And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes, pleasant.

3 And when he opened his eyes, he lit up the whole house like the sun, and the whole house was very bright. And after that he rose in the hands of the midwife, opened his mouth, and conversed with אִיִּיִּי of righteousness.

4 And his father Lemek was afraid of him and fled, and came to his father Methushelah.

5 And he said to him, "I have begotten a strange son, different from and unlike man, and resembling the sons of the Eloah of the shamayim; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his face is magnificent.

6 "And it seems to me that he is not brought forth from me but from the messengers, and I fear that in his days a wonder may be wrought on the earth.

7 "And now, my father, I am here to petition you and implore you that you may go to Hanoq, our father, and learn from him the truth, for his dwelling-place is amongst the messengers."

8 And when Methushelah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said to him, "See, here I am, my son, why have you come to me?"

9 And he answered and said, "Because of a great cause of anxiety I have come to you, and because of a disturbing vision I have approached.

10 "And now, my father, hear me, "Unto Lemek my son there has been born a son, the like of whom there is none, and his nature is not like man's nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the

sun, and he opened his eyes and after that lit up the whole house.

11 “And he rose in the hands of the midwife, and opened his mouth and barak אִרְאֵל of the shamayim.

12 “And his father Lemek became afraid and fled to me, and did not believe that he was brought forth from him, but that he was in the likeness of the messengers of the shamayim; and see, I have come to you that you may make known to me the truth.”

13 And I, Hanok, answered and said to him, “אִרְאֵל will do a new matter on the earth, and this I have already seen in a vision, and make known to you that in the generation of my father Yered some of the messengers of the shamayim transgressed the Word of אִרְאֵל.

14 “And see, they commit sin and transgress the Law, and have united themselves with women and commit sin with them, and have married some of them, and have brought forth children by them.

15 “And they shall produce on the earth giants, not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.

16 “Therefore, there shall come a great destruction over the whole earth, and there shall be a flood and a great destruction for one year.

17 “And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him. When all mankind that are on the earth shall die he and his sons shall be saved.

18 “And now make known to your son Lemek that he who has been born, is in truth his son, and call his name Noah for he shall be left to you, and he and his sons shall be saved from the destruction which shall come upon the earth on account of all the sin, and all the unrighteousness which shall be consummated on the earth in his days.

19 “And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of

the qodeshim; for He, אֱלֹהִים, has showed me and informed me, and I have read in the tablets of the shamayim.

107 “And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it.

2 And now, my son, go and make known to your son Lemek that this son, which has been born, is in truth his son, and that is no lie.”

3 And when Methushelah had heard the words of his father Hanok - for he had shown to him all matters in secret, he returned and showed to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

APPENDIX TO THE BOOK OF HANOK

108 Another book which Hanok wrote for his son Methushelah and for those who will come after him, and keep the Law in the last days.

2 You who have done good shall wait for those days till an end is made of those who work evil; and an end of the might of the transgressors.

3 And wait indeed till sin has passed away, for their names shall be blotted out of the Book of Hai and out of the qodesh Books, and their seed shall be destroyed forever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a wilderness of confusion, and in the fire they shall burn; for there is no earth there.

4 And I saw there what looked like an invisible cloud; for because of its depth I could not look over, and I saw a flame of fire blazing brightly, and like shining mountains circling and sweeping to and fro.

5 And I asked one of the qodesh Messengers who was with me and said to Him, "What is this shining? For it is not the shamayim, but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain."

6 And He said to me, "This place which you see, here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert all matters that אִיִּי has spoken through the mouth of the nebi'im - the matters that shall be.

7 "For some of them are written and inscribed above in the shamayim, in order that the messengers may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by Elohim; and of those who have been put to shame by wicked men,

8 who love Elohim and loved neither gold nor silver nor any of the pleasures which are in the world, but gave over their bodies to torture.

9 "Who, since they came into being, did not long after earthly food, but regarded all matters as a passing breath, and lived accordingly, and אִיִּי tried them much, and their spirits were found pure so that they should barak His Name.

10 "And all the birekoth destined for them I have recounted in the Books. And He has assigned them their recompense, because they have been found to be such as loved the shamayim more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they barak Me.

11 "And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honour as their trustworthiness deserved.

12 "And I will bring forth in shining light those who have loved My Qodesh Name, and I will seat each on the throne of his honour.

13 “And they shall be resplendent for generations without number; for righteousness is the judgment of Elohim; for to the trustworthy, He will give trustworthiness in the dwelling of upright paths.

14 “And they shall see those who were born in darkness, led into darkness, while the righteous shall be resplendent.

15 “And the sinners shall cry aloud and see them resplendent, and they indeed will go where days and seasons are prescribed for them.”

THE WRITINGS OF ABRAHAM

ספר אברהם 𐤀𐤁𐤂𐤁𐤁𐤀 𐤅𐤁𐤁𐤁𐤁

1 Behold my son, I have caused to come into thine hands a fragment of the writings of Abraham in which he hath left a record of his sojourn among men and of the birekoth of 𐤀𐤁𐤁𐤁𐤁 unto him. This I have brought to thee that thou might restore that which is lost that the fullness of the record in its original purity might be found again among the sons of Elohim.

2 Behold, these things are sacred, wherefore, send them not forth unto the children of men but let them be for the edification of the elect that your hearts may be turned unto the Fathers and ye may draw close to them and they to you.

3 Thus will the veil be withdrawn and ye will commune with the General Assembly of the First-born and shall even be ushered back unto my presence.

4 Go now and do this work which I have placed in thine hands. Aměn.

2 I, Abraham, was born the son of Teraḥ who was Prime Minister to Nimrod who reigned in Ur of the Kasdim.

2 Now this Nimrod was a wicked man and an idolater and my father - Teraḥ - was led to follow after his abominations.

3 Moreover, Nimrod was a man of mighty power for he was Master Mahan and had in his hands the secrets of the ancients as they had come down from Qayin wherein he knew the words of power and the signs for using them and he had the qodesh garments which had been given unto Adam in the garden in which was great power.

4 All of this power did Nimrod use to get gain after the manner of the secret combination.

5 With his power he had set out to build a tower which would reach to the shamayim, even the city of my father Ḥanok̄ which had been taken up, that he, Nimrod̄, might depose Elohim from His throne for Elohim had taken up His abode among the people of Ḥanok̄.

6 But Elohim frustrated the plans of Nimrod̄ by confounding the language of him and his people that they could no longer remember the sacred words and they scattered forth over the face of the earth.

7 At that time Nimrod̄ came and established the city of Ur which is the City of Light, for he yet retained his determination to build a city to rival the city of Elohim that the light and power might center in him.

8 And through the ministration of Satan he did receive again some of the words of power and did reorganize the secret combination among his people; but he had not power as at the first for the fullness of the pure language was not restored to him according to the decree of the Most High Elohim.

9 Now, in all the wickedness of Nimrod̄, my father stood by his side for he was deceived by the subtle cunning and power which Nimrod̄ possessed.

3 My father Teraḥ was the son of Naḥor and Naḥor was the son of Seruḡ and Seruḡ was the son of Re'u and Re'u was the son of Peleḡ in whose days the earth was divided.

2 Peleḡ was the son of Ĕber who was the son of Shelaḥ who was the son of Arpaḵshaḍ the son of Shēm, who was Melchizedek, which by interpretation is sovereign kohēn, for he was a sovereign and a kohēn of the Most High Elohim.

4 Noaḥ was the son of Lemeḵ, the son of Methushelaḥ, the son of Ḥanok̄, who was taken up with his city that they might minister unto those in the flesh

who sought a higher law than was available to them on the earth.

2 Now the birth of Noah was after this manner: While his father Lemeḵ was journeying toward his home from preaching the besorah among the sons of men, most of whom had rejected his testimony, a messenger of אֱלֹהִים appeared unto him and saluted him, saying, Hail Lemeḵ, thou favored one of Elohim, for according to the promise of אֱלֹהִים Elohim to thy father Ḥanoḵ, thou hast been chosen to be father to him through whom the seed of man will be preserved through the great flood which Elohim will send upon the earth in judgment, for all the sons of men have gone astray through the corruptions of those messengers who fell from among the shamayim and mingled their seed with the daughters of men and begat sons of great strength and mighty wickedness.

3 Yea, these have caused all flesh to corrupt their way before אֱלֹהִים; wherefore they shall be destroyed, save thy son who shall be the seed of the future generations.

5 The mother of Noah was also the daughter of Methushelah for Lemeḵ and his wife had the same father but different mothers.

2 And when Noah was born, his body was full of light, which thing caused great consternation to his father and mother and his father's wives and children and all his house.

3 Moreover, the child stood upon his feet when he had come forth from the womb and his tongue was loosed and he did sing praises unto אֱלֹהִים saying, I will praise thee, O אֱלֹהִים, for thou art the source of all power, yea, the wellspring whence it floweth unto the sons of Elohim, and thou art also abounding in wisdom and great and mighty counsel unto thy servants.

4 Nevertheless, though thou art a Elohim who is long-suffering in judgment, the sins of the children of men have come up before thy face and thy fury hath waxed strong and will be visited with judgments upon the earth.

5 Thy mercies, O אֱלֹהִים, are beyond number, but thou art Elohim that visiteth wrongdoing upon the children of men who the fullness of their iniquity hath come upon them.

6 Therefore shall the earth be destroyed according to the word of Elohim which cannot fail. For the waters of the flood shall come upon the earth and all things shall perish from before thy face, O אֱלֹהִים.

7 Nevertheless, in thee do we put our trust for in whatsoever thou doest, O אֱלֹהִים, thou hast ever done justly. Aměn.

6 These things were a source of amazement and concern unto Lemek who thereupon went unto his father, Methushelah, and finding him in the Hëykal he said, My father, this day did my wife, thy daughter, bear a man child.

2 And at his birth the room was full of light so that we could not look upon him and when we could look upon him, behold, the child's hair was white and fire seemed to come from his eyes and then he stood upon his feet and sang a hymn of praise unto אֱלֹהִים and lo, he seemed to have the tongue of a messenger.

3 Tell me now the meaning of these things and how can I raise such a son?

7 Hearing these words, Methushelah, too, was troubled and said, Fear not, my son, for although I know not the meaning of these things, I will go unto my father, Hanok, for he is privy to the messengers and he will be able to explain all things to us.

2 Whereupon, Methushelah traveled to the top of the highest mountain whence he could speak unto his father, Hanok, and he said unto him, My father, my daughter, who is the wife of my son Lemek, hath this day brought forth a man-child.

3 And at his birth the room was full of light so that they could not look upon him and when they could look upon him, behold the child's hair was white and fire seemed to come from his eyes and then he stood upon his feet and sang a hymn of praise unto אֱלֹהֵינוּ and lo, he seemed to have the tongue of a messenger.

4 Thus saith my son Lemek, who is greatly perplexed as to the meaning of these things and how he can raise such a son.

8 Hearing this report, Hanok comforted his son Methushelah, saying, Fear not, my son, nor fret thyself about this matter for did not a qodesh messenger visit thy son Lemek and tell him that this should be the seed of the future generations? And was it not so?

2 For this cause have these things happened; but on the eighth day when the child is circumcised, he shall be covered and shall appear as other men except that his hair shall remain white as a token that through him אֱלֹהֵינוּ will do a mighty work.

3 This word did Methushelah return to his son Lemek and he was comforted.

9 And on the eighth day when the child was circumcised, he was covered that he became as other men except that his hair remained white and they called his name Noah, which by interpretation is comfort, because, Lemek said, My heart is comforted to know that my seed shall be preserved through the great flood.

10 And the child grew and waxed strong in wisdom and mighty in the power of the kehunnah for he was

initiated into the Order of the Ancients in his childhood and learned the rites and ordinances and the powers of the kehunnah with the signs and tokens and key words wherewith he could call upon the powers of the shamayim to combat the forces of the adversary.

2 And when he was come of age, he took twelve wives and begat many sons and daughters who grew up in righteousness and served אֱלֹהִים all their days and some died and others were caught up unto the city of Hanoq.

3 But in the next generation they corrupted themselves, for the daughters of Noah's sons did go forth and lay with the sons of men, which thing was an abomination in the eyes of Elohim.

4 Wherefore, אֱלֹהִים said unto Noah, Behold, the daughters of thy sons have sold themselves, for behold, My anger is kindled against the sons of men, for they will not hearken to My voice; wherefore, all those who go in unto them will be destroyed with them.

11 And when Noah was four hundred and fifty years old, he begat a son and he called his name Yepheth.

2 Forty-two years later he begat another son of her who was the mother of Yepheth, and he called his name Shem.

3 Eight years later Noah begat a son of his wife Na'amah, who was of the seed of Qayin, and he called his name Ham, for he said, Through him will the curse be preserved in the land.

12 Now Noah had taken a wife of the seed of Qayin, and she was a righteous woman; nevertheless, the curse remained with her seed according to the word of Elohim.

2 And Noah took her on this wise: For the word of אֱלֹהִים came unto Noah, saying, Take unto thyself Na'amah, the daughter of Lemek, who dwelleth here

in the city of thy fathers, for she hath been faithful to My Besorah, wherefore I shall preserve through her the seed of Qayin through the flood.

3 This Lemek who was the father of Na'amah was of the seed of Qayin being the son of Methusa'el, the son of Mehuya'el, the son of Iraq, the son of Hanok, the son of Qayin.

4 Lemek had married Adah and Tsillah, the daughters of Kena'an, the son of Enosh, the son of Sheth, the son of Adam. Adah bare children unto Lemek, but Tsillah was barren until her old age when אֱלֹהִים opened her womb, and she conceived and bare a son and a daughter.

5 Her son she named Tubal-Qayin, saying, After I had withered away have I obtained him from the Almighty Elohim.

6 Her daughter she named Na'amah, saying, After I had withered away have I obtained pleasure and delight.

13 While Na'amah was yet a child, great consternation fell upon the seed of Qayin, for Iraq the son of Hanok, the son of Qayin, had become a member of the secret combination and was privy to all its secrets until one night when אֱלֹהִים appeared to him in a dream saying, Iraq, thou hast done evil instead of good and hast followed after Satan rather than Elohim; wherefore, I shall destroy thee and thine house when I send in the floods upon the earth.

2 But Iraq was pricked in his heart and pled with אֱלֹהִים to show mercy and preserve his seed through the great flood.

3 Seeing that his penitence was true, אֱלֹהִים said to him, Iraq, if thou wilt repent and reveal the evils of the secret combination unto the sons of Sheth, I will have mercy upon thee and I will join thy seed unto the seed

of Shēth that it may be preserved through the great flood.

4 Wherefore, Iraḡ went forth and began to reveal the secrets of the sons of Qayin unto the sons of Shēth.

5 Lemek, being Master Mahan at that time, found Iraḡ sitting in his garden with Yoram, the young son of Iraḡ, and slew him.

6 Thus Lemek slew Iraḡ for the sake of the oath of the secret combination and he slew Iraḡ's son with him.

7 But Tuḡal-Qayin, the son of Lemek, had followed him and viewed his evil deed which he had committed and he revealed it unto his mother Tsillah and she unto her sister Aḡah.

8 Wherefore, Aḡah and Tsillah confronted Lemek with his evil and cursed him in the name of אַף אַף אַף for having slain Iraḡ who had repented of his wickedness from among the sons of men.

9 And Lemek said unto his wives Aḡah and Tsillah, Hear my voice, ye wives of Lemek; hearken unto my speech, for I have slain a man to my wounding and a young man to my hurt.

10 If Qayin shall be avenged seven-fold, truly Lemek shall be seventy and seven-fold.

11 Lemek's wives, therefore, feared to confront him further, but Lemek repented not of his evil deeds and finding his son Tuḡal-Qayin at prayer, he slew him for having revealed his murders.

12 When Aḡah and Tsillah, the wives of Lemek, learned of this, they took their remaining sons and daughters and went unto their father Kena'an's city and revealed the remainder of the secrets of this evil combination among the sons of Aḡam.

13 Thus did Na'amah come to dwell among the sons of Aḡam and she grew up before אַף אַף אַף in righteousness and was known for her tender care toward the sick and the unfortunate.

14 Nevertheless, she had not husband because she was of the forbidden race.

14 When the word of אֱלֹהִים came unto Noah, saying, Take unto thyself Na'amah, the daughter of Lemek who dwelleth here in the city of thy fathers, for she hath been faithful to My Besorah, wherefore, I shall preserve through her the seed of Qayin through the flood, Noah went unto his father, Methushelah.

2 Methushelah inquired of אֱלֹהִים and returned this word unto his son Lemek: Verily, thus saith אֱלֹהִים, My handmaiden Na'amah have I given unto My son Noah that the seed of Qayin might be preserved through the great flood which I will send upon the earth.

3 Wherefore, let not My son Noah fear to take her to wife, for in so doing he shall be baruq for through him will come all nations.

4 Wherefore, say unto him, Noah, My son, I have looked upon the evils of the sons of men which have come up before Me, for they have corrupted the whole earth save only this city in which thou dwellest.

5 Therefore, I will send in the floods upon the earth but thou and thy seed will I preserve through the flood, for I will send My messengers to instruct thee in the building of an ark wherein ye shall be saved.

6 Behold, I shall establish thy seed before Me forever and I will spread them abroad over the earth as numerous as the sand upon the seashore.

7 Thy seed shall not cease as long as the earth shall stand but through thee and thy kehunnah which will be preserved in thy seed shall all nations be baruq.

15 When Lemek returned this word to his son, Noah rejoiced and praised אֱלֹהִים saying, I give thanks unto thee, O אֱלֹהִים, for thou hast been unto me a strong wall against all that would seek my destruction.

2 Yea, thou hast promised to shelter me from the disasters which are coming upon the earth, that the floods shall not come in upon me to destroy my seed from the earth.

3 Thou hast set my foot upon a rock that the sons of men shall not prevail against me.

4 Yea, I will walk in the way of the Ancients; in the paths which thou hast appointed will I spend my days for thou art my Shield and my Deliverer and in Thee will I trust all the days on my life. Aměn.

16 Thus did Noah take to wife Na'amah, the daughter of Tsillah, the wife of Lemek of the seed of Qayin, and she bare him a son whom he named Ham, and thus was the curse preserved in the land through the great flood.

2 For when the patience of Elohim was ended in which He did grant a space of time for repentance unto the sons of men, the floods came in upon the earth and destroyed all flesh from off the face of the earth save eight souls only, for Noah and his youngest wife Adah, and his three sons Shem, Yepheth, and Ham and one of each of their wives were preserved in the ark which the messengers had instructed Noah in building.

3 The remainder of the righteous had died or been caught up into Hanok's city prior to the time of the flood, and these eight were saved.

17 Now when the flood had abated and the ark had come to rest upon the top of a mountain, Noah and his family descended the mountain and after offering sacrifices unto אֱלֹהִים and dedicating the land, they began to till the ground and raise all manner of crops.

2 And when the grape harvest was come in, Noah made wine and drank of the new wine in his tent and his heart was made glad and he rejoiced before אֱלֹהִים for the bounty which אֱלֹהִים had given him.

3 And it was upon the Feast of Shabuoth when Noah drank of the new wine before אִתְּוֹ and lay down naked in his tent to sleep.

4 When Ham, the son of Noah, entered the tent he saw his father sleeping naked upon his bed with the sacred garments which had been given to Adam in the garden of Eden laying nearby.

5 Ham knew that he and his posterity could not bear the kehunnah because of the curse of Qayin which was upon them and knowing there was great power in the sacred garments, he stole them from his father Noah and hurried to his tents.

6 Rousing his family, Ham instructed them to strike their tents and led them away to the plain of Shin'ar where he dwelt and where Ham died.

7 Now Ham's wife was named Zeptah and she was also of the seed of Qayin and they had a daughter named Zeptah.

8 This daughter, after the death of Ham, led a body of his people westward until they reached a body of water in the land of Zeptah, which is Mitsrayim, where they settled and as the waters receded from off the land, they spread out and built many cities and temples.

18 Before the death of Ham, the sacred garments were given secretly by him to his son Kush.

2 Kush also kept them hidden and in his old age gave them unto his son Nimrod and when Nimrod was twenty years of age, he put on the garments and he derived great strength and power from them.

3 Moreover, Nimrod was instructed in all the secrets of the evil combination by his father.

4 Wherefore, Nimrod became a mighty man among the sons of men and established his reign and grew stronger and stronger in wickedness after the order of the secret combination which was from the beginning,

for Nimrod spread his dominion over all mankind save those in the city of Shalom.

19 Shēm ruled in the city of Shalom and he was called Melchizedek, for he reigned as sovereign under his father Noah, and was a kohēn of the Most High Elohim.

2 After the departure of Ḥam from the presence of his father Noah, Shēm and Yepheth dwelt together in peace under the benign rule of Noah; but in time, conflict arose among them and Noah led the seed of Shēm to a new land which אַף־אַז showed him where they built a city which they called Shalom, the City of Peace.

3 Noah invested his son Shēm with authority to reign as Prince of Peace, and Noah devoted his days to instructing his people after the Order of the Ancients.

4 And his people dwelt in righteousness and worshipped אַף־אַז their Elohim and served Him.

5 They established the order of the shamayim among them and sought after the City of Ḥanoḵ and אַף־אַז came among them and ministered to them and those who sought for the gain of this world went out from among them, for they held all things common after the order of Ḥanoḵ and no man was above his neighbor.

20 Among those who went forth from the city of Shalom was Peleḡ, who traveled to the northwest and established a city after the order of his father Noah, for Peleḡ was the son of Ĕber, the son of Shelaḥ, the son of Arpaḵshad, the son of Shēm; and his people sought after the order of the shamayim and obtained it for they were caught up like the City of Ḥanoḵ.

2 But Seruḡ, the son of Re'u, the son of Peleḡ, followed not after the way of his fathers, for he sought after gain for himself; wherefore, he led those who were of a like mind with himself out from the City of

Peleḡ and they journeyed even unto the land of Shin'ar and became confederate with Nimrod.

3 Under the direction of Nimrod, Seruḡ and his companions entered into the secret combination and became men of power and wealth in Nimrod's reign.

4 In the land of Shin'ar, Seruḡ begat Naḥor, and Naḥor begat Teraḥ, my father.

5 And Teraḥ became great in the eyes of Nimrod, and Nimrod elevated him over all his people to stand at his right hand and advise him on all matters.

21 Now, my father Teraḥ took many wives and begat many children.

2 And when he was sixty-five years of age, he took to wife Amthelo, the daughter of Korneḡo, the son of Seruḡ, and she was a young woman of fifteen years.

3 And when Teraḥ was seventy years old, his wife Amthelo conceived and bare him a son whom he named Abram, which the interpretation is Exalted Father, for he said, Nimrod hath raised me on high over all his host, wherefore, my seed shall reign as mighty ones forever.

4 Now this neḡuah he spake, not knowing that it was of אֱלֹהִים Elohim.

22 On the night that I was born, there were great signs in the shamayim, and when Nimrod's astrologers saw them, they were astonished and they spake evil of me to the sovereign, saying that surely I should overthrow his reign.

2 Wherefore, they counseled the sovereign to purchase me of my father that they might slay me and thus frustrate the plans of Elohim.

3 Sovereign Nimrod thereupon sent for my father, Teraḥ, and spake unto him of the words of the astrologers and asked for his son in return for a great sum of gold and silver.

4 But the Ruah of אֱלֹהִים wrought upon my father that he was loathe to give me up to the sovereign.

5 On the night that I was born, a son was also born unto one of my father's concubines and this child my father took unto the sovereign and the sovereign slew him in my stead, for thus had Elohim ordained that I might grow up to serve Him, the only wise and true Elohim, and strive to establish His order in the earth all my days.

23 Thus was my life saved by my father Terah, and he took me with my mother, Amthelo, and my nurse, Edna, unto a cave hidden in the mountains some distance from the city of Ur where he secreted us and visited us each month at the New Moon.

2 For my father thus informed the sovereign that he went each month on the New Moon to a spot sacred to his family deity.

3 For in the reign of Nimrod, each man worshipped mighty ones of his own make, mighty ones of wood and stone, each after the imagination of his own heart.

4 Thus did I dwell in the cave with my mother, Amthelo, and my nurse, Edna, and knew no other man save my father, Terah, and my elder brothers, Haran and Nahor, who accompanied my father on his visits.

24 When I was three years of age, אֱלֹהִים visited me in a dream of the night and he said unto me, Abram.

2 And I said, Here am I.

3 And He said unto me, Abram, I am the Elohim of thy fathers Peleġ and Shēm and Noah.

4 It is I who preserved thy life when the wicked sovereign Nimrod would have destroyed thee, for I softened the heart of thy father that he should hide thee away.

5 This I did for I have a mighty work for thee to do in establishing My order upon the earth, and, verily, I say

unto thee, in the end, through thee shall this wicked Nimrod be destroyed from off the face of the earth.

6 Behold, thou shalt remain in this cave with thy mother and thy nurse for yet seven years, and at the end of that time thou shalt depart and I will send My messenger to guide thee unto the city of thy father Noah where thou shalt be instructed in the way of hai.

7 And from that time forth אִנְיָנִי instructed me often in dreams of the night that my mind was opened to the Ways of His Reign.

25 When I was ten years of age, I departed from the cave by night while my mother and my nurse slept and the messenger of Elohim met me and led me to the city of Shalom where Noah and his son Shēm dwelt, and no man knew where I was.

2 And I dwelt with Noah and Shēm for thirty-nine years, being instructed in all the Ways of the Most High Elohim.

3 And finding great happiness and peace and rest therein, I sought for the birekoth of the Fathers and I received, under the direction of Noah and Shēm, those instructions whereby I might enter into the Order of the Ancients and I became a rightful heir and kohēn ha'gadol, holding the right belonging to the Fathers. For I was ushered into the Assembly of the First-born and tasted the fruits of hai of the shamayim.

26 In my fiftieth year, Father Shēm called me into his presence and instructed me to return to the house of my father, for there were many there now who were seeking after light and truth for they had seen the foolishness of worshipping mighty ones of wood and stone, but they knew not where to find the true Elohim.

2 And Father Shēm barak me saying, Baruk art thou Abram of the Most High Elohim for He hath looked upon thee and found thine heart right before Him.

3 For this cause, the Most High shall visit thee and thou shalt stand at the head and be the father of a multitude, for many nations shall spring forth from thy loins.

4 Behold, in thy father's house dwelleth she to whom the promises belong, for she is a princess in the house of the Most High and shall reign as a queen over thy posterity forever.

5 Seek after her and take her to wife for she will be the mother of the promised seed.

6 The birekoth of the Elohim of Noah attend thee, my son, as thou journey on thy way for, from this time forth, thou shalt be a wanderer in the earth until thy seed shall come in to inherit this land by the power of Elohim and the sword of His might.

7 Be faithful always, preach the truth in soberness and be valiant in the cause of Elohim, and thou shalt be baruḳ forevermore. Amēn.

27 With this beraḳah resting upon me, I gathered together my family, for I had taken seven wives in the city of Shalom who had borne me fifty daughters.

2 And although I had no sons of mine own flesh, yet I had adopted twelve sons of those who were faithful to the Order of the Ancients and foremost among these was Eli'ezer of Dammeseq who had come to the city of Shalom seeking after the birekoth of the Fathers and had remained as my son.

3 Him I appointed as steward over all I possessed for this journey, for he stood as my heir for I loved him as my son and brother.

4 But Father Shēm said unto me, Eli'ezer is a good and righteous man and he shall be greatly baruḳ in time and in eternity, but he shall not be thine heir, for another shall be thine heir who shall come forth from the womb of thy wife whom thou shall take in the house

of thy father, for she is ordained to be thy queen of queens and the mother of thine heir.

5 Wherefore, as I have said, I gathered together my wives and my daughters and my adopted sons and their wives and children and I said unto them, Hear my words, beloved and hearken unto my speech, for I have been sent with a mission unto the house of my father in the land of Shin'ar to gather out the pure in heart who are seeking after the true Elohim.

6 Gather together all your goods and make you tents in which to dwell and saddle your donkeys to travel upon for the Most High Elohim hath declared that we shall be wanderers upon the earth from this time forth until our seed shall come in to inherit this land by the power of Elohim and the sword of His might.

28 Then commenced they their preparations and on the appointed day, all was in readiness for our departure.

2 And when father Shēm came forth to barak us, father Noaḥ came also with him.

3 Now father Noaḥ dwelt in the Hëykal in the heart of the city of Shalom and seldom came out of the qodesh place, for I had never seen him without its sacred precincts.

4 But he came forth at this time and lifted up his hands and barak us in the name of the Most High Elohim and we departed from his house.

29 We journeyed slowly for the sake of the women and children and we journeyed not upon the Shabbath day nor upon any of the qodesh days, for we thought it better to worship אֱלֹהֵינוּ our Elohim according to the pattern of the shamayim than to proceed rapidly upon our way, and we did know that אֱלֹהֵינוּ prospered us in our journey and protected us from the power of all our enemies because we did faithfully serve Him and

worship before His throne according to the divine pattern.

2 But at length we did arrive in the land of Shin'ar at the city of Ur.

3 Now the size of this city was immense.

4 Its buildings were grand and beautiful with gardens upon the rooftops and rivers of water running down from level to level.

5 The streets were wide and smooth and the inhabitants wealthy, dwelling in luxury.

6 Merchant caravans continually entered and left her gates and the great of all nations came here to pay homage to the mighty Sovereign Nimrod.

7 Nevertheless, the wealth of this great city was built upon sin for the people served many mighty ones and offered upon their altars men, women, and children after the same manner as the Mitsrites.

8 And they had numerous slaves who were kept down in bondage and poverty and were driven like dumb beasts to provide the luxury in which their masters dwelt.

9 Behold, the inhabitants of the city did delight in whoredom and adultery and murder and all manner of evil, whereby they might get gain.

10 And the anger of אֱלֹהִים was kindled against them.

11 Nevertheless, He did let them go on that they might be fully ripened in iniquity before the fullness of his wrath should fall upon them.

12 All of these things did אֱלֹהִים Elohim show unto me in a dream on the night before we entered into the city of Ur; and He said unto me, Abram, this city is vile and corrupt, but in it are some few souls who have not bowed the knee to their mighty ones and it is because of their prayers that I have brought you here, that they might be taught to worship the true Elohim after the order of the shamayim and be led out from wickedness and bondage.

13 Wherefore, go unto thy father's house, for thy mother hath sorrowed for these many years, and I have softened the heart of thy father toward these that he shall make thee welcome and will protect these against the anger of the sovereign such that thou shalt be able to accomplish thy mission.

14 Behold, Abram, I am אֱלֹהִים Elohim of thy fathers Shēm and Noah, and of all the righteous fathers back to Adam.

15 Wherefore, I will remain with thee and confirm upon thee all the birekoth of the Fathers and thou shalt stand at the head of a multitude. Amēn.

30 In the morning before entering the city, I gathered my family together consisting of my seven wives, my fifty daughters, my twelve adopted sons, and three hundred and fifty menservants whom Shēm had sent with their families, being in all six thousand three hundred and seventy souls.

2 And I said unto them, Behold, this great city is steeped in wickedness and sin for the secret combinations which was from the beginning doth hold her sway.

3 Wherefore, ye shall remain here under the direction of Eli'ezer while I go alone into the city unto my father's house, for אֱלֹהִים Elohim of Shēm and of Noah hath promised me that He will protect me against the anger of the sovereign such that I shall be able to accomplish my mission.

4 I led my family in prayer before אֱלֹהִים, kissed them all and departing from them, entered into the city.

31 Being led by the Ruah of אֱלֹהִים, I found my father's house, and entering the gate, addressed the guard who was standing there, saying, Behold, I am Abram, son of Terah, who hath spent these forty years in the house of Shēm.

2 Take me now to my father.

3 The guard stood as one dumbfounded, knowing not what to make of such a greeting, but at length called a boy whom he dispatched to locate my father.

4 At length the lad returned, followed closely by my father who was greatly surprised to see me, but who recognized me as his son by the inspiration of the Ruah of אִתְּךָ.

5 By this time my arrival had caused great excitement throughout my father's household, which was very large, and my mother, having heard of my coming, hastened to the place where we were, weeping and rejoicing for she had thought that I had wandered from the cave and been slain by wild beasts in the wilderness.

6 At length she led me away to her chamber to talk with me and I told her of all that had transpired with me since my leaving the cave of my being led by the messenger to the city of Shalom, of being instructed under the direction of Shēm, of the increase of my family and of the mercies of the true Elohim of the shamayim exercised in my behalf.

7 I talked to her of the futility of worshipping mighty ones of wood and stone made by men's hands which have no power in them and of the Order of the Ancients which was preserved in the city of Shalom under Noah and Shēm which I had been sent to proclaim in the great city of Ur.

32 My mother heard all my words and rejoiced in them for she was one whose heart had been turned from the worship of dumb mighty ones to the worship of the unknown Elohim.

2 Moreover, a small body of like believers numbering about one hundred souls met secretly in my father's house to worship the unseen Elohim and pray for further light concerning His Ways, among whom were

my brother Haran, with his son Lot and his daughters Milkah and Sarai, and my brother Naḥor.

3 Now, when my mother had heard my words, she bade me remain with her until evening when the believers were to meet in her rooms.

4 Wherefore, that night I met with those who had rejected the idolatry of their fathers and they were all of the seed of those who had come out from the city of Peleḡ.

5 Wherefore, I rehearsed unto them all the things I had told unto my mother and they likewise rejoiced therein.

6 But unto my father I spake not of these things at this time for he was yet privy to Nimrod and was steeped in his evil ways.

33 When I had dwelt in my father's house for seven days teaching the word of ḥai unto the believers, I went unto my father as he sat in his outer court with his servants attending to affairs of state.

2 And when he would hear me, I said unto him, father, where is the Elohim who created the shamayim and earth and all the hosts of them?

3 My father Teraḥ answered me and said, Behold, my son, those mighty ones who created all things are here with us in the house.

4 My father, show them to me I pray thee, I exclaimed.

5 Whereupon my father Teraḥ led me unto a chamber in the center of his house wherein were twelve great mighty ones and numerous smaller ones.

6 And my father said unto me, Behold, my son, these twelve great ones are rulers among the mighty ones and this largest one is ruler above all and these others were their assistants in creating all things.

7 And my father Teraḥ bowed down and worshipped before his mighty ones and we departed from them.

34 When I departed from the presence of my father, I went unto my mother and said unto her, My mother, there is a great evil in this place for my father keepeth a room full of mighty ones in the center of his house which thing is contrary to the Commandments of Elohim, wherefore the wrath of Elohim shall not depart from this house until they are destroyed.

2 Let one of the young men be sent, therefore, to fetch a kid of the goats and make thereof savory meat for therewith shall I destroy these mighty ones in which is neither life nor power.

3 My mother, therefore, summoned one of the young men who was with her in the house and sent him to fetch a kid of the goats whereof she made savory meat.

4 When it was prepared, I took the savory meat from her and went unto the room where my father kept his mighty ones and I prayed there unto אֱלֹהִים my Elohim saying, O אֱלֹהִים Elohim of Shēm and of Noah, look upon me here in my weakness and strengthen mine arm that I may destroy these false mighty ones and give me the wisdom and strength to go through all that follows and endure unto the end in service unto my Elohim.

5 When I had said these words, the Ruah of אֱלֹהִים fell upon me, even the Ruah of Nebuah, and I was led to exclaim, Woe unto my father and this wicked and corrupt people among whom he dwelleth, whose hearts are all inclined to vanity, for they serve mighty ones of wood and stone, the workmanship of their own hands, which neither eat nor smell nor hear nor speak, for there is no power in them and those who serve them shall likewise be powerless to escape when the wrath of Elohim shall overtake them in a day they think not.

35 At this time the Ruah of Elohim fell upon me in mighty power to strengthen mine arm, and picking up a hatchet which I had brought with me for that purpose, I destroyed all my father's mighty ones, both wood and stone, by the power of Elohim which was in me, except for the largest in whose hand I placed the hatchet.

2 Then going to my father I said unto him, My father, I have seen a wondrous thing for my mother did make me savory meat this day to offer before the mighty ones who created all things.

3 And when I took the meat in unto them, they all reached forth their hands to partake thereof.

4 When the one who is ruler above all saw their words, he being angered left the room and returned with a hatchet wherewith he destroyed the other mighty ones, both wood and stone; and behold, he standeth there even now with the hatchet in his hand and the savory meat before him.

36 Hearing these words, my father hastened unto the room of his mighty ones and found it even as I had said, and his anger was kindled against me and he said, This is an idle tale thou hast told me and false.

2 Why hast thou done this thing and lied unto me?

3 These mighty ones have no life in them to do these things for they are wood and stone, and behold, I myself have had them made by the craftsmen.

4 Why hast thou then come into my house to destroy my mighty ones?

37 The Ruah of אֱלֹהִים fell upon me at this time that I should answer my father and I said unto him, How is it thou serves these mighty ones of wood and stone, the handiwork of the craftsmen in which is neither life nor power to act?

2 Can these which cannot deliver themselves from the hatchet deliver thee from the power of the enemy?

3 Can they hear thy prayers when thou callest upon them from out of the midst of thine afflictions?

4 Surely it is an evil thing that thou and thy people should serve these false mighty ones, for אֱלֹהִים, He is the Elohim who created the shamayim and earth and all that in them is, and He hath commanded all men to worship Him only and to serve Him all their days.

5 Behold, your fathers in the days before the great flood worshipped false mighty ones after the same evil combination into which ye have entered, and because of their perversions, they were destroyed.

6 Will ye also go on in their wickedness to bring down the wrath of the Most High Elohim upon you that ye, too, should be destroyed from under the shamayim?

7 Nay, my father, but repent of this evil and turn unto אֱלֹהִים thy Elohim and live.

8 So saying, I took the hatchet from the hands of the remaining mighty ones and smote him with it until he was destroyed.

38 My father, hearing my words and seeing what I had done, increased in anger against me and hastened from his house unto the sovereign, for he had access to Sovereign Nimrod both day and night.

2 When he had entered the sovereigns' presence, he bowed down before him and he saith unto him, My sovereign, fifty years ago a man-child was born unto my wife Amthelo, and when he was ten years old, we went on the new Moon to worship our ancestral mighty one when my son wandered off into the desert and was lost.

3 But he was found by the people of the desert and raised by them and he hath recently found his way back into my house and I have received him with honor as my son.

4 Notwithstanding this, he did this day enter into the room of my mighty ones and destroy them and hath

spoken against our mighty ones and against that ancient order which hath been handed down from our first father whereunto we are called.

5 Now, therefore, my sovereign, send for him that he may be judged according to our law that this evil may be put away from among us.

6 The sovereign thereupon sent three of his mighty men who fetched me from my father's house and brought me before the sovereign.

39 When I appeared before Sovereign Nimrod, he was seated upon his throne in all his glory, but it was as darkness to me.

2 At his right hand sat my father Teraḥ and around them sat the princes and noble ones of his realm.

3 And the sovereign said unto me, What is this thing that thy father saith unto me, that thou didst this day enter into the room of his mighty ones and destroy them and that thou hast spoken against our mighty ones and against that ancient order which hath been handed down from our first father whereunto we are called?

40 I answered the sovereign saying, Why dost thou go on in wickedness to worship these dumb mighty ones in which there is no power even to save themselves?

2 Not only this, but thou hast led others to worship them and to enter into that order which is most abominable in the eyes of the Most High Elohim, for your father from whence it cometh is the devil and it is full of lies and blasphemies and all manner of evil that men should lie and murder to get gain.

3 Why wilt thou not serve the Most High Elohim who created all things in the shamayim and on earth, who hath created these and holdeth the power to sustain thy life or to destroy thee?

4 O foolish, ignorant, wicked sovereign, woe shall be unto thee forever and ever for thou art the son of Perdition for it is he who is thy father.

5 Thou hast corrupted the earth with thy sins and with the sins of thy people who follow thee.

6 It was for entering into this wicked combination to get gain that your ancestors were destroyed in the flood when only eight souls were saved.

7 Wilt thou and thy people follow in their paths?

8 Then the wrath of the Most High Elohim will descend upon thee to smite thee from before His face.

9 Now put away these evil ways and turn unto the Most High Elohim and serve Him that there may be hope for thee.

10 But behold, I see that thine heart is hardened in iniquity that there is no repentance for thee, for the evil one has sealed those who are his; wherefore all thy ways shall come to naught and thou and thy people shall be destroyed from off the face of the earth.

41 Then I lifted up my hands to the shamayim and prayed saying, O אֱלֹהִים Elohim, thou who sees all the ways of the wicked and will bring every evil deed into judgment, look upon these evil ones and destroy them that the whole earth be not corrupted by them and brought to destruction.

42 When the sovereign heard my words and the prayer which I uttered, he ordered me to be cast into the prison house until he had determined what to do with me.

2 And after ten days, the sovereign gathered together all his counselors and rehearsed unto them all things concerning me.

3 And when he had rehearsed all things unto them, he asked them, saying, What judgment shall such one

receive who hath reviled the sovereign and our mighty ones and our holy order?

4 And they returned judgment unto him saying, The man who revileth the sovereign should be hanged from a tree until he is dead and the tree then felled to the ground while all the people shall shout, Thus shall it befall him who revileth the sovereign.

5 But this man hath not only reviled the sovereign but also our mighty ones and our holy order, and according to our law, such one shall be cast into a furnace of fire until he be consumed that naught remain of him in the earth.

6 Let therefore the fire be increased in the sovereign's furnace which is in Kasdim where the sovereign's bricks are made and let this blasphemer be cast into the fire that he be consumed.

43 The sovereign so commanded and for three days and three nights was the fire preparing in Kasdim and at the end of that time I was brought forth from the prison to be cast therein.

2 Nevertheless, while I was in the prison אֱלֹהִים sent His messengers to minister unto me and to comfort me and they said unto me, Fear not, Abram, for thy work is not yet finished for thou shalt yet become the father of many nations and thou shalt preach the Besorah in far places, even in the land of Mitsrayim shalt thou declare the mysteries of thy Elohim.

3 And though they cast thee into the furnace, is not אֱלֹהִים able to deliver thee therefrom?

4 For through thy deliverance shall many be brought to bow down and worship אֱלֹהִים thy Elohim and forsake the evils of Nimrod.

44 Therefore, I came forth from the prison confident in the power of my Elohim and in His promise that I should be delivered from the fire.

2 But as I came forth, the astrologers of the sovereign looked upon me and by the power of Satan they recognized me, for they saw me clothed in light.

3 And they cried out unto the sovereign saying, O sovereign of all the earth, surely this is the man of whom we spake unto thee fifty years ago that he should rise up to overthrow thy reign.

4 Wherefore was he not slain?

45 Hearing these words, the sovereign was greatly troubled, and calling my father Teraḥ before him, he exclaimed, is this then thy son who was to have been slain?

2 And what child then did I slay at his birth?

3 Speak now the truth and thou shalt go free; but if thou speakest not the truth, thou shalt die with thy son.

4 And Nimrod caused my father to swear concerning the matter.

46 And my father answered the sovereign saying, My sovereign, I am guilty.

2 For because of my tender feelings toward my son, I did substitute for him the son of my concubine who was born on the same night.

3 The sovereign's wrath mounted and in his anger he cried, Who advised thee to do this thing?

4 Surely that man shall die.

5 My father, being terrified at the sovereigns' anger said, It was my son Haran who so advised me.

6 Now Haran had not advised my father of anything, but the Ruaḥ of אַרְאַז had wrought upon my father that he was loathe to give me up to the sovereign.

7 Nevertheless, Haran was privy to what my father had done and Haran was one of the believers in the true Elohim of the shamayim, but his heart was not firm nor his faith sure.

8 Wherefore, Haran said in his heart, If Abram be delivered from the furnace, then shall I know that the Elohim of Abram is indeed the true Elohim.

9 Wherefore, Haran wavered in his faith and his confidence waxed not great in the Most High Elohim, but my confidence was secure, for I knew that it rested upon the Rock of my deliverance and that the Word of Elohim faileth not.

47 Now when the sovereign heard the words of my father, he caused that Haran should also be taken with me, and leading us to the valley of Kasdim, they stripped us of all our clothing and bound us with cords and cast us into the fire.

2 Now Haran, because his faith was not perfect in אֱלֹהִים his Elohim, was consumed in the fire that no trace of his body remained, but my faith remained firm in אֱלֹהִים and He sent His messengers to sustain me and release me from my bonds and I was three days and three nights in the furnace with the messengers, conversing with them and being instructed by them.

48 After the third day, the sovereign sent his servants to govern the fire that it might again be used for making brick.

2 But when they came up to the furnace, behold, I was sitting therein conversing with the messengers whom Elohim had sent.

3 Therefore, the servants of the sovereign, being greatly astonished, went and told him of this matter, but he would not believe them.

4 However, when the men persisted in their tale and showed great consternation, Sovereign Nimrod himself came unto the furnace, but the messengers had departed and I sat alone in the flames.

5 When he saw me therein unconsumed, the sovereign cried out in alarm, O Abram, art thou a

sorcerer greater than ours that thou shouldst live in the flames unconsumed?

6 But I answered him, Not so, O sovereign, but Elohim of the shamayim who is the true Elohim above all hath sent His messengers unto me and hath preserved me from this fire.

7 Being much amazed the sovereign exclaimed, Come forth then from the fire for I see that no power of mine can harm thee.

49 Whereupon, I ascended from the furnace and stood before the sovereign and his counselors who examined me closely, but behold, even my hair was not singed.

2 Wherefore, the sovereign caused garments from his own wardrobe to be brought and I was clothed therein and he caused me to be seated upon a throne at his right hand where my father used to sit and he said unto me, What of Haran thy brother who was cast into the furnace with thee?

3 Did the messengers carry him away to some far place that he might be saved?

4 But I replied unto him, Nay, but the faith of my brother was not perfect in the Most High Elohim; wherefore he was consumed in the flames.

5 Upon hearing this, the sovereign marveled and permitted me to speak in his court concerning the Most High Elohim and the redemption which should be wrought in behalf of those who believed on His Name.

6 Nevertheless, the heart of the sovereign was not changed, for he gloried in power and he thought to learn from my power by permitting me to speak.

7 But about three hundred men of those who sat in the sovereign's court were converted unto אֱלֹהִים and followed no more after the evil order of Nimrod, wherefore, they were cast out of the sovereign's presence; but as for me, the sovereign gave me many

gifts and sent me away in peace and many were joined unto the believers in אֱלֹהִים from that day.

8 For having heard of my salvation from the fire, multitudes came to my father's house to hear of Elohim who could do such mighty things and many were converted unto the truth.

50 Now, among the believers were Lot, the son of Haran, and Haran's daughters, Milkah and Sarai.

2 Milkah was fair, but Sarai was beautiful above all women.

3 Her face was as that of a messenger filled with light, her cheeks as two roses in full bloom, her hair as spun gold which men treasure above all, her eyes as pools of blue reflecting the glory of Elohim's sky, her nose delicate and lovely, and her countenance truly was fair as the sun.

4 Her breasts like two mountains rising above the plain of Shin'ar were fair to behold, and her complexion truly like the clouds in purity.

5 Her arms were comely, her hands perfect and delightful to behold, always in the service of those in need and quick to hasten to the service of אֱלֹהִים her Elohim.

6 Her palms were lovely, unmarred by her constant labor, her fingers long and slender.

7 Her feet were comely and always set in the path of truth.

8 Her thighs were well-rounded and soft, yet never failing to sustain her in her labor of love in behalf of the servants of Elohim.

9 Truly no maiden was fairer than Sarai, the daughter of Haran, for her beauty was greater than all other women and she excelled them all.

10 But with her beauty was great wisdom and perfect faith in אֱלֹהִים and constant service in behalf of the

saints, for her hands never cease from beraḵah the people of Elohim.

11 Wherefore, my brother Naḥor took Milkah, the daughter of Haran, to wife, but I Abram, took Sarai at the direction of אֱלֹהִים and I found great joy in her.

51 But, behold, Satan was not content to have me continue to disrupt his reign in peace; therefore, he sent a dream unto sovereign Nimrod in which the sovereign did see that I should be the destruction of himself and of his reign.

2 Moreover, it was shown the sovereign in his dream that three of his own household, even Zeptah, Lilith, and Nefritiri, daughters to Onitah, the son of Nimrod, who were virgins, had joined the believers of the Most High Elohim.

3 When the sovereign awoke from his sleep, he was angry and he caused that I, with these three virgins, Zeptah, Lilith, and Nefritiri, should be seized and bound and carried to Photiphar's hill at the head of the plain of Olishem to be sacrificed unto the mighty one of Pharaoh, sovereign of Mitsrayim.

4 And these three virgins did the priest of Pharaoh offer up upon the altar and they died singing praises to אֱלֹהִים and bearing witness to the truth, wherefore, they shall be baruḵ forever for they have entered into the rest of אֱלֹהִים.

52 And when these virgins were slain, the priests of Pharaoh took me also and laid me upon the altar to slay me. But I cried unto אֱלֹהִים my Elohim for I knew that my mission was not yet ended.

2 And אֱלֹהִים heard my voice and sent His messenger to loose the cords wherewith I was bound.

3 And I saw אֱלֹהִים seated upon His throne and He said to me, Abram, Abram, behold, My Name is אֱלֹהִים, and I have heard thee and have come down to deliver

thee and to take thee away from thy father's house and from all thy kindred into a land which is unknown to thee, a land which I have promised unto Noah should be an eternal inheritance unto the promised seed.

4 Behold, I will lead thee by My hand and will put upon thee My Name that thou shalt bear the kehunnah of the fathers and the power thereof.

5 As it was with Noah, so shall it be with thee that through thy ministry and the ministry of thy seed bearing this kehunnah, My Name shall be known in the earth forever, for I am thy Elohim.

6 And אֱלֹהִים broke down the altar of the idol mighty ones by an earthquake and smote their priests that they were all destroyed.

53 But I hastened to my father's house where all the believers were gathered, fasting and praying for me and I said unto them, Up, for this day we shall depart from this city that אֱלֹהִים may visit it in wrath and vengeance.

2 Wherefore, all the believers gathered together and followed me out of the city to my camp.

3 And we struck our tents and departed from the land of Shin'ar to go to the city of Shalom to confer with father Shēm.

4 And my father also, seeing that the sovereign's face would be set against him, gathered together his goods and followed after me.

5 We journeyed slowly, for I had with me many souls, both women and children and women with child.

54 When at length we arrived at the city of Shalom, father Shēm came forth to greet us, bearing bread and wine which he baraḳ and gave to us and he said unto me, Baruḳ art thou, Aḅram, for the Most High Elohim hath multiplied thee and behold, thy seed shall be even as the sand upon the seashore without number.

2 Go now with this great multitude into the land of Kena'an for unto thee and thy seed will I give this land for an everlasting inheritance, saith אֱלֹהִים Elohim Almighty. Aměn.

55 Thus we departed from the presence of Shēm and moved to the vicinity of Ludor which city we denominated Ḥaran.

2 And we dwelt in the suburbs of Ḥaran for three years for there was much pasture there and a space large enough for the multitude which accompanied me.

3 And I preached the Besorah in Ḥaran and many souls were added unto the faithful in that place.

56 And there was a famine in the land, but the land of Ḥaran was barak̄ for our sakes that the famine there was light.

2 But at the end of three years, the famine abated throughout the land; wherefore Lot, my brother's son, and I went before אֱלֹהִים in prayer after the manner of the ancients, and in answer to our prayer אֱלֹהִים appeared unto me and said, Arise, Abram, and take Lot with thee and all who follow after thee, for I have purposed to take thee out of Ḥaran and to make of thee a minister to bear My Name in a strange land which I will give unto thy seed after thee for an everlasting possession when they hearken to my voice.

3 For I am אֱלֹהִים thy Elohim.

4 I dwell in the shamayim; the earth is My footstool for I shall surely walk upon it when I come to redeem My people from their sins.

5 My Name is אֱלֹהִים and I know the end from the beginning; therefore, My hand shall be over thee and I will make of thee a great nation and I will barak̄ thee above measure and make thy name great among all nations and thou shalt be a beraḳah unto thy seed after thee, that in their hands they shall bear this ministry

and kehunnah, even the kehunnah of the fathers after the Qodesh Order of Elohim, unto all nations.

6 And I will barak all them, even as many as shall receive this Besorah through thy name, for they shall be called after thy name, even the seed of Abram, as though they were the seed of thine own flesh, and they shall rise up and barak thee as their father.

7 For I will barak them who barak thee and curse them who curse thee.

8 In thee, through the kehunnah which thou barest, and in thy seed, through thy kehunnah which they shall bear which cometh down from the fathers, shall all the families of the earth be baruḳ with the bireḳoth of the Besorah which are the bireḳoth of deliverance, even of eternal ḥai.

9 For I give thee this promise, that thy seed shall sprinkle all nations that through them the right to this kehunnah may encompass all mankind, that all may be brought into the covenant through obedience to the Torah and ordinances of the Besorah.

57 Now when אֱלֹהִים had ceased speaking with me, I praised אֱלֹהִים saying, Thy servant hath sought thee earnestly; now have I found thee.

2 Thou didst send these messengers to deliver me from death many times; shall I not do all things which אֱלֹהִים my Elohim requireth of me?

3 Baruḳ art thou, O אֱלֹהִים, who bestowest thy love without measure upon the righteous but hatest all iniquity.

4 But I have kept thy statutes to walk therein and have received thine ordinances unto myself, wherein thou hast barak me with the Ruaḥ of knowledge and truth.

5 For my part, I will love thee freely with all my heart and soul.

6 I will cleave to thine qodesh Torah to not turn aside therefrom in all thou hast commanded.

7 I have learned through the gift of thine Ruaḥ ha'Qodesh that no man is able to choose his own way nor direct his own steps for all such will fall into the pit.

8 In thine hand is the shaping of each man's soul which thou hast foreordained to conform to the image of thy Běn.

9 Wherefore, I will embrace the Běn and call upon Elohim for mercy for evermore. Aměn.

58 Therefore, I took Sarai and Lot and all my family and all Lot's family and all the souls who had joined us in Ur and in Ḥaran who would come and we departed out of the land of Kena'an.

2 But my father had departed not from his idolatry; wherefore, he remained in the land of Ḥaran and Naḥor also remained with some others who departed not from the truth of the living Elohim.

59 When we had come into the land of Kena'an, I built an altar in the plains of Moreh and offered sacrifice unto אֱלֹהִים.

2 And אֱלֹהִים appeared unto me and said, This is the land which I will give unto thee and to thy seed after thee forever.

3 I will make thy seed like the stars of the shamayim and I will give unto them for an inheritance all the land which belongeth unto the Kena'anites for surely I will destroy them from off the face for the land when their wickedness is full.

4 Wherefore, I praise אֱלֹהִים for His mercy and we departed from that place and journeyed toward Běyth Ēl.

60 And when I reached Ḥeḇron, I tarried there for two years, but the famine again waxed great in the land.

2 Hearing that there was no famine in Mitsrayim, I determined to journey into that land, remembering the word of אֱלֹהִים unto me in Ur that I should declare the mysteries of my Elohim in the land of Mitsrayim.

3 And, behold, אֱלֹהִים barak_u us on our journey that it was made light unto us and we journeyed until we reached the Kirmyon, one of the branches of the river of Mitsrayim, where we rested from our journey for a season, for here the famine was not so severe.

4 But remembering the word of אֱלֹהִים my Elohim unto me, when we were recovered from our journey, I determined to move forward across the seven branches of the river of Mitsrayim into the heart of the country of the Mitsrites.

61 But on the night before I entered into Mitsrayim, I dreamed a dream.

2 And behold, in my dream I saw a cedar and a palm tree and the branches of the palm tree were wrapped around the cedar.

3 Suddenly, a group of men approached, seeking to cut down the cedar and leave the palm tree to stand alone.

4 But the palm tree cried out saying, Cut not down the cedar for whosoever seeketh to fell it shall find the curse of Elohim resting upon him.

5 So the men desisted and the cedar was spared by the act of the palm tree.

62 When the dream was ended, I awoke from my sleep and wondered at it.

2 Wherefore, I went before אֱלֹהִים in prayer and besought Him saying, O אֱלֹהִים, show me the interpretation of this dream which I have had this night.

3 And אֱלֹהִים said unto me, Behold, Sarai thy wife is a beautiful woman to look upon above all the women of the earth.

4 Therefore, it shall come to pass that when the Mitsrites shall see her, they will say, She is his wife, and they will seek to slay thee for the sake of obtaining thy wife.

5 Let Sarai thy wife, therefore, say unto them, He is my kinsman, and thy soul shall live.

6 For thou art the cedar, O Abram, and Sarai is the palm tree and this is the interpretation of the dream; for through the act of thy wife, thou shall be saved and the way will be opened for thee to preach the mysteries of reverence in the court of Pharaoh, sovereign of Mitsrayim, for these Mitsrites are thy kindred of the seed of Ĕber, and it is My Will that the truths of the everlasting Besorah should be brought to them.

63 Now I had heard while I dwelt in Haran that some of seed of Ĕber had entered into Mitsrayim and driven the seed of Ham to the south and taken possession of the land.

2 But these followed not after the Elohim of their father Ĕber, but worshipped mighty ones, even as did my father Terah, but they followed not after the abominations of Nimrod.

3 Now these Ibri were of the seed of Hadoram, the son of Yoqtan, the son of Ĕber.

4 And Yoqtan was the brother of Peleġ.

5 And Ĕber was the son of Shelah, the son of Arpakshad, the son of Shēm.

6 Wherefore, אִפְרָיִם had sent me to preach the Besorah unto these who had departed from the Elohim of their fathers.

64 Wherefore, I awakened my wife Sarai and I said unto her, I have had a dream of אִפְרָיִם.

2 Tell it to me, she said, that I may know what it is.

3 Therefore, I related unto her the dream and all that אִפְרָיִם had said to me concerning it and I added, When

the men of the land shall inquire of thee saying, Who is this who accompanieth thee, say unto them simply, He is my kinsman.

4 Thus shall my soul live and אֱלֹהִים will use their love for thee as a means whereby the Besorah shall be preached among them.

5 Fear not to do this thing for they will neither defile thee, contrary to thy covenants, nor slay me, but all shall come to pass to the glory of our Elohim.

65 Sarai, my wife, was fearful when she heard of the danger through which we must pass and wept that night before אֱלֹהִים, but she placed her trust in Him and was comforted by His Ruah ha'Qodesh.

2 The next day we moved on across the seven branches of the river and proceeded toward Foan where Pharaoh dwelt.

3 But I kept Sarai hidden until we reached Foan, for it was in the home of Pharaoh that אֱלֹהִים purposed to use her great beauty to open the heart of Pharaoh unto the work of Elohim.

4 When we reached the city of Foan, three of Pharaoh's officers met us and I brought Sarai forth to sit at my right hand while I gave them audience.

5 And according to the word of אֱלֹהִים, while I attempted to explain unto them our having come there because of the famine in the land of Kena'an and that we sojourned among them, they kept bestowing compliments upon Sarai for her great beauty and wisdom and the luster of her countenance.

66 When the men departed from me, they went directly into the presence of Pharaoh and when they had eaten with him, he had good wine brought forth.

2 While they drank together, they began to speak unto him of what had transpired, but all they could speak of were the beauties of Sarai.

3 How beautiful is the woman Sarai, they said, who sitteth at Abram's right hand.

4 How comely is the shape of her face; how delicate and finespun are her tresses.

5 How beautiful her eyes. How delicate is her nose and the whole luster of her countenance.

6 How fair are her breasts and how comely with all is her complexion.

7 How comely, too, are her arms and how perfect her hands.

8 How pleasing are her hands to behold; how lovely her palms, how long and slender her fingers.

9 How comely are her feet. How well rounded her thighs.

10 None of the maidens and none of the brides that enter the bridechamber are fairer than she.

11 Her beauty is greater than all other women and she excels them all.

12 Moreover, along with all this beauty, she hath great wisdom and the workmanship of her hands is fair indeed.

67 When he heard these words, Pharaoh lusted after Sarai and he sent his servants to fetch her to him.

2 Knowing it to be the Will of אֱלֹהִים, I let her go although my heart was grieved within me.

3 When Pharaoh saw her, his lust grew within him, for he was overcome by her beauty and he took her into his household as his wife and sent men to slay me that I might not rise up to claim her.

4 But Sarai, seeing these things said unto Pharaoh, He is but my kinsman; wherefore, Pharaoh called back his men and my life was spared.

68 But Lot and I and all our household spent that night in prayer before אֱלֹהִים for Sarai that she might

accomplish her mission and that she might not be defiled contrary to her covenants.

2 And I stood with my arms stretched out toward the shamayim after the Qodesh Order of Elohim and I said, Baruk art thou, O אֱלֹהִים the Most High Elohim, Adonai of all worlds and Adonai and Ruler over all things.

3 I know that thou dost rule over all the sovereigns of the earth, executing judgment upon them in righteousness even as thou didst save me from the evil designs of the mighty Sovereign Nimrod.

4 Now do I complain before thee concerning Pharaoh of Foan, sovereign of Mitsrayim, who hath violently abducted my wife Sarai from me.

5 Wreak justice upon him in my behalf and let me behold Thine hand wax mighty against him and against all his household and let him not be able this night to defile my wife contrary to her covenants.

6 Let them come to know, O אֱלֹהִים, that thou art אֱלֹהִים of all the sovereigns of the earth and the Ruler of all men, for this cause did I suffer Sarai to go among them according to Thy counsel.

69 And Elohim hearkened unto my prayer and withheld His Ruaḥ from the Mitsrites that none of them were able to come at their wives that night.

2 In the morning, consternation reigned throughout the land of Mitsrayim, for no man had been able to lie with his wife all that night.

3 Pharaoh also was greatly perplexed, for although his lust toward Sarai had grown throughout the night, he had been unable to satisfy that lust because of the curse of Elohim which rested upon him.

4 Therefore, he summoned all of his wise men and the physicians of his household, but none could heal him and all had suffered the same affliction.

70 Then the Ruah of אֱלֹהִים fell upon Sarai and she said, My master, it is indeed a sad matter that this affliction should be upon thee.

2 My kinsman Abram is a man full of wisdom and of the Ruah of our Elohim.

3 Send for him, therefore, and he shall tell thee how to be delivered from these bonds that thou mayest freely take me to thyself.

4 Now this she said at the direction of אֱלֹהִים our Elohim and אֱלֹהִים softened Pharaoh's heart that he hearkened unto her words and he sent Shulem, one of his chief ministers, unto my camp.

71 When Shulem arrived in camp, he was, according to my directions, went to the tent of Lot, and when he had entered the tent, he bowed before Lot and said, My master Pharaoh and all the males of the land of Mitsrayim have been cursed that they are unable to come at their wives.

2 But it hath been told Pharaoh by his handmaiden Sarai that her kinsman Abram is a man full of wisdom and of the Ruah of your Elohim.

3 Let him, therefore, come and lay his hands upon my master Pharaoh and pray for him that he may be healed and live.

4 But Lot said to him, As long as his wife Sarai remains with the sovereign, my uncle Abram will not be able to pray for him.

5 Be off thou and tell the sovereign to release the woman to her husband.

6 Then he will pray for him and he will be healed.

72 When Shulem heard these words, he was amazed and he went straightway to the sovereign.

2 My sovereign, said he, This curse hath come on account of Sarai the wife of Abram.

3 Let Sarai be but restored to her husband Abram and this curse will be lifted from off all the males of Mitsrayim.

4 Upon hearing these words, the sovereign asked Sarai saying, Is this thing so?

5 Yea, my master, she replied, and it is done that thou mightest behold the power of Elohim.

6 For when thine heart lusted after me, thou shouldst have asked and not taken me by force.

7 But this is done that the glory of Elohim might be revealed that thou shouldst turn from the worship of dumb mighty ones to the worship of the true and living Elohim.

73 Hearing these words, Pharaoh summoned me to him and when I entered his presence he asked, What is this that hath been done?

2 For I have taken Sarai to wife while she was yet your wife and for this thing a curse hath fallen upon me and all males in the land of Mitsrayim.

3 Therefore, pray for me that this curse may be removed from us.

4 According to Pharaoh's request, I laid my hands upon him and prayed over him and he and all the males of Mitsrayim were healed.

74 When the sovereign had been barak, he was recovered and he praised אֱלֹהִים for his recovery.

2 Wherefore, I took him into his garden and immersed him in the Name of אֱלֹהִים and all his household with him.

3 And when I had barak him again, Sarai came before him and he knew that he had been healed for the Ruah of Elohim fell upon him with this testimony and the witness thereof was sure.

75 Then Pharaoh arose and praised אֱלֹהִים and proclaimed to all his people that they should worship the Most High Elohim who had healed them.

2 And he desired to enter into a covenant of eternal brotherhood with me that I should be his father and he should be my son.

3 Wherefore, I said unto Pharaoh, Put forth thine hand upon my thigh and I will make thee swear before אֱלֹהִים, the Elohim of the shamayim and earth, that thou shalt be true to me and thine heirs to mine heirs forever, and I shall receive thee unto myself to be my son and brother to inherit all the birekoth of mine house and to bear my kehunnah forever.

4 Wherefore, Pharaoh put his hand upon my thigh and swore to me according to this oath.

5 And when he had sworn, Lot sealed him mine that he should be my son in time and eternity and Pharaoh rejoiced therein.

76 And the sovereign clothed me in his own robes and seated me upon his throne, placing his own crown upon my head and his sceptre in my hand.

2 And I did teach him and his people in all the mysteries of reverence from first to last.

3 For Pharaoh did introduce me into the Hëykal which had been built by the fathers, commenced by father Shëth and completed by father Shëm after the great flood and therein I did officiate in the rites and ordinances of the house of אֱלֹהִים.

4 And Pharaoh made all matters right with Sarai, and he barak her with the outpouring of his spirit and she was baruk in his presence.

5 And he gave unto her Haġar, his own daughter, also, to be her companion and to Haġar he gave many gifts.

6 And I was seven years in the land of Mitsrayim teaching the Besorah and administering unto Pharaoh and his household and all the Mitsrites the birekoth, rites, and ordinances of the Besorah with the power thereof.

7 And I established among them the order of the fathers and the kehunnah thereof until the Name of אֱלֹהִים was glorified throughout the land of Mitsrayim.

8 And I taught the people the nature of the shamayim and of the earth and the plan of deliverance and the birekoth of אֱלֹהִים unto those who serve him in purity of heart and to believe on the Běn of Elohim who should come to make an atonement for their sins.

9 And so great was the power of Elohim among us that in time all of the Mitsrites had turned from their idolatry to the worship of the true Elohim and I and my people had cause to rejoice in the fruits of labors.

77 At the end of seven years, אֱלֹהִים visited me and he said unto me, Baruk art thou, Abram, servant of the Most High, for thy joy shall be great in my mansion with this multitude which thou hast brought unto me; wherefore, thy name shall no more be called Abram but Abraham shalt thou be called, which is by interpretation, Father of a Multitude.

2 Moreover, thy wife Sarai shall no longer be called by that name, but Sarah shall she be called, which signifieth a Queen.

3 For Sarah have I chosen and appointed to be thy queen of queens for from her shall issue the promised seed, even him who shall be thine heir.

4 Behold, the day cometh when the seed of Ham shall again rule in this land and at that day thy seed shall be in bondage to them, but I will raise up a prince from among the Mitsrites who shall lead them out of bondage and they shall inherit the land of Kena'an,

even that land which I have promised unto thee and to thy seed after thee for an everlasting inheritance.

5 Moreover, from the loins of thine heir shall proceed ha'Mashiah, even the Bën of Elohim, who shall walk upon the earth ministering to the poor and lowly, who shall be lifted up that the price might be paid for the original sin of Adam and for the sins of all mankind, that all who will believe on His Name and receive His ordinances and keep His Commandments should not perish but inherit everlasting life.

6 Moreover, in the last days I will raise up out of the loins of thine heir a choice seer through whom the fullness of My Besorah shall be restored to the earth and all things shall be restored as in the beginning.

7 For upon him shall rest the kehunnah of his fathers and he shall commence the organization of that qodesh order which was in the beginning of the world which shall be consummated before the Bën of Elohim shall walk again upon the earth.

8 These promises are thine, my son, and I say unto thee, Thou shalt be exalted and dwell with Me in the mansion of My Father.

9 Now take thy people and return into the land of Kena'an, for there have I a mission for thee and there shall the promises come to pass in thy behalf.

78 When I had received this Word of אֱלֹהִים and He had departed from me, I went unto Pharaoh and told him that I must depart from his realm as אֱלֹהִים had a work for me to do in the land of Kena'an.

2 Though he was loathe to see me go, Pharaoh bowed to the Will of Elohim and appointed men from his own bodyguard to escort me to the borders of Mitsrayim and he gave me gifts of cattle and silver and gold and fine cloth and precious jewels of every kind.

79 So I went up out of Mitsrayim and Lot accompanied me who had taken three wives while in Mitsrayim, namely, Yennifer, daughter of Eli'ezer of Dammeseq, Deborah, daughter of Kumen who had come out of the city of Ur, and Asterah, daughter of Pharaoh, sovereign of Mitsrayim.

80 Traveling slowly and stopping often to camp upon our way, we eventually reached Bëyth Ĕl, where yet stood an altar that I had built there at the first.

2 I restored it to its perfect form and offered sacrifices thereon to the Most High Elohim.

3 And I called there upon the Name of אֱלֹהִים of all worlds and offered praise to the Name of Elohim and barak Elohim and gave thanks before Him for all the possessions bestowed upon us and for the many souls we had won in Mitsrayim and for having brought us back safely from that land.

81 Now after our departure from Mitsrayim, a faction arose among our people upon seeing the great wealth which Pharaoh had entrusted to us, for they desired property which they could call their own.

2 Lot also was among them, which thing grieved me greatly, but seeing they would not be reconciled, we gave unto them a portion of the common property and they departed from us under Lot's direction and settled in the Valley of the Yardën River.

3 There they went from place to place as their flocks needed pasture until they reached the city of Sedom where they mingled with the inhabitants and became one with them.

4 Lot also built a house in Sedom and settled there, but of all that company that went out from us, only Lot maintained his integrity and did not violate the covenants of his kehunnah nor bow to mighty ones.

5 Nevertheless, Lot did not walk perfectly in the Way of the Fathers for he dwelt not among the people of Elohim but built his own house and he coveted his own property that he should govern it rather than holding all things common with the qodeshim.

6 Nevertheless, Lot did continue to serve אֱלֹהִים and אֱלֹהִים loved him and his family and his property grew very large.

7 But I was grieved in my heart that Lot had parted from me for he had stood at my right hand and had been instructed in a better way.

82 Meanwhile, I with my people dwelt in Běyth Ĕl where we did worship אֱלֹהִים our Elohim after the Order of the Ancients and did strive diligently to establish the Qodesh Order of Elohim among us in ever increasing perfection.

2 Wherefore, we did banish from among us all contention, all covetousness, all selfishness, and we were of one heart and of one mind and dedicated in all our service unto אֱלֹהִים and held all things common, for no man called anything his own.

83 One-night Elohim appeared to me in a vision and said, Go up to the top of H̄atsor and lift up thine eyes and gaze eastward and westward and southward and northward and behold all this land for, behold, unto thee and to thy seed after thee shall I give it for an everlasting inheritance.

2 The next day I ascended H̄atsor as אֱלֹהִים had commanded me and I gazed upon all the land from the river of Mitsrayim unto Lebanon and Senir, from the Great Sea unto H̄awran, the whole area of Sě'ir as far as Qaděsh, the whole of the great wilderness which lieth east of the H̄awran ran and the region of Senir as far as the Perath.

3 And as I beheld the land, אֱלֹהִים my Elohim spake in my heart, saying, Baruk̄ Aḅraham, I have chosen thee to stand at the head of a multitude.

4 Wherefore, unto thee and to thy seed after thee I will give this land, even all that thine eye be holdeth, that ye may possess it forever.

5 And I shall multiply thy seed like the dust of the earth, for even as no man can count the dust of the earth, so shall thy seed be without number.

6 Rise up, now, and compass this land.

7 Behold the length of it and the breadth of it, for I will give it unto thee and to thy seed after thee forever.

84 Even so, I, Aḅraham, descended from the high place and set out to behold all the land.

2 I commenced at the river of Mitsrayim and came to the shore of the lake beside which I traveled until I reached the mountain of the ox.

3 Thence, I turned from the great lake which is by Sedom and walked across the breadth of the land until I reached Perath.

4 Thence, I journeyed even unto the Sea of Reeds which I followed unto its head.

5 Thence, I went onward to the river of Mitsrayim again, having compassed the whole land according to the command of אֱלֹהִים.

6 When I had completed my journey, I bowed down and praised אֱלֹהִים and returned safely unto my family where I found everyone well.

85 Not many days thence, under the direction of אֱלֹהִים, I departed from Bēyth Ēl and settled in the plains of Mamrē on the northeast of Ḥeḅron and there I built an altar and offered an offering unto the Most High Elohim and dedicated that land unto אֱלֹהִים.

2 And I held a great feast unto אֱלֹהִים for the time of the Pesah had come and together with all the men of

my household, invited Mamrë, Aneram, and Eshkol, my friends who were wanderers in the land as we were and who had joined the believers in the Most High Elohim, into the Solemn Assembly.

3 And after this all my people ate and drank together with me before אֱלֹהִים.

86 At this feast, the Ruah of אֱלֹהִים fell upon me and laying aside my garments, I danced before אֱלֹהִים and sang unto אֱלֹהִים a new song, saying, Baruk are Thou, O אֱלֹהִים, who hast given unto man knowledge of Thy Ways that he might understand Thy truths and see Thine abundant mercies.

2 Baruk art Thou, O Elohim, who art full of compassion and grace, for the greatness of Thy power, the abundance of Thy truth, the profusion of Thy mercies over all Thy works.

3 Rejoice the soul of Thy servant in Thy truth and through Thy righteousness make me clean before Thee.

4 Baruk art Thou, O אֱלֹהִים, for Thou has placed in the mouth of Thy servant the sacred words of power that I might stand as Thy minister continually that I may confer Thy grace upon Thy children and that I myself may return to Thy presence.

87 Sarah also rose up, full of the Ruah ha'Qodesh, and danced and sang before אֱלֹהִים.

2 And this is the song of Sarah: In Thee, O אֱלֹהִים, will my soul be raised up for Thou hast bestowed upon me Thy grace whereby I am restored to Thy presence for I have entered into Thine Qodesh House and received the sacred rites of Thy presence.

3 Surely in my tent at night I will sing songs of joy unto אֱלֹהִים as I am overshadowed by the kehunnah and lifted up in the foreshadowing of eternity

4 Surely in receiving Thy RUAḤ through the overshadowing of the kehunnah, I have received deliverance.

5 Wherefore, in the midst of Thy people, those who reverence Thine Qodesh Name, I will praise Thee and glorify Thy Name forever.

88 My wife Kadar also arose and proceeded to dance and sing before אֱלֹהִים.

2 And her song was: Barak אֱלֹהִים, O my soul; exalt His Name among the people.

3 I will praise Thee, O אֱלֹהִים, upon my bed when the wellsprings of my joy are opened up.

4 I will praise Thee at all times and seasons.

5 When the sun riseth upon the earth, I will praise Thine Qodesh Name.

6 When in its ordered course, day reacheth its turning point at the meridian, I shall not fail to praise Thee.

7 Again in the evening when the daylight departeth, I will marvel at Thy wonders and glorify Thy Name.

89 Then rose up my wife Yahudith who danced and sang, saying, Praise אֱלֹהִים who hath shown me the wonders of His Ways.

2 For as I lay upon my bed enwrapped in the ecstasies of the RUAḤ ha'Qodesh, when the RUAḤ rushed into me, I saw the vision of the Almighty and heard that which is unlawful to be spoken.

3 Yea, O אֱלֹהִים, Thou hast visited me and I have heard Thy wondrous secret and I know that it is true. Through Thine RUAḤ ha'Qodesh, through the rites of Thine qodesh kehunnah, through the glorious inner vision to which Thou didst open my mind in the moment of passion, Thou has caused a spring of knowledge to well up within me, a fountain of strength and power, of loving kindness and glory in my Elohim.

4 Thou has put an end to the darkness of the world in me and the splendor of Thy glory hath become in me an eternal light.

5 Wherefore, I will praise Thy Name forever and give myself unto Thee.

90 When Yahudith had finished her song, all the congregation, being filled with the Ruah ha'Qodesh, arose to their feet and began to dance and sing and praise אֱלֹהִים and to neḅuah in His Name.

2 Some saw qodesh messengers in our midst and others saw the shamayim opened and beheld Elohim seated upon His throne and all were filled with His Ruah and shouted praises to אֱלֹהִים in joyousness until dawn.

3 Then we all rose up before אֱלֹהִים and praised His Name for this great outpouring and worshipped Him all that day.

4 And we rejoiced in the grace of אֱלֹהִים our Elohim.

91 Previous to this time, Amraphel, son of Nimrod, sovereign of Shin'ar, Kedorla'omer, sovereign of Ĕylam, Aryok, sovereign of Ellasar, and Tid'al, sovereign of Goyim in Paddan Aram, had waged war against Bera, sovereign of Sedom, Birsha, sovereign of Amorah, Shinab, sovereign of Admah, Shem'ēber, sovereign of Tseboyim, and the sovereign of Bela.

2 They assembled for combat in the valley of Siddim and the sovereign of Shin'ar and his royal allies overcame the sovereign of Sedom and his confederates and imposed tribute upon them.

3 For twelve years they paid their tribute to the sovereign of Shin'ar, but in the thirteenth year they revolted against him.

4 In the fourteenth year the sovereign of Shin'ar led forth all his allies and they went up along the way of

the wilderness, attacking and plundering all who were confederate with the sovereign of Sedom.

5 But the sovereign of Sedom, the sovereign of Amorah, the sovereign of Admah, the sovereign of Tseboyim, and the sovereign of Bela came forth to battle and met Amraphel and his allies in the valley of Siddim.

6 However, Amraphel and his allies prevailed against them and Bera, sovereign of Sedom turned and fled and Birsha, sovereign of Amorah fell into the slime pits which were in the valley of Siddim and perished there.

7 The remainder of the sovereigns fled unto the mountain which was called Hanabal and tarried there in great fear.

92 But one of Lot's servants who dwelt in his house escaped and came to me in Hebron and told me that Lot, my brother's son, had been taken with all his possessions, but that he yet lived.

2 He showed me, moreover, the route which the sovereigns had taken toward the land of Dammeseq.

3 When I heard this news, my heart melted within me for Lot who had stood at my right hand had been as a brother to me in the place of my brother Haran, who had been slain in the Land of Shin'ar.

4 O, that Lot had stayed among the body of qodeshim of the Most High Elohim, I thought, and not go off to possess his own property apart.

5 Then these circumstances would never have befallen him that he should be in the hands of Amraphel, son of Nimrod, sovereign of Shin'ar and his host.

6 But as I thus mourned over Lot, the Word of אֱלֹהִים came unto me, saying, Up, arouse thee, O Abraham. Take three hundred and eighty of the young men of the strength of thine house and also thy friends Aneram, Eshkol, and Mamrë each with one hundred and five of

the strength of his house and also Eli'ezer of Dammeseq who is with thee in the tent and pursue after Amraphel, son of Nimrod, sovereign of Shin'ar, for truly I shall deliver his hosts into your hands.

93 Wherefore, we did according to all that אִרְאֵל had commanded me, having all seven hundred men and we pursued after them even unto the valley of Dan where we found them encamped.

2 And falling upon them by night from all four directions, we commenced the work of death and continued wreaking slaughter among them and discomforting them all that night.

3 And with the rising of the sun, they fled from before us until they reached Hōbah which is situated to the left of Dammeseq where we did again overtake them and conquer them.

4 There we did strip them of all that they had taken as plunder and loot and likewise of all their won goods.

5 Lot also and his family we rescued from their hands and restoring to him all his possessions and all that they had taken from him as spoil, we restored him to his home in peace.

94 When the sovereign of Sedom heard that I had returned from the conquest of Amraphel, son of Nimrod, sovereign of Shin'ar, he came forth to meet me at the valley of Shawēh which is west of the city of Shalom where Noah and Malkitsedeq dwelt.

2 And Malkitsedeq brought forth bread and wine from the city of Shalom unto the valley of Shawēh where we were encamped.

3 And he being the kohēn ha'gadol after the Order of the Most High Elohim, brake the bread and barak it and he barak the wine also and he distributed them unto me and those who were with me, and we partook and were filled.

4 And Malkitsedeq lifted up his hands to the shamayim and barak me, and said, Baruk Abraham, thou art a man of the Most High Elohim, possessor of the shamayim and of earth, wherefore, His Name and kehunnah shall not depart from thee and thy seed after thee while the earth shall stand and even in eternity shall it remain with thee.

5 And baruk is the Name of the Most High Elohim and almighty His power, which hath delivered thine enemies into thine hand.

6 And I, Abraham, gave into the hand of Malkitsedeq, tithes of all I had taken, for he was the presiding kohēn ha'gadol after the Order of the Most High Elohim, the first of the fathers unto me, and he reigned under his father Noah.

95 And when the sovereign of Sedom had come unto me, he said unto me, Abraham, give me the persons who are not thine but who are with thee whom thou hast rescued from the hand of Amraphel, son of Nimrod, sovereign of Shin'ar, but let all the property be left with thee.

2 But I said unto him, This day do I, Abraham, lift up my hand before the Most High Elohim, before His qodesh messengers and before these witnesses who are with us and declare that I will not take even so much as a thread or a shoe's latchet which is not mine, lest thou shouldst say that all Abraham's wealth cometh really from their possession.

3 Only that which the young men who are with me have eaten and that which Aneram, Eshkol, and Mamrē, these three stalwarts who went with me, have received as their share shall be excepted of all that I took from Amraphel, son of Nimrod, sovereign of Shin'ar that was thine.

4 The rest I return freely unto thee.

5 Now go thy way in peace.

6 Thereupon, I returned all the possessions and all the spoil and gave them unto the sovereign of Sedom and I released all the captives and sent them away rejoicing.

96 And when I had done this, Malkitseḏeq again lifted up his voice and barak me saying, Baruk art thou, Abraham, for the Most High Elohim shall visit thee and shall bestow upon thee riches and honor and lands for an everlasting possession because thou hast been true and faithful to the covenants which thou hast entered before Him.

2 Wherefore, thou shalt continue to increase, worlds without end, and the glory of אֱלֹהִים shall never depart from thee. The birekoth of thy Fathers shall rest upon thee and thou shalt stand at the head and in thee and in thy seed after thee, those who shall bear thy kehunnah, shall all the nations of the earth be baruk.

97 Therewith, I departed from Malkitseḏeq, rejoicing in his beraḡah, for he was a man of faith who wrought righteousness and as child he feared Elohim and by his faith he stopped the mouths of lions and quenched the violence of fire when those of the evil combination sought to destroy him from off the face of the earth.

2 Therefore, having been approved of Elohim, he was ordained a kohēn ha'gadol after the order of the Covenant which Elohim made with Ḥanoḡ which is after the order of the First-born, even our Father Aḡam.

3 For this qodesh order came not by man nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of Elohim.

4 For it was established in the beginning of the earth by the Ancients of days, wherefore it is called the Order of the Ancients, and it was delivered unto men from the beginning by the calling of Elohim's own voice according to His own will through the voice of His

kehunnah, unto as many as believed on His Name and were faithful until they had obtained.

98 Behold, these could transcend the veil, according to the Will of Elohim, and commune with the General Assembly and Ekklesia of the First-born in the shamayim and many were caught up to be with them.

2 For Elohim had sworn unto Ḥanoḵ and unto his seed with an oath by Himself that every one being ordained after this order and calling should have power by faith to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of Elohim, to do all things according to His Will according to His Command, subdue principalities and powers, and this by the Will of the Běn of the Only Begotten of the Father which was from before the foundation of the world.

3 And men having this faith and coming up unto this order of Elohim could be translated and taken up into the shamayim.

99 Now Malkitseḏeq was a kohēn after this order which is the Qodesh Order of Elohim; therefore he obtained peace in Shalom and was called the prince of peace.

2 And his people wrought righteousness and obtained the shamayim for they sought for the city of Ḥanoḵ which Elohim had before taken, separating it from the earth, having reserved it unto the latter days or the end of the world.

3 For Elohim hath said and sworn with an oath that the shamayim and the earth should come together again and the sons of Elohim be tried even by fire.

4 And thus Malkitseḏeq, having established righteousness, was called the sovereign of the

shamayim by his people or, in other words, the sovereign of peace.

5 And they communed with those in the city of Ḥanok and in the city of Peleḡ and had access to them and were baruk all their days.

100 After these things Elohim appeared to me in a vision and He said unto me, Behold Abraham, it is ten full years since thou camest into this land from Ḥaran.

2 Two years didst thou remain then in the land, seven years wast thou in Mitsrayim and one year hath passed since thy return from Mitsrayim.

3 Now, number all that thou hast and see how it hath increased to double that which went out with thee in the day thou camest forth from Ḥaran.

4 Therefore, fear not, for I am with thee and will be thine help and the source of thy strength.

5 I will be thy shield and thine exceeding great reward and thy wealth and thy possessions shall I increase exceedingly.

101 And I said unto Him, My אֱלֹהִים Elohim, truly my wealth and my possessions have increased, but behold, Eli'ezer of Dammeseq standeth as my heir, whereas, prior to my departure from the city of Shalom, father Shēm said unto me, Eli'ezer is a good and righteous man and he shall be greatly baruk in time and in eternity, but he shall not be thine heir, for another shall be thine heir who shall come forth from the womb of thy wife whom thou shalt take in the house of thy father for she is ordained to be thy queen of queens and the mother of thine heir.

2 Wherefore then doth Sarah remain barren, having neither son nor daughter?

3 Nay, replied Elohim, fear not, for none shall be thine heir save he that shall come forth from the womb of thy

wife Sarah for she is ordained to be thy queen of queens and the mother of thine heir.

4 Therefore is her name called Sarah.

102 And אֱלֹהִים took me out of the camp and He said, Look now toward the shamayim and tell the stars, if thou be able to number them.

2 And He said unto me, So shall thy seed be.

3 And I said unto him, אֱלֹהִים Elohim, how wilt Thou give me this land for an everlasting inheritance?

4 And אֱלֹהִים replied, Though thou wast dead, yet am I not able to give it thee?

5 And if thou shalt die, yet thou shalt possess it, for the day cometh that the Běn of Aḏam shall live but how can He live if He be not dead?

6 He must first be quickened.

7 And אֱלֹהִים touched the eyes of my understanding that they were opened and I beheld the days of the Běn of Aḏam, for I beheld Him ministering unto my seed, teaching them the Torah of Elohim, healing the sick, casting out devils and doing many wonderful works.

8 I saw also the Běn of Aḏam lifted up upon the stake for the sins of men; wherefore I wept for the wickedness of man which could crucify the Běn of Elohim.

9 Nevertheless, I saw also that He should rise again from the dead, wherein my heart did rejoice and my soul found rest in the knowledge that though I should die, yet again in the flesh should I see Elohim and dwell in the land of my inheritance.

10 For I saw also the days of the coming of the Běn of Aḏam upon the earth in the last days when He shall descend with ten thousands of His saints according to the neḅuah of father Ḥanoḵ and the earth shall be cleansed by fire.

11 Then all shall rise to stand before Elohim, both the just and the unjust, to be judged according to their works.

103 And אֱלֹהִים said unto me, I, אֱלֹהִים thy Elohim, saved thee from the fire in the land of Shin'ar and from the hand of the wicked priest and from all the evil intentions of Sovereign Nimrod and I brought thee into this land that I might give it to thee as an everlasting inheritance.

2 Now, I knew that the word of אֱלֹהִים was true. Nevertheless, I desired to know more of this inheritance which אֱלֹהִים had provided me.

3 Wherefore, I said, אֱלֹהִים, how shall it be that I shall inherit this land wherein I am a stranger?

4 And אֱלֹהִים said unto me, Take Me a heifer of three years old and a she goat of three years old and a ram of three years old and a turtle dove and a young pigeon.

5 Divide each of these in the midst and lay one half on each side of an open place, except the birds thou shalt not divide but lay one on each side.

6 Wherefore, I went and did according to all that אֱלֹהִים had commanded me and when the fowls came down upon the carcasses, I drove them away.

7 And when the sun was going down, a deep sleep fell upon me and lo, in the sleep was a great horror of darkness.

8 And I cried unto אֱלֹהִים, saying, O אֱלֹהִים, what meaneth this great horror of darkness?

9 And אֱלֹהִים said unto me, Know of a surety that thy seed shall be a stranger in a land which shall not be theirs and shall be in bondage to strangers, even to the seed of Ham who shall again overrun the land of Mitsrayim.

10 And thy seed shall be afflicted and serve them four hundred years.

11 But at that time, I shall judge the seed of Ḥam and thy seed shall come up out of the land of Mitsrayim with great substance.

12 And as for thee, thou shalt die and go to thy fathers in peace; thou shalt be buried in a good old age.

13 But in the fourth generation thy seed shall come higher again for the iniquity of the Kena'anites is not yet full.

104 And it came to pass that when the sun was down and it was dark, behold, two personages passed between those pieces which I had divided.

2 And their countenance was as fire such that I could hardly look upon them and the one said to me, Behold, of thy seed shall ha'Mashiaḥ come who shall redeem all those who believe on His Name and walk in His footsteps.

3 Wherefore, repent and call upon the Name of the Bēn all thy days that in the end thou mayest dwell with Me in My mansion.

105 Now when Sarah saw that she bare neither son nor daughter, it grieved her heart.

2 And she said unto me, Take therefore Haḡar, daughter of Pharaoh, to be thy wife, for she is a woman now.

3 And let her come into my bed and let her womb be unto thee in the place of mine to raise up seed unto thee.

4 Haḡar also was willing to enter this covenant and it was according to the voice of the Ruaḥ of Elohim; wherefore, Sarah gave Haḡar to be my wife and Sarah and Haḡar were as one wife unto that the seed of Haḡar might be also the seed of Sarah.

5 For Haḡar had been raised by Sarah and been taught by her and had followed Sarah in ways of righteousness.

106 And when I came into Haḡar in Sarah's bed, she conceived.

2 And when Haḡar saw that she had conceived, she rejoiced greatly and began to be lifted up in pride and to despise Sarah and she taunted Sarah, saying, Surely I am better than thee for in all the years thy aḡonai hath lain with thee, thou hast not conceived, but lo, in this short time, I have conceived from the seed of my aḡonai.

3 And Sarah was grieved in her heart and she said unto me, Surely Haḡar hath wronged me and thou also hast contributed to her wrong, for she hath spoken despitefully to me in thy presence, yet thou hast done nothing to correct her.

4 But I replied to Sarah, Surely Haḡar is thy child for thou hast instructed her from her youth.

5 Correct her, therefore, as seemeth thee good.

107 However, when Sarah attempted to correct Haḡar, Haḡar grew angry and determined to return unto her father's people; wherefore, she departed into the wilderness.

2 But a messenger of אֱלֹהִים met her by a well where she stopped to rest and he said unto her, Haḡar, daughter of Sarah, who gave thee unto her husband Abraham and took thee into her own bed that thou mightest raise up seed unto her, why art thou thus fleeing into the wilderness from the camp of Abraham?

3 And Haḡar replied, I am returning to the land of my father for it grieveth me to be bound to Sarah.

4 And the messenger of אֱלֹהִים said to her, Return unto Sarah and be subject unto her for she is given to thee to be a mother unto thee and this seed is hers as well as yours.

5 אֱלֹהִים will multiply thy seed exceedingly so that it shall not be numbered for multitude and thou shalt

bear a son and shall call his name Yishma'ël, because אֱלֹהִים hath heard thy prayers and answered them.

6 He will be a man of the desert and a man of war; nevertheless, many shall join themselves unto him and his people shall be great.

108 Haḡar replied, What shall I say is the name of him who beareth these glad tidings.

2 And the messenger replied, Be'ër Laḡai Ro'i, for know thou that Elohim seest thee in all places whithersoever thou shalt be.

3 And Haḡar said, I know that Elohim seest me, for He hath this day sent His messenger to minister unto me.

4 Wherefore, Haḡar returned unto the tent of Sarah and at the appointed time she bare unto me a son and I called his name Yishma'ël, according to the word of the messenger.

5 And I was four score and six years old when Haḡar bare Yishma'ël unto me.

109 At the end of thirteen years, אֱלֹהִים appeared unto me and He said unto me, Abraham, because thou hast been faithful in all things unto me from the time thou wast three years old, and behold, now thou art ninety and nine, therefore, I will establish My Covenant with thee for with thee I shall commence a new dispensation of the Besorah that from this time forth all those who would be sealed into Me must be sealed into thee.

2 Wherefore, I will send Noah unto thee in the Mishkan, and he will bestow upon thee the keys of this kehunnah, for the city of Malkitsedeq will I take up from off the earth and there will be a new beginning in thee.

3 For I will greatly multiply thy seed and I will make them My ministers that through thy kehunnah all the peoples of the earth shall be baruk̄.

4 Therefore, from this time forth shall every male child among you be circumcised in that his foreskin shall be opened in token of the opening of his heart to the light of the Besorah.

5 And on the eighth day shall ye do it that ye may remember that on the eighth day they shall be immersed that the beraḳah of the besorah may come upon them.

6 This is according to the Covenant I made with Aḏam in the garden Ēden, but I instructed Noah and Shēm not to administer this Covenant unto thee that thou mightiest receive it in token of this new Covenant which I make with thee.

7 Although I gave these ordinances in the beginning unto Aḏam, yet the sons of men have continually gone astray from my precepts and have not kept My ordinances which I gave unto their fathers.

8 They have neglected the ordinance of immersion which I commanded unto them in token of the burial of the natural man and have ceased to receive the anointing whereby they become sovereigns and kohēn unto me.

9 Yea, they have turned from My Commandments and changed My ordinances and have replaced immersion with the washing of children which they call immersion.

10 But, behold, this is no immersion, for I will atone for the fall of Aḏam; wherefore, little children are innocent until they reach the age of accountability.

11 But the sons of men have rejected My atonement wherein I will offer My Only Begotten Bēn for the sins of the world, for they say that the blood of righteous Heḃel as shed for sins, thereby rejecting Me as their Savior.

12 But thou hast upheld My ordinances. Therefore, thy seed shall sprinkle all nations, for thou shalt be a father of many nations.

13 And thou shalt be fruitful and many nations shall come of thee and sovereigns of nations shall be of thy seed.

14 Moreover, ye shall not cut yourselves in your foreskins after the manner of the heathen, for this is the lesser law and applieth only to those who have had part of the Besorah cut off from that which they have received.

15 But your hearts are opened to the fullness of My Besorah wherefore your foreskins shall be opened.

16 For if it were profitable for you to be without a foreskin, then would your father beget you in your mother without a foreskin.

17 Take not away what Elohim hath given.

18 But let your foreskins be opened, for this is the true circumcision and it will be profitable unto you as a covenant written in your flesh, which shall be an everlasting Covenant.

19 Your daughters also shall be circumcised upon the marriage bed when the matrix is opened by the entrance of her husband, for this is a qodesh ordinance, and it is completed at the birth of her first-born; wherefore it is written that the first-born which openeth the matrix is qodesh because it is an instrument in the performance of a qodesh ordinance.

20 Now, go into the Mishkan and fast and pray until Noah cometh to bestow upon thee the keys of which I have spoken.

110 When אֱלֹהִים had departed from me, I went into the Mishkan and I remained there fasting and praying for three days.

2 And at the end of that time Noah came to me and he said, Hail, Abraham, for thou art highly favored of אֱלֹהִים.

3 Behold, I come to thee from the city of Hanoḵ my father to bestow upon thee the keys which I received

from Hanoḵ many years ago, for thou shalt stand at the head and thy posterity shall be without number and in thee and in thy seed after thee shall all the nations of the earth be baruk.

4 When Noaḥ had departed from me, I rose up and was circumcised by Eli'ezer and all the males of my house were circumcised with me, including my son Yishma'el who was thirteen years old at this time.

5 And I conferred upon my son Yishma'el the Kehunnah of Elias and ordained him to be a kohēn that he might minister before אֱלֹהִים.

6 But Yishma'el did not honor his kehunnah, taking it to be a light thing, which thing was a grief of heart unto me for I knew that in the shamayim he was counted as having no kehunnah because he honored it not; wherefore, I did not call upon him to act in the kohenim office.

111 And אֱלֹהִים appeared unto me in the plains of Mamrē and he said unto me, Behold, Yishma'el shall not be thine heir, neither Eli'ezer, for Sarah will I barak and I will give thee a son of her.

2 She shall be the mother of nations and sovereigns and people shall be of her.

3 Then I fell upon my face before אֱלֹהִים and I rejoiced and I said unto Him, O אֱלֹהִים, it is a wondrous thing that this promise should be fulfilled when I am a hundred years old and Sarah is ninety.

4 And אֱלֹהִים said, Prepare thine heart to receive it, and He told me many secret things concerning the conception of the child which are great mysteries to the unenlightened, but the elect shall know them, and I rejoiced therein.

112 When אֱלֹהִים had told me these things, I thought of my son Yishma'el and I prayed, O Elohim, grant that Yishma'el might live uprightly before Thee.

2 And אֱלֹהִים Elohim replied, Sarah thy wife shall bear thee a son and thou shalt call his name Yitshaq and I will continue in him the Covenant which I have established with thee to be an everlasting Covenant with his seed after him.

3 And as for Yishma'el, I have heard thee.

4 Behold, I have barak him and will make him a great nation.

5 But My Covenant will I establish with Yitshaq whom Sarah shall bear unto thee at this same time in the next year.

6 Then Elohim left me and I saw Him ascend up into the shamayim and my heart rejoiced in the promises of אֱלֹהִים unto me.

113 Three months later אֱלֹהִים sent unto me three of His ministering messengers who were qodesh men of Elohim from the city of Hanoq.

2 For I was sitting at the door of my tent and I lifted up my eyes from my meditations, and behold, three men in the distance were walking toward our camp.

3 And the Ruah of אֱלֹהִים whispered unto me that they were qodesh men of Elohim who had a beraqah for me; wherefore, I rose up and ran to meet them; and bowing down before them, I led them unto Sarah's tent.

4 Taking water from Sarah, I washed their feet and spreading a carpet under the tree which was at the door of Sarah's tent, I spread cushions upon it and caused them to sit down there.

5 And I called Eli'ezer and instructed him to send one of the young men to fetch a young and tender calf and supervise the preparation of it.

6 Sarah also supervised the young women in preparing cakes and milk and cheese, mutton and beef to eat until the calf was prepared.

114 When they had eaten, one of the qodesh men said unto me, We shall return to thee nine months hence, and behold, at that time Sarah shall bear a son.

2 Now, Sarah was listening at the door of the tent, and when she heard these words, she laughed within herself, knowing that she was past the age of bearing and I also was very old.

3 But the qodesh man of Elohim rebuked her, saying, Is anything too hard for אֱלֹהִים?

4 Surely when we return here nine months hence, thou shalt bear a son.

5 Whereupon the three qodesh men of Elohim entered with me into Sarah's tent and barak her.

6 And the Ruah ha'Qodesh fell upon Sarah in mighty power in the beraḳah and she conceived according to the word of the man of Elohim.

115 Then the three qodesh men of Elohim departed from our camp, and I walked with them to bring them on their way toward Seḡom.

2 And the one who had before spoken, said unto me, Abraham, we are from the city of Ḥanoḳ and are ordained after the qodesh order of Elohim.

3 We have come not only to barak Sarah that thou mightest have seed raised up unto thee out of her, but also on a mission which bringeth us sorrow.

4 Nevertheless, the Word of אֱלֹהִים came unto me saying, Shall I hide from Abraham that thing which I will do?

5 Nay, surely for his integrity he shall know what I am about to do.

6 Wherefore, Abraham, hast thou looked upon the iniquities of Seḡom and her sister cities?

7 For they have provoked אֱלֹהִים with their abominations.

8 For four times in each year they gather together to sing and dance before their mighty ones and when they are dancing every man layeth hold upon the wives and daughters of his neighbors and lieth with them and this they do without authority from Elohim, which thing is an abomination in His sight.

9 But, behold, this is the least of their sins.

10 For no man is safe who entereth their city, for when a stranger entereth there, they will take from him his goods by force and they will abuse his body, for both men and women will they bind and crowds of the Sedomites will gather about them and lie with them by force until every one who desireth to lie with them hath done so.

11 Now it is a wicked thing that men or women should be forced to lie with another against their will, but here the whole city uniteth to force this wicked thing.

12 Moreover, when they have stolen a man's goods and abused his flesh, they will torture him and when they tire of torturing him, they will leave him naked and without food or water to die in the streets of their city and it is forbidden by the law for anyone to help such a one by giving him food or drink.

13 Moreover, the people of these cities have numerous mighty ones before which they practice every kind of abomination without authority.

14 Wherefore, אֱלֹהִים hath sent us to gather the righteous out of the cities before they are destroyed.

15 So saying, the three embraced me and kissed me and went on their way toward Sedom.

116 But I remained a long time where they had departed from me thinking on the things they had said, for it grieved my heart that these great cities with all their inhabitants should be destroyed.

2 Wherefore, I, too, went down to the vicinity of Sedom and I called upon the Name of אֱלֹהִים there.

3 And when He answered me out of the shamayim, I said unto Him, O אֱלֹהִים Elohim, merciful and kind, wilt thou destroy the inheritances of the righteous because of the wicked?

4 Nay, O אֱלֹהִים, far be it from Thee to do this thing. Wilt Thou not spare the inheritances of the righteous?

5 Peradventure there may be fifty righteous in the city, wilt Thou in thine anger destroy the city and not spare the place for the sake of the fifty righteous that are in it?

6 Surely Thou wilt not destroy the inheritances of the righteous because of the wicked.

7 Such a judgment should never be passed according to the justice of Thine Qodesh Torah which is in Thy bosom.

8 And אֱלֹהִים said, If I find in these cities fifty righteous who keep the Torah and precepts of Elohim and have not partaken of the abominations of the Sedomites, then surely I will spare the whole country for their sake.

117 Nevertheless, I ventured to speak before אֱלֹהִים again, for I know that all His Ways are just.

2 And I said unto Him, O אֱלֹהִים, suppose there shall lack but five of the fifty righteous. Wilt Thou destroy the whole land for the lack of five men?

3 And He said, If there be forty-five righteous in the land, I will not destroy it.

4 And I spake unto אֱלֹהִים again, saying, O אֱלֹהִים, I know that I am yet but dust and ashes, for although I am, by the testimony of Thine own mouth, declared to be a son of Elohim, yet I am not yet glorified to be like Thee.

5 Nevertheless, be not displeased with me when I plead on behalf of the righteous; for suppose there shall be forty righteous in the land?

6 And He said, I will not destroy it if I find there forty.

7 Then I said, O אֱלֹהִים, Thou hast been patient indeed with Thy servant; wherefore, I shall speak yet again before Thee, Suppose there shall thirty righteous be found there?

8 אֱלֹהִים replied, I will not destroy it if I find thirty there.

9 Then I spake again saying, I have ventured to speak before אֱלֹהִים; shall I now cease lest the righteous be destroyed with the wicked?

10 Suppose there shall be twenty righteous found in the land?

11 And אֱלֹהִים said, I will not destroy it for the sake of twenty.

12 Finally I said, O, let not אֱלֹהִים be displeased and I will speak only once more.

13 Suppose ten righteous shall be found there?

14 And He said, I will not destroy it for the sake of ten.

15 But thou, Abraham, remain here in prayer and fasting until My messengers return unto thee, for if ten righteous be not found in the land, I shall gather out those righteous who are found there and thou shalt be caught up of the earth to call down fire and brimstone upon the land by a qodesh ordinance inasmuch as thou art a kohēn and a sovereign forever after the order of the Most High Elohim, having the right of the First-born which hath come down from the fathers to exercise absolute authority over thy posterity, even the right of life and death under the direction of the Qodesh One.

16 Nevertheless, remember that this authority can only be exercised under the direction of the shamayim, for when any man exerciseth his kehunnah contrary to the will of the shamayim, his kehunnah is forfeited, his authority passeth away and he can call upon the powers of the shamayim to accomplish no work from that day forward.

17 Wherefore, let all men repent of the exercise of unrighteous dominion and turn unto אֱלֹהִים their Elohim, that they be severed not from the rights of His House.

18 So saying, אֱלֹהִים departed from me and I remained in that place in fasting and praying, awaiting the return of the three messengers.

118 This is the account which Lot told unto me, Abraham, concerning the coming of the three messengers unto him in Sedom.

2 For Lot was sitting in the door of his house in the city of Sedom conversing with two of his sons-in-law who were Sedomites, when he saw three men approaching down the street of the city.

3 And the Ruah of אֱלֹהִים whispered unto Lot, Behold these are My messengers who bring tidings of deliverance.

4 Lot, therefore, rose up to meet them and bowing down before them, said, Behold now, my masters, turn in, I pray you, into your servant's house and tarry all night that I may wash your feet and anoint your heads and feed you, and in the morning ye may go on leaving only a beraḳah upon the head of your servant.

5 And they said, Nay, but we will abide in the street tonight for we have heard that it is not safe to enter into the house of a Sedomite lest we be abused and tortured and killed and our property stolen from us.

6 But Lot replied, Not so, my masters, for I am no Sedomite, but a true worshiper of אֱלֹהִים and I know that ye are His messengers for His Ruah hath shown me this thing.

7 Then, when Lot had confessed his faith in אֱלֹהִים, the messengers entered with him into his house and he did set before them a feast with unleavened bread and wine and they barak it and partook thereof and Lot's family also partook and were filled.

119 When Lot's two sons-in-law saw him take the strangers into his home, they went straightway unto the magistrates of the city for it was unlawful in the city of Sedom to entertain a stranger in your home.

2 Wherefore, the people of Sedom surrounded Lot's house, both young and old, all the people of the city.

3 And one of them called to Lot and said, Where are the men whom thou tookest into thine house tonight?

4 Behold, thou knowest that it is contrary to our laws to thus entertain strangers.

5 Nevertheless, we will forgive thee for thou art a mighty prince among us; therefore, bring forth the men unto us that we may lie with them and do unto them according to all the desires of our hearts.

6 But Lot went out the door to the front of his house and securing the door behind him, he confronted the Sedomites.

7 And Lot said to them, I pray you, my brethren, do not these wicked things, for it is contrary to the Torah of the Most High Elohim who is Sovereign over all, to force anyone to lie with another.

8 Repent now, therefore, that the wrath of the Most High Elohim fall not upon you and ye with your city be destroyed.

9 But they were angry with Lot and they cried unto him, Stand away from the door lest we take thee also.

10 Thou hast come in among us and partaken of the good of our land and we have treated thee with honor although thou wast a stranger. Dost thou now make thyself a judge over us?

11 And their anger increased against Lot and they said unto him, Behold, we will deal worse with thee than with them.

12 Wherefore, we shall take thee and thy daughters and the men who have come in unto thee and any

others in thine household who shall please us and we will do with you according to all our desires.

13 But Lot replied, Behold now, I have two daughters who have not lain with man.

14 Let me, I pray you, plead with you that ye take them not according to this wickedness and abuse them according to your abominations, for the Most High Elohim will surely destroy this city if ye repent not.

15 Wherefore, ye shall do nothing unto me nor my daughters nor the strangers that are within my gate nor any of my household, for Elohim will smite you in the attempt.

16 And their anger increased yet more against Lot and they came near to break down the door, but the messengers of Elohim who were qodesh men bearing the Power of the Kehunnah after Elohim's qodesh order, put forth their hands, pulled Lot into the house and shut the door behind him.

17 Then they smote the people of Sedom with blindness so that they could not find the door.

120 And one of these qodesh men said unto Lot, Take now all that appertaineth unto thee, whether persons or goods, out of this city, for the wrath of Elohim is upon this place and tomorrow it shall be destroyed because the cries of those who have been abused here have risen unto the ears of אֱלֹהִים of Tsebaoth and the abominations of the Sedomites have come up before His face.

2 Wherefore, surely upon the morrow the vengeance of אֱלֹהִים shall fall upon Sedom that neither root nor branch shall be left here for the fullness of their iniquity hath come upon them and in the fullness thereof they shall be cut off.

3 Therefore, Lot went forth at that time and spake unto his sons-in-law and his married daughters and all who had gone forth with him from our camp, saying,

Up, get you out of this place for on the morrow אִיִּזְרָאֵל will destroy this city.

4 But his words were as foolishness unto them and they mocked him.

5 And Lot returned unto his house in sorrow.

121 When morning came, the men of Elohim hastened Lot saying, Arise, take thy wives and thy daughters who are here with thee in the house and depart hence lest ye be consumed by the wrath of Elohim which shall be visited upon the iniquities of Sedom.

2 And while they were preparing to depart, Lot's heart being full of sorrow at leaving his daughters and his daughters' children to be destroyed, the men of Elohim took him by the hand with his wives and his daughters, for אִיִּזְרָאֵל had mercy upon Lot because of his integrity, because he had not bowed down unto false mighty ones nor entered into the abominations of Sedom.

3 And Lot thought to dwell in Tso'ar; wherefore, he hastened there, but his wife Ado turned back unto the city of Sedom.

4 Ado was the daughter of Ĕli, the son of Eli'ezer, which Ĕli had accompanied Lot to Sedom.

5 And Ado thought upon her parents and her daughters who remained in the city, her heart was pained within her and she turned back unto them and was lost.

6 But Lot entered with the rest of his family into Tso'ar and was there when the cities of the plains were overthrown.

122 Then the three qodesh men of Elohim came unto me, Abraham, where I was fasting and praying nigh unto Sedom, and they lifted me up into the shamayim and taught me the ordinances, the key

words, and the signs by which I might call down fire and brimstone upon the cities.

2 And I did as I was commanded by the messengers of Elohim and the cities were destroyed.

3 And when I saw the destruction of the land, my heart was sorrowful, but אֱלֹהִים said unto me, I have had mercy upon Lot and have sent him out of the city that he was not destroyed, for he was the only righteous man in all the cities.

4 Wherefore, my heart was comforted.

123 And when the destruction was over, Lot feared to continue dwelling in Tso'ar, lest it also should be destroyed.

2 Wherefore, he took his family and went unto the cave of Adullam and dwelt there.

3 And the word of אֱלֹהִים came unto Lot saying, Go in now unto thy two daughters who are with thee who have not known man, for they shall conceive by thee that thy posterity shall not be cut off from the earth.

4 So Lot went in unto his two daughters and lay with them and they conceived by him.

5 And the first-born bare a son and called his name Mo'ab.

6 And the younger also bare a son and she called his name Ben-Ammi.

7 And Lot dwelt in the cave for five years and after that he took his wives and his daughters and his sons whom his daughters had borne unto him and dwelt on the other side of Yardēn.

8 And אֱלֹהִים barak him and prospered him and he dwelt in safety.

124 After the destruction of the cities of the plains, I, Abraham, journeyed to the south to the land of Gerar.

2 Now the sovereign of the land of Gerar was Abimelek, and he was one who worshipped the Most

High Elohim and he was just and upright in all his ways.

3 And Abimeleḵ had entered the Qodesh Order of Elohim and was a kohēn and a sovereign after the Order of the Most High Elohim and had received the rites and ordinances of the Besorah.

4 As a youth he had dwelt with me in the city of Shalom and he was as a brother unto me and we shared all things.

5 When Sarah and I went in unto Abimeleḵ to commune with him, the Ruah of אֱלֹהִים fell upon Abimeleḵ and he barak Sarah in great outpourings after the Order of the Ancients and anointed her that she might bear qodesh seed and we rejoiced in the bireḵoth of אֱלֹהִים unto Sarah through the three qodesh men from the City of Ḥanoḵ and through His servant Abimeleḵ.

6 And the Ruah of אֱלֹהִים fell upon me also and I barak her and anointed her that the Ruah of אֱלֹהִים might fall upon her in a greater outpouring to the sanctification of herself and her seed.

7 And we rejoiced together for three nights and two days and worshipped אֱלֹהִים our Elohim and were filled with joy and peace in the bireḵoth of אֱלֹהִים unto us.

8 And we were magnified in אֱלֹהִים.

125 The next night, after Sarah and I had returned to our camp, Abimeleḵ was seated upon his throne praying when a sleep from אֱלֹהִים fell upon him and he slept there all that night.

2 And while he slept, he dreamed a dream in which a messenger of אֱלֹהִים with a drawn sword in his hand came and stood above him.

3 And Abimeleḵ was frightened at the messenger, but the messenger said unto him, Fear not, for because thou hast faithfully entered into the rites and ordinances of My Besorah and hast walked a qodesh

walk before Me and didst uphold Shēm and Abraham after him in the work which I have called them to do in maintaining My qodesh order in the earth, behold, I am sent to stand by thy side and shall protect thee against all the power of the adversary.

4 For thy sins are forgiven thee and thine exaltation is sure and thou shalt dwell forever in the presence of thy Elohim.

5 So saying, the messenger departed from the vision of Abimeleḳ, but he felt His presence near him from that time forth and the adversary thereafter exercised no power over him.

126 We had dwelt in Gerar nine months when the three qodesh men of Elohim again visited us and Sarah gave birth to a son.

2 And on the eighth day he was circumcised according to the commandment of אִתְּךָ to me and I called his name Yitshāq. The child grew and when he was three years old he was weaned and I made a great feast on the day he was weaned.

3 And Malkitsedeq, sovereign of Shalom, with Ĕber his heir and Abimeleḳ, sovereign of Gerar with his son, Abimeleḳ, and Pharaoh, sovereign of Mitsrayim, father to Haḡar and Yishma'ēl, and all the mighty princes of the land came to the feast which I prepared, for these were the men whom I loved, with my brethren Aneram, Eshkol, and Mamrē.

4 My father, Teraḥ, also, and my brother, Naḥor, came unto the feast having heard that Sarah had borne a son. And we all rejoiced before אִתְּךָ for many days that my son Yitshāq had reached the age of weaning from his mother.

5 And from that time forth Sarah and I introduced the lad into the Mishkan and began to instruct him in the mysteries of reverence that he might be prepared in

his youth to enter into the Most Qodesh Place and be instructed there.

6 For Shēm had instructed me in the city of Shalom that children should be instructed in the Hěykal from the age of weaning which is three years old, that they should be instructed in the Most Qodesh Place from the age of puberty which is twelve years old, and that they should be endowed with power from on high from the age of maturity, which is fourteen years.

7 But inasmuch as I had not journeyed unto the city of Shalom until I was ten years old, I was prepared for the birekoth of אֱלֹהִים's House in only a few years.

127 My son Yishma'ěl, I did not introduce into אֱלֹהִים's House in his childhood because he was not spiritual in his nature, but he was a hunter, proficient in the use of the bow and other instruments of death.

2 Nevertheless, אֱלֹהִים was with Yishma'ěl and barak him for my sake in all to which he put his hand.

3 When Yitshaq was five years old, he was sitting with Yishma'ěl at the door of Haġar's tent where Yishma'ěl was sharpening his arrows, for Yishma'ěl was sixteen years old at this time.

4 As they thus sat at the door of Haġar's tent, Yitshaq picked up one of Yishma'ěl's arrows and broke it.

5 Seeing this, Yishma'ěl grew angry and taking another arrow, he fitted it to his bow intending to slay Yitshaq, but אֱלֹהִים touched his heart so that he did not slay him.

6 But Sarah saw this thing which Yishma'ěl had intended to do to Yitshaq and she was grieved at it.

7 That night when I entered the tent of Sarah, she said to me, Let Haġar and her son be sent to dwell apart, for this day did Yishma'ěl seek to slay Yitshaq.

8 Now these words caused me great sorrow for I did not desire to see my family divided.

9 But that night a messenger of אֱלֹהִים came unto me in a dream, saying, Hearken unto the words of Sarah, thy wife, and let Haḡar and her son Yishma'el dwell apart lest harm come upon thy son Yitshaq who shall be thine heir.

128 Therefore, I arose early in the morning and took Haḡar and my son Yishma'el into the deserts of Arabia where dwelt a people who were friendly to me.

2 And there I built with Yishma'el a Hēykal unto אֱלֹהִים our Elohim that his seed might always be kept in remembrance of אֱלֹהִים.

3 And Haḡar and Yishma'el dwelt among the people of the desert and were content, and Yishma'el was a mighty hunter with the bow among them.

4 And every year at a certain time I went and dwelt with my wife, Haḡar, and with my son, Yishma'el.

5 And when Yishma'el was twenty years of age, his mother asked my consent to take him to the house of her father in Mitsrayim, for she longed to see her family again.

6 Wherefore, I gave them my beraḡah and they departed into the land of Mitsrayim where they remained one year.

7 And while they were in Mitsrayim, Yishma'el took to wife Meribah, daughter of Phanes, son of Pharaoh, sovereign of Mitsrayim.

8 And after he had taken Meribah to wife, they remained in the land of Mitsrayim yet ten years and Meribah bare unto Yishma'el four sons and two daughters.

9 After this time, Yishma'el took his mother and his wife and his children and returned to the deserts of Arabia.

10 And אֱלֹהִים barak Yishma'el for my sake and increased him in flocks and in herds and in good things.

129 When Yishma'ël had returned from the land of Mitsrayim, I went as was my custom to stay with my wife Haḡar and my son Yishma'ël.

2 And when Yishma'ël was away hunting, his wife Meribah spake disrespectfully to me and complained of my being in their tents.

3 Moreover, she abused her children and when I chastised her for this thing, she rose up in anger against me.

4 My wife Haḡar saw all these things, and when her son Yishma'ël had returned from the hunt, she complained unto him of the actions of Meribah toward me.

5 And Yishma'ël came unto me and said, My father, what shall I do with such a wife who abuseth my father and my children and speaketh evil of me, for she had spoken against her husband Yishma'ël, also.

6 And I said unto him, Such a one is not fit to be thy wife nor the mother of thy children nor to dwell in thy tents; wherefore, give her a bill of divorcement and send her back to the home of her father in shame and find another more worthy than she to be thy wife and the mother of these children.

7 So Yishma'ël gave unto Meribah a bill of divorcement and sent her back to her father Phanes in the land Mitsrayim and his mother Haḡar raised his children until he took another wife.

130 The next year Yishma'ël came to my camp and when he had kissed me and we had eaten together, he said unto me, My father, according to thine instructions I did give unto my wife Meribah a bill of divorcement and sent her back to the home of her father in shame.

2 Now, therefore, I come unto thee to seek thy counsel concerning obtaining another in her place.

3 Now, it pleased me that my son Yishma'ël had come to me regarding choosing a wife.

4 Therefore, I sought among the women of my camp and found two who were desirous of being wife to Yishma'ël, even Zola, the daughter of my wife Peleliah and Naiomi, the daughter Kemu'ël, the son of Kish, who had been among the believers who met in the room of my mother in the city of Ur.

5 And I was pleased to give them unto my son Yishma'ël because he had come to me for counsel and because he had begun to magnify his kehunnah for he did worship אֱלֹהִים our Elohim and sought to overcome his weaknesses.

6 And Yishma'ël and his family dwelt with me a long time in Gerar and after that, when I moved my camp to Be'ërsheba, which is by Hebron.

131 And Sarah and I continued to teach our son Yitshaq and instruct him in the ways of the ancients that he might be initiated into the Qodesh Order of Elohim and receive the birekoth of eternal lives.

2 And Yitshaq did know אֱלֹהִים and אֱלֹהִים was with him and did barak him greatly because he was full of faith and love and did good to all he met.

132 When Yitshaq was thirty-seven years old, he was one day talking with his brother Yishma'ël.

2 And Yishma'ël was boasting of his righteousness, saying, I was thirteen years old when אֱלֹהִים spake to my father to circumcise us, and from that time I have consecrated my soul unto אֱלֹהִים and kept His Commandments as they have come unto me from my father.

3 But Yitshaq answered him saying, Why dost thou boast in thy righteousness, for none of us are without sin and all mankind is as nothing before אֱלֹהִים.

4 And we must be prepared to be offered upon the altar as a sacrifice to our Elohim with joy that we can glorify Him before our calling and election is made sure.

133 This saying of Yitshaq's pleased אֱלֹהִים and אֱלֹהִים visited me, saying, Thy son Yitshaq have I seen and his heart is right before me and he is clean and pure, an acceptable sacrifice unto אֱלֹהִים.

2 And אֱלֹהִים touched the eyes of my understanding that they were opened and I saw the sons of Elohim gathered in council with the Father and Hēlēl, also was among them.

3 And אֱלֹהִים said to Hēlēl, Surely thou hast been abroad in the earth trying the hearts of men.

4 Whom hast thou found standing in his integrity who should be further tried to know whether he be thine or mine?

5 Hēlēl replied, Hast thou considered Abraham and Sarah and Yitshaq? For I am unable to lead them into sin in whatever matter I place before them.

6 They are united in perfect bonds of love and purity and even Abraham hath united all his family again which was divided.

7 Surely they should be tried to know whether they are faithful only in their prosperity or whether they will be faithful also in adversity.

8 And אֱלֹהִים said unto Hēlēl, Were I to say unto Abraham, Bring up Yitshaq thy son unto the high place and offer him as a burnt offering unto me, he would not withhold him from me nor would Yitshaq refuse to be offered.

9 And Hēlēl answered אֱלֹהִים, Speak now unto Abraham as thou hast said and we shall see whether his heart is perfect with אֱלֹהִים or whether his end shall be in my reign.

134 With these words, the vision was closed to my mind and אֱלֹהִים said unto me, Abraham, take now thy son Yitshaq whom thou lovest and go to the land of Moriyah and offer him there for a burnt offering upon the mountain upon which thou shalt see the glory of אֱלֹהִים resting as a cloud.

2 And אֱלֹהִים departed from me and left me to consider these things.

135 Now Sarah's heart was knit unto Yitshaq's insomuch that she did keep him by her side whenever possible and he did sleep upon her bed at night.

2 Wherefore, I thought, How shall I separate Yitshaq from his mother Sarah for such a journey lest her heart be grieved and she die in her grief?

3 So I went in unto Sarah and comforted her and afterwards I said unto her, Our son Yitshaq we have taught these many years and I feel now that I should take him unto Shēm and Ēber, his son, where he can be instructed by the ancient ones in the mysteries of the ancients that he may become a perfect servant of אֱלֹהִים our Elohim.

4 Sarah replied, Thou hast spoken well, my aḏon. Go now and do all as thou hast said, only let the lad remain not too long apart from me for my soul is bound to his soul with a perfect love from Elohim.

5 And I answered Sarah saying, My daughter, let us pray to אֱלֹהִים our Elohim that we may yield to His Will in all things and that all things will work together for our good.

136 And Yitshaq slept with us that night and Sarah kissed and embraced him and instructed him until morning.

2 And she said to him, O my son, how can my soul separate itself from thee?

3 And she still kissed and embraced him until the time of preparation had come.

4 Then Sarah took a beautiful and costly robe from among those which Abimeleḵ had given her, for Abimeleḵ had loved Sarah greatly and had given her many precious things, but his love toward her was pure in the sight of Elohim and according to the laws of the shamayim.

5 With this robe which had never been worn, Sarah clothed Yitshāq and put a turban upon his head in which she wrapped a precious stone.

6 And she said unto him, Even this stone art thou precious unto me, my son.

7 Nevertheless, I would have thee so conduct thy life that when אֱלֹהִים shall come to gather up his jewels, thou wilt be among the number.

137 Thus, taking provisions for our journey, we started out and Sarah and others of our people accompanied us upon the road.

2 And when the time of parting had arrived, Sarah wept bitterly and I also wept with her as did Yitshāq our son and those who accompanied us.

3 And Sarah caught hold of Yitshāq and held him in her arms and embraced him and kissed him and wept over him and Sarah said unto him, Who knoweth if after this day I shall ever see thee again?

4 Nevertheless, our hope is in אֱלֹהִים in whom is life.

5 Therefore, if I see thee not again in this veil of tears, yet surely we shall again embrace before the throne of Elohim.

6 Elohim barak thee, my son, and keep thee secure in His Ways and I will be close to thee all thy days.

7 So saying, Sarah kissed Yitshāq again and turned back to the camp with all who had accompanied us.

138 As we proceeded upon our journey, Satan came to me in the form of an aged man, humble and contrite, who said unto me, How canst thou think to do so unto thy son?

2 Did not Elohim give thee this son by a qodesh conception after the Order of the Ancients and dost thou think so little of this precious gift that thou wilt take his life as thou wouldst slaughter a dumb beast and thus cut off thine only hope of a royal posterity in the earth?

3 What evil hath he done unto thee that thou shouldst do this thing?

4 Dost thou not understand that this thing cannot be from אֱלֹהִים?

5 Behold אֱלֹהִים delighteth not in human sacrifice.

6 Did He not smite the priest of Nimrod for seeking to take thy life in like manner?

7 Surely thou shouldst repent of this thy purpose and return thy son unto the bed of his mother, Sarah.

8 But I knew that this was the word of Satan seeking to prevent my obeying the Word of אֱלֹהִים; wherefore, I commanded him to depart by the authority of the qodesh kehunnah in the Name of אֱלֹהִים, and he departed from me in haste.

139 A short time later, Satan came again, appearing to Yitshaq in the form of a handsome and pleasing young man.

2 And he said unto Yitshaq, Dost thou not understand that thine old father in his foolishness bringeth thee to be slain today for no purpose?

3 Now therefore, my brother, go not with him for it is the foolishness of his old age that doeth this.

4 Therefore, let not thy precious life and thy beautiful body be lost from the earth in such a manner, but come

with me and I will introduce thee to the pleasures of the earth and thou shalt take pleasure therein all thy days.

5 When Yitshaq heard this, he saith unto me, My father, surely this is Satan come to dissuade me from obeying the Word of אֱלֹהִים for thus doth he appear and thus doth he say unto me.

6 Wherefore, my father, rebuke him in the Name of אֱלֹהִים that he shall cease from troubling me for I know that thou art a servant of the Most High Elohim and that it is to fulfill the Will of אֱלֹהִים that we are come unto this place.

7 Wherefore, I, Abraham, rebuked Satan in the Name of אֱלֹהִים, the Elohim of Noah and of Shēm, and he departed from us in fear.

140 As we continued on our journey, we entered a narrow ravine with high walls.

2 When we were in the midst of it, we heard a mighty rumbling and the earth shook beneath our feet.

3 Looking back, we saw a great wall of water coming down upon us bearing trees and boulders in a mighty flood.

4 My heart was moved within me for my son Yitshaq and he sought also to protect me, but, raising my hands to the shamayim I called upon the Name of אֱלֹהִים and אֱלֹהִים heard me out of the shamayim and stopped the flood until we had ascended from the ravine.

5 Thus did Satan seek to destroy us that we might not offer an acceptable sacrifice unto אֱלֹהִים our Elohim but the power of our Elohim is mightier than that of Satan; wherefore, Satan can do no harm unto the children of men except אֱלֹהִים Elohim allow him to do it.

6 Therefore, do all things, whether they be good or evil, work together for the good of the qodeshim of Elohim who serve Him and keep His Commandments.

141 And on the third day, we saw the place afar off which אֱלֹהִים had appointed for the sacrifice of my beloved son Yitshaq.

2 And I knew the place because the glory of אֱלֹהִים was there as a pillar of fire and a glorious cloud.

3 And when I saw the place, I said unto my son Yitshaq, My son, dost thou see aught upon yonder mountain?

4 And Yitshaq replied, yea, my father, for the glory of אֱלֹהִים resteth upon it as a pillar of fire and a glorious cloud.

5 Then I rejoiced that my son was found worthy to see this sign also and we bowed down there and worshipped אֱלֹהִים our Elohim.

142 As we approached the mountain, Yitshaq said unto me, My father, we have with us the fire and the wood, but we have no lamb to serve as a burnt offering unto אֱלֹהִים.

2 Explain now unto me the mystery hidden in this thing that I may be obedient unto all which אֱלֹהִים thy Elohim requireth of me.

3 Then I rejoiced, for I knew that אֱלֹהִים had revealed in the heart of my son Yitshaq that which we must do.

4 Therefore I said unto him, Yitshaq, my son, אֱלֹהִים hath chosen thee to be a perfect burnt offering unto Him instead of the lamb.

5 And this thing is a type of Ruaḥoth of אֱלֹהִים who is our first Father and His Only Begotten Bēn who is the Lamb slain from before the foundation to the earth.

6 For surely Elohim will offer His only Bēn as a sacrifice upon the stake to atone for our sins and for the sins of all mankind, that all men might be redeemed from the power of death and be brought to stand before the judgement bar of the great אֱלֹהִים to be judged according to their works, that every man might receive

a righteous and just judgment and that mercy might have claim upon the penitent, the price of their sins having been paid by the Bën of Elohim.

7 Yea, surely, my son, we have been chosen to represent the Father and the Bën in this thing, and though I grieve to think of losing thee, my beloved, yet I rejoice that we are honored thus to represent Elohim.

143 And Yitshaq said unto me, I will do all that אֱלֹהִים hath commanded thee, my father, with joy in my heart that I am chosen to represent the Bën of Elohim in this sacrifice, and I have this hope in me, that if we are faithful to all the Commandments of אֱלֹהִים our Elohim, I shall yet stand in the flesh with thee and my mother before the throne of the Ancient of Days and receive from Him the promise of exaltation and eternal lives.

2 When I heard this answer, I rejoiced in my son Yitshaq whose heart was pure and upright before אֱלֹהִים.

3 But the Ruah of אֱלֹהִים constrained me to test him further, and I said unto him, Hast thou any thoughts or feelings which would prevent thy being offered as a perfect sacrifice before אֱלֹהִים?

4 For if thou dost in any way doubt the efficacy of this sacrifice, which is in the similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth, it is not meet that thou shouldst be offered as a sacrifice before our Elohim.

5 But Yitshaq answered me saying, O my father, as אֱלֹהִים liveth and as thou liveth as a qodesh man of Elohim, I know that thou art a servant of the Most High Elohim and that thou dost hold the keys of the fathers.

6 Thou hast never asked me to do anything which was not of Elohim but thou hast taught me by precept and example to serve אֱלֹהִים thy Elohim in every act of my life.

7 Shall I then shrink from being offered by thee as a sacrifice unto אֱלֹהִים thy Elohim?

8 Nay, but I shall rejoice forever to have been so honored.

9 Baruk is אֱלֹהִים thy Elohim who hath this day chosen me to be sacrificed as a burnt offering before Him.

144 Thus we came unto the place which אֱלֹהִים had appointed for the offering of my son, rejoicing in the glory of our Elohim.

2 Yet I did weep at the thought of losing my beloved son Yitshaq and at the knowledge of the pain this would bring to his mother Sarah, for their souls were united as one.

3 Nevertheless, my heart rejoiced that I was chosen with my son for this qodesh ordinance that we might thereby magnify the Name of אֱלֹהִים.

145 After kneeling in prayer unto אֱלֹהִים our Elohim, Yitshaq and I constructed an altar before אֱלֹהִים and I laid the wood in order upon the altar which we had built.

2 And Yitshaq lay upon the altar and I bound him there and he said unto me, Bind me securely lest I move beneath the force of the knife and profane the offering before אֱלֹהִים.

3 So I bound him securely that he could not move upon the altar.

4 And I wept as I prepared my son for the sacrifice and Yitshaq wept with me, yet our hearts rejoiced to have been found worthy of this great beraḥah.

146 When all was prepared, I picked up the knife, kissed my son Yitshaq, and prepared to offer him as a sacrifice unto אֱלֹהִים my Elohim.

2 But the voice of אֱלֹהִים came unto me saying, Abraham, slay not thy son, for I have tested you in this

manner that I might know that your hearts are perfect before Me.

3 Now I know that ye fear אֱלֹהִים your Elohim in that thou hast not withheld thine heir from My altar and he hath willingly lain thereon to be a sacrifice of a burnt offering unto אֱלֹהִים.

4 Therefore, lift up thine eyes and behold the ram that was chosen from the beginning to stand in the place of thy son Yitshaq as a burnt offering before Me.

5 And I looked up and saw a ram caught by his horns in a thicket.

6 For as the ram had advanced to the sacrifice, Satan had caught him in the thicket that he might not be offered in Yitshaq's stead.

7 But I went and freed him from the thicket and releasing my son Yitshaq, I placed the ram upon the altar and offered him in Yitshaq's place, that his blood might be considered as the blood of Yitshaq before אֱלֹהִים.

8 And אֱלֹהִים accepted the sacrifice of the ram as if it had been Yitshaq and אֱלֹהִים appeared unto us and barak me and my seed on that day.

9 And we rejoiced in אֱלֹהִים.

147 When all things were finished, Yitshaq and I returned to our camp rejoicing in אֱלֹהִים our Elohim.

2 But when we reached the place we found that Sarah was not there, for the agents of Satan had come to her saying, Behold, dost thou not understand that Abraham goeth to offer thy son Yitshaq as a burnt offering unto אֱלֹהִים his Elohim?

3 Surely he doeth this because he is jealous of thy love for thy son Yitshaq.

4 Go, therefore, and stop this thing lest he to whom thine heart is knitted be destroyed from off the face of the earth.

148 But Sarah said, Surely the heart of my adon Abraham is right with אֱלֹהִים his Elohim for he walketh before Him in all His Ways.

2 Nevertheless, shall my son Yitshaq be offered as a burnt offering and I not be there to weep over him and strengthen him and pray for him that he be an acceptable offering unto אֱלֹהִים Elohim of Abraham?

3 Nay, but I shall go to him.

4 And Sarah departed with her menservants and her maidservants and went as far as Hebron but found us not.

5 Therefore, Sarah rested in Hebron and sent her young men to find us, who searched all the land round about and even in the city of Shalom but found us not.

6 Then Sarah prayed unto אֱלֹהִים saying, O אֱלֹהִים Elohim of Abraham, surely I know that all things are in thine hand, and I do not fear for my son Yitshaq for I know that my husband Abraham is a kohēn ha'gadol after Thine qodesh order.

7 Nevertheless, it is my desire to be with my son at this qodesh hour that I might share his joy and his sorrow before אֱלֹהִים our Elohim.

149 Then the Word of אֱלֹהִים came unto Sarah saying, Surely I have accepted the offering of Yitshaq and have provided a ram prepared before the foundation of the earth that was laid to be offered in his place; wherefore, thy son liveth and is with his father Abraham and even now searcheth for thee.

2 When Sarah heard these words, her heart was filled with joy so that she could not contain it and her spirit was lifted up to see the Paradise of Elohim and she exclaimed, Behold, I have seen my Redeemer and it sufficeth me, and she gave up the ghost.

3 Thus did Sarah die in Hebron being one hundred and twenty-seven years old and she died having seen

her Redeemer and having received from Him the promise of eternal life.

150 Then was word brought unto us, that Sarah was gone unto Hebron, wherefore we journeyed there and found that Sarah had died.

2 But having inquired after the manner of her death, we rejoiced that she went with the promise of exaltation and that she died knowing of Yitshaq's deliverance and his acceptance with Elohim.

3 Then we took Sarah unto a cave which I purchased of Ephron the Hittite for that purpose and we buried her there and we wept over her, yet we rejoiced in her righteousness before Elohim.

4 And all the people of the land came to honor Sarah with Pharaoh who came from Mitsrayim and Abimelek from Gerar and many others who honored and loved Sarah.

5 For she was truly a handmaiden of אֱלֹהִים and ministered unto many in the Name of אֱלֹהִים in love and charity and was greatly loved by all for her kindness meekness and her great wisdom in reverence.

151 Thus, I, Abraham, began to be old having seen one hundred and thirty-seven years.

2 Wherefore, I write this record of my life that others might benefit from the workings of אֱלֹהִים my Elohim with me.

3 And I bear this witness that אֱלֹהִים liveth and reigneth in the shamayim, and He is the Most High Elohim over all the earth.

4 He hath led me since first He appeared to me in a dream when I was three years of age, even unto this time when I am old and bowed down with years.

5 He hath done only good to me and not evil all the days of my life.

6 Surely I will love Him and serve Him forever and ever and will magnify His Name on high before all people. Aměn.

152 After Sarah's death, I sent my son Yitshaq unto Shēm and Ĕber to learn more perfectly the ways of the ancients and he remained there three years before returning to my camp.

153 In the one hundred thirty-eighth year of my life, my brother Abimeleḵ, sovereign of Gerar, died being one hundred and ninety-three years of age.

2 Wherefore, I took my people and journeyed to Gerar where we mourned over Abimeleḵ for he was a good and qodesh man who walked in perfectness before his Elohim and had made his calling and his election sure.

3 Therefore, we rejoiced in knowing of his end.

4 Nevertheless, we sorrowed to be parted from him, but I knew that I should soon go to him, which knowledge comforted my heart.

5 And his son Abimeleḵ was chosen to reign in his stead.

154 The following year Lot, my brother's son, died being one hundred and forty years old.

2 He, too, was a just man and accepted of אֱלֹהִים, although he did not walk in all the ways of the ancients, for he had coveted his own property and separated from the community of Elohim, therefore he must receive a just reward.

3 Nevertheless, אֱלֹהִים loved him because he maintained his integrity, even in the midst of wicked Sedom, wherefore אֱלֹהִים saved him and those of his household who would be saved from destruction, and אֱלֹהִים made of him also a mighty people.

155 Now, when my son Yitsh̄aq was about to return unto me from the city of Shalom, the Word of אֱלֹהִים came unto me saying, Behold, in the city of Ḥaran dwelleth Bethu'el the son of thy brother Naḥor who is dead.

2 Unto Bethu'el hast been born Ribqah, who at this time is ten years of age.

3 Send now and fetch her as a wife to thy son Yitsh̄aq, for thus have I appointed that she shall bear unto him the chosen seed.

156 So I called unto me Eli'ezer, my trusted companion who had been with me since we had come out of the city of Shalom, and I said unto him, Put now thine hand under my thigh and swear unto me before the Most High Elohim that thou shalt go unto the city of Ḥaran and bring thence Ribqah, daughter of Bethu'el son of Naḥor my brother to be a wife unto my son Yitsh̄aq according to the Word of אֱלֹהִים, but if the maiden refuse to come with thee, thou shalt be free of this thine oath.

2 So Eli'ezer swore before the Most High Elohim and departed from me in peace.

3 He also pursued his journey to Ḥaran and found Ribqah, even as I had said, and returned with her after the return of my son Yitsh̄aq from the city of Shalom.

4 Thus Yitsh̄aq took Ribqah to wife when he was forty years old, he having four other wives; but Ribqah he took to wife in the tent of Sarah.

5 And Ribqah bare no children; wherefore I knew that אֱלֹהִים should work a marvelous work in her even as in Sarah before her.

6 Therefore, my heart rejoiced in Ribqah, the wife of my son Yitsh̄aq, for she was pure and virtuous like unto Sarah my beloved who had preceded me into the rest of אֱלֹהִים.

157 This same year I took to wife Qeturah, the daughter of my old friend Abimeleḵ sovereign of Gerar who was dead.

2 Qeturah bare me six sons so that in all I received of אֶלֶל eight sons and three hundred and twenty-eight daughters, being in all three hundred and thirty-six souls.

3 Thus did אֶלֶל increase me greatly besides the many sons who were adopted to me.

4 And thus I increased continually before אֶלֶל.

158 After nine years my son Yitshaq brought unto me his wife Ribqah for she was yet barren.

2 And she said unto me, My father, surely I know that my mother Sarah was barren for many years before she bare Yitshaq unto thee.

3 Wherefore, pray for me, that I, like Sarah, may conceive.

4 Therefore, I prayed over my daughter Ribqah, and I said unto Yitshaq, Thy mother Sarah bare thee after she received a beraḵah from my brother Abimeleḵ sovereign of Gerar.

5 Abimeleḵ, son of Abimeleḵ, reigneth now in the place of his father in Gerar, and he, too, is a mighty man of Elohim.

6 Go ye in unto him that he may barak Ribqah and she shall conceive and bear unto thee two sons and the younger shall rule over the elder, but in the elder shall the Word of אֶלֶל also be fulfilled for through him shall I slay wicked Nimrod even as אֶלֶל foretold at my birth.

7 So Yitshaq took Ribqah and went unto Gerar, unto Abimeleḵ, son of Abimeleḵ, who barak her after the Order of the Ancients, and she conceived and bare unto Yitshaq two sons, even as I had said.

8 And on the eighth day, Yitshaq brought the last unto me to be named and the elder I called Ėsaw, for he was covered with hair and I said, Surely he shall be a mighty hunter before אֱלֹהִים.

9 But the second I called Ya'aqob, for I said, Surely the elder shall serve the younger

159 When my youngest son Shuwaḥ, whom Qeturah had borne me - - for she bare Zimran, Yoqshan, Midyan, Medan, Yishbaq and Shuwaḥ - was fifteen years of age, I called all of my sons unto me and instructed them in the Ways of אֱלֹהִים and barak them and gave unto each wives and a goodly inheritance of property according to the instructions of אֱלֹהִים and sent them away to inherit lands which אֱלֹהִים had prepared for them.

2 Then I rested in peace knowing that I had done all the will of אֱלֹהִים and that soon I should be gathered unto my fathers to be with Sarah and the righteous in the Paradise of Elohim.

160 Behold, I am Yitshaq, the son of Abraham, and I finish my father's record.

2 For when the end of my father's sojourn among men had come, he called me unto him and said, My son, according to the Commandment of Elohim unto thee, I have appointed thee to be my heir that all the authority I possess should rest with thee.

3 Thou knowest that אֱלֹהִים is Elohim in the shamayim and earth and we serve only Him.

4 He hath many times preserved me from destruction when the evil ones would have destroyed me, for I always place my trust in Him.

5 He brought me unto this land and said unto me, To thy seed will I give all this land and they shall inherit it when they shall keep My Commandments, My

Statutes and My Judgments that I have Commanded thee and which I shall Command them.

6 Now therefore my son, hearken unto My voice and keep the Commandments of אֱלֹהִים thy Elohim, even as thou hast been instructed by me and by thy mother Sarah and by Shēm and Ēber.

7 Depart not from the qodesh order of Elohim in any particular and remember always the mercies of our Elohim and His beraḵah will never depart from thee.

8 Teach these things also unto thy children and thy children's children that they may receive the like bireḵoth with us for all those who obey the Torah of the fathers will be baruḵ with the fathers.

161 Then I covenanted with my father to do all things as he had said and to walk always in his ways.

2 And my father baraḵ me and my house and he took my son Ya'aqob into his tent, he being fifteen years old at this time, and instructed him for seven days and nights in the ways of אֱלֹהִים.

3 Thus did my father end his days and he died, being one hundred and seventy-five years of age.

4 And Yishma'el and his other sons returned unto me and we did bury our father with Sarah my mother and all the inhabitants of the land did mourn over him for he was a righteous man who did good unto all.

5 And truly this was his testimony, that אֱלֹהִים is Elohim over all and those who serve Him shall inherit peace in this life and eternal joy in the life to come. Amēn.

- Sarah and Abraham

WRITINGS OF ĔLIYAHU

ספר אליהו ִאֵלִיָּהוּ

1 The record of Ĕliyahu the Tishbite which he wrote for his talmid Elisha whom he called from his field in Abĕl Meĥolah unto the qodesh order of Elohim.

2 Behold, I, Ĕliyahu, write this record with mine own hand and no man shall see it until I have ascended into the shamayim.

3 Then shall my authority and the keys of my Kehunnah which is the Kehunnah of the Fathers pass to my son Elisha by right of lineage and obedience.

4 This Kehunnah came down to me from the Fathers by lineage, for I am a descendant of Yahoshua the son of Nun who was descended from Ephrayim the son of Yosĕph through whom the rights of the First-born descended in Yisra'ĕl.

5 These rights I received when I was but a lad from my Father before he was martyred for the testimony of אֵלִיָּהוּ, and according to the word of אֵלִיָּהוּ, I have appointed Elisha, who is my adopted son, to be my successor in bearing of this work.

6 Nevertheless, not all of my rights shall rest upon him, for אֵלִיָּהוּ hath said, behold, my servant Ĕliyahu shall not die but shall bear with him the keys of his ministry unto the city of the shamayim until the last days when I shall send him unto one of his seed whom I shall raise up to bear the fullness of this ministry again among the sons of men.

7 But he shall leave with Elisha those keys necessary to continue his work in organizing the Schools of the Nebi'im and the Order of Ḥanoḵ that the sons of the nebi'im may continue to live after the qodesh order of Elohim.

2 Therefore, my son Elisha, I leave for thee this Book of the Order by which thou mayest govern the Order of Ḥanoḵ, for I have organized and governed this Order according to the revelations of אֵלִיָּהוּ to me and under

the direction of his Ruah ha'Qodesh I give thee these instructions.

2 Everyone who desireth to enter the Order of Hanok must be one who loveth אהב his Elohim with all his heart, might, mind and strength and one who loveth his fellowman as himself, according to the word of אהב through Mosheh.

3 He must covenant to live the Torah of consecration and to hold all things common with his brethren according to the pattern set by our First Parents, for when they came forth from the garden they divided not up the land but held it in common until their posterity through wickedness began to lay claim to it for themselves.

4 Behold, this private ownership of the property came to pass through the teachings of that evil combination which was organized by Qayin that men might get gain for themselves because the love of Elohim and man is not in them.

5 He who entereth the Order must be one who is dedicated to seeing the face of Elohim and receiving from Him the promise of eternal lives.

6 He must keep the Commandments and statutes of אהב his Elohim, to do what is good and upright in the sight of Elohim according to that which He commanded through Mosheh the Torah-giver and through His servants the nebi'im.

7 He who seeketh to enter the qodesh order of Elohim must be one who loveth that which אהב loveth and hateth that which אהב hateth.

8 He must keep all the evil far from him and love to do good, that his works may bear testimony of his righteousness before Elohim and man; he must be governed by the principles of truth, righteousness, and justice in all he doeth while in this mishkan of clay, having repented of his inclination to follow after the dictates of the flesh, no longer doing evil according to the selfishness and jealousy and contentious spirit which dwelleth in the natural man.

9 Every member of the Order must be dedicated to bringing into a bond of mutual love all those who are striving to live after the qodesh order of Elohim.

10 To live after the Order of the Ancients means that they must live in the community of Elohim's elect, holding all things common and loving one another as themselves.

11 Yea, they must unite in one heart and one mind, for only thus can Tsiyon be built up in its perfect order and the Name of our Elohim be glorified.

12 Those entering the qodesh order must have shown by their works their desires to live according to all that Elohim has revealed, to keep all His Commandments, to perfect their lives according to Elohim's qodesh order that they may be sanctified by the blood of the Covenant unto the renewal of their spirits and their bodies.

13 They must love all the children of Light, each according to his position in the House of Elohim, for those who live the highest Torah are most able to be loved, and so forth, even unto the lowest Torah of Elohim.

14 They must hate the works of darkness and avoid intercourse with the sons of Beliya'al, each according to the measure of his guilt, for Elohim will bring every work into judgment and those who associate with the wicked will be condemned with them.

3 He who loveth the truth and truly desireth to live after the order of the shamayim must declare his willingness to be united to the congregation of אֱלֹהִים's elect and must consecrate by covenant all of his mind, all of his strength and all of his wealth to the community of Elohim so that his mind may be purified by the truth of אֱלֹהִים's precepts, his strength controlled by אֱלֹהִים's perfect Ways, and his wealth disposed of in accordance with אֱלֹהִים's just design.

2 He must order his life according to the pattern which אֱלֹהִים hath given, observing the hours of worship, the Shabbathoth and the Appointed Times to

do them, neither omitting the feasts nor neglecting the fasts of אִיִּזְרָאֵל.

3 He must be one whose heart is knit unto the ordinances of Elohim's Torah, who will strive diligently to preserve them in purity, neither breaking the Torot, changing the ordinances nor neglecting the everlasting Covenants of our Elohim.

4 When such a man cometh forward to present himself as a candidate for admission into the Order, he should be examined carefully by the elders of the community, and having been proven worthy, he must enter into a covenant in the presence of Elohim, the qodesh messengers, and his brethren of the Order by entering into the waters of immersion that he will do according to all that Elohim hath commanded and not turn away from the service of אִיִּזְרָאֵל through fear of wicked men or evil spirits nor through discouragement because of the trials which Beliya'al shall send against him, for אִיִּזְרָאֵל Elohim of our Fathers hath appointed that all who seek to live after His qodesh order shall be tried and purified until their gold is pure and their dross consumed.

2 When a man hath entered into this Covenant in the waters of immersion, the elders of the community are to lay their hands upon his head and barak him with the Ruah ha'Qodesh of Elohim.

5 At the end of each year, every member of the community is to be interviewed, from first to last, that the spiritual standing of each in the community may be determined.

2 This is needful so long as Beliya'al continues to hold sway as the elohim of this world.

3 The object of this interview is that every man in Yisra'el may be made aware of his status in the community of Elohim's elect, that he may measure himself against the perfect, eternal society of the shamayim.

4 If any man finds that he is being governed by a law which is beyond his desires, then let him be placed among those who live after his own heart.

5 If any man will qualify himself to live a Torah higher than he is living, let the opportunity be given him to live that Torah.

6 Thus no man in Yisra'el need be abased below his ability to qualify nor exalted above his desires to live after the pattern of the shamayim.

7 Thus all members of the community will stand, each in his proper place, according to a true evaluation of his standing before Elohim.

8 Let those who judge in these matters, judge according to correct principle, in profound humility, being full of charity and equity toward their brethren and sisters that the society of the shamayim may flourish among you, being sanctified by love and unity in אֱלֹהִים our Elohim.

6 Anyone who refuses to live after the pattern of Elohim's qodesh order, the perfect society of the shamayim, but persists in walking after stubbornness of his own heart and the vain traditions of his fathers, shall not be admitted into the community of Elohim's elect.

2 For inasmuch as he has rebelled against the discipline required of those who are called to set their lives in order according to the precepts of the Torah of the shamayim, he cannot be counted among the qodeshim of the Most High.

3 The spiritual, mental, physical and material resources of such a man are of no value to the community of Elohim's elect; therefore he shall not be permitted to enter into the Order of Hanoq to live after the pattern of the shamayim.

4 If he were honest in acknowledging his weaknesses before Elohim, then would אֱלֹהִים make his weaknesses to become strengths unto him, but inasmuch as his heart remaineth stubborn and he repenteth not, he shall remain in his sins.

5 Such a one looketh upon the light of Elohim's truth but seeth only darkness.

6 He can never be sanctified because the light is not in him that he should be born again, a new creature in אִיִּיִּי.

7 Although he should offer numerous sacrifices in the similitude of the Lamb of Elohim and be immersed in water any number of times and be washed and anointed after the order of ha'Mashiaḥ, yet he can never be cleansed from his sins except through contrition and repentance, wherein he rejecteth his former works and walketh in the path which our fathers walked, which is the qodesh order of Elohim.

8 Unclean, unclean he remaineth so long as he will not be governed by the Torah of Elohim, neither submit himself to the ordinances; he shall never enter into communion with the hosts of the shamayim.

9 It is only when the spirit of man hath been awakened to the light of Elohim's truth that he can begin to direct his life according to those qodesh principles by which he can ascend into the presence of Elohim and make his calling and election sure.

10 Only through obedience to the Torah and that qodesh order which has been handed down from our fathers who entered into the presence of אִיִּיִּי and held communion with the General Assembly and Ekklesia of the First-born can a man sanctify his life to commune with the fathers who have gone on before.

11 Thus can the bireḳoth and rights and the Kehunnah of the fathers descend upon their heads and they shall dwell in the courts of the sanctified in time and eternity.

12 For only through obedience to the Torah and ordinances of Elohim, walking faithfully after His qodesh order and enduring unto the end therein can a man be redeemed from the fall and gain a remission of all his sins so that his mind can be opened to gaze upon the true light of ḥai.

13 It is through obedience to the Torah and ordinances of אִיִּיִּי that a man receiveth the Ruaḥ ha'Qodesh

which will lead him unto true and complete union with Elohim and all qodesh men as his iniquities are lifted from him and his mind is expanded to receive Elohim's truth that he may walk therein as one of the children of light.

14 For the atonement of the Lamb of Elohim cometh upon all those who are upright and humble and submissive to all the ordinances of Elohim that their sins should be washed away in the waters of immersion and they be sanctified through the blood of the covenant and immersion in fire and in the Ruah ha'Qodesh.

15 Thus are they purified from all stain that they should be pure and qodesh, without spot.

16 Only such a one can perfectly direct his steps to walk blamelessly through all the vicissitudes of life, never deviating from the Ways of Elohim, but keeping all the Commandments without turning either to the right or to the left and without overstepping any of the bounds imposed by the Word of Elohim.

17 Then indeed is he perfectly acceptable before Elohim and a pleasure unto אֵלֹהִים.

18 Then will his joy increase and he will enter by covenant into the community of the faithful to dwell with the fathers who have inherited their thrones forever and ever.

7 Those who enter into covenant to hold all things common according to the Order of Hanoq and faithfully adhere to the Order of the Ancients should be instructed that their minds may be opened to the vision of eternity and how the order of the shamayim can be established and perpetuated here on the earth.

2 He who is called to instruct the children of Light in these matters must understand and teach the talmidim the true nature of man, the different influences which form his character, the meaning of his history and the reason that Elohim at one time barak him bounteously and at another time afflicteth him dreadfully.

3 This is the hidden knowledge, the application of which redeemeth man from his natural state and ushereth him into the qodesh order of Elohim where he can be prepared to enter into the presence of Elohim himself and partake of the fruits of eternal lives.

8 אֵלֹהִים is Elohim of knowledge.

2 By His Word was everything made which was made and He governeth all things according to His infinite foreknowledge.

3 Even before He created the shamayim and the earth, He counseled with the hosts of the shamayim and planned a plan wherein the spirit of every man should have his appointed role, for the spirit of every man appeared before the Elohim of the Ruaḥoth in the beginning and received a place appointed in the family of the shamayim and earth.

4 When a man filleth his appointed role, it is according to the glorious design of the Elohim of the Ruaḥoth and thus, as each one functions according to the divine plan, the work of Elohim is pushed toward its consummation.

5 The designs of Elohim cannot be frustrated; in His hand lieth the government of all things and he sustaineth all the children of men in their needs, wherefore it becometh all men to worship אֵלֹהִים Elohim of Yisra'el and be obedient to the divine plan which He hath ordained in their behalf.

9 Now, the Elohim of the Ruaḥoth of all men created man to rule the world and set before him the ways of ḥai and death, truth and falsehood.

2 Thus was man made free, even from the beginning to choose for himself the good or the evil until the final judgment when the works of every man shall be made manifest and each shall receive a just reward according to his works requisite with the mercy of our Elohim.

10 The origin of truth lieth in the Fountain of Light, the Qodesh One of Yisra'ël, while the origin of falsehood or evil lieth in the Wellspring of Darkness.

2 All who practice righteousness are under the domination of the Prince of Lights and walk in the path of Light while those who practice evil are under the domination of the Messenger of Darkness and walk in the path of darkness.

3 Yea, the Messenger of Darkness is the Devil, that evil spirit who lieth in wait to entrap the souls of men and drag them down to misery and woe.

4 He lieth in wait at any opportunity to lead the unwary soul into sin and error so that through his evil influence, even the children of light are led to commit those things which are grievous in the eyes of Elohim.

5 When men of their own free will choose to follow the influence of this enemy of all righteousness, they fall from the grace of the Elohim of the shamayim and must repent of their iniquities that אֱלֹהִים can visit them in His mercy and redeem them from their sins, that they may know to sing the song of redeeming love.

6 All the afflictions which befall the children of men, all their trials, all their sorrows result from the acts of this Prince of Evil.

7 He and all his hosts are dedicated to causing the children of light to fall from grace and become enmeshed in their snares.

8 Nevertheless, the Elohim of Yisra'ël with all His qodesh messengers is always nearby to assist the sons of Light and save all those who will call upon His Name from the power of the evil ones.

9 אֱלֹהִים Elohim hath given unto man his agency to choose the good or the evil.

10 אֱלֹהִים loveth righteousness and will for ever and ever and is always pleased with those who walk in paths of righteousness, but He hateth the evil and those who walk in the paths of evil will be cast out of the presence of אֱלֹהִים at the last day, for אֱלֹהִים cannot

look upon evil with any degree of acceptance nor can those who love evil dwell in His presence.

11 These are the fruits of the Elohim of the Ruaḥoth: enlightenment whereby a man can perceive the Ways of Elohim to walk therein, discernment to know the good from the evil, reverence for the Name of אֱלֹהִים and consciousness of the approaching judgments of Elohim, humility, patience, abundant charity, love of righteousness, vision, wisdom, trust, faith, confidence in the power of the Almighty Elohim, knowledge, self-mastery, sanctity, pure thoughts, abounding love for all who follow the truth, purity, modesty and the ability to hide within oneself the secrets of Elohim which one has received.

2 All these things come unto men in this world through communion with the Ruaḥ of truth.

3 All those who walk in that path which is set before them by the Ruaḥ of truth shall receive health in their navel and marrow to their bones and shall find wisdom and hidden treasures of knowledge.

4 These shall inherit eternal lives, even the continuation of the seeds forever and ever, worlds without end.

5 Eternal shall be their bireḳoth and everlasting their joy in the realms of glory, for they shall be crowned with light and robed in glory and shall dwell in everlasting burnings in the presence of our Elohim.

12 With the wicked it is not so, for the fruits of wickedness are greed, malice, falsehood, pride, presumption, deception, guile, insolence, unrighteous anger, folly, arrogance, lewdness, unchastity, blasphemies, selfishness, blindness of the eyes, deafness of the ears, stiffness of neck and hardness of heart.

2 Such men walk entirely in the ways of darkness and all their works are evil and abominable in the eyes of Elohim.

3 Those who walk in the paths of evil shall receive a multitude of afflictions at the hands of the qodesh messengers.

4 These are the sons of Perdition who are subject to the wrath of Elohim through all eternity.

5 Eternal horror is their end and perpetual reproach, even the disgrace of final annihilation in the fire, for they shall dwell in outer darkness until their end which is extinction without remnant or survival and after this, their lot no man knoweth nor is it revealed to any man save those who are made partakers thereof.

13 Thus, O Elisha, are the ways placed before every man that he may choose the good or the evil.

2 Thus is man free to choose for himself, for אֱלֹהִים will force no man to choose the right and the devil cannot force him to choose evil.

3 Between good and evil there is an eternal enmity; they cannot exist together in peace.

4 But אֱלֹהִים Elohim hath appointed a time of judgment when He shall destroy evil forever.

5 Then will truth emerge triumphant and shall cover the earth as the waters cover the seas.

6 Then shall the sanctified, those who have been refined and purified from all evil and all the effects of wickedness through the immersion of fire and of the Ruah ha'Qodesh, reign with אֱלֹהִים upon the sanctified earth.

7 These have been washed clean in the waters of immersion and received of the Ruah ha'Qodesh unto the cleansing of their souls from all the abominations and filth of wickedness, that having been made pure and qodesh they might understand the hidden mysteries of the reign of Elohim, those secrets which remain among the sons of Light, being endowed with the vision of the shamayim order.

8 These hath Elohim chosen to be joint heirs in his eternal covenant that they should inherit His glory.

9 Then will the earth be redeemed; death and She'ol shall be no more and men shall dwell in the presence

of Elohim, those who have been sanctified, forever and ever, worlds without end.

14 Now, my son Elisha, having explained the influences which lead men to do good or evil, I shall give unto thee the rules of the Order which all the members of the community of Elohim's elect are bound to obey.

2 All such as shall have declared their desire to turn away from all evil and walk in obedience to every Word of Elohim according to the Commandments which He hath given shall observe these rules.

3 They are to keep apart from the company of the froward, having not intercourse with the inhabitants of the world except such as is required in the exercise of their stewardships and the preaching to them of the Besorah of repentance.

4 They are to be one with their brethren in the community of Elohim's elect holding all their goods common according to the qodesh order of Elohim and holding one faith and one doctrine.

5 They are to abide by the decisions of the Presidency of the Order and the Family Council in all matters and be subject to the Word of Elohim as it is delivered through His neḅi'im, the Patriarchs in all matters doctrinal, economic and judicial.

6 They are to be united in all their efforts and always practice veracity, humility, righteousness, justice, charity and decency with no one walking in the stubbornness of his own heart or going astray according to the ideas of his fallible human mind.

7 They are to unite their efforts in overcoming their carnal natures, that the flesh may be subjected to the spirit, putting off the carnal man, becoming spiritual in their natures.

8 They are to establish truth in Yisra'ēl that falsehood should be banished from among them forever.

9 They are to unite with an everlasting covenant forming a bond of union which can never be broken.

10 They are to freely extend forgiveness to all who have enlisted in the cause of reverence and truth.

11 Thus shall they become united as one man before אֱלֹהִים our Elohim that they may be found acceptable in His sight.

15 Obedience to these rules can only be maintained through cultivation of the RUAH ha'Qodesh which is received in the ordinances of Elohim's House.

2 Every one who seeketh admittance to the community of the Order must first be approved by the Presidency of the Order.

3 He must then enter into a covenant of Elohim in the presence of his brethren of the Order, binding himself by a solemn oath to consecrate all of his mind, all of his strength and all of his wealth to the community of Elohim's elect.

4 He who maketh this covenant is to keep himself apart from those who have not received the ordinances of Elohim's House, except when acting in the strength of his Kehunnah in the service of our Elohim.

5 Those who reject the ordinances of Elohim's House cannot perfect their lives that they may be sanctified by the power of the RUAH ha'Qodesh; therefore, they remain in their sins and their pride, being subject to the judgment of Elohim, for surely he shall come forth in vengeance upon all those who have the Covenant revealed unto them but receive it not, until they shall be finally destroyed without remnant if they repent not.

6 No man can be purified except by the power of the RUAH ha'Qodesh which is received in the ordinances of Elohim.

7 Only thereby can men become qodesh if they repent of their evils, for without repentance, the reception of the ordinances is a mockery before Elohim and shall result in a cursing and not a beraḳah.

16 When a man desireth to enter the Covenant and take upon himself the ordinances of Elohim's House,

thereby allying himself with the congregation of the qodeshim, he is to be interviewed to determine his conduct in life, his relations with his fellowmen, and his adherence to correct principle and the true doctrines of the shamayim.

2 He who is found acceptable shall then enter the order of Ḥanoḳ after the Aharonic order where, through obedience to the Word of Elohim and the instructions of those who preside over him in the Kehunnah, he may progress from one degree to another until he entereth into the Order of the Father, the most qodesh of all.

3 Moreover, every member of the Order is to be interviewed at the end of each year to evaluate his spiritual attitude and the performance of his duties.

4 Thus by annual and other interviews, the standing of each man in the community may be made evident, that the righteous may be promoted by virtue of their increased understanding and the integrity of their conduct, while the froward shall be demoted for their waywardness.

17 When any member of the community hath been offended by another or observeth another in wrongdoing, he is not to come against that erring one with a railing accusation, but is to approach him truthfully, humbly and humanely.

2 A qodesh person of Elohim must not bear hatred in his heart toward his brother.

3 If the offender will not hear his complaint, then he is to take with him two of the teachers to reason with him.

4 If the offender will not hear them, then he is to be called before the Kohēn ha'Gadol and his brethren who are set as judges in Yisra'ēl.

5 Thus will all disputations be settled in order, without anger or emotion, that peace and harmony and unity may be preserved in Yisra'ēl.

6 Furthermore, no man is to bring a charge publicly against his brother except he prove it by witnesses, for

in the mouth of two or three witnesses shall every charge be established.

18 These rules should govern the affairs of the community.

2 All those who have entered the qodesh order of Elohim should be obedient to those who have been placed over them in the Kehunnah in all matters, especially those relating to the Order of Hanoq.

3 All the elect are to eat at a common table, assemble at every appointed time to worship אֱלֹהֵימָא their Elohim and attend all councils to which they are invited.

4 They are to attend the schools of the Kehunnah where they can be instructed in the order of the shamayim.

5 They are to neither eat nor drink that which hath not been barak and sanctified.

6 They shall assemble at sunrise, high noon and sundown to praise אֱלֹהֵימָא their Elohim and worship before His throne.

7 They shall meet together often to study the Word of Elohim and share the Word of Hai.

19 The council of the Order is to be conducted according to the Torah of Elohim.

2 Every member is to have an equal opportunity to give his opinion in the council.

3 No one, however, is to interrupt while his brother is speaking not to speak until he is finished.

4 Everyone is to speak in turn, as he is called upon.

5 No one is to speak on any subject which is not the concern of that council.

6 Thus by reasoning together will the council determine the Will of Elohim that all things in the Order may be done to the glory of the Elohim of Yisra'el.

20 Regarding the teaching of this order, O Elisha, no one is to engage in discussion or disputation with another concerning the Torah of Elohim nor is it to be

discussed with those who are not sincerely seeking the truth.

2 With those, however, that have chosen the right path, everyone is to discuss matters pertaining to the knowledge of Elohim's Truth and of His righteous judgments.

3 The purpose of such discussions is to guide the minds of the members of the community, to give them insight into Elohim's hidden wonders and truths, and to bring them to walk blamelessly each with his neighbor in harmony with all that has been revealed to them.

4 For this life is a time of preparation for meeting אֱלֹהִים and a time when the elect must be careful not to mingle with the wicked lest they be led to turn aside from the Way through the cunning craftiness of the evil ones.

21 Thus must the elect be careful to live by every Word of Elohim.

2 Say unto those who are seeking the inner vision in these dark days, Thus saith אֱלֹהִים Elohim of Yisra'el, Let My elect keep no fellowship with the world for all their ways are evil before Me.

3 Leave them to pursue their wealth and profit, for they are slaves to their desires.

4 Be ye zealous to carry out every Covenant and Commandment which ye have received in the ordinances of My House or ye shall be in the power of the devil, and surely it shall be hard for you at the judgment bar.

5 Faithfully exercise your stewardships according to the qodesh order of Elohim which I have revealed unto you.

6 Accept willingly whatever may befall you, for I, אֱלֹהִים, have all things in My Hands and take your pleasure in nothing but according to the Will of Elohim.

7 Speak only that which is acceptable before your Elohim and lust not after anything which I have not Commanded.

8 Then shall your reward be sure and ye shall stand at the judgment bar without fear. Aměn.

22 Now, Elisha, my son, I shall soon leave to join my Father Ḥanok whose city I have sought all my days, but I shall leave with thee the keys which are necessary for thee to do the work which אֶתְּאֶזְרָא hath appointed thee.

2 My mantle also shall fall upon thee and the pure in heart will know thy voice and will follow thee.

3 Farewell, my son.

4 May the grace of Elohim attend thee all thy days and may the peace of Elohim be in thine heart. Aměn.

TESTAMENT OF RE'UBĚŇ

רֵאֲבֵן ַרְאֻבֵן

1 The copy of the Testament of Re'ubĚň, even the commands which he gave his sons before he died in the hundred and twenty-fifth year of his life.

2 Two years after the death of Yosĕph his brother, when Re'ubĚň fell ill, his sons and his sons' sons were gathered together to visit him.

3 And he said to them: My children, behold I am dying, and go the way of my fathers.

4 And seeing there Yahudah, and Gad, and Ashĕr, his brethren, he said to them: Raise me up that I may tell to my brethren and to my children what things I have hidden in my heart, for behold now at length I am passing away.

5 And he arose and kissed them, and said unto them: Hear, my brethren, and do ye my children, give ear to Re'ubĚň your father, in the commands which I give unto you.

6 And behold I call to witness against you this day the Elohim of the shamayim, that ye walk not in the sins of youth and fornication, wherein I was poured out, and defiled the bed of my father Ya'aqob.

7 And I tell you that he smote me with a sore plague in my loins for seven months; and had not my father Ya'aqob prayed for me to אֱלֹהִים, אֱלֹהִים would have destroyed me.

8 For I was thirty years old when I wrought the evil thing before אֱלֹהִים, and for seven months I was sick unto death.

9 And after this I repented with set purpose of my soul for seven years before אֱלֹהִים.

10 And wine and strong drink I drank not, and flesh entered not into my mouth, and I ate no pleasant food; but I mourned over my sin, for it was great, such as had not been in Yisra'ĕl.

11 And now hear me, my children, what things I saw concerning the seven spirits of deceit, when I repented.

12 Seven spirits therefore are appointed against man, and they are the leaders in the works of youth.

13 And seven other Ruaḥoth are given to him at his creation, that through them should be done every work of man.

14 The first is the ruaḥ of ḥai, with which the constitution of man is created.

15 The second is the sense of sight, with which ariseth desire.

16 The third is the sense of hearing, with which cometh teaching.

17 The fourth is the sense of smell, with which tastes are given to draw air and breath.

18 The fifth is the power of speech, with which cometh knowledge.

19 The sixth is the sense of taste, with which cometh the eating of meats and drinks; and by it strength is produced, for in food is the foundation of strength.

20 The seventh is the power of procreation and sexual intercourse, with which through love of pleasure sins enter in.

21 Wherefore it is the last in order of creation, and the first in that of youth, because it is filled with ignorance, and leadeth the youth as a blind man to a pit, and as a beast to a precipice.

22 Besides all these there is an eighth ruaḥ of sleep, with which is brought about the trance of nature and of death.

23 With these Ruaḥoth are mingled the spirits of error.

24 First, the spirit of fornication is seated in the nature and in the senses;

25 The second, the spirit of insatiableness in the belly;

26 The third, the spirit of fighting, in the liver and gall.

27 The fourth is the spirit of obsequiousness and chicanery, that through officious attention one may be fair in seeming.

28 The fifth is the spirit of pride, that one may be boastful and arrogant.

29 The sixth is the spirit of lying, in perdition and jealousy to practise deceits, and concealments from kindred and friends.

30 The seventh is the spirit of injustice, with which are thefts and acts of rapacity, that a man may fulfill the desire of his heart; for injustice worketh together with the other spirits by the taking of gifts.

31 And with all these the spirit of sleep is joined which is that of error and fantasy.

32 And so perisheth every young man, darkening his mind from the truth, and not understanding the Torah of Elohim, nor obeying the admonitions of his fathers, as befell me also in my youth.

33 And now, my children, love the truth, and it will preserve you: hear ye the words of Re'ubēn your father.

34 Pay no heed to the face of a woman,

35 nor associate with another man's wife,

36 nor meddle with affairs of womankind.

37 For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity.

38 For my mind taking in the thought of the woman's nakedness, suffered me not to sleep until I had wrought the abominable thing.

39 For while Ya'aqob our father had gone to Yitshaq his father, when we were in Ēder, near to Ephrath in Bēyth Leḥem, Bilhah became drunk and was asleep uncovered in her chamber.

40 Having therefore gone in and beheld her nakedness, I wrought the impiety without her perceiving it, and leaving her sleeping departed.

41 And forthwith a messenger of Elohim revealed to my father concerning my impiety, and he came and mourned over me, and touched her no more.

2 Pay no heed, therefore, my children, to the beauty of women, nor set your mind on their affairs; but walk in singleness of heart in the fear of אלהים, and expend

labour on good works, and on study and on your flocks, until אִיִּזְרָאֵל gives you a wife, whom He will, that ye suffer not as I did.

2 For until my father's death I had not boldness to look in his face, or to speak to any of my brethren, because of the reproach.

3 Even until now my conscience causeth me anguish on account of my impiety.

4 And yet my father comforted me much, and prayed for me unto אִיִּזְרָאֵל, that the anger of אִיִּזְרָאֵל might pass from me, even as אִיִּזְרָאֵל showed.

5 And thenceforth until now I have been on my guard and sinned not.

6 Therefore, my children, I say unto you, observe all things whatsoever I command you, and ye shall not sin.

7 For a pit unto the soul is the sin of fornication, separating it from Elohim, and bringing it near to idols, because it deceiveth the mind and understanding, and leadeth down young men into She'ol before their time.

8 For many hath fornication destroyed; because, though a man be old or noble, or rich or poor, he bringeth reproach upon himself with the sons of men and derision with Beliar.

9 For ye heard regarding Yosëph how he guarded himself from a woman, and purged his thoughts from all fornication, and found favour in the sight of Elohim and men.

10 For the Mitsrite woman did many things unto him, and summoned magicians, and offered him love potions, but the purpose of his soul admitted no evil desire.

11 Therefore the Elohim of your fathers delivered him from every evil and hidden death.

12 For if fornication overcomes not your mind, neither can Beliar overcome you.

13 For evil are women, my children; and since they have no power or strength over man, they use wiles by

outward attractions, that they may draw him to themselves.

14 And whom they cannot bewitch by outward attractions, him they overcome by craft.

15 For moreover, concerning them, the Messenger of אֱלֹהִים told me, and taught me, that women are overcome by the spirit of fornication more than men, and in their heart they plot against men; and by means of their adornment they deceive first their minds, and by the glance of the eye instill the poison, and then through the accomplished act they take them captive.

16 For a woman cannot force a man openly, but by a harlot's bearing she beguiles him.

17 Flee, therefore, fornication, my children, and command your wives and your daughters, that they adorn not their heads and faces to deceive the mind: because every woman who useth these wiles hath been reserved for eternal punishment.

18 For thus they allured the Watchers who were before the flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when they were with their husbands.

19 And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto the shamayim.

20 Beware, therefore, of fornication; and if you wish to be pure in mind, guard your senses from every woman.

21 And command the women likewise not to associate with men, that they also may be pure in mind.

22 For constant meetings, even though the beliya'al deed be not wrought, are to them an irremediable disease, and to us a destruction of Beliar and an eternal reproach.

23 For in fornication there is neither understanding nor reverence, and all jealousy dwelleth in the lust thereof.

24 Therefore, then I say unto you, ye will be jealous against the sons of Lěwi, and will seek to be exalted over them; but ye shall not be able.

25 For Elohim will avenge them, and ye shall die by an evil death. For to Lěwi, Elohim gave the sovereignty and to Yahudāh with him and to me also, and to Dan and Yosěph, that we should be for rulers.

26 Therefore I command you to hearken to Lěwi, because he shall know the Torah of אִתְּךָ, and shall give ordinances for judgement and shall sacrifice for all Yisra'ěl until the consummation of the times, as the anointed Kohěn ha'Gadol, of whom אִתְּךָ spake.

27 I adjure you by the Elohim of the shamayim to do truth each one unto his neighbour and to entertain love each one for his brother.

28 And draw ye near to Lěwi in humbleness, of heart, that ye may receive a beraḱah from his mouth.

29 For he shall barak Yisra'ěl and Yahudāh, because him hath אִתְּךָ chosen to be sovereign over all the nation.

30 And bow down before his seed, for on our behalf it will die in wars visible and invisible, and will be among you an eternal sovereign.

31 And Re'uběn died, having given these commands to his sons. And they placed him in a coffin until they carried him up from Mitsrayim, and buried him in Hebron in the cave where his father was.

TESTAMENT OF SHIM'ON

שמעון נאום

1 A copy of the words of Shim'on, which he spoke to his sons before he died in the hundred and twentieth year of his life, at the time when his brother Yosëph died.

2 While Shim'on was sick his sons came to see him, and becoming stronger, he sat up, kissed them, and said,

2 Listen, my children, to Shim'on, your father, and I shall tell you the things which I have in my heart.

2 I was born of Ya'aqob, a second son for my father; and Lě'ah, my mother, called me Shim'on because אִשָּׁרָה had heard her prayer.

3 And I became extraordinarily strong; I did not hold back from any exploit, nor did I fear anything.

4 My heart was firm, my courage was high, and my feelings were dispassionate.

5 For by the Most High, manly courage is given to men in soul and body.

6 In the time of my youth I was jealous of Yosëph, because my father loved him more than the rest of us.

7 I determined inwardly to destroy him, because the Prince of Error blinded my mind so that I did not consider him as a brother nor did I spare Ya'aqob, my father.

8 But his Elohim and the Elohim of our fathers sent His messenger and delivered him from my hands.

9 For when I went to Shekem to procure ointment for the flocks, and Re'uběn went to Dothan where our supplies and stores were, my brother Yahudah sold him to the Yishma'ëlites.

10 When Re'uběn heard this he was sorrowful, for he wanted to restore him to his father.

11 But when I heard it, I was furious with Yahudah because he had let him go away alive. For five months I was angry with him.

12 **ጸገጸኝ** bound my hands and feet, however, and thus prevented my hands from performing their deeds, because for seven days my right hand became partly withered.

13 I knew, children, that this had happened to me because of Yosëph, so I repented and wept. Then I prayed to **ጸገጸኝ** Elohim that my hand might be restored and that I might refrain from every defilement and grudge and from all folly, for I knew that I had contemplated an evil deed in the sight of **ጸገጸኝ** and of Ya'aqob, my father, on account of Yosëph, my brother, because of my envying him.

3 And now, my children, pay heed to me. Beware of the spirit of deceit and envy.

2 For envy dominates the whole of man's mind and does not permit him to eat or drink or to do anything good.

3 Rather it keeps prodding him to destroy the one whom he envies. Whenever the one who is envied flourishes, the envious one fades away.

4 Out of the reverence of **ጸገጸኝ**, I chastened my soul by fasting for two years. And I came to know that liberation from envy occurs through reverence of **ጸገጸኝ**.

5 If anyone flees to **ጸገጸኝ** for refuge, the evil spirit will quickly depart from him, and his mind will be eased.

6 From then on he has compassion on the one whom he envied and has sympathetic feelings with those who love him, thus his envy ceases - and forgives those who are hostile to him, and so ceases from his envy. -

4 Now my father was inquiring about me because he saw that I was sullen.

2 And I said to him, I am inwardly in pain in my liver. For I was more sorrowful than all of them because it was I who was responsible for what had been done to Yosëph.

3 And when we went down into Mitsrayim and he placed me in fetters as a spy, I knew that I was suffering justly, and I did not lament.

4 But Yosëph was a good man, one who had within him the Ruaḥ of Elohim, and being full of compassion and mercy he did not bear ill will toward me, but loved me as well as my brothers.

5 Guard yourselves therefore, my children, from all jealousy and envy. Live in the integrity of your heart, so that Elohim might give you grace and glory and beraḱah upon your heads, just as you have observed in Yosëph.

6 In all his days he did not reproach us for this deed, but he loved us as his own life; he extolled us more than he did his own sons, and he showered us with wealth, flocks, and produce.

7 And you, my children, each of you love his brothers with a good heart, and the spirit of envy will depart from you.

8 For that attitude makes the soul savage and corrupts the body; it foments wrath and conflict in the reason, excites to the shedding of blood, drives the mind to distraction, arouses tumult in the soul and trembling in the body.

9 Even in sleep some malicious jealousy fills his fantasy and consumes him; by evil spirits it stirs up his soul and fills his body with terror. In distress it rouses his mind from sleep, and like an evil penetrating spirit, so it manifests itself to human beings - and as a wicked and poisonous spirit, so appears it to men. -

5 Because nothing evil resided in Yosëph, he was attractive in appearance and handsome to behold, for the face evidences any troubling of the ruaḥ.

2 And now my children, make your hearts virtuous in the sight of אֱלֹהִים, make your paths straight before men, and you shall continually find grace with אֱלֹהִים and with men.

3 Guard yourselves from sexual promiscuity because fornication is the mother of all wicked deeds; it separates from Elohim and leads men to Beliar.

4 For I have seen in a copy of the Book of Ḥanok that your sons will be ruined by promiscuity, and they shall injure with a sword the sons of Lěwi.

5 But they shall not be able to withstand Lěwi, because he shall wage אַף־אֶזְרָא's war and will triumph over all your battalions.

6 These forces distributed among Lěwi and Yahudāh will be few in number, and from you there will be no one for leadership, just as our father predicted in his berakāh.

6 See, I have told you everything, so that I might be exonerated with regard to your sin.

2 If you divest yourselves of envy and every hardness of heart, my bones will flourish as a rose in Yisra'ěl and my flesh as a lily in Ya'aqob. My odor shall be like the odor of Lebanon. Qodesh ones shall be multiplied from me forever and ever, and their branches shall extend to a great distance.

3 Then the seed of Kena'an will be destroyed, and there will be no posterity of Amalēq. All the Cappadocians shall be destroyed and all the Ḥittites shall be wholly obliterated.

4 The land of Ḥam shall be wanting, and all that people shall perish. Then the whole earth shall be at rest from trouble, and everything under the shamayim shall be free from war.

5 Then Shēm shall be glorified; because Elohim the Master, the Great One in Yisra'ěl, will be manifest upon the earth *as a man*. By Himself will He save man.

6 Then all the spirits of error shall be given over to being trampled underfoot. And men will have mastery over the evil spirits.

7 Then I shall arise in gladness and I shall barak the Most High for his marvels.

7 And now, my children, be obedient to Lěwi and to Yahudāh. Do not exalt yourselves above these two tribes, because from them will arise the Savior from Elohim.

2 For אִיִּזְרָאֵל shall raise up from Lěwi as it were a Kohēn ha'Gadol, and from Yahudāh as it were a Sovereign - Elohim and man. He will save all the nations and the tribes of Yisra'ēl.

3 For this reason I command these things to you and you command them to your children, so that they may observe them in their successive generations.

8 And when Shim'on had finished his instructions to his sons, he fell asleep with his fathers at the age of one hundred and twenty years.

2 They placed him in a wooden coffin in order to carry his bones up to Hebron; they took them up in secret during a war with Mitsrayim.

3 The bones of Yosēph the Mitsrites kept in the tombs of the sovereigns, since their magi told them that at the departure of Yosēph's bones there would be darkness and gloom in the whole land and a great plague on the Mitsrites, so that even with a lamp no one could recognize his brother.

9 And the sons of Shim'on uttered lamentations for their father.

2 And they were in Mitsrayim until the day of their departure by the hand of Mosheh.

TESTAMENT OF LĚWI

לֵוִי אֵלֶיךָ

1 A copy of the words of Lěwi: the things that he decreed to his sons concerning all they were to do, and the things that would happen to them until the Day of Judgment.

2 He was in good health when he summoned them to him, but it had been revealed to him that he was about to die. When they all were gathered together, he said to them:

2 I, Lěwi, was born in Hāran and came with my father to Shekēm.

2 I was a youth, about twenty years old. It was then that, together with Shim'on, I performed vengeance against Hāmor because of our sister, Dinah.

3 As I was tending the flocks in Aběl-Maoul a ruah of understanding from אֵלֶיךָ came upon me, and I observed all human beings making their way in life deceitfully. Sin was erecting walls and injustice was ensconced in towers.

4 I kept grieving over the race of the sons of men, and I prayed to אֵלֶיךָ that I might be delivered.

5 Then sleep fell upon me, and I beheld a high mountain, and I was on it.

6 And behold, the shamayim was opened, and a messenger of אֵלֶיךָ spoke to me: 'Lěwi, Lěwi, enter!

7 And I entered the first shamayim, and saw there much water suspended.

8 And again I saw a second shamayim much brighter and more lustrous, for there was a measureless height in it.

9 And I said to the messenger, 'Why are these things thus?' And the messenger said to me, 'Do not be amazed concerning this, for you shall see another shamayim more lustrous and beyond compare.

10 And when you have mounted there, you shall stand near אֵלֶיךָ. You shall be his kohēn and you shall tell

forth His mysteries to men. You shall announce the One who is about to redeem Yisra'ël.

11 Through you and Yahudah, אֱלֹהִים will be seen by men.

12 Your ḥai shall be from אֱלֹהִים's provision; He shall be to you as field and vineyard and produce, as silver and gold.

3 Listen, therefore, concerning the shamayim which has been shown to you.

2 The lowest is dark for this reason: It sees all the injustices of humankind,

3 and contains fire, snow, and ice, ready for the day determined by Elohim's righteous judgment. In it are all the ruaḥoth of those dispatched to achieve the punishment of mankind.

4 In the uppermost shamayim of all dwells the Great Glory in the Most Qodesh, superior to all qodeshah.

5 There with him are the chief messengers, who minister and make propitiation to אֱלֹהִים for all the sins of ignorance of the righteous.

6 They present to אֱלֹהִים a pleasing odor, a rational and bloodless oblation.

7 In the shamayim below them are the messengers who carry the responses to the Messengers of אֱלֹהִים's presence.

8 There with him are thrones and authorities; there praises to Elohim are offered eternally.

9 So when אֱלֹהִים looks upon us we all tremble. Even the shamayim and earth and the abysses tremble before the presence of his majesty.

10 But the sons of men, being insensitive to these matters, keep sinning and provoking the anger of the Most High.

4 Know, then, that אֱלֹהִים will effect judgment on the sons of men. For even when stones are split, when the sun is extinguished, the waters are dried up, fire is cowed down, all creation is distraught, invisible spirits are vanishing, and Gëy-Hinnom is snatching spoils by

sufferance of the Most High, men – unbelieving still – will persist in their wrongdoing. Therefore they shall be condemned with punishment.

2 The Most High has given heed to your prayer that you be delivered from wrongdoing, that you should become a son to Him, as minister and kohēn in His presence.

3 The light of knowledge you shall light up in Ya'aqob, and you, shall be as the sun for all the posterity of Yisra'el.

4 Beraḳah shall be given to you and to all your posterity until through His Bēn's compassion אַיָּאָז shall visit all the nations forever, - although your sons will lay hands on Him in order to impale Him. -

5 Therefore counsel and understanding have been given to you so that you might give understanding to your sons concerning this.

6 Because those who barak Him shall be baruk, those who curse Him shall be destroyed.

5 At this moment the messenger opened for me the gates of the shamayim and I saw the Qodesh Most High sitting on the throne.

2 And He said to me, 'Lēwi, to you I have given the beraḳah of the kehunnah until I shall come and dwell in the midst of Yisra'el.

3 Then the messenger led me back to the earth, and gave me a shield and a sword, and said to me, 'Perform vengeance on Sheḳem for the sake of Dinah, your sister, and I shall be with you, for אַיָּאָז sent me.

4 At that time I put an end to the sons of Ḥamor, as is written in the tablets of the fathers.

5 And I said to him, 'I beg you, Aḏonai, teach me Your Name, so that I may call on You in the day of tribulation.

6 And he said, 'I am the messenger who makes intercession for the nation Yisra'el, that they might not be beaten.

7 And after this I awoke and baruk the Most High.

6 And as I was going to my father, I found a brass shield. Thus the name of the mountain is Aspis, which is near Geḅal to the right of Aḅima.

2 And I guarded these words in my heart.

3 Then I advised my father and Re'uḅēn that they tell the sons of Ḥamor that they should be circumcised, because I was filled with zeal on account of the abominable thing they had done to my sister.

4 And I destroyed Sheḱem first, and Shim'on destroyed Ḥamor.

5 Then my brother came and destroyed that city by the sword.

6 When my father heard of this he was angry and sorrowful, because they had received circumcision and died, and so he passed us by in his bireḱoth.

7 Thus we sinned in doing this contrary to his opinion, and he became sick that very day.

8 But I saw that Elohim's sentence was 'Guilty,' because they had wanted to do the same thing to Sarah and Ribqah that they did to Dinah, our sister. But אַף־אֵל prevented them.

9 They persecuted Aḅraham when he was a nomad, and they harassed his flocks when they were pregnant, and they grossly mistreated El'azar, who had been born in this house.

10 This is how they treated the nomadic people, seizing their wives and murdering them.

11 But the wrath of Elohim ultimately came upon them.

7 And I said to my father, Ya'aqob, 'Through you אַף־אֵל will bring the Kena'anites to nothing and will give their land to you and your descendants after you.

2 For from this day forward, Sheḱem shall be called City of the Senseless, because as one might scoff at a fool, so we scoffed at them,

3 because by defiling my sister they committed folly in Yisra'el.

4 And we left there and came to Běyth Ĕl.

8 There I again saw the vision as formerly, after we had been there seventy days.

2 And I saw seven men in white clothing, who were saying to me, 'Arise, put on the vestments of the kehunnah, the crown of righteousness, the oracle of understanding, the robe of truth, the breastplate of faith, the turban for the head, and the apron for neḅuah power,

3 each carried one of these and put them on me and said, 'From now on be a kohēn, you and all your posterity.

4 The first anointed me with qodesh oil and gave me a staff.

5 The second washed me with pure water, fed me by hand with bread and qodesh wine, and put on me a qodesh and glorious vestment.

6 The third put on me something made of linen, like an ěphod.

7 The fourth placed around me a girdle which was like purple.

8 The fifth gave me a branch of rich olive wood.

9 The sixth placed a wreath on my head.

10 The seventh placed the diadem of the kohēn on me and filled my hands with incense, in order that I might serve as kohēn for אֱלֹהִים Elohim.

11 And they said to me, 'Lěwi, your posterity shall be divided into three offices as a sign of the glory of אֱלֹהִים who is coming.

12 The first lot shall be great; no other shall be greater than it.

13 The second shall be in the role of kohēn.

14 But the third shall be granted a new name, because from Yahudāh a sovereign will arise and shall found a new kehunnah in accord with the gentile model of the people and for all nations.

15 His presence is beloved, as a nabī of the Most High, a descendant of Abrahām, our father.

16 To you and your posterity will be everything desired in Yisra'ēl, and you shall eat everything attractive to

behold, and your posterity will share among themselves אִרְאֵל's table.

17 From among them will be kohenim, judges, and scribes, and by their word the sanctuary will be controlled.

18 When I awoke, I understood that this was like the first dream.

19 And I hid this in my heart as well, and I did not report it to any human being on the earth.

9 And after two days Yahuḡah and I went with our father, Ya'aqob, to Yitshaq, our grandfather.

2 And my father's father barak me in accord with the vision that I had seen. And he did not want to go with us to Běyth Ēl.

3 When we came to Běyth Ēl my father, Ya'aqob, saw a vision concerning me that I should be in the kehunnah.

4 And thus we came to Hebron to settle there.

5 He arose early and paid tithes for all to אִרְאֵל, through me.

6 And Yitshaq kept calling me continually to bring to my remembrance the Torah of אִרְאֵל, just as the messenger had shown me.

7 And he taught me the Torah of the kehunnah: sacrifices, whole burnt offerings, voluntary offerings of the first-fruits, and peace offerings.

8 Day by day he was informing me, occupying himself with me. And he said to me,

9 'Be on your guard against the spirit of promiscuity, for it is constantly active and through your descendants it is about to defile the sanctuary.

10 'Therefore take for yourself a wife while you are still young, a wife who is free of blame or profanation, who is not from the race of alien nations.

11 'Before you enter the sanctuary, bathe; while you are sacrificing, wash, and again when the sacrifice is concluded, wash.

12 'Present to אִרְאֵל the twelve trees that have leaves, as Abraham taught me.

13 'And from every clean living animal and bird, bring a sacrifice to אֱלֹהִים,

14 'And of all your first-fruits and wine bring the very first as a sacrifice to אֱלֹהִים Elohim. And salt with salt every sacrificial offering.'

10 And now, my children, observe the things which I commanded you, since what I heard from my ancestors I have told to you.

2 See, I am free of responsibility for your impiety or for any transgression which you may commit until the consummation of the ages in leading Yisra'ël astray and in fomenting in it great evils against אֱלֹהִים.

3 And you shall act torahlessly in Yisra'ël, with the result that Yerushalayim cannot bear the presence of your wickedness, but the curtain of the Hēykal will be torn, so that it will no longer conceal your shameful behavior.

4 You shall be scattered as captives among the nations, where you will be a disgrace and a curse.

5 For the house which אֱלֹהִים shall choose shall be called Yerushalayim, as the Book of Ḥanokh the Righteous maintains.

11 I was twenty-eight when I took a wife; her name was Melcha.

2 She conceived and gave birth to a son, and I gave him the name Gěreshon, because we were sojourners in the land.

3 And I saw that, as concerns him, he would not be in the first rank.

4 And Qehath was born in the thirty-fifth year of my life, before sunrise.

5 And in a vision I saw him standing in the heights, in the midst of the congregation.

6 This is why I called him Qehath, that is the Ruler of Greatness and Reconciliation.

7 And she bore me a third son, Merari, in the fortieth year of my life, and since his mother bore him with great pain, I called him Merari; that is bitterness.

8 Yoḱeḱed was born in Mitsrayim in the sixty-fourth year of my life, for by that time I had a great reputation in the midst of my brothers.

12 And Gěreshon took a wife who bore him Lomne and Semei.

2 The sons of Qehath were Amram, Yissasḱar, Ḥeḱron, and Uzzi'ěl.

3 And the sons of Merari were Maḥli and Mushi.

4 And in the ninety-fourth year Amram took Yoḱeḱed, my daughter, as his wife, because he and my daughter had been born on the same day.

5 I was eight years old when I entered the land of Kena'an, and eighteen years old when I killed Sheḱem. At nineteen years I served as a kohěn; at twenty-eight years I took a wife; and at forty-eight I entered Mitsrayim. See, my children, you are a third generation. During my one hundred eighteenth year Yosěph died.

13 And now, my children, I command you: Reverence אָפָאָז your Elohim with your whole heart, and walk according to His Torah in integrity.

2 Teach your children letters also, so that they might have understanding throughout all their lives as they ceaselessly read the Torah of Elohim.

3 For everyone who knows the Torah of Elohim shall be honored wherever he goes, he shall not be a stranger.

4 He shall acquire many more friends than his parents, and many men will want to serve him and to hear the Torah from his mouth.

5 Therefore, my sons, do righteousness on earth in order that you might find it in shamayim.

6 Sow good things in your souls and you will find them in your lives. If you sow evil, you will reap every trouble and tribulation.

7 Acquire wisdom in the reverence of אָפָאָז because if a captivity occurs, if cities and territories are laid waste, if silver and gold and every possession are lost,

nothing can take away the wisdom of the wise man except the blindness of impiety and the obtuseness of sin.

8 For if anyone preserves himself from these evil deeds, his wisdom shall be glorious, even among his opponents; it will be found to be a homeland in a foreign territory, and a friend in the midst of his enemies.

9 Whoever teaches good things and practices them shall be enthroned with sovereigns, as was Yosëph, my brother.

14 And now, my children, I know from the writings of Hanok that in the end-time you will act impiously against אֱלֹהִים, setting your hands to every evil deed; because of you, your brothers will be humiliated and among all the nations you shall become the occasion for scorn.

2 For your father, Yisra'ël, is pure with respect to all the impieties of the kohenim, - who shall lay their hands on the Savior. -

3 As the shamayim is pure above the earth, and you should be the lights of Yisra'ël as the sun and the moon.

4 For what will all the nations do if you become darkened with impiety? You will bring down a curse on our nation, because you want to destroy the light of the Torah which was granted to you for the enlightenment of every man, teaching commandments which are opposed to Elohim's just ordinances.

5 You will plunder אֱלֹהִים's offerings; from His share you steal choice parts, contemptuously eating them with whores.

6 And out of covetousness you will teach the commandments of אֱלֹהִים, wedded women shall you pollute, and the virgins of Yerushalayim shall you defile; and with harlots and adulteresses shall you be joined, and the daughters of the Gentiles shall you take to wife, purifying them with an unlawful purification; and your union shall be like unto Sedom and Amorah.

7 You will be inflated with pride over your kehunnah, exalting yourselves not merely by human standards but contrary to the commands of Elohim.

8 With contempt and laughter you will deride the sacred things.

15 Therefore the Miqdash which אִתְּכֶם chose shall become desolate through your uncleanness, and you will be captives in all the nations.

2 And you shall be to them a revolting thing, and you shall receive scorn and eternal humiliation through the just judgment of Elohim.

3 All who hate you will rejoice at your destruction.

4 And unless you had received mercy through Abraham, Yitshaq, and Ya'aqob, our fathers, not a single one of your descendants would be left on the earth.

16 Now I have come to know that for seventy weeks you shall wander astray and profane the kehunnah and defile the sacrificial altars.

2 You shall set aside the Torah and nullify the words of the nebi'im by your wicked perversity. You persecute just men: and you hate the pious; the word of the faithful you regard with revulsion.

3 A man who by the power of the Most High renews the Torah, you name 'Deceiver', and finally you shall plot to kill Him, not discerning His eminence; by your wickedness you take innocent blood on your heads.

4 I tell you, on account of Him your qodesh places shall be razed to the ground.

5 You shall have no place that is clean, but you will be as a curse and a dispersion among the nations until He will again have regard for you, and will take you back in compassion.

17 Because you have heard about the seventy weeks, listen also concerning the kehunnah.

2 In each Yobël there shall be a kehunnah: In the first Yobël the first person to be anointed to the kehunnah

will be great, and he shall speak to Elohim as father; and his kehunnah shall be fully satisfactory to אֱלֹהִים, and in the days of his joy, he shall rise up for the deliverance of the world.

3 In the second Yobēl the anointed one shall be conceived in sorrow of the beloved one, and his kehunnah shall be praised and shall be glorified by all.

4 The third kohēn shall be overtaken by grief, and,
5 the fourth kehunnah shall be with sufferings, because injustice shall be imposed upon him in a high degree, and all Yisra'el shall hate each one his neighbor.

6 The fifth shall be overcome by darkness;

7 Likewise the sixth and the seventh.

8 In the seventh there shall be pollution such as I am unable to declare in the presence of human beings, because only the ones who do these things understand such matters.

9 Therefore they shall be in captivity and will be preyed upon; both their land and their possessions shall be stolen.

10 And in the fifth week they shall return to the land of their desolation, and shall restore anew the House of אֱלֹהִים.

11 In the seventh week there will come kohenim; idolaters, adulterers, money lovers, arrogant, Torahless, voluptuaries, pederasts, those who practice bestiality.

18 When vengeance will have come upon them from אֱלֹהִים, the kehunnah will lapse.

2 And then אֱלֹהִים will raise up a new kohēn to whom all the words of אֱלֹהִים will be revealed. He shall effect the judgment of truth over the earth for many days.

3 And His star shall rise in the shamayim like a Sovereign; kindling the light of knowledge as day is illumined by the sun. And He shall be extolled by the whole inhabited world.

4 This One will shine forth like the sun in the earth; He shall take away all darkness from under the shamayim, and there shall be peace in all the earth.

5 The shamayim shall greatly rejoice in His days and the earth shall be glad; the clouds will be filled with joy and the knowledge of אֱלֹהִים will be poured out on the earth like the water of the seas. And the messengers of glory of אֱלֹהִים's presence will be made glad by Him.

6 The shamayim will be opened, and from the Hěykal of glory sanctification will come upon Him, with a fatherly voice, as from Abraham to Yitshaq.

7 And the glory of the Most High shall burst forth upon Him. And the Ruah of understanding and sanctification shall rest upon Him in the water.

8 For He shall give the Greatness of אֱלֹהִים to those who are His children in truth forever. And there shall be no successor for Him from generation to generation forever.

9 And in His kehunnah the nations shall be multiplied in knowledge on the earth, and they shall be illumined by the grace of אֱלֹהִים, but Yisra'el shall be diminished by her ignorance and darkened by her grief. In His kehunnah sin shall cease and Torahless men shall rest from their evil deeds, and righteous men shall find rest in Him.

10 And He shall open the gates of Paradise, He shall remove the sword that has threatened since Adam,

11 and He will grant to the elect to eat of the tree of life.

12 And Beliar shall be bound by Him. And He shall grant to His children the authority to trample on wicked spirits.

13 And אֱלֹהִים will rejoice in His children; He will be well pleased by His beloved ones forever.

14 Then Abraham, Yitshaq, and Ya'aqob will rejoice, and I shall be glad, and all the elect shall be clothed in righteousness.

19 And now, my children, you have heard everything. Choose for yourselves light or darkness, the Torah of אֱלֹהִים or the works of Beliar.

2 And his sons replied, “Before אֱלֹהִים we will live according to His Torah.”

3 And their father said to them, “אֱלֹהִים is my witness and his messengers are witnesses, and you are witnesses, and I am a witness concerning the word from your mouth.”

4 And his sons said, “We are witnesses.” Then Lěwi finished giving instructions to his sons. He stretched out his feet on his bed and was gathered to his fathers, having lived a hundred and thirty-seven years.

5 And they put him in a coffin and later buried him in Hebron with Abraham, Yitshaq, and Ya'aqob.

TESTAMENT OF YAHUDAH

יהודה יתן יתן

- 1 The copy of the words of Yahudah, what things he spake to his sons before he died.
- 2 They gathered themselves together, therefore, and came to him, and he said to them: Hearken, my children, to Yahudah your father.
- 3 I was the fourth son born to my father Ya'aqob; and Lě'ah my mother named me Yahudah, saying, I give thanks to יתן יתן, because He hath given me a fourth son also.
- 4 I was swift in my youth, and obedient to my father in everything.
- 5 And I honoured my mother and my mother's sister.
- 6 And it came to pass, when I became a man, that my father barak me, saying, Thou shalt be a sovereign, prospering in all things.
- 7 And יתן יתן showed me favour in all my works both in the field and in the house.
- 8 I know that I raced a hind, and caught it, and prepared the meat for my father, and he did eat.
- 9 And the roes I used to master in the chase, and overtake all that was in the plains.
- 10 A wild mare I overtook, and caught it and tamed it.
- 11 I slew a lion and plucked a kid out of its mouth.
- 12 I took a bear by its paw and hurled it down the cliff, and it was crushed.
- 13 I outran the wild boar, and seizing it as I ran, I tore it in sunder.
- 14 A leopard in Hebron leaped upon my dog, and I caught it by the tail, and hurled it on the rocks, and it was broken in twain.
- 15 I found a wild ox feeding in the fields, and seizing it by the horns, and whirling it round and stunning it, I cast it from me and slew it.
- 16 And when the two sovereign's of the Kena'anites came sheathed, in armour against our flocks, and much people with them, single handed I rushed upon

the sovereign of Hazor, and smote him on the grieves and dragged him down, and so I slew him.

17 And the other, the sovereign of Tappuah, as he sat upon his horse, I slew, and so I scattered all his people.

18 A_{kor}, the sovereign, a man of giant stature, I found, hurling javelins before and behind as he sat on horseback, and I took up a stone of sixty pounds weight, and hurled it and smote his horse, and killed it.

19 And I fought with this other for two hours; and I clave his shield in twain, and I chopped off his feet, and killed him.

20 And as I was stripping off his breastplate, behold nine men his companions began to fight with me,

21 and I wound my garment on my hand; and I slung stones at them, and killed four of them, and the rest fled.

22 And Ya'aqob my father slew Beelesath, sovereign of all the sovereigns, a giant in strength, twelve cubits high.

23 And fear fell upon them, and they ceased warring against us.

24 Therefore my father was free from anxiety in the wars when I was with my brethren.

25 For he saw in a vision concerning me that a messenger of might followed me everywhere, that I should not be overcome.

26 And in the south there came upon us a greater war than that in Shekem; and I joined in battle array with my brethren, and pursued a thousand men, and slew of them two hundred men and four sovereigns.

27 And I went up upon the wall, and I slew four mighty men.

28 And so we captured Hazor, and took all the spoil.

29 And the next day we departed to Aretan, a city strong and walled and inaccessible, threatening us with death.

30 But I and Ga_d approached on the east side of the city, and Re'ub_{en} and Le_{wi} on the west.

31 And they that were upon the wall, thinking that we were alone, were drawn down against us.

32 And so my brothers secretly climbed up the wall on both sides by stakes, and entered the city, while the men knew it not.

33 And we took it with the edge of the sword.

34 And as for those who had taken refuge in the tower, we set fire to the tower and took both it and them.

35 And as we were departing the men of Tappuah seized our spoil, and seeing this we fought with them.

36 And we slew them all and recovered our spoil.

37 And when I was at the waters of Kozēba, the men of Yobēl came against us to battle.

38 And we fought with them and routed them; and their allies from Shiloh we slew, and we did not leave them power to come in against us.

39 And the men of Maḳir came upon us the fifth day, to seize our spoil; and we attacked them and overcame them in fierce battle: for there was a host of mighty men amongst them, and we slew them before they had gone up the ascent.

40 And when we came to their city their women rolled upon us stones from the brow of the hill on which the city stood.

41 And I and Shim'on had ourselves behind the town, and seized upon the heights, and destroyed this city also.

42 And the next day it was told us that the sovereign of the city of Ga'ash with a mighty host was coming against us.

43 I, therefore, and Dan feigned ourselves to be Amorites, and as allies went into their city.

44 And in the depth of night our brethren came and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down.

45 And we drew near to Thamna, where was all the substance of the hostile sovereign's.

46 Then being insulted by them, I was therefore wroth, and rushed against them to the summit; and they kept slinging against me stones and darts.

47 And had not Dan my brother aided me, they would have slain me.

48 We came upon them, therefore, with wrath, and they all fled; and passing by another way, they fought my father, and he made peace with them.

49 And we did to them no hurt, and they became tributary to us, and we restored to them their spoil.

50 And I built Thamna, and my father built Pabael.

51 I was twenty years old when this war befell. And the Kena'anites feared me and my brethren.

52 And I had much cattle, and I had for chief herdsman Hirah the Aḏullamite.

53 And when I went to him I saw Parsaba, sovereign of Aḏullam; and he spake unto us, and he made us a feast; and when I was heated he gave me his daughter Shuwa to wife.

54 She bare me Ēr, and Onan and Shēlah; and two of them אִרְאֵל smote: for Shēlah lived, and his children are ye.

2 And eighteen years my father abode in peace with his brother Ēsaw, and his sons with us, after that we came from Mesopotamia, from Laḅan.

2 And when eighteen years were fulfilled, in the fortieth year of my life, Ēsaw, the brother of my father, came upon us with a mighty and strong people.

3 And Ya'aqob smote Ēsaw with an arrow, and he was taken up wounded on Mount Sē'ir, and as he went he died at Anoniram.

4 And we pursued after the sons of Ēsaw.

5 Now they had a city with walls of iron and gates of brass; and we could not enter into it, and we encamped around, and besieged it.

6 And when they opened not to us in twenty days, I set up a ladder in the sight of all and with my shield upon my head I went up, sustaining the assault of

stones, upwards of three talents weight; and I slew four of their mighty men.

7 And Re'uběn and Gađ slew six others.

8 Then they asked from us terms of peace; and having taken counsel with our father, we received them as tributaries.

9 And they gave us five hundred cors of wheat, five hundred baths of oil, five hundred measures of wine, until the famine, when we went down into Mitsrayim.

10 And after these things my son Ęr took to wife Tamar, from Mesopotamia, a daughter of Aram.

11 Now Ęr was wicked, and he was in need concerning Tamar, because she was not of the land of Kena'an.

12 And on the third night a messenger of אַפֶּאֱז smote him.

13 And he had not known her according to the evil craftiness of his mother, for he did not wish to have children by her.

14 In the days of the wedding feast I gave Onan to her in marriage; and he also in wickedness knew her not, though he spent with her a year.

15 And when I threatened him he went in unto her, but he spilled the seed on the ground, according to the command of his mother, and he also died through wickedness.

16 And I wished to give Shělah also to her, but his mother did not permit it; for she wrought evil against Tamar, because she was not the daughters of Kena'an, as she also herself was.

17 And I knew that the race of the Kena'anites was wicked, but the impulse of youth blinded my mind.

18 And when I saw her pouring out wine, owing to the intoxication of wine I was deceived, and took her although my father had not counselled it.

19 And while I was away she went and took for Shělah a wife from Kena'an.

20 And when I knew what she had done, I cursed her in the anguish of my soul.

21 And she also died through her wickedness together with her sons.

22 And after these things, while Tamar was a widow, she heard after two years that I was going up, to shear my sheep, and adorned herself in bridal array, and sat in the city Ēnayim by the gate.

23 For it was a law of the Amorites, that she who was about to marry should sit in fornication seven days by the gate.

24 Therefore being drunk with wine, I did not recognize her; and her beauty deceived me, through the fashion of her adorning.

25 And I turned aside to her, and said: Let me go in unto thee.

26 And she said: What wilt thou give me? And I gave her my staff, and my girdle, and the diadem of my sovereignty in pledge.

27 And I went in unto her, and she conceived.

28 And not knowing what I had done, I wished to slay her; but she privily sent my pledges, and put me to shame.

29 And when I called her, I heard also the secret words which I spoke when lying with her in my drunkenness; and I could not slay her, because it was from אִי אִי אִי.

30 For I said, Lest haply she did it in subtlety, having received the pledge from another woman.

31 But I came not again near her while I lived, because I had done this abomination in all Yisra'ël.

32 Moreover, they who were in the city said there was no harlot in the gate, because she came from another place, and sat for a while in the gate.

33 And I thought that no one knew that I had gone in to her.

34 And after this we came into Mitsrayim to Yosëph, because of the famine.

35 And I was forty and six years old, and seventy and three years lived I in Mitsrayim.

3 And now I command you, my children, hearken to Yahudah your father, and keep my sayings to perform

all the ordinances of אִתְּךָ, and to obey the commands of Elohim.

2 And walk not after your lusts, nor in the imaginations of your thoughts in haughtiness of heart; and glory not in the deeds and strength of your youth, for this also is evil in the eyes of אִתְּךָ.

3 Since I also gloried that in wars no comely woman's face ever enticed me, and reproved Re'ubēn my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of fornication arrayed themselves against me, until I lay with Shuwa the Kena'anite, and Tamar, who was espoused to my sons.

4 For I said to my father-in-law: I will take counsel with my father, and so will I take thy daughter.

5 And he was unwilling but he showed me a boundless store of gold in his daughter's behalf; for he was a sovereign.

6 And he adorned her with gold and pearls, and caused her to pour out wine for us at the feast with the beauty of women.

7 And the wine turned aside my eyes, and pleasure blinded my heart.

8 And I became enamoured of and I lay with her, and transgressed the commandment of אִתְּךָ and the commandment of my fathers, and I took her to wife.

9 And אִתְּךָ rewarded me according to the imagination of my heart, inasmuch as I had no joy in her children.

10 And now, my children, I say unto you, be not drunk with wine; for wine turneth the mind away from, the truth, and inspires the passion of lust, and leadeth the eyes into error.

11 For the spirit of fornication hath wine as a minister to give pleasure to the mind; for these two also take away the mind of man.

12 For if a man drink wine to drunkenness, it disturbeth the mind with filthy thoughts leading to fornication, and heateth the body to carnal union; and if the occasion

of the lust be present, he worketh the sin, and is not ashamed.

13 Such is the inebriated man, my children; for he who is drunken reverenceth no man.

14 For, lo, it made me also to err, so that I was not ashamed of the multitude in the city, in that before the eyes of all I turned aside unto Tamar, and I wrought a great sin, and I uncovered the covering of my sons' shame.

15 After I had drunk wine I revered not the commandment of Elohim, and I took a woman of Kena'an to wife.

16 For much discretion needeth the man who drinketh wine, my children; and herein is discretion in drinking wine, a man may drink so long as he preserveth modesty.

17 But if he go beyond this limit the spirit of deceit attacketh his mind, and it maketh the drunkard to talk filthily, and to transgress and not to be ashamed, but even to glory in his shame, and to account himself honourable.

18 He that committeth fornication is not aware when he suffers loss, and is not ashamed when put to dishonour.

19 For even though a man be a sovereign and commit fornication, he is stripped of his sovereignty by becoming the slave of fornication, as I myself also suffered.

20 For I gave my staff, that is, the stay of my tribe; and my girdle, that is, my power; and my diadem, that is, the glory of my sovereignty.

21 And indeed I repented of these things; wine and flesh I eat not until my old age, nor did I behold any joy.

22 And the messenger of Elohim showed me that for ever do women bear rule over sovereign and beggar alike.

23 And from the sovereign they take away his glory, and from the valiant man his might, and from the beggar even that little which is the stay of his poverty.

24 Observe, therefore, my children, the right limit in wine; for there are in it four evil spirits: of lust, of hot desire, of profligacy, of filthy lucre.

25 If ye drink wine in gladness, be ye modest in the reverence of Elohim.

26 For if in your gladness the reverence of Elohim departeth, then drunkenness ariseth and shamelessness stealeth in.

27 But if ye would live soberly do not touch wine at all, lest ye sin in words of outrage, and in fightings and slanders, and transgressions of the commandments of Elohim, and ye perish before your time.

28 Moreover, wine revealeth the mysteries of Elohim and men, even as I also revealed the commandments of Elohim and the mysteries of Ya'aqob my father to the Kena'anite woman Shuwa, which Elohim bade me not to reveal.

29 And wine is a cause both of war and confusion.

30 And now, I command you, my children, not to love money, nor to gaze upon the beauty of women; because for the sake of money and beauty I was led astray to Shuwa the Kena'anite.

31 For I know that because of these two things shall my race fall into wickedness.

32 For even wise men among my sons shall they mar, and shall cause the sovereignty of Yahudah to be diminished, which אִיִּזְרָאֵל gave me because of my obedience to my father.

33 For I never caused grief to Ya'aqob, my father; for all things whatsoever he commanded I did.

34 And Yitshaq, the father of my father, barak me to be sovereign in Yisra'el, and Ya'aqob further barak me in like manner.

35 And I know that from me shall the sovereignty be established.

36 And I know what evils ye will do in the last days.

37 Beware, therefore, my children, of fornication, and the love of money, and hearken to Yahudah your father.

38 For these things withdraw us from the Torah of Elohim, and blind the inclination of the soul, and teach arrogance, and suffer not a man to have compassion upon his neighbour.

39 They rob his soul of all goodness, and oppress him with toils and troubles, and drive away sleep from him, and devour his flesh.

40 And he hindereth the sacrifices of Elohim; and he remembereth not the beraḱah of Elohim, he hearkeneth not to a naḅi when he speaketh, and resenteth the words of reverence.

41 For he is a slave to two contrary passions, and cannot obey Elohim, because they have blinded his soul, and he walketh in the day as in the night.

42 My children, the love of money leadeth to idolatry; because, when led astray through money, men name as elohim those who are not elohim, and it causeth him who hath it to fall into madness.

43 For the sake of money I lost my children, and had not my repentance, and my humiliation, and the prayers of my father been accepted, I should have died childless.

44 But the Elohim of my fathers had mercy on me, because I did it in ignorance.

45 And the prince of deceit blinded me, and I sinned as a man and as flesh, being corrupted through sins; and I learnt my own weakness while thinking myself invincible.

46 Know, therefore, my children, that two ruaḥoth wait upon man - the Ruaḥ of truth and the spirit of deceit.

47 And in the midst is the Ruaḥ of understanding of the mind, to which it belongeth to turn whithersoever it will.

48 And the works of truth and the works of deceit are written upon the hearts of men, and each one of them אִף־אִז knoweth.

49 And there is no time at which the works of men can be hid; for on the heart itself have they been written down before אִף־אִז.

50 And the Ruah of truth testifieth all things, and accuseth all; and the sinner is burnt up by his own heart, and cannot raise his face to the judge.

4 And now, my children, I command you, love Lěwi, that ye may abide, and exalt not yourselves against him, lest ye be utterly destroyed.

2 For to me אִיִּזְרָאֵל gave the sovereignty, and to him the kehunnah, and He set the sovereignty beneath the kehunnah.

3 To me He gave the things upon the earth; to him the things in the shamayim.

4 As the shamayim is higher than the earth, so is the kehunnah of Elohim higher than the earthly sovereignty, unless it falls away through sin from אִיִּזְרָאֵל and is dominated by the earthly sovereignty.

5 For the messenger of אִיִּזְרָאֵל said unto me: אִיִּזְרָאֵל chose him rather than thee, to draw near to Him, and to eat of His table and to offer Him the first-fruits of the choice things of the sons of Yisra'el; but thou shalt be sovereign of Ya'aqob.

6 And thou shalt be amongst them as the sea.

7 For as, on the sea, just and unjust are tossed about, some taken into captivity while some are enriched, so also shall every race of men be in thee: some shall be impoverished, being taken captive, and others grow rich by plundering the possessions of others.

8 For the sovereigns shall be as sea-monsters.

9 They shall swallow men like fishes: the sons and daughters of freemen shall they enslave; houses, lands, flocks, money shall they plunder:

10 And with the flesh of many shall they wrongfully feed the ravens and the cranes; and they shall advance in evil in covetousness uplifted, and there shall be false nebi'im like tempest, and they shall persecute all righteous men.

11 And אִיִּזְרָאֵל shall bring upon them divisions one against another.

12 And there shall be continual wars in Yisra'el; and among men of another race shall my sovereignty be

brought to an end, until the deliverance of Yisra'ël shall come.

13 Until the appearing of the Elohim of Righteousness, that Ya'aqob, and all the Gentiles may rest in peace.

14 And He shall guard the might of my sovereignty forever; for אִתִּי swore to me with an oath that He would not destroy the sovereignty from my seed forever.

15 Now I have much grief, my children, because of your lewdness and witchcrafts, and idolatries which ye shall practise against the sovereignty, following them that have familiar spirits, diviners, and demons of error.

16 Ye shall make your daughters singing girls and harlots, and ye shall mingle in the abominations of the Gentiles.

17 For which things' sake אִתִּי shall bring upon you famine and pestilence, death and the sword, beleaguering by enemies, and revilings of friends, the slaughter of children, the rape of wives, the plundering of possessions, the burning of the Hëykal of Elohim, the laying waste of the land, the enslavement of yourselves among the Gentiles.

18 And they shall make some of you eunuchs for their wives.

19 Until אִתִּי visit you, when with perfect heart ye repent and walk in all His Commandments, and He bring you up from captivity among the Gentiles.

20 And after these things shall a star arise to you from Ya'aqob in peace,

21 and a Man shall arise from my seed, like the sun of righteousness,

22 walking with the sons of men in meekness and righteousness;

23 And no sin shall be found in Him.

24 And the shamayim shall be opened unto him, to pour out the Ruah, even the beraḳah of the Qodesh Father; and He shall pour out the Ruah of Favor upon you;

25 And ye shall be unto Him sons in truth, and ye shall walk in His Commandments first and last.

26 Then shall the sceptre of my sovereignty shine forth; and from your root shall arise a stem; and from it shall grow a rod of righteousness to the Gentiles, to judge and to save all that call upon אֱלֹהִים.

27 And after these things shall Abraham and Yitshaq and Ya'aqob arise unto הָאֵל; and I and my brethren shall be chiefs of the tribes of Yisra'el:

28 Lēwi first, I the second, Yosēph third, Binyamin fourth, Shim'on fifth, Yissaskar sixth, and so all in order.

29 And אֱלֹהִים blessed Lēwi, and the Messenger of the Presence, me; the powers of favor, Shim'on; the shamayim, Re'ubēn; the earth, Yissaskar; the sea, Zebulun; the mountains, Yosēph; the Mishkan, Binyamin; the luminaries, Dan; Ēden, Naphtali; the sun, Gaḏ; the moon, Ashēr.

30 And ye shall be the people of אֱלֹהִים, and have one tongue; and there shall be there no spirit of deceit of Beliar, for he shall be cast into the fire forever.

31 And they who have died in grief shall arise in joy, and they who were poor for אֱלֹהִים's sake shall be made rich, and they who are put to death for אֱלֹהִים's sake shall awake to הָאֵל.

32 And the hearts of Ya'aqob shall run in joyfulness, and the eagles of Yisra'el shall fly in gladness; and all the people shall glorify אֱלֹהִים forever.

33 Observe, therefore, my children, all the Torah of אֱלֹהִים, for there is hope for all them who hold fast unto His ways.

34 And he said to them: Behold, I die before your eyes this day, a hundred and nineteen years old.

35 Let no one bury me in costly apparel, nor tear open my bowels, for this shall they who are sovereigns do; and carry me up to Hebron with you.

36 And Yahudah, when he had said these things, fell asleep; and his sons did according to all whatsoever

he commanded them, and they buried him in Hebron,
with his fathers.

TESTAMENT OF DAN

דן דא

1 A copy of the words of Dan, which he spoke to his sons at the last of his days, in the one hundred twenty-fifth year of his life.

2 Assembling his clan, he said, Sons of Dan, hear my words; give heed to what is uttered by the mouth of your father.

3 I have made proof in my heart and in my life that truth with honest dealings is good and well-pleasing to Elohim, while lying and anger are evil because they instruct mankind thoroughly in every evil.

4 My children, I confess to you today that in my heart I rejoiced over the death of Yosëph, a man who was true and good.

5 I was glad about the sale of Yosëph, because Father loved him more than the rest of us.

6 For the spirit of jealousy and pretentiousness kept saying to me, You too are his son.

7 And one of the spirits of Beliar was at work within me, saying, Take this sword, and with it kill Yosëph; once he is dead, your father will love you.

8 Now this is the spirit of anger that persuaded me to crush Yosëph as a leopard crushes a kid.

9 But the Elohim of Ya'aqob, our father, did not allow him to fall into my hands so that I might find him alone, nor did He permit me to accomplish this torahless act, lest two tribes be lost from Yisra'ël.

2 And now, my children, I am dying, and I say to you in truth that if you do not guard yourselves against the spirit of lying and anger, and love truth and long suffering, you will perish.

2 There is blindness in anger, my children, and there is no angry person who can perceive the face of truth.

3 For even if one is his father or mother, he treats them as enemies; if it is a brother, he does not recognize him; if it is a nabi of אִיִּזְרָאֵל, he disobeys; if it

is a just man, he regards him not; if a friend, he ignores him.

4 For the spirit of anger ensnares him in the nets of deceit, blinds his eyes literally, darkens his understanding by means of a lie, and provides him with its own peculiar perspective.

5 And how does it encompass his eyes? By hatred in the heart, it gives him a peculiar disposition, to envy his brother.

3 Anger is evil, my children, for it becomes the motivation force of the soul itself.

2 That force has strange effects on the body of the angry man; it dominates his soul, and provides the body with a peculiar power so that it can accomplish every torahless act.

3 When the soul acts, it justifies whatever is done since it lacks discernment.

4 So then whoever is angry, if he is a powerful person, has triple strength by reason of his anger: First through the power and support of his subordinates; second through his wealth, by which he can win by persuasive acts and triumph in injustice; third, he has the natural force of his own body, and through it he accomplishes evil.

5 But if the angry one is a weak person, his strength is twice that of nature, for anger always supports such a person in their transgression.

6 This spirit always mixes with lying at the right hand of Beliar, in order that such deeds may be done through savagery and deception.

4 Understand, then, the power of anger, that it is senseless.

2 First, it arouses by spoken word; then by actions it gives strength to the one who is aroused, by sharp losses it perturbs his mind, and thus arouses his soul with great anger.

3 When anyone speaks against you, do not be moved to anger; and if anyone praises you as being

kind, do not be elated, nor be carried away, neither by pleasure nor by shame.

4 First it is pleasant to hear and thus it sharpens the mind to be sensitive to some provocation; and then when anyone is aroused by anger, it makes him suppose his self-esteem is justified.

5 If you suffer a loss, if you undergo the destruction of anything, do not become alarmed, my children, because this spirit makes one desire what is transitory in order that he might be made angry over what he is missing.

6 If you lose something, by your own action or otherwise, do not be sorrowful, for grief arouses anger as well as deceit.

7 Anger and lying together are a double-edged evil, and they assist one another in order to disturb the heart. And when the soul is continually perturbed, אִי־אִי withdraws from it and Beliar rules it.

5 Observe אִי־אִי's Commandments then my children, and keep His Torah. Avoid wrath, and hate lying, in order that אִי־אִי may dwell among you, and Beliar may flee from you.

2 Each of you speak truth clearly to his neighbor, and do not fall into pleasure and trouble making, but be at peace, holding to the Elohim of peace. Thus no conflict will overwhelm you.

3 Throughout all your life love אִי־אִי, and one another with a true heart.

4 For I know that in the last days you will defect from אִי־אִי, you will be offended at Lěwi, and revolt against Yahudāh; but you will not prevail over them. A messenger of אִי־אִי guides them both, because by them Yisra'ěl shall stand.

5 To the extent that you abandon אִי־אִי, you will live by every evil deed, committing the revolting acts of the gentiles, chasing after wives of torahless men, and you are motivated to all wickedness by the spirits of deceit among you.

6 For I read in the Book of Ḥanok̄ the Righteous that your prince is Beliar and that all the spirits of sexual promiscuity and of arrogance devote attention to the sons of Lěwi in the attempt to observe them closely and cause them to commit sin before אֱלֹהִים.

7 My sons will draw close to Lěwi, will participate with them in all manner of sins; and with the sons of Yahud̄ah they will share in greed, like lions snatching what belongs to others.

8 Accordingly you will be led off with them into captivity; there you will receive all the plagues of Mitsrayim, and all the evils of the gentiles.

9 Therefore when you turn back to אֱלֹהִים, you will receive mercy, and He will lead you into His Qadosh Place, proclaiming peace to you.

10 And there shall arise for you from the tribe of Yahud̄ah and the tribe of Lěwi; אֱלֹהִים's deliverance. He will make war against Beliar; he will grant the vengeance of victory as our goal.

11 And he shall take from Beliar the captives, the souls of the qadosh ones; and he shall turn the hearts of the disobedient ones to אֱלֹהִים, and grant eternal peace to those who call upon Him.

12 And the qadosh ones shall refresh themselves in Ēden; the righteous shall rejoice in the New Yerushalayim, which shall be eternally for the glorification of Elohim.

13 And Yerushalayim shall no longer undergo desolation, nor shall Yisra'ěl be led into captivity, because אֱלֹהִים will be in her midst. The Qodesh One of Yisra'ěl will rule over them in humility and poverty, and he who trusts in him shall reign in truth in the heavens.

6 And now reverence אֱלֹהִים, my children, be on guard against Beliar and his spirits.

2 Draw near to Elohim and to the messenger who intercedes for you, because he is the mediator between Elohim and men for the peace of Yisra'ěl. He

shall stand in opposition to the sovereignty of the enemy.

3 Therefore the enemy is eager to trip up all who call on אֱלֹהֵינוּ,

4 because he knows that on the day in which Yisra'ël shall repent, the enemy's sovereignty will be brought to an end.

5 This messenger of peace will strengthen Yisra'ël so that it will not succumb to an evil destiny.

6 But in Yisra'ël's period of torahlessness it will be אֱלֹהֵינוּ who will not depart from her and therefore He will seek to do His will, for none of the messengers is like Him.

7 His name shall be everywhere throughout Yisra'ël; and the Savior will be known among the nations.

8 Keep love, truth, and patience.

9 What you have heard from your father pass on to your children, so that the Father of nations may accept you. For he is true and patient, lowly and humble, exemplifying by his actions the Torah of Elohim.

10 Forsake all unrighteousness and cling to the righteousness of the Torah of Elohim.

11 And bury me near my fathers.

7 When he had said this, he kissed them and slept an eternal sleep.

2 And his sons buried him and later they carried his bones to be near Abraham, Yitsh'āq, and Ya'aqob.

3 Dan nāḅu to them, however, that they would go astray from Elohim's Torah, that they would be estranged from their inheritance, from the race of Yisra'ël, and from the patrimony; and that is what occurred.

TESTAMENT OF NAPHTALI

נפתלי זכא

1 A copy of the testament of Naphtali, which he decreed at the time of his death in the one hundred thirty-second year of his life.

2 When his sons were gathered together in the seventh month, on the first day of the month, and he was in good health, he gave a feast of food and wine.

3 After he awoke early the next morning, he told them, I am dying, but they did not believe him.

4 And while he was beraḵah אֲרַאֵךְ, he confirmed that after the previous day's feast he would die.

5 Then he began to say to his sons, Listen, my children, sons of Naphtali, hear your father's words.

6 I was born from Bilhah; Raḥĕl dealt craftily, giving Bilhah to Ya'aqob in place of herself, and she bore me on the knees of Raḥĕl, for which reason she called me Naphtali.

7 Raḥĕl loved me because I was born in her lap; while I was tender in appearance she would kiss me and say, May I see a brother of yours, like you, from my own womb.

8 Thus Yosĕph was like me in every way, in keeping with Raḥĕl's prayer.

9 But my mother was Bilhah, daughter of Rotheos, Deḇorah's brother, nurse of Ribqah; she was born the very day on which Raḥĕl was born.

10 Rotheos was of Abraham's tribe, a Kasdim, one who honored Elohim, free and well-born;

11 But he was taken captive and bought by Laḇan, who gave him Euna, his servant girl, as a wife. She bore a daughter and called her Zilpah from the name of the village in which he had been taken captive.

12 After that she bore Bilhah, saying, My daughter is ever eager for new things; No sooner had she been born than she hurried to start sucking.

2 Since I was swift on my feet like a deer, my father, Ya'aqob, appointed me for all missions and messages, and as a deer he barak me.

2 For just as a potter knows the pot, how much it holds, and brings clay for it accordingly, so also אֱלֹהִים forms the body in correspondence to the spirit, and instills the spirit corresponding to the power of the body.

3 And from one to the other there is no discrepancy, not so much as a third of a hair, for by weight, and measure, and rule was all the creation made.

4 And just as the potter knows the use of each vessel and to what it is suited for, so also אֱלֹהִים knows the body to what extent it will persist in goodness, and when it will be dominated by evil.

5 For there is no inclination or thought which אֱלֹהִים knows not, since He created every human being according to His own image.

6 As a person's strength, so also is his work; as is his mind, so also is his skill. As is his plan, so also is his achievement; as is his heart, so is his speech; as is his eye, so also is his sleep; as is his soul, so also is his thought, whether on the Torah of אֱלֹהִים, or on the law of Beliar

7 As there is a distinction between light and darkness, between seeing and hearing, thus there is a distinction between man and man and between woman and woman. And it is not to be said that the one is like the other either in face or in mind.

8 For Elohim made all things good in their order; the five senses in the head; to the head he attached the neck, in addition to the hair for the enhancement of appearance; then the heart for understanding; the belly for excretion from the stomach; the windpipe for health; the liver for anger; the gallbladder for bitterness; the spleen for laughter; the kidneys for craftiness; the loins for power; the lungs for drawing in air; the hips for strength and so on.

9 So then, my children, let all your works be done in order with good intent in the fear of Elohim, and do nothing disorderly, in scorn, or not in an appropriate time.

10 If you tell the eye to hear, it cannot; so you are unable to perform the works of light while you are in darkness.

3 Do not strive to corrupt your actions through covetousness or to beguile your souls by empty phrases, because if you keep silence in purity of heart, you shall understand how to hold fast the will of Elohim, and to cast away the will of Beliar.

2 Sun, moon, and stars do not alter their order; thus you should not alter the Torah of Elohim by the disorder of your actions.

3 The gentiles, because they wandered astray and forsook אֱלֹהִים, have changed the order, and have devoted themselves to stones and sticks, patterning themselves after wandering spirits.

4 But you, my children, shall not be like that: In the firmament, in the earth, and in the sea, in all the products of his workmanship discern אֱלֹהִים who made all things, so that you do not become like Sedom, which departed from the order of nature.

5 Likewise the Watchers departed from nature's order; אֱלֹהִים pronounced a curse on them at the flood. On their account, He made the earth without inhabitants and fruitless.

4 I say these things, my children, because I have read in the writing of qodesh Hanok that you also will stray from אֱלֹהִים, living in accord with every wickedness of the gentiles and committing every torahless act of Sedom.

2 אֱלֹהִים will impose captivity upon you; you shall serve your enemies there and you will be engulfed in hardship and difficulty until אֱלֹהִים will wear you all out.

3 And after you have been decimated and reduced in number, you will return and acknowledge אֱלֹהֵיכֶם your Elohim.

4 And it shall happen that when they come into the land of their fathers, they will again neglect אֱלֹהֵיכֶם and act impiously.

5 And אֱלֹהֵיכֶם will disperse them over the face of the whole earth until the compassion of אֱלֹהֵיכֶם comes, a Man who effects righteousness, and He will work mercy on all who are far and near.

5 In the fortieth year of my life, I saw on the Mount of Olives east of Yerushalayim that the sun and the moon stood still.

2 And behold, Yitshaq, my father's father, was saying to us, Run forth, seize them, each according to his capacity; to the one who grasps them will the sun and the moon belong.

3 All of them ran, but Lěwi seized the sun and Yahudah, outstripping the others, grasped the moon. Thus they were exalted above others.

4 Lěwi became like the sun, a certain young man gave him twelve palm branches.

5 And Yahudah became luminous like the moon, and twelve rays were under his feet. Then running toward the others, Lěwi and Yahudah seized them.

6 And behold, there was a bull on the earth with two great horns and an eagle's wing on his back. They tried to lay hold of him, but were unable.

7 But Yosēph overtook them and seized him and went up with him into the heights.

8 And I looked, since I was there, and behold a sacred writing appeared to us, which said, Ashshur, Mađites, Parasians, Ĕylamites, Galatiyim, Kasidites, Arameans shall obtain a share in the twelve staffs of Yisra'ěl through captivity - shall possess in captivity the twelve tribes of Yisra'ěl. -

6 And again after the seven months I saw our father, Ya'aqob, standing by the sea at Yamnia and we, his sons, were with him.

2 And behold a ship came sailing past full of dried fish, without sailor or pilot.

3 Inscribed on it was 'The Ship of Ya'aqob.' So our father said to us, Get into the boat.

4 As we boarded it, a violent tempest arose, a great windstorm, and our father, who had been holding us on course, was snatched away from us.

5 After being tossed by the storm, the boat was filled with water and carried along on the waves until it broke apart.

6 Yosëph escaped in a light boat while we were scattered about on ten planks; Lëwi and Yahudah were on the same one.

7 Thus we were dispersed, even to the ends of the earth.

8 Lëwi, putting on sack cloth, prayed to אֱלֹהֵינוּ on behalf of all of us.

9 When the storm ceased, the ship reached the land, as it were in peace.

10 Then Ya'aqob, our father, approached, and we all rejoiced with one accord.

7 These two dreams I recounted to my father, and he replied, These things must be fulfilled at their appropriate time, once Yisra'ël has endured many things.

2 Then my father said, I believe that Yosëph is alive, for I continually see that אֱלֹהֵינוּ includes him in the number with you.

3 And he kept saying tearfully, You live, Yosëph, my son, and I do not see you, nor do you behold Ya'aqob who begot you.

4 He made me shed tears by these words of his. I was burning inwardly with compassion to tell him that Yosëph had been sold, but I was afraid of my brothers.

8 Behold, my children, I have shown you the last times, all things that will happen in Yisra'ël.

2 Command your children that they be in unity with Lěwi and Yahudāh, for through Yahudāh will salvation arise for Yisra'ël, and in him will Ya'aqob̄ be baruk̄.

3 Through his sovereignly power Elohim will appear, to save the race of Yisra'ël, and to assemble the righteous from among the nations.

4 If you work that which is good my children, men and messengers will barak̄ you; and Elohim will be glorified through you among the gentiles. The devil will flee from you; wild animals will be afraid of you, and the messengers will stand by you.

5 As a man who has trained a child well is kept in kindly remembrance; so also for a good work there is a good remembrance before Elohim.

6 The one who does not do what is good, men and messengers will curse, and Elohim will be dishonored among the gentiles because of him, the devil will inhabit him as his own instrument. Every wild animal will dominate him, and אַף־אֵל will hate him.

7 For the Commandments of the Torah are two-fold, and through prudence must they be fulfilled. For there is a season for a man to embrace his wife, and a season to abstain therefrom for his prayer. And there are the two Commandments: Unless they are performed in due order they leave one open to the greatest sin. It is the same with the other Commandments.

8 So be wise in אַף־אֵל and discerning, knowing the order of His Commandments, what is appointed for every act, so that אַף־אֵל will love you.

9 He gave them many similar instructions, urging them to transfer his bones to Hebron and bury him with his fathers.

2 He ate and drank in soulful glee, covered his face, and died. And his sons acted in accord with the things commanded by their father, Naphtali.

TESTAMENT OF GAD

גַּד אֶל

1 A copy of the testament of Gad, concerning what he said to his sons in the one hundred twenty-seventh year of his life, saying,

2 I was Ya'aqob's ninth son; among the shepherds, valiant in keeping the flocks.

3 I guarded the flock at night, and when the lion came, the wolf, the leopard, the bear or any other wild animal attacked the flock, I pursued it, and overtaking it I seized its foot with my hand and hurled it about a stone's throw, and so killed it.

4 Now Yosëph was tending the flocks with me for about thirty days, and since he was delicate, he became faint from the heat, and went back to Hebron to his father.

5 He made Yosëph lie down close to him because he loved him.

6 And Yosëph said to his father, the sons of Zilpah and Bilhah are killing the best animals and eating them against the advice of Yahudah and Re'ubën.

7 For he saw that I had delivered a lamb out of the mouth of a bear, and put the bear to death; but had slain the lamb, being grieved concerning it that it could not live, and that we had eaten it.

8 This he told our father. On this matter I was enraged against Yosëph until the day he was sold into Mitsrayim;

9 And the spirit of hatred was in me, and I wished not either to hear of Yosëph with the ears, or see him with the eyes, because he rebuked us to our faces saying that we were eating of the flock without Yahudah.

2 I now confess my sin, children, that frequently I wanted to kill him; to the depth of my soul I hated him, because I hated him from my heart.

2 Moreover, I hated him yet more for his dreams, and I wanted to gobble him from among the living as an ox gobbles up grass from the ground.

3 And Yahuḡah sold him secretly to the Yishma'ėlites for thirty pieces of gold; he hid ten pieces and showed only the twenty to our brothers.

4 In this way the Elohim of my fathers rescued him from my hands so that I might not perform a torahless deed in Yisra'ėl.

3 And now children, listen to the words of truth: to perform justice and every law of the Most High; not to be led astray by the spirit of hatred because it is evil beyond all human deeds.

2 Whatsoever a man does the hater abominates him: and though a man works the Torah of אֱלֹהִים, he praises him not; though a man fear אֱלֹהִים, and takes pleasure in that which is righteous, he loves him not.

3 The hater disparages truth, envies the successful person, relishes in slander, loves arrogance, because hatred blinds his soul. It was in this way that I regarded Yosėph.

4 Beware, my children, of those who hate, because it leads to torahlessness against אֱלֹהִים himself.

2 For it will not hear the words of His Commandments concerning the loving of one's neighbor, and in this way, it sins against Elohim.

3 For if a brother stumbles, immediately he wants to spread the tale to everyone, and is eager to have him condemned for it, punished, and executed.

4 If the hater is a servant, he conspires against his master, and whenever difficulty arises it plots how he might be killed.

5 Hatred collaborates with envy, when it sees or hears about the prosperity of those who do well, it is perpetually peevish.

6 Just as love wants to bring the dead back to life and to recall those under sentence of death, so hate wants

to kill the living and does not wish to preserve alive those who have committed the slightest sin.

7 For among all men the spirit of hatred works by Belair through human frailty for the death of mankind; but the Ruah of love works by the Torah of Elohim through forbearance for the deliverance of mankind.

5 Hatred is evil, since it is continually a companion with lying, speaking against the truth; it makes small things big, turns light into darkness, says that the sweet is bitter, teaches slander, conflict, violence, and all manner of covetousness; it fills the heart with diabolical venom.

2 These things, therefore, I say to you from experience, my children, that you may drive forth hatred, which is of the devil, and cleave to the love of Elohim.

3 Righteousness expels hatred; humility kills envy. For the person who is just and humble is ashamed to commit an injustice, not because someone else will pass judgement on him but out of his own heart, because אֱלֹהִים considers his inner deliberations.

4 He will not speak against a fellow man, since reverence of the Most High overcomes hatred.

5 Being concerned not to arouse אֱלֹהִים's anger, he is completely unwilling to wrong anyone, even in his thoughts.

6 I understood this at the last, after I had repented concerning Yosëph.

7 For according to Elohim's truth, repentance destroys disobedience, puts darkness to flight, illumines the vision, furnishes knowledge for the soul, and guides the mind to deliverance.

8 What it has not learned from human means, it understands through repentance.

9 For Elohim brought on me a disease of the liver, and if it had not been for the prayers of Ya'aqob, my father, he would shortly have summoned from me my spirit.

10 For by whatever human capacity anyone transgresses, by that he is also chastised.

11 Since, therefore, my liver was set mercilessly against Yosëph, in my liver too I suffered mercilessly, and was judged for eleven months, for so long a time as I had been angry against Yosëph.

6 Now, my children, I exhort each of you love his brother. Drive hatred out of your hearts. Love one another in deed and word and inward thoughts.

2 For when I stood before my father I would speak peaceable about Yosëph, but when I went out, the spirit of hatred darkened my mind and aroused my soul to kill him.

3 Love one another from the heart, therefore, and if anyone sins against you, speak to him in peace. Expel the venom of hatred, and do not harbor deceit in your heart. If anyone confesses and repents, forgive him.

4 But if he deny it, do not get into a passion with him, lest catching the poison from you he take to swearing and so you would be sinning doubly.

5 In a dispute do not let an outsider hear your secrets, since out of hatred for you he may become your enemy, and commit a great sin against you. He may talk to you frequently but treacherously, or be much concerned with you, but for an evil end.

6 Even if he denies it and acts disgracefully out of a sense of guilt, be quiet and do not become upset. For he who denies may repent, and avoid offending you again; indeed he will honor you, will respect you and be at peace.

7 But even if he is devoid of shame and persists in his wickedness, forgive him from the heart and leave vengeance to Elohim.

7 If anyone prospers more than you, do not be aggrieved, but pray for him that he may prosper completely, for this is what is precisely to your advantage.

2 And if he becomes even more exalted, do not be envious, but remember that all humanity dies. Offer praise to אֱלֹהִים who provides good and beneficial things for all mankind.

3 Search out אֱלֹהִים's judgments, and in this way you shall gain an inheritance and your mind will be at rest.

4 Even if someone becomes rich by evil schemes, as did Ėsaw, your father's brother, do not be jealous; wait for אֱלֹהִים to set the limits.

5 For if he takes away the things obtained by evil means, those who repent receive forgiveness, and the impenitent one receives eternal punishment.

6 The man who is poor but free from envy, who is grateful to אֱלֹהִים for everything, is richer than all, because he does not love the foolish things that are a temptation common to mankind.

7 Drive hatred away from your souls, and love one another in uprightness of heart.

8 Tell these things to your children as well, so that they will honor Yahudah and Lěwi, because from them אֱלֹהִים will raise up a Savior for Yisra'ěl.

2 I know that at the end your children will depart from them and will live in all manner of wickedness and evil-doing and corruption in the sight of אֱלֹהִים.

3 Then after he had been silent for a brief time he said again to them, My children, obey your father. Bury me near my fathers.

4 He drew up his feet and fell asleep in peace. And after five years they took him up and buried him in Hebron with his fathers.

TESTAMENT OF ASHĚR

אשר אשך

1 A copy of the testament of Ashĕr, the things he spoke to his sons in the one hundred twenty-fifth year of his life.

2 While he was still healthy he said to them, Listen, children of Ashĕr, to your father, and I will show you everything that is right in the sight of Elohim.

3 Elohim has granted two ways to the sons of men, two mind-sets, two lines of action, two models, and two goals.

4 Accordingly, everything is in pairs, the one over against the other.

5 The two ways are good and evil; concerning them are two dispositions within our hearts that choose between them.

6 If the soul wants to follow the good way, all of its deeds are done in righteousness and any sin committed is immediately repented of.

7 Contemplating just deeds and rejecting wickedness, the soul overcomes evil and uproots sin.

8 But if the mind is disposed toward evil, all of its deeds are wicked; driving out the good, it accepts the evil and is overmastered by Beliar, who,

9 even when good is undertaken, presses the struggle so as to make the aim of his action into evil, since the devil's storehouse is filled with the vermin of the evil spirit.

2 A person then may with words help the good for the sake of the evil, yet the issue of the action leads to mischief.

2 There is a man who has no mercy on the one who serves his turn in evil; there are two aspects of this, but the whole is wicked.

3 And there is a man who loves the one who does the evil, as he is himself involved in evil, so that he would choose to die in evil for the evildoer's sake. There are

also two aspects of this, but the situation as a whole is evil.

4 Although indeed love is there, yet in wickedness is evil concealed; in name it is as though it were good, but the outcome of the act is to do evil.

5 Someone steals, deals unjustly, robs, cheats, but yet has pity on the poor. This also has two aspects, but is evil as a whole.

6 He who cheats his neighbor provokes Elohim's wrath; he who serves falsely before the Most High, and yet has mercy on the poor, disregards אִתְּךָ who uttered the Torah's Commands; he provokes Him, and yet he alleviates the plight of the poor day laborer.

7 He defiles the soul and takes pride in his own body; he kills many, yet has pity on a few. This also has two aspects, but is evil as a whole.

8 Someone else commits adultery and is sexually promiscuous, yet is moderate in his eating. While fasting, he is committing evil deeds. Through the power of his wealth he ravages many, and yet in spite of his excessive evil, he performs the Commandments.

9 This also has two aspects, but is evil as a whole. Such persons are hares, because although they are halfway clean, in truth they are unclean.

10 For this is what Elohim has said on the tablets of the Commandments.

3 But you, my children, do not be two-faced like them, one good and the other evil; rather, cling only to goodness, for Elohim has His habitation therein, and men desire it.

2 But from wickedness flee away, destroying the evil inclination by your good works; for they that are double-faced serve not Elohim, but their own lusts, so that they may please Beliar and men like unto themselves.

4 For persons who are good, who are single-minded even though they are considered by the two-faced to be sinners are righteous before Elohim.

2 For many in killing the wicked do two works, of good and evil; but the whole is good, because he hath uprooted and destroyed that which is evil.

3 One person hates the man who, though merciful, is also unjust, or who is an adulterer, even though he fasts, and thus is two-faced. But his work is good as a whole, because he imitates אִי־אֵל, not accepting the seeming good as though it were the truly good.

4 Another person does not want to see any pleasant days among the festive, lest they disgrace the body and pollute the soul. This also has two aspects, but is good on the whole.

5 For such persons are like gazelles and stags: In appearance they seem wild and unclean, but as a whole they are clean. They live by zeal for אִי־אֵל, abstaining from what Elohim hates and has forbidden through His commandments, staving off evil by the good.

5 Children, you see how in everything there are two factors, one against the other, one concealed by the other: In possessions is greed, in merriment is drunkenness, in laughter is lamentation, in marriage is dissoluteness.

2 Death is successor to הַי, dishonor to glory, night to day, darkness to light, but all these things lead ultimately to day: righteous actions to הַי, unjust actions to death, since eternal הַי wards off death.

3 One cannot say truth is a lie, nor a righteous act is unjust, because all truth is subject ultimately to the light, just as all things are subject ultimately to Elohim.

4 I have demonstrated all these things in my life, and have not strayed from אִי־אֵל's truth. I have searched out the Commandments of the Most High and lived them according to all my strength.

6 You also, my children, give attention to אִי־אֵל's Command, pursuing the Truth with singleness of mind.

2 The two-faced are doubly punished because they both practice evil and approve of others who practice

it; they imitate the spirits of error and join in the struggle against mankind.

3 You therefore, my children, keep the Torah of אֱלֹהִים; do not pay attention to evil as to good, but have regard for what is really good and keep it thoroughly in all אֱלֹהִים's Commandments, taking it as your way of ḥai and having your conversation in it, and resting in it.

4 For the latter ends of men do show their righteousness or unrighteousness, when they meet the messengers of אֱלֹהִים and of Belair.

5 For when the evil soul departs, it is harassed by the evil spirit which it served through its desires and evil works. But if anyone is peaceful with joy he comes to know the messenger of peace and enters eternal ḥai.

7 Do not become like Sedom, which did not recognize אֱלֹהִים's messengers and sinned against them, and perished forever.

2 For I know that you will sin and be delivered into the hands of your enemies; your land shall be made desolate and your sanctuary wholly polluted.

3 You will be scattered to the four corners of the earth; in the dispersion you shall be regarded as worthless, like useless water, until such time as the Bēn of Elohim visits the earth. His Bēn shall come as a Man eating and drinking with human beings, crushing the dragon's head in the sea. He will save Yisra'el and all the nations, speaking like a man.

4 Tell these things, my children, to your children, so that they will not disobey Him.

5 For I know that you will be thoroughly disobedient, that you will not be qodesh, heeding not Elohim's Torah but human commandments, being corrupted by evil.

6 For this reason, you will be scattered like Dan and Gaḏ, my brothers, you shall not know your own lands, tribe, or language.

7 But He will gather you in faith and truth through His compassion and on account of Aḇraham, Yitsh'āq, and Ya'aqob.

8 After he had said these things he gave instructions, saying, Bury me in Hebron. And he died, having fallen into a beautiful sleep.

2 And his sons did as he commanded them: They took him up to Hebron and buried him with his fathers.

TESTAMENT OF YISSASKAR

זאאאז יאאאז

- 1 The copy of the words of Yissaskar.
- 2 For he called his sons and said to them: Hearken, my children, to Yissaskar your father; give ear to the words of him who is beloved of אאאז.
- 3 I was born the fifth son to Ya'aqob, by way of hire for the mandrakes.
- 4 For Re'ubēn my brother brought in mandrakes from the field, and Raḥēl met him and took them.
- 5 And Re'ubēn wept, and at his voice Lě'ah my mother came forth.
- 6 Now these mandrakes were sweet-smelling apples which were produced in the land of Ḥaran below a ravine of water.
- 7 And Raḥēl said: I will not give them to thee, but they shall be to me instead of children.
- 8 For אאאז hath despised me, and I have not borne children to Ya'aqob.
- 9 Now there were two apples; and Lě'ah said to Raḥēl: Let it suffice thee that thou hast taken my husband: wilt thou take these also?
- 10 And Raḥēl said to her: Thou shalt have Ya'aqob this night for the mandrakes of thy son,
- 11 and Lě'ah said to her: Ya'aqob is mine, for I am the wife of his youth.
- 12 But Raḥēl said: Boast not, and vaunt not thyself; for he espoused me before thee, and for my sake he served our father fourteen years.
- 13 And had not craft increased on the earth and the wickedness of men prospered, thou wouldst not now see the face of Ya'aqob.
- 14 For thou art not his wife, but in craft wert taken to him in my stead.
- 15 And my father deceived me, and removed me on that night, and did not suffer Ya'aqob to see me; for had I been there, this had not happened to him.

16 Nevertheless, for the mandrakes I am hiring Ya'aqob̄ to thee for one night.

17 And Ya'aqob̄ knew Lě'ah, and she conceived and bare me, and on account of the hire I was called Yissaskar.

18 Then appeared to Ya'aqob̄ a messenger of אַףאַז, saying: Two children shall Raḥēl bear, inasmuch as she hath refused company with her husband, and hath chosen continency.

19 And had not Lě'ah my mother paid the two apples for the sake of his company, she would have borne eight sons; for this reason she bare six, and Raḥēl bare the two: for on account of the mandrakes אַףאַז visited her.

20 For He knew that for the sake of children she wished to company with Ya'aqob̄, and not for lust of pleasure.

21 For on the morrow also she again gave up Ya'aqob̄.

22 Because of the mandrakes, therefore, אַףאַז hearkened to Raḥēl.

23 For though she desired them, she ate them not, but offered them in the house of אַףאַז, presenting them to the kohēn of the Most High who was at that time.

24 When, therefore, I grew up, my children, I walked in uprightness of heart, and I became a husbandman for my father and my brethren, and I brought in fruits from the field according to their season.

25 And my father barak̄ me, for he saw that I walked in rectitude before him.

26 And I was not a busybody in my doings, nor envious and malicious against my neighbour.

27 I never slandered any one, nor did I censure the life of any man, walking as I did in singleness of eye.

28 Therefore, when I was thirty-five years old, I took to myself a wife, for my labour wore away my strength, and I never thought upon pleasure with women; but owing to my toil, sleep overcame me.

29 And my father always rejoiced in my rectitude, because I offered through the kohēn to אִשְׂרָאֵל all first-fruits; then to my father also.

30 And אִשְׂרָאֵל increased ten thousand-fold His benefits in my hands; and also Ya'aqob, my father, knew that Elohim aided my singleness.

31 For on all the poor and oppressed I bestowed the good things of the earth in the singleness of my heart.

32 And now, hearken to me, my children, and walk in singleness of your heart, for I have seen in it all that is well-pleasing to אִשְׂרָאֵל.

33 The single-minded man coveteth not gold, he overreacheth not his neighbour, he longeth not after manifold dainties, he delighteth not in varied apparel.

34 He doth not desire to live a long life, but only waiteth for the will of Elohim.

35 And the spirits of deceit have no power against him, for he looketh not on the beauty of women, lest he should pollute his mind with corruption.

36 There is no envy in his thoughts, no malicious person maketh his soul to pine away, nor worry with insatiable desire in his mind.

37 For he walketh in singleness of soul, and beholdeth all things in uprightness of heart, shunning eyes made evil through the error of the world, lest he should see the perversion of any of the Commandments of אִשְׂרָאֵל.

38 Keep, therefore, my children, the Torah of Elohim, and get singleness, and walk in guilelessness, not playing the busybody with the business of your neighbour, but love אִשְׂרָאֵל and your neighbour, have compassion on the poor and weak.

39 Bow down your back unto husbandry, and toil in labours in all manner of husbandry, offering gifts to אִשְׂרָאֵל with thanksgiving.

40 For with the first-fruits of the earth will אִשְׂרָאֵל barak you, even as He barak all the saints from Hebel even until now.

41 For no other portion is given to you than of the fatness of the earth, whose fruits are raised by toil.

42 For our father Ya'aqob̄ barak̄ me with berak̄ah of the earth and of first-fruits.

43 And Lěwi and Yahud̄ah were glorified by אֱלֹהִים even among the sons of Ya'aqob̄; for אֱלֹהִים gave them an inheritance, and to Lěwi He gave the kehunnah, and to Yahud̄ah the sovereignty.

44 And do ye therefore obey them, and walk in the singleness of your father; for unto Gađ hath it been given to destroy the troops that are coming upon Yisra'ěl.

2 Know ye therefore, my children, that in the last times your sons will forsake singleness, and will cleave unto insatiable desire.

2 And leaving guilelessness, will draw near to malice; and forsaking the Commandments of אֱלֹהִים, they will cleave unto Beliar.

3 And leaving husbandry, they will follow after their own wicked devices, and they shall be dispersed among the Gentiles, and shall serve their enemies.

4 And do you therefore give these commands to your children, that, if they sin, they may more quickly return to אֱלֹהִים; For He is merciful, and will deliver them, even to bring them back into their land.

5 Behold, therefore, as ye see, I am a hundred and twenty-six years old and am not conscious of committing any sin.

6 Except my wife I have not known any woman. I never committed fornication by the uplifting of my eyes.

7 I drank not wine, to be led astray thereby;

8 I coveted not any desirable thing that was my neighbour's.

9 Guile arose not in my heart;

10 A lie passed not through my lips.

11 If any man were in distress I joined my sighs with his.

12 And I shared my bread with the poor.

13 I wrought reverence, all my days I kept truth.

14 I loved אִיִּשׁ; likewise also every man with all my heart.

15 So do you also these things, my children, and every spirit of Beliar shall flee from you, and no deed of wicked men shall rule over you;

16 And every wild beast shall ye subdue, since you have with you the Elohim of the shamayim and earth and walk with men in singleness of heart.

17 And having said these things, he commanded his sons that they should carry him up to Hēbrōn, and bury him there in the cave with his fathers.

18 And he stretched out his feet and died, at a good old age; with every limb sound, and with strength unabated, he slept the eternal sleep.

TESTAMENT OF ZEBULUN

זבולון יצחק

1 The copy of the words of Zebulun, which he enjoined on his sons before he died in the hundred and fourteenth year of his life, two years after the death of Yosëph.

2 And he said to them: Harken to me, ye sons of Zebulun attend to the words of your father.

3 I, Zebulun, was born a good gift to my parents.

4 For when I was born my father was increased very exceedingly, both in flocks and herds, when with the streaked rods he had his portion.

5 I am not conscious that I have sinned all my days, save in thought.

6 Nor yet do I remember that I have done any iniquity, except the sin of ignorance which I committed against Yosëph; for I covenanted with my brethren not to tell my father what had been done.

7 But I wept in secret many days on account of Yosëph, for I feared my brethren, because they had all agreed that if any one should declare the secret, he should be slain.

8 But when they wished to kill him, I adjured them much with tears not to be guilty of this sin.

9 For Shim'on and Gad came against Yosëph to kill him, and he said unto them with tears: Pity me, my brethren, have mercy upon the bowels of Ya'aqob our father: lay not upon me your hands to shed innocent blood, for I have not sinned against you.

10 And if indeed I have sinned, with chastening chastise me, my brethren, but lay not upon me your hand, for the sake of Ya'aqob our father.

11 And as he spoke these words, wailing as he did so, I was unable to bear his lamentations, and began to weep, and my liver was poured out, and all the substance of my bowels was loosened.

12 And I wept with Yosëph and my heart sounded, and the joints of my body trembled, and I was not able to stand.

13 And when Yosëph saw me weeping with him, and them coming against him to slay him, he fled behind me, beseeching them.

14 But meanwhile Re'ubën arose and said: Come, my brethren, let us not slay him, but let us cast him into one of these dry pits, which our fathers dug and found no water.

15 For this cause אֶרְאֵל forbade that water should rise up in them in order that Yosëph should be preserved.

16 And they did so, until they sold him to the Yishma'ëlites.

17 For in his price I had no share, my children.

18 But Shim'on and Gađ and six other of our brethren took the price of Yosëph, and bought sandals for themselves, and their wives, and their children, saying:

19 We will not eat of it, for it is the price of our brother's blood, but we will assuredly tread it under foot, because he said that he would be sovereign over us, and so let us see what will become of his dreams.

20 Therefore it is written in the writing of the Torah of Mosheh, that whosoever will not raise up seed to his brother, his sandal should be unloosed, and they should spit in his face.

21 And the brethren of Yosëph wished not that their brother should live, and אֶרְאֵל loosed from them the sandal which they wore against Yosëph their brother.

22 For when they came into Mitsrayim they were unloosed by the servants of Yosëph outside the gate, and so they made obeisance to Yosëph after the fashion of Sovereign Pharaoh.

23 And not only did they make obeisance to him, but were spit upon also, falling down before him forthwith, and so they were put to shame before the Mitsrites.

24 For after this the Mitsrites heard all the evils that they had done to Yosëph.

25 And after he was sold my brothers sat down to eat and drink.

26 But I, through pity for Yosěph, did not eat, but watched the pit, since Yahudah feared lest Shim'on, Dan, and Gađ should rush off and slay him.

27 But when they saw that I did not eat, they set me to watch him, till he was sold to the Yishma'ělites.

28 And when Re'uběn came and heard that while he was away Yosěph had been sold, he rent his garments, and mourning, said:

29 How shall I look on the face of my father Ya'aqob? And he took the money and ran after the merchants but as he failed to find them he returned grieving.

30 But the merchants had left the broad road and marched through the Troglodytes by a short cut.

31 But Re'uběn was grieved, and ate no food that day.

32 Dan therefore came to him and said: Weep not, neither grieve; for we have found what we can say to our father Ya'aqob.

33 Let us slay a kid of the goats, and dip in it the coat of Yosěph; and let us send it to Ya'aqob, saying: Know, is this the coat of thy son?

34 And they did so. For they stripped off from Yosěph his coat when they were selling him, and put upon him the garment of a slave.

35 Now Shim'on took the coat, and would not give it up, for he wished to rend it with his sword, as he was angry that Yosěph lived and that he had not slain him.

36 Then we all rose up and said unto him: If thou givest not up the coat, we will say to our father that thou alone didst this evil thing in Yisra'ěl.

37 And so he gave it unto them, and they did even as Dan had said.

2 And now children, I urge you to keep the Commands of אִתְּכֶם, and to show mercy to your neighbours, and to have compassion towards all, not towards men only, but also towards beasts.

2 For all this thing's sake אִי־אֵלֶיךָ barak me, and when all my brethren were sick, I escaped without sickness, for אִי־אֵלֶיךָ knoweth the purposes of each.

3 Have, therefore, compassion in your hearts, my children, because even as a man doeth to his neighbour, even so also will אִי־אֵלֶיךָ do to him.

4 For the sons of my brethren were sickening and were dying on account of Yosēph, because they showed no mercy in their hearts; but my sons were preserved without sickness, as ye know.

5 And when I was in the land of Kena'an, by the sea-coast, I made a catch of fish for Ya'aqob my father; and when many were choked in the sea, I continued unhurt.

6 I was the first to make a boat to sail upon the sea, for אִי־אֵלֶיךָ gave me understanding and wisdom therein.

7 And I let down a rudder behind it, and I stretched a sail upon another upright piece of wood in the midst.

8 And I sailed therein along the shores, catching fish for the house of my father until we came to Mitsrayim.

9 And through compassion I shared my catch with every stranger.

10 And if a man were a stranger, or sick, or aged, I boiled the fish, and dressed them well, and offered them to all men, as every man had need, grieving with and having compassion upon them.

11 Wherefore also אִי־אֵלֶיךָ satisfied me with abundance of fish when catching fish; for he that shareth with his neighbour receiveth manifold more from אִי־אֵלֶיךָ.

12 For five years I caught fish and gave thereof to every man whom I saw, and sufficed for all the house of my father.

13 And in the summer I caught fish, and in the winter I kept sheep with my brethren.

14 Now I will declare unto you what I did.

15 I saw a man in distress through nakedness in wintertime, and had compassion upon him, and stole away a garment secretly from my father's house, and gave it to him who was in distress.

16 Do you, therefore, my children, from that which Elohim bestoweth upon you, show compassion and mercy without hesitation to all men, and give to every man with a good heart.

17 And if ye have not the wherewithal to give to him that needeth, have compassion for him in bowels of mercy.

18 I know that my hand found not the wherewithal to give to him that needed, and I walked with him weeping for seven furlongs, and my bowels yearned towards him in compassion.

19 Have, therefore, yourselves also, my children, compassion towards every man with mercy, that אֲנִי also may have compassion and mercy upon you.

20 Because also in, the last days Elohim will send His compassion on the earth, and wheresoever He findeth bowels of mercy He dwelleth in him.

21 For in the degree in which a man hath compassion upon his neighbours, in the same degree hath אֲנִי also have compassion upon him.

22 And when we went down into Mitsrayim, Yosëph bore no malice against us.

23 To whom taking heed, do ye also, my children, approve yourselves without malice, and love one another; and do not set down in account, each one of you, evil against his brother.

24 For this breaketh unity and divideth all kindred, and troubleth the soul, and weareth away the countenance.

25 Observe, therefore, the waters, and know when they flow together, they sweep along stones, trees, earth, and other things.

26 But if they are divided into many streams, the earth swalloweth them up, and they vanish away.

27 So shall ye also be if ye be divided. Be not ye, therefore, divided into two heads for everything which אֲנִי made hath but one head, and two shoulders, two hands, two feet, and all the remaining members.

28 For I have learnt in the writing of my fathers, that ye shall be divided in Yisra'ël, and ye shall follow two kings, and shall work every abomination.

29 And your enemies shall lead you captive, and ye shall be evil entreated among the Gentiles, with many infirmities and tribulations.

30 And after these things ye shall remember אֱלֹהֵיכֶם and repent, and He shall have mercy upon you, for He is merciful and compassionate.

31 And He setteth not down in account evil against the sons of men, because they are flesh, and are deceived through their own wicked deeds.

32 And after these things shall there arise unto you אֱלֹהֵיכֶם Himself, the light of righteousness, and ye shall return unto your land.

33 And ye shall see Him in Yerushalayim, for His name's sake.

34 And again through the wickedness of your works shall ye provoke Him to anger,

35 and ye shall be cast away by Him unto the time of consummation.

36 And now, my children, grieve not that I am dying, nor be cast down in that I am coming to my end.

37 For I shall rise again in the midst of you, as a ruler in the midst of his sons; and I shall rejoice in the midst of my tribe, as many as shall keep the Torah of אֱלֹהֵיכֶם, and the commandments of Zebulun their father.

38 But upon the perverse shall אֱלֹהֵיכֶם bring eternal fire, and destroy them throughout all generations.

39 But I am now hastening away to my rest, as did also my fathers.

40 But do ye reverence אֱלֹהֵיכֶם our Elohim with all your strength all the days of your life.

41 And when he had said these things he fell asleep, at a good old age.

42 And his sons laid him in a wooden coffin. And afterwards they carried him up and buried him in Hebron, with his fathers.

TESTAMENT OF YOSĚPH

ገዕዮ ገብረ

1 A copy of the testament of YosĚph. When he was about to die, he called his sons and his brothers and said to them:

2 My brothers and my children. Listen to YosĚph, the one beloved of Yisra'ĕl. Give ear to the words of my mouth.

3 In my life I have seen envy and death. But I have not gone astray: I persevered in the Truth of ገብረ.

4 These, my brothers, hated me but ገብረ loved me. They wanted to kill me, but the Elohim of my fathers preserved me. Into a pit they lowered me; the Most High raised me up.

5 They sold me into slavery; ገብረ of all set me free. I was taken into captivity; the strength of His hand came to my aid. I was overtaken by hunger; ገብረ Himself fed me generously.

6 I was alone, and Elohim came to help me. I was in weakness, and ገብረ showed His concern for me. I was in prison, and the Savior acted graciously on my behalf. I was in bonds, and He loosened me;

7 Slandered, and He testified on my behalf. Assaulted by bitter words of the Mitsrites, and He rescued me. Envied by my fellow slaves, and He exalted me.

2 And this chief officer of Pharaoh entrusted to me his household.

2 I struggled with a shameless woman who kept prodding me to transgress with her, but the Elohim of my father rescued me from the burning flame.

3 I was jailed, I was whipped, I was sneered at, but ገብረ granted me mercy in the sight of the prison-keeper.

4 For ገብረ does not abandon those who fear and reverence Him, neither in darkness, or chains, or tribulation or direct need.

5 For Elohim does not disappoint as does man, nor is He apprehensive like a son of man nor like an earth-born is He weak or frightened away.

6 In all these matters He takes His stand, and in various ways He offers assistance, even though for a brief time He may stand aside in order to test the inclination and disposition of the soul.

7 In ten testings He showed that I was approved, and in all of them I persevered, because perseverance is a powerful medicine and endurance provides many good things.

3 How often the Mitsrite woman threatened me with death! How often, after turning me over to the tormentors she would call me back and threaten me! But since I was unwilling to have intercourse with her, she kept saying to me,

2 You will be master over me and all my household if you will only give yourself over to me; then you will be our ruler.

3 But I recalled my father's words, went weeping into my quarters, and prayed to אֱלֹהִים.

4 For those seven years I fasted, and yet seemed to the Mitsrites like someone who was living luxuriously, for those who fast for the sake of Elohim receive graciousness of countenance.

5 If my master was absent, I drank no wine; for three-day periods I would take no food but give it to the poor and the ill.

6 I would awaken early and pray to אֱלֹהִים, weeping over the Mitsrite woman of Memphis because she troubled me exceedingly and relentlessly.

7 In the night she would come in to me, pretending a mere visit. Because she had no male child, she pretended to regard me as a son.

8 For a time she would embrace me as a son, but then I realized later that she was trying to lure me into fornication.

9 When I became aware of this I lamented to the point of death. After she had gone out, I came to myself

and mourned on her behalf for many days, because I had recognized her deceit and her deviousness.

10 I declared to her the words of the Most High, hoping he might divert her from evil desire.

4 How often, then, did she flatter me with words as a qodesh man, deceitfully praising my self-control through her words in the presence of her husband, but when we were alone she sought to seduce me.

2 Publicly she honored me for my self-control, while privately she said to me, Have no fear of my husband, for he is convinced of your chastity so that even if someone were to tell him about you, he would not believe it.

3 During all these affairs I stretched out on the ground praying Elohim to rescue me from her treachery.

4 When she achieved nothing by means of it, she began to approach me for instruction, so that she might learn the Word of Elohim.

5 And she kept saying to me, If you want me to abandon the idols, have intercourse with me, and I shall persuade my husband to put away the idols, and we shall walk in the Torah of your Elohim.

6 But I kept telling her that אֱלֹהִים did not want worshipers who come by means of uncleanness, nor would He be pleased with adulterers, but with those who were pure in heart and undefiled in speech.

7 Nevertheless, she was consumed with jealousy, wanting to fulfill her desire.

8 But I devoted myself the more to fasting and prayer that אֱלֹהִים might rescue me from her.

5 Again on another occasion she said to me, If you do not want to commit adultery, I shall kill my husband by a drug and take you as my husband.

2 When I heard this, I tore my clothing and said to her, Woman, show reverence to Elohim; do not commit this wicked deed, lest you be utterly destroyed. For you should know that I shall make it known to all that this is your scheme.

3 Filled with fear, she pleaded with me not to disclose her plan.

4 Then she withdrew, but kept trying to entice me with gifts and every manner of pleasurable things.

6 Later she sent me food mixed with enchantments.

2 When the eunuch who was carrying it arrived, I looked up and saw a frightening man who offered me a sword along with the bowl. So I perceived it was a trick to lead me astray.

3 When he departed, I wept; I tasted neither one item nor the other of the food he brought.

4 A day later she came to me and said, when she recognized the food, Why didn't you eat the food?

5 And I said to her because you filled it with a deadly enchantment. How can you say, I do not go near idols, but only to אֱלֹהִים.

6 Now then understand that the Elohim of my father revealed to me through a messenger your wickedness, but I have kept it for this reason: to shame you if somehow by seeing it you might repent.

7 In order for you to learn that the evil of beliya'al will not triumph over those who exercise self-control in their worship of Elohim, I will take this and eat it in your presence. When I had said that, I prayed aloud, may the Elohim of my fathers and the Messenger of Abraham be with me.

8 And I ate. When she saw this, she fell upon her face at my feet weeping. I raised her up and warned her, and she agreed with me that she should no longer commit this impiety.

7 But her heart was still inclined to evil and she turned over in her mind how she might entrap me. Shortly she was sighing deeply and depressed, even though she was not sick.

2 When her husband saw her, he said to her, Why are you so downcast? She responded to him, I am suffering from a pain in my heart, and groans of my spirit have taken hold of me.

3 He tried to cure her with words. Then she seized the occasion and came running in to me, while her husband was still outside, and said to me, I shall hang myself, or hurl myself over the cliff if you will not lie with me.

4 Since I perceived that the spirit of Beliar was troubling her, I prayed to אֱלֹהִים, but I said to her:

5 Why, wretched woman, are you troubled and disturbed, blinded by sin? Remember that if you kill yourself, Astetha, your husband's concubine, who is filled with envy of you, will beat your children; thus you will destroy your memory from the earth.

6 And she said, See, then, you do love me. That is enough. Only keep contending for my life and that of my children, and I shall cling to my expectation of gaining my desire.

7 She did not understand that I spoke in this way for my master's sake and not for hers.

8 For if anyone is subjected to the passion of desire and is enslaved by it, as she was, even when he hears something good, he receives it with a view to aid his wicked desire.

8 I tell you, my children, it was about the sixth hour when she left me. Bending my knees before אֱלֹהִים, I prayed a whole day and a whole night. Toward dawn I arose, crying and begging deliverance from her.

2 Finally, she grasped my clothing, determined to force me into having intercourse with her.

3 When I saw, therefore, that in her madness she had seized my garment, I left it and fled naked.

4 She held on to it, and brought false accusation against me. Her husband came and threw me in prison in his own house; then the next day he whipped me and sent me to the Pharaoh's prison.

5 When I was in fetters, the Mitsrite woman was overtaken with grief. She came and heard the report how I gave thanks to אֱלֹהִים and sang praise in the house of darkness, and how I rejoiced with a cheerful

voice, glorifying my Elohim, because I was set free from this Mitsrite woman.

9 Many times she sent messages to me saying, Acquiesce in fulfilling my desire, and I will release you from the fetters and liberate you from the darkness.

2 Not even in my mind did I yield to her, for Elohim loves him who in a den of wickedness combines fasting with chastity, rather than the man who in sovereigns' chambers combines luxury with license.

3 If a man strives for self-control and at the same time desires glory – and the Most High knows that it is appropriate for him – He brings it about for him, even as He did for me.

4 How often, as though she were ill, she came down at odd hours and listened to my voice as I prayed! When I was aware of her groaning, I fell silent.

5 For when I had been with her in her house, she would bare her arms, thighs and breasts so that I might lie with her. For she was wholly beautiful and splendidly decked out to entice me, but אֱלֹהִים protected me from her manipulations.

10 So you see, my children, how great are the things that patience and prayer with fasting accomplish.

2 You also, if you pursue self-control and purity with patience and prayer with fasting in humility of heart, אֱלֹהִים will dwell among you, because He loves self-control.

3 And where the Most High dwells, even if envy befall someone, or slavery or slander, אֱלֹהִים who dwells with him on account of his self-control not only will rescue him from these evils, but will exalt him and glorify him as He did for me.

4 For these problems beset all mankind either in deed or word or thought.

5 For my brothers knew how much my father loved me, yet I was not puffed up in my thoughts. Even while I was a child I had the reverence of Elohim in my heart, for I understood that all things pass away.

6 I did not arouse myself with evil intent, but honored my brothers, and out of regard for them even when they sold me I was silent rather than tell the Yishma'élites that I was the son of Ya'aqob, a great and righteous man.

11 You, therefore, my children, in every act keep the reverence of Elohim before your eyes and honor your brothers. For everyone who does the Torah of אִתָּךְ will be loved by Him.

2 As I was going with the Yishma'élites, they kept asking me, Are you a slave? And I replied, I am a home-born slave, so as not to disgrace my brothers.

3 The greatest of them said to me, You are not a slave; even your appearance discloses that. But I told them that I was a slave.

4 As we were reaching Mitsrayim they began to squabble over me as to which of them would put up the money and take me.

5 Accordingly it seemed good to all of them that I should be left in Mitsrayim with a trader handling their trading post until they returned bringing their merchandise.

6 אִתָּךְ granted me favor in the eyes of the trader and he entrusted me with his household.

7 And Elohim barak him by my hand, and he prospered in gold and silver and in business. And I was with him three months and five days.

12 At that time the Memphian woman, Potiphar's wife, came down in a palanquin with great splendor, because she had heard about me from one of her eunuchs.

2 She said to her husband that through a certain young Ibrî the trader had become rich; they say that he surely stole him out of the land of Kena'an.

3 Now, then, work justice concerning him; take the young man to your household, and the Elohim of the Ibrim will barak you, because grace from the shamayim is with him.

13 Potiphar believed her words, ordered the trader to come, and said to him, What is this I hear about you, that you steal persons from the land of Kena'an and sell them as slaves?

2 The trader fell at his feet and besought him saying, I pray you, my master, I do not know what you are saying.

3 Potiphar said to him, Where is this Iḅri from, then? And he said, The Yishma'ēlites left him with me until they return.

4 But he did not believe the trader and ordered that he be stripped and beaten.

5 But since he persisted in his statements, Potiphar said, Bring in the young man. When I entered I prostrated myself before Potiphar, for he was third in rank among Pharaoh's officers.

6 And taking me aside from the trader he said to me, Are you a slave or a freeman?

7 I said to him, A slave. He said, Of whom? I replied, Of the Yishma'ēlites.

8 He said, How did you become a slave? And I said, They bought me out of the land of Kena'an.

9 But he said to me, You are lying, and immediately he ordered that I also be stripped and whipped.

14 The Memphian woman was watching through the doors as they beat me, for her residence was nearby. So she sent a message to him. Your sentence is unjust, because you have punished as a wrongdoer someone who, though a freeman, was stolen.

2 But since I did not change my statement while they were beating me, he ordered me to be imprisoned until, he said, the masters of the servant boy arrive.

3 But the woman said to her husband, Why do you detain in bonds this young man who, though a captive, is well-born?

4 Rather he should be set free and attended to by my servants. She wanted to see me by reason of her sinful passion, but I was ignorant of all these things.

5 He said to her, It is not proper for Mitsrites to take away what belongs to others before the evidence has been presented. He said this concerning the trader, but the young man he kept incarcerated.

15 Twenty-four days later the Yishma'élites came; they had heard that Ya'aqob, my father, was mourning greatly over me, and they came and told me.

2 Why did you tell us that you were a slave? Look, we now know that you are the son of a great man in the land of Kena'an, and that your father is mourning for you in sackcloth and ashes.

3 When I heard this my inner being was dissolved and my heart melted, and I wanted to weep very much, but I restrained myself so as not to bring disgrace on my brothers. So I said to them, I know nothing; I am a slave.

4 Then they conferred about selling me so that I might not be discovered in bondage to them, for they feared my father,

5 that he might come and avenge himself powerfully against them. They had heard that he was a great person in the sight of Elohim and men.

6 Then the trader said to them, Release me from Potiphar's judgment. So they came and requested of me, Say that you were purchased by us with money, and then he will release us from responsibility.

16 The Memphian woman said to her husband, buy the young man, for I hear it said that they are selling him.

2 Immediately she sent a eunuch to the Yishma'élites, requesting them to sell me.

3 But the eunuch was not willing to buy me and came away after testing them out. He told his mistress that they were asking a great deal of money for the boy.

4 She sent the eunuch back again and told him, Even if they are asking two minas; offer it. Do not be sparing of the gold; just buy the boy and bring him to me.

5 The eunuch went and gave them eighty pieces of gold and took me away, but he told the Mitsrite woman he had paid a hundred. Although I knew the facts, I kept quiet in order not to bring the eunuch under disgrace.

17 So you see, my children, how many things I endured in order not to bring my brothers into disgrace.

2 Do you also, therefore, love one another, and with long-suffering hide one another's faults.

3 Elohim is delighted by harmony among brothers and by the intention of a kind heart that takes pleasure in goodness.

4 When my brothers came to Mitsrayim they learned that I had returned their money to them, that I did not scorn them, and that I sought to comfort them.

5 After the death of Ya'aqob, my father, I loved them beyond measure, and everything he had wanted for them I did abundantly on their behalf.

6 I did not permit them to be troubled by the slightest matter, and everything I had under my control I gave to them.

7 Their sons were mine, and mine were as their servants; their life was as my life, and every pain of theirs was my pain; every ailment of theirs was my sickness; their wish was my wish.

8 I did not exalt myself above them arrogantly because of my worldly position of glory, but I was among them as one of the least.

18 If you live in accord with אֱלֹהִים's Commands, Elohim will exalt you with good things forever.

2 And if anyone wishes to do you harm, you should pray for him, along with doing good, and you will be rescued by אֱלֹהִים from every evil.

3 Indeed you can see that on account of my humility and patient endurance I took to myself a wife, the step-daughter of the priest of Heliopolis; a hundred talents of gold were given to me along with her, and אֱלֹהִים caused them to be my servants.

4 And he also gave me mature beauty, more than those of mature beauty in Yisra'ël; he preserved me until old age with strength and beauty. In every way I was like Ya'aqob.

19 Listen, my children, concerning the dream that I saw.

2 Twelve stags were grazing at a certain place; nine were scattered over the whole earth, and likewise also the three.

3 And as I looked, the three stags became three lambs; they cried out to אִיִּזְרָאֵל, and אִיִּזְרָאֵל led them into a fertile, well-watered place. He led them out of darkness into the light.

4 And there they cried out to אִיִּזְרָאֵל until the nine stags were gathered to him, and they all became like twelve sheep. After a short time they multiplied and became many herds.

5 Later as I was looking, twelve bulls were nursing from one cow, who furnished a sea of milk.

6 The twelve herds and the innumerable herds drank from it. And the horns of the fourth bull ascended to the shamayim and became as a rampart for the herds. And from between the two horns there sprouted forth yet another horn.

7 And I saw a heifer which surrounded them twelve times and which became to perfection an aide to the bulls.

8 And I saw in the midst of the horns a certain young maiden wearing a multicolored stole; from her came forth a lamb. Rushing from the left were all sorts of wild animals and reptiles, and the lamb conquered them.

9 Because of him the bull rejoiced and the cow and the stags were also glad with them.

10 These things must take place in their appropriate time.

11 And you, my children, honor Lëwi and Yahudah, because from them shall arise the deliverance of Yisra'ël.

12 For my sovereignty shall have an end among you, like an orchard guard who disappears after the summer.

20 For I know that after my death the Mitsrites will oppress you, but Elohim will work vengeance on your behalf, and will lead you into the promises made to your fathers.

2 You shall carry my bones along with you, for when you are taking my bones up there, אִנְיָז will be with you in the light, while Beliar will be with the Mitsrites in the dark.

3 Take Asenath, your mother, and bury her by the hippodrome, near Raḥĕl, your grandmother.

4 And when he had said this he stretched out his feet and fell into a beautiful sleep.

5 And all Yisra'ĕl and all Mitsrayim mourned with great lamentation.

6 And at the departure of the sons of Yisra'ĕl from Mitsrayim, they took along Yosĕph's bones and buried him in Hebron with his fathers. The years of his life were one hundred ten.

TESTAMENT OF BINYAMIN

בנימין נאצא נא

1 A copy of the words of Binyamin which he testified to his sons, having lived one hundred twenty-five years.

2 He kissed them and said, Just as Yitshaq was born to Abraham in his old age, so I was born to Ya'aqob.

3 Since Raḥël, my mother, died as she was bearing me, I had no milk from her, but was nursed instead by Bilhah, her maid servant.

4 For after Raḥël bore Yosëph she was barren for twelve years; she prayed to אֱלֹהִים, with fasting,

5 and conceived and gave birth to me. My father loved Raḥël exceedingly, and prayed that he might see two sons born from her.

6 For this reason I was called Binyamin, that is son of days.

2 When I came to Yosëph in Mitsrayim and my brother recognized me, he said, What did they say to my father when they sold me?

2 And I replied to him, They spattered your coat with blood and sent it to him and said, Do you know if this shirt belongs to your son?

3 And Yosëph said to me, Yes, brother. When they stripped off my shirt and gave me to the Yishma'ëlites, they gave me a loincloth, beat me, and told me to run.

4 One of them who had whipped me was met by a lion and it slew him.

5 So his partners were horrified and kept me under a looser rein.

3 Now, my children, love אֱלֹהִים Elohim of the shamayim and earth; keep His Commandments; pattern your life after the good and pious man Yosëph.

2 Let your thoughts incline to the good, as you know to be so with me, because he who has the right set of mind sees everything rightly.

3 Reverence אַפֿאַר and love your neighbor. Even if the spirits of Beliar seek to derange you with all sorts of wicked oppression, they will not dominate you, even as they were not able to dominate Yosëph, my brother.

4 How many men wanted to destroy him, and Elohim shielded him! For the person who fears and reverences Elohim and loves his neighbor cannot be plagued by the spirit of Beliar since he is sheltered by the fear and reverence of Elohim.

5 Neither man's schemes nor those of animals can prevail over him, for he is aided in living by this: by the love which he has toward his neighbor; therefore Elohim helps him.

6 Yosëph also urged our father to pray for his brothers, that אַפֿאַר would not hold them accountable for their sin which they so wickedly committed against him.

7 And Ya'aqob̄ cried out, O noble child, you have crushed the inner feelings of Ya'aqob̄, your father. He embraced him and kept kissing him for two hours, saying,

8 In you will be fulfilled the neḅuah of the shamayim which says that the spotless One will be defiled by torahless men and the sinless One will die for the sake of impious men in the blood of the Covenant, for the deliverance of the Gentiles and of Yisra'ël, and shall destroy Beliar and his servants.

4 See then, my children, what is the end *goal* of the good man. Be imitators of him in his goodness because of his compassion, in order that you may wear crowns of glory.

2 For a good man does not have a dark eye, but he is merciful to all, even though they may be sinners.

3 And even if persons plot against him for evil ends, by doing good this man conquers evil, being shielded by Elohim. He loves the righteous and those who wrong him as he loves his own life.

4 If anyone is exalted, he holds no envy. If anyone becomes rich, he is not jealous. If anyone is brave, he

praises him. The virtuous man he commends; he shows mercy to the impoverished; to the weak he shows compassion; unto אִיִּיז he sings praises.

5 He loves the person who has the grace of a good Ruah as he loves his own life.

5 If your mind is set toward good, even evil men will be at peace with you; the depraved will respect you and will turn back to the good. The greedy will not only abstain from their passion but will give to the oppressed the things which they covetously hold.

2 If you continue to do good, even the unclean spirits will flee from you and wild animals will fear you.

3 For where someone has within himself respect for good works and has light in the mind, darkness will flee away from that person.

4 For if anyone unashamedly attacks a qodesh man, he repents, since the qodesh man shows mercy to the one who abused him, and maintains silence. And if anyone betrays a righteous man, the righteous man prays. Even though for a brief time he may be humbled, later he will appear far more glorious, as happened with Yosëph, my brother.

6 The deliberations of the good man are not in the control of the deceitful spirit, Beliar, for the Messenger of Shalom guides his life.

2 For he does not look with passionate longing at corruptible things, nor does he accumulate wealth out of love for pleasure.

3 He does not find delight in pleasure, nor does he grieve his neighbor, nor does he stuff himself with delicacies, nor is he led astray by visual excitement: אִיִּיז is his portion.

4 The good mindset does not receive glory or dishonor from men, nor does it know deceit, or lying, or conflict, or abuse. For אִיִּיז dwells in him, illumines his life, and he rejoices in everything at every appropriate time.

5 The good set of mind does not talk from both sides of its mouth: praises and curses, abuse and honor, calm and strife, hypocrisy and truth, poverty and wealth, but it has one disposition, uncontaminated and pure, toward all men.

6 There is no duplicity in its perception or its hearing. Whatever it does, or speaks, or perceives, it knows that אֵלֹהִים is watching over its life,

7 for he cleanses his mind in order that he will not be suspected of wrongdoing either by men or by Elohim. The works of Beliar are two-fold, and have in them no integrity.

7 So I tell you, my children, flee from the evil of Beliar, because he offers a sword to those who obey him.

2 And the sword is the mother of the seven evils; it receives them through Beliar: The first is moral corruption, the second is destruction, the third is oppression, the fourth is captivity, the fifth is want, the sixth is turmoil, the seventh is desolation.

3 It is for this reason that Qayin was handed over by Elohim for seven punishments, for in every hundredth year אֵלֹהִים brought upon him one plague.

4 When he was two hundred years old suffering began and in his nine hundredth year he was deprived of life. For he was condemned on account of Hebel his brother as a result of all his evil deeds, but Lemeḵ was condemned by seventy times seven.

5 Until eternity those who are like Qayin in envy and hatred of brother shall be punished with similar judgment.

8 But you, my children, run from evil, envy, and hatred of brothers;

2 Cling to goodness and love. For the person with a mind that is pure with love does not look on a woman for the purpose of having sexual relations.

3 He has no pollution in his heart, because upon him is resting the Ruah of Elohim. For just as the sun is unpolluted, though it shines on dung and slime, but

dries up both and drives off the bad odor, so also the pure mind, though surrounded with the corruptions of earth, cleanses instead and is not itself corrupted.

9 From the words of Hānok̄ the Righteous I tell you that you will be sexually promiscuous like the promiscuity of the Sēdomites and will perish, save a few. You shall resume your actions with loose women, and the sovereignty of אֱלֹהִים will not be among you, for He will take it away forthwith.

2 But in your allotted place will be the Hēykal of Elohim, and the last Hēykal will exceed the former in glory. The twelve tribes shall be gathered there and all the nations, until such time as the Most High shall send forth His deliverance through the ministration of the only begotten Naḅi.

3 And He shall enter into the Hēykal, and there shall the Aḏonai be treated with outrage, and He shall be lifted up upon a tree.

4 And the veil of the Hēykal shall be rent, and the Ruaḥ of Elohim shall pass on to the Gentiles as fire poured forth.

5 And He shall ascend from She'ol and shall pass from earth into the shamayim. And I know how lowly He shall be upon earth, and how glorious in shamayim.

10 When Yosēph was in Mitsrayim I earnestly desired to see his appearance and the form of his face, and through my father Ya'aqob's prayers I saw him, while I was awake during the day, just as he was, his whole appearance.

2 After he had spoken these things to them he said, You know then, my children, that I am dying. Do the truth, each of you to his neighbor;

3 Keep the Torah of אֱלֹהִים and His Commandments.

4 For I leave you these things instead of an inheritance. Give them, then, to your children for an eternal possession; this is what Aḅraham, Yitshāq, and Ya'aqob did.

5 They gave us all these things as an inheritance, saying, Keep Elohim's Commandments until אִיִּזְרָאֵל reveals His deliverance to all the tribes.

6 And then you will see Ḥanok and Shēth and Abraham and Yitshaq and Ya'aqob being raised up at the right hand in great joy.

7 Then shall we also be raised, each of us over our tribe, and we shall worship the Sovereign of the shamayim, who appeared upon earth in the form of a Man in humility. And as many as believe on Him on the earth shall rejoice with Him. Then also all men shall rise, some unto glory and some unto shame.

8 And the Adon shall judge Yisra'el first, for their unrighteousness; for when He appeared as the Bēn of Elohim in the flesh to deliver them they believed Him not.

9 And then He shall do the same for all the nations, as many as believed Him not when He appeared upon earth.

10 Then He shall judge Yisra'el by the chosen people as He tested Ĕsaw by the Miḏyanites who loved their brothers. You, therefore, my children, may your lot come to be with those who fear and reverence אִיִּזְרָאֵל.

11 Therefore, my children, if you live in qodeshah, in accord with אִיִּזְרָאֵל's Commands, you shall again dwell with me in hope, all Yisra'el will be gathered to אִיִּזְרָאֵל.

11 And I shall no longer be called a rapacious wolf on account of your rapine, but 'אִיִּזְרָאֵל's worker' providing food for those who do good works.

2 And in later times there shall rise up the beloved of אִיִּזְרָאֵל, from the lineage of Yahudah and Lēwi, One who does His good pleasure by His mouth, enlightening all the nations with new knowledge. The light of knowledge will mount up in Yisra'el for her deliverance, seizing them like a wolf coming upon them, gathering the tribes.

3 Until the consummation of the ages He shall be in the congregations of the nations and among the rulers, like a musical air in the mouths of all.

4 He shall be written of in Sacred Books, both His work and His word. And He shall be אִשָּׂרָאֵל's Chosen One forever.

5 He shall range widely among them, like my father, Ya'aqob, saying, He shall fill up what was lacking of your tribe.

12 And when he had finished his statements he said, I command you, my children, carry my bones up out of Mitsrayim; bury me in Hebron near my fathers.

2 Binyamin died last of all in his one hundred twenty-fifth year at a ripe old age, and they placed him in a coffin.

3 And in the ninety-first year after the departure of the sons of Yisra'el for Mitsrayim, they and their brothers took up the bones of their fathers secretly, because of the war with Kena'an, and buried them in Hebron by the feet of their fathers.

4 Then they returned from the land of Kena'an and resided in Mitsrayim until the day of the departure from Mitsrayim.

YOBELIM

יובלים

1 And it came to be in the first year of the children of Yisra'ël coming out of Mitsrayim, in the third month, on the sixteenth day of the month, that Elohim spoke to Mosheh, saying, "Come up to Me on the mountain, and I shall give you two tablets of stone of the Torah and of the Command, which I have written, that you may teach them."

2 And Mosheh went up into the mountain of Elohim, and the esteem of אֱלֹהִים dwelt on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Mosheh on the seventh day out of the midst of the cloud, and the appearance of the esteem of אֱלֹהִים was like a flaming fire on the top of the mountain.

4 And Mosheh was on the mountain forty days and forty nights, and Elohim taught him the earlier and the latter history of the division of all the days of the Law and of the Witness.

5 And He said, "Incline your heart to every Word which I shall speak to you on this mountain, and write them in a Book in order that their generations may see how I have not forsaken them for all the evil which they have done in transgressing the Covenant which I establish between Me and you for their generations this day on Mount Sinai.

6 "And so it shall come to be when all these matters come upon them, that they shall recognise that I am more righteous than they in all their judgments and in all their actions, and they shall recognise that I have been true with them.

7 "And you shall write for yourself all these Words which I declare to you this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I swore to their fathers; to Abraham and to Yitshaq and to Ya'aqob, saying, 'Unto your seed I shall give a land flowing with milk and honey.'

8 “And they shall eat and be satisfied, and they shall turn to strange mighty ones, to mighty ones which cannot deliver them from any of their tribulation, and this witness shall be heard for a witness against them.

9 “For they shall forget all My Commands, even all that I command them, and they shall walk after the gentiles, and after their uncleanness, and after their shame, and shall serve their mighty ones. And these shall come to be an offence to them and a tribulation and an affliction and a snare.

10 “And many shall perish and they shall be taken captive, and shall fall into the hands of the enemy, because they have forsaken My Laws and My Commands, and the Festivals of My Covenant, and My Shabbathoth, and My Qodesh Place which I have qadosh for Myself in their midst, and My Mishkan, and My Miqdash, which I have qadosh for Myself in the midst of the land, that I should place My Name upon it, and there it should dwell.

11 “And they shall make for themselves high places and Ashĕrim and carved images, and they shall worship, each his own, so as to go astray, and they shall offer their children to demons, and to all the works of the straying of their hearts.

12 “And I shall send witnesses to them, that I may witness against them, but they shall not hear, and shall slay the witnesses also, and they shall persecute those who seek the Law, and they shall overturn and change all so as to work evil before My eyes.

13 “And I shall hide My face from them, and I shall deliver them into the hand of the gentiles for captivity, and for a prey, and for devouring. And I shall remove them from the midst of the land, and I shall scatter them among the gentiles.

14 “And they shall forget all My Torah and all My Commands and all My Right-Rulings, and shall go astray as to new moons, and Shabbathoth, and Festivals, and Yobelim, and Laws.

15 “And after this they shall turn to Me from among the gentiles with all their heart and with all their being and with all their strength, and I shall gather them from among all the gentiles, and they shall seek Me, so that I shall be found by them, when they seek Me with all their heart and with all their being.

16 “And I shall reveal to them great peace with righteousness, and I shall plant them in this land in truth, with all My heart and with all My being, and they shall be for a berak_{ah} and not for a curse, and they shall be the head and not the tail.

17 “And I shall build My Miqdash in their midst, and I shall dwell with them, and I shall be their Elohim and they shall be My people in truth and righteousness.

18 “And I shall not forsake them nor fail them; for I am אֱלֹהֵימָא their Elohim.”

19 And Mosheh fell on his face and prayed and said, “O Adonai my Elohim, do not forsake Your people and Your inheritance, so that they should wander in the straying of their hearts. And do not deliver them into the hands of their enemies, the gentiles, lest they should rule over them and cause them to sin against You.

20 “Let Your kindness, O Adonai, be lifted up on Your people, and create in them an upright spirit, and do not let the spirit of beliya'al rule over them to accuse them before You, and to ensnare them from all the paths of righteousness, so that they might perish from before Your face.

21 “But they are Your people and Your inheritance, which You have delivered with Your great power from the hands of the Mitsrites. Create in them a clean heart and a qodesh spirit, and do not let them be ensnared in their sins from this time and forever.”

22 And אֱלֹהֵימָא said to Mosheh, “I know their unruliness and their thoughts and they are stiff-necked, and they shall not be obedient till they confess their own sin and the sin of their fathers.

23 “And after this they shall turn to Me in all uprightness and with all their heart and with all their being, and I shall circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I shall create in them a qodesh spirit, and I shall cleanse them so that they shall not turn away from Me from that day unto eternity.

24 “And their beings shall cling to Me and to all My Commands, and they shall perform My Commands, and I shall be their Father and they shall be My children.

25 “And they shall all be called children of the living Elohim, and every messenger and every spirit shall know, even they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

26 “And you shall write down for yourself all these Words which I declare unto you on this mountain, the first and the last, which shall come to be in all the divisions of the days in the Law and in the Witness and in the Shabbathoth and the Yobelim forever, until I descend and dwell with them forever.”

27 And He said to the messenger of the presence, “Write for Mosheh, from the beginning of creation till My Miqdash has been built among them forever.

28 “And אִתְּךָ shall appear to the eyes of all, and all shall know that I am the Elohim of Yisra'ël and the Father of all the children of Ya'aqob, and Sovereign on Mount Tsiyon forever. And Tsiyon and Yerushalayim shall be qodesh.”

29 And the messenger of the presence who went before the camp of Yisra'ël took the tablets of the divisions of the years from the time of the creation of the Law and of the Witness of the Shabbathoth, of the Yobelim, according to the individual years, according to all the number of the Yobelim, from the day of the creation when the shamayim and the earth shall be renewed and all their creation according to the powers of the shamayim, and according to all the creation of

the earth, until the Miqdash of אֶלֶל shall be made in Yerushalayim on Mount Tsiyon, and all the lights be renewed for healing and for peace and for a beraḳah for all the chosen of Yisra'ël, and so it shall be from that day and to all the days of the earth.

2 And the messenger of the presence spoke to Mosheh according to the word of אֶלֶל, saying, "Write the complete history of the creation, how in six days אֶלֶל Elohim finished all His works and all that He created, and guarded the Shabbath on the seventh day and qadosh it for all ages, and appointed it as a sign for all His works."

2 For on the first day He created the shamayim which are above and the earth and the waters and all the ruaḥoth which serve before Him - the messengers of the presence, and the messengers of qodeshah, and the messengers of the Ruaḥ ha'Ruaḥoth, and the messengers of the ruaḥ of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the messengers of the voices and of the thunder and of the lightning, and the messengers of the ruaḥ of cold and of heat, and of winter and of spring and of autumn and of summer, and of all the ruaḥoth of His creatures which are in the shamayim and on the earth, the abysses and the darkness, evening and night, and the light, dawn and day, which He has prepared in the knowledge of His heart.

3 And we looked upon His works, and praised Him, and exalted before Him because of all His works; for seven great works He created on the first day.

4 And on the second day He created the expanse in the midst of the waters, and the waters were divided on that day - half of them went up above and half of them went down below the expanse in the midst over the face of the whole earth. And this was the only work created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so, as He commanded them, and they withdrew from off the face of the earth into one place outside of this expanse, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gatherings, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting matters, and fruit-bearing trees, and trees of the forest, and the garden of Ĕden, in Ĕden, and all plants after their kind. These four great works Elohim created on the third day.

8 And on the fourth day He created the sun and the moon and the stars, and placed them in the expanse of the shamayim, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And Elohim appointed the sun to be a great sign on the earth for days and for Shabbathoth and for months and for Festivals and for years and for Shabbathoth of years and for Yobelim and for all seasons of the years.

10 And it divides the light from the darkness for good, that all matters may thrive sprout and grow on the earth. These three kinds He made on the fourth day.

11 And on the fifth day He created great Liwiathans in the depths of the waters, for these were the first matters of flesh that were created by His hands: the fish and all that moves in the waters, and all that flies; the birds and all their kind.

12 And the sun rose above them to prosper them, and above all that was on the earth, all that sprouts out of the earth, and all fruit-bearing trees, and all flesh; these three kinds He created on the fifth day.

13 And on the sixth day He created all the beasts of the earth, and all cattle, and all that moves on the earth.

14 And after all this He created man - man and a woman He created them - and gave him rulership over

all that is on the earth, and in the seas, and over all that flies, and over beasts and over cattle, and over all that moves on the earth, and over the whole earth, and over all this He gave him rulership. And these four kinds He created on the sixth day.

15 And there were altogether twenty-two kinds.

16 And He finished all His work on the sixth day; all that is in the shamayim and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in all.

17 And He gave us a great sign - the Shabbath day, that we should work six days, but guard the Shabbath on the seventh day from all work.

18 And all the messengers of the presence, and all the messengers of qodeshah - these two great classes - He has hidden us to guard the Shabbath with Him in the shamayim and on earth.

19 And He said to us, "See, I shall separate unto Myself a people from among all the peoples, and they shall guard the Shabbath day, and I shall qadosh them unto Myself as My people, and shall barak them. As I have qadosh the Shabbath day and qadosh it unto Myself, even so shall I barak them, and they shall be My people and I shall be their Elohim.

20 "And I have chosen the seed of Ya'aqob from among all that I have seen, and have written him down as My first-born son, and have qadosh him unto Myself forever and ever. And I shall teach them the Shabbath day, that they may guard the Shabbath thereon from all work."

21 And so He created therein a sign in accordance with which they should guard the Shabbath with us on the seventh day, to eat and to drink, and to barak Him who has created all matters as He has barak and qadosh unto Himself a treasured possession; a people above all peoples, and that they should guard the Shabbath together with us.

22 And He caused His Commands to ascend as a sweet fragrance acceptable before Him all the days.

23 There were twenty-two heads of mankind from Adam to Ya'aqob, and twenty-two kinds of work were made until the seventh day - this is baruk and qodesh. And the former also is baruk and qodesh, and this one serves with that one for qodeshah and berakah.

24 And to them - Ya'aqob and his seed - it was granted that they should always be the baruk and qodeshim of the first Witness and Torah, even as He had qadosh and barak the Shabbath day on the seventh day.

25 He created the shamayim and earth and all that He created in six days, and Elohim made the seventh day qodesh for all His works. Therefore He commanded for this reason, that whoever does any work on it shall die, and that he who defiles it shall certainly die.

26 Therefore you shall command the children of Yisra'el to observe this day that they may qodesh it and not do any work on it, and not to defile it, as it is more qodesh than all other days.

27 And whoever profanes it shall certainly die, and whoever does any work on it shall certainly die forever, that the children of Yisra'el may observe this day throughout their generations, and not be rooted out of the land; for it is a qodesh day and a baruk day.

28 And every one who observes it and guards the Shabbath thereon from all his work, shall be qodesh and baruk throughout all days like us.

29 Declare and say to the children of Yisra'el the Law of this day both that they should guard the Shabbath on it, and that they should not forsake it in the straying of their hearts; that it is not right to do any work on it which is improper, to do their own pleasure on it. And that they should not prepare whatever on it to be eaten or drunk, and to draw water, or bring in or take out through their gates any burden on it, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day, for that day is more qodesh and baruk than any Yobel day of the Yobelim. On this we

guarded the Shabbath in the shamayim before it was made known to any flesh to guard the Shabbath thereon on the earth.

31 And the Creator of all matters barak^u it, but He did not qadosh all peoples and nations to guard the Shabbath on it, but Yisra'el alone - they alone He permitted to eat and drink and to guard the Shabbath thereon on the earth.

32 And the Creator of all matters barak^u this day which He had created for a bera^ukah and a qodeshah and an esteem above all days.

33 This Torah and Witness was given to the children of Yisra'el as a Law forever unto their generations.

3 And on the six days of the second week, according to the word of Elohim, we brought to Ad^um all the beasts, and all the cattle, and all the birds, and all that moves on the earth, and all that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Ad^um named them all by their respective names, and as he called them, so their name was.

3 And on these five days Ad^um saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helper for himself.

4 And אֱלֹהִים said to us, "It is not good that the man should be alone; let Us make a helper for him."

5 And אֱלֹהִים our Elohim caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from among his ribs, and this rib was the origin of the woman from among his ribs, and He built up the flesh in its stead, and made the woman.

6 And He woke Ad^um out of his sleep, and upon waking he rose on the sixth day, and He brought her to him, and he knew her, and said to her, "This is now

bone of my bones and flesh of my flesh. She shall be called 'woman', because she was taken out of man."

7 Therefore man and wife shall be one, and therefore a man shall leave his father and his mother, and cling to his wife, and they shall be one flesh.

8 In the first week Aḏam was created, and the rib - his wife - in the second week He showed her to him. And for this reason the Command was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Aḏam had completed forty days in the land where he had been created, we brought him into the Garden of Ēḏen to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the Garden of Ēḏen.

10 And for this reason the Command is written on the tablets of the shamayim in regard to her that gives birth: If she brings forth a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty-three days she shall remain in the blood of her purifying. And she shall not touch any qodesh matter, nor enter into the Miqdash, until she accomplishes these days which are commanded in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they shall be eighty days in all.

12 And when she had completed these eighty days we brought her into the Garden of Ēḏen, for it is more qodesh than all the earth besides, and every tree that is planted in it is qodesh.

13 Therefore, there was ordained regarding her who brings forth a male or a female child, the law of those days that she should touch no qodesh matter, nor enter into the Miqdash until these days for the male or female child are accomplished.

14 This is the Torah and witness which was written down for Yisra'el, in order that they should observe it forever.

15 And in the first week of the first Yobēl, Aḏam and his wife were in the Garden of Ĕden for seven years tilling and keeping it, and we gave him work and we instructed him to do all that is suitable for serving.

16 And he tilled the garden, and was naked and was not aware of it, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and ate, and put aside the remainder for himself and for his wife.

17 And after the completion of the seven years which he had completed there, seven years exactly, and in the second month, on the seventeenth day of the month, the serpent came and approached the woman. And the serpent said to the woman, "Has Elohim commanded you, saying, 'You shall not eat of every tree of the garden?'"

18 And she said to him, "Of all the fruit of the trees of the garden Elohim has said to us, 'Eat,' but of the fruit of the tree which is in the midst of the garden Elohim has said to us, 'You shall not eat of it, neither shall you touch it, lest you die.'"

19 And the serpent said to the woman, "You shall certainly not die. For Elohim knows that on the day you eat of it, your eyes shall be opened, and you shall be like Elohim, and you shall know good and evil."

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took of it and ate.

21 And when she had first covered her shame with fig leaves, she gave of it to Aḏam and he ate, and his eyes were opened, and he saw that he was naked.

22 And he took fig leaves and sewed them together, and made a covering for himself, and covered his shame.

23 And Elohim cursed the serpent, and was wroth with it forever.

24 And He was wroth with the woman, because she listened to the voice of the serpent, and ate. And He said to her, "I shall greatly multiply your sorrow and your pains. In sorrow you shall bring forth children, and your return shall be unto your husband, and he shall rule over you."

25 And to Adam also He said, "Because you have listened to the voice of your wife, and have eaten of the tree which I commanded you that you should not eat of it, cursed be the ground for your sake. Thorns and thistles it shall bring forth to you, and you shall eat your bread in the sweat of your face, till you return to the earth from where you were taken; for dust you are, and to dust shall you return."

26 And He made for them coats of skin, and clothed them, and sent them out from the Garden of Ĕden.

27 And on that day on which Adam went out from the garden, he offered as a sweet fragrance an offering: frankincense, galbanum, and fragrant gum, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day the mouth of all beasts was closed, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak, for they had all spoken, one with another with one lip and with one tongue.

29 And He sent out of the Garden of Ĕden all flesh that was in the Garden of Ĕden, and all flesh was scattered according to their kinds, and according to their types to the places which had been created for them.

30 And to Adam alone He gave the means to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the tablets of the shamayim as regarding all those who know the Right-Ruling of the Torah, that they should cover their shame, and should not uncover themselves as the gentiles uncover themselves.

32 And on the new moon of the fourth month, Adam and his wife went out from the Garden of Ĕden, and

they dwelt in the land of Elda, in the land of their creation.

33 And Ađam called the name of his wife Ḥawwah.

34 And they had no son till the first Yobël, and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Ĕden.

4 And in the third week in the second Yobël she gave birth to Qayin, and in the fourth she gave birth to Hebel, and in the fifth she gave birth to her daughter Awan.

2 And in the first year of the third Yobël, Qayin slew Hebel because Elohim accepted the offering of Hebel, and did not accept the offering of Qayin.

3 And he slew him in the field, and his blood cried from the ground to the shamayim, lamenting because he had slain him.

4 And אַיִן reprov'd Qayin because of Hebel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the tablets of the shamayim, "Cursed is he who smites his neighbour treacherously." And let all who have seen and heard say, "So be it." And the man who has seen and not declared, let him be accursed as the other.

6 And for this reason we announce when we come before אַיִן our Elohim all the sin which is committed in the shamayim and on earth, and in light and in darkness, and everywhere.

7 And Ađam and his wife mourned for Hebel four weeks of years, and in the fourth year of the fifth week they became joyful, and Ađam knew his wife again, and she bore him a son, and he called his name Shëth, for he said, "Elohim has raised up a second seed for us on the earth instead of Hebel, for Qayin slew him."

8 And in the sixth week he brought forth his daughter Azura.

9 And Qayin took Awan his sister to be his wife, and she bore him Ḥanoq at the close of the fourth Yobël.

And in the first year of the first week of the fifth Yobël, dwellings were built on the earth, and Qayin built a city, and called its name after the name of his son Ḥanok̄.

10 And Ađam knew Ḥawwah his wife and she bore a further nine sons.

11 And in the fifth week of the fifth Yobël, Shëth took Azura his sister to be his wife, and in the fourth year of the sixth week she bore him Enosh.

12 He began to call on the Name of 𐤀𐤆𐤀𐤆 on the earth.

13 And in the seventh Yobël in the third week, Enosh took No'am his sister to be his wife, and she bore him a son in the third year of the fifth week, and he called his name Qëynan.

14 And at the close of the eighth Yobël Qëynan took Mu'alëlēth his sister to be his wife, and she bore him a son in the ninth Yobël, in the first week in the third year of this week, and he called his name Mahalal'ël.

15 And in the second week of the tenth Yobël Mahalal'ël took as wife, Dinah, the daughter of Baraḳi'ël the daughter of his father's brother. And she bore him a son in the third week in the sixth year, and he called his name Yeređ, for in his days the messengers of 𐤀𐤆𐤀𐤆 descended on the earth - those who are named the Watchers - that they should instruct the children of men, and that they should do right-ruling and uprightness on the earth.

16 And in the eleventh Yobël, Yeređ took a wife, and her name was Beraḳah, the daughter of Rasuyal, a daughter of his father's brother, in the fourth week of this Yobël. And she bore him a son in the fifth week, in the fourth year of the Yobël, and he called his name Ḥanok̄.

17 And he was the first among men that are born on earth who learned writing and knowledge and wisdom and who wrote down the signs of the shamayim according to the order of their months in a Book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a witness, and he witnessed to the sons of men among the generations of the earth, and recounted the weeks of the Yobelim, and made known to them the days of the years, and put in order the months and recounted the Shabbathoth of the years as we made known to him.

19 And what was and what shall be he saw in a vision of his sleep, as it shall happen to the children of men throughout their generations until the Day of judgment. He saw and understood all, and wrote his witness, and placed the witness on earth for all the children of men and for their generations.

20 And in the twelfth Yobēl, in the seventh week, he took a wife, and her name was Edni, the daughter of Danēl, the daughter of his father's brother. And in the sixth year in this week she bore him a son and he called his name Methushelah.

21 And he was furthermore with the messengers of Elohim these six Yobelim of years, and they showed him all which is on earth and in the shamayim - the rule of the sun - and he wrote it all down.

22 And he witnessed to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves - so as to be defiled - with the daughters of men, and Ḥanoḳ witnessed against them all.

23 And he was taken from among the children of men, and we conducted him into the Garden of Ēden in majesty and honour, and see, there he writes down the condemnation and judgment of the world, and all the wickedness of the children of men.

24 And on account of it Elohim brought the waters of the flood upon all the land of Ēden; for there he was appointed as a sign and that he should witness against all the children of men, that he should recount all the deeds of the generations until the Day of condemnation.

25 And he burned the incense of the Miqdash: sweet spices, acceptable before אֲרָצָה on the Mountain.

26 For אֶרֶץ has four places on the earth: the Garden of Ēden, and the Mountain of the East, and this mountain on which you are this day, Mount Sinai, and Mount Tsiyon which shall be qadosh in the new creation for a qodeshah of the earth; through it the earth shall be qadosh from all guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth Yobël Methushelah took a wife, Edna the daughter of Azri'ël, the daughter of his father's brother, in the third week, in the first year of this week, and he brought forth a son and called his name Lemek.

28 And in the fifteenth Yobël in the third week, Lemek took a wife, and her name was Bětēnos the daughter of Baraki'ël, the daughter of his father's brother. And in this week she bore him a son, and he called his name Noah, saying, "This one shall comfort me for my trouble and all my work, and for the ground which אֶרֶץ has cursed."

29 And at the close of the nineteenth Yobël, in the seventh week in the sixth year, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he was less seventy years from one thousand years; for one thousand years are as one day in the witness of the shamayim, and therefore was it written concerning the tree of knowledge, "On the day that you eat of it you shall die." For this reason he did not complete the years of this day; for he died during it.

31 At the close of this Yobël Qayin was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones, for with a stone he had killed Hebel, and by a stone he was killed in righteous judgment.

32 For this reason it was ordained on the tablets of the shamayim: With the instrument with which a man kills his neighbour with, the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.

33 And in the twenty-fifth Yobël, Noaḥ took a wife, and her name was Ĕmzara, the daughter of Raḳe'ël, the daughter of his father's brother, in the first year in the fifth week. And in the third year she bore him Shēm, in the fifth year she bore him Ḥam, and in the first year in the sixth week she bore him Yepheth.

5 And it came to be when the children of men began to multiply on the face of the earth and daughters were born to them, that the messengers of Elohim saw them on a certain year of this Yobël, that they were lovely to look upon; and they took themselves wives of all whom they chose, and they bore unto them sons and they were giants.

2 And lawlessness increased on the earth and all flesh corrupted its way, alike; men and cattle and beasts and birds and all that walks on the earth - all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men was only evil continually.

3 And Elohim looked upon the earth, and see, it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all kinds of evil before His eyes.

4 And He said, "I shall destroy man and all flesh upon the face of the earth which I have created."

5 But Noaḥ found favour before the eyes of אֱלֹהִים.

6 And against the messengers whom He had sent upon the earth, He was exceedingly wroth, and He gave a command to root them out of all their reign, and He commanded us to bind them in the depths of the earth, and see, they are bound in the midst of it, and are kept separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under the shamayim.

8 And He said, "Your spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years."

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses of their destruction, and after this they were bound in the depths of the earth forever, until the Day of the great condemnation when judgment is executed on all those who have corrupted their ways and their works before
 אִתָּם.

11 And He destroyed all from their places, and not one remained of them whom He did not judge according to all their wickedness.

12 And He appointed for all His works a new and righteous nature, so that they should not sin in their whole nature forever, but should be all righteous each in his kind always.

13 And the judgment of all is ordained and written on the tablets of the shamayim in righteousness - even the judgment of all who depart from the path which is ordained for them to walk in. And if they do not walk therein, judgment is written down for every creature and for every kind.

14 And there is none in the shamayim or on earth, or in light or in darkness, or in the grave or in the depth, or in the place of darkness which is not judged; and all their judgments are ordained and written and engraved.

15 In regard to all He shall rightly rule: the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who shall regard the face of any, nor is He one who shall receive bribes. If He says that He shall execute judgment on each; if one gave all that is on the earth, He shall not regard the bribes or the face of any, nor accept any matter at his hands, for He is a righteous Judge.

17 And of the children of Yisra'el it has been written and ordained: If they turn to Him in righteousness, He

shall forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He shall show kindness to all who turn from all their guilt once each year.

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's face was accepted except that of Noah alone; for his face was accepted in behalf of his sons, whom Elohim saved from the waters of the flood on his account; for his heart was righteous in all his ways, accordingly as it was commanded regarding him, and he had not departed from any matter that was ordained for him.

20 And אֱלֹהִים said that He would destroy all which was upon the earth, both men and cattle, and beasts, and birds of the air, and that which moves on the earth.

21 And He commanded Noah to make himself an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh Yobël of years, in the fifth week in the fifth year on the new moon of the first month.

23 And he entered in the sixth year, in the second month, on the new moon of the second month, till the sixteenth. And he entered, and all that we brought to him, into the ark, and אֱלֹהִים closed it from without on the seventeenth evening.

24 And אֱלֹהִים opened seven windows of the shamayim, and the mouths of the fountains of the great deep - seven mouths in number.

25 And the windows began to pour down water from the shamayim forty days and forty nights, and the fountains of the deep also sent up waters, until the whole earth was filled with water.

26 And the waters increased upon the earth; fifteen ammah the waters rose above all the high mountains. And the ark was lifted up above the earth, and it moved upon the face of the waters.

27 And the waters were mighty on the face of the earth five months - one hundred and fifty days.

28 And the ark went and rested on the top of Luḅar, one of the mountains of Ararat.

29 And *on the new moon* in the fourth month, the fountains of the great deep were closed and the windows of the shamayim were restrained. And on the new moon of the seventh month, all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were visible, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh, he opened the ark, and sent out from it beasts, and cattle, and birds, and every moving creature.

6 And on the new moon of the third month he went out from the ark, and built an altar on the mountain.

2 And he made atonement for the earth, and took a young goat and made atonement with its blood for all the guilt of the earth; for all that had been on it had been destroyed, except those that were in the ark with Noah.

3 And he placed the fat of it on the altar, and he took a bull, and a goat, and a male goat, and salt, and a turtledove, and the young pigeon, and placed a burnt offering on the altar, and poured an offering on it mixed with oil, and sprinkled wine and spread frankincense over all, and caused a sweet fragrance to arise, acceptable before אֱלֹהִים.

4 And אֱלֹהִים smelled the sweet fragrance, and He made a Covenant with him that there should no longer be a flood to destroy the earth. "That all the days of the earth; seedtime and harvest should never cease. Cold

and heat, and summer and winter, and day and night should not change their order, nor cease, forever.

5 “And you, increase and multiply upon the earth, and become numerous upon it, and be a *berakah* upon it. The fear of you and the dread of you I shall inspire in all that is on earth and in the sea.

6 “And see, I have given to you all beasts, and all flying creatures, and all that moves on the earth, and the fish in the waters, and all matters for food; as the green plants, I have given you all matters to eat.

7 “But flesh, with its life, with the blood, you shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every *beast*, I shall require the blood of man.

8 “Whoever sheds man’s blood, by man shall his blood be shed.” For in the image of Elohim He made man.

9 “And you, increase, and multiply on the earth.”

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a Covenant before אֱלֹהִים Elohim forever throughout all the generations of the earth in this month.

11 On this account He spoke to you that you should make a Covenant with the children of Yisra’el in this month upon the mountain with an oath, and that you should sprinkle blood upon them because of all the words of the Covenant, which אֱלֹהִים made with them forever.

12 And this Witness is written concerning you that you should observe it continually, so that you should not eat on any day, any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And you shall command the children of Yisra’el to eat no blood, so that their names and their seed may be before אֱלֹהִים our Elohim continually.

14 And for this Law there is no limit of days, for it is forever. They shall observe it throughout their generations, so that they may continue atonement on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf continually before אִתְּךָ, that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not be a flood on the earth again.

16 He placed His rainbow in the cloud for a sign of the everlasting Covenant that there should not be a flood again on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the tablets of the shamayim, that they should celebrate the Festival of Shabuoth in this month once a year, to renew the Covenant every year.

18 And this whole Festival was celebrated in the shamayim from the day of creation till the days of Noah: twenty-six Yobelim and five weeks of years. And Noah and his sons observed it for seven Yobelim and one week of years, till the day of Noah's death. And from the day of Noah's death his sons forsook *it* until the days of Abraham, and they ate blood.

19 But Abraham observed it, and Yitshaq and Ya'aqob and his children observed it up to your days, and in your days the children of Yisra'el forgot it until you celebrated it anew on this mountain.

20 And you shall command the children of Yisra'el to observe this Festival in all their generations for a Command unto them: one day in the year in this month they shall celebrate the Festival.

21 For it is the Festival of Shabuoth and the Feast of First-Fruits: this Feast is two-fold and of a double nature: according to what is written and engraved concerning it, celebrate it.

22 For I have written in the Book of the first Torah, in that which I have written for you, that you should celebrate it in its season, one day in the year, and I explained to you its slaughterings that the children of

Yisra'ël should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a Witness forever.

24 And Noaḥ ordained them for himself as Festivals for the generations forever, so that they have become thereby a memorial to Him.

25 And on the new moon of the first month he was told to make an ark, and on that *day* the earth became dry and he opened *the ark* and saw the earth.

26 And on the new moon of the fourth month, the mouths of the depths of the abysses beneath were closed. And on the new moon of the seventh month, all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month, the tops of the mountains were seen, and Noaḥ was glad.

28 And on account of this he ordained them for himself as Festivals for a memorial forever, and thus are they ordained.

29 And they placed them on the tablets of the shamayim; each had thirteen weeks; their memorial *passed* from one to another, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the Command shall be fifty-two weeks of days, and *these shall make* the entire year complete.

31 Thus it is engraved and ordained on the tablets of the shamayim. And there is no neglecting *this Command* for a single year or from year to year.

32 And you shall command the children of Yisra'ël that they observe the years according to this reckoning: three hundred and sixty-four days, and *these shall*

constitute a complete year, and they shall not disturb its time from its days and from its Festivals; for all shall fall out in them according to their witness, and they shall not leave out any day nor disturb any Festivals.

33 But if they neglect and do not observe them according to His Command, then they shall disturb all their seasons, and the years shall be dislodged from this *order*, and they shall neglect their Laws.

34 And all the children of Yisra'el shall forget, and shall not find the path of the years, and shall forget the new moons, and seasons, and Shabbathoth, and they shall go astray as to all the order of the years.

35 For I know, and from this time on I shall declare it to you, and it is not of my own devising; for the Book is written before me. And on the tablets of the shamayim the division of days is ordained, lest they forget the Festivals of the Covenant and walk according to the festivals of the gentiles after their straying and after their ignorance.

36 For there shall be those who shall assuredly make observations of the moon - now *it* disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years shall come upon them when they shall disturb *the order*, and make an abominable *day* the day of witness, and an unclean day a feast day, and they shall confuse all the days, the qodesh with the unclean, and the unclean day with the qodesh; for they shall go astray as to the months and Shabbathoth and Festivals and Yobelim.

38 For this reason I command and witness to you that you may witness to *them*; for after your death your children shall confuse them, so that they shall not make the year three hundred and sixty-four days only, and for this reason they shall go astray as to the new moons and seasons and Shabbathoth and Festivals, and they shall eat all kinds of blood with all kinds of flesh.

7 And in the seventh week in the first year, in this Yobël, Noah planted vines on the mountain on which

the ark had rested, named Lubar, one of the Mountains of Ararat. And they produced fruit in the fourth year, and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine from them and put it into a vessel, and kept it until the fifth year, until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this Festival, and he made a burnt offering to אֱלֹהִים: one young bull and one ram, and seven sheep, each a year old, and a young goat, that he might make atonement thereby for himself and his sons.

4 And he prepared the young goat first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt offering, and the bull and the ram and the sheep, and he arranged all their flesh on the altar.

5 And he placed all their offerings mixed with oil on it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet fragrance to ascend, acceptable before אֱלֹהִים his Elohim.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunk he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went out and told his two brothers outside.

9 And Shem took his garment and arose, he and Yepheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done to him, and he cursed his son and said, "Cursed be Kena'an, let him become a servant of servants to his brothers."

11 And he barak Shēm, and said, “Baruk be אֱלֹהִים Elohim of Shēm, and let Kena’an become his servant.

12 “Let Elohim enlarge Yepheth, and let Elohim dwell in the dwelling of Shēm, and let Kena’an become his servant.”

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son, and he parted from his father, he and his sons with him, Kush and Mitsrayim and Put and Kena’an.

14 And he built a city and called its name after the name of his wife Ne’elatama’uk.

15 And Yepheth saw it, and became envious of his brother, and he too built a city, and he called its name after the name of his wife Ađataneses.

16 And Shēm dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Tseđeqetelēbaḅ.

17 And see, these three cities are near Mount Luḅar; Tseđeqetelēbaḅ before the mountain on its east; and Ne’elatama’uk on the south; Ađataneses towards the west.

18 And these are the sons of Shēm: Ęylam, and Asshur, and Arpaḅshaḅ - this son was born two years after the flood - and Luḅ, and Aram.

19 The sons of Yepheth: Gomer and Maḅoḅ and Maḅai and Yawan, Tuḅal and Mesheḅ and Tiras. These are the sons of Noah.

20 And in the twenty-eighth Yobēl Noah began to command his sons’ sons the Laws and Commands, and all the Right-Rulings that he knew, and he urged his sons to observe righteousness, and to cover the shame of their flesh, and to barak their Creator, and honour father and mother, and love their neighbour, and guard their beings from whoring and uncleanness and all wickedness.

21 For owing to these three matters the flood came upon the earth, namely, due to the whoring by which

the Watchers - against the Torah of their Laws - went whoring after the daughters of men, and took wives for themselves of all they chose, and they made the beginning of uncleanness.

22 And they brought forth sons, the Naphidim, but they were all evil, and they devoured one another. And the Giants slew the Naphil, and the Naphil slew the Elyo, and the Elyo mankind, and one another.

23 And everyone sold himself to work wickedness and to shed much blood, and the earth was filled with wickedness.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth. And much blood was shed on the earth, and every inclination and desire of men planned worthlessness and evil continually.

25 And אֱלֹהִים destroyed all from off the face of the earth because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth. He destroyed all.

26 “And we were left, you and I, my sons, and all that entered with us into the ark, and look, I see your works before me that you do not walk in righteousness; for you have begun to walk in the path of destruction, and you are parting from one another, and are envious of one another, and so *it is* that you are not in unity, my sons, each with his brother.

27 “For I look, and see, the demons have begun *their* enticements against you and against your children. And now I fear on your behalf, that after my death you shall shed the blood of men upon the earth, and that you shall also be destroyed from the face of the earth.

28 “For whoever sheds man’s blood, and whoever eats the blood of any flesh, shall all be destroyed from the earth.

29 “And there shall not be left any man that eats blood, or that sheds the blood of man on the earth, nor shall there be left to him any seed or descendants living under the shamayim. For they shall go into the grave,

and they shall descend into the place of condemnation, and they shall all be removed into the darkness of the deep by a violent death.

30 “No blood is to be seen upon you. Of all the blood there shall be, all the days in which you have killed any beasts or cattle or whatever flies upon the earth, and you perform a good work toward your beings by covering that which has been shed on the face of the earth.

31 “And you shall not be like him who eats with blood, but guard yourselves that none may eat flesh before you cover the blood, for thus have I been commanded to witness to you and your children, together with all flesh.

32 “And do not allow the life to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds *it* on the earth.

33 “For the earth shall not be clean from the blood which has been shed upon it; for *only* through the blood of him that shed it shall the earth be purified throughout all its generations.

34 “And now, my children, listen! Work right-ruling and righteousness that you may be planted in righteousness over the face of the whole earth, and your esteem lifted up before my Elohim, who saved me from the waters of the flood.

35 “And see, you shall go and build for yourselves cities, and plant in them all the plants that are upon the earth, and also all fruit-bearing trees.

36 “For three years the fruit of all that is eaten shall not be gathered, and in the fourth year its fruit shall be reckoned qodesh, acceptable before the Most High Ĕl, who created the shamayim and earth and all matters. Let them offer in abundance the first of the wine and oil as first-fruits on the altar of אֱלֹהֵינוּ, who receives it, and what is left let the servants of the house of אֱלֹהֵינוּ eat before the altar which receives *it*.

37 “And in the fifth year you perform the release, so that you release it in righteousness and uprightness,

and you shall be righteous, and all that you plant shall prosper.

38 “For so Ḥanok, the father of your father commanded Methushelah, his son, and Methushelah his son Lemek, and Lemek commanded me all the matters which his fathers commanded him.

39 “And I also shall give you command, my sons, as Ḥanok commanded his son in the first Yobelim. While still living, the seventh in his generation, he commanded and witnessed to his son and to his sons’ sons until the day of his death.”

8 In the twenty-ninth Yobël, in the first week, in the beginning of it Arpaḵshad took a wife, and her name was Rasu’ëyah, the daughter of Ėylam, and she bore him a son in the third year in this week, and he called his name Qëynam.

2 And the son grew, and his father taught him writing, and he went to seek a place where he might seize a city.

3 And he found a writing which former *generations* had carved on the rock, and he read what was on it, and he transcribed it and sinned in regard to it; for it contained the teaching of the Watchers in accordance with which they used to observe the signs of the sun and moon and stars in all the signs of the shamayim.

4 And he wrote it down but said naught regarding it; for he was afraid to speak to Noaḥ about it lest he should be wroth with him because of it.

5 And in the thirtieth Yobël, in the second week, in the first year, he took a wife, and her name was Melkah, the daughter of Maḍai, the son of Yepheth. And in the fourth year he brought forth a son, and called his name Shelaḥ, for he said, “Truly I have been sent.”

6 And Shelaḥ grew up and took a wife, and her name was Mu’ak, the daughter of Kesed, his father’s brother, in the thirty-first Yobël, in the fifth week, in the first year.

7 And she bore him a son in the fifth year, and he called his name Ėber, and he took a wife for himself,

and her name was Azuraḡ the daughter of Nebroḡ, in the thirty-second Yobēl, in the seventh week, in the third year.

8 And in the sixth year, she bore him a son, and he called his name Peleḡ; for in the days when he was born the children of Noaḥ began to divide the earth among themselves: for this reason he called his name Peleg.

9 And they divided *it* secretly among themselves, and told it to Noaḥ.

10 And it came to be in the beginning of the thirty-third Yobēl that they divided the earth into three parts, for Shēm and Ḥam and Yepheth, according to the inheritance of each, in the first year in the first week, when one of us, who had been sent, was with them.

11 And he called his sons, and they came near to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached out their hands, and took the writing out of the bosom of Noaḥ, their father.

12 And there came forth on the writing as Shēm's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations forever, from the middle of the mountain range of Rapha, from the mouth of the water from the river Tina. And his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the Sea Mě'at, and this river flows into the Great Sea. And all that is towards the north is Yepheth's, and all that is towards the south belongs to Shēm.

13 And it extends till it reaches Karaso: this is in the bottom of the tongue which looks towards the south.

14 And his portion extends along the Great Sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south; for this sea is named the Tongue of the Mitsrite Sea.

15 And it turns from here towards the south towards the mouth of the Great Sea on the shore of *its* waters, and it extends to the west to Aphra and it extends till it reaches the waters of the river Giḥon, and to the south of the waters of Giḥon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Ĕḡen, to the south from there, and from the east of the whole land of Ĕḡen and of the whole east, it turns to the east, and proceeds till it reaches the east of the mountain named Rapha, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shēm and his sons, that they should possess it forever unto his generations forever.

18 And Noah rejoiced that this portion came forth for Shēm and for his sons, and he remembered all that he had spoken with his mouth in neḅuah; for he had said, "Baruḵ be אֱלֹהִים Elohim of Shēm, and let אֱלֹהִים dwell in the dwelling of Shēm."

19 And he knew that the Garden of Ĕḡen is the Most Qodesh Place, and the dwelling of אֱלֹהִים, and Mount Sinai the centre of the desert, and Mount Tsiyon - the centre of the navel of the earth. These three were created as qodesh places facing each other.

20 And he barak the Elohim of mighty ones, who had put the Word of אֱלֹהִים into his mouth, and אֱלֹהִים the everlasting.

21 And he knew that a baruḵ portion and a berakah had come to Shēm and his sons to the generations forever - the whole land of Ĕḡen and the whole land of the Sea of Reeds, and the whole land of the East, and Hodu, and on the Sea of Reeds and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaphtor, and all the mountains of Sanir and Amana, and the mountains of Ashshur in the north, and all the land of Ĕylam, Ashshur, and Babel, and Shushan and Maḡai and all the mountains of Ararat, and all the region beyond the Sea, which is beyond the mountains of Ashshur

towards the north, a baruḳ and spacious land, and all that is in it is very good.

22 And for Ḥam came forth the second portion, beyond the Giḥon towards the south to the right of the Garden, and it extends towards the South and it extends to all the mountains of fire, and it extends towards the west to the Sea of Atel and it extends towards the west till it reaches the Sea of Ma'oḳ - that sea into which all which is not destroyed descends.

23 And it extends towards the north to the limits of Gaḍir, and it extends to the coast of the waters of the sea to the waters of the Great Sea till it draws near to the river Giḥon, and passes along the river Giḥon till it reaches the right of the Garden of Ēden.

24 And this is the land which came forth for Ḥam as the portion which he was to occupy forever; he and his sons to their generations forever.

25 And for Yepheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north-easterly to the whole region of Goḡ and to all the country east of there.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the Sea of Ma'oḳ, and it extends to the east of Gaḍir as far as the region of the waters of the Sea.

27 And it extends until it approaches the west of Phara and it returns towards Apherag, and it extends easterly to the waters of the Sea of Mě'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain of Rapha, and it turns round towards the north.

29 This is the land which came forth for Yepheth and his sons as the portion of his inheritance which he should possess for himself and his sons, to their generations forever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ḥam is hot, and the land of Shēm is neither hot nor cold, but it is mixed of cold and heat.

9 And Ḥam divided among his sons, and the first portion came forth for Kush towards the east, and to the west of him for Mitsrayim, and to the west of him for Put, and to the west of him on the sea for Kena'an.

2 And Shēm also divided among his sons, and the first portion came forth for Ĕylam and his sons: to the east of the river Tigris till it approaches the East, the whole land of Hodu, and on the Sea of Reeds on its coast, and the waters of Deḡan, and all the mountains of Meḡri and Ĕlah, and all the land of Shushan and all that is on the side of Pharnaḡ to the Sea of Reeds and the river Tina.

3 And for Asshur came forth the second portion: all the land of Ashshur and Ninewēh and Shin'ar and to the border of Hodu, and it ascends and surrounds the river.

4 And for Arpaḡshaḡ came forth the third portion: all the land of the region of the Kasdim to the east of the Perath, bordering on the Sea of Reeds, and all the waters of the desert close to the tongue of the sea which looks towards Mitsrayim, all the land of Leḡanon and Sanir and Armana to the border of the Perath.

5 And for Aram there came forth the fourth portion: all the land of Aram-Naharayim between the Tigris and the Perath to the north of the Kasdim to the border of the mountains of Ashshur and the land of Arara.

6 And there came forth for Luḡ the fifth portion: the mountains of Ashshur and all belonging to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Yepheth also divided the land of his inheritance among his sons.

8 And the first portion came forth for Gomer: to the east from the north side to the river Tina; and in the north there came forth for Maḡoḡ all the inner portions of the north until it reaches to the Sea of Mē'at.

9 And for Maḡai came forth as his portion: that he should possess from the west of his two brothers to the islands, and to the coasts of the islands.

10 And for Yawan came forth the fourth portion: every island and the islands which are towards the border of Luḡ.

11 And for Tuḡal there came forth the fifth portion: in the midst of the tongue which approaches towards the border of the portion of Luḡ to the second tongue, to the region beyond the second tongue to the third tongue.

12 And for Mesheḡ came forth the sixth portion: all the region beyond the third tongue till it approaches the east of Gaḡir.

13 And for Tiras there came forth the seventh portion: four great islands in the midst of the sea, which reach to the portion of Ḥam.

14 And thus the sons of Noaḡ divided to their sons in the presence of Noaḡ their father, and he bound them all by an oath, proclaiming a curse on every one that sought to seize the portion which had not fallen *to him* by his lot.

15 And they all said, "So be it; so be it." For themselves and their sons forever throughout their generations till the Day of judgment, on which אֱלֹהִים Elohim shall judge them with sword and with fire, for all the unclean wickedness of their strayings, with which they have filled the earth with transgression and uncleanness and whoring and sin.

10 And in the third week of this Yobēl the unclean demons began to lead astray the children of the sons of Noaḡ, and to mislead and destroy them.

2 And the sons of Noaḡ came to Noaḡ their father, and they informed him concerning the demons which were, leading astray and blinding and slaying his sons' sons.

3 And he prayed before אֱלֹהִים his Elohim, and said, "Elohim of the spirits of all flesh, who has shown kindness to me, and has saved my sons and I from the

waters of the flood, and has not caused me to perish as You did the sons of destruction; for Your favour has been great towards me, and Your kindness has been great to my being. Let Your favour be lifted upon my sons, and let not wicked spirits rule over them lest they should destroy them from the earth.

4 “But may You barak my sons and I, that we may increase and multiply and fill the earth.

5 “And You know how Your Watchers, the fathers of these spirits, acted in my day. And as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of your servant, my Elohim; for these are evil, and created in order to destroy.

6 “And let them not rule over the spirits of the living; for You alone exercise rule over them. And let them not have power over the sons of the righteous from this time and forever.”

7 And אַרְבַּע our Elohim commanded us to bind all.

8 And the chief of the spirits, Mastēma, came and said, “Aḏonai, Creator, let some of them remain before me, and let them listen to my voice, and do all that I shall say to them; for if some of them are not left to me, I shall not be able to execute the power of my purpose on the sons of men; for these are for corruption and leading astray before my right-ruling, for the wickedness of the sons of men is great.”

9 And He said, “Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.”

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the wicked evil ones we bound in the place of condemnation, and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their accomplishments, how he might heal them with herbs of the earth.

13 And Noah wrote down all matters in a Book as we instructed him concerning every kind of medicine. Thus the evil spirits were prevented from *hurting* the sons of Noah.

14 And he gave all that he had written to Shēm, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Luḅar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen Yobelim and two weeks and five years.

17 And in his life on earth he excelled the children of men except Ḥanok because of the righteousness, wherein he was perfect. For Ḥanok's office was ordained for a witness to the generations of the world, so that he should recount all the deeds of generation unto generation, till the Day of judgment.

18 And in the thirty-third Yobēl, in the first year, in the second week, Peleḡ took a wife, whose name was Lomnah the daughter of Sina'ar. And she bore him a son in the fourth year of this week, and he called his name Re'u; for he said, "See, the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shin'ar."

19 For they departed from the land of Ararat eastward to Shin'ar; for in his days they built the city and the tower, saying, "Come, let us ascend thereby into the shamayim."

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shin'ar.

21 And they built it; forty-three years they were building it. Its breadth was two hundred and three bricks, and the height of a brick was the third of one.

Its height amounted to five thousand, four hundred and thirty-three ammah and two tophah, and *the extent of one wall was* thirteen stades and of the other thirty stades.

22 And אֱלֹהִים our Elohim said to us, “See, they are one people, and *this* they begin to do, and now naught shall be withheld from them. Come, let us go down and confuse their language, that they may not understand one another’s speech, and they may be dispersed into cities and nations, and one purpose shall no longer endure with them till the day of judgment.”

23 And אֱלֹהִים descended, and we descended with Him to see the city and the tower which the children of men had built.

24 And He confused their language, and they no longer understood one another’s speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shin’ar is called Babel, because there אֱלֹהִים confounded all the language of the children of men, and from there they were dispersed into their cities, each according to his language and his nation.

26 And אֱלֹהִים sent a mighty wind against the tower and overthrew it upon the earth, and see, it was between Ashshur and Babel in the land of Shin’ar, and they called its name, ‘Overthrow.’

27 In the fourth week in the beginning of the first year in the thirty-fourth Yobël, they were dispersed from the land of Shin’ar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the South.

29 And Kena’an saw the land of Lebanon to the river of Mitsrayim that it was very good, but he did not go into the land of his inheritance to the west *that is to* the sea, but he dwelt in the land of Lebanon, eastward and westward from the border of Yardën and from the border of the sea.

30 And Ḥam, his father, and Kush and Mitsrayim, his brothers, said to him, “You have settled in a land which is not yours, and which did not fall to us by lot. Do not do so; for if you do so, you and your sons shall fall in the land and *be* accursed through rebellion; for by rebellion you have settled, and by rebellion your children shall fall, and you shall be rooted out forever.

31 “Do not dwell in the dwelling of Shēm; for to Shēm and to his sons it came by their lot.

32 “Cursed are you, and cursed shall you be over all the sons of Noaḥ, with the curse by which we bound ourselves with an oath in the presence of the qodesh Judge, and in the presence of Noaḥ our father.”

33 But he did not listen to them, and dwelt in the land of Leḇanon from Ḥamath as far as the entrance of Mitsrayim, he and his sons to this day.

34 And for this reason that land is named Kena’an.

35 And Yepheth and his sons went towards the sea and dwelt in the land of their portion. And Maḏai saw the land of the sea and it did not please him, and he begged a *portion* from Ĕylam and Asshur and Arpaḳshaḏ, his wife’s brother, and he dwelt in the land of Maḏai, near to his wife’s brother to this day.

36 And he called his dwelling, and the dwelling of his sons, Maḏai, after the name of their father Maḏai.

11 And in the thirty-fifth Yobēl, in the third week, in the first year, Re’u took a wife, and her name was Ora, the daughter of Ur, the son of Kesed. And she bore him a son, in the seventh year of this week in this Yobēl, and he called his name Seroh.

2 And the sons of Noaḥ began to fight with each other, to capture and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers. And some exalted themselves above the nation, and established the beginnings of reigns, and went to battle; people against people, and nation against nation, and city against city. And all did evil, and acquired weapons,

and taught their sons battle, and they began to capture cities, and to sell male and female slaves.

3 And Ur, the son of Kesed, built the city of Ara of the Kasdim, and called its name after his own name and the name of his father.

4 And they made for themselves moulded images, and they each worshipped the idol, the moulded image which they had made for themselves, and they began to make carved images and unclean likenesses, and evil spirits assisted and seduced *them* into committing transgression and uncleanness.

5 And the prince Mastēma exerted himself to do all this, and he sent out other spirits, those which were put under his hand, to do all kinds of evil and sin, and all kinds of transgression, to corrupt and destroy, and to shed blood on the earth.

6 For this reason he called the name of Seroh, Seruḡ, for everyone turned to do all kinds of sin and transgression.

7 And he grew up, and dwelt in Ur-Kasdim, near to the father of his wife's mother, and he worshipped idols, and he took a wife in the thirty-sixth Yobēl, in the fifth week, in the first year, and her name was Melka, the daughter of Kabēr, the daughter of his father's brother.

8 And she bore him Naḥor, in the first year of this week, and he grew and dwelt in Ur-Kasdim, and his father taught him the researches of the Kasdim to divine and foretell, according to the signs of the shamayim.

9 And in the thirty-seventh Yobēl, in the sixth week, in the first year, he took a wife, and her name was Iyaska, the daughter of Nestaḡ of the Kasdim.

10 And she bore him Teraḡ in the seventh year of this week.

11 And the prince Mastēma sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their

labours. Before they could plough in the seed, the ravens pecked *it* from the surface of the ground.

12 And for this reason he called his name Teraḥ, because the ravens and the birds reduced them to destitution and devoured their seed.

13 And the years began to be barren, because of the birds, and they devoured all the fruit of the trees from the trees. It was only with great effort that they could save a little of all the fruit of the earth in their days.

14 And in this thirty-ninth Yobēl, in the second week in the first year, Teraḥ took a wife, and her name was Edna, the daughter of Aḅram the daughter of his father's sister.

15 And in the seventh year of this week she bore him a son, and he called his name Aḅram, by the name of the father of his mother; for he had died before his daughter had conceived a son.

16 And the child began to understand the strayings of the earth, that all went astray after carved images and after uncleanness. And his father taught him writing, and he was fourteen years old, and he separated himself from his father that he might not worship idols with him.

17 And he began to pray to the Creator of all matters that He might save him from the strayings of the children of men, and that his portion should not fall into straying after uncleanness and wickedness.

18 And the seedtime came for the sowing of seed on the land, and they all went out together to protect their seed against the ravens, and Aḅram went out with those that went, and the child was a lad of fourteen years.

19 And a cloud of ravens came to devour the seed, and Aḅram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, "Do not descend! Return to the place where you came." And they proceeded to turn back.

20 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was, not so much as one settled there.

21 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Kasdim.

22 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased. And they sowed their land, and that year they brought enough grain home and ate and were satisfied.

23 And in the first year of the fifth week, Abram taught those who made implements for oxen - the craftsmen in wood - and they made a vessel above the ground, facing the frame of the plough, in order to put the seed on, and the seed fell down from there upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

24 And in this way they made vessels above the ground on all the frames of the ploughs, and they sowed and tilled all the land accordingly, as Abram commanded them, and they no longer feared the birds.

12 And it came to be in the sixth week, in the seventh year, that Abram spoke to Teraḥ his father, saying, "Father." And he said, "See, here I am, my son."

2 And he said, "What help and profit have we from those idols which you worship, and before which you bow yourself?"

3 "For there is no spirit in them, for they are dumb images, and a misleading of the heart. Do not worship them!"

4 "Worship the Elohim of the shamayim, who causes the rain the dew to descend on the earth, and does all upon the earth, and has created all by His Word, and all life is from before His face.

5 "Why do you worship matters that have no spirit in them? For they are the work of hands, and you carry them on your shoulders, and you have no help from

them, but they are a great cause of shame to those who make them, and a misleading of the heart to those who worship them. Do not worship them!"

6 And his father said to him, "I also know it, my son, but what shall I do with a people who have made me to serve before them?"

7 "And if I tell them the truth, they shall slay me; for their being clings to them to worship them and honour them. Keep silent, my son, lest they slay you."

8 And he spoke these words to his two brothers, but they were wroth with him and he kept silent.

9 And in the fortieth Yobël, in the second week, in the seventh year, Aḅram took a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took a wife in the third year of the third week, and she bore him a son in the seventh year of this week, and he called his name Lot.

11 And Naḅor, his brother, took a wife.

12 And in the sixtieth year of the life of Aḅram, that is, in the fourth week, in the fourth year, Aḅram arose by night, and burned the house of the idols, and he burned all that was in the house, and no man knew it.

13 And they arose in the night and sought to save their mighty ones from the midst of the fire.

14 And Haran hurried to save them, but the fire burned over him, and he was burned in the fire, and he died in Ur-Kasdim before Teraḅ his father, and they buried him in Ur-Kasdim.

15 And Teraḅ went out from Ur-Kasdim, he and his sons, to go to the land of Leḅanon and to the land of Kena'an, and he dwelt in the land of Ḥaran. And Aḅram, dwelt with Teraḅ his father in Ḥaran fourteen years.

16 And in the sixth week, in the fifth year, Aḅram sat up throughout the night, on the new moon of the seventh month, to observe the stars from the evening to the morning, in order to see what would be the

character of the year with regard to the rains. And he was alone as he sat and observed.

17 And a word came into his heart and he said, "All the signs of the stars, and the signs of the moon and of the sun are all in the hand of אֱלֹהִים. Why do I search *them* out?"

18 "If He desires, He causes it to rain, morning and evening. And if He desires, He withholds it, and all matters are in His hand."

19 And he prayed that night and said, "My Elohim, Elohim Most High, You alone are my Elohim, and You and Your rule I have chosen. And You have created all matters, and all matters that exist are the work of Your hands.

20 "Deliver me from the hands of evil spirits who have power over the thoughts of men's hearts, and do not let them lead me astray from You, my Elohim. And may You establish my seed and I forever that we do not go astray, from this time and forever."

21 And he said, "Shall I return to Ur-Kasdim that I may return to them who seek my face, or am I to remain here in this place? Prosper the right path before You in the hands of Your servant that he may fill *it*, and that I may not walk in the deceitfulness of my heart, O my Elohim."

22 And he made an end of speaking and praying. And see, the word of אֱלֹהִים was sent to him through me, saying, "Get up from your land, and from your clan and from the house of your father, to a land which I shall show you, and I shall make you a great and numerous nation.

23 "And I shall barak_u you and I shall make your name great, and you shall be baruk_u in the earth, and in you shall all generations of the earth be baruk_u, and I shall barak_u them that barak_u you, and curse them that curse you.

24 "And I shall be an Elohim to you and your son, and to your son's son, and to all your seed. Do not fear;

from this time and to all generations of the earth, I am your Elohim.”

25 And אֱלֹהִים Elohim said, “Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed.” For it had ceased from the mouths of all the children of men from the day of the overthrow.

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in לְבִרִי in the tongue of the creation.

27 And he took the Books of his fathers - and these were written in לְבִרִי - and he transcribed them, and he began from this time to study them. And I made known to him that which he could not *understand*, and he studied them during the six rainy months.

28 And it came to be in the seventh year of the sixth week that he spoke to his father, and informed him that he would leave Ḥaran to go to the land of Kena’an to see it and return to him.

29 And Teraḥ his father said to him, “Go in peace. May the everlasting Elohim make your path straight, and אֱלֹהִים protect you from all evil, and grant to you favour, kindness and peace before those who see you, and may none of the children of men have power over you to harm you. Go in peace.

30 “And if you see a land pleasant to your eyes to dwell in, then arise and bring me to you and take Lot with you, the son of Haran your brother, as your own son. אֱלֹהִים be with you.

31 “But leave Naḥor your brother with me till you return in peace, and we go with you all together.”

13 And אַבְרָם journeyed from Ḥaran, and he took Sarai, his wife, and Lot his brother Haran’s son, to the land of Kena’an. And he came to the land, and proceeded to Sheḵem, and dwelt near a great terebinth.

2 And he looked, and see, the land was very pleasant from the entering of Ḥamath to the great terebinth.

3 And אֱלֹהִים said to him, "To you and to your seed I shall give this land."

4 And he built an altar there, and he offered a burnt offering on it to אֱלֹהִים, who had appeared to him.

5 And he moved from there to the mountain: Běyth Ĕl on the west and Ai on the east, and pitched his tent there.

6 And he looked, and see, the land was very wide and good, and all grew upon it: vines and fig trees and pomegranates, oaks and mulberries, and terebinths and olive trees, and cedars and cypresses and date palms, and all trees of the field, and there was water on the mountains.

7 And he barak אֱלֹהִים who had led him out of Ur-Kasdim, and had brought him to this land.

8 And it came to be in the first year, in the seventh week, on the new moon of the first month, that he built an altar on this mountain, and called on the Name of אֱלֹהִים, "You, the everlasting Elohim, are my Elohim."

9 And he offered on the altar a burnt offering to אֱלֹהִים that He should be with him and not forsake him all the days of his life.

10 And he moved from there and went towards the Negeb, and he came to Hebron, and Hebron was built at that time, and he dwelt there two years. And he went to the land of the Negeb, to Be'aloth, and there was a scarcity of food in the land.

11 And Abram went into Mitsrayim in the third year of the week, and he dwelt in Mitsrayim five years before his wife was taken away from him.

12 Now Tanais in Mitsrayim was at that time built - seven years after Hebron.

13 And it came to be when Pharaoh seized Sarai, the wife of Abram, that אֱלֹהִים plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very rich by reason of possessions in sheep, and cattle, and donkeys, and horses, and camels, and male and female servants, and in silver

and gold exceedingly. And Lot also, his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Mitsrayim, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Běyth Ęl on the west, and he barak 𐤁𐤓𐤁𐤏 his Elohim who had brought him back in peace.

16 And it came to be in the forty-first Yoběl, in the third year of the first week, that he returned to this place and offered a burnt offering there, and called on the Name of 𐤁𐤓𐤁𐤏, and said, "You, the Most High Ęl, are my Elohim forever and ever."

17 And in the fourth year of this week Lot parted from him, and Lot dwelt in Sedom. And the men of Sedom were exceedingly wicked.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, 𐤁𐤓𐤁𐤏 said to Abram, after Lot had parted from him, in the fourth year of this week, "Lift up your eyes from the place where you are dwelling, northward and southward, and westward and eastward.

20 "For all the land which you see, I shall give to you and to your seed forever, and I shall make your seed as the sand of the sea: though a man may number the dust of the earth, yet your seed shall not be numbered.

21 "Arise, walk in the length of it and the breadth of it, and see it all; for to your seed I shall give it." And Abram went to Hebron, and dwelt there.

22 And in this year Kedorla'omer, sovereign of Ęylam, and Amraphel, sovereign of Shin'ar, and Aryok, sovereign of Ellasar and Tid'al, sovereign of Goyim, came and slew the sovereign of Amarah, and the sovereign of Sedom fled, and many fell through wounds in the valley of Siddim, by the Salt Sea.

23 And they took Sedom and Adam and Tseboyim captive, and they also took Lot captive, the son of

Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive, and he armed his household servants.

25 . . . For Abram, and for his seed, a tenth of the first-fruits to אֱלֹהִים, and אֱלֹהִים ordained it as a Law forever that they should give it to the kohenim who served before Him, that they should possess it forever.

26 And to this Law there is no limit of days; for He has ordained it for the generations forever that they should give to אֱלֹהִים the tenth of all, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave *it* to His kohenim to eat and to drink with joy before Him.

28 And the sovereign of Sedom came to him and bowed himself before him, and said, "Our master Abram, give to us the beings which you have rescued, but let the booty be yours."

29 But Abram said to him, "I lift up my hands to the Most High Ēl, that from a thread to a sandal strap I shall not take any that is yours, lest you should say, 'I have made Abram rich.' Except only what the young men have eaten, and the portion of the men who went with me - Anër, Eshkol, and Mamrë, these shall take their portion."

14 After these matters, in the fourth year of this week, on the new moon of the third month, the word of אֱלֹהִים came to Abram in a dream, saying, "Do not fear, Abram; I am your defender, and your reward shall be exceedingly great."

2 And he said, "Adonai, Adonai, what shall you give me, seeing I go childless, and the son of Masëq, the son of my female servant, is Ēl'azar of Dammeseq: he shall be my heir, and to me you have given no seed."

3 And He said to him, "This shall not be your heir, but one that shall come out of your own body; he shall be your heir."

4 And He brought him outside, and said to him, "Look toward the shamayim and number the stars, if you are able to number them."

5 And he looked toward the shamayim, and saw the stars. And He said to him, "So shall your seed be."

6 And he believed in אֱלֹהִים, and it was reckoned to him for righteousness.

7 And He said to him, "I am אֱלֹהִים that brought you out of Ur-Kasdim, to give you the land of the Kena'anites to possess it forever. And I shall be Elohim to you and to your seed after you."

8 And he said, "Aḏonai, Aḏonai, whereby shall I know that I shall inherit *it*?"

9 And he said to him, "Bring Me a three-year-old heifer, and a three-year-old ram, and a three-year-old sheep, and a turtle-dove, and a young pigeon."

10 And he took all these in the middle of the month; and he dwelt at the terebinth tree of Mamrē, which is near Ḥebron.

11 And he built there an altar, and slaughtered all these; and he poured their blood on the altar, and cut them in the middle, and placed each half opposite the other; but he did not cut the birds.

12 And birds of prey came down upon the carcasses, but Aḇram drove them away, and did not allow the birds of prey to touch them.

13 And it came to be, when the sun had gone down, that a deep sleep fell on Aḇram, and see, a frightening great darkness fell upon him, and it was said to Aḇram, "Know for certainty that your seed shall be sojourners in a land *that is* not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14 "And the nation also to whom they shall be in bondage I shall judge, and after that they shall come out from there with great possessions.

15 "And you shall go to your fathers in peace, and be buried in a good old age.

16 “But in the fourth generation they shall return here; for the wickedness of the Amorites is not yet complete.”

17 And he awoke from his sleep, and he arose, and the sun had gone down; and there was a flame, and see, a smoking oven, and a burning torch passed between the pieces.

18 And on that day אַבְרָם made a Covenant with Aḅram, saying, “To your seed I shall give this land: from the river of Mitsrayim to the great river, the river Perath, the Qěynites, the Qenizzites, the Qaḏmonites, the Perizzites, and the Repha'im, the Phakorites, and the Ḥiwrites, and the Amorites, and the Kena'anites, and the Girgashites, and the Yeḅusites.”

19 And the day passed, and Aḅram offered the pieces, and the birds, and their grain offerings, and their drink offerings, and the fire devoured them.

20 And on that day we made a Covenant with Aḅram accordingly, as we had Covenanted with Noah in this month; and Aḅram renewed the Festival and Law for himself forever.

21 And Aḅram rejoiced, and made all these matters known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22 And Sarai advised her husband Aḅram, and said to him, “Go in to Haḡar, my Mitsrite female servant, it may be that I shall build up seed to you by her.”

23 Aḅram listened to the voice of Sarai his wife, and said to her, “Do so.” And Sarai took Haḡar, her female servant, the Mitsrite, and gave her to Aḅram, her husband, to be his wife.

24 And he went in to her, and she conceived and bore him a son, and he called his name Yishma'el, in the fifth year of this week; and this was the eighty-sixth year in the life of Aḅram.

15 And in the fifth year of the fourth week of this Yobēl, in the third month, in the middle of the month, Aḅram celebrated the Festival of the First-Fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce to אֱלֹהִים: a heifer and a goat and a sheep on the altar as a burnt offering to אֱלֹהִים; their grain offerings and their drink offerings he offered on the altar with frankincense.

3 And אֱלֹהִים appeared to אַבְרָם, and said to him, "I am Ēl Shaddai - approve yourself before Me and be perfect.

4 "And I shall make My Covenant between Me and you, and I shall multiply you exceedingly."

5 And אַבְרָם fell on his face, and Elohim spoke with him, and said,

6 "See, My Law is with you, and you shall be the father of many nations.

7 "No longer shall your name be called אַבְרָם, but your name from this time, even forever, shall be אַבְרָהָם, for I have made you the father of many nations.

8 "And I shall make you very great, and I shall make you into nations, and sovereigns shall come forth from you.

9 "And I shall establish My Covenant between Me and you, and your seed after you, throughout their generations, for an everlasting Covenant, so that I may be Elohim to you, and to your seed after you,

10 to give to you the land where you have been a sojourner - the land of Kena'an - that you may possess it forever, and I shall be their Elohim."

11 And אֱלֹהִים said to אַבְרָהָם, "And as for you, you shall keep My Covenant, you and your seed after you, and circumcise every male among you, and circumcise your foreskins, and it shall be a sign of an everlasting Covenant between Me and you.

12 "And the child on the eighth day you shall circumcise. Every male throughout your generations, he that is born in the house, or whom you have bought with silver from any stranger, whom you have acquired who is not of your seed.

13 “He that is born in your house shall surely be circumcised, and those whom you have bought with silver shall be circumcised, and My Covenant shall be in your flesh for an everlasting Law.

14 “And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that being shall be cut off from his people, for he has broken My Covenant.”

15 And Elohim said to Abraham, “As for Sarai your wife, her name shall no longer be called Sarai, but Sarah shall be her name.

16 “And I shall barak her, and give you a son by her, and I shall barak him, and he shall become a nation, and sovereigns of nations shall proceed from him.”

17 And Abraham fell on his face, and rejoiced, and said in his heart, “Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?”

18 And Abraham said to Elohim, “Oh, let Yishma’el live before you!”

19 And Elohim said, “Yes, but Sarah shall also bear you a son, and you shall call his name Yitshaq, and I shall establish My Covenant with him, an everlasting Covenant, and for his seed after him.

20 “And as for Yishma’el I have also heard you, and see, I shall barak him, and make him great, and multiply him exceedingly, and he shall bring forth twelve princes, and I shall make him a great nation.

21 “But My Covenant I shall establish with Yitshaq, whom Sarah shall bear to you, in these days, in the next year.”

22 And He left off speaking with him, and Elohim went up from Abraham.

23 And Abraham did accordingly, as Elohim had said to him, and he took Yishma’el his son, and all that were born in his house, and whom he had bought with his silver, every male in his house, and circumcised the flesh of their foreskin.

24 And on the same day, Abraham was circumcised, and all the men of his house, and all those, whom he had bought with silver from the children of the stranger, were circumcised with him.

25 This Law is for all the generations forever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an everlasting Law, ordained and written on the tablets of the shamayim.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, does not belong to the children of the Covenant which אֱלֹהִים made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is of אֱלֹהִים, but to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the Covenant of אֱלֹהִים our Elohim.

27 For all the messengers of the presence and all the messengers of qodeshah have been so created from the day of their creation, and before the messengers of the presence and the messengers of qodeshah He has qadosh Yisra'ël, that they should be with Him and with His qodesh messengers.

28 And you shall command the children of Yisra'ël and let them observe the sign of this Covenant for their generations as an everlasting Law, and they shall not be rooted out of the land.

29 For the Command is ordained for a Covenant, that they should observe it forever among all the children of Yisra'ël.

30 For Yishma'ël and his sons and his brothers and Ėsaw, אֱלֹהִים did not cause to approach Him, and He did not choose them because they are the children of Abraham, because He knew them, but He chose Yisra'ël to be His people.

31 And He qadosh them, and gathered them from among all the children of men; for there are many nations and many peoples, and all are His, and over

all He has placed spirits in authority to lead them astray from Him.

32 But over Yisra'ël He did not appoint any messenger or Ruah, for He alone is their Ruler, and He shall preserve them and require them at the hand of His messengers and His Ruahoth, and at the hand of all His powers in order that He may preserve them and barak them, and that they may be His and He may be theirs from this time and forever.

33 And now I announce to you that the children of Yisra'ël shall not keep true to this Law, and they shall not circumcise their sons according to all this Torah; for in the flesh of their circumcision they shall omit this circumcision of their sons, and all of them, sons of Beliya'al, shall leave their sons uncircumcised as they were born.

34 And there shall be great wrath from אַף־אֵל against the children of Yisra'ël, because they have forsaken His Covenant and turned aside from His Word, and provoked and blasphemed, inasmuch as they do not observe the Law of this Torah; for they have treated their members like the gentiles, so that they may be removed and rooted out of the land. And there shall no more be pardon or forgiveness to them for all the sin of this straying forever.

16 And on the new moon of the fourth month we appeared to Abraham, at the terebinth of Mamrë, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son - as his name is ordained and written in the tablets of the shamayim: Yitshaq,

4 and when we returned to her at an appointed time, she would have conceived a son.

5 And in this month אִיִּזֵּז executed His judgments on Seḏom, and Amoraḥ, and Tseḇoyim, and all the region of the Yardēn, and He burned them with fire and sulphur, and destroyed them until this day, even as I have declared to you all their works, that they are evil and exceedingly wicked, and that they defile themselves and commit whoring in their flesh, and work uncleanness on the earth.

6 And, in like manner, Elohim shall execute judgment on the places where they have done according to the uncleanness of the Seḏomites, like the judgment of Seḏom.

7 But Lot we saved; for Elohim remembered Aḇraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin on the earth, such as had not been on the earth since the days of Aḏam till his time; for the man lay with his daughters.

9 And, see, it was commanded and engraved concerning all his seed, on the tablets of the shamayim, to remove them and root them out, and to execute judgment upon them like the judgment of Seḏom, and to leave no seed of the man on earth on the Day of condemnation.

10 And in this month Aḇraham moved from Ḥeḇron, and departed and dwelt between Qaḏēsh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from there, and dwelt at Be'ērsheḇa.

12 And in the middle of the sixth month אִיִּזֵּז visited Sarah and did to her as He had spoken, and she conceived,

13 and she bore a son in the third month. And in the middle of the month, at the time of which אִיִּזֵּז had spoken to Aḇraham, on the Festival of the First-Fruits of the Harvest, Yitshaq was born.

14 And Abraham circumcised his son on the eighth day; he was the first that was circumcised according to the Covenant which is ordained forever.

15 And in the sixth year of the fourth week we came to Abraham, to Be'ərsheba, and we appeared to him, *as we had told Sarah that we would return to her, and she would have conceived a son.*

16 *And we returned in the seventh month, and found Sarah with child before us,* and we barak him, and we announced to him all the matters which had been established concerning him, that he should not die till he should bring forth six more sons, and should see *them* before he died; but in Yitshaq should his name and seed be called.

17 And all the seed of his sons should be gentiles, and be reckoned with the gentiles; but from the sons of Yitshaq, one should become a qodesh seed, and should not be reckoned among the gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of Elohim, that it should be to אֱלֹהִים a people for possession above all nations and that it should become a reign and kohenim and a qodesh nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceedingly great joy.

20 And he built there an altar to אֱלֹהִים who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a Festival of joy in this month seven days, near the altar which he had built at Be'ərsheba.

21 And he built booths for himself and for his servants on this Festival, and he was the first to celebrate the Festival of Sukkoth on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to אֱלֹהִים: two bulls, two rams, seven sheep, one goat, for a sin offering, to make atonement for himself and for his seed.

23 And, as a slaughtering of thanksgiving: seven rams, seven young goats, seven sheep, and seven goats, and their grain offerings and their drink offerings. And he burned all the fat of them on the altar, a choice offering to אֱלֹהִים for a sweet smelling fragrance.

24 And morning and evening he burned fragrant substances: frankincense and galbanum, and fragrant gum, and nard, and myrrh, and spice, and cinnamon; all these seven he offered crushed, mixed together in equal parts, pure.

25 And he celebrated this Festival during seven days, rejoicing with all his heart and with all his being, he and all those who were in his house; and there was no stranger with him, nor any that was uncircumcised.

26 And he barak his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the Branch of Righteousness for the everlasting generations, and from him a Qodesh Seed, so that it should become like Him who had made all matters.

27 And he barak and rejoiced, and he called the name of this Festival the Festival of אֱלֹהִים, a joy acceptable to the Most High Ėl.

28 And we barak him forever, and all his seed after him throughout all the generations of the earth, because he celebrated this Festival in its season, according to the witness of the tablets of the shamayim.

29 For this reason it is ordained on the tablets of the shamayim concerning Yisra'el, that they shall celebrate the Festival of Sukkoth seven days with joy, in the seventh month, acceptable before אֱלֹהִים – a Law forever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained forever regarding Yisra'el that they should celebrate it and dwell in booths, and put wreaths upon their heads, and take leafy branches, and willows of the stream.

31 And Aḅraham took branches of palm trees, and the fruit of good trees, and every day going round the altar with the branches seven times in the morning, he praised and gave thanks to his Elohim for all matters in joy.

17 And in the first year of the fifth week, Yitšḥaq was weaned in this Yoběl, and Aḅraham made a great feast in the third month, on the day his son Yitšḥaq was weaned.

2 And Yishma'ěl, the son of Haḡar, the Mitsrite, was before the face of Aḅraham, his father, in his place, and Aḅraham rejoiced and barak Elohim because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because אִפְרָיִם had given him seed upon the earth to inherit the earth, and he barak with all his mouth the Creator of all matters.

4 And Sarah saw Yishma'ěl playing and dancing, and Aḅraham rejoicing with great joy, and she became jealous of Yishma'ěl and said to Aḅraham, "Drive out this female servant and her son; for the son of this female servant shall not be heir with my son, Yitšḥaq."

5 And the matter was evil in Aḅraham's sight, because of his female servant and because of his son, that he should drive them from him.

6 And Elohim said to Aḅraham, "Let it not be evil in your sight, because of the child and because of the female servant. In all that Sarah has said to you, listen to her words and *act*; for in Yitšḥaq shall your name and seed be called.

7 "But as for the son of this female servant, I shall make him a great nation, because he is of your seed."

8 And Aḅraham rose up early in the morning and took bread and a flask of water, and placed them on the shoulders of Haḡar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Be'ěrsheḅa. And the water in the flask was used up,

and the child was thirsty, and was not able to go on, and fell down.

10 And his mother took him and placed him under an olive tree, and went and sat down opposite him, at the distance of a bow-shot; for she said, "Let me not see the death of my child." And as she sat she wept.

11 And a messenger of Elohim, one of the qodeshim, said to her, "Why do you weep, Haḡar? Arise, take the child, and hold him in your hand; for Elohim has heard your voice, and has seen the child."

12 And she opened her eyes, and she saw a well of water, and she went and filled her flask with water, and she gave her child to drink. And she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and Elohim was with him; and his mother brought him a wife from among the daughters of Mitsrayim.

14 And she bore him a son, and he called his name Neḡayoth; for she said, "אִי־אֵל was near to me when I called upon him."

15 And it came to be in the seventh week, in the first year, in the first month in this Yoḡel, on the twelfth of this month, there were voices in the shamayim regarding Aḡraham, that he was trustworthy in all that He told him, and that he loved אִי־אֵל, and that in every affliction he was trustworthy.

16 And the prince Mastēma came and said before Elohim, "See, Aḡraham loves Yitshāq his son, and he delights in him above all other matters. Command him to offer him as a burnt offering on the altar, and You shall see if he shall do this command, and You shall know if he is trustworthy in all in which You try him."

17 And אִי־אֵל knew that Aḡraham was trustworthy in all his afflictions; for He had tried him through his land and with scarcity of food, and had tried him with the wealth of sovereigns, and had tried him again through his wife, when she was taken, and with circumcision, and had tried him through Yishma'el and Haḡar, his female servant, when he sent them away.

18 And in all in which He had tried him, he was found trustworthy, and his being was not impatient, and he was not slow to act; for he was trustworthy and loved אֱלֹהִים.

18 And Elohim said to him, "Abraham, Abraham." And he said, "See, here I am."

2 And He said, "Take your beloved son Yitshaq whom you love, and go to the high country, and offer him on one of the mountains which I shall point out to you."

3 And he rose early in the morning and saddled his donkey, and took his two young men with him, and Yitshaq his son, and cut the wood for the burnt offering, and he went to the place on the third day, and he saw the place far off.

4 And he came to a well of water, and he said to his young men, "You stay here with the donkey, and I and the lad shall go on, and when we have worshipped we shall come again to you."

5 And he took the wood for the burnt offering and laid it on Yitshaq his son, and he took in his hand the fire and the knife, and they went, both of them together to that place.

6 And Yitshaq said to his father, "Father." And he said, "Here I am, my son." And he said to him, "See, the fire, and the knife, and the wood; but where is the sheep for the burnt offering, father?"

7 And he said, "Elohim shall provide a sheep for a burnt offering, my son." And he drew near to the place of the mountain of Elohim.

8 And he built an altar, and he placed the wood on the altar, and bound Yitshaq his son, and placed him on the wood which was upon the altar, and stretched out his hand to take the knife to slay Yitshaq his son.

9 And I stood before him, and before the prince of Mastema, and אֱלֹהִים said, "Command him not to lay his hand on the lad, nor to do any matter to him, for I have shown that he reveres אֱלֹהִים."

10 And I called to him from the shamayim, and said to him, “Abraham, Abraham!” And he was afraid and said, “See, *here* I am.”

11 And I said to him, “Do not lay your hand on the lad, neither do any matter to him; for now I have shown that you revere אֱלֹהִים, and have not withheld your son, your first-born son, from Me.”

12 And the prince of Mastēma was put to shame, and Abraham lifted up his eyes and looked, and see, a single ram caught by its horns. And Abraham went and took the ram and offered it as a burnt offering instead of his son.

13 And Abraham called that place ‘אֵיֶרֶךְ Yireh,’ so that it is said, “אֵיֶרֶךְ provides.” That is Mount Tsiyon.

14 And אֱלֹהִים called Abraham by his name a second time from the shamayim, as He caused us to appear to speak to him in the Name of אֱלֹהִים.

15 And He said, “By Myself I have sworn, says אֱלֹהִים. Because you have done this matter, and have not withheld your son, your beloved son, from Me, that in beraḵah I shall baraḵ you and in multiplying I shall multiply your seed as the stars of the shamayim, and as the sand which is on the seashore. And your seed shall inherit the cities of its enemies,

16 “and in your seed all nations of the earth shall be baruḵ; because you have obeyed My voice, and I have shown to all that you are trustworthy to Me in all that I have said to you. Go in peace.”

17 And Abraham went to his young men, and they arose and went together to Be’ērsheḇa, and Abraham dwelt by Be’ērsheḇa.

18 And he celebrated this Festival every year, seven days with joy, and he called it the Festival of אֱלֹהִים according to the seven days during which he went and returned in peace.

19 And accordingly it has been ordained and written on the tablets of the shamayim regarding Yisra’el and its seed that they should observe this Festival seven days with the joy of a Festival.

19 And in the first year of the first week, in the forty-second Yoběl, Aḅraham returned and dwelt opposite Heḅron, that is Qiryath Arba, fourteen years.

2 And in the first year of the third week of this Yoběl the days of the life of Sarah were accomplished, and she died in Heḅron.

3 And Aḅraham went to mourn over her and bury her, and we tried him, if his spirit was patient, but he was not bitter in the words of his mouth. And he was found patient in this, and was not disturbed,

4 for in patience of spirit he spoke with the children of Heḥth, to the intent that they should give him a place in which to bury his dead.

5 And אִרְאֵל gave him favour before all who saw him, and he pleaded with the sons of Heḥth, and they gave him the land of the cave of Maḅpēlah opposite Mamrē, that is Heḅron, for four hundred pieces of silver.

6 And they pleaded with him, saying, "We shall give it to you for naught!" But he would not take it from their hands for naught, for he gave the price of the place, the silver in full, and he bowed down before them twice; and after this he buried his dead in the cave of Maḅpēlah.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two Yobelim and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial with which Aḅraham was tried, and he was found trustworthy, patient in spirit.

9 And he did not speak; not a single word regarding the report in the land how that Elohim had said that He would give it to him and to his seed after him. And he pleaded a place there to bury his dead; for he was found trustworthy, and was recorded on the tablets of the shamayim as the friend of Elohim.

10 And in the fourth year he took a wife for his son Yitshaq, and her name was Ribqah the sister of Laḅan and daughter of Bethu'el. And Bethu'el was the son of

Milkah, who was the wife of Naḥor, the brother of Abraham.

11 And Abraham took a third wife, and her name was Qeturah, from among the daughters of his household servants, for Haḡar had died before Sarah.

12 And she bore him six sons, Zimran, and Yoqshan, and Meḡan, and Miḡyan, and Yishbaq, and Shuwaḡ, in the two weeks of years.

13 And in the sixth week, in the second year, Ribqah bore to Yitshaq two sons, Ya'aqob and Ĕsaw. And Ya'aqob was smooth-skinned and an upright man, but Ĕsaw was fierce, a man of the field, and hairy, and Ya'aqob dwelt in tents.

14 And the youths grew and Ya'aqob learned to write; but Ĕsaw did not learn, for he was a man of the field and a hunter, and he learned battle, and all his deeds were mighty.

15 And Abraham loved Ya'aqob, but Yitshaq loved Ĕsaw.

16 And Abraham saw the deeds of Ĕsaw, and he knew that in Ya'aqob his name and seed should be called. And he called Ribqah and gave command regarding Ya'aqob, for he knew that she loved Ya'aqob much more than Ĕsaw.

17 And he said to her, "My daughter, watch over my son Ya'aqob, for he shall be in my place on the earth, and for a beraḡah in the midst of the children of men, and for the esteem of the whole seed of Shēm.

18 "For I know that אֱלֹהִים shall choose him to be a people for possession unto Himself, above all peoples that are on the face of the earth.

19 "And see, Yitshaq my son loves Ĕsaw more than Ya'aqob, but I see that you truly love Ya'aqob.

20 "Add still further to your kindness to him, and let your eyes be upon him in love; for he shall be a beraḡah to us on the earth from this time to all generations of the earth.

21 "Let your hands be strong and let your heart rejoice in your son Ya'aqob; for I have loved him far beyond

all my sons. He shall be baruk forever, and his seed shall fill the whole earth.

22 "If a man could number the sand of the earth, his seed shall also be numbered.

23 "And all the birekoth with which אֱלֹהִים has barak my seed and I, shall belong to Ya'aqob and his seed always.

24 "And in his seed shall my name be baruk, and the name of my fathers, Shēm, and Noah, and Hanok, and Mahalal'el, and Enosh, and Shēth, and Adam.

25 "And these shall serve to lay the foundations of the shamayim, and to strengthen the earth, and to renew all the luminaries which are in the expanse."

26 And he called Ya'aqob before the eyes of Ribqah his mother, and kissed him, and barak him, and said,

27 "Ya'aqob, my beloved son, whom my being loves, may Elohim barak you from above the expanse, and may He give you all the birekoth with which He barak Adam, and Hanok, and Noah, and Shēm. And all the words of which He told me, and all the matters which He promised to give me, may He cause to cling to you and to your seed forever, according to the days of the shamayim above the earth.

28 "And the spirits of Mastēma shall not rule over you or over your seed to turn you from אֱלֹהִים, who is your Elohim from this time and forever.

29 "And may אֱלֹהִים Elohim be a Father to you and you, the first-born son, and to the people always. Go in peace, my son."

30 And they both went out together from Abraham.

31 And Ribqah loved Ya'aqob with all her heart and with all her being, very much more than Ėsaw; but Yitshaq loved Ėsaw much more than Ya'aqob.

20 And in the forty-second Yobel, in the first year of the seventh week, Abraham called Yishma'el, and his twelve sons, and Yitshaq and his two sons, and the six sons of Qeturah, and their sons.

2 And he commanded them that they should observe the Way of אֱלֹהִים; that they should work righteousness,

and each love his neighbour, and act in this manner among all men; that they should each so walk with regard to them as to do Right-Ruling and righteousness on the earth.

3 That they should circumcise their sons, according to the Covenant which He had made with them, and not deviate to the right hand or the left of all the paths which אִתְּכֶם had commanded us; and that we should guard ourselves from all whoring and uncleanness.

4 And if any woman or female servant commit whoring among you, burn her with fire, and let them not commit whoring with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Kena'an; for the seed of Kena'an shall be rooted out of the land.

5 And he told them of the judgment of the Repha'ites, and the judgment of the Sedomites, how they had been judged on account of their wickedness, and had died on account of their whoring, and uncleanness, and each ones corruption through whoring:

6 "And guard yourselves from all whoring and uncleanness and from all pollution of sin, lest you make our name a curse and your whole life a hissing. And all your sons be destroyed by the sword and you become accursed like Sedom and all your remnant as the sons of Amarah.

7 "I implore you, my sons, love the Elohim of the shamayim. And you, cling to all His Commands and do not walk after their idols, and after their uncleannesses,

8 "And do not make for yourselves moulded or carved mighty ones; for they are worthless, and there is no spirit in them. For they are work of hands, and all who trust in them trust in naught. Do not serve them, nor worship them.

9 "But you, serve the Most High Ĕl, and worship Him continually: and trust in His face always, and work uprightness and righteousness before Him, that He may have pleasure in you and grant you His kindness,

and send rain upon you morning and evening, and barak all your works which you have wrought upon the earth, and barak your bread and your water, and barak the fruit of your womb and the fruit of your land, and the herds of your cattle, and the flocks of your sheep.

10 “And you shall be for a beraḳah on the earth, and all nations of the earth shall desire you, and barak your sons in my name, that they may be baruḳ as I am.”

11 And he gave to Yishma’el and to his sons, and to the sons of Qeturah, gifts, and sent them away from Yitshaq his son, and he gave all to Yitshaq his son.

12 And Yishma’el and his sons, and the sons of Qeturah and their sons, went together and dwelt from Paran to the entering in of Babel in all the land which is towards the East facing the desert.

13 And these intermixed with each other, and their name was called Arabṣ, and Yishma’elites.

21 And in the sixth year of the seventh week of this Yobel Abraham called Yitshaq his son, and commanded him saying, “I have become old, and do not know the day of my death, and am full of my days.

2 “And see, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered אֱלֹהִים, and sought with all my heart to do His desire, and to walk uprightly in all His Ways.

3 “My being has hated idols, that I might observe to do the desire of Him who created me.

4 “For He is the living Elohim, and He is qodesh and trustworthy, and He is righteous beyond all, and with Him there is no partiality and no accepting of bribes; for Elohim is righteous, and executes right-ruling on all those who transgress His Commands and despise His Covenant.

5 “And you, my son, shall observe His Commands and His Laws and His Right-Rulings, and do not walk after the abominations and after the carved images and after the moulded images.

6 “And eat no blood at all, of beasts or cattle, or of any bird which flies in the shamayim.

7 “And if you slaughter whatever as an acceptable peace-offering, you slay it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour mixed with oil, with its drink-offering - offer them all together on the altar of burnt offering; it is a sweet fragrance before אֱלֹהִים.

8 “And you shall offer the fat of the slaughtering of thanksgiving on the fire which is upon the altar, and the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys, and the fat that is on them by the loins, and the appendage on the liver you shall remove together with the kidneys.

9 “And offer all these for a sweet fragrance acceptable before אֱלֹהִים, with its grain-offering and with its drink-offering, for a sweet fragrance, the bread of the offering to אֱלֹהִים.

10 “And eat its meat on that day and on the second day, and do not let the sun on the second day go down on it till it is eaten, and let none be left over for the third day; for it is not acceptable and let it no longer be eaten. And all who eat of it shall bring sin upon themselves; for thus I have found it written in the Books of my forefathers, and in the words of Ḥanok, and in the words of Noah.

11 “And you shall put salt on all your offerings, and do not let the salt of the Covenant be lacking in all your offerings before אֱלֹהִים.

12 “And regarding the wood of the slaughterings, beware lest you bring wood for the altar in addition to these: cypress, dephran, sagad, pine, fir, cedar, juniper, palm, olive, myrrh, laurel, and citron, broom, and balsam.

13 “And of these kinds of wood put upon the altar under the offering, such as have been tried as to their appearance - and do not place any split or dark wood - hard and clean, without fault, a sound and new growth; and do not place old wood, for there is no longer fragrance in it as before.

14 “Besides these kinds of wood there is none other that you shall place, for the fragrance is dispersed, and the smell of its fragrance does not ascend to the shamayim.

15 “Observe this Command and do it, my son, that you may be upright in all your deeds.

16 “And at all times be clean in your body, and wash yourself with water before you approach to offer on the altar, and wash your hands and your feet before you draw near to the altar; and when you are done offering, wash your hands and your feet again.

17 “And let no blood appear upon you nor on your clothes; be on your guard, my son, against blood, be on your guard exceedingly; cover it with dust.

18 “And do not eat any blood, for it is the life; eat no blood whatsoever.

19 “And take no gifts for the blood of man, lest it be shed with impunity, without right-ruling; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man except by the blood of him who shed it.

20 “And take no bribe or gift for the blood of man: blood for blood, that you may be accepted before אֱלֹהִים, the Most High Ėl - for He is the defence of the good - and that you may be preserved from all evil, and that He saves you from every kind of death.

21 “I see my son, that all the works of the children of men are sin and wickedness, and all their deeds are uncleanness and an abomination and a defilement, and there is no righteousness with them.

22 “Beware, lest you walk in their ways and tread in their paths, and sin a sin unto death before the Most High Ėl. Else He shall give you back into the hands of your transgression, and root you out of the land, and your seed likewise from under the shamayim, and your name and your seed shall perish from the whole earth.

23 “Turn away from all their deeds and all their uncleanness, and observe the Law of the Most High Ėl, and do His desire and be upright in all matters.

24 “And He shall barak_u you in all your deeds, and shall raise up from you the Branch of Righteousness through all the earth, throughout all generations of the earth, and my name and your name shall not be forgotten under the shamayim forever.

25 “Go in peace, my son. May the Most High Ĕl, my Elohim and your Elohim, strengthen you to do His desire, and may He barak_u all your seed and the remnant of your seed for generations forever, with all righteous birekoth, that you may be a bera_ukah on all the earth.”

26 And he went out from him rejoicing.

22 And it came to be in the first week in the forty-fourth Yob_{el}, in the second year, that is, the year in which A_braham died, that Yitshaq and Yishma'el came from Be'ersheba to celebrate the Feast of Sha_uoth - that is, the feast of the first-fruits of the harvest - to A_braham, their father. And A_braham rejoiced because his two sons had come.

2 For Yitshaq had many possessions in Be'ersheba, and Yitshaq used to go and see his possessions and to return to his father.

3 And in those days Yishma'el came to see his father, and they both came together, and Yitshaq offered a slaughtering for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a slaughtering of thanksgiving and made a feast of joy before Yishma'el, his brother. And Ribqah made new cakes from the new grain, and gave them to Ya'aqob, her son, to take them to A_braham, his father, from the first-fruits of the land, that he might eat and barak_u the Creator of all matters before he died.

5 And Yitshaq, too, sent by the hand of Ya'aqob to A_braham a best slaughtering of thanksgiving, that he might eat and drink.

6 And he ate and drank, and barak_u the Most High Ĕl, who has created the shamayim and earth, who has made all the fatness of the earth, and given them to

the children of men that they might eat and drink and barak their Creator.

7 “And now I give thanks to You, my Elohim, because You have caused me to see this day. See, I am one hundred and seventy-five years, an old man and full of days, and all my days have been peace unto me.

8 “The sword of the adversary has not overcome me in all that You have given my children and I, all the days of my life until this day.

9 “My Elohim, may Your kindness and Your peace be upon Your servant, and upon the seed of his sons, that they may be to You a chosen nation and an inheritance from among all the nations of the earth from this time to forever of the generations of the earth, unto all the ages.”

10 And he called Ya’aqob and said, “My son Ya’aqob, may the Elohim of all barak you and strengthen you to do righteousness, and His desire before Him, and may He choose you and your seed that you become a people for His inheritance according to His desire always. And you, my son Ya’aqob, draw near and kiss me.”

11 And he drew near and kissed him, and he said, “Baruk be my son Ya’aqob and all the sons of Elohim Most High, unto all the ages. May Elohim give unto you a Seed of Righteousness; and some of your sons may He qadosh in the midst of the whole earth. May nations serve you, and all the nations bow themselves before your seed.

12 “Be strong in the presence of men, and exercise authority over all the seed of Sheth. Then your ways and the ways of your sons shall be declared right, so that they shall become a qodesh nation.

13 “May the Most High El give you all the birekoth with which He has barak me and with which He barak Noah and Adam. May they rest on the qodesh head of your seed from generation to generation forever.

14 “And may He cleanse you from all unrighteousness and impurity, that you may be forgiven all

transgressions - your sins of ignorance. And may He strengthen you, and barak you, and may you inherit the whole earth.

15 “And may He renew His Covenant with you, that you may be to Him a nation for His inheritance for all the ages, and that He may be to you and to your seed an Elohim in truth and righteousness throughout all the days of the earth.

16 “And you, my son Ya’aqob, remember my words, and observe the Commands of Abraham, your father. Separate yourself from the nations, and do not eat with them and do not do according to their works, and do not become their associate; for their works are unclean, and all their ways are defiled and an abomination and uncleanness.

17 “They offer their offerings to the dead and they worship evil spirits, and they eat over the graves, and all their works are worthless and emptiness.

18 “They have no heart to understand and their eyes do not see what their works are, and how they stray in saying to a piece of wood, ‘You are my mighty one,’ and to a stone, ‘You are my master and you are my deliverer.’

19 “And as for you, my son Ya’aqob, may the Most High Ēl help you. And the Elohim of the shamayim barak you and remove you from their uncleanness and from all their straying.

20 “Beware, my son Ya’aqob, of taking a wife from any seed of the daughters of Kena’an; for all his seed is to be rooted out of the earth.

21 “For, owing to the transgression of Ham, Kena’an strayed, and all his seed shall be destroyed from off the earth and all his remnant, and none springing from him shall be saved on the Day of judgment.

22 “And as for all the worshippers of idols and the profane, there shall be no hope for them in the land of the living; and there shall be no remembrance of them on the earth; for they shall descend into the grave, and into the place of condemnation they shall go. As the

children of Sedom were taken away from the earth, so shall all those who worship idols be taken away.

23 "Do not fear, my son Ya'aqob, and be not dismayed, O son of Abraham. May the Most High Ēl preserve you from destruction, and may He deliver you from all the paths of straying.

24 "This house I have built for myself that I might put my name upon it in the earth, and it shall be named, the house of Abraham, it is given to you and to your seed forever; for you shall build my house and establish my name before Elohim forever. Your seed and your name shall stand throughout all generations of the earth."

25 And he ceased commanding him and to barak him.

26 And the two lay together on one bed, and Ya'aqob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he barak him with all his heart and said, "The Most High Ēl, the Elohim of all, and Creator of all, who brought me out from Ur-Kasdim, that He might give me this land to inherit it forever, and that I might establish a qodesh seed - baruḵ be the Most High forever."

28 And he barak Ya'aqob and said, "My son, over whom with all my heart and my affection I rejoice, may Your favour and Your kindness be lifted up on him and upon his seed always.

29 "And do not forsake him, nor despise him from this time and forever, and may Your eyes be open on him and upon his seed, that You may preserve him, and barak him, and may qadosh him as a nation for Your inheritance.

30 "And barak him with all Your bireḵoth from this time and forever, and renew Your Covenant and Your favour with him and with his seed according to all Your good pleasure unto all the generations of the earth."

23 And he placed two fingers of Ya'aqob on his eyes, and he barak the Elohim of mighty ones, and he

covered his face and stretched out his feet and slept the everlasting sleep, and was gathered to his fathers.

2 And through all this Ya'aqob was lying in his bosom, and did not know that Abraham, his father's father, was dead.

3 And Ya'aqob awoke from his sleep, and see, Abraham was cold as ice, and he said, "Father, father!"; but there was none that spoke, and he knew that he was dead.

4 And he arose from his bosom and ran and told Ribqah, his mother; and Ribqah went to Yitshaq in the night and told him; and they went together, and Ya'aqob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Yitshaq fell on the face of his father, and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Yishma'el his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

7 And his sons Yitshaq and Yishma'el buried him in the cave of Maqpehah, near Sarah his wife, and they wept for him forty days, all the men of his house, and Yitshaq and Yishma'el, and all their sons, and all the sons of Qeturah in their places, and the days of weeping for Abraham were ended.

8 And he lived three Yobelim and four weeks of years - one hundred and seventy-five years - and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen Yobelim; but after the Flood they began to grow less than nineteen Yobelim, and to decrease in Yobelim, and to grow old quickly, and to be full of their days by reason of much tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with אֱלֹהִים , and well-pleasing in righteousness all the days

of his life; and see, he did not complete four Yobelim in his life, when he had grown old by reason of the wickedness and was full of his days.

11 And all the generations which shall arise from this time until the Day of the great judgment shall grow old quickly, before they complete two Yobelim, and their knowledge shall forsake them by reason of their old age.

12 And in those days, if a man lives a Yobël and a half of years, they shall say regarding him, "He has lived long." But the greater part of his days are pain and sorrow and tribulation, and there is no peace.

13 "For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil words on evil words, and sickness on sickness, and all evil judgments such as these, one with another, sickness and overthrow, and snow and frost and ice, and fever, and chills, and languishing, and scarcity of food, and death, and sword, and captivity, and all kinds of calamities and pains."

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and whoring, and pollution and abominations.

15 Then they shall say, "The days of the forefathers were many: to a thousand years, and were good; but see, the days of our life, if a man has lived many, are seventy years, and, if he is strong, eighty years, and those evil and there is no peace in the days of this evil generation."

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they do, and concerning their forsaking the Covenant which אִתְּךָ made between them and Him, that they should observe and do all His Commands and His Laws and all His Torot, without departing either to the right hand or to the left.

17 For all have done evil, and every mouth speaks wickedness and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18 See the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether unbelieving, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive, one with another, the young with the old, and the old with the young, the poor with the rich, and the lowly with the great, and the needy with the prince, on account of the Torah and the Covenant; for they have forgotten Command, and Covenant, and Festivals, and New Moons, and Shabbathoth, and Yobelim, and all Right-Rulings.

20 And they shall stand *with* swords, and battle to turn them back to the Way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not turn from their wickedness to the Way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great Name, but not in truth and not in righteousness, and they shall defile the Most Qodesh Place with their uncleanness and the corruption of their pollution.

22 And a great punishment shall come upon the deeds of this generation from אֱלֹהִים, and He shall give them over to the sword and to judgment and to captivity, and to be plundered and devoured.

23 And He shall wake against them - the sinners of the gentiles, who have neither kindness nor compassion, and who shall respect the face of none, neither old nor young, nor anyone, for they are more wicked and mighty to do evil than all the children of men. And they shall use violence against Yisra'el and transgression

against Ya'aqob, and much blood shall be shed upon the earth, and there shall be none to gather and none to bury.

24 In those days they shall cry aloud, and call and pray that they may be saved from the hand of the sinners, the gentiles; but none shall be saved.

25 And the heads of the children shall be white with grey hair, and a child of three weeks shall appear old like a man of one hundred years, and their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the Laws, and to seek the Commands, and to return to the Way of Righteousness.

27 And the days shall begin to grow many and increase among those children of men, till their days draw near to one thousand years, and to a greater number of years than was their number of the days.

28 And there shall be no old man nor one who is not satisfied with his days, for all shall be children and youths.

29 And all their days they shall complete and live in peace and in joy and there shall be no adversary nor any evil destroyer; for all their days shall be days of beraḳah and healing.

30 And at that time אֱלֹהִים shall heal His servants, and they shall rise up and see great peace, and drive out their adversaries. And the righteous shall see and be thankful, and rejoice with joy forever and ever, and shall see all their judgments and all their curses on their enemies.

31 And their bones shall rest in the earth, and their spirits shall have much joy, and they shall know that it is אֱלֹהִים who executes right-ruling, and shows kindness to hundreds and thousands and to all that love Him.

32 And you, Mosheh, shall write down these words; for so they are written, and recorded on the tablets of the shamayim for a witness for the generations forever.

24 And it came to be after the death of Abraham, that בְּרַךְ barak_u Yitshaq his son, and he went up from Hebron and went and dwelt at Be'ēr Lahai Ro'i in the first year of the third week of this Yobēl, seven years.

2 And in the first year of the fourth week a scarcity of food began in the land, besides the first scarcity of food, which had been in the days of Abraham.

3 And Ya'aqob_u cooked lentil stew, and Ęsaw came from the field hungry. And he said to Ya'aqob_u his brother, "Give me of this red stew." And Ya'aqob_u said to him, "Sell to me your birthright and shall I give you bread, and also some of this lentil stew."

4 And Ęsaw said in his heart, "I shall die; of what profit to me is this birthright?" And he said to Ya'aqob_u, "I give it to you."

5 And Ya'aqob_u said, "Swear to me, this day," and he swore unto him.

6 And Ya'aqob_u gave his brother Ęsaw bread and stew, and he ate till he was satisfied. But Ęsaw despised his birthright; for this reason was Ęsaw's name called Edom, on account of the red stew which Ya'aqob_u gave him for his birthright.

7 And Ya'aqob_u became the elder, and Ęsaw was brought down from his dignity.

8 And a scarcity of food was over the land, and Yitshaq departed to go down into Mitsrayim in the second year of this week, and went to the sovereign of the Pelishtites, to Gerar, to Abimelek_u.

9 And בְּרַךְ appeared to him and said to him, "Do not go down into Mitsrayim. Dwell in the land that I tell you, and sojourn in this land, and I shall be with you and barak_u you.

10 "For to you and to your seed I shall give all this land, and I shall establish My oath which I swore unto Abraham your father, and I shall multiply your seed as the stars of the shamayim, and shall give unto your seed all this land.

11 "And in your seed shall all the nations of the earth be baruk_u, because your father obeyed My voice, and

kept My Charge and My Commands, and My Torot, and My Laws, and My Covenant. And now obey My voice and dwell in this land.”

12 And he dwelt in Gerar three weeks of years.

13 And Abimelek commanded concerning him, and concerning all that was his, saying, “Any man that touches him or any that is his shall certainly die.”

14 And Yitshaq grew strong among the Pelishtites, and he gained many possessions: oxen and sheep and camels and donkeys and a large household.

15 And he sowed in the land of the Pelishtites and brought in a hundred-fold, and Yitshaq became exceedingly great, and the Pelishtites envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Pelishtites had stopped them up after the death of Abraham, and filled them with earth.

17 And Abimelek said to Yitshaq, “Go from us, for you are much mightier than we.” And Yitshaq departed from there in the first year of the seventh week, and sojourned in the wadi Gerar.

18 And they dug again the wells of water which the servants of Abraham his father had dug, and which the Pelishtites had stopped up after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Yitshaq dug a well in the wadi, and found running water, and the shepherds of Gerar strove with the shepherds of Yitshaq, saying, “The water is ours.” And Yitshaq called the name of the well Ēseq, “Because they strove with us.”

20 And they dug a second well, and they strove for that too, and he called its name Sitnah. And he arose from there and they dug another well, and they did not strive for that, and he called the name of it Reḥoboth. And Yitshaq said, “Now ארצנו has made room for us, and we have increased in the land.”

21 And he went up from there to Be'ërsheba in the first year of the first week in the forty-fourth Yobël.

22 And אֱלֹהִים appeared to him that night, on the new moon of the first month, and said to him, “I am the Elohim of Abraham your father; do not fear, for I am with you, and shall barak you and shall surely multiply your seed as the sand of the earth, for the sake of Abraham My servant.”

23 And he built an altar there, which Abraham his father had first built, and he called on the Name of אֱלֹהִים, and he offered an offering to the Elohim of Abraham his father.

24 And they dug a well and they found running water.

25 And the servants of Yitshaq dug another well but did not find water, and they went and told Yitshaq that they had not found water, and Yitshaq said, “I have sworn this day to the Pelishtites and this matter has been announced to us.”

26 And he called the name of that place the Be'ersheba; for there he had sworn to Abimelek and Ahuzzath his friend and Pikel the commander of his army.

27 And Yitshaq knew that day that he had sworn to them under constraint to make peace with them.

28 And Yitshaq on that day cursed the Pelishtites and said, “Cursed be the Pelishtites unto the Day of wrath and displeasure from the midst of all nations. May Elohim make them a mockery and a curse and an object of wrath and displeasure in the hands of the sinners the gentiles and in the hands of the Kittim.

29 “And whoever escapes the sword of the enemy and of Kittim, may the righteous nation root out in judgment from under the shamayim; for they shall be the enemies and foes of my children throughout their generations on the earth.

30 “And no remnant shall be left to them, nor one that shall be saved on the Day of the wrath of judgment; for destruction and rooting out and expulsion from the earth is for the whole seed of the Pelishtites, and there shall no longer be left a name for these Kaphtorim or a seed on the earth.

31 “For though he ascends to the shamayim, from there shall he be brought down. And though he makes himself strong on earth, from there shall he be dragged out. And though he hides himself among the nations, even from there shall he be rooted out. And though he descend into the grave, there also shall his punishment be great, and there also he shall have no peace.

32 “And if he goes into captivity, by the hands of those that seek his life shall they slay him on the way, and neither name nor seed shall be left to him on all the earth; for into everlasting reproach he shall depart.”

33 And thus is it written and engraved concerning him on the tablets of the shamayim, to do unto him on the Day of judgment, so that he may be rooted out of the earth.

25 And in the second year of this week in this Yobēl, Ribqah called Ya’aqob her son, and spoke to him, saying, “My son, do not take a wife of the daughters of Kena’an, as Ĕsaw, your brother, who took two wives of the daughters of Kena’an, and they have embittered my being with all their unclean deeds, for all their deeds are whoring and lust, and there is no righteousness with them, because of evil.

2 “And I love you exceedingly my son, and my heart and my affection barak̄ you every hour of the day and watch of the night.

3 “And now, my son, listen to my voice, and do the desire of your mother, and do not take yourself a wife of the daughters of this land, but only of the house of my father, and of my father’s relatives. You shall take a wife of the house of my father, and the Most High Ĕl shall barak̄ you, and your children shall be a righteous generation and a qodesh seed.”

4 And then Ya’aqob spoke to Ribqah, his mother, and said to her, “See, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I engaged myself to any, nor even thought of taking myself a wife of the daughters of Kena’an.

5 “For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Kena’an, but to take for myself a wife from the seed of my father’s house and from my relatives.

6 “I have heard before, that daughters have been born to Laban, your brother, and I have layed my heart on them to take a wife from among them.

7 “And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and whoring, Abraham, my father, gave me many Commands.

8 “And, despite all that he has commanded me, these twenty-two years, my brother has strove with me and spoken frequently to me and said, ‘My brother, take to wife a sister of my two wives.’ But I refuse to do as he has done.

9 “I swear before you, mother, that all the days of my life I shall not take for myself a wife from the daughters of the seed of Kena’an, and I shall not act wickedly as my brother has done.

10 “Do not fear, mother; be assured that I shall do your desire and walk in uprightness, and not corrupt my ways, forever.”

11 And afterward she lifted up her face to the shamayim and extended the fingers of her hands, and opened her mouth and barak the Most High Ēl, who had created the shamayim, and the earth, and she gave Him thanks and praise.

12 And she said, “Baruk be אֱלֹהִים Elohim, and may His qodesh Name be baruk forever and ever; who has given me Ya’aqob as a pure son and a qodesh seed; for He is Yours, and his seed shall be Yours continually and throughout all the generations forever.

13 “Barak him, O Adonai, and place in my mouth the birekoth of righteousness, that I may barak him.”

14 And in that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Ya'aqob, and said,

15 "Baruk are You, Adon of righteousness and Elohim of the ages! And may He barak you beyond all the generations of men. May He give you, my son, the path of righteousness, and reveal righteousness to your seed.

16 "And may He make your sons many during your life, and may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of the shamayim, and their numbers be more than the sand of the sea.

17 "And may He give them this good land as He said He would give it to Abraham and to his seed after him always, and may they hold it as an everlasting possession.

18 "And may I see to you, my son, baruk children during my life, and a baruk and qodesh seed may all your seed be.

19 "And as you have refreshed your mother's spirit during life, the womb of her that bore you barak you, and my breasts barak you and my mouth and my tongue praise you greatly.

20 "Increase and spread over the earth, and may your seed be perfect in the joy of the shamayim and earth forever; and may your seed rejoice, and on the great Day of peace may it have peace.

21 "And may your name and your seed endure to all the ages, and may the Most High El be their Elohim, and may the Elohim of righteousness dwell with them, and by them may His Miqdash be built unto all the ages.

22 "Baruk is he that barak you, and all flesh that curses you falsely may it be cursed."

23 And she kissed him, and said to him, "May אִרְצָא of the world love you as the heart of your mother and her affection rejoice in you and barak you." And she ceased from birekoth.

26 And in the seventh year of this week Yitshaq called Ėsaw, his elder son, and said to him, "I am old, my son, and see, my eyes are dim in seeing, and I do not know the day of my death.

2 "And now take your hunting weapons, your quiver and your bow, and go out to the field, and hunt and catch *for* me, my son, and make me a tasty dish, such as my being loves, and bring it to me that I may eat, and that my being may barak̄ you before I die."

3 But Ribqah heard Yitshaq speaking to Ėsaw.

4 And Ėsaw went out early to the field to hunt and catch and bring home to his father.

5 And Ribqah called Ya'aqob, her son, and said to him, "See, I heard Yitshaq, your father, speak to Ėsaw, your brother, saying, 'Hunt for me, and make me a tasty dish, and bring to me that I may eat and barak̄ you before אַרְאַר before I die.'

6 "And now, my son, obey my voice in that which I command you. Go to your flock and fetch me two choice young goats, and I shall make them a tasty dish for your father, such as he loves, and you shall bring to your father that he may eat and barak̄ you before אַרְאַר before he dies, and that you may be baruk̄."

7 And Ya'aqob said to Ribqah his mother, "Mother, I shall not withhold any matter which my father would eat, and which would please him, only I fear, my mother, that he shall recognise my voice and want to touch me.

8 "And you know that I am smooth, and Ėsaw, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he shall be wroth with me, and I shall bring upon myself a curse, and not a beraqah."

9 And Ribqah, his mother, said to him, "Your curse be upon me, my son, only obey my voice."

10 And Ya'aqob obeyed the voice of Ribqah, his mother, and went and fetched two choice and fat young goats, and brought them to his mother, and his mother prepared them such as he loved.

11 And Ribqah took the best garments of Ĕsaw, her elder son, which was with her in the house, and she clothed Ya'aqob, her younger son, and she put the skins of the young goats upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Ya'aqob.

13 And Ya'aqob went in to his father and said, "I am your son. I have done accordingly as you asked me. Arise and sit and eat of that which I have caught, father, that your being may barak me."

14 And Yitshaq said to his son, "How have you found so quickly, my son?"

15 And Ya'aqob said, "Because your Elohim caused me to find."

16 And Yitshaq said to him, "Come near, that I may feel you, my son, if you are my son Ĕsaw or not."

17 And Ya'aqob went near to Yitshaq, his father, and he felt him and said,

18 "The voice is Ya'aqob's voice, but the hands are the hands of Ĕsaw," and he did not recognise him, because it was caused from the shamayim to remove his power of perception and Yitshaq did not recognise, for his hands were hairy as Ĕsaw's, so that he barak him.

19 And he said, "Are you my son Ĕsaw?" and he said, "I am your son." and he said, "Bring near to me that I may eat of that which you have caught, my son, that my being may barak you."

20 And he brought near to him, and he ate, and he brought him wine and he drank.

21 And Yitshaq, his father, said to him, "Come near and kiss me, my son." And he came near and kissed him.

22 And he smelled the smell of his garment, and he barak him and said, "See, the smell of my son is as the smell of a field which אֶרֶץ has barak.

23 And may אֶרֶץ give you of the dew of the shamayim and of the dew of the earth, and plenty of

grain and oil. Let nations serve you, and peoples bow down to you.

24 “Be master over your brothers, and let your mother’s sons bow down to you; and may all the bireḳoth with which אִרְאֵל has barak me and barak Abraham, my father, be given to you and to your seed forever. Cursed be he that curses you, and baruk be he that barak you.”

25 And it came to be as soon as Yitshaq had made an end to barak his son Ya’aqob, and Ya’aqob had gone out from Yitshaq his father, Ėsaw, his brother, came in from his hunting.

26 And he also made a tasty dish, and brought to his father, and said to his father, “Let my father arise, and eat of my wild game that your being may barak me.”

27 And Yitshaq, his father, said to him, “Who are you?” And he said to him, “I am your first-born, your son Ėsaw. I have done as you have commanded me.”

28 And Yitshaq was greatly astonished, and said, “Who is he that has hunted and caught and brought to me, and I have eaten of all before you came, and have barak him? He shall be baruk, and all his seed forever.”

29 And it came to be when Ėsaw heard the words of his father Yitshaq that he cried with an exceedingly great and bitter cry, and said to his father, “Barak me, me too, father!”

30 And he said to him, “Your brother came with deceit, and has taken away your beraḳah.” And he said, “Now I know why his name is called Ya’aqob. See, he has caught me by the heel these two times. He took away my birth-right, and now he has taken away my beraḳah.”

31 And he said, “Have you not reserved a beraḳah for me, father?” And Yitshaq answered and said to Ėsaw, “See, I have made him your master, and all his brothers I have given to him for servants, and with plenty of grain and wine and oil I have strengthened him. And what now shall I do for you, my son?”

32 And Ĕsaw said to Yitřaq, his father, "Have you but one beraḳah, O father? Baraḳ me, me too, father!" And Ĕsaw lifted up his voice and wept.

33 And Yitřaq answered and said to him, "See, far from the dew of the earth shall be your dwelling, and far from the dew of the shamayim from above.

34 "And by your sword you shall live, and you shall serve your brother. And it shall come to be when you become great, and shake his yoke from off your neck, you shall sin a complete sin unto death, and your seed shall be rooted out from under the shamayim."

35 And Ĕsaw kept threatening Ya'aqob because of the beraḳah with which his father baraḳ him, and he said in his heart, "May the days of mourning for my father now come, so that I may slay my brother Ya'aqob."

27 And the words of Ĕsaw, her elder son, were told to Ribqah in a dream, and Ribqah sent and called Ya'aqob her younger son, and said to him,

2 "See Ĕsaw your brother shall take vengeance on you so as to kill you.

3 "Now, therefore, my son, obey my voice, and arise and flee to Laban, my brother, to Haran, and stay with him a few days until your brother's wrath turns away, and he removes his wrath from you, and forgets all that you have done; then I shall send and bring you from there."

4 And Ya'aqob said, "I am not afraid; if he wants to kill me, I shall kill him."

5 But she said to him, "Let me not be bereaved of both my sons on one day."

6 And Ya'aqob said to Ribqah his mother, "See, you know that my father has become old, and does not see because his eyes are dim, and if I leave him it shall be evil in his eyes, because I leave him and go away from you, and my father shall be wroth, and shall curse me. I shall not go. When he sends me, then only shall I go."

7 And Ribqah said to Ya'aqob, "I shall go in and speak to him, and he shall send you away."

8 And Ribqah went in and said to Yitshaq, "I loathe my life because of the two daughters of Heth, whom Ēsaw has taken as wives; and if Ya'aqob takes a wife from among the daughters of the land such as these, for what purpose do I further live? For the daughters of Kena'an are evil."

9 And Yitshaq called Ya'aqob and barak him, and warned him and said to him,

10 "Do not take a wife of any of the daughters of Kena'an; arise and go to Aram-Naharayim, to the house of Bethu'el, your mother's father, and take a wife from there of the daughters of Laban, your mother's brother.

11 "And Ēl Shaddai barak you and increase and multiply you that you may become a company of nations, and give you the birekoth of my father Abraham, to you and to your seed after you, that you may inherit the land of your sojournings and all the land which Elohim gave to Abraham. Go in peace my son."

12 And Yitshaq sent Ya'aqob away, and he went to Aram-Naharayim, to Laban the son of Bethu'el the Aramean, the brother of Ribqah, Ya'aqob's mother.

13 And it came to be after Ya'aqob had arisen to go to Aram-Naharayim that the spirit of Ribqah was grieved after her son, and she wept.

14 And Yitshaq said to Ribqah, "My sister, do not weep on account of Ya'aqob, my son; for he goes in peace, and in peace he shall return.

15 "The Most High Ēl shall preserve him from all evil, and shall be with him, for He shall not forsake him all his days.

16 "For I know that his ways shall be prospered in all matters wherever he goes, until he returns to us in peace, and we see him in peace.

17 "Do not fear on his account my sister, for he is on the upright path and he is a perfect man: and he is trustworthy and shall not perish. Do not weep."

18 And Yitshaq comforted Ribqah on account of her son Ya'aqob, and barak him.

19 And Ya'aqob went from Be'ərsheba to go to Haran on the first year of the second week in the forty-fourth Yobel. And he came to Luz on the mountains, that is, Bēyth Ēl, on the new moon of the first month of this week, and he came to the place in the evening and turned from the way to the west of the road that night, and he slept there; for the sun had gone down.

20 And he took one of the stones of that place and laid it under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and see, a ladder put up on the earth, and the top of it reached to the shamayim, and see, the messengers of אֱלֹהִים ascended and descended on it. And see, אֱלֹהִים stood upon it,

22 and He spoke to Ya'aqob and said, "I am אֱלֹהִים, Elohim of Abraham, your father, and the Elohim of Yitshaq. The land on which you are sleeping, to you I shall give it, and to your seed after you.

23 "And your seed shall be as the dust of the earth, and you shall increase to the west and to the east, to the north and the south, and in you and in your seed, all the families of the nations shall be baruk.

24 "And see, I shall be with you, and shall keep you wherever you go, and I shall bring you again into this land in peace; for I shall not leave you until I do all that I told you of."

25 And Ya'aqob awoke from his sleep, and said, "Truly this place is the house of אֱלֹהִים, and I did not know it!" And he was afraid and said, "How awesome is this place, which is none other than the house of Elohim, and this is the gate of the shamayim!"

26 And Ya'aqob arose early in the morning, and took the stone which he had put under his head and put it up as a standing column for a sign, and he poured oil on the top of it. And he called the name of that place Bēyth Ēl; but the name of the place was Luz at the first.

27 And Ya'aqob vowed a vow to אֱלֹהִים, saying, "If אֱלֹהִים shall be with me, and shall keep me in this way that I go, and give me bread to eat and garments to put

on, so that I come again to my father's house in peace, then אֱלֹהִים shall be my Elohim, and this stone which I have put up as a standing column for a sign in this place, shall be the house of אֱלֹהִים, and of all that You give me, I shall give the tenth to You, my Elohim."

28 And he went on his journey, and came to the land of the East, to Laḅan, the brother of Ribqah, and he was with him, and served him for Raḥēl his daughter one week.

2 And in the first year of the third week he said to him, "Give me my wife, for whom I have served you seven years." And Laḅan said to Ya'aqob, "I shall give you your wife."

3 And Laḅan made a feast, and took Lě'ah his elder daughter, and gave *her* to Ya'aqob as a wife, and gave her Zilpah his female servant for a female servant. But Ya'aqob did not know, for he thought that she was Raḥēl,

4 and he went in to her, but see, she was Lě'ah! And Ya'aqob was wroth with Laḅan, and said to him, "Why have you done this to me? Did not I serve you for Raḥēl and not for Lě'ah? Why have you wronged me? Take your daughter and I shall go, for you have done evil to me."

5 For Ya'aqob loved Raḥēl more than Lě'ah; for Lě'ah's eyes were weak, and was very lovely of form, but Raḥēl had lovely eyes and very lovely of form and appearance.

6 And Laḅan said to Ya'aqob, "It is not done so in our country, to give the younger before the elder." And it is not right to do this; for so it is ordained and written in the tablets of the shamayim, that no one should give his younger daughter before the elder - but the elder one is given first and after her, the younger - and the man who does so, they lay guilt against him in the shamayim, and none is righteous that does this matter, for this deed is evil before אֱלֹהִים.

7 And command the children of Yisra'ēl that they do not this matter. Let them neither take, nor give the

younger before they have given the elder, for it is very wicked.

8 And Laban said to Ya'aqob, "Let the seven days of the feast of this one pass by, and I shall give you Raḥēl, that you may serve me another seven years, that you may pasture my sheep as you did in the former week."

9 And on the day when the seven days of the feast of Lě'ah had passed, Laban gave Raḥēl to Ya'aqob, that he might serve him another seven years, and he gave to Raḥēl Bilhah, the sister of Zilpah as a female servant.

10 And he served yet another seven years for Raḥēl, for Lě'ah had been given to him for naught.

11 And אַף־אָז opened the womb of Lě'ah, and she conceived and bore Ya'aqob a son, and he called his name Re'ubēn, on the fourteenth day of the ninth month, in the first year of the third week.

12 But the womb of Raḥēl was closed, for אַף־אָז saw that Lě'ah was hated, but Raḥēl loved.

13 And again Ya'aqob went in to Lě'ah, and she conceived, and bore Ya'aqob a second son, and he called his name Shim'on, on the twenty-first of the tenth month, and in the third year of this week.

14 And again Ya'aqob went in to Lě'ah, and she conceived, and bore him a third son, and he called his name Lěwi, in the new moon of the first month in the sixth year of this week.

15 And again Ya'aqob went in to her, and she conceived, and bore him a fourth son, and he called his name Yahudah, on the fifteenth of the third month, in the first year of the fourth week.

16 And on account of all this Raḥēl envied Lě'ah, for she did not bear, and she said to Ya'aqob, "Give me children!" And Ya'aqob said, "Have I withheld from you the fruits of your womb? Have I forsaken you?"

17 And when Raḥēl saw that Lě'ah had borne four sons to Ya'aqob, Re'ubēn and Shim'on and Lěwi and Yahudah, she said to him, "Go in to Bilhah my female

servant, and she shall conceive, and bear a son to me.”

18 And he went in to her, and she conceived, and bore him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week.

19 And Ya’aqob went in again to Bilhah a second time, and she conceived, and bore Ya’aqob another son, and Raḥēl called his name Naphtali, on the fifth of the seventh month, in the second year of the fourth week.

20 And when Lě’ah saw that she had become barren and ceased bearing, she was jealous, and she also gave her female servant Zilpah to Ya’aqob as wife. And she conceived, and bore a son, and Lě’ah called his name Gaḍ, on the twelfth of the eighth month, in the third year of the fourth week.

21 And he went in to her again, and she conceived, and bore him a second son, and Lě’ah called his name Ashēr, on the second of the eleventh month, in the fifth year of the fourth week.

22 And Ya’aqob went in to Lě’ah, and she conceived, and bore a son, and she called his name Yissaskar, on the fourth of the fifth month, in the fourth year of the fourth week, and she gave him to a nurse.

23 And Ya’aqob went in to her again, and she conceived, and bore two, a son and a daughter, and she called the name of the son Zebulun, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week.

24 And אַף־אֵל showed favour to Raḥēl, and opened her womb, and she conceived, and bore a son, and she called his name Yosēph, on the new moon of the fourth month, in the sixth year in this fourth week.

25 And in the days when Yosēph was born, Ya’aqob said to Laḅan, “Give me my wives and sons, and let me go to my father Yitshaq, and let me make myself a house, for I have completed the years in which I have served you for your two daughters, and I shall go to the house of my father.”

26 And Laḅan said to Ya'aqob, "Stay with me for your wages, and pasture my flock for me again, and take your wages."

27 And they agreed with one another that he should give him as his wages - those of the lambs and young goats which were born black and spotted and white were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they again brought forth lambs like themselves, and all that were spotted were Ya'aqob's and those which were not were Laḅan's.

29 And Ya'aqob's possessions multiplied exceedingly, and he possessed oxen and sheep and donkeys and camels, and male and female servants.

30 And Laḅan and his sons envied Ya'aqob, and Laḅan took back his sheep from him, and he watched him with evil intent.

29 And it came to be when Raḥēl had borne Yosēph, that Laḅan went to shear his sheep, for they were distant from him three days' journey.

2 And Ya'aqob saw that Laḅan was going to shear his sheep, and Ya'aqob called Lē'ah and Raḥēl, and spoke kindly to them that they should come with him to the land of Kena'an.

3 For he told them how he had seen it all in a dream, even all that He had spoken to him that he should return to his father's house. And they said, "To every place where you go, we shall go with you."

4 And Ya'aqob barak the Elohim of Yitshaq his father, and the Elohim of Abraham his father's father. And he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gil'ad, but Ya'aqob hid his intention from Laḅan and did not tell him.

5 And in the seventh year of the fourth week Ya'aqob turned toward Gil'ad in the first month, on the twenty-first. And Laḅan pursued after him and overtook

Ya'aqob in the mountain of Gil'ad in the third month, on the thirteenth.

6 But אִיִּזְרְאֵל did not allow him to injure Ya'aqob, for He appeared to him in a dream by night. And Laban spoke to Ya'aqob.

7 And on the fifteenth of those days Ya'aqob made a feast for Laban, and for all who came with him, and Ya'aqob swore to Laban that day, and Laban also to Ya'aqob, that neither should cross the mountain of Gil'ad to the other with evil purpose.

8 And he made there a heap for a witness; therefore the name of that place is called Yeḡar Saḡadutha, after this heap.

9 But before they used to call the land of Gil'ad the land of the Repha'im; for it was the land of the Repha'im, and the Repha'im were born giants whose height was ten, nine, eight down to seven ammah.

10 And their dwelling was from the land of the children of Ammon to Mount Hermon, and the seats of their reign were Qarnayim and Ashtaroth, and Edre'i, and Mits'ar, and Be'on.

11 And אִיִּזְרְאֵל destroyed them because of the evil of their deeds; for they were very evil, and the Amorites dwelt in their place - wicked and sinful - and there is no people today which has filled all their sins, and they have no longer length of life on the earth.

12 And Ya'aqob sent Laban away, and he departed to Aram-Naharayim, the land of the East, and Ya'aqob returned to the land of Gil'ad.

13 And he passed over the Yabboq in the ninth month, on the eleventh. And on that day Ĕsaw, his brother, came to him, and he was reconciled to him, and departed from him to the land of Sě'ir, but Ya'aqob dwelt in tents.

14 And in the first year of the fifth week in this Yoběl he crossed the Yarděn, and dwelt beyond the Yarděn, and he pastured his flocks from the Sea of Ayath to Běyth She'an, and to Dothan and to the Ascent of Aqrabbim.

15 And he sent to his father Yitshaq of all his substance, garments, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the wadi.

16 And to his mother Ribqah also four times a year, between the times of the months, between ploughing and reaping, and between fall and the rain and between winter and spring, to the tower of Abraham.

17 For Yitshaq had returned from Be'ersheba and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esaw.

18 For in the days when Ya'aqob went to Aram-Naharayim, Esaw took a wife, Mahalath, the daughter of Yishma'el, and he gathered together all the flocks of his father and his wives, and went up and dwelt on Mount Se'ir, and left Yitshaq his father at Be'ersheba alone.

19 And Yitshaq went up from Be'ersheba and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And there Ya'aqob sent all that he sent to his father and his mother from time to time - all they needed - and they barak Ya'aqob with all their heart and with all their being.

30 And in the first year of the sixth week he went up to Salem, to the east of Shekem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Ya'aqob, into the house of Shekem, the son of Hamor, the Hivvite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he pleaded with his father and her brothers that she might be given to him as wife, but Ya'aqob and his sons were wroth because of the men of Shekem, for they had defiled Dinah, their sister, and they spoke to them with evil intent and dealt deceitfully with them and deceived them.

4 And Shim'on and Lěwi came unexpectedly to Sheķem and executed judgment on all the men of Sheķem, and slew all the men whom they found in it, and left not a single one remaining in it. They slew all in anguish because they had dishonoured their sister Dinah.

5 And thus let it not be done again from this time on, that a daughter of Yisra'ěl be defiled; for judgment is ordained in the shamayim against them that they should destroy with the sword all the men of the Sheķemites because they had acted shamefully in Yisra'ěl.

6 And אַף־אֶזֶז delivered them into the hands of the sons of Ya'aqob that they might wipe them out with the sword and execute judgment upon them, and that it might not be done so again in Yisra'ěl, that a maiden of Yisra'ěl should be defiled.

7 And if there is any man in Yisra'ěl who desires to give his daughter or his sister to any man who is of the seed of the gentiles, he shall certainly die, and they shall stone him with stones; for he has acted shamefully in Yisra'ěl. And they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Yisra'ěl.

8 And do not let an adulteress and no uncleanness be found in Yisra'ěl unto forever of the generations of the earth; for Yisra'ěl is qodesh unto אַף־אֶזֶז, and every man who defiles *it* shall certainly die: they shall stone him with stones.

9 For so it has been ordained and written in the tablets of the shamayim regarding all the seed of Yisra'ěl: he who defiles *it* shall certainly die, and he shall be stoned with stones.

10 And to this Law there is no limit of days, and no remission, nor any atonement; but the man who has defiled his daughter shall be rooted out of the midst of all Yisra'ěl, because he has given of his seed to Moleķ, and acted wickedly so as to defile it.

11 And you, Mosheh, shall command the children of Yisra'ël and charge them not to give their daughters to the gentiles, and not to take for their sons any of the daughters of the gentiles, for this is an abomination before אֱלֹהִים.

12 For this reason I have written for you in the words of the Law all the deeds of the Shekēmites, which they did against Dinah, and how the sons of Ya'aqob spoke, saying, "We shall not give our daughter to a man who is uncircumcised; for that is a reproach to us."

13 And it is a reproach to Yisra'ël, to those who give, and to those who take the daughters of the gentiles; for this is unclean and an abomination to Yisra'ël.

14 And Yisra'ël shall not be free from this uncleanness if it has a wife of the daughters of the gentiles, or has given any of its daughters to a man who is of any of the gentiles.

15 For there shall be plague upon plague, and curse upon curse, and every judgment and plague and curse shall come if he does this matter, or hides his eyes from those who commit uncleanness, or those who defile the Miqdash of אֱלֹהִים, or those who profane His qodesh name. The whole nation together shall be judged for all the uncleanness and wickedness of this.

16 And there shall be no respect of faces, and no receiving at his hands of first-fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet incense, so as to accept it: and so it is for every man or woman in Yisra'ël who defiles the Miqdash.

17 For this reason I have commanded you, saying, "Witness this witness to Yisra'ël: see what became of the Shekēmites and their sons - how they were delivered into the hands of two sons of Ya'aqob, and they slew them under agony, and it was unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Lēwi was chosen for the kehunnah, and to be Lēwites, that they might serve before אֱלֹהִים, as we, continually, and that Lēwi and his sons may be

baruḵ forever; for he was ardent to execute righteousness and judgment and vengeance on all those who rose up against Yisra'ël.

19 And so they inscribe as a witness in his favour on the tablets of the shamayim beraḵah and righteousness before the Elohim of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they shall record it, and it shall come to him and to his descendants after him, and he has been recorded on the tablets of the shamayim as a friend and a righteous man.

21 All this account I have written for you, and have commanded you to say to the children of Yisra'ël, that they should not commit sin nor transgress the Laws nor break the Covenant which has been ordained for them - that they should complete it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they shall be recorded on the tablets of the shamayim as adversaries, and they shall be destroyed out of the Book of Ḥai, and they shall be recorded in the Book of those who shall be destroyed and with those who shall be rooted out of the earth.

23 And on the day when the sons of Ya'aqoḇ slew Sheḵem, a writing was recorded in their favour in the shamayim that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a beraḵah.

24 And they brought Dinah, their sister, out of the house of Sheḵem, and they took captive all that was in Sheḵem, their sheep and their cattle and their donkeys, and all their wealth, and all their flocks, and brought them all to Ya'aqoḇ their father.

25 And he reproached them because they had put the city to the sword; for he feared those who dwelt in the land; the Kena'anites and the Perizzites.

26 And the dread of אַפַּיִם was upon all the cities which are around about Sheḵem, and they did not rise to

pursue after the sons of Ya'aqob; for terror had fallen upon them.

31 And on the new moon of the month, Ya'aqob spoke to all the people of his house, saying, "Purify yourselves and change your garments, and let us arise and go up to Běyth Ĕl, where I vowed a vow to Him on the day when I fled from the face of Ĕsaw my brother, because He has been with me and brought me into this land in peace, and put you away the strange mighty ones that are among you."

2 And they gave up the strange mighty ones and that which was in their ears and which was on their necks, and the idols which Raḥĕl stole from Laḅan her father and she gave all to Ya'aqob. And he burned and broke them to pieces and destroyed them, and hid them under a terebinth which is in the land of Shekem.

3 And he went up on the new moon of the seventh month to Běyth Ĕl, and he built an altar at the place where he had slept, and he put up a standing column there, and he sent word to his father Yitshaq to come to him to his offering, and to his mother Ribqah.

4 And Yitshaq said, "Let my son Ya'aqob come, and let me see him before I die."

5 And Ya'aqob went to his father Yitshaq and to his mother Ribqah, to the house of his father Abraham, and he took two of his sons with him, Lěwi and Yahudah, and he came to his father Yitshaq and to his mother Ribqah.

6 And Ribqah came out from the tower to the front of it to kiss Ya'aqob and embrace him, for her spirit had revived when she heard, "See Ya'aqob your son has come!" And she kissed him.

7 And she saw his two sons, and she recognised them, and said to him, "Are these your sons, my son?" and she embraced them and kissed them, and barak them, saying, "In you shall the seed of Abraham become great, and you shall prove a beraḅah on the earth."

8 And Ya'aqob went in to Yitshaq his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Yitshaq clung to the neck of Ya'aqob his son, and wept upon his neck.

9 And the darkness left the eyes of Yitshaq, and he saw the two sons of Ya'aqob, Lëwi and Yahudah, and he said, "Are these your sons, my son? For they are like you."

10 And he said to him that they were truly his sons, "And you have indeed seen that they are truly my sons."

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of nebuah came down into his mouth, and he took Lëwi by his right hand and Yahudah by his left.

13 And he turned to Lëwi first, and began to barak him first, and said to him, "May the Elohim of all; the very Adon of all the ages, barak you and your children throughout all the ages.

14 "And may אֱלֹהִים give to you and to your seed greatness and great esteem, and cause you and your seed, from among all flesh, to approach Him to serve in His Miqdash as the messengers of the presence and as the qodeshim, as they, shall the seed of your sons be for esteem and greatness and qodeshah, and may He make them great unto all generations.

15 "And they shall be princes and judges, and chiefs of all the seed of the sons of Ya'aqob. They shall speak the Word of אֱלֹהִים in righteousness, and they shall rightly-rule all His Right-Rulings in righteousness. And they shall declare my Ways to Ya'aqob and my paths to Yisra'el. The beraḥah of אֱלֹהִים shall be given in their mouths to barak all the seed of the beloved.

16 "Your mother has called your name Lëwi, and rightly has she called your name. You shall be joined to אֱלֹהִים and be the companion of all the sons of Ya'aqob. Let His table be yours, and you and your

sons shall eat of it. And may your table be full unto all generations, and your food not fail unto all generations.

17 “And let all who hate you fall down before you, and let all your adversaries be rooted out and perish. And baruk̄ is he that barak̄ you, and cursed is every nation that curses you.”

18 And to Yahudāh he said, “May אֱלֹהִים give you strength and power to tread down all that hate you. A prince you shall be, you and one of your sons, over the sons of Ya’aqob̄. May your name and the name of your sons go forth and cover every land and region. Then shall the gentiles fear before your face, and all the nations shall quake.

19 “In you shall be the Help of Ya’aqob̄, and in you be found the Deliverance of Yisra’ēl.

20 “And when you sit on the throne of the honour of your righteousness, there shall be great peace for all the seed of the sons of the beloved. And baruk̄ shall he be that barak̄ you, and all that hate you and afflict you and curse you shall be rooted out and destroyed from the earth and accursed.”

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Ya’aqob̄ his son in great truth.

22 And went forth from between his feet and fell down and worshipped him. And he barak̄ them, and rested there with Yitshaq̄ his father that night, and they ate and drank with joy.

23 And he made the two sons of Ya’aqob̄ sleep, the one on his right hand and the other on his left and it was counted to him for righteousness.

24 And Ya’aqob̄ told his father all during the night, how אֱלֹהִים had shown him great kindness, and how He had prospered all his ways, and protected him from all evil.

25 And Yitshaq̄ barak̄ the Elohim of his father Abraham, who had not withdrawn His kindness and His righteousness from the sons of His servant Yitshaq̄.

26 And in the morning Ya'aqob told his father Yitshaq the vow which he had vowed to אִתִּי, and the vision which he had seen, and that he had built an altar, and that all was ready for the offering to be made before אִתִּי as he had vowed, and that he had come to place him on a donkey.

27 And Yitshaq said to Ya'aqob his son, "I am not able to go with you, for I am old, and not able to bear the way. Go in peace my son, for I am one hundred and sixty-five years this day; I am no longer able to journey. Appoint your mother and let her go with you.

28 "And I know, my son, that you have come on my account, and may this day be baruk on which you have seen me alive, and I also have seen you, my son.

29 "May you prosper and complete the vow which you have vowed, and not put off your vow; for you shall be called to account concerning the vow. Now therefore make haste to perform it, and may He be pleased who has made all matters, to whom you have vowed the vow."

30 And he said to Ribqah, "Go with Ya'aqob your son." And Ribqah went with Ya'aqob her son, and Deborah with her, and they came to Běyth Ĕl.

31 And Ya'aqob remembered the prayer with which his father had barak him and his two sons, Lěwi and Yahudah, and he rejoiced and barak the Elohim of his fathers, Abraham and Yitshaq.

32 And he said, "Now I know that I have an everlasting hope, and my sons also, before the Elohim of all." And thus is it ordained concerning the two; and they record it as an everlasting witness to them on the tablets of the shamayim how Yitshaq barak them.

32 And he stayed that night at Běyth Ĕl, and Lěwi dreamed that they had ordained and made him the kohēn of the Most High Ĕl, he and his sons forever. And he awoke from his sleep and barak אִתִּי.

2 And Ya'aqob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold

and every vessel and garment, he even gave tithes of all.

3 And in those days Raḥēl became pregnant with her son Binyamin. And Ya'aqob counted his sons from him upwards and Lēwi fell to the portion of אִשָּׂרָאֵל and his father clothed him in the garments of the kehunnah and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen bulls from among the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one young goats as a burnt offering on the altar of offering, well pleasing as a sweet fragrance before Elohim.

5 This was his offering, because of the vow which he had vowed that he would give a tenth, with their grain offerings and their drink offerings.

6 And when the fire had consumed it, he burned incense on the fire over the fire, and for a slaughtering of thanksgiving: two bulls and four rams and four sheep, four goats, and two sheep of a year old, and two young goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating with joy there during seven days and berak̄ah and thanking אִשָּׂרָאֵל, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean beasts, and made a burnt offering, but the unclean beasts he *did not* give to Lēwi his son, and he gave him all the beings of the men.

9 And Lēwi served as kohēn at Bēyth Ēl before Ya'aqob his father in preference to his ten brothers, and he was a kohēn there, and Ya'aqob gave his vow. Thus he tithed again the tithe to אִשָּׂרָאֵל and qadosh it, and it became qodesh unto Him.

10 And for this reason it is ordained on the tablets of the shamayim as a Law for the tithe. Furthermore, to eat the tithe before אִשָּׂרָאֵל from year to year, in the place where it is chosen that His Name should dwell, and to this Law there is no limit of days forever.

11 This Law is written that it may be fulfilled from year to year in eating the second tithe before אִיִּזְרָאֵל in the place where it has been chosen, and none shall remain over from it from this year to the year following.

12 For in its year the seed shall be eaten till the days of the gathering of the seed of the year; and the wine till the days of the wine; and the oil till the days of its season.

13 And all that is left of it and becomes old, let it be regarded as polluted: let it be burned with fire, for it is unclean.

14 And so let them eat it together in the Miqdash, and let them not allow it to become old.

15 And all the tithes of the bulls and sheep shall be qodesh unto אִיִּזְרָאֵל, and shall belong to His kohenim, which they shall eat before Him from year to year; for so it is ordained and engraved regarding the tithe on the tablets of the shamayim.

16 And on the following night, on the twenty-second day of this month, Ya'aqob resolved to build that place, and to surround the courtyard with a wall, and to qadosh it and make it qodesh forever, for himself and his children after him.

17 And אִיִּזְרָאֵל appeared to him by night and barak_u him and said to him, "Your name shall not be called Ya'aqob, but they shall name your name Yisra'el."

18 And He said to him further, "I am אִיִּזְרָאֵל who created the shamayim and the earth, and I shall increase you and multiply you exceedingly, and sovereigns shall come forth from you, and they shall rightly rule everywhere; wherever the foot of the sons of men has trodden.

19 "And I shall give to your seed all the earth which is under the shamayim, and they shall rightly rule all the nations according to their desires, and after that they shall gain possession of the whole earth and inherit it forever."

20 And He finished speaking with him, and He went up from him, and Ya'aqob looked till He had ascended into the shamayim.

21 And he saw in a vision of the night, and see, a Messenger descended from the shamayim with seven tablets in his hands, and He gave them to Ya'aqob, and he read them and knew all that was written therein which would come upon him and his sons throughout all the ages.

22 And He showed him all that was written on the tablets, and said to him, "Do not build this place, and do not make it an everlasting Miqdash, and do not dwell here; for this is not the place. Go to the house of Abraham your father and dwell with Yitshaq your father until the day of the death of your father.

23 "For in Mitsrayim you shall die in peace, and in this land you shall be buried with honour in the grave of your fathers; with Abraham and Yitshaq.

24 "Do not fear, for as you have seen and read, so it shall all be. And you shall write down all as you have seen and read."

25 And Ya'aqob said, "Adonai, how can I remember all that I have read and seen?" And He said to him, "I shall bring all matters to your remembrance."

26 And He went up from him, and he awoke from his sleep, and he remembered all which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and on it he slaughtered according to all that he slaughtered on the former days, and called its name, Addition, for this day was added, and the former days he called The Feast.

28 And so it was revealed that it should be, and it is written on the tablets of the shamayim, therefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called Addition, because it was recorded among the days of the Feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deḃorah, Ribqah's nurse died, and they buried her beneath the city under the terebinth of the river, and he called the name of this place, The River of Deḃorah, and the terebinth, The Terebinth of the Mourning of Deḃorah.

31 And Ribqah went and returned to her house to his father Yitshaq, and Ya'aqob sent by her hand rams and sheep and goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Qabratan, and he dwelt there.

33 And Raḥel bore a son in the night, and called his name Ben-Oni, for she suffered in giving him birth. But his father called his name Binyamin, on the eleventh of the eighth month in the first of the sixth week of this Yobel.

34 And Raḥel died there and she was buried in the land of Ephrath, the same is Bēyth Leḥem, and Ya'aqob built a standing column on the grave of Raḥel, on the road above her grave.

33 And Ya'aqob went and dwelt to the south of Maḡdaladra'ēph. And he went to his father Yitshaq, he and Lē'ah his wife, on the new moon of the tenth month.

2 And Re'uḃen saw Bilhah, Raḥel's female servant, the concubine of his father, washing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah, and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and looked, and see, Re'uḃen was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Re'uḃen.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this matter exceedingly, and did not tell it to anyone.

7 And when Ya'aqob returned and sought her, she said to him, "I am unclean for you, for I have been defiled in regard to you; for Re'ubēn has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me."

8 And Ya'aqob was exceedingly wroth with Re'ubēn because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Ya'aqob did not approach her again because Re'ubēn had defiled her. And as for any man who uncovers his father's skirt, his deed is exceedingly wicked, for he is abominable before אֱלֹהִים.

10 For this reason it is written and ordained on the tablets of the shamayim that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean. They shall certainly die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be none unclean before our Elohim in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time, "Cursed is he who lies with the wife of his father, for he has uncovered his father's shame." And all the qodeshim of אֱלֹהִים said, "So be it, so be it."

13 And you, Mosheh, shall command the children of Yisra'el that they observe this word: a punishment of death is for it, and it is unclean, and there is no atonement forever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our Elohim.

14 For to no man who does so in Yisra'ël is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say, "To Re'uběn was granted life and forgiveness after he had lain with his father's concubine." And to her also though she had a husband, and her husband Ya'aqob, his father, was still alive.

16 For until that time there had not been revealed the Law and Right-Ruling and Torah in its completeness for all, but in your days, as a Law of seasons and of days, and an everlasting Law for the generations forever.

17 And for this Law there is no end of days, and no atonement for it, but they must both be rooted out in the midst of the nation, on the day on which they committed it, they shall slay them.

18 And you, Mosheh, shall write down for Yisra'ël that they may observe it, and do according to these words, and not commit a sin unto death. For אֵלֹהִים our Elohim is Judge, who does not respect faces and accepts no bribes.

19 And tell them these words of the Covenant, that they may hear and observe, and be on their guard in regard to them, and not be destroyed and rooted out of the land. For all they who do so are an uncleanness, and an abomination, and a contamination, and a pollution on the earth before our Elohim.

20 And there is no greater sin than the whoring which they commit on earth. For Yisra'ël is a qodesh nation unto אֵלֹהִים its Elohim, and a nation of inheritance, and a kehunnah and royal nation and for a possession. And no such uncleanness shall appear in the midst of the qodesh nation.

21 And in the third year of this sixth week Ya'aqob and all his sons went and dwelt in the house of Abraham, near Yitshaq his father and Ribqah his mother.

22 And these were the names of the sons of Ya'aqob: the first-born Re'uběn, Shim'on, Lěwi, Yahudah,

Yissaskar, Zebulun, the sons of Lě'ah; and the sons of Raḥēl, Yosēph and Binyamin; and the sons of Bilhah, Dan and Naphtali, and the sons of Zilpah, Gaḍ and Ashēr; and Dinah, the daughter of Lě'ah, the only daughter of Ya'aqob.

23 And they came and bowed themselves to Yitshaq and Ribqah. And when they saw them they barak Ya'aqob and all his sons, and Yitshaq rejoiced exceedingly, for he saw the sons of Ya'aqob, his younger son, and he barak them.

34 And in the sixth year of this week of this forty-fourth Yobēl Ya'aqob sent his sons to pasture their sheep, and his servants with them, to the pastures of Shekem.

2 And the seven sovereigns of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as plunder.

3 And Ya'aqob and Lēwi and Yahudaḥ and Yosēph were in the house with Yitshaq their father; for his spirit was sorrowful, and they could not leave him. And Binyamin was the youngest, and for this reason remained with his father.

4 And there came the sovereign of Tappuaḥ, and the sovereign of Ḥatsor, and the sovereign of Sarēgan, and the sovereign of Shiloh, and the sovereign of Ga'ash, and the sovereign of Bēyth Ḥoron, and the sovereign of Shaqir-Ma'ani, and all those who dwell in these mountains, who dwell in the woods, in the land of Kena'an.

5 And they announced this to Ya'aqob saying, "See, the sovereigns of the Amorites have surrounded your sons, and plundered their herds."

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shekem, and pursued those who fled, and he slew them with the

edge of the sword. And he slew Arësa and Taphu and Sarëgan and Shilo and Amanisaqir and Ga'ash, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute: five fruit products of their land, and he built Robël and Tamnatarës.

9 And he returned in peace, and made peace with them, and they became his servants until the day that he and his sons went down into Mitsrayim.

10 And in the seventh year of this week he sent Yosëph to the land of Shekem to learn about the welfare of his brothers from his house, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him. But changing their minds, they sold him to Yishma'ëlite merchants, and they brought him down into Mitsrayim. And they sold him to Potiphar, the eunuch of Pharaoh, the chief of the guard, priest of the city of Ĕlew.

12 And the sons of Ya'aqob slaughtered a young goat, and dipped the coat of Yosëph in the blood, and sent to Ya'aqob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening. And he became feverish with mourning for his death, and he said, "An evil beast has devoured Yosëph!" And all the members of his house were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day, Bilhah heard that Yosëph had perished, and she died mourning him, and she was living in Qaphratëph. And Dinah his daughter also died after Yosëph had perished, and there came these three mournings upon Yisra'ël in one month.

16 And they buried Bilhah opposite the tomb of Rahël, and Dinah his daughter, they also buried there.

17 And he mourned for Yosëph one year, and did not cease, for he said "Let me go down to the grave mourning for my son."

18 For this reason it is ordained for the children of Yisra'ël that they should afflict themselves on the tenth of the seventh month - on the day that the news which made him weep for Yosëph came to Ya'aqob his father - that on it they should make atonement for themselves with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Yosëph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their strayings, so that they might cleanse themselves on that day once a year.

20 And after Yosëph perished, the sons of Ya'aqob took unto themselves wives. The name of Re'uḃën's wife is Adah and the name of Shim'on's wife is Adiba'ah, a Kena'anite; and the name of Lëwi's wife is Milkah, of the daughters of Aram, of the seed of the sons of Terah; and the name of Yahudah's wife, Bëtsu'ël, a Kena'anite; and the name of Yissaskar's wife, Hëzaqah; and the name of Zëbulun's wife, Ni'iman; and the name of Dan's wife, Eḡlah; and the name of Naphtali's wife, Rasu'u, of Aram-Naharayim; and the name of Gaḏ's wife, Ma'aḡah; and the name of Ashër's wife, Yonah; and the name of Yosëph's wife, Asenath, the Mitsrite; and the name of Binyamin's wife, Yasaqah.

21 And Shim'on repented, and took a second wife from Aram-Naharayim as his brothers.

35 And in the first year of the first week of the forty-fifth Yobël Ribqah called Ya'aqob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Ya'aqob said, "I shall do all as you have commanded me; for this matter shall be honour and

greatness to me, and righteousness before אֱלֹהִים, that I should honour them.

3 “And you too, mother, know from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 “And how should I not do this matter which you have commanded me, that I should honour my father and my brother!

5 “Tell me, mother, what perversity have you seen in me and I shall turn away from it, and kindness shall be upon me.”

6 And she said to him, “My son, I have not seen in you all my days any perversity, but upright deeds. And yet I shall tell you the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years. And see, I have completed all the days of my life which I am to live.”

7 And Ya’aqob̄ laughed at the words of his mother, because his mother had said to him that she should die. But she was sitting opposite to him in possession of her strength, and she was not weak in her strength; for she went in and out and saw, and her teeth were strong, and no sickness had touched her all the days of her life.

8 And Ya’aqob̄ said to her, “Baruḵ am I, mother, if my days approach the days of your life, and my strength remain with me such as your strength! But you shall not die, for you are joking idly with me regarding your death.”

9 And she went in to Yitsh̄aq and said to him, “One petition I make unto you: make Ėsaw swear that he shall not injure Ya’aqob̄, nor pursue him with enmity; for you know Ėsaw’s thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after your death to kill him.

10 “And you know all that he has done since the day Ya’aqob̄ his brother went to Ḥaran until this day; how

he has forsaken us with his whole heart, and has done evil to us. He has taken your flocks to himself, and carried off all your possessions from before your face.

11 “And when we implored and pleaded with him for what was our own, he did as a man who was taking pity on us.

12 “And he is bitter against you because you barak Ya’aqob your perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of any matter, for he brings us all in its season always, and rejoices with all his heart when we take at his hands. And he barak us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.”

13 And Yitshaq said to her, “I, too, know and see the deeds of Ya’aqob who is with us, how that with all his heart he honours us, and I loved Esaw formerly more than Ya’aqob, because he was the first-born. But now I love Ya’aqob more than Esaw, for he has done many evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence.

14 “And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who shall be destroyed from the earth, and who shall be rooted out from under the shamayim, for he has forsaken the Elohim of Abraham and gone after his wives and after their uncleanness and after their straying; he and his children.

15 “And you command me, make him swear that he shall not slay Ya’aqob, his brother? Even if he swears he shall not keep his oath, and he shall do no good, but only evil.

16 “But if he desires to slay Ya’aqob, his brother; into Ya’aqob’s hands he shall be given, and he shall not escape from his hands.

17 “And do not fear on account of Ya’aqob; for the Guardian of Ya’aqob is great and powerful and

honoured, and praised more than the guardian of Ĕsaw.”

18 And Ribqah sent and called Ĕsaw, and he came to her, and she said to him, “I have a petition, my son, to make unto you, and you shall promise to do it, my son.”

19 And he said, “I shall do all that you say to me, and I shall not refuse your petition.”

20 And she said to him, “I ask you that the day I die, you shall take me in and bury me near Sarah, your father’s mother, and that you and Ya’aqob shall love each other, and that neither shall desire evil against the other, but mutual love only. And you shall prosper, my sons, and be honoured in the midst of the land, and no enemy shall rejoice over you, and you shall be a beraḳah and a kindness in the eyes of all those that love you.”

21 And he said, “I shall do all that you have told me, and I shall bury you on the day you die near Sarah, my father’s mother, as you have desired, that her bones may be near your bones.

22 “And Ya’aqob, my brother, also, I shall love above all flesh; for I have no brother in all the earth, but him only. And this is no great merit for me if I love him; for he is my brother, and we were knit together in your body, and together we came forth from your womb, and if I do not love my brother, whom shall I love?

23 “And I, myself, beg you to urge Ya’aqob concerning me and concerning my sons, for I know that he shall surely be sovereign over my sons and I. For on the day my father baraḳ him, he made him the higher, and I the lower.

24 “And I swear to you that I shall love him, and not desire evil against him all the days of my life, but only good.” And he swore to her regarding all this matter.

25 And she called Ya’aqob before the eyes of Ĕsaw, and gave him command according to the words which she had spoken to Ĕsaw.

26 And he said, "I shall do your desire; believe me that no evil shall proceed from me or from my sons against Ĕsaw, and I shall be first in none except in love only."

27 And they ate and drank, she and her sons that night, and she died, three Yobelim and one week and one year old, on that night. And her two sons, Ĕsaw and Ya'aqob, buried her in the cave of Maḵpēlah near Sarah, their father's mother.

36 And in the sixth year of this week, Yitṣḥaq called his two sons, Ĕsaw and Ya'aqob, and they came to him, and he said to them, "My sons, I am going the way of my fathers, to the everlasting dwelling where my fathers are.

2 "Therefore bury me near Aḅraham my father, in the cave of Maḵpēlah in the field of Ephron the Hittite, where Aḅraham purchased a grave to bury in; in the grave which I dug for myself, bury me there.

3 "And this I command you, my sons: that you do righteousness and uprightness on the earth, so that אֱלֹהִים may bring upon you all that אֱלֹהִים said that he would do to Aḅraham and to his seed.

4 "And love one another, my sons, your brothers as a man who loves his own being, and let each seek how he may benefit his brother, and work together on the earth; and let them love each other as their own beings.

5 "And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not; for they are full of deception for those that worship them, and for those that bow down to them.

6 "Remember my sons, אֱלֹהִים Elohim of Aḅraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of the shamayim in multitude, and establish you on the earth as the plant of righteousness which shall not be rooted out unto all the generations forever.

7 “And now I shall make you swear a great oath - for there is no oath which is greater than it; by the Name esteemed and honoured and great and splendid and wonderful and mighty, which created the shamayim and the earth and all matters together - that you shall fear Him and worship Him.

8 “And that each shall love his brother with affection and righteousness, and that neither shall desire evil against his brother from this time and forever all the days of your life, so that you may prosper in all your deeds and not be destroyed.

9 “And if either of you plans evil against his brother; know that from this time on, every one that plans evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under the shamayim.

10 “But on the day of tribulation and abhorrence and displeasure and wrath, with flaming devouring fire as He burned Seḡom, so likewise shall He burn his land and his city and all that is his, and he shall be blotted out of the Book of the Instruction of the children of men, and not be recorded in the Book of Ḥai, but in that which is appointed to destruction. And he shall depart into everlasting abhorrence; so that their condemnation may be always renewed in abomination and in abhorrence and in wrath and in torment and in displeasure and in plagues and in disease forever.

11 “I say and witness to you, my sons, according to the judgment which shall come upon the man who wishes to injure his brother.”

12 And he divided all his possessions between the two on that day, and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at Be'ěrsheḡa.

13 And he said, “This larger portion I shall give to the first-born.”

14 And Ĕsaw said, “I have sold to Ya'aqob and given my birthright to Ya'aqob. Let it be given to him, and I have not a single word to say regarding it, for it is his.”

15 And Yitshaq said, “May a berakah rest upon you, my sons, and upon your seed this day, for you have given me rest, and my heart is not pained concerning the birthright, lest you should do wickedness on account of it.

16 “May the Most High Ĕl barak the man that works righteousness; he and his seed forever.”

17 And he ended commanding them and to barak them, and they ate and drank together before him, and he rejoiced because there was one mind between them, and they went out from him and rested that day and slept.

18 And Yitshaq slept on his bed that day rejoicing; and he slept the everlasting sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Ĕsaw and Ya'aqob buried him.

19 And Ĕsaw went to the land of Edom, to the mountains of Sě'ir, and dwelt there.

20 And Ya'aqob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped אֱלֹהִים with all his heart and according to the visible commands accordingly as He had divided the days of his generations.

21 And Lě'ah his wife died in the fourth year of the second week of the forty-fifth Yoběl, and he buried her in the cave of Maqpehah near Ribqah his mother, to the left of the grave of Sarah, his father's mother.

22 And all her sons and his sons came to mourn over Lě'ah his wife with him, and to comfort him regarding her, for he was lamenting her.

23 For he loved her exceedingly after Raheh her sister died; for she was perfect and upright in all her ways and honoured Ya'aqob, and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life, and he lamented her exceedingly; for he loved her with all his heart and with all his being.

37 And on the day that Yitshaq the father of Ya'aqob and Ėsaw died, the sons of Ėsaw heard that Yitshaq had given the portion of the elder to his younger son Ya'aqob and they were very wroth.

2 And they strove with their father, saying, "Why has your father given Ya'aqob the portion of the elder and passed over you, although you are the elder and Ya'aqob the younger?"

3 And he said to them, "Because I sold my birthright to Ya'aqob for a small bowl of lentils. And on the day my father sent me to hunt and catch and bring him some that he should eat and barak me, he came with deceit and brought my father food and drink, and my father barak him and put me under his hand.

4 "And now our father has caused us to swear, he and I, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt."

5 And they said to him, "We shall not listen to you to make peace with him; for our strength is greater than his strength, and we are more powerful than he! We shall go against him and slay him, and destroy him and his sons. And if you shall not go with us, we shall do evil to you also.

6 "And now listen to us: let us send to Aram and Pelesheth and Mo'ab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us destroy him from the earth before he grows strong."

7 And their father said to them, "Do not go, and do not make battle with him lest you fall before him."

8 And they said to him, "This too, is exactly your manner of doing from your youth until this day, and you

are putting your neck under his yoke. We shall not listen to these words!"

9 And they sent to Aram, and to Ađuram, to the friend of their father, and they hired along with them, one thousand fighting men, chosen men of battle.

10 And there came to them from Mo'ab and from the children of Ammon, those who were hired, one thousand chosen men; and from Pelesheth, one thousand chosen men of battle; and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of battle.

11 And they said to their father, "Go out with them and lead them, or else we shall slay you."

12 And he was filled with wrath and displeasure on seeing that his sons were forcing him to go before, to lead them against Ya'aqob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Ya'aqob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would plan no evil all his days against Ya'aqob his brother.

14 And notwithstanding all this, Ya'aqob did not know that they were coming against him to battle, but he was mourning for Lě'ah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of battle.

15 And the men of Hebron sent to him saying, "See your brother has come against you, to fight you, with four thousand girded with the swords, and they carry shields and weapons!" For they loved Ya'aqob more than Ęsaw, so they told him; for Ya'aqob was a more generous and kind man than Ęsaw.

16 But Ya'aqob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the rampart and spoke to his brother Ęsaw and said, "Noble is the comfort with which you have come to comfort me for my wife who has died. Is this the oath that you swore to your father, and again to your mother

before they died? You have broken the oath, and on the moment that you swore to your father you were condemned.”

18 And then Ēsaw answered and said to him, “Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn forever. But every day they plan evil, one against another, and how each may slay his adversary and foe.

19 “And you hate me, my children and I forever. And there is no observing the tie of brotherhood with you!

20 “Hear these words which I declare to you: If the boar can change its skin and make its bristles as soft as wool, or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, then shall I observe the tie of brotherhood with you.

21 “And if the wolves make peace with the lambs so as not to devour or do them violence, and if their hearts are towards them for good, then there shall be peace in my heart towards you.

22 “And if the lion becomes the friend of the ox and makes peace with him, and if he is bound under one yoke with him and ploughs with him, then shall I make peace with you.

23 “And when the raven becomes white as the stork, then know that I have loved you and shall make peace with you. You shall be rooted out, and your sons shall be rooted out, and there shall be no peace for you!”

24 And when Ya’aqoḇ saw that he was evilly disposed towards him with his heart, and with all his being so as to slay him, and that he had come leaping like the wild boar which comes upon the spear that pierces and kills it, and does not recoil from it;

25 then he spoke to his own and to his servants that they should attack him and all his companions.

38 And after that Yahudāh spoke to Ya’aqoḇ, his father, and said to him, “Bend your bow, father, and shoot your arrows and bring down the adversary and slay the enemy; and may you have the strength, for we

shall not slay your brother, for he is such as you, and he is like you. Let us give him respect.”

2 Then Ya'aqob bent his bow and shot the arrow and struck Ĕsaw, his brother, and slew him.

3 And again he shot out an arrow and struck Ađoram the Aramean, on the left breast, and drove him backward and slew him.

4 And then the sons of Ya'aqob went forth, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Yahudah went out in front, and Naphtali and Gađ with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one of them escaped.

6 And Lěwi and Dan and Ashěr went out on the east side of the tower, and fifty with them, and they slew the fighting men of Mo'ab and Ammon.

7 And Re'uběn and Yissaskar and Zebulun went out on the north side of the tower, and fifty men with them, and they slew the fighting men of the Pelishtites.

8 And Shim'on and Binyamin and Hanok, Re'uběn's son, went forth on the west side of the tower, and fifty with them, and they slew of Edom and of the Ĥorites - four hundred men, mighty warriors; and six hundred fled. And four of the sons of Ĕsaw fled with them, and left their father lying slain, as he had fallen on the hill which is in Ađuram,

9 and the sons of Ya'aqob pursued after them to the mountains of Sě'ir. And Ya'aqob buried his brother on the hill which is in Ađuram, and he returned to his house.

10 And the sons of Ya'aqob pressed hard upon the sons of Ĕsaw in the mountains of Sě'ir, and bowed their necks so that they became servants of the sons of Ya'aqob.

11 And they sent to their father whether they should make peace with them or slay them.

12 And Ya'aqob sent word to his sons that they should make peace, and they made peace with them, and

placed the yoke of servitude upon them, so that they paid tribute to Ya'aqob and to his sons always.

13 And they continued to pay tribute to Ya'aqob until the day that he went down into Mitsrayim.

14 And the sons of Edom have not released from the yoke of servitude which the twelve sons of Ya'aqob had imposed on them until this day.

15 And these are the sovereigns that reigned in Edom before any sovereign reigned over the children of Yisra'el in the land of Edom.

16 And Balaq, the son of Be'or, reigned in Edom, and the name of his city was Dinhabah.

17 And Balaq died, and Yobab, the son of Zerah of Botsrah, reigned in his place.

18 And Yobab died, and Husham, of the land of Teman, reigned in his place.

19 And Husham died, and Haqad, the son of Bedad, who slew Midyan in the field of Mo'ab, reigned in his place, and the name of his city was Awith.

20 And Haqad died, and Samlah, from Masreqah, reigned in his stead.

21 And Samlah died, and Sha'ul of Rehoboth ha'Nahar, reigned in his place.

22 And Sha'ul died, and Ba'al-Hanan, the son of Akbor, reigned in his place.

23 And Ba'al-Hanan, the son of Akbor, died, and Haqar reigned in his place, and the name of his wife was Mehëtab'el, the daughter of Matrëd, the daughter of Mëy-Zahab.

24 These are the sovereigns who reigned in the land of Edom.

39 And Ya'aqob dwelt in the land of his father's sojournings in the land of Kena'an.

2 These are the generations of Ya'aqob. And Yosëph was seventeen years old when they took him down into the land of Mitsrayim, and Potiphar, a eunuch of Pharaoh, the chief of the guard bought him.

3 And he appointed Yosëph over all his house, and the beraqah of אִשְׁרָאֵל came upon the house of the

Mitsrite on account of Yosëph, and אִשְׁרָאֵל prospered him in all that he did.

4 And the Mitsrite committed all into the hands of Yosëph; for he saw that אִשְׁרָאֵל was with him, and that אִשְׁרָאֵל prospered him in all that he did.

5 And Yosëph's appearance was handsome and his appearance was good-looking, and his master's wife lifted up her eyes and saw Yosëph, and she loved him, and pleaded with him to lie with her.

6 But he did not surrender his being, and he remembered אִשְׁרָאֵל and the words which Ya'aqob, his father, used to read from among the words of Abraham; that no man should commit whoring with a woman who has a husband; that for him the punishment of death has been ordained in the shamayim before the Most High Ĕl, and the sin shall be recorded against him in the everlasting Books continually before אִשְׁרָאֵל.

7 And Yosëph remembered these words and refused to lie with her.

8 And she pleaded with him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast. But he left his garment in her hands and broke through the door and fled outside from her presence.

10 And the woman saw that he would not lie with her, and she accused him in the presence of his master, saying, "Your Iḅri servant, whom you love, sought to force me so that he might lie with me; and it came to be when I lifted up my voice that he fled and left his garment in my hands when I held him, and he broke through the door!"

11 And the Mitsrite saw the garment of Yosëph and the broken door, and heard the words of his wife, and threw Yosëph into prison into the place where the prisoners were kept whom the sovereign imprisoned.

12 And he was there in the prison, but אִיִּזָּר gave Yosëph favour in the sight of the chief of the prison guards and compassion before him, for he saw that אִיִּזָּר was with him, and that אִיִּזָּר made all that he did to prosper.

13 And he gave all matters into his hands, and the chief of the prison guards knew of naught that was with him, for Yosëph did all, and אִיִּזָּר perfected it.

14 And he remained there two years. And in those days Pharaoh, sovereign of Mitsrayim, was wroth against his two eunuchs, against the chief cupbearer and against the chief baker, and he put them in confinement in the house of the captain of the guard, in the prison where Yosëph was kept.

15 And the captain of the prison guards appointed Yosëph to serve them; and he served before them.

16 And they both dreamed a dream, the chief cupbearer and the chief baker, and they told it to Yosëph.

17 And as he interpreted to them, so it befell them, and Pharaoh restored the chief cupbearer to his office, and the baker he slew, as Yosëph had interpreted to them.

18 But the chief cupbearer forgot Yosëph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Yosëph had told him, for he forgot.

40 And in those days Pharaoh dreamed two dreams in one night concerning a scarcity of food which was to be in all the land. And he awoke from his sleep and called all the interpreters of dreams that were in Mitsrayim, and magicians, and told them his two dreams, but they were not able to declare.

2 And then the chief cupbearer remembered Yosëph and spoke of him to the sovereign, and he brought him out from the prison, and he told his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said to him, "Seven years of plenty shall come over all the land of Mitsrayim, and after that

seven years of scarcity of food; such a scarcity of food as has not been in all the land.

4 “And now let Pharaoh appoint overseers in all the land of Mitsrayim, and let them store up food in every city throughout the days of the years of plenty, and there shall be food for the seven years of scarcity of food, and the land shall not perish through scarcity of food, for it will be very severe.”

5 And אִיִּזְרָאֵל gave Yosëph favour and kindness in the eyes of Pharaoh, and Pharaoh said to his servants, “We shall not find such a wise and discerning man as this man, for the spirit of אִיִּזְרָאֵל is with him.”

6 And he appointed him the second in all his reign and gave him authority over all Mitsrayim, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him in fine linen garments, and he put a gold chain upon his neck, and proclaimed before him, “Ēl Ēl wa’Abirër.” And he placed a ring on his hand and made him ruler over all his house, and magnified him, and said to him, “Only on the throne shall I be greater than you.”

8 And Yosëph ruled over all the land of Mitsrayim, and all the princes of Pharaoh, and all his servants, and all who did the sovereign’s business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of faces, and did not accept bribes, but he judged all the people of the land in uprightness.

9 And the land of Mitsrayim was at peace before Pharaoh because of Yosëph, for אִיִּזְרָאֵל was with him, and gave him favour and kindness for all his generations before all those who knew him and those who heard concerning him. And Pharaoh’s reign was well ordered, and there was no adversary and no evil one.

10 And the sovereign called Yosëph’s name Tsaphnath Pa’nëah, and gave Yosëph as wife the daughter of Potiphar, the daughter of the priest of On, the captain of the guard.

11 And on the day that Yosëph stood before Pharaoh he was thirty years old.

12 And in that year Yitšḥaq died. And it came to be as Yosëph had said in the interpretation of his two dreams - accordingly as he had said it - there were seven years of plenty over all the land of Mitsrayim, and the land of Mitsrayim produced abundantly, one measure to eighteen hundred measures.

13 And Yosëph gathered food into every city until they were full of grain until they could no longer count and measure it for its multitude.

41 And in the forty-fifth Yobël, in the second week, in the second year, Yahudāh took for his first-born Ĕr, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Kena'an, and he wished to take a wife of the clan of his mother, but Yahudāh, his father, would not permit him.

3 And this Ĕr, the first-born of Yahudāh, was wicked, and אֶרְאֵל slew him.

4 And Yahudāh said to Onan, his brother, "Go in to your brother's wife and perform the duty of a husband's brother to her, and raise up seed for your brother."

5 And Onan knew that the seed would not be his, his brother's only, and he went into the house of his brother's wife, and spilled the seed on the ground, and he was wicked in the eyes of אֶרְאֵל, and He slew him.

6 And Yahudāh said to Tamar, his daughter-in-law, "Remain in your father's house as a widow till Shëlah my son is grown, and I shall give you to him as a wife."

7 And he grew up, but Bedsu'ël, the wife of Yahudāh, did not permit her son Shëlah to marry. And Bedsu'ël, the wife of Yahudāh, died in the fifth year of this week.

8 And in the sixth year Yahudāh went up to shear his sheep at Timnah. And they told Tamar, "See your father-in-law goes up to Timnah to shear his sheep."

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate bordering the way to Timnah.

10 And as Yahudāh was going along, he found her, and thought her to be a whore, and he said to her, "Let me come in unto you." And she said to him, "Come in." And he went in.

11 And she said to him, "Give me my hire." And he said to her, "I have naught in my hand except my seal that is on my finger, and my cord, and my staff which is in my hand."

12 And she said to him, "Give them to me until you send me my hire." And he said to her, "I shall send to you a young goat." And he gave them to her, and she conceived by him.

13 And Yahudāh went to his sheep, and she went to her father's house.

14 And Yahudāh sent a young goat by the hand of his shepherd, an Adullamite, but he did not find her, and he asked the people of the place saying, "Where is the whore who was here?" And they said to him, "There is no whore here with us."

15 And he returned and informed him, and said to him that he had not found her. "I asked the people of the place, and they said to me, 'There is no whore here.' " And he said, "Let her keep *them* lest we become a cause of mockery."

16 And when she had completed three months, it was revealed that she was with child, and they told Yahudāh, saying, "See Tamar, your daughter-in-law, is with child by whoring."

17 And Yahudāh went to the house of her father, and said to her father and her brothers, "Bring her out, and let them burn her, for she has wrought uncleanness in Yisra'ēl!"

18 And it came to be when they brought her out to burn her that she sent to her father-in-law the seal and the cord, and the staff, saying, "Examine whose are these, for by him I am with child."

19 And Yahudāh acknowledged, and said, "Tamar is more righteous than I am. And therefore let them not burn her."

20 And for that reason she was not given to Shēlah, and he did not approach her again.

21 And after that she bore two sons, Perets and Zerah, in the seventh year of this second week.

22 And after that the seven years of fruitfulness were accomplished, of which Yosēph spoke to Pharaoh.

23 And Yahudāh acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he reckoned it hateful in his eyes, and he acknowledged that he had transgressed and gone astray; for he had uncovered the skirt of his son. And he began to lament and to plead before אֱלֹהִים because of his transgression.

24 And we told him in a dream that it was forgiven him because he pleaded earnestly, and lamented, and did not commit it again.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our Elohim; and every one that does so; every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them; with fire let them burn them.

26 And you shall command the children of Yisra'ēl that there be no uncleanness among them, for everyone who lies with his daughter-in law or with his mother-in-law has wrought uncleanness. Let them burn the man who has lain with her with fire, and also the woman, and He shall turn away wrath and punishment from Yisra'ēl.

27 And to Yahudāh we said that his two sons had not lain with her, and for this reason his seed was established for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the right-ruling of Abraham, which he had commanded his sons, Yahudāh had sought to burn her with fire.

42 And in the first year of the third week of the forty-fifth Yobël, scarcity of food began to come into the land, and the rain refused to be given to the earth, for none whatsoever fell.

2 And the earth grew barren, but in the land of Mitsrayim there was food, for Yosëph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Mitsrites came to Yosëph that he might give them food, and he opened the storehouses where the grain of the first year was, and he sold it to the people of the land for gold.

4 And Ya'aqob heard that there was food in Mitsrayim, and he sent his ten sons that they should obtain food for him in Mitsrayim, but he did not send Binyamin. And they arrived among those that went.

5 And Yosëph recognised them, but they did not recognise him, and he spoke to them and questioned them, and he said to them, "Are you not spies, and have you not come to search out the nakedness of the land?" And he put them in prison.

6 And after that he released them again, and detained Shim'on alone and sent off his nine brothers.

7 And he filled their sacks with grain, and he put their silver in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father and their younger brother were living.

9 And they went up from the land of Mitsrayim and they came to the land of Kena'an; and they told their father all that had befallen them, and how the master of the country had spoken roughly to them, and had seized Shim'on till they should bring Binyamin.

10 And Ya'aqob said, "You have bereaved me of my children! Yosëph is no more and Shim'on also is no more, and you shall take Binyamin away? Your wickedness has come upon me!"

11 And he said, "My son shall not go down with you lest it be he falls sick; for their mother gave birth to two

sons, and one has perished, and this one also you shall take from me. If it came to be he took a fever on the road, you would bring down my old age with sorrow to the grave.”

12 For he saw that their silver had been returned to every man in his sack, and for this reason he feared to send him.

13 And scarcity of food increased and became severe in the land of Kena'an, and in all lands except in the land of Mitsrayim, for many of the children of the Mitsrites had stored up their seed for food from the time when they saw Yosëph gathering seed together and putting it in storehouses and preserving it for the years of scarcity of food.

14 And on this the people of Mitsrayim fed themselves during the first year of their scarcity of food.

15 But when Yisra'ël saw that scarcity of food was very severe in the land, and there was no deliverance, he said to his sons, “Go again, and obtain food for us so that we do not die.”

16 And they said, “We shall not go. Unless our youngest brother goes with us, we shall not go.”

17 And Yisra'ël saw that if he did not send him with them, they should all perish by reason of scarcity of food.

18 And Re'ubën said, “Give him into my hand, and if I do not bring him back to you, slay my two sons instead of his being.” But he said to him, “He shall not go with you.”

19 And Yahudah came near and said, “Send him with me, and if I do not bring him back to you, let me bear the blame before you all the days of my life.”

20 And he sent him with them in the second year of this week on the first day of the month. And they came to the land of Mitsrayim with all those who went, and presents in their hands: fragrant gum and almonds and pine nuts and pure honey.

21 And they went and stood before Yosëph, and he saw Binyamin his brother, and he recognised him, and

said to them, "Is this your youngest brother?" And they said to him, "It is he." And he said, "אֶתְּךָ show favour to you, my son!"

22 And he sent him into his house and he brought out Shim'on to them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they ate before him and he gave them all a portion, but the portion of Binyamin was seven times larger than that of any of theirs.

24 And they ate and drank and arose and remained with their donkeys.

25 And Yosëph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed among them. And he said to the one who was over his house, "Fill all their sacks with food, and return their silver to them into their sacks, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away."

43 And he did as Yosëph had told him, and filled all their sacks for them with food and put their silver in their sacks, and put the cup in Binyamin's sack.

2 And early in the morning they departed, and it came to be, that when they had gone from there, Yosëph said to the one over his house, "Pursue them, run and seize them, saying, 'You have repaid me evil for good! You have stolen from me the silver cup out of which my master drinks.' And bring back to me their youngest brother, and fetch *him* quickly before I go out to my seat of judgment."

3 And he ran after them and said to them according to these words.

4 And they said to him, "Elohim forbid that your servants should do this matter, and steal from the house of your master any utensil, and also the silver which we found in our sacks the first time, we, your servants brought back from the land of Kena'an!

5 "Why then should we steal any utensil? See here we are and our sacks; search, and wherever you find

the cup, in the sack of any man amongst us, let him be slain, and we and our donkeys shall serve your master.”

6 But he said to them, “Not so, the man with whom I find, him only shall I take as a servant, and you shall return in peace to your house.”

7 And as he was searching in their sacks, beginning with the eldest and ending with the youngest, it was found in Binyamin’s sack.

8 And they tore their garments, and loaded their donkeys, and returned to the city and came to the house of Yosēph, and they all bowed themselves on their faces to the ground before him.

9 And Yosēph said to them, “You have done evil.” And they said, “What shall we say and how shall we defend ourselves? Our master has discovered the transgression of his servants. See, we are the servants of our master, and our donkeys also.”

10 And Yosēph said to them, “I too fear אִי אֶפְרַיִם. As for you, go to your homes and let your brother be my servant, for you have done evil. Do you not know that a man delights in his cup as I with this cup? And yet you have stolen it from me!”

11 And Yahudāh said, “O my master, let your servant please speak a word in my master’s ear. Your servant’s mother bore two brothers to our father; one went away and was lost, and has not been found, and he alone is left of his mother, and your servant, our father loves him, and his life also is bound up with the life of his.

12 “And it shall come to be, when we go to your servant our father, and the lad is not with us, that he shall die, and we shall bring down our father with sorrow to the grave.

13 “Now rather let me, your servant, remain instead of the boy as a servant to my master, and let the lad go with his brothers, for I became surety for him at the hand of your servant our father, and if I do not bring

him back, your servant shall bear the blame to our father forever.”

14 And Yosëph saw that they were all in good accord, one with another, and he could not refrain himself, and he told them that he was Yosëph.

15 And he spoke with them in the Ibri tongue and fell on their neck and wept. And they did not know him but they began to weep.

16 And he said to them, “Do not weep over me, but hurry and bring my father to me; and you see that it is my mouth that speaks and the eyes of my brother Binyamin see.

17 “For look, this is the second year of scarcity of food, and there are still five years without harvest or fruit of trees or ploughing.

18 “Come down quickly you and your households, so that you do not perish through scarcity of food, and do not be grieved for your possessions, for אֱלֹהִים sent me before you to put matters in order that many people might live.

19 “And tell my father that I am still alive, and you, look, you see that אֱלֹהִים has made me as a father to Pharaoh, and ruler over his house and over all the land of Mitsrayim.

20 And tell my father of all my esteem, and all the riches and esteem that אֱלֹהִים has given Me.”

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all long coats and silver.

22 And to their father he sent garments and silver and ten donkeys which carried grain, and he sent them away.

23 And they went up and told their father that Yosëph was alive, and was measuring out grain to all the nations of the earth, and that he was ruler over all the land of Mitsrayim.

24 And their father did not believe it, for he was beside himself in his mind. But when he saw the wagons which Yosëph had sent, the life of his spirit revived,

and he said, "It is enough for me if Yosëph lives! I shall go down and see him before I die."

44 And Yisra'ël took his journey from Ḥaran from his house on the new moon of the third month, and he went on the way of Be'ërsheḃa, and he offered an offering to the Elohim of his father Yitṣḥaq on the seventh of this month.

2 And Ya'aqoḃ remembered the dream that he had seen at Bëyth Ēl, and he feared to go down into Mitsrayim.

3 And while he was thinking of sending word to Yosëph to come to him, and that he would not go down, he remained there seven days, if it came to be he should see a vision as to whether he should remain or go down.

4 And he celebrated the harvest Festival of the First-Fruits with old grain, for in all the land of Kena'an there was not a handful of seed, for scarcity of food was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth אֱלֹהִים appeared to him, and said to him, "Ya'aqoḃ, Ya'aqoḃ." And he said, "Here I am." And He said to him, "I am the Elohim of your fathers, the Elohim of Aḃraham and Yitṣḥaq. Do not fear to go down into Mitsrayim, for there I shall make you a great nation.

6 "I shall go down with you, and I shall bring you up, and in this land you shall be buried, and Yosëph shall put his hands upon your eyes. Do not fear; go down into Mitsrayim."

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Yisra'ël rose up from Be'ërsheḃa on the sixteenth of this third month, and he went to the land of Mitsrayim.

9 And Yisra'ël sent Yahudah before him to his son Yosëph to search out the Land of Goshen, for Yosëph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the choicest in the land of Mitsrayim, and near to him, for all and also for the cattle.

11 And these are the names of the sons of Ya'aqob who went into Mitsrayim with Ya'aqob their father:

12 Re'ubēn, the first-born of Yisra'ēl; and these are the names of his sons: Ḥanoq, and Pallu, and Ḥetsron and Karmi - five.

13 Shim'on and his sons; and these are the names of his sons: Yemu'ēl, and Yamin, and Ohaḍ, and Yaḳin, and Tsoḥar, and Sha'ul, the son of the Tsephathite woman - seven.

14 Lēwi and his sons; and these are the names of his sons: Gēreshon, and Qehath, and Merari - four.

15 Yahudaḥ and his sons; and these are the names of his sons: Shēlah, and Perets, and Zeraḥ - four.

16 Yissasḳar and his sons; and these are the names of his sons: Tola, and Puw'ah, and Yashub, and Shimron - five.

17 Zeḅulun and his sons; and these are the names of his sons: Sereḍ, and Ēlon, and Yaḥle'ēl - four.

18 And these are the sons of Ya'aqob, and their sons, whom Lē'ah bore to Ya'aqob in Aram-Naharayim, six, and their one sister, Dinah. And all the beings of the sons of Lē'ah, and their sons, who went with Ya'aqob their father into Mitsrayim, were twenty-nine, and Ya'aqob their father being with them, they were thirty.

19 And the sons of Zilpah, Lē'ah's female servant, the wife of Ya'aqob, whom she bore unto Ya'aqob, Gaḍ and Ashēr.

20 And these are the names of their sons who went with him into Mitsrayim: the sons of Gaḍ: Tsiphyon, and Ḥaggi, and Shuni, and Etsbon, *and Ēri* and Arēli, and Aroḍi - eight.

21 And the sons of Ashēr: Yimnah, and Yishwah, *and Yishwi*, and Beri'ah, and Seraḥ, their one sister - six.

22 All the beings were fourteen, and all those of Lē'ah were forty-four.

23 And the sons of Raḥēl, the wife of Ya'aqob: Yosēph and Binyamin.

24 And there were born to Yosëph in Mitsrayim before his father came into Mitsrayim, those whom Asenath, daughter of Potiphar priest of On bore to him: Menashsheh, and Ephrayim - three.

25 And the sons of Binyamin: Bela and Bek̄er, and Ashbël, Gera, and Na'aman, and Ĕhi, and Rosh, and Muppim, and Huppim, and Ard - eleven.

26 And all the beings of Raḥël were fourteen.

27 And the sons of Bilhah, the female servant of Raḥël, the wife of Ya'aqob̄, whom she bore to Ya'aqob̄, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Mitsrayim. And the sons of Dan were Hushim, and Samon, and Asud̄i, and Iyakah, and Salomon - six.

29 And they died the year in which they entered into Mitsrayim, and there was left to Dan, Hushim alone.

30 And these are the names of the sons of Naphtali: Yaḥtsi'ël, and Guni, and Yëtser, and Shallum, and Iw.

31 And Iw, who was born after the years of scarcity of food, died in Mitsrayim.

32 And all the beings of Raḥël were twenty-six.

33 And all the beings of Ya'aqob̄ which went into Mitsrayim were seventy beings. These are his children and his children's children, in all seventy; but five died in Mitsrayim before Yosëph, and had no children.

34 And in the land of Kena'an two sons of Yahud̄ah died, Ĕr and Onan, and they had no children, and the children of Yisra'ël buried those who perished, and they were reckoned among the seventy gentile nations.

45 And Yisra'ël went into the country of Mitsrayim, into the land of Goshen, on the new moon of the fourth month, in the second year of the third week of the forty-fifth Yobël.

2 And Yosëph went to meet his father Ya'aqob̄, to the land of Goshen, and he fell on his father's neck and wept.

3 And Yisra'ël said to Yosëph, "Now let me die since I have seen you, and now may אֱלֹהִים Elohim of Yisra'ël be baruk, the Elohim of Aḅraham and the Elohim of Yitṣḥaq who has not withheld His kindness and His favour from His servant Ya'aqob.

4 "It is enough for me that I have seen your face while I am still alive. Also, the vision is true which I saw at Bëyth Ĕl. Baruk be אֱלֹהִים my Elohim forever and ever, and baruk be His Name!"

5 And Yosëph and his brothers ate bread before their father and drank wine, and Ya'aqob rejoiced with exceedingly great joy because he saw Yosëph eating with his brothers and drinking before him, and he barak the Creator of all matters who had preserved him, and had preserved for him his twelve sons.

6 And Yosëph had given as a gift to his father and to his brothers, the right of dwelling in the land of Goshen and in Ra'amses and all the region round about, which he ruled over before Pharaoh. And Yisra'ël and his sons dwelt in the land of Goshen, the best part of the land of Mitsrayim. And Yisra'ël was one hundred and thirty years old when he came into Mitsrayim.

7 And Yosëph provided his father and his brothers and also their possessions with bread; as much as they required for the seven years of scarcity of food.

8 And the land of Mitsrayim suffered by reason of scarcity of food, and Yosëph acquired all the land of Mitsrayim for Pharaoh in return for food, and he got possession of the people and their cattle and all for Pharaoh.

9 And the years of scarcity of food were accomplished, and Yosëph gave to the people in the land seed and food that they might sow in the eighth year, for the river had overflowed all the land of Mitsrayim.

10 For in the seven years of scarcity of food it had not overflowed and had watered only a few places on the banks of the river, but now it overflowed and the

Mitsrites sowed the land, and it bore much grain that year.

11 And this was the first year of the fourth week of the forty-fifth Yobēl.

12 And Yosēph took of the grain of the harvest the fifth part for the sovereign and left four parts for them for food and for seed, and Yosēph made it a law for the land of Mitsrayim until this day.

13 And Yisra'ēl lived in the land of Mitsrayim seventeen years, and all the days which he lived were three Yobelim, one hundred and forty-seven years, and he died in the fourth year of the fifth week of the forty-fifth Yobēl.

14 And Yisra'ēl barak his sons before he died and told them all that would befall them in the land of Mitsrayim; and he made known to them what would come upon them in the last days, and barak them and gave to Yosēph two portions in the land.

15 And he slept with his fathers, and he was buried in the cave of Maḳpēlah in the land of Kena'an, near Abraham his father in the grave which he dug for himself in the cave of Maḳpēlah in the land of Hebron.

16 And he gave all his books and the books of his fathers to Lēwi his son that he might preserve them and renew them for his children until this day.

46 And it came to be that after Ya'aqob died, the children of Yisra'ēl multiplied in the land of Mitsrayim, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten weeks of years, all the days of the life of Yosēph.

2 And there was no adversary nor any evil all the days of the life of Yosēph which he lived after his father Ya'aqob, for all the Mitsrites honoured the children of Yisra'ēl all the days of the life of Yosēph.

3 And Yosēph died, being a hundred and ten years old. He lived seventeen years in the land of Kena'an, and ten years he was a servant, and three years in

prison, and eighty years he was under the sovereign, ruling all the land of Mitsrayim.

4 And he died and all his brothers and all that generation.

5 And he commanded the children of Yisra'ël before he died, that they should carry his bones with them when they went out from the land of Mitsrayim.

6 And he made them swear regarding his bones, for he knew that the Mitsrites would not again take and bury him in the land of Kena'an, for Maḳamaran, sovereign of Kena'an, while dwelling in the land of Ashshur, fought in the valley with the sovereign of Mitsrayim and slew him there, and pursued after the Mitsrites to the gates of Ērmon.

7 But he was not able to enter, for another, a new sovereign, had become sovereign of Mitsrayim, and he was stronger than he, and he returned to the land of Kena'an, and the gates of Mitsrayim were closed, and none went out and none came into Mitsrayim.

8 And Yosēph died in the forty-sixth Yobël, in the sixth week, in the second year, and they buried him in the land of Mitsrayim, and his brothers died after him.

9 And the sovereign of Mitsrayim went out to battle with the sovereign of Kena'an in the forty-seventh Yobël, in the second week in the second year, and the children of Yisra'ël brought out all the bones of the children of Ya'aqob except the bones of Yosēph, and they buried them in the field in the cave of Maḳpēlah in the mountain.

10 And the majority returned to Mitsrayim, but a few of them remained in the mountains of Ḥebron, and Amram your father remained with them.

11 And the sovereign of Kena'an was victorious over the sovereign of Mitsrayim, and he closed the gates of Mitsrayim.

12 And he devised an evil plan against the children of Yisra'ël of afflicting them; and he said to the people of Mitsrayim,

13 "See the people of the children of Yisra'ël have increased and multiplied more than we. Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before battle comes upon us and before they also fight against us. Maybe they shall join themselves with our enemies and go up out of our land, for their hearts and faces are towards the land of Kena'an."

14 And he appointed over them slave-masters to afflict them with slavery; and they built strong cities for Pharaoh - Pithom and Ra'amses, and they built all the walls and all the fortifications which had fallen in the cities of Mitsrayim.

15 And they made them serve with harshness, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Mitsrayim loathed the children of Yisra'ël.

47 And in the seventh week, in the seventh year, in the forty-seventh Yobël, your father went out from the land of Kena'an, and you were born in the fourth week, in the sixth year, in the forty-eighth Yobël; this was the time of tribulation on the children of Yisra'ël.

2 And Pharaoh, sovereign of Mitsrayim, issued a command regarding them that they should throw all their male children which were born into the river.

3 And for seven months they threw them in until the day that you were born. And your mother hid you for three months, and they informed regarding her.

4 But she made an ark for you, and covered it with pitch and asphalt, and placed it in the reeds on the bank of the river, and she placed you in it seven days. And your mother came by night and nursed you, and by day Miryam, your sister, guarded you from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard your voice crying, and she told her female servants to bring you out, and they brought you to her.

6 And she took you out of the ark, and she had compassion on you.

7 And your sister said to her, "Shall I go and call to you one of the Iḅri women to nurse and suckle this infant for you?" And she said, "Go."

8 And she went and called your mother Yoḱeḱed, and she gave her wages, and she nursed you.

9 And afterwards, when you were grown up, they brought you to the daughter of Pharaoh, and you became her son. And Amram your father taught you writing, and after you had completed three weeks they brought you into the royal court,

10 and you were three weeks of years at court until the time when you went out from the royal court and saw a Mitsrite smiting your friend who was of the children of Yisra'el, and you slew him and hid him in the sand.

11 And on the second day you found two of the children of Yisra'el striving together, and you said to him who was doing the wrong, "Why do you smite your brother?"

12 And he was wroth and displeased, and said, "Who made you a prince and a judge over us? Do you think to kill me as you killed the Mitsrite yesterday?" And you feared and fled on account of these words.

48 And in the sixth year of the third week of the forty-ninth Yoḱel you departed and dwelt in the land of Midyan five weeks and one year. And you returned to Mitsrayim in the second week in the second year in the fiftieth Yoḱel.

2 And you, yourself know what He spoke to you on Mount Sinai, and what prince Mastema desired to do with you when you were returning into Mitsrayim on the way when you met him at the lodging-place.

3 Did he not with all his power seek to slay you and deliver the Mitsrites out of your hand when he saw that you were sent to execute right-ruling and vengeance on the Mitsrites?

4 And I delivered you out of his hand, and you performed the signs and wonders which you were sent

to perform in Mitsrayim against Pharaoh, and against all his house, and against his servants and his people.

5 And אִיִּזְרָאֵל executed a vengeance on them for Yisra'ël's sake, and smote them through blood and frogs, gnats and dog-flies, and evil boils breaking out in sores; and their cattle by death; and by hail-stones. By these He destroyed all that grew for them; and by locusts which devoured the remnant which had been left by the hail, and by darkness; and of the first-born of men and beasts, and on all their idols אִיִּזְרָאֵל took vengeance and burned them with fire.

6 And all was sent through your hand, that you should declare *these words* before they were done, and you spoke with the sovereign of Mitsrayim before all his servants and before his people.

7 And all took place according to your words; ten great and terrible judgments came on the land of Mitsrayim that you might execute vengeance on it for Yisra'ël.

8 And אִיִּזְרָאֵל did all for Yisra'ël's sake, and according to His Covenant, which He had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince of Mastëma stood up against you, and sought to cast you into the hands of Pharaoh, and he helped the Mitsrite magicians, and they stood up and wrought before you.

10 The evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

11 And אִיִּזְרָאֵל smote them with evil sores, and they were not able to stand for we destroyed them so that they could not perform a single sign.

12 But despite all signs and wonders, the prince of Mastëma was not put to shame, because he strengthened himself and cried to the Mitsrites to pursue after you with all the powers of the Mitsrites, with their chariots, and with their horses, and with all the hosts of the peoples of Mitsrayim.

13 And I stood between the Mitsrites and Yisra'ël, and we delivered Yisra'ël out of his hand, and out of the hand of his people, and אֱלֹהִים brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Yisra'ël, אֱלֹהִים our Elohim threw them into the midst of the sea, into the depths of the abyss beneath the children of Yisra'ël, even as the people of Mitsrayim had thrown their children into the river. He took vengeance on one million of them, and one thousand strong and energetic men were destroyed on account of one nursing child of the children of your people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth, the prince of Mastěma was bound and imprisoned behind the children of Yisra'ël that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Mitsrites and pursue the children of Yisra'ël.

17 And He hardened their hearts and made them stubborn, and the plan was devised by אֱלֹהִים our Elohim that He might smite the Mitsrites and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Yisra'ël on the day when they asked the Mitsrites for goods and garments; objects of silver, and objects of gold, and objects of bronze, in order to plunder the Mitsrites in return for the bondage in which they had forced them to serve.

19 And we did not lead out the children of Yisra'ël from Mitsrayim empty-handed.

49 Remember the Command which אֱלֹהִים commanded you concerning the Pesah, that you should celebrate it in its season on the fourteenth of the first month, that you should kill it before it is evening, and that they should eat it by night in the evening, from the time of the setting of the sun.

2 For on this night - the beginning of the Festival and the beginning of the joy - you were eating the Pesah in Mitsrayim, when all the powers of Mastēma had been let loose to slay all the first-born in the land of Mitsrayim - from the first-born of Pharaoh to the first-born of the captive female servant in the mill, and to the cattle.

3 And this is the sign which אֱלֹהִים gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, they should not enter into *that* house to slay, but should pass by, that all those should be saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of אֱלֹהִים did all accordingly as אֱלֹהִים commanded them, and they passed over all the children of Yisra'el, and the plague did not come upon them to destroy from among them any being, either cattle, or man, or dog.

5 And the plague was very grievous in Mitsrayim, and there was no house in Mitsrayim where there was not one dead, and weeping and lamentation.

6 And all Yisra'el were eating the flesh of the Pesah lamb, and drinking the wine, and were praising and beraḳah, and giving thanks to אֱלֹהִים Elohim of their fathers, and were ready to go out from under the yoke of Mitsrayim; and from the evil bondage.

7 And remember this day all the days of your life, and observe it from year to year all the days of your life, once a year, on its day, according to all the Law thereof, and do not turn away from day to day, or from month to month.

8 For it is an everlasting Law, and engraved on the tablets of the shamayim regarding all the children of Yisra'el that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained forever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before אֱלֹהִים, and to

eat and to drink before אֱלֹהִים on the day of its Festival, that man who is clean and close at hand shall be cut off; because he did not offer the offering of אֱלֹהִים in its appointed time, his guilt is upon him.

10 Let the children of Yisra'ël come and observe the Pesah on the day of its appointed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which אֱלֹהִים commanded you that you should observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not boil it with water, nor shall they eat it raw, but roasted on the fire: they shall eat it with diligence, its head with its inward parts and its legs they shall roast with fire, and not break any of its bones; for of the children of Yisra'ël no bone shall be crushed.

14 For this reason אֱלֹהִים commanded the children of Yisra'ël to observe the Pesah on the day of its fixed time, and they shall not break its bone; for it is a Festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its Festival let it be observed.

15 And you shall command the children of Yisra'ël to observe the Pesah throughout their days, every year, once a year on the day of its fixed time, and it shall become a memorial well pleasing before אֱלֹהִים, and no plague shall come upon them to slay or to smite in that year in which they celebrate the Pesah in its season in every respect according to His command.

16 And they shall not eat it outside the Miqdash of אֱלֹהִים, but before the Miqdash of אֱלֹהִים, and all the

people of the congregation of Yisra'ël shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the Miqdash of your Elohim, before אֱלֹהֶיךָ; from twenty years old and upward; for so is it written and ordained that they should eat it in the Miqdash of אֱלֹהֶיךָ.

18 And when the children of Yisra'ël come into the land which they are to possess, into the land of Kena'an, and put up the Mishkan of אֱלֹהֶיךָ in the midst of the land in one of their tribes until the Miqdash of אֱלֹהֶיךָ has been built in the land, let them come and celebrate the Pesah in the midst of the Mishkan of אֱלֹהֶיךָ, and let them slaughter it before אֱלֹהֶיךָ from year to year.

19 And in the days when the House has been built in the Name of אֱלֹהֶיךָ in the land of their inheritance, they shall go there and slaughter the Pesah in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the House which has been qadosh in the Name of אֱלֹהֶיךָ.

21 And they may not celebrate the Pesah in their cities, nor in any place except before the Mishkan of אֱלֹהֶיךָ, or before His House where His Name has dwelt; and they shall not go astray from אֱלֹהֶיךָ.

22 And you, Mosheh, shall command the children of Yisra'ël to observe the Laws of the Pesah, as it was commanded to you. You declare to them every year the Festival of Matstsoth, that they should eat unleavened bread seven days, and that they should observe its Festival, and that they bring an offering every day during those seven days of joy before אֱלֹהֶיךָ on the altar of your Elohim.

23 For you celebrated this Festival with haste when you went out from Mitsrayim till you entered into the wilderness of Shur; for on the shore of the sea you completed it.

50 And after this Law I made known to you the days of the Shabbathoth in the wilderness of Sin, which is between Ēlim and Sinai.

2 And I told you of the Shabbathoth of the land on Mount Sinai, and I told you of the Yobēl years in the Shabbathoth of years: but the year thereof I have not told you till you enter the land which you are to possess.

3 And the land also shall keep its Shabbathoth while they dwell upon it, and they shall know the Yobēl year.

4 Therefore I have ordained for you the yearly Shabbathoth and the years and the Yobelim: there are forty-nine Yobelim from the days of Aḏam until this day, and one week and two years, and there are still forty years to come for learning the Commands of אִתְּכֶם, until they pass over into the land of Kena'an, crossing the Yardēn to the west.

5 And the Yobelim shall pass by, until Yisra'el is cleansed from all guilt of whoring, and uncleanness, and defilement, and sin, and straying, and dwell with confidence in all the land. And there shall no longer be an adversary or any evil one, and the land shall be clean from that time, forever.

6 And see, the Command regarding the Shabbathoth, I have written down for you and all the Right-Rulings of its Laws.

7 Six days you shall labour, but on the seventh day is the Shabbath of אִתְּכֶם your Elohim. In it you shall do no manner of work, you and your sons, and your male servants and your female servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die. Whoever profanes that day, whoever lies with *his* wife or whoever says he shall do whatever on it - that he shall depart on a journey thereon in regard to any buying or selling - and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 You shall do no work whatever on the Shabbath day except what you have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and guard the Shabbath from all work on that day, and to barak אֲרַבְּבֶנְךָ your Elohim, who has given you a day of Festival, and a qodesh day, and a day of the qodesh reign for all Yisra'el is this day among their days forever.

10 For great is the honour which אֲרַבְּבֶנְךָ has given to Yisra'el that they should eat and drink and be satisfied on this Festival day, and rest thereon from all labour which belongs to the labour of the children of men, except burning frankincense and bringing offerings and slaughterings before אֲרַבְּבֶנְךָ for days and for Shabbathoth.

11 This work alone shall be done on the Shabbath-days in the Miqdash of אֲרַבְּבֶנְךָ your Elohim; that they may atone for Yisra'el with offering continually from day to day for a memorial well-pleasing before אֲרַבְּבֶנְךָ, and that He may receive them always from day to day accordingly as you have been commanded.

12 And every man who does any work thereon, or goes a journey, or tills *his* field, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever smites or kills whatever, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or goes to battle on the Shabbathoth:

13 The man who does any of these matters on the Shabbath shall die, so that the children of Yisra'el shall observe the Shabbathoth according to the Commands regarding the Shabbathoth of the land, as it is written in the tablets, which He gave into my hands that I should write out for you the laws of the seasons, and the seasons according to the division of their days. Thus is completed the account of the division of the days.

YASHAR

יֵשׁוּב

1 And Elohim said, “Let Us make man in Our image, after Our likeness.” And Elohim created man in His Own image.

2 And Elohim formed man from the ground, and He blew into his nostrils the breath of life, and man became a living being endowed with speech.

3 And אֱלֹהִים said, “It is not good for man to be alone; I will make a helper for him.”

4 And אֱלֹהִים caused a deep sleep to fall upon Aḏam, and he slept, and He took away one of his ribs, and He built flesh upon it, and formed it and brought it to Aḏam, and Aḏam awoke from his sleep, and see, a woman was standing before him.

5 And he said, “This is a bone of my bones and it shall be called woman, for this has been taken from man.” And Aḏam called her name Ḥawwah, for she was the mother of all living.

6 And Elohim barak̄ them and called their names Aḏam and Ḥawwah in the day that He created them, and אֱלֹהִים Elohim said, “Be fruitful and multiply and fill the earth.”

7 And אֱלֹהִים Elohim took Aḏam and his wife, and He placed them in the garden of Ēḏen to tend it and to keep it; and He commanded them and said to them, “From every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall certainly die.”

8 And when Elohim had barak̄ and commanded them, He went from them, and Aḏam and his wife dwelt in the garden according to the Command which אֱלֹהִים commanded them.

9 And the serpent, which Elohim had created with them in the earth, came to them to incite them to transgress the Command of Elohim which he had commanded them.

10 And the serpent enticed and persuaded the woman to eat from the tree of knowledge, and the woman listened to the voice of the serpent, and she transgressed the Word of Elohim, and took from the tree of the knowledge of good and evil, and she ate, and she took from it and also gave to her husband and he ate.

11 And Adam and his wife transgressed the Command of Elohim which He commanded them, and Elohim knew it, and His wrath was kindled against them and He cursed them.

12 And אֱלֹהִים Elohim drove them that day from the garden of Ēden, to till the ground from which they were taken, and they went and dwelt to the east of the garden of Ēden. And Adam knew his wife Hawwah and she bore two sons and three daughters.

13 And she called the name of the first-born Qayin, saying, "I have gotten a man from אֱדָם." And the name of the other she called Hebel, for she said, "In worthlessness we came into the earth, and in worthlessness we shall be taken from it."

14 And the boys grew up and their father gave them a possession in the land; and Qayin was a tiller of the ground, and Hebel a keeper of sheep.

15 And it came to be at the passing of a few years, that they brought an approximating offering to אֱדָם, and Qayin brought from the fruit of the ground, and Hebel brought from the firstlings of his flock, from the fat of it, and Elohim turned and inclined to Hebel and his offering, and a fire came down from אֱדָם from the shamayim and consumed it.

16 And אֱדָם did not turn to Qayin and his offering, and He did not incline to it, for he had brought from the

inferior fruit of the ground before אַף־אֵז, and Qayin was jealous against his brother Hebel because of this, and he sought a pretense to slay him.

17 And in some time after, Qayin and Hebel his brother, went one day into the field to do their work; and they were both in the field, Qayin tilling and ploughing his ground, and Hebel feeding his flock. And the flock passed over that part which Qayin had ploughed in the ground, and for this it bitterly grieved Qayin.

18 And Qayin approached his brother Hebel in wrath, and he said to him, "What is there between you and I, that you come to dwell and bring your flock to feed in my land?"

19 And Hebel answered his brother Qayin and said to him, "What is there between you and I, that you should eat the flesh of my flock and clothe yourself with their wool?"

20 "And now therefore, put off the wool of my sheep with which you have clothed yourself, and recompense me for their increase and flesh which you have eaten, and when you shall have done this, I will then go from your land as you have said."

21 And Qayin said to his brother Hebel, "Indeed if I slay you this day, who will require your blood from me?"

22 And Hebel answered Qayin, saying, "Indeed Elohim who has made us in the earth, He will avenge my cause, and He will require my blood from you should you slay me, for אַף־אֵז is the Judge and Authority, and it is He who will repay man according to his evil, and the wicked man according to the wickedness that he may do upon earth.

23 "And now, if you should slay me here, indeed Elohim knows your secret thoughts, and will judge you for the evil which you declared to do to me this day."

24 And when Qayin heard the words which Hebel his brother had spoken, see, the wrath of Qayin was kindled against his brother Hebel for declaring this word.

25 And Qayin hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Qayin spilled the blood of his brother Hebel upon the earth, and the blood of Hebel streamed upon the earth before the flock.

26 And after this Qayin repented having slain his brother, and he was sadly grieved, and he wept over him and it troubled him exceedingly.

27 And Qayin rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it.

28 And אֱלֹהִים knew what Qayin had done to his brother, and אֱלֹהִים appeared to Qayin and said to him, "Where is Hebel your brother that was with you?"

29 And Qayin pretended, and said, "I do not know, am I my brother's keeper?" And אֱלֹהִים said to him, "What have you done? The voice of your brother's blood cries to Me from the ground where you have slain him.

30 "For you have slain your brother and have pretended before Me, and thought in your heart that I did not see you, nor knew all your actions.

31 "But you did this matter and slew your brother for naught but because he spoke rightly to you. And now, therefore, cursed are you from the ground which opened its mouth to receive your brother's blood from your hand, and wherein you buried him.

32 "And it shall be when you shall till it, it shall no more give you its strength as in the beginning, for the ground shall produce thorns and thistles, and you shall be moving and wandering in the earth until the day of your death."

33 And at that time Qayin went out from the presence of אֱלֹהִים, from the place where he was, and he went moving and wandering in the land toward the east of Ēden, he and all belonging to him.

34 And Qayin knew his wife in those days, and she conceived and bore a son, and he called his name Ḥanok, saying, "In that time אֱלֹהִים began to give him rest and quiet in the earth."

35 And at that time Qayin also began to build a city: and he built the city and he called the name of the city Ḥanok, according to the name of his son; for in those days אֱלֹהִים had given him rest upon the earth, and he did not move about and wander as in the beginning.

36 And Iraḡ was born to Ḥanok, and Iraḡ brought forth Meḥuya'ěl and Meḥuya'ěl brought forth Methusa'ěl.

2 And it came to be in the hundred and thirtieth year of the life of Aḡam upon the earth, that he again knew Ḥawwah his wife, and she conceived and bore a son in his likeness and in his image, and she called his name Shěth, saying, "Because Elohim has appointed me another seed in the place of Hebel, for Qayin has slain him."

2 And Shěth lived one hundred and five years, and he brought forth a son; and Shěth called the name of his son Enosh, saying, "Because in that time the sons of men began to multiply, and to afflict their beings and hearts by transgressing and rebelling against Elohim."

3 And it came to be in the days of Enosh that the sons of men continued to rebel and transgress against Elohim, to increase the wrath of אֱלֹהִים against the sons of men.

4 And the sons of men went and they served other mighty ones, and they forgot אֱלֹהִים who had created them in the earth. And in those days the sons of men made images of brass and iron, wood and stone, and they bowed down and served them.

5 And every man made his mighty one and they bowed down to them, and the sons of men forsook אֱלֹהִים all the days of Enosh and his children; and the wrath of אֱלֹהִים was kindled because of their works and abominations which they did in the earth.

6 And אֱלֹהִים caused the waters of the river Gihon to overwhelm them, and He destroyed and consumed them, and He destroyed the third part of the earth, however, the sons of men did not turn from their evil ways, and their hands were yet extended to do evil in the sight of אֱלֹהִים.

7 And in those days there was neither sowing nor reaping in the earth; and there was no food for the sons of men and the scarcity of food was very great in those days.

8 And the seed which they sowed in those days in the ground became thorns, thistles and briars; for from the days of Aḏam was this declaration concerning the earth, of the curse of Elohim, which He cursed the earth, because of the sin which Aḏam sinned before אֱלֹהִים.

9 And it came to be when men continued to rebel and transgress against Elohim, and to corrupt their ways, that the earth also became corrupt.

10 And Enosh lived ninety years and he brought forth Qěynan;

11 And Qěynan grew up and he was forty years old, and he became wise and had knowledge and skill in all wisdom, and he reigned over all the sons of men, and he led the sons of men to wisdom and knowledge; for Qěynan was a very wise man and had understanding in all wisdom, and with his wisdom he ruled over spirits and demons.

12 And Qěynan knew by his wisdom that Elohim would destroy the sons of men for having sinned upon earth, and that אֱלֹהִים would in the latter days, bring the waters of the flood upon them.

13 And in those days Qěynan wrote on tablets of stone, what was to take place in time to come, and he put them in his treasures.

14 And Qěynan reigned over the whole earth, and he turned some of the sons of men to the service of Elohim.

15 And when Qěynan was seventy years old, he brought forth three sons and two daughters.

16 And these are the names of the children of Qěynan; the name of the first-born Mahalal'ěl, the second Ęynan, and the third Mered, and their sisters were Ađah and Tsillah; these are the five children of Qěynan that were born to him.

17 And Lemeķ, son of Methusa'ěl, became related to Qěynan by marriage, and he took his two daughters for his wives, and Ađah conceived and bore a son to Lemeķ, and she called his name Yađal.

18 And she again conceived and bore a son, and called his name Yuđal; and Tsillah, her sister, was barren in those days and had no offspring.

19 For in those days the sons of men began to trespass against Elohim, and to transgress the Commandments which he had commanded to Ađam, to be fruitful and multiply in the earth.

20 And some of the sons of men caused their wives to drink a potion that would render them barren, in order that they might retain their figures and whereby their good-looking appearance might not fade.

21 And when the sons of men caused some of their wives to drink, Tsillah drank with them.

22 And the child-bearing women appeared abominable in the sight of their husbands as widows, while their husbands lived, for to the barren ones only they were attached.

23 And in the end of days and years, when Tsillah became old, אַפֶּיֶז opened her womb.

24 And she conceived and bore a son and she called his name Tubal-Qayin, saying, "After I had withered away have I obtained him from the Almighty Elohim."

25 And she conceived again and bore a daughter, and she called her name Na'amah, for she said, "After I had withered away have I obtained pleasure and delight."

26 And Lemeḵ was old and advanced in years, and his eyes were dim that he could not see, and Tubal-Qayin, his son, was leading him. And it came to be one day that Lemeḵ went into the field and Tubal-Qayin his son was with him. And while they were walking in the field, Qayin son of Adam advanced towards them; for Lemeḵ was very old and could not see much, and Tubal-Qayin his son was very young.

27 And Tubal-Qayin told his father to draw his bow, and with the arrows he smote Qayin, who was yet far off, and he slew him, for he appeared to them to be a beast.

28 And the arrows entered Qayin's body although he was distant from them, and he fell to the ground and died.

29 And אַיִן repaid Qayin's evil according to his wickedness, which he had done to his brother Hebel, according to the word of אַיִן which He had spoken.

30 And it came to be when Qayin had died, that Lemeḵ and Tubal went to see the beast which they had slain, and they looked, and see, Qayin their grandfather was fallen dead upon the earth.

31 And Lemeḵ was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32 And the wives of Lemeḵ heard what Lemeḵ had done, and they sought to kill him.

33 And the wives of Lemeḵ hated him from that day, because he slew Qayin and Tubal-Qayin, and the wives of Lemeḵ separated from him, and would not listen to him in those days.

34 And Lemeḵ came to his wives, and he pressed them to listen to him about this matter.

35 And he said to his wives Aḡah and Tsillah, “Hear my voice O wives of Lemeḵ, attend to my words, for now you have thought and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but know that I am indeed old and grey-headed, and that my eyes are heavy through age, and I did this matter unknowingly.”

36 And the wives of Lemeḵ listened to him in this matter, and they returned to him with the advice of their father Aḡam, but they bore no children to him from that time, knowing that Elohim’s wrath was increasing in those days against the sons of men, to destroy them with the waters of the flood for their evil-doings.

37 And Mahalal’ēl son of Qēynan lived sixty-five years and he brought forth Yereḡ; and Yereḡ lived sixty-two years and he brought forth Ḥanoḵ.

3 And Ḥanoḵ lived sixty-five years and he brought forth Methushelaḥ; and Ḥanoḵ walked with Elohim after having brought forth Methushelaḥ, and he served אַף־אֵל, and despised the evil ways of men.

2 And the being of Ḥanoḵ was bound up in the instruction of אַף־אֵל, in knowledge and in understanding; and he wisely retired from the sons of men, and hid himself from them for many days.

3 And it came to be at the passing of many years, while he was serving אַף־אֵל, and praying before Him in his house, that a messenger of אַף־אֵל called to him from the shamayim, and he said, “Here I am.”

4 And he said, “Rise, go out from your house and from the place where you hide yourself, and appear to the sons of men, in order that you may teach them the Way in which they should go and the work which they must accomplish to enter in the Ways of Elohim.”

5 And Hānok̄ rose up according to the word of אִלְהִים, and went out from his house, from his place and from the chamber in which he was concealed; and he went to the sons of men and taught them the Ways of אִלְהִים, and at that time assembled the sons of men and made known to them the Instruction of אִלְהִים.

6 And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, “Where is the man who wishes to know the Ways of אִלְהִים and good works? Let him come to Hānok̄.”

7 And all the sons of men then assembled to him, for all who desired the Word went to Hānok̄, and Hānok̄ ruled over the sons of men according to the Word of אִלְהִים, and they came and bowed to him and they heard his word.

8 And the Ruah̄ of Elohim was upon Hānok̄, and he taught all his men the wisdom of Elohim and His Ways, and the sons of men served אִלְהִים all the days of Hānok̄, and they came to hear his wisdom.

9 And all the sovereigns of the sons of men, both first and last, together with their princes and judges, came to Hānok̄ when they heard of his wisdom, and they bowed down to him, and they also required of Hānok̄ to rule over them, to which he consented.

10 And they assembled, one hundred and thirty sovereigns and princes in all, and they made Hānok̄ sovereign over them and they were all under his power and command.

11 And Hānok̄ taught them wisdom, knowledge, and the Ways of אִלְהִים; and he made peace among them, and peace was throughout the earth during the life of Hānok̄.

12 And Hānok̄ ruled over the sons of men two hundred and forty-three years, and he did right-ruling and righteousness with all his people, and he led them in the Ways of אִלְהִים.

13 And these are the generations of H̄anoḳ: Methushelaḥ, Elisha, and Elimeleḳ, three sons; and their sisters were Milkah and Na'amah. And Methushelaḥ lived eighty-seven years and he brought forth Lemek.

14 And it came to be in the fifty-sixth year of the life of Lemek when Aḳam died; he was nine hundred and thirty years old at his death. And his two sons, with H̄anoḳ and Methushelaḥ his son, buried him with great ceremony, as at the burial of sovereigns, in the cave which Elohim had told him.

15 And in that place all the sons of men made a great mourning and weeping for the sake of Aḳam; it has therefore become a custom among the sons of men to this day.

16 And Aḳam died because he ate of the tree of knowledge; he and his children after him, as אֱלֹהִים Elohim had spoken.

17 And it came to be in the year of Aḳam's death which was the two hundred and forty-third year of the reign of H̄anoḳ, at that time H̄anoḳ resolved to separate himself from the sons of men and to hide himself as at first in order to serve אֱלֹהִים.

18 And H̄anoḳ did so, but did not entirely hide himself from them, but kept away from the sons of men three days and then went to them for one day.

19 And during the three days that he was in his room, he prayed to, and praised אֱלֹהִים his Elohim, and the day on which he went and appeared to his subjects he taught them the Ways of אֱלֹהִים, and all they asked him about אֱלֹהִים he told them.

20 And he did in this manner for many years, and afterward he concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the sovereigns, princes and sons of men sought for him, and desired again to see the face of H̄anoḳ, and to

hear his word; but they could not, as all the sons of men were greatly afraid of Hanoq, and they feared to approach him because of the reverent awe that remained on his appearance; therefore no man could look at him, fearing he might be punished and die.

21 And all the sovereigns and princes resolved to assemble the sons of men, and to come to Hanoq, thinking that they might all speak to him at the time when he should come out among them, and they did so.

22 And the day came when Hanoq went out and they all assembled and came to him, and Hanoq spoke to them the Words of אֱלֹהִים and he taught them wisdom and knowledge, and they bowed down before him and they said, “May the sovereign live! May the sovereign live!”

23 And some time after, when the sovereigns and princes and the sons of men were speaking to Hanoq, and Hanoq was teaching them the Ways of Elohim, see, a messenger of אֱלֹהִים then called to Hanoq from the shamayim, and wanted to bring him up to the shamayim to make him reign there over the sons of Elohim, as he had reigned over the sons of men on earth.

24 When at that time Hanoq heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them righteous instruction, and he said to them, “I have been required to go up into the shamayim, I therefore do not know the day of my going.

25 “And now therefore, I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act on earth whereby you may live.” And he did so.

26 And he taught them wisdom and knowledge, and gave them instruction, and he reprovved them, and he placed before them Laws and Right-Rulings to do on

earth. And he made peace among them, and he taught them everlasting ḥai, and dwelt with them some time teaching them all these matters.

27 And at that time the sons of men were with Ḥanoḳ, and Ḥanoḳ was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from the shamayim, and the horse paced in the air;

28 And they told Ḥanoḳ what they had seen, and Ḥanoḳ said to them, “For my sake this horse has descended on earth; the time is come when I must go from you and I shall no more be seen by you.”

29 And the horse descended at that time and stood before Ḥanoḳ, and all the sons of men that were with Ḥanoḳ saw him.

30 And Ḥanoḳ then again ordered a voice to be proclaimed, saying, “Where is the man who delights to know the Ways of אֱלֹהִים his Elohim, let him come this day to Ḥanoḳ before he is taken from us.”

31 And all the sons of men assembled and came to Ḥanoḳ that day; and all the sovereigns of the earth with their princes and counsellors remained with him that day. And Ḥanoḳ then taught the sons of men wisdom and knowledge, and gave them divine instruction; and he instructed them to serve אֱלֹהִים and walk in His Ways all the days of their lives, and he continued to make peace among them.

32 And it came to be after this that he rose up and rode on the horse; and he went out and all the sons of men went after him, about eight hundred thousand men; and they went with him one day’s journey.

33 And the second day he said to them, “Return home to your tents, why should you go? Maybe you may die.” And some of them went from him, and those that remained went with him six day’s journey. And Ḥanoḳ said to them every day, “Return to your tents, lest you may die.” But they were not willing to return, and they went with him.

34 And on the sixth day some of the men remained and clung to him, and they said to him, “We will go with you to the place where you go; as אִיִּיז lives, only death shall separate us.”

35 And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36 And when the sovereigns returned they caused a census to be taken, in order to know the number of remaining men that went with H̄anoḳ; And it came to be upon the seventh day that H̄anoḳ went up into the shamayim in a whirlwind, with horses and chariots of fire.

37 And on the eighth day all the sovereigns that had been with H̄anoḳ sent to bring back the number of men that were with H̄anoḳ, in that place from which he went up into the shamayim.

38 And all those sovereigns went to the place and they found the earth there filled with snow, and on the snow were large stones of snow, and one said to the other, “Come, let us break through the snow and see, maybe the men that remained with H̄anoḳ are dead, and are now under the stones of snow.” And they searched but could not find him, for he had gone up into the shamayim.

4 And all the days that H̄anoḳ lived upon earth, were three hundred and sixty-five years.

2 And when H̄anoḳ had gone up into the shamayim, all the sovereigns of the earth rose and took Methushelah his son and anointed him, and they caused him to reign over them in the place of his father.

3 And Methushelah acted uprightly in the sight of Elohim, as his father H̄anoḳ had taught him, and he likewise, during the whole of his life, taught the sons of men wisdom, knowledge and the reverence of Elohim,

and he did not turn from the good Way either to the right or to the left.

4 But in the latter days of Methushelah, the sons of men turned from אֱלֹהִים, they corrupted the earth, they robbed and plundered each other, and they rebelled against Elohim and they transgressed, and they corrupted their ways, and would not listen to the voice of Methushelah, but rebelled against him.

5 And אֱלֹהִים was exceedingly wroth against them, and אֱלֹהִים continued to destroy the seed in those days, so that there was neither sowing nor reaping in the earth.

6 For when they sowed the ground in order that they might obtain food for their support, see, thorns and thistles were produced which they did not sow.

7 And still the sons of men did not turn from their evil ways, and their hands were still extended to do evil in the sight of Elohim, and they provoked אֱלֹהִים with their evil ways, and אֱלֹהִים was very wroth, and was sorry that he had made man.

8 And he thought to destroy and annihilate them, and he did so.

9 In those days when Lemeq son of Methushelah was one hundred and sixty years old, Sheth son of Adam died.

10 And all the days that Sheth lived, were nine hundred and twelve years, and he died.

11 And Lemeq was one hundred and eighty years old when he took Ashmua, the daughter of Elishua son of Hanok his uncle, and she conceived.

12 And at that time the sons of men sowed the ground, and a little food was produced, yet the sons of men did not turn from their evil ways, and they trespassed and rebelled against Elohim.

13 And the wife of Lemeq conceived and bore him a son at that time, at the turn of the year.

14 And Methushelah called his name Noah, saying, "In his days the earth was at rest and free from corruption." And Lemeq, his father called his name Menaḥem, saying, "This one shall comfort us in our works and miserable toil in the earth," which Elohim had cursed.

15 And the child grew up and was weaned, and he went in the Ways of his father Methushelah, perfect and upright with Elohim.

16 And all the sons of men departed from the Ways of אִיִּם in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against אִיִּם.

17 And every man made for himself a mighty one, and they robbed and plundered every man, his neighbour as well as his relative, and they corrupted the earth, and the earth was filled with violence.

18 And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the birds of the air, and taught the mixture of animals of one species with the other, in order to provoke אִיִּם by it. And Elohim saw the whole earth and it was corrupt, for all flesh had corrupted its ways on earth, all men and all animals.

19 And אִיִּם said, "I will blot out man that I created from the face of the earth, from man to the birds of the air, together with cattle and beasts that are in the field for I am sorry that I made them."

20 And all men who walked in the Ways of אִיִּם died in those days, before אִיִּם brought the evil upon man which He had declared, for this was from אִיִּם, that they should not see the evil which אִיִּם spoke of concerning the sons of men.

21 And Noah found favour in the sight of אֱלֹהִים, and אֱלֹהִים chose him and his children to raise up seed from them upon the face of the whole earth.

5 And it came to be in the eighty-fourth year of the life of Noah, that Enosh son of Shēth died - He was nine hundred and five years old at his death.

2 And in the one hundred and seventy-ninth year of the life of Noah, Qēynan son of Enosh died, and all the days of Qēynan were nine hundred and ten years, and he died.

3 And in the two hundred and thirty-fourth year of the life of Noah, Mahalal'ēl son of Qēynan died, and the days of Mahalal'ēl were eight hundred and ninety-five years, and he died.

4 And Yereḡ son of Mahalal'ēl died in those days, in the three hundred and thirty-sixth year of the life of Noah; and all the days of Yereḡ were nine hundred and sixty-two years, and he died.

5 And all who followed אֱלֹהִים died in those days, before they saw the evil which Elohim declared to do on earth.

6 And after the passing of many years, in the four hundred and eightieth year of the life of Noah, when all those men, who followed אֱלֹהִים had died away from among the sons of men, and only Methushelah was then left, Elohim spoke to Noah and Methushelah, saying,

7 "Speak, and proclaim to the sons of men, saying, 'Thus said אֱלֹהִים, "Return from your evil ways and forsake your works, and אֱלֹהִים will repent of the evil that He declared to do to you, so that it shall not come to pass."

8 'For thus said אֱלֹהִים, "See I give you a period of one hundred and twenty years; if you will turn to Me and forsake your evil ways, then I will also turn away from

the evil which I told you, and it shall not exist," said
 אֱלֹהִים.' "

9 And Noah and Methushelah spoke all the words of
 אֱלֹהִים to the sons of men, day after day, constantly
 speaking to them.

10 But the sons of men would not listen to them, nor
 incline their ears to their words, and they were stiff-
 necked.

11 And אֱלֹהִים granted them a period of one hundred
 and twenty years, saying, "If they will return, then
 Elohim will repent of the evil, so as not to destroy the
 earth."

12 Noah son of Lemeḵ refrained from taking a wife in
 those days, to bring forth children, for he said, "Indeed
 now Elohim will destroy the earth, why then shall I
 bring forth children?"

13 And Noah was a righteous man, he was perfect in
 his generation, and אֱלֹהִים chose him to raise up seed
 from his seed upon the face of the earth.

14 And אֱלֹהִים said to Noah, "Take for yourself a wife,
 and bring forth children, for I have seen you righteous
 before me in this generation.

15 "And you shall raise up seed, and your children with
 you, in the midst of the earth." And Noah went and took
 a wife, and he chose Na'amah, the daughter of Ḥanok,
 and she was five hundred and eighty years old.

16 And Noah was four hundred and ninety-eight years
 old, when he took Na'amah for a wife.

17 And Na'amah conceived and bore a son, and he
 called his name Yepheth, saying, "Elohim has
 enlarged me in the earth." And she conceived again
 and bore a son, and he called his name Shēm, saying,
 "Elohim has made me a remnant, to raise up seed in
 the midst of the earth."

18 And Noah was five hundred and two years old
 when Na'amah bore Shēm, and the boys grew up and

went in the Ways of אִיִּשׁוּר, in all that Methushelah and Noah their father taught them.

19 And Lemeḵ the father of Noah, died in those days; yet even so he did not go with all his heart in the Ways of his father, and he died in the hundred and ninety-fifth year of the life of Noah.

20 And all the days of Lemeḵ were seven hundred and seventy years, and he died.

21 And all the sons of men who knew אִיִּשׁוּר, died in that year before אִיִּשׁוּר brought evil upon them; for אִיִּשׁוּר willed them to die, so as not to see the evil that Elohim would bring upon their brothers and relatives, as He had so declared to do.

22 In that time, אִיִּשׁוּר said to Noah and Methushelah, “Stand up and proclaim to the sons of men all the words that I spoke to you in those days. Maybe they will turn from their evil ways, and I will then repent of the evil and will not bring it.”

23 And Noah and Methushelah stood, and spoke in the hearing of the sons of men, all that Elohim had spoken concerning them.

24 But the sons of men would not listen, neither would they incline their ears to all their words.

25 And it came to be after this that אִיִּשׁוּר said to Noah, “The end of all flesh is come before Me, because of their evil deeds, and see, I will destroy the earth.

26 “And take for yourself gopher wood, and go to a certain place and make a large ark, and place it in that spot.

27 “And thus shall you make it; three hundred ammah its length, fifty ammah wide and thirty ammah high.

28 “And you shall make for yourself a door, open at its side, and to an ammah you shall finish above, and cover it within and without with pitch.

29 “And see, I will bring the flood of waters upon the earth, and all flesh be destroyed, from under the shamayim all that is upon earth shall perish.

30 “And you and your household shall go and gather two each of all living creatures, male and female, and shall bring them to the ark, to raise up seed from them upon earth.

31 “And gather unto you all food that is eaten by all the animals, that there may be food for you and for them.

32 “And you shall choose for your sons three maidens, from the daughters of men, and they shall be wives to your sons.”

33 And Noah rose up, and he made the ark, in the place where Elohim had commanded him, and Noah did as Elohim had ordered him.

34 In his five hundred and ninety-fifth year, Noah began to make the ark, and he made the ark in five years, as אֱלֹהִים had commanded.

35 Then Noah took the three daughters of Elyaqim, son of Methushelah, for wives for his sons, as אֱלֹהִים had commanded Noah.

36 And it came to be at that time Methushelah son of Hanok died, he was nine hundred and sixty years old at his death.

6 At that time, after the death of Methushelah, אֱלֹהִים said to Noah, “Go with your household into the ark; see, I will gather to you all the animals of the earth, the beasts of the field and the birds of the air, and they shall all come and surround the ark.

2 “And you shall go and seat yourself by the doors of the ark, and all the beasts, the animals, and the birds, shall assemble and place themselves before you, and whichever of them shall come and crouch before you, you shall take and give into the hands of your sons, who shall bring them to the ark, and all that will stand before you, you shall leave.”

3 And אֱלֹהִים brought this about on the next day, and animals, beasts and birds came in great multitudes and surrounded the ark.

4 And Noah went and seated himself by the door of the ark, and of all flesh that crouched before him, he brought into the ark, and all that stood before him he left upon earth.

5 And a lioness came, with her two whelps, male and female, and the three crouched before Noah, and the two whelps rose up against the lioness and smote her, and made her flee from her place, and she went away, and they returned to their places, and crouched upon the earth before Noah.

6 And the lioness ran away, and stood in the place of the lions.

7 And Noah saw this, and wondered greatly, and he rose and took the two whelps, and brought them into the ark.

8 And Noah brought into the ark from all living creatures that were upon earth, so that there was none left but which Noah brought into the ark.

9 Two and two came to Noah into the ark, but from the clean animals, and clean birds, he brought seven couples, as Elohim had commanded him.

10 And all the animals, and beasts, and birds, were still there, and they surrounded the ark at every place, and the rain had not fallen till seven days after.

11 And on that day, אַף־אֵל caused the whole earth to shake, and the sun darkened, and the foundations of the world roared, and the whole earth was moved violently, and the lightning flashed, and the thunder roared, and all the fountains in the earth were broken up, such as was not known to the inhabitants before. And Elohim did this mighty act, in order to frighten the sons of men, that there might be no more evil upon earth.

12 And still the sons of men would not return from their evil ways, and they increased the wrath of אַף־אֵל at that time, and did not even direct their hearts to all this.

13 And at the end of seven days, in the six hundredth year of the life of Noah, the waters of the flood were upon the earth.

14 And all the fountains of the deep were broken up, and the windows of the shamayim were opened, and the rain was upon the earth forty days and forty nights.

15 And Noah and his household, and all the living creatures that were with him, came into the ark because of the waters of the flood, and אֱלֹהִים shut him in.

16 And all the sons of men that were left upon the earth, became exhausted through evil because of the rain, for the waters were coming more violently upon the earth, and the animals and beasts were still surrounding the ark.

17 And the sons of men assembled together, about seven hundred thousand men and women, and they came unto Noah to the ark.

18 And they called to Noah, saying, "Open for us that we may come to you in the ark, for why should we die?"

19 And Noah, with a loud voice, answered them from the ark, saying, "Have you not all rebelled against אֱלֹהִים, and said that He does not exist? And therefore אֱלֹהִים brought upon you this evil, to destroy and cut you off from the face of the earth.

20 "Is this not the word that I spoke to you one hundred and twenty years ago, and you would not listen to the voice of אֱלֹהִים, and now do you desire to live upon earth?"

21 And they said to Noah, "We are ready to return to אֱלֹהִים; only open for us that we may live and not die!"

22 And Noah answered them, saying, "Look, now that you see the trouble of your beings, you want to return to אֱלֹהִים. Why did you not return during these hundred and twenty years, which אֱלֹהִים granted you as the determined period?"

23 “But now you come and tell me this because of the troubles of your beings. Now also אֱלֹהִים will not listen to you, neither will He give ear to you on this day, so that you will not now succeed in your desires.”

24 And the sons of men approached in order to break into the ark, to come in because of the rain, for they could not bear the rain upon them.

25 And אֱלֹהִים sent all the beasts and animals that stood around the ark, and the beasts overpowered them and drove them from that place, and every man went his way and they again scattered themselves upon the face of the earth.

26 And the rain was still falling upon the earth, and it fell forty days and forty nights, and the waters were mighty on the earth; and all flesh that was on the earth or in the waters died, whether men, animals, beasts, creeping creatures or birds of the air, and only Noah remained and those that were with him in the ark.

27 And the waters were mighty and they greatly increased upon the earth, and they lifted up the ark and it was raised from the earth.

28 And the ark floated on the face of the waters, and it was tossed upon the waters so that all the living creatures within were turned about like stew in a pot.

29 And great anxiety seized all the living creatures that were in the ark, and the ark was thought to be broken.

30 And all the living creatures that were in the ark were afraid, and the lions roared, and the oxen lowed, and the wolves howled, and every living creature in the ark spoke and lamented in its own tongue, so that their voices reached to a great distance, and Noah and his sons cried and wept in their troubles; they were greatly afraid that they had reached the gates of death.

31 And Noah prayed to אֱלֹהִים, and cried to him because of this, and he said, “O אֱלֹהִים, help us! For we have no strength to bear this evil that has come upon us, for the waves of the waters have surrounded us,

rushing torrents have frightened us, the snares of death have come before us. Answer us, O אֱלֹהִים, answer us, light up your face toward us and be gracious to us, redeem us and deliver us!”

32 And אֱלֹהִים listened to the voice of Noah, and אֱלֹהִים remembered him.

33 And a wind passed over the earth, and the waters were stilled and the ark rested.

34 And the fountains of the deep and the windows of the shamayim were stopped, and the rain from the shamayim was withheld.

35 And the waters decreased in those days, and the ark rested upon the mountains of Ararat.

36 And Noah then opened the windows of the ark, and Noah still called out to אֱלֹהִים at that time and he said, “O אֱלֹהִים, who formed the earth and the shamayim and all that are within, bring forth our beings from this confinement, and from the prison wherein you have placed us, for I am much wearied with sighing.”

37 And אֱלֹהִים listened to the voice of Noah, and said to him, “When you have completed a full year, you shall then go out.”

38 And at the turn of the year, when a full year was completed to Noah’s dwelling in the ark, the waters were dried from off the earth, and Noah took off the covering of the ark.

39 At that time, on the twenty-seventh day of the second month, the earth was dry, but Noah and his sons, and those that were with him, did not go out from the ark until אֱלֹהִים told them.

40 And the day came that אֱלֹהִים told them to go out, and they all went out from the ark.

41 And they went and returned every one to his way and to his place, and Noah and his sons dwelt in the land that Elohim had told them, and they served אֱלֹהִים all their days, and אֱלֹהִים barak Noah and his sons on their going out from the ark.

42 And He said to them, “Be fruitful and fill all the earth; become strong and increase abundantly in the earth and multiply.”

7 And these are the names of the sons of Noah: Yepheth, Ḥam and Shēm; and children were born to them after the flood, for they had taken wives before the flood.

2 These are the sons of Yepheth; Gomer, Maḡoḡ, Maḡai, Yawan, Tuḃal, Mesheḳ, and Tiras, seven sons.

3 And the sons of Gomer were Ashkenaz, Riphath and Toḡarmah.

4 And the sons of Maḡoḡ were Eliḥanaph and Luḃal.

5 And the children of Maḡai were Aḥon, Zilo, Ḥatsoni and Lot.

6 And the sons of Yawan were Elisha, Tarshish, Shittim and Doḡanim.

7 And the sons of Tuḃal were Ariphi, Kesed and Ta’ari.

8 And the sons of Mesheḳ were Dēḡon, Zaron and Sheḃashni.

9 And the sons of Tiras were Beniḃ, Gēra, Lupiriyon and Gilaq; these are the sons of Yepheth according to their clans, and their numbers in those days were about four hundred and sixty men.

10 And these are the sons of Ḥam; Kush, Mitsrayim, Put and Kena’an, four sons; and the sons of Kush were Seḃa, Ḥawilah, Saḃtah, Ra’mah and Saḃteḳa, and the sons of Ra’mah were Sheḃa and Deḡan.

11 And the sons of Mitsrayim were Luḡim, Anamim and Pathros, Kasloth and Kaphtor.

12 And the sons of Put were Geḃal, Haḡan, Benah and Addan.

13 And the sons of Kena’an were Tsiḡon, Ḥēth, Amori, Girgashi, Ḥiwwi, Arki, Sini, Aroḡi, Zimoḡi and Ḥamothi.

14 These are the sons of Ḥam, according to their clans, and their numbers in those days were about seven hundred and thirty men.

15 And these are the sons of Shēm; Ĕylam, Asshur, Arpaḳshad, Luḍim and Aram, five sons; and the sons of Ĕylam were Shushan, Mahul and Ḥarmon.

16 And the sons of Ashar were Mirus and Moḳil, and the sons of Arpaḳshad were Shelaḥ, Anar and Eshkol.

17 And the sons of Luḍim were Pethor and Bizayon, and the sons of Aram were Uts, Ḥul, Gether and Mash.

18 These are the sons of Shēm, according to their clans; and their numbers in those days were about three hundred men.

19 These are the generations of Shēm; Shēm brought forth Arpaḳshad and Arpaḳshad brought forth Shelaḥ, and Shelaḥ brought forth Ĕber and to Ĕber were born two children, the name of one was Peleḡ, for in his days the sons of men were divided, and in the latter days, the earth was divided.

20 And the name of the second was Yoqtan, meaning that in his day the lives of the sons of men were diminished and lessened.

21 These are the sons of Yoqtan; Almodad, Sheleph, Ḥatsarmaweth, Yeraḥ, Haḍoram, Uzal, Diqlah, Obal, Abima'el, Sheḃa, Ophir, Ḥawilah and Yoḃab; all these are the sons of Yoqtan.

22 And Peleḡ his brother brought forth Yēn, and Yēn brought forth Seruḡ, and Seruḡ brought forth Naḥor and Naḥor brought forth Teraḥ, and Teraḥ was thirty-eight years old, and he brought forth Haran and Naḥor.

23 And Kush son of Ḥam, son of Noaḥ, took a wife in those days in his old age, and she bore a son, and they called his name Nimrod, saying, "At that time the sons of men again began to rebel and transgress against Elohim." And the child grew up, and his father loved him exceedingly, for he was the son of his old age.

24 And the garments of skin which Elohim made for Adam and his wife, when they went out of the garden, were given to Kush,

25 for after the death of Adam and his wife, the garments were given to H̄anok̄, son of Yered̄, and when H̄anok̄ was taken up to Elohim, he gave them to Methushelah̄, his son.

26 And at the death of Methushelah̄, Noah̄ took them and brought them into the ark, and they were with him until he went out of the ark.

27 And at their going out, H̄am stole those garments from Noah̄ his father, and he took them and hid them from his brothers.

28 And when H̄am brought forth his first-born, Kush, he gave him the garments in secret, and they were with Kush many days.

29 And Kush also concealed them from his sons and brothers, and when Kush had brought forth Nimrod̄, he gave him those garments through his love for him, and Nimrod̄ grew up, and when he was twenty years old he put on those garments.

30 And Nimrod̄ became strong when he put on the garments, and Elohim gave him might and strength, and he was a mighty hunter on the earth, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered the animals upon them before אִיִּזְרָאֵל.

31 And Nimrod̄ strengthened himself, and he rose up from among his brothers, and he fought the battles of his brothers against all their enemies round about.

32 And אִיִּזְרָאֵל delivered all the enemies of his brothers into his hands, and Elohim prospered him from time to time in his battles, and he reigned on earth.

33 Therefore it became common in those days, when a man sent out those that he had trained up for battle, he would say to them, "Like Elohim did to Nimrod̄, who was a mighty hunter in the earth, and who succeeded

in the battles that prevailed against his brothers, that He delivered them from the hands of their enemies, so may Elohim strengthen us and deliver us this day.”

34 And when Nimrod was forty years old, at that time there was a battle between his brothers and the children of Yepheth, so that they were in the power of their enemies.

35 And Nimrod went forth at that time, and he assembled all the sons of Kush and their clans, about four hundred and sixty men, and he also hired about eighty men from some of his friends and acquaintances, and he gave them their wage, and he went with them to battle. And when he was on the way, Nimrod strengthened the hearts of the people that went with him,

36 and he said to them, “Do not fear, neither be alarmed, for all our enemies will be delivered into our hands, and you may do with them as you please.”

37 And all the men that went were about five hundred, and they fought against their enemies, and they destroyed them, and subdued them, and Nimrod placed standing officers over them in their respective places.

38 And he took some of their children as security, and they were all servants to Nimrod and to his brothers, and Nimrod and all the people that were with him turned homeward.

39 And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brothers, together with those who knew him before, assembled to make him sovereign over them, and they placed the royal crown upon his head.

40 And he appointed over his subjects and people, princes, judges, and rulers, as is the custom among sovereigns.

41 And he placed Teraḥ son of Naḥor the prince of his army, and he honoured him and elevated him above all his princes.

42 And while he was reigning according to his heart's desire, after having conquered all his enemies around, he advised with his counsellors to build a city for his palace, and they did so.

43 And they found a large valley opposite to the east, and they built him a large and extensive city, and Nimrod called the name of the city that he built Shin'ar, for אֲפֶלְקִיז had fiercely shaken his enemies and destroyed them.

44 And Nimrod dwelt in Shin'ar, and he reigned safely, and he fought with his enemies and he subdued them, and he prospered in all his battles, and his reign became very great.

45 And all nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth, and they brought him offerings, and he became their master and sovereign, and they all dwelt with him in the city at Shin'ar. And Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel.

46 And all the earth was of one tongue and words of union, but Nimrod did not go in the Ways of אֲפֶלְקִיז, and he was more wicked than all the men that were before him, from the days of the flood until those days.

47 And he made mighty ones of wood and stone, and he bowed down to them, and he rebelled against אֲפֶלְקִיז, and taught all his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father.

48 And every one that heard of the acts of Mardon son of Nimrod would say, concerning him, "From the wicked goes forth wickedness." Therefore it became a proverb in the whole earth, saying, "From the wicked

goes forth wickedness.” And it was common in the words of men from that time to this.

49 And Teraḥ son of Naḥor, prince of Nimrod’s army, was in those days very great in the sight of the sovereign and his subjects, and the sovereign and princes loved him, and they raised him very high.

50 And Teraḥ took a wife and her name was Amthelo the daughter of Korneḇo; and the wife of Teraḥ conceived and bore him a son in those days.

51 Teraḥ was seventy years old when he brought him forth, and Teraḥ called the name of his son that was born to him Aḇram, because the sovereign had raised him in those days, and honoured him above all his princes that were with him.

8 And it came to be in the night that Aḇram was born, that all the servants of Teraḥ, and all the wisemen of Nimrod, and his astrologers came and ate and drank in the house of Teraḥ, and they rejoiced with him on that night.

2 And when all the wise men and astrologers went out from the house of Teraḥ, they lifted up their eyes toward the shamayim that night to look at the stars, and they looked, and see, one very large star came from the east and ran in the shamayim, and it swallowed up the four stars from the four sides of the shamayim.

3 And all the wise men of the sovereign and his astrologers were astonished at the sight, and the wise men understood this matter, and they knew its importance.

4 And they said to each other, “This only foretells the child that has been born to Teraḥ this night, will grow up and be fruitful, and multiply, and possess all the earth, he and his children forever, and he and his seed will slay great sovereigns, and inherit their lands.”

5 And the wise men and astrologers went home that night, and in the morning all these wise men and astrologers rose early, and assembled in an appointed house.

6 And they spoke and said to each other, "See, the sight that we saw last night is hidden from the sovereign, it has not been made known to him.

7 "And should this matter get known to the sovereign in the latter days, he will say to us, 'Why have you concealed this matter from me?' And then we shall all suffer death! Therefore, now let us go and tell the sovereign the sight which we saw, and the interpretation of it, and we shall then remain clear."

8 And they did so, and they all went to the sovereign and bowed down to him to the ground, and they said, "May the sovereign live! May the sovereign live!

9 "We heard that a son was born to Teraḥ son of Naḥor, the prince of your army, and last night we came to his house, and we ate and drank and rejoiced with him that night.

10 "And when your servants went out from the house of Teraḥ, to go to our respective homes to abide there for the night, we lifted up our eyes to the shamayim, and we saw a great star coming from the east, and the same star ran with great speed, and swallowed up four great stars, from the four sides of the shamayim.

11 "And your servants were astonished at the sight which we saw, and were greatly afraid, and we made our judgment upon the sight, and knew by our wisdom the proper interpretation of it, that this matter applies to the child that is born to Teraḥ, who will grow up and multiply greatly, and become powerful, and kill all the sovereigns of the earth, and inherit all their lands, he and his seed forever.

12 "And now our master and sovereign, see, we have truly made known to you what we have seen concerning this child.

13 “If it seems good to the sovereign to give his father value for this child, we will slay him before he shall grow up and increase in the land, and his evil increase against us, that we and our children perish through his evil.”

14 And the sovereign heard their words and they seemed good in his sight, and he sent and called for Teraḥ, and Teraḥ came before the sovereign.

15 And the sovereign said to Teraḥ, “I have been told that a son was born to you last night, and after this manner was observed in the shamayim at his birth.

16 “And now therefore, give me the child, that we may slay him before his evil rises up against us, and I will give you for his value, your house full of silver and gold.”

17 And Teraḥ answered the sovereign and said to him, “My master and sovereign, I have heard your words, and your servant shall do all that his sovereign desires.

18 “But my master and sovereign, I will tell you what befell me last night, that I may see what advice the sovereign will give his servant, and then I will answer the sovereign on what he has just spoken.” And the sovereign said, “Speak.”

19 And Teraḥ said to the sovereign, “Ayon, son of Mored, came to me last night, saying,

20 ‘Give to me the great and good-looking horse that the sovereign gave you, and I will give you silver and gold, and straw and food for its value.’ And I said to him, ‘Wait till I see the sovereign concerning your words, and see, whatever the sovereign says, that I will do.’

21 “And now my master and sovereign, see, I have made this matter known to you, and the advice which my sovereign will give unto his servant, that will I follow.”

22 And the sovereign heard the words of Terah, and his wrath was kindled and he considered him in the light of a fool.

23 And the sovereign answered Terah, and he said to him, "Are you so foolish, ignorant, or lacking in understanding, to do this matter, to give your good-looking horse for silver and gold or even for straw and food?"

24 "Are you so short of silver and gold, that you should do this matter, because you cannot obtain straw and food to feed your horse? And what is silver and gold to you, or straw and food, that you should give away that fine horse which I gave you, like which there is none to be had on the whole earth?"

25 And the sovereign left off speaking, and Terah answered the sovereign, saying, "Like this has the sovereign spoken to his servant;

26 "I beg you, my master and sovereign, what is this which you said to me, saying, 'Give your son that we may slay him, and I will give you silver and gold for his value.' What shall I do with silver and gold after the death of my son? Who shall inherit me? Only then at my death, the silver and gold will return to my sovereign who gave it."

27 And when the sovereign heard the words of Terah, and the parable which he brought concerning the sovereign, it grieved him greatly and he was troubled at this word, and his wrath burned within him.

28 And Terah saw that the wrath of the sovereign was kindled against him, and he answered the sovereign, saying, "All that I have is in the sovereign's power; whatever the sovereign desires to do to his servant, that let him do. Even my son, he is in the sovereign's power, without value in exchange, he and his two brothers that are older than he."

29 And the sovereign said to Terah, "No, but I will purchase your younger son for a price."

30 And Teraḥ answered the sovereign, saying, "I beg you my master and sovereign to let your servant speak a word before you, and let the sovereign hear the word of his servant." And Teraḥ said, "Let my sovereign give me three days' time till I consider this matter within myself, and consult with my clan concerning the words of my sovereign." And he pressed the sovereign greatly to agree to this.

31 And the sovereign listened to Teraḥ, and he did so and he gave him three days' time, and Teraḥ went out from the sovereign's presence, and he came home to his clan and spoke to them all the words of the sovereign; and the people were greatly afraid.

32 And it came to be in the third day that the sovereign sent to Teraḥ, saying, "Send me your son for a price as I spoke to you; and should you not do this, I will send and slay all you have in your house, so that you shall not even have a dog remaining."

33 And Teraḥ hastened, as the matter was urgent from the sovereign, and he took a child from one of his servants, which his female servant had born to him that day, and Teraḥ brought the child to the sovereign and received value for him.

34 And אֲרַחֵן was with Teraḥ in this matter, that Nimrod might not cause Aḅram's death, and the sovereign took the child from Teraḥ and with all his might dashed his head to the ground, for he thought it had been Aḅram; and this was concealed from him from that day. And it came to be forgotten by the sovereign, as it was the matter of providence not to allow Aḅram's death.

35 And Teraḥ took Aḅram his son secretly, together with his mother and nurse, and he concealed them in a cave, and he brought them their provisions monthly.

36 And אֲרַחֵן was with Aḅram in the cave, and he grew up, and Aḅram was in the cave ten years, and the

sovereign and his princes, diviners and wise men, thought that the sovereign had killed Abram.

9 And Haran, son of Terah, Abram's oldest brother, took a wife in those days.

2 Haran was thirty-nine years old when he took her; and the wife of Haran conceived and bore a son, and he called his name Lot.

3 And she conceived again and bore a daughter, and she called her name Milkah; and she again conceived and bore a daughter, and she called her name Sarai.

4 Haran was forty-two years old when he brought forth Sarai, which was in the tenth year of the life of Abram; and in those days Abram and his mother and nurse went out from the cave, as the sovereign and his subjects had forgotten the matter of Abram.

5 And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of אֱלֹהִים and His Ways, and no man knew where Abram was, and Abram served Noah and Shem his son for a long time.

6 And Abram was in Noah's house thirty-nine years, and Abram knew אֱלֹהִים from three years old, and he went in the Ways of אֱלֹהִים until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against אֱלֹהִים, and they rebelled against Him and they served other mighty ones, and they forgot אֱלֹהִים who had created them in the earth; and the inhabitants of the earth at that time made for themselves, every man his mighty one; mighty ones of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their mighty ones.

7 And the sovereign and all his servants, and Terah with all his household were then the first of those that served mighty ones of wood and stone.

8 And Teraḥ had twelve mighty ones of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly. And every month Teraḥ would bring his grain offering and drink offering to his mighty ones; thus Teraḥ did all the days.

9 And all that generation were wicked in the sight of אֱלֹהִים, and they thus made every man his elohim, but they forsook אֱלֹהִים who had created them.

10 And there was not a man found in those days in the whole earth, who knew אֱלֹהִים - for they served each man his own mighty one - except Noaḥ and his household, and all those who were under his counsel knew אֱלֹהִים in those days.

11 And Aḇram son of Teraḥ was becoming great in those days in the house of Noaḥ, and no man knew it, and אֱלֹהִים was with him.

12 And אֱלֹהִים gave Aḇram an understanding heart, and he knew all the works of that generation were worthless, and that all their mighty ones were worthless and were of no use.

13 And Aḇram saw the sun shining upon the earth, and Aḇram said to himself, "Indeed now this sun that shines upon the earth is the mighty one, and I will serve him."

14 And Aḇram served the sun in that day and he prayed to it, and when evening came the sun went down as usual, and Aḇram said within himself, "Indeed this cannot be Elohim!"

15 And Aḇram still continued to speak within himself, "Who is He who made the shamayim and the earth? Who created upon earth? Where is He?"

16 And night darkened over him, and he lifted up his eyes toward the west, north, south, and east, and he saw that the sun had vanished from the earth, and the day became dark.

17 And Aḇram saw the stars and moon before him, and he said, "Indeed this is the mighty one who created

the whole earth as well as man, and see, these, his servants are mighty ones around him.” And Abram served the moon and prayed to it all that night.

18 And in the morning when it was light and the sun shone upon the earth as usual, Abram saw all the matters that אֱלֹהִים Elohim had made on earth.

19 And Abram said to himself, “Indeed these are not mighty ones that made the earth and all mankind, but these are the servants of Elohim.” And Abram remained in the house of Noah and there knew אֱלֹהִים and His Ways and he served אֱלֹהִים all the days of his life. And all that generation forgot אֱלֹהִים, and served other mighty ones of wood and stone, and rebelled all their days.

20 And sovereign Nimrod reigned safely, and all the earth was under his control, and all the earth was of one tongue and words of union.

21 And all the princes of Nimrod and his great men took counsel together; Put, Mitsrayim, Kush and Kena’an with their clans, and they said to each other, “Come let us build ourselves a city and in it a strong tower, and its top reaching the shamayim, and we will make ourselves renowned, so that we may reign over the whole world, in order that the evil of our enemies may cease from us, that we may reign mightily over them, and that we may not become scattered over the earth because of their wars.”

22 And they all went before the sovereign, and they told the sovereign these words, and the sovereign agreed with them in this matter, and he did so.

23 And all the clans assembled consisting of about six hundred thousand men, and they went to seek a spacious piece of ground to build the city and the tower, and they sought in the whole earth and they found none like one valley at the east of the land of Shin’ar, about two days’ walk, and they journeyed there and they dwelt there.

24 And they began to make bricks and burn fires to build the city and the tower that they had planned to complete.

25 And the building of the tower was a transgression to them and a sin, and they began to build it, and while they were building against אֱלֹהִים Elohim of the shamayim, they devised in their hearts to fight against him and to go up into the shamayim.

26 And all these people and all the clans divided themselves in three parts; the first said, "We will go up into the shamayim and fight against Him!" The second said, "We will go up to the shamayim and place our own mighty ones there and serve them!" And the third part said, "We will go up to the shamayim and smite him with bows and spears!" And Elohim knew all their works and all their evil thoughts, and He saw the city and the tower which they were building.

27 And when they were building they built themselves a great city and a very high and strong tower; and because of its height the mortar and bricks did not reach the builders in their ascent to it, until those who went up had completed a full year, and after that, they reached the builders and gave them the mortar and the bricks; thus was it done daily.

28 And see, these went up and others came down the whole day; and if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him.

29 And אֱלֹהִים knew their thoughts, and it came to be when they were building they shot the arrows toward the shamayim, and all the arrows fell upon them filled with blood, and when they saw them they said to each other, "Indeed we have slain all those that are in the shamayim."

30 For this was from אֱלֹהִים in order to cause them to stray, and in order to destroy them from off the face of the earth.

31 And they built the tower and the city, and they did this matter daily until many days and years were passed.

32 And Elohim said to the seventy messengers who stood foremost before Him, to those who were near to Him, saying, "Come let us go down and confuse their tongues, that one man shall not understand the language of his neighbour." And they did so to them.

33 And from that day following, they forgot each man his neighbour's tongue, and they could not understand to speak in one tongue, and when the builder took from the hands of his neighbour lime or stone which he did not order, the builder would cast it away and throw it on his neighbour, that he would die.

34 And they did so many days, and they killed many of them in this way.

35 And אֱלֹהִים smote the three divisions that were there, and He punished them according to their works and designs; those who said, "We will go up to the shamayim and serve our mighty ones," became like apes and elephants; and those who said, "We will smite the shamayim with arrows," אֱלֹהִים killed them, one man through the hand of his neighbour; and the third division of those who said, "We will go up to the shamayim and fight against Him," אֱלֹהִים scattered them throughout the earth.

36 And those who were left among them, when they knew and understood the evil which was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth.

37 And they ceased building the city and the tower; therefore he called that place Babel, for there אֱלֹהִים confused the language of the whole earth; see, it was in the east of the land of Shin'ar.

38 And as for the tower which the sons of men built, the earth opened its mouth and swallowed up one third part of it, and a fire also came down from the

shamayim and burned another third, and the other third is left to this day, and it is of that part which was raised, and its circumference is three day's walk.

39 And many of the sons of men died in that tower, a people without number.

10 And Peleḡ son of Ĕber died in those days, in the forty-eighth year of the life of Abram son of Teraḥ, and all the days of Peleḡ were two hundred and thirty-nine years.

2 And when אִפְּזִי had scattered the sons of men because of their sin at the tower, see, they spread out into many divisions, and all the sons of men were dispersed to the four corners of the earth.

3 And all the clans came to be, each according to its language, its land, or its city.

4 And the sons of men built many cities according to their clans, in all the places where they went, and throughout the earth where אִפְּזִי had scattered them.

5 And afterward some of them built cities in places from which they were destroyed, and they called these cities after their own names, or the names of their children, or after their particular occurrences.

6 And the sons of Yepheth son of Noaḥ went and built themselves cities in the places where they were scattered, and they called all their cities after their names, and the sons of Yepheth were divided over the face of the earth into many divisions and languages.

7 And these are the sons of Yepheth according to their clans: Gomer, Maḡoḡ, Maḡai, Yawan, Tuḡal, Mesheḡ and Tiras; these are the children of Yepheth according to their generations.

8 And the children of Gomer, according to their cities, were the Phranqum, who dwell in the land of Phranza, by the river Phranza, by the river Senah.

9 And the children of Riphah are the Bartonites, who dwell in the land of Bartonyah by the river Ledah, which

empties its waters in the great sea Giḥon, that is, Oceanus.

10 And the children of Toḡarmah are ten clans, and these are their names: Buzar, Parzunak, Balgar, Eliḳanum, Ragbib, Tarki, Bid, Zebuḳ, Ongal and Tilmaz; all these spread and settled in the north and built themselves cities.

11 And they called their cities after their own names, those are they who dwell by the rivers Hithlah and Yithlah to this day.

12 But the clans of Angoli, Balgar and Parzunak, they dwell by the great river Duḅni; and the names of their cities are also according to their own names.

13 And the children of Yawan are the Yawanites who dwell in the land of Makedonia, and the children of Maḍayarēh are the Orelum that dwell in the land of Kurson, and the children of Tuḅal are those that dwell in the land of Tuskanah by the river Pashiyah.

14 And the children of Mesheḳ are the Shiḅashnites and the children of Tiras are Rushash, Kushni, and Ongolis; all these went and built themselves cities; those are the cities that are situated by the sea Yaḅus by the river Kura, which empties itself in the river Tragan.

15 And the children of Elishah are the Almanites, and they also went and built themselves cities; those are the cities situated between the mountains of Iyob and Shiḅathmo. And they were the people of Lumbardi who dwell opposite the mountains of Iyob and Shiḅathmo, and they conquered the land of Italiyah and remain there to this day.

16 And the children of Shittim are the Romites who dwell in the valley of Kanophyah by the river Tiḅre'u.

17 And the children of Doḡanim are those who dwell in the cities of the sea Giḥon, in the land of Bordna.

18 These are the clans of the children of Yepheth according to their cities and languages, when they

were scattered after the tower, and they called their cities after their names and occurrences. And these are the names of all their cities according to their clans, which they built in those days after the tower.

19 And the children of Ḥam were Kush, Mitsrayim, Put and Kena'an according to their generation and cities.

20 All these went and built themselves cities as they found fit places for them, and they called their cities after the names of their fathers Kush, Mitsrayim, Put and Kena'an.

21 And the children of Mitsrayim are the Luḡim, Anamim, Lehaḡim, Naphtuḡim, Pathrusim, Kasluḡim and Kaphtorim, seven clans.

22 All these dwell by the river Shiḡor, that is the wadi of Mitsrayim, and they built themselves cities and called them after their own names.

23 And the children of Pathros and Kasloḡ intermarried together, and from them went forth the Pelishtites, the Azathites, and the Gerarites, the Gittites and the Eqronites, in all five clans; these also built themselves cities, and they called their cities after the names of their fathers to this day.

24 And the children of Kena'an also built themselves cities, and they called their cities after their names - eleven cities and others without number.

25 And four men from the clan of Ḥam went to the land of the plain; these are the names of the four men: Seḡom, Amoraḡ, Aḡmah and Tseḡoyim.

26 And these men built themselves four cities in the land of the plain, and they called the names of their cities after their own names.

27 And they and their children and all belonging to them dwelt in those cities, and they were fruitful and multiplied greatly and dwelt peaceably.

28 And Sē'ir son of Ḥur, son of Ḥiwi, son of Kena'an, went and found a valley opposite to Mount Paran, and he built a city there, and he and his seven sons and his

household dwelt there. And he called the city which he built Sě'ir, according to his name; that is the land of Sě'ir to this day.

29 These are the clans of the children of Ḥam, according to their languages and cities, when they were scattered to their countries after the tower.

30 And some of the children of Shēm son of Noah, father of all the children of Ĕber, also went and built themselves cities in the places wherein they were scattered, and they called their cities after their names.

31 And the sons of Shēm were Ĕylam, Asshur, Arpaḵshaḍ, Luḍim and Aram, and they built themselves cities and called the names of all their cities after their names.

32 And Asshur son of Shēm and his children and household went out at that time, a very large body of them, and they went to a distant land that they found, and they came upon a very extensive valley in the land that they went to, and they built themselves four cities, and they called them after their own names and occurrences.

33 And these are the names of the cities which the children of Asshur built: Ninewěh, Resen, Kelaḥ and Reḥoboth Ir; and the children of Asshur dwell there to this day.

34 And the children of Aram also went and built themselves a city, and they called the name of the city Uts after their eldest brother, and they dwell there; that is the land of Uts to this day.

35 And in the second year after the tower a man from the house of Asshur, whose name was Bela, went from the land of Ninewěh to sojourn with his household wherever he could find a place; and they came until opposite the cities of the plain against Sedom, and they dwelt there.

36 And the man rose up and built there a small city, and called its name Bela, after his name; that is the land of Tso'ar to this day.

37 And these are the clans of the children of Shēm according to their language and cities, after they were scattered over the earth after the tower.

38 And every reign, city, and clan of the clans of the children of Noah built themselves many cities after this.

39 And they established governments in all their cities, in order to be regulated by their orders; so did all the clans of the children of Noah, forever.

11 And Nimrod son of Kush was still in the land of Shin'ar, and he reigned over it and dwelt there, and he built cities in the land of Shin'ar.

2 And these are the names of the four cities which he built - and he called their names after the occurrences that befell them in the building of the tower.

3 And he called the first Babel, saying, "Because אֶלֶל there confused the language of the whole earth." And the name of the second he called Ereḵ, because from there Elohim dispersed them.

4 And the third he called Eḳed, saying there was a great battle at that place; and the fourth he called Kalneh, because his princes and mighty men were consumed there, and they troubled אֶלֶל - they rebelled and transgressed against him.

5 And when Nimrod had built these cities in the land of Shin'ar, he placed in them the remainder of his people, his princes and his mighty men that were left in his reign.

6 And Nimrod dwelt in Babel, and there he renewed his reign over the rest of his subjects, and he reigned safely, and the subjects and princes of Nimrod called his name Amraphel, saying, "At the tower his princes and men fell through his means."

7 And despite this, Nimrod did not return to אֱלֹהִים, and he continued in wickedness and teaching wickedness to the sons of men. And Mardon, his son, was worse than his father, and continued to add to the abominations of his father.

8 And he caused the sons of men to sin, therefore it is said, "From the wicked goes forth wickedness."

9 At that time there was fighting between the clans of the children of Ḥam, as they were dwelling in the cities which they had built.

10 And Kedorla'omer, sovereign of Ēylam, went away from the clans of the children of Ḥam, and he fought with them and he subdued them. And he went to the five cities of the plain and he fought against them and he subdued them, and they were under his control.

11 And they served him twelve years, and they gave him a yearly levy.

12 At that time Naḥor, son of Seruḡ died, in the forty-ninth year of the life of Aḇram son of Teraḥ.

13 And in the fiftieth year of the life of Aḇram son of Teraḥ, Aḇram came forth from the house of Noaḥ, and went to his father's house.

14 And Aḇram knew אֱלֹהִים, and he went in His Ways and Torah, and אֱלֹהִים his Elohim was with him.

15 And Teraḥ his father was in those days, still captain of the army of sovereign Nimrod, and he still followed strange mighty ones.

16 And Aḇram came to his father's house and saw twelve mighty ones standing there in their temples, and the wrath of Aḇram was kindled when he saw these images in his father's house.

17 And Aḇram said, "As אֱלֹהִים lives these images shall not remain in my father's house. So shall אֱלֹהִים who created me do to me if in three days' time I do not break them all."

18 And Aḇram went from them, and his wrath burned within him. And Aḇram hastened and went from the

chamber to his father's outer court, and he found his father sitting in the court, and all his servants with him, and Abram came and sat before him.

19 And Abram asked his father, saying, "Father, tell me where is Elohim who created the shamayim and earth, and all the sons of men on earth, and who created you and me?" And Teraḥ answered his son Abram and said, "Look, those who created us are all with us in the house."

20 And Abram said to his father, "My master, show them to me please." And Teraḥ brought Abram into the chamber of the inner court, and Abram looked, and see, the whole room was full of mighty ones of wood and stone, twelve great images and others smaller than they without number.

21 And Teraḥ said to his son, "Look, these are they which made all you see on earth, and which created you and I, and all mankind."

22 And Teraḥ bowed down to his mighty ones, and he then went away from them, and Abram, his son, went away with him.

23 And when Abram had gone from them he went to his mother and sat before her, and he said to his mother, "See, my father has shown me those who made the shamayim and earth, and all the sons of men.

24 "Now, therefore, hurry and fetch a kid from the flock, and make of it a tasty dish, that I may bring it to my father's mighty ones as an offering for them to eat; maybe I may become acceptable to them."

25 And his mother did so, and she fetched a kid, and made a tasty dish of it, and brought it to Abram. And Abram took the tasty dish from his mother and brought it before his father's mighty ones, and he drew near to them that they might eat; and Teraḥ his father, did not know of it.

26 And Abram saw on the day when he was sitting among them, that they had no voice, no hearing, no motion, and not one of them could stretch out his hand to eat.

27 And Abram mocked them, and said, "Indeed the tasty dish that I prepared has not pleased them, or maybe it was too little for them, and for that reason they would not eat; therefore tomorrow I will prepare a fresh tasty dish, better and more plentiful than this, in order that I may see the result."

28 And it came to be on the next day that Abram directed his mother concerning the tasty dish, and his mother rose and took three fine kids from the flock, and she made of them an excellent tasty dish, such as her son loved, and she gave it to her son Abram; and Teraḥ his father did not know of it.

29 And Abram took the tasty dish from his mother, and brought it before his father's mighty ones into the chamber. And he came near to them that they might eat, and he placed it before them, and Abram sat before them all day, thinking maybe they might eat.

30 And Abram watched them, and see, they had neither voice, nor hearing, nor did one of them stretch out his hand to the meat to eat.

31 And in the evening of that day in the house, the Ruah of Elohim came upon Abram.

32 And he called out and said, "Woe to my father and this wicked generation, whose hearts are all inclined to vanity, who serve these idols of wood and stone which can neither eat, smell, hear nor speak! Who have mouths without speech, eyes without sight, ears without hearing, hands without feeling, and legs which cannot move. Like them are those that made them and that trust in them."

33 And when Abram saw all these matters his wrath was kindled against his father, and he hastened and took a hatchet in his hand, and came into the chamber

of the mighty ones, and he broke all his father's mighty ones.

34 And when he had done breaking the images, he placed the hatchet in the hand of the great mighty one which was there before them, and he went out. And Teraḥ his father came home, for he had heard at the door the sound of the striking of the hatchet; so Teraḥ came into the house to know what this was about.

35 And Teraḥ, having heard the noise of the hatchet in the room of images, ran to the room to the images, and he met Aḅram going out.

36 And Teraḥ entered the room and found all the idols fallen down and broken, and the hatchet in the hand of the largest, which was not broken, and the tasty dish which Aḅram his son had made was still before them.

37 And when Teraḥ saw this his wrath was greatly kindled, and he hastened and went from the room to Aḅram.

38 And he found Aḅram his son still sitting in the house; and he said to him, "What is this deed you have done to my mighty ones?"

39 And Aḅram answered Teraḥ his father and he said, "Not so my master, for I brought a tasty dish before them, and when I came near to them with the meat that they might eat, they all at once stretched out their hands to eat before the large one had put out his hand to eat.

40 "And the large one saw their works that they did before him, and his wrath was violently kindled against them, and he went and took the hatchet that was in the house and came to them and broke them all, and look, the hatchet is yet in his hand as you see."

41 And Teraḥ's wrath was kindled against his son Aḅram, when he spoke this; and Teraḥ said to Aḅram his son in his wrath, "What is this tale that you have told? You speak lies to me!

42 “Is there in these mighty ones spirit, being or power to do all you have told me? Are they not wood and stone, and have I not myself made them, and can you speak such lies, saying that the large mighty one that was with them smote them? It is you that placed the hatchet in his hands, and then say he smote them all!”

43 And Abram answered his father and said to him, “And how can you then serve these idols in whom there is no power to do any matter? Can those idols in which you trust deliver you? Can they hear your prayers when you call upon them? Can they deliver you from the hands of your enemies, or will they fight your battles for you against your enemies, that you should serve wood and stone which can neither speak nor hear?”

44 “And now indeed it is not good for you nor for the sons of men that are connected with you, to do these matters. Are you so ignorant, so foolish or so short of understanding that you will serve wood and stone, and do after this manner,

45 and forget אֱלֹהִים Elohim who made the shamayim and earth, and who created you in the earth, and bring a great evil upon your beings in this matter by serving stone and wood?”

46 “Did not our fathers in days of old sin in this matter, and אֱלֹהִים Elohim of the universe brought the waters of the flood upon them and destroyed the whole earth?”

47 “And how can you continue to do this and serve mighty ones of wood and stone, who cannot hear, or speak, or deliver you from oppression, bringing down the wrath of the Elohim of the universe upon you?”

48 “Now therefore my father, refrain from this, and do not bring evil upon your being and the beings of your household.”

49 And Abram hastened and leaped from before his father, and took the hatchet from his father’s largest idol, with which Abram broke it and ran away.

50 And Terah, seeing all that Abram had done, hastened to go from his house, and he went to the sovereign and he came before Nimrod and stood before him. And he bowed down to the sovereign, and the sovereign said, "What do you want?"

51 And he said, "I beg you my master, to hear me... Now, fifty years ago a child was born to me, and thus has he done to my mighty ones and thus has he spoken; and now therefore, my master and sovereign, send for him that he may come before you, and judge him according to the law, that we may be delivered from his evil."

52 And the sovereign sent three men of his servants, and they went and brought Abram before the sovereign. And Nimrod and all his princes and servants were sitting before him that day, and Terah also sat before them.

53 And the sovereign said to Abram, "What is this that you have done to your father and to his mighty ones?" And Abram answered the sovereign in the words that he spoke to his father, and he said, "The large mighty one that was with them in the house did to them what you have heard."

54 And the sovereign said to Abram, "Had they power to speak, and eat, and do as you have said?" And Abram answered the sovereign, saying, "And if there be no power in them why do you serve them and cause the sons of men to stray through your folly?"

55 "Do you think that they can deliver you or do anything small or great, that you should serve them? And why will you not acknowledge the Elohim of the whole universe, who created you and in whose power it is to kill and keep alive?"

56 "O foolish, simple, and ignorant sovereign, woe unto you forever!"

57 "I thought you would teach your servants the upright Way, but you have not done this, and have

filled the whole earth with your sins and the sins of your people who have followed your ways.

58 “Do you not know, or have you not heard, that this evil which you do, our ancestors sinned there in days of old? And the eternal Elohim brought the waters of the flood upon them and destroyed them all, and also destroyed the whole earth for their sakes. And will you and your people rise up now and do likewise in this work, in order to bring down the wrath of אֱלֹהִים Elohim of the universe, and to bring evil upon you and the whole earth?

59 “Now therefore put away this evil deed which you do, and serve the Elohim of the universe, as your being is in His hands, and then it will be well with you.

60 “And if your wicked heart will not listen to my words to cause you to forsake your evil ways, and to serve the eternal Elohim, then will you die in shame in the latter days, you, your people, and all who are connected with you, hearing your words or walking in your evil ways.”

61 And when Abram had ceased speaking before the sovereign and princes, Abram lifted up his eyes to the shamayim, and he said, “אֱלֹהִים sees all the wicked, and He will judge them.”

12 And when the sovereign heard the words of Abram he ordered him to be put into prison; and Abram was ten days in prison.

2 And at the end of those days the sovereign ordered that all the sovereigns, princes and governors of different provinces and the wise men should come before him, and they sat before him, and Abram was still in the prison house.

3 And the sovereign said to the princes and wise men, “Have you heard what Abram, son of Terah, has done to his father? Thus has he done to him, and I ordered him to be brought before me, and thus has he

spoken. His heart did not doubt him, neither did he stir in my presence, and see, now he is confined in the prison.

4 “And therefore decide what judgment is due to this man who reviled the sovereign; who spoke and did all the matters that you heard.”

5 And they all answered the sovereign saying, “The man who reviles the sovereign should be hanged upon a tree; but having done all the matters that he said, and having despised our mighty ones, he must therefore be burned to death, for this is the law in this matter.

6 “If it pleases the sovereign to do this, let him order his servants to kindle a fire both night and day in your brick furnace, and then we will throw this man into it!” And the sovereign did so, and he commanded his servants that they should prepare a fire for three days and three nights in the sovereign’s furnace, that is in Kasdim. And the sovereign ordered them to take Abram from prison and bring him out to be burned.

7 And all the sovereign’s servants, princes, masters, governors, and judges, and all the inhabitants of the land - about nine hundred thousand men - stood opposite the furnace to see Abram.

8 And all the women and little ones crowded on the roofs and towers to see what was done with Abram. And they all stood together at a distance, and there was not a man left that did not come on that day to watch the event.

9 And when Abram was brought, the astrologers of the sovereign and the wise men saw Abram, and they cried out to the sovereign, saying, “Our sovereign master! Indeed, this is the man whom we know to have been the child at whose birth the great star swallowed the four stars, which we declared to the sovereign now fifty years since.

10 “And see, now his father has also transgressed your commands, and mocked you by bringing you another child, which you killed.”

11 And when the sovereign heard their words, he was exceedingly wroth, and he ordered Teraḥ to be brought before him.

12 And the sovereign said, “Have you heard what the astrologers have spoken? Now tell me truly, did you do so? And if you shall speak truth you shall be acquitted.”

13 And seeing that the sovereign’s wrath was greatly burning, Teraḥ said to the sovereign, “My master and sovereign, you have heard the truth, and what the wise men have spoken is right.” And the sovereign said, “How could you do this matter, to transgress my orders and to give me a child that you did not bring forth, and to take value for him?”

14 And Teraḥ answered the sovereign, “Because my tender feelings were stirred for my son at that time, and I took a son of my female servant, and I brought him to the sovereign.”

15 And the sovereign said, “Who advised you to do this? Tell me, do not hide anything from me, and then you shall not die.”

16 And Teraḥ was greatly afraid in the sovereign’s presence, and he said to the sovereign, “It was Haran my eldest son who advised me to this.” And Haran was thirty-two years old in those days that Aḅram was born.

17 But Haran did not advise his father to do anything, for Teraḥ said this to the sovereign in order to deliver his being from the sovereign, for he feared greatly. And the sovereign said to Teraḥ, “Haran your son who advised you to do this shall die through fire with Aḅram; for the sentence of death is upon him for having rebelled against the sovereign’s desire in doing this matter!”

18 And Haran at that time felt inclined to follow the Ways of Aḅram, but he kept it within himself.

19 And Haran said in his heart, "See, now the sovereign has seized Abram because of these matters which Abram did, and it shall come to pass, that if Abram prevails over the sovereign I will follow him, but if the sovereign prevails, I will go after the sovereign."

20 And when Terah had spoken this to the sovereign concerning Haran his son, the sovereign ordered Haran to be seized with Abram.

21 And they brought them both, Abram and Haran his brother, to throw them into the fire; and all the inhabitants of the land and the sovereign's servants and princes and all the women and little ones were there, standing over them that day.

22 And the sovereign's servants took Abram and his brother, and they stripped them of all their clothes except their lower garments which were on them.

23 And they bound their hands and feet with flax cords, and the servants of the sovereign lifted them up and threw them both into the furnace.

24 And אֱלֹהִים loved Abram and He had compassion on him, and אֱלֹהִים came down and delivered Abram from the fire and he was not burned.

25 But all the cords with which they bound him were burned, while Abram remained and walked about in the fire.

26 And Haran died when they had thrown him into the fire, and he was burned to ashes, for his heart was not perfect with אֱלֹהִים. And those men who threw him into the fire, the flame of the fire spread over them, and they were burned, and twelve men of them died.

27 And Abram walked in the midst of the fire three days and three nights, and all the servants of the sovereign saw him walking in the fire, and they came and told the sovereign, saying, "See, we have seen Abram walking about in the midst of the fire, and even the lower garments which are upon him are not

burned, but the cord with which he was bound is burned!”

28 And when the sovereign heard their words his heart fainted and he would not believe them; so he sent other trustworthy princes to see this matter, and they went and saw it and told it to the sovereign; and the sovereign rose to go and see it, and he saw Abram walking to and fro in the midst of the fire, and he saw the body of Haran burned, and the sovereign wondered greatly.

29 And the sovereign ordered Abram to be taken out from the fire; and his servants approached to take him out but they could not, for the fire was round about and the flame ascending toward them from the furnace.

30 And the sovereign’s servants fled from it, and the sovereign rebuked them, saying, “Make haste and bring Abram out of the fire so that you shall not die!”

31 And the servants of the sovereign again approached to bring Abram out, and the flames came upon them and burned their faces so that eight of them died.

32 And when the sovereign saw that his servants could not approach the fire lest they should be burned, the sovereign called to Abram, “O servant of the Elohim who is in the shamayim, come out from the midst of the fire and come here before me.” and Abram listened to the voice of the sovereign, and he came out from the fire and came and stood before the sovereign.

33 And when Abram came out, the sovereign and all his servants saw Abram coming before the sovereign, with his lower garments upon him, for they were not burned, but the cord with which he was bound was burned.

34 And the sovereign said to Abram, “How is it that you were not burned in the fire?”

35 And Abram said to the sovereign, “The Elohim of the shamayim and earth in whom I trust and who has

all in His power, He delivered me from the fire into which you cast me.”

36 And Haran the brother of Abram was burned to ashes, and they sought for his body, but they found it consumed.

37 And Haran was eighty-two years old when he died in the fire of Kasdim. And the sovereign, princes, inhabitants of the land, seeing that Abram was delivered from the same and bowed down to Abram.

38 And Abram said to them, “Do not bow down to me, but bow down to the Elohim of the world who made you, and serve Him, and go in His Ways for it is He who delivered me from out of this fire, and it is He who created the beings and spirits of all men, and formed man in his mother’s womb, and brought him forth into the world; and it is He who will deliver those who trust in Him from all pain.”

39 And this matter seemed very wondrous in the eyes of the sovereign and princes, that Abram was saved from the fire and that Haran was burned; and the sovereign gave Abram many presents and he gave him his two chief servants from the sovereign’s house; the name of one was Oni and the name of the other was Eli’ezer.

40 And all the sovereigns, princes and servants gave Abram many gifts of silver and gold and pearl, and the sovereign and his princes sent him away, and he went in peace.

41 And Abram went out from the sovereign in peace, and many of the sovereign’s servants followed him, and about three hundred men joined him.

42 And Abram returned on that day and went to his father’s house, he and the men that followed him, and Abram served אלהים his Elohim all the days of his life, and he walked in His Ways and followed His Torah.

43 And from then onward Abram inclined the hearts of the sons of men to serve אלהים .

44 And at that time Naḥor and Aḅram took for themselves wives, the daughters of their brother Haran. The wife of Naḥor was Milkah and the name of Aḅram's wife was Sarai, but Sarai, wife of Aḅram, was barren; she had no offspring in those days.

45 And at the passing of two years from Aḅram's going out of the fire, that is, in the fifty-second year of his life, see, sovereign Nimrod sat in Babel upon the throne, and the sovereign fell asleep and dreamed that he was standing with his companies and armies in a valley opposite the sovereign's furnace.

46 And he lifted his eyes and saw a man in the likeness of Aḅram coming out from the furnace, and that he came and stood before the sovereign with his sword drawn, and then leaped to the sovereign with his sword. The sovereign then fled from the man, for he was afraid, and while he was running, the man threw an egg on the sovereign's head, and the egg became a great river.

47 And the sovereign dreamed that all his companies sank in that river and died. And the sovereign fled with three men who were before him and he escaped.

48 And the sovereign looked at these men and they were clothed in princely robes, as the garments of sovereigns, and had the appearance and esteem of sovereigns.

49 And while they were running, the river again turned into an egg before the sovereign, and there came out from the egg a young bird which came before the sovereign, and flew at his head and plucked out the sovereign's eye.

50 And the sovereign was grieved at the sight, and he awoke out of his sleep and his spirit was agitated; and he felt a great fear.

51 And in the morning the sovereign rose from his couch in fear, and when he ordered all the wise men

and magicians to come before him, the sovereign related his dream to them.

52 And a wise servant of the sovereign, whose name was Anuki, answered the sovereign, saying, "This is none else but the evil of Abram and his seed which will spring up against my master and sovereign in the latter days.

53 "And see, the day will come when Abram and his seed and the children of his household will fight against my sovereign, and they will smite all the sovereign's armies and his companies.

54 "And as to what you have said concerning three men which you saw like yourself, and which escaped, this means that only you will escape with three sovereigns from the sovereigns of the earth who will be with you in battle.

55 "And that which you saw of the river which turned into an egg as at first, and the young bird plucking out your eye, this means none else but the seed of Abram which will slay the sovereign in latter days.

56 "This is my sovereign's dream, and this is its interpretation, and the dream is true, and the interpretation which your servant has given you is right.

57 "Now therefore my sovereign, indeed you know that it is now fifty-two years since your wise men saw this at the birth of Abram, and if my sovereign will allow Abram to live on the earth it will be to the injury of my master and sovereign, for all the days that Abram lives, neither you, nor your reign will be established, for this was known formerly at his birth. And why will my sovereign not slay him, that his evil may be kept from you in latter days?"

58 And Nimrod listened to the voice of Anuki, and he sent some of his servants in secret to go and seize Abram, and bring him before the sovereign to suffer death.

59 And Eli'ezer, Abram's servant whom the sovereign had given him, was at that time in the presence of the sovereign, and he heard what Anuki had advised the sovereign, and what the sovereign had said to cause Abram's death.

60 And Eli'ezer said to Abram, "Hurry, rise up and save your being, that you may not die through the hands of the sovereign, for thus did he see in a dream concerning you, and thus did Anuki interpret it, and thus also did Anuki advise the sovereign concerning you."

61 And Abram listened to the voice of Eli'ezer, and Abram hastened and ran for safety to the house of Noah and his son Shem, and he concealed himself there and found a place of safety. And the sovereign's servants came to Abram's house to seek him, but they could not find him. And they searched through out the country and he was not to be found, and they went and searched in every direction and he was not to be met with.

62 And when the sovereign's servants could not find Abram they returned to the sovereign, and the sovereign's wrath against Abram was stilled, as they did not find him, and the sovereign drove from his mind this matter concerning Abram.

63 And Abram was concealed in Noah's house for one month, until the sovereign had forgotten this matter, but Abram was still afraid of the sovereign. And Terah came to see Abram his son secretly in the house of Noah, and Terah was very great in the eyes of the sovereign.

64 And Abram said to his father, "Do you not know that the sovereign thinks to slay me, and to annihilate my name from the earth by the advice of his wicked counsellors?"

65 "Now whom have you here, and what have you in this land? Arise, let us go together to the land of

Kena'an, that we may be delivered from his hand, lest you also perish through him in the latter days.

66 "Do you not know, or have you not heard, that it is not through love that Nimrod gives you all this honour, but it is only for his benefit that he bestows all this good upon you?

67 "And if he does to you greater good than this, indeed these are only vanities of the world, for wealth and riches cannot help in the day of rage and wrath.

68 "Now therefore listen to my voice, and let us arise and go to the land of Kena'an, out of the reach of injury from Nimrod; and serve אֱלֹהֵינוּ who created you in the earth and it will be well with you. And cast away all the worthlessness which you pursue."

69 And Abram ceased to speak, then Noah and his son Shem answered Terah, saying, "The word is right which Abram has said to you."

70 And Terah listened to the voice of his son Abram, and Terah did all that Abram said, for this was from אֱלֹהֵינוּ, that the sovereign should not cause Abram's death.

13 And Terah took his son Abram and his grandson Lot, son of Haran, and Sarai his daughter-in-law, the wife of his son Abram, and all the beings of his household and went with them from Ur-Kasdim to go to the land of Kena'an. And when they came as far as the land of Haran they remained there, for it was exceedingly good land for pasture, and of large enough for those who accompanied them.

2 And the people of the land of Haran saw that Abram was good and upright with Elohim and men, and that אֱלֹהֵינוּ his Elohim was with him. And some of the people of the land of Haran came and joined Abram, and he taught them the instruction of אֱלֹהֵינוּ and His Ways, and these men remained with Abram in his house and they clung to him.

3 And Abram remained in the land three years, and at the passing of three years אַיְאֵז appeared to Abram and said to him; “I am אַיְאֵז who brought you out from Ur-Kasdim, and delivered you from the hands of all your enemies.

4 “And now therefore if you will listen to My voice and keep My Commandments, My Torot and My Laws, then will I cause your enemies to fall before you, and I will multiply your seed like the stars of the shamayim. And I will send My berakah on all the works of your hands, and you shall lack nothing.

5 “Arise now, take your wife and all belonging to you and go to the land of Kena’an and remain there, and I will be Elohim to you there, and I will baraku you.” And Abram rose and took his wife and all belonging to him, and he went to the land of Kena’an as אַיְאֵז had told him; and Abram was fifty years old when he went from Haran.

6 And Abram came to the land of Kena’an and dwelt in the midst of the city, and he pitched his tent there among the children of Kena’an, inhabitants of the land.

7 And אַיְאֵז appeared to Abram when he came to the land of Kena’an, and said to him, “This is the land which I gave to you and to your seed after you forever. And I will make your seed like the stars of the shamayim, and I will give to your seed all the lands which you see for an inheritance.”

8 And Abram built an altar in the place where Elohim had spoken to him, and there Abram called on the Name of אַיְאֵז.

9 At that time, at the end of three years of Abram’s dwelling in the land of Kena’an, in that year Noah died, which was the fifty-eighth year of the life of Abram. And all the days that Noah lived were nine hundred and fifty years and he died.

10 And Abram dwelt in the land of Kena’an, he, his wife, and all belonging to him, and all those that

accompanied him, together with those that joined him from the people of the land. But Naḥor, Aḅram's brother, and Teraḥ his father, and Lot son of Haran and all belonging to them dwelt in Ḥaran.

11 In the fifth year of Aḅram's dwelling in the land of Kena'an the people of Sedom and Amarah and all the cities of the plain revolted from the power of Keḍorla'omer, sovereign of Ęylam; for all the sovereigns of the cities of the plain had served Keḍorla'omer for twelve years, and given him a yearly levy, but in those days, in the thirteenth year, they rebelled against him.

12 And in the tenth year of Aḅram's dwelling in the land of Kena'an there was fighting between Nimroḍ sovereign of Shin'ar and Keḍorla'omer sovereign of Ęylam, and Nimroḍ came to fight against Keḍorla'omer and to subdue him.

13 For Keḍorla'omer was at that time one of the princes of the armies of Nimroḍ. And when all the people at the tower were dispersed and those that remained were also scattered over the face of the earth, Keḍorla'omer went to the land of Ęylam and reigned over it and rebelled against his master.

14 And in those days when Nimroḍ saw that the cities of the plain had rebelled, he came with pride and wrath to fight against Keḍorla'omer. And Nimroḍ assembled all his princes and subjects - about seven hundred thousand men - and went against Keḍorla'omer. And Keḍorla'omer went out to meet him with five thousand men, and they prepared for battle in the valley of Babel which is between Ęylam and Shin'ar.

15 And all those sovereigns fought there, and Nimroḍ and his people were smitten before the people of Keḍorla'omer, and there fell from Nimroḍ's men about six hundred thousand, and Mardon the sovereign's son fell among them.

16 And Nimrod fled and returned in shame and disgrace to his land, and he was under subjection to Kedorla'omer for a long time. And Kedorla'omer returned to his land and sent princes of his army to the sovereigns that dwelt around him, to Aryok sovereign of Ellasar, and to Tid'al sovereign of Goyim, and made a covenant with them, and they were all obedient to his commands.

17 And it came to be in the fifteenth year of Abram's dwelling in the land of Kena'an, which is the seventieth year of the life of Abram that אֱלֹהִים appeared to Abram in that year. And he said to him, "I am אֱלֹהִים who brought you out from Ur-Kasdim to give you this land for an inheritance.

18 "Now therefore, walk before Me and be perfect and keep My Commands, for to you and to your seed I will give this land for an inheritance, from the river Mitsrayim to the great river Perath.

19 "And you shall come to your fathers in peace and in good age, and the fourth generation shall return here in this land and shall inherit it forever." And Abram built an altar, and he called on the Name of אֱלֹהִים who appeared to him, and he offered burnt offerings on the altar to אֱלֹהִים.

20 At that time Abram returned and went to Haran to see his father and mother, and his father's household. And Abram and his wife and all belonging to him returned to Haran, and Abram dwelt in Haran five years.

21 And many of the people of Haran, about seventy-two men, followed Abram. And Abram taught them the instruction of אֱלֹהִים and His Ways, and he taught them to know אֱלֹהִים.

22 In those days אֱלֹהִים appeared to Abram in Haran, and He said to him, "See, I spoke to you these twenty years ago saying,

23 “Go out from your land, from your birth-place and from your father’s house, to the land which I have shown you to give it to you and to your children, for there in that land will I barak̄ you, and make you a great nation, and make your name great, and in you shall the clans of the earth be baruk̄.

24 Now therefore arise, go out from this place, you, your wife, and all belonging to you, also every one born in your house and all the beings you have made in Ḥaran, and bring them out with you from here, and rise to return to the land of Kena’an.

25 And Aḅram arose and took his wife Sarai and all belonging to him and all that were born to him in his house and the beings which they had made in Ḥaran, and they came out to go to the land of Kena’an.

26 And Aḅram went and returned to the land of Kena’an, according to the word of אֱלֹהִים, and Lot son of his brother Haran went with him. And Aḅram was seventy-five years old when he went out from Ḥaran to return to the land of Kena’an.

27 And he came to the land of Kena’an according to the word of אֱלֹהִים to Aḅram, and he pitched his tent and he dwelt in the plain of Mamrē. And with him was Lot his brother’s son, and all belonging to him.

28 And אֱלֹהִים again appeared to Aḅram and said, “To your seed I will give this land.” And he built an altar there to אֱלֹהִים who appeared to him, which is still in the plains of Mamrē to this day.

14 In those days there was in the land of Shin’ar a wise man who had understanding in all wisdom, and good-looking, but he was poor and needy. His name was Riḳayon and he was hard pressed to support himself.

2 And he resolved to go to Mitsrayim, to Oswiris son of Anamim sovereign of Mitsrayim, to show the sovereign his wisdom - for maybe he might find favour

in his sight, to raise him up and give him support - and Rikayon did so.

3 And when Rikayon came to Mitsrayim he asked the inhabitants of Mitsrayim concerning the sovereign, and the inhabitants of Mitsrayim told him the custom of the sovereign of Mitsrayim, for it was then the custom of the sovereign of Mitsrayim that he went from his royal palace and was seen abroad only one day in the year, and after that the sovereign would return to his palace to remain there.

4 And on the day when the sovereign went forth he passed judgment in the land, and every one having a case came before the sovereign that day to obtain his request.

5 And when Rikayon heard of the custom in Mitsrayim and that he could not come into the presence of the sovereign, he grieved greatly and was very sorrowful.

6 And in the evening Rikayon went out and found a house in ruins, formerly a bakehouse in Mitsrayim, and he stayed there all night in bitterness of being and pinched with hunger, and sleep fled from his eyes.

7 And Rikayon considered within himself what he should do in the town until the sovereign made his appearance, and how maintain himself there.

8 And he rose in the morning and walked about, and met in his way those who sold vegetables and various kinds of seed with which they supplied the inhabitants.

9 And Rikayon wanted to do the same in order to get a livelihood in the city, but he was unacquainted with the custom of the people, and he was like a blind man among them.

10 And he went and obtained vegetables to sell them for his support, and the rabble assembled about him and ridiculed him, and took his vegetables from him and left him nothing.

11 And he rose up from there in bitterness of being, and went sighing to the bakehouse in which he had remained all the night before, and he slept there the second night.

12 And on that night again he reasoned within himself how he could save himself from starvation, and he devised a scheme how to act.

13 And he rose up in the morning and acted cleverly, and went and hired thirty strong men of the rabble carrying their weapons in their hands, and he led them to the top of the Mitsrite tomb, and he placed them there.

14 And he commanded them, saying, "Thus said the sovereign, 'Strengthen yourselves and be mighty men, and let no man be buried here until two hundred pieces of silver be given, and then he may be buried.' " And those men did according to the order of Riḳayon to the people of Mitsrayim the whole of that year.

15 And in eight months time Riḳayon and his men gathered great riches of silver and gold, and Riḳayon took a great quantity of horses and other animals, and he hired more men, and he gave them horses and they remained with him.

16 And at the turn of the year, at the time the sovereign went forth into the town, all the inhabitants of Mitsrayim assembled together to speak to him concerning the work of Riḳayon and his men.

17 And the sovereign went forth on the appointed day, and all the Mitsrites came before him and cried to him, saying,

18 "May the sovereign live forever. What is this matter you do in the town to your servants, to not allow a dead body to be buried until so much silver and gold be given? Was there ever the like of this done in the whole earth, from the days of former sovereigns even from the days of Aḡam, to this day, that the dead should not be buried except for a fixed price?"

19 “We know it to be the custom of sovereigns to take a yearly levy from the living, and you do not only do this, but from the dead also you exact a levy day by day.

20 “Now, O sovereign, we can no longer bear this, for this sake the whole city is ruined, and do you not know it?”

21 And when the sovereign heard all that they had spoken he was very wroth, and his wrath burned within him at this matter, for he had known nothing of it.

22 And the sovereign said, “Who and where is he that dares to do this wicked matter in my land without my command? Indeed you will tell me!”

23 And they told him all the works of Riḳayon and his men, and the sovereign’s wrath was aroused, and he ordered Riḳayon and his men to be brought before him.

24 And Riḳayon took about a thousand children, sons and daughters, and clothed them in silk and embroidery, and he put them on horses and sent them to the sovereign by means of his men. And he also took a great quantity of silver and gold and precious stones, and a strong and good-looking horse, as a present for the sovereign, with which he came before the sovereign and bowed down to the earth before him. And the sovereign, his servants and all the inhabitants of Mitsrayim wondered at the work of Riḳayon, and they saw his riches and the present that he had brought to the sovereign.

25 And it greatly pleased the sovereign and he wondered at it, and when Riḳayon sat before him, the sovereign asked him concerning all his works. And Riḳayon spoke all his words wisely before the sovereign, his servants and all the inhabitants of Mitsrayim.

26 And when the sovereign heard the words of Riḳayon and his wisdom, Riḳayon found favour in his

sight, and he met with favour and kindness from all the servants of the sovereign and from all the inhabitants of Mitsrayim, because of his wisdom and excellent speeches, and from that time they loved him exceedingly.

27 And the sovereign answered and said to Riḳayon, “Your name shall no more be called Riḳayon but your name shall be Pharaoh, since you exacted a levy from the dead,” and he called his name Pharaoh.

28 And the sovereign and his subjects loved Riḳayon for his wisdom, and they consulted with all the inhabitants of Mitsrayim to make him prefect under the sovereign.

29 And all the inhabitants of Mitsrayim and its wise men did so, and it was made a law in Mitsrayim.

30 And they made Riḳayon Pharaoh prefect under Oswiris sovereign of Mitsrayim, and Riḳayon Pharaoh governed over Mitsrayim, daily administering right-ruling to the whole city, but Oswiris the sovereign would judge the people of the land one day in the year, when he went out to make his appearance.

31 And Riḳayon Pharaoh cunningly usurped the reign of Mitsrayim, and he exacted a levy from all the inhabitants of Mitsrayim.

32 And all the inhabitants of Mitsrayim greatly loved Riḳayon Pharaoh, and they made a decree to call every sovereign that should reign over them and their seed in Mitsrayim, Pharaoh.

33 Therefore all the sovereigns that reigned in Mitsrayim from that time onward were called Pharaoh to this day.

15 And in that year there was a severe scarcity of food throughout the land of Kena’an, and the inhabitants of the land could not remain because of the scarcity of food for it was very grievous.

2 And Abram and all belonging to him rose and went down to Mitsrayim because of the scarcity of food, and when they were at the wadi of Mitsrayim they remained there some time to rest from the fatigue of the journey.

3 And Abram and Sarai were walking at the border of the wadi of Mitsrayim, and Abram saw his wife Sarai that she was very good-looking.

4 And Abram said to his wife Sarai, "Since Elohim has created you with such a good-looking appearance, I am afraid of the Mitsrites lest they should slay me and take you away, for the fear of Elohim is not in these places.

5 "Indeed then you shall do this: say you are my sister to all that may ask you, in order that it may be well with me, and that we may live and not be put to death."

6 And Abram commanded the same to all those that came with him to Mitsrayim because of the scarcity of food; also his nephew Lot he commanded, saying, "If the Mitsrites ask you concerning Sarai say, 'She is the sister of Abram.' "

7 And yet with all these orders Abram did not put confidence in them, but he took Sarai and placed her in a chest and concealed it among their goods, for Abram was greatly concerned about Sarai because of the wickedness of the Mitsrites.

8 And Abram and all belonging to him rose up from the wadi of Mitsrayim and came to Mitsrayim. And they had scarcely entered the gates of the city when the guards stood up to them saying, "Give tithe to the sovereign from what you have, and then you may come into the town." And Abram and those that were with him did so.

9 And Abram with the people that were with him came to Mitsrayim, and when they came they brought the chest in which Sarai was concealed and the Mitsrites saw the chest.

10 And the sovereign's servants approached Abram, saying, "What have you here in this chest which we have not seen? Now open the chest and give tithe to the sovereign of all that it contains."

11 And Abram said, "This chest I will not open, but all you demand upon it I will give. And Pharaoh's officers answered Abram, saying, "It is a chest of precious stones, give us the tenth of it."

12 Abram said, "All that you desire I will give, but you must not open the chest."

13 But the sovereign's officers pressed Abram, and they reached the chest and opened it with force, and they looked, and see, a good-looking woman was in the chest!

14 And when the officers of the sovereign saw Sarai they were struck with admiration at her good looks, and all the princes and servants of Pharaoh assembled to see Sarai, for she was very good-looking. And the sovereign's officers ran and told Pharaoh all that they had seen, and they praised Sarai to the sovereign, and Pharaoh ordered her to be brought, and the woman came before the sovereign.

15 And Pharaoh saw Sarai and she pleased him exceedingly, and he was struck with her good looks. And the sovereign rejoiced greatly for her sake, and bestowed presents on those who brought him the news concerning her.

16 And the woman was then brought to Pharaoh's house, and Abram grieved for the sake of his wife, and he prayed to אֱלֹהִים deliver her from the hands of Pharaoh.

17 And Sarai also prayed at that time and said, "O אֱלֹהִים Elohim, You told my master Abram to go from his land and from his father's house to the land of Kena'an, and You promised to do well with him if he would perform Your Commands. Now see, we have done that which You Commanded us, and we left our

land and our clans, and we went to a strange land and to a people whom we have not known before.

18 “And we came to this land to avoid the scarcity of food, and this evil accident has befallen me. Now therefore, O אֱלֹהִים Elohim, deliver us and save us from the hand of this oppressor, and do well with me for the sake of your favour.”

19 And אֱלֹהִים listened to the voice of Sarai, and אֱלֹהִים sent a messenger to deliver Sarai from the power of Pharaoh.

20 And the sovereign came and sat before Sarai and see, a messenger of אֱלֹהִים was standing over them, and he appeared to Sarai and said to her, “Do not fear, for אֱלֹהִים has heard your prayer.”

21 And the sovereign approached Sarai and said to her, “What is that man to you who brought you here?” And she said, “He is my brother.”

22 And the sovereign said, “It is necessary for us to make him great, to exalt him and to do to him all the good which you shall command us.” And at that time the sovereign sent to אַבְרָם silver and gold and precious stones in great amount, together with cattle, male servants and female servants. And the sovereign ordered אַבְרָם to be brought, and he sat in the court of the sovereign’s house, and the sovereign greatly exalted אַבְרָם on that night.

23 And the sovereign approached to speak to Sarai, and he reached out his hand to touch her, when the messenger smote him heavily, and he was afraid and he refrained from reaching to her.

24 And when the sovereign came near to Sarai, the messenger smote him to the ground, and did so to him the whole night, and the sovereign was afraid.

25 And on that night the messenger smote all the servants of the sovereign, and his whole household severely because of Sarai, and there was a great

lamentation that night among the people of Pharaoh's house.

26 And Pharaoh, seeing the evil that befell him, said, "Indeed this matter has befallen me because of this woman." And he removed himself to some distance from her and spoke pleasing words to her.

27 And the sovereign said to Sarai, "Please tell me concerning the man with whom you came here," and Sarai said, "This man is my husband, and I said to you that he was my brother for I was afraid, lest you should put him to death through wickedness."

28 And the sovereign kept away from Sarai, and the plagues of the messenger of אֱלֹהִים ceased from him and his household. And Pharaoh knew that he was smitten because of Sarai, and the sovereign was greatly astonished at this.

29 And in the morning the sovereign called for Abram and said to him, "What is this you have done to me? Why did you say, 'She is my sister', owing to which I took her to me for a wife, and therefore this heavy plague has come upon me and my household?"

30 "Now therefore here is your wife, take her and go from our land lest we all die for her sake!" And Pharaoh took more cattle, male servants and female servants, and silver and gold, to give to Abram, and he returned Sarai his wife to him.

31 And the sovereign took a maiden whom he brought forth by his concubines, and he gave her to Sarai for a female servant.

32 And the sovereign said to his daughter, "It is better for you, my daughter to be a female servant in this man's house than to be mistress in my house, after we have seen the evil that befell us because of this woman."

33 And Abram arose, and he and all belonging to him went away from Mitsrayim. And Pharaoh ordered

some of his men to accompany him and all that went with him.

34 And Abram returned to the land of Kena'an, to the place where he had made the altar, where he at first had pitched his tent.

35 And Lot son of Haran, Abram's brother, had a numerous stock of cattle, flocks and herds and tents, for אֶרֶץ was good to them because of Abram.

36 And when Abram was dwelling in the land, the herdsmen of Lot quarrelled. with the herdsmen of Abram, for their property was too great for them to remain together in the land, and the land could not bear them because of their cattle.

37 And when Abram's herdsmen went to feed their flock they would not go into the fields of the people of the land, but the cattle of Lot's herdsmen did otherwise, for they were sent to feed in the fields of the people of the land.

38 And the people of the land saw this occurrence daily, and they came to Abram and quarrelled with him because of Lot's herdsmen.

39 And Abram said to Lot, "What is this you are doing to me, to make me despicable to the inhabitants of the land, that you ordered your herdsman to feed your cattle in the fields of other people? Do you not know that I am a stranger in this land among the children of Kena'an, and why would you do this to me?"

40 And Abram quarrelled daily with Lot because of this, but Lot would not listen to Abram, and he continued to do the same, and the inhabitants of the land came and told Abram.

41 And Abram said to Lot, "How long will you be for a stumbling block to me with the inhabitants of the land? Now please, let there be no more quarrelling between us, for we are kinsmen.

42 "But please separate from me, go and choose a place where you may dwell with your cattle and all

belonging to you, but keep yourself at a distance from me, you and your household.

43 “And do not be afraid in going from me, for if anyone does injury to you, let me know and I will avenge your cause from him, only remove from me.”

44 And when Abram had spoken all these words to Lot, then Lot rose and lifted his eyes toward the plain of Yardĕn.

45 And he saw that the whole of the place was well watered, and good for man as well as affording pasture for the cattle.

46 And Lot went from Abram to that place, and he pitched his tent there and he dwelt in Seđom, and they were separated from each other.

47 And Abram dwelt in the plain of Mamrĕ, which is in Hebron, and he pitched his tent there, and Abram remained in that place many years.

16 At that time Keđorla’omer sovereign of Eđylam sent to all the neighbouring sovereigns, to Nimrođ, sovereign of Shin’ar who was then under his power, and to Tiđ’al, sovereign of Goyim, and to Aryođ, sovereign of Ellasar, with whom he made a covenant, saying, “Come up to me and assist me, that we may smite all the towns of Seđom and its inhabitants, for they have rebelled against me these thirteen years.”

2 And these four sovereigns went up with all their armies - about eight hundred thousand men - and they went as they were, and smote every man they found in their way.

3 And the five sovereigns of Seđom and Amorah, Shinađ sovereign of Ađmah, Shem’eđber sovereign of Tseboyim, Bera sovereign of Seđom, Birsha sovereign of Amorah, and Bela sovereign of Tso’ar, went out to meet them, and they all joined together in the valley of Siđdim.

4 And these nine sovereigns fought in the valley of Siddim, and the sovereigns of Sedom and Amarah were smitten before the sovereigns of Ĕylam.

5 And the valley of Siddim was full of tar pits and the sovereigns of Ĕylam pursued the sovereigns of Sedom, and the sovereigns of Sedom with their armies fled and fell into the tar pits. And all that remained went to the mountain for safety, and the five sovereigns of Ĕylam came after them and pursued them to the gates of Sedom, and they took all that there was in Sedom.

6 And they plundered all the cities of Sedom and Amarah, and they also took Lot, Abram's brother's son, and his property, and they seized all the goods of the cities of Sedom, and they went away. And Unik, Abram's servant, who was in the battle, saw this, and told Abram all that the sovereigns had done to the cities of Sedom, and that Lot was taken captive by them.

7 And Abram heard this, and he rose up with about three hundred and eighteen men that were with him, and that night he pursued these sovereigns and smote them. And they all fell before Abram and his men, and there was none remaining but the four sovereigns who fled, and they went each his own way.

8 And Abram recovered all the property of Sedom, and he also recovered Lot and his property, his wives and little ones and all belonging to him, so that Lot lacked nothing.

9 And when he returned from smiting these sovereigns, he and his men passed the valley of Siddim where the sovereigns had fought together.

10 And Bera sovereign of Sedom, and the rest of his men that were with him, went out from the tar pits into which they had fallen, to meet Abram and his men.

11 And Adoni-Tsedeq sovereign of Yerushalayim - the same was Shēm - went out with his men to meet

Abram and his people, with bread and wine, and they remained together in the valley of Meleḵ.

12 And Adoni-Tsedeq barak Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adoni-Tsedeq was a kohēn before Elohim.

13 And all the sovereigns of Sedom and Amarah who were there, with their servants, approached Abram and begged of him to return them their servants whom he had made captive, and to take for himself all the property.

14 And Abram answered the sovereigns of Sedom, saying, “As אֱלֹהִים lives who created the shamayim and the earth, and who redeemed my being from all affliction, and who delivered me this day from my enemies, and gave them into my hand, I will not take anything belonging to you, that you may not boast tomorrow, saying, ‘Abram became rich from our property that he saved.’

15 “For אֱלֹהִים my Elohim in whom I trust said to me, ‘You shall lack nothing, for I will barak you in all the works of your hands.’

16 “And now therefore see, here is all belonging to you, take it and go. As אֱלֹהִים lives I will not take from you from a living being down to a shoestring or thread, except the expense of the food of those who went out with me to battle. Also the portions of the men who went with me: Anēr, Eshkol, and Mamrē, they and their men, as well as those also who had remained to watch the baggage, they shall take their portion of the spoil.”

17 And the sovereigns of Sedom gave Abram according to all that he had said, and they pressed him to take of whatever he chose, but he would not.

18 And he sent away the sovereigns of Sedom and the remainder of their men, and he gave them orders about Lot, and they went to their respective places.

19 And he also sent away Lot, his brother's son, with his property, and he went with them, and Lot returned to his home, to Sedom. And Abram and his people returned to their home to the plains of Mamrē, which is in Hebron.

20 At that time אַבְרָם again appeared to Abram in Hebron, and He said to him, "Do not fear, your reward is very great before Me, for I will not leave you, until I shall have multiplied you, and baraḵ you and made your seed like the stars in the shamayim, which cannot be measured nor numbered.

21 "And I will give to your seed all these lands that you see with your eyes. To them I will give them for an inheritance forever, only be strong and do not fear, walk before Me and be perfect."

22 And in the seventy-eighth year of the life of Abram, in that year Re'u, son of Peleg died. And all the days of Re'u were two hundred and thirty-nine years, and he died.

23 And Sarai, the daughter of Haran, Abram's wife, was still barren in those days; she did not bear to Abram either son or daughter.

24 And when she saw that she bore no children she took her female servant Hagar, whom Pharaoh had given her, and she gave her to Abram her husband for a wife.

25 For Hagar learned all the ways of Sarai as Sarai taught her, she was not in any way lacking in following her good ways.

26 And Sarai said to Abram, "See, here is my female servant Hagar, go to her that she may give birth upon my knees, that I may also obtain children through her."

27 And at the end of ten years of Abram's dwelling in the land of Kena'an, which is the eighty-fifth year of Abram's life, Sarai gave Hagar to him.

28 And Abram listened to the voice of his wife Sarai, and he took his female servant Hagar and Abram came to her and she conceived.

29 And when Hagar saw that she had conceived she greatly rejoiced. But her mistress was despised in her eyes, and she said within herself, "This can only be that I am better before Elohim than Sarai my mistress, for all the days that my mistress has been with my master, she did not conceive, but אֱלֹהִים has caused me in so short a time to conceive by him."

30 And when Sarai saw that Hagar had conceived by Abram, Sarai was jealous of her female servant, and Sarai said within herself, "This is indeed none else other than she must be better than I am."

31 And Sarai said to Abram, "My wrong be upon you, for at the time when you prayed before אֱלֹהִים for children, why did you not pray for my sake, that אֱלֹהִים should give me seed from you?"

32 "And when I speak to Hagar in your presence, she despises my words, because she has conceived, and you will say nothing to her! May אֱלֹהִים judge between you and I for what you have done to me."

33 And Abram said to Sarai, "See, your female servant is in your hand, do to her as seems good in your eyes." And Sarai afflicted her, and Hagar fled from her to the wilderness.

34 And a Messenger of אֱלֹהִים found her in the place where she had fled, by a well, and He said to her, "Do not fear, for I will multiply your seed, for you shall bear a son and you shall call his name Yishma'el. Now then return to Sarai your mistress, and submit yourself under her hands."

35 And Hagar called the place of that well, Be'ēr Laḥai Ro'i. It is between Qadēsh and the wilderness of Bered.

36 And at that time Hagar returned to her master's house. And at the end of days Hagar bore a son to

Abram, and Abram called his name Yishma'el. And Abram was eighty-six years old when he brought him forth.

17 And in those days, in the ninety-first year of the life of Abram, the children of the Hittites fought against the children of Tubal, for when אַרְאֵל had scattered the sons of men upon the face of the earth, the children of the Hittites went and established themselves in the plain of Kanopia, and they built themselves cities there and dwelt by the river Tibre'u.

2 And the children of Tubal dwelt in Tusqanah, and their boundaries reached the river Tibre'u, and the children of Tubal built a city in Tusqanah, and they called the name Sabinah, after the name of Sabinah son of Tubal their father, and they dwell there to this day.

3 And it came to be at that time, the children of the Hittites fought against the children of Tubal, and the children of Tubal were smitten before the children of the Hittites. And the children of the Hittites caused three hundred and seventy men to fall from the children of Tubal.

4 And at that time the children of Tubal swore to the children of the Hittites, saying, "You shall not intermarry among us, and no man shall give his daughter to any of the sons of the Hittites."

5 For all the daughters of Tubal were in those days lovely, for then no women were found in the whole earth so lovely as the daughters of Tubal.

6 And all who delighted in the good looks of women went to the daughters of Tubal and took wives from them. And the sons of men, sovereigns and princes, who greatly delighted in the good looks of women, took wives in those days from the daughters of Tubal.

7 And at the end of three years after the children of Tubal had sworn to the children of the Hittites not to

give them their daughters for wives, about twenty men of the children of the Hittites went to take some of the daughters of Tuḫal, but they found none.

8 For the children of Tuḫal kept their oaths not to intermarry with them, and they would not break their oaths.

9 And in the days of harvest when the children of Tuḫal went into their fields to reap their harvest, the young men of the Hittites assembled and went to the city of Sabinah, and each man took a young woman from the daughters of Tuḫal, and they came to their cities.

10 And the children of Tuḫal heard of it and they went to fight against them, but they could not prevail over them, for the mountain was exceedingly high from them. And when they saw they could not prevail over them they returned to their land.

11 And at the turn of the year the children of Tuḫal went and hired about ten thousand men from those cities that were near them, and they went to fight against the children of the Hittites.

12 And the children of Tuḫal went to fight against the children of the Hittites, to destroy their land and to distress them, and in this battle the children of Tuḫal prevailed over the children of the Hittites, and the children of the Hittites, seeing that they were greatly distressed, lifted up the children which they had had by the daughters of Tuḫal upon the wall which had been built, to be before the eyes of the children of Tuḫal.

13 And the children of the Hittites said to them, "Have you come to fight against your own sons and daughters, and have we not been considered your flesh and bones from that time till now?"

14 And when the children of Tuḫal heard this they ceased to fight against the children of the Hittites, and they went away,

15 and they returned to their cities. And at that time the children of the Hittites assembled and built two cities by the sea, and they called one Purtu and the other Ariza.

16 And Abram son of Terah was then ninety-nine years old.

17 At that time אֱלֹהִים appeared to him and He said to him, "I will establish My Covenant between Me and you, and I will greatly multiply your seed. And this is the Covenant which I make between you and I: that every male child be circumcised, you and your seed after you.

18 "At eight days old it shall be circumcised, and this Covenant shall be in your flesh for an everlasting Covenant.

19 "And now therefore your name shall no longer be called Abram, but Abraham, and your wife shall no longer be called Sarai, but Sarah.

20 "For I will barak you both, and I will multiply your seed after you that you shall become a great nation, and sovereigns shall come forth from you."

18 And Abraham rose and did all that Elohim had ordered him. And he took the men of his household and those bought with his silver, and he circumcised them as אֱלֹהִים had commanded him.

2 And there was not one left whom he did not circumcise. And Abraham and his son Yishma'el were circumcised in the flesh of their foreskin; Yishma'el was thirteen years old when he was circumcised in the flesh of his foreskin.

3 And in the third day Abraham went out of his tent and sat at the door to enjoy the heat of the sun, during the pain of his flesh.

4 And אֱלֹהִים appeared to him in the plain of Mamrë, and sent three of His ministering messengers to visit him. And he was sitting at the door of the tent, and he

lifted his eyes and looked, and saw three men were coming from a distance. And he rose up and ran to meet them, and he bowed down to them and brought them into his house.

5 And he said to them, "If I have now found favour in your sight, turn in and eat a piece of bread." And he pressed them, and they turned in and he gave them water and they washed their feet, and he placed them under a tree at the door of the tent.

6 And Abraham ran and took a calf, tender and good, and he hastened to kill it, and gave it to his servant El'azar to prepare.

7 And Abraham came to Sarah into the tent, and he said to her, "Make ready three measures of fine meal quickly, knead it and make cakes to cover the pot containing the meat." And she did so.

8 And Abraham hastened and brought before them butter and milk, beef and lamb, and gave it before them to eat before the flesh of the calf was sufficiently done, and they ate.

9 And when they had finished eating one of them said to him, "I will return to you according to the time of life, and Sarah your wife shall have a son."

10 And the men afterward departed and went their ways, to the places to which they were sent.

11 In those days all the people of Sodom and Amarah, and of the whole five cities, were exceedingly wicked and sinful against אֱלֹהִים and they provoked אֱלֹהִים with their abominations. And they grew mightily in abominations and scoffing before אֱלֹהִים, and in those days their wickedness and crimes were great before אֱלֹהִים.

12 And in their land they had a very extensive valley - about half a day's walk - and in it there were fountains of water and a great amount of greenery surrounding the water.

13 And all the people of Sedom and Amarah went there four times in the year, with their wives and children and all belonging to them, and they rejoiced there with timbrels and dances.

14 And in the time of rejoicing they would all rise and lay hold of their neighbour's wives, and some, the maiden daughters of their neighbour, and they enjoyed them. And each man saw his wife and daughter in the hands of his neighbour and did not say a word.

15 And they did so from morning to night, and afterward they returned home, each man to his house and each woman to her tent; so they always did four times in the year.

16 Also when a stranger came into their cities and brought goods which he had purchased with a view to sell there, the people of these cities would assemble - men, women and children, young and old - and go to the man and take his goods by force, giving a little to each man until there was an end to all the goods of the owner which he had brought into the land.

17 And if the owner of the goods quarrelled with them, saying, "What is this deed which you have done to me?" Then they would approach to him one by one, and each would show him the little which he took and taunt him, saying, "I only took that little which you gave me!" And when he heard this from them all, he would arise and go from them in sorrow and bitterness of being, then they would all arise and go after him, and drive him out of the city with great noise and tumult.

18 And there was a man from the country of Ĕylam who was leisurely going on the way, seated upon his donkey, which carried a fine blanket of dyed colours, and the blanket was bound with a rope on the donkey.

19 And the man was on his journey passing through the street of Sedom when the sun went down in the evening. And he remained there in order to stay during the night, but no one would let him into his house. And

at that time, there was in Sedom a wicked man of evil plots, one skillful to do evil, and his name was Haḡaḡ.

20 And he lifted up his eyes and saw the traveller in the street of the city, and he came to him and said, "From where do you come, and where are you going?"

21 And the man said to him, "I am travelling from Hebron to Ēylam where I belong, and as I passed, the sun went down and no one would allow me to enter his house, though I had bread and water and also straw and food for my donkey, and am lacking nothing."

22 And Haḡaḡ answered and said to him, "All that you want shall be supplied by me, but you shall not stay in the street all night."

23 And Haḡaḡ brought him to his house, and he took off the blanket from the donkey with the rope, and brought them to his house, and he gave the donkey straw and food while the traveller ate and drank in Haḡaḡ's house. And he stayed there that night.

24 And in the morning the traveller rose early to continue his journey, when Haḡaḡ said to him, "Wait, refresh your heart with a piece of bread and then go." And the man did so, and he remained with him, and they both ate and drank together during the day, when the man rose up to go.

25 And Haḡaḡ said to him, "See, now the day is declining, you had better remain all night that your heart may be refreshed." And he pressed him so that he stayed there all night. And on the second day he rose early to go away, when Haḡaḡ pressed him, saying, "Refresh your heart with a piece of bread and then go." And he remained and ate with him the second day also, and then the man rose up to continue his journey.

26 And Haḡaḡ said to him, "See, now the day is declining, remain with me to refresh your heart and in the morning rise early and go your way."

27 And the man would not remain, but rose and saddled his donkey. And while he was saddling his donkey, the wife of Haḏaḏ said to her husband, “See, this man has remained with us for two days eating and drinking and he has given us nothing, and now shall he go away from us without giving anything?” and Haḏaḏ said to her, “Be silent.”

28 And the man saddled his donkey to go, and he asked Haḏaḏ to give him the rope and blanket to tie it on the donkey.

29 And Haḏaḏ said to him, “What are you saying?” And he said to him, “That you, my master shall give me the rope and the blanket made with dyed colours which you laid up with you in your house to take care of.”

30 And Haḏaḏ answered the man, saying, “This is the interpretation of your dream, the rope which you saw, means that your life will be lengthened out like a cord, and having seen the blanket dyed with all kinds of colours, means that you shall have a vineyard in which you will plant trees of all fruits.”

31 And the traveller answered, saying, “Not so my master, for I was awake when I gave you the rope and also a blanket woven with dyed colours, which you took off the donkey to put them aside for me!” and Haḏaḏ answered and said, “Indeed I have told you the interpretation of your dream, and it is a good dream, and this is the interpretation of it.

32 “Now the sons of men give me four pieces of silver, which is my charge for interpreting dreams, and of you I only require three pieces of silver.

33 And the man was provoked at the words of Haḏaḏ, and he cried bitterly, and he brought Haḏaḏ to Səraq, judge of Sedom.

34 And the man laid his cause before Səraq the judge, when Haḏaḏ replied, saying, “It is not so, but so the matter stands.” and the judge said to the traveller,

“This man Haḏaḏ tells you the truth, for he is famed in the cities for the accurate interpretation of dreams.”

35 And the man cried at the word of the judge, and he said, “Not so my master, for it was in the day that I gave him the rope and blanket which was on the donkey, in order to put them aside in his house!” And they both disputed before the judge, the one saying, “So the matter was,” and the other declaring otherwise.

36 And Haḏaḏ said to the man, “Give me four pieces of silver that I charge for my interpretations of dreams; I will not make any allowance. And give me the expense of the four meals that you ate in my house.”

37 And the man said to Haḏaḏ, “Truly I will pay you for what I ate in your house, only give me the rope and blanket which you laid up in your house.”

38 And Haḏaḏ replied before the judge and said to the man, “Did I not tell you the interpretation of your dream? the rope means that your days shall be prolonged like a cord, and the blanket, that you will have a vineyard in which you will plant all kinds of fruit trees.

39 “This is the proper interpretation of your dream, now give me the four pieces of silver that I require as a compensation, for I will make you no allowance.”

40 And the man cried at the words of Haḏaḏ and they both quarrelled before the judge. And the judge gave orders to his servants, who drove them harshly from the house.

41 And they went away quarrelling from the judge, then the people of Seḏom heard them. And they gathered about them and cried out against the stranger, and they drove him harshly from the city.

42 And the man continued his journey on his donkey with bitterness of being, lamenting and weeping.

43 And while he was going along, he wept at what had befallen him in the corrupt city of Seḏom.

19 And the cities of Seđom had four judges for four cities, and these were their names: Sěraq in the city of Seđom, Sharkađ in Amorah, Zaḅnaq in Admah, and Měnon in Tseḅoyim.

2 And El'azar Aḅraham's servant appointed to them different names, and he converted Sěraq to Sharkađ, Sharkađ to Shakrura, Zaḅnaq to Kezobim, and Měnon to Matslođin.

3 And by desire of their four judges, the people of Seđom and Amorah had beds erected in the streets of the cities, and if a man came to these places they laid hold of him and brought him to one of their beds, and by force made him to lie in them.

4 And as he lay down, three men would stand at his head and three at his feet, and measure him by the length of the bed. And if the man was less than the bed these six men would stretch him at each end, and when he cried out to them they would not answer him.

5 And if he was longer than the bed they would draw together the two sides of the bed at each end, until the man had reached the gates of death.

6 And if he continued to cry out to them, they would answer him, saying, "So shall it be done to a man that comes into our land!"

7 And when men heard all these matters that the people of the cities of Seđom did, they refrained from coming there.

8 And when a poor man came to their land they would give him silver and gold, and send a call in the whole city not to give him a piece of bread to eat. And if the stranger should remain there some days, and die from hunger, not having been able to obtain a piece of bread, then at his death all the people of the city would come and take their silver and gold which they had given to him.

9 And those that could recognise the silver or gold which they had given him took it back. And at his death they also stripped him of his garments, and they would fight about them, and he that prevailed over his neighbour took them.

10 After that, they would carry him and bury him under some of the shrubs in the desert. So they did all the days to anyone that came to them and died in their land.

11 And in the course of time Sarah sent El'azar to Sedom, to see Lot and inquire after his welfare.

12 And El'azar went to Sedom, and he met a man of Sedom fighting with a stranger. And the man of Sedom stripped the poor man of all his clothes and went away.

13 And the poor man cried to El'azar and pleaded his favour because of what the man of Sedom had done to him.

14 And he said to him, "Why do you act this way to the poor man who came to your land?"

15 And the man of Sedom answered El'azar, saying, "Is this man your brother, or have the people of Sedom made you a judge this day, that you speak about this man?"

16 And El'azar strove with the man of Sedom because of the poor man, and when El'azar approached to recover the poor man's clothes from the man of Sedom, he hastened and with a stone smote El'azar on the forehead.

17 And the blood flowed exceedingly from El'azar's forehead, and when the man saw the blood he caught hold of El'azar, saying, "Give me my payment for having rid you of this bad blood that was in your forehead, for such is the custom and the law in our land."

18 And El'azar said to him, "You have wounded me and require me to pay you your payment?" and El'azar would not listen to the words of the man of Sedom.

19 And the man laid hold of El'azar and brought him to Sharkad the judge of Sedom for judgment.

20 And the man spoke to the judge, saying, "Please, my master, so has this man done, for I smote him with a stone so that the blood flowed from his forehead, and he is unwilling to give me my payment."

21 And the judge said to El'azar, "This man speaks truth to you. Give him his payment, for this is the custom in our land." And El'azar heard the words of the judge, and he lifted up a stone and smote the judge. And the stone struck on his forehead, and the blood flowed exceedingly from the forehead of the judge. And El'azar said, "If this then is the custom in your land, give to this man what I should have given him, for this has been your decision; you decreed it."

22 And El'azar left the man of Sedom with the judge, and he went away.

23 And when the sovereigns of Ĕylam had fought against the sovereigns of Sedom, the sovereigns of Ĕylam captured all the property of Sedom, and they took Lot captive, with his property. And when it was told to Abraham he went and fought against the sovereigns of Ĕylam, and he recovered from their hands all the property of Lot as well as the property of Sedom.

24 At that time the wife of Lot bore him a daughter, and he called her name Paltith, saying, "Because Elohim had delivered him and his whole household from the sovereigns of Ĕylam." And Paltith daughter of Lot grew up, and one of the men of Sedom took her for a wife.

25 And a poor man came into the city to seek a livelihood, and he remained in the city some days. And all the people of Sedom sent a call, as was their custom, not to give the man a piece of bread to eat, until he dropped dead upon the earth, and they did so.

26 And Paltith the daughter of Lot saw the man lying in the streets starved with hunger, and no one would

give him any matter to keep him alive, and he was just upon the point of death.

27 And her being was filled with pity because of the man, and she fed him secretly with bread for many days, and the being of this man was revived.

28 For when she went out to fetch water she would put the bread in the water pitcher, and when she came to the place where the poor man was, she took the bread from the pitcher and gave it him to eat; so she did many days.

29 And all the people of Sedom and Amarah wondered how this man could bear starvation for so many days.

30 And they said to each other, "This can only be that he eats and drinks, for no man can bear starvation for so many days or live as this man has, without even his appearance changing." And three men concealed themselves in a place where the poor man was stationed, to know who it was that brought him bread to eat.

31 And Paltith daughter of Lot went out that day to fetch water, and she put bread into her pitcher of water. And she went to draw water by the poor man's place, and she took out the bread from the pitcher and gave it to the poor man and he ate it.

32 And the three men saw what Paltith did for the poor man, and they said to her, "It is you then who has supported him! And therefore he has not starved, nor changed in appearance nor died like the rest."

33 And the three men came out of the place in which they were concealed, and they seized Paltith and the bread which was in the poor man's hand.

34 And they took Paltith and brought her before their judges, and said to them, "Thus did she do, and it is she who supplied the poor man with bread, so he did not die all this time. Now therefore declare to us the

punishment due to this woman for having transgressed our law.”

35 And the people of Sedom and Amarah assembled and kindled a fire in the street of the city, and they took the woman and threw her into the fire and she was burned to ashes.

36 And in the city of Admah there was a woman to whom they did the same.

37 For a traveller came into the city of Admah to stay there all night, with the intention of going home in the morning, and he sat opposite the door of the house of the young woman’s father, to remain there, as the sun had gone down when he had reached that place. And the young woman saw him sitting by the door of the house.

38 And he asked her for a drink of water and she said to him, “Who are you?” and he said to her, “I was walking on the way today, and reached here when the sun went down, so I will stay here all night, and in the morning I will rise early and continue my journey.”

39 And the young woman went into the house and brought the man bread and water to eat and drink.

40 And this matter became known to the people of Admah, and they assembled and brought the young woman before the judges, so that they should judge her for this deed.

41 And the judge said, “The judgment of death must pass upon this woman because she transgressed our law, and this therefore is the decision concerning her.”

42 And the people of those cities assembled and brought out the young woman, and rubbed her with honey from head to foot, as the judge had decreed, and they placed her before a swarm of bees which were then in their hives. And the bees flew upon her and stung her so that her whole body was swollen.

43 And the young woman cried out because of the bees, but no one took notice of her or pitied her, and her cries went up to the shamayim.

44 And אֱלֹהִים was provoked at this and at all the works of the cities of Sedom, for they had a great amount of food, and had peace among them, and still would not sustain the poor and the needy. And in those days their evil doings and sins became great before אֱלֹהִים.

45 And אֱלֹהִים sent two of the messengers that had come to Abraham's house, to destroy Sedom and its cities.

46 And the messengers rose up from the door of Abraham's tent, after they had eaten and drunk, and they reached Sedom in the evening. And Lot was then sitting in the gate of Sedom, and when he saw them he rose to meet them, and he bowed down to the ground.

47 And he pressed them greatly and brought them into his house, and he gave them food which they ate, and they stayed all night in his house.

48 And the messengers said to Lot, "Arise, go out from this place, you and all belonging to you, lest you be consumed in the iniquity of this city, for אֱלֹהִים will destroy this place."

49 And the messengers laid hold upon the hand of Lot and upon the hand of his wife, and upon the hands of his children, and all belonging to him, and they brought him out and put him outside the cities.

50 And they said to Lot, "Escape for your life!" And he fled and all belonging to him.

51 Then אֱלֹהִים rained upon Sedom and upon Amorah and upon all these cities sulphur and fire from אֱלֹהִים out of the shamayim.

52 And He overthrew these cities, all the plain and all the inhabitants of the cities, and that which grew upon the ground. And Ado the wife of Lot looked back to see the destruction of the cities, for her compassion was

moved because of her daughters who remained in Sedom, for they did not go with her.

53 And when she looked back she became a post of salt, and it is still in that place to this day.

54 And the oxen which stood in that place daily licked up the salt to the end of their feet, and in the morning it would spring forth anew, and they still lick it up to this day.

55 And Lot and two of his daughters that remained with him fled and escaped to the cave of Adullam, and they remained there for some time.

56 And Abraham rose early in the morning to see what had been done to the cities of Sedom, and he looked and saw the smoke of the cities going up like the smoke of a furnace.

57 And Lot and his two daughters remained in the cave. And they made their father drink wine, and they lay with him, for they said there was no man upon earth that could raise up seed from them, for they thought that the whole earth was destroyed.

58 And they both lay with their father, and they conceived and bore sons. And the first-born called the name of her son Mo'ab, saying, "From my father I conceived him." He is the father of the Mo'abites to this day.

59 And also the younger called her son Ben-Ammi; he is the father of the children of Ammon to this day.

60 And after this, Lot and his two daughters went away from there, and he dwelt on the other side of the Yarden with his two daughters and their sons. And the sons of Lot grew up, and they went and took for themselves wives from the land of Kena'an, and they brought forth children and they were fruitful and multiplied.

20 And at that time Abraham journeyed from the plain of Mamrë, and he went to the land of the

Pelishtites, and he dwelt in Gerar. It was in the twenty-fifth year of Aḅraham's being in the land of Kena'an, and the hundredth year of the life of Aḅraham, that he came to Gerar in the land of the Pelishtites.

2 And when they entered the land he said to Sarah his wife, "Say you are my sister, to anyone that shall ask you, in order that we may escape the evil of the inhabitants of the land."

3 And as Aḅraham was dwelling in the land of the Pelishtites, the servants of Aḅimeleḅ, sovereign of the Pelishtites, saw that Sarah was exceedingly good-looking, and they asked Aḅraham concerning her, and he said, "She is my sister."

4 And the servants of Aḅimeleḅ went to Aḅimeleḅ, saying, "A man from the land of Kena'an is come to dwell in the land, and he has a sister that is exceedingly lovely."

5 And Aḅimeleḅ heard the words of his servants who praised Sarah to him, and Aḅimeleḅ sent his officers, and they brought Sarah to the sovereign.

6 And Sarah came to the house of Aḅimeleḅ, and the sovereign saw that Sarah was good-looking, and she pleased him exceedingly.

7 And he approached her and said to her, "What is that man to you with whom you came into our land?" and Sarah answered and said, "He is my brother, and we came from the land of Kena'an to dwell wherever we could find a place."

8 And Aḅimeleḅ said to Sarah, "See, my land is before you, place your brother in any part of this land that pleases you, and it will be our duty to exalt and elevate him above all the people of the land since he is your brother."

9 And Aḅimeleḅ sent for Aḅraham, and Aḅraham came to Aḅimeleḅ.

10 And Abimelek said to Abraham, "See, I have given orders that you shall be honoured as you desire because of your sister Sarah."

11 And Abraham went out from the sovereign, and the sovereign's present came after him.

12 As at evening time, before men lie down to rest, the sovereign was sitting on his throne, and a deep sleep fell upon him, and he lay on the throne and slept till morning.

13 And he dreamed that a messenger of אֱלֹהִים came to him with a drawn sword in his hand, and the messenger stood over Abimelek, and sought to slay him with the sword. And the sovereign was afraid in his dream, and said to the messenger, "In what have I sinned against you that you come to slay me with your sword?"

14 And the messenger answered and said to Abimelek, "See, you die because of the woman which you brought into your house last night, for she is a married woman, the wife of Abraham who came to your house. Now therefore return that man his wife, for she is his wife. And if you do not return her, know that you will indeed die, you and all belonging to you."

15 And on that night there was a great outcry in the land of the Pelishtites, and the inhabitants of the land saw the figure of a man standing with a drawn sword in his hand, and he smote the inhabitants of the land with the sword, continuing to smite them.

16 And the messenger of אֱלֹהִים smote the whole land of the Pelishtites on that night, and there was a great confusion on that night and on the following morning.

17 And every womb was closed, and all their issues, and the hand of אֱלֹהִים was upon them because of Sarah, wife of Abraham, whom Abimelek had taken.

18 And in the morning Abimelek rose with fear and confusion and with a great dread, and he sent and had

his servants called in, and related his dream to them, and the people were greatly afraid.

19 And one man standing among the servants of the sovereign answered the sovereign, saying, "O royal sovereign, restore this woman to her husband, for he is her husband, for the same befell the sovereign of Mitsrayim when this man came to Mitsrayim.

20 "And he said concerning his wife, 'She is my sister,' for such is his manner of doing when he comes to dwell in the land in which he is a stranger.

21 "And Pharaoh sent and took this woman for a wife, and אִפְרַיִם brought upon him grievous plagues until he returned the woman to her husband.

22 "Now therefore, O royal sovereign, know what came to pass last night to the whole land, for there was a very great fear and great pain and lamentation, and we know that it was because of the woman which you took.

23 "Now, therefore, restore this woman to her husband, lest it should befall us as it did to Pharaoh sovereign of Mitsrayim and his subjects, and that we may not die." And Abimeleḵ hastened and called and had Sarah called for. And she came before him, and he had Abraham called for, and he came before him.

24 And Abimeleḵ said to them, "What is this matter you have been doing in saying you are brother and sister, and I took this woman for a wife?"

25 And Abraham said, "Because I thought I would suffer death because of my wife." And Abimeleḵ took flocks and herds, and male servants and female servants, and a thousand pieces of silver, and he gave them to Abraham, and he returned Sarah to him.

26 And Abimeleḵ said to Abraham, "See, the whole land is before you, dwell in it wherever you shall choose."

27 And Abraham and Sarah, his wife, went out from the sovereign's presence with honour and respect, and they dwelt in the land, even in Gerar.

28 And all the inhabitants of the land of the Pelishtites and the sovereign's servants were still in pain, through the plague which the messenger had inflicted upon them the whole night because of Sarah.

29 And Abimeleḵ sent for Abraham, saying, "Pray now for your servants to אֱלֹהִים your Elohim, that He may put away this death from among us."

30 And Abraham prayed for the sake of Abimeleḵ and his subjects, and אֱלֹהִים heard the prayer of Abraham, and He healed Abimeleḵ and all his subjects.

21 And it came to be at that time, at the end of a year and four months of Abraham's dwelling in the land of the Pelishtites in Gerar, that Elohim visited Sarah, and אֱלֹהִים remembered her, and she conceived and bore a son to Abraham.

2 And Abraham called the name of the son which was born to him, which Sarah bore to him, Yitshaq.

3 And Abraham circumcised his son Yitshaq at eight days old, as Elohim had commanded Abraham to do unto his seed after him. And Abraham was one hundred, and Sarah ninety years old, when Yitshaq was born to them.

4 And the child grew up and he was weaned, and Abraham made a great feast on the day that Yitshaq was weaned.

5 And Shem and Eber and all the great people of the land, and Abimeleḵ sovereign of the Pelishtites, and his servants, and Piḳol, the commander of his army, came to eat and drink and rejoice at the feast which Abraham made on the day of his son Yitshaq being weaned.

6 Also Terah, the father of Abraham, and Nahor his brother, came from Haran, they and all belonging to

them, for they greatly rejoiced on hearing that a son had been born to Sarah.

7 And they came to Abraham, and they ate and drank at the feast which Abraham made on the day of Yitshaq being weaned.

8 And Terah and Nahor rejoiced with Abraham, and they remained with him many days in the land of the Pelishtites.

9 At that time, Serug son of Re'u died, in the first year of the birth of Yitshaq son of Abraham.

10 And all the days of Serug were two hundred and thirty-nine years, and he died.

11 And Yishma'el son of Abraham was grown up in those days; he was fourteen years old when Sarah bore Yitshaq to Abraham.

12 And Elohim was with Yishma'el son of Abraham, and he grew up, and he learned to use the bow and became an archer.

13 And when Yitshaq was five years old he was sitting with Yishma'el at the door of the tent.

14 And Yishma'el came to Yitshaq and seated himself opposite to him, and he took the bow and drew it and put the arrow in it, and intended to slay Yitshaq.

15 And Sarah saw the act which Yishma'el desired to do to her son Yitshaq, and it grieved her exceedingly because of her son, and she sent for Abraham, and said to him, "Drive out this female servant and her son, for her son shall not be heir with my son, for so he sought to do to him today."

16 And Abraham listened to the voice of Sarah, and he rose early in the morning, and he took twelve loaves and a bottle of water which he gave to Hagar, and sent her away with her son. And Hagar went with her son to the wilderness, and they dwelt in the wilderness of Paran with the inhabitants of the wilderness. And Yishma'el was an archer, and he dwelt in the wilderness a long time.

17 And afterward, he and his mother went to the land of Mitsrayim, and they dwelt there. And Haḡar took a wife for her son from Mitsrayim, and her name was Meribah.

18 And the wife of Yishma'el conceived and bore four sons and two daughters, and afterward Yishma'el and his mother and his wife and children went and returned to the wilderness.

19 And they made themselves tents in the wilderness, in which they dwelt, and they continued to travel and then to rest monthly and yearly.

20 And Elohim gave Yishma'el flocks and herds and tents because of Aḡraham his father, and the man increased in cattle.

21 And Yishma'el dwelt in deserts and in tents, travelling and resting for a long time, and he did not see the face of his father.

22 And some time after, Aḡraham said to Sarah his wife, "I will go and see my son Yishma'el, for I have a desire to see him, for I have not seen him for a long time."

23 And Aḡraham rode on one of his camels to the wilderness to seek his son Yishma'el, for he heard that he was dwelling in a tent in the wilderness with all belonging to him.

24 And Aḡraham went to the wilderness, and he reached the tent of Yishma'el about noon. And he asked after Yishma'el, and he found the wife of Yishma'el sitting in the tent with her children, and Yishma'el her husband and his mother were not with them.

25 And Aḡraham asked the wife of Yishma'el, saying, "Where has Yishma'el gone?" and she said, "He has gone to the field to hunt." And Aḡraham was still mounted upon the camel, for he would not get off to the ground as he had sworn to his wife Sarah that he would not get off of the camel.

26 And Abraham said to Yishma'el's wife, "My daughter, give me a little water that I may drink, for I am weary from the journey."

27 And Yishma'el's wife answered and said to Abraham, "We have neither water nor bread." And she continued sitting in the tent and did not notice Abraham, neither did she ask him who he was.

28 But she was beating her children in the tent, and she was cursing them, and she also cursed her husband Yishma'el and reproached him. And Abraham heard the words of Yishma'el's wife to her children, and he was very wroth and displeased.

29 And Abraham called to the woman to come out to him from the tent, and the woman came and stood opposite to Abraham, for Abraham was still mounted on the camel.

30 And Abraham said to Yishma'el's wife, "When your husband Yishma'el returns home say these words to him:

31 'A very old man from the land of the Pelishtites came here to seek you, and thus was his appearance and figure. I did not ask him who he was, and seeing you were not here he spoke to me and said, "When Yishma'el your husband returns tell him thus did the man say, 'When you come home put away this nail of the tent which you have placed here, and put another nail in its place.' " ' "

32 And Abraham finished his instructions to the woman, and he turned and went off on the camel homeward.

33 And after that, Yishma'el came from the chase, he and his mother, and returned to the tent, and his wife spoke these words to him:

34 "A very old man from the land of the Pelishtites came to seek you, and thus was his appearance and figure. I did not ask him who he was, and seeing you were not at home he said to me, 'When your husband

comes home tell him, “Thus saith the old man, ‘Put away the nail of the tent which you have placed here and place another nail in its place.’ ” ’ ”

35 And Yishma’ël heard the words of his wife, and he knew that it was his father, and that his wife did not honour him.

36 And Yishma’ël understood his father’s words that he had spoken to his wife, and Yishma’ël listened to the voice of his father, and Yishma’ël drove out the woman and she went away.

37 And afterward Yishma’ël went to the land of Kena’an, and he took another wife and he brought her to his tent to the place where he then dwelt.

38 And at the end of three years Aḅraham said, “I will go again and see Yishma’ël my son, for I have not seen him for a long time.”

39 And he rode on his camel and went to the wilderness, and he reached the tent of Yishma’ël about noon.

40 And he asked after Yishma’ël, and his wife came out of the tent and she said, “He is not here my master, for he has gone to hunt in the fields, and to feed the camels.” And the woman said to Aḅraham, “Turn in my master into the tent, and eat a piece of bread, for your being must be wearied because of the journey.”

41 And Aḅraham said to her, “I will not stop for I am in haste to continue my journey, but give me a little water to drink, for I am thirsty.” And the woman hastened and ran into the tent and she brought out water and bread to Aḅraham, which she placed before him and she urged him to eat. And he ate and drank and his heart was refreshed and he barak his son Yishma’ël.

42 And he finished his meal and he barak אֲרָאָה and he said to Yishma’ël’s wife, “When Yishma’ël comes home say these words to him:

43 ‘A very old man from the land of the Pelishtites came here and asked after you, and you were not

here. And I brought him out bread and water and he ate and drank and his heart was refreshed.

44 'And he spoke these words to me: "When Yishma'ël your husband comes home, say to him, 'The nail of the tent which you have is very good, do not put it away from the tent.' " ' "

45 And Aḇraham finished instructing the woman, and he rode off to his home to the land of the Pelishtites. And when Yishma'ël came to his tent, his wife went out to meet him with joy and a cheerful heart.

46 And she said to him, "An old man came here from the land of the Pelishtites and thus was his appearance. And he asked after you and you were not here, so I brought out bread and water, and he ate and drank and his heart was refreshed.

47 "And he spoke these words to me: 'When Yishma'ël your husband comes home say to him, "The nail of the tent which you have is very good, do not put it away from the tent." ' "

48 And Yishma'ël knew that it was his father, and that his wife had honoured him, and אַרְבָּעָה barak Yishma'ël.

22 And Yishma'ël then rose up and took his wife and his children and his cattle and all belonging to him, and he journeyed from there and he went to his father in the land of the Pelishtites.

2 And Aḇraham related to Yishma'ël his son the matter with the first wife that Yishma'ël took, according to what she did.

3 And Yishma'ël and his children dwelt with Aḇraham many days in that land, and Aḇraham dwelt in the land of the Pelishtites a long time.

4 And the days increased and reached twenty-six years, and after that Aḇraham with his servants and all belonging to him went from the land of the Pelishtites and moved to a great distance. And they came near to Hebron, and they remained there, and the servants of

Abraham dug wells of water, and Abraham and all belonging to him dwelt by the water. And the servants of Abimelech sovereign of the Pelishtites heard the report that Abraham's servants had dug wells of water in the borders of the land.

5 And they came and quarrelled with the servants of Abraham, and they robbed them of the great well which they had dug.

6 And Abimelech sovereign of the Pelishtites heard of this matter, and he, with Piqol the commander of his army and twenty of his men came to Abraham, and Abimelech spoke to Abraham concerning his servants, and Abraham rebuked Abimelech concerning the well of which his servants had robbed him.

7 And Abimelech said to Abraham, "As אֱלֹהִים lives, who created the whole earth, I did not hear of the deed which my servants did to your servants until this day."

8 And Abraham took seven ewe lambs and gave them to Abimelech, saying, "Please, take these from my hands that it may be a witness for me that I dug this well."

9 And Abimelech took the seven ewe lambs which Abraham had given to him, for he had also given him cattle and herds in great amount, and Abimelech swore to Abraham concerning the well. Therefore he called that well Be'ërsheba, for there they both swore an oath concerning it.

10 And they both made a covenant in Be'ërsheba, and Abimelech rose up with Piqol the commander of his army and all his men, and they returned to the land of the Pelishtites. And Abraham and all belonging to him dwelt in Be'ërsheba, and he was in that land a long time.

11 And Abraham planted a large grove in Be'ërsheba, and he made four gates for it facing the four sides of the earth. And he planted a vineyard in it, so that if a traveler came to Abraham he entered any gate which

was on his way, and remained there and ate and drank and satisfied himself and then departed.

12 For the house of Abraham was always open to the sons of men that passed and returned, who came daily to eat and drink in the house of Abraham.

13 And any man who had hunger and came to Abraham's house, Abraham would give him bread that he might eat and drink and be satisfied. And anyone that came naked to his house he would clothe with garments as he might choose, and give him silver and gold and make known to him אֱלֹהִים who had created him in the earth. Abraham did this all his life.

14 And Abraham and his children and all belonging to him dwelt in Be'ërsheba, and he pitched his tent as far as Hebron.

15 And Abraham's brother Nahor and his father and all belonging to them dwelt in Haran, for they did not come with Abraham to the land of Kena'an.

16 And children were born to Nahor which Milkah the daughter of Haran, and sister to Sarah, Abraham's wife, bore to him.

17 And these are the names of those that were born to him: Uts, Buz, Qemu'ël, Kesed, Hazo, Pildash, Yidlaph, and Bethu'ël, being eight sons. These are the children of Milkah which she bore to Nahor, Abraham's brother.

18 And Nahor had a concubine and her name was Re'uwmah, and she also bore to Nahor, Tebah, Gaḥam, Taḥash and Ma'aḳah, being four sons.

19 And the children that were born to Nahor were twelve sons besides his daughters, and they also had children born to them in Haran.

20 And the children of Uts, the first-born of Nahor were Abi, Hereph, Gaḍin, Melush, and Deborah their sister.

21 And the sons of Buz were Baraḳ'ël, Na'amath, Shewa, and Maḍonu.

22 And the sons of Qemu'ël were Aram and Reḥob.

23 And the sons of Kesed were Anammelek, Meshai, Benon and Yiphi. And the sons of Hazo were Pildash, Mehi and Epher.

24 And the sons of Pildash were Arud, Hammum, Mered and Moloch.

25 And the sons of Yidlap were Mushan, Kushan and Mutsi.

26 And the children of Bethu'el were Saḡar, Laban and their sister Ribqah.

27 These are the clans of the children of Naḡor, that were born to them in Haran. And Aram son of Qemu'el, and Reḡob his brother went away from Haran, and they found a valley in the land by the river Perath.

28 And they built a city there, and they called the name of the city after the name of Pethor son of Aram - that is Aram-Naharayim to this day.

29 And the children of Kesed also went to dwell where they could find a place, and they went and they found a valley opposite to the land of Shin'ar, and they dwelt there.

30 And they built themselves a city there, and they called the name of the city, Kesed after the name of their father. That is the land of Kasdim to this day. And the Kasdim dwelt in that land and they were fruitful and multiplied exceedingly.

31 And Teraḡ, father of Naḡor and Abraham, went and took another wife in his old age, and her name was Pelilah, and she conceived and bore him a son and he called his name Tsobah.

32 And Teraḡ lived twenty-five years after he brought forth Tsobah.

33 And Teraḡ died in that year, that is, in the thirty-fifth year of the birth of Yitshaq son of Abraham.

34 And the days of Teraḡ were two hundred and five years, and he was buried in Haran.

35 And Tsobah son of Teraḡ lived thirty years and he brought forth Aram, Aḡlith and Merik.

36 And Aram, son of Tsoḅah, son of Terah, had three wives and he brought forth twelve sons and three daughters. And אֱלֹהִים gave to Aram son of Tsoḅah, riches and possessions, and a great amount of cattle, and flocks and herds, and the man increased greatly.

37 And Aram son of Tsoḅah and his brother and all his household journeyed from Ḥaran. And they went to dwell where they should find a place, for their property was too great to remain in Ḥaran, for they could not stop in Ḥaran together with their brothers, the children of Naḥor.

38 And Aram son of Tsoḅah went with his brothers, and they found a valley at a distance toward the eastern country and they dwelt there.

39 And they also built a city there, and they called the name of it Aram, after the name of their eldest brother - that is Aram Tsoḅah to this day.

40 And Yitshaq son of Aḅraham was growing up in those days, and Aḅraham his father taught him the Way of אֱלֹהִים to know אֱלֹהִים, and אֱלֹהִים was with him.

41 And when Yitshaq was thirty-seven years old, Yishma'ël his brother was going about with him in the tent.

42 And Yishma'ël boasted of himself to Yitshaq, saying, "I was thirteen years old when אֱלֹהִים spoke to my father to circumcise us, and I did according to the Word of אֱלֹהִים which He spoke to my father, and I gave my being to אֱלֹהִים, and I did not transgress His Word which He commanded my father."

43 And Yitshaq answered Yishma'ël, saying, "Why do you boast to me about this? About a little bit of your flesh which you took from your body, concerning which אֱלֹהִים commanded you.

44 "As אֱלֹהִים lives, the Elohim of my father Aḅraham, if אֱלֹהִים should say to my father, 'Take now your son Yitshaq and offer him as an offering before Me, I would not refrain but would joyfully consent to it.'"

45 And אַבְרָהָם heard the word that Yitshaq spoke to Yishma'el, and it seemed good in the eyes of אַבְרָהָם, and He thought to try Abraham in this matter.

46 And the day arrived when the sons of Elohim came and placed themselves before אַבְרָהָם, and Satan also came with the sons of Elohim before אַבְרָהָם.

47 And אַבְרָהָם said to Satan, "From where do you come?" and Satan answered אַבְרָהָם and said, "From going to and fro in the earth, and from walking up and down in it."

48 And אַבְרָהָם said to Satan, "What is your word to me concerning all the children of the earth?" and Satan answered אַבְרָהָם and said, "I have seen all the children of the earth who serve You and remember You when they require anything from You.

49 "And when You give them the matter which they require from You, they sit at their ease, and forsake You and they remember You no more.

50 "Have You seen Abraham son of Terah, who at first had no children, and he served You and erected altars to You wherever he came, and he brought up offerings upon them, and he proclaimed Your Name continually to all the children of the earth.

51 "And now that his son Yitshaq is born to him, he has forsaken You. He has made a great feast for all the inhabitants of the land, but he has forgotten אַבְרָהָם.

52 "For among all that he has done he brought You no offering; neither burnt offering nor peace offering, neither ox, lamb, nor goat of all that he slaughtered on the day that his son was weaned.

53 "Even from the time of his son's birth till now, being thirty-seven years, he built no altar before You, nor brought any offering to You, for he saw that You gave what he requested before You, and he therefore forsook You."

54 And אַבְרָהָם said to Satan, "Have you thus considered My servant Abraham? For there is none

like him upon earth, a perfect and an upright man before Me, one that fears Elohim and avoids evil. As I live, were I to say to him, 'Bring up Yitsh̄aq your son before Me,' he would not withhold him from Me, much more if I told him to bring up a burnt offering before Me from his flock or herds."

55 And Satan answered אֱלֹהִים and said, "Speak now to Abraham then as You have said, and You will see whether he will not this day transgress and cast aside Your words."

23 At that time the word of אֱלֹהִים came to Abraham, and He said to him, "Abraham!" And he said, "Here I am."

2 And He said to him, "Take now your son, your only son whom your love, even Yitsh̄aq, and go to the land of Moriyah, and offer him there for a burnt offering upon one of the mountains which shall be shown to you. For there will your see a cloud and the esteem of אֱלֹהִים."

3 And Abraham said within himself, "How shall I separate my son Yitsh̄aq from Sarah his mother, in order to offer him as a burnt offering before אֱלֹהִים?"

4 And Abraham came into the tent, and he sat before Sarah his wife, and he spoke these words to her:

5 "My son Yitsh̄aq is grown and for some time he has not studied the service of his Elohim. Now tomorrow I will go and bring him to Shēm, and Ēber his son, and there he will learn the Ways of אֱלֹהִים for they will teach him to know אֱלֹהִים as well as to know that when he prays continually before אֱלֹהִים, He will answer him. Therefore, there he will know the Way of serving אֱלֹהִים his Elohim.

6 And Sarah said, "You have spoken well. Go my master and do to him as you have said, but do not remove him a great distance from me, neither let him

remain there too long, for my being is bound within his being.”

7 And Aḅraham said to Sarah, “My daughter, let us pray to אלהינו our Elohim that He may do good with us.”

8 And Sarah took her son Yitsh̄aq and he stayed all that night with her, and she kissed and embraced him, and gave him instructions till morning.

9 And she said to him, “O my son, how can my being separate itself from you?” And she still kissed him and embraced him, and she gave Aḅraham instructions concerning him.

10 And Sarah said to Aḅraham, “O my master, please take heed of your son, and keep your eyes on him, for I have no other son nor daughter but him.

11 “O forsake him not. If he is hungry give him bread, and if he is thirsty give him water to drink. Do not let him go on foot, neither let him sit in the sun.

12 “Neither let him go by himself on the way, neither force him from whatever he may desire, but do to him as he may say to you.”

13 And Sarah wept bitterly the whole night for the sake of Yitsh̄aq, and she gave him instructions till morning.

14 And in the morning Sarah selected a very fine and good-looking garment from those garments which she had in the house, that Aḅimeleḅ had given to her.

15 And she dressed Yitsh̄aq her son with it, and she put a turban on his head, and she enclosed a precious stone in the top of the turban, and she gave them provision for the journey, and they went forth. And Yitsh̄aq went with his father Aḅraham, and some of their servants accompanied them to see them on the way.

16 And Sarah went out with them, and she accompanied them on the way to see them off, and they said to her, “Return to the tent.”

17 And when Sarah heard the words of her son Yitsh̄aq she wept bitterly, and Aḅraham her husband

wept with her, and their son wept with them a great weeping. Those who went with them also wept greatly.

18 And Sarah caught hold of her son Yitshaq, and she held him in her arms, and she embraced him and continued to weep with him, and Sarah said, “Who knows if after this day I shall ever see you again?”

19 And they still wept together, Abraham, Sarah and Yitshaq, and all those that accompanied them on the way wept with them. And Sarah afterward turned away from her son, weeping bitterly, and all her male servants and female servants returned with her to the tent.

20 And Abraham went with Yitshaq his son to offer him as a burnt offering before אֱלֹהִים, as He had commanded him.

21 And Abraham took two of his young men with him, Yishma'el son of Haḡar and El'azar his servant, and they went together with them. And while they were walking on the way the young men spoke these words to themselves.

22 And Yishma'el said to El'azar, “Now my father Abraham is going with Yitshaq to offer him for a burnt offering to אֱלֹהִים, as He commanded him.

23 “Now when he returns he will give to me all that he possesses, to inherit after him, for I am his first-born.”

24 And El'azar answered Yishma'el and said, “Indeed, Abraham drove you away with your mother, and swore that you should not inherit any matter of all he possesses. And to whom will he give all that he has, with all his treasures, but to me his servant, who has been trustworthy in his house, who has served him night and day, and has done all that he desired me? He will bequeath all that he possesses to me at his death.”

25 And while Abraham was proceeding with his son Yitshaq along the way, Satan came and appeared to Abraham in the form of a very aged man, humble and

of lowly spirit. And he approached Abraham and said to him, “Are you stupid or senseless, that you go to do this matter today to your only son?”

26 “For Elohim gave you a son in your latter days, in your old age, and will you go and slaughter him this day? For he committed no violence, and will you cause the being of your only son to perish from the earth?”

27 “Do you not know and understand that this matter cannot be from אֱלֹהִים? For אֱלֹהִים cannot do to man such evil upon earth to say to him, ‘Go slaughter your child.’ ”

28 And Abraham heard this and knew that it was the word of Satan who attempted to draw him aside from the Way of אֱלֹהִים, but Abraham would not listen to the voice of Satan, and Abraham rebuked him so that he went away.

29 And Satan returned and came to Yitshaq. And he appeared to Yitshaq in the form of a young man, handsome and well favoured.

30 And he approached Yitshaq and said to him, “Do you not know and understand that your foolish old father brings you to the slaughter this day for naught?”

31 “Now therefore, my son, do not listen nor attend to him, for he is a foolish old man, and do not let your precious being and good-looking figure be lost from the earth.”

32 And Yitshaq heard this, and said to Abraham, “Have you heard, my father, that which this man has spoken? Even thus has he spoken.”

33 And Abraham answered his son Yitshaq and said to him, “Take heed of him but do not listen to his words, nor attend to him, for he is ha’Satan, endeavouring to draw us aside this day from the Commands of Elohim.”

34 And Abraham again rebuked Satan, and Satan went from them. And seeing he could not prevail over them he hid himself from them, and he went and passed before them on the way. And he transformed

himself into a large stream of water on the way, and Abraham and Yitshaq and his two young men reached that place, and they saw a stream large and powerful as the mighty waters.

35 And they entered the stream and passed into it, and the waters at first reached their legs.

36 And they went deeper into the stream and the waters reached up to their necks, and they were all afraid because of the water. And while they were going over the stream Abraham recognized that place, and he knew that there was no water there before.

37 And Abraham said to his son Yitshaq, "I know this place in which there was no stream nor water. Now therefore, it is ha'Satan who does all this to us, to draw us aside this day from the Commands of Elohim."

38 And Abraham rebuked him and said to him, "אֱלֹהִים rebuke you, O Satan, begone from us for we go by the Commands of Elohim!"

39 And Satan was afraid at the voice of Abraham, and he went away from them, and the place again became dry land as it was at first.

40 And Abraham went with Yitshaq toward the place that Elohim had told him.

41 And on the third day, Abraham lifted up his eyes and saw the place at a distance which Elohim had told him of.

42 And a column of fire appeared to him that reached from the earth to the shamayim, and a cloud of esteem upon the mountain. And the esteem of אֱלֹהִים was seen in the cloud.

43 And Abraham said to Yitshaq, "My son, do you see in that mountain, which we see at a distance, that which I see upon it?"

44 And Yitshaq answered and said to his father, "I see! And look, a column of fire and a cloud, and the esteem of אֱלֹהִים is seen upon the cloud."

45 And Abraham knew that his son Yitshaq was accepted before אֱלֹהִים for a burnt offering.

46 And Abraham said to El'azar and to Yishma'el his son, "Do you also see that which we see upon the mountain which is at a distance?"

47 And they answered and said, "We see nothing more than like the other mountains of the earth." And Abraham knew that they were not accepted before אֱלֹהִים to go with them, and Abraham said to them, "Stay here with the donkey while Yitshaq my son and I go over to the mountain and worship there before אֱלֹהִים and then return to you."

48 And El'azar and Yishma'el remained in that place, as Abraham had commanded.

49 And Abraham took wood for a burnt offering and placed it upon his son Yitshaq, and he took the fire and the knife, and they both went to that place.

50 And when they were going along Yitshaq said to his father, "Look, I see here the fire and wood, but where then is the lamb that is to be the burnt offering before אֱלֹהִים?"

51 And Abraham answered his son Yitshaq, saying, "אֱלֹהִים has made choice of you my son, to be a perfect burnt offering instead of the lamb."

52 And Yitshaq said to his father, "I will do all that אֱלֹהִים spoke to you with joy and cheerfulness of heart."

53 And Abraham said further to Yitshaq his son, "Is there in your heart any thought or counsel concerning this, which is not proper? Please, tell me my son. O my son do not conceal it from me."

54 And Yitshaq answered his father Abraham and said to him, "O my father, as אֱלֹהִים lives and as your being lives, there is nothing in my heart to cause me to deviate either to the right or to the left from the word that he has spoken to you.

55 “Neither limb nor muscle has moved or stirred at this, nor is there in my heart any thought or evil counsel concerning this.

56 “But I am of joyful and cheerful heart in this matter, and I say, ‘Baruk is אֱלֹהֵינוּ who has this day chosen me to be a burnt offering before Him.’ ”

57 And Aḇraham greatly rejoiced at the words of Yitsh̄aq, and they went on together and came to that place אֱלֹהֵינוּ had spoken of.

58 And Aḇraham approached to build the altar in that place, and Aḇraham was weeping. And Yitsh̄aq took stones and mortar until they had finished building the altar.

59 And Aḇraham took the wood and placed it in order on the altar which he had built.

60 And he took his son Yitsh̄aq and bound him in order to place him upon the wood which was on the altar, to slay him for a burnt offering before אֱלֹהֵינוּ.

61 And Yitsh̄aq said to his father, “Bind me safely and then place me upon the altar lest I should turn and move, and break loose from the force of the knife upon my flesh and thereof profane the burnt offering.” And Aḇraham did so.

62 And Yitsh̄aq said further to his father, “O my father, when you have slain me and burnt me for an offering, take with you that which remains of my ashes to bring to Sarah my mother, and say to her, ‘This is the sweet smelling fragrance of Yitsh̄aq.’ But do not tell her this if she should sit near a well or upon any high place, lest she should cast her being after me and die.”

63 And Aḇraham heard the words of Yitsh̄aq, and he lifted up his voice and wept when Yitsh̄aq spoke these words. And Aḇraham’s tears gushed down upon Yitsh̄aq his son, and Yitsh̄aq wept bitterly, and he said to his father, “Hasten, O my father, and do with me the will of אֱלֹהֵינוּ our Elohim as He has commanded you.”

64 And the hearts of Abraham and Yitshaq rejoiced at this which אלהים had commanded them, but the eye wept bitterly while the heart rejoiced.

65 And Abraham bound his son Yitshaq, and placed him on the altar upon the wood, and Yitshaq stretched out his neck upon the altar before his father, and Abraham stretched out his hand to take the knife to slay his son as a burnt offering before אלהים.

66 At that time the messengers of favour came before אלהים and spoke to Him concerning Yitshaq, saying,

67 “O אלהים, You are a compassionate Sovereign showing favour over all that You have created in the shamayim and in earth, and You support them all. Therefore give ransom and redemption instead of Your servant Yitshaq, and pity and have compassion on Abraham and Yitshaq his son, who are this day performing Your Commands.

68 “Have You seen, O אלהים, how Yitshaq son of Abraham Your servant is bound down to the slaughter like a beast? Now therefore let Your compassion be roused for them, O אלהים.”

69 At that time אלהים appeared to Abraham, and called to him, from the shamayim, and said to him, “Do not lay your hand upon the boy, neither do any matter to him, for now I know that you revere Elohim in performing this act, and in not withholding your son, your only son, from Me.”

70 And Abraham lifted up his eyes and looked, and see, a ram was caught in a thicket by its horns. That was the ram which אלהים Elohim had created in the earth in the day that he made the earth and the shamayim.

71 For אלהים had prepared this ram from that day, to be a burnt offering instead of Yitshaq.

72 And this ram was advancing to Abraham when Satan caught hold of it and entangled its horns in the

thicket, that he might not advance to Abraham, in order that Abraham might slay his son.

73 And Abraham, seeing the ram advanced toward it but Satan withheld it; took it and brought it before the altar. And he loosened his son Yitshaq from his binding, and he put the ram in his place, and Abraham killed the ram upon the altar, and offered it as a burnt offering in the place of his son Yitshaq.

74 And Abraham sprinkled some of the blood of the ram on the altar, and he lifted his voice and said, "This is in the place of my son, and may this be considered this day as the blood of my son before אֱלֹהִים."

75 And all that Abraham did on this occasion by the altar, he would lift his voice and say, "This is in the place of my son, and may it be considered this day before אֱלֹהִים in the place of my son." And Abraham finished the whole of the service by the altar, and the service was accepted before אֱלֹהִים, and was accounted as if it had been Yitshaq. And אֱלֹהִים barak Abraham and his seed on that day.

76 And Satan went to Sarah, and he appeared to her in the form of an old man, very humble and meek. And Abraham was still occupied with the burnt offering before אֱלֹהִים.

77 And he said to her, "Do you not know all the work that Abraham has done with your only son this day? For he took Yitshaq and built an altar, and killed him, and offered him as a burnt offering on the altar. And Yitshaq cried and wept before his father, but he did not look to him, neither did he have compassion on him."

78 And Satan repeated these words, and he went away from her. And Sarah heard all the words of Satan, and she thought him to be an old man from among the sons of men who had been with her son, and had come and told her these matters.

79 And Sarah lifted up her voice and wept and cried out bitterly because of her son, and she threw herself

upon the ground and she cast dust upon her head, and she said, “O my son, Yitshaq my son. O that I had died this day instead of you!” And she continued to weep and said, “It grieves me for you, O my son, my son Yitshaq. O that I had died this day in your place!”

80 And she still continued to weep, and said, “It grieves me for you after I have reared you and have brought you up. Now my joy is turned into mourning over you. I, that had a longing for you, and cried and prayed to Elohim till I bore you at ninety years old. And now you have served this day for the knife and the fire, to be made an offering.

81 “But I console myself with you, my son, in it being the word of אֱלֹהִים, for you performed the Command of your Elohim. For who can transgress the Word of our Elohim, in whose hands is the being of every living creature?

82 “You are just, O אֱלֹהִים our Elohim, for all Your works are good and righteous. For I also rejoice in Your Word which you commanded, and while my eye weeps bitterly, my heart rejoices!”

83 And Sarah laid her head upon the bosom of one of her female servants, and she became as still as a stone.

84 She afterward rose up and went about making inquiries till she came to Hēbron. And she inquired of all those whom she met walking on the way, but no one could tell her what had befell her son.

85 And she came with her female servants and male servants to Qiryath Arba, which is Hēbron, and she asked concerning her son, and she remained there while she sent some of her servants to seek where Abraham had gone with Yitshaq. They went to seek him in the house of Shēm and Ēber, but they could not find him, and they sought throughout the land but he was not there.

86 And see, Satan came to Sarah in the form of an old man, and he came and stood before her, and said to her, "I spoke falsely to you, for Abraham did not kill his son and he is not dead." And when she heard the word, her joy was so exceedingly violent for the sake of her son, that her being went out through joy. She died and was gathered to her people.

87 And when Abraham had finished his service he returned with his son Yitshaq to his young men, and they rose up and went together to Be'ersheba, and they came home.

88 And Abraham sought for Sarah, and could not find her. And he made inquiries concerning her, and they said to him, "She went as far as Hebron to seek you both where you had gone, for thus was she informed."

89 And Abraham and Yitshaq went to her to Hebron, and when they found that she was dead they lifted up their voices and wept bitterly over her. And Yitshaq fell upon his mother's face and wept over her, and he said, "O my mother, my mother, how have you left me, and where have you gone? O how, how have you left me?"

90 And Abraham and Yitshaq wept greatly, and all their servants wept with them because of Sarah, and they mourned over her a great and grievous mourning.

24 And the life of Sarah was one hundred and twenty-seven years, and Sarah died. And Abraham rose up from before his dead to seek a burial place to bury his wife Sarah, and he went and spoke to the children of Heeth, the inhabitants of the land, saying,

2 "I am a stranger and a sojourner with you in your land. Give me a possession for a burial place in your land, that I may bury my dead from before me."

3 And the children of Heeth said to Abraham, "See, the land is before you. In the choicest of our burial places bury your dead, for no man shall withhold you from burying your dead."

4 And Abraham said to them, “If you are agreeable to this, go and ask for me from Ephron, son of Tsohar, requesting that he may give me the cave of Makpēlah, which is in the end of his field, and I will purchase it from him for whatever he desires for it.”

5 And Ephron dwelt among the children of Hēth, and they went and called for him, and he came before Abraham. And Ephron said to Abraham, “See, all you require your servant will do.” And Abraham said, “No, but I will buy the cave and the field which you have for value, in order that it may be for a possession for a burial place forever.”

6 And Ephron answered and said, “See the field and the cave are before you, give whatever you desire.” And Abraham said, “Only at full value will I buy it from your hand, and from the hands of those that go in at the gate of your city, and from the hand of your seed forever.”

7 And Ephron and all his brothers heard this, and Abraham weighed to Ephron four hundred sheqels of silver into the hands of Ephron and into the hands of all his brothers. And Abraham wrote this matter, and he wrote it and witnessed it with four witnesses.

8 And these are the names of the witnesses, Amigal son of Abishna the Hittite, Adihorom son of Ashunak the Hiwwite, Abdon son of Ahiram the Gomerite, Baqdil son of Abudush the Tsidonian.

9 And Abraham took the book of the purchase, and placed it in his treasures. And these are the words that Abraham wrote in the book, namely:

10 That the cave and the field Abraham bought from Ephron the Hittite, and from his seed, and from those that go out of his city, and from their seed forever, are to be a purchase to Abraham and to his seed and to those that go forth from his loins, for a possession of a burial place forever. And he put a seal on it and witnessed it with witnesses.

11 And the field and the cave that was in it, and all that place were made secure to Aḅraham and to his seed after him, from the children of Hĕth; see, it is before Mamrĕ in Hĕbron, which is in the land of Kena'an.

12 And after this Aḅraham buried his wife Sarah there, and that place and all its boundary became to Aḅraham and to his seed as a possession for a burial place.

13 And Aḅraham buried Sarah with ceremony as observed at the burial of sovereigns, and she was buried in very fine and attractive garments.

14 And at her coffin was Shĕm, his sons Ĕḅer and Aḅimeleḅ, together with Anĕr, Eshkol and Mamrĕ. And all the noblemen of the land followed her coffin.

15 And the days of Sarah were one hundred and twenty-seven years and she died. And Aḅraham made a great and grievous mourning, and he performed the custom of mourning for seven days.

16 And all the inhabitants of the land comforted Aḅraham and Yitshĕaq his son for the sake of Sarah.

17 And when the days of their mourning passed by, Aḅraham sent his son Yitshĕaq away, and he went to the house of Shĕm and Ĕḅer, to learn the Ways of אִתְּוֹת and His Torot. And Aḅraham remained there three years.

18 At that time Aḅraham rose up with all his servants, and they went and returned homeward to Be'ĕrsheḅa, and Aḅraham and all his servants remained in Be'ĕrsheḅa.

19 And at the turn of the year, Aḅimeleḅ sovereign of the Pelishtites died in that year. He was one hundred and ninety-three years old at his death. And Aḅraham went with his people to the land of the Pelishtites, and they comforted the whole household and all his servants, and he then turned and went home.

20 And it came to be, after the death of Aḅimeleḅ that the people of Gerar took Ben-Maliḅ his son, and he

was only twelve years old, and they made him sit in the place of his father.

21 And they called his name Aḅimeleḅ after the name of his father, for thus was their custom to do in Gerar. And Aḅimeleḅ reigned instead of Aḅimeleḅ his father, and he sat upon his throne.

22 And Lot son of Haran also died in those days, in the thirty-ninth year of the life of Yitṣḥaq. And all the days that Lot lived were one hundred and forty years, and he died.

23 And these are the children of Lot, that were born to him by his daughters. The name of the first-born was Mo'aḅ, and the name of the second was Ben-Ammi.

24 And the two sons of Lot went and took for themselves wives from the land of Kena'an, and they bore children to them. And the children of Mo'aḅ were Ēḏ, Mayon, Tarsus, and Kanwil, four sons. These are fathers to the children of Mo'aḅ to this day.

25 And all the clans of the children of Lot went to dwell wherever they should settle, for they were fruitful and increased abundantly.

26 And they went and built themselves cities in the land where they dwelt, and they called the names of the cities which they built after their own names.

27 And Naḥor son of Teraḥ, brother to Aḅraham, died in those days, in the fortieth year of the life of Yitṣḥaq. And all the days of Naḥor were one hundred and seventy-two years and he died, and was buried in Ḥaran.

28 And when Aḅraham heard that his brother was dead he grieved sadly, and he mourned over his brother many days.

29 And Aḅraham called for El'azar his head servant, to give him orders concerning his house, and he came and stood before him.

30 And Aḅraham said to him, "See, I am old. I do not know the day of my death; for I am advanced in days.

Now therefore rise up, go forth, and do not take a wife for my son from this place and from this land, from the daughters of the Kena'anites among whom we dwell.

31 "But go to my land and to my birthplace, and take from there a wife for my son. And אֱלֹהִים Elohim of the shamayim and earth who took me from my father's house and brought me to this place, and said to me, 'To your seed will I give this land for an inheritance forever,' He will send His messenger before you and prosper your way, that you may obtain a wife for my son from my clan and from my father's house."

32 And the servant answered his master Aḅraham and said, "See, I go to your birthplace and to your father's house, and take a wife for your son from there. But if the woman is not willing to follow me to this land, shall I take your son back to the land of your birthplace?"

33 And Aḅraham said to him, "Take heed that you do not bring my son there again! For אֱלֹהִים before whom I have walked, He will send His messenger before you and prosper your way."

34 And El'azar did as Aḅraham ordered him, and El'azar swore to Aḅraham his master upon this matter. And El'azar rose up and took ten camels from the camels of his master, and ten men from his master's servants with him, and they rose up and went to Ḥaran, the city of Aḅraham and Naḥor, in order to take a wife for Yitshāq son of Aḅraham. And while they were gone Aḅraham sent to the house of Shēm and Ēḅer, and they brought from there his son Yitshāq.

35 And Yitshāq came home to his father's house to Be'ērsheḅa, while El'azar and his men came to Ḥaran. And they stopped in the city by the watering place, and he made his camels to kneel down by the water and they remained there.

36 And El'azar, Aḅraham's servant, prayed and said, "O Elohim of Aḅraham my master; please meet before me this day and show kindness to my master, that You

shall appoint this day a wife for my master's son from his clan.”

37 And אֵלְעָזָר listened to the voice of El'azar, for the sake of his servant Abraham, and he encountered the daughter of Bethu'el, son of Milkah, the wife of Nahor, brother to Abraham. And El'azar came to her house.

38 And El'azar related to them all concerning him, and that he was Abraham's servant, and they greatly rejoiced with him.

39 And they all barak אֵלְעָזָר who brought this matter about, and they gave him Ribqah, the daughter of Bethu'el, as a wife for Yitshaq.

40 And the young woman was of very attractive appearance. She was a maiden, and Ribqah was ten years old in those days.

41 And Bethu'el and Laban and his children made a feast on that night, and El'azar and his men came and ate and drank and rejoiced there on that night.

42 And El'azar rose up in the morning, he and the men that were with him, and he called to the whole household of Bethu'el, saying, “Send me away that I may go to my master.” And they rose up and sent away Ribqah and her nurse Deborah, the daughter of Uts, and they gave her silver and gold, male servants and female servants, and they barak her.

43 And they sent El'azar away with his men, and the servants took Ribqah, and he went and returned to his master to the land of Kena'an.

44 And Yitshaq took Ribqah and she became his wife, and he brought her into the tent.

45 And Yitshaq was forty years old when he took Ribqah, the daughter of his uncle Bethu'el, for a wife.

25 And it came to be at that time that Abraham again took a wife in his old age, and her name was Qeturah, from the land of Kena'an.

2 And she bore unto him Zimran, Yoqshan, Medan, Midyan, Yishbaq and Shuwaḥ, being six sons. And the children of Zimran were Abihēn, Moliḳ and Narim.

3 And the sons of Yoqshan were Sheba and Dedan, and the sons of Medan were Amida, Yo'ab, Goḥi, Elisha and Nothaḳ; and the sons of Midyan were Ĕphah, Ĕpher, Ḥanoḳ, Abida and Elda'ah.

4 And the sons of Yishbaq were Makiro, Beyoduwa and Tator.

5 And the sons of Shuwaḥ were Bildad, Mamdad, Munan and Mēban; all these are the clans of the children of Qeturah the Kena'anite woman which she bore to Abraham the Iḅri.

6 And Abraham sent all these away, and he gave them gifts, and they went away from his son Yitshaq to dwell wherever they found a place.

7 And all these went to the mountain at the east, and they built themselves six cities in which they dwell to this day.

8 But the children of Sheba and Dedan, children of Yoqshan, with their children, did not dwell with their brothers in their cities, but they journeyed and pitched their tents in the lands and wildernesses to this day.

9 And the children of Midyan, son of Abraham, went to the east of the land of Kush, and there they found a large valley in the eastern country, and they remained there and built a city. And they dwelt in it - that is the land of Midyan to this day.

10 And Midyan dwelt in the city which he built, he and his five sons and all belonging to him.

11 And these are the names of the sons of Midyan according to their names in their cities, Ĕphah, Ĕpher, Ḥanoḳ, Abida and Elda'ah.

12 And the sons of Ĕphah were Mēthaḳ, Mēshar, Abi and Tsanuwa. And the sons of Ĕpher were Ephron, Tsur, Alirun and Medin. And the sons of Ḥanoḳ were Re'uw'ēl, Reqem, Azi, Elyashuḅ and Alad.

13 And the sons of Abida were Hur, Melud, Keruri, Molki. And the sons of Elda'ah were Miker, and Reba, and Malkiyah and Gabol - these are the names of the Midyanites according to their clans. And afterward the clans of Midyan spread throughout the land of Midyan.

14 And these are the generations of Yishma'el the son Abraham, whom Hagar, Sarah's female servant, bore to Abraham.

15 And Yishma'el took a wife from the land of Mitsrayim, and her name was Ribah, the same is Meribah.

16 And Ribah bore unto Yishma'el Nebayoth, Qedar, Adbe'el, Mijsam and their sister Basemath.

17 And Yishma'el drove away his wife Ribah, and she went from him and returned to Mitsrayim to the house of her father, and she dwelt there, for she had been very evil in the sight of Yishma'el, and in the sight of his father Abraham.

18 And afterward Yishma'el took a wife from the land of Kena'an, and her name was Malkuth. And she bore to him Mishma, Dumah, Massa, Haddad, Tema, Yetur, Naphish and Qedemah.

19 These are the sons of Yishma'el, and these are their names, being twelve princes according to their nations. And the clans of Yishma'el afterward spread out, and Yishma'el took his children and all the property that he had gained, together with the beings of his household and all belonging to him, and they went to dwell where they should find a place.

20 And they went and dwelt near the wilderness of Paran, and their dwelling was from Hawilah to Shur - that is before Mitsrayim as you come toward Ashshur.

21 And Yishma'el and his sons dwelt in the land, and they had children born to them, and they were fruitful and increased abundantly.

22 And these are the names of the sons of Nebayoth the first-born of Yishma'el: Mend, Send, Mayon. And the sons of Qedar were Alyon, Qesem, Hamad and Eli.

23 And the sons of Adbe'el were Hamad and Yabin. And the sons of Mibsam were Obadyah, Ebed-Melek and Ye'ush - these are the clans of the children of Ribah the wife of Yishma'el.

24 And the sons of Mishma son of Yishma'el were Shammua, Zeqaryon and Obed. And the sons of Dumah were Kesed, Eli, Maqmad and Amed.

25 And the sons of Massa were Melon, Mula and Ebidadon. And the sons of Hadad were Azzur, Minzar and Ebed-Melek. And the sons of Tema were Se'ir, Sadon and Yakol.

26 And the sons of Yetur were Merith, Ya'ish, Alyo, and Pa'oth. And the sons of Naphish were Ebed-Tamed, Abiyasaph and Mir, And the sons of Qedemah were Kalip, Tahti, and Omir - these were the children of Malkuth the wife of Yishma'el according to their clans.

27 All these are the clans of Yishma'el according to their generations, and they dwelt in those lands wherein they had built themselves cities to this day.

28 And Ribqah the daughter of Bethu'el, the wife of Abraham's son Yitshaq, was barren in those days, she had no offspring. And Yitshaq dwelt with his father in the land of Kena'an and אַרְפַּכְשַׁד was with Yitshaq. And Arpaxshad son of Shem, son of Noah died in those days, in the forty-eighth year of the life of Yitshaq. And all the days that Arpaxshad lived were four hundred and thirty-eight years, and he died.

26 And in the fifty-ninth year of the life of Yitshaq son of Abraham, Ribqah his wife was still barren in those days.

2 And Ribqah said to Yitshaq, "Truly I have heard, my master, that your mother Sarah was barren in her days

until my master Abraham, your father, prayed for her and she conceived by him.

3 “Now therefore stand up, pray also to Elohim and He will hear your prayer and remember us through His compassions.”

4 And Yitshaq answered his wife Ribqah, saying, “Abraham has already prayed for me to Elohim to multiply his seed, now therefore this barrenness to us must proceed from you.”

5 And Ribqah said to him, “But arise now also and pray, that אֱלֹהִים may hear your prayer and grant me children.” And Yitshaq listened to the words of his wife, and Yitshaq and his wife rose up and went to the land of Moriyah to pray there and to seek אֱלֹהִים. And when they had reached that place, Yitshaq stood up and prayed to אֱלֹהִים for the sake of his wife because she was barren.

6 And Yitshaq said, “O אֱלֹהִים, Elohim of the shamayim and earth, whose goodness and compassions fill the earth. You who took my father from his father’s house and from his birthplace, and brought him to this land, and said to him, ‘To your seed I will give this land.’ And You promised him and declared to him, ‘I will multiply your seed as the stars of the shamayim and as the sand of the sea.’ Now may Your words be verified which You spoke to my father.

7 “For You אֱלֹהִים are our Elohim. Our eyes are toward You to give us seed of men, as You promised us, for You are אֱלֹהִים our Elohim, and our eyes are directed toward You alone.”

8 And אֱלֹהִים heard the prayer of Yitshaq son of Abraham, and אֱלֹהִים was entreated of him, and Ribqah his wife conceived.

9 And in about seven months after, the children struggled together within her, and it pained her greatly so that she was wearied because of them, and she said to all the women who were then in the land, “Did

such a matter come upon you as it has to me?” and they said to her, “No.”

10 And she said to them, “Why am I alone in this among all the women that are on earth?” and she went to the land of Moriyah to seek אֱלֹהִים because of this. And she went to Shēm and Ēber his son to make inquiries of them in this matter, and that they should seek אֱלֹהִים in this matter respecting her.

11 And she also asked Aḇraham to seek and inquire of אֱלֹהִים about all that had befallen her.

12 And they all inquired of אֱלֹהִים concerning this matter, and they brought her word from אֱלֹהִים and told her, “Two children are in your womb, and two nations shall rise from them. And one nation shall be stronger than the other, and the greater shall serve the younger.”

13 And when her days to be delivered were completed, she knelt down, and see, there were twins in her womb, as אֱלֹהִים had spoken to her.

14 And the first came out red all over like a hairy garment, and all the people of the land called his name Ēsaw, saying that, “This one was made complete from the womb.”

15 And after that came his brother, and his hand took hold of Ēsaw’s heel, therefore they called his name Ya’aqob.

16 And Yitshaq, son of Aḇraham, was sixty years old when he brought them forth.

17 And the boys grew up to their fifteenth year, and they came among the company of men. Ēsaw was a crafty and deceitful man, and an expert hunter in the field, and Ya’aqob was a complete man and wise, dwelling in tents, feeding flocks and learning the Torot of אֱלֹהִים and the Commands of his father and mother.

18 And Yitshaq and the children of his household dwelt with his father Aḇraham in the land of Kena’an, as Elohim had commanded them.

19 And Yishma'el son of Abraham went with his children and all belonging to them, and they returned there to the land of Hāwilah, and they dwelt there.

20 And all the children of Abraham's concubines went to dwell in the land of the East, for Abraham had sent them away from his son, and had given them presents, and they went away.

21 And Abraham gave all that he had to his son Yitshaq, and he also gave him all his treasures.

22 And he commanded him saying, "Do you not know and understand, אֱלֹהִים is Elohim in the shamayim and in earth, and there is no other beside Him?"

23 "And it was He who took me from my father's house, and from my birth place, and gave me all the delights upon earth; who delivered me from the counsel of the wicked, for in Him I trusted.

24 "And He brought me to this place, and He delivered me from Ur-Kasdim. And He said to me, 'To your seed will I give all these lands, and they shall inherit them when they keep My Commandments, My Laws and My Right-Rulings that I have commanded you, and which I shall command them.'

25 "Now therefore my son, listen to my voice, and keep the Commandments of אֱלֹהִים your Elohim, which I commanded you. Do not turn from the right Way either to the right or to the left, in order that it may be well with you and your children after you forever.

26 "And remember the wonderful works of אֱלֹהִים, and His kindness that He has shown toward us, in having delivered us from the hands of our enemies. And אֱלֹהִים our Elohim caused them to fall into our hands, and now therefore keep all that I have commanded you, and do not turn away from the Commandments of your Elohim, and serve none besides Him, in order that it may be well with you and your seed after you.

27 "And you, teach your children and your seed the Torot of אֱלֹהִים and His Commandments, and teach

them the upright Way in which they should go, in order that it may be well with them forever.”

28 And Yitshaq answered his father and said to him, “That which Adonai has commanded, that I will do, and I will not depart from the Commands of אִתְּךָ my Elohim. I will keep all that He commanded me.” And Abraham barak his son Yitshaq, and also his children, and Abraham taught Ya’aqob the instruction of אִתְּךָ and His Ways.

29 And it came to be at that time, that Abraham died, in the fifteenth year of the life of Ya’aqob and Ėsaw, the sons of Yitshaq. And all the days of Abraham were one hundred and seventy-five years, and he died and was gathered to his people at a good old age, old and satisfied with days. And Yitshaq and Yishma’el his sons buried him.

30 And when the inhabitants of Kena’an heard that Abraham was dead, they all came with their sovereigns and princes and all their men to bury Abraham.

31 And all the inhabitants of the land of Haran, and all the clans of the house of Abraham, and all the princes and nobles, and the sons of Abraham by the concubines, all came when they heard of Abraham’s death. And they returned Abraham’s kindness, and comforted Yitshaq his son, and they buried Abraham in the cave which he bought from Ephron the Hittite and his children, for the possession of a burial place.

32 And all the inhabitants of Kena’an, and all those who had known Abraham, wept for Abraham a whole year, and men and women mourned over him.

33 And all the little children, and all the inhabitants of the land wept for the sake of Abraham, for Abraham had been good to them all, and because he had been upright with Elohim and men.

34 And there arose not a man who revered Elohim like Abraham, for he had feared his Elohim from his youth,

and had served אֱלֹהִים, and had gone in all His Ways during his life; from his childhood to the day of his death.

35 And אֱלֹהִים was with him and delivered him from the counsel of Nimrod and his people, and when he fought against the four sovereigns of Eylam he conquered them.

36 And he brought all the children of the earth to the service of Elohim, and he taught them the Ways of אֱלֹהִים, and caused them to know אֱלֹהִים.

37 And he formed a grove and he planted a vineyard in it, and he had always prepared meat and drink in his tent to those that passed through the land, that they might satisfy themselves in his house.

38 And אֱלֹהִים Elohim delivered the whole earth because of Abraham.

39 And it came to be after the death of Abraham that Elohim barak his son Yitshaq and his children, and אֱלֹהִים was with Yitshaq as He had been with his father Abraham, for Yitshaq kept all the Commandments of אֱלֹהִים as Abraham his father had commanded him. He did not turn to the right or to the left from the right path which his father had commanded him.

27 And at that time, after, the death of Abraham, Esaw frequently went in the field to hunt.

2 And Nimrod sovereign of Babel - the same was Amraphel - also frequently went with his mighty men to hunt in the field, and to walk about with his men in the cool of the day.

3 And Nimrod was observing Esaw all the days, for a jealousy was formed in the heart of Nimrod against Esaw all the days.

4 And on a certain day, Esaw went in the field to hunt, and he found Nimrod walking in the wilderness with his two men.

5 And all his mighty men and his people were with him in the wilderness, but they turned back at a distance from him, and they went from him in different directions to hunt. And Ęsaw concealed himself from Nimrod, and he lay in wait for him in the wilderness.

6 And Nimrod and his men that were with him did not know him, and Nimrod and his men frequently walked about in the field at the cool of the day, and to know where his men were hunting in the field.

7 And Nimrod and two of his men that were with him came to the place where they were, when Ęsaw leaped suddenly from his ambush, and drew his sword, and hastened and ran to Nimrod and cut off his head.

8 And Ęsaw fought a desperate fight against the two men that were with Nimrod, and when they called out to him, Ęsaw turned to them and smote them to death with his sword.

9 And all the mighty men of Nimrod, who had left him to go to the wilderness, heard the cry at a distance. And they knew the voices of those two men, and they ran to know the cause of it, whereupon they found their sovereign and the two men that were with him lying dead in the wilderness.

10 And when Ęsaw saw the mighty men of Nimrod coming at a distance, he fled, and thereby escaped. And Ęsaw took the valuable garments of Nimrod, which Nimrod's father had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house.

11 And Ęsaw took those garments and ran into the city because of Nimrod's men. And he came to his father's house wearied and exhausted from the fight, and he was ready to die through grief when he approached his brother Ya'aqob and sat before him.

12 And he said to his brother Ya'aqob, "Look, I shall die this day, and why then do I want the birthright?" And Ya'aqob acted wisely with Ęsaw in this matter, and

Ĕsaw sold his birthright to Ya'aqob, for it was so brought about by אַפְאַז.

13 And Ĕsaw's portion in the cave of the field of Maḵpĕlah, which Aḇraham had bought from the children of Ḥĕth for the possession of a burial ground, Ĕsaw also sold to Ya'aqob, and Ya'aqob bought all this from his brother Ĕsaw for value given.

14 And Ya'aqob wrote the whole of this in a book, and he witnessed the same with witnesses, and he sealed it, and the book remained in the hands of Ya'aqob.

15 And when Nimrod son of Kush died, his men lifted him up and brought him with lamenting, and buried him in his city. And all the days that Nimrod lived were two hundred and fifteen years and he died.

16 And the days that Nimrod reigned over the people of the land were one hundred and eighty-five years. And Nimrod died by the sword of Ĕsaw in shame and contempt, and the seed of Aḇraham caused his death as he had seen in his dream.

17 And at the death of Nimrod, his reign became divided into many divisions, and all those parts that Nimrod reigned over were restored to the respective sovereigns of the land, who recovered them after the death of Nimrod. And all the people of the house of Nimrod were enslaved for a long time to all the other sovereigns of the land.

28 And in those days, after the death of Aḇraham, in that year אַפְאַז brought a severe scarcity of food in the land. And while the scarcity of food was raging in the land of Kena'an, Yitshaq rose up to go down to Mitsrayim because of the scarcity of food, as his father Aḇraham had done.

2 And אַפְאַז appeared that night to Yitshaq and He said to him, "Do not go down to Mitsrayim, but rise and go to Gerar, to Aḇimelek sovereign of the Pelishtites, and remain there till the scarcity of food ceases."

3 And Yitshaq rose up and went to Gerar, as ^{אִתָּו} commanded him, and he remained there a full year.

4 And when Yitshaq came to Gerar, the people of the land saw that Ribqah his wife was of good-looking appearance, and the people of Gerar asked Yitshaq concerning his wife, and he said, "She is my sister," for he was afraid to say she was his wife lest the people of the land should slay him because of her.

5 And the princes of Abimelek went and praised the woman to the sovereign, but he did not answer them, neither did he attend to their words.

6 But he heard them say that Yitshaq declared her to be his sister, so the sovereign reserved this within himself.

7 And when Yitshaq had remained three months in the land, Abimelek looked out of the window, and he looked, and see, Yitshaq was playing with Ribqah his wife, for Yitshaq dwelt in the outer house belonging to the sovereign, so that the house of Yitshaq was opposite the house of the sovereign.

8 And the sovereign said to Yitshaq, "What is this you have done to us in saying of your wife, 'She is my sister?' how easily might one of the great men of the people have lain with her, and you would then have brought guilt upon us."

9 And Yitshaq said to Abimelek, "Because I was afraid lest I die because of my wife, therefore I said, 'She is my sister.'"

10 At that time Abimelek gave orders to all his princes and great men, and they took Yitshaq and Ribqah his wife and brought them before the sovereign.

11 And the sovereign commanded that they should dress them in princely garments, and make them ride through the streets of the city, and proclaim before them throughout the land, saying, "This is the man and this is his wife; whoever touches this man or his wife shall indeed die." And Yitshaq returned with his wife to

the sovereign's house, and אֱלֹהִים was with Yitshaq and he continued to become great and lacked nothing.

12 And אֱלֹהִים caused Yitshaq to find favour in the sight of Abimelek, and in the sight of all his subjects, and Abimelek acted well with Yitshaq, for Abimelek remembered the oath and the covenant that existed between his father and Abraham.

13 And Abimelek said to Yitshaq, "See, the whole earth is before you; dwell wherever it may seem good in your eyes until you shall return to your land." And Abimelek gave Yitshaq fields and vineyards and the best part of the land of Gerar, to sow and reap and eat the fruits of the ground until the days of the scarcity of food had passed by.

14 And Yitshaq sowed in that land, and received a hundred-fold in the same year, and אֱלֹהִים barak him.

15 And the man became great, and he had possessions of flocks and possessions of herds and great supply of servants.

16 And when the days of the scarcity of food had passed away אֱלֹהִים appeared to Yitshaq and said to him, "Rise up, go out from this place and return to your land, to the land of Kena'an." And Yitshaq rose up and returned to Hebron which is in the land of Kena'an, he and all belonging to him as אֱלֹהִים commanded him.

17 And after this Shelaḥ the son at Arpakshad died in that year, which is the eighteenth year of the lives of Ya'aqob and Ėsaw. And all the days that Shelaḥ lived were four hundred and thirty-three years and he died.

18 At that time Yitshaq sent his younger son Ya'aqob to the house of Shēm and Ėber, and he learned the Torot of אֱלֹהִים, and Ya'aqob remained in the house of Shēm and Ėber for thirty-two years. But Ėsaw his brother did not go, for he was not willing to go, and he remained in his father's house in the land of Kena'an.

19 And Ěsaw was continually hunting in the fields to bring home what he could get. So Ěsaw did all the days.

20 And Ěsaw was a crafty and deceitful man, one who hunted after the hearts of men and persuaded them. And Ěsaw was a mighty man of the field, and in the course of time went as usual to hunt, and he came as far as the field of Sě'ir - the same is Edom.

21 And he remained in the land of Sě'ir hunting in the field a year and four months.

22 And Ěsaw saw there in the land of Sě'ir the daughter of a man of Kena'an, and her name was Yahudith, the daughter of Be'ěri, son of Ěpher, from the clans of Hěth, son of Kena'an.

23 And Ěsaw took her for a wife, and he came to her. Ěsaw was forty years old when he took her, and he brought her to Hebron, the land of his father's dwelling place, and he dwelt there.

24 And it came to be in those days, in the hundred and tenth year of the life of Yitshaq, that is, in the fiftieth year of the life of Ya'aqob, in that year Shěm son of Noah died. Shěm was six hundred years old at his death.

25 And when Shěm died, Ya'aqob returned to his father at Hebron which is in the land of Kena'an.

26 And in the fifty-sixth year of the life of Ya'aqob, people came from Haran. And Ribqah was told concerning her brother Laḅan, son of Bethu'ěl.

27 For the wife of Laḅan was barren in those days, and bore no children, and also all his female servants bore none to him.

28 And אַיִן afterward remembered Adina the wife of Laḅan, and she conceived and bore twin daughters. And Laḅan called the names of his daughters, the name of the elder Lě'ah, and the name of the younger Raḥěl.

29 And those people came and told these matters to Ribqah, and Ribqah rejoiced greatly that אִפְרָיִם had visited her brother and that he had gained children.

29 And Yitshaq son of Abraham became old and advanced in days, and his eyes became heavy through age; they were dim and could not see.

2 At that time Yitshaq called to Ėsaw his son, saying, "Please get your weapons, your quiver and your bow. Rise up and go out into the field and get me some venison, and make me a tasty dish and bring it to me, that I may eat in order that I may barak you before my death, as I have now become old and grey-headed."

3 And Ėsaw did so, and he took his weapon and went out into the field to hunt for venison, as usual, to bring to his father as he had ordered him, so that he might barak him.

4 And Ribqah heard all the words that Yitshaq had spoken to Ėsaw, and she hastened and called her son Ya'aqob, saying, "Thus did your father speak to your brother Ėsaw, and thus did I hear. Now therefore hurry and do that which I shall tell you.

5 "Please rise up and go to the flock and bring me two fine kids of the goats, and I will get the tasty dish for your father, and you shall bring the tasty dish that he may eat before your brother has come from the hunt, in order that your father may barak you."

6 And Ya'aqob hurried and did as his mother had commanded him, and he made the tasty dish and brought it before his father before Ėsaw had come from his hunt.

7 And Yitshaq said to Ya'aqob, "Who are you, my son?" And he said, "I am your first-born Ėsaw. I have done as you ordered me. Now therefore please rise up and eat of my hunt, in order that your being may barak me as you spoke unto me."

8 And Yitshaq rose up and he ate and drank, and his heart was comforted, and he barak Ya'aqob and Ya'aqob went away from his father. And as soon as Yitshaq had barak Ya'aqob and he had gone away from him, see Ėsaw came from his hunt from the field, and he also made a tasty dish and brought it to his father to eat of it and to barak him.

9 And Yitshaq said to Ėsaw, "And who was he that has taken venison and brought it to me before you came and whom I barak?" And Ėsaw knew that his brother Ya'aqob had done this, and the wrath of Ėsaw was kindled against his brother Ya'aqob that he had acted so toward him.

10 And Ėsaw said, "Is he not rightly called Ya'aqob? For he has taken me by the heel twice! He took away my birthright and now he has taken away my beraqah." And Ėsaw wept greatly, and when Yitshaq heard the voice of his son Ėsaw weeping, Yitshaq said to Ėsaw, "What can I do, my son? Your brother came with deceit and took away your beraqah." and Ėsaw hated his brother Ya'aqob because of the beraqah that his father had given him, and his wrath was greatly roused against him.

11 And Ya'aqob was very much afraid of his brother Ėsaw, and he rose up and fled to the house of Ėber son of Shēm, and he concealed himself there because of his brother. And Ya'aqob was sixty-three years old when he went out from the land of Kena'an from Hebron, and Ya'aqob was concealed in the house of Ėber fourteen years because of his brother Ėsaw. And there he continued to learn the Ways of אֱלֹהִים and His Commandments.

12 And when Ėsaw saw that Ya'aqob had fled and escaped from him, and that Ya'aqob had cunningly obtained the beraqah, then Ėsaw grieved exceedingly, and he was also displeased at his father and mother. And he also rose up and took his wife and went away

from his father and mother to the land of Sě'ir, and he dwelt there. And Ęsaw saw there a woman from among the daughters of Hěth whose name was Basemath, the daughter of Ęlon the Hittite, and he took her for a wife in addition to his first wife, and Ęsaw called her name Ađah, saying the berađah had in that time passed from him.

13 And Ęsaw dwelt in the land of Sě'ir six months without seeing his father and mother. And afterward Ęsaw took his wives and rose up and returned to the land of Kena'an, and Ęsaw placed his two wives in his father's house in Hebron.

14 And the wives of Ęsaw grieved and provoked Yitshaq and Ribqah with their works, for they did not walk in the Ways of אִתְּאֵל, but served their father's mighty ones of wood and stone as their father had taught them, but they were more wicked than their father.

15 And they went according to the evil desires of their hearts, and they slaughtered and burnt incense to the Ba'als, and Yitshaq and Ribqah became weary of them.

16 And Ribqah said, "I am weary of my life because of the daughters of Hěth. If Ya'aqob takes a wife of the daughters of Hěth, such as these which are of the daughters of the land, what good then is life to me?"

17 And in those days Ađah the wife of Ęsaw conceived and bore him a son, and Ęsaw called the name of the son that was born unto him Eliphaz. And Ęsaw was sixty-five years old when she bore him.

18 And Yishma'ěl son of Abraham died in those days, in the sixty-fourth year of the life of Ya'aqob. And all the days that Yishma'ěl lived were one hundred and thirty-seven years and he died.

19 And when Yitshaq heard that Yishma'ěl was dead he mourned for him, and Yitshaq lamented over him many days.

20 And at the end of fourteen years of Ya'aqob's dwelling in the house of Ēber, Ya'aqob desired to see his father and mother, and Ya'aqob came to the house of his father and mother to Hebron. And Ēsaw had in those days forgotten what Ya'aqob had done to him in having taken the beraḳah from him in those days.

21 And when Ēsaw saw Ya'aqob coming to his father and mother he remembered what Ya'aqob had done to him, and he was greatly wroth against him and sought to slay him.

22 And Yitshaq son of Abraham was old and advanced in days, and Ēsaw said, "Now my father's time is drawing near that he must die, and when he dies I will slay my brother Ya'aqob."

23 And this was told to Ribqah, and she hastened and sent and called for Ya'aqob her son, and she said to him, "Arise, go and flee to Haran to my brother Laban, and remain there for some time, until your brother's wrath be turned from you, and then you shall come back.

24 And Yitshaq called to Ya'aqob and said to him, "Do not take a wife from the daughters of Kena'an, for thus did our father Abraham command us according to the Word of אִתְּךָ which He commanded him, saying, 'Unto your seed I will give this land. If your children keep My Covenant that I have made with you, then I will also perform to your children that which I have spoken to you and I will not forsake them.'

25 "Now therefore my son listen to my voice, to all that I shall command you, and refrain from taking a wife from among the daughters of Kena'an. Arise, go to Haran to the house of Bethu'el your mother's father, and take for yourself a wife from there from the daughters of Laban your mother's brother.

26 "Therefore take heed lest you should forget אִתְּךָ your Elohim and all His Ways in the land to which you

go, and should join with the people of the land and pursue worthlessness and forsake אִתְּךָ your Elohim.

27 “But when you come to the land, serve אִתְּךָ there. Do not turn to the right or to the left from the Way which I commanded you and which you learned.

28 “And may the Almighty Elohim grant you favour in the sight of the people of the earth, that you may take there a wife according to your choice; one who is good and upright in the Ways of אִתְּךָ.

29 “And may Elohim give to you and your seed the beraḳah of your father Abraham, and make you fruitful and multiply you, and may you become a multitude of people in the land where you go. And may Elohim cause you to return to this land, the land of your father’s dwelling, with children and with great riches, with joy and with pleasure.”

30 And Yitshaq finished commanding Ya’aqob and a beraḳah on him, and he gave him many gifts, together with silver and gold, and he sent him away. And Ya’aqob listened to his father and mother; he kissed them and arose and went to Paddan Aram. And Ya’aqob was seventy-seven years old when he went out from the land of Kena’an from Be’ērsheḃa.

31 And when Ya’aqob went away to go to Ḥaran, Ėsaw called to his son Eliphaz, and secretly spoke to him, saying, “Now hurry, take your sword in your hand and pursue Ya’aqob and pass before him on the way. And lay in wait for him, and slay him with your sword on one of the mountains, and take all belonging to him and come back.”

32 And Eliphaz son of Ėsaw was an active man and expert with the bow as his father had taught him, and he was a noted hunter in the field and a mighty man.

33 And Eliphaz did as his father had commanded him, and Eliphaz was at that time thirteen years old. And Eliphaz rose up and went and took ten of his mother’s brothers with him and pursued Ya’aqob.

34 And he closely followed Ya'aqob, and he lay in wait for him in the border of the land of Kena'an opposite to the city of Shekem.

35 And Ya'aqob saw Eliphaz and his men pursuing him, and Ya'aqob stood still in the place in which he was going, in order to know what this was, for he did not know the matter. And Eliphaz drew his sword and he went on advancing, he and his men, toward Ya'aqob. And Ya'aqob said to them, "What is it to do with you that you have come here, and what does it mean that you pursue with your swords?"

36 And Eliphaz came near to Ya'aqob and he answered and said to him, "Thus did my father command me, and now therefore I will not deviate from the orders which my father gave me!" And when Ya'aqob saw that Ėsaw had spoken to Eliphaz to employ force, Ya'aqob then approached and pleaded with Eliphaz and his men, saying to him,

37 "See, all that I have and which my father and mother gave to me, take for yourself and go from me, and do not slay me, and may this matter be accounted to you as righteousness."

38 And אַפְרָיִם caused Ya'aqob to find favour in the sight of Eliphaz son of Ėsaw, and his men, and they listened to the voice of Ya'aqob, and they did not put him to death. And Eliphaz and his men took all belonging to Ya'aqob together with the silver and gold that he had brought with him from Be'ěrsheba. They left him nothing.

39 And Eliphaz and his men went away from him and returned to Ėsaw to Be'ěrsheba, and they told him all that had occurred to them with Ya'aqob, and they gave him all that they had taken from Ya'aqob.

40 And Ėsaw was wroth at Eliphaz his son, and at his men that were with him, because they had not put Ya'aqob to death.

41 And they answered and said to Ėsaw, “Because Ya’aqob̄ pleaded with us in this matter not to slay him, our compassion was aroused toward him, and we took all belonging to him and brought it to you.” And Ėsaw took all the silver and gold which Eliphaz had taken from Ya’aqob̄ and he put them aside in his house.

42 At that time when Ėsaw saw that Yitshaq had barak̄ Ya’aqob̄, and had commanded him, saying, “You shall not take a wife from among the daughters of Kena’an,” and that the daughters of Kena’an were evil in the sight of Yitshaq and Ribqah,

43 then he went to the house of Yishma’el his uncle, and in addition to his older wives he took Maḥalath the daughter of Yishma’el, the sister of Nebayoth, for a wife.

30 And Ya’aqob̄ went forth continuing his way to Ḥaran, and he came as far as mount Moriyah. And he stayed there all night near the city of Luz, and אֱלֹהִים appeared there to Ya’aqob̄ on that night, and He said to him, “I am אֱלֹהִים, Elohim of Aḇraham and the Elohim of Yitshaq your father. The land upon which you lie, I will give unto you and your seed.

2 And see, I am with you and will keep you wherever you go, and I will multiply your seed as the stars of the shamayim, and I will cause all your enemies to fall before you. And when they shall fight against you, they shall not prevail over you, and I will bring you again to this land with joy, with children, and with great riches.”

3 And Ya’aqob̄ awoke from his sleep and he rejoiced greatly at the vision which he had seen. And he called the name of that place Bēyth Ėl.

4 And Ya’aqob̄ rose up from that place greatly rejoicing, and when he walked his feet felt light to him for joy. And he went from there to the land of the children of the East, and he returned to Ḥaran and he sat by the shepherd’s well.

5 And there he found some men going from H̄aran to feed their flocks, and Ya'aqob̄ made inquiries of them, and they said, "We are from H̄aran."

6 And he said to them, "Do you know Laban, son of Naḥor?" and they said, "We know him, and look, his daughter Raḥēl is coming along to feed her father's flock."

7 While he was still speaking with them, Raḥēl the daughter of Laban came to feed her father's sheep, for she was a shepherdess.

8 And when Ya'aqob̄ saw Raḥēl, the daughter of Laban, his mother's brother, he ran and kissed her, and lifted up his voice and wept.

9 And Ya'aqob̄ told Raḥēl that he was the son of Ribqah, her father's sister, and Raḥēl ran and told her father, and Ya'aqob̄ continued to cry because he had nothing with him to bring to the house of Laban.

10 And when Laban heard that his sister's son Ya'aqob̄ had come, he ran and kissed him and embraced him and brought him into the house and gave him bread, and he ate.

11 And Ya'aqob̄ related to Laban what his brother Ēsaw had done to him, and what his son Eliphaz had done to him on the way.

12 And Ya'aqob̄ dwelt in Laban's house for one month, and Ya'aqob̄ ate and drank in the house of Laban. And afterward Laban said to Ya'aqob̄, "Tell me what your wages shall be, for how can you serve me for naught?"

13 And Laban had no sons but only daughters, and his other wives and female servants were still barren in those days. And these are the names of Laban's daughters which his wife Adina had borne unto him: the name of the elder was Lě'ah and the name of the younger was Raḥēl. And Lě'ah's eyes were weak, but Raḥēl was lovely of form and appearance, and Ya'aqob̄ loved her.

14 And Ya'aqob̄ said to Laban, "I will serve you seven years for Raḥēl your younger daughter." And Laban agreed to this and Ya'aqob̄ served Laban seven years for his daughter Raḥēl.

15 And in the second year of Ya'aqob̄'s dwelling in Ḥaran, that is in the seventy-ninth year of the life of Ya'aqob̄, in that year Ĕber son of Shēm died. He was four hundred and sixty-four years old at his death.

16 And when Ya'aqob̄ heard that Ĕber was dead he grieved exceedingly, and he lamented and mourned over him many days.

17 And in the third year of Ya'aqob̄'s dwelling in Ḥaran, Basemath the daughter of Yishma'ēl, the wife of Ĕsaw, bore unto him a son, and Ĕsaw called his name Re'uw'ēl.

18 And in the fourth year of Ya'aqob̄'s dwelling in the house of Laban, אַיִן visited Laban and remembered him because of Ya'aqob̄, and sons were born unto him. And his first-born was Be'or, his second was Alib̄, and the third was Ḥoresh.

19 And אַיִן gave Laban riches and honour, sons and daughters, and the man increased greatly because of Ya'aqob̄.

20 And in those days, Ya'aqob̄ served Laban in all manner of work, in the house and in the field, and the beraḳah of אַיִן was on all that belonged to Laban in the house and in the field.

21 And in the fifth year Yahudith died, the daughter of Be'ēri, the wife of Ĕsaw, in the land of Kena'an. And she had no sons but daughters only.

22 And these are the names of her daughters which she bore to Ĕsaw: the name of the elder was Marzith, and the name of the younger was Puith.

23 And when Yahudith died, Ĕsaw rose up and went to Sē'ir to hunt in the field, as usual, and Ĕsaw dwelt in the land of Sē'ir for a long time.

24 And in the sixth year Ĕsaw took for a wife, in addition to his other wives, Oholibamah, the daughter of Tsib'on the Hivvite. And Ĕsaw brought her to the land of Kena'an.

25 And Oholibamah conceived and bore unto Ĕsaw three sons: Ye'ush, Ya'lam, and Qoraḥ.

26 And in those days, in the land of Kena'an, there was a quarrel between the herdsmen of Ĕsaw and the herdsmen of the inhabitants of the land of Kena'an, for Ĕsaw's cattle and goods were too abundant for him to remain in the land of Kena'an, in his father's house, and the land of Kena'an could not bear him because of his cattle.

27 And when Ĕsaw saw that his quarrelling increased with the inhabitants of the land of Kena'an, he rose up and took his wives and his sons and his daughters, and all belonging to him, and the cattle which he possessed, and all his property that he had acquired in the land of Kena'an, and he went away from the inhabitants of the land to the land of Sě'ir. And Ĕsaw and all belonging to him dwelt in the land of Sě'ir.

28 But from time to time Ĕsaw would go and see his father and mother in the land of Kena'an. And Ĕsaw intermarried with the Ḥorites, and he gave his daughters to the sons of Sě'ir the Ḥorite.

29 And he gave his elder daughter Marzith to Anah, son of Tsib'on, his wife's brother, and Puith he gave to Azar, son of Bilhan the Ḥorite. And Ĕsaw dwelt on the mountain, he and his children, and they were fruitful and multiplied.

31 And in the seventh year, Ya'aqob's service which he served Laḅan was completed. And Ya'aqob said to Laḅan, "Give me my wife, for the days of my service are fulfilled." And Laḅan did so, and Laḅan and Ya'aqob assembled all the people of that place and they made a feast.

2 And in the evening Laban came to the house, and afterward Ya'aqob came there with the people of the feast, and Laban put out all the lights that were there in the house.

3 And Ya'aqob said to Laban, "Why do you do this matter to us?" and Laban answered, "Such is our custom to do in this land."

4 And afterward Laban took his daughter Lě'ah, and he brought her to Ya'aqob. And he came to her but Ya'aqob did not know that she was Lě'ah.

5 And Laban gave his daughter Lě'ah his female servant Zilpah for a female servant.

6 And all the people at the feast knew what Laban had done to Ya'aqob, but they did not tell the matter to Ya'aqob.

7 And all the neighbours came that night to Ya'aqob's house, and they ate and drank and rejoiced, and played before Lě'ah on timbrels, and with dances. And they responded before Ya'aqob, "Hě'ah! Hě'ah!"

8 And Ya'aqob heard their words but did not understand their meaning, but he thought such might be their custom in this land.

9 And the neighbours spoke these words before Ya'aqob during the night, and Laban had put out all the lights that were in the house that night.

10 And in the morning, when daylight appeared, Ya'aqob turned to his wife and he looked, and see, it was Lě'ah that had been lying in his bosom! And Ya'aqob said, "See, now I know what the neighbour said last night: 'Hě'ah', they said, and I did not know it!"

11 And Ya'aqob called to Laban, and said to him, "What is this that you did to me? I only served you for Raḥēl, but why did you deceive me and give me Lě'ah?"

12 And Laban answered Ya'aqob, saying, "It is not done so in our place, to give the younger before the

elder. Now therefore, if you desire to take her sister likewise, take her unto you for the service which your will serve me for another seven years.”

13 And Ya'aqob did so, and he also took Raḥēl for a wife. And he served Laban seven years more, and Ya'aqob also came to Raḥēl, and he loved Raḥēl more than Lě'ah. And Laban gave her his female servant Bilhah for a female servant.

14 And when אִיזָר saw that Lě'ah was hated, אִיזָר opened her womb, and she conceived and bore Ya'aqob four sons in those days.

15 And these are their names: Re'ubēn, Shim'on, Lěwi, and Yahudāh, and afterward she ceased bearing.

16 And at that time Raḥēl was barren, and she had no offspring, and Raḥēl envied her sister Lě'ah. And when Raḥēl saw that she bore no children to Ya'aqob, she took her female servant Bilhah, and she bore Ya'aqob two sons, Dan and Naphtali.

17 And when Lě'ah saw that she had ceased bearing, she also took her female servant Zilpah, and she gave her to Ya'aqob for a wife. And Ya'aqob also came to Zilpah, and she also bore Ya'aqob two sons, Gaḍ and Ashēr.

18 And Lě'ah again conceived and bore Ya'aqob two sons and one daughter in those days, and these are their names: Yissaskar, Zebulun, and their sister Dinah.

19 But Raḥēl was still barren in those days, and Raḥēl prayed to אִיזָר at that time, and she said, “O אִיזָר Elohim remember me and visit me please, for now my husband will cast me off, for I have borne him no children.

20 “Now O אִיזָר Elohim, hear my supplication before you, and see my affliction, and give me children like one of the female servants, that I may no longer bear my reproach.”

21 And Elohim heard her and opened her womb, and Raḥēl conceived and bore a son, and she said, “אֵלֹהִים has taken away my reproach.” And she called his name Yosēph, saying, “May אֵלֹהִים add to me another son.” And Ya’aqob was ninety-one years old when she bore him.

22 At that time Ya’aqob’s mother, Ribqah, sent her nurse Debֹrah the daughter of Uts, and two of Yitshaq’s servants to Ya’aqob.

23 And they came to Ya’aqob to Ḥaran and they said to him, “Ribqah has sent us to you that you return to your father’s house to the land of Kena’an.” And Ya’aqob listened to them in this which his mother had spoken.

24 At that time, the other seven years which Ya’aqob served Laḅan for Raḥēl were completed. And it came to be at the end of fourteen years that he had dwelt in Ḥaran that Ya’aqob said to Laḅan, “Give me my wives and send me away, that I may go to my land, for see, my mother sent to me from the land at Kena’an that I should return to my father’s house.”

25 And Laḅan said to him, “No, please. If I have found favour in your sight do not leave me. Appoint me your wages and I will give them, and remain with me.”

26 And Ya’aqob said to him, “This is what you shall give me for wages: that I shall this day pass through all your flock and take away from them every lamb that is speckled and spotted and such as are brown among the sheep, and among the goats, and if you will do this matter for me I will return and feed your flock and keep them as at first.”

27 And Laḅan did so, and Laḅan removed from his flock all that Ya’aqob had said, and gave them to him.

28 And Ya’aqob placed all that he had removed from Laḅan’s flock in the hands of his sons, and Ya’aqob was feeding the remainder of Laḅan’s flock.

29 And when the servants of Yitshaq which he had sent to Ya'aqob saw that Ya'aqob would not then return with them to the land of Kena'an to his father, they then went away from him, and they returned home to the land of Kena'an.

30 But Deborah remained with Ya'aqob in Haran, and she did not return with the servants of Yitshaq to the land of Kena'an, and Deborah resided with Ya'aqob's wives and children in Haran.

31 And Ya'aqob served Laban six years longer, and when the sheep brought forth, Ya'aqob removed from them such as were speckled and spotted, as he had determined with Laban. And Ya'aqob did so with Laban for six years, and the man increased abundantly and he had cattle and female servants and male servants, camels, and donkeys.

32 And Ya'aqob had two hundred drove of cattle, and his cattle were of large size and of good-looking appearance and were very productive. And all the clans of the sons of men desired to get some of the cattle of Ya'aqob, for they were exceedingly prosperous.

33 And many of the sons of men came to obtain some of Ya'aqob's flock, and Ya'aqob gave them a sheep for a man servant or a female servant or for a donkey or a camel, or whatever Ya'aqob desired from them they gave him.

34 And Ya'aqob obtained riches and honour and possessions by means of these matters with the sons of men, and the children of Laban envied him of this honour.

35 And in the course of time he heard the words of Laban's sons, saying, "Ya'aqob has taken away all that was our father's, and by that which was our father's has he acquired all this esteem."

36 And Ya'aqob saw the appearance of Laban and of his children, and see, it was not toward him in those days as it had been before.

37 And אַפְרַיִם appeared to Ya'aqob at the passing of the six years, and said to him, "Arise, go forth out of this land, and return to the land of your birthplace and I will be with you."

38 And Ya'aqob rose up at that time and he mounted his children and wives and all belonging to him on camels, and he went out to go to the land of Kena'an to his father Yitshaq.

39 And Laban did not know that Ya'aqob had gone from him, for Laban had been sheep-shearing that day.

40 And Raḥël stole her father's images, and she took them and she concealed them on the camel upon which she sat, and she went on.

41 And this is the manner of the images: in taking a man who is the first-born and slaying him and taking the hair off his head, and taking salt and salting the head and anointing it in oil. Then taking a small tablet of copper or a tablet of gold and writing the name on it, and placing the tablet under his tongue, and taking the head with the tablet under the tongue and putting it in the house, and lighting lights before it and bowing down to it.

42 And at the time when they bow down to it, it speaks to them in all matters that they ask of it, through the power of the name which is written on it.

43 And some make them in the figures of men, of gold and silver, and go to them in times known to them, and the figures receive the influence of the stars, and tell them matters to come. And such were the images which Raḥël stole from her father.

44 And Raḥël stole these images which were her father's, in order that Laban might not know through them where Ya'aqob had gone.

45 And Laban came home and he asked concerning Ya'aqob and his household, but he was not to be found. And Laban sought his images to know where Ya'aqob had gone, and could not find them, and he went to some other images, and he inquired of them and they told him that Ya'aqob had fled from him to his father - to the land of Kena'an.

46 And Laban then rose up and he took his brothers and all his servants, and he went forth and pursued Ya'aqob. And he overtook him in mount Gil'ad.

47 And Laban said to Ya'aqob, "What is this you have done to me to flee and deceive me, and lead my daughters and their children as captives taken by the sword?"

48 "And you did not allow me to kiss them and send them away with joy, and you stole my mighty ones and went away!"

49 And Ya'aqob answered Laban, saying, "Because I was afraid lest you would take your daughters by force from me. And now, with whoever you find your mighty ones, he shall die."

50 And Laban searched for the images and he looked in all Ya'aqob's tents and furniture, but could not find them.

51 And Laban said to Ya'aqob, "We will make a covenant together and it shall be a witness between you and I. If you shall afflict my daughters, or shall take other wives besides my daughters, even Elohim shall be a witness between you and I in this matter."

52 And they took stones and made a heap, and Laban said, "This heap is a witness between you and I, therefore he called the name of it Gil'ad."

53 And Ya'aqob and Laban offered upon the mountain, and they ate there by the heap, and they stayed on the mountain all night. And Laban rose early in the morning, and he wept with his daughters and kissed them, and he returned to his place.

54 And he hastened and sent off his son Be'or, who was seventeen years old, with Abihor son of Uts, son of Naḥor, and with them were ten men.

55 And they hastened and went and passed on the way before Ya'aqob, and they came by another way to the land of Sə'ir.

56 And they came to Ĕsaw and said to him, "Thus spoke your brother and relative, your mother's brother Laban, son of Bethu'el, saying:

57 'Have you heard what Ya'aqob your brother has done to me, who first came to me naked and bare? And I went to meet him, and brought him to my house with honour, and I made him great, and I gave him my two daughters for wives and also two of my female servants.

58 'And Elohim barak him for my sake, and he increased abundantly, and had sons, daughters and female servants.

59 'He also has a large stock of flocks and herds, camels and donkeys, also silver and gold in great amount. But when he saw that his wealth increased, he left me while I went to shear my sheep, and he rose up and fled in secrecy.

60 'And he lifted his wives and children upon camels, and he led away all his cattle and property which he acquired in my land, and he lifted his face to go to his father Yitshaq, to the land of Kena'an.

61 'And he did not allow me to kiss my daughters and their children, and he led my daughters as captives taken by the sword, and he also stole my mighty ones and fled.

62 'And now I have left him in the mountain of the wadi Yabboq - he and all belonging to him - he lacks nothing.

63 'If it be your desire to go to him, go, then and there you will find him, and you can do to him as your being

desires.' ” and Laban's messengers came and told Ēsaw all these matters.

64 And Ēsaw heard all the words of Laban's messengers, and his wrath was greatly kindled against Ya'aqob, and he remembered his hatred, and his wrath burned within him.

65 And Ēsaw hastened and took his children and servants and the beings of his household - being sixty men - and he went and assembled all the children of Sə'ir the Ḥorite and their people - being three hundred and forty men - and took all this number of four hundred men with drawn swords, and he went to Ya'aqob to smite him.

66 And Ēsaw divided this number into divisions, and he took the sixty men of his children and servants and the beings of his household as one head, and gave them into the hand of Eliphaz his eldest son.

67 And the remaining heads he gave into the hand of the six sons of Sə'ir the Ḥorite, and he placed every man over his generations and children.

68 And the whole of this camp went as it was, and Ēsaw went among them toward Ya'aqob, and he brought them over with speed.

69 And Laban's messengers departed from Ēsaw and went to the land of Kena'an, and they came to the house of Ribqah the mother of Ya'aqob and Ēsaw.

70 And they told her saying, “See, your son Ēsaw has gone against his brother Ya'aqob with four hundred men, for he heard that he was coming, and he has gone to fight against him, and to smite him and to take all that he has.”

71 And Ribqah hastened and sent seventy-two men from the servants of Yitshaq to meet Ya'aqob on the way; for she said, “Maybe Ēsaw will fight on the way when he meets him.”

72 And these messengers went on the way to meet Ya'aqob, and they met him on the way of the wadi on

the opposite side of the wadi Yabboq. And when he saw them Ya'aqob said, "This camp is appointed to me from Elohim." and Ya'aqob called the name of that place Maḥanayim.

73 And Ya'aqob knew all his father's people, and he kissed them and embraced them and came with them, and Ya'aqob asked them concerning his father and mother, and they said, "They are well."

74 And the messengers said to Ya'aqob, "Ribqah your mother has sent us to you, saying, 'I have heard, my son, that your brother Ēsaw has gone out against you on the way with men from the children of Sě'ir the Ḥorite.

75 'And therefore, my son, listen to my voice and see with your counsel what you will do. And when he comes up to you, ask peace of him, and do not speak rashly to him, and give him a present from what you possess, and from what Elohim has favoured you with.

76 'And when he asks you concerning your affairs, conceal nothing from him, maybe he may turn from his wrath against you and you will thereby save your being, you and all belonging to you, for it is your duty to honour him, for he is your elder brother.' "

77 And when Ya'aqob heard the words of his mother which the messengers had spoken to him, Ya'aqob lifted up his voice and wept bitterly, and did as his mother then commanded him.

32 And at that time Ya'aqob sent messengers to his brother Ēsaw toward the land of Sě'ir, and he spoke to him words of favour.

2 And he commanded them, saying, "Thus you shall say to my master, to Ēsaw, 'Thus said your servant Ya'aqob, "Let not my master think that my father's beraḳah with which he baraḳ me has proved beneficial to me.

3 “For I have been these twenty years with Laḅan, and he deceived me and changed my wages ten times, as it all has been already told to my master.

4 “And I served him in his house with hard labour, and Elohim afterward saw my affliction, my labour and the work of my hands, and He caused me to find favour and kindness in His sight.

5 “And I, through Elohim’s great favour and kindness, afterward acquired oxen and donkeys and cattle, and male servants and female servants.

6 “And now I am coming to my land and my home to my father and mother, who are in the land of Kena’an. And I have sent to let my master know all this in order to find favour in the sight of my master, so that he may not think that I have obtained wealth of myself, or that the beraḳah with which my father barak me has benefited me.” ’ ’ ”

7 And those messengers went to Ĕsaw, and found him on the borders of the land of Edom coming toward Ya’aqoḅ, and four hundred men of the children of Sə’ir the Ḥorite were standing with drawn swords.

8 And the messengers of Ya’aqoḅ told Ĕsaw all the words that Ya’aqoḅ had spoken to them concerning Ĕsaw.

9 And Ĕsaw answered them with pride and contempt, and said to them, “Indeed I have heard and truly it has been told to me what Ya’aqoḅ has done to Laḅan, who exalted him in his house and gave him his daughters for wives, and he brought forth sons and daughters, and abundantly increased in wealth and riches in Laḅan’s house through his means.

10 “And when he saw that his wealth was abundant and his riches great, he fled with all belonging to him, from Laḅan’s house, and he led Laḅan’s daughters away from the face of their father, as captives taken by the sword without telling him of it.

11 “And Ya’aqob̄ has not only done so to Laban, but he has also done so and has caught me by the heel twice, and shall I be silent?”

12 “Now therefore I have this day come with my armies to meet him, and I will do to him according to the desire of my heart!”

13 And the messengers returned and came to Ya’aqob̄ and said to him, “We came to your brother, to Ėsaw, and we told him all your words, and thus has he answered us, and see, he comes to meet you with four hundred men!”

14 “Now then know and see what you shall do, and pray before Elohim to deliver you from him.”

15 And when he heard the words of his brother which he had spoken to the messengers of Ya’aqob̄, Ya’aqob̄ was greatly afraid and he was distressed.

16 And Ya’aqob̄ prayed to אֱלֹהִים his Elohim, and he said, “O אֱלֹהִים Elohim of my fathers, Abraham and Yitshaq, You spoke to me when I went away from my father’s house, saying,

17 ‘I am אֱלֹהִים Elohim of your father Abraham and the Elohim of Yitshaq, to you do I give this land and your seed after you. And I will make your seed as the stars of the shamayim, and you shall spread forth to the four sides of the shamayim, and in you and in your seed shall all the clans of the earth be baruk̄.’

18 “And You established Your words, and gave to me riches and children and cattle, as the utmost wishes of my heart You gave to Your servant. You gave to me all that I asked from You, so that I lacked nothing.

19 “And You afterward said to me, ‘Return to your genealogy and to your birth place and I will still do well with you.’

20 “And now that I have come, and You delivered me from Laban, I shall fall into the hands of Ėsaw who will slay me, even together with the mothers of my children!”

21 “Now therefore, O ʾĒlōhīm, please deliver me from the hands of my brother ʾĒsaw, for I am greatly afraid of him.

22 “And if there is no righteousness in me, do it for the sake of Abraham and my father Yitshāq.

23 “For I know that through kindness and favour I have acquired this wealth. Now therefore I ask You to deliver me today by Your kindness and to answer me.”

24 And Yaʾaqob̄ ceased praying to ʾĒlōhīm, and he divided the people that were with him with the flocks and cattle into two camps, and he gave the half into the hand of Dammeseq, son of Elʾazar, Abraham’s servant, for a camp, with his children, and the other half he gave into the hand of his brother Eliʾəynai son of Elʾazar, to be for a camp with his children.

25 And he commanded them, saying, “Keep yourselves at a distance with your camps, and do not come too near each other, and if ʾĒsaw comes to one camp and smites it, the other camp at a distance from it will escape him.”

26 And Yaʾaqob̄ stayed there that night, and during the whole night he gave his servants instructions concerning the camps and his children.

27 And ʾĒlōhīm heard the prayer of Yaʾaqob̄ on that day, and ʾĒlōhīm then delivered Yaʾaqob̄ from the hands of his brother ʾĒsaw.

28 And ʾĒlōhīm sent three messengers of the messengers of the shamayim, and they went before ʾĒsaw and came to him.

29 And these messengers appeared to ʾĒsaw and his people as two thousand men, riding on horses equipped with all kinds of weapons. And they appeared in the sight of ʾĒsaw and all his men to be divided into four armies, with four chiefs to them.

30 And one army went on and they found ʾĒsaw coming with four hundred men toward his brother Yaʾaqob̄. And the army ran toward ʾĒsaw and his

people and frightened them. And Ėsaw fell off the horse in alarm, and all his men separated from him in that place, for they were greatly afraid.

31 And the whole of the army shouted after them when they fled from Ėsaw, and all the men of battle answered, saying,

32 “Indeed we are the servants of Ya’aqob, who is the servant of Elohim, and who then can stand against us?” And Ėsaw said to them, “O then, my master and brother Ya’aqob is your master, whom I have not seen for these twenty years! And now that I have come this day to see him, do you treat me in this manner?”

33 And the messengers answered him saying, “As אֱלֹהִים lives, were not Ya’aqob of whom you speak your brother, we would not leave one remaining from you and your people, but only because of Ya’aqob will we do nothing to them.”

34 And the army passed from Ėsaw and his men and went away. And Ėsaw and his men had gone from them about a mile when the second army came toward him with all kinds of weapons, and they also did to Ėsaw and his men as the first army had done to them.

35 And when they had left it to go on, see, the third army came toward him and they were all afraid, and Ėsaw fell off the horse. And the whole army cried out, and said, “Indeed we are the servants of Ya’aqob, who is the servant of Elohim, and who can stand against us?”

36 And Ėsaw again answered them saying, “O then, Ya’aqob my master and your master is my brother, and for twenty years I have not seen his face. And hearing this day that he was coming, I went this day to meet him, and do you treat me in this manner?”

37 And they answered him, and said to him, “As אֱלֹהִים lives, were not Ya’aqob your brother as you say, we would not leave a remnant from you and your men. But

because of Ya'aqob of whom you speak is your brother, we will not strive with you or your men."

38 And the third army also passed from them. And he still continued his way with his men toward Ya'aqob, when the fourth army came toward him. And they also did to he and his men as the others had done.

39 And when Ēsaw saw the evil which the four messengers had done to he and to his men, he became greatly afraid of his brother Ya'aqob, and he went to meet him in peace.

40 And Ēsaw concealed his hatred against Ya'aqob, because he was afraid for his life because of his brother Ya'aqob, and because he thought that the four armies that he had encountered were Ya'aqob's servants.

41 And Ya'aqob stayed that night with his servants in their camps, and he resolved with his servants to give to Ēsaw a present from all that he had with him, and from all his property. And Ya'aqob rose up in the morning, he and his men, and they chose from among the cattle a present for Ēsaw.

42 And this is the amount of the present which Ya'aqob chose from his flock to give to his brother Ēsaw: and he selected two hundred and forty head from the flocks, and he selected from the camels and donkeys thirty each, and of the herds he chose fifty cattle.

43 And he put them all in ten droves, and he placed each kind by itself, and he delivered them into the hands of ten of his servants, each drove by itself.

44 And he commanded them, and said to them, "Keep yourselves at a distance from each other, and put a space between the droves, and when Ēsaw and those who are with him shall meet you and ask you, saying, 'Whose are you, and where do you go, and to whom belongs all this before you?' You shall say to them, 'We

are the servants of Ya'aqob, and we come to meet Ēsaw in peace, and see, Ya'aqob comes behind us.

45 'And that which is before us is a present sent from Ya'aqob to his brother Ēsaw.'

46 "And if they shall say to you, 'Why does he delay behind you, from coming to meet his brother and to see his face?' Then you shall say to them, 'Indeed he comes joyfully behind us to meet his brother.' " For he said, "I will appease him with the present that goes to him, and after this I will see his I face. Maybe he will accept me."

47 So the whole present passed on in the hands of his servants, and went before him on that day, and he lodged that night with his camps by the border of the wadi Yabboq. And he rose up in the middle of the night, and he took his wives and his female servants, and all belonging to him, and that night he passed them over the ford Yabboq.

48 And when he passed all belonging to him over the wadi, Ya'aqob was left by himself, and a Man met him, and he wrestled with Him that night until the breaking of day, and the hollow of Ya'aqob's thigh was out of joint through wrestling with Him.

49 And at the break of day the Man left Ya'aqob there, and He baraḳ him and went away. And Ya'aqob passed the wadi at the break of day, and he limped on his thigh.

50 And the sun rose upon him when he had passed the wadi, and he came up to the place of his cattle and children.

51 And they went on till midday, and while they were going the present passed on before them.

52 And Ya'aqob lifted up his eyes and looked, and see, Ēsaw was at a distance, coming along with many men - about four hundred - and Ya'aqob was greatly afraid of his brother.

53 And Ya'aqob hastened and divided his children to his wives and his female servants, and his daughter Dinah he put in a chest, and gave her into the hands of his servants.

54 And he passed before his children and wives to meet his brother, and he bowed down to the ground; he even bowed down seven times until he approached his brother. And Elohim caused Ya'aqob to find favour and kindness in the sight of Ėsaw and his men, for Elohim had heard the prayer of Ya'aqob.

55 And the fear of Ya'aqob and his dread fell upon his brother Ėsaw, for Ėsaw was greatly afraid of Ya'aqob for what the messengers of Elohim had done to Ėsaw, and Ėsaw's wrath against Ya'aqob was turned into kindness.

56 And when Ėsaw saw Ya'aqob running toward him, he also ran toward him and he embraced him, and he fell upon his neck, and they kissed and they wept.

57 And Elohim put fear and kindness toward Ya'aqob into the hearts of the men that came with Ėsaw, and they also kissed Ya'aqob and embraced him.

58 And Eliphaz, son of Ėsaw, with his four brothers, sons of Ėsaw, also wept with Ya'aqob, and they kissed him and embraced him, for the fear of Ya'aqob had fallen upon them all.

59 And Ėsaw lifted up his eyes and saw the women with their offspring, the children of Ya'aqob, walking behind Ya'aqob and bowing along the way to Ėsaw.

60 And Ėsaw said to Ya'aqob, "Who are these with you, my brother? Are they your children or your servants?" and Ya'aqob answered Ėsaw and said, "They are my children which Elohim has graciously given to your servant."

61 And while Ya'aqob was speaking to Ėsaw and his men, Ėsaw saw the whole camp, and he said to Ya'aqob, "Where did you get the whole of the company that I met last night?" And Ya'aqob said, "To find favour

in the sight of my master, it is that which Elohim graciously gave to your servant.”

62 And the present came before Ėsaw, and Ya’aqob pressed Ėsaw, saying, “Please take the present that I have brought to my master.” And Ėsaw said, “Why is this my purpose? Keep that which you have for yourself.”

63 And Ya’aqob said, “It is necessary for me to give all this, since I have seen your face, that you still live in peace.”

64 And Ėsaw refused to take the present, but Ya’aqob said to him, “I ask you my master, if now I have found favour in your sight, then receive my present at my hand, for I have therefore seen your face, as though I had seen a face like a mighty one, because you were pleased with me.”

65 And Ėsaw took the present, and Ya’aqob also gave to Ėsaw silver and gold and bdellium, for he pressed him so much that he took them.

66 And Ėsaw divided the cattle that were in the camp, and he gave the half to the men who had come with him, for they had come on hire, and the other half he delivered into the hands of his children.

67 And the silver and gold and bdellium he gave into the hands of Eliphaz his eldest son, and Ėsaw said to Ya’aqob, “Let us remain with you, and we will go slowly along with you until you come to my place with me, that we may dwell there together.”

68 And Ya’aqob answered his brother and said, “I would do as my master says to me, but my master knows that the children are weak, and the flocks and herds with their young who are with me, go but slowly, for if they went swiftly they would all die, for you know their burdens and their fatigue.

69 “Therefore let my master pass on before his servant, and I will go on slowly for the sake of the

children and the flock, until I come to my master's place at Sě'ir."

70 And Ěsaw said to Ya'aqob, "I will place with you some of the people that are with me to take care of you on the way, and to bear your load and burden." And he said, "What do you need my master, that I may find favour in your sight?"

71 "See, I will come to you to Sě'ir to dwell there together as you have spoken. Go then with your people for I will follow you."

72 And Ya'aqob said this to Ěsaw in order to remove Ěsaw and his men from him, so that afterward Ya'aqob might go to his father's house to the land of Kena'an.

73 And Ěsaw listened to the voice of Ya'aqob, and Ěsaw returned with the four hundred men that were with him on their way to Sě'ir. And Ya'aqob and all belonging to him went that day as far as the boundary of the land of Kena'an in its borders, and he remained there some time.

33 And after some time, Ya'aqob went away from the borders of the land, and he came to the land of Shalēm, that is the city of Sheķem, which is in the land of Kena'an, and he rested in front of the city.

2 And he bought a portion of the field which was there, from the children of Ĥamor the people of the land, for five sheqels.

3 And Ya'aqob built himself a house there, and he pitched his tent there. And he made booths for his cattle, therefore he called the name of that place Sukkoth.

4 And Ya'aqob remained in Sukkoth a year and six months.

5 At that time, some of the women of the inhabitants of the land went to the city of Sheķem to dance and rejoice with the daughters of the people of the city, and when they went, Raĥěl and Lě'ah the wives of Ya'aqob

with their clans also went to see the rejoicing of the daughters of the city.

6 And Dinah the daughter of Ya'aqob also went along with them and saw the daughters of the city. And they remained there before these daughters while all the people of the city were standing by them to see their rejoicings, and all the great people of the city were there.

7 And Shekem son of Hamor, the prince of the land was also standing there to watch them.

8 And Shekem saw Dinah the daughter of Ya'aqob sitting with her mother before the daughters of the city, and the maiden pleased him greatly, and he asked his friends there and his people, saying, "Whose daughter is that sitting among the women, whom I do not know in this city?"

9 And they said to him, "Indeed this is the daughter of Ya'aqob son of Yitshaq the Ibri, who has dwelt in this city for some time, and when it was reported that the daughters of the land were going forth to rejoice she went with her mother and female servants to sit among them as you see."

10 And Shekem saw Dinah the daughter of Ya'aqob, and when he looked at her his being became fixed upon Dinah.

11 And he sent and had her taken by force, and Dinah came to the house of Shekem and he seized her forcibly and lay with her and humbled her. And he loved her exceedingly and placed her in his house.

12 And they came and told the matter to Ya'aqob, and when Ya'aqob heard that Shekem had defiled his daughter Dinah, Ya'aqob sent twelve of his servants to take Dinah from the house of Shekem, and they went and came to the house of Shekem to take away Dinah from there.

13 And when they came, Shekem went out to them with his men and drove them from his house, and he

would not allow them to come before Dinah, but Shekem was sitting with Dinah kissing and embracing her before their eyes.

14 And the servants of Ya'aqob came back and told him, saying, "When we came, he and his men drove us away, and thus did Shekem do unto Dinah before our eyes."

15 And Ya'aqob also knew that Shekem had defiled his daughter, but he said nothing. And his sons were feeding his cattle in the field, and Ya'aqob remained silent till their return.

16 And before his sons came home Ya'aqob sent two female servants from his servants' daughters to take care of Dinah in the house of Shekem, and to remain with her. And Shekem sent three of his friends to his father Hamor son of Hiddeqem, son of Pered, saying, "Get me this maiden for a wife."

17 And Hamor son of Hiddeqem the Hiwwite came to the house of Shekem his son, and he sat before him, and Hamor said to his son, "Shekem, is there then no woman among the daughters of your people that you will take an Ibrî woman who is not of your people?"

18 And Shekem said to him, "You must get only her for me, for she is delightful in my sight." And Hamor did according to the word of his son, for he was greatly loved by him.

19 And Hamor went to Ya'aqob to speak with him concerning this matter, and when he had gone from the house of his son Shekem, before he came to Ya'aqob to speak to him, see, the sons of Ya'aqob had come from the field as soon as they heard the matter that Shekem son of Hamor had done.

20 And the men were very much grieved concerning their sister, and they all came home kindled with wrath, before the time of gathering in their cattle.

21 And they came and sat before their father and they spoke to him kindled with wrath, saying, "Indeed death

is due to this man and to his household, because אֵלֹהִים Elohim of the whole earth commanded Noah and his children that man shall never rob, nor commit adultery! Now see, Shekem has both ravaged and committed whoring with our sister, and not one of all the people of the city spoke a word to him!

22 “Indeed you know and understand that the judgment of death is due to Shekem, and to his father, and to the whole city because of the matter which he has done.”

23 And while they were speaking before their father in this matter, see, Hamor the father of Shekem came to speak to Ya'aqob the words of his son concerning Dinah, and he sat before Ya'aqob and before his sons.

24 And Hamor spoke to them, saying, “The being of my son Shekem longs for your daughter; I pray you give her to him for a wife and intermarry with us. Give us your daughters and we will give you our daughters, and you shall dwell with us in our land and we will be as one people in the land,

25 for our land is very large. So dwell and trade therein and get possessions in it, and do therein as you desire, and no one shall prevent you by saying a word to you.”

26 And Hamor ceased speaking to Ya'aqob and his sons, and see, Shekem his son had come after him, and he sat before them.

27 And Shekem spoke before Ya'aqob and his sons, saying, “May I find favour in your sight that you will give me your daughter, and whatever you say to me, that I will do for her.

28 “Ask me for a large dowry and gift, and I will give it, and whatever you shall say to me, that I will do, and whoever it is that will rebel against your orders, he shall die! Only give me the maiden for a wife.”

29 And Shim'on and Lēwi answered Hamor and Shekem his son deceitfully, saying, “All you spoken to us we will do for you.

30 “And see, our sister is in your house, but keep away from her until we send to our father Yitshaq concerning this matter, for we can do nothing without his consent.

31 “For he knows the ways of our father Abraham, and whatever he says to us we will tell you. We will conceal nothing from you.”

32 And Shim'on and Lëwi spoke this to Shekem and his father in order to find a pretense, and to seek counsel what was to be done to Shekem and to his city in this matter.

33 And when Shekem and his father heard the words of Shim'on and Lëwi, it seemed good in their eyes, and Shekem and his father went out to go home.

34 And when they had gone, the sons of Ya'aqob spoke to their father, saying, “Look, we know that death is due to these wicked ones and to their city, because they transgressed that which Elohim had commanded to Noah and his children and his seed after them.

35 “And also because Shekem did this matter to our sister Dinah in defiling her, for such wickedness shall never be done among us.

36 “Now therefore know and see what you will do, and seek counsel and what matter is to be done to them, in order to kill all the inhabitants of this city.”

37 And Shim'on said to them, “Here is right advice for you: tell them to circumcise every male among them as we are circumcised, and if they do not want to do this, we shall take our daughter from them and go away.

38 “And if they consent to do this and will do it, then when they are weakened with pain, we will attack them with our swords, as upon one who is quiet and peaceable, and we will slay every male among them.”

39 And Shim'on's advice pleased them, and Shim'on and Lëwi resolved to do to them as it was proposed.

40 And on the next morning Shekem and Hamor his father came again to Ya'aqob and his sons, to speak concerning Dinah, and to hear what answer the sons of Ya'aqob would give to their words.

41 And the sons of Ya'aqob spoke deceitfully to them, saying, "We told our father Yitshaq all your words, and your words pleased him.

42 "But he spoke to us, saying, 'Thus did Abraham his father command him from Elohim, Adon of the whole earth, that any man who is not of his descendants that should want to take one of his daughters, shall cause every male belonging to him to be circumcised, as we are circumcised, and then we may give him our daughter for a wife.'

43 "Now we have made known to you all our ways that our father spoke to us, for we cannot do this of which you spoke unto us, to give our daughter to an uncircumcised man, for it is a disgrace to us.

44 "But hereby will we consent to you, to give you our daughter, and we will also take unto ourselves your daughters, and will dwell among you and be one people as you have spoken, if you will listen to us, and consent to be like us, to circumcise every male belonging to you, as we are circumcised.

45 "And if you will not listen to us, to have every male circumcised as we are circumcised, as we have commanded, then we will come to you, and take our daughter from you and go away."

46 And Shekem and his father Hamor heard the words of the sons of Ya'aqob, and they pleased them exceedingly, and Shekem and his father Hamor hastened to do the request of the sons of Ya'aqob, for Shekem exceedingly loved Dinah, and his being was fixed on her.

47 And Shekem and his father Hamor hurried to the gate of the city, and they assembled all the men of their

city and spoke to them the words of the sons of Ya'aqob, saying,

48 "We came to these men, the sons of Ya'aqob, and we spoke to them concerning their daughter, and these men will consent to do according to our wishes, and see, our land is of great size for them, and they will dwell in it, and trade in it, and we shall be one people. We will take their daughters, and our daughters we will give to them for wives.

49 "But only on this condition will these men consent to do this matter, that every male among us be circumcised as they are circumcised, as their Elohim commanded them. And when we have done according to their instructions to be circumcised, then they will dwell among us, together with their cattle and possessions, and we shall be as one people with them."

50 And when all the men of the city heard the words of Shekem and his father Hamor, then all the men of their city were agreeable to this proposal, and they obeyed to be circumcised, for Shekem and his father Hamor were greatly esteemed by them, being the princes of the land.

51 And on the next day, Shekem and Hamor his father rose early in the morning, and they assembled all the men of their city into the middle of the city, and they called for the sons of Ya'aqob, who circumcised every male belonging to them on that day and the next.

52 And they circumcised Shekem and Hamor his father, and the five brothers of Shekem, and then every one rose up and went home, for this matter was from אֶפְרַיִם against the city of Shekem, and Shim'on's counsel was from אֶפְרַיִם in this matter, in order that אֶפְרַיִם might deliver the city of Shekem into the hands of Ya'aqob's two sons.

34 And the number of all the males that were circumcised, were six hundred and forty-five men, and two hundred and forty-six children.

2 But H̄iddeqem, son of Pered̄, the father of H̄amor, and his six brothers, would not listen to Sheq̄em and his father H̄amor, and they would not be circumcised, for the proposal of the sons of Ya'aqob̄ was loathsome in their sight, and their wrath was greatly roused at this, that the people of the city had not listened to them.

3 And in the evening of the second day, they found eight small children who had not been circumcised, for their mothers had concealed them from Sheq̄em and his father H̄amor, and from the men of the city.

4 And Sheq̄em and his father H̄amor sent to have them brought before them to be circumcised, then H̄iddeqem and his six brothers sprang at them with their swords, and sought to slay them.

5 And they sought to slay also Sheq̄em and his father H̄amor and they sought to slay Dinah with them because of this matter.

6 And they said to them, "What is this matter that you have done? Are there no women among the daughters of your brothers the Kena'anites, that you want to take for yourselves daughters of the Ibrim, whom you did not know before, and will do this deed which your fathers never commanded you?"

7 "Do you think that you will succeed through this deed which you have done? And what will you answer in this matter to your brothers the Kena'anites, who will come tomorrow and ask you concerning this matter?"

8 "And if your deed shall not appear right and good in their eyes, what will you do for your lives, and I for our lives, in your not having listened to our voices?"

9 "And if the inhabitants of the land and all your brothers, the children of H̄am shall hear of your deed, saying,

10 'Because of an Iḅri woman Sheḱem and Ḥamor his father, and all the inhabitants of their city, did that which they did not know and which their ancestors never commanded them.' Where then will you flee or where conceal your shame, all your days before your brothers, the inhabitants of the land of Kena'an?

11 "Now therefore we cannot bear up against this matter which you have done, neither can we be burdened with this yoke upon us, which our ancestors did not command us.

12 "See, tomorrow we will go and assemble all our brothers, the Kena'anite brothers who dwell in the land, and we will all come and smite you and all those who trust in you, that there shall not be a remnant left from you or them."

13 And when Ḥamor and his son Sheḱem and all the people of the city heard the words of Ḥiddeqem and his brothers, they were terribly afraid for their lives at their words, and they repented of what they had done.

14 And Sheḱem and his father Ḥamor answered their father Ḥiddeqem and his brothers, and they said to them, "All the words which you spoke to us are true.

15 "Now do not say, nor think in your hearts that because of the love of the Iḅrim we did this matter that our ancestors did not command us.

16 "But because we saw that it was not their intention and desire to do according to our wishes concerning their daughter as to our taking her, except on this condition, so we listened to their voices and did this deed which you saw, in order to obtain our desire from them.

17 "And when we shall have obtained our request from them, we will then return to them and do to them that which you say to us.

18 "We ask you then to wait and stay until our flesh shall be healed and we again become strong, and we

will then go together against them, and do to them that which is in your hearts and in ours.”

19 And Dinah the daughter of Ya’aqob heard all these words which Hıddeqem and his brothers had spoken, and what Hamor and his son Shekem and the people of their city had answered them.

20 And she hurried and sent one of her female servants, that her father had sent to take care of her in the house of Shekem, to Ya’aqob her father and to her brothers, saying:

21 “Thus did Hıddeqem and his brothers advise concerning you, and thus did Hamor and Shekem and the people of the city answer them.”

22 And when Ya’aqob heard these words he was filled with wrath, and he was wroth at them, and his wrath was kindled against them.

23 And Shim’on and Lëwi swore and said, “As אֱלֹהִים lives - the Elohim of the whole earth - by this time tomorrow, there shall not be a remnant left in the whole city!”

24 And twenty young men had concealed themselves who were not circumcised, and these young men fought against Shim’on and Lëwi. And Shim’on and Lëwi killed eighteen of them, and two fled from them and escaped to some tar pits that were in the city. And Shim’on and Lëwi sought for them, but could not find them.

25 And Shim’on and Lëwi continued to go about in the city, and they killed all the people of the city with the edge of the sword, and they left none remaining.

26 And there was a great fear in the midst of the city, and the cry of the people of the city ascended to the shamayim, and all the women and children cried aloud.

27 And Shim’on and Lëwi slew all the city; they left not a male remaining in the whole city.

28 And they slew H̄amor and Sheḱem his son with the edge of the sword, and they brought away Dinah from the house of Sheḱem and they went from there.

29 And the sons of Ya'aqob went and returned, and came upon the slain, and plundered all their property which was in the city and the field.

30 And while they were taking the spoil, three hundred men stood up and threw dust at them and struck them with stones. Then Shim'on turned to them and he slew them all with the edge of the sword, and Shim'on turned before L̄wi, and came into the city.

31 And they took away their sheep and their oxen and their cattle, and also the remainder of the women and little ones, and they led all these away. And they opened a gate and went out and came to their father Ya'aqob with might.

32 And when Ya'aqob saw all that they had done to the city, and saw the spoil that they took from them, Ya'aqob was very wroth at them, and Ya'aqob said to them, "What is this that you have done to me? See, I obtained rest among the Kena'anite inhabitants of the land, and none of them broke out against me.

33 "And now you have acted to make me a stench to the inhabitants of the land, among the Kena'anites and the Perizzites! And I am but small in number, and they will all assemble against me and slay me when they hear of your work with their brothers, and I and my household will be destroyed."

34 And Shim'on and L̄wi and all their brothers with them answered their father Ya'aqob and said to him, "See, we live in the land, and shall Sheḱem do this to our sister? Why are you silent at all that Sheḱem has done, and shall he deal with our sister as with a whore in the streets?"

35 And the number of women whom Shim'on and L̄wi took captive from the city of Sheḱem, whom they did not slay, was eighty-five who had not known a man.

36 And among them was a young maiden of good-looking appearance and well favoured, whose name was Bunah, and Shim'on took her for a wife. And the number of the males which they took captive and did not slay, was forty-seven men, but the rest they slew.

37 And all the young men and women that Shim'on and Lěwi had taken captive from the city of Sheķem, were servants to the sons of Ya'aqob and to their children after them, until the day of the sons of Ya'aqob going out from the land of Mitsrayim.

38 And when Shim'on and Lěwi had gone out from the city, the two young men that were left, who had concealed themselves in the city, and did not die among the people of the city, rose up, and these young men went into the city and walked about in it, and found the city lay waste without man, and only women weeping. And these young men cried out and said, "See, this is the evil which the sons of Ya'aqob the Iḃri did to this city in their having this day destroyed one of the Kena'anite cities, and were not afraid for their lives of all the land of Kena'an!"

39 And these men left the city and went to the city of Taphnaķ, and they came there and told the inhabitants of Taphnaķ all that had befallen them, and all that the sons of Ya'aqob had done to the city of Sheķem.

40 And the news reached Yashuḃ sovereign of Taphnaķ, and he sent men to the city of Sheķem to see those young men, for the sovereign did not believe them in this account, saying, "How could two men lay waste such a large city as Sheķem?"

41 And the messengers of Yashuḃ came back and told him, saying, "We came to the city, and it is destroyed! There is not a man there, only weeping women. Neither is any flock or cattle there, for all that was in the city the sons of Ya'aqob took away."

42 And Yashub wondered at this, saying, "How could two men do this matter, to destroy so large a city, and not one man able to stand against them?"

43 "For the like has not been from the days of Nimrod, and not even from the earliest time, has the like come to pass." And Yashub, sovereign of Taphnaḳ, said to his people, "Be courageous and we will go and fight against these Iḅrim, and do to them as they did to the city, and we will avenge the cause of the people of the city!"

44 And Yashub, sovereign of Taphnaḳ, consulted with his counsellors about this matter, and his counsellors said to him, "Alone you will not prevail over the Iḅrim, for they must be powerful to do this work to the whole city.

45 "If two of them laid waste the whole city, and no one stood against them, indeed if you go against them, they will all rise against us and destroy us also.

46 "But if you would send to all the sovereigns that surround us, and let them come together, then we will go with them and fight against the sons of Ya'aqob; then you will prevail against them."

47 And Yashub heard the words of his counsellors, and their words pleased him and his people, and he did so. And Yashub sovereign of Taphnaḳ sent to all the sovereigns of the Amorites that surrounded Sheḳem and Taphnaḳ, saying,

48 "Go up with me and assist me, and we will smite Ya'aqob the Iḅri and all his sons, and destroy them from the earth, for thus did he do to the city of Sheḳem, and do you not know of it?"

49 And all the sovereigns of the Amorites heard of the evil that the sons of Ya'aqob had done to the city of Sheḳem, and they were greatly astonished at them.

50 And the seven sovereigns of the Amorites assembled with all their armies - about ten thousand men with drawn swords - and they came to fight

against the sons of Ya'aqob. And Ya'aqob heard that the sovereigns of the Amorites had assembled to fight against his sons, and Ya'aqob was greatly afraid, and it distressed him.

51 And Ya'aqob cried out against Shim'on and Lëwi, saying, "What is this deed that you did? Why have you injured me, to bring against me all the children of Kena'an to destroy me and my household? For I was at rest, even I and my household, and you have done this matter to me, and provoked the inhabitants of the land against me by your doings!"

52 And Yahudah answered his father, saying, "Was it for naught my brothers Shim'on and Lëwi killed all the inhabitants of Shekem? Indeed it was because Shekem had humbled our sister, and transgressed the command of our Elohim to Noah and his children, for Shekem took our sister away by force, and committed adultery with her.

53 "And Shekem did all this evil and not one of the inhabitants of his city stopped him, to say, 'Why would you do this?' Only for this my brothers went and smote the city, and אִיִּזְרָאֵל delivered it into their hands, because its inhabitants had transgressed the Commands of our Elohim. Is it then for naught that they have done all this?

54 "And now why are you afraid or distressed, and why are you displeased at my brothers, and why is your wrath kindled against them?

55 "Indeed our Elohim who delivered the city of Shekem and its people into their hand, He will also deliver into our hands all the Kena'anite sovereigns who are coming against us, and we will do to them as my brothers did to Shekem.

56 "Now be at peace about them and cast away your fears, but trust in אִיִּזְרָאֵל our Elohim, and pray to Him to assist us and deliver us, and deliver our enemies into our hands."

57 And Yahudāh called to one of his father's servants, "Go now and see where those sovereigns, who are coming against us, are positioned with their armies."

58 And the servant went and looked far off, and went up opposite Mount Siḥon, and saw all the armies of the sovereigns standing in the fields. And he returned to Yahudāh and said, "See, the sovereigns are positioned in the field with all their armies, a people exceedingly numerous, like the sand on the sea shore."

59 And Yahudāh said to Shim'on and Lēwi, and to all his brothers, "Strengthen yourselves and be sons of might, for אֱלֹהִים our Elohim is with us. Do not fear them.

60 "Stand each man, girded with his weapons of battle, his bow and his sword, and we will go and fight against these uncircumcised men. אֱלֹהִים is our Elohim. He will save us!"

61 And they rose up, and each girded on his weapons of battle, great and small, eleven sons of Ya'aqob, and all the servants of Ya'aqob with them.

62 And all the servants of Yitshāq who were with Yitshāq in Ḥebron, all came to them equipped with all kinds of weapons. And the sons of Ya'aqob and their servants, being one hundred and twelve men, went toward these sovereigns, and Ya'aqob also went with them.

63 And the sons of Ya'aqob sent to their father Yitshāq son of Aḇraham to Ḥebron - the same is Qiryath Arba - saying,

64 "We ask you to pray for us to אֱלֹהִים our Elohim, to protect us from the hands of the Kena'anites who are coming against us, and to deliver them into our hands."

65 And Yitshāq son of Aḇraham prayed to אֱלֹהִים for his sons, and he said, "O אֱלֹהִים Elohim, You promised my father, saying, 'I will multiply your seed as the stars of the shamayim, and You also promised me, and established Your word. Now the sovereigns of Kena'an

are coming together, to fight against my children because they committed no violence.

66 “Now therefore, O אֱלֹהִים Elohim, Elohim of the whole earth, overthrow, I pray, the counsel of these sovereigns that they may not fight against my sons.

67 “And impress the hearts of these sovereigns and their people with the fear of my sons and bring down their pride, and that they would turn away from my sons.

68 “And with Your strong hand and outstretched arm deliver my sons and their servants from them, for power and might are in Your hands to do all this.”

69 And the sons of Ya’aqob and their servants went toward these sovereigns, and they trusted in אֱלֹהִים their Elohim. And while they were going, Ya’aqob their father also prayed to אֱלֹהִים and said, “O אֱלֹהִים Elohim, powerful and exalted Ēl, who has reigned from days of old, from then till now and forever;

70 “You are He who stirs up wars and causes them to cease. In Your hand are power and might to exalt and to bring down. O may my prayer be acceptable before You that You may turn to me with Your compassions, to impress the hearts of these sovereigns and their people with the fear of my sons, and frighten them and their armies, and with Your great kindness deliver all those that trust in You, for it is You who can bring people under us and reduce nations under our power.”

35 And all the sovereigns of the Amorites came and took their stand in the field to consult with their counsellors what was to be done with the sons of Ya’aqob, for they were still afraid of them, saying, “See, two of them slew the whole of the city of Shekem.”

2 And אֱלֹהִים heard the prayers of Yitshaq and Ya’aqob, and he filled the hearts of all these

sovereigns' advisers with great fear and dread that they altogether exclaimed,

3 "Are you simple this day, or is there no understanding in you, that you will fight against the Ibrim? And why will you take a delight in your own destruction this day?"

4 "Look, two of them came to the city of Shekem without fear or dread, and they killed all the inhabitants of the city! No man stood up against them, and how will you be able to fight against them all?"

5 "Only you know that their Elohim exceedingly loves them, and has done mighty deeds for them, such as have not been done from days of old, and among all the mighty ones of nations, there is none that can do like His mighty deeds.

6 "Indeed He delivered their father Abraham, the Ibrim, from the hand of Nimrod, and from the hand of all his people who had many times sought to slay him.

7 "He delivered him also from the fire in which sovereign Nimrod had thrown him, and his Elohim delivered him from it.

8 "And who else can do like this? Indeed it was Abraham who slew the five sovereigns of Eylam, when they had touched his brother's son who in those days dwelt in Sedom.

9 "And took his servant that was trustworthy in his house and a few of his men, and they pursued the sovereigns of Eylam in one night and killed them, and restored to his brother's son all his property which they had taken from him.

10 "And indeed you know the Elohim of these Ibrim is much delighted with them, and they are also delighted with Him, for they know that He delivered them from all their enemies.

11 "And see, through his love toward his Elohim, Abraham took his only and precious son and intended to offer him as a burnt offering to his Elohim, and had

it not been for Elohim who prevented him from doing this, he would then have done it through his love for his Elohim.

12 “And Elohim saw all his works, and swore to him, and promised him that He would deliver his sons and all his seed from every trouble that would befall them, because he had done this matter, and through his love for his Elohim restrained his compassion for his child.

13 “And have you not heard what their Elohim did to Pharaoh sovereign of Mitsrayim, and to Abimelek sovereign of Gerar, through taking Abraham’s wife, who said of her, ‘She is my sister,’ lest they should slay him because of her, and think of taking her for a wife? And Elohim did to them and their people all that you heard of.

14 “And look, we ourselves saw with our eyes that Ēsaw, the brother of Ya’aqob, came to him with four hundred men, with the intention of slaying him, for he called to mind that he had taken away from him his father’s berakah.

15 “And he went to meet him when he came from Aram, to smite the mother with the children, and who delivered him from his hands but his Elohim in whom he trusted? He delivered him from the hand of his brother and also from the hands of his enemies, and indeed He will again protect them.

16 “Who does not know that it was their Elohim who inspired them with strength to do to the city of Shekem the evil which you heard of?

17 “Could it then be with their own strength that two men could destroy such a large city as Shekem had it not been for their Elohim in whom they trusted? He said and did to them all this to slay the inhabitants of the city in their city.

18 “And can you then prevail over them who have come out together from your city to fight against the

whole of them, even if a thousand times as many more should come to your assistance?

19 “Only you know and understand that you do not come to fight against them, but you come to fight against their Elohim who made choice of them, and you have therefore all come today to be destroyed.

20 “Now therefore refrain from this evil which you are endeavouring to bring upon yourselves, and it will be better for you not to go to battle with them, although they are but few in numbers, because their Elohim is with them.”

21 And when the sovereigns of the Amorites heard all the words of their advisers, their hearts were filled with fear, and they were afraid of the sons of Ya’aqob and would not fight against them.

22 And they inclined their ears to the words of their advisers, and they listened to all their words. And the words of the counsellors greatly pleased the sovereigns, and they did so.

23 And the sovereigns turned and refrained from the sons of Ya’aqob, for they dared not approach them to fight against them, for they were greatly afraid of them, and their hearts melted within them from their fear of them.

24 For this came from אֱלֹהִים to them, for He heard the prayers of His servants Yitshaq and Ya’aqob, for they trusted in Him. And all these sovereigns returned with their camps on that day, each to his own city, and they did not fight against the sons of Ya’aqob at that time.

25 And the sons of Ya’aqob kept their guard that day till evening opposite mount Siḥon, and seeing that these sovereigns did not come to fight against them, the sons of Ya’aqob returned home.

36 At that time אֱלֹהִים appeared to Ya’aqob saying, “Arise, go to Bēyth Ēl and remain there, and make an

altar there to אֱלֹהִים who appeared to you, who delivered you and your sons from affliction.”

2 And Ya'aqob rose up with his sons and all belonging to him, and they went and came to Běyth Ěl according to the word of אֱלֹהִים.

3 And Ya'aqob was ninety-nine years old when he went up to Běyth Ěl. And Ya'aqob and his sons and all the people that were with him, remained in Běyth Ěl in Luz, and he built an altar there to אֱלֹהִים who appeared to him. And Ya'aqob and his sons remained in Běyth Ěl six months.

4 At that time Deborah the daughter of Uts died, the nurse of Ribqah, who had been with Ya'aqob. And Ya'aqob buried her beneath Běyth Ěl under a terebinth that was there.

5 And Ribqah the daughter of Bethu'ěl, the mother of Ya'aqob, also died at that time in Hebron - the same is Qiryath Arba. And she was buried in the cave of Maqpełah which Abraham had bought from the children of Heeth.

6 And the life of Ribqah was one hundred and thirty-three years, and she died. And when Ya'aqob heard that his mother Ribqah was dead he wept bitterly for his mother, and made a great mourning for her, and for Deborah her nurse beneath the terebinth. And he called the name of that place Allon Baquth.

7 And Laban the Aramean died in those days, for Elohim smote him because he transgressed the covenant that existed between him and Ya'aqob.

8 And Ya'aqob was a hundred years old when אֱלֹהִים appeared to him, and barak him and called his name Yisra'ěl. And Raheł the wife of Ya'aqob conceived in those days.

9 And at that time Ya'aqob and all belonging to him journeyed from Běyth Ěl to go to his father's house, to Hebron.

10 And while they were going on the way, and there was yet but a little way to come to Ephrath, Raḥĕl bore a son and she had hard labour and she died.

11 And Ya'aqob buried her on the way to Ephrath, which is Bĕyth Leḥem, and he put a standing column upon her grave, which is there to this day. And the days of Raḥĕl were forty-five years and she died.

12 And Ya'aqob called the name of his son that was born to him, which Raḥĕl bore unto him: Binyamin, for he was born to him in the land on the right hand.

13 And it came to be after the death of Raḥĕl, that Ya'aqob pitched his tent in the tent of her female servant Bilhah.

14 And Re'uḇĕn was jealous for his mother Lĕ'ah because of this, and he was filled with wrath, and he rose up in his wrath and went and entered the tent of Bilhah and there he removed his father's bed.

15 At that time the portion of birthright, together with the sovereignty and kehunnah, were removed from the sons of Re'uḇĕn, for he had profaned his father's bed, and the birthright was given to Yosĕph, the sovereignty to Yahudah, and the kehunnah unto Lĕwi, because Re'uḇĕn had defiled his father's bed.

16 And these are the generations of Ya'aqob who were born to him in Paddan Aram, and the sons of Ya'aqob were twelve.

17 The sons of Lĕ'ah: Re'uḇĕn the first-born, and Shim'on, Lĕwi, Yahudah, Yissaskar, Zĕbulun, and their sister Dinah. And the sons of Raḥĕl were: Yosĕph and Binyamin.

18 The sons of Zilpah, Lĕ'ah's female servant: Gaḍ and Ashĕr. And the sons of Bilhah, Raḥĕl's female servant: Dan and Naphtali. These are the sons of Ya'aqob which were born to him in Paddan Aram.

19 And Ya'aqob and his sons and all belonging to him journeyed and came to Mamrĕ - which is Qiryath Arba - that is in Ḥĕbron, where Aḇraham and Yitshaq

sojourned. And Ya'aqob with his sons and all belonging to him, dwelt with his father in Hebron.

20 And his brother Ėsaw and his sons, and all belonging to him went to the land of Sě'ir and dwelt there, and had possessions in the land of Sě'ir, and the children of Ėsaw were fruitful and multiplied exceedingly in the land of Sě'ir.

21 And these are the generations of Ėsaw that were born to him in the land of Kena'an, and the sons of Ėsaw were five.

22 And Ađah bore to Ėsaw his first-born Eliphaz, and she also bore unto him Re'uw'ěl, and Oholiđamah bore unto him Ye'ush, Ya'lam and Qorađ.

23 These are the children of Ėsaw who were born to him in the land of Kena'an. And the sons of Eliphaz son of Ėsaw: Těman, Omar, Tsepho, Gatam, Qenaz and Amalěq, and the sons of Re'uw'ěl: Nađath, Zerađ, Shammah and Mizzah.

24 And the sons of Ye'ush: Timnah, Alwah, Yethěth. And the sons of Ya'lam: Allah, Phinor and Qenaz.

25 And the sons of Qorađ: Těman, Miđtsar, Mađdi'ěl and Iram. These are the clans of the sons of Ėsaw according to their reigns in the land of Sě'ir.

26 And these are the names of the sons of Sě'ir the Ĥorite, inhabitants of the land of Sě'ir: Lotan, Shođal, Tsiđ'on, Anah, Dishan, Ezer and Dishon, being seven sons.

27 And the children of Lotan: Ĥori, Hěman and their sister Timna. That is Timna who came to Ya'aqob and his sons, and they would not give ear to her. And she went and became a concubine to Eliphaz son of Ėsaw, and she bore to him Amalěq.

28 And the sons of Shođal: Alwan, Manađath, Ėyđal, Shepho, and Onam, and the sons of Tsiđ'on: Ayyah, and Anah. This was that Anah who found the springs in the wilderness when he fed the donkeys of Tsiđ'on his father.

29 And while he was feeding his father's donkeys he led them to the wilderness at different times to feed them.

30 And there was a day that he brought them to one of the deserts on the sea shore, opposite the wilderness of the people, and while he was feeding them, see, a very heavy storm came from the other side of the sea and rested upon the donkeys that were feeding there, and they all stood still.

31 And afterward about one hundred and twenty great and terrible animals came out from the wilderness at the other side of the sea, and they all came to the place where the donkeys were, and they placed themselves there.

32 And those animals, from their middle downward, were in the shape of the children of men, and from their middle upward, some had the likeness of bears, and some the likeness of the lions, with tails behind them from between their shoulders reaching down to the earth, like the tails of the lions. And these animals came and mounted and rode upon these donkeys, and led them away, and they went away unto this day.

33 And one of these animals approached Anah and smote him with his tail, and then fled from that place.

34 And when he saw this work he was exceedingly afraid for his life, and he fled and escaped to the city.

35 And he related to his sons and brothers all that had befallen him, and many men went to seek the donkeys but could not find them. And Anah and his brothers went to that place no more from that day following, for they were greatly afraid for their lives.

36 And the children of Anah son of Sē'ir: Dishon and his sister Oholibamah. And the children of Dishon: Hemdan, Eshban, Yithran and Haran. And the children of Ezer: Bilhan, Za'awan and Akan. And the children of Dishon: Uts and Aran.

37 These are the clans of the children of Sě'ir the Ḥorite, according to their reigns in the land of Sě'ir.

38 And Ęsaw and his children dwelt in the land of Sě'ir the Ḥorite, the inhabitant of the land, and they had possessions in it and were fruitful and multiplied exceedingly. And Ya'aqob and his children and all belonging to them, dwelt with their father Yitřhaq in the land of Kena'an, as אַבְרָהָם had commanded Abraham their father.

37 And in the one hundred and fifth year of the life of Ya'aqob, that is the ninth year of Ya'aqob's dwelling with his children in the land of Kena'an, he came from Paddan Aram.

2 And in those days Ya'aqob journeyed with his children from Ḥebron, and they went and returned to the city of Shekem, they and all belonging to them, and they dwelt there, for the children of Ya'aqob obtained good and fat pasture land for their cattle in the city of Shekem, the city of Shekem having then been rebuilt, and there were in it about three hundred men and women.

3 And Ya'aqob and his children and all belonging to him dwelt in the part of the field which Ya'aqob had bought from Ḥamor the father of Shekem, when he came from Paddan Aram before Shim'on and Lěwi had smitten the city.

4 And all those sovereigns of the Kena'anites and Amorites that surrounded the city of Shekem, heard that the sons of Ya'aqob had again come to Shekem and dwelt there.

5 And they said, "Shall the sons of Ya'aqob the Ibri again come to the city and dwell in it, after they have smitten its inhabitants and driven them out? Shall they now return and also drive out those who are dwelling in the city or slay them?"

6 And all the sovereigns of Kena'an again assembled, and they came together to fight against Ya'aqob and his sons.

7 And Yashub sovereign of Taphnaḵ also sent to all his neighbouring sovereigns, to Elan sovereign of Ga'ash, and to Ihuri sovereign of Shiloh, and to Parathon sovereign of Ḥatsar, and to Susi sovereign of Sarton, and to Laban sovereign of Bēyth Ḥoron, and to Shaḅir sovereign of Othnai-Mah, saying,

8 "Come up to me and assist me, and let us smite Ya'aqob the Ibri and his sons, and all belonging to him, for they have again come to Sheḵem to possess it and to slay its inhabitants as before."

9 And all these sovereigns assembled together and came with all their armies, a people exceedingly numerous like the sand on the seashore, and they were all opposite to Taphnaḵ.

10 And Yashub sovereign of Taphnaḵ went out to them with all his army, and he encamped with them opposite to Taphnaḵ outside the city, and all these sovereigns they divided into seven divisions, being seven camps against the sons of Ya'aqob.

11 And they sent a declaration to Ya'aqob and his son, saying, "Come out all of you to us that we may have a word together in the plain, and avenge the cause of the men of Sheḵem whom you slew in their city. And you will now again return to the city of Sheḵem and dwell therein, and slay its inhabitants as before."

12 And the sons of Ya'aqob heard this and their wrath was kindled exceedingly at the words of the sovereigns of Kena'an, and ten of the sons of Ya'aqob hastened and rose up, and each of them girded on his weapons of battle. And there were one hundred and two of their servants with them equipped in battle array.

13 And all these men, the sons of Ya'aqob with their servants, went toward these sovereigns, and Ya'aqob

their father was with them, and they all stood upon the heap of Shekem.

14 And Ya'aqob_q prayed to אֱלֹהִים for his sons, and he spread out his hands to אֱלֹהִים and he said, "O Elohim, You are an Almighty Elohim! You are our Father. You formed us and we are the works of Your hands. Please deliver my sons through Your favour from the hand of their enemies, who are this day coming to fight against them, and save them from their hand, for in Your hand is power and might, to save the few from the many.

15 "And give to my sons, Your servants, strength of heart and might to fight against their enemies, to subdue them, and make their enemies fall before them. And let not my sons and their servants die through the hands of the children of Kena'an.

16 "But if it seems good in Your eyes to take away the lives of my sons and their servants, take them in Your great favour through the hands of Your servants, that they may not perish this day by the hands of the sovereigns of the Amorites."

17 And when Ya'aqob_q ceased praying to אֱלֹהִים the earth shook from its place, and the sun darkened, and all these sovereigns were afraid and a great fear seized them.

18 And אֱלֹהִים listened to the prayer of Ya'aqob_q, and אֱלֹהִים impressed the hearts of all the sovereigns and their armies with the fear and awe of the sons of Ya'aqob_q.

19 For אֱלֹהִים caused them to hear the sound of chariots, and the sound of mighty horses from the sons of Ya'aqob_q, and the sound of a great army accompanying them.

20 And these sovereigns were seized with great fear at the sons of Ya'aqob_q. And while they were standing in their borders, see, the sons of Ya'aqob_q advanced upon them with one hundred and twelve men, with a great and mighty shouting.

21 And when the sovereigns saw the sons of Ya'aqob̄ advancing toward them, they were even more struck with fear, and they were inclined to retreat from before the sons of Ya'aqob̄ as at first, and not to fight against them.

22 But they did not retreat, saying, "It would be a disgrace to us even twice to retreat from before the Ibrim."

23 And the sons of Ya'aqob̄ came near and advanced against all these sovereigns and their armies, and they looked, and see, it was a very mighty people, numerous as the sand of the sea.

24 And the sons of Ya'aqob̄ called to אִיִּזְרָאֵל and said, "Help us O אִיִּזְרָאֵל! Help us and answer us, for we trust in You, and let us not die by the hands of these uncircumcised men, who have come against us this day."

25 And the sons of Ya'aqob̄ girded on their weapons of battle, and they took in their hands each man his shield and his spear, and they approached to battle.

26 And Yahudah, son of Ya'aqob̄, ran first before his brothers, and ten of his servants with him, and he went toward these sovereigns.

27 And Yashub̄, sovereign of Taphnaḳ, also came out first with his army before Yahudah. And Yahudah saw Yashub̄ and his army coming toward him, and Yahudah's wrath was kindled, and his wrath burned within him, and he approached to battle in which Yahudah risked his life.

28 And Yashub̄ and all his army were advancing toward Yahudah, and he was riding upon a very strong and powerful horse. And Yashub̄ was a very mighty man, and covered from head to foot with iron and brass.

29 And while he was upon the horse, he shot arrows with both hands from before and behind, as was his

manner in all his battles, and he never missed the place at which he aimed his arrows.

30 And when Yashub came to fight against Yahudah, and was shooting many arrows against Yahudah, אַרְבָּעָה bound the hand of Yashub, and all the arrows that he shot rebounded upon his own men.

31 But however, Yashub kept advancing toward Yahudah, to challenge him with the arrows, but the distance between them was about thirty ammah, and when Yahudah saw Yashub shooting out his arrows against him, he ran toward him with his fierce might.

32 And Yahudah took up a large stone from the ground, and its weight was sixty sheqels. And Yahudah ran toward Yashub, and struck him with the stone on his shield, so Yashub was stunned with the blow, and fell from off his horse to the ground.

33 And the shield split in two out of the hand of Yashub, and through the force of the blow sprang to the distance of about fifteen ammah, and the shield fell before the second army.

34 And the sovereigns that came with Yashub saw at a distance the strength of Yahudah, son of Ya'aqob, and what he had done to Yashub, and they were greatly afraid of Yahudah.

35 And they assembled near Yashub's army, seeing his confusion, and Yahudah drew his sword and smote forty-two men of the army of Yashub. And the whole of Yashub's army fled before Yahudah, and no man stood against him, and they left Yashub and fled from him, and Yashub was still face down on the ground.

36 And Yashub seeing that all the men of his camp had fled from him, hastened and rose up with fear against Yahudah, and stood up on his feet opposite Yahudah.

37 And Yashub had a one-on-one battle with Yahudah, placing shield toward shield, and Yashub's men all fled, for they were greatly afraid of Yahudah.

38 And Yashub took his spear in his hand to strike Yahudah on his head, but Yahudah had quickly placed his shield to his head against Yashub's spear, so that the shield of Yahudah took the blow from Yashub's spear, and the shield was split in two.

39 And when Yahudah saw that his shield was split, he hastily drew his sword and smote Yashub at his ankles, and cut off his feet so that Yashub fell upon the ground, and the spear fell from his hand.

40 And Yahudah hastily picked up Yashub's spear, with which he cut off his head and threw it next to his feet.

41 And when the sons of Ya'aqob saw what Yahudah had done to Yashub, they all ran into the ranks of the other sovereigns, and the sons of Ya'aqob fought with the army of Yashub, and the armies of all the sovereigns that were there.

42 And the sons of Ya'aqob caused fifteen thousand of their men to fall, and they smote them as if smiting at gourds, and the rest fled for their lives.

43 And Yahudah was still standing by the body of Yashub, and stripped Yashub of his coat of armour.

44 And Yahudah also took off the iron and brass that was about Yashub, and see, nine men of the captains of Yashub approached to fight against Yahudah.

45 And Yahudah hurried and took up a stone from the ground, and with it smote one of them on the head, and split his skull, and the body also fell from the horse to the ground.

46 And the eight captains that remained, seeing the strength of Yahudah, were greatly afraid and they fled. And Yahudah with his ten men pursued them, and they overtook them and slew them.

47 And the sons of Ya'aqob were still smiting the armies of the sovereigns, and they slew many of them. But those sovereigns boldly kept their stand with their captains, and did not retreat from their places, and they

shouted against those of their armies that fled from before the sons of Ya'aqob, but none would listen to them, for they were afraid for their lives lest they should die.

48 And all the sons of Ya'aqob, after having smitten the armies of the sovereigns, returned and came before Yahudah. And Yahudah was still slaying the eight captains of Yashub, and stripping off their garments.

49 And Lëwi saw Ęylon, sovereign of Ga'ash, advancing toward him, with his fourteen captains to smite him, but Lëwi did not know it for certain.

50 And Ęylon with his captains approached nearer, and Lëwi looked back and saw that battle was given him behind. And Lëwi ran with twelve of his servants, and they went and slew Ęylon and his captains with the edge of the sword.

38 And Ihuri sovereign of Shiloh came up to assist Ęylon. And he approached Ya'aqob, when Ya'aqob drew his bow that was in his hand and smote Ihuri with an arrow which caused his death.

2 And when Ihuri sovereign of Shiloh was dead, the four remaining sovereigns fled from their place with the rest of the captains, and they endeavoured to retreat, saying, "We have no more strength with the Ibrim after their having killed the three sovereigns and their captains who were more powerful than we are."

3 And when the sons of Ya'aqob saw that the remaining sovereigns had turned back from their station, they pursued them, and Ya'aqob also came from the heap of Shekem from the place where he was standing, and they went after the sovereigns and they approached them with their servants.

4 And the sovereigns and the captains with the rest of their armies, seeing that the sons of Ya'aqob

approached them, were afraid for their lives and fled till they reached the city of Ḥatsar.

5 And the sons of Ya'aqob pursued them to the gate of the city of Ḥatsar, and they smote a great smiting among the sovereigns and their armies - about four thousand men. And while they were smiting the army of the sovereigns, Ya'aqob was occupied with his bow confining himself to smiting the sovereigns, and he slew them all.

6 And he slew Parathon sovereign of Ḥatsar at the gate of the city of Ḥatsar, and afterward he smote Susi sovereign of Sarton, and Laban sovereign of Bēyth Ḥoron, and Shabir sovereign of Maḵnaymah. And he slew them all with arrows, an arrow to each of them, and they died.

7 And the sons of Ya'aqob, seeing that all the sovereigns were dead and that they were disbanded and retreating, continued to carry on the battle with the armies of the sovereigns opposite the gate of Ḥatsar, and they even smote about four hundred of their men.

8 And three men of the servants of Ya'aqob fell in that battle, and when Yahudah saw that three of his servants had died, it grieved him greatly, and his wrath burned within him against the Amorites.

9 And all the men that remained of the armies of the sovereigns were greatly afraid for their lives, and they ran and broke the gate of the walls of the city of Ḥatsar, and they all entered the city for safety.

10 And they concealed themselves in the midst of the city of Ḥatsar, for the city of Ḥatsar was very large and extensive. And when all these armies had entered the city, the sons of Ya'aqob ran after them to the city.

11 And four mighty men, experienced in battle, went out from the city and stood against the entrance of the city, with drawn swords and spears in their hands, and they placed themselves opposite the sons of Ya'aqob, and would not allow them to enter the city.

12 And Naphtali ran and came between them and with his sword smote two of them, and cut off their heads with one stroke.

13 And he turned to the other two, and see, they had fled, and he pursued them, overtook them, smote them and slew them.

14 And the sons of Ya'aqob came to the city and looked, and see, there was another wall to the city, and they sought for the gate of the wall and could not find it. And Yahudah leaped on the top of the wall, and Shim'on and Lëwi followed him, and they all three came down from the wall into the city.

15 And Shim'on and Lëwi slew all the men who ran for safety into the city, and also the inhabitants of the city with their wives and little ones they slew with the edge of the sword. And the cries of the city ascended up to the shamayim.

16 And Dan and Naphtali leaped upon the wall to see what caused the noise of lamentation, for the sons of Ya'aqob felt anxious about their brothers. And they heard the inhabitants of the city speaking with weeping and supplications, saying, "Take all that we possess in the city and go away, only do not put us to death!"

17 And when Yahudah, Shim'on, and Lëwi had ceased smiting the inhabitants of the city, they went up the wall and called to Dan and Naphtali, who were upon the wall, and to the rest of their brothers. And Shim'on and Lëwi informed them of the entrance into the city, and all the sons of Ya'aqob came to take the spoil.

18 And the sons of Ya'aqob took the spoil of the city of H̄atsar, the flocks and herds, and the property. And they took all that could be captured, and went away that day from the city.

19 And on the next day the sons of Ya'aqob went to Sarton, for they hear that the men of Sarton who had remained in the city were assembling to fight against

them for having slain their sovereign. And Sarton was a very high and fortified city, and it had a wide rampart surrounding the city.

20 And the column of the rampart was about fifty ammah and its breadth forty ammah, and there was no place for a man to enter the city because of the rampart. And the sons of Ya'aqob saw the rampart of the city, and they sought an entrance in it but could not find it.

21 For the entrance to the city was at the rear, and every man that wanted to come into the city came by that way and went around the whole city, and he afterwards entered the city.

22 And the sons of Ya'aqob seeing they could not find the way into the city, their wrath was kindled greatly, and the inhabitants of the city seeing that the sons of Ya'aqob were coming to them were greatly afraid of them, for they had heard of their strength and what they had done to H̄atsar.

23 And the inhabitants of the city of Sarton could not go out toward the sons of Ya'aqob after having assembled in the city to fight against them, lest they might thereby get into the city. But when they saw that they were coming toward them, they were greatly afraid of them, for they had heard of their strength and what they had done to H̄atsar.

24 So the inhabitants of Sarton hastily took away the bridge of the way of the city from its place, before the sons of Ya'aqob came, and they brought it into the city.

25 And the sons of Ya'aqob came and sought the way into the city, but could not find it. And the inhabitants of the city went up to the top of the wall, and looked, and see, the sons of Ya'aqob were seeking an entrance into the city.

26 And the inhabitants of the city reproached the sons of Ya'aqob from the top of the wall, and they cursed them, and the sons of Ya'aqob heard the reproaches,

and they were greatly incensed, and their wrath burned within them.

27 And the sons of Ya'aqob were provoked at them, and they all rose and leaped over the rampart with the force of their strength, and through their might passed the forty ammah breadth of the rampart.

28 And when they had passed the rampart they stood under the wall of the city, and they found all the gates of the city enclosed with iron doors.

29 And the sons of Ya'aqob came near to break open the doors of the gates of the city, but the inhabitants did not let them, for from the top of the wall they were throwing stones and arrows on them.

30 And the number of the people that were on the wall was about four hundred men, and when the sons of Ya'aqob saw that the men of the city would not let them open the gates of the city, they leaped and went up to the top of the wall. And Yahudah went up first to the east part of the city,

31 and Gad and Asher went up after him to the west corner of the city, and Shim'on and Lēwi to the north, and Dan and Re'ubēn to the south.

32 And the men who were on the top of the wall, the inhabitants of the city, seeing that the sons of Ya'aqob were coming up to them, they all fled from the wall, came down into the city, and concealed themselves in the midst of the city.

33 And Yissasakar and Naphtali that remained under the wall approached and broke the gates of the city, and kindled a fire at the gates of the city, that melted the iron. And all the sons of Ya'aqob came into the city, they and all their men, and they fought with the inhabitants of the city of Sarton, and smote them with the edge of the sword, and no man stood before them.

34 And about two hundred men fled from the city, and they all went and hid themselves in a certain tower in the city. And Yahudah pursued them to the tower and

he broke down the tower, which fell upon the men, and they all died.

35 And the sons of Ya'aqob went up the way of the roof of that tower, and they looked, and see, there was another strong and high tower at a distance in the city, and the top of it reached to the shamayim. And the sons of Ya'aqob hurried and came down, and went with all their men to the tower, and found it filled with about three hundred men, women and little ones.

36 And the sons of Ya'aqob smote a great smiting among those men in the tower and they ran away and fled from them.

37 And Shim'on and Lëwi pursued them, then twelve strong and mighty men came out to them from the place where they had concealed themselves.

38 And those twelve men maintained a strong battle against Shim'on and Lëwi, and Shim'on and Lëwi could not prevail over them. And those mighty men broke the shields of Shim'on and Lëwi, and one of them struck at Lëwi's head with his sword, then Lëwi hastily placed his hand to his head, for he was afraid of the sword. And the sword struck Lëwi's hand, and it was just short of the hand of Lëwi being cut off.

39 And Lëwi seized the sword of the mighty man in his hand, and took it forcibly from the man, and with it he struck at the head of the powerful man, and he cut off his head.

40 And eleven men approached to fight against Lëwi, for they saw that one of them was killed, and the sons of Ya'aqob fought, but the sons of Ya'aqob could not prevail over them, for those men were very powerful.

41 And the sons of Ya'aqob seeing that they could not prevail over them, Shim'on gave a loud and mighty shout, and the eleven powerful men were stunned at the voice of Shim'on's shouting.

42 And Yahudah at a distance knew the voice of Shim'on's shouting, and Naphtali and Yahudah ran

with their shields to Shim'on and Lěwi, and found them fighting with those powerful men, unable to prevail over them as their shields were broken.

43 And Naphtali saw that the shields of Shim'on and Lěwi were broken, and he took two shields from his servants and brought them to Shim'on and Lěwi.

44 And Shim'on, Lěwi and Yahudāh, all three on that day fought against the eleven mighty men until the time of sunset, but they could not prevail over them.

45 And this was told to Ya'aqob, and he was bitterly grieved, and he prayed to אֱלֹהֵינוּ, and he and Naphtali his son went against these mighty men.

46 And Ya'aqob approached and drew his bow, and came near to the mighty men, and slew three of their men with the bow. And the remaining eight turned back, and see, the battle waged against them in the front and rear, and they were greatly afraid for their lives, and could not stand before the sons of Ya'aqob, and they fled from before them.

47 And in their flight they met Dan and Ashěr coming toward them, and they suddenly fell upon them, and fought with them, and slew two of them. And Yahudāh and his brothers pursued them, and smote the remainder of them, and slew them.

48 And all the sons of Ya'aqob returned and walked about the city, searching if they could find any men. And they found about twenty young men in a cave in the city, and Gađ and Ashěr smote them all. And Dan and Naphtali fell upon the rest of the men who had fled and escaped from the second tower, and they smote them all.

49 And the sons of Ya'aqob smote all the inhabitants of the city of Sarton, but the women and little ones they left in the city and did not slay them.

50 And all the inhabitants of the city of Sarton were powerful men, one of them would pursue a thousand,

and two of them would not flee from ten thousand of the rest of men.

51 And the sons of Ya'aqob̄ slew all the inhabitants of the city of Sartan with the edge of the sword, so that no man stood against them, and they left the women in the city.

52 And the sons of Ya'aqob̄ took all the spoil of the city, and captured what they desired, and they took flocks and herds and property from the city. And the sons of Ya'aqob̄ did to Sartan and its inhabitants as they had done to Ḥatsar and its inhabitants, and they turned and went away.

39 And when the sons of Ya'aqob̄ went from the city of Sartan, they had gone about two hundred ammah when they met the inhabitants of Taphnaḵ coming toward them, for they went out to fight against them, because they had smitten the sovereign of Taphnaḵ and all his men.

2 So all who remained in the city of Taphnaḵ came out to fight against the sons of Ya'aqob̄, and they intended to retake from them the booty and the spoil which they had captured from Ḥatsar and Sartan.

3 And the rest of the men of Taphnaḵ fought against the sons of Ya'aqob̄ in that place. And the sons of Ya'aqob̄ smote them, and they fled before them, and they pursued them to the city of Arbēlan, and they all fell before the sons of Ya'aqob̄.

4 And the sons of Ya'aqob̄ returned and came to Taphnaḵ, to take away the spoil of Taphnaḵ, but when they came to Taphnaḵ they heard that the people of Arbēlan had gone out to meet them to save the spoil of their brothers. And the sons of Ya'aqob̄ left ten of their men in Taphnaḵ to plunder the city, and they went toward the people of Arbēlan.

5 And the men of Arbēlan went out with their wives to fight against the sons of Ya'aqob̄, for their wives were

experienced in battle, and they went out, about four hundred men and women.

6 And all the sons of Ya'aqob_u shouted with a loud voice, and they all ran toward the inhabitants of Arbēlan, and with a great and mighty voice.

7 And the inhabitants of Arbēlan heard the noise of the shouting of the sons of Ya'aqob_u, and their roaring like the noise of lions and like the roaring of the sea and its waves.

8 And fear and dread possessed their hearts because of the sons of Ya'aqob_u, and they were terribly afraid of them, and they retreated and fled before them into the city. And the sons of Ya'aqob_u pursued them to the gate of the city, and they came upon them in the city.

9 And the sons of Ya'aqob_u fought with them in the city, and all their women were engaged in slinging against the sons of Ya'aqob_u, and the combat was very severe among them the whole of that day till evening.

10 And the sons of Ya'aqob_u could not prevail over them, and the sons of Ya'aqob_u had almost perished in that battle. And the sons of Ya'aqob_u cried to אַף אַף and greatly gained strength toward evening, and the sons of Ya'aqob_u smote all the inhabitants of Arbēlan with the edge of the sword; men, women and little ones.

11 And also the remainder of the people who had fled from Sarton, the sons of Ya'aqob_u smote them in Arbēlan. And the sons of Ya'aqob_u did to Arbēlan and Taphnaḵ as they had done to Ḥatsar and Sarton. And when the women saw that all the men were dead, they went up onto the roofs of the city and struck the sons of Ya'aqob_u by showering down stones like rain.

12 And the sons of Ya'aqob_u hastened and came into the city and seized all the women and smote them with the edge of the sword, and the sons of Ya'aqob_u captured all the spoil and booty, flocks and herds and cattle.

13 And the sons of Ya'aqob did to as they had done to Taphnaḳ, to Ḥatsar and to Shiloh, and they turned from there and went away.

14 And on the fifth day the sons of Ya'aqob heard that the people of Ga'ash had gathered against them to battle, because they had slain their sovereign and their captains, for there had been fourteen captains in the city of Ga'ash, and the sons of Ya'aqob had slain them all in the first battle.

15 And the sons of Ya'aqob girded on their weapons of battle that day, and they marched to battle against the inhabitants of Ga'ash. And in Ga'ash there was a strong and mighty people of the people of the Amorites, and Ga'ash was the strongest and best fortified city of all the cities of the Amorites, and it had three walls.

16 And the sons of Ya'aqob came to Ga'ash and they found the gates of the city locked, and about five hundred men standing at the top of the outermost wall, and a people numerous as the sand upon the sea shore were in ambush for the sons of Ya'aqob outside the city at the rear of it.

17 And the sons of Ya'aqob approached to open the gates of the city, but while they were drawing near, see, those who were in ambush at the rear of the city came out from their places and surrounded the sons of Ya'aqob.

18 And the sons of Ya'aqob were enclosed between the people of Ga'ash, and the battle was both to their front and rear. And all the men that were on the wall, were shooting arrows and stones from the wall upon them.

19 And Yahudah, seeing that the men of Ga'ash were getting too numerous for them, gave a most piercing and mighty cry and all the men of Ga'ash were afraid at the voice of Yahudah's cry, and men fell from the wall at his powerful shout. And all those that were from

without and within the city were greatly afraid for their lives.

20 And the sons of Ya'aqob still came near to break the doors of the city, when the men of Ga'ash shot stones and arrows upon them from the top of the wall, and made them flee from the gate.

21 And the sons of Ya'aqob returned against the men of Ga'ash who were with them from outside the city, and they smote them terribly, as striking against gourds. And they could not stand against the sons of Ya'aqob, for fear and dread had seized them at the cry of Yahudah.

22 And the sons of Ya'aqob slew all those men who were outside the city, and the sons of Ya'aqob still drew near to make a way into the city, and to fight under the city walls, but they could not for all the inhabitants of Ga'ash who remained in the city had surrounded the walls of Ga'ash in every direction, so that the sons of Ya'aqob were unable to approach the city to fight against them.

23 And the sons of Ya'aqob drew near to one corner to fight under the wall. The inhabitants of Ga'ash shot arrows and stones upon them like showers of rain, and they fled from under the wall.

24 And the people of Ga'ash who were on the wall, seeing that the sons of Ya'aqob could not prevail over them from under the wall, reproached the sons of Ya'aqob with these words, saying,

25 "What is the matter with you in the battle that you cannot prevail? Can you then do to the mighty city of Ga'ash and its inhabitants as you did to the cities of the Amorites that were not so powerful? Only to those weak ones among us you did those matters, and slew them in the entrance of the city, for they had no strength when they were afraid at the sound of your shouting.

26 “And will you now then be able to fight in this place? Only here you will all die, and we will avenge the cause of those cities that you have laid waste!”

27 And the inhabitants of Ga’ash greatly reproached the sons of Ya’aqob and reviled them with their mighty ones, and continued to shoot arrows and stones upon them from the wall.

28 And Yahudah and his brothers heard the words of the inhabitants of Ga’ash and their wrath was greatly roused, and Yahudah was jealous of his Elohim in this matter, and he called out and said, “O אֱלֹהֵינוּ, help! Send help to us and our brothers!”

29 And he ran at a distance with all his might, with his drawn sword in his hand, and he leaped from the earth and by means of his strength, climbed the wall, but his sword fell from his hand.

30 And Yahudah shouted on the wall, and all the men that were on the wall were afraid, and some of them fell from the wall into the city and died. And those who were still on the wall, when they saw Yahudah’s strength, were greatly afraid and fled for their lives into the city for safety.

31 And some were emboldened to fight against Yahudah on the wall, and they came near to slay him when they saw there was no sword in Yahudah’s hand. And they thought of casting him from the wall to his brothers, and twenty men of the city came up to assist them. And they surrounded Yahudah and they all shouted over him, and approached him with drawn swords, and they frightened Yahudah, and Yahudah cried out to his brothers from the wall.

32 And Ya’aqob and his sons drew the bow from under the wall, and smote three of the men that were upon the top of the wall, and Yahudah continued to cry and he exclaimed, “O אֱלֹהֵינוּ help us! O אֱלֹהֵינוּ deliver us!” And he cried out with a loud voice on the wall, and the cry was heard at a great distance.

33 And after this cry he again repeated to shout, and all the men who surrounded Yahudāh on the top of the wall were afraid, and they each threw his sword from his hand at the sound of Yahudāh's shouting and his shaking, and fled.

34 And Yahudāh took the swords which had fallen from their hands, and Yahudāh fought with them and slew twenty of their men on the wall.

35 And about eighty men and women still went up the wall from the city and they all surrounded Yahudāh, but אַף־אֵלֶיךָ impressed the fear of Yahudāh in their hearts, that they were unable to approach him.

36 And Ya'aqob and all who were with him drew the bow from under the wall, and they slew ten men on the wall, and they fell below the wall, before Ya'aqob and his sons.

37 And the people on the wall seeing that twenty of their men had fallen, still ran toward Yahudāh with drawn swords, but they could not approach him for they were greatly afraid of Yahudāh's strength.

38 And one of their mighty men whose name was Arod approached to strike Yahudāh on the head with his sword, then Yahudāh hastily put his shield to his head, and the sword hit the shield, and it was split in two.

39 And this mighty man, after he had struck Yahudāh, ran for his life at the fear of Yahudāh, but his feet slipped on the wall and he fell among the sons of Ya'aqob who were below the wall, and the sons of Ya'aqob smote him and slew him.

40 And Yahudāh's head pained him from the blow of the powerful man, and Yahudāh had nearly died from it.

41 And Yahudāh cried out on the wall because of the pain made by the blow, when Dan heard him, and his wrath burned within him. And he also rose up and went at a distance and ran and leaped from the earth and climbed the wall with his fierce strength.

42 And when Dan came upon the wall near to Yahudāh, all the men on the wall who had stood against Yahudāh fled, and they went up to the second wall, and they shot arrows and stones upon Dan and Yahudāh from the second wall, and strove to drive them from the wall.

43 And the arrows and stones struck Dan and Yahudāh, and they had nearly been killed on the wall, but wherever Dan and Yahudāh fled from the wall, they were attacked with arrows and stones from the second wall.

44 And Ya'aqob and his sons were still at the entrance of the city below the first wall, but they were not able to draw their bow against the inhabitants of the city, as they could not be seen by them, being on the second wall.

45 And when Dan and Yahudāh could no longer bear the stones and arrows that fell on them from the second wall, both leaped upon the second wall near the people of the city. And when the people of the city who were on the second wall saw that Dan and Yahudāh had come to them on the second wall, they all cried out and came down below between the walls.

46 And Ya'aqob and his sons heard the noise of the shouting from the people of the city, but they were still at the entrance of the city. And they were anxious about Dan and Yahudāh who were not seen by them, being on the second wall.

47 And Naphtali went up with his fierce might and leaped upon the first wall to see what caused the noise of shouting which they had heard in the city. And Yissasakar and Zebulun drew near to break down the doors of the city, and they opened the gates of the city and came into the city.

48 And Naphtali leaped from the first wall to the second, and came to assist his brothers. And the inhabitants of Ga'ash who were on the wall, seeing that

Naphtali was the third who had come up to assist his brothers, all fled and went down into the city. And Ya'aqob and all his sons and all their young men came into the city to them.

49 And Yahudah and Dan and Naphtali came down from the wall into the city and pursued the inhabitants of the city, but Shim'on and Lëwi were outside the city and did not know that the gate was opened. And they went up from there to the wall and came down to their brothers into the city.

50 And the inhabitants of the city had all come down into the city, and the sons of Ya'aqob came to them in different directions, and the battle waged against them from the front and the rear. And the sons of Ya'aqob smote them terribly, and slew about twenty thousand of them; men and women. Not one of them could stand up against the sons of Ya'aqob.

51 And the blood flowed plentifully in the city, and it was like a stream of water. And the blood flowed like a stream to the outer part of the city, and reached the desert of Bëyth Hōron.

52 And the people of Bëyth Hōron saw the blood at a distance flowing from the city of Ga'ash, and about seventy men from among them ran to see the blood, and they came to the place where the blood was.

53 And they followed the path of the blood and came to the wall of the city of Ga'ash. And they saw the blood issue from the city, and they heard the voice of crying from the inhabitants of Ga'ash, for it ascended to the shamayim, and the blood continued to flow abundantly like a stream of water.

54 And all the sons of Ya'aqob were still smiting the inhabitants of Ga'ash, and were engaged in slaying them till evening, about twenty thousand men and women. And the people of Hōron said, "Indeed this is the work of the Ibrim, for they are still continuing to fight in all the cities of the Amorites."

55 And those people hastened and ran to Běyth Ḥoron, and each took his weapons of battle, and they cried out to all the inhabitants of Běyth Ḥoron, who also girded on their weapons of battle to go and fight against the sons of Ya'aqob.

56 And when the sons of Ya'aqob had finished smiting the inhabitants of Ga'ash, they walked about the city to strip all the slain. And coming in the innermost part of the city and farther on they met three very powerful men, and there was no sword in their hand.

57 And the sons of Ya'aqob came up to the place where they were, and the powerful men ran away. But one of them had taken Zebulun, who he saw was a young man and of short stature, and with his might dashed him to the ground.

58 And Ya'aqob ran to him with his sword and Ya'aqob smote him below his loins with the sword, and cut him in two, and the body fell upon Zebulun.

59 And the second one approached and seized Ya'aqob to cut him to the ground, but Ya'aqob turned to him and shouted at him, while Shim'on and Lěwi ran and smote him on the hips with the sword and cut him to the ground.

60 And the powerful man rose up from the ground with fierce might, and Yahudah came to him before he had gained his footing, and struck him on the head with the sword, and his head was split and he died.

61 And the third powerful man, seeing that his companions were killed, ran from before the sons of Ya'aqob, and the sons of Ya'aqob pursued him in the city. And while the powerful man was fleeing, he found one of the swords of the inhabitants of the city, and he picked it up and turned to the sons of Ya'aqob and fought them with the sword.

62 And the powerful man ran at Yahudah to strike him on the head with the sword, but there was no shield in the hand of Yahudah. And while he was aiming to

strike him, Naphtali hastily took his shield and put it to Yahudah's head, and the sword of the powerful man hit the shield of Naphtali and Yahudah escaped the sword.

63 And Shim'on and Lěwi ran at the powerful man with their swords and struck at him mightily with their swords, and the two swords entered the body of the powerful man and divided it in two, length-wise.

64 And the sons of Ya'aqob smote the three mighty men at that time, together with all the inhabitants of Ga'ash, and the day was about to decline.

65 And the sons of Ya'aqob walked about Ga'ash and took all the spoil of the city, even the little ones and women they did not allow to live. And the sons of Ya'aqob did to Ga'ash as they had done to Sarton and Shiloh.

40 And the sons of Ya'aqob led away all the spoil of Ga'ash, and went out of the city by night.

2 They were going out marching toward the stronghold of Běyth Ḥoron, but the inhabitants of Běyth Ḥoron were going to the stronghold to meet them. And on that night the sons of Ya'aqob fought with the inhabitants of Běyth Ḥoron, in the stronghold of Běyth Ḥoron.

3 And all the inhabitants of Běyth Ḥoron were mighty men, one of them would not flee from before a thousand men. And they fought on that night at the stronghold, and their shouts were heard on that night from afar, and the earth quaked at their shouting.

4 And all the sons of Ya'aqob were afraid of those men, as they were not accustomed to fighting in the dark, and they were greatly put to shame. And the sons of Ya'aqob cried out to אֱלֹהֵינוּ, saying, "Give help to us O אֱלֹהֵינוּ! Deliver us that we may not die by the hands of these uncircumcised men."

5 And אִיִּזְרָאֵל listened to the voice of the sons of Ya'aqob, and אִיִּזְרָאֵל caused great fear and confusion to seize the people of Běyth Ḥoron, and they fought among themselves, one with the other in the darkness of night, and smote each other in great numbers.

6 And the sons of Ya'aqob, knowing that אִיִּזְרָאֵל had brought a spirit of confusion among those men, and that they fought each man with his neighbour, went forth from among the bands of the people of Běyth Ḥoron and went as far as the descent of the stronghold of Běyth Ḥoron, and farther. And they waited there safely with their young men on that night.

7 And the people of Běyth Ḥoron fought the whole night, one man with his brother, and the other with his neighbour, and they cried out in every direction at the stronghold. And their cry was heard at a distance, and the whole earth shook at their voice, for they were mighty, above all the people of the earth.

8 And all the inhabitants of the cities of the Kena'anites, the Ḥittites, the Amorites, the Ḥiwrites and all the sovereigns of Kena'an, and also those who were on the other side of the Yarděn, heard the noise of the shouting on that night.

9 And they said, "Indeed these are the battles of the Ibrim who are fighting against the seven cities, who came near to them; and who can stand against those Ibrim?"

10 And all the inhabitants of the cities of the Kena'anites, and all those who were on the other side of the Yarděn, were greatly afraid of the sons of Ya'aqob, for they said, "See, the same will be done to us as was done to those cities, for who can stand against their mighty strength?"

11 And the cries of the Ḥoronites were very great on that night, and continued to increase; and they smote each other till morning, and many of them were killed.

12 And the morning appeared, and all the sons of Ya'aqob rose up at daybreak and went up to the stronghold, and they smote those who remained of the Horonites in a fearful manner, and they were all killed in the stronghold.

13 And the sixth day appeared, and all the inhabitants of Kena'an saw at a distance all the people of Bëyth Horon lying dead in the stronghold of Bëyth Horon, and strewn about as the carcasses of lambs and goats.

14 And the sons of Ya'aqob led all the spoil which they had captured from Ga'ash and went to Bëyth Horon. And they found the city full of people like the sand of the sea, and they fought with them, and the sons of Ya'aqob smote them there till evening.

15 And the sons of Ya'aqob did to Bëyth Horon as they had done to Ga'ash and Taphnaḳ, and as they had done to Ḥatsar, to Sarton and to Shiloh.

16 And the sons of Ya'aqob took with them the spoil of Bëyth Horon and all the spoil of the cities, and on that day they went home to Sheḳem.

17 And the sons of Ya'aqob came home to the city of Sheḳem, and they remained outside the city, and they rested there from the battle, and stayed there all night.

18 And all their servants together with all the spoil that they had taken from the cities, they left outside the city, and they did not enter the city, for they said, "Maybe there may be yet more fighting against us, and they may come to besiege us in Sheḳem."

19 And Ya'aqob and his sons and their servants remained on that night and the next day in the portion of the field which Ya'aqob had purchased from Ḥamor for five sheqels, and all that they had captured was with them.

20 And all the booty which the sons of Ya'aqob had captured, was in the portion of the field, as great as the sand on the sea shore.

21 And the inhabitants of the land watched them from afar, and all the inhabitants of the land were afraid of the sons of Ya'aqob who had done this matter, for no sovereign from the days of old had ever done so.

22 And the seven sovereigns of the Kena'anites resolved to make peace with the sons of Ya'aqob, for they were greatly afraid for their lives, because of the sons of Ya'aqob.

23 And on that day, being the seventh day, Yaphiya sovereign of Hebron sent secretly to the sovereign of Ai, and to the sovereign of Gib'on, and to the sovereign of Shalēm, and to the sovereign of Adullam, and to the sovereign of Lākish, and to the sovereign of H̄atsar, and to all the Kena'anite sovereigns who were under their subjection, saying,

24 "Go up with me, and come to me that we may go to the sons of Ya'aqob, and I will make peace with them, and make a covenant with them, lest all your lands be destroyed by the swords of the sons of Ya'aqob, as they did to Shekem and the cities around it, as you have heard and seen.

25 "And when you come to me, do not come with many men, but let every sovereign bring his three chief officers, and every officer bring three of his captains.

26 "And all of you come to Hebron, and we will go together to the sons of Ya'aqob, and request of them that they would make a covenant of peace with us."

27 And all those sovereigns did as the sovereign of Hebron had sent to them, for they were all under his counsel and command. And all the sovereigns of Kena'an assembled to go to the sons of Ya'aqob, to make peace with them. And the sons of Ya'aqob returned and went to the portion of the field that was in Shekem, for they did not trust the sovereigns of the land.

28 And the sons of Ya'aqob returned and remained in the portion of the field ten days, and no one came to fight against them.

29 And when the sons of Ya'aqob saw that there was no sign of battle, they all assembled and went to the city of Shekem, and the sons of Ya'aqob remained in Shekem.

30 And at the passing of forty days, all the sovereigns of the Amorites assembled from all their places and came to Hebron, to Yaphiya, sovereign of Hebron.

31 And the number of sovereigns that came to Hebron, to make peace with the sons of Ya'aqob, was twenty-one sovereigns, and the number of officers that came with them was sixty-nine, and their men were one hundred and eighty-nine. And all these sovereigns and their men rested by Mount Hebron.

32 And the sovereign of Hebron went out with his three officers and nine men, and these sovereigns resolved to go to the sons of Ya'aqob to make peace.

33 And they said to the sovereign of Hebron, "Go before us with your men, and speak for us to the sons of Ya'aqob, and we will come after you and confirm your words." And the sovereign of Hebron did so.

34 And the sons of Ya'aqob heard that all the sovereigns of Kena'an had gathered together and rested in Hebron, and the sons of Ya'aqob sent four of their servants as spies, saying, "Go and spy these sovereigns, and search and examine their men whether they are few or many. And if they are but few in number, count them all and come back."

35 And the servants of Ya'aqob went secretly to these sovereigns, and did as the sons of Ya'aqob had commanded them. And on that day they came back to the sons of Ya'aqob, and said to them, "We came to those sovereigns, and they are but few in number, and we counted them all, and see, they were two hundred and eighty-eight, sovereigns and men."

36 And the sons of Ya'aqob said, "They are but few in number, therefore we will not all go out to them." And in the morning the sons of Ya'aqob rose up and chose sixty-two of their men, and ten of the sons of Ya'aqob went with them. And they girded on their weapons of battle, for they said, "They are coming to fight against us." For they did not know that they were coming to make peace with them.

37 And the sons of Ya'aqob went with their servants to the gate of Shekem, toward those sovereigns, and their father Ya'aqob was with them.

38 And when they had come out, see, the sovereign of Hebron and his three officers and nine men with him were coming along the way toward the sons of Ya'aqob. And the sons of Ya'aqob lifted up their eyes, and saw at a distance Yaphiya, sovereign of Hebron, with his officers, coming toward them. And the sons of Ya'aqob took their stand at the place of the gate of Shekem, and did not proceed.

39 And the sovereign of Hebron continued to advance, he and his officers, until he came near to the sons of Ya'aqob. And he and his officers bowed down to them to the ground, and the sovereign of Hebron sat with his officers before Ya'aqob and his sons.

40 And the sons of Ya'aqob said to him, "What has befallen you, O sovereign of Hebron? Why have you come to us this day? What do you require from us?" And the sovereign of Hebron said to Ya'aqob, "I ask you my master, all the sovereigns of the Kena'anites have come this day to make peace with you."

41 And the sons of Ya'aqob heard the words of the sovereign of Hebron, and they would not agree to his proposals, for the sons of Ya'aqob had no trust in him, for they thought that the sovereign of Hebron had spoken deceitfully to them.

42 And the sovereign of Hebron knew from the words of the sons of Ya'aqob, that they did not believe his

words. And the sovereign of Hebron approached nearer to Ya'aqob, and said to him, "I ask you, my master, to be assured that all these sovereigns have come to you on peaceable terms, for they have not come with all their men, neither did they bring their weapons of battle with them, for they have come to seek peace from my master and his sons."

43 And the sons of Ya'aqob answered the sovereign of Hebron, saying, "Send to all these sovereigns, and if you speak truth to us, let them each come individually before us. And if they come to us unarmed, we shall then know that they seek peace from us."

44 And Yaphiya, sovereign of Hebron, sent one of his men to the sovereigns, and they all came before the sons of Ya'aqob, and bowed down to them to the ground. And these sovereigns sat before Ya'aqob and his sons, and they spoke to them, saying,

45 "We have heard all that you did to the sovereigns of the Amorites with your sword and exceedingly mighty arm, so that no man could stand up before you, and we were afraid of you for the sake of our lives, lest it should befall us as it did to them.

46 "So we have come to you to make a covenant of peace between us. And now therefore make a covenant of peace and truth with us, that you will not strive with us, inasmuch as we have not striven with you."

47 And the sons of Ya'aqob knew that they had indeed come to seek peace from them, and the sons of Ya'aqob listened to them, and made a covenant with them.

48 And the sons of Ya'aqob swore to them that they would not strive with them, and all the sovereigns of the Kena'anites also swore to them. And the sons of Ya'aqob made them serve compulsorily from then onward.

49 And after this all the officers of these sovereigns came with their men before Ya'aqob, with presents in their hands for Ya'aqob and his sons, and they bowed down to him to the ground.

50 And these sovereigns then urged the sons of Ya'aqob and begged of them to return all the spoil they had captured from the seven cities of the Amorites. And the sons of Ya'aqob did so, and they returned all that they had captured, the women, the little ones, the cattle and all the spoil which they had taken. And they sent them off, and they went away each to his city.

51 And all these sovereigns again bowed down to the sons of Ya'aqob, and they sent or brought them many gifts in those days. And the sons of Ya'aqob sent off these sovereigns and their men, and they went peaceably away from them to their cities, and the sons of Ya'aqob also returned to their home, to Shekem.

52 And there was peace from then onward between the sons of Ya'aqob and the sovereigns of the Kena'anites, until the children of Yisra'el came to inherit the land of Kena'an.

41 And at the turn of the year, the sons of Ya'aqob journeyed from Shekem and they came to Hebron, to their father Yitshaq, and they dwelt there. But their flocks and herds they fed daily in Shekem, for there was in those days good and rich pasture there, and Ya'aqob and his sons and all their household dwelt in the valley of Hebron.

2 And it came to be in those days, in that year, being the hundred and sixth year of the life of Ya'aqob, in the tenth year of Ya'aqob's coming from Paddan Aram, that Le'ah the wife of Ya'aqob died. She was fifty-one years old when she died in Hebron.

3 And Ya'aqob and his sons buried her in the cave of the field of Makpelah, which is in Hebron, which

Abraham had bought from the children of Heth, for the possession of a burial place.

4 And the sons of Ya'aqob dwelt with their father in the valley of Hebron, and all the inhabitants of the land knew their strength and the report of them went throughout the land.

5 And Yosëph son of Ya'aqob, and his brother Binyamin, the sons of Raḥël, the wife of Ya'aqob, were still young in those days, and did not go out with their brothers during their battles in all the cities of the Amorites.

6 And when Yosëph saw the strength of his brothers, and their might, he praised them and exalted them, but he ranked himself greater than them, and exalted himself above them. And Ya'aqob, his father, also loved him more than any of his sons, for he was a son of his old age, and through his love toward him, he made him a long robe.

7 And when Yosëph saw that his father loved him more than his brothers, he continued to exalt himself above his brothers, and he brought evil reports to his father concerning them.

8 And the sons of Ya'aqob seeing the whole of Yosëph's conduct toward them, and that their father loved him more than any of them, hated him and could not speak peaceably to him all the days.

9 And Yosëph was seventeen years old, and he was still extolling himself above his brothers, and thought of raising himself above them.

10 At that time he dreamed a dream, and he came to his brothers and told them his dream. And he said to them, "I dreamed a dream, and see, we were all binding sheaves in the field, and my sheaf rose and placed itself on the ground, and your sheaves surrounded it and bowed down to it."

11 And his brothers answered him and said to him, “What does this dream mean that you dreamed? Do you think in your heart to reign or rule over us?”

12 And he even came, and told the matter to his father Ya’aqob, and Ya’aqob kissed Yosëph when he heard these words from his mouth, and Ya’aqob barak Yosëph.

13 And when the sons of Ya’aqob saw that their father had barak Yosëph and had kissed him, and that he loved him exceedingly, they became jealous of him and hated him the more.

14 And after this Yosëph dreamed another dream and related the dream to his father in the presence of his brothers. And Yosëph said to his father and brothers, “Look, I have again dreamed a dream, and see, the sun and the moon and the eleven stars bowed down to me.”

15 And his father heard the words of Yosëph and his dream, and seeing that his brothers hated Yosëph because of this matter, Ya’aqob therefore rebuked Yosëph before his brothers because of this matter, saying, “What does this dream mean which you have dreamed, and this magnifying of yourself before your brothers who are older than you?”

16 “Do you think in your heart that I and your mother and your eleven brothers will come and bow down to you, that you speak these words?”

17 And his brothers were jealous of him because of his words and dreams, and they continued to hate him, but Ya’aqob kept the dreams in his heart.

18 And the sons of Ya’aqob went one day to feed their father’s flock in Shekem, for they were still herdsmen in those days. And while the sons of Ya’aqob were feeding in Shekem that day they delayed, and the time of gathering in the cattle was passed, and they had not arrived.

19 And Ya'aqob saw that his sons were delayed in Shekem, and Ya'aqob said within himself, "Maybe the people of Shekem have risen up to fight against them, therefore they have delayed coming this day."

20 And Ya'aqob called Yosëph his son and commanded him, saying, "Look, your brothers are feeding in Shekem this day, and see, they have not yet come back. Go now therefore and see where they are, and bring me word back concerning the welfare of your brothers and the welfare of the flock."

21 And Ya'aqob sent his son Yosëph to the valley of Hebron, and Yosëph came for his brothers to Shekem, and could not find them. And Yosëph went about the field which was near Shekem, to see where his brothers had turned, and he lost his way in the wilderness, and did not know which way he should go.

22 And a messenger of אֶלְעָנָן found him wandering in the way toward the field, and Yosëph said to the messenger of אֶלְעָנָן, "I seek my brothers; have you not heard where they are feeding?" And the messenger of אֶלְעָנָן said to Yosëph, "I saw your brothers feeding here, and I heard them say they would go to feed in Dothan."

23 And Yosëph listened to the voice of the messenger of אֶלְעָנָן, and he went to his brothers in Dothan, and he found them in Dothan feeding the flock.

24 And Yosëph advanced to his brothers, but before he had come near to them, they had resolved to slay him.

25 And Shim'on said to his brothers, "Look, the man of dreams is coming to us this day. And now therefore come and let us kill him and throw him into one of the pits that are in the wilderness, and when his father shall seek him from us, we will say an evil beast has devoured him."

26 And Re'ubën heard the words of his brothers concerning Yosëph, and he said to them, "You should

not do this matter, for how can we look up to our father Ya'aqob? Throw him into this pit to die there, but do not stretch out a hand on him to spill his blood!" And Re'ubēn said this in order to deliver him from their hand, to bring him back to his father.

27 And when Yosēph came to his brothers he sat before them, and they rose upon him and seized him and struck him to the earth, and stripped the long robe which he had on.

28 And they took him and cast him into a pit. And in the pit there was no water, but serpents and scorpions, and Yosēph was afraid of the serpents and scorpions that were in the pit. And Yosēph cried out with a loud voice, and אֱלֹהִים hid the serpents and scorpions in the sides of the pit, and they did no harm to Yosēph.

29 And Yosēph called out from the pit to his brothers, and said to them, "What have I done to you, and in what have I sinned? Why do you not fear אֱלֹהִים concerning me? Am I not of your flesh and bones, and is not Ya'aqob your father, my father? Why do you do this matter to me this day, and how will you be able to look up to our father Ya'aqob?"

30 And he continued to cry out and call to his brothers from the pit, and he said, "O Yahudāh, Shim'on, and Lēwi, my brothers, lift me up from the place of darkness in which you have put me, and come this day to have compassion on me, you children of אֱלֹהִים, and sons of Ya'aqob my father. And if I have sinned toward you, are you not the sons of Abraham, Yitshāq, and Ya'aqob? If they saw an orphan they had compassion on him, or one that was hungry, they gave him bread to eat, or one that was thirsty, they gave him water to drink, or one that was naked, they covered him with garments!

31 "And how then will you withhold your pity from your brother, for I am of your flesh and bones, and if I have

sinned toward you, indeed will you do this because of my father?"

32 And Yosëph spoke these words from the pit, but his brothers would not listen to him, nor incline their ears to the words of Yosëph. And Yosëph was crying and weeping in the pit.

33 And Yosëph said, "O that my father knew, this day, the deed which my brothers have done to me, and the words which they have spoken to me this day."

34 And all his brothers heard his cries and weeping in the pit, and his brothers went and removed themselves from the pit, so that they might not hear the cries of Yosëph and his weeping in the pit.

42 And they went and sat on the opposite side, about the distance of a bow-shot, and they sat there to eat bread. And while they were eating, they consulted together what was to be done with him, whether to slay him or to bring him back to his father.

2 They were consulting, when they lifted their eyes, and looked, and see, there was a company of Yishma'ëlites coming at a distance by the way of Gil'ad, going down to Mitsrayim.

3 And Yahudah said to them, "What gain will it be to us if we slay our brother? Maybe Elohim will require him from us? This then is the counsel proposed concerning him, which you shall do to him: See this company of Yishma'ëlites going down to Mitsrayim.

4 "Now therefore, come let us dispose of him to them, and let our hand not be upon him, and they will lead him along with them, and he will be lost among the people of the land, but we will not put him to death with our own hands." And the proposal pleased his brothers and they did according to the word of Yahudah.

5 And while they were speaking about this matter, and before the company of Yishma'ëlites had come up to them, seven trading men of Midyan passed by them.

And as they passed they were thirsty, and they lifted up their eyes and saw the pit in which Yosëph was confined, and they looked, and see, every species of bird was upon it.

6 And these Midyanites ran to the pit to drink water, for they thought that it contained water, and on coming before the pit they heard the voice of Yosëph crying and weeping in the pit. And they looked down into the pit, and they looked and see, there was a youth handsome in form and appearance.

7 And they called to him and said, "Who are you and who brought you here, and who placed you in this pit, in the wilderness?" And they all assisted to raise Yosëph up and they drew him out, and brought him up from the pit, and took him and went away on their journey and passed by his brothers.

8 And they said to them, "Why do you do this, to take our servant from us and to go away? Indeed we placed this youth in the pit because he rebelled against us, and you come and bring him up and lead him away! Now then give us back our servant."

9 And the Midyanites answered and said to the sons of Ya'aqob, "Is this your servant, or does this man attend you? Maybe you are all his servants, for he is more handsome in form and appearance than any of you! And why do you all speak falsely to us?"

10 "Now therefore we will not listen to your words, nor attend to you, for we found the youth in the pit in the wilderness, and we took him. We will therefore go on."

11 And all the sons of Ya'aqob approached them and stood up to them and said to them, "Give us back our servant, and why should you all die with the edge of the sword?" And the Midyanites cried out against them, and they drew their swords, and approached to fight against the sons of Ya'aqob.

12 And see, Shim'on rose up from his place against them, and leaped on the ground and drew his sword

and approached the Midyanites. And he gave a terrible shout before them, so that his shouting was heard at a distance, and the earth shook at Shim'on's shouting.

13 And the Midyanites were afraid because of Shim'on and the noise of his shouting, and they fell upon their faces, and were exceedingly alarmed.

14 And Shim'on said to them, "Truly I am Shim'on, son of Ya'aqob the Ibri, who have, only with my brother, destroyed the city of Shekem and the cities of the Amorites! So shall Elohim also do that to me if all your brothers, the people of Midyan, and also the sovereigns of Kena'an, were to come with you, they could not fight against me.

15 "Now therefore give us back the youth whom you have taken, lest I give your flesh to the birds of the skies and the beasts of the earth!"

16 And the Midyanites were more afraid of Shim'on, and they approached the sons of Ya'aqob with dread and fear, and with humble words, saying,

17 "Indeed you have said that the young man is your servant, and that he rebelled against you, and therefore you placed him in the pit. What then will you do with a servant who rebels against his master? Now therefore sell him to us, and we will give you all that you require for him." And אִרְאֵל was pleased to do this in order that the sons of Ya'aqob should not slay their brother.

18 And the Midyanites, seeing that Yosëph was handsome in form and appearance, desired him in their hearts and were urged to purchase him from his brothers.

19 And the sons of Ya'aqob listened to the Midyanites and they sold their brother Yosëph to them for twenty pieces of silver, but Re'ubën their brother was not with them. And the Midyanites took Yosëph and continued their journey to Gil'ad.

20 They were going along the way, but the Midyanites repented of what they had done, in having purchased the young man, and one said to the other, "What is this matter that we have done, in taking this youth from the Ibrim, who is handsome in form and appearance?"

21 "Maybe this youth is stolen from the land of the Ibrim, and why then have we done this matter? And if he should be sought for and found in our hands we shall die through him.

22 "Now indeed strong and mighty men have sold him to us, the strength of one of whom you saw this day. Maybe they stole him from his land with their might and with their powerful arm, and have therefore sold him to us for the small value which we gave to them."

23 And while they were so speaking together, they looked, and see, company of Yishma'élites which was coming at first, and which the sons of Ya'aqob saw, was advancing toward the Midyanites. And the Midyanites said to each other, "Come let us sell this youth to the company of Yishma'élites who are coming toward us, and we will take for him the little that we gave for him, and we will be delivered from this evil."

24 And they did so, and they reached the Yishma'élites, and the Midyanites sold Yosëph to the Yishma'élites for twenty pieces of silver which they had given for him to his brothers.

25 And the Midyanites went on their way to Gil'ad. And the Yishma'élites took Yosëph and they let him ride upon one of the camels, and they were leading him to Mitsrayim.

26 And Yosëph heard that the Yishma'élites were proceeding to Mitsrayim, and Yosëph lamented and wept at this matter that he was to be so far removed from the land of Kena'an, from his father, and he wept bitterly while he was riding upon the camel. And one of their men observed him, and made him go down from the camel and walk on foot. Nevertheless Yosëph

continued to cry and weep, and he said, “O my father, my father!”

27 And one of the Yishma'ēlites rose up and struck Yosēph on the cheek, but he still continued to weep. And Yosēph was tired on the way, and was unable to continue because of the bitterness of his being, and they all struck him and afflicted him on the way, and they frightened him in order that he might stop weeping.

28 And אִרְיָאֵל saw the desire of Yosēph and his trouble, and אִרְיָאֵל brought down upon those men darkness and confusion, and the hand of every one that struck him became withered.

29 And they said to each other, “What is this matter that Elohim has done to us on the way?” and they did not know that this befell them because of Yosēph. And the men continued on the way, and they passed along the way of Ephrath where Raḥēl was buried.

30 And Yosēph reached his mother's grave, and Yosēph hastened and ran to his mother's grave, and fell upon the grave and wept.

31 And Yosēph cried aloud upon his mother's grave, and he said, “O my mother, my mother! O you who brought me forth, awake now, and rise and see your son, how he has been sold for a slave, and no one to pity him!

32 “O rise and see your son, weep with me because of my troubles, and see the heart of my brothers.

33 “Arise my mother, arise! Awake from your sleep for me, and direct your battles against my brothers. O how have they stripped me of my robe, and already sold me twice for a slave, and separated me from my father, and there is no one to pity me?

34 “Arise and lay your cause against them before Elohim, and see whom Elohim will justify in the judgment, and whom He will condemn.

35 “Arise, O my mother, arise. Awake from your sleep and see my father how his being is with me this day, and comfort him and ease his heart.”

36 And Yosëph continued to speak these words, and Yosëph cried aloud and wept bitterly upon his mother’s grave. And he ceased speaking, and from bitterness of heart he became still as a stone upon the grave.

37 And Yosëph heard a voice speaking to him from beneath the ground, which answered him with bitterness of heart, and with a voice of weeping and praying in these words:

38 “My son, my son Yosëph, I have heard the voice of your weeping and the voice of your lamentation. I have seen your tears. I know your troubles, my son, and it grieves me for your sake, and abundant grief is added to my grief.

39 “Now therefore my son, Yosëph my son, hope to אֱלֹהִים, and wait for Him and do not fear, for אֱלֹהִים is with you, He will deliver you from all trouble.

40 “Rise my son, go down to Mitsrayim with your masters, and do not fear, for אֱלֹהִים is with you, my son.” And she continued to speak similar words to Yosëph, and she was still.

41 And Yosëph heard this, and he wondered greatly at this, but he continued to weep. And after this one of the Yishma’ëlites observed him crying and weeping on the grave, and his wrath was kindled against him, and he drove him from there, and he struck him and cursed him.

42 And Yosëph said to the men, “May I find favour in your sight to take me back to my father’s house, and he will give you abundant riches.”

43 And they answered him, saying, “Are you not a slave, and where is your father? And if you had a father you would not already twice have been sold for a slave for so little value!” And their wrath was still roused

against him, and they continued to strike him and to chastise him, and Yosëph wept bitterly.

44 And אִיִּזְרָאֵל saw Yosëph's affliction, and אִיִּזְרָאֵל again smote these men, and chastised them, and אִיִּזְרָאֵל caused darkness to envelope them upon the earth. And the lightning flashed and the thunder roared, and the earth shook at the sound of the thunder and of the mighty wind, and the men were afraid and did not know where they should go.

45 And the beasts and camels stood still, and they led them, but they would not go. They struck them, and they crouched upon the ground, and the men said to each other, "What is this that Elohim has done to us? What are our transgressions, and what are our sins that this matter has so befallen us?"

46 And one of them answered and said to them, "Maybe because of the sin of afflicting this slave has this matter befallen us today. Now therefore implore him strongly to forgive us, and then we shall know for whose sake this evil befalls us. And if Elohim shall have compassion over us, then we shall know that all this came upon us because of the sin of afflicting this slave."

47 And the men did so, and they begged Yosëph and pressed him to forgive them. And they said, "We have sinned to אִיִּזְרָאֵל and to you, now therefore promise to request of your Elohim that He shall put away this death from among us, for we have sinned against Him!"

48 And Yosëph did according to their words, and אִיִּזְרָאֵל listened to Yosëph, and אִיִּזְרָאֵל put away the plague which He had inflicted upon those men because of Yosëph. And the beasts rose up from the ground and they led them, and they went on. And the raging storm abated and the earth became quiet, and the men continued on their journey to go down to Mitsrayim.

And the men knew that this evil had befallen them because of Yosëph.

49 And they said to each other, "Look we know that it was because of his affliction that this evil befell us. Now therefore why shall we bring this death upon our beings? Let us hold counsel what to do to this slave."

50 And one answered and said, "Indeed he told us to bring him back to his father. Now therefore come, let us take him back and we will go to the place that he will tell us, and take from his clan the price that we gave for him and we will then go away."

51 And one answered again and said, "Look this counsel is very good, but we cannot do so for the way is very far from us, and we cannot go out of our way."

52 And one more answered and said to them, "This is the counsel to be taken, we will not swerve from it. See, we are this day going to Mitsrayim, and when we have come to Mitsrayim, we will sell him there at a high price, and we will be delivered from his evil."

53 And this word pleased the men and they did so, and they continued their journey to Mitsrayim with Yosëph.

43 And when the sons of Ya'aqob had sold their brother Yosëph to the Midyanites, their hearts were smitten because of him, and they repented of their acts, and they sought for him to bring him back, but could not find him.

2 And Re'ubën returned to the pit in which Yosëph had been put, in order to lift him out, and restore him to his father. And Re'ubën stood by the pit, but he heard not a word, and he called out, "Yosëph! Yosëph!" But no one answered or uttered a word.

3 And Re'ubën said, "Yosëph has died through fright, or some serpent has caused his death!" And Re'ubën went down into the pit, and he searched for Yosëph but could not find him in the pit, and he came out again.

4 And Re'ubēn tore his garments and he said, "The youth is not there, and how shall I reconcile my father about him if he be dead?" And he went to his brothers and found them grieving because of Yosēph, and consulting together how to appease their father about him. And Re'ubēn said to his brothers, "I came to the pit and see, Yosēph was not there! What then shall we say to our father, for my father will indeed seek the boy from me?"

5 And his brothers answered him saying, "Thus and thus we did, and our hearts afterward smote us because of this deed, and we now sit to seek an excuse how we shall appease our father toward it."

6 And Re'ubēn said to them, "What is this you have done to bring down the grey hairs of our father in sorrow to the grave? The matter is not good, that you have done!"

7 And Re'ubēn sat with them, and they all rose up and swore to each other not to tell this matter to Ya'aqob. And they all said, "The man who will tell this to our father or his household, or who will report this to any of the children of the land, we will all rise up against him and slay him with the sword."

8 And the sons of Ya'aqob feared each other in this matter, from the youngest to the oldest, and no one spoke a word, and they concealed the matter in their hearts.

9 And afterward they sat down to determine and plan something to say to their father Ya'aqob concerning all these matters.

10 And Yissaskar said to them, "Here is advice for you if it seems good in your eyes to do this matter: take the coat which belongs to Yosēph and tear it, and kill a kid of the goats and dip it in its blood.

11 "And send it to our father and when he sees it he will say an evil beast has devoured him. Therefore tear his coat and see, his blood will be upon his coat, and

by your doing this we shall be free of our father's grumblings."

12 And Yissaskar's advice pleased them, and they listened to him and they did according to the word of Yissaskar which he had advised them.

13 And they hurried and took Yosëph's coat and tore it, and they killed a kid of the goats and dipped the coat in the blood of the kid, and then trampled it in the dust. And they sent the coat to their father Ya'aqob by the hand of Naphtali, and they commanded him to say these words:

14 "We had gathered in the cattle and had come as far as the way to Shekem and farther, when we found this robe on the way in the wilderness soaked in blood and in dust. Now therefore know whether it be your son's robe or not."

15 And Naphtali went and he came to his father and he gave him the coat, and he spoke to him all the words which his brothers had commanded him.

16 And Ya'aqob saw Yosëph's coat and he knew it and he fell on his face to the ground, and became as still as a stone. And afterward he rose up and cried out with a loud and weeping voice and said, "It is the robe of my son Yosëph!"

17 And Ya'aqob hastened and sent one of his servants to his sons, who went to them and found them coming along the way with the flock.

18 And the sons of Ya'aqob came to their father about evening, and see, their garments were torn and dust was on their heads, and they found their father crying out and weeping with a loud voice.

19 And Ya'aqob said to his sons, "Tell me truly what evil have you suddenly brought upon me this day?" and they answered their father Ya'aqob, saying, "We were coming along this day after the flock had been gathered in, and we came as far as the city of Shekem by the way in the wilderness, and we found this robe

soaked with blood the ground. And we knew it and sent to you if you could know it.”

20 And Ya’aqob̄ heard the words of his sons and he cried out with a loud voice, and he said, “It is the robe of my son! An evil beast has devoured him! Yosěph is torn in pieces, for I sent him this day to see whether it was well with you and well with the flocks and to bring me word again from you. And he went as I commanded him, and this has befallen him this day while I thought my son was with you.”

21 And the sons of Ya’aqob̄ answered and said, “He did not come to us, neither have we seen him from the time of our going out from you until now.”

22 And when Ya’aqob̄ heard their words he again cried out aloud, and he rose up and tore his garments, and he put sackcloth upon his loins, and wept bitterly. And he mourned and lifted up his voice in weeping and exclaimed and spoke these words:

23 “Yosěph my son, O my son Yosěph! I sent you this day after the welfare of your brothers, and see, you have been torn in pieces. Through my hand has this befallen my son.

24 “It grieves me for you Yosěph my son, it grieves me for you! How sweet were you to me during life, and now how exceedingly bitter is your death to me.

25 “O that I had died in your place Yosěph my son, for it grieves me sadly for you my son. O my son, my son, Yosěph my son! Where are you, and where have you been taken? Arise, arise from your place, and come and see my grief for you, O my son Yosěph!

26 “Come now and number the tears gushing from my eyes down my cheeks, and bring them up before אַף־אֵיִךְ, that his wrath may turn from me.

27 “O Yosěph my son, how did you fall? By the hand of one whom no one had fallen from the beginning of the world to this day. For you have been put to death by the smiting of an enemy, inflicted with cruelty, but

indeed I know that this has befallen you, because of the multitude of my sins.

28 “Arise now and see how bitter my trouble is for you my son. Although I did not raise you, nor form you, nor give you breath and being, but it was Elohim who formed you and built your bones and covered them with flesh, and breathed in your nostrils the breath of life, and then He gave you to me.

29 “Now truly Elohim who gave you to me, He has taken you from me, and this has befallen you.”

30 And Ya’aqob continued to speak such words concerning Yosëph, and he wept bitterly, fell to the ground and became still.

31 And all the sons of Ya’aqob seeing their father’s trouble, repented of what they had done, and they also wept bitterly.

32 And Yahudah rose up and lifted his father’s head from the ground, and placed it upon his lap, and he wiped his father’s tears from his cheeks. And Yahudah wept an exceedingly great weeping, while his father’s head was resting on his lap, still as a stone.

33 And the sons of Ya’aqob saw their father’s trouble, and they lifted up their voices and continued to weep, but Ya’aqob was still lying on the ground still as a stone.

34 And all his sons and his servants and his servant’s children rose up and stood round him to comfort him, but he refused to be comforted.

35 And the whole household of Ya’aqob rose up and mourned a great mourning for the sake of Yosëph and their father’s trouble. And the news reached Yitshaq, son of Abraham, the father of Ya’aqob, and he wept bitterly for the sake of Yosëph, he and all his household. And he went from the place where he dwelt in Hebron, and his men with him, and he comforted Ya’aqob his son, but he refused to be comforted.

36 And after this, Ya'aqob̄ rose up from the ground, and his tears were running down his cheeks. And he said to his sons, "Rise up and take your swords and your bows, and go out into the field, and seek whether you can find my son's body and bring it to me that I may bury it.

37 "Seek also please, among the beasts and hunt them, and that which shall come the first before you, seize and bring it to me. Maybe אַף־אֶזֶל will pity my affliction this day, and prepare before you that which tore my son in pieces. And bring it to me, and I will avenge the cause of my son."

38 And his sons did as their father had commanded them, and they rose early in the morning, and each took his sword and his bow in his hand, and they went out into the field to hunt the beasts.

39 And Ya'aqob̄ was still crying aloud and weeping and walking to and fro in the house, and smiting his hands together, saying, "Yosëph my son, Yosëph my son!"

40 And the sons of Ya'aqob̄ went into the wilderness to seize the beasts, and see, a wolf came toward them. And they seized it, and brought it to their father, and they said to him, "This is the first we have found, and we have brought it to you as you commanded us, but your son's body we could not find."

41 And Ya'aqob̄ took the beast from the hands of his sons, and he cried out with a loud and weeping voice, holding the beast in his hand. And he spoke with a bitter heart to the beast, "Why did you devour my son Yosëph, and how did you have no fear of the Elohim of the earth, or of my trouble for my son Yosëph?"

42 "And you devoured my son for naught, for he committed no violence, and by this I bear the blame for his sake, therefore Elohim will require him that is persecuted."

43 And אִפְּאֵז opened the mouth of the beast in order to comfort Ya'aqob with its words, and it answered Ya'aqob and spoke these words to him,

44 "As Elohim lives who created us in the earth, and as your being lives, my master, I did not see your son, neither did I tear him to pieces. But I also came from a distant land to seek my son who went from me this day, and I do not know whether he is alive or dead.

45 "And I came this day into the field to seek my son, and your sons found me, and seized me and increased my grief, and have this day brought me before you, and I have now spoken all my words to you.

46 "And now therefore, O son of man, I am in your hands, and do to me this day as it seems good in your eyes, but by the Hai of Elohim who created me, I did not see your son, nor did I tear him to pieces, neither has the flesh of man entered my mouth all the days of my life."

47 And when Ya'aqob heard the words of the beast he was greatly astonished, and released the beast from his hand, and she went her way.

48 And Ya'aqob was still crying aloud and weeping for Yosëph day after day, and he mourned for his son many days.

44 And the sons of Yishma'ël who had bought Yosëph from the Midyanites, who had bought him from his brothers, went to Mitsrayim with Yosëph, and they came upon the borders of Mitsrayim. And when they came near to Mitsrayim, they met four men of the sons of Međan son of Abraham, who had gone out from the land of Mitsrayim on their journey.

2 And the Yishma'ërites said to them, "Do you desire to purchase this slave from us?" and they said, "Give him over to us." And they gave Yosëph over to them, and they saw him, that he was a very handsome youth and they purchased him for twenty sheqels.

3 And the Yishma'élites continued their journey to Mitsrayim, and the Medanites also returned that day to Mitsrayim. And the Medanites said to each other, "Look we have heard that Potiphar, an officer of Pharaoh, captain of the guard, seeks a good servant who shall stand before him to attend him, and to make him overseer over his house and all belonging to him.

4 "Now therefore, come let us sell him to him for what we may desire, if he is able to give to us that which we shall require for him."

5 And these Medanites went and came to the house of Potiphar, and said to him, "We have heard that you seek a good servant to attend you. Look, we have a servant that will please you, if you can give to us that which we may desire, and we will sell him to you."

6 And Potiphar said, "Bring him before me, and I will see him, and if he pleases me I will give to you that which you may require for him."

7 And the Medanites went and brought Yosëph and placed him before Potiphar. And he saw him, and he pleased him exceedingly, and Potiphar said to them, "Tell me what you require for this youth?"

8 And they said, "Four hundred pieces of silver we desire for him." And Potiphar said, "I will give it to you if you bring me the record of his sale to you, and will tell me his history, for maybe he is stolen. For this youth is neither a slave, nor the son of a slave, but I observe in him the appearance of a pleasant and handsome person."

9 And the Medanites went and brought to him the Yishma'élites who had sold him to them, and they told him, saying, "He is a slave and we sold him to them."

10 And Potiphar heard the words of the Yishma'élites in his giving the silver to the Medanites. And the Medanites took the silver and went on their journey, and the Yishma'élites also returned home.

11 And Potiphar took Yosëph and brought him to his house that he might serve him. And Yosëph found favour in the sight of Potiphar, and he placed trust in him, and made him overseer over his house, and all that belonged to him he delivered over into his hand.

12 And אֶפְרַיִם was with Yosëph and he became a prosperous man, and אֶפְרַיִם barak the house of Potiphar for the sake of Yosëph.

13 And Potiphar left all that he had in the hand of Yosëph, and Yosëph caused matters to come in and go out, and everything was regulated by his word in the house of Potiphar.

14 And Yosëph was eighteen years old, a youth with good-looking eyes and of handsome appearance, and none like him was in the whole land of Mitsrayim.

15 At that time while he was in his master's house, going in and out of the house and attending his master, Tseliqah, his master's wife, lifted up her eyes toward Yosëph and she looked at him, and see, he was a youth handsome in form and appearance.

16 And she coveted his good looks in her heart, and her being was fixed upon Yosëph, and she enticed him day after day. And Tseliqah pressed Yosëph daily, but Yosëph did not lift up his eyes to look upon his master's wife.

17 And Tseliqah said to him, "How handsome is your appearance and form. Indeed I have looked at all the slaves, and have not seen such a good-looking slave as you are." And Yosëph said to her, "Certainly He who created me in my mother's womb created all mankind."

18 And she said to him, "How good-looking are your eyes, with which you have dazzled all the inhabitants of Mitsrayim - men and women." And he said to her, "How good-looking they are while we are alive, but should you see them in the grave, indeed you would move away from them."

19 And she said to him, "How fair and pleasing are all your words. Please take the harp which is in the house, and play with your hands and let us hear your words."

20 And he said to her, "How fair and pleasing are my words when I speak the praise of my Elohim and His esteem." And she said to him, "How very good-looking is the hair of your head. See, the golden comb which is in the house, please take it and curl the hair of your head."

21 And he said to her, "How long will you speak these words? Cease speaking these words to me, and rise and attend to your household matters."

22 And she said to him, "There is no one in my house, and there is nothing to attend to but to your words and to your desire." Yet despite all this, she could not bring Yosëph to her, neither did he place his eye upon her, but directed his eyes below to the ground.

23 And Tseliqah desired Yosëph in her heart, that he should lie with her. And at the time that Yosëph was sitting in the house doing his work, Tseliqah came and sat before him, and she enticed him daily with her words to lie with her, or ever to look at her, but Yosëph would not listen to her.

24 And she said to him, "If you will not do according to my words, I will punish you with the punishment of death, and put an iron yoke upon you."

25 And Yosëph said to her, "Indeed Elohim who created man loosens the shackles of prisoners, and it is He who will deliver me from your prison and from your judgment."

26 And when she could not overcome him, to persuade him, and her soul being still fixed upon him, her desire threw her into a grievous sickness.

27 And all the women of Mitsrayim came to visit her, and they said to her, "Why are you in this declining state? You that lack nothing! Indeed your husband is a great and esteemed prince in the sight of the

sovereign. Should you lack anything of what your heart desires?”

28 And Tseliqah answered them, saying, “This day it shall be made known to you, where this unrest arises in which you see me.” And she commanded her female servants to prepare food for all the women, and she made a banquet for them, and all the women ate in the house of Tseliqah.

29 And she gave them knives to peel the oranges to eat them, and she commanded that they should dress Yosëph in costly garments, and that he should appear before them. And Yosëph came before their eyes and all the women looked on Yosëph, and could not take their eyes from him, and they all cut their hands with the knives that they had in their hands, and all the oranges that were in their hands were filled with blood.

30 And they did not know what they had done but they continued to look at the good looks of Yosëph, and did not turn their eyelids from him.

31 And Tseliqah saw what they had done, and she said to them, “What is this matter that you have done? Look, I gave you oranges to eat and you have all cut your hands.”

32 And all the women looked at their hands, and see, they were full of blood, and their blood flowed down on their garments. And they said to her, “This slave in your house has overcome us, and we could not turn our eyelids from him because of his good looks.”

33 And she said to them, “Indeed this came to be the moment that you looked at him, and you could not contain yourselves from him. How then can I refrain when he is constantly in my house, and I see him day after day going in and out of my house? How then can I keep from declining or even from perishing because of this?”

34 And they said to her, “The words are true, for who can see this good-looking form in the house and refrain

from him? But is he not your slave and attendant in your house, and why do you not tell him that which is in your heart, but allow your being to perish through this matter?"

35 And she said to them, "I am daily endeavouring to persuade him, but he will not consent to my wishes. And I promised him everything that is good, and yet I could meet with no return from him. I am therefore in a declining state as you see."

36 And Tseliqah became very ill because of her desire toward Yosëph, and she was desperately lovesick because of him. And all the people of the house of Tseliqah and her husband knew nothing of this matter, that Tseliqah was ill because of her love toward Yosëph.

37 And all the people of her house asked her, saying, "Why are you ill and declining, yet lack naught?" and she said to them, "I do not know this matter which is daily increasing upon me."

38 And all the women and her friends came daily to see her, and they spoke with her, and she said to them, "This can only be through the love of Yosëph." And they said to her, "Entice him and seize him secretly. Maybe he may listen to you, and put off this death from you."

39 And Tseliqah became worse from her love toward Yosëph, and she continued to decline, till she scarcely had strength to stand.

40 And on a certain day Yosëph was doing his master's work in the house, and Tseliqah came secretly and fell suddenly upon him. And Yosëph rose up against her, and he was more powerful than she, and he brought her down to the ground.

41 And Tseliqah wept because of the desire of her heart toward him, and she begged him with weeping. And her tears flowed down her cheeks, and she spoke

to him in a voice of pleading and in bitterness of being, saying,

42 “Have you ever heard, seen or known of so good-looking a woman as I am, or better than myself, who speaks daily to you, fall into a decline through love for you, lay all this honour upon you, and still you will not listen to my voice?

43 “And if it is through fear of your master lest he punish you, as the sovereign lives no harm shall come to you from your master through this matter. Now, therefore please listen to me, and consent for the sake of the honour which I have laid upon you, and put off this death from me, for why should I die for your sake?” And she ceased to speak.

44 And Yosëph answered her, saying, “Refrain from me, and leave this matter to my master. Look, my master does not know what there is with me in the house, for all that belongs to him he has delivered into my hand. And how shall I do these matters in my master’s house?

45 “For he has also greatly honoured me in his house, and he has also made me overseer over his house, and he has exalted me, and there is no one greater in this house than I am, and my master has kept nothing from me, except you who are his wife. How then can you speak these words to me, and how can I do this great evil and sin against Elohim and against your husband?”

46 “Now therefore refrain from me, and speak such words as these no more, for I will not listen to your words.” But Tseliqah would not listen to Yosëph when he spoke these words to her, and she daily enticed him to listen to her.

47 And it came to be after this that the river of Mitsrayim was filled above all its sides, and all the inhabitants of Mitsrayim went out. And the sovereign and princes also went out with timbrels and dances, for

it was a great rejoicing in Mitsrayim, and a holiday at the time of the flooding of the sea Shiḥor, and they went there to rejoice all the day.

48 And when the Mitsrites went out to the river to rejoice, as was their custom, all the people of the house of Potiphar went with them. But Tseliqah would not go with them, for she said, "I am sick." And she remained alone in the house, and no other person was with her in the house.

49 And she rose up and went up to her palace in the house, and dressed herself in princely garments, and she placed precious shoham stones upon her head, inlaid with silver and gold, and she adorned her face and skin with all kinds of women's purifying liquids. And she perfumed the palace and the house with cassia and frankincense, and she spread myrrh and aloes, and afterward she sat in the entrance of the palace, in the passage of the house, through which Yosëph passed to do his work. And see, Yosëph came from the field, and entered the house to do his master's work.

50 And he came to the place through which he had to pass, but he saw all Tseliqah had done, and he turned back.

51 And Tseliqah saw Yosëph turning back from her, and she called out to him, saying, "What troubles you Yosëph? Come to your work, and see, I will make room for you until you shall have passed to your seat."

52 And Yosëph returned and came to the house, and passed from there to the place of his seat, and he sat down to do his master's work as usual. And see, Tseliqah came to him and stood before him in regal garments, and the scent from her clothes was spread to a distance.

53 And she hastened and caught hold of Yosëph and his garments, and she said to him, "As the sovereign lives if you will not perform my request you shall die

today!” And she hastened and stretched out her other hand and drew a sword from beneath her garments, and she placed it on Yosëph’s neck, and she said, “Rise and perform my request, and if not you die today!”

54 And Yosëph was afraid of her at her doing this matter, and he rose up to flee from her. But she seized the front of his garments, and in the fear of his flight the garment which Tseliqah seized was torn, and Yosëph left the garment in the hand of Tseliqah, and he fled and got out, for he was fearful.

55 And when Tseliqah saw that Yosëph’s garment was torn, and that he had left it in her hand, and had fled, she was afraid for her life, lest the report should spread concerning her. And she rose up and acted with cunning, and took off the garments in which she was dressed, and she put on her other garments.

56 And she took Yosëph’s garment, and she laid it beside her, and she went and seated herself in the place where she had sat in her illness, before the people of her house had gone out to the river. And she called a young man who was then in the house, and she ordered him to call the people of the house to her.

57 And when she saw them she said to them with a loud voice and lamentation, “See what sort of Ibri your master has brought to me in the house, for he came this day to lie with me!

58 “For when you had gone out, he came to the house, and seeing that there was no person in the house, he came toward me, and caught hold of me, with intent to lie with me.

59 “And I seized his garments and tore them and called out against him with a loud voice, and when I had lifted up my voice he was afraid for his life and left his garment before me, and fled.”

60 And the people of her house spoke nothing, but their wrath was very much kindled against Yosëph,

and they went to his master and told him the words of his wife.

61 And Potiphar came home enraged, and his wife cried out to him, saying, “What is this matter that you have done to me in bringing an Iḅri servant into my house? For he came to me today to mock me as he did so to me today!”

62 And Potiphar heard the words of his wife, and he ordered Yosěph to be punished with severe blows, and they did so to him.

63 And while they were striking him, Yosěph called out with a loud voice, and he lifted up his eyes to the shamayim, and he said, “O אֱלֹהִים Elohim, You know that I am innocent of all these matters! And why shall I die this day through falsehood, by the hand of these uncircumcised wicked men, whom You know?”

64 And while Potiphar’s men were beating Yosěph, he continued to cry out and weep. And there was a child there eleven months old, and אֱלֹהִים opened the mouth of the child, and he spoke these words before Potiphar’s men, who were striking Yosěph, saying,

65 “What do you want of this man, and why do you do this evil to him? My mother speaks falsely and speaks lies; such was the matter.”

66 And the child told them rightly all that came to pass, and he told to them all the words of Tseliqah to Yosěph day after day.

67 And all the men heard the words of the child and they wondered greatly at the child’s words, and the child ceased to speak and became still.

68 And Potiphar was very much ashamed at the words of his son, and he commanded his men not to beat Yosěph any more, and the men ceased beating Yosěph.

69 And Potiphar took Yosěph and ordered him to be brought to justice before the priests, who were judges

belonging to the sovereign, in order to judge him concerning this matter.

70 And Potiphar and Yosëph came before the priests who were the sovereign's judges, and he said to them, "Please decide what judgment is due to a servant, for what he has done."

71 And the priests said to Yosëph, "Why did you do this matter to your master?" And Yosëph answered them, saying, "Not so my masters, this was the matter." And Potiphar said to Yosëph, "Indeed I entrusted all that belonged to me into your hands, and I withheld nothing from you but my wife, and how could you do this evil?"

72 And Yosëph answered saying, "Not so my master, as אִתִּי lives, and as your being lives, my master, the word which you heard from your wife is untrue, for this was the matter this day.

73 "A year has passed by me since I have been in your house. Have you seen any wickedness in me, or any matter which might cause you to demand my life?"

74 And the priests said to Potiphar, "Please send, and let them bring before us Yosëph's torn garment, and let us see the tear in it, and if it shall be that the tear is in front of the garment, then his face must have been opposite to her and she must have caught hold of him, to come to her, and your wife has done all that she has spoken with deceit."

75 And they brought Yosëph's garment before the priests who were judges, and they looked and see, the tear was in front of Yosëph, and all the judging priests knew that she had pressed him. And they said, "The judgment of death is not due to this slave for he has done nothing, but his judgment is that he be placed in the prison house because of the report, which through him has gone out against your wife."

76 And Potiphar listened to their words, and he placed him in the prison, the place where the sovereign's

prisoners are imprisoned. And Yosëph was in the prison twelve years.

77 And nevertheless, his master's wife did not turn from him, and she did not cease from speaking to him day after day to listen to her. And at the end of three months Tseliqah continued going to Yosëph to the prison day by day, and she enticed him to listen to her. And Tseliqah said to Yosëph, "How long will you remain in this house? But listen now to my voice, and I will bring you out of this house."

78 And Yosëph answered her, saying, "It is better for me to remain in this house than to listen to your words, to sin against Elohim." And she said to him, "If you will not perform my desire, I will pluck out your eyes, add shackles to your feet, and deliver you into the hands of them whom you did not know before."

79 And Yosëph answered her and said, "See, the Elohim of the whole earth is able to deliver me from all that you can do to me, for He opens the eyes of the blind, and looses those that are bound, and watches over all strangers who are unknown in the land."

80 And when Tseliqah was unable to persuade Yosëph to listen to her, she ceased going to entice him, but Yosëph was still confined in the prison. And Ya'aqob the father of Yosëph, and all his brothers who were in the land of Kena'an still mourned and wept in those days for the sake of Yosëph, for Ya'aqob refused to be comforted for his son Yosëph. And Ya'aqob cried aloud, and wept and mourned all those days.

45 And it came to be at that time in that year, which is the year of Yosëph's going down to Mitsrayim after his brothers had sold him, that Re'uḇën son of Ya'aqob went to Timnah and took for himself a wife - Eliyoram, the daughter of Aḇi the Kena'anite, and he came to her.

2 And Eliyoram the wife of Re'ubēn conceived and bore him Ḥanoq, Pallu, Ḥetsron and Karmi - four sons. And Shim'on his brother took his sister Dinah for a wife, and she bore him Memu'el, Yamin, Ohab, Yaqin and Tsohar - five sons.

3 And afterward he came to Bunah the Kena'anite woman, the same is Bunah whom Shim'on took captive from the city of Shekem. And Bunah was before Dinah and attended to her, and Shim'on came to her, and she bore him Sha'ul.

4 And at that time Yahudah went to Adullam, and he came to a man of Adullam, and his name was Hirah. And Yahudah saw there the daughter of a man from Kena'an, and her name was Aliyath, the daughter of Shuwa, and he took her, and came to her. And Aliyath bore to Yahudah: Er, Onan and Shelah - three sons.

5 And Lewi and Yissaskar went to the land of the East, and they took for themselves as wives the daughters of Yobab son of Yoqtan, son of Eber. And Yobab son of Yoqtan had two daughters; the name of the elder was Adina, and the name of the younger was Aridah.

6 And Lewi took Adina, and Yissaskar took Aridah, and they came to the land of Kena'an, to their father's house. And Adina bore to Lewi: Greshon, Qehath and Merari - three sons.

7 And Aridah bore to Yissaskar: Tola, Puw'ah, Iyob and Shimron - four sons. And Dan went to the land of Mo'ab and took for a wife Aphlaleth, the daughter of Hamudan the Mo'abite, and he brought her to the land of Kena'an.

8 And Aphlaleth was barren, she had no offspring. And afterward Elohim remembered Aphlaleth the wife of Dan, and she conceived and bore a son, and she called his name Hushim.

9 And Gaḏ and Naphtali went to Ḥaran and took from there the daughters of Amuram son of Uts, son of Naḥor, for wives.

10 And these are the names of the daughters of Amuram: the name of the elder was Merimah, and the name of the younger Uzith. And Naphtali took Merimah, and Gaḏ took Uzith, and brought them to the land of Kena'an, to their father's house.

11 And Merimah bore to Naphtali: Yaḥtsi'el, Guni, Yětser and Shallum - four sons. And Uzith bore to Gaḏ: Tsiphyon, Ḥaggi, Shuni, Etsbon, Ęri, Aroḏi, and Arēli - seven sons.

12 And Ashěr went out and took Addon the daughter of Ephlal, son of Haḏaḏ, son of Yishma'el, for a wife, and he brought her to the land of Kena'an.

13 And Addon the wife of Ashěr died in those days; she had no offspring. And it came to be after the death of Addon that Ashěr went to the other side of the river and took for a wife Haḏurah the daughter of Aḃima'el, son of Ęber, son of Shēm.

14 And the young woman was of lovely appearance, and a woman of sense, and she had been the wife of Malki'el son of Ęylam, son of Shēm.

15 And Haḏurah bore a daughter to Malki'el, and he called her name Seraḥ. And Malki'el died after this, and Haḏurah went and remained in her father's house.

16 And after the death of the wife of Ashěr he went and took Haḏurah for a wife, and brought her to the land of Kena'an, and Seraḥ her daughter he also brought with them. And she was three years old, and the maiden was brought up in Ya'aqoḃ's house.

17 And the maiden was of lovely appearance, and she went in the qadosh Ways of the children of Ya'aqoḃ; she lacked nothing, and אִתָּהּ gave her wisdom and understanding.

18 And Haḏurah the wife of Ashēr conceived and bore to him Yimnah, Yishwah, Yishwi and Beri'ah - four sons.

19 And Zebulun went to Midyan, and took for a wife: Merishah the daughter of Molad, son of Aḃida, son of Midyan, and brought her to the land of Kena'an.

20 And Merushah bore to Zebulun: Sereḏ, Ęylon and Yaḥle'el - three sons.

21 And Ya'aqoḃ sent to Aram, son of Tsoḃa, son of Teraḥ, and he took for his son Binyamin: Meḥolyah the daughter of Aram, and she came to the land of Kena'an to the house of Ya'aqoḃ. And Binyamin was ten years old when he took Meḥolyah the daughter of Aram for a wife.

22 And Meḥolyah conceived and bore to Binyamin: Bela, Beḱer, Ashbēl, Gěra and Na'aman - five sons. And afterward Binyamin went and took for a wife: Aribath, the daughter of Shimron, son of Aḃraham, in addition to his first wife. And he was eighteen years old, and Aribath bore to Binyamin: Ęḥi, Rosh, Muppim, Ḥuppim, and Ard - five sons.

23 And in those days Yahudaḥ went to the house of Shēm and took Tamar the daughter of Ęylam, son of Shēm, as a wife for his first-born Ęr.

24 And Ęr came to his wife Tamar, and she became his wife. And when he came to her he outwardly destroyed his seed, and his work was evil in the eyes of אֱלֹהִים, and אֱלֹהִים slew him.

25 And it came to be after the death of Ęr, Yahudaḥ's first-born, that Yahudaḥ said to Onan, "Go to your brother's wife and marry her as the next of kin, and raise up seed to your brother."

26 And Onan took Tamar for a wife and he came to her, and Onan also did like the deed of his brother. And what he did was evil in the eyes of אֱלֹהִים, and He slew him also.

27 And when Onan died, Yahudāh said to Tamar, "Remain in your father's house until my son Shēlah has grown up." And Yahudāh no longer delighted in Tamar, to give her to Shēlah, for he said, "Maybe he will also die like his brothers."

28 And Tamar rose up and went and remained in her father's house, and Tamar was in her father's house for some time.

29 And at the turn of the year, Aliyath the wife of Yahudāh died, and Yahudāh was comforted for his wife. And after the death of Aliyath, Yahudāh went up with his friend Hīrah to Timnah to shear their sheep.

30 And Tamar heard that Yahudāh had gone up to Timnah to shear the sheep, and that Shēlah was grown up, and Yahudāh did not delight in her.

31 And Tamar rose up and put off the garments of her widowhood, and she put a veil on herself, and entirely covered herself. And she went and sat on the way, which is on the way to Timnah.

32 And Yahudāh passed and saw her and took her and he came to her, and she conceived by him. And at the time of being delivered, see, there were twins in her womb, and he called the name of the first Perez, and the name of the second Zerah.

46 In those days Yosēph was still confined in the prison in the land of Mitsrayim.

2 At that time the attendants of Pharaoh were standing before him - the chief cupbearer and the chief baker - which belonged to the sovereign of Mitsrayim.

3 And the cupbearer took wine and placed it before the sovereign to drink, and the baker placed bread before the sovereign to eat. And the sovereign drank of the wine and ate of the bread - he and his servants and attendants that ate at the sovereign's table.

4 And while they were eating and drinking, the cupbearer and the baker remained there, and

Pharaoh's attendants found many flies in the wine, which the cupbearer had brought, and soda stones were found in the baker's bread.

5 And the captain of the guard placed Yosëph as an attendant on Pharaoh's officers, and Pharaoh's officers were in confinement one year.

6 And at the end of the year, they both dreamed dreams in one night, in the prison where they were. And in the morning Yosëph came to them to attend to them as usual, and he looked at them, and see, their appearances were troubled and sad.

7 And Yosëph asked them, "Why do you look sad and troubled today?" and they said to him, "We dreamed a dream, but there is no one to interpret it." And Yosëph said to them, "Please relate your dream to me, and Elohim shall give you an answer of peace as you desire."

8 And the cupbearer related his dream to Yosëph, and he said, "I looked in my dream, and see, a large vine was before me, and on that vine I saw three branches. And the vine speedily blossomed and reached a great height, and its clusters were ripened and became grapes.

9 And I took the grapes and pressed them into a cup, and placed it into Pharaoh's hand and he drank." And Yosëph said to him, "The three branches that were on the vine are three days.

10 "Yet within three days, the sovereign will order you to be brought out and he will restore you to your office, and you shall give the sovereign his wine to drink as at first when you were his cupbearer. But let me find favour in your sight, that you shall remember me to Pharaoh when it will be well with you, and do kindness unto me, and get me brought out from this prison. For I was stolen away from the land of Kena'an and was sold for a slave in this place.

11 “And also that which was told you concerning my master’s wife is false, for they placed me in this dungeon for naught.” And the cupbearer answered Yosëph, saying, “If the sovereign deals well with me as at first, as you last interpreted to me, I will do all that you desire, and get you brought out of this dungeon.”

12 And the baker, seeing that Yosëph had accurately interpreted the cupbearer’s dream, also approached, and related the whole of his dream to Yosëph.

13 And he said to him, “In my dream I looked and see, three white baskets on my head. And I looked, and see, there were in the upper-most basket all manner of baked goods for Pharaoh, and see, the birds were eating them from off my head.”

14 And Yosëph said to him, “The three baskets which you saw are three days. Yet within three days, Pharaoh will take off your head, and hang you upon a tree, and the birds will eat your flesh from off you, as you saw in your dream.”

15 In those days the sovereigness was about to give birth, and on that day she bore a son to the sovereign of Mitsrayim. And they proclaimed that the sovereign had brought forth his first-born son and all the people of Mitsrayim, together with the officers and servants of Pharaoh rejoiced greatly.

16 And on the third day of his birth, Pharaoh made a feast for his officers and servants, for the hosts of the land of Tso’ar and of the land of Mitsrayim.

17 And all the people of Mitsrayim and the servants of Pharaoh came to eat and drink with the sovereign at the feast of his son, and to rejoice at the sovereign’s rejoicing.

18 And all the officers of the sovereign and his servants were rejoicing at that time for eight days of the feast, and they rejoiced with all kinds of musical instruments, with timbrels and with dances in the sovereign’s house for eight days.

19 And the cupbearer, to whom Yosëph had interpreted his dream, forgot Yosëph, and he did not mention him to the sovereign as he had promised, for this matter was from אַרְאֵל in order to punish Yosëph because he had trusted in man.

20 And after this Yosëph remained in the prison two years, until he had completed twelve years.

47 And Yitshaq son of Abraham was still living in the land of Kena'an in those days. He was very aged - one hundred and eighty years old. And Ęsaw his son, the brother of Ya'aqob, was in the land of Edom, and he and his sons had possessions in it among the children of Së'ir.

2 And Ęsaw heard that his father's time was drawing near to die, and he and his sons and household came to the land of Kena'an, to his father's house. And Ya'aqob and his sons went out from the place where they dwelt in Hebron, and they all came to their father Yitshaq, and they found Ęsaw and his sons in the tent.

3 And Ya'aqob and his sons sat before his father Yitshaq, and Ya'aqob was still mourning for his son Yosëph.

4 And Yitshaq said to Ya'aqob, "Bring me your sons here and I will barak them." And Ya'aqob brought his eleven children before his father Yitshaq.

5 And Yitshaq placed his hands on all the sons of Ya'aqob, and he took hold of them and embraced them, and kissed them one by one. And Yitshaq barak them on that day, and he said to them, "May the Elohim of your fathers barak you and increase your seed like the stars of the shamayim for number."

6 And Yitshaq also barak the sons of Ęsaw, saying, "May Elohim cause you to be a dread and a fear to all that will see you, and to all your enemies."

7 And Yitshaq called Ya'aqob and his sons, and they all came and sat before Yitshaq. And Yitshaq said to

Ya'aqob, “אֱלֹהִים Elohim of the whole earth said to me, ‘To your seed I will give this land for an inheritance if your children keep My Laws and My Ways, and I will establish unto them the oath which I swore to your father Abraham.’

8 “Now therefore my son, teach your children and your children’s children to revere אֱלֹהִים, and to go in the good Way which will please אֱלֹהִים your Elohim. For if you keep the Ways of אֱלֹהִים and His Laws, אֱלֹהִים will also guard to you His Covenant with Abraham, and will do well with you and your seed all the days.”

9 And when Yitshaq had finished commanding Ya'aqob and his children, he breathed his last and died, and was gathered to his people.

10 And Ya'aqob and Ėsaw fell on the face of their father Yitshaq, and they wept. And Yitshaq was one hundred and eighty years old when he died in the land of Kena'an, in Hebron, and his sons carried him to the cave of Maḵpēlah, which Abraham had bought from the children of Hēth for a possession as a burial place.

11 And all the sovereigns of the land of Kena'an went with Ya'aqob and Ėsaw to bury Yitshaq, and all the sovereigns of Kena'an showed Yitshaq great honour at his death.

12 And the sons of Ya'aqob and the sons of Ėsaw went barefoot round about, walking and lamenting until they reached Qiryath Arba.

13 And Ya'aqob and Ėsaw buried their father Yitshaq in the cave of Maḵpēlah, which is in Qiryath Arba in Hebron, and they buried him with very great honour, as at the burial of sovereigns.

14 And Ya'aqob and his sons, and Ėsaw and his sons, and all the sovereigns of Kena'an made a great and heavy lamentation, and they buried him and mourned for him many days.

15 And at the death of Yitshaq, he left his cattle and his possessions and all belonging to him to his sons.

And Ĕsaw said to Ya'aqob, "Please see, all that our father has left we will divide in two parts, and I will have the choice." And Ya'aqob said, "We will do so."

16 And Ya'aqob took all that Yitshaq had left in the land of Kena'an - the cattle and the property - and he placed them in two parts before Ĕsaw and his sons. And he said to Ĕsaw, "See, all this is before you, choose for yourself the half which you will take."

17 And Ya'aqob said to Ĕsaw, "Please hear what I will speak to you," saying, "אֱלֹהִים Elohim of the shamayim and earth spoke to our fathers Abraham and Yitshaq, saying, 'To your seed I will give this land as an inheritance forever.'

18 "Now therefore, all that our father has left is before you, and see, all the land is before you. Choose from them what you desire.

19 "If you desire the whole land, take it for you and your children forever, and I will take this wealth. But if you desire the wealth, take it for yourself, and I will take this land for me and for my children to inherit it forever."

20 And Nebayoth, son of Yishma'el, was then in the land with his children, and Ĕsaw went on that day and consulted with him, saying,

21 "Thus has Ya'aqob spoken to me, and thus he has answered me. Now give your advice and we will hear."

22 And Nebayoth said, "What is this that Ya'aqob has spoken to you? See, all the children of Kena'an are dwelling safely in their land, and Ya'aqob says he will inherit it with his seed all the days.

23 "Go now therefore and take all your father's wealth and leave Ya'aqob your brother in the land, as he has spoken."

24 And Ĕsaw rose up and returned to Ya'aqob, and did all that Nebayoth son of Yishma'el had advised. And Ĕsaw took all the riches that Yitshaq had left - the beings, the beasts, the cattle and the property, and all the wealth; he gave nothing to his brother Ya'aqob.

And Ya'aqob took all the land of Kena'an, from the wadi of Mitsrayim to the river Perath, and he took it for an everlasting possession, and for his children and for his seed after him forever.

25 Ya'aqob also took from his brother Ĕsaw the cave of Maḳpēlah, which is in Ḥebron, which Aḅraham had bought from Ephron for a possession as a burial place for him and his seed forever.

26 And Ya'aqob wrote all these matters in the book of purchase, and he signed it, and he witnessed all this with four trustworthy witnesses.

27 And these are the words which Ya'aqob wrote in the book, saying: The land of Kena'an and all the cities of the Ḥittites, the Ḥiwrites, the Yeḅusites, the Amorites, the Perizzites, and the Girgashites - all the seven nations from the river of Mitsrayim to the river Perath –

28 and the city of Ḥebron, Qiryath Arba, and the cave which is in it, the whole Ya'aqob bought from his brother Ĕsaw for value, for a possession and as an inheritance for his seed after him forever.

29 And Ya'aqob took the book of purchase and the signature, the Command and the Laws and the revealed Book, and he placed them in an earthen vessel in order that they should remain for a long time. And he delivered them into the hands of his children.

30 Ĕsaw took all that his father had left him after his death from his brother Ya'aqob, and he took all the property, from man and beast, camel and donkey, ox and lamb, silver and gold, stones and bdellium, and all the wealth which had belonged to Yitṣḥaq son of Aḅraham. There was nothing left which Ĕsaw did not take for himself, from all that Yitṣḥaq had left after his death.

31 And Ĕsaw took all this, and he and his children went home to the land of Sē'ir the Ḥorite, away from his brother Ya'aqob and his children.

32 And Ĕsaw had possessions among the children of Sě'ir, and Ĕsaw did not return to the land of Kena'an from that day onward.

33 And the whole land of Kena'an became an inheritance to the children of Yisra'ěl as an everlasting inheritance, and Ĕsaw with all his children inherited the mountain of Sě'ir.

48 In those days, after the death of Yitšħaq, אִתְּחָאֵל commanded and caused a scarcity of food on the whole earth.

2 At that time Pharaoh sovereign of Mitsrayim was sitting on his throne in the land of Mitsrayim, and lay in his bed and dreamed dreams. And Pharaoh saw in his dream that he was standing by the bank of the river of Mitsrayim.

3 And while he was standing he looked and see, seven fat and fine looking cows came up out of the river.

4 And seven other cows, lean of flesh and ugly, came up after them, and the seven ugly ones swallowed up the fine looking ones, but their appearance was still ugly as at first.

5 And he awoke, and he slept again and he dreamed a second time. And he looked and see, seven heads of grain came up on one stalk, complete and good, and seven lean heads scorched by the east wind sprang up after them, and the lean heads swallowed up the full ones. And Pharaoh awoke out of his dream.

6 And in the morning the sovereign remembered his dreams, and his spirit was sadly troubled because of his dreams. And the sovereign hastened and sent and called for all the magicians of Mitsrayim, and the wise men, and they came and stood before Pharaoh.

7 And the sovereign said to them, "I have dreamed dreams, and there is none to interpret them." And they

said to the sovereign, "Relate your dreams to your servants and let us hear them."

8 And the sovereign related his dreams to them, and they all answered and said with one voice to the sovereign, "May the sovereign live forever! And this is the interpretation of your dreams:

9 "The seven good cows which you saw signify seven daughters that will be born to you in the latter days, and the seven cows which you saw come up after them, and swallowed them up, are for a sign that the daughters which will be born to you will all die in the lifetime of the sovereign.

10 "And that which you saw in the second dream of seven complete good heads of grain coming up on one stalk, this is their interpretation: that you will build for yourself in the latter days seven cities throughout the land of Mitsrayim. And that which you saw of the seven blasted heads of grain springing up after them and swallowing them up while you saw them with your eyes, is for a sign that the cities which you will build will all be destroyed in the latter days, in the lifetime of the sovereign."

11 And when they spoke these words the sovereign did not incline his ear to their words, neither did he fix his heart on them, for the sovereign knew in his wisdom that they did not give a proper interpretation of the dreams. And when they had finished speaking before the sovereign, the sovereign answered them, saying, "What is this matter that you have spoken to me? Indeed you have spoken falsehood and spoken lies! Now therefore, give the proper interpretation of my dreams, that you may not die."

12 And the sovereign commanded after this, and he sent and called again for other wise men, and they came and stood before the sovereign. And the sovereign related his dreams to them, and they all answered him according to the first interpretation. And

the sovereign's wrath was kindled and he was very wroth, and the sovereign said to them, "Indeed you speak lies and speak falsehood in what you have said!"

13 And the sovereign commanded that a decree should be made throughout the land of Mitsrayim, saying, "It is determined by the sovereign and his great men, that any wise man who knows and understands the interpretation of dreams, and will not come before the sovereign this day shall die.

14 "And to the man that will declare to the sovereign the proper interpretation of his dreams, there shall be given him all that he will require from the sovereign." And all the wise men of the land of Mitsrayim came before the sovereign, together with all the magicians and sorcerers that were in Mitsrayim and in Goshen, in Ra'meses, in Tahpanhes, in Tso'ar, and in all the places on the borders of Mitsrayim, and they all stood before the sovereign.

15 And all the nobles and the princes, and the attendants belonging to the sovereign, came together from all the cities of Mitsrayim, and they all sat before the sovereign. And the sovereign related his dreams before the wise men, and the princes, and all that sat before the sovereign were astonished at the vision.

16 And all the wise men who were before the sovereign were greatly divided in their interpretation of his dreams; some of them interpreted them to the sovereign, saying, "The seven good cows are seven sovereigns, who from the sovereign's issue will be raised over Mitsrayim.

17 "And the seven ugly cows are seven princes, who will stand up against them in the latter days and destroy them. And the seven heads of grain are the seven great princes belonging to Mitsrayim, who will fall into the hands of the seven less powerful princes

of their enemies, in the battles of our master the sovereign.”

18 And some of them interpreted to the sovereign in this manner, saying, “The seven good cows are the strong cities of Mitsrayim, and the seven ugly cows are the seven nations of the land of Kena’an, who will come against the seven cities of Mitsrayim in the latter days and destroy them.

19 “And that which you saw in the second dream, of seven good and bad heads of grain, is a sign that the reign of Mitsrayim will again return to your seed as at first.

20 “And in his reign the people of the cities of Mitsrayim will turn against the seven cities of Kena’an who are stronger than they are, and will destroy them, and the reign of Mitsrayim will return to your seed.”

21 And some of them said to the sovereign, “This is the interpretation of your dreams: the seven good cows are seven sovereignesses, whom you will take for wives in the latter days, and the seven ugly cows signify that those women will all die in the lifetime of the sovereign.

22 “And the seven good and bad heads of grain which you saw in the second dream are fourteen children. And it will be in the latter days that they will stand up and fight among themselves, and seven of them will smite the seven that are more powerful.”

23 And some of them spoke these words to the sovereign, saying, “The seven good cows signify that seven children will be born to you, but they will slay seven of your children’s children in the latter days. And the seven good heads of grain which you saw in the second dream, are those princes against whom seven other less powerful princes will fight and destroy them in the latter days, and avenge your children’s cause, and the reign will again return to your seed.”

24 And the sovereign heard all the words of the wise men of Mitsrayim and their interpretation of his dreams, but none of them pleased the sovereign.

25 And the sovereign knew in his wisdom that they did not altogether speak rightly in all these words, for this was from אִרְאֵז to overturn the words of the wise men of Mitsrayim, in order that Yosëph might go out from the prison, and in order that he should become great in Mitsrayim.

26 And the sovereign saw that none among all the wise men and magicians of Mitsrayim spoke rightly to him, and the sovereign's wrath was kindled, and his wrath burned within him.

27 And the sovereign commanded that all the wise men and magicians should go out from before him. And they all went out from before the sovereign with shame and disgrace.

28 And the sovereign commanded that a decree be sent throughout Mitsrayim to slay all the magicians that were in Mitsrayim, and not one of them should be allowed to live.

29 And the captains of the guards belonging to the sovereign rose up, and each man drew his sword, and they began to smite the magicians of Mitsrayim, and the wise men.

30 And after this Merod, chief cupbearer to the sovereign, came and bowed down before the sovereign and sat before him.

31 And the cupbearer said to the sovereign, "May the sovereign live forever, and his reign be exalted in the land!

32 "You were wroth with your servant in those days, now two years past, and placed me in confinement, and I was for some time in confinement, the chief baker and I.

33 "And there was with us an lbri servant belonging to the captain of the guard - his name was Yosëph - for

his master had been wroth with him and placed him in the prison, and he attended us there.

34 “And in some time after when we were in confinement, we dreamed dreams in one night, the chief baker and I. We dreamed, each man according to the interpretation of his dream.

35 “And we came in the morning and told them to that servant, and he interpreted to us our dreams. To each man according to his dream, he rightly interpreted.

36 “And it came to be as he interpreted to us, so was the event; there were not any of his words that fell to the ground.

37 “And now therefore my master and sovereign, do not slay the people of Mitsrayim for naught. See, that slave is still imprisoned in the house by the captain of the guard, his master in the prison.

38 “If it pleases the sovereign let him send for him that he may come before you, and he will make known to you the right interpretation of the dream which you dreamed.”

39 And the sovereign heard the words of the chief cupbearer, and the sovereign ordered that the wise men of Mitsrayim should not be slain.

40 And the sovereign ordered his servants to bring Yosëph before him, and the sovereign said to them, “Go to him and do not frighten him lest he be confused and will not know to speak properly.”

41 And the servants of the sovereign went to Yosëph, and they brought him hastily out of the dungeon. And the sovereign’s servants shaved him, and he changed his prison garment and he came before the sovereign.

42 And the sovereign was sitting on his royal throne in a princely dress girded around with a golden shoulder garment. And the fine gold which was on it sparkled, and the emerald and the ruby and the turquoise, together with all the precious stones that were on the

sovereign's head, dazzled the eye. And Yosëph wondered greatly at the sovereign.

43 And the throne on which the sovereign sat was covered with gold and silver, and with shoham stones, and it had seventy steps.

44 And it was their custom throughout the land of Mitsrayim, that every man who came to speak to the sovereign, if he was a prince or one that was esteemed in the sight of the sovereign, he went up to the sovereign's throne as far as the thirty-first step, and the sovereign would go down to the thirty-sixth step, and speak with him.

45 If he was one of the common people, he went up to the third step, and the sovereign would go down to the fourth and speak to him. And their custom was, moreover, that any man who understood to speak in all the seventy languages, he went up the seventy steps, and went up till he reached the sovereign and spoke.

46 And any man who could not complete the seventy, he went up as many steps as the languages which he knew to speak in.

47 And it was customary in those days in Mitsrayim that no one should reign over them, but one who understood to speak in the seventy languages.

48 And when Yosëph came before the sovereign he bowed down to the ground before the sovereign, and he went up to the third step, and the sovereign sat on the fourth step and spoke with Yosëph.

49 And the sovereign said to Yosëph, "I dreamed a dream, and there is no interpreter to interpret it properly, and I commanded this day that all the magicians of Mitsrayim and the wise men thereof, should come before me, and I related my dreams to them, and no one has properly interpreted them to me.

50 “And after this, I heard this day concerning you, that you are a wise man, and can rightly interpret every dream that you hear.”

51 And Yosëph answered Pharaoh, saying, “Let Pharaoh relate his dreams that he dreamed; indeed the interpretations belong to Elohim.” And Pharaoh related his dreams to Yosëph, the dream of the cows, and the dream of the heads of grain, and the sovereign said no more.

52 And Yosëph was then clothed with the Ruaḥ of Elohim before the sovereign, and he knew all the matters that would befall the sovereign from that day on, and he knew the right interpretation of the sovereign’s dream, and he spoke before the sovereign.

53 And Yosëph found favour in the sight of the sovereign, and the sovereign inclined his ears and his heart, and he heard all the words of Yosëph. And Yosëph said to the sovereign, “Do not think that they are two dreams, for it is only one dream. For that which Elohim has chosen to do throughout the land He has shown to the sovereign in his dream, and this is the right interpretation of your dream:

54 “The seven good cows and heads of grain are seven years, and the seven ugly cows and heads of grain are also seven years; it is one dream.

55 “See, in the seven years that are coming there will be a great plenty throughout the land, and after that the seven years of scarcity of food will follow them, a very grievous scarcity of food. And all the plenty will be forgotten from the land, and the scarcity of food will consume the inhabitants of the land.

56 “The sovereign dreamed one dream, and the dream was therefore repeated to Pharaoh because the matter is established by Elohim, and Elohim will shortly bring it to pass.

57 “Now therefore I will give you counsel and deliver your being and the beings of the inhabitants of the land from the evil of the scarcity of food: that you seek throughout your reign for a man very discerning and wise, who knows all the affairs of a reign, and appoint him as overseer over the land of Mitsrayim.

58 “And let the man whom you place over Mitsrayim appoint officers under him, that they gather in all the food of the good years that are coming, and let them lay up grain and deposit it in your appointed stores.

59 “And let them keep that food for the seven years of scarcity of food, that it may be found for you and your people and your whole land, and that you and your land not be cut off by the scarcity of food.

60 “Let all the inhabitants of the land, every man, also be ordered that they gather in the produce of his field, of all kinds of food during the seven good years, and that they place it in their stores, that it may be found for them in the days of the scarcity of food and that they may live on it.

61 “This is the proper interpretation of your dream, and this is the counsel given to save your being and the beings of all your subjects.”

62 And the sovereign answered and said to Yosëph, “Who says, and who knows that your words are right?” And he said to the sovereign, “This shall be a sign for you regarding all my words, that they are true and that my advice is good for you:

63 “Behold your wife sits this day upon the birth-stool, and she will bear you a son and you will rejoice with him. When your child shall have come out from his mother’s womb, your first-born son that has been born two years ago shall die, and you will be comforted in the child that will be born to you this day.”

64 And Yosëph finished speaking these words to the sovereign, and he bowed down to the sovereign and he went out. And when Yosëph had gone out from the

sovereign's presence, the signs which Yosëph had spoken to the sovereign came to be on that day.

65 And the sovereigness bore a son on that day, and the sovereign heard the good news about his son, and he rejoiced. And when the reporter had gone out from the sovereign's presence, the sovereign's servants found the first-born son of the sovereign fallen dead on the ground.

66 And there was great lamentation and noise in the sovereign's house, and the sovereign heard it, and he said, "What is this noise and lamentation that I have heard in the house?" and they told the sovereign that his first-born son had died; then the sovereign knew that all Yosëph's words that he had spoken were true, and the sovereign was comforted for his son by the child that was born to him on that day as Yosëph had spoken.

49 After these matters the sovereign sent and assembled all his officers and servants, and all the princes and nobles of the sovereign, and they all came before the sovereign.

2 And the sovereign said to them, "Look, you have seen and heard all the words of this Ibri, and all the signs which he declared would come to be, and not any of his words have fallen to the ground.

3 "You know that he has given a right interpretation of the dream, and it will indeed come to be. Now therefore take counsel, and know what you will do and how the land will be delivered from the scarcity of food.

4 "Seek now and see whether the like can be found, in whose heart there is wisdom and knowledge, and I will appoint him over the land.

5 "For you have heard with what the Ibri has advised concerning this to save the land from the scarcity of food, and I know that the land will not be delivered from

the scarcity of food except by the advice of the Iḅri, him that advised me.”

6 And they all answered the sovereign and said, “The counsel which the Iḅri has given concerning this is good. Now therefore, our master and sovereign, see, the whole land is in your hand, do that which seems good in your eyes.

7 “He whom you choose, and whom you in your wisdom knows to be wise and capable of delivering the land with his wisdom, him shall the sovereign appoint to be under him over the land.”

8 And the sovereign said to all the officers, “I have thought that since Elohim has made known to the Iḅri all that he has spoken, there is none so discerning and wise in the whole land as he is. If it seems good in your eyes, I will place him over the land, for he will save the land with his wisdom.”

9 And all the officers answered the sovereign and said, “But indeed it is written in the laws of Mitsrayim, and it should not be violated, that no man shall reign over Mitsrayim, nor be the second to the sovereign, but one who has knowledge in all the languages of the sons of men.

10 “Now therefore our master and sovereign, see, this Iḅri can only speak the Iḅri language, and how then can he be over us, the second under reign, a man who not even knows our language?

11 “Now please send for him, and let him come before you, and prove him in all matters, and do as you see fit.”

12 And the sovereign said, “It shall be done tomorrow, and the word that you have spoken is good.” And all the officers came on that day before the sovereign.

13 And on that night אִרְאֵל sent one of his ministering messengers, and he came into the land of Mitsrayim to Yosëph. And the messenger of אִרְאֵל stood over Yosëph, and see, Yosëph was lying in the bed at night

in his master's house in the dungeon, for his master had put him back into the dungeon because of his wife.

14 And the messenger roused him from his sleep, and Yosëph rose up and stood on his feet, and see, the messenger of אִיִּצְחָק was standing opposite to him. And the messenger of אִיִּצְחָק spoke with Yosëph, and he taught him all the languages of man in that night, and he called his name Yahosëph.

15 And the messenger of אִיִּצְחָק went from him, and Yosëph returned and lay on his bed, and Yosëph was astonished at the vision which he saw.

16 And it came to be in the morning that the sovereign sent for all his officers and servants, and they all came and sat before the sovereign. And the sovereign ordered Yosëph to be brought, and the sovereign's servants went and brought Yosëph before Pharaoh.

17 And the sovereign came out and went up the steps of the throne, and Yosëph spoke to the sovereign in all languages, and Yosëph went up to him and spoke to the sovereign until he arrived before the sovereign on the seventieth step, and he sat before the sovereign.

18 And the sovereign greatly rejoiced because of Yosëph, and all the sovereign's officers rejoiced greatly with the sovereign when they heard all the words of Yosëph.

19 And the word seemed good in the eyes of the sovereign and the officers, to appoint Yosëph to be second to the sovereign over the whole land of Mitsrayim, and the sovereign spoke to Yosëph, saying,

20 "Now you gave me counsel to appoint a wise man over the land of Mitsrayim, in order with his wisdom to save the land from the scarcity of food. Now therefore, since Elohim has made all this known to you, and all the words which you have spoken, throughout the land there is not a discerning and wise man like you.

21 "And no more shall your name be called Yosëph, but Tsaphnath Pa'nëah shall be your name. You shall

be second to me, and according to your word shall be all the affairs of my reign, and at your word shall my people go out and come in.

22 “Also from under your hand shall my servants and officers receive their salary which is given to them monthly, and to you shall all the people of the land bow down; only in my throne will I be greater than you.”

23 And the sovereign took off his ring from his hand and put it on the hand of Yosěph, and the sovereign dressed Yosěph in a princely garment, and he put a golden crown on his head, and he put a golden chain on his neck.

24 And the sovereign commanded his servants, and they made him ride in the second chariot belonging to the sovereign, that went opposite to the sovereign’s chariot. And he caused him to ride upon a great and strong horse from the sovereign’s horses, and to be conducted through the streets of the land of Mitsrayim.

25 And the sovereign commanded that all those that played on timbrels, harps and other musical instruments should go out with Yosěph: one thousand timbrels, one thousand dancers, and one thousand lyres went after him,

26 and five thousand men, with drawn swords glittering in their hands. And they went marching and playing before Yosěph, and twenty thousand of the great men of the sovereign girded with girdles of skin covered with gold marched at the right hand of Yosěph, and twenty thousand at his left. And all the women and maidens went up on the roofs or stood in the streets playing and rejoicing at Yosěph, and gazed at the appearance of Yosěph and at his good looks.

27 And the sovereign’s people went before him and behind him, perfuming the way with frankincense and with cassia, and with all kinds of fine perfume, and scattered myrrh and aloes along the way. And twenty

men proclaimed these words before him throughout the land in a loud voice:

28 “Do you see this man whom the sovereign has chosen to be his second? All the affairs of the reign shall be governed by him, and he that transgresses his orders, or that does not bow down before him to the ground, shall die, for he rebels against the sovereign and his second.”

29 And when the heralds had ceased proclaiming, all the people of Mitsrayim bowed down to the ground before Yosëph and said, “May the sovereign live! Also may his second live!” And all the inhabitants of Mitsrayim bowed down along the way, and when the heralds approached them, they bowed down, and they rejoiced with all kinds of timbrels, flute and lyre before Yosëph.

30 And on his horse, Yosëph lifted up his eyes to the shamayim, and called out and said, “He raises the poor man from the dust, He lifts up the needy from the dunghill. O אֱלֹהֵינוּ of hosts, baruḵ is the man who trusts in You.”

31 And Yosëph passed throughout the land of Mitsrayim with Pharaoh’s servants and officers, and they showed him the whole land of Mitsrayim and all the sovereign’s treasures.

32 And Yosëph returned and came on that day before Pharaoh, and the sovereign gave to Yosëph a possession in the land of Mitsrayim; a possession of fields and vineyards. And the sovereign gave to Yosëph three thousand kiḳars of silver and one thousand kiḳars of gold, and shoham stones and bdellium and many gifts.

33 And on the next day the sovereign commanded all the people of Mitsrayim to bring to Yosëph offerings and gifts, and that he that violated the command of the sovereign should die. And they made a high place in the street of the city, and they spread out garments

there, and whoever brought anything to Yosëph put it onto the high place.

34 And all the people of Mitsrayim threw something onto the high place, one man a golden earring, and the other rings and amulets, and different vessels of gold and silver work, and shoham stones and bdellium he cast upon the high place; every one gave something of what he possessed.

35 And Yosëph took all these and placed them in his treasuries, and all the officers and nobles belonging to the sovereign exalted Yosëph, and they gave him many gifts, seeing that the sovereign had chosen him to be his second.

36 And the sovereign sent to Poti-Phera, son of Aḥiram priest of On, and he took his young daughter Asenath and gave her to Yosëph for a wife.

37 And the maiden was very lovely - a maiden - one whom man had not known, and Yosëph took her for a wife. And the sovereign said to Yosëph, "I am Pharaoh, and beside you none shall dare to lift up his hand or his foot to govern my people throughout the land of Mitsrayim."

38 And Yosëph was thirty years old when he stood before Pharaoh, and Yosëph went out from before the sovereign, and he became the sovereign's second in Mitsrayim.

39 And the sovereign gave Yosëph a hundred servants to attend him in his house, and Yosëph also sent and purchased many servants and they remained in the house of Yosëph.

40 Yosëph then built for himself a very magnificent house like the houses of sovereigns, before the court of the sovereign's palace. And he made in the house a large palace, very elegant in appearance and spacious for his dwelling. Yosëph was three years in building his house.

41 And Yosëph made for himself a very elegant throne of a great amount of gold and silver, and he covered it with shoham stones and bdellium. And he made on it the likeness of the whole land of Mitsrayim, and the likeness of the river of Mitsrayim that waters the whole land of Mitsrayim. And Yosëph sat safely upon his throne in his house and אִתּוֹ increased Yosëph's wisdom.

42 And all the inhabitants of Mitsrayim and Pharaoh's servants and his princes loved Yosëph exceedingly, for this matter was from אִתּוֹ to Yosëph.

43 And Yosëph had an army that fought, going out in companies and divisions to the number of forty thousand six hundred men, capable of bearing arms to assist the sovereign and Yosëph against the enemy, besides the sovereign's officers and his servants and inhabitants of Mitsrayim without number.

44 And Yosëph gave to his mighty men, and to all his army, shields and spears, and helmets and scaled armour and stones for slinging.

50 At that time the children of Tarshish came against the sons of Yishma'ël, and fought against them, and the children of Tarshish plundered the Yishma'ëlites for a long time.

2 And the children of Yishma'ël were small in number in those days, and they could not prevail over the children of Tarshish, and they were bitterly oppressed.

3 And the old men of the Yishma'ëlites sent a record to the sovereign of Mitsrayim, saying, "Please send to your servants officers and armies to help us to fight against the children of Tarshish, for we have been consuming away for a long time."

4 And Pharaoh sent Yosëph with the mighty men and army which were with him, and also his mighty men from the sovereign's house.

5 And they went to the land of H̄awilah to the children of Yishma'ěl, to assist them against the children of Tarshish. And the children of Yishma'ěl fought with the children of Tarshish, and Yosěph smote the Tarshishites and he subdued all their land, and the children of Yishma'ěl dwell there to this day.

6 And when the land of Tarshish was subdued, all the Tarshishites ran away, and came to the border of their brothers the children of Yawan, and Yosěph with all his mighty men and army returned to Mitsrayim, not one man of them missing.

7 And at the turn of the year, in the second year of Yosěph's reigning over Mitsrayim, 𐤀𐤆𐤀𐤆 gave great plenty throughout the land for seven years as Yosěph had spoken, for 𐤀𐤆𐤀𐤆 barak̄ all the produce of the earth in those days for seven years, and they ate and were greatly satisfied.

8 And Yosěph at that time had officers under him, and they collected all the food of the good years, and heaped grain year by year, and they placed it in the storehouses of Yosěph.

9 And at any time when they gathered the food, Yosěph commanded that they should bring the grain in the heads, and also bring with it some of the soil of the field, that it should not spoil.

10 And Yosěph did according to this year by year, and he heaped up large quantities of grain like the sand of the sea, for his stores were immense and of such great amount that could not be numbered.

11 And also all the inhabitants of Mitsrayim gathered all kinds of food in their stores in great quantities during the seven good years, but they did not do to it as Yosěph did.

12 And all the food which Yosěph and the Mitsrites had gathered during the seven years of plenty, was secured for the land in stores for the seven years of scarcity of food, for the support of the whole land.

13 And each man of the inhabitants of Mitsrayim filled his store and his concealed place with grain, to be for food during the scarcity of food.

14 And Yosëph placed all the food that he had gathered in all the cities of Mitsrayim, and he closed all the stores and placed watchmen over them.

15 And Yosëph's wife Asenath the daughter of Poti-Phera bore him two sons: Menashsheh and Ephrayim. And Yosëph was thirty-four years old when he brought them forth.

16 And the youths grew up and they went in His Ways and in His Torot, they did not deviate from the Way which their father taught them, either to the right or left.

17 And אִיִּיִּי was with the youths, and they grew up and had understanding and skill in all wisdom and in all the affairs of the reign. And all the sovereign's officers and his great men of the inhabitants of Mitsrayim exalted the lads, and they were brought up among the sovereign's children.

18 And the seven years of plenty that were throughout the land were at an end, and the seven years of scarcity of food came after them as Yosëph had spoken, and the scarcity of food was throughout the land.

19 And all the people of Mitsrayim saw that the scarcity of food had begun in the land of Mitsrayim, and all the people of Mitsrayim opened their stores of grain for the scarcity of food was severe upon them.

20 And they found all the food that was in their stores, full of rats and not fit to eat. And the scarcity of food was severe throughout the land, and all the inhabitants of Mitsrayim came and cried before Pharaoh, for the scarcity of food was heavy upon them.

21 And they said to Pharaoh, "Give food to your servants, and why shall we die through hunger before your eyes, even we and our little ones?"

22 And Pharaoh answered them, saying, “And why do you cry to me? Did Yosëph not command that the grain should be laid up during the seven years of plenty for the years of scarcity of food? And why did you not listen to his voice?”

23 And the people of Mitsrayim answered the sovereign, saying, “As your being lives, our master, your servants have done all that Yosëph ordered, for your servants also gathered in all the produce of their fields during the seven years of plenty and laid it in the stores to this day.

24 “And when the scarcity of food was severe on your servants we opened our stores, and look, all our produce was filled with rats and was not fit for food.”

25 And when the sovereign heard all that had befallen the inhabitants of Mitsrayim, the sovereign was greatly afraid because of the scarcity of food, and he feared greatly. And the sovereign answered the people of Mitsrayim, saying, “Since all this has come upon you, go to Yosëph, do whatever he shall say to you, do not transgress his commands.”

26 And all the people of Mitsrayim went out and came to Yosëph, and said to him, “Give food to us, and why should we die before you from hunger? For we gathered in our produce during the seven years as you commanded, and we put it in store, and thus has it befallen us.”

27 And when Yosëph heard all the words of the people of Mitsrayim and what had befallen them, Yosëph opened all his stores of the produce and he sold it to the people of Mitsrayim.

28 And the scarcity of food was severe throughout the land, and the scarcity of food was in all countries, but in the land of Mitsrayim there was produce for sale.

29 And all the inhabitants of Mitsrayim came to Yosëph to buy grain, for the scarcity of food was

severe on them, and all their grain was spoiled. And Yosëph daily sold it to all the people of Mitsrayim.

30 And all the inhabitants of the land of Kena'an and the Pelishtites, and those beyond the Yardën, and the children of the East and all the cities of the lands far and near heard that there was grain in Mitsrayim, and they all came to Mitsrayim to buy grain, for the scarcity of food was severe on them.

31 And Yosëph opened the stores of grain and placed officers over them, and they stood daily and sold to all that came.

32 And Yosëph knew that his brothers would also come to Mitsrayim to buy grain, for the scarcity of food was severe throughout the earth. And Yosëph commanded all his people that they should cause it to be proclaimed throughout the land of Mitsrayim, saying,

33 "It is the pleasure of the sovereign, by his second and of their great men, that any person who wishes to buy grain in Mitsrayim shall not send his servants to Mitsrayim to purchase, but his sons. And also any Mitsrite or Kena'anite, who shall come from any of the stores from buying grain in Mitsrayim, and shall go and sell it throughout the land, he shall die, for no one shall buy but for the support of his household.

34 "And any man leading two or three beasts shall die, for a man shall only lead his own beast."

35 And Yosëph placed watchmen at the gates of Mitsrayim, and commanded them, saying, "Any person who may come to buy grain, do not allow him to enter until his name, and the name of his father, and the name of his father's father be written down. And whatever is written by day, send their names to me in the evening that I may know their names."

36 And Yosëph placed officers throughout the land of Mitsrayim, and he commanded them to do all these matters.

37 And Yosëph did all these matters, and made these laws, in order that he might know when his brothers should come to Mitsrayim to buy grain. And Yosëph's people caused it to be proclaimed daily in Mitsrayim according to these words and laws which Yosëph had commanded.

38 And all the inhabitants of the East and West country, and of all the earth, heard of the laws and regulations which Yosëph had established in Mitsrayim, and the inhabitants of the ends of the earth came and they bought grain in Mitsrayim day after day, and then went away.

39 And all the officers of Mitsrayim did as Yosëph had commanded, and all that came to Mitsrayim to buy grain, the gatekeepers would write their names, and their fathers' names, and daily bring them in the evening before Yosëph.

51 And afterward Ya'aqob̄ heard that there was grain in Mitsrayim, and he called for his sons to go to Mitsrayim to buy grain, for the scarcity of food was also severe on them. And he called to his sons, saying,

2 "Behold I hear that there is grain in Mitsrayim, and all the people of the earth go there to purchase. Now therefore why will you show yourselves satisfied before the whole earth? You also go down to Mitsrayim and buy us a little grain among those that go there, that we may not die."

3 And the sons of Ya'aqob̄ listened to the voice of their father, and they rose up to go down to Mitsrayim in order to buy grain among the rest that went there.

4 And Ya'aqob̄ their father commanded them, saying, "When you come into the city do not enter together in one gate, on account of the inhabitants of the land."

5 And the sons of Ya'aqob̄ went out and they went to Mitsrayim, and the sons of Ya'aqob̄ did all as their father had commanded them, but Ya'aqob̄ did not

send Binyamin, for he said, “Lest an accident might befall him on the way like his brother.” And ten of Ya’aqob’s sons went out.

6 And while the sons of Ya’aqob were going on the way, they repented of what they had done to Yosëph, and they spoke to each other, saying, “We know that our brother Yosëph went down to Mitsrayim, and now we will seek him where we go. And if we find him we will take him from his master for a ransom, and if not, by force, and we will die for him.”

7 And the sons of Ya’aqob agreed to this word and strengthened themselves for the sake of Yosëph, to deliver him from the hand of his master. And the sons of Ya’aqob went to Mitsrayim, and when they came near to Mitsrayim they separated from each other. And they came through ten gates of Mitsrayim, and the gatekeepers wrote their names on that day, and brought them to Yosëph in the evening.

8 And Yosëph read the names from the hand of the gatekeepers of the city, and he found that his brothers had entered at the ten gates of the city. And at that time Yosëph commanded that it should be proclaimed throughout the land of Mitsrayim, saying,

9 “Go out all you storekeepers, close all the grain stores and let only one remain open, that those who come may purchase from it.”

10 And all the officers of Yosëph did so at that time, and they closed all the stores and left only one open.

11 And Yosëph gave the written names of his brothers to him that was appointed over the open store, and he said to him, “Whoever shall come to you to buy grain, ask his name, and when men of these names shall come before you, seize them and send them, and they did so.”

12 And when the sons of Ya’aqob came into the city, they joined together in the city to seek Yosëph before they bought themselves grain.

13 And they went to the walls of the whores, and they sought Yosëph in the walls of the whores for three days, for they thought that Yosëph would be brought into the walls of the whores, for Yosëph was very handsome in form and appearance. And the sons of Ya'aqob sought Yosëph for three days, and they could not find him.

14 And the man who was appointed over the open store sought for those names which Yosëph had given him, and he did not find them.

15 And he sent to Yosëph, saying, "These three days have passed, and those men whose names you gave to me have not come." And Yosëph sent servants to seek the men in all Mitsrayim, and to bring them before Yosëph.

16 And Yosëph's servants went and came into Mitsrayim and could not find them, and went to Goshen and they were not there, and then went to the city of Ra'meses and could not find them.

17 And Yosëph continued to send sixteen servants to seek his brothers, and they went and spread themselves in the four corners of the city. And four of the servants went into the house of the whores, and they found the ten men there seeking their brother.

18 And those four men took them and brought them before him, and they bowed down to him to the ground. And Yosëph was sitting on his throne in his palace, clothed with princely garments, and on his head was a large crown of gold, and all the mighty men were sitting around him.

19 And the sons of Ya'aqob saw Yosëph, and his form and appearance and excellency seemed wonderful in their eyes, and they again bowed down to him to the ground.

20 And Yosëph saw his brothers, and he knew them, but they did not recognise him, for Yosëph was very

great in their eyes, therefore they did not recognise him.

21 And Yosëph spoke to them, saying, “Where have you come from?” And they all answered and said, “Your servants have come from the land of Kena’an to buy grain, for the scarcity of food is severe throughout the earth. And your servants heard that there was grain in Mitsrayim, so they have come among the others who come to buy grain for their support.”

22 And Yosëph answered them, saying, “If you have come to purchase as you say, why do you come through ten gates of the city? It can only be that you have come to spy throughout the land.”

23 And they all answered Yosëph together and said, “Not so my master, we are upright! Your servants are not spies, but we have come to buy grain, for your servants are all brothers, the sons of one man in the land of Kena’an, and our father commanded us, saying, ‘When you come to the city, do not enter together at one gate on account of the inhabitants of the land.’ ”

24 And Yosëph again answered them and said, “That is the word which I spoke to you, you have come to spy throughout the land, therefore you all came through ten gates of the city. You have come to see the nakedness of the land!

25 “Even everyone that comes to buy grain goes his way, and you are already three days in the land, and what are you doing in the walls of whores in which you have been for these three days? Indeed spies do such matters!”

26 And they said to Yosëph, “Far be it from our master to speak so, for we are twelve brothers, the sons of our father Ya’aqob, in the land of Kena’an, son of Yitshaq, son of Abraham, the Ibri. And see, the youngest is with our father today in the land of Kena’an, and one is not, for he was lost from us. And we thought maybe he

might be in this land, so we are seeking him throughout the land, and have come even to the houses of whores to seek him there.”

27 And Yosëph said to them, “And have you then sought him throughout the earth, that there only remained Mitsrayim for you to seek him in? And what also should your brother do in the houses of whores, although he were in Mitsrayim? Have you not said that you are from the sons of Yitshaq, son of Aḅraham? And what shall the sons of Ya’aqoḅ do then in the houses of whores?”

28 And they said to him, “Because we heard that Yishma’ēlites stole him from us, and it was told to us that they sold him in Mitsrayim. And your servant, our brother, is very handsome in form and appearance, so we thought he would indeed be in the houses of whores, therefore your servants went there to seek him and give ransom for him.”

29 And Yosëph still answered them, saying, “Indeed you speak falsely and speak lies, to say of yourselves that you are the sons of Aḅraham. As Pharaoh lives you are spies, therefore have you come to the houses of whores that you should not be known.”

30 And Yosëph said to them, “And now if you find him, and his master requires of you a great price, will you give it for him?” And they said, “It shall be given.”

31 And he said to them, “And if his master will not agree to part with him for a great price, what will you do to him for his sake?” and they answered him, saying, “If he will not give him to us we will slay him, and take our brother and go away.”

32 And Yosëph said to them, “That is the word which I have spoken to you; you are spies! For you have come to slay the inhabitants of the land, for we heard that two of your brothers smote all the inhabitants of Sheḅem, in the land of Kena’an, because of your

sister, and you now come to do likewise in Mitsrayim because of your brother.

33 “Only by this shall I know that you are true men; if you will send home one from among you to fetch your youngest brother from your father, and to bring him here to me. And by doing this word I will know that you are upright.”

34 And Yosëph called to seventy of his mighty men, and he said to them, “Take these men and bring them into the prison.

35 And the mighty men took the ten men, they laid hold of them and put them into the prison, and they were in the prison three days.

36 And on the third day Yosëph had them brought out of the prison, and he said to them, “Do this for yourselves if you are men of truth, so that you may live. One of your brothers shall be confined in the prison while you go and take home the grain for your household to the land of Kena’an, and fetch your youngest brother, and bring him here to me, that I may know that you are true men when you do this word.”

37 And Yosëph went out from them and came into his room, and wept a great weeping, for his compassion was moved for them. And he washed his face, and returned to them again, and he took Shim’on from them and ordered him to be bound. But Shim’on was not willing to be done so, for he was a very powerful man and they could not bind him.

38 And Yosëph called to his mighty men, and seventy mighty men came before him with drawn swords in their hands, and the sons of Ya’aqob were afraid of them.

39 And Yosëph said to them, “Seize this man and confine him in prison until his brothers come to him.” And Yosëph’s mighty men hastened and they all laid hold of Shim’on to bind him, but Shim’on gave a loud and fearful shout and the cry was heard at a distance.

40 And all the mighty men of Yosëph were afraid at the sound of the shout, that they fell on their faces, and they were greatly afraid and fled.

41 And all the men that were with Yosëph fled, for they were greatly afraid for their lives, and only Yosëph and Menashsheh his son remained there. And Menashsheh son of Yosëph saw the strength of Shim'on, and he was exceedingly wroth.

42 And Menashsheh son of Yosëph rose up to Shim'on, and Menashsheh smote Shim'on a heavy blow with his fist against the back of his neck, and Shim'on was stopped of his rage.

43 And Menashsheh laid hold of Shim'on and he seized him violently and he bound him and brought him into the prison house, and all the sons of Ya'aqob were astonished at the act of the youth.

44 And Shim'on said to his brothers, "None of you must say that this is the beating of a Mitsrite, but it is the beating of the house of my father."

45 And after this Yosëph ordered him to be called who was appointed over the storehouse, to fill their sacks with grain - as much as they could carry - and to restore every man's silver into his sack, and to give them provision for the journey, and so he did to them.

46 And Yosëph commanded them, saying, "Take heed lest you transgress my orders to bring your brother as I have told you. And it shall be when you bring your brother here to me, then I will know that you are upright men, and you shall move about in the land, and I will restore your brother to you, and you shall return in peace to your father."

47 And they all answered and said, "According to our masters words, so we will do." And they bowed down to him to the ground,

48 and every man lifted his grain on his donkey, and they went out to go to the land of Kena'an to their father. And they came to the inn and Lëwi spread his

sack to give fodder to his donkey, when he looked and see, his silver in full weight was still in his sack.

49 And the man was greatly afraid, and he said to his brothers, “My silver is restored, and look, it is even in my sack!” And the men were greatly afraid, and they said, “What is this that Elohim has done to us?”

50 And they all said, “And where is the kindness of אֱלֹהִים to our fathers, with Abraham, Yitshaq, and Ya’aqob, that אֱלֹהִים has delivered us this day into the hands of the sovereign of Mitsrayim to conspire against us?”

51 And Yahudah said to them, “Indeed we are guilty sinners before אֱלֹהִים our Elohim in having sold our brother, our own flesh, and why do you say, ‘Where is the kindness of אֱלֹהִים with our fathers?’ ”

52 And Re’upēn said to them, “Did I not say to you, ‘Do not sin against the boy,’ and you would not listen to me? Now Elohim requires him from us, and how dare you say, ‘Where is the kindness of אֱלֹהִים with our fathers,’ while you have sinned against אֱלֹהִים?”

53 And they spent the night in that place, and they rose early in the morning and loaded their donkeys with their grain, and they led them and went on and came to their father’s house in the land of Kena’an.

54 And Ya’aqob and his household went out to meet his sons, and Ya’aqob looked and see, their brother Shim’on was not with them. And Ya’aqob said to his sons, “Where is your brother Shim’on, whom I do not see?” And his sons told him all that had befallen them in Mitsrayim.

52 And they entered their house, and every man opened his sack and they looked and see, every man’s bundle of silver was there, at which they and their father were greatly afraid.

2 And Ya’aqob said to them, “What is this that you have done to me? I sent your brother Yosēph to inquire

after your welfare and you said to me, 'A wild beast devoured him.'

3 "And Shim'on went with you to buy food and you say, 'The sovereign of Mitsrayim has confined him in prison.'" And you want to take Binyamin to cause his death also, and bring down my grey hairs with sorrow to the grave for the sake of Binyamin and his brother Yosëph!

4 "Now therefore, my son shall not go down with you, for his brother is dead and he alone is left, and harm may befall him by the way in which you go, as it befell his brother.

5 And Re'ubën said to his father, "You shall slay my two sons if I do not bring your son and place him before you." And Ya'aqob said to his sons, "Stay here and do not go down to Mitsrayim, for my son shall not go down with you to Mitsrayim, nor die like his brother."

6 And Yahudah said to them, "Withhold from him until the grain is finished, and then he will say, 'Take down your brother,' when he finds his own life and the life of his household in danger from the scarcity of food."

7 And in those days the scarcity of food was severe throughout the land, and all the people of the earth went and came to Mitsrayim to buy food, for the scarcity of food was severe among them. And the sons of Ya'aqob remained in Kena'an a year and two months until their grain was finished.

8 And it came to be after their grain was finished, the whole household of Ya'aqob was starving, and all the infants of the sons of Ya'aqob came together and they approached Ya'aqob, and they all surrounded him, and they said to him, "Give bread to us, and why shall we all perish through hunger in your presence?"

9 Ya'aqob heard the words of his son's children, and he wept a great weeping, and his compassion was moved for them, and Ya'aqob called to his sons and they all came and sat before him.

10 And Ya'aqob said to them, "And have you not seen how your children have been weeping over me today, saying, 'Give bread to us,' and there is none? Now therefore return and buy a little food for us.

11 And Yahudah answered and said to his father, "If you will send our brother with us we will go down and buy grain for you, but if you will not send him then we will not go down, for indeed the sovereign of Mitsrayim vehemently warned us, saying, 'You do not see my face unless your brother is with you.' For the sovereign of Mitsrayim is a strong and mighty sovereign, and look, if we shall go to him without our brother we shall all be put to death!

12 "Do you not know and have you not heard that this sovereign is very powerful and wise, and there is none like him in all the earth? Look, we have seen all the sovereigns of the earth and we have not seen one like that sovereign, the sovereign of Mitsrayim. Indeed among all the sovereigns of the earth there is none greater than Abimelek sovereign of the Pelishtites, yet the sovereign of Mitsrayim is greater and mightier than he, and Abimelek can only be compared to one of his officers.

13 "Father, you have not seen his palace and his throne, and all his servants standing before him. You have not seen the sovereign on his throne in his splendour and royal appearance, dressed in his royal robes with a large golden crown upon his head. You have not seen the honour and esteem which Elohim has given to him, for there is none like him in all the earth!

14 "Father, you have not seen the wisdom, the understanding and the knowledge which Elohim has given in his heart, nor heard his pleasant voice when he spoke to us.

15 "We know not, father, who made known to him our names and all that befell us, yet he asked also after

you, saying, 'Is your father still living, and is it well with him?'

16 "You have not seen the matters of the reign of Mitsrayim regulated by him, without inquiring of Pharaoh his master. You have not seen the awe and fear which he impressed on all the Mitsrites.

17 "And also when we went from him, we threatened to do to Mitsrayim like the rest of the cities of the Amorites, and we were exceedingly wroth against all his words which he spoke concerning us as spies. But now when we shall again come before him, his fear will fall upon us all, and not one of us will be able to speak to him either a little or a great word.

18 "Now therefore father, please send the boy with us, and we will go down and buy you food for our support, and not die through hunger." And Ya'aqob said, "Why have you dealt so evilly with me to tell the sovereign you had a brother? What is this matter that you have done to me?"

19 And Yahudah said to Ya'aqob his father, "Give the boy into my care and we will rise up and go down to Mitsrayim and buy grain, and then return. And it shall be when we return, if the boy be not with us, then let me bear your blame forever.

20 "Have you seen all our infants weeping over you through hunger and there is no power in your hand to satisfy them? Now let your compassion be roused for them and send our brother with us and we will go.

21 "For how will the kindness of אֱלֹהֵינוּ to our ancestors be manifested to you when you say that the sovereign of Mitsrayim will take away your son? As אֱלֹהֵינוּ lives I will not leave him until I bring him and place him before you. But pray for us to אֱלֹהֵינוּ, that He may deal kindly with us, to cause us to be received favourably and kindly before the sovereign of Mitsrayim and his men. For had we not delayed, indeed by now we would have returned a second time with your son."

22 And Ya'aqob said to his sons, "I trust in אֱלֹהִים Elohim that He may deliver you and give you favour in the sight of the sovereign of Mitsrayim, and in the sight of all his men.

23 "Now therefore rise up and go to the man, and take for him in your hands a present from what can be obtained in the land and bring it before him. And may the Almighty Elohim give you favour before him that he may send Binyamin and Shim'on your brothers with you."

24 And all the men rose up, and they took their brother Binyamin, and they took in their hands a large present of the best of the land, and they also took a double portion of silver.

25 And Ya'aqob strictly commanded his sons concerning Binyamin, saying, "Take heed of him in the way in which you are going, and do not separate yourselves from him on the way, neither in Mitsrayim."

26 And Ya'aqob rose up from his sons and spread out his hands and he prayed to אֱלֹהִים on behalf of his sons, saying, "O אֱלֹהִים Elohim of the shamayim and earth, remember Your covenant with our father Abraham. Remember it with my father Yitshaq and deal kindly with my sons and deliver them not into the hands of the sovereign of Mitsrayim. Please do it O Elohim for the sake of Your compassion, and redeem all my children and rescue them from Mitsrite power, and send them their two brothers."

27 And all the wives of the sons of Ya'aqob and their children lifted up their eyes to the shamayim and they all wept before אֱלֹהִים, and cried to Him to deliver their fathers from the hand of the sovereign of Mitsrayim.

28 And Ya'aqob wrote a record to the sovereign of Mitsrayim and gave it into the hand of Yahudah and into the hands of his sons for the sovereign of Mitsrayim, saying:

29 “From your servant Ya’aqob, son of Yitshaq, son of Abraham the Ibrī, the prince of Elohim, to the powerful and wise sovereign, the revealer of secrets, sovereign of Mitsrayim, greetings.

30 “Be it known to my master the sovereign of Mitsrayim, the scarcity of food was hard on us in the land of Kena’an, and I sent my sons to you to buy us a little food from you for our support.

31 “For my sons surrounded me and I, being very old cannot see with my eyes, for my eyes have become very heavy through age, as well as with daily weeping for my son, for Yosëph who was lost from before me. And I commanded my sons that they should not enter the gates of the city when they came to Mitsrayim, on account of the inhabitants of the land.

32 “And I also commanded them to go about Mitsrayim to seek for my son Yosëph; maybe they might find him there. And they did so, but you considered them as spies of the land.

33 “Have we not heard concerning you that you interpreted Pharaoh’s dream and spoke truly to him? How then do you not know in your wisdom whether my sons are spies or not?

34 “Now therefore, my master and sovereign, see, I have sent my son before you, as you spoke to my sons. Please keep your eyes on him until he is returned to me in peace with his brothers.

35 “For do you not know, or have you not heard that which our Elohim did to Pharaoh when he took my mother Sarah, and what He did to Abimelek sovereign of the Pelishtites because of her, and also what our father Abraham did to the nine sovereigns of Ęylam, how he smote them all with a few men that were with him?

36 “And also what my two sons Shim’on and Lëwi did to the eight cities of the Amorites, how they destroyed them because of their sister Dinah?

37 “And also because of their brother Binyamin they consoled themselves for the loss of his brother Yosëph. What will they then do for him when they see the hand of any people prevailing over them, for his sake?”

38 “Do you not know, O sovereign of Mitsrayim, that the power of Elohim is with us, and also that Elohim always hears our prayers and does not forsake us all the days?”

39 “And when my sons told me of your dealings with them, I did not call to אֱלֹהִים for your sake, for then you would have perished with your men before my son Binyamin came before you. But I thought that as Shim'on my son was in your house, maybe you might deal kindly with him, therefore I did not do this matter to you.

40 “Now therefore, see Binyamin my son comes to you with my sons. Take heed of him and keep your eyes on him, and then Elohim will place His eyes over you and throughout your reign.

41 “Now I have told you all that is in my heart, and see, my sons are coming to you with their brother. Search the face of the whole earth for their sake and send them back in peace with their brothers.”

42 And Ya'aqob gave the record to his sons into the care of Yahudah to give it to the sovereign of Mitsrayim.

53 And the sons of Ya'aqob rose up and took Binyamin and the whole of the presents, and they went and came to Mitsrayim, and they stood before Yosëph.

2 And Yosëph saw his brother Binyamin with them, and he greeted them, and these men came to Yosëph's house.

3 And Yosëph commanded the one over his house to give to his brothers to eat, and he did so for them.

4 And at noon Yosëph sent for the men to come before him with Binyamin, and the men told the one over Yosëph's house concerning the silver that was returned in their sacks, and he said to them, "It will be well with you, fear not." And he brought their brother Shim'on to them.

5 And Shim'on said to his brothers, "The master of the Mitsrites has acted very kindly to me, he did not keep me bound, as you saw with your eyes, for when you went out from the city he let me free and dealt kindly with me in his house."

6 And Yahudah took Binyamin by the hand, and they came before Yosëph, and they bowed down to him to the ground.

7 And the men gave the present to Yosëph and they all sat before him. And Yosëph said to them, "Is it well with you, is it well with your children, is it well with your aged father?" and they said, "It is well." And Yahudah took the record which Ya'aqob had sent and gave it into the hand of Yosëph.

8 And Yosëph read the letter and knew his father's writing, and he wanted to weep and he went into an inner room. And he wept a great weeping, and he went out.

9 And he lifted up his eyes and saw his brother Binyamin, and he said, "Is this your brother of whom you spoke to me?" And Binyamin approached Yosëph, and Yosëph placed his hand on his head and he said to him, "May Elohim show favour to you my son."

10 But when Yosëph saw his brother, the son of his mother, he again wanted to weep, and he entered the chamber, and he wept there. And he washed his face, and went out and refrained from weeping, and he said, "Prepare food."

11 And Yosëph had a cup from which he drank, and it was of silver splendidly inlaid with shoham stones and

bdellium, and Yosëph struck the cup in the sight of his brothers while they were sitting to eat with him.

12 And Yosëph said to the men, "I know by this cup that Re'ubën the first-born, Shim'on and Lëwi and Yahudah, Yissaskar and Zëbulun are children from one mother, seat yourselves to eat according to your births."

13 And he also placed the others according to their births, and he said, "I know that this, your youngest brother has no brother, and I, like him, have no brother, he shall therefore sit down to eat with me."

14 And Binyamin went up before Yosëph and sat on the throne, and the men saw the acts of Yosëph, and they were astonished at them. And the men ate and drank at that time with Yosëph, and then he gave presents to them, and Yosëph gave one gift to Binyamin. And Menashsheh and Ephrayim saw the acts of their father, and they also gave presents to him. And Asenath gave him one present, and there were five presents in the hand of Binyamin.

15 And Yosëph brought them out wine to drink, but they would not drink, and they said, "From the day on which Yosëph was lost we have not drunk wine, nor eaten any delicacies."

16 And Yosëph swore to them, and he pressed them hard, and they drank plentifully with him on that day. And afterward Yosëph turned to his brother Binyamin to speak with him, and Binyamin was still sitting on the throne before Yosëph.

17 And Yosëph said to him, "Have you brought forth any children?" and he said, "Your servant has ten sons, and these are their names: Belah, Bekër, Ashbël, Gëra, Na'aman, Ĕhi, Rosh, Muppim, Huppim, and Ard, and I called their names after my brother whom I have not seen."

18 And he ordered them to bring before him his map of the stars, whereby Yosëph knew all the times, and

Yosëph said to Binyamin, “I have heard that the Ibrim are acquainted with all wisdom, do you know anything of this?”

19 And Binyamin said, “Your servant also has knowledge in all the wisdom which my father taught me.” And Yosëph said to Binyamin, “Look now at this instrument and understand where your brother Yosëph is in Mitsrayim, who you said went down to Mitsrayim.”

20 And Binyamin saw the instrument with the map of the stars of the shamayim, and he was wise and looked therein to know where his brother was. And Binyamin divided the whole land of Mitsrayim into four divisions, and he found that he who was sitting on the throne before him was his brother Yosëph. And Binyamin wondered greatly, and when Yosëph saw that his brother Binyamin was so much astonished, he said to Binyamin, “What have you seen, and why are you astonished?”

21 And Binyamin said to Yosëph, “I can see by this that Yosëph my brother sits here with me upon the throne!” And Yosëph said to him, “I am Yosëph your brother. Do not reveal this matter to your brothers. See, I will send you with them when they go away, and I will command them to be brought back again into the city, and I will take you away from them.

22 “And if they risk their lives and fight for you, then I shall know that they have repented of what they did to me, and I will make myself known to them. But if they forsake you when I take you, then you shall remain with me, and I will strive with them, and they shall go away, and I will not become known to them.”

23 At that time Yosëph commanded his officer to fill their sacks with food, and to put each man’s silver into his sack, and to put the cup into the sack of Binyamin, and to give them food for the journey, and they did so for them.

24 And on the next day the men rose early in the morning, and they loaded their donkeys with their grain, and they went out with Binyamin, and they went toward the land of Kena'an with their brother Binyamin.

25 They had not gone far from Mitsrayim when Yosëph commanded him that was appointed over his house, saying, "Rise, pursue these men before they get too far from Mitsrayim, and say to them, 'Why have you stolen my master's cup?' "

26 And Yosëph's officer rose up and he reached them, and he spoke to them all the words of Yosëph. And when they heard this word they became exceedingly wroth, and they said, "He with whom your master's cup shall be found shall die, and we will also become slaves!"

27 And they hurried and each man brought down his sack from his donkey, and they looked in their bags and the cup was found in Binyamin's bag. And they all tore their garments and they returned to the city, and they struck Binyamin on the way, continually striking him until he came into the city, and they stood before Yosëph.

28 And Yahudah's wrath was kindled, and he said, "This man has only brought me back to destroy Mitsrayim this day!"

29 And the men came to Yosëph's house, and they found Yosëph sitting on his throne, and all the mighty men standing at his right and left.

30 And Yosëph said to them, "What is this deed that you have done, that you took away my silver cup and went away? But I know that you took my cup in order to know thereby in what part of the land your brother was."

31 And Yahudah said, "What shall we say to our master? What shall we speak and how shall we justify ourselves? Elohim has this day found the iniquity of all

your servants, therefore He has done this matter to us this day.”

32 And Yosëph rose up and caught hold of Binyamin and took him from his brothers with violence, and he came to the house and locked the door on them. And Yosëph commanded him that was appointed over his house that he should say to them, “Thus said the sovereign, ‘Go in peace to your father. See, I have taken the man in whose hand my cup was found.’ ”

54 And when Yahudāh saw the dealings of Yosëph with them, Yahudāh approached him and broke open the door, and came with his brothers before Yosëph.

2 And Yahudāh said to Yosëph, “Let it not seem grievous in the sight of my master, may your servant please speak a word before you?” and Yosëph said to him, “Speak.”

3 And Yahudāh spoke before Yosëph, and his brothers were there standing before them. And Yahudāh said to Yosëph, “Indeed when we first came to our master to buy food, you considered us as spies of the land, and we brought Binyamin before you, and you still mock us this day.

4 “Now therefore let the sovereign hear my words, and please send our brother that he may go along with us to our father, lest your being perish this day with all the beings of the inhabitants of Mitsrayim.

5 “Do you not know what two of my brothers, Shim’on and Lëwi, did to the city of Sheķem, and to seven cities of the Amorites, because of our sister Dinah, and also what they would do for the sake of their brother Binyamin?

6 “And I with my strength, who am greater and mightier than both of them, shall come upon you and your land today if you are unwilling to send our brother.

7 “Have you not heard what our Elohim who chose us did to Pharaoh because of Sarah our mother, whom

he took away from our father? That he smote he and his household with heavy plagues, that even to this day the Mitsrites relate this wonder to each other. So our Elohim will do to you for the sake of Binyamin whom you have this day taken from his father, and because of the evils this day which you heap over us in your land. For our Elohim will remember His covenant with our father Abraham and bring evil upon you, because you have grieved the being of our father this day.

8 “Now therefore hear my words that I have spoken this day to you, and send our brother that he may go away lest you and the people of your land die by the sword, for you cannot all prevail over me.”

9 And Yosęph answered Yahudah, saying, “Why have you opened your mouth wide and why do you boast over us, saying, strength is with you? As Pharaoh lives, if I command all my mighty men to fight against you, indeed you and these, your brothers would sink in the mud.”

10 And Yahudah said to Yosęph, “Indeed it is right for you and your people to fear me. As אִיִּזְרָאֵל lives if I once draw my sword I shall not sheathe it again until I have slain all Mitsrayim today, and I will begin with you and finish with Pharaoh your master!”

11 And Yosęph answered and said to him, “Indeed strength does not belong to you alone. I am stronger and mightier than you. Even if you draw your sword I will put it to your neck and the necks of all your brothers.”

12 And Yahudah said to him, “Indeed if I open my mouth against you today I would swallow you up so that you be destroyed from off the earth and perish this day from your reign.” And Yosęph said, “Indeed if you open your mouth, I have power and might to close your mouth with a stone so you shall not be able to speak a word. See how many stones are before us, truly I can

take a stone, and force it into your mouth and break your jaws.”

13 And Yahudāh said, “Elohim is witness between us, that we have not desired to fight against you until now. Only give us our brother and we will go from you.” And Yosēph answered and said, “As Pharaoh lives, if all the sovereigns of Kena’an came together with you, you should not take him from my hand.

14 “Now therefore go your way to your father, and your brother shall be a slave to me, for he has robbed the sovereign’s house.” And Yahudāh said, “What is it to you or to the character of the sovereign? Indeed the sovereign sends forth from his house, throughout the land, silver and gold, either in gifts or expenses, and you still speak of your cup which you placed in our brother’s bag and say that he has stolen it from you.

15 “Elohim forbid that our brother Binyamin or any of the seed of Abraham should do this matter to steal from you, or from anyone else, whether sovereign, prince, or any man.

16 “Now therefore cease this accusation lest the whole earth hear your words, saying, ‘For a little silver the sovereign of Mitsrayim disputed with the men, and he accused them and took their brother for a slave.’”

17 And Yosēph answered and said, “Take for yourself this cup and go from me and leave your brother for a slave, for it is the judgment of a thief to be a slave.”

18 And Yahudāh said, “Why are you not ashamed of your words, to leave our brother and to take your cup? Indeed if you gave us your cup, or a thousand times as much, we would not leave our brother for the silver which is found in the hand of any man, that we will not die over him.”

19 And Yosēph answered, “And why to this day did you forsake your brother and sell him for twenty pieces of silver, and why then will you not do the same to your brother?”

20 And Yahudāh said, “אֵלֵינוּ is witness between you and I that we do not desire your battles! Now therefore give us our brother and we will go from you without quarreling.”

21 And Yosēph answered and said, “If all the sovereigns of the land should assemble, they will not be able to take your brother from my hand.” And Yahudāh said, “What shall we say to our father, when he sees that our brother does not come with us, and will grieve over him?”

22 And Yosēph answered and said, “This is the word which you shall speak to your father, saying, ‘The rope has gone after the bucket.’ ”

23 And Yahudāh said, “Indeed you are a sovereign, and why do you speak these words, giving a false judgment? Woe to the sovereign who is like you!”

24 And Yosēph answered and said, “There is no false judgment in the word that I spoke for the sake of your brother Yosēph, for all of you sold him to the Midyanites for twenty pieces of silver, and you all denied it to your father and said to him, ‘An evil beast has devoured him, Yosēph has been torn to pieces.’ ”

25 And Yahudāh said, “See, the fire of Shēm burns in my heart, now I will burn all your land with fire!” And Yosēph answered and said, “Indeed your sister-in-law Tamar, who killed your sons, extinguished the fire of Shekem.”

26 And Yahudāh said, “If I pluck out a single hair from my flesh, I will fill all Mitsrayim with its blood.”

27 And Yosēph answered and said, “Such is your custom to do as you did to your brother whom you sold, and you dipped his coat in blood and brought it to your father in order that he might say, ‘An evil beast devoured him and here is his blood.’ ”

28 And when Yahudāh heard this word he was exceedingly wroth and his wrath burned within him, and there was before him in that place, a stone, the

weight of which was about four hundred sheqels. And Yahudah's wrath was kindled and he took the stone in one hand and threw it to the shamayim and caught it with his left hand.

29 And afterward he placed it under his legs, and he sat upon it with all his strength and the stone was turned into dust from the strength of Yahudah.

30 And Yosëph saw the deed of Yahudah and he was very much afraid, but he commanded Menashsheh his son and he also did with another stone like the deed of Yahudah. And Yahudah said to his brothers, "Let not any of you say, this man is a Mitsrite, but by his doing this matter he is of our father's clan."

31 And Yosëph said, "Not only to you is strength given, for we are also powerful men, and why will you boast over us all?" and Yahudah said to Yosëph, "Please send our brother and do not ruin your country this day."

32 And Yosëph answered and said to them, "Go and tell your father, an evil beast has devoured him as you said concerning your brother Yosëph."

33 And Yahudah spoke to his brother Naphtali, and he said to him, "Make haste, go now and number all the streets of Mitsrayim and come and tell me." And Shim'on said to him, "Do not let this matter be a trouble to you. Now I will go to the mountain and take up one large stone from the mountain and direct it at every one in Mitsrayim, and kill all that are in it."

34 And Yosëph heard all these words that his brothers spoke before him, but they did not know that Yosëph understood them, for they thought that he did not know to speak Ibrî.

35 And Yosëph was greatly afraid at the words of his brothers lest they should destroy Mitsrayim, and he commanded his son Menashsheh, saying, "Go now, make haste and gather unto me all the inhabitants of Mitsrayim, and all the mighty men together, and let them come to me now on horseback and on foot and

with all kinds of musical instruments.” And Menashsheh went and did so.

36 And Naphtali went as Yahudāh had commanded him, for Naphtali was swift of foot as one of the swift stags, and he would go upon the heads of grain and they would not break under him.

37 And he went and numbered all the streets of Mitsrayim, and found them to be twelve, and he came hastily and told Yahudāh. And Yahudāh said to his brothers, “Hasten and gird every man his sword upon his loins and we will pass over Mitsrayim, and smite them all, and let not a remnant remain.”

38 And Yahudāh said, “Look, I will destroy three of the streets with my strength, and you shall each destroy one street.” And when Yahudāh was speaking this word, see, the inhabitants of Mitsrayim and all the mighty men came toward them with all kinds of musical instruments and with loud shouting.

39 And their number was five hundred cavalry and ten thousand foot soldiers, and four hundred men who could fight without sword or spear, with only their hands and strength.

40 And all the mighty men came with great turmoil and shouting, and they all surrounded the sons of Ya’aqob and frightened them, and the ground shook at the sound of their shouting.

41 And when the sons of Ya’aqob saw these companies they were greatly afraid for their lives, and Yosēph did so in order to frighten the sons of Ya’aqob to become calm.

42 And Yahudāh, seeing some of his brothers afraid, said to them, “Why are you afraid while the favour of Elohim is with us?” And when Yahudāh saw all the people of Mitsrayim surrounding them at the command of Yosēph to frighten them - only Yosēph commanded them, saying, “Do not touch any of them.” –

43 then Yahudah hastened and drew his sword, and gave out a loud and bitter shout, and he smote with his sword, and he leaped upon the ground and he still continued to shout against all the people.

44 And when he did this matter אַיִן caused the fear of Yahudah and his brothers to fall upon the mighty men and all the people that surrounded them.

45 And they all fled at the sound of the shouting, and they were afraid and fell one upon the other, and many of them died as they fell, and they all fled from before Yahudah and his brothers and from before Yosëph.

46 And while they were fleeing, Yahudah and his brothers pursued them to the house of Pharaoh, and they all escaped, and Yahudah again sat before Yosëph and roared at him like a lion, and gave a great and mighty shout at him.

47 And the shout was heard at a distance, and all the inhabitants of Sukkoth heard it, and all Mitsrayim shook at the sound of the shout, and also the walls of Mitsrayim and of the land of Goshen fell in from the shaking of the earth. And Pharaoh also fell from his throne onto the ground, and also all the pregnant women of Mitsrayim and Goshen miscarried when they heard the noise of the shaking, for they were terribly afraid.

48 And Pharaoh sent word, saying, "What is this matter that has come to pass in the land of Mitsrayim today?" And they came and told him all the matters from beginning to end, and Pharaoh was alarmed and he wondered and was greatly afraid.

49 And his fright increased when he heard all these matters, and he sent to Yosëph, saying, "You have brought to me the Ibrim to destroy all Mitsrayim! What will you do with that thieving slave? Send him away and let him go with his brothers, and let us not perish through their evil, even we, you and all Mitsrayim.

50 “And if you do not desire to do this matter, cast off from you all my valuables, and go with them to their land, if you delight in it, for they will destroy my whole country this day and slay all my people; even all the women of Mitsrayim have miscarried through their shouts! See what they have done merely by their shouting and speaking, moreover if they fight against the sword, they will destroy the land. Now therefore choose that which you desire, whether me or the Ibrim, whether Mitsrayim or the land of the Ibrim.”

51 And they came and told Yosëph all the words of Pharaoh that he had said concerning him, and Yosëph was greatly afraid at the words of Pharaoh. And Yahudah and his brothers were still standing before Yosëph grieved and enraged, and all the sons of Ya’aqob roared at Yosëph, like the roaring of the sea and its waves.

52 And Yosëph was greatly afraid for his brothers and because of Pharaoh, and Yosëph sought a pretense to make himself known to his brothers, lest they should destroy all Mitsrayim.

53 And Yosëph commanded his son Menashsheh, and Menashsheh went and approached Yahudah, and placed his hand on his shoulder, and the wrath of Yahudah was stilled.

54 And Yahudah said to his brothers, “Let not one of you say that this is the act of a Mitsrite youth for this is the work of my father’s house.”

55 And Yosëph seeing and knowing that Yahudah’s wrath was stilled, approached to speak to Yahudah in the language of mildness.

56 And Yosëph said to Yahudah, “indeed you speak truth and have verified today your words concerning your strength, and may your Elohim who delights in you, increase your welfare. But tell me truly why from among all your brothers do you dispute with me for the

sake of the boy, as none of them have spoken one word to me concerning him?”

57 And Yahudāh answered Yosēph, saying, “Indeed you must know that I was security for the boy to his father, saying, ‘If I do not bring him to him I should bear his blame forever.’

58 “Therefore I have approached you from among all my brothers, for I saw that you were unwilling to allow him to go from you. Now therefore may I find favour in your sight that you shall send him to go with us, and see, I will remain as a substitute for him, to serve you in whatever you desire, for wherever you shall send me, I will go to serve you with great strength.

59 “Send me now to a mighty sovereign who has rebelled against you, and you shall know what I will do to him and to his land. Although he may have cavalry and army or an exceedingly mighty people, I will slay them all and bring the sovereign’s head before you.

60 “Do you not know or have you not heard that our father Aḅraham with his servant El’azar smote all the sovereigns of Ēylam with their armies in one night? They left not one remaining, and ever since that day our father’s strength was given to us for an inheritance, for us and our seed forever.”

61 And Yosēph answered and said, “You speak truth, and falsehood is not in your mouth, for it was also told to us that the Iḅrim have power and that אִיִּזְרְאֵל their Elohim greatly delights in them, and who then can stand before them?

62 “However, on this condition I will send your brother, if you will bring before me his brother, the son of his mother, of whom you said that he had gone from you down to Mitsrayim. And it shall come to pass when you bring his brother to me, I will take him in his place, because not one of you was security for him to your father. And when he shall come to me, I will then send his brother with you for whom you have been security.”

63 And Yahudāh's wrath was kindled against Yosēph when he spoke this word, and his eyes were bloodshot with wrath, and he said to his brothers, "How does this man seek his own destruction this day and that of all Mitsrayim!"

64 And Shim'on answered Yosēph, saying, "Did we not tell you at first that we did not know the exact spot to which he went, and whether he is dead or alive, and why does my master speak such words?"

65 And Yosēph observing the appearance of Yahudāh discerned that his wrath began to kindle when he spoke to him, saying, "Bring to me your other brother instead of this brother."

66 And Yosēph said to his brothers, "Indeed you said that your brother was either dead or lost. Now if I should call him today and he should come before you, would you give him to me instead of his brother?"

67 And Yosēph began to speak and call out, "Yosēph, Yosēph! Come this day before me, and appear to your brothers and sit before them."

68 And when Yosēph spoke this word before them, they each looked a different way to see from where Yosēph would come before them.

69 And Yosēph observed all their deeds, and said to them, "Why do you look here and there? I am Yosēph whom you sold to Mitsrayim. Now therefore let it not grieve you that you sold me, for Elohim sent me as a support during the scarcity of food before you."

70 And his brothers were afraid of him when they heard the words of Yosēph, and Yahudāh was exceedingly afraid of him.

71 And when Binyamin heard the words of Yosēph, he was before them in the inner part of the house. And Binyamin ran to Yosēph his brother, and embraced him and fell on his neck, and they wept.

72 And when Yosēph's brothers saw that Binyamin had fallen on his brother's neck and wept with him,

they also fell on Yosëph and embraced him, and they wept a great weeping with Yosëph.

73 And the sound was heard in the house of Yosëph that they were Yosëph's brothers, and it pleased Pharaoh exceedingly, for he was afraid for them lest they should destroy Mitsrayim.

74 And Pharaoh sent his servants to Yosëph to congratulate him concerning his brothers who had come to him, and all the captains of the armies and companies that were in Mitsrayim came to rejoice with Yosëph, and all Mitsrayim rejoiced greatly regarding Yosëph's brothers.

75 And Pharaoh sent his servants to Yosëph, saying, "Tell your brothers to bring all belonging to them and let them come to me, and I will place them in the best part of the land of Mitsrayim." And they did so.

76 And Yosëph commanded him that was placed over his house to bring out to his brothers gifts and garments, and he brought out to them many garments being robes of royalty and many gifts, and Yosëph divided them among his brothers.

77 And he gave to each of his brothers a change of garments of gold and silver, and three hundred pieces of silver, and Yosëph commanded them all to be dressed in these garments, and to be brought before Pharaoh.

78 And Pharaoh seeing that all Yosëph's brothers were mighty men, and of good-looking appearance, he greatly rejoiced.

79 And afterward they went out from the presence of Pharaoh to go to the land of Kena'an, to their father, and their brother Binyamin was with them,

80 And Yosëph rose up and gave to them eleven chariots from Pharaoh, and Yosëph gave to them his chariot, upon which he rode on the day of his being crowned in Mitsrayim, to bring his father to Mitsrayim. And Yosëph sent to all his brothers' children, garments

according to their numbers, and a hundred pieces of silver to each of them, and he also sent garments to the wives of his brothers from the garments of the sovereign's wives, and he sent them.

81 And he gave to each of his brothers ten men to go with them to the land of Kena'an to serve them, to serve their children and all belonging to them in coming to Mitsrayim.

82 And Yosëph sent by the hand of his brother Binyamin ten suits of garments for his ten sons, a portion above the rest of the children of the sons of Ya'aqob.

83 And he sent to each fifty pieces of silver, and ten chariots for the sake of Pharaoh, and he sent to his father ten donkeys loaded with all the best of Mitsrayim, and ten female donkeys loaded with grain and bread and food for his father, and to all that were with him as provisions for the journey.

84 And he sent to his sister Dinah garments of silver and gold, and frankincense and myrrh, and aloes and women's ornaments in great plenty. And he sent the same from the wives of Pharaoh to the wives of Binyamin.

85 And he gave to all his brothers, also to their wives, all kinds of shoham stones and bdellium, and from all the valuables among the great people of Mitsrayim. None of all the costly goods was left but what Yosëph sent of to his father's household.

86 And he sent his brothers away, and they went, and he sent his brother Binyamin with them.

87 And Yosëph went out with them to accompany them on the way to the borders of Mitsrayim, and he commanded them concerning his father and his household, to come to Mitsrayim.

88 And he said to them, "Do not quarrel on the way, for this matter was from אֶרֶץ מִצְרָיִם to keep a great people

from starvation, for there will be yet five years of scarcity of food in the land.”

89 And he commanded them, saying, “When you come to the land of Kena’an, do not come suddenly before my father in this matter, but act in your wisdom.”

90 And Yosëph ceased to command them, and he turned and went back to Mitsrayim, and the sons of Ya’aqob went to the land of Kena’an with joy and gladness to their father Ya’aqob.

91 And they came to the borders of the land, and they said to each other, ‘What shall we do in this matter before our father? For if we come suddenly to him and tell him the matter, he will be greatly alarmed at our words and will not believe us.”

92 And they went along until they came near to their houses, and they found Seraḥ, the daughter of Ashër, coming out to meet them, and the maiden was very good and clever, and knew how to play on the harp.

93 And they called to her and she came before them, and she kissed them, and they took her and gave to her a harp, saying, “Go now before our father, and sit before him, and play on the harp, and speak these words.”

94 And they commanded her to go to their house, and she took the harp and hurried before them, and she came and sat near Ya’aqob.

95 And she played well and sang, and spoke in the sweetness of her words, “Yosëph my uncle is living, and he rules throughout the land of Mitsrayim, and is not dead.”

96 And she continued to repeat and speak these words, and Ya’aqob heard her words and they were agreeable to him.

97 He listened while she repeated them twice and three times, and joy entered the heart of Ya’aqob at the sweetness of her words, and the Ruah of Elohim was upon him, and he knew all her words to be true.

98 And Ya'aqob̄ barak̄ Seraḥ when she spoke these words before him, and he said to her, "My daughter, may death never prevail over you, for you have revived my spirit, only speak again before me as you have spoken, for you have gladdened me with all your words."

99 And she continued to sing these words, and Ya'aqob̄ listened and it pleased him, and he rejoiced, and the Ruaḥ of Elohim was upon him.

100 While he was still speaking with her, see, his sons came to him with horses and chariots and royal garments and servants running before them.

101 And Ya'aqob̄ rose up to meet them, and saw his sons dressed in royal garments and he saw all the treasures that Yosēph had sent to them.

102 And they said to him, "Know that our brother Yosēph is living, and it is he who rules throughout the land of Mitsrayim, and it is he who spoke to us as we told you."

103 And Ya'aqob̄ heard all the words of his sons, and his heart was moved at their words, for he could not believe them until he saw all that Yosēph had given them and what he had sent him, and all the signs which Yosēph had spoken to them.

104 And they opened out before him, and showed him all that Yosēph had sent. They gave to each what Yosēph had sent him, and he knew that they had spoken the truth, and he rejoiced exceedingly for the sake of his son.

105 And Ya'aqob̄ said, "It is enough for me that my son Yosēph is still living, I will go and see him before I die!"

106 And his sons told him all that had befallen them, and Ya'aqob̄ said, "I will go down to Mitsrayim to see my son and his offspring."

107 And Ya'aqob̄ rose up and put on the garments which Yosēph had sent him, and after he had washed,

and shaved his hair, he put the turban on his head which Yosëph had sent him.

108 And all the people of Ya'aqob's house and their wives put on the garments which Yosëph had sent to them, and they greatly rejoiced at Yosëph that he was still living and that he was ruling in Mitsrayim.

109 And all the inhabitants of Kena'an heard of this matter, and they came and rejoiced much with Ya'aqob that he was still living.

110 And Ya'aqob made a feast for them for three days, and all the sovereigns of Kena'an and nobles of the land ate and drank and rejoiced in the house of Ya'aqob.

55 And it came to be after this that Ya'aqob said, "I will go and see my son in Mitsrayim but will then come back to the land of Kena'an of which Elohim has spoken to Abraham, for I cannot leave the land of my birth-place."

2 See the word of אַף־אֵל came to him, saying, "Go down to Mitsrayim with all your household and remain there. Fear not, to go down to Mitsrayim for I will make you a great nation there."

3 And Ya'aqob said within himself, "I will go and see my son whether the fear of his Elohim is still in his heart among all the inhabitants of Mitsrayim."

4 And אַף־אֵל said to Ya'aqob, "Fear not about Yosëph, for he still holds to his integrity to serve Me, as will seem good in your eyes." And Ya'aqob rejoiced exceedingly concerning his son.

5 At that time Ya'aqob commanded his sons and household to go to Mitsrayim according to the word of אַף־אֵל to him, and Ya'aqob rose up with his sons and all his household, and he went out from the land of Kena'an from Be'ërsheba, with joy and gladness of heart, and they went to the land of Mitsrayim.

6 And it came to be when they came near Mitsrayim, Ya'aqob sent Yahudah before him to Yosëph that he might show him a place in Mitsrayim. And Yahudah did according to the word of his father, and he hurried and ran and came to Yosëph, and they assigned for them a place in the land of Goshen for all his household, and Yahudah returned and came along the way to his father.

7 And Yosëph harnessed the chariot, and he assembled all his mighty men and his servants and all the officers of Mitsrayim in order to go and meet his father Ya'aqob. And Yosëph's decree was proclaimed in Mitsrayim, saying, "All that do not go to meet Ya'aqob shall die."

8 And on the next day Yosëph went out with all Mitsrayim - a great and mighty host, all dressed in garments of fine linen and purple and with instruments of silver and gold and with their weapons of battle with them.

9 And they all went to meet Ya'aqob with all kinds of musical instruments, with drums and timbrels, scattering myrrh and aloes all along the way, and they all went after this manner, and the earth shook at their shouting.

10 And all the women of Mitsrayim went up on the roofs of Mitsrayim and on the walls to meet Ya'aqob. And on the head of Yosëph was Pharaoh's royal crown, for Pharaoh had sent it to him to put on at the time of his going to meet his father.

11 And when Yosëph came within fifty ammah of his father, he came down from the chariot and he walked toward his father, and when all the officers of Mitsrayim and her nobles saw that Yosëph had gone on foot toward his father, they also came down and walked on foot toward Ya'aqob.

12 And when Ya'aqob approached the company of Yosëph, Ya'aqob saw the company that was coming

toward him with Yosëph, and it delighted him and Ya'aqob was astonished at it.

13 And Ya'aqob said to Yahudah, "Who is that man whom I see in the camp of Mitsrayim dressed in royal robes with a great red garment on him and a royal crown on his head, who has come down from his chariot and is coming toward us?" and Yahudah answered his father, saying, "He is your son Yosëph the sovereign." And Ya'aqob rejoiced in seeing the esteem of his son.

14 And Yosëph came near to his father and he bowed to his father, and all the men of the company bowed to the ground with him before Ya'aqob.

15 And see, Ya'aqob ran and hurried to his son Yosëph and fell on his neck and kissed him, and they wept. And Yosëph also embraced his father and kissed him, and they wept and all the people of Mitsrayim wept with them.

16 And Ya'aqob said to Yosëph, "Now I will gladly die after I have seen your face, that you are still living and with esteem."

17 And the sons of Ya'aqob and their wives and their children and their servants, and all the household of Ya'aqob wept exceedingly with Yosëph, and they kissed him and wept greatly with him.

18 And Yosëph and all his people returned home to Mitsrayim afterward, and Ya'aqob and his sons and all the children of his household came with Yosëph to Mitsrayim, and Yosëph placed them in the best part of Mitsrayim, in the land of Goshen.

19 And Yosëph said to his father and to his brothers, "I will go up and tell Pharaoh, saying, 'My brothers and my father's household and all belonging to them have come to me, and see, they are in the land of Goshen.'"

20 And Yosëph did so and took of his brothers Re'ubën, Yissaskar, Zebulun and his brother Binyamin, and he placed them before Pharaoh.

21 And Yosëph spoke to Pharaoh, saying, "My brothers and my father's household and all belonging to them, together with their flocks and cattle have come to me from the land of Kena'an, to sojourn in Mitsrayim; for the scarcity of food was hard on them."

22 And Pharaoh said to Yosëph, "Place your father and brothers in the best part of the land, do not withhold from them any that is good, and cause them to eat of the fatness of the land."

23 And Yosëph answered, saying, "See I have settled them in the land of Goshen, for they are shepherds, therefore let them remain in Goshen to feed their flocks apart from the Mitsrites.

24 And Pharaoh said to Yosëph, "Do with your brothers all that they shall say to you." And the sons of Ya'aqob bowed down to Pharaoh, and they went out from him in peace afterward, and Yosëph brought his father before Pharaoh.

25 And Ya'aqob came and bowed down to Pharaoh, and Ya'aqob barak Pharaoh, and then he went out. And Ya'aqob and all his sons, and all his household dwelt in the land of Goshen.

26 In the second year, that is, in the hundred and thirtieth year of the life of Ya'aqob, Yosëph sustained his father and his brothers, and all his father's household with bread according to their little ones. All the days of the scarcity of food they lacked naught.

27 And Yosëph gave to them the best part of the whole land; they had the best of Mitsrayim all the days of Yosëph. And Yosëph also gave to them and to the whole of his father's household, clothes and garments year by year. And the sons of Ya'aqob remained safely in Mitsrayim all the days of their brother.

28 And Ya'aqob always ate at Yosëph's table, Ya'aqob and his sons did not leave Yosëph's table day or night, besides what Ya'aqob's children ate in their houses.

29 And all Mitsrayim ate bread during the days of the scarcity of food from the house of Yosëph, for all the Mitsrites sold all belonging to them because of the scarcity of food.

30 And Yosëph purchased all the lands and fields of Mitsrayim for bread on the account of Pharaoh, and Yosëph supplied all Mitsrayim with bread all the days of the scarcity of food. And Yosëph collected all the silver and gold that came to him for the grain which they bought throughout the land, and he accumulated much gold and silver, besides an immense quantity of shoham stones, bdellium and valuable garments which they brought to Yosëph from every part of the land when their silver was spent.

31 And Yosëph took all the silver and gold that came into his hand - about seventy-two kiqars of gold, and silver, and also shoham stones, and bdellium in great quantities - and Yosëph went and concealed them in four parts. And he concealed one part in the wilderness near the Sea of Reeds, and one part by the river Perath, and the third and fourth part he concealed in the desert opposite to the wilderness of Paras and Mađai.

32 And he took part of the gold and silver that was left, and gave it to all his brothers and to all his father's household, and to all the women of his father's household, and the rest he brought to the house of Pharaoh - about twenty kiqars of gold and silver.

33 And Yosëph gave all the gold and silver that was left to Pharaoh, and Pharaoh placed it in the treasury. And the days of the scarcity of food ceased after that in the land, and they sowed and reaped in the whole

land, and they obtained their usual quantity year by year; they lacked naught.

34 And Yosëph dwelt safely in Mitsrayim, and the whole land was under his counsel, and his father and all his brothers dwelt in the land of Goshen and took possession of it.

35 And Yosëph was very aged, advanced in days, and his two sons, Ephrayim and Menashsheh, remained constantly in the house of Ya'aqob, together with the children of the sons of Ya'aqob their brothers, to learn the Ways of אֱלֹהִים and His Torot.

36 And Ya'aqob and his sons dwelt in the land of Mitsrayim in the land of Goshen, and they took possession in it, and they were fruitful and multiplied in it.

56 And Ya'aqob lived in the land of Mitsrayim seventeen years, and the days of Ya'aqob, and the years of his life were a hundred and forty-seven years.

2 At that time Ya'aqob was struck with the illness of which he died, and he sent and called for his son Yosëph from Mitsrayim, and Yosëph his son came from Mitsrayim and Yosëph came to his father.

3 And Ya'aqob said to Yosëph and to his sons, "See, I am dying, and the Elohim of your ancestors will visit you, and bring you back to the land, which אֱלֹהִים swore to give to you and to your children after you. Now therefore when I am dead, bury me in the cave which is in Maḵpēlah in Ḥeḇron in the land of Kena'an, near my ancestors."

4 And Ya'aqob made his sons swear to bury him in Maḵpēlah, in Ḥeḇron, and his sons swore to him concerning this matter.

5 And he commanded them, saying, "Serve אֱלֹהִים your Elohim, for He who delivered your fathers will also deliver you from all trouble."

6 And Ya'aqob̄ said "Call all your children to me." And all the children of Ya'aqob̄'s sons came and sat before him, and Ya'aqob̄ barak̄ them, and he said to them, "אֱלֹהִים Elohim of your fathers shall grant you a thousand times as much and barak̄ you, and may He give you the beraḳah of your father Aḅraham." And all the children of Ya'aqob̄'s sons went out on that day after he had barak̄ them.

7 And on the next day Ya'aqob̄ again called for his sons, and they all assembled and came to him and sat before him. And on that day Ya'aqob̄ barak̄ his sons before his death, each man he barak̄ according to his beraḳah; see, it is written in the Book of the Law of אֲשֶׁר־אֲנִי pertaining to Yisra'ēl.

8 And Ya'aqob̄ said to Yahud̄ah, "I know my son that you are a mighty man from your brothers; reign over them, and your sons shall reign over their sons forever.

9 "Only teach your sons the bow and all the weapons of battle, in order that they may fight the battles of their brother who will rule over his enemies."

10 And Ya'aqob̄ again commanded his sons on that day, saying, "See, this day I shall be gathered to my people; carry me up from Mitsrayim, and bury me in the cave of Maḳpēlah as I have commanded you.

11 "However, please take heed that none of your sons carry me, only yourselves. And this is the manner you shall do to me, when you carry my body to go with it to the land of Kena'an to bury me:

12 Yahud̄ah, Yissask̄ar and Zebulun shall carry my coffin at the eastern side. Re'uḅēn, Shim'on and Gaḍ at the south. Ephrayim, Menashsheh and Binyamin at the west. Dan, Ashēr and Naphtali at the north.

13 "Let not Lēwi carry with you, for he and his sons will carry the ark of the Covenant of אֱלֹהִים with the Yisra'ēlites in the camp. Neither let Yosēph my son carry, for as a sovereign so let his esteem be, however, Ephrayim and Menashsheh shall be in their place.

14 “Thus shall you do to me when you carry me away. Do not neglect any matter of all that I command you, and it shall come to pass when you do this to me, that אֱלֹהִים will remember you favourably and your children after you forever.

15 “And you my sons, honour each his brother and his relative, and command your children and your children’s children after you to serve אֱלֹהִים Elohim of your ancestors all the days,

16 in order that you may prolong your days in the land, you and your children and your children’s children forever, when you do what is good and right in the sight of אֱלֹהִים your Elohim, to go in all His Ways.

17 “And you, Yosëph my son, please forgive the wrongs of your brothers and all their misdeeds in the injury that they heaped upon you, for Elohim intended it for you and your children’s benefit.

18 “And O my son, do not leave your brothers to the inhabitants of Mitsrayim, neither hurt their feelings, for see, I commit them to the hand of Elohim and in your hand to guard them from the Mitsrites.” And the sons of Ya’aqob answered their father saying, “O, our father, all that you have commanded us, so we will do; may Elohim only be with us.”

19 And Ya’aqob said to his sons, “So may Elohim be with you when you keep all His Ways. Do not turn from His Ways either to the right or the left in performing what is good and right in His sight.

20 “For I know that many and grievous troubles will befall you in the latter days in the land, even your children and children’s children, only serve אֱלֹהִים and He will save you from all trouble.

21 “And it shall come to pass when you shall go after Elohim to serve Him and will teach your children after you, and your children’s children, to know אֱלֹהִים, then אֱלֹהִים will raise up for you and your children a servant from among your children. And אֱלֹהִים will deliver you

through his hand from all affliction, and bring you out of Mitsrayim and bring you back to the land of your fathers to inherit it safely.”

22 And Ya’aqob̄ ceased commanding his sons, and he drew his feet into the bed. He died and was gathered to his people.

23 And Yosēph fell on his father and he cried out and wept over him and he kissed him, and he called out in a bitter voice, and he said, “O my father, my father!”

24 And his son’s wives and all his household came and fell on Ya’aqob̄, and they wept over him, and cried in a very loud voice concerning Ya’aqob̄.

25 And all the sons of Ya’aqob̄ rose up together, and they tore their garments, and they all put sackcloth on their loins, and they fell on their faces, and they threw dust on their heads toward the shamayim.

26 And the matter was told to Asenath Yosēph’s wife, and she rose up and put on sackcloth and she with all the Mitsrite women with her came and mourned and wept for Ya’aqob̄.

27 And also all the people of Mitsrayim who knew Ya’aqob̄ all came on that day when they heard this matter, and all Mitsrayim wept for many days.

28 And also from the land of Kena’an the women came to Mitsrayim when they heard that Ya’aqob̄ was dead, and they wept for him in Mitsrayim for seventy days.

29 And it came to be after this that Yosēph commanded his servants the physicians to embalm his father with myrrh and frankincense and all manner of incense and perfume, and the doctors embalmed Ya’aqob̄ as Yosēph had commanded them.

30 And all the people of Mitsrayim and the elders and all the inhabitants of the land of Goshen wept and mourned over Ya’aqob̄, and all his sons and the children of his household lamented and mourned over their father Ya’aqob̄ many days.

31 And after the days of his weeping had passed at the end of seventy days, Yosëph said to Pharaoh, "I will go up and bury my father in the land of Kena'an as he made me swear, and then I will return."

32 And Pharaoh sent Yosëph, saying, "Go up and bury your father as he said, and as he made you swear." And Yosëph rose up with all his brothers to go to the land of Kena'an to bury their father Ya'aqob as he had commanded them.

33 And Pharaoh commanded that it should be proclaimed throughout Mitsrayim, saying, "Whoever does not go up with Yosëph and his brothers to the land of Kena'an to bury Ya'aqob, shall die."

34 And all Mitsrayim heard of Pharaoh's call, and they all rose up together, and all the servants of Pharaoh, and the elders of his house, and all the elders of the land of Mitsrayim went up with Yosëph. And all the officers and nobles of Pharaoh went up as the servants of Yosëph, and they went to bury Ya'aqob in the land of Kena'an.

35 And the sons of Ya'aqob carried the coffin on which he lay; according to all that their father commanded them, so his sons did to him.

36 And the coffin was of pure gold, and it was inlaid round about with shoham stones and bdellium. And the covering of the coffin was gold woven work, joined with threads, and over them were hooks of shoham stones and bdellium.

37 And Yosëph placed a large golden crown on the head of his father Ya'aqob, and he put a golden sceptre in his hand, and they surrounded the coffin as was the custom of sovereigns during their lives.

38 And all the armies of Mitsrayim went before him in this order: first, all the mighty men of Pharaoh, and the mighty men of Yosëph, and after them the rest of the inhabitants of Mitsrayim. And they were all girded with

swords and equipped with scaled armour, and the weapons of battle were on them.

39 And all the lamenters and mourners went at a distance opposite to the coffin, going and weeping and lamenting, and the rest of the people went after the coffin.

40 And Yosëph and his household went together near the coffin barefoot and weeping, and the rest of Yosëph's servants went around him - each man had his ornaments upon him - and they were all armed with their weapons of battle.

41 And fifty of Ya'aqob's servants went in front of the coffin, and they scattered myrrh and aloes along the way, and all manner of perfume. And all the sons of Ya'aqob that carried the coffin walked on the perfumery, and the servants of Ya'aqob went before them scattering the perfume along the way.

42 And Yosëph went up with a great company, and they did after this manner every day until they reached the land of Kena'an. And they came to the threshing floor of Atad, which is on the other side of Yardën, and they mourned an exceedingly great and grievous mourning in that place.

43 And all the sovereigns of Kena'an heard of this matter and they all went out, each man from his house - thirty-one sovereigns of Kena'an - and they all came with their men to mourn and weep over Ya'aqob.

44 And all these sovereigns saw Ya'aqob's coffin, and see, Yosëph's crown was on it, and they also put their crowns on the coffin, and encircled it with crowns.

45 And all these sovereigns made a great and grievous mourning in that place with the sons of Ya'aqob and Mitsrayim over Ya'aqob, for all the sovereigns of Kena'an knew the might of Ya'aqob and his sons.

46 And the report reached Ėsaw, saying, “Ya’aqob̄ died in Mitsrayim, and his sons and all Mitsrayim are carrying him to the land of Kena’an to bury him.”

47 And Ėsaw heard this matter, and he was dwelling in mount Sě’ir, and he rose up with his sons and all his people and all his household, a people exceedingly great, and they came to mourn and weep over Ya’aqob̄.

48 And it came to be, when Ėsaw came, he mourned for his brother Ya’aqob̄, and all Mitsrayim and all Kena’an again rose up and mourned a great mourning with Ėsaw over Ya’aqob̄ in that place.

49 And Yosěph and his brothers brought their father Ya’aqob̄ from that place, and they went to Hebron to bury Ya’aqob̄ in the cave with his fathers.

50 And they came to Qiryath Arba, to the cave, and as they came Ėsaw stood with his sons against Yosěph and his brothers as a hindrance in the cave, saying, “Ya’aqob̄ shall not be buried in here, for it belongs to us and to our father.”

51 And Yosěph and his brothers heard the words of Ėsaw’s sons, and they were exceedingly wroth. And Yosěph approached toward Ėsaw, saying, “What is this word which they have spoken? Indeed my father Ya’aqob̄ bought it from you for great riches after the death of Yitshaq, now twenty-five years ago, and also all the land of Kena’an he bought from you and from you and from your sons, and your seed after you.

52 “And Ya’aqob̄ bought it for his sons and his seed after him for an inheritance forever, and why do you speak these words today?”

53 And Ėsaw answered, saying, “You speak falsely and speak lies, for I sold no matter belonging to me in all this land as you say, neither did my brother Ya’aqob̄ buy whatever belonging to me in this land.”

54 And Ėsaw spoke these matters in order to deceive Yosěph with his words, for Ėsaw knew that Yosěph

was not present in those days when Ĕsaw sold all belonging to him in the land of Kena'an to Ya'aqob.

55 And Yosëph said to Ĕsaw, "Indeed my father established these matters with you in the record of purchase, and witnessed the record with witnesses, and see, it is with us in Mitsrayim."

56 And Ĕsaw answered, saying to him, "Bring the record. All that you will find in the record, so we will do."

57 And Yosëph called to Naphtali his brother, and he said, "Hurry quickly, do not stand still, and please run to Mitsrayim and bring all the records; the record of the purchase, the sealed record and the open record, and also bring all the first records in which all the matters of the birth-right are written.

58 "And you shall bring them to us here, that we may know from them all the words of Ĕsaw and his sons which they spoke today."

59 And Naphtali listened to the voice of Yosëph and he hurried and ran to go down to Mitsrayim. And Naphtali was swifter on foot than any of the stags throughout the wilderness, for he would go upon heads of grain without crushing them.

60 And when Ĕsaw saw that Naphtali had gone to fetch the records, he and his sons increased their resistance against the cave, and Ĕsaw and all his people rose up against Yosëph and his brothers to battle.

61 And all the sons of Ya'aqob and the people of Mitsrayim fought with Ĕsaw and his men, and the sons of Ĕsaw and his people were smitten before the sons of Ya'aqob, and the sons of Ya'aqob slew of Ĕsaw's people forty men.

62 And Hushim son of Dan, son of Ya'aqob, was at that time with Ya'aqob's sons, but he was about a hundred ammah away from the place of battle, for he

remained with the children of Ya'aqob's sons by Ya'aqob's coffin to guard it.

63 And Hushim was dumb and deaf, still he understood the voice of fear among men.

64 And he asked, saying, "Why do you not bury the dead, and what is this great fear?" and they answered him the words of Ėsaw and his sons. And he ran to Ėsaw in the midst of the battle, and he slew Ėsaw with a sword, and he cut off his head, and it sprang to a distance, and Ėsaw fell among the people of the battle.

65 And when Hushim did this matter the sons of Ya'aqob prevailed over the sons of Ėsaw, and the sons of Ya'aqob buried their father Ya'aqob by force in the cave, and the sons of Ėsaw saw it.

66 And Ya'aqob was buried in Hebron, in the cave of Maqpehah which Abraham had bought from the sons of Heeth for the possession of a burial place, and he was buried in very costly garments.

67 And no sovereign had such honour paid him as Yoseph paid to his father at his death, for he buried him with great honour like the burial of sovereigns.

68 And Yoseph and his brothers made a mourning of seven days for their father.

57 And it came to be after this that the sons of Ėsaw fought with the sons of Ya'aqob. And the sons of Ėsaw fought with the sons of Ya'aqob in Hebron, and Ėsaw was still lying dead, and not buried.

2 And the battle was fierce between them, and the sons of Ėsaw were smitten before the sons of Ya'aqob, and the sons of Ya'aqob slew eighty men of the sons of Ėsaw, and not one died of the people of the sons of Ya'aqob. And the hand of Yoseph prevailed over all the people of the sons of Ėsaw, and he took Tsepho, son of Eliphaz, son of Ėsaw, and fifty of his men captive, and he bound them with chains of iron, and

gave them into the hand of his servants to bring them to Mitsrayim.

3 And it came to be when the sons of Ya'aqob had taken Tsepho and his people captive, all those that remained were greatly afraid for their lives from the house of Ěsaw, lest they should also be taken captive, and they all fled with Eliphaz son of Ěsaw and his people, with Ěsaw's body, and they went on their way to Mount Sě'ir.

4 And they came to Mount Sě'ir and they buried Ěsaw in Sě'ir, but they had not brought his head with them to Sě'ir, for it was buried in that place where the battle had been in Hebron.

5 And it came to be when the sons of Ěsaw had fled from before the sons of Ya'aqob, the sons of Ya'aqob pursued them to the borders of Sě'ir. But they did not slay a single man from among them when they pursued them, for Ěsaw's body which they carried with them caused them confusion, so they fled and the sons of Ya'aqob turned back from them and came up to the place where their brothers were in Hebron. And they remained there on that day, and on the next day until they rested from the battle.

6 And it came to be on the third day they assembled all the sons of Sě'ir the Horite, and they assembled all the children of the East, a multitude of people like the sand of the sea, and they went and came down to Mitsrayim to fight against Yosěph and his brothers, in order to deliver their brothers.

7 And Yosěph and all the sons of Ya'aqob heard that the sons of Ěsaw and the children of the East had come upon them to battle in order to deliver their brothers.

8 And Yosěph and his brothers and the strong men of Mitsrayim went forth and fought in the city of Ra'meses, and Yosěph and his brothers delivered a

mighty blow among the sons of Ěsaw and the children of the East.

9 And they slew of them six hundred thousand men, and they slew among them all the mighty men of the children of Sě'ir the Ĥorite; there were only a few of them left. And they also slew a great many of the children of the East, and of the children of Ěsaw, and Eliphaz son of Ěsaw, and the children of the East all fled before Yosěph and his brothers.

10 And Yosěph and his brothers pursued them until they came to Sukkoth, and they further slew thirty men of them in Sukkoth, and the rest escaped and they each fled to his city.

11 And Yosěph and his brothers and the mighty men of Mitsrayim turned back from them with joy and gladness of heart, for they had smitten all their enemies.

12 And Tsepho son of Eliphaz and his men were still slaves in Mitsrayim to the sons of Ya'aqob, and their pains increased.

13 And when the sons of Ěsaw and the sons of Sě'ir returned to their land, the sons of Sě'ir saw that they had all fallen into the hands of the sons of Ya'aqob, and the people of Mitsrayim, because of the battle of the sons of Ěsaw.

14 And the sons of Sě'ir said to the sons of Ěsaw, "You have seen and therefore you know that this army was for your sake, and not one mighty man or one skilled in battle remains.

15 "Now therefore go out from our land, go from us to the land of Kena'an to the land of the dwelling of your fathers. Why shall your children inherit the possessions of our children in latter days?"

16 And the children of Ěsaw would not listen to the children of Sě'ir, and the children of Sě'ir thought to fight against them.

17 And the children of Ěsaw sent secretly to Angėas sovereign Aphrika, that is Dinhabah, saying,

18 "Send to us some of your men and let them come to us, and we will fight together with the children of Sė'ir the Ĥorite, for they have resolved to fight against us to drive us away from the land."

19 And Angėas sovereign of Dinhabah did so, for he was in those days friendly to the children of Ěsaw. And Angėas sent five hundred mighty foot soldiers to the children of Ěsaw, and eight hundred cavalry.

20 And the children of Sė'ir sent to the children of the East and to the children of Midyan, saying, "You have seen what the children of Ěsaw have done to us, for whose sake we were almost all destroyed in their battle with the sons of Ya'aqob."

21 "Now therefore come to us and help us, and we will fight them together, and we will drive them from the land and be avenged of the cause of our brothers who died for their sakes in their battle with their brothers the sons of Ya'aqob."

22 And all the children of the East listened to the children of Sė'ir, and they came to them - about eight hundred men with drawn swords - and the children of Ěsaw fought with the children of Sė'ir at that time in the wilderness of Paran.

23 And the children of Sė'ir prevailed at that time over the sons of Ěsaw, and on that day the children of Sė'ir slew about two hundred men of the people of Angėas sovereign of Dinhabah of the children of Ěsaw in the battle.

24 And on the second day the children of Ěsaw came again to fight a second time with the children of Sė'ir, and the battle was hard on the children of Ěsaw this second time, and it troubled them greatly for the sake of the children of Sė'ir.

25 And when the children of Ěsaw saw that the children of Sė'ir were more powerful than they were,

some men of the children of Ěsaw turned and helped the children of Sě'ir their enemies.

26 And more of the children of Ěsaw fell battle - fifty-eight men of the people of Angěas sovereign of Dinhaḃah.

27 And on the third day the children of Ěsaw heard that some of their brothers had turned from them to fight against them in the second battle, and the children of Ěsaw mourned when they heard this word.

28 And they said, "What shall we do to our brothers who turned from us to help the children of Sě'ir our enemies?" and the children of Ěsaw again sent to Angěas sovereign of Dinhaḃah, saying,

29 "Send to us again other men that with them we may fight against the children of Sě'ir, for they have already twice been greater than we were."

30 And Angěas again sent about six hundred mighty men to the children of Ěsaw, and they came to help the children of Ěsaw.

31 And in ten days' time the children of Ěsaw again fought with the children of Sě'ir in the wilderness of Paran, and the battle was very fierce upon the children of Sě'ir. And the children of Ěsaw prevailed at this time over the children of Sě'ir, and the children of Sě'ir were smitten before the children of Ěsaw, and the children of Ěsaw slew from them about two thousand men.

32 And all the mighty men of the children of Sě'ir died in this battle, and there only remained their young children that were left in their cities.

33 And all Miḃyan and the children of the East took to flight from the battle, and they left the children of Sě'ir and fled when they saw that the battle was fierce upon them. And the children of Ěsaw pursued all the children of the East until they reached their land.

34 And the children of Ěsaw further slew of them about two hundred and fifty men, and from the people of the children of Ěsaw there fell in that battle about thirty

men. But this evil came upon them through their brothers turning from them to help the children of Sě'ir the Horite, and the children of Ěsaw again heard of the evil doings of their brothers, and they again mourned because of this matter.

35 And it came to be after the battle, the children of Ěsaw turned back and came home to Sě'ir, and the children of Ěsaw slew those who had remained in the land of the children of Sě'ir. They also slew their wives and little ones, they left not a being alive except fifty young men and maidens whom they allowed to live. And the children of Ěsaw did not put them to death, but the young men became their slaves, and the maidens they took for wives.

36 And the children of Ěsaw dwelt in Sě'ir in the place of the children of Sě'ir, and they inherited their land and took possession of it.

37 And the children of Ěsaw took all belonging to the children of Sě'ir in the land, also their flocks, their oxen and their goods, and all belonging to the children of Sě'ir, the children of Ěsaw took. And the children of Ěsaw dwelt in Sě'ir in the place of the children of Sě'ir to this day. And the children of Ěsaw divided the land into divisions to the five sons of Ěsaw, according to their clans.

38 And it came to be in those days, that the children of Ěsaw resolved to crown a sovereign over them in the land of which they came to possess. But they said to each other, "Not so, for he shall reign over us in our land, and we shall be under his counsel and he shall fight our battles, against our enemies, and they did so."

39 And all the children of Ěsaw swore, saying that none of their brothers should ever reign over them, but a strange man who is not of their brothers, for the beings of all the children of Ěsaw were embittered every man against his son, brother and friend,

because of the evil they sustained from their brothers when they fought with the children of Sě'ir.

40 Therefore the sons of Ęsaw swore, saying from then onward, they would not choose a sovereign from their brothers, but one from a strange land unto this day.

41 And there was a man there from the people of Angėas sovereign of Dinhabah - his name was Bela son of Be'or - who was a very mighty man, good-looking and handsome and wise in all wisdom, and a man of sense and counsel, and there was none of the people of Angėas like him.

42 And all the children of Ęsaw took him and anointed him and they crowned him as sovereign, and they bowed down to him, and they said to him, "May the sovereign live, may the sovereign live!"

43 And they spread out the sheet, and each man brought him earrings of gold and silver or rings or bracelets, and they made him very rich in silver and in gold, in shoham stones and bdellium. And they made him a royal throne, and they placed a royal crown on his head, and they built a palace for him and he dwelt in it, and he became sovereign over all the children of Ęsaw.

44 And the people of Angėas took their payment for their battle from the children of Ęsaw, and they went and returned at that time to their master in Dinhabah.

45 And Bela reigned over the children of Ęsaw thirty years, and the children of Ęsaw dwelt in the land instead of the children of Sě'ir, and they dwelt safely in their place to this day.

58 And it came to be in the thirty-second year of the Yisra'ėlites going down to Mitsrayim, that is in the seventy-first year of the life of Yosėph, in that year Pharaoh sovereign of Mitsrayim died, and Mağron his son reigned in his place.

2 And Pharaoh commanded Yosëph before his death to be a father to his son, Maḡron, and that Maḡron should be under the care of Yosëph and under his counsel.

3 And all Mitsrayim agreed to this matter that Yosëph should be sovereign over them, for all the Mitsrites loved Yosëph as of before, only Maḡron son of Pharaoh sat upon his father's throne, and he became sovereign in those days in his father's place.

4 Maḡron was forty-one years old when he began to reign, and he reigned forty years in Mitsrayim. And all Mitsrayim called his name Pharaoh after the name of his father, as it was their custom to do in Mitsrayim to every sovereign that reigned over them.

5 And it came to be when Pharaoh reigned in his father's place, he put the laws of Mitsrayim and all the affairs of the reign in the hand of Yosëph, as his father had commanded him.

6 And Yosëph became sovereign over Mitsrayim, for he was overseer over all Mitsrayim, and all Mitsrayim was under his care and under his counsel, for all Mitsrayim inclined to Yosëph after the death of Pharaoh, and they loved him exceedingly to reign over them.

7 But there were some people among them, who did not like him, saying, "No stranger shall reign over us." Still the whole reign of Mitsrayim fell in those days upon Yosëph, after the death of Pharaoh, he being the official, doing as he liked throughout the land without anyone interfering.

8 And all Mitsrayim was under the care of Yosëph, and Yosëph fought against all his surrounding enemies, and he subdued them. Yosëph also subdued all the land and all the Pelishtites to the borders of Kena'an, and they were all under his power and they gave a yearly levy to Yosëph.

9 And Pharaoh sovereign of Mitsrayim sat on his throne in his father's place, but he was under the control and counsel of Yosëph, as he was at first under the control of his father.

10 Neither did he reign but in the land of Mitsrayim only, under the counsel of Yosëph, but Yosëph reigned over the whole country at that time, from Mitsrayim to the great river Perath.

11 And Yosëph was successful in all his ways, and אֱלֹהִים was with him, and אֱלֹהִים gave Yosëph additional wisdom, and honour, and esteem, and love toward him in the hearts of the Mitsrites and throughout the land, and Yosëph reigned over the whole country forty years.

12 And all the countries of the Pelishtites and Kena'an and Tsidon, and on the other side of Yardën, brought presents to Yosëph all his days, and the whole country was in the hand of Yosëph. And they brought to him a yearly tribute as it was decreed, for Yosëph had fought against all his surrounding enemies and subdued them. And the whole country was in the hand of Yosëph, and Yosëph sat safely on his throne in Mitsrayim.

13 And also all his brothers, the sons of Ya'aqob dwelt safely in the land, all the days of Yosëph, and they were fruitful and multiplied exceedingly in the land, and they served אֱלֹהִים all their days, as their father Ya'aqob had commanded them.

14 And it came to be at the end of many days and years, when the children of Ęsaw were dwelling quietly in their land with Bela their sovereign, that the children of Ęsaw were fruitful and multiplied in the land, and they resolved to go and fight against the sons of Ya'aqob and all Mitsrayim, and to deliver their brother Tsepho, son of Eliphaz, and his men, for they were still slaves in those days to Yosëph.

15 And the children of Ěsaw sent to all the children of the East, and they made peace with them, and all the children of the East came to them to go with the children of Ěsaw to Mitsrayim to battle.

16 And there also came to them some of the people of Angėas, sovereign of Dinhabah, and they also sent to the children of Yishma'ěl and they also came to them.

17 And all this people assembled and came to Sě'ir to assist the children of Ěsaw in their battle, and this camp was very large and great with people, numerous as the sand of the sea - about eight hundred thousand men - foot soldiers and cavalry, and all these companies went down to Mitsrayim to fight against the sons of Ya'aqob, and they encamped by Ra'meses.

18 And Yosěph went out with his brothers with the mighty men of Mitsrayim - about six hundred men - and they fought with them in the land of Ra'meses. And at that time the sons of Ya'aqob fought with the children of Ěsaw again, in the fiftieth year of the sons of Ya'aqob going down to Mitsrayim, that is the thirtieth year of the reign of Bela over the children of Ěsaw in Sě'ir.

19 And אַיִן gave all the mighty men of Ěsaw and the children of the East into the hand of Yosěph and his brothers, and the people of the children of Ěsaw and the children of the East were smitten before Yosěph.

20 And of the people of Ěsaw and the children of the East that were slain, there fell before the sons of Ya'aqob, about two hundred thousand men, and their sovereign Bela son of Be'or fell with them in the battle. And when the children of Ěsaw saw that their sovereign had fallen in battle and was dead, their hands became weak in the battle.

21 And Yosěph and his brothers and all Mitsrayim were still smiting the people of the house of Ěsaw, and all Ěsaw's people were afraid of the sons of Ya'aqob and fled from before them.

22 And Yosëph and his brothers and all Mitsrayim pursued them a day's journey, and they further slew from them about three hundred men, continuing to smite them on the way; and afterward they turned back from them.

23 And Yosëph and all his brothers returned to Mitsrayim, not one man was missing from them, but of the Mitsrites there fell twelve men.

24 And when Yosëph returned to Mitsrayim he ordered Tsepho and his men to be further bound, and they bound them in irons and they increased their grief.

25 And all the people of the children of Ĕsaw, and the children of the East, returned in shame, each to his city, for all the mighty men that were with them had fallen in battle.

26 And when the children of Ĕsaw saw that their sovereign had died in battle, they hastened and took a man from the people of the children of the East - his name was Yobab son of Zerah - from the land of Botsrah, and they appointed him to reign over them instead of Bela their sovereign.

27 And Yobab sat on the throne of Bela as sovereign in his place, and Yobab reigned in Edom over all the children of Ĕsaw ten years. And the children of Ĕsaw no longer went to fight against the sons of Ya'aqob from then onward, for the sons of Ĕsaw knew the might of the sons of Ya'aqob, and they were greatly afraid of them.

28 But from then onward the children of Ĕsaw hated the sons of Ya'aqob, and the hatred and enmity were very strong between them all the days, to this day.

29 And it came to be after this, at the end of ten years, Yobab, son of Zerah, from Botsrah, died, and the children of Ĕsaw took a man whose name was Husham, from the land of Tëman, and they made him sovereign over them instead of Yobab. And Husham

reigned in Edom over all the children of Ĕsaw for twenty years.

30 And Yosēph, sovereign of Mitsrayim, and his brothers, and all the children of Yisra'ēl dwelt safely in Mitsrayim in those days, together with all the children of Yosēph and his brothers, having no hindrance or evil accident. And the land of Mitsrayim was at that time at rest from battle in the days of Yosēph and his brothers.

59 And these are the names of the sons of Yisra'ēl who dwelt in Mitsrayim, who had come with Ya'aqob, all the sons of Ya'aqob that came to Mitsrayim, every man with his household:

2 The children of Lě'ah were Re'ubēn, Shim'on, Lěwi, Yahudāh, Yissaskar and Zebulun, and their sister Dinah.

3 And the sons of Raḥēl were Yosēph and Binyamin.

4 And the sons of Zilpah, the female servant of Lě'ah, were Gaḍ and Ashēr.

5 And the sons of Bilhah, the female servant of Raḥēl, were Dan and Naphtali.

6 And these were their offspring that were born to them in the land of Kena'an, before they came to Mitsrayim with their father Ya'aqob:

7 The sons of Re'ubēn were Ḥanoḳ, Pallu, Ḥetsron and Karmi.

8 And the sons of Shim'on were Yemu'ēl, Yamin, Ohaḍ, Yaḳin, Tsoḥar and Sha'ul, son of the Kena'anite woman.

9 And the children of Lěwi were Gěreshon, Qehath and Merari, and their sister Yoḳēbed, who was born to them in their going down to Mitsrayim.

10 And the sons of Yahudāh were Ĕr, Onan, Shēlah, Perez and Zeraḥ.

11 And Ĕr and Onan died in the land of Kena'an. And the sons of Perez were Ḥetsron and Ḥamul.

12 And the sons of Yissaskar were Tola, Puw'ah, Iyob and Shomeron.

13 And the sons of Zebulun were Sered, Eylon and Yaḥle'el. And the son of Dan was Hushim.

14 And the sons of Naphtali were Yaḥtse'el, Guni, Yětser and Shillēm.

15 And the sons of Gaḍ were Tsephon, Ḥaggi, Shuni, Etsbon, Ęri, Aroḍi and Arēli.

16 And the children of Ashēr were Yimnah, Yishwah, Yishwi, Beri'ah and their sister Seraḥ. And the sons of Beri'ah were Ḥeḇer and Malki'el.

17 And the sons of Binyamin were Bela, Beḵer, Ashbēl, Gēra, Na'aman, Aḥi, Rosh, Muppm, Ḥuppm and Ard.

18 And the sons of Yosēph, that were born to him in Mitsrayim, were Menashsheh and Ephrayim.

19 And all the beings that went out from the loins of Ya'aqob, were seventy beings; these are they who came with Ya'aqob their father to Mitsrayim to dwell there. And Yosēph and all his brothers dwelt safely in Mitsrayim, and they ate of the best of Mitsrayim all the days of the life of Yosēph.

20 And Yosēph lived in the land of Mitsrayim ninety-three years, and Yosēph reigned over all Mitsrayim eighty years.

21 And when the days of Yosēph drew near that he should die, he sent and called for his brothers and all his father's household, and they all came together and sat before him.

22 And Yosēph said to his brothers and to the whole of his father's household, "See I die, and Elohim will indeed visit you and bring you up from this land to the land which He swore to your fathers to give to them.

23 "And it shall be when Elohim shall visit you to bring you up from here to the land of your fathers, then bring up my bones with you from here."

24 And Yosëph made the sons of Yisra'ël swear for their seed after them, saying, "Elohim will indeed visit you and you shall bring up my bones with you from here."

25 And it came to be after this that Yosëph died in that year, the seventy-first year of the Yisra'ëlites going down to Mitsrayim.

26 And Yosëph was one hundred and ten years old when he died in the land of Mitsrayim, and all his brothers and all his servants rose up and they embalmed Yosëph, as was their custom, and his brothers and all Mitsrayim mourned over him for seventy days.

27 And they put Yosëph in a coffin filled with spices and all kinds of perfume, and they buried him by the side of the river, that is Shiḥor. And his sons and all his brothers, and the whole of his father's household made a seven day's mourning for him.

28 And it came to be after the death of Yosëph, in those days all the Mitsrites began to rule over the children of Yisra'ël, and Pharaoh, sovereign of Mitsrayim, who reigned in his father's place, took all the laws of Mitsrayim and brought the whole reign of Mitsrayim under his counsel, and he reigned safely over his people.

60 And when the turn of the year, being the seventy-second year from the Yisra'ëlites going down to Mitsrayim, after the death of Yosëph, Tsepho, son of Eliphaz, son of Ěsaw, fled from Mitsrayim, he and his men, and they went away.

2 And he came to Aphrika, which is Dinhabah, to Angëas sovereign of Aphrika, and Angëas received them with great honour, and he made Tsepho the commander of his army.

3 And Tsepho found favour in the sight of Angëas and in the sight of his people, and Tsepho was captain

of the army to Angěas sovereign of Aphrika for many days.

4 And Tsepho enticed Angěas sovereign of Aphrika to gather all his army to go and fight against the Mitsrites, and with the sons of Ya'aqob, and to avenge of them the cause of his brothers.

5 But Angěas would not listen to Tsepho to do this matter, for Angěas knew the strength of the sons of Ya'aqob, and what they had done to his army in their battle with the children of Ęsaw.

6 And Tsepho was in those days very great in the sight of Angěas and in the sight of all his people, and he continually enticed them to fight against Mitsrayim, but they would not.

7 And it came to be in those days, there was in the land of the Hittites a man in the city of Puzimna, whose name was Uzu, and he came to be abominably worshipped by the children of the Hittites. And the man died and had no son, only one daughter whose name was Yaniah.

8 And the maiden was exceedingly good-looking, fair of form and intelligent. There was none seen like her for good looks and wisdom throughout the land.

9 And the people of Angěas sovereign of Aphrika saw her and they came and praised her to him. And Angěas sent to the children of the Hittites, and he requested to take her for himself as a wife, and the people of the Hittites consented to give her to him for a wife.

10 And when the messengers of Angěas were going out from the land of the Hittites to take their journey, see, the messengers of Turnus sovereign of Bibentu came to the Hittites. For Turnus sovereign of Bibentu also sent his messengers to request Yaniah for him, to take to himself for a wife, for all his men had also praised her to him, therefore he sent all his servants to her.

11 And the servants of Turnus came to the Hittites, and they asked for Yaniah, to be taken to Turnus their sovereign for a wife.

12 And the people of the Hittites said to them, “We cannot give her, because Angėas sovereign of Aphrika desired her to take her to him for a wife before you came, and that we should give her to him. And now therefore we cannot do this matter to deprive Angėas of the maiden in order to give her to Turnus,

13 for we are greatly afraid of Angėas lest he come in battle against us and destroy us, and Turnus your master will not be able to deliver us from his hand.”

14 And when the messengers of Turnus heard all the words of the children of the Hittites, they turned back to their master and told him all the words of the children of the Hittites.

15 And the children of the Hittites sent a record to Angėas, saying, “Behold Turnus has sent for Yaniah to take her to him for a wife, and thus have we answered him. And we heard that he has gathered his whole army to go to battle against you, and he intends to pass by the way of Sardunia to fight against your brother Luqas, and after that he will come to fight against you.”

16 And Angėas heard the words of the children of the Hittites which they sent to him in the record, and his wrath was kindled and he rose up and assembled his whole army and came through the islands of the sea, the way to Sardunia, to his brother Luqas sovereign of Sardunia.

17 And Niblos, son of Luqas, heard that his uncle Angėas was coming, and he went out to meet him with a great army, and he kissed him and embraced him. And Niblos said to Angėas, “When you ask my father after his welfare, when I shall go with you to fight against Turnus, ask of him to make me commander of his army.” And Angėas did so, and he came to his

brother and his brother came to meet him, and he asked him after his welfare.

18 And Angėas asked his brother Luqas after his welfare, and to make his son Niblos commander of his army. And Luqas did so, and Angėas and his brother Luqas rose up and they went toward Turnus to battle, and there was with them a great army and a mighty people.

19 And he came in ships, and they came into the province of Ashtorash, and see, Turnus came toward them, for he went out to Sardunia, and intended to destroy it and afterward to pass on from there to Angėas to fight against him.

20 And Angėas and Luqas his brother met Turnus in the valley of Kanopia, and the battle was strong and mighty between them in that place.

21 And the battle was fierce upon Luqas sovereign of Sardunia, and all his army fell, and Niblos his son also fell in that battle.

22 And his uncle Angėas commanded his servants and they made a golden coffin for Niblos and they put him into it. And Angėas again waged battle toward Turnus, but Angėas was stronger than he, and he slew him, and he smote all his people with the edge of the sword. And Angėas avenged the cause of Niblos his brother's son and the cause of the army of his brother Luqas.

23 And when Turnus died, the hands of those that survived the battle became weak, and they fled from before Angėas and Luqas his brother.

24 And Angėas and his brother Luqas pursued them to the highway, which is between Alphanu and Romah, and they slew the whole army of Turnus with the edge of the sword.

25 And Luqas sovereign of Sardunia commanded his servants that they should make a coffin of brass, and

that they should place the body of his son Niblos in it, and they buried him in that place.

26 And they built a high tower upon it there on the highway, and they called its name after the name of Niblos to this day. And they also buried Turnus sovereign of Bibentu there in that place with Niblos.

27 And see, on the highway between Alphanu and Romah, the grave of Niblos is on one side and the grave of Turnus on the other, and a pavement between them to this day.

28 And when Niblos was buried, Luqas his father returned with his army to his land Sardunia, and Angėas his brother sovereign of Aphrika went with his people to the city of Bibentu, that is the city of Turnus.

29 And the inhabitants of Bibentu heard of his fame and they were greatly afraid of him, and they went out to meet him with weeping and supplication, and the inhabitants of Bibentu begged Angėas not to slay them nor destroy their city. And so he did, for Bibentu was in those days reckoned as one of the cities of the children of the Hittites, therefore he did not destroy the city.

30 But from then onward the companies of the sovereign of Aphrika would go to the Hittites to spoil and plunder it, and whenever they went, Tsepho the captain of the army of Angėas would go with them.

31 And it came to be after this that Angėas turned with his army and they came to the city of Puzimna, and Angėas took from there Yaniah the daughter of Uzu for a wife and brought her to his city to Aphrika.

61 And it came to be at that time, Pharaoh sovereign of Mitsrayim commanded all his people to make a strong palace for him in Mitsrayim.

2 And he also commanded the sons of Ya'aqob to assist the Mitsrites in the building, and the Mitsrites made an attractive and elegant palace for a royal

dwelling, and he dwelt in it and he renewed his reign and he reigned safely.

3 And Zebulun son of Ya'aqob died in that year, that is the seventy-second year of the going down of the Yisra'elites to Mitsrayim. And Zebulun died a hundred and fourteen years old, and was put into a coffin and given into the hands of his children.

4 And in the seventy-fifth year his brother Shim'on died. He was a hundred and twenty years old at his death, and he was also put into a coffin and given into the hands of his children.

5 And Tsepho son of Eliphaz son of Ęsaw, captain of the army to Angęas sovereign of Dinhabah, was still daily enticing Angęas to prepare for battle to fight against the sons of Ya'aqob in Mitsrayim. But Angęas was unwilling to do this matter, for his servants had related to him all the might of the sons of Ya'aqob, what they had done to them in their battle with the children of Ęsaw.

6 And in those days Tsepho was daily enticing Angęas to fight against the sons of Ya'aqob in those days.

7 And after some time Angęas listened to the words of Tsepho and consented to him to fight against the sons of Ya'aqob in Mitsrayim, and Angęas got all his people in order, a people numerous as the sand which is upon the sea shore, and he formed his resolve to go to Mitsrayim to battle.

8 And among the servants of Angęas was a young man, fifteen years old - Bil'am son of Be'or was his name - and the young man was very wise and understood the art of witchcraft.

9 And Angęas said to Bil'am, "Please divine for us with the witchcraft, that we may know who will prevail in this battle to which we are now proceeding.

10 And Bil'am ordered that they should bring him wax, and he made from it the likeness of chariots and

horsemen representing the army of Angěas and the army of Mitsrayim. And he put them in the skillfully prepared waters that he had for that purpose, and he took in his hand the branches of myrtle trees, and he exercised his skill, and he cast spells over the water. And there appeared to him in the water the resembling images of the armies of Angěas falling before the resembling images of the Mitsrites and the sons of Ya'aqob.

11 And Bil'am told this matter to Angěas, and Angěas despaired and did not arm himself to go down to Mitsrayim to battle, but remained in his city.

12 And when Tsepho son of Eliphaz saw that Angěas despaired of going out to battle with the Mitsrites, Tsepho fled from Angěas from Aphrika, and he went and came to the Hittites.

13 And all the people of the Hittites received him with great honour, and they hired him to fight their battles all the days. And Tsepho became exceedingly rich in those days, and the companies of the sovereign of Aphrika spread themselves further in those days, and the children of the Hittites assembled and went to Mount Kuptitsia because of the companies of Angěas sovereign of Aphrika, who were advancing on them.

14 And it came to be one day that Tsepho lost a young heifer, and he went to seek it, and he heard it lowing round about the mountain.

15 And Tsepho went and he looked and see, there was a large cave at the bottom of the mountain, and there was a great stone there at the entrance of the cave. And Tsepho split the stone and he came into the cave and he looked and see, a large beast was devouring the ox. From the middle upward it resembled a man, and from the middle downward it resembled a beast, and Tsepho rose up against the beast and slew it with his swords.

16 And the inhabitants of the Hittites heard of this matter, and they rejoiced exceedingly, and they said, "What shall we do to this man who has slain this beast that devoured our cattle?"

17 And they all assembled to qadosh one day in the year to him, and they called the name of it Tsepho after his name, and they brought to him drink offerings year after year on that day, and they brought gifts to him.

18 At that time Yaniah the daughter of Uzu wife of sovereign Angėas became ill, and her illness was heavily felt by Angėas and his officers. And Angėas said to his wise men, "What shall I do to Yaniah and how shall I heal her from her illness?" And his wise men said to him, "Because the air of our country is not like the air of the land of the Hittites, and our water is not like their water, therefore from this has the sovereignty become ill.

19 "For through the change of air and water she became ill, and also because in her country she drank only the water which came from Purmah, which her ancestors had brought up with bridges."

20 And Angėas commanded his servants, and they brought to him in vessels of the waters of Purmah belonging to the Hittites, and they weighed those waters with all the waters of the land of Aphrika, and they found those waters lighter than the waters of Aphrika.

21 And Angėas saw this matter, and he commanded all his officers to assemble the hewers of stone in thousands and tens of thousands, and they hewed stone without number. And the builders came and they built an exceedingly strong bridge, and they brought the spring of water from the land of the Hittites to Aphrika, and those waters were for Yaniah the sovereignty and for all her concerns, to drink from and to bake, wash and bathe, and also to water all

seed from which food can be obtained, and all fruit of the ground.

22 And the sovereign commanded that they should bring the soil of the Hittites in large ships, and they also brought stones to build. And the builders built palaces for Yaniah the sovereigness, and the sovereigness became healed of her illness.

23 And at the turn of the year, the companies of Aphrika continued coming to the land of the Hittites to plunder as usual. And Tsepho son of Eliphaz heard their report, and he gave orders concerning them and he fought with them, and they fled before him, and he delivered the land of the Hittites from them.

24 And the children of the Hittites saw the might of Tsepho, and the children of the Hittites resolved and they made Tsepho sovereign over them, and he became sovereign over them. And while he reigned they went to subdue the children of Tubal, and all the surrounding islands.

25 And their sovereign Tsepho went at their head and they fought against Tubal and the islands, and they subdued them. And when they returned from the battle they renewed his reign for him, and they built for him a very large palace for his royal dwelling and throne. And they made a large throne for him, and Tsepho reigned over the whole land of the Hittites and over the land of Italiyah fifty years.

62 In that year, being the seventy-ninth year of the Yisra'elites going down to Mitsrayim, Re'ubēn son of Ya'aqob died in the land of Mitsrayim. Re'ubēn was a hundred and twenty-five years old when he died, and they put him in a coffin, and he was given into the hands of his children.

2 And in the eightieth year his brother Dan died. He was a hundred and twenty years at his death, and he

was also put in a coffin and given into the hands of his children.

3 And in that year Husham sovereign of Edom died, and after him Hadaḏ son of Bedaḏ reigned for thirty-five years. And in the eighty-first year, Yissaskar son of Ya'aqob died in Mitsrayim. And Yissaskar was a hundred and twenty-two years old at his death, and he was put in a coffin in Mitsrayim, and given into the hands of his children.

4 And in the eighty-second year Asher his brother died. He was a hundred and twenty-three years old at his death, and he was placed in a coffin in Mitsrayim, and given into the hands of his children.

5 And in the eighty-third year Gaḏ died. He was a hundred and twenty-five years old at his death, and he was put in a coffin in Mitsrayim, and given into the hands of his children.

6 And it came to be in the eighty-fourth year, that is the fiftieth year of the reign of Hadaḏ, son of Bedaḏ, sovereign of Edom, that Hadaḏ assembled all the children of Esaw, and he gathered his whole army in readiness - about four hundred thousand men - and he directed his way to the land of Mo'ab, and he went to fight against Mo'ab and to make them compulsory labour for him.

7 And the children of Mo'ab heard this matter, and they were very much afraid, and they sent to the children of Midyan to assist them in fighting with Hadaḏ, son of Bedaḏ, sovereign of Edom.

8 And Hadaḏ came to the land of Mo'ab. And Mo'ab and the children of Midyan went out to meet him, and they placed themselves in battle array against him in the field of Mo'ab.

9 And Hadaḏ fought with Mo'ab, and there fell of the children of Mo'ab and the children of Midyan many slain ones, about two hundred thousand men.

10 And the battle was very fierce upon Mo'ab, and when the children of Mo'ab saw that the battle was hard upon them, they weakened their hands and turned their backs, and left the children of Midyan to carry on the battle.

11 And the children of Midyan did not know the intentions of Mo'ab, but they strengthened themselves in battle and fought with Haqad and all his army, and all Midyan fell before him.

12 And Haqad smote all Midyan with a great smiting, and he slew them with the edge of the sword, he left none remaining of those who came to assist Mo'ab.

13 And when all the children of Midyan had perished in battle, and the children at Mo'ab had escaped, Haqad made all Mo'ab compulsory labour for him at that time. And they came to be under his hand, and they gave a yearly levy as it was ordered, and Haqad turned and went back to his land.

14 And at the turn of the year, when the rest of the people of Midyan that were in the land heard that all their brothers had fallen in battle with Haqad for the sake of Mo'ab, because the children of Mo'ab had turned their backs in battle and left Midyan to fight, then five of the princes of Midyan resolved with the rest of their brothers who remained in their land, to fight against Mo'ab to avenge the cause of their brothers.

15 And the children of Midyan sent to all their brothers the children of the East, and all their brothers - all the children of Qeturah - came to assist Midyan to fight against Mo'ab.

16 And the children of Mo'ab heard this matter, and they were greatly afraid that all the children of the East had assembled together against them for battle, and they the children of Mo'ab sent a memorial to the land of Edom to Haqad son of Bedad, saying,

17 "Come now to us and assist us and we will smite Midyan, for they have all assembled together and

come against us with all their brothers the children of the East to battle, to avenge the cause of Midyan that fell in battle.”

18 And Haḏaḏ, son of Beḏaḏ, sovereign of Eḏom, went out with his whole army and went to the land of Mo’ab to fight against Midyan. And Midyan and the children of the East fought with Mo’ab in the field of Mo’ab, and the battle was very fierce between them.

19 And Haḏaḏ smote all the children of Midyan and the children of the East with the edge of the sword, and at that time Haḏaḏ delivered Mo’ab from the hand of Midyan. And those that remained of Midyan and of the children of the East fled before Haḏaḏ and his army, and Haḏaḏ pursued them to their land, and smote them with a very great slaughter, and the slain fell in the way.

20 And Haḏaḏ delivered Mo’ab from the hand of Midyan, for all the children of Midyan had fallen with the edge of the sword, and Haḏaḏ turned and went back to his land.

21 And from then onward, the children of Midyan hated the children of Mo’ab, because they had fallen in battle for their sake, and there was a great and mighty enmity between them all the days.

22 And all that were found of Midyan on the way in the land of Mo’ab perished by the sword of Mo’ab, and all that were found of Mo’ab on the way in the land of Midyan, perished by the sword of Midyan. Midyan did so to Mo’ab and Mo’ab to Midyan for many days.

23 And it came to be at that time, that Yahudaḥ son of Ya’aqob died in Mitsrayim, in the eighty-sixth year of Ya’aqob’s going down to Mitsrayim. And Yahudaḥ was a hundred and twenty-nine years old at his death, and they embalmed him and put him into a coffin, and he was given into the hands of his children.

24 And in the eighty-ninth year Naphtali died. He was a hundred and thirty-two years old, and he was put into a coffin and given into the hands of his children.

25 And it came to be in the ninety-first year of the Yisra'ēlites going down to Mitsrayim, that is in the thirtieth year of the reign of Tsepho son of Eliphaz, son of Ĕsaw, over the children of the Ḥittites, the children of Aphrika came upon the children of the Ḥittites to plunder them as usual, but they had not come upon them for these thirteen years.

26 And they came to them in that year, and Tsepho son of Eliphaz went out to them with some of his men and smote them grievously. And the companies of Aphrika fled from before Tsepho and the slain fell before him, and Tsepho and his men pursued them, going on and smiting them until they were near to Aphrika.

27 And Angėas sovereign of Aphrika heard the matter which Tsepho had done, and it troubled him exceedingly, and Angėas was afraid of Tsepho all the days.

63 And in the ninety-third year, Lėwi son of Ya'aqob̄ died in Mitsrayim. And Lėwi was a hundred and thirty-seven years old when he died, and they put him into a coffin and he was given into the hands of his children.

2 And it came to be after the death of Lėwi, when all Mitsrayim saw that the sons of Ya'aqob̄ the brothers of Yosėph were dead, all the Mitsrites began to afflict the children of Ya'aqob̄, and to embitter their lives from that day to the day of their going out from Mitsrayim. And they took from their hands all the vineyards and fields which Yosėph had given to them, and all the fine houses in which the people of Yisra'ėl lived. And all the fatness of Mitsrayim, the Mitsrites took all from the sons of Ya'aqob̄ in those days.

3 And the hand of all Mitsrayim became more grievous in those days against the children of Yisra'ël, and the Mitsrites provoked the Yisra'ëlites until the children of Yisra'ël were wearied of their lives because of the Mitsrites.

4 And it came to be in those days, in the hundred and second year of Yisra'ël's going down to Mitsrayim, that Pharaoh sovereign of Mitsrayim died, and Mëlol his son reigned in his place. And all the mighty men of Mitsrayim and all that generation which knew Yosëph and his brothers died in those days.

5 And another generation rose up in their place, which had not known the sons of Ya'aqob and all the good which they had done to them, and all their might in Mitsrayim.

6 Therefore all Mitsrayim began from that day onward to embitter the lives of the sons of Ya'aqob, and to afflict them with all manner of hard labour, because they had not known their ancestors who had delivered them in the days of the scarcity of food.

7 And this was also from אֱלֹהִים, for the children of Yisra'ël, to benefit them in their latter days, in order that all the children of Yisra'ël might know אֱלֹהִים their Elohim,

8 and in order to know the signs and mighty wonders which אֱלֹהִים would do in Mitsrayim because of His people Yisra'ël, in order that the children of Yisra'ël might fear אֱלֹהִים Elohim of their ancestors, and walk in all His Ways, they and their seed after them all the days.

9 Mëlol was twenty years old when he began to reign, and he reigned ninety-four years. And all Mitsrayim called his name Pharaoh after the name of his father, as it was their custom to do to every sovereign who reigned over them in Mitsrayim.

10 At that time all the companies of Angėas sovereign of Aphrika went out to spread along the land of the Hittites as usual for plunder.

11 And Tsepho son of Eliphaz son of Ęsaw heard their report, and he went forth to meet them with his army, and he fought them there on the way.

12 And Tsepho smote the companies of the sovereign of Aphrika with the edge of the sword, and left none remaining of them, and not even one returned to his master in Aphrika.

13 And Angėas heard of this which Tsepho son of Eliphaz had done to all his companies, that he had destroyed them, and Angėas assembled all his companies, all the men of the land of Aphrika, a people as numerous as the sand by the sea shore.

14 And Angėas sent to Luqas his brother, saying, "Come to me with all your men and help me to smite Tsepho and all the children of the Hittites who have destroyed my men." And Luqas came with his whole army, a very great company, to assist Angėas his brother to fight against Tsepho and the children of the Hittites.

15 And Tsepho and the children of the Hittites heard this matter, and they were greatly afraid and a great fear fell upon their hearts.

16 And Tsepho also sent a letter to the land of Edom to Haqad son of Bedad sovereign of Edom and to all the children of Ęsaw, saying,

17 "I have heard that Angėas sovereign of Aphrika is coming to us with his brother for battle against us, and we are greatly afraid of him, for his army is very great, particularly as he comes against us with his brother and his army also.

18 "Now therefore, you also come up with me and help me, and we will fight together against Angėas and his brother Luqas, and you will save us out of their hands, but if not, know that we shall all die."

19 And the children of Ĕsaw sent a letter to the children of the Ḥittites and to Tsepho their sovereign, saying, “We cannot fight against Angėas and his people, for a covenant of peace has been between us these many years, from the days of Bela the first sovereign, and from the days of Yosėph son of Ya’aqob sovereign of Mitsrayim, with whom we fought on the other side of Yardėn when he buried his father.”

20 And when Tsepho heard the words of his brothers, the children of Ĕsaw he refrained from them, and Tsepho was greatly afraid of Angėas.

21 And Angėas and Luqas his brother arrayed all their companies, about eight hundred thousand men, against the children of the Ḥittites.

22 And all the children of the Ḥittites said to Tsepho, “Pray for us to the Elohim of your ancestors. Maybe He will deliver us from the hand of Angėas and his army, for we have heard that He is a great Elohim and that He delivers all who trust in Him!”

23 And Tsepho heard their words, and Tsepho sought אֱלֹהִים and he said,

24 “O אֱלֹהִים Elohim of Aḇraham and Yitshaq my ancestors, this day I know that You are a true Elohim, and all the mighty ones of the nations are vain and useless.

25 “Remember now today Your covenant to me with Aḇraham our father, which our ancestors related to us, and deal favourably with me today for the sake of Aḇraham and Yitshaq our fathers, and save me and the children of the Ḥittites from the hand of the sovereign of Aphrika who comes against us for battle.”

26 And אֱלֹהִים listened to the voice of Tsepho, and He had regard for him because of Aḇraham and Yitshaq, and אֱלֹהִים delivered Tsepho and the children of the Ḥittites from the hand of Angėas and his people.

27 And Tsepho fought Angėas sovereign of Aphrika and all his people on that day, and אֱלֹהִים gave all the

people of Angěas into the hands of the children of the Hittites.

28 And the battle was fierce upon Angěas, and Tsepho smote all the men of Angěas and Luqas his brother with the edge of the sword, and there fell from them about four hundred thousand men till the evening of that day.

29 And when Angěas saw that all his men perished, he sent a letter to all the inhabitants of Aphrika to come to him, to assist him in the battle, and he wrote in the letter, saying, "All who are found in Aphrika let them come to me, from ten years old and upward. Let them all come to me, and see, if he does not come he shall die, and all that he has, with his whole household, the sovereign will take."

30 And all the rest of the inhabitants of Aphrika were afraid at the words of Angěas, and there went out of the city about three hundred thousand men and boys, from ten years upward, and they came to Angěas.

31 And at the end of ten days Angěas renewed the battle against Tsepho and the children of the Hittites, and the battle was very great and strong between them.

32 And from the army of Angěas and Luqas, Tsepho sent many of the wounded to his hand - about two thousand men - and Sosiphtar the captain of the army of Angěas fell in that battle.

33 And when Sosiphtar had fallen, the companies of Aphrika turned their backs to flee, and they fled, and Angěas and Luqas his brother were with them.

34 And Tsepho and the children of the Hittites pursued them, and they continued to smite them heavily on the way - about two hundred men - and they pursued Azdrubal son of Angěas who had fled with his father, and they smote twenty of his men on the way. But Azdrubal escaped from the children of the Hittites, and they did not slay him.

35 And Angėas and Luęas his brother fled with the rest of their men, and they escaped and came to Aphrika with fear and dread, and Angėas feared all the days lest Tsepho son of Eliphaz should go to battle against him.

64 And Bil'am son of Be'or was at that time with Angėas in the battle. And when he saw that Tsepho prevailed over Angėas, he fled from there and came to the Hittites.

2 And Tsepho and the children of the Hittites received him with great honour, for Tsepho knew Bil'am's wisdom, and Tsepho gave to Bil'am many gifts and he remained with him.

3 And when Tsepho had returned from the battle, he commanded all the children of the Hittites to be numbered who had gone into battle with him, and see, not one was missing.

4 And Tsepho rejoiced at this matter, and he renewed his reign, and he made a feast for all his subjects.

5 But Tsepho did not remember אֱלֹהֵי אֱשָׁו and did not consider that אֱלֹהֵי אֱשָׁו had helped him in battle, and that He had delivered him and his people from the hand of the sovereign of Aphrika, but still walked in the ways of the children of the Hittites and the wicked children of Ęsaw, to serve other mighty ones which his brothers the children of Ęsaw had taught him. It is therefore said, "From the wicked goes forth wickedness."

6 And Tsepho reigned over all the children of the Hittites safely, but did not know אֱלֹהֵי אֱשָׁו who had delivered him and all his people from the hand of the sovereign of Aphrika. And the companies of Aphrika came no more to the Hittites to plunder as usual, for they knew of the power of Tsepho who had smitten them all with the edge of the sword. So Angėas was

afraid of Tsepho son of Eliphaz, and of the children of the Hittites all the days.

7 At that time when Tsepho had returned from the battle, and when Tsepho had seen how he prevailed over all the people of Aphrika and had smitten them in battle with the edge of the sword, then Tsepho took counsel with the children of the Hittites, to go to Mitsrayim to fight against the sons of Ya'aqob and with Pharaoh sovereign of Mitsrayim.

8 For Tsepho heard that the mighty men of Mitsrayim were dead and that Yosëph and his brothers the sons of Ya'aqob were dead, and that all their children, the children of Yisra'ël remained in Mitsrayim.

9 And Tsepho considered to go to fight against them and all Mitsrayim, to avenge the cause of his brothers the children of Ĕsaw, whom Yosëph with his brothers and all Mitsrayim had smitten in the land of Kena'an, when they went up to bury Ya'aqob in Hebron.

10 And Tsepho sent messengers to Haḡaḡ, son of Beḡaḡ, sovereign of Eḡom, and to all his brothers the children of Ĕsaw, saying,

11 "Did you not say that you would not fight against the sovereign of Aphrika for he is a member of your covenant? See, I fought with him and smote him and all his people.

12 "Now therefore I have resolved to fight against Mitsrayim and the children of Ya'aqob who are there, and I will be avenged of them for what Yosëph, his brothers and ancestors did to us in the land of Kena'an when they went up to bury their father in Hebron.

13 "Now then if you are willing to come to me to assist me in fighting against them and Mitsrayim, then we shall avenge the cause of our brothers."

14 And the children of Ĕsaw listened to the words of Tsepho, and the children of Ĕsaw gathered themselves together, a very great people, and they

went to assist Tsepho and the children of the Hittites in battle.

15 And Tsepho sent to all the children of the East and to all the children of Yishma'el with words such as these, and they gathered themselves and came to the assistance of Tsepho and the children of the Hittites in the battle upon Mitsrayim.

16 And all these sovereigns, the sovereign of Edom and the children of the East, and all the children of Yishma'el, and Tsepho the sovereign of the Hittites went out and arrayed all their armies in Hebron.

17 And the camp was very great, extending in length a distance of three days' journey, a people numerous as the sand on the sea shore which cannot be counted.

18 And all these sovereigns and their armies went down and came against all Mitsrayim in battle, and encamped together in the valley of Pathros.

19 And all Mitsrayim heard their report, and they also gathered themselves together, all the people of the land of Mitsrayim, and of all the cities belonging to Mitsrayim - about three hundred thousand men.

20 And the men of Mitsrayim also sent to the children of Yisra'el who in those days were in the land of Goshen, to come to them in order to go and fight against these sovereigns.

21 And the men of Yisra'el assembled and were about one hundred and fifty men, and they went to battle to assist the Mitsrites.

22 And the men of Yisra'el and of Mitsrayim went out, about three hundred thousand men and one hundred and fifty men, and they went toward these sovereigns to battle, and they placed themselves from without the land of Goshen opposite Pathros.

23 And the Mitsrites did not trust in Yisra'el to go with them in their divisions together for battle, for all the Mitsrites said, "Maybe the children of Yisra'el will

deliver us into the hand of the children of Ĕsaw and Yishma'el, for they are their brothers.”

24 And all the Mitsrites said to the children of Yisra'el, “You remain here together in your position and we will go and fight against the children of Ĕsaw and Yishma'el, and if these sovereigns should prevail over us, then you come all together upon them and assist us.” And the children of Yisra'el did so.

25 And Tsepho son of Eliphaz son of Ĕsaw sovereign of the Ḥittites, and Haḡaḡ son of Beḡaḡ sovereign of Edom, and all their divisions, and all the children of the East, and children of Yishma'el, a people numerous as sand, encamped together in the valley of Pathros opposite Taḥpanḥes.

26 And Bil'am son of Be'or the Aramean was there in the camp of Tsepho, for he came with the children of the Ḥittites to the battle. And Bil'am was a man highly honoured in the eyes of Tsepho and his men.

27 And Tsepho said to Bil'am, “Try by divination for us that we may know who will prevail in the battle, we or the Mitsrites.”

28 And Bil'am rose up and tried the art of divination, and he was skillful in the knowledge of it, but he was confused and the work was destroyed in his hand.

29 And he tried it again but it did not succeed, and Bil'am despaired of it and left it and did not complete it, for this was from אֱלֹהֵי אֲבוֹתָם, in order to cause Tsepho and his people to fall into the hand of the children of Yisra'el, who had trusted in אֱלֹהֵי אֲבוֹתָם, the Elohim of their ancestors, in their battle.

30 And Tsepho and Haḡaḡ put their armies in battle array, and all the Mitsrites went alone against them - about three hundred thousand men - and not one man of Yisra'el was with them.

31 And all the Mitsrites fought with these sovereigns opposite Pathros and Taḥpanḥes, and the battle was fierce against the Mitsrites.

32 And the sovereigns were stronger than the Mitsrites in that battle, and about one hundred and eighty men of Mitsrayim fell on that day. And about thirty men of the armies of the sovereigns, and all the men of Mitsrayim fled from before the sovereigns, so the children of Ėsaw and Yishma'ěl pursued the Mitsrites, continuing to smite them to the place where the camp of the children of Yisra'ěl was.

33 And all the Mitsrites cried to the children of Yisra'ěl, saying, "Hasten to us and assist us and save us from the hand of Ėsaw, Yishma'ěl and the children of the Hittites!"

34 And the hundred and fifty men of the children of Yisra'ěl ran from their position to the camps of these sovereigns, and the children of Yisra'ěl cried to אֱלֹהֵימָם their Elohim to deliver them.

35 And אֱלֹהֵימָם listened to Yisra'ěl, and אֱלֹהֵימָם gave all the men of the sovereigns into their hand, and the children of Yisra'ěl fought against these sovereigns, and the children of Yisra'ěl smote about four thousand of the sovereigns' men.

36 And אֱלֹהֵימָם threw a great confusion into the camp of the sovereigns, so that the fear of the children of Yisra'ěl fell upon them.

37 And all the armies of the sovereigns fled from before the children of Yisra'ěl, and the children of Yisra'ěl pursued them continuing to smite them to the borders of the land of Kush.

38 And the children of Yisra'ěl slew of them on the way a further two thousand men, but not one of the children of Yisra'ěl fell.

39 And when the Mitsrites saw that the children of Yisra'ěl had fought with such few men with the sovereigns, and that the battle was so very fierce against them,

40 all the Mitsrites were greatly afraid for their lives because of the mighty battle, and all the Mitsrites fled,

every man hiding himself from the arrayed armies, and they hid themselves on the way, and they left the Yisra'élites to fight.

41 And the children of Yisra'él inflicted a terrible blow upon the sovereigns' men, and they returned from them after they had driven them to the border of the land of Kush.

42 And all Yisra'él knew the matter which the men of Mitsrayim had done to them, that they had fled from them in battle, and had left them to fight alone.

43 So the children of Yisra'él also acted with cunning, and as the children of Yisra'él returned from battle, they found some of the Mitsrites on the way and smote them there.

44 And while they slew them, they said to them these words:

45 "Why did you go from us and leave us, being few people, to fight against these sovereigns who had a great people to smite us, that you might thereby deliver your own beings?"

46 And of some which the Yisra'élites met on the way, then the children of Yisra'él spoke to each other, saying, "Smite, smite, for he is a Yishma'élite, or an Edomite, or from the children of the Hittites!" And they stood over him and slew him, but they knew that he was a Mitsrite.

47 And the children of Yisra'él did these matters cunningly against the Mitsrites, because they had deserted them in battle and had fled from them.

48 And the children of Yisra'él slew of the men of Mitsrayim, about two hundred men on the way in this manner.

49 And all the men of Mitsrayim saw the evil which the children of Yisra'él had done to them, so all Mitsrayim greatly feared the children of Yisra'él, for they had seen their great power, and that not one man of them had fallen.

50 So all the children of Yisra'ël returned with joy on their way to Goshen, and the rest of Mitsrayim returned, each man to his place.

65 And it came to be after these matters, that all the counsellors of Pharaoh, sovereign of Mitsrayim, and all the elders of Mitsrayim assembled and came before the sovereign and bowed down to the ground, and they sat before him.

2 And the counsellors and elders of Mitsrayim spoke to the sovereign, saying,

3 “Look, the people of the children of Yisra'ël are greater and mightier than we are, and you know all the evil which they did to us on the way when we returned from battle.

4 And you have also seen their strong power, for this power to them is from their fathers, for but a few men stood up against a people numerous as the sand, and smote them by the edge of the sword. But of themselves not one has fallen, so that if they had been numerous they would then have utterly destroyed them.

5 “Now therefore give us counsel what to do with them, until we gradually destroy them from among us, lest they become too numerous for us in the land.

6 “For if the children of Yisra'ël should increase in the land, they will become an obstacle to us, and if any battle should come to take place, they with their great strength will join our enemy against us, and fight against us, destroy us from the land and go away from it.”

7 So the sovereign answered the elders of Mitsrayim and said to them, “This is the plan advised against Yisra'ël, from which we will not depart.

8 “See, in the land are Pithom and Ra'meses, cities unfortified against battle. It is necessary for us to build them, and to fortify them.

9 “Now therefore you go and also act cunningly toward them, and send a call in Mitsrayim and in Goshen at the command of the sovereign, saying,

10 ‘All you men of Mitsrayim, Goshen, Pathros and all their inhabitants; the sovereign has commanded us to build Pithom and Ra’meses, and to fortify them for battle. Whoever among you of all Mitsrayim, of the children of Yisra’ël and of all the inhabitants of the cities, are willing to build with us, shall each have his wages given to him daily at the sovereign’s order.’ So you go first and do cunningly, and gather yourselves and come to Pithom and Ra’meses to build.

11 “And while you are building, send a call of this kind to be made throughout Mitsrayim every day at the command of the sovereign.

12 “And when some of the children of Yisra’ël shall come to build with you, you shall give them their wages daily for a few days.

13 “And after they shall have built with you for their daily wage, withdraw yourselves away from them daily one by one in secret, and then you shall rise up and become their task-masters and officers, and you shall leave them afterward to build without wages. But should they refuse, then force them with all your might to build.

14 “And if you do this it will be well with us to strengthen our land against the children of Yisra’ël, for because of the fatigue of the building and the work, the children of Yisra’ël will decrease, because you will deprive them from their wives day by day.”

15 And all the elders of Mitsrayim heard the counsel of the sovereign, and the counsel seemed good in their eyes and in the eyes of the servants of Pharaoh, and in the eyes of all Mitsrayim, and they did according to the word of the sovereign.

16 And all the servants went away from the sovereign, and they sent a call to be made in all Mitsrayim, in

Taḥpanḥes and in Goshen, and in all the cities which surrounded Mitsrayim, saying,

17 “You have seen what the children of Ĕsaw and Yishma’ël did to us, who came to battle against us and wanted to destroy us.

18 “Now therefore the sovereign commanded us to fortify the land, to build the cities Pithom and Ra’meses, and to fortify them for battle, if they should again come against us.

19 “Whoever of you from all Mitsrayim and from the children of Yisra’ël will come to build with us, he shall have his daily wages given by the sovereign, as his command is to us.”

20 And when Mitsrayim and all the children of Yisra’ël heard all that the servants of Pharaoh had spoken, they came from the Mitsrites, and the children of Yisra’ël to build with the servants of Pharaoh, Pithom and Ra’meses, but none of the children of Lëwi came with their brothers to build.

21 And all the servants of Pharaoh and his princes came at first with deceit to build with all Yisra’ël as daily hired labourers, and they gave to Yisra’ël their daily wage at the beginning.

22 And the servants of Pharaoh built with all Yisra’ël, and were employed in that work with Yisra’ël for a month.

23 And at the end of the month, all the servants of Pharaoh began to withdraw secretly from the people of Yisra’ël daily.

24 And Yisra’ël went on with the work at that time, but they then received their daily wage, because some of the men of Mitsrayim were still continuing the work with Yisra’ël at that time; therefore the Mitsrites gave Yisra’ël their wage in those days, in order that they, the Mitsrites their fellow workmen, might also take the pay for their labour.

25 And at the end of a year and four months all the Mitsrites had withdrawn from the children of Yisra'ël, so that the children of Yisra'ël were left alone employed in the work.

26 And after all the Mitsrites had withdrawn from the children of Yisra'ël they returned and became oppressors and officers over them, and some of them stood over the children of Yisra'ël as slave-drivers, to receive from them all that they gave them for the pay of their labour.

27 And the Mitsrites did to the children of Yisra'ël in this manner day by day, in order to afflict them in their work.

28 And all the children of Yisra'ël were alone employed in the labour, and the Mitsrites refrained from giving any pay to the children of Yisra'ël from that time onward.

29 And when some of the men of Yisra'ël refused to work because of the wages not being given to them, then the slave-drivers and the servants of Pharaoh oppressed them and struck them with heavy blows, and made them return by force, to labour with their brothers. So all the Mitsrites did to the children of Yisra'ël all the days.

30 And all the children of Yisra'ël were greatly afraid of the Mitsrites in this matter, and all the children of Yisra'ël returned and worked alone without pay.

31 And the children of Yisra'ël built Pithom and Ra'meses, and all the children of Yisra'ël did the work, some making bricks, and some building, and the children of Yisra'ël built and fortified all the land of Mitsrayim and its walls. And the children of Yisra'ël were engaged in work for many years, until the time came when אִי־אֵל remembered them and brought them out of Mitsrayim.

32 But the children of Lěwi were not employed in the work with their brothers of Yisra'ěl, from the beginning to the day of their going out from Mitsrayim.

33 For all the children of Lěwi knew that the Mitsrites had spoken all these words with deceit to the Yisra'ělites, therefore the children of Lěwi refrained from approaching to the work with their brothers.

34 And the Mitsrites did not direct their attention to make the children of Lěwi work afterward, since they had not been with their brothers at the beginning. Therefore the Mitsrites left them alone.

35 And the hands of the men of Mitsrayim were directed with continued severity against the children of Yisra'ěl in the work, and the Mitsrites made the children of Yisra'ěl work with harshness.

36 And the Mitsrites embittered the lives of the children of Yisra'ěl with hard work, in mortar and bricks, and also in all manner of work in the field.

37 And the children of Yisra'ěl called Melol the sovereign of Mitsrayim 'Meror, sovereign of Mitsrayim,' because in his days the Mitsrites had embittered their lives with all manner of work.

38 And all the work wherein the Mitsrites made the children of Yisra'ěl labour, they exacted with harshness, in order to afflict the children of Yisra'ěl. But the more they afflicted them, the more they increased and grew, and the Mitsrites were grieved because of the children of Yisra'ěl.

66 At that time Haḡaḡ son of Beḡaḡ sovereign of Eḡom died, and Samlah from Masrēqah, from the land of the children of the East, reigned in his place.

2 In the thirteenth year of the reign of Pharaoh sovereign of Mitsrayim, which was the hundred and twenty-fifth year of the Yisra'ělites going down to Mitsrayim, Samlah had reigned over Eḡom eighteen years.

3 And when he reigned, he drew out his armies to go and fight against Tsepho son of Eliphaz and the children of the Hittites, because they had fought against Angėas sovereign of Aphrika, and they destroyed his whole army.

4 But he did not join with him, for the children of Ęsaw prevented him, saying, "He is their brother." So Samlah listened to the voice of the children of Ęsaw, and turned back with all his armies to the land of Edom, and did not proceed to fight against Tsepho son of Eliphaz.

5 And Pharaoh sovereign of Mitsrayim heard this word, saying, "Samlah sovereign of Edom has resolved to fight the children of the Hittites, and afterward he will come to fight against Mitsrayim."

6 And when the Mitsrites heard this matter, they increased the labour upon the children of Yisra'ėl, lest the Yisra'ėlites should do to them as they did to them in their battle with the children of Ęsaw in the days of Hađad.

7 So the Mitsrites said to the children of Yisra'ėl, "Hurry and do your work, and finish your task, and strengthen the land, lest the children of Ęsaw your brothers should come to fight against us! For because of you they will come against us."

8 And the children of Yisra'ėl did the work of the men of Mitsrayim day by day, and the Mitsrites afflicted the children of Yisra'ėl in order to lessen them in the land.

9 But as the Mitsrites increased the labour upon the children of Yisra'ėl, so the children of Yisra'ėl increased and multiplied, and all Mitsrayim was filled with the children of Yisra'ėl.

10 And in the hundred and twenty-fifth year of Yisra'ėl's going down to Mitsrayim, all the Mitsrites saw that their counsel did not succeed against Yisra'ėl, but that they increased and grew, and the land of

Mitsrayim and the land of Goshen were filled with the children of Yisra'ël.

11 So all the elders of Mitsrayim and its wise men came before the sovereign and bowed down to him and sat before him.

12 And all the elders of Mitsrayim and the wise men said to the sovereign, "May the sovereign live forever! You counselled us the counsel against the children of Yisra'ël, and we did to them according to the word of the sovereign.

13 "But in proportion to the increase of the labour, so do they increase and grow in the land, and look, the whole country is filled with them!

14 "Now therefore our master and sovereign, the eyes of all Mitsrayim are upon you to give them advice with your wisdom, by which they may prevail over Yisra'ël to destroy them, or to diminish them from the land." And the sovereign answered them saying, "Give counsel in this matter that we may know what to do to them."

15 And an officer, one of the sovereign's counsellors, whose name was Iyob, from Aram-Naharayim, in the land of Uts, answered the sovereign, saying,

16 "If it please the sovereign, let him hear the counsel of his servant." And the sovereign said to him, "Speak."

17 And Iyob spoke before the sovereign, the princes, and before all the elders of Mitsrayim, saying,

18 "Look, the counsel of the sovereign which he advised formerly respecting the labour of the children of Yisra'ël is very good, and you must not remove from them that labour forever.

19 "But this is the advice counselled by which you may lessen them, if it seems good to the sovereign to afflict them.

20 "Look, we have feared battle for a long time, and we said, 'When Yisra'ël becomes fruitful in the land,

they will drive us from the land if a battle should take place.'

21 "If it please the sovereign, let a royal decree go forth, and let it be written in the laws of Mitsrayim which shall not be revoked, that every male child born to the Yisra'ēlites, his blood shall be spilled on the ground.

22 "And by your doing this, when all the male children of Yisra'ēl have died, the evil of their wars will cease! Let the sovereign do so and send for all the Iḅri midwives and order them in this matter to execute it." So the word pleased the sovereign and the princes, and the sovereign did according to the word of Iyob.

23 And the sovereign sent for the Iḅri midwives to be called, of which the name of one was Shiprah, and the name of the other Pu'ah.

24 And the midwives came before the sovereign, and stood in his presence.

25 And the sovereign said to them, "When you do the service of a midwife the Iḅri women, and see them upon the birth-stools, if it is a son, then you shall kill him, but if it is a daughter, then she shall live.

26 "But if you will not do this matter, then I will burn you and all your houses with fire!"

27 But the midwives feared Elohim and did not listen to the sovereign of Mitsrayim nor to his words, and when the Iḅri women brought forth son or daughter to the midwife, then the midwife did all that was necessary for the child and let it live; thus the midwives did all the days.

28 And this matter was told to the sovereign, and he sent and called for the midwives and he said to them, "Why have you done this matter and have saved the children alive?"

29 And the midwives answered and spoke together before the sovereign, saying,

30 "Let not the sovereign think that the Iḅri women are as the Mitsrite women, for all the children of Yisra'ēl

are lively, and before the midwife comes to them they are delivered. And as for us your female servants, for many days no Iḅri woman has brought forth upon us, for all the Iḅri women are their own midwives, because they are lively.”

31 And Pharaoh heard their words and believed them in this matter, and the midwives went away from the sovereign, and Elohim dealt well with them, and the people multiplied and grew exceedingly.

67 There was a man in the land of Mitsrayim of the seed of Lěwi, whose name was Amram, son of Qehath, son of Lěwi, son of Yisra'ěl.

2 And this man went and took a wife, namely Yoḱeḅeḅ the daughter of Lěwi his father's sister, and she was one hundred and twenty-six years old, and he came to her.

3 And the woman conceived and bore a daughter, and she called her name Miryam, because in those days the Mitsrites had embittered the lives of the children of Yisra'ěl.

4 And she conceived again and bore a son and she called his name Aharon, for in the days of her conception, Pharaoh began to spill the blood of the male children of Yisra'ěl.

5 In those days Tsepho son of Eliphaz, son of Ęsaw, sovereign of the Ḥittites died, and Yaneas reigned in his place.

6 And the time that Tsepho reigned over the children of the Ḥittites was fifty years, and he died and was buried in the city of Naḅna in the land of the Ḥittites.

7 And Yaneas, one of the mighty men of the children of the Ḥittites, reigned after him, and he reigned fifty years.

8 And it came to be after the death of the sovereign of the Ḥittites that Bil'am son of Be'or fled from the land

of the Hittites, and he went and came to Mitsrayim to Pharaoh sovereign of Mitsrayim.

9 And Pharaoh received him with great honour, for he had heard of his wisdom, and he gave him presents and made him for a counsellor, and made him great.

10 And Bil'am dwelt in Mitsrayim, in honour with all the nobles of the sovereign, and the nobles exalted him, because they all coveted to learn his wisdom.

11 And in the hundred and thirtieth year of Yisra'el's going down to Mitsrayim, Pharaoh dreamed that he was sitting on his royal throne, and lifted up his eyes and saw an old man standing before him. And there were scales in the hands of the old man, such scales as are used by merchants.

12 And the old man took the scales and hung them before Pharaoh.

13 And the old man took all the elders of Mitsrayim and all its nobles and great men, and he tied them together and put them in one scale.

14 And he took a young goat and put it into the other scale, and the young goat outweighed them all.

15 And Pharaoh was astonished at this dreadful vision, why the young goat should outweigh them all, and Pharaoh awoke, and see, it was a dream.

16 And Pharaoh rose early in the morning and called all his servants and related to them the dream, and the men were greatly afraid.

17 And the sovereign said to all his wise men, "Please interpret the dream which I dreamed, that I may know it."

18 And Bil'am son of Be'or answered the sovereign and said to him, "This means none else but a great evil that will spring up against Mitsrayim in the latter days.

19 "For a son will be born to Yisra'el who will destroy all Mitsrayim and its inhabitants, and bring out the Yisra'elites from Mitsrayim with a mighty hand.

20 “Now therefore, O sovereign, take counsel on this matter, that you may destroy the hope of the children of Yisra’ël and their expectation, before this evil rises against Mitsrayim.”

21 And the sovereign said to Bil’am, “And what shall we do to Yisra’ël? Only after a certain manner did we at first counsel against them and could not prevail over them.

22 “Now therefore also give advice against them by which we may prevail over them.”

23 And Bil’am answered the sovereign, saying, “Send now and call your two counsellors, and we will see what their advice is on this matter, and afterward your servant will speak.”

24 And the sovereign sent and called his two counsellors Re’uw’ël the Midyanite and Iyob the Utsite, and they came and sat before the sovereign.

25 And the sovereign said to them, “Look, you have both heard the dream which I have dreamed, and the interpretation thereof; now therefore give counsel and know and see what is to be done to the children of Yisra’ël, whereby we may prevail over them, before their evil shall spring up against us.”

26 And Re’uw’ël the Midyanite answered the sovereign and said, “May the sovereign live, may the sovereign live forever.”

27 “If it seems good to the sovereign, let him rest from the Ibrim and leave them, and let him not stretch out his hand against them.

28 “For these are they whom אִתָּן chose in days of old, and took as the lot of His inheritance from among all the nations of the earth and the sovereigns of the earth. And who is there that stretched his hand against them without punishment, of whom their Elohim was not avenged?

29 “Indeed you know that when Abraham went down to Mitsrayim, Pharaoh, the former sovereign of

Mitsrayim, saw Sarah his wife, and took her for a wife, because Abraham said, 'She is my sister.' For he was afraid, lest the men of Mitsrayim should slay him because of his wife.

30 "And when the sovereign of Mitsrayim had taken Sarah then Elohim struck him and his household with heavy plagues, until he restored to Abraham his wife Sarah; then he was healed.

31 "And Elohim punished Abimelek the Gerarite, sovereign of the Pelishtites, because of Sarah wife of Abraham, in stopping up every womb from man to beast.

32 "Then their Elohim came to Abimelek in the dream by night and frightened him in order that he might restore to Abraham Sarah whom he had taken. And afterward all the people of Gerar were punished because of Sarah, and Abraham prayed to his Elohim for them, and He was entreated of him, and He healed them.

33 "And Abimelek feared all this evil that came upon him and his people, and he returned to Abraham his wife Sarah, and gave her to him with many gifts.

34 "He also did so to Yitshaq when he had driven him from Gerar, and Elohim had done wonderfully to him, that all the water courses of Gerar were dried up, and their produce trees did not bring forth

35 until Abimelek of Gerar, and Ahuzzath one of his friends, and Pikel the commander of his army, went to him and they bent and bowed down before him to the ground.

36 And they requested of him to pray for them, and he prayed to אֱלֹהִים for them, and אֱלֹהִים was entreated of him and He healed them.

37 "Ya'aqob also, the perfect man, was delivered through his integrity from the hand of his brother Esau, and the hand of Laban the Aramean his mother's brother, who had sought his life. Likewise from the

hand of all the sovereigns of Kena'an who had come together against him and his children to destroy them, and אֶלְאֵלֵי delivered them out of their hands, that they turned upon them and smote them. For who had ever stretched out his hand against them without punishment?

38 "Indeed Pharaoh the former, your father's father, raised Yosëph son of Ya'aqob above all the princes of the land of Mitsrayim, when he saw his wisdom. For through his wisdom he rescued all the inhabitants of the land from the scarcity of food,

39 after which he ordered Ya'aqob and his children to come down to Mitsrayim, in order that through their good, the land of Mitsrayim and the land of Goshen might be delivered from the scarcity of food.

40 "Now therefore if it seems good in your eyes, cease from destroying the children of Yisra'ël. But if it is not your will that they shall dwell in Mitsrayim, send them out from here, that they may go to the land of Kena'an, the land where their ancestors sojourned."

41 And when Pharaoh heard the words of Yithro he was very wroth with him, so that he rose with shame from the sovereign's presence, and went to Midyan, his land, and took Yosëph's rod with him.

42 And the sovereign said to Iyob the Utsite, "What do you say Iyob, and what is your advice regarding the Ibrim?"

43 So Iyob said to the sovereign, "Look, all the inhabitants of the land are in your power, let the sovereign do as it seems good in his eyes."

44 And the sovereign said to Bil'am, "What do you say, Bil'am? Speak your word that we may hear it."

45 And Bil'am said to the sovereign, "Of all that the sovereign has counselled against the Ibrim they will be delivered, and the sovereign will not be able to prevail over them with any counsel.

46 “For if you think to lessen them by the flaming fire, you cannot prevail over them, for indeed their Elohim delivered Abraham their father from Ur-Kasdim. And if you think to destroy them with a sword, indeed Yitshaq their father was delivered from it, and a ram was placed in his place.

47 “And if you think to lessen them with hard and harsh labour, you will not prevail even in this, for their father Ya’aqob served Laban in all manner of hard work, and prospered.

48 “Now therefore, O sovereign, hear my words, for this is the counsel which is counselled against them, by which you will prevail over them, and from which you should not depart:

49 “If it please the sovereign let him order all their children which shall be born from this day onward, to be thrown into the water, for by this you can wipe away their name, for none of them, nor of their fathers, were tried in this manner.”

50 And the sovereign heard the words of Bil’am, and the word pleased the sovereign and the princes, and the sovereign did according to the word of Bil’am.

51 And the sovereign ordered a call to be issued and a law to be made throughout the land of Mitsrayim, saying, “Every male child born to the Ibrim from this day onward shall be thrown into the water.”

52 And Pharaoh called to all his servants, saying, “Go now and seek throughout the land of Goshen where the children of Yisra’el are, and see that every son born to the Ibrim shall be thrown into the river, but every daughter you shall let live.”

53 And when the children of Yisra’el heard this word which Pharaoh had commanded, to cast their male children into the river, some of the people separated from their wives but others clung to them.

54 And from that day onward, when the time of delivery arrived to those women of Yisra’el who had

remained with their husbands, they went to the field to give birth there, and they brought forth in the field, and left their children in the field and returned home.

55 And אִרְיָאֵל who had sworn to their ancestors to multiply them, sent one of His attending messengers which are in the shamayim to wash each child in water, to anoint and wrap it and to put into its hands two smooth stones from one of which it sucked milk and from the other honey. And he caused its hair to grow to its knees, by which it might cover itself; to comfort it and to cling to it, through His compassion for it.

56 And when Elohim had compassion over them and had desired to multiply them upon the face of the land, He ordered His earth to receive them to be preserved therein till the time of their growing up, after which the earth opened its mouth and vomited them out and they sprouted forth from the city like the plants of the earth, and the grass of the forest. And they returned each to his clan and to his father's house, and they remained with them.

57 And the infants of the children of Yisra'ël were on the earth like the plants of the field, through Elohim's favour to them.

58 And when all the Mitsrites saw this matter, they went out, each to his field with his yoke of oxen and his ploughshare, and they ploughed it up as one ploughs the earth at seedtime.

59 But when they ploughed they were unable to hurt the infants of the children of Yisra'ël, so the people increased and grew exceedingly.

60 And Pharaoh ordered his officers to go daily to Goshen to seek for the infants of the children of Yisra'ël.

61 And when they had sought and found one, they took it from its mother's bosom by force, and threw it into the river, but the female child they left with its

mother. So the Mitsrites did to the Yisra'ëlites all the days.

68 And it came to be at that time the Ruah of Elohim was upon Miryam the daughter of Amram the sister of Aharon, and she went out and naḅu about the house, saying, "See a son will be born to us from my father and mother this time, and he will save Yisra'ël from the hands of Mitsrayim."

2 And when Amram heard the words of his daughter, he went and took his wife back to the house, after he had driven her away at the time when Pharaoh ordered every male child of the house of Ya'aqoḅ to be thrown into the water.

3 So Amram took Yoḱeḅeḅ his wife, three years after he had driven her away, and he came to her and she conceived.

4 And at the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their shining.

5 And when the woman saw the child that it was good and pleasing to the eye, she hid it for three months in an inner room.

6 In those days the Mitsrites conspired to destroy all the Iḅrim there.

7 And the Mitsrite women went to Goshen where the children of Yisra'ël were, and they carried their young ones on their shoulders; their infants who could not yet speak.

8 And in those days, when the women of the children of Yisra'ël brought forth, each woman had hidden her son from before the Mitsrites, that the Mitsrites might not know of their bringing forth, and might not destroy them from the land.

9 And the Mitsrite women came to Goshen and their children who could not speak were on their shoulders,

but when a Mitsrite woman came into the house of an Iḅri woman her infant began to cry.

10 And when it cried the child that was in the inner room answered it, so the Mitsrite women went and told it at the house of Pharaoh.

11 And Pharaoh sent his officers to take the children and slay them; thus did the Mitsrites to the Iḅri women all the days.

12 And it came to be at that time, about three months from Yoḱeḅed's concealment of her son, that the matter was known in Pharaoh's house.

13 And the woman hastened to take away her son before the officers came, and she took for him an ark of papyrus, and coated it with tar and with pitch, and put the child in it, and she laid it in the reeds by the edge of the river.

14 And his sister Miryam stood at a distance to know what would be done to him, and what would become of her words.

15 And at that time Elohim sent out a terrible heat in the land of Mitsrayim, which burned up the flesh of man like the sun in its circuit, and it greatly oppressed the Mitsrites.

16 And all the Mitsrites went down to bathe in the river, because of the consuming heat which burned up their flesh.

17 And Bathia, the daughter of Pharaoh, also went to bathe in the river, due to the consuming heat, and her female servants walked at the river side, and all the women of Mitsrayim as well.

18 And Bathia lifted up her eyes to the river, and she saw the ark on the water, and sent her female servant to fetch it.

19 And she opened it and saw the child, and see, the infant wept, and she had compassion on him, and she said, "This is one of the Iḅri children."

20 And all the women of Mitsrayim walking on the river side desired to nurse him, but he would not suck, for this matter was from אִרְאֵז in order to restore him to his mother's breast.

21 And at that time Miryam his sister was among the Mitsrite women at the river side, and she saw this matter and she said to Pharaoh's daughter, "Shall I go and fetch a nurse of the Ibr̄i women, that she may nurse the child for you?"

22 And Pharaoh's daughter said to her, "Go," and the young woman went and called the child's mother.

23 And Pharaoh's daughter said to Yoḳeḃed̄, "Take this child away and nurse it for me, and I will pay you your wages - two bits of silver daily." And the woman took the child and nursed it.

24 And at the end of two years, when the child grew up, she brought him to the daughter of Pharaoh, and he was as a son to her, and she called his name Mosheh, for she said, "Because I drew him out of the water."

25 And Amram his father called his name Ḥabar, for he said it was for him that he associated with his wife whom he had turned away.

26 And Yoḳeḃed̄ his mother called his name Yequthi'ēl, because, she said, "I have hoped for him to the Almighty, and Elohim restored him to me."

27 And Miryam his sister called him Yered̄, for she went down after him to the river to know what his end would be.

28 And Aharon his brother called his name Aḃi-Zanowaḥ, saying, "My father left my mother and returned to her for his sake."

29 And Qehath the father of Amram called his name Aḃiḡdor, because for his sake Elohim repaired the breach of the house of Ya'aqob̄, that they could no longer throw their male children into the water.

30 And their nurse called him **Aḅi Soḅoh**, saying, “In his tent was he hidden for three months, because of the children of **Ḥam**.”

31 And all **Yisra'ěl** called his name **Shemayahu**, son of **Nethan'ěl**, for they said, “In his days has **Elohim** heard their cries and rescued them from their oppressors.”

32 And **Mosheh** was in **Pharaoh's** house, and was as a son to **Bathia**, **Pharaoh's** daughter, and **Mosheh** grew up among the sovereign's children.

69 And in those days the sovereign of **Eḅom** died, in the eighteenth year of his reign, and was buried in his palace which he had built for himself as his royal dwelling in the land of **Eḅom**.

2 And the children of **Ĕsaw** sent to **Pethor**, which is on the river, and they brought from there a young man of good-looking eyes and handsome appearance, whose name was **Sha'ul**, and they made him sovereign over them in the place of **Samlah**.

3 And **Sha'ul** reigned over all the children of **Ĕsaw** in the land of **Eḅom** for forty years.

4 And when **Pharaoh** sovereign of **Mitsrayim** saw that the counsel which **Bil'am** had advised regarding the children of **Yisra'ěl** did not succeed, but that they were still fruitful, multiplied and increased throughout the land of **Mitsrayim**,

5 then **Pharaoh** commanded in those days that a call should be issued throughout **Mitsrayim** to the children of **Yisra'ěl**, saying, “No man shall diminish any matter of his daily labour.

6 “And the man who shall be found deficient in his labour which he performs daily, whether in mortar or in bricks, then his youngest son shall be put in their place.”

7 And the labour of **Mitsrayim** increased on the children of **Yisra'ěl** in those days, and see, if one brick was deficient in any man's daily labour, the **Mitsrites**

took his youngest boy by force from his mother, and put him to the building in place of the brick which his father had left lacking.

8 And the men of Mitsrayim did so to all the children of Yisra'ël day by day, all the days for a long period.

9 But the tribe of Lëwi did not at that time work with the Yisra'ëlites their brothers, from the beginning, for the children of Lëwi knew the cunning of the Mitsrites which they exercised at first toward the Yisra'ëlites.

70 And in the third year from the birth of Mosheh, Pharaoh was sitting at a feast, when Alparanith the sovereignty was sitting at his right and Bathia at his left, and the boy Mosheh was lying on her bosom, and Bil'am son of Be'or with his two sons, and all the princes of the reign were sitting at table in the sovereign's presence.

2 And the boy stretched out his hand on the sovereign's head, and took the crown from the sovereign's head and placed it on his own head.

3 And when the sovereign and princes saw the deed which the boy had done, the sovereign and princes were afraid, and one man to his neighbour expressed astonishment.

4 And the sovereign said to the princes who were before him at the table, "What do you speak and what do you say, O you princes, in this matter, and what is to be the judgment against the boy because of this deed?"

5 And Bil'am son of Be'or the magician answered before the sovereign and princes, and he said, "Remember now, O my master and sovereign, the dream which you dreamed many days ago, and that which your servant interpreted to you.

6 "Now therefore this is a child from the Iḅri children, in whom is the Ruah of Elohim, and let not my master

the sovereign think that this youngster did this matter without knowledge.

7 “For he is an Iḅri boy, and wisdom and understanding are with him, although he is yet a child, and with wisdom he has done this and chosen for himself the reign of Mitsrayim.

8 “For this is the manner of all the Iḅrim, to deceive sovereigns and their nobles, to do all these matters cunningly, in order to make the sovereigns of the earth and their men tremble.

9 “Indeed you know that Aḅraham their father acted so, who deceived the army of Nimroḁ sovereign of Baḅel, and Aḅimeleḁ sovereign of Gerar, and that he took possession of the land of the children of Ḥḅth and all the reigns of Kena’an.

10 “And that he went down to Mitsrayim and said of Sarah his wife, ‘She is my sister’, in order to mislead Mitsrayim and her sovereign.

11 “His son Yitḅhaq also did so when he went to Gerar and dwelt there, and his strength prevailed over the army of Aḅimeleḁ sovereign of the Pelishtites.

12 “He also thought of making the reign of the Pelishtites stumble, in saying that Ribḁqah his wife was his sister.

13 “Ya’aqoḅ also dealt treacherously with his brother, and took from his hand his birthright and his beraḁah.

14 “He then went to Paddan Aram to the house of Laḅan his mother’s brother, and cunningly obtained from him his daughter, his cattle, and all belonging to him, and fled away and returned to the land of Kena’an to his father.

15 “His sons sold their brother Yosḅph, who went down to Mitsrayim and became a slave, and was placed in the prison house for twelve years,

16 until the former Pharaoh dreamed dreams, and withdrew him from the prison house, and made him

great above all the princes in Mitsrayim because of his interpreting his dreams to him.

17 “And when Elohim caused a scarcity of food throughout the land, he sent for and brought his father and all his brothers, and the whole of his father’s household, and supported them without price or reward, and bought the Mitsrites for slaves.

18 “Now therefore my master sovereign see, this child has risen up in their place in Mitsrayim, to do according to their deeds and to strive with every sovereign, prince and judge.

19 “If it please the sovereign, let us now spill his blood on the ground, lest he grow up and take away the reign from your hand, and the hope of Mitsrayim perish after he come to reign.”

20 And Bil’am said to the sovereign, “Let us also call for all the judges of Mitsrayim and the wise men thereof, and let us know if the judgment of death is due to this boy as you say, and then we will slay him.”

21 And Pharaoh sent and called for all the wise men of Mitsrayim, and they came before the sovereign, and a messenger of אִיִּי came among them, and he was like one of the wise men of Mitsrayim.

22 And the sovereign said to the wise men, “Indeed you have heard what this Ibri boy who is in the house has done, and thus has Bil’am judged in the matter.

23 “Now you judge also and see what is due to the boy for the deed he has done.

24 And the messenger, who seemed like one of the wise men of Pharaoh, answered and said as follows, before all the wise men of Mitsrayim and before the sovereign and the princes:

25 “If it please the sovereign, let the sovereign send for men who shall bring before him a shoham stone and a coal of fire, and place them before the child, and if the child stretches out his hand and take the shoham

stone, then we shall know that with wisdom the boy has done all that he has done, and we must slay him.

26 “But if he stretches out his hand on the coal, then we shall know that it was not with knowledge that he did this matter, and he shall live.”

27 And the word seemed good in the eyes of the sovereign and the princes, so the sovereign did according to the word of the messenger of אִיִּיִּי.

28 And the sovereign ordered the shoham stone and coal to be brought and placed before Mosheh.

29 And they placed the boy before them, and the boy strove to stretch out his hand to the shoham stone, but the messenger of אִיִּיִּי took his hand and placed it on the coal, and the coal became extinguished in his hand, and he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became slow in mouth and tongue.

30 And when the sovereign and princes saw this, they knew that Mosheh had not acted with wisdom in taking off the crown from the sovereign’s head.

31 So the sovereign and princes refrained from slaying the child, so Mosheh remained in Pharaoh’s house, growing up, and אִיִּיִּי was with him.

32 And while the boy was in the sovereign’s house, he was robed in purple and he grew among the children of the sovereign.

33 And when Mosheh grew up in the sovereign’s house, Bathia the daughter of Pharaoh considered him as a son, and all the household of Pharaoh honoured him, and all the men of Mitsrayim were afraid of him.

34 And he went out daily and came to the land of Goshen, where his brothers the children of Yisra’ël were, and Mosheh saw them daily in shortness of breath and hard labour.

35 And Mosheh asked them, saying, “Why is this labour weighed out to you day by day?”

36 And they told him all that had befallen them, and all the commands which Pharaoh had put upon them before his birth.

37 And they told him all the counsels which Bil'am son of Be'or had counselled against them, and what he had also counselled against him in order to slay him when he had taken the sovereign's crown from off his head.

38 And when Mosheh heard these words his wrath was kindled against Bil'am, and he sought to kill him, and he was in ambush for him day by day.

39 And Bil'am was afraid of Mosheh, and he and his two sons rose up and went out from Mitsrayim, and they fled and delivered their beings and took themselves to the land of Kush to Kikianus, sovereign of Kush.

40 And Mosheh was in the sovereign's house going out and coming in. אֱלֹהִים gave him favour in the eyes of Pharaoh, and in the eyes of all of his servants, and in the eyes of all the people of Mitsrayim, and they loved Mosheh exceedingly.

41 And the day arrived when Mosheh went to Goshen to see his brothers, that he saw the children of Yisra'el in their burdens and hard labour, and Mosheh was grieved for their sakes.

42 And Mosheh returned to Mitsrayim and went to the house of Pharaoh, and came before the sovereign, and Mosheh bowed down before the sovereign.

43 And Mosheh said to Pharaoh, "Please my master, I have come to seek a small request from you, do not turn my face away empty." And Pharaoh said to him, "Speak."

44 And Mosheh said to Pharaoh, "Let there be given to your servants the children of Yisra'el who are in Goshen, one day to rest from their labour on it."

45 And the sovereign answered Mosheh and said, "Look, I have lifted up your face in this matter to grant your request."

46 And Pharaoh ordered a call to be issued throughout Mitsrayim and Goshen, saying,

47 “To you, all the children of Yisra’ël, thus says the sovereign, ‘For six days you shall do your work and labour, but on the seventh day you shall rest, and shall not perform any work, thus shall you do all the days, as the sovereign and Mosheh son of Bathia have commanded.’ ”

48 And Mosheh rejoiced at this word which the sovereign had granted to him, and all the children of Yisra’ël did as Mosheh ordered them.

49 For this matter was from אֶרְרַא to the children of Yisra’ël, for אֶרְרַא had begun to remember the children of Yisra’ël to save them for the sake of their fathers.

50 And אֶרְרַא was with Mosheh and his name went throughout Mitsrayim.

51 And Mosheh became great in the eyes of all the Mitsrites, and in the eyes of all the children of Yisra’ël, seeking good for his people Yisra’ël and speaking words of peace regarding them to the sovereign.

71 And when Mosheh was eighteen years old, he desired to see his father and mother, and he went to them to Goshen. And when Mosheh had come near Goshen, he came to the place where the children of Yisra’ël were occupied in work, and he saw their burdens, and he saw a Mitsrite smiting one of his Ibri brothers.

2 And when the man who was beaten saw Mosheh he ran to him for help, for the man Mosheh was greatly respected in the house of Pharaoh, and he said to him, “My master attend to me! This Mitsrite came to my house in the night, bound me, and came to my wife in my presence, and now he seeks to take my life away.”

3 And when Mosheh heard this wicked matter, his wrath was kindled against the Mitsrite, and he turned this way and the other, and when he saw there was no

man there, he smote the Mitsrite and hid him in the sand, and delivered the Iḅri from the hand of him that smote him.

4 And the Iḅri went to his house, and Mosheh returned to his home, and went out and came back to the sovereign's house.

5 And when the man had returned home, he thought of rejecting his wife, for it was not right in the house of Ya'aqob, for any man to come to his wife after she had been defiled.

6 And the woman went and told her brothers, and the woman's brothers sought to slay him, but he fled to his house and escaped.

7 And on the second day Mosheh went out to his brothers, and looked, and see, two men were quarreling, and he said to the wicked one, "Why do you smite your neighbour?"

8 And he answered him and said to him, "Who has appointed you for a prince and judge over us? Do you think to slay me as you slew the Mitsrite?" And Mosheh was afraid and he said, "Indeed the matter is known!"

9 And Pharaoh heard of this matter, and he ordered Mosheh to be slain. So Elohim sent his messenger, and he appeared to Pharaoh in the likeness of a captain of the guard.

10 And the messenger of אֱלֹהִים took the sword from the hand of the captain of the guard, and took his head off with it, for the likeness of the captain of the guard was turned into the likeness of Mosheh.

11 And the messenger of אֱלֹהִים took hold of the right hand of Mosheh, and brought him out from Mitsrayim, and placed him outside the borders of Mitsrayim, a distance of forty days' journey.

12 And Aharon his brother alone remained in the land of Mitsrayim, and he naḅu to the children of Yisra'el, saying,

13 “Thus says אֱלֹהִים Elohim of your ancestors, ‘Throw away, each man, the abominations of his eyes, and do not defile yourselves with the idols of Mitsrayim.’ ”

14 And the children of Yisra’ël rebelled and would not listen to Aharon at that time.

15 And אֱלֹהִים thought to destroy them, were it not that אֱלֹהִים remembered the covenant which he had made with Abraham, Yitshaq and Ya’aqob.

16 In those days the hand of Pharaoh continued to be severe against the children of Yisra’ël, and he crushed and oppressed them until the time when Elohim sent forth his word and took notice of them.

72 And it came to be in those days that there was a great battle between the children of Kush and the children of the East and Aram, and they rebelled against the sovereign of Kush in whose hands they were.

2 So Kikianus sovereign of Kush went forth with all the children of Kush, a people numerous as the sand, and he went to fight against Aram and the children of the East, to bring them under subjection.

3 And when Kikianus went out, he left Bil’am the magician, with his two sons, to guard the city, and the lowest sort of the people of the land.

4 So Kikianus went out to Aram and the children of the East, and he fought against them and smote them, and they all fell down wounded before Kikianus and his people.

5 And he took many of them captives and he brought them under subjection as at first, and he encamped on their land to take tribute from them as usual.

6 And Bil’am son of Be’or, when the sovereign of Kush had left him to guard the city and the poor of the city, he rose up and conspired with the people of the land to rebel against sovereign Kikianus, not to let him enter the city when he should come home.

7 And the people of the land listened to him, and they swore to him and made him sovereign over them, and his two sons for captains of the army.

8 So they rose up and raised the walls of the city at the two corners, and they built an exceedingly strong building.

9 And at the third corner they dug ditches without number, between the city and the river which surrounded the whole land of Kush, and they made the waters of the river burst forth there.

10 At the fourth corner they collected numerous serpents by their spells and divination, and they fortified the city and dwelt in it, and no one went out or in before them.

11 And Kikianus fought against Aram and the children of the East and he subdued them as before, and they gave him their usual tribute, and he went and returned to his land.

12 And when Kikianus the sovereign of Kush approached his city and all the captains of the armies with him, they lifted up their eyes and saw that the walls of the city were built up and greatly raised, so the men were astonished at this.

13 And they said to one another, "It is because they saw that we were delayed in battle and were greatly afraid of us, that is why they have done this matter and raised the city walls and fortified them so that the sovereigns of Kena'an might not come in battle against them."

14 So the sovereign and the companies approached the city door and they looked up and see, all the gates of the city were closed, and they called out to the watchmen, saying, "Open for us, that we may enter the city."

15 But the watchmen refused to open to them by the order of Bil'am the magician, their sovereign, they did not allow them to enter their city.

16 So they appointed a battle with them opposite the city gate, and one hundred and thirty men of the army at Kikianus fell on that day.

17 And on the next day they continued to fight, and they fought at the side of the river. They strove to pass but were not able, so some of them sank in the pits and died.

18 So the sovereign ordered them to cut down trees to make rafts, on which they might pass over to them, and they did so.

19 And when they came to the place of the ditches, the waters revolved by mills, and two hundred men on ten rafts were drowned.

20 And on the third day they came to fight at the side where the serpents were, but they could not approach there, for the serpents slew of them one hundred and seventy men, and they ceased fighting against Kush. And they besieged Kush for nine years, no person came out or in.

21 At that time when the battle and the siege was against Kush, Mosheh fled from Mitsrayim from Pharaoh who sought to kill him for having slain the Mitsrite.

22 And Mosheh was eighteen years old when he fled from Mitsrayim from the presence of Pharaoh, and he fled and escaped to the camp of Kikianus, which at that time was besieging Kush.

23 And Mosheh was nine years in the camp of Kikianus sovereign of Kush, all the time that they were besieging Kush, and Mosheh went out and came in with them.

24 And the sovereign and princes and all the fighting men loved Mosheh, for he was great and worthy. His stature was like a noble lion, his face was like the sun, and his strength was like that of a lion, and he was counsellor to the sovereign.

25 And at the end of nine years, Kikianus was seized with a deadly disease, and his illness prevailed over him, and he died on the seventh day.

26 So his servants embalmed him and carried him and buried him opposite the city gate to the north of the land of Mitsrayim.

27 And they built an elegant, strong and high building over him, and they placed great stones below.

28 And the sovereign's scribes engraved on those stones all the might of their sovereign Kikianus, and all his battles which he had fought. See, they are written there at this day.

29 Now after the death of Kikianus sovereign of Kush, it grieved his men and companies greatly because of the battle.

30 So they said one to the other, "Give us counsel what we are to do at this time, as we have dwelt in the wilderness nine years away from our homes.

31 "If we say we will fight against the city, many of us will fall wounded or killed, and if we remain here in the siege we shall also die,

32 for now all the sovereigns of Aram and of the children of the East will hear that our sovereign is dead, and they will attack us suddenly in a hostile manner, and they will fight against us and leave no remnant of us.

33 "Now therefore let us go and make a sovereign over us, and let us remain in the siege until the city is delivered up to us."

34 And they desired to choose on that day a man for a sovereign from the army of Kikianus, but they found none of their choice like Mosheh to reign over them.

35 And they hastened and each man stripped off his garments and cast them upon the ground, and they made a great heap and placed Mosheh upon it.

36 And they rose up and blew with trumpets and called out before him, and said, "May the sovereign live, may the sovereign live!"

37 And all the people and nobles swore to him to give him Adoniyah the sovereignty, the Kushite, wife of Kikianus for a wife, and they made Mosheh sovereign over them on that day.

38 And all the people of Kush sent a call on that day, saying, "Every man must give something to Mosheh of what is in his possession."

39 And they spread out a sheet on the heap, and every man cast into it something of what he had, one a gold earring and the other a coin.

40 Also of shoham stones, bdellium, pearls and marble the children of Kush cast to Mosheh on the heap, also silver and gold in great quantities.

41 And Mosheh took all the silver and gold, all the vessels, and the bdellium and shoham stones, which all the children of Kush had given to him, and he placed them among his treasures.

42 And Mosheh reigned over the children of Kush on that day, in the place of Kikianus sovereign of Kush.

73 In the fifty-fifth year of the reign of Pharaoh sovereign of Mitsrayim, that is in the hundred and fifty-seventh year of the Yisra'élites going down into Mitsrayim, Mosheh reigned in Kush.

2 Mosheh was twenty-seven years old when he began to reign over Kush, and he reigned forty years.

3 And אִיִּזְרָאֵל granted Mosheh favour and kindness in the eyes of all the children of Kush, and the children of Kush loved him exceedingly, so Mosheh was favoured by אִיִּזְרָאֵל and by men.

4 And in the seventh day of his reign, all the children of Kush assembled and came before Mosheh and bowed down to him to the ground.

5 And all the children spoke together in the presence of the sovereign, saying, "Give us counsel that we may see what is to be done to this city,

6 for it is now nine years that we have been besieging round about the city, and have not seen our children and our wives."

7 So the sovereign answered them, saying, "If you will listen to my voice in all that I shall command you, then אִרְאֵל will give the city into our hands and we shall subdue it,

8 for if we fight against them as in the former battle which we had with them before the death of Kikianus, many of us will fall down wounded as before.

9 "Now therefore look, here is counsel for you in this matter; if you will listen to my voice, then the city will be delivered into our hands."

10 So all the armies answered the sovereign, saying, "All that our master shall command, that we will do."

11 And Mosheh said to them, "Pass through and make a call in the whole camp to all the people, saying,

12 'Thus says the sovereign, "Go into the forest and bring with you the young of the stork, each man a young one in his hand.

13 "And any person transgressing the word of the sovereign, who shall not bring his young one, he shall die, and the sovereign will take all belonging to him.

14 "And when you shall bring them they shall be in your keeping; you shall raise them until they grow up, and you shall teach them to dart upon, as is the way of the young of the hawk." ' "

15 So all the children of Kush heard the words of Mosheh, and they rose up and sent a call to be issued throughout the camp, saying,

16 "Unto you, all the children of Kush, the sovereign's order is: that you go all together to the forest, and catch there the young storks, each man his young one in his hand, and you shall bring them home.

17 “And any person violating the order of the sovereign shall die, and the sovereign will take all that belongs to him.”

18 And all the people did so, and they went out to the forest and they climbed the fir trees and caught, each man a young one in his hand, all the young of the storks. And they brought them into the desert and reared them by order of the sovereign, and they taught them to dart upon, similar to the young hawks.

19 And after the young storks were reared, the sovereign ordered them to be hungered for three days, and all the people did so.

20 And on the third day, the sovereign said to them, “Strengthen yourselves and become mighty men, and each man put on his armour and gird his sword upon him, and each man ride his horse and each take his young stork in his hand.

21 “And we will rise up and fight against the city at the place where the serpents are.” And all the people did as the sovereign had ordered.

22 And each man took his young one in his hand, and they went away, and when they came to the place of the serpents the sovereign said to them, “Each man send out his young stork upon the serpents.”

23 And each man sent out his young stork at the sovereign’s order, and the young storks ran upon the serpents and they devoured them all and destroyed them out of that place.

24 And when the sovereign and people had seen that all the serpents were destroyed in that place, all the people raised up a great shout.

25 And they approached and fought against the city and took it and subdued it, and they entered the city.

26 And there died on that day one thousand and one hundred men of the people of the city; all that inhabited the city, but not one of the people besieging died.

27 So all the children of Kush went each to his home, to his wife and children and to all belonging to him.

28 And Bil'am the magician, when he saw that the city was taken, opened the gate and he and his two sons and eight brothers fled and returned to Mitsrayim to Pharaoh sovereign of Mitsrayim.

29 They are the sorcerers and magicians who are mentioned in the Book of the Torah, standing against Mosheh when אֱלֹהִים brought the plagues upon Mitsrayim.

30 So Mosheh took the city by his wisdom, and the children of Kush placed him on the throne instead of Kikianus sovereign of Kush.

31 And they placed the royal crown upon his head, and they gave him for a wife Adoniyah the Kushite sovereignty, wife of Kikianus.

32 And Mosheh revered אֱלֹהִים Elohim of his fathers, so that he did not come to her, nor did he turn his eyes to her,

33 for Mosheh remembered how Abraham had made his servant El'azar swear, saying to him, "You shall not take a woman from the daughters of Kena'an for my son Yitshaq."

34 Also what Yitshaq did when Ya'aqob had fled from his brother, when he commanded him, saying, "You shall not take a wife from the daughters of Kena'an, nor make alliance with any of the children of Ham.

35 "For אֱלֹהִים our Elohim gave Ham son of Noah, and his children and all his seed, as slaves to the children of Shēm and to the children of Yepheth, and to their seed after them for slaves, forever."

36 Therefore Mosheh did not turn his heart nor his eyes to the wife of Kikianus all the days that he reigned over Kush.

37 And Mosheh revered אֱלֹהִים his Elohim all his life, and Mosheh walked before אֱלֹהִים in truth, with all his heart and being, he did not turn from the right Way all

the days of his life. He did not turn aside from the Way either to the right or to the left, in which Abraham, Yitshaq and Ya'aqob had walked.

38 And Mosheh strengthened himself in the reign of the children of Kush, and he guided the children of Kush with his usual wisdom, and Mosheh prospered in his reign.

39 And at that time Aram and the children of the East heard that Kikianus sovereign of Kush had died, so Aram and the children of the East rebelled against Kush in those days.

40 And Mosheh gathered all the children of Kush, a very mighty people, about thirty thousand men, and he went out to fight against Aram and the children of the East.

41 And they went at first to the children of the East, and when the children of the East heard their report, they went to meet them, and engaged in battle with them.

42 And the battle was fierce against the children of the East, so אִרְאֵל gave all the children of the East into the hand of Mosheh, and about three hundred men fell down slain.

43 And all the children of the East turned back and retreated, so Mosheh and the children of Kush followed them and subdued them, and put them to compulsory labour, as was their custom.

44 So Mosheh and all the people with him passed over from there to the land of Aram for battle.

45 And the people of Aram also went to meet them, and they fought against them, and אִרְאֵל delivered them into the hand of Mosheh, and many of the men of Aram fell down wounded.

46 And Aram also were subdued by Mosheh and the people of Kush, and also gave their usual levy.

47 And Mosheh brought Aram and the children of the East under subjection to the children of Kush, and

Mosheh and all the people who were with him, returned to the land of Kush.

48 And Mosheh strengthened himself in the reign of the children of Kush, and אַפְרַיִם was with him, and all the children of Kush revered him.

74 In the end of years Sha'ul sovereign of Edom died, and Ba'al-Hanan son of Akbor reigned in his place.

2 In the sixteenth year of the reign of Mosheh over Kush, Ba'al-Hanan son of Akbor reigned in the land of Edom over all the children of Edom for thirty-eight years.

3 In his days Mo'ab rebelled against the power of Edom, having been under Edom since the days of Hadad son of Bedad, who smote them and Midyan, and brought Mo'ab under subjection to Edom.

4 And when Ba'al-Hanan son of Akbor reigned over Edom, all the children of Mo'ab withdrew their allegiance from Edom.

5 And Angëas sovereign of Aphrika died in those days, and Azdrubal his son reigned in his place.

6 And in those days Yaneas sovereign of the children of the Hittites died, and they buried him in his palace which he had built for himself in the plain of Kanopia for a residence, and Latinus reigned in his place.

7 In the twenty-second year of the reign of Mosheh over the children of Kush, Latinus reigned forty-five years over the children of the Hittites.

8 And he also built for himself a great and mighty tower, and in it he built an elegant palace for his residence, to conduct his reign, as was the custom.

9 In the third year of his reign he sent a call to be made to all his skillful men, who made many ships for him.

10 And Latinus assembled all his armies, and they came in ships, and went in them to fight against Azdrubal son of Angëas sovereign of Aphrika, and

they came to Aphrika and engaged in battle with Azdrubal and his army.

11 And Latinus prevailed over Azdrubal, and Latinus took from Azdrubal the water-shaft which his father had brought from the children of the Hittites, when he took Yaniah the daughter of Uzi for a wife. So Latinus overthrew the bridge of the water-shaft, and smote the whole army of Azdrubal a severe blow.

12 And the remaining strong men of Azdrubal strengthened themselves, and their hearts were filled with envy, and trying death, they again engaged in battle with Latinus sovereign of the Hittites.

13 And the battle was fierce upon all the men of Aphrika, and they all fell wounded before Latinus and his people, and Azdrubal the sovereign also fell in the battle.

14 And the sovereign Azdrubal had a very good-looking daughter, whose name was Ushpezena, and all the men of Aphrika embroidered her likeness on their garments, because of her exceedingly good looks and lovely appearance.

15 And the men of Latinus saw Ushpezena, the daughter of Azdrubal, and praised her before Latinus their sovereign.

16 And Latinus ordered her to be brought to him, and Latinus took Ushpezena for a wife, and he turned back on his way to the Hittites.

17 And it came to be after the death of Azdrubal son of Angėas, when Latinus had turned back to his land from the battle, that all the inhabitants of Aphrika rose up and took Anibal son of Angėas, the younger brother of Azdrubal, and made him sovereign instead at his brother over the whole land at Aphrika.

18 And when he reigned, he resolved to go to the Hittites to fight against the children of the Hittites, to avenge the cause of Azdrubal his brother, and the cause of the inhabitants of Aphrika, and he did so.

19 And he made many ships, and he came in them with his whole army, and he went to the Hittites.

20 So Anibal fought with the children of the Hittites, and the children of the Hittites fell wounded before Anibal and his army, and Anibal avenged his brother's cause.

21 And Anibal continued the battle for eighteen years with the children of the Hittites, and Anibal dwelt in the land of the Hittites and encamped there for a long time.

22 And Anibal smote the children of the Hittites very severely, and he slew their great men and princes. And of the rest of the people he smote about eighty thousand men.

23 And at the end of days and years, Anibal returned to his land of Aphrika, and he reigned safely in the place of Azdrubal his brother.

75 At that time, in the hundred and eightieth year of the Yisra'elites going down to Mitsrayim, there went out from Mitsrayim thirty thousand mighty men on foot, from the children of Yisra'el, who were all of the tribe of Yosëph, of the children of Ephrayim son of Yosëph.

2 For they said the period was completed which אַרְבָּע had appointed to the children of Yisra'el in the times of old, which he had spoken to Abraham.

3 And these men girded themselves, and each man put his sword at his side, and every man his armour upon him, and they trusted to their strength, and went out together from Mitsrayim with a mighty hand.

4 But they brought no food for the journey, only silver and gold, they did not even bring bread for that day in their hands, for they thought of getting their food for payment from the Pelishtites, and if not they would take it by force.

5 And these men were very great and mighty men, one man could pursue a thousand and two could put

ten thousand to flight, so they trusted to their strength and went together as they were.

6 And they directed their course toward the land of Gath, and went down and found the shepherds of Gath feeding the cattle of the children of Gath.

7 And they said to the shepherds, "Give us some of the sheep for payment, that we may eat, for we are hungry, for we have eaten no bread today."

8 And the shepherds said, "Are they our sheep or cattle that we should give them to you even for payment?" so the children of Ephrayim approached to take them by force.

9 And the shepherds of Gath shouted over them so that their cry was heard at a distance, so all the children of Gath went out to them.

10 And when the children of Gath saw the evil deeds of the children of Ephrayim, they returned and assembled the men of Gath, and each man put on his armour, and came out to the children of Ephrayim for battle.

11 And they engaged with them in the valley of Gath, and the battle was fierce, and they smote from each other a great many on that day.

12 And on the second day the children of Gath sent to all the cities of the Pelishtites that they should come to their help, saying,

13 "Come up to us and help us, that we may smite the children of Ephrayim who have come out from Mitsrayim to take our cattle, and to fight against us without cause."

14 Now the beings of the children of Ephrayim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went out from the cities of the Pelishtites to the assistance of the men of Gath.

15 And these men were engaged in battle with the children of Ephrayim, and אֶרְבָּנִים delivered the children of Ephrayim into the hands of the Pelishtites.

16 And they smote all the children of Ephrayim, all who had gone out from Mitsrayim. None were remaining but ten men who had run away from the battle.

17 For this evil was from אֶרְבָּנִים against the children of Ephrayim, for they transgressed the word of אֶרְבָּנִים in going out from Mitsrayim, before the time had arrived which אֶרְבָּנִים in the days of old had appointed to Yisra'ël.

18 And of the Pelishtites also there fell a great many, about twenty thousand men, and their brothers carried them and buried them in their cities.

19 And the slain of the children of Ephrayim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones.

20 And the men who had escaped from the battle came to Mitsrayim, and told all the children of Yisra'ël all that had befallen them.

21 And their father Ephrayim mourned over them for many days, and his brothers came to console him.

22 And he came to his wife and she bore a son, and he called his name Beri'ah, for she was unfavoured in his house.

76 And Mosheh son of Amram was still sovereign in the land of Kush in those days, and he prospered in his reign, and he conducted the reign of the children of Kush in justice, in righteousness, and integrity.

2 And all the children of Kush loved Mosheh all the days that he reigned over them, and all the inhabitants of the land of Kush greatly revered him.

3 And in the fortieth year of the reign of Mosheh over Kush, Mosheh was sitting on the royal throne while

Adoniyah the sovereignty was before him, and all the nobles were sitting around him.

4 And Adoniyah the sovereignty said before the sovereign and the princes, "What is this deed which you, the children of Kush, have done for this long time?

5 "Indeed you know that for the forty years this man has reigned over Kush he has not approached me, nor has he served the mighty ones of the children of Kush.

6 "Now therefore hear, O you children of Kush, and no longer let this man reign over you as he is not of our flesh.

7 "Look Menakrus my son is grown up, let him reign over you, for it is better for you to serve the son of your master, than to serve a stranger; a slave of the sovereign of Mitsrayim."

8 And all the people and nobles of the children of Kush heard the words which Adoniyah the sovereignty had spoken in their ears.

9 And all the people were preparing until the evening, and in the morning they rose early and made Menakrus, son of Kikianus, sovereign over them.

10 But all the children of Kush were afraid to stretch out their hand against Mosheh, for אִי־אֵל was with Mosheh, and the children of Kush remembered the oath which they swore to Mosheh, so they did no harm to him.

11 But the children of Kush gave many presents to Mosheh, and sent him from them with great honour.

12 So Mosheh went out from the land of Kush, and went home and ceased to reign over Kush. And Mosheh was sixty-six years old when he went out from the land of Kush, for the matter was from אִי־אֵל, for the period had arrived which he had appointed in the days of old, to bring out Yisra'ël from the affliction of the children of Ham.

13 So Mosheh went to Midyan, for he was afraid to return to Mitsrayim because of Pharaoh, and he went and sat at a well of water in Midyan.

14 And the seven daughters of Re'uw'ël the Midyanite went out to feed their father's flock.

15 And they came to the well and drew water to water their father's flock.

16 So the shepherds of Midyan came and drove them away, and Mosheh rose up and helped them and watered the flock.

17 And they came home to their father Re'uw'ël, and told him what Mosheh did for them.

18 And they said, "A Mitsrite man has delivered us from the hands of the shepherds; he drew up water for us and watered the flock."

19 And Re'uw'ël said to his daughters, "And where is he? Why have you left the man?"

20 And Re'uw'ël sent for him and fetched him and brought him home, and he ate bread with him.

21 And Mosheh related to Re'uw'ël that he had fled from Mitsrayim and that he reigned forty years over Kush, and that afterward they had taken the reign from him, and had sent him away in peace with honour and with presents.

22 And when Re'uw'ël had heard the words of Mosheh, Re'uw'ël said within himself, "I will put this man into the prison house, whereby I shall appease the children of Kush, for he has fled from them."

23 And they took and put him in the prison house, and Mosheh was in prison ten years. And while Mosheh was in the prison house, Tsipporah the daughter of Re'uw'ël took pity on him, and supported him with bread and water all the time.

24 And all the children of Yisra'ël were still in the land of Mitsrayim serving the Mitsrites in all manner of hard labour, and the hand of Mitsrayim continued in severity over the children of Yisra'ël in those days.

25 At that time אִרְאֵן smote Pharaoh sovereign of Mitsrayim, and afflicted him with the plague of leprosy from the sole of his foot to the crown of his head. Because of the cruel treatment of the children of Yisra'ël this plague was at that time from אִרְאֵן on Pharaoh sovereign of Mitsrayim.

26 For אִרְאֵן had listened to the prayer of His people the children of Yisra'ël, and their cry reached Him for the sake of their hard labour.

27 Still his wrath did not turn from them, and the hand of Pharaoh was still outstretched against the children of Yisra'ël, and Pharaoh hardened his neck before אִרְאֵן, and he increased his yoke over the children of Yisra'ël, and embittered their lives with all manner of hard work.

28 And when אִרְאֵן had inflicted the plague upon Pharaoh sovereign of Mitsrayim, he asked his wise men and sorcerers to cure him.

29 And his wise men and sorcerers said to him that if the blood of little children were put into the wounds he would be healed.

30 And Pharaoh listened to them, and sent his attendants to Goshen to the children of Yisra'ël to take their little children.

31 And Pharaoh's attendants went and took the infants of the children of Yisra'ël from the bosoms of their mothers by force, and they brought them to Pharaoh daily, a child each day, and the physicians killed them and applied them to the plague; thus they did all the days.

32 And the number of the children which Pharaoh slew was three hundred and seventy-five.

33 But אִרְאֵן did not listen to the physicians of the sovereign of Mitsrayim, and the plague went on increasing greatly.

34 And Pharaoh was afflicted ten years with that plague, still the heart of Pharaoh was more hardened against the children of Yisra'ël.

35 And at the end of ten years אִף־אִף continued to afflict Pharaoh with destructive plagues.

36 And אִף־אִף smote him with an evil tumor and sickness of the stomach, and the plague turned into a severe boil.

37 At that time the two attendants of Pharaoh came from the land of Goshen where all the children of Yisra'ël were, and went to the house of Pharaoh and said to him, "We have seen the children of Yisra'ël slacken in their work and are negligent in their labour."

38 And when Pharaoh heard the words of his attendants, his wrath was kindled against the children of Yisra'ël exceedingly, for he was greatly grieved at his bodily pain.

39 And he answered and said, "Now that the children of Yisra'ël know that I am ill, they turn and scoff at us! Now therefore harness my chariot for me, and I will take myself to Goshen and will see the scoffing of the children of Yisra'ël with which they are mocking me."

So his servants harnessed the chariot for him,

40 and they took and made him ride on a horse, for he was not able to ride by himself.

41 And he took ten horsemen and ten footmen with him, and went to the children of Yisra'ël to Goshen.

42 And when they had come to the border of Mitsrayim, the sovereign's horse passed into a narrow place, elevated in the hollow part of the vineyard, fenced on both sides; the low, plain country being on the other side.

43 And the horses ran rapidly in that place and pressed each other, and the other horses pressed the sovereign's horse.

44 And the sovereign's horse fell into the low plain while the sovereign was riding on it, and when he fell,

the chariot rolled over the sovereign's face and the horse lay upon the sovereign. And the sovereign cried out, for his flesh was very sore.

45 And the flesh of the sovereign was torn from him, and his bones were broken and he could not ride, for this matter was from אִי־אִי on him, for אִי־אִי had heard the cries of His people the children of Yisra'ël and their affliction.

46 And his servants carried him on their shoulders, a little at a time, and they brought him back to Mitsrayim, and the horsemen who were with him also came back to Mitsrayim.

47 And they placed him in his bed, and the sovereign knew that his end was come to die, so Aparanith the sovereigness, his wife came and cried before the sovereign, and the sovereign wept a great weeping with her.

48 And all his nobles and servants came on that day and saw the sovereign in that affliction, and wept a great weeping with him.

49 And the princes of the sovereign and all his counsellors advised the sovereign to cause one to reign in his place in the land, whosoever he should choose from his sons.

50 And the sovereign had three sons and two daughters which Aparanith the sovereigness, his wife had borne to him, besides the sovereign's children of concubines.

51 And these were their names: the first-born Othri, the second Adiqam, and the third Morion, and their sisters, the name of the elder Bathia and of the other Akuzi.

52 And Othri the first-born of the sovereign was a fool, hasty and hurried in his words.

53 But Adiqam was a cunning and wise man and knowing in all the wisdom of Mitsrayim, but of ugly

appearance, fat fleshed, and very short in stature; his height was one ammah.

54 And when the sovereign saw Adiqam his son intelligent and wise in all matters, the sovereign resolved that he should be sovereign in his place after his death.

55 And he took for him a wife, Gedudah daughter of Abilot, and he was ten years old, and she bore to him four sons.

56 And afterward he went and took three wives and brought forth eight sons and three daughters.

57 And the condition greatly prevailed over the sovereign, and his flesh stank like the flesh of a carcass cast on the field in summer time, during the heat of the sun.

58 And when the sovereign saw that his sickness had greatly strengthened itself over him, he ordered his son Adiqam to be brought to him, and they made him sovereign over the land in his place.

59 And at the end of three years, the sovereign died, in shame, disgrace and disgust, and his servants carried him and buried him in the burial place of the sovereigns of Mitsrayim in Tso'an Mitsrayim.

60 But they did not embalm him as was usual with sovereigns, for his flesh was putrid, and they could not approach to embalm him because of the stench, so they buried him in haste.

61 For this evil was from אַף־אָר on him, for אַף־אָר had repaid him evil for the evil which he had done to Yisra'ël in his days.

62 And he died with fear and with shame, and his son Adiqam reigned in his place.

77 Adiqam was twenty years old when he reigned over Mitsrayim. He reigned four years.

2 In the two hundred and sixth year of Yisra'ël's going down to Mitsrayim Adiqam reigned over Mitsrayim, but

he did not continue long in his reign over Mitsrayim as his fathers had continued their reigns.

3 For Mēlol his father reigned ninety-four years in Mitsrayim, but he was sick ten years and died, for he had been wicked before אַיִן אֵל.

4 And all the Mitsrites called the name of Aḏiqam, Pharaoh like the name of his fathers, as was their custom to do in Mitsrayim.

5 And all the wise men of Pharaoh called the name of Aḏiqam, Aḥuz, for aḥuz means short in the Mitsrite language.

6 And Aḏiqam was exceedingly ugly, and he was an ammah and a span and he had a great beard which reached to the soles of his feet.

7 And Pharaoh sat upon his father's throne to reign over Mitsrayim, and he conducted the reign of Mitsrayim in his wisdom.

8 And while he reigned he exceeded his father and all the preceding sovereigns in wickedness, and he increased his yoke over the children of Yisra'ēl.

9 And he went with his servants to Goshen to the children of Yisra'ēl, and he strengthened the labour over them, and he said to them, "Complete your work, each day's task, and do not let your hands slacken from your work from this day onward as you did in the days of my father."

10 And he placed officers over them from among the children of Yisra'ēl, and over these officers he placed taskmasters from among his servants.

11 And he placed over them a measure of bricks for them to do according to that number, day by day, and he turned back and went to Mitsrayim.

12 At that time the taskmasters of Pharaoh ordered the officers of the children of Yisra'ēl according to the command of Pharaoh, saying,

13 “Thus says Pharaoh, ‘Do your work each day, and finish your task, and observe the daily measure of bricks; do not diminish it.’

14 ‘And it shall come to pass that if you are deficient in your daily bricks, I will put your young children in their place.’ ”

15 And the task-masters of Mitsrayim did so in those days as Pharaoh had ordered them.

16 And whenever any deficiency was found in the children of Yisra’ël’s measure of their daily bricks, the task-masters of Pharaoh would go to the wives of the children of Yisra’ël and take infants of the children of Yisra’ël to the number of bricks deficient. They would take them by force from their mother’s bosom, and put them in the building instead of the bricks,

17 while their fathers and mothers were crying over them and weeping when they heard the weeping voices of their infants in the wall of the building.

18 And the task-masters prevailed over Yisra’ël, that the Yisra’ëlites should place their children in the building, so that a man placed his son in the wall and put mortar over him, while his eyes wept over him, and his tears ran down upon his child.

19 And the task-masters of Mitsrayim did so to the infants of Yisra’ël for many days, and no one pitied or had compassion over the infants of the children of Yisra’ël.

20 And the number of all the children killed in the building was two hundred and seventy, some whom they had built upon instead of the bricks which had been left deficient by their fathers, and some whom they had drawn out dead from the building.

21 And the labour imposed on the children of Yisra’ël in the days of Adiqam exceeded in hardship that which they did in the days of his father.

22 And the children of Yisra’ël sighed every day because of their heavy work, for they had said to

themselves, “See when Pharaoh shall die, his son will rise up and lighten our work.”

23 But they increased the latter work more than the former, and the children of Yisra’ël sighed at this and their cry ascended to Elohim because of their labour.

24 And Elohim heard the voice of the children of Yisra’ël and their cry, in those days, and Elohim remembered His covenant to them which He had made with Aḇraham, Yitsh̄aq and Ya’aqob̄.

25 And Elohim saw the burden of the children of Yisra’ël, and their heavy work in those days, and He determined to deliver them.

26 And Mosheh son of Amram was still confined in the dungeon in those days, in the house of Re’uw’ël the Midyanite, but Tsipporah the daughter of Re’uw’ël supported him with food secretly day by day.

27 And Mosheh was confined in the dungeon in the house of Re’uw’ël for ten years.

28 And at the end of ten years, which was the first year of the reign of Pharaoh over Mitsrayim in the place of his father,

29 Tsipporah said to her father Re’uw’ël, “No person inquires or seeks after the Iḇri, whom you bound in prison now ten years.

30 “Now therefore, if it is good in your eyes, let us send and see whether he is living or dead.” But her father did not know that she had supported him.

31 And Re’uw’ël her father answered and said to her, “Has ever such a matter come to pass that a man should be shut up in a prison without food for ten years, and that he should live?”

32 And Tsipporah answered her father, saying, “Indeed you have heard that the Elohim of the Iḇrim is great and awesome, and does wonders for them at all times.

33 “It was He who delivered Aḇraham from Ur of the Kasdim, and Yitsh̄aq from the sword of his father, and

Ya'aqob from the Messenger of **אֱלֹהִים** who wrestled with him at the ford of Yabboq.

34 "Also with this man He has done many matters. He delivered him from the river in Mitsrayim and from the sword of Pharaoh, and from the children of Kush, so He can also deliver him from scarcity of food and make him live."

35 And the word was good in the eyes of Re'uw'ël, and he did according to the word of his daughter, and sent to the dungeon to ascertain what became of Mosheh.

36 And he looked, and see, the man Mosheh was living in the dungeon, standing on his feet, praising and praying to the Elohim of his ancestors.

37 And Re'uw'ël commanded Mosheh to be brought out of the dungeon, so they shaved him and he changed his prison garments and ate bread.

38 And afterward Mosheh went into the garden of Re'uw'ël which was behind the house, and there he prayed to **אֱלֹהִים** his Elohim, who had done mighty wonders for him.

39 And it came to be that while he prayed he looked opposite to him, and see, an inscribed rod was placed in the ground, which was planted in the midst of the garden.

40 And he approached the rod and he looked, and see, the name of **אֱלֹהִים** Elohim of hosts was engraved on it, written and produced upon the rod.

41 And he read it and stretched out his hand and he plucked it like a forest tree from the thicket, and the rod was in his hand.

42 And this is the rod with which all the works of our Elohim were performed, after He had created the shamayim and earth, and all the host of them, seas, rivers and all their fishes.

43 And when Elohim had driven Adam from the garden of Eđen, he took the rod in his hand and went and tilled the ground from which he was taken.

44 And the rod came down to Noah and was given to Shēm and his descendants, until it came into the hand of Abraham the Ibrī.

45 And when Abraham had given all he had to his son Yitshāq, he also gave to him this rod.

46 And when Ya'aqob had fled to Paddan Aram, he took it in his hand, and when he returned to his father he had not left it behind.

47 Also when he went down to Mitsrayim he took it in his hand and gave it to Yosēph, one portion above his brothers, for Ya'aqob had taken it by force from his brother Ēsaw.

48 And after the death of Yosēph, the nobles of Mitsrayim came into the house of Yosēph, and the rod came into the hand of Re'uw'ěl the Midyanite, and when he went out of Mitsrayim, he took it in his hand and planted it in his garden.

49 And all the mighty men of the Qěynites tried to pluck it when they strove to get Tsipporah his daughter, but they were unsuccessful

50 so the rod remained planted in the garden of Re'uw'ěl, until he who had a right to it came and took it.

51 And when Re'uw'ěl saw the rod in the hand of Mosheh, he was amazed by it, and he gave him his daughter Tsipporah for a wife.

78 At that time Ba'al-Ḥanan son of Akbor, sovereign of Edom died, and was buried in his house in the land of Edom.

2 And after his death the children of Ēsaw sent to the land of Edom, and took from there a man who was in Edom, whose name was Haḡaḡ, and they made him sovereign over them in the place of Ba'al-Ḥanan, their sovereign.

3 And Haḡaḡ reigned over the children of Edom forty-eight years,

4 and when he reigned he resolved to fight against the children of Mo'ab, to bring them under the power of the children of Ĕsaw as they were before, but he was not able, because the children of Mo'ab heard this matter, and they rose up and hastened to elect a sovereign over them from among their brothers.

5 And afterward they gathered together a great people, and sent to the children of Ammon their brothers for help to fight against Haḏaḏ sovereign of Edom.

6 And Haḏaḏ heard the matter which the children of Mo'ab had done, and was greatly afraid of them, and refrained from fighting against them.

7 In those days in Miḏyan, Mosheh son of Amram took Tsipporah, the daughter of Re'uw'ěl the Miḏyanite for a wife.

8 And Tsipporah walked in the Ways of the daughters of Ya'aqob; she was not below the righteousness of Sarah, Ribqah, Raḥěl and Lě'ah.

9 And Tsipporah conceived and bore a son and he called his name Gěreshom, for he said, "I was a stranger in a foreign land." But he did not circumcise his foreskin, by the command of Re'uw'ěl his father-in-law.

10 And she conceived again and bore a son, but circumcised his foreskin, and called his name El'azar, for Mosheh said, "Because the Elohim of my fathers was my help, and delivered me from the sword of Pharaoh."

11 And Pharaoh sovereign of Mitsrayim greatly increased the labour of the children of Yisra'ěl in those days, and continued to make his yoke heavier upon the children of Yisra'ěl.

12 And he ordered a call to be made in Mitsrayim, saying, "Give no more straw to the people to make bricks with; let them go and gather themselves straw as they can find it.

13 “Also the amount of bricks which they shall make let them give each day, and diminish none from them, for they are idle in their work!”

14 And the children of Yisra’ël heard this, and they mourned and sighed, and they cried out to אֱלֹהִים because of the bitterness of their beings.

15 And אֱלֹהִים heard the cries of the children of Yisra’ël, and saw the oppression with which the Mitsrites oppressed them.

16 And אֱלֹהִים was jealous for His people and His inheritance, and heard their voice, and He resolved to take them out of the affliction of Mitsrayim, to give them the land of Kena’an for a possession.

79 And in those days Mosheh was feeding the flock of Re’uw’ël the Midyanite his father-in-law, beyond the Wilderness of Sin, and the rod which he took from his father-in-law was in his hand.

2 And it came to be one day that a kid of goats strayed from the flock, and Mosheh pursued it and it came to the mountain of Elohim to Horeb.

3 And when he came to Horeb, אֱלֹהִים appeared there to him in the bush, and he found the bush burning with fire, but the fire had no power over the bush to consume it.

4 And Mosheh was greatly astonished at this sight, why the bush was not consumed, and he approached to see this mighty matter. And אֱלֹהִים called to Mosheh out of the fire and commanded him to go down to Mitsrayim, to Pharaoh sovereign of Mitsrayim, to send the children of Yisra’ël from his service.

5 And אֱלֹהִים said to Mosheh, “Go, return to Mitsrayim, for all those men who sought your life are dead, and you shall speak to Pharaoh to send out the children of Yisra’ël from his land.”

6 And אֱלֹהִים showed him signs and wonders to do in Mitsrayim before the eyes of Pharaoh and the eyes of

his subjects, in order that they might believe that אֱלֹהִים had sent him.

7 And Mosheh listened to all that אֱלֹהִים had commanded him, and he returned to his father-in-law and told him the matter, and Re'uw'ël said to him, "Go in peace."

8 And Mosheh rose up to go to Mitsrayim, and he took his wife and sons with him. And he was at an inn on the way, and a messenger of Elohim came down, and sought an occasion against him,

9 and he wanted to kill him for the sake of his first-born son, because he had not circumcised him, and had transgressed the Covenant which אֱלֹהִים had made with Abraham.

10 For Mosheh had listened to the words of his father-in-law which he had spoken to him, not to circumcise his first-born son, therefore he did not circumcise him.

11 And Tsipporah saw the messenger of אֱלֹהִים seeking an occasion against Mosheh, and she knew that this matter was because he had not circumcised her son Gëreshom.

12 And Tsipporah hurried and took of the sharp stones that were there, and she circumcised her son, and delivered her husband and her son from the hand of the messenger of אֱלֹהִים.

13 And Aharon son of Amram, the brother of Mosheh, was in Mitsrayim walking at the river side on that day.

14 And אֱלֹהִים appeared to him in that place, and He said to him, "Go now toward Mosheh in the wilderness." And he went and met him at the mountain of Elohim, and he kissed him,

15 and Aharon lifted up his eyes, and saw Tsipporah the wife of Mosheh and her children, and he said to Mosheh, "Who are these to you?"

16 And Mosheh said to him, "They are my wife and sons, which Elohim gave to me in Midyan." But the

matter grieved Aharon for the sake of the woman and her children.

17 And Aharon said to Mosheh, "Send the woman and her children away that they may go to her father's house." And Mosheh listened to the words of Aharon, and did so.

18 And Tsipporah returned with her children, and they went to the house of Re'uw'ël, and remained there until the time arrived when אִיִּצְחָק had visited his people, and brought them out from Mitsrayim from the hand of Pharaoh.

19 And Mosheh and Aharon came to Mitsrayim to the community of the children of Yisra'ël, and they spoke to them all the words of אִיִּצְחָק, and the people rejoiced an exceedingly great rejoicing.

20 And Mosheh and Aharon rose early on the next day, and they went to the house of Pharaoh, and they took in their hands the rod of Elohim.

21 And when they came to the sovereign's gate, two young lions were confined there with iron instruments, and no person went out or came in from before them, unless those whom the sovereign ordered to come, when the practisers of witchcraft came and withdrew the lions by their spells, and thus brought them to the sovereign.

22 And Mosheh hastened and lifted up the rod upon the lions, and he loosed them, and Mosheh and Aharon came into the sovereign's house.

23 The lions also came with them in joy, and they followed them and rejoiced as a dog rejoices over his master when he comes from the field.

24 And when Pharaoh saw this matter he was astonished at it, and he was greatly afraid at the report, for their appearance was like the appearance of the children of Elohim.

25 And Pharaoh said to Mosheh, "What do you require?" and they answered him, saying, "אִיִּצְחָק

Elohim of the Ibrim has sent us to you, to say, 'Send out My people that they may serve Me.' ”

26 And when Pharaoh heard their words he was greatly afraid before them, and he said to them, “Go today and come back to me tomorrow.” And they did according to the word of the sovereign.

27 And when they had gone Pharaoh sent for Bil'am the magician and to Yoḥane and Mamrë his sons, and to all the magicians and practisers of witchcraft and counsellors which belonged to the sovereign, and they all came and sat before the sovereign.

28 And the sovereign told them all the words which Mosheh and his brother Aharon had spoken to him, and the magicians said to the sovereign, “But how did the men come to you, because of the lions which were confined at the gate?”

29 And the sovereign said, “Because they lifted up their rod against the lions and loosed them, and came to me, and the lions also rejoiced at them as a dog rejoices to meet his master.”

30 And Bil'am son of Be'or the magician answered the sovereign, saying, “These are none else than magicians like ourselves.

31 “Now therefore send for them, and let them come and we will try them.” And the sovereign did so.

32 And in the morning Pharaoh sent for Mosheh and Aharon to come before the sovereign, and they took the rod of Elohim, and came to the sovereign and spoke to him, saying,

33 “Thus said אֱלֹהִים Elohim of the Ibrim, 'Send My people that they may serve Me.' ”

34 And the sovereign said to them, “But who will believe you that you are the messengers of Elohim and that you come to me by His order?”

35 “Now therefore give a wonder or sign in this matter, and then the words which you speak will be believed.”

36 And Aharon hastened and threw the rod out of his hand before Pharaoh and before his servants, and the rod turned into a serpent.

37 And the sorcerers saw this and each man cast his rod upon the ground and they became serpents.

38 And the serpent of Aharon's rod lifted up its head and opened its mouth to swallow the rods of the magicians.

39 And Bil'am the magician answered and said, "This matter has been from the days of old, that a serpent should swallow its kind, and that living creatures devour each other.

40 "Now therefore restore it to a rod as it was at first, and we will also restore our rods as they were at first, and if your rod shall swallow our rods, then we shall know that the Ruah of Elohim is in you. But if not, you are only a practiser of witchcraft like ourselves.

41 And Aharon hastened and stretched out his hand and caught hold of the serpent's tail and it became a rod in his hand, and the sorcerers did likewise with their rods, and they got hold, each man of the tail of his serpent, and they became rods as at first.

42 And when they were restored to rods, the rod of Aharon swallowed up their rods.

43 And when the sovereign saw this matter, he ordered the book of records that related to the sovereigns of Mitsrayim to be brought, and they brought the book of records, the chronicles of the sovereigns of Mitsrayim, in which all the idols of Mitsrayim were inscribed, for they thought of finding the Name of אֱלֹהִים in it, but they did not find it.

44 And Pharaoh said to Mosheh and Aharon, "Look I have not found the name of your Elohim written in this book, and His Name I do not know."

45 And the counsellors and wise men answered the sovereign, "We have heard that the Elohim of the Ibrim is a son of the wise, the son of ancient sovereigns."

46 And Pharaoh turned to Mosheh and Aharon and said to them, "I do not know אֱלֹהִים whom you have declared, neither will I send His people."

47 And they answered and said to the sovereign, "אֱלֹהִים Elohim of mighty ones is His Name, and He proclaimed His Name over us from the days of our ancestors, and sent us, saying, 'Go to Pharaoh and say to him, "Send My people that they may serve Me.'"

48 "Now therefore send us, that we may take a journey for three days in the wilderness, and there may slaughter to Him, for from the days of our going down to Mitsrayim, He has not taken from our hands either burnt offering, grain offering or slaughter offering. And if you will not send us, His wrath will be kindled against you, and He will smite Mitsrayim either with the plague or with the sword."

49 And Pharaoh said to them, "Tell me now His power and His might." And they said to him, "He created the shamayim and the earth, the seas and all their fish. He formed the light, created the darkness, caused rain upon the earth and watered it, and made the plants and grass to sprout. He created man and beast and the animals of the forest, the birds of the air and the fish of the sea, and by His mouth they live and die.

50 "Indeed He created you in your mother's womb, and put into you the breath of life, and raised you and placed you on the royal throne of Mitsrayim, and He will take your breath and being from you, and return you to the ground from where you were taken."

51 And the wrath of the sovereign was kindled at their words, and he said to them, "But who among all the mighty ones of nations can do this? My river is my own, and I have made it for myself!"

52 And he drove them from him, and he ordered the labour upon Yisra'el to be more severe than it was yesterday and before.

53 And Mosheh and Aharon went out from the sovereign's presence, and they saw the children of Yisra'ël in an evil condition for the task-masters had made their labour exceedingly heavy.

54 And Mosheh returned to אִיִּצְחָק and said, "Why have You mistreated Your people? For since I came to speak to Pharaoh what You sent me for, he has exceedingly abused the children of Yisra'ël."

55 And אִיִּצְחָק said to Mosheh, "Look you will see that with an outstretched hand and heavy plagues, Pharaoh will send the children of Yisra'ël from his land."

56 And Mosheh and Aharon dwelt among their brothers the children of Yisra'ël in Mitsrayim.

57 And as for the children of Yisra'ël, the Mitsrites embittered their lives with the heavy work which they imposed on them.

80 And at the end of two years, אִיִּצְחָק again sent Mosheh to Pharaoh to bring out the children of Yisra'ël, and to send them out of the land of Mitsrayim.

2 And Mosheh went and came to the house of Pharaoh, and he spoke to him the words of אִיִּצְחָק who had sent him, but Pharaoh would not listen to the voice of אִיִּצְחָק, and Elohim moved His might in Mitsrayim upon Pharaoh and his subjects, and Elohim smote Pharaoh and his people with very great and lasting plagues.

3 And אִיִּצְחָק sent by the hand of Aharon and turned all the waters of Mitsrayim into blood, with all their streams and rivers.

4 And when a Mitsrite came to drink and draw water, he looked into his pitcher, and see, all the water was turned into blood. And when he came to drink from his cup, the water in the cup became blood.

5 And when a woman kneaded her dough and cooked her food, their appearance was turned to that of blood.

6 And אֱלֹהִים sent again and caused all their waters to bring forth frogs, and all the frogs came into the houses of the Mitsrites.

7 And when the Mitsrites drank, their bellies were filled with frogs and they writhed in their bellies as they wriggle when in the river.

8 And all their drinking water and cooking water turned to frogs, also when they lay in their beds their perspiration bred frogs.

9 Nevertheless the wrath of אֱלֹהִים did not turn from them, and His hand was outstretched against all the Mitsrites to smite them with every heavy plague.

10 And He sent and smote their dust to lice, and the lice became in Mitsrayim to the height of two ammah on the earth.

11 The lice were also very numerous, on the flesh of man and beast, on all the inhabitants of Mitsrayim. On the sovereign and sovereignty אֱלֹהִים also sent the lice, and it grieved Mitsrayim exceedingly because of the lice.

12 Nevertheless, the wrath of אֱלֹהִים did not turn away, and His hand was still outstretched over Mitsrayim.

13 And אֱלֹהִים sent all kinds of creatures of the field into Mitsrayim, and they came and destroyed all Mitsrayim, man and beast, and trees, and all matters that were in Mitsrayim.

14 And אֱלֹהִים sent fiery serpents, scorpions, mice, weasels, toads, together with others creeping in dust.

15 Flies, hornets, fleas, bugs and gnats, each swarm according to its kind.

16 And all reptiles and winged creatures according to their kind came to Mitsrayim and grieved the Mitsrites exceedingly.

17 And the fleas and flies came into the eyes and ears of the Mitsrites.

18 And the hornet came upon them and drove them away, and they turned back from it into their inner rooms, and it pursued them.

19 And when the Mitsrites hid themselves because of the swarm of creatures, they locked their doors after them, and Elohim ordered the Sulanuth which was in the sea, to come up and go into Mitsrayim.

20 And it had long arms, ten ammah in length of the ammah of a man.

21 And it went on the roofs and uncovered the rafters and flooring and cut them, and stretched out its arm into the house and removed the lock and the bolt, and opened the houses of Mitsrayim.

22 Afterward the swarm of creatures came into the houses of Mitsrayim, and the swarm of creatures destroyed the Mitsrites, and it grieved them exceedingly.

23 Nevertheless the wrath of אִיִּזְרָאֵל did not turn away from the Mitsrites, and His hand was still outstretched against them.

24 And Elohim sent the pestilence, and the pestilence filled Mitsrayim; on the horses and donkeys, and on the camels, on herds of oxen and sheep and on man.

25 And when the Mitsrites rose early in the morning to take their cattle to pasture they found all their cattle dead.

26 And there remained of the cattle of the Mitsrites only one in ten, but of the cattle belonging to Yisra'ël in Goshen, not one died.

27 And Elohim sent a burning inflammation in the flesh of the Mitsrites, which burst their skins, and it became a severe itch on all the Mitsrites from the soles of their feet to the crowns of their heads.

28 And many boils were in their flesh, so that their flesh wasted away until they became rotten and putrid.

29 Nevertheless the wrath of אֱלֹהִים did not turn away, and His hand was still outstretched over all Mitsrayim.

30 And אֱלֹהִים sent a very heavy hail, which smote their vines and broke their fruit trees and dried them up so that they fell on them.

31 Also every green plant became dry and perished, for a mingling fire fell in the midst of the hail, therefore the hail and the fire consumed all matters.

32 Also men and beasts that were found around about perished from the flames of fire and from the hail, and all the young lions were exhausted.

33 And אֱלֹהִים sent and brought numerous locusts into Mitsrayim, the consuming locust, destroying locust, cricket, and grasshopper, locusts each of its kind, which devoured all that the hail had left remaining.

34 Then the Mitsrites rejoiced at the locusts, although they consumed the produce of the field, and they caught them in great amount and salted them for food.

35 And אֱלֹהִים turned a mighty wind of the sea which took away all the locusts, even those that were salted, and threw them into the Sea of Reeds; not one locust remained within the borders of Mitsrayim.

36 And Elohim sent darkness upon Mitsrayim, so that the whole land of Mitsrayim and Pathros became dark for three days, so that a man could not see his hand when he lifted it to his mouth.

37 At that time many of the people of Yisra'ël died who had rebelled against אֱלֹהִים and who would not listen to Mosheh and Aharon, and did not believe them that Elohim had sent them,

38 and who had said, "We will not go out from Mitsrayim lest we perish with hunger in a desolate wilderness," and who would not listen to the voice of Mosheh.

39 And אֱלֹהִים plagued them in the three days of darkness, and the Yisra'ëlites buried them in those

days, without the Mitsrites knowing of them or rejoicing over them.

40 And the darkness was very great in Mitsrayim for three days, and any person who was standing when the darkness came, remained standing in his place. And he that was sitting remained sitting, and he that was lying continued lying in the same state, and he that was walking remained sitting on the ground in the same spot. And this matter came to pass on all the Mitsrites, until the darkness had passed away.

41 And the days of darkness passed, and אֱלֹהִים sent Mosheh and Aharon to the children of Yisra'ël, "Celebrate your Festival and perform your Pesah, for see, I come in the midst of the night among all the Mitsrites, and I will smite all their first-born, from the first-born of a man to the first-born of a beast, and when I see your Pesah, I will pass over you."

42 And the children of Yisra'ël did according to all that אֱלֹהִים had commanded Mosheh and Aharon, thus did they on that night.

43 And it came to be in the middle of the night, that אֱלֹהִים went out in the midst of Mitsrayim, and smote all the first-born of the Mitsrites, from the first-born of man to the first-born of beast.

44 And Pharaoh rose up in the night, he and all his servants and all the Mitsrites, and there was a great cry throughout Mitsrayim on that night, for there was not a house in which there was not a dead one.

45 Also the likenesses of the first-born of Mitsrayim, which were carved in the walls on their houses, were destroyed and fell to the ground.

46 Even the bones of their first-born who had died before this and whom they had buried in their houses, were raked up by the dogs of Mitsrayim on that night and dragged before the Mitsrites and thrown before them.

47 And all the Mitsrites saw this evil which had suddenly come upon them, and all the Mitsrites cried out with a loud voice.

48 And all the clans of Mitsrayim wept on that night, each man for his son and each man for his daughter, being the first-born, and the tumult of Mitsrayim was heard at a distance on that night.

49 And Bathia the daughter of Pharaoh went out with the sovereign on that night to seek Mosheh and Aharon in their houses, and they found them in their houses, eating and drinking and rejoicing with all Yisra'ël.

50 And Bathia said to Mosheh, "Is this the reward for the good which I have done to you, who raised you and stretched you out? But you have brought this evil upon me and my father's house."

51 And Mosheh said to her, "Indeed אִיִּזְרָאֵל brought ten plagues on Mitsrayim; did any evil increase upon you from any of them? Did one of them affect you?" and she said, "No."

52 And Mosheh said to her, "Although you are the first-born to your mother, you shall not die, and no evil shall reach you in the midst of Mitsrayim."

53 And she said, "What advantage is it to me, when I see the sovereign, my brother, and all his household and subjects in this evil, whose first-born perish with all the first-born of Mitsrayim?"

54 And Mosheh said to her, "Indeed your brother and his household, and subjects, the clans of Mitsrayim, would not listen to the words of אִיִּזְרָאֵל, therefore this evil came upon them."

55 And Pharaoh sovereign of Mitsrayim approached Mosheh and Aharon, and some of the children of Yisra'ël who were with them in that place, and he prayed to them, saying,

56 "Rise up and take your brothers, all the children of Yisra'ël who are in the land, with their sheep and oxen,

and all belonging to them, they shall leave nothing remaining, only pray for me to אֱלֹהֶיךָ your Elohim!”

57 And Mosheh said to Pharaoh, “See though you are your mother’s first-born, only do not fear, for you will not die. For אֱלֹהֶיךָ has commanded that you shall live, in order to show you His great might and strong outstretched arm.”

58 And Pharaoh ordered the children of Yisra’ël to be sent away, and all the Mitsrites strengthened themselves to send them, for they said, “We are all perishing!”

59 And all the Mitsrites sent the Yisra’ëlites out, with great riches, sheep and oxen and valuables, according to the oath of אֱלֹהֶיךָ between Him and our father Abraham.

60 And the children of Yisra’ël delayed going out at night, and when the Mitsrites came to them to bring them out, they said to them, “Are we thieves, that we should go out at night?”

61 And the children of Yisra’ël asked of the Mitsrites, vessels of silver, and vessels of gold, and garments, and the children of Yisra’ël plundered the Mitsrites.

62 And Mosheh hastened and rose up and went to the river of Mitsrayim, and brought up from there the coffin of Yosëph and took it with him.

63 The children of Yisra’ël also brought up, each man his father’s coffin with him, and each man the coffins of his tribe.

81 And the children of Yisra’ël journeyed from Ra’meses to Sukkoth - about six hundred thousand men on foot, besides the little ones and their wives.

2 Also a mixed multitude went up with them, and flocks and herds, even much cattle.

3 And the sojourning of the children of Yisra’ël, who dwelt in the land of Mitsrayim in hard labour, was two hundred and ten years.

4 And at the end of two hundred and ten years, אִיִּצְחָק brought out the children of Yisra'ël from Mitsrayim with a strong hand.

5 And the children of Yisra'ël journeyed from Mitsrayim and from Goshen and from Ra'meses, and encamped in Sukkoth on the fifteenth day of the first month.

6 And the Mitsrites buried all their first-born whom אִיִּצְחָק had smitten, and all the Mitsrites buried their slain for three days.

7 And the children of Yisra'ël journeyed from Sukkoth and encamped in Ĕtham, at the end of the wilderness.

8 And on the third day after the Mitsrites had buried their first-born, many men rose up from Mitsrayim and went after Yisra'ël to make them return to Mitsrayim, for they were sorry that they had sent the Yisra'ëlites away from their servitude.

9 And one man said to his neighbour, "Indeed Mosheh and Aharon spoke to Pharaoh, saying, 'We will go a three days' journey in the wilderness and slaughter to אִיִּצְחָק our Elohim.'

10 "Now therefore let us rise up early in the morning and cause them to return, and it shall be that if they return with us to Mitsrayim to their masters, then we shall know that there is trust in them, but if they will not return, then we will fight against them, and make them come back with great power and a strong hand."

11 And all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men, and they went out from Mitsrayim on that day, and came to the place where the children of Yisra'ël were.

12 And all the Mitsrites looked and see, Mosheh and Aharon and all the children of Yisra'ël were sitting before Pi ha'Ĥiroth, eating and drinking and celebrating the Festival of אִיִּצְחָק.

13 And all the Mitsrites said to the children of Yisra'ël, "Indeed you said, 'We will go a journey for three days in the wilderness and slaughter to our Elohim and return.'

14 "Now therefore this day makes five days since you went, why do you not return to your masters?"

15 And Mosheh and Aharon answered them, saying, "Because אֱלֹהֵינוּ our Elohim has witnessed to us, saying, 'You shall no longer return to Mitsrayim, but we will take ourselves to a land flowing with milk and honey,' as אֱלֹהֵינוּ our Elohim had sworn to our ancestors to give to us."

16 And when the nobles of Mitsrayim saw that the children of Yisra'ël did not listen to them, to return to Mitsrayim, they girded themselves to fight against Yisra'ël.

17 And אֱלֹהֵינוּ strengthened the hearts of the children of Yisra'ël over the Mitsrites, that they gave them a severe beating. And the battle was hard on the Mitsrites, and all the Mitsrites fled from before the children of Yisra'ël, for many of them perished by the hand of Yisra'ël.

18 And the nobles of Pharaoh went to Mitsrayim and told Pharaoh, saying, "The children of Yisra'ël have fled, and will no longer return to Mitsrayim, and in this manner Mosheh and Aharon spoke to us."

19 And Pharaoh heard this word, and his heart and the hearts of all his subjects were turned against Yisra'ël, and they were sorry that they had sent out Yisra'ël. And all the Mitsrites advised Pharaoh to pursue the children of Yisra'ël to make them come back to their burdens.

20 And each man said to his brother, "What is this that we have done, that we have sent Yisra'ël from our servitude?"

21 And אִיִּצְיָר strengthened the hearts of all the Mitsrites to pursue the Yisra'élites, for אִיִּצְיָר desired to overthrow the Mitsrites in the Sea of Reeds.

22 And Pharaoh rose up and harnessed his chariot, and he ordered all the Mitsrites to assemble, not one man was left except the women and the little ones.

23 And all the Mitsrites went out with Pharaoh to pursue the children of Yisra'ël, and the army of Mitsrayim was an exceedingly large and numerous army - about ten hundred thousand men.

24 And the whole of the army went and pursued the children of Yisra'ël to bring them back to Mitsrayim, and they reached them encamped by the Sea of Reeds.

25 And the children of Yisra'ël lifted up their eyes, and saw all the Mitsrites pursuing them, and the children of Yisra'ël were greatly afraid at them, and the children of Yisra'ël cried out to אִיִּצְיָר.

26 And because of the Mitsrites, the children of Yisra'ël divided themselves into four divisions, and they were divided in their opinions, for they were afraid of the Mitsrites, and Mosheh spoke to each of them.

27 The first division was of the children of Re'ubēn, Shim'on, and Yissaskar, and they resolved to cast themselves into the sea, for they were exceedingly afraid of the Mitsrites.

28 And Mosheh said to them, "Do not fear! Stand still and see the deliverance of אִיִּצְיָר which He will accomplish for you today."

29 The second division was of the children of Zebulun, Binyamin and Naphtali, and they resolved to go back to Mitsrayim with the Mitsrites.

30 And Mosheh said to them, "Do not fear, for as you have seen the Mitsrites today, so you shall see them no more forever."

31 The third division was of the children of Yahudah and Yosëph, and they resolved to go to meet the Mitsrites to fight against them.

32 And Mosheh said to them, “Stand in your places, for אֱלֹהִים will fight for you, and you shall remain silent.”

33 And the fourth division was of the children of Lëwi, Gad, and Ashër, and they resolved to go into the midst of the Mitsrites to put them to shame. And Mosheh said to them, “Remain in your positions and do not fear, only call out to אֱלֹהִים that He may save you out of their hands.”

34 After this Mosheh rose up from among the people, and he prayed to אֱלֹהִים and said,

35 “O אֱלֹהִים Elohim of all the earth, save now your people whom You brought out from Mitsrayim, and do not let the Mitsrites boast that power and might are theirs.”

36 So אֱלֹהִים said to Mosheh, “Why do you cry out to Me? Speak to the children of Yisra’ël that they shall proceed, and you, stretch out your rod over the sea and divide it, and the children of Yisra’ël shall pass through it.”

37 And Mosheh did so, and he lifted up his rod over the sea and divided it.

38 And the waters of the sea were divided into twelve parts, and the children of Yisra’ël passed through on foot, with shoes, as a man would pass through a prepared way.

39 And אֱלֹהִים revealed to the children of Yisra’ël His wonders in Mitsrayim and in the sea by the hand of Mosheh and Aharon.

40 And when the children of Yisra’ël had entered the sea, the Mitsrites came after them, and the waters of the sea returned upon them, and they all went down in the water, and not one man was left except Pharaoh, who gave thanks to אֱלֹהִים and believed in Him,

therefore אֱלֹהִים did not cause him to perish at that time with the Mitsrites.

41 And אֱלֹהִים ordered a messenger to take him from among the Mitsrites, who cast him into the land of Ninewěh and he reigned over it for a long time.

42 And on that day אֱלֹהִים saved Yisra'ěl from the hand of Mitsrayim, and all the children of Yisra'ěl saw that the Mitsrites had perished, and they saw the great hand of אֱלֹהִים, in what He had performed in Mitsrayim and in the sea.

43 Then Mosheh and the children of Yisra'ěl sang this song to אֱלֹהִים, on the day when אֱלֹהִים caused the Mitsrites to fall before them.

44 And all Yisra'ěl sang together saying, "I will sing to אֱלֹהִים for He is greatly exalted, the horse and his rider He has cast into the sea." Look, it is written in the Book of the Torah of Elohim.

45 After this the children of Yisra'ěl proceeded on their journey, and camped in Marah, and אֱלֹהִים gave to the children of Yisra'ěl Laws and Right-Rulings in that place in Marah. And אֱלֹהִים Commanded the children of Yisra'ěl to walk in all His Ways and to serve Him.

46 And they journeyed from Marah and came to Ęlim, and in Ęlim were twelve springs of water and seventy palm trees, and the children encamped there by the waters.

47 And they journeyed from Ęlim and came to the Wilderness of Sin, on the fifteenth day of the second month after their departure from Mitsrayim.

48 At that time אֱלֹהִים gave the manna to the children of Yisra'ěl to eat, and אֱלֹהִים caused food to rain from the shamayim for the children of Yisra'ěl day by day.

49 And the children of Yisra'ěl ate the manna for forty years, all the days that they were in the wilderness, until they came to the land of Kena'an to possess it.

50 And they proceeded from the Wilderness of Sin and encamped in Alush.

51 And they proceeded from Alush and encamped in Rephidim.

52 And when the children of Yisra'ël were in Rephidim, Amalëq son of Eliphaz, son of Ĕsaw, the brother of Tsepho, came to fight against Yisra'ël.

53 And he brought with him eight hundred and one thousand men, magicians and diviners, and he prepared for battle with Yisra'ël in Rephidim.

54 And they maintained a great and fierce battle against Yisra'ël, and אֶלֶז delivered Amalëq and his people into the hands of Mosheh and the children of Yisra'ël, and into the hand of Yahoshua, son of Nun, the Ephrathite, the servant of Mosheh.

55 And the children of Yisra'ël smote Amalëq and his people with the edge of the sword, but the battle was very hard upon the children of Yisra'ël.

56 And אֶלֶז said to Mosheh, "Write this word as a memorial for you in a Book, and place it in the hand of Yahoshua, son of Nun, your servant, and you shall command the children of Yisra'ël, saying, 'When you come to the land of Kena'an, you shall utterly blot out the remembrance of Amalëq from under the shamayim.' "

57 And Mosheh did so, and he took the Book and wrote in it these words, saying,

58 "Remember what Amalëq has done to you on the way when you departed from Mitsrayim.

59 "Who met you on the way and smote your rear, even those that were feeble behind you when you were faint and weary.

60 "Therefore it shall be when אֶלֶז your Elohim has given you rest from all your enemies round about in the land which אֶלֶז your Elohim gives you for an inheritance, to possess it, that you shall blot out the remembrance of Amalëq from under the shamayim, you shall not forget it.

61 “And the sovereign who shall have pity on Amalēq, or upon his memory or upon his seed, see, I will require it of him, and I will cut him off from among his people.”

62 And Mosheh wrote all these words in a Book, and he commanded the children of Yisra’ël regarding all these words.

82 And the children of Yisra’ël continued from Rephidim and they camped in the Wilderness of Sinai, in the third month of their going out from Mitsrayim.

2 At that time Re’uw’ël the Midyanite, the father-in-law of Mosheh, came with Tsipporah his daughter and her two sons, for he had heard of the wonders of אֱלֹהִים which He had done to Yisra’ël, that He had delivered them from the hand of Mitsrayim.

3 And Re’uw’ël came to Mosheh to the wilderness where he was encamped, where the mountain of Elohim was.

4 And Mosheh went out to meet his father-in-law with great honour, and all Yisra’ël was with him.

5 And Re’uw’ël and his children remained among the Yisra’ërites for many days, and Re’uw’ël knew אֱלֹהִים from then onward.

6 And in the third month from the children of Yisra’ël’s departure from Mitsrayim, on the sixth day thereof, אֱלֹהִים gave to Yisra’ël the Ten Words on Mount Sinai.

7 And all Yisra’ël heard all these Commands, and all Yisra’ël rejoiced exceedingly in אֱלֹהִים on that day.

8 And the esteem of אֱלֹהִים rested on Mount Sinai, and He called to Mosheh, and Mosheh came in the midst of a cloud and went up the mountain.

9 And Mosheh was upon the mountain forty days and forty nights; he ate no bread and drank no water, and אֱלֹהִים instructed him in the Laws and Right-Rulings in order to teach the children of Yisra’ël.

10 And אֱלֹהִים wrote the Ten Words which He had commanded the children of Yisra’ël upon two tablets

of stone, which He gave to Mosheh to command the children of Yisra'ël.

11 And at the end of forty days and forty nights, when אֱלֹהִים had finished speaking to Mosheh on Mount Sinai, then אֱלֹהִים gave to Mosheh the tablets of stone, written with the finger of Elohim.

12 And when the children of Yisra'ël saw that Mosheh was so long in coming down from the mountain, they gathered around Aharon, and said, "As for this man Mosheh, we do not know what has become of him.

13 "Now therefore rise up, make for us a mighty one who shall go before us, so that you shall not die."

14 And Aharon was greatly afraid of the people, and he ordered them to bring him gold, and he made it into a moulded calf for the people.

15 And אֱלֹהִים said to Mosheh, before he had come down from the mountain, "Get down, for your people whom you brought out from Mitsrayim have corrupted themselves.

16 "They have made for themselves a moulded calf, and have bowed down to it. Now therefore leave me, that I may consume them from off the earth, for they are a stiff-necked people!"

17 And Mosheh sought the face of אֱלֹהִים, and he prayed to אֱלֹהִים for the people for the sake of the calf which they had made. And afterward he went down from the mountain and in his hands were the two tablets of stone, which Elohim had given him to Command the Yisra'ëlites.

18 And when Mosheh approached the camp and saw the calf which the people had made, the wrath of Mosheh was kindled and he broke the tablets at the foot of the mountain.

19 And Mosheh came to the camp and he took the calf and burned it with fire, and ground it till it became fine dust, and scattered it upon the water and gave it to the Yisra'ëlites to drink.

20 And there died of the people by the swords of each other about three thousand men who had made the calf.

21 And on the next day Mosheh said to the people, "I will go up to אֱלֹהִים, if I might make atonement for your sins which you have sinned against אֱלֹהִים."

22 And Mosheh again went up to אֱלֹהִים, and he remained with אֱלֹהִים forty days and forty nights.

23 And during the forty days Mosheh entreated אֱלֹהִים on behalf of the children of Yisra'ël, and אֱלֹהִים listened to the prayer of Mosheh, and אֱלֹהִים was entreated by him on behalf of Yisra'ël.

24 Then אֱלֹהִים spoke to Mosheh to hew two stone tablets and to bring them up to אֱלֹהִים, who would write on them the Ten Words.

25 Now Mosheh did so, and he came down and hewed the two tablets and went up to Mount Sinai to אֱלֹהִים, and אֱלֹהִים wrote the Ten Words on the tablets.

26 And Mosheh remained with אֱלֹהִים forty days and forty nights, and אֱלֹהִים instructed him in Laws and Right-Rulings to give to Yisra'ël.

27 And אֱלֹהִים commanded him regarding the children of Yisra'ël that they should make a Miqdash for אֱלֹהִים, that His Name might rest therein. And אֱלֹהִים showed him the likeness of the Miqdash and the likeness of all its utensils.

28 And at the end of the forty days, Mosheh came down from the mountain and the two tablets were in his hand.

29 And Mosheh came to the children of Yisra'ël and spoke to them all the Words of אֱלֹהִים, and he taught them Torot, Laws and Right-Rulings which אֱלֹהִים had taught him.

30 And Mosheh told the children of Yisra'ël the Word of אֱלֹהִים, that a Miqdash should be made for Him, to dwell among the children of Yisra'ël.

31 And the people rejoiced greatly at all the good which אֱלֹהִים had spoken to them, through Mosheh, and they said, “We will do all that אֱלֹהִים has spoken to you.”

32 And the people rose up as one man and they made generous offerings for the Miqdash of אֱלֹהִים, and each man brought the offering of אֱלֹהִים for the work of the qodesh *place*, and for all its service.

33 And each man of all the children of Yisra'ël brought of all that was found in his possession for the work of the qodesh *place* of אֱלֹהִים, gold, silver and brass, and every matter that was of service for the qodesh *place*.

34 And all the wise men who were skilled in work came and made the Miqdash of אֱלֹהִים, according to all that אֱלֹהִים had commanded, every man in the work in which he was skilled. And all the wise-hearted men made the Miqdash, and its furnishings and all the utensils for the qodesh service, as אֱלֹהִים had commanded Mosheh.

35 And the work of the qodesh *place* of the Mishkan was completed at the end of five months, and the children of Yisra'ël did all that אֱלֹהִים had commanded Mosheh.

36 And they brought the Miqdash and all its furnishings to Mosheh. According to the likeness which אֱלֹהִים had shown to Mosheh, so the children of Yisra'ël did.

37 And Mosheh saw the work, and see, they did it as אֱלֹהִים had commanded him, so Mosheh barak them.

83 And in the twelfth month, in the twenty-third day of the month, Mosheh took Aharon and his sons, and he dressed them in their garments, and anointed them and did to them as אֱלֹהִים had commanded him, and Mosheh brought all the offerings which אֱלֹהִים had commanded him on that day.

2 After this Mosheh took Aharon and his sons and said to them, “For seven days you shall remain at the door of the Mishkan, for so am I commanded.”

3 And Aharon and his sons did all that אֱלֹהִים had commanded them through Mosheh, and they remained for seven days at the door of the Mishkan.

4 And on the eighth day, being the first day of the first month, in the second year from the Yisra'ëlites departure from Mitsrayim, Mosheh erected the Miqdash. And Mosheh put up all the furnishings of the Mishkan and all the furnishings of the qodesh *place*, and he did all that אֱלֹהִים had commanded him.

5 And Mosheh called to Aharon and his sons, and they brought the burnt offering and the sin offering for themselves and the children of Yisra'ël, as אֱלֹהִים had commanded Mosheh.

6 On that day the two sons of Aharon, Nadab and Abihu, took strange fire and brought it before אֱלֹהִים who had not commanded them, and a fire went out from before אֱלֹהִים, and consumed them, and they died before אֱלֹהִים on that day.

7 Then on the day when Mosheh had completed putting up the Miqdash, the leaders of the children of Yisra'ël began to bring their offerings before אֱלֹהִים for the dedication of the altar.

8 And they brought their offerings, each leader for one day, a leader each day for twelve days.

9 And all the offerings which they brought, each man in his day: one silver dish weighing one hundred and thirty sheqels, one silver bowl of seventy sheqels after the sheqel of the qodesh *place*, both of them full of fine flour, mixed with oil as a grain offering,

10 one ladle, weighing ten sheqels of gold, full of incense,

11 one young bull, one ram, one lamb a year old as a burnt offering,

12 and male goats as a sin offering.

13 And as a peace offering: two cattle, five rams, five male goats, five male lambs a year old.

14 Thus did the twelve princes of Yisra'ël day by day, each man in his day.

15 And it came to be after this, in the thirteenth day of the month, that Mosheh commanded the children of Yisra'ël to observe the Pesah.

16 And the children of Yisra'ël kept the Pesah in its season in the fourteenth day of the month, as אֱלֹהִים had commanded Mosheh, so the children of Yisra'ël did.

17 And in the second month, on the first day, אֱלֹהִים spoke to Mosheh, saying,

18 “Number the heads of all the males of the children of Yisra'ël from twenty years old and upward, you and your brother Aharon and the twelve leaders of Yisra'ël.”

19 And Mosheh did so, and Aharon came with the twelve leaders of Yisra'ël, and they numbered the children of Yisra'ël in the Wilderness of Sinai.

20 And the numbers of the children of Yisra'ël by their fathers houses, from twenty years old and above, were six hundred and three thousand, five hundred and fifty.

21 But the children of Lëwi were not numbered among their brothers the children of Yisra'ël.

22 And the number of all the males of the children of Yisra'ël from one month old and upward, was twenty-two thousand, two hundred and seventy-three.

23 And the number of the children of Lëwi from one month old and above, was twenty-two thousand.

24 And Mosheh appointed the kohenim and the Lëwites, each man to his service and to his burden to serve the qodesh *place* of the Mishkan, as אֱלֹהִים had commanded Mosheh.

25 And on the twentieth day of the month, the cloud was taken away from the Mishkan of Witness.

26 At that time the children of Yisra'ël continued their journey from the Wilderness of Sinai, and they took a journey of three days, and the cloud rested upon the

wilderness of Paran. There the wrath of אֱלֹהִים was kindled against Yisra'el, for they had provoked אֱלֹהִים in asking him for meat, that they might eat.

27 And אֱלֹהִים listened to their voice, and gave them meat which they ate for one month.

28 But after this the wrath of אֱלֹהִים was kindled against them, and He smote them with a great slaughter, and they were buried there in that place.

29 And the children of Yisra'el called that place Qibroth ha'Tta'awah, because there they buried the people that lusted flesh.

30 And they departed from Qibroth ha'Tta'awah and pitched in H̄atsēroth, which is in the wilderness of Paran.

31 And while the children of Yisra'el were in H̄atsēroth, the wrath of אֱלֹהִים was kindled against Miryam for the sake of Mosheh, and she became leprous, white as snow.

32 And she was confined outside the camp for seven days, until she had recovered again after her leprosy.

33 The children of Yisra'el afterward departed from H̄atsēroth, and pitched at the end of the wilderness of Paran.

34 At that time, אֱלֹהִים spoke to Mosheh to send twelve men from the children of Yisra'el, one man of each tribe, to go and spy out the land of Kena'an.

35 And Mosheh sent the twelve men, and they came to the land of Kena'an to search and examine it, and they spied out the entire land from the Wilderness of Sin to Rehob as you come to Hammath.

36 And at the end of forty days they came to Mosheh and Aharon, and they brought him word as it was in their hearts. And ten of the men brought an evil report of the land to the children of Yisra'el, which they had explored, saying, "It is better for us to return to Mitsrayim than to go into this land, a land that consumes its inhabitants."

37 But Yahoshua son of Nun, and Kalēḅ son of Yephunneh, who were of those that spied out the land, said, “The land is exceedingly good.

38 “If אֱלֹהִים delights in us, then He will bring us into this land and give it to us, for it is a land flowing with milk and honey!”

39 But the children of Yisra’ēl would not listen to them, and they listened to the words of the ten men who had brought an evil report of the land.

40 And אֱלֹהִים heard the murmurings of the children of Yisra’ēl and He was wroth and swore, saying,

41 “Indeed not one man of this wicked generation from twenty years old and upward shall see the land except Kalēḅ son of Yephunneh and Yahoshua son of Nun.

42 “But this wicked generation shall indeed perish in this wilderness, and their children shall come to the land and they shall possess it.” So the wrath of אֱלֹהִים was kindled against Yisra’ēl, and He made them wander in the wilderness for forty years until the end of that wicked generation, because they did not follow אֱלֹהִים.

43 And the people dwelt in wilderness of Paran a long time, and afterward they proceeded to the wilderness by the way of the Sea of Reeds.

84 At that time Qoraḥ son of Yětser son of Qehath son of Lěwi, took many men of the children of Yisra’ēl, and they rose up and disputed with Mosheh and Aharon and the whole congregation.

2 And אֱלֹהִים was wroth with them, and the earth opened its mouth, and swallowed them up, with their households and all belonging to them, and all the men belonging to Qoraḥ.

3 And after this Elohim made the people go around by the way of Mount Sě’ir for a long time.

4 At that time אֱלֹהִים said to Mosheh, “Do not provoke a battle against the children of Ĕsaw, for I will not give

to you any matter belonging to them, as much as the sole of the foot could tread upon, for I have given Mount Sě'ir as an inheritance to Ěsaw,”

5 because the children of Ěsaw had fought against the children of Sě'ir in former times, and אֶיֶז had delivered the children of Sě'ir into the hands of the children of Ěsaw, and destroyed them from before them. And the children of Ěsaw dwell in their place to this day.

6 Therefore אֶיֶז said to the children of Yisra'ěl, “Do not fight against the children of Ěsaw your brothers, for nothing in their land belongs to you, but you may buy food from them for silver and eat it, and you may buy water from them for silver and drink it.”

7 And the children of Yisra'ěl did according to the word of אֶיֶז.

8 And the children of Yisra'ěl went about the wilderness, going around by the way of Mount Sinai for a long time, and did not touch the children of Ěsaw, and they continued in that region for nineteen years.

9 At that time Latinus sovereign of the children of the Hittites died, in the forty-fifth year of his reign, which is the fourteenth year of the children of Yisra'ěl's departure from Mitsrayim.

10 And they buried him in his place which he had built for himself in the land of the Hittites, and Aḅimnas reigned in his place for thirty-eight years.

11 And the children of Yisra'ěl passed the boundary of the children of Ěsaw in those days, at the end of nineteen years, and they came and passed by the way of the wilderness of Mo'ab.

12 And אֶיֶז said to Mosheh, “Do not besiege Mo'ab, and do not fight against them, for I will give you none of their land.”

13 And the children of Yisra'ěl passed the way of the wilderness of Mo'ab for nineteen years, and they did not fight against them.

14 And in the thirty-sixth year of the children of Yisra'ël's departure from Mitsrayim, אֶרְאֵל smote the heart of Siḥon, sovereign of the Amorites, and he waged battle, and went out to fight against the children of Mo'ab.

15 And Siḥon sent messengers to Be'or son of Yanëas, son of Bil'am, counsellor to the sovereign of Mitsrayim, and to Bil'am his son, to curse Mo'ab, in order that it might be delivered into the hand of Siḥon.

16 And the messengers went and brought Be'or son of Yanëas, and Bil'am his son, from Pethor in Aram Naharayim. So Be'or and Bil'am his son came to the city of Siḥon and they cursed Mo'ab and their sovereign in the presence of Siḥon sovereign of the Amorites.

17 So Siḥon went out with his whole army, and he went to Mo'ab and fought against them, and he subdued them, and אֶרְאֵל delivered them into his hands. And Siḥon slew the sovereign of Mo'ab,

18 and Siḥon took all the cities of Mo'ab in battle. He also took Heshbon from them, for Heshbon was one of the cities of Mo'ab, and Siḥon placed his princes and his nobles in Heshbon, and Heshbon belonged to Siḥon in those days.

19 Therefore the parable was spoken: Be'or and Bil'am his son uttered these words saying, "Come to Hessian, the city of Siḥon will be built and established.

20 "Woe to you Mo'ab! You are lost, O people of Kemosh! See, it is written in the Book of the Torah of Elohim."

21 And when Siḥon had conquered Mo'ab, he placed guards in the cities which he had taken from Mo'ab, and a considerable number of the children of Mo'ab fell in battle into the hand of Siḥon, and he made a great capture of them, sons and daughters, and he slew their sovereign. So Siḥon turned back to his own land,

22 and Siḥon gave numerous presents of silver and gold to Be'or and Bil'am his son, and he dismissed them, and they went to Aram-Naharayim to their home and country.

23 At that time all the children of Yisra'ël passed from the way of the wilderness of Mo'aḇ, and returned and surrounded the wilderness of Eḏom.

24 So the whole congregation came to the Wilderness of Sin in the first month of the fortieth year of their departure from Mitsrayim, and the children of Yisra'ël dwelt there in Qaḏēsh, of the Wilderness of Sin, and Miryam died there and she was buried there.

25 At that time Mosheh sent messengers to Haḏaḏ sovereign of Eḏom, saying, "Thus says your brother Yisra'ël, please let me pass through your land. We will not pass through field or vineyard, we will not drink the water of the well, we will walk in the sovereign's way."

26 And Eḏom said to him, "You shall not pass through my country." and Eḏom went out to meet the children of Yisra'ël with a mighty people.

27 And the children of Ĕsaw refused to let the children of Yisra'ël pass through their land, so the Yisra'ëlites turned back from them and did not fight against them.

28 For before this אֶרְכָשׁ had commanded the children of Yisra'ël, saying, "You shall not fight against the children of Ĕsaw." Therefore the Yisra'ëlites turned back from them and did not fight against them.

29 So the children of Yisra'ël departed from Qaḏēsh, and all the people came to Mount Hor.

30 At that time אֶרְכָשׁ said to Mosheh, "Tell your brother Aharon that he shall die there, for he shall not come to the land which I have given to the children of Yisra'ël."

31 And Aharon went up, at the command of אֶרְכָשׁ, to Mount Hor, in the fortieth year, in the fifth month, on the first day of the month.

32 And Aharon was one hundred and twenty-three years old when he died on Mount Hor.

85 And sovereign Araḡ the Kena'anite, who dwelt in the Negeb, heard that the Yisra'ēlites had come by the way of Atharim, and he arrayed his armies to fight against the Yisra'ēlites.

2 And the children of Yisra'ēl were greatly afraid of him, for he had a great and numerous army, so the children of Yisra'ēl resolved to return to Mitsrayim.

3 And the children of Yisra'ēl turned back about the distance of three days' journey to Ma'arath Benēi Ya'aqan, for they were greatly afraid because of the sovereign Araḡ.

4 And the children of Yisra'ēl would not go back to their places, so they remained in Benēi Ya'aqan for thirty days.

5 And when the children of Lēwi saw that the children of Yisra'ēl would not turn back, they were jealous for the sake of אֶרְצָם, and they rose up and fought against the Yisra'ēlites their brothers, and slew of them a great body, and forced them to turn back to their place, Mount Hor.

6 And when they returned, sovereign Araḡ was still arranging his army for battle against the Yisra'ēlites.

7 And Yisra'ēl vowed a vow, saying, "If You will deliver this people into my hand, then I will utterly destroy their cities."

8 And אֶרְצָם listened to the voice of Yisra'ēl, and He delivered the Kena'anites into their hand, and He utterly destroyed them and their cities, and He called the name of the place Ḥormah.

9 And the children of Yisra'ēl journeyed from Mount Hor and pitched in Oḇoth, and they journeyed from Oḇoth and they pitched at Iyē ha'Aḇarim, on the border of Mo'ab.

10 And the children of Yisra'ēl sent to Mo'ab, saying, "Let us pass now through your land into our place." But the children of Mo'ab would not allow the children of

Yisra'ël to pass through their land, for the children of Mo'ab were greatly afraid lest the children of Yisra'ël should do to them as Siḥon sovereign of the Amorites had done to them, who had taken their land and had slain many of them.

11 Therefore Mo'ab would not allow the Yisra'ëlites to pass through his land, and אֶרְבֵּאֵל commanded the children of Yisra'ël, saying, "You do not fight against Mo'ab." So the Yisra'ëlites turned back from Mo'ab.

12 And the children of Yisra'ël journeyed from the border of Mo'ab, and they came to the other side of Arnon, the border of Mo'ab, between Mo'ab and the Amorites, and they camped on the border of Siḥon, sovereign of the Amorites, in the wilderness of Qeḏēmoth.

13 And the children of Yisra'ël sent messengers to Siḥon, sovereign of the Amorites, saying,

14 "Let us pass through your land. We will not turn into the fields or into the vineyards, we will go along by the sovereign's highway until we have passed your border." But Siḥon would not allow the Yisra'ëlites to pass.

15 So Siḥon collected all the people of the Amorites and went out into the wilderness to meet the children of Yisra'ël, and he fought against Yisra'ël in Yahats.

16 And אֶרְבֵּאֵל delivered Siḥon sovereign of the Amorites into the hand of the children of Yisra'ël, and Yisra'ël smote all the people of Siḥon with the edge of the sword and avenged the cause of Mo'ab.

17 And the children of Yisra'ël took possession of the land of Siḥon from Aram to Yabboq, to the children of Ammon, and they took all the spoil of the cities.

18 And Yisra'ël took all these cities, and Yisra'ël dwelt in all the cities of the Amorites.

19 And all the children of Yisra'ël resolved to fight against the children of Ammon, to take their land also.

20 So אִרְבֵּי said to the children of Yisra'ël, "Do not besiege the children of Ammon, neither stir up battle against them, for I will give none of their land to you." And the children of Yisra'ël listened to the word of אִרְבֵּי, and did not fight against the children of Ammon.

21 And the children of Yisra'ël turned and went up by the way of Bashan to the land of Oḡ, sovereign of Bashan. And Oḡ the sovereign of Bashan went out to meet the Yisra'ëlites in battle, and he had with him many mighty men, and a very strong army from the people of the Amorites.

22 And Oḡ sovereign of Bashan was a very powerful man, but Na'aran his son was exceedingly powerful, even stronger than he was.

23 And Oḡ said in his heart, "See now the whole camp of Yisra'ël takes up a space of three parsa, now I will smite them at once without sword or spear."

24 And Oḡ went up Mount Yahats, and took from there one large stone, the length of which was three parsa, and he placed it on his head, and resolved to throw it onto the camp of the children of Yisra'ël, to smite all the Yisra'ëlites with that stone.

25 And the messenger of אִרְבֵּי came and struck the stone on the head of Oḡ, and the stone fell on the neck of Oḡ so that Oḡ fell to the earth because of the weight of the stone upon his neck.

26 At that time אִרְבֵּי said to the children of Yisra'ël, "Do not be afraid of him, for I have given him and all his people and all his land into your hand, and you shall do to him as you did to Siḥon."

27 And Mosheh went down to him with a small number of the children of Yisra'ël, and Mosheh smote Oḡ with a rod at the ankles of his feet and slew him.

28 After this the children of Yisra'ël pursued the children of Oḡ and all his people, and they beat and destroyed them till there was no remnant left of them.

29 Mosheh afterward sent some of the children of Yisra'ël to spy out Ya'zër, for Ya'zër was a city of name.

30 And the spies went to Ya'zër and spied it out, and the spies trusted in אַף־אֶזְרָא, and they fought against the men of Ya'zër.

31 And these men took Ya'zër and its villages, and אַף־אֶזְרָא delivered them into their hand, and they drove out the Amorites who had been there.

32 And the children of Yisra'ël took the land of the two sovereigns of the Amorites, sixty cities which were on the other side of Yardën, from the wadi of Arnon to Mount Ḥermon.

33 And the children of Yisra'ël journeyed and came into the plain of Mo'ab which is on the side of Yardën, by Yeriḥo.

34 And the children of Mo'ab heard all the evil which the children of Yisra'ël had done to the two sovereigns of the Amorites, to Siḥon and Oḡ, so all the men of Mo'ab were greatly afraid of the Yisra'ëlites.

35 And the elders of Mo'ab said, "Look, the two sovereigns of the Amorites, Siḥon and Oḡ, who were more powerful than all the sovereigns of the earth, could not stand against the children of Yisra'ël, how then can we stand before them?"

36 "Indeed they sent us a message before now to pass through our land on their way, and we would not allow them, now they will turn on us with their heavy swords and destroy us!" And Mo'ab was distressed because of the children of Yisra'ël, and they were greatly afraid of them, and they counselled together what was to be done to the children of Yisra'ël.

37 And the elders of Mo'ab resolved and took one of their men, Balaq son of Tsippor the Mo'abite, and made him sovereign over them at that time, and Balaq was a very wise man.

38 And the elders of Mo'ab rose up and sent to the children of Midyan to make peace with them, for a great battle and enmity had been in those days between Mo'ab and Midyan, from the days of Hadad son of Bedad sovereign of Edom, who smote Midyan in the field of Mo'ab, unto these days.

39 And the children of Mo'ab sent to the children of Midyan, and they made peace with them, and the elders of Midyan came to the land of Mo'ab to make peace on behalf of the children of Midyan.

40 And the elders of Mo'ab counselled with the elders of Midyan what to do in order to save their lives from Yisra'el.

41 And all the children of Mo'ab said to the elders of Midyan, "Now therefore the children of Yisra'el lick up all that are around about us, as the ox licks up the grass of the field, for thus they did to the two sovereigns of the Amorites who are stronger than we are."

42 And the elders of Midyan said to Mo'ab, "We have heard that at the time when Sihon sovereign of the Amorites fought against you, when he prevailed over you and took your land, he had sent to Be'or son of Yanëas and to Bil'am his son from Aram-Naharayim, and they came and cursed you; that is why the hand of Sihon prevailed over you, so that he took your land.

43 "Now therefore you send also to Bil'am his son, for he still remains in his land, and give him his payment, that he may come and curse all the people of whom you are afraid." So the elders of Mo'ab heard this word, and it pleased them to send to Bil'am son of Be'or.

44 So Balaq son of Tsippor sovereign of Mo'ab sent messengers to Bil'am, saying,

45 "Look there is a people come out from Mitsrayim, see, they cover the face of the earth, and they are settling next to me!

46 “Now therefore come and curse this people for me, for they are too mighty for me. Maybe I shall prevail to fight against them, and drive them out, for I heard that he whom you barak is baruk, and whom you curse is cursed.”

47 So the messengers of Balaq went to Bil'am and brought Bil'am to curse the people to fight against Mo'ab.

48 And Bil'am came to Balaq to curse Yisra'el, and אִרְמֵיָא said to Bil'am, “Do not curse this people for it is baruk.”

49 And Balaq urged Bil'am day by day to curse Yisra'el, but Bil'am did not listen to Balaq because of the word of אִרְמֵיָא which He had spoken to Bil'am.

50 And when Balaq saw that Bil'am would not do according to his desire, he rose up and went home, and Bil'am also returned to his land and he went from there to Midyan.

51 And the children of Yisra'el journeyed from the plain of Mo'ab, and camped by the Yarden from Bēyth Yeshimoth even to Abēl ha'Shittim, at the end of the plains of Mo'ab.

52 And when the children of Yisra'el dwelt in the plain of Shittim, they began to commit whoring with the daughters of Mo'ab.

53 And the children of Yisra'el approached Mo'ab, and the children of Mo'ab pitched their tents opposite to the camp of the children of Yisra'el.

54 But the children of Mo'ab were afraid of the children of Yisra'el, and the children of Mo'ab took all their daughters and their wives of good looks and lovely appearance, and dressed them in gold and silver and costly garments.

55 And the children of Mo'ab seated those women at the door of their tents, in order that the children of Yisra'el might see them and turn to them, and not fight against Mo'ab.

56 And all the children of Mo'ab did this matter to the children of Yisra'el, and every man placed his wife and daughter at the door of his tent, and all the children of Yisra'el saw the act of the children of Mo'ab, and the children of Yisra'el turned to the daughters of Mo'ab and coveted them, and they went to them.

57 And it came to be that when an Iḅri came to the door of the tent of Mo'ab, and saw a daughter of Mo'ab and desired her in his heart, and spoke with her at the door of the tent that which he desired, while they were speaking together the men of the tent would come out and speak to the Iḅri words such as these:

58 "Indeed you know that we are brothers, we are all the descendants of Lot and the descendants of Abraham his brother, why then will you not remain with us, and why will you not eat our bread and our offering?"

59 And when the children of Mo'ab had thus overwhelmed him with their speeches, and enticed him by their flattering words, they seated him in the tent and cooked and offered for him, and he ate of their offering and of their bread.

60 They then gave him wine and he drank and became drunk, and they placed before him a good-looking maiden, and he did with her as he pleased, for he did not know what he was doing, as he had drunk plentifully of wine.

61 Thus the children of Mo'ab did to Yisra'el in that place, in the plain of Shittim. And the wrath of אַף אַף was kindled against Yisra'el because of this matter, and He sent a pestilence among them, and there died of the Yisra'elites twenty-four thousand men.

62 Now there was a man of the children of Shim'on whose name was Zimri, son of Salu, who joined himself with the Midyanite Kozbi, the daughter of Tsur, sovereign of Midyan, in the sight of all the children of Yisra'el.

63 And Pinehas son of El'azar, son of Aharon the kohēn, saw this wicked matter which Zimri had done, and he took a spear and rose up and went after them, and pierced them both and slew them, and the pestilence ceased from the children of Yisra'ēl.

86 At that time after the pestilence, אִתְּנָה spoke to Mosheh, and to El'azar son of Aharon the kohēn, saying,

2 "Number the heads of the whole community of the children of Yisra'ēl, from twenty years old and upward, all that go out to the army."

3 And Mosheh and El'azar numbered the children of Yisra'ēl after their clans, and the number of all Yisra'ēl was seven hundred thousand, seven hundred and thirty.

4 And the number of the children of Lēwi, from one month old and upward, was twenty-three thousand, but among these there was not a man of those numbered by Mosheh and Aharon in the Wilderness of Sinai.

5 For אִתְּנָה had told them that they would die in the wilderness, so they all died, and not one had been left of them except Kalēb son of Yephunneh, and Yahoshua son of Nun.

6 And it came to be after this that אִתְּנָה said to Mosheh, "Say to the children of Yisra'ēl to avenge upon Midyan the cause of their brothers the children of Yisra'ēl."

7 And Mosheh did so, and the children of Yisra'ēl chose from among them twelve thousand men, being one thousand to a tribe, and they went to Midyan.

8 And the children of Yisra'ēl fought against Midyan, and they slew every male, also the five princes of Midyan, and Bil'am son of Be'or they slew with the sword.

9 And the children of Yisra'ël took the wives of Midyan captive, with their little ones and their cattle, and all belonging to them.

10 And they took all the spoil and all the booty, and they brought it to Mosheh and to El'azar to the plains of Mo'ab.

11 And Mosheh and El'azar and all the princes of the congregation went out to meet them with joy.

12 And they divided all the spoil of Midyan, and the children of Yisra'ël had been avenged upon Midyan for the cause of their brothers the children of Yisra'ël.

87 At that time אֱלֹהִים said to Mosheh, “See your days are approaching to an end, take now Yahoshua son of Nun your servant and place him in the Mishkan, and I will command him.” And Mosheh did so.

2 And אֱלֹהִים appeared in the Mishkan in a pillar of cloud, and the pillar of cloud stood at the entrance of the Mishkan.

3 And אֱלֹהִים commanded Yahoshua son of Nun and said to him, “Be strong and courageous, for you shall bring the children of Yisra'ël to the land which I swore to give them, and I will be with you.”

4 And Mosheh said to Yahoshua, “Be strong and courageous, for you will make the children of Yisra'ël inherit the land, and אֱלֹהִים will be with you, he will not leave you nor forsake you, be not afraid nor disheartened.”

5 And Mosheh called to all the children of Yisra'ël and said to them, “You have seen all the good which אֱלֹהִים your Elohim has done for you in the wilderness.

6 “Now therefore observe all the words of this Torah, and walk in the Way of אֱלֹהִים your Elohim. Do not turn from the Way which אֱלֹהִים has commanded you, either to the right or to the left.”

7 And Mosheh taught the children of Yisra'ël Laws and Right-Rulings and Torot to do in the land as אֱלֹהִים had commanded him.

8 And he taught them the Way of אֱלֹהִים and His Torot; see, they are written upon the Book of the Torah of Elohim which he gave to the children of Yisra'ël by the hand of Mosheh.

9 And Mosheh finished commanding the children of Yisra'ël, and אֱלֹהִים spoke to him, saying, "Go up to the Mount Aḅarim and die there, and be gathered to your people as Aharon your brother was gathered."

10 And Mosheh went up as אֱלֹהִים had commanded him, and he died there in the land of Mo'ab by the command of אֱלֹהִים, in the fortieth year from the Yisra'ëlites going out from the land of Mitsrayim.

11 And the children of Yisra'ël wept for Mosheh in the plains of Mo'ab for thirty days, and the days of weeping and mourning for Mosheh were completed.

88 And it came to be after the death of Mosheh that אֱלֹהִים spoke to Yahoshua son of Nun, saying,

2 "Rise up and pass over the Yardēn to the land which I have given to the children of Yisra'ël, and you shall make the children of Yisra'ël inherit the land.

3 "Every place on which the sole of your feet shall tread shall belong to you, from the wilderness of Lebanon to the great river - the river of Perath - shall be your boundary.

4 "No man shall stand against you all the days of your life. As I was with Mosheh, so I will be with you, only be strong and of good courage to observe all the Law which Mosheh commanded you. Do not turn from the Way either to the right or to the left, in order that you may prosper in all that you do."

5 And Yahoshua commanded the officers of Yisra'ël, saying, "Pass through the camp and command the people, saying, 'Prepare for yourselves provisions, for

in three days more you will pass the Yarděn to possess the land.’ ”

6 And the officers of the children of Yisra’ël did so, and they commanded the people and they did all that Yahoshua had commanded.

7 And Yahoshua sent two men to spy out the land of Yeriho, and the men went and spied out Yeriho.

8 And at the end of seven days they came to Yahoshua in the camp and said to him, “אִי־אֵיזֶה has delivered the whole land into our hand, and the inhabitants thereof are melted with fear because of us.”

9 And it came to be after that, that Yahoshua rose up in the morning and all Yisra’ël with him, and they journeyed from Shittim, and Yahoshua and all Yisra’ël with him passed the Yarděn. And Yahoshua was eighty-two years old when he passed the Yarděn with Yisra’ël.

10 And the people went up from Yarděn on the tenth day of the first month, and they camped in Gilgal at the eastern corner of Yeriho.

11 And the children of Yisra’ël kept the Pesah in Gilgal, in the plains of Yeriho, on the fourteenth day at the month, as it is written in the Torah of Mosheh.

12 And the manna ceased at that time on the morrow of the Pesah, and there was no more manna for the children of Yisra’ël, and they ate of the produce of the land of Kena’an.

13 And Yeriho was entirely closed against the children of Yisra’ël, no one came out or went in.

14 And it came to be in the second month, on the first day of the month, that אִי־אֵיזֶה said to Yahoshua, “Rise up, see, I have given Yeriho into your hand with all the people thereof. And all your fighting men shall go round the city, once each day, thus shall you do for six days.

15 “And the kohenim shall blow on trumpets, and when you shall hear the sound of the trumpet, all the people shall give a great shouting - that the walls of the city shall fall down, all the people shall go up, every man against his opponent.”

16 And Yahoshua did so according to all that אֱלֹהִים had commanded him.

17 And on the seventh day they went around the city seven times, and the kohenim blew on trumpets.

18 And at the seventh round, Yahoshua said to the people, “Shout, for אֱלֹהִים has delivered the whole city into our hands!”

19 “Only the city and all that it contains shall be under the ban to אֱלֹהִים, and keep yourselves from that which is under the ban, lest you make the camp of Yisra’el accursed and trouble it.

20 “But all the silver and gold and brass and iron shall be qadosh to אֱלֹהִים, they shall come into the treasury of אֱלֹהִים.”

21 And the people blew on trumpets and made a great shouting, and the walls of Yeriho fell down, and all the people went up, every man straight before him. And they took the city and utterly destroyed all that was in it, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword,

22 and they burned the whole city with fire. Only the vessels of silver and gold, and brass and iron, they put into the treasury of אֱלֹהִים.

23 And Yahoshua swore at that time, saying, “Cursed be the man who builds Yeriho. He lays the foundation thereof with his first-born, and with his youngest son he puts up the gates thereof.”

24 And Aqan son of Karmi, son of Zabdi, son of Zerah, son of Yahudah, dealt treacherously in the accursed matter, and he took of that which is under the ban and hid it in the tent, and the wrath of אֱלֹהִים was kindled against Yisra’el.

25 And it came to be after this when the children of Yisra'ël had returned from burning Yeriho, Yahoshua also sent men to spy out Ai, and to fight against it.

26 And the men went up and spied out Ai, and they returned and said, "Let not all the people go up with you to Ai, only let about three thousand men go up and smite the city, for the men thereof are but few."

27 And Yahoshua did so, and there went up with him of the children of Yisra'ël about three thousand men, and they fought against the men of Ai.

28 And the battle was fierce against Yisra'ël, and the men of Ai smote thirty-six men of Yisra'ël, and the children of Yisra'ël fled from before the men of Ai.

29 And when Yahoshua saw this matter, he tore his garments and fell on his face to the ground before אֶלְנָתָן, he, with the elders of Yisra'ël, and they put dust on their heads.

30 And Yahoshua said, "Why O אֶלְנָתָן did You bring this people over the Yardën? What shall I say after the Yisra'ëlites have turned their backs against their enemies?"

31 "Now therefore all the Kena'anites, inhabitants of the land, will hear this matter, and surround us and cut off our name."

32 And אֶלְנָתָן said to Yahoshua, "Why are you fallen upon your face? Rise, get up, for the Yisra'ëlites have sinned, and taken of that which is under the ban. I will no longer be with them unless they destroy that which is under the ban from among them."

33 And Yahoshua rose up and assembled the people, and brought the Urim by the command of אֶלְנָתָן, and the tribe of Yahudāh was taken, and Aḳan son of Karmi was taken.

34 And Yahoshua said to Aḳan, "Tell me my son, what have you done?" And Aḳan said, "I saw amongst the spoil a lovely garment of Shin'ar and two hundred sheqels of silver, and a wedge of gold of fifty sheqels

weight. I coveted them and took them, and see, they are all hidden in the earth in the midst of the tent.”

35 And Yahoshua sent men who went and took them from the tent of Aḳan, and they brought them to Yahoshua.

36 And Yahoshua took Aḳan and these items, and his sons and daughters and all belonging to him, and they brought them to the valley of Aḳor.

37 And Yahoshua burned them there with fire, and all the Yisra'ēlites stoned Aḳan with stones, and they raised a heap of stones over him; that is why he called that place the valley of Aḳor. So the wrath of אֱלֹהִים was appeased, and after this Yahoshua came to the city and fought against it.

38 And אֱלֹהִים said to Yahoshua, “Fear not, neither be dismayed, see, I have given Ai into your hand, its sovereign and its people, and you shall do to them as you did to Yeriḥo and its sovereign. Only the spoil thereof and the cattle thereof you take for booty for yourselves. Lay an ambush for the city behind it.”

39 So Yahoshua did according to the word of אֱלֹהִים, and he chose from among the sons of battle thirty thousand mighty men, and he sent them, and they lay in ambush for the city.

40 And he commanded them, saying, “When you see us we will flee before them with cunning, and they will pursue us. You shall then rise out of the ambush and take the city.” And they did so.

41 And Yahoshua fought, and the men of the city went out toward Yisra'ēl, not knowing that they were lying in ambush for them behind the city.

42 And Yahoshua and all the Yisra'ēlites pretended they were wearied before them, and they fled by the way of the wilderness with cunning.

43 And the men of Ai gathered all the people who were in the city to pursue the Yisra'ēlites, and they went out and were drawn away from the city - not one remained

- and they left the city open and pursued the Yisra'ēlites.

44 And those who were lying in ambush rose up out of their places, and hastened to come to the city and took it and lit it on fire. And the men of Ai turned back, and see, the smoke of the city ascended to the skies, and they had no means of retreating either one way or the other.

45 And all the men of Ai were in the midst of Yisra'ēl, some on this side and some on that side, and they smote them so that not one of them remained.

46 And the children of Yisra'ēl took Mēlosh sovereign of Ai alive, and they brought him to Yahoshua, and Yahoshua hanged him on a tree and he died.

47 And the children of Yisra'ēl returned to the city after having burned it, and they smote all those that were in it with the edge of the sword.

48 And the number of those that had fallen of the men of Ai, both man and woman, was twelve thousand. Only the cattle and the spoil of the city they took for themselves, according to the word of אִיִּזְרָאֵל to Yahoshua.

49 And all the sovereigns on this side of the Yardēn, all the sovereigns of Kena'an, heard of the evil which the children of Yisra'ēl had done to Yeriho and to Ai, and they gathered themselves together to fight against Yisra'ēl.

50 Only the inhabitants of Gib'on were greatly afraid of fighting against the Yisra'ēlites lest they should perish, so they acted cunningly, and they came to Yahoshua and to all Yisra'ēl, and said to them, "We have come from a distant land, now therefore make a covenant with us."

51 And the inhabitants of Gib'on deceived the children of Yisra'ēl, and the children of Yisra'ēl made a covenant with them, and they made peace with them, and the princes of the congregation swore to them.

And afterward the children of Yisra'ël knew that they were neighbours to them and were dwelling among them.

52 But the children of Yisra'ël did not slay them, for they had sworn to them by אִם־אֵל, and they became hewers of wood and drawers of water.

53 And Yahoshua said to them, 'Why did you deceive me, to do this matter to us?' And they answered him, saying, "Because it was told to your servants all that you had done to all the sovereigns of the Amorites, and we were greatly afraid for our lives, and we did this matter."

54 And Yahoshua appointed them on that day to hew wood and to draw water, and he divided them for slaves to all the tribes of Yisra'ël.

55 And when Adoni-Tsedeq sovereign of Yerushalayim heard all that the children of Yisra'ël had done to Yeriho and to Ai, he sent to Hoham sovereign of Hebron and to Piram sovereign at Yarmuth, and to Yaphiya sovereign of Lakish and to Debir sovereign of Eglon, saying,

56 "Come up to me and help me, that we may smite the children of Yisra'ël and the inhabitants of Gib'on who have made peace with the children of Yisra'ël."

57 And they gathered themselves together, and the five sovereigns of the Amorites went up with all their camps, a mighty people numerous as the sand of the sea shore.

58 And all these sovereigns came and encamped before Gib'on, and they began to fight against the inhabitants of Gib'on. And all the men of Gib'on sent to Yahoshua, saying, "Come up quickly to us and help us, for all the sovereigns of the Amorites have gathered together to fight against us!"

59 And Yahoshua and all the men of battle went up from Gilgal, and Yahoshua came suddenly upon them,

and smote these five sovereigns with a great slaughter.

60 And אִיִּזְרָאֵל put them to shame before the children at Yisra'ël, who smote them with a terrible slaughter in Gib'on, and pursued them along the way that goes up to Bëyth Hōron to Maqqēdah, and they fled from before the children of Yisra'ël.

61 And while they were fleeing, אִיִּזְרָאֵל sent hailstones on them from the shamayim, and more of them died by the hailstones, than by the slaughter of the children of Yisra'ël.

62 And the children of Yisra'ël pursued them, and they continued to smote them on the way, going on and smiting them.

63 And when they were smiting, the day was declining toward evening, and Yahoshua said in the sight of all the people, "Sun, stand still on Gib'on, and moon, in the valley of Ayalon, until the nation has avenged itself upon its enemies."

64 And אִיִּזְרָאֵל listened to the voice of Yahoshua, and the sun stood still in the midst of the shamayim, and it stood still six and thirty moments, and the moon also stood still and did not hastened to go down a whole day.

65 And there was no day like that, before it or after it, that אִיִּזְרָאֵל listened to the voice of a man, for אִיִּזְרָאֵל fought for Yisra'ël.

89 Then Yahoshua spoke this song, on the day that אִיִּזְרָאֵל had given the Amorites into the hand of Yahoshua and the children of Yisra'ël, and he said in the sight of all Yisra'ël,

2 "You have done mightily, O אִיִּזְרָאֵל.

You have performed great deeds!

Who is like You?

My lips shall sing to Your Name.

- 3 “My goodness and my fortress, my high tower,
I will sing a new song to You.
With thanksgiving I will sing to You,
You are the strength of my salvation.
- 4 “All the sovereigns of the earth shall praise You,
The princes of the world shall sing to You,
The children of Yisra’ël shall rejoice in Your salvation.
They shall sing and praise Your power.
- 5 “To You, O אֱלֹהֵינוּ, did we confide,
We said, ‘You are our Elohim,
For You are our shelter and strong tower against our
enemies.’
- 6 “To You we cried and were not ashamed,
In You we trusted and were delivered.
When we cried to You, You heard our voice,
You delivered our beings from the sword,
You showed to us Your favour,
You gave to us Your salvation,
You rejoiced our hearts with Your strength.
- 7 “You went forth for our salvation,
With Your arm You redeemed Your people.
You answered us from the shamayim of Your
qodeshah,
You saved us from ten thousands of people.
- 8 “The sun and moon stood still in the shamayim,
And You stood in Your wrath against our oppressors
and commanded Your Right- Rulings over them.
- 9 “All the princes of the earth stood up,
The sovereigns of the nations had gathered
themselves together,
They were not moved at Your presence, they desired
Your battles.
- 10 “You rose against them in Your wrath,
And brought down Your wrath upon them,
You destroyed them in Your wrath, and cut them off
in Your heart.

- 11 “Nations have been consumed with Your fury,
Reigns have declined because of Your wrath,
You crushed sovereigns in the day of Your wrath.
- 12 “You poured out Your fury upon them,
Your burning displeasure took hold of them.
You turned their iniquity upon them, and cut them off
in their wickedness.
- 13 “They spread a trap, they fell therein,
In the net they hid, their foot was caught.
- 14 “Your hand was ready for all Your enemies who
said,
Through their sword they possessed the land,
Through their arm they dwelt in the city.
You filled their faces with shame,
You brought their horns down to the ground,
You frightened them in Your rage, and destroyed
them in Your wrath.
- 15 “The earth trembled and shook at the sound of
Your storm over them,
You did not withhold their beings from death, and
brought down their lives to the grave.
- 16 “You pursued them in Your storm,
You consumed them in Your whirlwind,
You turned their rain into hail,
They fell in deep pits so that they could not rise.
- 17 “Their carcasses were like rubbish cast out in the
middle of the streets.
- 18 “They were consumed and destroyed in Your
wrath,
You saved Your people with Your might.
- 19 “Therefore our hearts rejoice in You,
Our beings exalt in Your salvation.
- 20 “Our tongues shall relate Your might,
We will sing and praise Your wondrous works.
- 21 “For You saved us from our enemies,
You delivered us from those who rose up against us,

You destroyed them from before us and crushed them beneath our feet.

22 “Thus shall all Your enemies perish O אֱלֹהֵינוּ,
And the wicked shall be like chaff driven by the wind,
And Your beloved shall be like trees planted by the waters.”

23 So Yahoshua and all Yisra’ël with him returned to the camp in Gilgal, after having smitten all the sovereigns, so that not a remnant was left of them.

24 And the five sovereigns fled alone on foot from battle, and hid themselves in a cave, and Yahoshua sought for them in the field of battle, but did not find them.

25 And afterward it was told to Yahoshua, saying, “The sovereigns are found and see, they are hidden in a cave.”

26 And Yahoshua said, “Appoint men to be at the mouth of the cave, to guard them, lest they take themselves away.” And the children of Yisra’ël did so.

27 And Yahoshua called to all Yisra’ël and said to the officers of battle, “Place your feet upon the necks of these sovereigns.” And Yahoshua said, “So shall אֱלֹהֵינוּ do to all your enemies.”

28 And afterward Yahoshua commanded that they should slay the sovereigns and cast them into the cave, and to put great stones at the mouth of the cave.

29 And afterward Yahoshua went with all the people that were with him on that day to Maqqēdah, and he smote it with the edge of the sword.

30 And he utterly destroyed the beings and all belonging to the city, and he did to the sovereign and people of there as he had done to Yeriho.

31 And he passed from there to Libnah and he fought against it, and אֱלֹהֵינוּ delivered it into his hand. And Yahoshua smote it with the edge of the sword, and all the beings of there, and he did to it and to the sovereign of there as he had done to Yeriho.

32 And from there he passed on to Laḳish to fight against it, and Horam sovereign of Gaza went up to assist the men of Laḳish, and Yahoshua smote him and his people until there was none left to him.

33 And Yahoshua took Laḳish and all the people of there, and he did to it as he had done to Liḅnah.

34 And Yahoshua passed from there to Eḡlon, and he took that also, and he smote it and all the people of there with the edge of the sword.

35 And from there he passed to Ḥeḅron and fought against it and took it and utterly destroyed it. And he returned from there with all Yisra'ël to Deḅir and fought against it and smote it with the edge of the sword.

36 And he destroyed every being in it, he left none remaining, and he did to it and the sovereign of there as he had done to Yeriḥo.

37 And Yahoshua smote all the sovereigns of the Amorites from Qaḍēsh Barnēa to Azzah, and he took their country at once, for אַפַּאֲז had fought for Yisra'ël.

38 And Yahoshua with all Yisra'ël came to the camp to Gilgal.

39 When at that time Yaḅin sovereign of Ḥatsor heard all that Yahoshua had done to the sovereigns of the Yaḅin sent to Yoḅath of Miḍyan, and to Laḅan of Shimron, to Yephal sovereign of Aḳshaph, and to all the sovereigns of the Amorites, saying,

40 “Come quickly to us and help us, that we may smite the children of Yisra'ël, before they come upon us and do to us as they have done to the other sovereigns of the Amorites.”

41 And all these sovereigns listened to the words of Yaḅin, sovereign of Ḥatsor, and they went out with all their camps, seventeen sovereigns, and their people were as numerous as the sand on the sea shore, together with horses and chariots innumerable, and they came and camped together at the waters of

Mërom, and they were met together to fight against Yisra'ël.

42 And אִיִּזְרָאֵל said to Yahoshua, "Do not fear them, for tomorrow about this time I will deliver them up all slain before you, you shall hamstring their horses and burn their chariots with fire."

43 And Yahoshua with all the men of battle came suddenly upon them and smote them, and they fell into their hands, for אִיִּזְרָאֵל had delivered them into the hands of the children of Yisra'ël.

44 So the children of Yisra'ël pursued all these sovereigns with their camps, and smote them until there was none of them left, and Yahoshua did to them as אִיִּזְרָאֵל had spoken to him.

45 And at that time Yahoshua returned to Hַּאֲסוֹר and smote it with the sword and destroyed every being in it and burned it with fire. And from Hַּאֲסוֹר, Yahoshua passed over to Shimron and smote it and utterly destroyed it.

46 From there he passed over to אֲקִשָּׁפִי and he did to it as he had done to Shimron.

47 From there he passed to אֲדֻלָּם and he smote all the people in it, and he did to אֲדֻלָּם as he had done to אֲקִשָּׁפִי and to Shimron.

48 And he passed from them to all the cities of the sovereigns which he had smitten, and he smote all the people that were left of them and he utterly destroyed them.

49 Only their plunder and cattle the Yisra'ëlites took for themselves as booty, but every human being they smote, they did not allow a being to live.

50 As אִיִּזְרָאֵל had commanded Mosheh so Yahoshua did and all Yisra'ël, they did not fail in any word.

51 So Yahoshua and all the children of Yisra'ël smote the whole land of Kena'an as אִיִּזְרָאֵל had commanded them, and smote all their sovereigns - being thirty-one

sovereigns. And the children of Yisra'ël took their whole country,

52 besides the reigns of Siḥon and Oḡ which are on the other side of the Yarděn, of which Mosheh had smitten many cities. And Mosheh gave them to the Re'uḇēnites and the Gaḏites and to half the tribe of Menashsheh.

53 And Yahoshua smote all the sovereigns that were on this side of Yarděn to the west, and gave them for an inheritance to the nine tribes and to the half tribe of Yisra'ël.

54 For five years Yahoshua continued the battle with these sovereigns, and he gave their cities to the Yisra'ēlites, and the land had peace from battle throughout the cities of the Amorites and the Kena'anites.

90 At that time in the fifth year after the children of Yisra'ël had passed over the Yarděn, after the children of Yisra'ël had rested from their battle with the Kena'anites, great and fierce battles arose at that time between Eḏom and the children of the Ḥittites, and the children of the Ḥittites fought against Eḏom.

2 And Aḇiyanath sovereign of the Ḥittites went out in that year, that is in the thirty-first year of his reign, and a great army with him of the mighty men of the children of the Ḥittites, and he went to Sě'ir to fight against the children of Ęsaw.

3 And Haḏaḏ the sovereign of Eḏom heard of his report, and he went out to meet him with a numerous people and strong army, and engaged in battle with him in the field of Eḏom.

4 And the hand of the Ḥittites prevailed over the children of Ęsaw, and the children of the Ḥittites slew of the children of Ęsaw, twenty-two thousand men, and all the children of Ęsaw fled from before them.

5 And the children of the Hittites pursued them and they reached Hadad sovereign of Edom, who was running before them and they caught him alive, and brought him to Abiyath sovereign of the Hittites.

6 And Abiyath ordered him to be slain, and Hadad sovereign of Edom died in the forty-eighth year of his reign.

7 And the children of the Hittites continued their pursuit of Edom, and they smote them with a great slaughter and Edom became subject to the children of the Hittites.

8 And the children of the Hittites ruled over Edom, and Edom became under the hand of the children of the Hittites and became one reign from that day.

9 And from that time they could no longer lift up their heads, and their reign became one with the children of the Hittites.

10 And Abiyath placed officers in Edom and all the children of Edom became subject and compulsory labour to Abiyath, and Abiyath turned back to his own land of the Hittites.

11 And when he returned he renewed his reign and built for himself a spacious and fortified palace for a royal residence, and reigned safely over the children of the Hittites and over Edom.

12 In those days, after the children of Yisra'el had driven away all the Kena'anites and the Amorites, Yahoshua was old and advanced in years.

13 And אֶלְנָאָן said to Yahoshua, "You are old, advanced in life, and a great part of the land remains to be possessed.

14 "Now therefore divide this land for an inheritance to the nine tribes and to the half tribe of Menashsheh." And Yahoshua rose up and did as אֶלְנָאָן had spoken to him.

15 And he divided the whole land to the tribes of Yisra'el as an inheritance according to their divisions.

16 But to the tribe at Lěwi he gave no inheritance. The offerings of אִיִּזְרָאֵל are their inheritance as אִיִּזְרָאֵל had spoken of them by the hand of Mosheh.

17 And Yahoshua gave Mount Hēbrōn to Kalēb son of Yephunneh, one portion above his brothers, as אִיִּזְרָאֵל had spoken through Mosheh.

18 Therefore Hēbrōn became an inheritance to Kalēb and his children to this day.

19 And Yahoshua divided the whole land by lots to all Yisra'ēl for an inheritance, as אִיִּזְרָאֵל had commanded him.

20 And the children of Yisra'ēl gave cities to the Lēwites from their own inheritance, and portions for their cattle, and property. As אִיִּזְרָאֵל had commanded Mosheh so the children of Yisra'ēl did, and they divided the land by lot whether great or small.

21 And they went to inherit the land according to their boundaries, and the children of Yisra'ēl gave to Yahoshua son of Nun an inheritance among them.

22 By the word of אִיִּזְרָאֵל they gave to him the city which he requested - Timnath Serah in Mount Ephrayim, and he built the city and dwelt in it.

23 These are the inheritances which El'azar the kohēn and Yahoshua son of Nun and the heads of the fathers of the tribes portioned out to the children of Yisra'ēl by lot in Shiloh, before אִיִּזְרָאֵל, at the door of the Mishkan, and they left off dividing the land.

24 And אִיִּזְרָאֵל gave the land to the Yisra'ēlites, and they possessed it as אִיִּזְרָאֵל had spoken to them, and as אִיִּזְרָאֵל had sworn to their ancestors.

25 And אִיִּזְרָאֵל gave to the Yisra'ēlites rest from all their enemies around them, and no man stood up against them. And אִיִּזְרָאֵל delivered all their enemies into their hands, and not one word failed of all the good which אִיִּזְרָאֵל had spoken to the children of Yisra'ēl, and אִיִּזְרָאֵל performed every word.

26 And Yahoshua called to all the children of Yisra'ël and he barak̄ them, and commanded them to serve אֱלֹהֵיכֶם, and he afterward sent them away, and they went each man to his city, and each man to his inheritance.

27 And the children of Yisra'ël served אֱלֹהֵיכֶם all the days of Yahoshua, and אֱלֹהֵיכֶם gave them rest from all around them, and they dwelt safely in their cities.

28 And it came to be in those days, that Abiyanath sovereign of the Hittites died, in the thirty-eighth year of his reign, that is the seventh year of his reign over Edom, and they buried him in his palace which he had built for himself, and Latinus reigned in his place fifty years.

29 And during his reign he brought out an army, and he went and fought against the inhabitants of Britannia and Kernania, the children of Elisha son of Yawan, and he prevailed over them and made them compulsory labour.

30 He then heard that Edom had revolted from under the hand of the Hittites, and Latinus went to them and smote them and subdued them, and placed them under the hand of the children of the Hittites, and Edom became one reign with the children of the Hittites all the days.

31 And for many years there was no sovereign in Edom, and their reign was with the children of the Hittites and their sovereign.

32 And it came to be in the twenty-sixth year after the children of Yisra'ël had passed over the Yardën, that is the sixty-sixth year after the children of Yisra'ël had departed from Mitsrayim, that Yahoshua was old, advanced in years, being one hundred and eight years old in those days.

33 And Yahoshua called to all Yisra'ël, to their elders, their judges and leaders, after אֱלֹהֵיכֶם had given to all the Yisra'ëlites rest from all their enemies round about. And Yahoshua said to the elders of Yisra'ël, and to

their judges, “Look, I am old, advanced in years, and you have seen what אֱלֹהִים has done to all the nations whom He has driven away from before you, for it is אֱלֹהִים who has fought for you.

34 “Now therefore, strengthen yourselves to guard and to do all the Words of the Torah of Mosheh. Not to turn from it to the right or to the left, and not to come among those nations who are left in the land. Neither shall you make mention of the name of their mighty ones, but you shall cling to אֱלֹהִים your Elohim, as you have done to this day.”

35 And Yahoshua greatly encouraged the children of Yisra’ël to serve אֱלֹהִים all their days.

36 And all the Yisra’ëlités said, “We will serve אֱלֹהִים our Elohim all our days, we and our children, and our children’s children, and our seed forever.”

37 And Yahoshua made a covenant with the people on that day, and he sent the children of Yisra’ël away, and they went each man to his inheritance and to his city.

38 And it came to be in those days, when the children of Yisra’ël were dwelling safely in their cities, that they buried the coffins of the tribes of their ancestors, which they had brought up from Mitsrayim, each man in the inheritance of his children. The twelve sons of Ya’aqob the children of Yisra’ël buried, each man in the possession of his children.

39 And these are the names of the cities wherein they buried the twelve sons of Ya’aqob, whom the children of Yisra’ël had brought up from Mitsrayim:

40 And they buried Re’ubën and Gad on this side of the Yardën, in Romia, which Mosheh had given to their children.

41 And Shim’on and Lëwi they buried in the city Mauda, which he had given to the children of Shim’on, and the surrounding area of the city was for the children of Lëwi.

42 And Yahudāh they buried in the city of Binyamin opposite Bēyth Leḥem.

43 And the bones of Yissaskar and Zebulun they buried in Tsidon, in the portion which fell to their children.

44 And Dan was buried in the city of his children in Eshta'ol, and Naphtali and Ashēr they buried in Qadēsh Naphtali, each man in his place which he had given to his children.

45 And the bones of Yosēph they buried in Shekem, in the part of the field which Ya'aqob had purchased from Ḥamor, and which came to Yosēph as an inheritance.

46 And they buried Binyamin in Yerushalayim opposite the Yebusite, which was given to the children of Binyamin. The children of Yisra'el buried their fathers, each man in the city of his children.

47 And at the end of two years, Yahoshua son of Nun died, one hundred and ten years old. And the time which Yahoshua judged Yisra'el was twenty-eight years, and Yisra'el served אַיָּאָז all the days of his life.

48 And the rest of the acts of Yahoshua and his battles and his reproofs with which he reproved Yisra'el, and all which he had commanded them, and the names of the cities which the children of Yisra'el possessed in his days, see, they are written in the Book of the words of Yahoshua to the children of Yisra'el, and in the Book of the wars of אַיָּאָז, which Mosheh and Yahoshua and the children of Yisra'el had written.

49 And the children of Yisra'el buried Yahoshua in the border of his inheritance, in Timnath Seraḥ, which was given to him in Mount Ephrayim.

50 And El'azar son of Aharon died in those days, and they buried him in a hill belonging to Pineḥas his son, which was given to him in Mount Ephrayim.

91 At that time, after the death of Yahoshua, the children of the Kena'anites were still in the land, and the Yisra'ēlites resolved to drive them out.

2 And the children of Yisra'ēl asked of אִיִּזְרָאֵל, saying, "Who shall go up first for us to the Kena'anites to fight against them?" And אִיִּזְרָאֵל said, "Yahudāh shall go up."

3 And the children of Yahudāh said to Shim'on, "Go up with us into our lot, and we will fight against the Kena'anites, and we likewise will go up with you, into your lot." So the children of Shim'on went with the children of Yahudāh.

4 And the children of Yahudāh went up and fought against the Kena'anites, so אִיִּזְרָאֵל delivered the Kena'anites into the hands of the children of Yahudāh, and they smote them in Bezeq, ten thousand men.

5 And they fought with Adoni-Bezeq in Bezeq, and he fled from before them, and they pursued him and caught him, and they took hold of him and cut off his thumbs and big toes.

6 And Adoni-Bezeq said, "Seventy sovereigns having their thumbs and big toes cut off gathered their meat under my table. As I have done, so Elohim has repaid me." And they brought him to Yerushalayim and he died there.

7 And the children of Shim'on went with the children of Yahudāh, and they smote the Kena'anites with the edge of the sword.

8 And אִיִּזְרָאֵל was with the children of Yahudāh, and they possessed the mountain. And the children of Yosēph went up to Bēyth Ĕl - the same is Luz - and אִיִּזְרָאֵל was with them.

9 And the children of Yosēph spied out Bēyth Ĕl, and the watchmen saw a man going out from the city, and they caught him and said to him, "Show us now the entrance of the city and we will show kindness to you."

10 And the man showed them the entrance of the city, and the children of Yosëph came and smote the city with the edge of the sword.

11 And they sent away the man with his clan, and he went to the Hittites and he built a city, and he called the name of it Luz. So all the Yisra'ëlites dwelt in their cities, and the children at Yisra'ël dwelt in their cities, and the children of Yisra'ël served אֱלֹהֵימָא all the days of Yahoshua, and all the days of the elders, who had lengthened their days after Yahoshua, and saw the great work of אֱלֹהֵימָא, which he had performed for Yisra'ël.

12 And the elders judged Yisra'ël after the death of Yahoshua for seventeen years.

13 And all the elders also fought the battles of Yisra'ël against the Kena'anites and אֱלֹהֵימָא drove the Kena'anites from before the children of Yisra'ël, in order to place the Yisra'ëlites in their land.

14 And He accomplished all the words which He had spoken to Abraham, Yitshaq, and Ya'aqob, and the oath which He had sworn, to give to them and to their children, the land of the Kena'anites.

15 And אֱלֹהֵימָא gave to the children of Yisra'ël the whole land of Kena'an, as He had sworn to their ancestors, and אֱלֹהֵימָא gave them rest from those around them, and the children of Yisra'ël dwelt safely in their cities.

16 Baruk be אֱלֹהֵימָא forever! Amën, and amën!

17 Strengthen yourselves, and let the hearts of all you that trust in אֱלֹהֵימָא be of good courage.

TEHILLIM ADDITIONS

תהלים יצא/צא

151 HalleluYah! A Psalm of Dawid, son of Yishai.

1 I was smaller than my brothers,
And the youngest of my father's sons,
So he made me shepherd of his flock
And ruler over his little goats.

2 My hands fashioned a reed pipe,
And my fingers a lyre;
And so I gave esteem to אֱלֹהִים.

I said in my heart:

3 "The mountains cannot witness to Him,
Nor can the hills proclaim -
Lift up my words, you trees,
And my compositions, you sheep.

4 For who can announce, and who can declare,
And who can recount my deeds?"
The Adon of all has seen,
The Elohim of all has heard,
And He has paid attention.

5 He sent His nabi to anoint me,
Shemu'el to raise me up.
My brothers went out to meet him,
Handsome of figure, handsome in appearance.

6 Although they were tall of stature
And handsome because of their hair,
אֱלֹהִים Elohim did not choose them.

7 But he sent and fetched me from behind the flock
And anointed me with the oil.
And He made me prince of His people
And ruler over the sons of His Covenant.

152 Spoken by Dawid, when he was contending
with the lion and the wolf which took a sheep from his
flock.

- 1 O Elohim, O Elohim, come to my aid;
Help me, save me, and deliver my being from the
slayer.
- 2 Shall I go down to She'ol by the mouth of the lion?
Shall the wolf be the end of me?
- 3 Was it not enough for those who lay in wait for my
father's flock,
And tore a sheep of my father's flock.
Must they also wish the destruction of my own being?
- 4 Have pity, O אֱלֹהִים, and save Your kind one from
destruction,
So that he may rehearse Your esteem for all of his
days,
And may praise Your great Name,
- 5 When You have delivered him from the hands of
the destroying lion and of the ravenous wolf,
And when You have delivered my captivity from the
hands of the wild beasts.
- 6 Quickly, Adonai, send from Yourself a deliverer,
And draw me out of the gaping pit which
imprisons me in its depths.

153 Spoken by Dawid, giving thanks to Elohim for
deliverance from the lion and the wolf, after he had
slain them both.

- 1 Praise אֱלֹהִים, all you nations;
Esteem Him, and barak His Name.
- 2 He has rescued the being of His chosen from the
hands of death,
And delivered His kind one from destruction.
- 3 He has delivered me from the nets of She'ol,
And my being from the pit that cannot be fathomed.
- 4 Before my deliverance could go forth from Him,
I was very nearly torn in two pieces by two wild
beasts;

5 But He sent His messenger, and closed up for me
the gaping mouths,

And rescued my life from destruction.

6 My being shall esteem Him and exalt Him,
Because of all His kindnesses which He has done to
me,

And shall continue to do to me.

154 A prayer of Hizqiyahu, when he was
surrounded by his enemies.

1 Give esteem to Elohim with a loud voice,
And proclaim His esteem in the assembly of many.

2 Exalt His praise among the multitude of the
upright,

And speak of His esteem with the righteous.

3 Join your beings to the good and to the perfect,
To esteem the Most High Elohim.

4 Gather yourselves together to make known His
strength,

And do not be slow in showing forth His deliverance,
His strength, and His esteem to all who are young.

5 Wisdom has been given that the esteem of אֱלֹהִים
may be known,

And it has been made known to men to tell of His
works:

6 To make known to children His strength,
And to cause those who lack understanding to
understand His esteem,

7 Who are far from His entrances and distant from
His gates;

8 For the Elohim of Ya'aqob is exalted,
And His esteem is upon all His works.

9 He takes pleasure in a man who esteems the
Most High,

As in one who offers fine flour.

10 And as in one who offers male goats and calves,
And as in one who makes the altar fat with a

multitude of burnt offerings,
And as the smell of incense from the hands of the
righteous.

11 His voice shall be heard from Your upright gates,
And admonition from the voice of the upright.

12 In their eating and their drinking, when they share
together,

They shall be satisfied in truth.

13 Their mind dwells on the Torah of the Most High
Elohim,

And their words are to make known His strength.

14 How far from the wicked are the words of Him,
And from all transgressors to know Him!

15 See; the eye of אֱלֹהִים shows favour to the good!
He increases favour to those who esteem Him,
And He delivers their being from the time of evil.

16 Baruk be אֱלֹהִים, who has delivered the oppressed
from the hand of the wicked;

Who raises up a horn out of Ya'aqob,

And a Judge of the nations out of Yisra'el,

17 That He may prolong His dwelling in Tsiyon,
And may adorn our age in Yerushalayim.

155 A prayer of thanksgiving, when the people
obtained permission from Koresh to return home.

1 O אֱלֹהִים, I have cried to You;
Hear me.

2 I have lifted up my hands to Your qodesh dwelling
place;

Incline Your ear to me.

3 Grant me my request;

Do not withhold my prayer from me.

4 Build up my being, and do not destroy it,
And do not lay it bare before the wicked.

5 Those who reward wickedness turn You away
from me, O Judge of truth.

6 O אֱלֹהִים, do not judge me according to my sins,
 Because no flesh is innocent before You.

7 Make Your Torah plain to me, O אֱלֹהִים,
 And teach me Your Right-Rulings.

8 Many shall hear of Your works,
 And the nations shall praise Your esteem.

9 Remember me, and do not forget me;
 And do not lead me into that which is too difficult for
 me.

10 Cause the sins of my youth to pass from me,
 And remember my discipline against me no longer.

11 Cleanse me, O אֱלֹהִים, from the evil leprosy,
 And do not let it come against me any longer.

12 Dry up its roots from within me,
 And do not let its leaves sprout within me.

13 You are great, O אֱלֹהִים;
 Therefore, my request shall be fulfilled in You.

14 To whom do I complain that He may give to me?
 What help can be found in the strength of men?

15 From You, O אֱלֹהִים, is my confidence;
 I cried to אֱלֹהִים, and He heard me,
 And healed the breaking of my heart.

16 I slumbered and slept;
 I dreamed and was helped, and אֱלֹהִים sustained me.

17 They grieved my heart;
 I return thanks because אֱלֹהִים delivered me.

18 Now I rejoice in their shame;
 I have waited on You, and I am not ashamed.

19 May You be given honor forever,
 Even forever and ever.

20 Deliver Yisra'el, Your elect,
 And those of the house of Ya'aqob, Your proven one.

156 A plea for deliverance.

1 A worm does not thank You,
 Nor does a maggot recount Your kindness.

2 Only the living thank You,
 All those whose feet stumble thank You,
 When You make Your kindness known to them,
 And cause them to understand Your righteousness;

3 For the being of all the living is in Your hand,
 And You have given breath to all flesh.

4 O אֱלֹהֵינוּ, do to us according to Your goodness,
 According to the greatness of Your compassion,
 And according to the greatness of Your righteous
 deeds.

5 אֱלֹהֵינוּ listens to the voice of all who love His
 Name,
 And He does not permit His kindness to depart from
 them.

6 Barukh be אֱלֹהֵינוּ, who does righteous deeds,
 Who crowns His qodeshim with kindness and
 favours.

7 My being shouts to praise Your Name,
 To praise Your compassion with joy,
 To announce Your trustworthiness;
 For there is no limit to Your praises.

8 I belonged to death because of my sins,
 And my wickednesses had sold me to She'ol;

9 But You saved me, O אֱלֹהֵינוּ,
 According to the greatness of Your compassion,
 And according to the greatness of Your righteous
 deeds.

10 I have, indeed, loved Your Name,
 And have taken refuge in Your shadow.

11 My heart is strengthened when I remember Your
 power,
 And I rely on Your compassion.

12 Forgive my sins, O אֱלֹהֵינוּ,
 And cleanse me of my wickedness.

13 Grant me a spirit of faithfulness and knowledge;
 Let me not be ashamed in ruin.

- 14 Do not allow the wicked one or an unclean spirit to
overtake me,
And do not allow affliction or evil inclination to
possess my bones;
15 For You, O אֱלֹהֵינוּ, are my praise,
And I wait on You every day.
16 My brothers rejoice with me,
And the house of my father is awed by Your favour.
17 I shall always rejoice in You.

157 A song to Tsiyon.

- 1 I shall remember you, O Tsiyon, for a beraḵah.
I love you with all My strength;
For your remembrance is to be barak forever.
2 Your expectancy is great, O Tsiyon; Peace and
your awaited deliverance shall come.
3 Generation after generation shall dwell in you,
And generations of the righteous shall be your
ornament.
4 They who long for the day of your deliverance
Shall rejoice in the greatness of your esteem.
5 They shall be nursed on the fullness of your
esteem,
And in your lovely streets they shall make tinkling
sounds.
6 You shall remember the righteous deeds of your
nebi'im,
And shall esteem yourself in the deeds of your
righteous ones.
7 Cleanse violence from your midst;
May lying and wickedness be cut off from you.
8 Your sons shall rejoice within you,
And your loved ones shall be joined to you.
How much have they waited on your deliverance?
9 How much have your perfect ones mourned for
you?

- 10 Your expectancy, O Tsiyon, shall not perish,
And your expectation shall not be forgotten.
- 11 Is there a righteous man who has perished?
Is there a man who has escaped his wickedness?
- 12 Man is tried according to his way,
Each is repaid according to his deeds.
- 13 Your oppressors shall be cut off from around you,
O Tsiyon,
And all who hate you shall be dispersed.
- 14 Your praise is pleasing, O Tsiyon;
It rises up in all the world.
- 15 I remember you many times for a berak̄ah,
And I barak̄ you with all My heart.
- 16 You shall attain to everlasting righteousness,
And shall receive birek̄oth from the noble.
- 17 Take the vision which speaks of you,
And the dreams of the neḅi'im requested for you.
- 18 Be exalted and increase, O Tsiyon,
And praise the Most High, your Redeemer!
May my being rejoice in Your esteem!

158 A song to the Name of אֱלֹהִים.

- 1 In the midst of the congregation they shall praise
the Name of אֱלֹהִים,
- 2 For He has come to judge every action,
To remove the wicked from the earth,
So that the children of wickedness shall not be found.
- 3 The shamayim shall give their dew,
And there shall be no drought within their boundaries.
- 4 The earth shall give its fruit in its time,
And its produce shall not fail.
- 5 The fruit trees shall give of the fruit of its
vineyards,
And the ground shall not deprive of its produce.
- 6 The poor shall eat, and those who revere Elohim
shall be filled.

159 A song to Yahudah.

- 1 The shamayim and earth shall give praise together.
- Let all the stars of the evening twilight give praise!
- 2 Rejoice, Yahudah; rejoice!
Rejoice, rejoice and be glad with gladness!
 - 3 Celebrate your Feasts, and pay your vows;
For there is no wickedness in your midst.
 - 4 Raise your hand, and fortify your right hand!
 - 5 Behold, the enemy shall perish,
And all the workers of wickedness shall be dispersed;
 - 6 But You, O אֱלֹהֵינוּ, are forever,
And Your esteem shall be forever and ever.
HalleluYah!

160 A song to the Creator.

- 1 אֱלֹהֵינוּ is great and qodesh,
The most qodesh for generation after generation.
- 2 Excellency goes before Him,
And abundance of many waters comes after Him.
- 3 Kindness and truth surround His face;
Truth, right-ruling, and righteousness are the pedestal
of His throne.
- 4 He divides light from the unknown,
And He establishes the dawn by the knowledge of
His heart.
- 5 All His messengers sang when they saw it;
For He showed them that which they had not known.
- 6 He crowns the mountains with fruit,
With good food for all the living.
- 7 May the Adon of the earth be barak, along with
His power;
For He establishes the world by His wisdom.
- 8 He stretched out the shamayim by His
understanding,
And brought forth wind from His stores.

9 He made lightnings for the rain,
And raised mist from the end of the earth.

ḤAKMAH

חכמה השלמה אַחַדְוָא אַחַדְעַם

- 1 Love righteousness, you that are rulers of the earth.
Think of אַחַדְא in goodness and seek Him in integrity of heart.
- 2 For He is found by those who do not try Him,
And reveals Himself to those who do not distrust Him.
- 3 For perverse thoughts separate from Elohim,
And His power, when it is tried, reproves the unwise.
- 4 For wisdom does not enter into a malicious being,
Nor dwell in the body that is subject to sin.
- 5 For the qodesh spirit of discipline flees deceit,
And turns away from thoughts that are without understanding,
And does not remain when unrighteousness comes in.
- 6 For wisdom is a loving spirit,
But a blasphemer shall not go unpunished for his words.
For Elohim is witness of his kidneys,
And a true watcher of his heart, and a hearer of his tongue.
- 7 For the Ruah of אַחַדְא fills the world,
And that which sustains all knows what is said.
- 8 Therefore he who speaks unrighteous words is not hidden,
Nor does vengeance pass him by when it punishes.
- 9 For a search shall be made into the counsels of the wicked,
And the words of his voice shall come to אַחַדְא to reveal his wicked deeds.
- 10 For a jealousy ear hears all words,
And the sound of grumbling is not hidden.
- 11 Therefore beware of grumbling, which is useless,
And keep your tongue from secrecy.
For no secret word is without evil,
And a lying mouth destroys the being.

12 Do not seek death in the straying of your life,
And do not pull destruction upon yourself with the
works of your hands.

13 For Elohim did not make death,
Nor does He delight in the destruction of the living.

14 For He created all to have their life;
And the creations of the world were perfect,
And no poison of destruction in them,
Nor the reign of death upon the earth;

15 For righteousness is immortal.

16 But wicked men with their works and words called
it to them,

For when they thought to have it their friend, they
perished to naught,

And made a covenant with it,

Because they deserve to receive a share in it.

2 For the wicked, reasoning with themselves, but not
rightly said,

“Our life is short and tedious,

And of the death of a man there is no healing;

Neither was there any man known to have returned
from the grave.

2 “For we are all born by chance,

And after this we shall be as though we had never
been;

For the breath of our nostrils is as smoke,

And a little spark in the moving of our heart;

3 Which being extinguished, our body shall be
turned into ashes,

And our spirit shall vanish as the soft air.

4 “And our name shall be forgotten in time,

And no man shall remember our works,

And our life shall pass away as the traces of a cloud,

And shall be dispersed as a mist,

That is driven away with the rays of the sun,

And overcome by its heat.

5 “For our time is but a shadow that passes away;

And after our end there is no returning:

For it is sealed up so that no man comes again.

- 6 “Come therefore, let us enjoy the good that is found,
And let us hasten to use the creation as in youth.
- 7 “Let us fill ourselves with costly wine and ointments,
And let no flower of the spring pass by us.
- 8 “Let us crown ourselves with rosebuds, before they wither.
- 9 “Let none of us go without his part of our luxuries;
Let us leave signs of our joy in every place,
For this is our portion, and this is our lot.
- 10 “Let us oppress the poor, righteous man;
Let us not spare the widow,
Nor regard the old grey hairs of the aged.
- 11 “Let our strength be the law of righteousness,
For that which is feeble is found to be worthless.
- 12 “Therefore let us lie in wait for the righteous;
For he is not for our way, and he is clearly opposed to our actions;
He reproaches us with our guilt of the Law,
And to our shame, accuses of the sins against our teaching.
- 13 “He professes to have the knowledge of Elohim,
And calls himself the child of אֱלֹהִים!
- 14 “He has become a reproof to our thoughts.
- 15 “He is a burden to us to even look at,
For his life is not like other men,
His ways are a different way.
- 16 “We are regarded by him as false,
He abstains from our ways as from filthiness,
He pronounces the end of the righteous to be baruk,
And makes his boast that Elohim is his Father!
- 17 “Let us see if his words are true,
And let us prove what shall befall him in the end.
- 18 “For if the righteous man is the son of Elohim,
He shall help him, and deliver him from the hand of his enemies.

19 "Let us try him with mocking and torture,
 So that we may know his humility,
 And prove his patience.
 20 "Let us condemn him with a shameful death;
 For by his own words, he shall be favoured."
 21 Such as these they devised, and were deceived;
 For their own wickedness has blinded them.
 22 As for the secrets of Elohim, they did not know
 them;
 Neither did they expect the wages of righteousness,
 Nor discern a reward for blameless lives.
 23 For Elohim created man to be immortal,
 And made him to be an image of His own immortality.
 24 Nevertheless death came into the world through
 envy of the devil,
 And those who hold to His side find it.

3 But the beings of the righteous are in the hand of
 Elohim,
 And no torture shall touch them.
 2 In the eyes of the unwise they seemed to die,
 And their departure is taken for misery,
 3 And their going from us to be utter destruction:
 But they are at peace.
 4 For though they are punished in the eyes of men,
 Yet their expectancy is full of immortality.
 5 And having been disciplined a little, they shall be
 rewarded greatly;
 For Elohim proved them, and found them worthy for
 Himself.
 6 He has tried them as gold in the furnace,
 And received them as a burnt offering.
 7 And in the time of their visitation they shall shine,
 And run to and fro like sparks among the stubble.
 8 They shall judge the nations, and reign over the
 people,
 And their Adon shall reign forever.
 9 Those that put their trust in Him shall understand
 the truth;
 And those who are trustworthy in love shall abide with

Him;

For favour and kindness is upon His qodeshim,
And he looks after His elect.

10 But the wicked shall be punished according to
their own schemes,

Who have neglected the righteous, and forsaken

אִי אִי.

11 For whoever despises wisdom and instruction is
miserable,

And their expectancy is vain, their labours unfruitful,
And their works unprofitable.

12 Their wives are foolish, and their children wicked;

13 Their offspring are cursed.

Therefore baruḳ is the barren one who is undefiled,
Who has not known the sinful bed;

She shall bear fruit in the visitation of lives.

14 And baruḳ is the eunuch, who has done no evil
with his hands,

Nor devised wickedness against Elohim;

For unto him shall be given the special gift of belief,

And an inheritance more desired by his being in the
Hëykal of אִי אִי.

15 For the fruit of good labours is esteemed,
And the root of wisdom shall never fail.

16 As for the children of adulterers, they shall not
come to their perfection,

And the seed of an unrighteous bed shall be
uprooted.

17 For though they live long, yet they shall be
regarded as naught,

And their end shall be without esteem.

18 Or, if they die quickly, they have no expectancy,
Nor comfort in the day of trial.

19 For the end of the unrighteous generation is
terrible.

4 It is better to have no children, and to have virtue,
For the remembrance of it is forever;
Because it is known with Elohim, and with men.

- 2 When it is present, men take example from it;
 And when it is gone, they desire it.
 It wears a crown, and overcomes forever,
 Having overcome, striving for undefiled rewards.
- 3 But the multiplying brood of the wicked shall not
 thrive,
 Nor take deep root by illegitimate seed,
 Nor lay any lasting foundation.
- 4 For though they flourish as branches for a time;
 Though standing - not last, they shall be shaken by
 the wind,
 And through the force of winds they shall be
 uprooted.
- 5 The imperfect branches shall be broken off,
 Their fruit unprofitable - not ripe to eat,
 Also of no use.
- 6 For children brought forth by lawless beds are
 witnesses of wickedness against their parents in their
 trial.
- 7 But though the righteous be prevented by death,
 Yet he shall be at rest.
- 8 For esteemed age is not that which stands in
 length of time,
 Nor measured by number of years.
- 9 But wisdom is the grey hair unto men,
 And an unstained life is old age.
- 10 He pleased Elohim, and was loved by Him;
 So that living among sinners he was translated.
- 11 Indeed, was he taken away speedily,
 Lest wickedness should alter his understanding,
 Or deceit deceive his being.
- 12 For the enticement of greed obscures that which
 is honest;
 And the wandering of desire undermines the simple
 minded.
- 13 He, being made perfect in a short time, filled a
 long time;

14 For his being pleased אִתָּאֵל,
Therefore He hastened to take him away from among
the wicked.

15 This the people saw, but did not understand,
Neither did they lay up this in their minds:
That His favour and kindness is with His qodeshim,
And that He shows respect to His chosen.

16 Thus the righteous who are dead shall condemn
the wicked who are living;

And youth that is soon perfected;
The many years and old age of the unrighteous.

17 For they shall see the end of the wise,
And shall not understand what Elohim in His counsel
has decreed for Him,

And to what end אִתָּאֵל has put Him in safety.

18 They shall see Him, and despise Him;
But Elohim shall laugh them to scorn.

And from then on they shall be an insignificant
carcass,

And a reproach among the dead forever.

19 For He shall tear them, and throw them down
headlong, that they shall be speechless;

And He shall shake them from the foundation;

And they shall be utterly laid waste, and be in sorrow;
And their remembrance shall perish.

20 And when they draw up the account of their sins,
they shall come with fear;

And their own wickednesses shall convict them to
their face.

5 Then the righteous shall stand in great boldness
before the face of those who have afflicted Him,
and taken no account of His works.

2 When they see it, they shall be troubled with
awesome fear, and shall be amazed at the
mystery of His salvation, so far beyond all that
they looked for.

3 And they, repenting and groaning for anguish of
spirit, shall say within themselves, "This was He,

whom we once mocked, and a proverb of reproach.

- 4 “We fools accounted His *ḥai* madness, and His end to be without esteem.
- 5 “How is He numbered among the children of Elohim, and His lot is among the *qodeshim*?
- 6 “Therefore we have strayed from the Way of truth, and the light of righteousness has not shined upon us, and the brilliance of righteousness did not rise upon us.
- 7 “We wearied ourselves in the way of wickedness and destruction; we have also gone through deserts where there was no path; but as for the Way of *אִתְּךָ*, we have not known it.
- 8 “What has pride profited us, or what good has wealth with our boasting brought us?”
- 9 All these have passed away like a shadow,
And as a rumour that hastened away.
- 10 And as a ship that passes over the waves of the water,
Which when it has passed, the trace of it is unable to be found,
Neither the pathway of the keel in the waves.
- 11 Or as when a bird has flown through the air,
There is no sign of its way to be found,
But the air being lightly beaten with the stroke of its wings and parted with the rapid noise and motion of them is passed through;
And after passing there is no sign of it to be found.
- 12 Or as when an arrow is shot at a mark,
It parts the air, which immediately comes together again,
So one cannot know where it went through.
- 13 Even so, we also, as soon as we were born,
Began to draw to our end and had no sign of uprightness to show,
But were consumed in our wickedness.
- 14 For the expectancy of the unrighteous is like dust that is blown away with the wind;

Like a thin frost that is driven away with the storm;
As the smoke which is dispersed here and there with
a storm,

And passes like the remembrance of a guest who
stays but a day.

15 But the righteous live forever;
Even so, their reward is with אֱלֹהִים,
And the Most High looks after them.

16 Therefore they shall receive an esteemed reign,
and a lovely crown from the hand of אֱלֹהִים:

For with His right hand He shall cover them,
And with His arm He shall protect them.

17 He shall take his ardour as complete armour,
And make creation His weapon for the vengeance of
His enemies.

18 He shall put on righteousness as a breastplate,
And true judgment in place of a helmet.

19 He shall take qodeshah for an invincible shield.

20 He shall sharpen His severe wrath as a sword,
And the earth shall fight with Him against the foolish.

21 Then the thunderbolts aimed true shall go out;
And from the clouds, as from a well drawn bow,
They shall fly to the mark.

22 And hailstones filled with wrath shall be thrown as
a stone out of bow,

And the water of the sea shall rage against them,
And the floods shall cruelly drown them.

23 A mighty wind shall also stand up against them,
And blow them away like a storm:

So wickedness shall lay waste the whole earth,
And evil works shall overthrow the thrones of the
mighty.

6 Hear therefore, O you sovereigns, and understand;
Learn, you who are judges to the ends of the earth.

2 Listen, you who rule the people,
And boast in the multitude of nations.

3 For power is given to you from אֱלֹהִים,
And rulership from the Most High,

Who shall try your works, and search out your purposes.

4 For being overseers of His reign, you have not ruled rightly,
Nor guarded the Law,
Nor walked after the counsel of Elohim;

5 He shall come upon you terribly and speedily;
For a sharp judgment shall be to those who are in high places.

6 For kindness shall soon pardon the harshest,
But great men shall be greatly tortured.

7 For He who is Adon over all shall show no partiality,
Neither shall he stand in awe of any man's greatness;
For he has made the small and great,
And is concerned for all alike.

8 But a severe trial shall come upon the mighty.

9 I speak unto you therefore, O sovereigns,
That you may learn wisdom, and not fall away.

10 For those who guard qodeshah righteously shall be judged qodesh;
And those who have learned such matters shall find what to answer.

11 Therefore lay your heart upon my words;
Desire them, and you shall be instructed.

12 Wisdom is esteemed, and never fades away:
Also, she is easily seen by those who love her,
And found by those who seek her.

13 She prevents those who desire her,
In making herself first known to them.

14 Whoever seeks her early shall have no great hardship:
For he shall find her sitting at his doors.

15 Therefore to think upon her is perfection of wisdom;
And whoever watches for her shall quickly be without worry.

16 For she goes about seeking those who are worthy of her,

Showing herself favourably to those in the Way,
And meets them in every thought.

17 For the very true beginning of her is the desire of
discipline;

And the concern of discipline is love;

18 And love is the keeping of her Laws; and guarding
her Laws is the assurance of incorruption;

19 And incorruption makes us near to Elohim:

20 Therefore the desire of wisdom leads to a reign.

21 If your delight then is in thrones and sceptres,
O rulers of the people, esteem wisdom,
That you may reign for forever.

22 As for wisdom, what she is, and how she came to
be,

I shall tell you, and shall not hide mysteries from you;
But shall seek her out from the beginning of her
creation,

And bring the knowledge of her into light,
And shall not pass over the truth.

23 Neither shall I go with consuming envy;
For such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the
world:

And a wise sovereign is the upholding of the people.

25 Receive therefore instruction through my words,
And it shall do you good.

7 I myself am also a mortal man like all,
And the offspring of he who was first made from the
earth.

2 And was fashioned in my mother's womb to be
flesh in the time of ten months,

Being compacted in blood, of the seed of man,
And the pleasure that came with sleep.

3 And when I was born, I drew in the common air,
And fell upon the earth, which is of like nature,
And the first voice which I uttered was crying, as all
others do.

4 I was nursed with compassion, and wrapped in
garments.

5 For there is no sovereign that had any other
beginning of birth.

6 For all men have one entrance into life,
And the same going out.

7 Therefore I prayed, and understanding was given
to me.

I called upon Elohim, and the spirit of wisdom came
to me.

8 I preferred her before sceptres and thrones,
And deemed wealth naught in comparison to her.

9 Neither did I compare her to any precious stone,
Because all gold in respect to her is as a little sand,
And silver is counted as clay before her.

10 I loved her above health and loveliness,
And chose to have her instead of light;
For the light that comes from her never goes out.

11 All good came to me together with her,
And much wealth in her hands.

12 And I rejoiced in them all, because wisdom goes
before them;

And I did not know that she was the mother of them.

13 I learned diligently, and speak of her freely.
I do not hide her wealth,

14 For she is a treasure unto men that never fails;
Which those who use become the friends of Elohim,
Being commended for the gifts that come from
learning.

15 Elohim has granted me to speak as I would,
And to conceive what is right for that which has been
given to me;
Because it is He who leads unto wisdom, and directs
the wise.

16 For in His hand are both we and our words;
All wisdom also, and knowledge of workmanship.

17 For He has given me certain knowledge of that
which exists,
Namely, to know how the world was made,
And the operation of the elements.

- 18 The beginning, ending, and middle of the times;
 The alterations of the turning of the sun,
 And the change of seasons.
- 19 The circuits of years, and the positions of stars.
- 20 The nature of living creatures, and the raging of
 wild beasts;
 The violence of winds, and the reasonings of men;
 The diversities of plants and the power of roots.
- 21 And all that which is either secret or revealed,
 these I know.
- 22 For wisdom, which is the worker of all matters,
 taught me;
 For in her is an understanding spirit: qodesh, unique,
 manifold, wise, lively, clear, undefiled, clean,
 strong, loving the good, alive, irresistible, ready to
 do good,
- 23 kind to man, steadfast, sure, free from worry, all
 powerful, overseeing all, and penetrating all spirits
 most wise, understanding, and pure.
- 24 For wisdom is more moving than any motion:
 She passes and penetrates all because of her purity.
- 25 For she is the breath of the power of Elohim,
 And a pure force flowing from the esteem of the
 Almighty;
- Therefore no uncleanness shall come upon her.
- 26 For she is the brightness of the everlasting Light,
 The unspotted reflection of the power of Elohim,
 And an image of His goodness.
- 27 And although one, she does all matters:
 And remaining in herself, she renews all matters.
 And entering into qodesh beings of all generations,
 She makes them friends of Elohim, and nebi'im.
- 28 For Elohim loves none but he who dwells with
 wisdom.
- 29 For she is more lovely than the sun,
 And above all the order of stars:
 Compared with the light, she is found before it.
- 30 For after this comes night,
 But evil shall not prevail against wisdom.

8 Wisdom reaches from one end to another mightily;
 And she rightly orders all matters.
 2 I loved her, and sought her out from my youth,
 I desired to make her my bride, and I was a lover of
 her comeliness.
 3 She increases her nobility for she accompanies
 Elohim;
 Indeed, the Adon of all loved her.
 4 For she knows the secrets of the knowledge of
 Elohim,
 And is a lover of His works.
 5 If wealth is a possession to be desired in this life;
 What is wealthier than wisdom, the doer of all?
 6 And if insight works;
 Who of all that is a more skilled worker than she?
 7 And if a man loves righteousness, her works are
 good;
 For she teaches self-control and insight,
 righteousness and endurance;
 Of which there is naught more profitable than men
 may have in their life.
 8 If a man desires much experience, she knows the
 ways of old,
 And concludes rightly what is to come:
 She knows the wisdom of words, and expounds
 hidden riddles.
 She foresees signs and wonders, and the events of
 seasons and times.
 9 Therefore I purposed to take her to me to live with
 me,
 Knowing that she would be a counsellor of good,
 And a comfort in worries and grief.
 10 Because of her I have esteem among the
 multitude,
 And esteem with the elders, although I am young.
 11 I shall be found alert in judgment,
 And shall be admired in the sight of great men.
 12 When I hold my tongue, they shall await me,
 And when I speak, they shall give good ear to me;

If I talk much, they shall lay their hands upon their mouth.

13 And by the means of her I shall obtain immortality,
And leave an everlasting remembrance behind me to those that come after me.

14 I shall put the people in order,
And the nations shall be subject to me.

15 Horrible tyrants shall be afraid, when they hear of me;

I shall be found good among the multitude,
And courageous in battle.

16 After I have come into my house, I shall find rest with her:

For her ways are not bitter;
And to live with her has no sorrow, but gladness and joy.

17 Now when I thought on these matters within myself,

And considered them in my heart,
That to be allied with wisdom is immortality;

18 And it is great pleasure to have her friendship;
And in the works of her hands are wealth without limit;

And walking in her company, insight;
And in talking with her, a good report;

I went about seeking how to take her to me.

19 For I was a lively child, and had a good spirit.

20 Indeed, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except Elohim gave her me;

And that was a point of wisdom also to know whose gift she was;

I prayed to אֱלֹהִים, and pleaded with Him,
And with my whole heart I said,

9 “O Elohim of my fathers, and Adon of kindness,
who has made all by Your Word,

2 and ordained man through Your wisdom,
That he should reign over the creatures which You have made.

- 3 “And order the world according to straightness
and righteousness,
And execute right-ruling with an upright heart:
- 4 “Give me wisdom, that sits by Your throne;
And do not reject me from among your children.
- 5 “For I, Your servant and son of Your female
servant am a weak man, and short-lived,
And too young for the understanding of Right-Ruling
and Laws.
- 6 “For though a man be ever so perfect among the
children of men,
Yet if Your wisdom is not with him, he shall be
regarded as naught.
- 7 “You have chosen me to be a sovereign of Your
people,
And a judge of Your sons and daughters.
- 8 “You have commanded me to build a Hēykal upon
Your qodesh mountain,
And an altar in the city in which You dwell,
A resemblance of the qodesh Mishkan, which You
have prepared from the beginning.
- 9 “And wisdom was with You; who knows Your
works,
And was present when You made the world,
And knew what was acceptable in Your sight,
And right by Your Commands.
- 10 “O send her out of Your qodesh shamayim,
And from the throne of Your esteem,
That being present she may labour with me,
That I may know what is pleasing to You.
- 11 “For she knows and understands all matters,
And she shall lead me sensibly in my doings,
And preserve me in her power.
- 12 “So shall my works be acceptable,
And then shall I judge Your people righteously,
And be worthy to sit in my father’s seat.”
- 13 For what man is he who knows the counsel of
Elohim?
Or who knows the desire of אִי אִי?

14 "For the thoughts of mortal men are wretched,
 And our plans are of uncertainty.
 15 For the corruptible body presses down the being,
 And this earthly tent weighs down the mind that
 thinks upon many matters.
 16 And we could hardly guess rightly at that which is
 on earth,
 And with labour we find that which is before us;
 But that which is in the shamayim who has searched
 out?
 17 And Your counsel who has known, except You
 give wisdom,
 And send Your Ruah ha'Qodesh from above?
 18 For so the ways of those who lived on the earth
 were instructed,
 And men were taught that which is pleasing to You,
 And were saved through wisdom.

10 She preserved the first formed father of the
 world,
 Who was created alone, and brought him out from his
 fall,
 2 And gave him power to rule all creatures.
 3 But when the unrighteous went away from her in
 his wrath,
 He also perished in the fury with which he murdered
 his brother.
 4 For whose cause the earth being drowned with
 the flood,
 Wisdom again preserved it,
 And directed the course of the righteous within a
 piece of wood of little value.
 5 And the nations being confounded in their wicked
 conspiracy,
 She found out the righteous,
 And preserved him blameless before Elohim,
 And kept him strong despite his tender compassion
 toward his son.
 6 When the wicked perished, she delivered the
 righteous man,

Who fled from the fire which fell down upon the five cities.

7 Of whose wickedness the smoking wasteland is a witness even to this day,
And plants bearing fruit that never come to ripeness;
And a standing pillar of salt is a monument of an unbelieving being.

8 For not regarding wisdom, they not only received this evil;
That they did not know that which was good;
But also left behind them a remembrance to the world of their foolishness;
So that the matters in which they sinned could not so much as be hidden.

9 But wisdom delivered those who attended to her from pain.

10 When the righteous fled from his brother's wrath she guided him in right paths,
Showed him the reign of Elohim, and gave him knowledge of qodesh matters,
Made him wealthy in his travels, and multiplied the fruit of his labours.

11 In the covetousness of those who oppressed him she stood by him, and made him wealthy.

12 She defended him from his enemies, and kept him safe from those that lay in wait,
And in heavy conflict she gave him the deliverance;
That he might know that good is stronger than all.

13 When the righteous was sold, she did not forsake him,
But delivered him from sin:
She went down with him into the pit,

14 And did not leave him in chains, till she brought him the sceptre of the reign,
And power against those who oppressed him:
As for those who had accused him, she showed them to be liars,
And gave him everlasting esteem.

- 15 She delivered the righteous people and blameless
seed from the nation that oppressed them.
- 16 She entered into the being of the servant of אֱלֹהִים,
And withstood awesome sovereigns with wonders
and signs;
- 17 Rendered to the righteous a reward for their
labours,
Guided them in a marvellous way, and was a cover
unto them by day,
And a light by stars in the night time;
- 18 Brought them through the Sea of Reeds,
And led them through deep waters.
- 19 But she drowned their enemies, and threw them
up from the depth of the sea.
- 20 Therefore the righteous plundered the wicked,
And praised Your qodesh Name, O אֱלֹהִים,
And with one accord exalted Your hand, that fought
for them.
- 21 For wisdom opened the mouth of the dumb,
And taught the tongues of those who could not
speak.

- 11** She prospered their works in the hand of the
qodesh nabi.
- 2 They went through the wilderness that was
uninhabited,
And pitched tents in places where there lay no way.
- 3 They stood against their enemies,
And were avenged of their adversaries.
- 4 When they were thirsty, they called upon You,
And water was given them out of the flinty rock,
And their thirst was quenched out of the solid rock.
- 5 For in what matters their enemies were punished,
By the same they in their need were benefited.
- 6 For instead of a constant running river troubled
with foul blood,
- 7 For a visible reproof of that command, whereby
the infants were slain,
You gave to them abundance of water by means of
which they had no expectancy;

- 8 Revealing by that thirst at that time how you had punished their adversaries.
- 9 For when they were tried although chastised in kindness,
They knew how the wicked were judged in wrath and tortured,
Thirsting in a different manner than the righteous.
- 10 For these You admonish and try, as a Father,
But the other, as a severe Sovereign, You condemn and punish.
- 11 Whether they were absent or present,
They were punished alike.
- 12 For a double grief came upon them,
And a groaning for the remembrance of what was past.
- 13 For when they heard through their own punishments the other had benefited,
They sensed that it was from أفأف .
- 14 For whom they treated with scorn,
When he was sent out long before the throwing out of the infants,
In the end, when they saw what came to be, they admired him.
- 15 But for the foolish schemes of their wickedness,
Being deceived, they worshipped serpents empty of reason, and vile beasts,
You sent a multitude of beastly creatures upon them for vengeance;
- 16 That they might know, that in all the ways a man sins,
By the same he shall also be punished.
- 17 For Your Almighty hand, that made the world of formless matter,
Did not lack the means to send a multitude of bears or fierce lions among them,
- 18 Or newly created, unknown wild beasts full of rage,
Breathing out either fiery breath, or a filthy stench of

billowing smoke,
 Or shooting scorching sparks out of their eyes;
 19 From which not only the damage might kill them at
 once,
 But also the terrible sight utterly destroy them.
 20 And even without all these they might have
 collapsed with one blast,
 Being punished by vengeance, and scattered abroad
 through the breath of Your power;
 But You have ordered all in measure and number and
 weight.
 21 For You show Your great power at all times when
 you desire;
 And who withstands the strength of Your arm?
 22 For the whole world is like a small grain in the
 balance before You,
 Even as a drop of the morning dew that falls down
 upon the earth.
 23 But You show favour upon all;
 For You do all,
 And overlook the sins of men, that they should
 repent.
 24 For You love all that exist, and loathe none whom
 You have made;
 For You would never have made any matter, if You
 had hated it.
 25 And how could any matter have endured, if it had
 not been Your desire?
 Or been preserved, if not called by You?
 26 But You spare all: for they are Yours, O אֱלֹהִים,
 You lover of the living.

12 For Your incorruptible Ruah is in all.

2 Therefore little by little You discipline those who
 offend,
 And warn them by keeping them in remembrance of
 that in which they have sinned,
 So that turning from their wickedness they believe on
 You, O אֱלֹהִים.

3 By the hands of our fathers You determined to
 destroy both those old inhabitants of Your qodesh
 land,
 4 Whom You hated for doing most abominable
 works of witchcraft and wicked slaughterings;
 5 And also those cruel murderers of children,
 And devourers of the flesh of man, and the feasts of
 blood,
 6 With their priests from among their idolatrous
 group,
 And the parents, that killed helpless lives with their
 own hands;
 7 So that the land, which You esteemed above all
 other,
 Might receive a worthy assembly of children of
 Elohim.
 8 Nevertheless even those You spared, being but
 men,
 And sent hornets - forerunners of your host - to
 destroy them little by little.
 9 Not that You were unable to bring the wicked
 under the hand of the righteous in battle,
 Or to destroy them at once with cruel beasts, or with
 one stern word;
 10 But executing Your judgments upon them little by
 little,
 You gave them place for repentance, not being
 ignorant that they were a wicked generation,
 And that their evil was inherited, and that their minds
 could never be changed.
 11 For it was a cursed seed from the beginning;
 Neither for fear of any man did You pardon them for
 those matters in which they sinned.
 12 For who shall say, "What have You done?"
 Or who shall withstand Your judgment?
 Or who shall accuse You for the nations that perish,
 whom You made?
 Or who shall come to stand against You, to be
 avenged for the unrighteous?

- 13 For neither is there any Elohim but You that looks after all,
To whom You might show that Your judgment is not unrighteous.
- 14 Neither shall sovereign or ruler be able to turn his face against you for any whom You have punished.
- 15 Even as You Yourself are righteous,
You order all righteously;
Determining it not agreeable within Your power to condemn he who does not deserve to be punished.
- 16 For Your power is the beginning of righteousness,
And because You are Adon of all, it causes You to show favour to all.
- 17 For when men shall not believe that You are all powerful,
You show Your strength,
And among those who know it You make their boldness manifest.
- 18 But You, mastering Your power, rightly rule with straightness,
And command us with great favour;
For You determine when You use Your power.
- 19 But by such works You have taught Your people that the righteous man should be kind,
And have prepared Your children with good expectancy that You allow repentance for sins.
- 20 For if You punished the enemies of Your children,
And those condemned to death, with such deliberation, giving them time and place,
Whereby they might be delivered from their evil;
- 21 With what great discernment You rightly ruled Your own children,
Unto whose fathers You have sworn,
And made Covenants of good promises?
- 22 Therefore, whereas You discipline us,
You scourge our enemies one thousand times more,
To the intent that, when we judge, we should carefully

think of Your goodness,
 And when we ourselves are judged, we should look
 for kindness.

23 Wherefore, whereas men have lived corruptly and
 unrighteously,
 You have punished them with their own
 abominations.

24 For they went very far astray in the ways of
 straying,
 And upheld for mighty ones, the beasts which even
 among their enemies were despised,
 Being deceived, as children of no understanding.

25 Therefore unto them, as children without the use
 of reason,
 You sent a judgment to mock them.

26 But those who would not repent by that correction,
 in which He scolded them,
 Shall feel a deserved judgment from Elohim.

27 See, for what matters they grumbled, when they
 were punished,
 That is, from those which they thought to be mighty
 ones;
 Being punished because of them, when they saw it,
 They acknowledged Him to be the true Elohim, whom
 before they refused to know:
 And therefore severe judgment came upon them.

13 Surely all men who are ignorant of Elohim, are
 worthless by nature,
 And could not know Him from the good which is seen;
 Neither by considering the works did they
 acknowledge the Craftsman;

2 But supposed either fire, or wind, or the swift air,
 Or the circle of the stars, or the raging water,
 Or the lights of the shamayim to be the mighty ones
 which govern the world.

3 If they, being delighted with their loveliness, took
 them to be mighty ones;
 Let them know how much better their Adon is;
 For the first Author of loveliness has created them.

- 4 But if they were astonished at their power and
excellence,
Let them understand by them, how much mightier He
is that made them.
- 5 For the greatness and loveliness of the creation is
seen in proportion to the maker of them.
- 6 But yet for this they are the less to be blamed:
For perhaps they stray, seeking Elohim,
And desire to find him.
- 7 For being accompanied with His works they
search Him diligently, and believe their sight;
Because that which is seen is lovely.
- 8 However neither are they to be pardoned.
- 9 For if they were able to know so much, that they
could examine the world;
How did they not sooner find out the Adon of such?
- 10 But they are miserable, and their expectancy is in
dead objects,
Who call them mighty ones, which are the works of
men's hands,
Gold and silver fashioned with skill and likeness of
beasts,
Or a stone good for naught - the work of an aged
hand.
- 11 Now a carpenter that cuts timber, after he has
hewed down a tree suited for the purpose,
And taken off all the bark round about with skill,
And has fashioned it elegantly, and made a vessel
from it fit for the service of man's life;
- 12 And after using the remains of his work to prepare
his food, has filled himself;
- 13 And taking the very waste among that which
served no use,
Being a crooked piece of wood, and full of knots,
Has carved it diligently, when he had none else to do,
And formed it by the skill of his knowledge,
And fashioned it into the image of a man;
- 14 Or made it like some lowly beast,
Laying it over with scarlet, and with paint colouring it

red,
 And covering every blemish with it;
 15 And when he has made a suitable space for it,
 Positioned it on a wall, and fastened it with
 iron –
 16 For he prepared for it that it might not fall,
 Knowing that it was unable to help itself;
 For it is an image, and has need of help –
 17 Then he makes a prayer for his possessions, for
 his wife and children,
 And is not ashamed to speak to that which has no
 life.
 18 For health he calls upon that which is weak;
 For life he prays to that which is dead;
 For help he humbly pleads that which has the least
 means to help;
 And for a good journey he asks of that which cannot
 put a foot forward;
 19 And for gaining and getting, and for good success
 of his hands,
 Asks ability to do from that which is most unable to do
 any deed.

14 Again, one preparing himself to sail,
 And about to pass through the raging waves,
 Calls upon a piece of wood more rotten than the
 vessel that carries him.
 2 For truly this was planned by desire for gain,
 And the workman built it by his skill.
 3 But Your providence, O Father, guides it;
 For You have made a path in the sea, and a safe way
 in the waves;
 4 Showing that You save from every danger:
 Even though a man went to sea without regard.
 5 Nevertheless You do not want that the works of
 Your wisdom should be idle,
 And therefore men committing their lives to a small
 piece of wood,
 And passing the rough sea in a weak vessel are
 saved.

- 6 For also in ages past, when the proud giants
perished,
The expectancy of the world governed by Your hand
escaped in a weak vessel,
And left a seed of generation to all ages.
- 7 For baruk is the wood by which righteousness
comes.
- 8 But an idol made with hands is cursed, as well as
he who made it; He, because he made it;
And it, because, being corruptible, it was called a
mighty one.
- 9 For the wicked and his wickedness alike are both
hateful to Elohim.
- 10 For that which is made shall be punished together
with he who made it.
- 11 Therefore there shall even be a reckoning upon
the idols of the gentiles:
For in the creation of Elohim they have become an
abomination,
And stumbling-blocks to the beings of men,
And a snare to the feet of the unwise.
- 12 For the devising of idols was the beginning of
spiritual whoring,
And the creation of them the corruption of life.
- 13 For neither were they from the beginning,
Nor shall they be forever.
- 14 For by the conceit of men they entered into the
world,
And therefore shall they come quickly to an end.
- 15 For a father afflicted with untimely mourning,
When he has made an image of his child soon taken
away,
Now esteemed him as a mighty one, which was then
a dead one,
And delivered to those beneath him ceremonies and
offerings.
- 16 Thus over time an evil custom grew strong being
kept as a law,

And graven images were worshipped by the
 commands of sovereigns.

17 When men could not esteem in presence,
 because they dwelt far away,
 They took the likeness of his image from afar,
 And made an exact likeness of a sovereign whom
 they esteemed,
 So that through their ardour they might flatter he who
 was absent, as if he were present.

18 The skill of the craftsman also helped to impel the
 ignorant to increased worship.

19 For he, perhaps willing to please one in authority,
 Forced all his skill to make the likeness in the best
 fashion.

20 And so the multitude, attracted by the appeal of
 the work,
 Accepted him now as a mighty one, Who a little
 before was only esteemed.

21 And this was an occasion to deceive the world:
 For men, serving either calamity or authority,
 Ascribed unto stones and stocks the Name not to be
 shared.

22 And this was not enough for them, that they
 strayed in the knowledge of Elohim;
 But while they lived in the great struggle of ignorance,
 Those great calamities they called peace.

23 For while they slew their children in offerings,
 Or performed secret ceremonies, or held wild
 festivals of strange rituals;

24 No longer did they keep lives nor marriages
 undefiled;
 But each one slew another in betrayal, or grieved him
 through adultery.

25 So that there ruled in all men without exception:
 Blood, murder, theft, and hypocrisy,
 Corruption, unbelief, confusion, falsehood,

26 Distress of good men, forgetfulness of good,
 defilement of beings,

Changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named Is the beginning, the cause, and the end of all evil.

28 For either they rave when they exult, or prophesy lies,

Or live unrighteously,

Or else readily contradict themselves.

29 For because their trust is in idols, which have no life;

Though they swear falsely, yet they expect no harm.

30 However for both causes they shall be rightly punished:

Both because they did not think well of Elohim, Giving heed to idols, and also unrighteously swore in deceit,

Despising qodeshah.

31 For it is not the power of them by whom they swear:

But it is the righteous vengeance of sinners, That always punishes the offense of the wicked.

15 But you, O Elohim, showing favour and truth, Patient, and ruling all in kindness,

2 For if we sin, we are Yours, knowing Your power; But we shall not sin, knowing that we are considered Yours.

3 For to know You, is perfect righteousness, Also to know Your power is the root of immortality.

4 For neither did the evil intention of men deceive us,

Nor an image spotted with various colours, The painter's fruitless labour;

5 The sight of which entices fools to lust after it, And so they desire the form of a lifeless image that has no breath.

6 Both those who make them, those who desire them, and those who worship them, Are lovers of evil, and are worthy to have such to trust upon.

7 For the potter, kneading soft earth, fashions every vessel with much labour for our service;
 Indeed, of the same clay he makes both the vessels that serve for clean uses,
 And likewise also all those who serve the contrary.
 But to what is the use of either, the potter himself is the judge.

8 And using his labours wickedly, he makes a vain mighty one of the same clay,
 Even he which a little before was made of earth himself,
 And within a little while after returns to the same,
 When his life which was loaned to him shall be demanded.

9 But his concern is, not that he shall have much labour,
 Nor that his life is short;
 But strives to outdo goldsmiths and silversmiths,
 And endeavours to do like the workers in bronze,
 And counts it his esteem to make that which is counterfeit.

10 His heart is ashes, his expectancy is cheaper than dirt,
 And his life of less value than clay.

11 Because he did not know his Maker,
 And He who inspired into him an active being,
 And breathed in a living spirit.

12 But they reckoned our life a game,
 And our time here a market-place for gain;
 For they say, "We must acquire every way."
 Though it be by evil means.

13 For this man, of earthly matter knows he is stumbling above all else,
 Making frail vessels and graven images.

14 And all the enemies of Your people, that hold them in subjection, are most foolish,
 And are more miserable than an infant.

15 For they reckoned all the idols of the gentiles to be mighty ones;

Which neither have the use of eyes to see,
 Nor noses to draw breath,
 Nor ears to hear,
 Nor fingers of hands to touch;
 And as for their feet, they are slow to move.

16 For man made them, and he who borrowed his
 own spirit fashioned them:

But no man makes a mighty one that is like himself.

17 For being mortal, he makes that which is dead
 with wicked hands;

For he himself is better than that which he worships;
 Whereas he lived once, but they never.

18 Also, they worshipped those beasts that are also
 most hateful;

For being compared together, some are worse than
 others.

19 Neither do they look good, so much as to be
 desired regarding beasts:

But they went without the praise of Elohim and His
 berakah.

16 Therefore by these they were rightly punished,
 And tortured by a multitude of beasts.

2 Instead of this punishment, dealing favourably
 with Your own people,

You prepared for them delicacies for food,
 Even quails to arouse their appetite;

3 So that they, desiring food,

Due to the ugly sight of the beasts sent among them,
 Might loathe even that which they desired.

But these, suffering hardship for a short time,
 Might be made partakers of delicacies.

4 For it was necessary, that upon those oppressors
 suffering should come, which they could not avoid.

But to these it should only be shown how their
 enemies were punished.

5 For when the fearful fierceness of beasts came
 upon them,

And they perished with the stings of writhing

serpents,
 Your wrath did not endure forever.
 6 But they were troubled for a little while that they
 might be warned,
 Receiving a sign of deliverance, to remind them of
 the Command of Your Law.
 7 For he who turned himself toward it was not saved
 by that which he saw,
 But by You, who are the Saviour of all.
 8 And in this You made Your enemies confess,
 That it is You who delivers from all evil.
 9 For the biting of locusts and flies killed them,
 Neither was there found any healing for their life:
 For they deserved to be punished by such.
 10 But Your sons were not overcome by the very
 fangs of venomous serpents,
 For Your kindness was continually upon them, and
 healed them.
 11 For they were pierced, that they should remember
 Your Words,
 And were quickly delivered,
 So not to fall into deep forgetfulness,
 That they remember Your goodness.
 12 For it was neither herb, nor poultice, that healed
 them,
 But Your Word, O אֱלֹהֵינוּ, that heals all.
 13 For You have power of life and death.
 You lead to the gates of She'ol, and bring up
 again.
 14 Because of his evil a man kills,
 And the spirit, when it is gone, does not return;
 Neither the being that is taken up comes again.
 15 But it is impossible to escape Your hand.
 16 For the wicked, that denied to know You,
 Were beaten by the strength of Your arm;
 They were pursued with strange rains, hail and
 showers that they could not avoid,
 And they were consumed by fire.

- 17 For the fire - which is most astounding - had more
force in the water, that quenches all;
For the world fights for the righteous.
- 18 For at one time the flame was restrained,
That it might not consume the beasts that were sent
against the wicked;
But seeing this they might see that they were
punished with the judgment of Elohim.
- 19 And at another time it burns stronger than fire
even in the midst of water,
That it might destroy the increase of an
unrighteous land.
- 20 Instead You fed Your own people with food of
messengers,
And sent them bread from the shamayim prepared
without their labour,
Able to content every delight, and pleasant to every
taste.
- 21 For your sustenance revealed Your sweetness
toward Your children,
And serving to the appetite of the eater,
Rendered itself to every man's liking.
- 22 But snow and ice endured the fire, without
melting,
That they might know that fire burning in the hail, and
flashing in the rain,
Destroyed the increase of their enemies.
- 23 But this again forgot even its own strength,
That the righteous might be nourished.
- 24 For the creation that serves You, the Maker,
Increases its strength against the unrighteous for
their punishment.
And diminishes its strength for the benefit of those
who put their trust in You.
- 25 Therefore even then was it changed into all forms.
And was obedient to Your favour, who sustains all,
According to the desire of those who had need;
- 26 That Your children, O אֱלֹהִים, whom You love,
might know,

That it is not the growing of crops that nourishes
 man;
 But that it is Your Word, that preserves those who put
 their trust in You.

27 For that which was not destroyed by the fire,
 Being warmed with a few rays of sun, soon melted
 away,

28 That it might be known that we must rise before
 the sun and give You thanks,
 And pray to you at the daybreak.

29 For the expectancy of the unthankful shall melt
 away as the winter frost,
 And shall run away as useless water.

17 For Your judgments are great, and cannot be
 expressed;

Therefore beings not instructed have strayed.

2 For when unrighteous men thought to oppress the
 qodesh nation;

They, being shut up in their houses, the prisoners of
 darkness,

And shackled in the bonds of a long night,
 Lay exiled from the anticipation of eternity.

3 For while they thought to lie hidden in their secret
 sins,

They were scattered under a dark veil of
 forgetfulness,

Being greatly astonished, and troubled with visions.

4 For neither could the corner that held them keep
 them from fear:

But noises falling down sounded about them,
 And mournful visions appeared to them with a heavy
 presence.

5 No power of the fire could give them light:
 Nor could the bright flames of the stars endure to
 lighten that horrible night.

6 Only a very dreadful fire kindled by itself appeared
 to them;

For being greatly afraid, they thought that which they
 saw to be worse than the sight they did not see.

- 7 As for the illusions of magic, they were brought to naught,
And their boasting in wisdom was reprov'd with shame.
- 8 For those who promised to drive away fear and troubles from a sick being,
Were sick themselves of fear, worthy to be laugh'd at.
- 9 For though no fearsome matter frightened them;
Yet being scared of beasts that pass'd by, and hissing of serpents,
- 10 They perish'd from fear,
Denying that they saw the air, which could in no way be avoid'd.
- 11 For wickedness, condemn'd by her own witness,
Is very fearful, and being pressur'd by conscience, always foresees difficulties.
- 12 For fear is naught but a betrayal of the support which reason offers.
- 13 And the expectation from within, being lesser,
Counts the ignorance greater than the cause which brings the torment.
- 14 But they sleeping the same sleep that night, which was indeed unbearable,
And which came upon them out of the imminent depths of She'ol,
- 15 Were on one hand tortur'd with fearsome visions,
And on the other hand faint'd, their heart failing them;
For a sudden unexpected fear came upon them.
- 16 So then whoever fell down there was thus kept, shut up in a prison without iron bars,
- 17 For whether he were a farmer, or shepherd,
Or a labourer in the field,
He was overtaken, and endur'd that unavoidable necessity;
For they were all bound with one chain of darkness.
- 18 Whether it wore a whistling wind,
Or a melodious noise of birds among the spreading

branches.

Or a pleasant waterfall running forcefully.

19 Or a terrible sound of stones thrown down,
Or a stampeding of beasts that could not be seen,
Or a roaring voice of most savage wild beasts,
Or a rebounding echo from the hollow mountains;
These made them to faint for fear.

20 For the whole world shone with radiant light,
And none were hindered in their labour;

21 Over them alone was spread a heavy night,
An image of that darkness which would afterward
receive them;

But they were even more grievous unto themselves
than the darkness.

18 Nevertheless, your qodeshim had a very great
light,

Whose voice they heard, but did not see their shape,
They also counted them baruk, for they had not
likewise suffered.

2 And because of this, they did not harm those by
whom they had been wronged before, they thanked
them,

And pleaded for their forgiveness that they had been
enemies.

3 Instead of this You gave them a burning pillar of
fire,

Both to be a guide for the unknown journey,
And a harmless sun to comfort them in esteem.

4 For they deserved to be deprived of light and
imprisoned in darkness,

Who had kept Your sons imprisoned,
By whom the incorruptible light of the Law was to be
given unto the world.

5 And when they had determined to slay the infants
of the qodeshim,

One child being thrown forth, but saved,
To reprove them, You took away the multitude of their
children,

And destroyed them altogether in a mighty flood.

- 6 Of that night our fathers were informed before,
That knowing with certainty unto what promises they
had trusted,
They might afterwards be of good courage.
- 7 So both the salvation of the righteous,
And destruction of their enemies was accepted by
Your people.
- 8 For by which You punished our adversaries,
By the same You esteemed us, whom You had
called.
- 9 For the righteous children of good men made
offerings secretly,
And with one accord made a qodesh law,
That the qodeshim should likewise be partakers of
the same good and evil,
The fathers now singing out the songs of praise.
- 10 But on the other side was the sound of a
despairing cry of the enemies,
And a grievous noise was spread abroad for children
that were bewailed.
- 11 The master and the servant were
punished after one manner;
And the sovereign suffered the same as the
common person.
- 12 So altogether they had innumerable dead with one
kind of death;
Nor were the living sufficient to bury them;
For in one moment the most noble of their offspring
was destroyed.
- 13 For although they would not believe by reason of
their magic;
Upon the destruction of the firstborn, they
acknowledged these people to be the sons of
Elohim.
- 14 For while all was in quiet silence,
And that night was in the midst of its swift course,
- 15 Your mighty Word leaped out of the shamayim
from Your royal throne,

As a fierce man of battle into the midst of a land of
 destruction,
 16 And brought Your sincere Command as a sharp
 sword,
 And stood filling all with death;
 And it touched the shamayim, but stood upon the
 earth.
 17 Then suddenly visions of horrible dreams troubled
 them greatly.
 And fears not sought for came upon them.
 18 And one thrown here, and another there half
 dead,
 Revealed the cause of his death.
 19 For the dreams that troubled them forewarned
 this,
 Lest they should perish, and not know why they were
 afflicted.
 20 Indeed, the taste of death touched the righteous
 also,
 And there was a destruction of the multitude in the
 wilderness;
 But the wrath did not endure long.
 21 For then a blameless man hurried,
 And stood forth to defend them;
 And bringing the shield of his own service,
 Even prayer, and the atonement of incense,
 Opposed the wrath, and brought the calamity to an
 end,
 Declaring that he was Your servant.
 22 So he overcame the destroyer, not with strength
 of body,
 Nor with force of arms,
 But with a word subdued He who punished,
 Declaring the oaths and Covenants made with the
 fathers.
 23 For when the dead had fallen down in heaps one
 upon another,
 Standing between, he held back the wrath,
 And parted the way to the living.

24 For in the long garment was the whole world,
 And in the four rows of the stones was engraved the
 esteem of the fathers,
 And Your excellence upon the turban of his head.
 25 To these the destroyer yielded, and feared;
 For it was enough that they only tasted the
 wrath.

19 As for the wicked, wrath came upon them
 without kindness to their end;
 For He knew before what they would do;
 2 How having allowed them to depart, and sent
 them away in haste,
 They would reconsider and pursue them.
 3 For while they were still mourning and lamenting
 at the graves of the dead,
 They added another foolish scheme, and pursued as
 fugitives,
 Those whom they had begged to leave.
 4 For the expectancy of which they were worthy,
 drew them toward this end,
 And made them forget that which had already come
 to be,
 That they might fill the punishment of their torment
 which was lacking;
 5 And that Your people might travel an extraordinary
 way,
 But they would find a strange death.
 6 For the whole creation in its kind was renewed in
 fashion,
 Serving Your Commands that were given to them,
 That Your children might be guarded without harm;
 7 As a cloud overshadowing the camp.
 And where water stood before, dry land appeared,
 And out of the Sea of Reeds, an unobstructed way;
 And out of the raging river, a green field,
 8 Where all the people went through that were
 defended by Your hand,
 Seeing Your marvelous, awesome wonders.

- 9 For they reared like horses, and leaped like lambs,
Praising you, O ʾĀḏĀn, who had delivered them.
- 10 For they still remembered what was done while they sojourned in the strange land,
How the ground brought forth flies instead of cattle,
And how the river threw up multitudes of frogs instead of fish.
- 11 But afterwards they saw a new offspring of birds,
When being led with their appetite, they asked for luxurious meats.
- 12 For quails came up to them from the sea for their satisfaction.
- 13 And punishments came upon the sinners,
Not without former signs of the power of thunder;
For they suffered rightly according to their own wickedness,
Because they exercised a harder and hateful behaviour toward sojourners.
- 14 For the Sedomites did not receive those who were unknown when they came,
But these brought friends into slavery, that deserved good from them.
- 15 And not only so, but supposed some respect would be had of those,
Because they treated sojourners hatefully.
- 16 But they afflicted those grievously, whom they had received with feasting,
And had already shared in the same laws with them.
- 17 Therefore they were stricken with blindness,
As those at the doors of the righteous man;
When being surrounded with great, horrible darkness,
Every one sought to pass by his own doors.
- 18 For the elements were changed in themselves by a kind of harmony,
As notes change the name of the tune on a harp
And yet are always sounds;
Which are understood by the sight of that which has been done.

19 For those of the earth were turned into watery,
And that which before swam in the water, now moved
on the earth.

20 The fire had power in the water, forgetting its own
ability;

And the water forgot its own quenching nature.

21 On the contrary, the flames did not destroy the
flesh of the corruptible living matters, though they
walked in them;

Neither melted the frosty food from the shamayim
that would naturally melt.

22 For in all matters O אֱלֹהִים,

You exalted Your people and esteemed them,

Neither did You lightly regard them,

But assisted them at every time and place.

SIRACH

סִרְכָּה אֲרָבָה

1 The Prologue: Whereas many and great matters have been delivered to us through the Torah and the nebi'im and by others that have followed their paths, for which Yisra'el ought to be commended for learning and wisdom; and of which not only the readers need to become competent themselves, but also those who desire to learn be able to benefit those who are outside, both by speaking and writing. My grandfather Yahoshua, when he had applied himself greatly to the reading of the Law, and the nebi'im, and other Books of our fathers, and had acquired good judgment from them, was himself also led to write somewhat pertaining to learning and wisdom; to the intent that those who desire to learn, and are drawn to such, might profit much more in living according to the Law. Therefore let me plead that you read it with good intent and attention, and to pardon us for where we may seem to come short in some words, which we have laboured to interpret. For the same words spoken in Ibrī, and translated into another tongue, do not have the same force in them; and not only this, but the Law itself, and the nebi'im, and the rest of the Books, have great difference, when they are spoken in their own language. For in the thirty-eighth year of coming into Mitsrayim, when Euergetēs was sovereign, and continuing there some time, I found a book of great learning; therefore I thought it necessary for me to devote some diligence and labour to interpret it; using great vigilance and skill in that time to complete the book, and also publish it for those in a foreign land who are willing to learn, being prepared before in manners to live after the Law.

- 1 All wisdom comes from אֱלֹהִים, and is with Him forever.
- 2 Who may number the sand of the sea and the drops of rain,
And the days of eternity?
- 3 Who may search out the height of the shamayim,
And the breadth of the earth, and the deep, and wisdom?
- 4 Wisdom has been created before all,
And the understanding of insight from everlasting.
- 5 The Word of Elohim Most High is the fountain of wisdom;
And her ways are everlasting Commands.
- 6 To whom has the root of wisdom been revealed?
Or who has known her wise counsels?
- 7 Unto whom has the knowledge of wisdom been made manifest?
And who has understood her great experience?
- 8 There is One wise and greatly to be revered:
אֱלֹהִים sitting upon His throne.
- 9 He created her, and saw her, and measured her,
And poured her out upon all His works.
- 10 She is with all flesh according to His gift,
And He has given her to those who love Him.
- 11 The reverence of אֱלֹהִים is esteem and splendour and gladness,
And a crown of rejoicing.
- 12 The reverence of אֱלֹהִים makes a glad heart,
And gives joy, and gladness, and a long life.
- 13 It shall go well to the end for he who reveres אֱלֹהִים,
And he shall find favour in the day of his death.
- 14 To revere אֱלֹהִים is the beginning of wisdom:
And it was created with the trustworthy in the womb.
- 15 She has built an everlasting foundation with men,
And she shall continue with their seed.

- 16 To revere אֱלֹהִים is fullness of wisdom,
And fills men with her fruits.
- 17 She fills all their house with that which is
desirable,
And the gatherers with her increase.
- 18 The reverence of אֱלֹהִים is a crown of wisdom,
Making peace and perfect health to flourish;
Both of which are gifts of Elohim;
And it increases the rejoicing of those that love Him.
- 19 Wisdom rains down skill and knowledge of
understanding,
And exalts to esteem those who hold her fast.
- 20 The root of wisdom is to revere אֱלֹהִים,
And the branches thereof are long life.
- 21 The reverence of אֱלֹהִים drives away sins,
And where it is present, it turns away wrath.
- 22 A wrathful man cannot be declared right;
For the sway of his wrath shall be his destruction.
- 23 A patient man shall weep for a time,
And afterward joy shall spring up in him.
- 24 He shall hold his words for a time,
And the lips of many shall declare his wisdom.
- 25 The parables of knowledge are in the treasures of
wisdom:
But reverence is an abomination to a sinner.
- 26 If you desire wisdom, guard the Commands,
And אֱלֹהִים shall give her to you.
- 27 For the reverence of אֱלֹהִים is wisdom and
instruction;
And belief and meekness are his delight.
- 28 Do not doubt the reverence of אֱלֹהִים when you are
poor:
And do not come to him with a double mind.
- 29 Do not be a hypocrite in the sight of men,
And take heed what you speak.
- 30 Do not exalt yourself, lest you fall, and bring
shame upon yourself,

And so Elohim uncover your secrets, and throw you
 down in the midst of the assembly,
 Because you did not come in truth to the reverence of
 אֱלֹהִים,
 But your heart is full of deceit.

2 My son, if you come to serve אֱלֹהִים,
 Prepare your being for trial.

2 Prepare your heart, and constantly endure,
 And do not hasten in time of trouble.

3 Cling to Him, and do not depart,
 That you may be increased at your latter end.

4 Whatsoever is brought upon you, accept
 cheerfully,
 And be patient when you are brought low.

5 For gold is tried in the fire,
 And acceptable men in the furnace of adversity.

6 Believe in Him, and He shall help you;
 Establish your way, and trust in Him.

7 You who revere אֱלֹהִים, wait for His kindness;
 And do not turn aside, lest you fall.

8 You who revere אֱלֹהִים, believe Him;
 And your reward shall not fail.

9 You who revere אֱלֹהִים, have expectancy for good,
 And for everlasting joy and kindness.

10 Look at the generations of old and see;
 Did any ever trust in אֱלֹהִים, and were put to shame?
 Or did any remain in His reverence, and were
 forsaken?

Or whom did He ever despise, that called upon Him?

11 For אֱלֹהִים is full of compassion and kindness,
 Patient, and very tender-hearted, and forgives sins,
 And saves in time of affliction.

12 Woe unto fearful hearts, and faint hands,
 And the sinner that goes two ways!

- 13 Woe unto he who is fainthearted!
For he is unbelieving;
Therefore he shall not be defended.
- 14 Woe unto you that have lost patience!
And what shall you do when אֱלֹהִים shall punish you?
- 15 Those who אֱלֹהִים shall not disobey His Word;
And those who love Him guard His Ways.
- 16 Those who revere אֱלֹהִים seek that which is well-
pleasing to Him;
And those who love Him shall be filled with the Torah.
- 17 Those who revere prepare אֱלֹהִים their hearts,
And humble their beings in His sight,
- 18 Saying, "We shall fall into the hands of אֱלֹהִים, and
not into the hands of men;
For as His excellence is, so is His kindness."

- 3** Hear me your father, O children, and do
accordingly, that you may be safe.
- 2 For אֱלֹהִים has given the father esteem over the
children,
And has confirmed the authority of the mother over
the sons.
- 3 Whoever esteems his father makes an atonement
for his sins;
- 4 And he who esteems his mother is as one who
stores up treasure.
- 5 Whoever esteems his father shall have joy from
his own children;
And when he makes his prayer, he shall be heard.
- 6 He who esteems his father shall have a long life;
And he who is obedient to אֱלֹהִים shall be a comfort to
his mother.
- 7 He who reveres אֱלֹהִים shall esteem his father,
And shall do service unto his parents, as to his
masters.

- 8 Esteem your father and mother both in word and deed,
That a berak̄ah may come upon you from them.
- 9 For the berak̄ah of the father establishes the houses of children;
But the curse of the mother roots out foundations.
- 10 Do not rejoice in the shame of your father;
For your father's shame is no esteem unto you.
- 11 For the esteem of a man is from the esteem of his father;
And a mother in shame is a reproach to the children.
- 12 My son, help your father in his age,
And do not grieve him as long as he lives.
- 13 And if his understanding fails, have patience with him;
And do not despise him when you are in your full strength.
- 14 For the relief for your father shall not be forgotten;
And instead of sin, it shall be added to build you up.
- 15 In the day of your affliction it shall be remembered;
Your sins also shall melt away, as the ice in the fair warm weather.
- 16 He who forsakes his father is as a blasphemer;
And he who displeases his mother is cursed of Elohim.
- 17 My son, go on with your business in meekness;
So you shall be beloved of He who approves.
- 18 The greater you are, the more you humble yourself,
And you shall find favour before אֱלֹהִים.
- 19 Many are in high places, and of name;
But mysteries are revealed to the meek.
- 20 For the power of אֱלֹהִים is great,
And He is esteemed by the lowly.
- 21 Do not search out that which is too hard for you,
Neither seek that which is above your strength.

- 22 But what is Commanded, think upon this with
reverence,
For it is not necessary for you to see with your eyes
that which is secret.
- 23 Do not be curious in unnecessary matters:
For more is revealed to you than men understand.
- 24 For many are deceived by their own worthless
opinion;
And evil suspicion has overthrown their judgment.
- 25 Without eyes there is no light;
Do not profess the knowledge which you do not have.
- 26 A stubborn heart shall suffer evil in the end;
And he who loves danger shall perish in it.
- 27 A hard heart shall be loaded with sorrows;
And the wicked man shall heap sin upon sin.
- 28 In the punishment of the proud there is no
remedy;
For the plant of wickedness has taken root in him.
- 29 The heart of the clever shall understand a parable;
And an attentive ear is the desire of a wise man.
- 30 Water shall quench a flaming fire;
And kind deeds make an atonement for sins.
- 31 And he who repays good deeds remembers that
which may come after;
And when he falls, he shall find a support.
- 4** My son, do not rob the poor of his living,
And do not allow the needy eyes to wait long.
- 2 Do not make a hungry being sorrowful;
Neither provoke a man in his distress.
- 3 Do not add more trouble to a heart that is tortured;
And do not delay to give to he who is in need.
- 4 Do not reject the supplication of the afflicted;
Neither turn away your face from a poor man.
- 5 Do not turn away your eye from the needy,
And give him no occasion to curse you;

6 For if he curses you in the bitterness of his being,
His prayer shall be heard by He who made him.

7 Earn for yourself the love of the assembly,
And bow your head to a great man.

8 Let it not grieve you to bend your ear to the poor,
And give him a friendly answer with meekness.

9 Deliver he who suffers wrong from the hand of the
oppressor;
And do not be faint-hearted when you sit in judgment.

10 Be as a father to the fatherless,
And like a husband to their mother;
So you shall be as the Ben of the Most High,
And He shall love you more than your mother does.

11 Wisdom exalts her children,
And lays hold of those who seek her.

12 He who loves her loves הַי ;
And those who seek her early shall be filled with joy.

13 He who holds her fast shall inherit esteem;
And wherever she enters, בָּרָכָה shall barak.

14 Those who serve her serve the Qadosh One:
And those who love her בָּרָכָה loves.

15 Whoever gives ear to her shall judge the nations:
And he who attends to her shall dwell securely.

16 If a man commits himself to her, he shall inherit
her;
And his generation shall hold her in possession.

17 For at first she shall walk by him in crooked ways,
And bring fear and dread upon him,
And punish him with her discipline,
Until she may trust his being, and try him by her laws.

18 Then she shall return him to the straight way,
And comfort him, and show him her secrets.

19 But if he goes wrong, she shall forsake him,
And give him over to his own ruin.

20 Watch for opportunity, and beware of evil;
And do not be ashamed when it concerns your being.

- 21 For there is shame that brings sin;
And there is shame which is esteem and favour.
- 22 Do not show partiality against your being,
And do not let the fear of any man cause you to fall.
- 23 And do not refrain to speak, when there is
occasion to do good,
And do not hide your wisdom in her loveliness.
- 24 For by speech wisdom shall be known;
And learning by the word of the tongue.
- 25 By no means speak against the truth;
But be ashamed of the straying of your ignorance.
- 26 Do not be ashamed to confess your sins;
And do not force the course of the river.
- 27 Do not make yourself a servant to a foolish man;
Neither show partiality to the mighty.
- 28 Strive for the truth unto death,
And אַף־אֵז shall fight for you.
- 29 Do not be hasty with your tongue,
Or slack and negligent in your deeds.
- 30 Do not be as a lion in your house,
Nor wroth among your servants.
- 31 Do not let your hand be stretched out to receive,
And closed when you should repay.

5 Do not lay your heart upon your goods;
And do not say, "I have enough for my life."

2 Do not follow your own mind and strength,
To walk in the ways of your heart:

3 And do not say, "Who shall control me in my
deeds?"

For אַף־אֵז shall surely punish your pride.

4 Do not say, "I have sinned, and what harm has
befallen me?"

For אַף־אֵז is patient, He shall by no means let you go.

5 Concerning atonement,
Do not be without reverence to add sin unto sin;

- 6 And do not say, "His kindness is great;
He shall be appeased for the multitude of my sins."
For kindness and wrath come from Him,
And His wrath rests upon sinners.
- 7 Do not delay to turn to אַף־אַז, and do not put off
from day to day;
For suddenly the wrath of אַף־אַז shall come forth,
And in your security you shall be destroyed,
And perish in the day of vengeance.
- 8 Do not lay your heart upon goods acquired
unrighteously,
For they shall not profit you in the day of calamity.
- 9 Do not winnow with every wind, and do not go into
every way:
For so does the sinner that has a double tongue.
- 10 Be steadfast in your understanding;
And let your word be the same.
- 11 Be swift to hear; and let your being be sincere;
And give answer with patience.
- 12 If you have understanding, answer your
neighbour;
If not, put your hand over your mouth.
- 13 Esteem and shame is in speech;
And the tongue of man is his downfall.
- 14 Do not be a whisperer, and do not lie in wait with
your tongue;
For foul shame is upon the thief, and an evil
condemnation upon the double-
tongued.
- 15 Do not be ignorant of any matter, great or a small.
- 6** Do not become an enemy instead of a friend;
For you shall inherit an evil name, shame, and
reproach;
Even as a sinner that has a double tongue.
- 2 Do not exalt yourself in the counsel of your own
heart;
That your being be not torn in pieces as a bull.

- 3 You shall consume your leaves, and lose your fruit,
And leave yourself as a dry tree.
- 4 A wicked being shall destroy he who possesses,
And shall cause him to be laughed to scorn by his enemies.
- 5 Sweet words shall multiply friends,
And a favourable tongue shall increase kind greetings.
- 6 Be at peace with many;
But have just one counsellor in a thousand.
- 7 If you would get a friend, prove him first and do not be hasty to trust him.
- 8 For a certain man is a friend for his own occasion,
And shall not remain in the day of your trouble.
- 9 And there is a friend, who being turned to enmity,
shall cause strife and uncover your reproach.
- 10 Again, there is a friend, a companion at the table,
But shall not continue in the day of your affliction.
- 11 When you are prosperous he shall be as you are,
And shall be bold over your servants.
- 12 If you are brought low, he shall be against you,
And shall hide himself from your face.
- 13 Separate yourself from your enemies,
And be on guard with your friends.
- 14 A trustworthy friend is a strong defence;
And he who has found such a one has found a treasure.
- 15 There is none that makes up for a trustworthy friend,
And his worth is invaluable.
- 16 A trustworthy friend is the healing of life;
And those who revere 𐤀𐤆𐤀𐤌 shall find Him.
- 17 Whoever reveres 𐤀𐤆𐤀𐤌 directs his friendship well;
For as he is, so shall his neighbour be also.

- 18 My son, gather instruction from your youth
onward;
So you shall gain wisdom till your old age.
- 19 Come to her as one that plows and sows, and wait
for her good fruit;
For you shall not toil much in labouring over her,
But you shall eat of her fruit soon enough.
- 20 She is very unpleasant to the unlearned;
He who is without understanding shall not remain
with her.
- 21 She shall lay upon him as a mighty stone of trial;
And he shall throw her from him before long.
- 22 For wisdom is according to her name,
And she is not revealed to many.
- 23 Listen my son, receive my advice,
And do not refuse my counsel,
- 24 And put your feet into her shackles,
And your neck into her chain.
- 25 Bow down your shoulder, and bear her,
And do not be grieved with her bonds.
- 26 Come to her with your whole heart,
And guard her ways with all your strength.
- 27 Search and seek, and she shall be made known
unto you;
And when you have taken hold of her, do not let her
go.
- 28 For in the end you shall find her rest,
And that shall turn out for your joy.
- 29 Then her shackles shall be a strong defence for
you,
And her chains a robe of esteem.
- 30 For there is a golden ornament upon her,
And her bands are purple lace.
- 31 You shall put her on as a robe of esteem,
And shall lay her upon you as a crown of joy.
- 32 My son, if you allow, you shall be taught;
And if you apply your mind, you shall be clever.

- 33 If you love to listen, you shall receive
understanding;
And if you bow your ear, you shall be wise,
- 34 Stand in the group of the elders;
And cling to he who is wise.
- 35 Be willing to hear every worthy discourse;
And do not let the parables of understanding escape
you.
- 36 And if you see a man of understanding,
Get yourself to him early,
And let your feet wear out his doorstep.
- 37 Let your mind be upon the Laws of אֱלֹהִים,
And consider His Commands continually;
He shall establish your heart, and give you the
wisdom you desire.

7 Do no evil, so no harm shall come to you.

- 2 Depart from the unrighteous, and evil shall turn
away from you.
- 3 My son, do not sow upon the furrows of
unrighteousness,
And you shall not reap them sevenfold.
- 4 Do not seek superiority from אֱלֹהִים, Neither of the
royal seat of esteem.
- 5 Do not declare yourself right before אֱלֹהִים;
And do not boast of your wisdom before the
sovereign.
- 6 Do not seek to be judge, being unable to remove
evil;
Lest at any time you be partial to the mighty,
A stumbling block in the way of your uprightness.
- 7 Do not cause the crowd of a city to stumble,
And then you shall not be brought low among the
people.
- 8 Do not bind one sin upon another;
For not one shall go unpunished.

- 9 Do not say, "Elohim shall look upon the multitude
of my offerings,
And when I offer to the Most High Elohim,
He shall accept it."
- 10 Do not be faint-hearted when you make your
prayer,
And do not neglect to give in kindness.
- 11 Mock no man in the bitterness of his being;
For there is One who humbles and exalts.
- 12 Do not plan a lie against your brother;
Neither do likewise to your friend.
- 13 Refuse to make any manner of lie;
For the way of this is not good.
- 14 Do not use many words among a multitude of
elders,
And do not make much babbling when you pray.
- 15 Do not hate laborious work, neither work of the
land,
Which the Most High has ordained.
- 16 Do not number yourself among the crowd of
sinners,
But remember that wrath shall not delay.
- 17 Humble yourself greatly;
For the punishment of the wicked is fire and worms.
- 18 Do not exchange a friend for goods by any
means;
Neither a trustworthy brother for the gold of Ophir.
- 19 Do not forsake a wise and good woman;
For her favour is above gold.
- 20 When your servant works trustworthily, do not
mistreat him.
Nor the hired man that gives himself completely for
you.
- 21 Let your being love a good servant, and do not
withhold his freedom.
- 22 Do you have cattle? Keep an eye on them;
And if they are for your profit, keep them with you.

- 23 Do you have children? Instruct them,
And bow their neck from their youth.
- 24 Do you have daughters?
Look after their body,
And do not be too generous toward them.
- 25 Give your daughter in marriage, and you shall
have performed a weighty matter;
But give her to a man of understanding.
- 26 Do you have a wife in mind?
Do not forsake her;
And do not give yourself over to an easy woman.
- 27 Esteem your father with your whole heart,
And do not forget the sorrows of your mother.
- 28 Remember that you were brought forth by them;
And how would you repay them what they have done
for you?
- 29 Revere אֱלֹהִים with all your being, and revere His
kohenim.
- 30 Love He who made you with all your strength,
And do not forsake his servants.
- 31 Revere אֱלֹהִים, and honour the kohēn;
And give him his portion, as it is Commanded you;
The first-fruits, and the guilt offering, and the wave
offering,
And the qodesh offering, and the first-fruits of
qodeshah.
- 32 And stretch out your hand to the poor,
That your beraḳah may be perfected.
- 33 A gift has favour in the sight of every living man;
And do not hold back for the dead.
- 34 Do not fail to accompany those who weep,
And mourn with those who mourn.
- 35 Do not be slow to visit the sick;
For that shall cause you to be loved.
- 36 Whatever you take in hand, remember the end,
And you shall never do wrong.

- 8 Do not strive with a mighty man lest you fall into
his hands.
- 2 Do not quarrel with a wealthy man, lest he
outweigh you;
For gold has destroyed many, and twisted the hearts
of sovereigns.
- 3 Do not strive with a man that is a babbler,
And do not heap wood upon his fire.
- 4 Do not jest with a rude man,
Lest your ancestors be shamed.
- 5 Do not reproach a man that turns from sin,
But remember that we are all worthy of punishment.
- 6 Do not shame a man in his old age;
For even some of us grow old.
- 7 Do not rejoice over the death of your greatest
enemy,
But remember that we all die.
- 8 Do not despise the discourse of the wise,
But acquaint yourself with their proverbs;
For from them you shall learn instruction,
And how to serve great men with ease.
- 9 Do not avoid the discourse of the elders;
For they also learned from their fathers,
And from them you shall learn understanding,
And to give answer as needed.
- 10 Do not kindle the coals of a sinner,
Lest you be burned with the flame of his fire.
- 11 Do not rise up at the presence of an insuiter,
Lest he lie in wait to entrap you in your words.
- 12 Do not lend to he who is mightier than
yourself;
For if you lend to him, count it but lost.
- 13 Do not be guarantor above your ability;
For if you be guarantor, take care to pay it.

14 Do not go to law against a judge;
For they shall judge for him according to his
esteem.

15 Do not travel on the way with one who is
headstrong,
Lest he become burdensome to you;
For he shall do according to his own desire,
And you shall perish with him through his folly.

16 Do not strive with a man of wrath,
And do not go with him to a lonely place;
For bloodshed is naught in his sight,
And where there is no help, he shall overthrow you.

17 Do not counsel a fool;
For he does not heed advice.

18 Do not speak secrets before a stranger;
For you do not know what he shall reveal.

19 Do not open your heart to every man,
Lest he repay you craftily.

9 Do not be jealous over the wife of your bosom,
And do not teach her an evil lesson against yourself.

2 Do not give yourself to a woman to trample your
strength.

3 Do not go into a whore, lest you fall into her
snares.

4 Do not keep company with a flirtatious woman,
Lest you be taken by her attempts.

5 Do not stare upon a maiden,
So you do not fall by that which is precious in her.

6 Do not give yourself to whores,
So that you do not lose your inheritance.

7 Do not look about in the streets of the city,
Neither wander in its lonely places.

8 Turn your eye away from a good- looking woman,
And do not look upon another's loveliness;
For many have been deceived by the loveliness of a

woman;

For desire is kindled by it like a fire.

9 Do not sit at all with another man's wife,
Nor sit down with her in your arms,
And do not spend your silver with her on wine;
Lest your heart incline toward her,
And so, through your desire fall into destruction.

10 Do not forsake an old friend;
For the new is not comparable to him.
A new friend is like new wine;
When it is old, you shall drink it with pleasure.

11 Do not envy the esteem of a sinner;
For you do not know what his end shall be.

12 Do not delight in that which the wicked have
pleasure in;
But remember they shall not go unpunished to their
grave.

13 Keep far from the man who has power to kill;
So the fear of death shall not concern you.
And if you encounter him, make no mistake,
Lest he take away your life immediately. Remember
that you walk in the midst of snares,
And that you walk upon the walls of the city.

14 When you draw near, reason with your neighbour,
And consult with the wise.

15 Let your words be with the wise,
And all your talk in the Law of the Most High.

16 And let righteous men eat and drink with you;
And let your esteem be in the reverence of אֱלֹהִים.

17 For the hand of the craftsman the work shall be
praised,

And the wise ruler of the people for his words.

18 A man of an evil tongue is dangerous in his city;
And he who is hasty with his words shall be hated.

10 A wise judge shall instruct his people;
And the reign of a clever man is well ordered.

- 2 As the judge of the people is himself, so are his officers;
And what manner of man the ruler of the city is,
Such are all those who dwell in it.
- 3 An unwise sovereign destroys his people;
But through the insight of those who are in authority
the city shall be inhabited.
- 4 The power of the earth is in the hand אֱלֹהִים,
And in due time He shall appoint it to One who is worthy.
- 5 The prosperity of man is in the hand of Elohim;
And He shall lay His esteem upon the face of the scribe.
- 6 Do not bear hatred against your neighbour for every wrong;
And do not act as an insulter at all.
- 7 Pride is hateful before Elohim and man;
And against both, one commits wickedness.
- 8 Because of unrighteous dealings, maltreatment,
and wealth gained by deceit,
The rule is transferred from one people to another.
- 9 How could earth and ashes be proud?
There is none more wicked than a covetous man;
For such a one puts his own being up for sale;
For while he lives he destroys his inner being.
- 10 The physician ends a long disease;
And he who is a sovereign today shall die tomorrow.
- 11 For when a man is dead,
He shall inherit insects, creatures and worms.
- 12 The beginning of pride is when one departs from Elohim,
And his heart is turned away from his Maker.
- 13 For pride is the beginning of sin,
And he who has it shall pour out abominations:
And therefore אֱלֹהִים brings upon them unknown calamity,
And overthrows them completely.

- 14 **אֱלֹהִים** has thrown down the thrones of proud
princes,
And appointed the meek in their place.
- 15 **אֱלֹהִים** has plucked up the roots of the proud
nations,
And planted the lowly in their place.
- 16 **אֱלֹהִים** overthrew the lands of the gentiles,
And destroyed them to the foundations of the earth.
- 17 He took some of them away, and destroyed them,
And has caused their remembrance to cease from
the earth.
- 18 Pride was not made for man,
Nor violent wrath for those who are born of a woman.
- 19 Those who revere **אֱלֹהִים** are a continual seed,
And those who love Him an esteemed plant.
Those who disregard the Law are a shameful seed;
Those who transgress the Commands are a
deceptive seed.
- 20 Among brothers he who is chief is esteemed;
So are those who revere **אֱלֹהִים** in His eyes.
- 21 The reverence of **אֱלֹהִים** goes before the obtaining
of authority;
But stubbornness and pride is the loss of it.
- 22 Whether he is wealthy, noble or poor,
Their esteem is the reverence of **אֱלֹהִים**.
- 23 It is not right to despise the poor who has
understanding;
Neither is it proper to exalt a sinner.
- 24 Great men and judges and rulers shall be
esteemed;
Yet there is none greater than he who reveres **אֱלֹהִים**.
- 25 Those who are free shall do service to the servant
that is wise;
And he who has knowledge shall not grumble when
he is instructed.
- 26 Do not be overwise in doing your business;
And do not boast in the time of your distress.

27 Better is he who labours and overflows in all,
Than he who boasts and lacks bread.

28 My son, esteem your being in meekness,
And give it respect according to its quality.

29 Who shall declare right he who sins against his
own being?

And who shall esteem he who shames his own life?

30 The poor man is esteemed for his skill,
And the wealthy man is esteemed for his wealth.

31 He who is esteemed in poverty, how much more
in wealth?

And he who is ashamed in wealth, how much more in
poverty?

11 Wisdom lifts up the head of he who is of low
degree,

And makes him to sit among great men.

2 Do not commend a man for his good looks;
Neither despise a man for his outward appearance.

3 The bee is little among those that fly;
But her fruit is the first of that which is sweet.

4 Do not boast of your garments and clothes,
And do not exalt yourself in the day of esteem;
For the works of אֱלֹהִים are wondrous,
And His works among men are hidden.

5 Many sovereigns have sat down on the
ground;

And one that was never considered has worn the
crown.

6 Many mighty men have been greatly shamed;
And those esteemed delivered into other men's
hands.

7 Do not accuse before you have examined the
truth;

Understand first, and then reprove.

8 Do not answer before you have heard the case;
Neither interrupt men in the middle of speaking.

- 9 Do not strive in a matter that does not concern you;
And do not sit in judgment with sinners.
- 10 My son, do not engage in many matters;
For if you strive greatly, you shall not be innocent;
And if you pursue, you shall not obtain,
Neither shall you escape by fleeing.
- 11 There is one who labours, and struggles, and hurries,
And is so much more behind.
- 12 Again, there is another that is slow, and needs help,
Lacking skill, and full of poverty;
Yet the eye of אֱלֹהִים looks upon him for good,
And raises him up from his humiliation,
- 13 And lifts his head from misery;
So that many see His peace over all this.
- 14 Prosperity and adversity, life and death,
Poverty and wealth, come from אֱלֹהִים.
- 15 Wisdom, knowledge and understanding of the Law, are of אֱלֹהִים;
Love, and the way of good works, are from Him.
- 16 Sin and darkness had their beginning together with sinners;
And evil shall grow old with those who boast in them.
- 17 The gift of אֱלֹהִים remains with the righteous,
And His favour brings peace forever.
- 18 There is he who grows wealthy by his cunning and frugality,
And this is the portion of his reward:
- 19 For he says, "I have found rest, and now shall eat continually of my goods."
And yet he does not know what event shall come upon him,
And that he must leave those to others, and die.

- 20 Be steadfast in your agreement, and be acquainted with it,
And grow old in your work.
- 21 Do not marvel at the works of sinners;
But trust in אֱלֹהִים, and continue in your labour;
For it is light in the eyes of אֱלֹהִים to suddenly make a poor man wealthy.
- 22 The beraḳah of אֱלֹהִים is in the reward of the reverent,
And suddenly He makes his beraḳah flourish.
- 23 Do not say, "What profit is there of my service?
And what good shall I have afterward?"
- 24 Again, do not say, "I have enough, and possess much,
And what evil shall come to me afterward?"
- 25 In the day of good there is a forgetfulness of affliction;
And in the day of affliction there is no remembrance of good.
- 26 For it is light for אֱלֹהִים to reward a man according to his ways on the day of death.
- 27 The affliction of an hour makes a man forget pleasure;
And in the end his deeds shall be exposed.
- 28 Judge none baruḳ before his death;
For a man shall be known in his children.
- 29 Do not bring every man into your house;
For the deceitful man has many schemes.
- 30 As a partridge taken in a cage,
So is the heart of the proud;
And as a spy, he watches for your fall;
- 31 For he lies in wait, and turns good into evil,
And in that which is worthy of praise shall accuse you.
- 32 From a spark of fire a heap of coals is kindled:
And a sinful man lays in wait for blood.

33 Take heed of an evil-doer, for he works
wickedness;

Lest he bring upon you an everlasting stain.

34 Receive a stranger into your house, and he shall
disturb you,

And turn you out of your own.

12 When you do good, know to whom you do it;

So you shall be thanked for your good works.

2 Do good to the upright, and you shall find a
recompense;

And if not from him, even from the Most High.

3 No good shall come to he who is always occupied
with evil,

Nor to he who does no kind deed.

4 Give to the upright man, and do not help a sinner.

5 Do good to he who is lowly, but do not give to the
wicked;

Withhold your bread, and do not give it to him,

Lest he overthrow you by it;

For you shall receive twice as much evil for all the
good you have done to him.

6 For the Most High hates sinners, and shall repay
the wicked with retribution,

And keeps them for the great day of their
punishment.

7 Give to the good, and do not help the sinner.

8 A friend cannot be known in good times;

And an enemy cannot be hidden in adversity.

9 In the prosperity of a man enemies shall be
grieved:

But in his adversity even a friend shall turn away.

10 Never trust your enemy;

For as iron rusts, so is his wickedness.

11 Though he humbles himself, and comes bowed
down,

Yet be on your guard and beware of him,

And be to him as if you had wiped a mirror,
 And you shall know that its tarnish has not been
 wiped away altogether.

12 Do not put him near you,
 Lest when he has overthrown you, he stands in your
 place;

Neither let him sit at your right hand,
 Lest he seek to take your seat, and you remember
 my words in the end,

And be pierced by them.

13 Who shall pity a charmer that is bitten by a
 serpent,

Or any who come near wild beasts?

14 So one that goes to a sinner, and is defiled by him
 in his sins,

Who shall pity?

15 For a while he shall remain with you,
 But if you begin to fall, he shall not wait.

16 An enemy speaks sweetly with his lips,
 But in his heart he imagines how to throw you into a
 pit;

He weeps with his eyes, but if he finds opportunity,
 He shall not be satisfied with blood.

17 If adversity comes upon you, you shall find him
 there first;

And though he pretends to help you, even so he shall
 wrong you.

18 He shall shake his head, and clap his hands,
 And whisper much, and change his face.

13 He who handles tar is made unclean by it;
 And he who has fellowship with a proud man shall be
 like him.

2 Do not burden yourself above your strength while
 you live;

And have no fellowship with one who is mightier and
 wealthier than yourself;

For how is the kettle and the earthen pot in
agreement?

For if the one be struck against the other, it shall be
broken.

3 The wealthy man has done wrong, and yet he
threatens all;

The poor is wronged, and he must also plead.

4 If you profit him, he shall use you;
But if you have naught, he shall forsake you.

5 If you possess whatever, he shall live with you;
He shall also leave you naked, and shall not be sorry
for it.

6 If he has need of you, he shall deceive you,
And smile at you, and have you in expectancy;
He shall speak smooth words to you, and say,
“What do you need?”

7 And he shall shame you with his delicacies,
Until he has drained you dry two or three times,
And in the end he shall mock you afterward.

When he sees you, he shall forsake you, and shake
his head at you.

8 Beware that you are not deceived and brought
down in your rejoicing.

9 If you are invited by a mighty man, withdraw
yourself,

And he shall invite you so much more.

10 Do not push yourself on him, lest you be turned
away;

Do not stand far off, lest you be forgotten.

11 Do not be eager to be equal to him in speech,
And do not believe his many words;

For with much talk he shall persuade you,
And smiling at you shall draw out your secrets;

12 But cruelly he shall lay up your words, and not
spare to do you harm,

And deliver you up.

- 13 Observe, and be on your guard,
For you walk in danger of being overthrown;
When you hear these, awake from your sleep.
- 14 Love אהב all your life,
And call upon Him for your deliverance.
- 15 Every beast loves its kind,
And every man loves his neighbour.
- 16 All flesh associates according to kind,
And a man shall cling to those like himself.
- 17 What fellowship has the wolf with the lamb?
So the sinner with the righteous.
- 18 What agreement is there between the hyena and
a dog?
And what peace between the wealthy and the poor?
- 19 As the wild donkey is the lion's prey in the
wilderness;
So the wealthy eat up the poor.
- 20 As the proud hate humility;
So does the wealthy abhor the poor.
- 21 A wealthy man beginning to fall is supported by
his friends;
But a poor man fallen is pushed away by his friends.
- 22 When a wealthy man is fallen, he has many
helpers;
He speaks words not to be spoken, and yet men
declare him right:
The poor man slips, and yet they also rebuke him;
He speaks wisely, but is not heeded.
- 23 When a wealthy man speaks, every man holds his
tongue,
And look, what he says, they exalt it to the clouds;
But if the poor man speaks, they say, "What fellow is
this?"
And if he stumbles, they shall help to overthrow him.
- 24 Wealth is good to he who has no sin,
And poverty is evil in the mouth of the wicked.

25 The heart of a man changes his face, whether it
be for good or evil;

And a glad heart makes a good face.

26 A good face is a sign of a heart that is good;
And the searching out of parables is a wearisome
labour of the mind.

14 Baruk is the man that has not slipped with his
mouth,

And is not pierced with the great number of sins.

2 Baruk is he whose conscience has not
condemned him,

And who has not fallen from his expectancy in אִי אִי אִי.

3 Wealth is not fitting for a miser;

And what should an envious man do with silver?

4 He who gathers by depriving his own being,
Gathers for others that shall spend his goods loosely.

5 He who is evil to himself, to whom shall he be
good?

He shall not take pleasure in his goods.

6 There is none worse than he who envies himself;
And this is to repay for his wickedness.

7 And if he does good, he does it unwillingly;
And in the end he shall declare his wickedness.

8 The greedy man has an evil eye;
He turns away his face, and despises men.

9 A covetous man's eye is not satisfied with his
portion;

And the wickedness of the wicked dries up his being.

10 A wicked eye is greedy for bread,
And he is a miser at his table.

11 My son, according to your ability do good to
yourself,

And give אִי אִי אִי His due offering.

12 Remember that death shall not be long in coming,
And that the promise of the grave is not revealed to
you.

- 13 Do good to your friend before you die,
And according to your ability stretch out your hand
and give to him.
- 14 Do not deprive yourself of a good day,
And do not let the share of a good desire overlook
you.
- 15 Shall you not leave your hardships to another?
And your labours to be divided by lot?
- 16 Give and take, and qadosh your being;
For there is no seeking delicacies in the grave.
- 17 All flesh grows old as a garment;
For the promise from the beginning is: You shall die
in death.
- 18 As the green leaves on a thick tree, some fall, and
some grow;
So is the generation of flesh and blood:
One comes to an end, and another is born.
- 19 Every work rots and eats away,
And the worker of it shall go likewise.
- 20 Baruk is the man who meditates on goodness in
wisdom,
And thinks upon qodesh matters with his
understanding.
- 21 He who considers her ways in his heart,
Shall also have understanding of her secrets.
- 22 Go after her as one that follows, and lie in wait on
her ways.
- 23 He who peers in her windows shall also listen at
her doors.
- 24 He who lodges near her house shall also fasten a
peg on her walls.
- 25 He shall pitch his tent near to her,
And shall lodge in a lodging where goodness is.
- 26 He shall put his children under her shelter,
And shall lodge under her branches.
- 27 By her he shall be covered from heat,
And in her esteem he shall dwell.

- 15 He who reveres אֱלֹהִים shall do good,
 And he who has the knowledge of the Law shall
 obtain her.
- 2 And as a mother she shall meet him,
 And receive him as a wife married in maidenhood.
- 3 With the bread of understanding she shall feed
 him,
 And give him the water of wisdom to drink.
- 4 He shall be visited by her, and shall not be moved;
 And shall rely on her, and shall not be ashamed.
- 5 She shall exalt him above his neighbours,
 And she shall open his mouth in the midst of the
 assembly.
- 6 He shall find joy and a crown of gladness,
 And she shall cause him to inherit an everlasting
 name.
- 7 But foolish men shall not obtain her,
 And sinners shall not see her.
- 8 For she is far from pride,
 And men that are liars cannot remember her.
- 9 Praise is not fitting for the mouth of a sinner,
 For it was not sent to him by אֱלֹהִים.
- 10 For praise shall be uttered in wisdom,
 And אֱלֹהִים shall make it prosper.
- 11 Do not say, "It is because of אֱלֹהִים that I fell away."
 For you ought not to do that which He hates.
- 12 Do not say, "He has caused me to stray."
 For He has no need of the sinful man.
- 13 אֱלֹהִים hates all abomination;
 And those who revere Elohim do not love it.
- 14 He Himself made man from the beginning,
 And left him in the hand of his own counsel;
- 15 So you shall guard the Commands,
 And act trustworthily.
- 16 He has put fire and water before you;
 Stretch out your hand to which you choose.

17 Hai and death is before man;
 And what he chooses shall be given him.
 18 For the wisdom of אֱלֹהִים is great,
 And He is mighty in power, and sees all.
 19 And His eyes are upon those who revere Him,
 And He knows every work of man.
 20 He has commanded no man to do wickedly,
 Neither has He given any man permission to sin.

16 Do not desire a great number of worthless
 children,
 Neither delight in wicked sons.

2 Though they increase, do not rejoice in them,
 Unless the reverence of אֱלֹהִים is with them.
 3 Do not trust in them living, neither regard their
 great number;
 For one that is righteous is better than a thousand;
 And it is better to die without children, than to have
 those who are wicked.
 4 For by one that has understanding the city shall
 be filled;
 But the offspring of the wicked shall be quickly laid
 waste.
 5 Many such matters I have seen with my eyes,
 And my ear has heard greater than these.
 6 In the assembly of the wicked a fire shall be
 kindled;
 And in a rebellious nation wrath is lit on fire.
 7 He was not appeased toward the giants of old,
 Who fell in the strength of their foolishness.
 8 Neither did He spare the place where Lot
 sojourned,
 But loathed them for their pride.
 9 He had no compassion for the people of
 destruction,
 Who were taken away in their sins;

- 10 Nor the six hundred thousand foot soldiers,
Who were gathered together in the hardness of their
hearts.
- 11 And if there is one stiff-necked among the people,
It is marvel if he escapes unpunished; For kindness
and wrath are with Him.
He is mighty to forgive, and to pour out displeasure.
- 12 As His kindness is great, so is His discipline also.
He judges a man according to his works.
- 13 The sinner shall not escape with his plunder;
And the patience of the righteous shall not be
defeated.
- 14 Make room for every act of kindness;
For everyone shall receive according to his works.
- 15 אִיִּצְרָאֵל hardened Pharaoh, that he should not know
Him,
That His mighty works might be known to the world.
- 16 His kindness is revealed to every creature;
And He has separated His light from the darkness
and is unbreakable.
- 17 Do not say, "I shall hide myself from אִיִּצְרָאֵל.
"Shall any remember me from above?
"I shall not be remembered among so many people;
"For what is my being among such a limitless
number of creatures?"
- 18 See, the shamayim, and the shamayim of
shamayim,
The deep, and the earth, and all that is in it,
Shall be moved at His visitation.
- 19 The mountains and foundations of the earth shall
also be shaken with trembling,
When אִיִּצְרָאֵל looks upon them.
- 20 No heart may think upon these worthily;
And who is able to perceive His ways?
- 21 It is a whirlwind that no man sees;
For most of his works are hidden.

22 Who shall declare the works of His
righteousness?

Or who shall endure them?

For His decree is far off,

And the trial of all is at the end.

23 He who lacks understanding shall think upon
emptiness;

And a foolish man straying plots foolishness.

24 My son, listen to me and learn knowledge,
And know my words in your heart.

25 I shall present instruction by measure,
And declare His knowledge exactly.

26 The works of אֱלֹהִים are done in right-ruling from
the beginning;

And from the time He made them He laid out their
parts.

27 He decorated His works forever,
And in His hand are the beginning of them to all
generations;

They neither labour, nor are weary, nor cease from
their works.

28 None of them withholds another,
And they never disobey His word.

29 After this אֱלֹהִים looked upon the earth,
And filled it with His birekoth.

30 Has He covered the face of it with all manner of
living creatures;

And they shall return to it again.

17 אֱלֹהִים created man from the earth,
And returns him to it again.

2 He gave them few days, and a short time,
And also authority over that within it.

3 He gave them strength within themselves,
And made them according to His image,

4 And put the fear of man upon all flesh,
And gave him rule over beasts and birds.

- 5 They received the use of the five senses of אָפֶן אָזַן,
 And in the sixth place He gave them understanding,
 And in the seventh speech, an interpreter of the
 thoughts.
- 6 Counsel, and a tongue, and eyes, ears, and a
 heart,
 He gave them to understand.
- 7 He filled them with the knowledge of
 understanding,
 And showed them good and evil.
- 8 He put His eye on their hearts,
 That He might show them the greatness of His works.
- 9 He appointed them to boast in His marvellous
 deeds forever,
 That they might declare His works with
 understanding.
- 10 And the elect shall praise His qodesh Name.
- 11 Besides this He gave them knowledge,
 And the Law of הַיָּהוָה for an inheritance.
- 12 He made an everlasting Covenant with
 them,
 And gave them His Right-Rulings.
- 13 Their eyes saw the excellence of His esteem,
 And their ears heard His esteemed voice.
- 14 And He said to them, "Beware of all
 unrighteousness."
 And He gave every man Command concerning his
 neighbour.
- 15 Their ways are ever before Him,
 And shall not be hid from His eyes.
- 16 Every man from his youth is given to evil;
 Neither could they make hearts of flesh for
 themselves from stony.
- 17 For in the division of the nations of the whole earth
 He appointed a ruler over every people;
 But Yisra'el is the portion of אָפֶן אָזַן;

- 18 Whom being His first-born, He nourishes with discipline,
And giving him the light of His love, does not forsake him.
- 19 Therefore all their works are as the sun before Him,
And His eyes are continually upon their ways.
- 20 None of their unrighteous deeds are hid from Him,
But all their sins are before אֱלֹהִים .
- 21 But אֱלֹהִים showing favour and knowing His workmanship,
Neither left nor forsook them, but spared them.
- 22 The kind deeds of a man are as a signet with Him,
And He shall guard the good deeds of man as the apple of His eye,
And give repentance to His sons and daughters.
- 23 Afterwards He shall rise up and reward them,
And render their recompense upon their heads.
- 24 And to those who repent, He provides a return,
And comforts those whose expectancy is failing.
- 25 Return to אֱלֹהִים , and leave your sins.
Make your prayer before His face, and be guiltless.
- 26 Turn again to the Most High, and turn away from wickedness;
For He shall lead you out of darkness into the light of peace,
And intensely hate your abominations.
- 27 Who shall praise the Most High in the grave,
Except for those who live and give thanks?
- 28 Thanksgiving perishes from the dead, as from one who is not;
The living and perfect in heart shall praise אֱלֹהִים .
- 29 How great is the kindness of אֱלֹהִים our Elohim,
And His compassion to those who turn to Him in qodeshah!
- 30 For not all is within man,
For the son of man is not incorruptible.

31 What is brighter than the sun, yet its light fails?
So flesh and blood shall imagine evil.

32 He views the power of the height of the
shamayim;

And all men are but dust and ashes.

18 He who lives forever has created all in its
entirety.

2 אֱלֹהִים alone is righteous,
And there is no other but He,

3 Who guides the world with the palm of His hand,
And all obey His desire;

For He is the Sovereign of all by His power,
Dividing the qodesh from among the profane.

4 To whom has He given power to declare His
works?

And who shall find out His noble acts?

5 Who shall measure the strength of His
excellence?

And who also shall tell of His kindnesses?

6 As for the wondrous works of אֱלֹהִים, there is
naught taken from them,

Nor any that are compared to them,

Nor may the expanse of them be found out.

7 When a man is finished, then one begins;
And when he leaves, then he shall be uncertain.

8 What is man, and what use is he?

What is his good, and what is his evil?

9 The number of a man's days at the greatest are a
hundred years.

10 As a drop of water into the sea, and a grain
compared to the sand;

So are a thousand years to everlasting days.

11 Therefore Elohim is patient with them,
And pours out His kindness upon them.

12 He looked and saw their end to be evil;
Therefore He multiplied His compassion.

- 13 The kindness of man is toward his neighbour;
 But the kindness of אֱלֹהִים is upon all flesh.
 He reproveth, and disciplines, and teaches and turns
 them back again, as a shepherd his flock.
- 14 He has kindness on those who receive discipline,
 And who diligently seek after His Right-Rulings.
- 15 My son, do not blemish your good deeds,
 Nor use harsh words when you give.
- 16 Does the dew not relieve the heat?
 So a word is better than a gift.
- 17 Look, is a word not better than a gift?
 But both are with one showing kindness.
- 18 A fool shall reproach harshly,
 And a gift of the selfish consumes the eyes.
- 19 Learn before you speak,
 And use healing if you are ever sick.
- 20 Before judgment examine yourself,
 And in the day of visitation you shall find kindness.
- 21 Humble yourself before you become sick,
 And in the time of sins show repentance.
- 22 Let naught hinder you to pay your vow in due
 time,
 And do not delay till death to be declared right.
- 23 Before you pray, prepare yourself;
 And do not be as one that tries אֱלֹהִים.
- 24 Think upon the wrath that shall be in the end,
 And the time of vengeance, when He turns
 away His face.
- 25 When you have enough, remember the time of
 hunger:
 And when you are wealthy, think upon poverty
 and need.
- 26 From the morning until the evening the times
 change,
 And all are soon done before אֱלֹהִים.

27 A wise man shall revere in every matter,
And in the day of sinning he shall beware of trespass.
But a fool does not observe time.

28 Every man of understanding knows wisdom,
And shall barak he who finds her.

29 Those who have understanding in words also
become wise themselves,
And pour forth splendid parables.

30 Do not pursue your lusts,
But restrain yourself from your appetites.

31 If you give your being the desires that it pleases,
It shall make you a mockery to your enemies
that slander you.

32 Do not revel in excessive pleasure,
Nor be bound by its expense.

33 Do not become a beggar by feasting through
borrowing,

When you have naught in your purse;
For you shall be lying in wait for your own life, and be
plotted upon.

19 A labourer that is given to drunkenness shall not
be wealthy;

And he who despises small matters shall fall little by
little.

2 Wine and women shall cause men of
understanding to fall away:

And he who clings to whores shall become hardened.

3 Moths and worms shall have him to inherit,
And a bold man shall be taken away.

4 He who is hasty to give credit is light- minded;
And he who sins corrupts his own being.

5 Whoever takes pleasure in wickedness shall be
condemned:

But he who resists pleasures crowns his hai.

6 He who rules his tongue shall live without strife;
And he who hates gossip shall have less evil.

- 7 Do not repeat to another that which is told to you,
And you shall not suffer harm.
- 8 Whether to friend or enemy, do not speak of
another's life;
And if you may without offense, do not reveal them.
- 9 For if he hears and sees you,
So in time to come he shall hate you.
- 10 If you have heard a word, let it die with you;
And be brave, it shall not burst you!
- 11 A fool struggles with a word,
As a woman in labour with a child.
- 12 As an arrow that sticks in a man's thigh,
So is a word inside a fool.
- 13 Admonish a friend, it may be he has not done it;
And if he has done it, that he does it no more.
- 14 Admonish your friend, it may be he has not said it;
And if he has, that he does not speak it again.
- 15 Admonish a friend, for many times it is slander,
And do not believe every whisper.
- 16 There is one that slips in his speech, but not from
his heart;
And who is he who has not offended with his tongue?
- 17 Admonish your neighbour before you threaten
him;
And not being wroth, give place to the Law of the
Most High.
- 18 The reverence of אֱלֹהִים is the beginning of
acceptance,
And wisdom obtains His love.
- 19 The knowledge of the Commands of אֱלֹהִים is the
instruction of הַיָּהוָה:
And those who do that which pleases Him,
Shall receive the fruit of the tree of immortality.
- 20 The reverence of אֱלֹהִים is complete wisdom;
And in all wisdom is the doing of the Law,
And the knowledge of His mightiness.

21 If a servant says to his master, "I shall not do as it pleases you."

Though afterward he does it, he angers him who feeds him.

22 The knowledge of wickedness is not wisdom,
Nor at any time is insight the counsel of sinners.

23 There is a wickedness, and such is an abomination;

And there is a fool lacking in wisdom.

24 He who has little understanding, and reveres Elohim,

Is better than one that has much wisdom,
And transgresses the Law of the Most High.

25 There is a delicate craftiness, and the same is unrighteous;

And there is one that turns aside to make judgment appear;

And there is a wise man that speaks rightly in judgment.

26 There is a wicked man that bows his head sadly;
But inwardly he is full of deceit,

27 Casting down his face, and making as if he did not hear.

Where he is unknown, he shall do you evil before you are aware.

28 And if for need of power he may cease from sinning,

Yet when he finds opportunity he shall do evil.

29 A man may be known by his appearance,
And one that has understanding, by his face when you meet him.

30 A man's dress, and excessive laughter, and walk, reveal what is.

20 There is a reproof that is not proper;
Again, some man holds his tongue, and he is wise.

- 2 It is much better to reprove, than to be wroth
secretly;
And he who confesses his wrong shall be preserved
from harm.
- 3 How good is it, when you are reproved, to show
repentance!
For so you shall escape deliberate sin.
- 4 As is the lust of a eunuch to defile a maiden;
So is he who executes judgment with violence.
- 5 There is one that keeps silent, and is found wise;
And another by much babbling becomes hated.
- 6 Some man holds his tongue, because he has no
answer:
And some keep silent, knowing his time.
- 7 A wise man shall hold his tongue till he sees
opportunity;
But a babbler and a fool shall regard no time.
- 8 He who uses many words shall be loathed;
And he who takes authority for himself in this shall be
hated.
- 9 There is a sinner that has good success in evil;
And there is a gain that turns to loss.
- 10 There is a gift that shall not profit you;
And there is a gift whose recompense is double.
- 11 There is he who is shamed because of esteem;
And there he who lifts up his head from a low estate.
- 12 There is he who buys much for a little,
But repays it sevenfold.
- 13 A wise man by his words makes him beloved;
But the favours of fools shall be poured out.
- 14 The gift of a fool shall do you no good when you
have it;
Nor that of the greedy by necessity;
For he looks to receive much for one.
- 15 He gives little, and insults greatly;
He opens his mouth as an accuser.

Today he lends, and tomorrow he shall ask it again;
Such a one is to be hated of Elohim and man.

16 The fool says, "I have no friends,
I have no thanks for all my good deeds,
And those who eat my bread speak evil of me."

17 How often, and by how many shall he be mocked!
For he does not know what it is to have;
And it is all the same to him as if he did not have.

18 To slip upon a pavement is better than to slip with
the tongue;
So shall the fall of the wicked come speedily.

19 An untimely word shall always be in the mouth of
the unwise.

20 A wise word shall be rejected when it comes from
the mouth of a fool;
For he shall not speak it in its season.

21 There is he who is hindered from sinning through
poverty;
And when he takes rest, he is not troubled.

22 There is he who destroys his own being through
shame,
And overthrows himself by showing partiality.

23 There is he who promises to his friend from
shame,
And makes him his enemy for naught.

24 A lie is an unclean stain within a man,
Yet it is continually in the mouth of the unlearned.

25 A thief is better than a man who is known to lie:
But they shall both inherit destruction.

26 The way of a liar is humiliation,
And his shame is ever with him.

27 With his words a wise man shall promote himself
to esteem:
And he who has understanding shall please great
men.

28 He who tills his land shall increase his heap:
And he who pleases great men shall receive pardon
for wrong.

29 Presents and bribes blind the eyes of the wise,
And stop up his mouth so he cannot reprove.

30 Wisdom that is hidden, and treasure that is
hoarded up,

What profit is there in either?

31 Better is he who hides his folly
Than a man who hides his wisdom.

32 Enduring patience in seeking אִי אִי,
Is better than he who leads his life without a guide.

21 My son, have you sinned?

Do so no more,
But ask forgiveness for your former sins.

2 Flee from sin as from the face of a serpent;
For if you come too close to it, it shall bite you.
The teeth of it are as the teeth of a lion,
Slaying the beings of men.

3 All wickedness is as a two-edged sword,
The wounds of which cannot be healed.

4 Fear and wickedness shall waste wealth;
Therefore the house of the proud shall be made
desolate.

5 A prayer out of a poor man's mouth reaches the
ears of Elohim,
And his right-ruling comes speedily.

6 He who hates to be reprov'd is in the path of
sinners;
But he who reveres אִי אִי shall repent from his heart.

7 A learned man is known far and near;
And a man of understanding knows when he slips.

8 He who builds his house with another man's
silver,
Is like one that gathers stones for the tomb of his
burial.

- 9 The assembly of the wicked is like tow wrapped together;
And their end is a flame of fire to destroy them.
- 10 The way of sinners is paved with stones,
But at the end of it is the pit of She'ol.
- 11 He who guards the Law of אִי אֵל gains understanding from it;
And the perfect reverence of אִי אֵל is wisdom.
- 12 He who is not wise cannot be taught;
But there is a knowledge which multiplies bitterness.
- 13 The knowledge of a wise man shall increase as a flood:
And his counsel is like a pure fountain of life.
- 14 The inward parts of a fool are like a broken vessel,
And he shall hold no knowledge as long as he lives.
- 15 If a skilled man hears a wise word,
He commends it, and adds to it;
But when one of no understanding hears it,
It displeases him, and he throws it behind his back.
- 16 The talking of a fool is like a burden on the way;
But favour shall be found in the lips of the wise.
- 17 They inquire at the mouth of the wise in the assembly,
And they shall consider his words in their heart.
- 18 As is a house that is destroyed, so is wisdom to a fool;
And the knowledge of the unwise are words without sense.
- 19 Instruction to fools is as chains on the feet,
And like shackles on the right hand.
- 20 A fool lifts up his voice with laughter;
But a wise man hardly smiles a little.
- 21 Learning is to a wise man as an ornament of gold,
And like a bracelet upon his right arm.
- 22 The foot of a fool hurries into his house;
But a diligent man is ashamed of him.

23 A fool shall peep at the door into the house;
But he who is disciplined shall stand outside.

24 It is the disrespect of a man to listen at the door:
But a wise man shall be grieved with the shame.

25 The lips of gossipers speak that which does not
pertain to them;
But the words of those who have understanding are
weighed in the balance.

26 The heart of fools is in their mouth;
But the mouth of the wise is in their heart.

27 When the wicked curses an adversary,
He curses his own being.

28 A whisperer defiles his own being, and is hated
wherever he dwells.

22 A lazy man is compared to a filthy stone,
And all shall hiss him to shame.

2 An idle man is compared to the filth of a dunghill:
Every man that picks it up shall shake off his hand.

3 An undisciplined man is the shame of his father
that brought him forth;
And a daughter is brought forth to his loss.

4 A wise daughter brings an inheritance to her
husband;
But she who lives dishonestly is her father's
heaviness.

5 She who is bold shames both her father and her
husband,
And they shall both despise her.

6 An untimely word is music in mourning;
But blows and discipline by wisdom are never
untimely.

7 Whoever teaches a fool is as one who glues a
potsherd together,
And as he who wakes one from a sound sleep.

8 He who speaks a word to a fool speaks to one in a
slumber;

When he has spoken a word, he shall say,
“What is this word?”

9 If children live decently, and have means,
They shall cover the lowliness of their parents.

10 But children, being haughty, through pride and
lacking discipline,
Stain the nobility of their relatives.

11 Weep for the dead, for he has lost the light;
And weep for the fool, for he lacks understanding.
Make little weeping for the dead, for he is at rest:
But the life of the fool is worse than death.

12 Seven days men shall mourn for the dead;
But all the days of his life for a fool and a wicked
man.

13 Do not speak much with a fool,
And do not go to he who has no understanding.
Beware of him, lest you have trouble,
And you shall never be defiled with his foolishness.
Depart from him, and you shall find rest,
And never be worried with madness.

14 What is heavier than lead?
And what is its name, but a fool?

15 Sand, and salt, and a mass of iron, is easier to
bear,
Than a man without understanding.

16 As timber girded and bound together in a building
cannot be loosed with shaking;
So the heart that is established by wise counsel shall
fear at no time.

17 A heart rested upon a thought of understanding,
Is as a lovely plastering on the wall of a gallery.

18 Fences put on a high place shall never stand
against the wind;
So a fearful heart in the mind of a fool cannot stand
against any fear.

- 19 He who pricks the eye makes tears fall;
And he who pricks the heart makes it show her
knowledge.
- 20 Whoever throws a stone at the birds frightens
them away;
And he who reproaches his friend breaks a
friendship.
- 21 Though you draw a sword against your friend, yet
do not despair;
For there may be a returning.
- 22 If you have opened your mouth against your
friend,
Do not fear;
For there may be an atonement,
Except for reproach, or pride, or disclosing secrets, or
a deadly wound;
For these matters every friend shall depart.
- 23 Be trustworthy to your neighbour in his poverty,
That you may rejoice in his prosperity.
Remain steadfast with him in the time of his distress,
That you may be heir with him in his inheritance;
For a poor position is not always to be despised;
Nor the wealthy, who are foolish to be held in
admiration.
- 24 As the clouds and smoke of a furnace goes before
the fire;
So reviling before blood.
- 25 I shall not be ashamed to defend a friend;
Nor shall I hide myself from him.
- 26 But if any evil comes upon me because of him,
Every one that hears it shall beware of him.
- 27 Who shall appoint a guard before my mouth,
And a seal of wisdom upon my lips,
So I do not suddenly fall by them,
And that my tongue does not destroy me?

- 23 O אֲבִי אֲבִי, Father and Adon of all my ḥai,
Do not leave me to their counsels,
And do not let me fall by them.
- 2 Who shall appoint whips over my thoughts,
And the discipline of wisdom over my heart?
That they do not spare me for my ignorances,
And it does not pass by my sins;
- 3 Lest my ignorances increase, and my sins multiply
to my destruction,
And I fall before my adversaries, and my enemy
rejoice over me,
Whose expectancy is far from Your kindness.
- 4 O אֲבִי אֲבִי, Father and Elohim of my ḥai,
Do not give me a proud look,
But always turn your servants away from a haughty
mind.
- 5 Turn me away from worthless expectation and
lust,
And You hold up he who desires to always serve
You.
- 6 Do not let the gluttony of the stomach nor lust of
the flesh take hold of me;
And do not give me, your servant, over to a hardened
heart.
- 7 Hear O you children, the instruction of the mouth;
He who guards it shall never be overtaken with his
lips.
- 8 The sinner shall be left in his foolishness;
Both the speaker of evil and the proud shall fall by it.
- 9 Do not accustom your mouth to swearing;
Nor use the Name of the Qadosh One.
- 10 For as a servant that is continually beaten shall
not be without a bruise;
So he who swears Naming Elohim continually shall
not be guiltless.

11 A man that swears much is filled with wickedness,
And the plague shall never depart from his house.

If he transgresses, his sin shall be upon him;
And if he does not acknowledge his sin, he
commits a double offense:

And if he swears in vain, he shall not be innocent,
But his house shall be filled with calamities.

12 There is a word that is clothed with death;
Elohim grant that it not be found in the inheritance of
Ya'aqob;

For all such matters shall be far from the reverent,
And they shall not wallow In their sins.

13 Do not use your mouth to swear rashly,
For in these words there is sin.

14 Remember your father and your mother when you
sit among great men.

Do not be forgetful before them, and so, by your
habit,

Become a fool, and wish that you had not been born,
And curse the day of your birth.

15 The man who is accustomed to insulting words
Shall never be instructed all the days of his life.

16 Two kinds of men multiply sin, and the third shall
bring wrath:

A heated spirit as a burning fire shall never be
quenched till it is consumed:

One who whores in the body of his flesh shall never
cease till he has kindled a fire.

17 All bread is sweet to those who whore,
He does not cease till he dies.

18 An adulterer, says thus in his heart:

“Who sees me? I am surrounded with darkness.

“The walls cover me, and no one sees me; what do I
need to fear?

“The Most High shall not remember my sins.”

19 Such a man only fears the eyes of men,
And does not know that the eyes of אֱלֹהִים are ten

thousand times brighter than the sun,
Watching all the ways of men, and observing the
most secret places.

20 He knew all when they were created;
So after they were accomplished he looked upon
them all.

21 This man shall be punished in the streets of the
city,

And he shall be taken where he does not suspect.

22 So it shall also be for the wife that leaves her
husband,

And brings forth an heir by another.

23 For firstly, she has disobeyed the Law of the Most
High;

And secondly, she has trespassed against her own
husband;

And thirdly, she has committed whoring by adultery,
And brought forth children by another man.

24 She shall be brought out into the assembly,
And inquiry shall be made of her children.

25 Her children shall not take root,
And her branches shall not bring forth fruit.

26 She shall leave a cursed remembrance,
And her reproach shall not be blotted out.

27 And those who remain shall know that there is
none better than the reverence of אֱלֹהִים,

And that there is naught sweeter than to guard the
Commands of אֱלֹהִים.

28 It is great esteem to follow אֱלֹהִים,
And to be accepted by Him is long life.

24 Wisdom shall praise herself,

And be esteemed in the midst of her people.

2 In the assembly of the Most High she opens her
mouth,

And overcomes before His power.

3 I came out of the mouth of the Most High,
 And covered the earth as a cloud.
 4 I dwelt in high places,
 And my throne is in a cloudy pillar.
 5 I alone surrounded the circuit of the shamayim,
 And walked in the bottom of the deep.
 6 In the waves of the sea and in all the earth,
 And in every people and nation,
 I obtained a possession.
 7 With all these I sought rest;
 And in whose inheritance shall I remain?
 8 So the Creator of all gave me a command,
 And He who made me gave rest for my tent, and
 said,
 "Let your dwelling be in Ya'aqob, and your
 inheritance in Yisra'el."
 9 He created me from the beginning before the
 world,
 And I shall never fail.
 10 In the qodesh Mishkan I served before Him;
 And so I was established in Tsiyon.
 11 Likewise in the beloved city He gave me rest,
 And in Yerushalayim was my strength.
 12 And I took root in an esteemed people,
 Even in the portion of the inheritance of אִשְׂרָאֵל.
 13 I was exalted like a cedar in Leḇanon,
 And as a cypress upon the mountains of Ḥermon.
 14 I was exalted like a palm tree in Ėyn Gedī,
 And as a rosebush in Yeriḥo,
 As a fair olive tree in a pleasant field,
 And grew as a fig tree by the water.
 15 I gave a sweet smell like cinnamon and rosewood,
 And I yielded a pleasant fragrance like the best
 myrrh,
 As galbanam, and shoham, and fragrant gum,
 And as the fragrance of frankincense in the Mishkan.

- 16 As the cypress I stretched out my branches,
And my branches are the branches of esteem and
favour.
- 17 As the vine I brought forth a pleasant fragrance,
And my flowers are the fruit of esteem and wealth.
- 18 I am the mother of pleasant love, and reverence,
and knowledge, and qodesh expectancy:
I therefore, being of old,
Am given to all my children who are named by Him.
- 19 Come to me, all you who desire me,
And fill yourselves with my fruit.
- 20 For my remembrance is sweeter than honey,
And my inheritance than the honeycomb.
- 21 Those who eat of me shall hunger for more,
And those who drink me shall thirst for more.
- 22 He who obeys me shall never be ashamed,
And those who work beside me shall not do wrong.
- 23 All these are the Book of the Covenant of the Most
High Elohim,
Even the Law which Mosheh Commanded for an
inheritance to the congregations of Ya'aqob.
- 24 Do not lose heart, but be strong in אֱלֹהִים, that He
may confirm you;
Cling to Him, for אֱלֹהִים Almighty is Elohim alone,
And beside Him there is no other Saviour.
- 25 He fills all with His wisdom,
As Pishon and as H̄iddeqel in the time of first-fruits.
- 26 He makes understanding to abound like Perath,
And as the Yardēn in the time of the harvest.
- 27 He makes the instruction of knowledge appear as
the light,
And as Giḥon in the time of grape harvest.
- 28 The first man did not know her fully;
Nor shall the last find her out.
- 29 For her thoughts are more than the sea,
And her counsels deeper than the great deep.

30 I also came out as a wadi from a river,
And as a channel into a garden.

31 I said, "I shall water my best garden,
And shall water my garden bed very much."
And see, my wadi became a river, and my river
became a sea.

32 I shall yet make instruction to shine as the
morning,
And shall send forth her light far away.

33 I shall yet pour out instruction as neḅuah,
And leave it to all ages forever.

34 See that I have not laboured for myself only,
But for all those who seek wisdom.

25 In three matters I was adorned,
And stood in loveliness both before Elohim and man:
The oneness of brothers, the love of neighbours,
A man and wife that agree together.

2 Three sorts of men my being hates,
And I greatly loathe of their life:
A poor man who is proud, a wealthy man who is a
liar,
And an old adulterer who is foolish.

3 If you have gathered naught in your youth,
How shall you find any matter in your old age?

4 O how lovely is judgment for grey hairs,
And for the aged to know counsel!

5 O how lovely is the wisdom of old men,
And understanding and counsel in men of esteem.

6 Much experience is the crown of old men,
And the reverence of Elohim is their esteem.

7 There are nine which I have judged in my heart to
be baruk,

And the tenth I shall relate with my tongue:
A man that has joy from his children;
And he who lives to see the fall of his enemy.

- 8 Good is he who dwells with a wife of understanding,
And that has not slipped with his tongue,
And that has not served a man more unworthy than himself.
- 9 Good is he who has found insight,
And he who speaks in the ears of those who listen.
- 10 O how great is he who finds wisdom!
Yet there is none above he who reveres אֱלֹהִים.
- 11 But the love of אֱלֹהִים passes all in understanding;
He who possesses it, to what shall he be likened?
- 12 The reverence of אֱלֹהִים is the beginning of His love;
And belief is the beginning of clinging to Him.
- 13 Any wound, but a wound of the heart;
And any wickedness, but the wickedness of a woman.
- 14 And any affliction, but the affliction from those who hate me;
And any revenge, but the revenge of enemies.
- 15 There is no venom above the venom of a serpent;
And there is no wrath above the wrath of an enemy.
- 16 I would rather dwell with a lion and a dragon,
Than to dwell in a house with a wicked woman.
- 17 The wickedness of a woman changes her appearance,
And darkens her face like sackcloth.
- 18 Her husband shall sit among his neighbours;
And listening he shall sigh bitterly.
- 19 All wickedness is but little to the wickedness of a woman;
Let the portion of a sinner fall upon her.
- 20 As the climbing of a sandy way is to the feet of the aged,
So is a wife full of words to a quiet man.

21 Do not stumble at the loveliness of a woman,
And do not desire her for pleasure.

22 A woman supporting her husband,
Is full of wrath, hardness, and much reproach.

23 A wicked woman causes courage to cease,
Causes a heavy face and a wounded heart;
A woman that does not comfort her husband in
distress

Causes weak hands and feeble knees.

24 From the woman came the beginning of sin,
And because of her we all die.

25 Give water no outlet;
Nor a wicked woman freedom to roam.

26 If she does not do as you would have her,
Cut her off from yourself,
And give her a certificate of divorce, and let her go.

26 Baruk is the man that has a capable wife,
For the number of his days shall be double.

2 A capable woman gladdens her husband,
And he shall fill the years of his life in peace.

3 A good wife is a good portion,
Which shall be given in the portion of those who
revere אֱלֹהִים.

4 Whether a man is wealthy or poor,
If he has a good heart toward אֱלֹהִים,
He shall rejoice at all times with a cheerful face.

5 There are three matters that my heart fears;
And of the fourth I was very afraid:
The slander of a city, the gathering together of an
unruly crowd, and a false accusation;
All these are worse than death.

6 But a woman that is jealous over another woman
is grieving to the heart and sorrow;
And a lashing tongue which makes known to all.

- 7 An evil wife is a yoke shaken to and fro;
He who has hold of her is as though he held a
scorpion.
- 8 A drunken and wandering woman causes great
wrath,
And she does not cover her own shame.
- 9 The whoring of a woman is known by her haughty
looks and eyelids.
- 10 If your daughter is wayward, keep her straight,
Lest she abuse herself through too much freedom.
- 11 Watch over one with a hard eye;
And do not marvel if she trespasses against you.
- 12 She shall open her mouth, as a thirsty traveller
who has found a fountain,
And drink of every water near her.
By every hedge she shall sit down,
And open her quiver for every arrow.
- 13 The favour of a wife delights her husband,
And her discretion shall fatten his bones.
- 14 A silent and loving woman is a gift of אִשָּׁה;
And there is naught worth as much as a mind well
instructed.
- 15 A humble and trustworthy woman is a double
favour,
And her sober mind cannot be valued.
- 16 As the sun when it rises high in the shamayim;
So is the loveliness of a good wife in the ordering of
her house.
- 17 As the shining light upon the qodesh candlestick;
So is the loveliness of the face in ripe age.
- 18 As the golden stands upon the sockets of silver;
So are the lovely feet with a constant heart.
- 19 My son, guard the flower of your youth well;
And do not give your strength to foreigners.
- 20 When you have acquired a fruitful possession
through all the field,

Sow it with your own seed, trusting in the goodness
of your stock.

21 So your relatives which you leave are made great,
Having the confidence of their good genealogy.

22 A whore shall be counted as spittle;
But a married woman is a tower against death to her
husband.

23 A wicked woman is given as a portion to a wicked
man;
But a reverent woman is given to he who reveres
אִתָּאָהֶן.

24 A dishonest woman is despised and shamed;
But an honest woman shall revere her husband.

25 A headstrong woman shall be counted as a dog;
But she that is humble reveres אִתָּאָהֶן.

26 A woman that esteems her husband shall be
judged wise among all;
But she that shames him in her pride shall be
counted wicked among all.

27 A loud-mouthed woman and a nagger shall be
sought out to drive away the enemies.

28 There are two matters that grieve my heart;
And the third makes me wroth:
A man of battle that suffers poverty;
And men of understanding that are not respected;
And one that turns from righteousness to sin;
אִתָּאָהֶן prepares such a one for the sword.

29 A merchant hardly guards himself from doing
wrong;
And a trader is not free from sin.

27 Many have sinned for a small matter;
And he who seeks abundance turns his eyes away.

2 As a nail holds fast between the join of stones;
So sin holds close between buying and selling.

- 3 Unless a man behaves diligently in the reverence
of אִתְּוֹ,
His house shall soon be overthrown.
- 4 As when one sifts with a sieve, the refuse
remains;
So the filth of man is in his words.
- 5 The furnace tries the potter's vessels;
So the trial of man is in his reasoning.
- 6 The fruit declares if the tree has been cultivated;
So is the speaking of pride in the heart of man.
- 7 Praise no man before you hear him speak;
For this is the trial of men.
- 8 If you follow righteousness, you shall obtain it,
And put it on, as a long robe of esteem.
- 9 The birds shall gather with their kind;
So shall truth return to those who practise it.
- 10 As the lion lies in wait for prey;
So does sin for those who work wickedness.
- 11 The words of a reverent man are always with
wisdom;
But a fool changes as the moon.
- 12 Watch the time if you are among the foolish;
But be continually among men of understanding.
- 13 The words of fools are troublesome,
And their entertainment is the indecency of sin.
- 14 The words of he who swears much makes the hair
stand upright;
And their uproar makes one stop his ears.
- 15 The strife of the proud is bloodshed,
And their revilings are grievous to the ear.
- 16 Whoever uncovers secrets loses his trust;
And shall never find a friend of his being.
- 17 Love your friend, and be trustworthy to him;
But if you betray his secrets, never again follow after
him.
- 18 For as a man has destroyed his enemy;
So you have lost the love of your neighbour.

- 19 As one that releases a bird out of his hand,
So you have let your neighbour go,
And shall not have him again.
- 20 Do not follow after him, for he is too far off;
He is like a gazelle escaped out of the snare.
- 21 As for a wound, it may be bound up,
And after reviling there may be peace;
But he who betrays secrets is without expectancy.
- 22 He who winks with the eyes works evil;
And he who knows him departs from him.
- 23 When you are present, he shall speak sweetly,
and shall admire your words;
But in the end he shall twist his mouth, and slander
your sayings.
- 24 I have hated many matters, but naught like him;
For אִי־אֵי shall hate him.
- 25 Whoever throws a stone high, throws it on his own
head;
And a blow in deceit makes wounds.
- 26 Whoever digs a pit shall fall in to it;
And he who lays a trap shall be caught in it.
- 27 He who does evil, it shall fall upon him,
And he shall not know from where it comes.
- 28 Mockery and reproach are from the proud;
But vengeance as a lion, lies in wait for them.
- 29 Those who rejoice at the fall of the righteous shall
be taken in the snare;
And anguish shall consume them before they die.
- 30 Evil and wrath, even these are abominations;
And the sinful man has them both.

28 He who is vengeful shall find vengeance from

אִי־אֵי,

And He shall surely keep account of his sins.

2 Forgive your neighbour the harm that he has done
to you,

So your sins shall also be forgiven when you pray.

- 3 One man bears hatred against another,
And should he seek forgiveness from אִיִּיז?
- 4 He shows no kindness to a man, who is like
himself;
And does he ask forgiveness of his own sins?
- 5 If he who is but flesh maintains hatred,
Who shall pray forgiveness for his sins?
- 6 Remember your end, and let enmity cease;
Corruption and death, and remain in the Commands.
- 7 Remember the Commands, and bear no evil
against your neighbour;
The Covenant of the Most High, and overlook faults.
- 8 Abstain from strife, and you shall diminish your
sins;
For a man of rage kindles strife,
- 9 A sinful man disrupts friendships,
And creates quarrels among those who are at peace.
- 10 As the structure of the fire, so it burns:
And as a man's strength is, so is his wrath;
And according to his wealth his wrath rises;
And the stronger they are who contend,
The more they shall be inflamed.
- 11 A hasty quarrel kindles a fire;
And hasty fighting sheds blood.
- 12 If you blow the spark, it shall burn;
If you spit upon it, it shall be quenched;
And both of these come out of your mouth.
- 13 Curse the gossiper and double tongued;
For such have destroyed many who were at peace.
- 14 A backbiting tongue has troubled many, and
driven them from nation to nation:
It has pulled down strong cities, and overthrown the
houses of great men.
- 15 A backbiting tongue has thrown out virtuous
women,
And deprived them of their labours.

- 16 Whoever listens to it shall never find rest, and
never dwell quietly.
- 17 The stroke of the whip makes marks in the flesh;
But the stroke of the tongue breaks the bones.
- 18 Many have fallen by the edge of the sword;
But not as many who have fallen by the tongue.
- 19 It is good for he who is protected from its venom;
Who has not drawn its yoke, nor been bound in its
bands.
- 20 For its yoke is a yoke of iron,
And its bands are bands of bronze.
- 21 The death from it is an evil death;
The grave is better than it.
- 22 It shall not rule over those who revere Elohim,
Nor shall they be burned with its flame.
- 23 Those who forsake אִלֵּל shall fall into it;
And it shall burn in them, and not be quenched.
It shall be sent upon them as a lion,
And devour them as a leopard.
- 24 As you hedge your possessions with thorns
around,
And bind up your silver and gold,
- 25 Weigh your words in a balance,
And make a door and bar for your mouth.
- 26 Beware you do not slip by it,
Lest you fall before he who lies in wait.

29 He who is kind shall lend to his neighbour;
And he who strengthens his hand guards the
Commands.

- 2 Lend to your neighbour in his time of need,
And repay your neighbour again in due season.
- 3 Guard your word, and deal trustworthily with him,
And you shall always find that which is necessary for
you.

- 4 Many reckon what was loaned to them to be found,
And put to trouble those who helped them.
- 5 Till he has received, he shall kiss a man's hand;
And for his neighbour's silver he shall speak softly;
But when he should repay, he shall prolong the time,
And return words of grief, and complain of the time.
- 6 If he overcomes, he shall hardly give the half,
And he shall count it as though he had found it.
If not, he has deprived him of his silver, and he has
gained an enemy without cause.
He pays him with cursings and slander;
And instead of esteem he shall pay him shame.
- 7 Many have therefore refused to lend for other
men's evil deeds,
Fearing to be cheated.
- 8 Yet have patience with a man in poverty,
And do not delay to show him kindness.
- 9 Help the poor for the sake of the Command,
And do not turn him away because of his poverty.
- 10 Lose your silver for your brother and your friend,
And do not let it rust under a stone to be lost.
- 11 Lay up your treasure according to the Commands
of the Most High,
And it shall bring you more profit than gold.
- 12 Store up kind deeds in your storehouses,
And it shall deliver you from all affliction.
- 13 It shall fight for you against your enemies better
than a mighty shield and strong spear.
- 14 An honest man stands guarantor for his
neighbour;
But he who is impudent shall forsake him.
- 15 Do not forgot the friendship of your guarantor,
For he has given his life for you.
- 16 A sinner shall overthrow the good manner of his
guarantor;

- 17 And he who is thankless shall forsake he who delivered him.
- 18 Guarantee has undone many of good estate,
And shaken them as a wave of the sea.
It has driven mighty men from their houses,
So that they wandered among foreign nations.
- 19 A wicked man transgressing the Commands of
אֱלֹהִים shall fall in guarantee;
And he who undertakes and follows other men's
business for gain shall fall into lawsuits.
- 20 Assist your neighbour according to your ability,
And beware that you do not fall into the same.
- 21 The necessities for life are water, and bread, and
garments,
And a house for privacy.
- 22 Better is the life of a poor man in a lowly cottage,
Than food of delicacies in another man's house.
- 23 Whether little or much, be content,
That you do not hear the reproach of your house.
- 24 For it is a miserable life to go from house to
house;
For where you are a stranger, you dare not open your
mouth.
- 25 You shall entertain, and feast, and have no
thanks;
And you shall hear bitter words:
- 26 "Come, you stranger, and furnish a table,
And feed me of what you have ready.
- 27 "Give place, you stranger, to an esteemed man;
My brother seeks lodging, and I have need of my
house."
- 28 These matters are grievous to a man of
understanding;
The contempt of a household, and a reproach of the
lender.

30 He who loves his son causes him to often feel
the rod,
That he may have joy from him in the end.
2 He who punishes his son shall have joy in him,
And shall rejoice in him among his
acquaintances.
3 He who teaches his son grieves the enemy;
And before his friends he shall rejoice in him.
4 Though his father dies, it is as though he were not
dead;
For he has left one behind who is like himself.
5 While he lived, he saw and rejoiced in him:
And when he died, he was not grieved.
6 He left behind an avenger against his enemies,
And one that shall repay kindness to his friends.
7 He who makes too much of his son binds up his
wounds;
And his body shall be troubled at every cry.
8 A horse unbroken becomes headstrong:
And a child left to himself shall be unruly.
9 Spoil your child, and he shall cause you dread;
Play with him, and he shall bring you to grief.
10 Do not laugh with him, lest you have sorrow from
him,
And lest you gnash your teeth in the end.
11 Give him no freedom in his youth,
And do not wink at his foolishness.
12 Bow down his neck while he is young,
And beat his side while he is a child,
Lest he become stubborn, and be disobedient to you,
And so bring sorrow to your heart.
13 Discipline your son, and put him to work,
Lest his wicked behaviour be a stumbling to you.
14 Better is the poor, being healthy and strong in
body,
Than a wealthy man who is afflicted in his body.

15 Health and good state of body are better than any gold,

And a strong body above infinite wealth.

16 There is no wealth above a healthy body,
And no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicacies poured upon a closed mouth,
Are as servings of meat placed upon a grave.

19 What good is the offering to an idol?
For it neither eats nor smells;
So is he who is persecuted by 冤仇.

20 He sees with his eyes and groans,
As a eunuch that embraces a maiden and sighs.

21 Do not give your mind over to sorrow,
And do not afflict yourself on purpose.

22 The gladness of the heart is the life of man,
And the joy of a man prolongs his days.

23 Love your own being, and comfort your heart.
Remove sorrow far from you;
For sorrow has killed many, and there is no profit in it.

24 Envy and wrath shorten the life,
And worry brings age before time.

25 A cheerful and good heart pays attention to his
meat and diet.

31 Watching for wealth consumes the flesh,
And the worry of it drives away sleep.

2 Watchful worry does not let a man slumber,
As a painful disease breaks sleep.

3 The wealthy labours greatly in gathering wealth
together;

And when he rests, he is filled with his delicacies.

4 The poor labours in his poverty;
And when he finishes, he is still needy.

5 He who loves gold shall not be declared right,
And he who pursues corruption shall have enough.

- 6 Gold has been the ruin of many,
And their destruction stands.
- 7 It is a stumbling block to those who offer to it,
And every fool shall be taken in it.
- 8 Baruk is the wealthy who is found without blemish,
And has not gone after gold.
- 9 Who is he, that we may call him baruk?
For he has done wonders among his people.
- 10 Who has been tried by it, and found perfect?
Then let him boast.
Who might offend, and has not offended?
Or may do evil, and has not done it?
- 11 His goods shall be established,
And the assembly shall declare his kind deeds.
- 12 If you sit at a plentiful table, do not be greedy on it,
And do not say, "There is much food on it."
- 13 Remember that an evil eye is wickedness;
And what is created more evil than an eye?
Therefore it weeps at every occasion.
- 14 Do not stretch your hand wherever you look,
And do not thrust with it into the dish.
- 15 Do not judge your neighbour by yourself;
But be discerning in every matter.
- 16 Eat as is allowed, that which is put before you;
But do not devour, lest you be hated.
- 17 For the sake of manners, be first to cease;
And do not be gluttonous, lest you cause stumbling.
- 18 When you sit among many,
Do not be the first to reach out your hand.
- 19 A very little is sufficient for a man of discipline,
And he is not short of breath on his bed.
- 20 Sound sleep comes from moderate eating;
He rises early, and is attentive;
But the pain of worry, and bitterness, and stomach
pangs,
Are with a gluttonous man.

- 21 And if you have been forced to eat,
Rise up, go vomit, and you shall have rest.
- 22 My son, listen to me, and do not despise me,
And in the end you shall find as I told you.
In all your work be efficient, so that no sickness
comes to you.
- 23 Whoever is generous with his food, men shall
speak well of him;
And the report of his good hospitality shall be
believed.
- 24 But against he who is greedy with his food, the
whole city shall murmur;
And the report of his selfishness shall not be doubted.
- 25 Do not show your boldness with wine;
For wine has destroyed many.
- 26 The furnace proves the sword edge by dipping;
So wine tries the hearts of the proud in drunkenness.
- 27 Wine is as good as life to a man, if it is drunk
moderately.
What then is life to a man that is without wine?
For it was made to make men glad.
- 28 Wine drunk moderately and in season brings
gladness of the heart,
And cheerfulness of the mind;
- 29 But wine drunken in excess makes bitterness of
the mind,
With brawling and quarreling.
- 30 Drunkenness increases the rage of a fool till he
stumbles:
It diminishes strength, and causes wounds.
- 31 Do not rebuke your neighbour while at wine,
And do not despise him in his rejoicing;
Give him no words of grief, and do not urge him on.
- 32** If you are appointed master do not lift yourself
up,

But be among them as one of the rest.
 Diligently look after them, and then sit down.
 2 And when you have fulfilled your office, take your
 place,
 That you may rejoice with them,
 And receive a crown for your well ordering of the
 feast.
 3 Speak, you who are the elder, for it is fitting for
 you,
 But with right-ruling; and do not withhold music.
 4 Do not pour out words when there is a musician,
 And do not put forth wisdom out of time.
 5 A concert of music at a banquet of wine is as a
 signet of ruby mounted in gold.
 6 As a signet of an emerald mounted in a work of
 gold,
 So is the melody of music with pleasant wine.
 7 Speak, young man, if there is need of you;
 And yet only twice when you are asked.
 8 Let your words be few, saying much with few
 words;
 Be as one who knows and yet holds his tongue.
 9 If you are among great men, do not make yourself
 equal with them;
 And when aged men are in place, do not use many
 words.
 10 Before the thunder goes lightning;
 And before a humble man goes favour.
 11 Rise up early, and do not be the last;
 And get home without delay.
 12 There fulfill your office, and do what you shall:
 But do not sin with proud speech.
 13 And for these barak̄ He who made you,
 And has filled you with His goodness.
 14 Whoever reveres אִיִּי shall receive His
 discipline;
 And those who seek Him early shall find favour.

- 15 He who seeks the Law shall be filled with it;
But the hypocrite shall stumble over it.
- 16 Those who revere אֱלֹהִים shall find Right-Ruling,
And shall kindle righteousness as a light.
- 17 A sinful man shall not be reprov'd,
But finds an excuse according to his liking.
- 18 A man of counsel is considerate;
But a strange and proud man is not troubled by fear,
Even when he himself has done without counsel.
- 19 Do no deed without advice;
And when you are done, do not regret it.
- 20 Do not go in a way in which you may fall,
And do not stumble among the stones.
- 21 Do not be reckless on an easy road.
- 22 And beware of your own children.
- 23 In every good work guard your own being;
For this is the keeping of the Commands.
- 24 He who believes in אֱלֹהִים guards the Commands;
And he who trusts in Him does not come to harm.

33 No evil shall come upon he who reveres אֱלֹהִים;
And in trials He also shall deliver him.

- 2 A wise man does not hate the Law;
But he who is a hypocrite in it, is like a ship in a
storm.
- 3 A man of understanding trusts in the Law;
And the Law is trustworthy to him, as a Word.
- 4 Prepare what to say, and so you shall be heard;
And draw upon instruction, and then give answer.
- 5 The heart of the foolish is like a cartwheel;
And his thoughts are like a rolling axle.
- 6 A mocking friend is like a stallion,
He neighs under everyone that rides him.
- 7 Why is one day better than another,
When all the light of every day of the year is from the
sun?

- 8 By the knowledge of אִיִּיז they were appointed;
And He turns seasons and Feasts.
- 9 Some of them He has made High Days, and
qadosh them,
And some of them He has made regular days.
- 10 And all men are from the ground,
And Adam was created from the earth.
- 11 In much knowledge אִיִּיז has spread them,
And made their ways different.
- 12 Some of them He has barak and exalted,
And some of them He qadosh, and placed near
Himself;
But some of them He has cursed and brought low,
And removed from their places.
- 13 As the clay is in the potter's hand, to fashion it at
his desire;
So is man in the hand of He who made him,
To give unto them as He thinks best.
- 14 Good opposes evil, and life against death;
So is the righteous against the sinner, and the wicked
against the reverent.
- 15 So look upon all the works of the Most High;
And there are pairs of two, one against another.
- 16 I woke up last of all, as one that gathers after the
grape gatherers;
By the berakah of אִיִּיז I profited, and trod my
winepress like a gatherer of grapes.
- 17 Consider that I did not labour for myself only,
But for all those who seek learning.
- 18 Hear me, O you great men of the people,
And listen with your ears, you rulers of the assembly.
- 19 Do not give your son and wife, your brother and
friend, power over you while you live,
And do not give your goods to another;
Lest you reconsider, and you ask for its return.
- 20 As long as you live and have breath in you,
Do not give yourself over to any.

21 For it is better that your children should seek from you,

Than that you should stand to their sympathy.

22 Be the best in all your works;
Do not leave a blot on your esteem.

23 At the time when you shall end your days, and finish your life,

Distribute your inheritance.

24 Fodder, a rod, and burdens, are for the donkey;
And bread, discipline, and work, for a servant.

25 If you put your servant to labour, you shall find rest:

But if you let him go idle, he shall seek freedom.

26 A yoke and a collar bow the neck;
So are tortures and punishment for an evil servant.

27 Send him to work, so he is not idle;
For idleness teaches much evil.

28 Put him to work, as is fit for him;
If he is not obedient, put on heavier shackles.

29 But do not be excessive toward any;
And do naught without discretion.

30 If you have a servant, let him be to you as yourself,

Because you have bought him for a price.

31 If you have a servant, treat him as a brother;
For you have need of him, as of your own being.

If you treat him evilly, and he runs from you,
Which way shall you go to seek him?

34 The expectancies of a man of no understanding
are empty and false;

And dreams raise up fools.

2 Whoever regards dreams is like he who catches
at a shadow,

And follows after the wind.

- 3 The vision of dreams is the reflection of one to another,
Even as the likeness of a face to a face.
- 4 From an unclean matter, what may be cleansed?
And from that which is false, what truth shall come?
- 5 Divination, and predictions, and dreams, are empty;
And imaginations of the heart,
As the heart of a woman in childbirth.
- 6 If they are not sent from the Most High in your visitation,
Do not lay your heart upon them.
- 7 For dreams have deceived many,
And they have failed those who put their trust in them.
- 8 The Law shall be found perfect without falsehood;
And wisdom is perfection to a trustworthy mouth.
- 9 A man that has travelled knows much;
And he who has much experience shall declare wisdom.
- 10 He who has no experience knows little;
But he who has travelled is full of insight.
- 11 When I travelled, I saw much;
And I understand more than I could express.
- 12 I was often in danger of death;
Yet I was delivered because of these:
- 13 The spirit of those who revere אֱלֹהִים shall live;
For their expectancy is in He who saves them.
- 14 Whoever reveres אֱלֹהִים shall not fear nor be afraid;
For He is his expectancy.
- 15 Baruk is the being of he who reveres אֱלֹהִים:
To whom does he look, and who is his strength?
- 16 For the eyes of אֱלֹהִים are upon those who love Him,
He is their mighty shield and strong support,
A protection from heat, and a cover from the sun at

- noon,
 A preservation from stumbling, and a help from
 falling.
- 17 He raises up the being, and lightens the eyes:
 He gives health, ḥai, and beraḳah.
- 18 He who offers of what is wrongfully gotten, his
 offering is a mockery;
 And the gifts of unrighteous men are not accepted.
- 19 The Most High is not pleased with the offerings of
 the wicked;
 Nor is He appeased by the multitude of offerings for
 sin.
- 20 Whoever brings an offering from the goods of the
 poor,
 Does as one that kills the son before his father's
 eyes.
- 21 The bread of the needy is their life;
 He who deprives him of it is a man of blood.
- 22 He who takes away the livelihood of his neighbour
 slays him;
 And he who deprives the labourer of his wage is a
 shedder of blood.
- 23 When one builds, and another pulls down,
 What profit do they have but labour?
- 24 When one prays, and another curses,
 Whose voice shall אַף־אֵז hear?
- 25 He who washes himself after touching a dead
 body,
 If he touches it again, what use is his washing?
- 26 So it is with a man that fasts for his sins, and goes
 again, and does the same;
 Who shall hear his prayer, or what does his humbling
 profit him?
- 35** He who guards the Law brings offerings enough;
 He who guards the Command offers a peace offering.

2 He who repays a good deed offers fine flour;
 And he who gives in kindness offers praise.
 3 To depart from wickedness is pleasing to אֱלֹהִים;
 And to forsake unrighteousness is an atonement.
 4 You shall not appear empty-handed before אֱלֹהִים.
 5 For all these are because of the Command.
 6 The offering of the righteous makes the altar fat,
 And its sweet savour is before the Most High.
 7 The offering of a righteous man is acceptable.
 And the remembrance of it shall never be forgotten.
 8 Give אֱלֹהִים His esteem with a good eye,
 And do not diminish the first-fruits of your hands.
 9 In all your gifts show a cheerful face,
 And dedicate your tithes with gladness.
 10 Give to the Most High according to His enrichment
 unto you;
 And as you have received, give with a cheerful eye.
 11 For אֱלֹהִים repays,
 And shall give you seven times as much.
 12 Do not think to corrupt with gifts; for He does not
 accept these:
 And do not trust in unrighteous offerings;
 For אֱלֹהִים is Judge, and with Him is no partiality.
 13 He shows no partiality against the poor,
 But shall hear the prayer of the oppressed.
 14 He shall not despise the prayer of the fatherless;
 Nor the widow, when she pours out her complaint.
 15 Do not the tears run down the widow's cheeks?
 And is not her cry against he who causes them to
 fall?
 16 He who אֱלֹהִים serves shall be accepted with
 favour,
 And his prayer reaches to the clouds.
 17 The prayer of the humble pierces the clouds;
 And he shall not be comforted till it comes near;
 And shall not depart, till the Most High executes right-
 ruling and judgment.

- 18 For אֱלֹהִים does not delay, nor is the Almighty patient toward them,
 Till He has crushed the loins of the ruthless,
 And repaid vengeance upon the gentiles;
 Till He has taken away the crowd of the proud,
 And broken the sceptre of the unrighteous;
- 19 Till He has given to everyone according to their deeds,
 And to the works of men according to their schemes;
 Till He has judged the cause of His people,
 And caused them to rejoice in His kindness.
- 20 Favour is welcomed in the time of affliction,
 As clouds of rain in the time of drought.

36 Show favour upon us, O אֱלֹהִים Elohim of all, and look on us;

- 2 And send Your fear upon all the nations that do not seek You.
- 3 Lift up Your hand against the foreign nations,
 And let them see Your strength.
- 4 As You were qadosh in us before them:
 So You be exalted among them before us.
- 5 And let them know You, as we have known You,
 That there is no Elohim but You alone, O Elohim.
- 6 Show new signs, and make other awesome wonders;
 Esteem Your hand and Your right arm,
 That they may put forth Your wondrous works.
- 7 Raise up displeasure, and pour out wrath;
 Remove the adversary, and destroy the enemy.
- 8 Shorten the time, remember the Covenant,
 And let them declare Your wonders.
- 9 Let he who escapes be consumed by the rage of the fire;
 And let those who oppress the people perish.

- 10 Crush the heads of the rulers of the gentiles that
say,
“There is no one else but us!”
- 11 Gather all the tribes of Ya’aqob together;
Your inheritance, as from the beginning.
- 12 O אֱלֹהִים, show favour upon the people that are
called by Your Name,
And upon Yisra’ël, whom You have named Your first-
born.
- 13 O be kind to Yerushalayim, Your qodesh city,
The place of Your rest.
- 14 Fill Tsiyon with Your unspeakable words,
And Your people with Your esteem.
- 15 Give witness to those who You have possessed
from the beginning,
And raise up nebi’im that are for Your Name.
- 16 Reward those who wait for You,
And let Your nebi’im be found trustworthy.
- 17 O אֱלֹהִים, hear the prayer of Your servants,
According to the beraqah of Aharon over Your
people,
That all those who dwell on the earth may know that
You are אֱלֹהִים,
The Elohim of old.
- 18 The stomach consumes all foods,
Yet one meat is better than another.
- 19 As the mouth tastes different kinds of game;
So does a heart of understanding false speeches.
- 20 A crooked heart causes grief;
But a man of experience shall repay him.
- 21 A woman shall accept any man,
Yet one daughter is better than another.
- 22 The loveliness of a woman cheers the face,
And there is naught a man loves better.
- 23 If there is kindness, meekness, and comfort, in her
tongue,
Then her husband is not like other men.

24 He who acquires a wife begins a possession,
A help like himself, and a pillar of rest.

25 Where no wall is, there possessions are
plundered;

And he who has no wife shall wander about sighing.

26 Who shall trust a crafty thief that skips from city to
city?

Even so a man that has no house, and lodges
wherever the night takes him?

37 Every friend says, "I am his friend also."

But there is a friend, which is only a friend in name.

2 Is it not a grief unto death,
When a companion and friend is turned to an enemy?

3 O wicked thoughts, where have you come from,
To cover the earth with deceit?

4 There is a companion, who rejoices in the
prosperity of a friend,

But in the time of trouble shall be against him.

5 There is a companion, who helps his friend for his
stomach,

And takes up a shield against the enemy.

6 Do not forget your friend in your heart,
And do not forget him in your wealth.

7 Every counsellor extolls counsel;
But some who counsel for themselves.

8 Beware of a counsellor, and know before what
need he has;

For he shall counsel for himself;

And cast the lot against you,

9 And say to you, "Your way is good."

And afterward stand on the other side, to see what
shall befall you.

10 Do not consult with one that suspects you;

And hide your counsel from those who envy you.

11 Nor consult with a woman regarding she of whom
she is jealous;

Nor with a coward in matters of battle;
 Nor with a merchant concerning exchange;
 Nor with a buyer about selling;
 Nor with an envious man about thankfulness;
 Nor with a ruthless man regarding kindness;
 Nor with the lazy for any work;
 Nor with a yearly hired man about finishing work;
 Nor with an idle servant of much business.
 Do not listen to these in any matter of counsel,
 12 But be continually with a reverent man,
 Whom you know to guard the Commands of אֱלֹהִים,
 Whose, mind is according to your mind,
 And shall grieve with you, if you fail.
 13 And let the counsel of your own heart stand;
 For there is no man more trustworthy to you
 than it.
 14 For the mind of a man sometimes tells him more
 than seven watchmen,
 That sit above in a high tower.
 15 And above all this, pray to the Most High,
 That He directs your way in truth.
 16 Let reason go before every work,
 And counsel before every action.
 17 The face is a sign of changing of the heart.
 18 Four ways of all are apparent:
 Good and evil, life and death;
 But the tongue rules over them continually.
 19 There is one who is wise and teaches many,
 And yet does not profit himself.
 20 There is one who shows wisdom in words, and is
 hated;
 He shall be destitute of all food.
 21 For favour is not given to him from אֱלֹהִים,
 Because he has neglected all wisdom.
 22 Another is wise to himself;
 And the fruits of understanding are as praise in his
 mouth.

23 A wise man instructs his people;
 And the fruits of his understanding do not fail.

24 A wise man shall be filled with birkōth;
 And all those who see him shall regard him as baruk̄.

25 The days of the life of man may be numbered;
 But the days of Yisra'ēl are without number.

26 A wise man shall inherit esteem among his
 people,
 And his name shall be forever.

27 My son, prove your being in your life,
 And see what is evil for it, and do not give in to it.

28 For not all is profitable for all men,
 Nor has every being pleasure in every matter.

29 Do not be gluttonous in any delicacy,
 Nor too greedy with food;

30 For excess of food brings sickness,
 And gluttony shall turn to disgust.

31 Many have perished by gluttony;
 But he who guards himself prolongs his life.

38 Esteem a physician with the esteem due to him
 for the uses which you may have for him:
 For אֱלֹהִים has created him.

2 For healing comes from the Most High,
 And He shall receive esteem from the sovereign.

3 The skill of the physician shall raise his head;
 And in the sight of great men he shall be admired.

4 אֱלֹהִים has created medicines out of the earth;
 And he who is wise does not reject them.

5 Was not the water made sweet with wood,
 That its power might be known?

6 And He has given men skill,
 That He might be esteemed by His marvellous works.

7 With such He heals and takes away their pains.

8 Of such the perfumer makes a perfume;
 And of His works there is no end;
 And from Him there is peace over all the earth.

- 9 My son, in your sickness do not be slack;
But pray to אֱלֹהִים, and He shall heal you.
- 10 Cease from sin, and order your hands well,
And cleanse your heart from all wickedness.
- 11 Offer a sweet fragrance, and a remembrance of
fine flour;
And make an offering of fat of your being.
- 12 So give place to the physician, for אֱלֹהִים has
created him;
Do not let him leave you, for you have need of him.
- 13 There is a time when there is good success in
their hands.
- 14 For they shall also pray to אֱלֹהִים,
That He would prosper that which they give,
For ease and health to prolong life.
- 15 He who sins before his Maker,
Let him fall in the hand of the physician.
- 16 My son, let tears fall down over the dead,
And begin to lament, as if you had suffered great
harm yourself;
And then cover his body according to the custom,
And do not neglect his burial.
- 17 Weep bitterly, and make a great mourning with
lamentation, as he is worthy,
And that a day or two, lest you are spoken evil of;
And then comfort yourself for your grief.
- 18 For from grief comes death, and heaviness of the
heart destroys strength.
- 19 In affliction sorrow also remains;
And the life of the poor is the curse of the heart.
- 20 Take no grief to heart;
Drive it away, and remember the latter end.
- 21 Do not forget it, for there is no returning again;
You shall do him no good, but harm yourself.
- 22 “Remember my judgment; for so shall yours
be also...
Yesterday for me, and today for you.”

- 23 When the dead is at rest, let his remembrance
rest;
And be comforted for him, when his spirit has
departed from him.
- 24 The wisdom of a learned man comes by
opportunity of leisure;
And he who has little business may become wise.
- 25 How shall he who holds the plough attain wisdom,
And who sharpens the goad, who drives oxen, and is
occupied in their labour, and whose talk is of
bulls?
- 26 He gives his mind to making furrows;
And is diligent to give the cattle fodder.
- 27 So every carpenter and worker, that labours night
and day;
And those who cut and engrave seals,
And are diligent to make great variety, and give
themselves to copy imagery, and watch to finish a
work;
- 28 Also the smith sitting by the anvil, and considering
the iron work,
The smoke of the fire weakens his flesh, and he
fights the heat of the furnace;
The noise of the hammer and the anvil is constantly
in his ears, and his eyes are fixed on the pattern of
that which he makes;
He applies his mind to finish his work,
And watches to polish it perfectly.
- 29 So the potter sits at his work,
And turns the wheel around with his feet,
Who is always focused at his work, and makes all his
work by number;
- 30 He moulds the clay with his arm, and bows down
his strength before his feet;
He applies himself to the glazing;
And he is diligent to clean the furnace.

- 31 All these rely on their hands,
And everyone is skilled in his work.
- 32 Without these a city cannot be inhabited;
And they could not dwell where they do, nor go up
and down.
- 33 They shall not be sought in public counsel, nor sit
high in the assembly;
They shall not sit on the seat of judges, nor
understand the ruling of judgment;
They cannot declare righteousness and right-
ruling;
And they shall not be found where parables are
spoken.
- 34 But they maintain the face of the world,
And their desire is in the work of their craft.

39 But he who gives his mind to the Law of the
Most High,
And is occupied in the study of it,
Seeks out of all the ancient wisdom, and is occupied
in nebuoth.

- 2 He guards the sayings of the men of name;
And where wise parables are, he shall be there also.
- 3 He shall seek out the secrets of proverbs,
And speak of hidden parables.
- 4 He shall serve among great men, and appear
before princes;
He shall travel through foreign countries;
For he has examined the good and the evil
among men.
- 5 He applies his heart early to look to אֱלֹהֵי who
made him,
And shall pray before the Most High,
And opens his mouth in prayer,
And makes supplication for his sins.
- 6 When אֱלֹהֵי the Almighty acts, he shall be filled
with the spirit of understanding;

He shall pour out wise sayings, and give thanks to
 אֱלֹהֵיךָ his prayer.

7 He shall guide his counsel and knowledge,
 And on His secrets he meditates.

8 He reveals that which he has learned,
 And shall boast in the Law of the Covenant of אֱלֹהֵיךָ.

9 Many shall commend his understanding;
 And as long as the world endures, it shall not be
 blotted out;

His remembrance shall not depart, and his name
 shall live from generation to generation.

10 Nations shall speak of his wisdom,
 And the assembly shall declare him baruk̄.

11 If he dies, he shall leave a greater name than a
 thousand:

And if he lives, he shall increase it.

12 Yet I have more to say, which I have thought
 upon;

For I am filled as at the full moon.

13 Listen to me, you qodesh children,
 And bud as a rose of the field growing by the wadi;

14 And give a sweet fragrance as frankincense, and
 flourish as a lily.

Send out a fragrance, and sing a song of praise,
 Barak̄ אֱלֹהֵיךָ in all His works.

15 Exalt His Name, and extol His praise with the
 songs of your lips, and with harps,
 And in praising Him you shall say after this manner:

16 All the works of אֱלֹהֵיךָ are exceedingly good,
 And whatever He commands shall be accomplished
 in due season.

17 And none shall say, "What is this?
 Why is that?"

For at an appropriate time they shall all be sought
 out:

At His command the waters stood as a heap,

And the reservoir of waters at the words of His mouth.

18 Whatever pleases Him is done at His command;
And none reverses His deliverance.

19 The works of all flesh are before Him,
And there is none hidden from His eyes.

20 He sees from everlasting to everlasting;
And there is no matter too marvellous for Him.

21 A man need not say, "What is this? Why is that?"
For He has made all for their uses.

22 His berak^uah covered the dry land as a river,
And watered it as a flood.

23 As He has turned the waters salty;
So shall the gentiles inherit His wrath.

24 As His ways are clear to the qodesh;
So they are stumbling blocks to the wicked.

25 The good matters are created for the good from
the beginning;

So evil matters for sinners.

26 The basic necessities for the whole use of man's
life are:

Water, fire, iron, and salt, flour of wheat, honey,
milk, and the juice of grapes, and oil, and
garments.

27 All these are for good to the righteous;
So to the sinners they are turned to evil.

28 There are spirits that are created for punishment,
Who in their wrath lay on many strokes;
In the time of destruction they pour out their strength,
And appease the wrath of He who made them.

29 Fire, and hail, and scarcity of food, and death,
All these were created for punishment;

30 Teeth of wild beasts, and scorpions,
serpents,

And the sword punishing the wicked to destruction.

31 They shall rejoice in His Command, and they shall
be ready upon earth when needed;

And when their time comes, they do not transgress
His Word.

32 Therefore from the beginning I knew,
And thought upon these, and have left them in
writing.

33 All the works of אֱלֹהִים are good;
And He shall give all that is needed in due season;
34 So that a man cannot say, "This is worse than
that."

For in time they all shall be prove good;

35 And therefore praise אֱלֹהִים with all your heart and
voice,

And barak the Name of אֱלֹהִים.

40 Great hardship is created for every man,
And a heavy yoke is upon the sons of Adam;
From the day that they go out of their mother's womb,
Till the day that they return to the mother of all.

2 Their imagination of what is to come, and the day
of death,

Are their thoughts, and fear of heart;

3 From he who sits on a throne of esteem,
To he who is humbled in dirt and ashes;

4 From he who wears purple and a crown,
To he who is clothed with a linen robe.

5 Wrath, and envy, trouble, and unrest, fear of
death, and displeasure, and strife,

And in the time of rest on his bed his sleep at night
changes his knowledge.

6 He gets little or no rest, and after his sleep, is as
in a day of watching,

Troubled in the vision of his mind, as if he had
escaped out of a battle.

7 When all is safe, he wakes,
And marvels that the fear was naught.

8 These come to all flesh, both man and beast,
And seven times more upon sinners.

- 9 Death, and bloodshed, strife, and sword,
Calamities, scarcity of food, distress, and the
scourge;
- 10 These are created for the wicked,
And the flood came for their sakes.
- 11 All that are of the earth shall return to the earth
again;
And that which is of the waters returns to the sea.
- 12 All bribery and unrighteousness shall be blotted
out;
But right-dealing endures forever.
- 13 The goods of the unrighteous shall be dried up
like a wadi,
And shall vanish with noise, like great thunder in rain.
- 14 While the generous shall rejoice;
So transgressors shall come to naught.
- 15 The children of the wicked shall not bring forth
many branches;
But are as unclean roots on a hard rock.
- 16 The weed growing on all water and riverbank,
Shall be pulled up before any grass.
- 17 Kindness is like a most fruitful garden,
And favour endures forever.
- 18 To labour, and to be content with what a man has,
is a sweet life;
But he who finds a treasure is above them both.
- 19 Children and the building of a city continue a
man's name;
But a blameless wife is counted above them both.
- 20 Wine and music rejoice the heart;
But the love of wisdom is above them both.
- 21 The flute and the harp make a sweet melody;
But a pleasant tongue is above them both.
- 22 Your eye desires favour and loveliness;
But more than both is grain while green.
- 23 A friend and companion never meet wrongfully;
But above both is a wife with her husband.

24 Brothers are a help for time of trouble;
But kind deeds shall deliver more than them both.

25 Gold and silver make a solid footing;
But counsel is esteemed above them both.

26 Wealth and power lift the heart;
But the reverence of אֱלֹהִים is above them both.
There is no lack with the reverence of אֱלֹהִים,
And with it you need not seek help.

27 The reverence of אֱלֹהִים is a fruitful garden,
And covers him above all esteem.

28 My son, do not lead a beggar's life;
For better it is to die than to beg.

29 The life of he who depends on another man's
table,

Cannot be considered a life;
For he pollutes himself with the food of other men;
But a wise, disciplined man guards himself from it.

30 Begging is sweet in the mouth of the shameless;
But in his inward parts a fire burns.

41 O death, how bitter is the remembrance of you to
a man that lives at rest in his possessions,
To the man who has no pain unto him, and that has
prosperity in all;

Even to he who is yet able to gain food!

2 O death, your lot is acceptable to the needy,
And to him whose strength fails, that is now in the last
age, and pained with all,

And to he who despairs, and has lost patience!

3 Do not fear the lot of death;
Remember those who have been before you, and who
come after;

For this is the lot from אֱלֹהִים over all flesh.

4 And why are you against the decision of the Most
High?

There is no searching in the grave,

Whether you have lived ten, or a hundred, or a thousand years.

5 The children of sinners are abominable children,
And those who keep company in the dwelling of the wicked.

6 The inheritance of the children of sinners shall perish,
And their descendants shall be an everlasting reproach.

7 The children complain of a wicked father,
Because they shall be reproached for his sake.

8 Woe unto you, wicked men, who have forsaken the Law of the Most High Elohim!
For if you increase, it shall be to your destruction:

9 And if you are born, you shall be born into a curse:
And if you die, a curse shall be your lot.

10 All that are of the earth shall turn to earth again;
So the wicked shall go from a curse to destruction.

11 The mourning of men is over their bodies;
But the evil name of sinners shall be blotted out.

12 Have regard for your name;
For that shall continue with you above a thousand great treasures of gold.

13 A good life has few days;
But a good name endures forever.

14 My children, guard discipline in peace;
For wisdom that is hidden, and a treasure that is not seen;

What profit is there in either?

15 A man that hides his foolishness is better than a man that hides his wisdom.

16 Therefore be ashamed according to my word;
For it is not good to retain all shame;
Nor is it altogether approved in every matter:

17 Be ashamed of whoring before your father and mother;

And of a lie before a prince and a mighty man;

- 18 Of an offense before a judge and ruler;
 Of wickedness before the assembly and people;
 Of unrighteous dealing before your partner and friend;
 19 And of theft in regard to the place where you
 sojourn,
 And in regard to the truth of Elohim and His Covenant;
 And to lean with your elbow upon the food;
 And despising to give and take;
 20 And of silence before those who greet you;
 And to look upon a whore;
 21 And to turn away your face from your relative;
 Or to take away a portion or a gift;
 Or to gaze upon another man's wife.
 22 Or to be meddling with his female servant,
 And do not come near her bed;
 Or words of reproach before friends;
 And after you have given, do not reproach;
 23 Or of repeating and speaking again that which you
 have heard;
 And of revealing of secrets.
 24 So you shall be truly ashamed and find favour
 before all men.

42 Of these matters do not be ashamed, and allow
 no one to sin by them:

- 2 Of the Law of the Most High, and His Covenant;
 And of judgment to declare the wicked right;
 3 Of reckoning with your partners and travellers;
 Or of the gift of the inheritance of friends;
 4 Of exactness of balance and weights;
 Or of acquiring much or little;
 5 And of the haughty selling by merchants;
 Of much correction of children;
 And to draw blood from the back of a wicked servant.
 6 Where a wicked wife is, safe-keeping is good;
 And shut up, where many hands are.
 7 Deliver all by number and weight;
 And put in writing all that you give out, or receive in.

- 8 Do not be ashamed to inform the unwise and foolish,
And the very old who contends with those who are young;
Thus you shall be truly learned, and approved of all men living.
- 9 The father wakes for the daughter, when no man knows;
And the concern for her takes away sleep -
When she is young, lest she pass the flower of youth;
And being married, lest she should be hated;
- 10 In her maidenhood, lest she should be defiled and become pregnant in her father's house;
And having a husband, lest she should misbehave herself;
And when she is married, lest she should be barren.
- 11 Keep a close watch over a shameless daughter,
Lest she make you a laughing-stock to your enemies,
And a byword in the city, and a reproach among the people,
And make you ashamed before the assembly.
- 12 Do not look upon the loveliness of every woman,
And do not sit in the midst of women.
- 13 For a moth comes from garments, and wickedness from women.
- 14 Better is the hardness of a man than a courteous woman,
A woman who brings shame and reproach.
- 15 I shall now remember the works of אֱלֹהִים, and declare that which I have seen:
In the Words of אֱלֹהִים are His works,
And all His creation does His desire.
- 16 The sun that gives light looks upon all,
And its doing is full of the esteem of אֱלֹהִים.
- 17 אֱלֹהִים has not given power to the qodeshim to declare all of His marvellous works,
Which אֱלֹהִים the Almighty firmly settled,

That whatever exists might be established for His esteem.

18 He seeks out the deep, and the heart, and considers their crafty schemes;

For אֵלֹהִים knows all that may be known, And He looks upon the signs of the world.

19 He declares matters that are past, and those to come,

And reveals the path of that which is hidden.

20 No thought escapes Him, Nor is any word hidden from Him.

21 He has adorned the excellent works of His wisdom,

And He is from everlasting to everlasting:

Unto Him none is added, nor shall He be diminished, And He has no need of any counsellor.

22 Oh how desirable are all His works! And that a man may see even a spark.

23 All these live and remain forever for all uses, And they are all obedient.

24 All matters are equal, one against another; And He has made none imperfect.

25 One establishes the good of another; And who is ever filled with looking upon His esteem?

43 The pride of the heights, the clear expanse, The loveliness of the shamayim, with His esteemed display;

2 The sun when it appears, showing a marvellous instrument at its rising; The work of the Most High.

3 At noon it scorches the land, And who shall stand its burning heat?

4 A man blowing a furnace works with heat, But the sun burns the mountains three times more; Breathing out fiery vapours, and sending out bright rays, it blinds the eyes.

- 5 Great is אֱלֹהִים who made it;
And at His command it runs speedily.
- 6 He made the moon also to serve in its season for
appointed times,
And a sign for the world.
- 7 From the moon is the sign of Feasts,
A light that decreases in its completion.
- 8 The new moon is called after its name,
Increasing wondrously in its changing, being an
instrument for the hosts above,
Shining in the expanse of the shamayim;
- 9 The loveliness of the shamayim, the esteem of the
stars,
An ornament giving light in the highest places of
אֱלֹהִים.
- 10 At the command of the Qadosh One they stand in
their order,
And never weary in their watches.
- 11 Look upon the rainbow, and praise He who made
it;
It is very lovely in its brightness.
- 12 It surrounds the shamayim with a splendid arc,
And the hands of the Most High have bent it.
- 13 By His command He makes the snow to fall in
place,
And sends the lightnings of His judgment swiftly.
- 14 Through this the storehouses are opened;
And clouds fly onward as birds.
- 15 By His great power He makes the clouds pour out,
And the hailstones are broken small.
- 16 At His sight the mountains are shaken,
And at His desire the south wind blows.
- 17 The noise of thunder causes the earth to tremble;
So does the northern storm and the whirlwind.
As birds flying He scatters the snow,
And its falling is as the settling of grasshoppers.

18 The eye marvels at the loveliness of its whiteness,
And the heart is astonished at its falling.

19 He also pours the frost as salt upon the earth,
And being hardened, it lays on the top as sharp
icicles.

20 When the cold north wind blows, and the water is
hardened into ice,
It remains upon every collection of water,
And clothes the water like a breastplate.

21 It devours the mountains, and burns the
wilderness,
And consumes the grass like fire.

22 A mist coming speedily stands as a healer of all,
A refreshing dew coming after heat.

23 By His counsel He calms the deep,
And plants islands within it.

24 Those who sail on the sea tell of its dangers;
And when we hear it with our ears, we marvel at it.

25 For in it are strange and wondrous works,
Differing kinds of all creatures and whales created.

26 By Him the end of them has a benefit of good,
And by His word all exists.

27 We may speak much, and yet come short;
Therefore in summary, He is all.

28 How are we able to exalt Him?
For He is great above all His works.

29 אֱלֹהֵינוּ is awesome and exceedingly great,
And His power is marvellous.

30 When you esteem אֱלֹהֵינוּ , exalt Him as much as
you may;

For He shall even yet far exceed.
And when you exalt Him, deliver all your strength,
And do not be weary; for you shall never declare
enough.

31 Who has seen Him, that he might tell us?
And who could exalt Him as He is?

32 There are still greater than these which are hidden,

For we have seen but a few of His works.

33 For אֱלֹהִים has made all;

And to the reverent has he given wisdom.

44 Let us now barak men of name,

And our fathers who brought us forth.

2 אֱלֹהִים has worked great esteem by them,

Through His great power from the beginning.

3 Those who ruled in their reigns, men named for their strength,

Giving counsel by their understanding, and declaring nebuoth.

4 Leaders of the people by their counsels;

And by their knowledge of learning, fitting for the people,

Wise and learned are their instructions.

5 Such who compose musical songs, and speak verses in writing;

6 Wealthy men equipped with resource, living peaceably in their dwellings;

7 All these were esteemed in their generations, And were the esteem of their times.

8 There are some of them who have left behind a name,

That their birekoth might be declared.

9 And there are some who have no remembrance;

Who have perished as though they had never been;

And have become as though they had never been born;

And their children after them.

10 But these were kind men,

Whose righteousness has not been forgotten.

11 With their seed a good inheritance shall continually remain,

And their children are within the Covenant.

12 Their seed stands fast,
 And their children for their sakes.
 13 Their seed shall remain forever,
 And their esteem shall not be blotted out.
 14 Their bodies are buried in peace;
 But their name lives forever.
 15 The people shall tell of their wisdom,
 And the assembly shall declare their praise.
 16 Ḥanoḳ pleased אַחַז and was translated,
 Being an example of repentance to all generations.
 17 Noaḥ was found perfect and righteous;
 In the time of wrath he was taken in exchange;
 Therefore he was left as a remnant upon the earth
 when the flood came.
 18 An everlasting Covenant was made with him,
 That no longer would all flesh perish by the flood.
 19 Abrahāma was a great father of many people;
 There was none like him in esteem;
 20 Who kept the Law of the Most High, and was in
 Covenant with Him.
 He established the Covenant in his flesh;
 And when he was tried, he was found trustworthy.
 21 Therefore He assured him with an oath,
 That He would baraḳ the nations in his seed,
 And that He would multiply him as the dust of the
 earth,
 And exalt his seed as the stars, and cause them to
 inherit from sea to sea,
 And from the River unto the utmost part of the land.
 22 With Yitshaq He likewise established the beraḳah
 of all men, and the Covenant,
 And caused it to rest upon the head of Ya'aqob.
 He acknowledged him with His beraḳah,
 And gave him an inheritance, and divided his
 portions;
 Among the twelve tribes He divided them.

- 45** And He brought out from him a kind man, who
found favour in the sight of all flesh,
Even Mosheh, beloved of Elohim and men, whose
remembrance is baruk̄.
- 2 He made him like the esteemed qodeshim,
And exalted him, so that his enemies stood in fear of
him.
- 3 By his words He caused the wonders to cease,
And He made him esteemed in the sight of
sovereigns,
And gave him a Command for His people,
And showed him part of His esteem.
- 4 He qadosh him in his trustworthiness and humility,
And chose him out of all men.
- 5 He caused him to hear His voice, and brought him
into the thick cloud,
And gave him Commands before His face,
Even the Law of Hai and knowledge,
That he might teach Ya'aqob̄ His Covenant,
And Yisra'el his Right-Rulings.
- 6 He exalted Aharon, a qodesh man like him,
Even his brother, of the tribe of Lēwi.
- 7 He made an everlasting Covenant with him,
And gave him the kehunnah among the people;
He adorned him with comely ornaments,
And clothed him with a robe of esteem.
- 8 He put upon him perfect esteem;
And strengthened him with splendid garments,
With linen trousers, with a long robe, and the
shoulder garment.
- 9 And He surrounded it with pomegranates,
And with many golden bells all around,
So that as he walked there would be a sound,
And a noise made that would be heard in the Hēykal,
For a remembrance to the children of His people;

- 10 With a qodesh garment of gold and blue silk and purple,
The work of embroidery with a breastplate of Right-Ruling,
And with Urim and Tummim;
- 11 With woven scarlet, the work of the skilled workman,
With precious stones engraved like seals, and mounted in gold,
The work of the engraver with writing engraved for a remembrance,
After the number of the tribes of Yisra'ël.
- 12 He placed a crown of gold upon the turban, in which was engraved QODESHAH,
An ornament of esteem, a precious work,
The desire of the eyes, elegant and lovely.
- 13 Before him there were none like them,
Nor did any stranger ever put them on,
But only his children and his children's children for all time.
- 14 Their offerings shall be completely consumed twice every day continually.
- 15 Mosheh ordained him, and anointed him with qodesh oil:
This was appointed to him with an everlasting Covenant,
And to his seed, so long as the shamayim should remain,
That they should serve Him, and execute the office of the kehunnah,
And barak the people in His Name.
- 16 He chose him out of all men living to offer slaughterings to אִשָּׁרֵי, Incense, and a sweet savour, for a remembrance,
To make atonement for His people.
- 17 He gave him His Commands, and authority in the Laws of Right-Rulings,

That he should teach Ya'aqob the Witnesses,
And instruct Yisra'el in His Torot.

18 Foreigners conspired together against him,
And scorned him in the wilderness,
Even the men that were on the side of Dathan and
Abiram,

And the assembly of Qoraḥ, with rage and wrath.

19 This אֱלֹהִים saw, and it displeased Him,
And in His wrathful displeasure they were consumed;
He did wonders upon them, to consume them with
the fiery flame.

20 But he made Aharon more esteemed,
And gave him an inheritance, and divided to him the
first-fruits of the increase;

Most of all He prepared bread in abundance;

21 For they eat of the offerings of אֱלֹהִים,
Which He gave to him and his seed.

22 However in the land of the people he had no
inheritance,

Nor had he any portion among the people;
For אֱלֹהִים Himself is his portion and inheritance.

23 The third in esteem is Pineḥas the son of Eli'ezer,
Because he had ardour in the reverence of אֱלֹהִים,
And stood up with good courage of heart when the
people were turned back,
And made atonement for Yisra'el.

24 Therefore there was a Covenant of peace made
with him,

That he should be the chief of the Miqdash and of His
people,

And that he and his descendants should have the
height of the kehunnah forever;

25 According to the Covenant made with Dawid son
of Yishai, of the tribe of Yahuḏah,
That the inheritance of the sovereign should be to his
descendants alone;

So the inheritance of Aharon should also be to his seed.

26 Elohim give you wisdom in your heart to rightly-rule His people in righteousness,
That their good is not abolished, and that their esteem may endure forever.

46 Yahoshua the son a Nun was a brave warrior,
And was the successor of Mosheh in nebuoth,
Who according to his name was made great for the saving of the elect of Elohim,
And taking vengeance on the enemies that rose up against them,
That he might place Yisra'ël in their inheritance.

2 What great esteem he attained, when he lifted up his hands,

And stretched out his sword against the cities!

3 Who before him ever stood up to it? For אֱלֹהִים Himself brought his enemies to him.

4 Did the sun not go back by His doing?
And was not one day as long as two?

5 He called upon the Most High Ĕl, when the enemies pressed upon him on every side;
And אֱלֹהִים the Almighty heard him.

6 And with hailstones of great strength He made the battle fall violently against the nations,
And at the descent he destroyed those who resisted,
That the nations might know all their strength,
Because he fought in the sight of אֱלֹהִים,
And he followed the Almighty.

7 In the time of Mosheh he also did a work of kindness,

He and Kalëb the son of Yephunneh,
In that they withstood the assembly,
And withheld the people from sin, and appeased the wicked murmuring.

- 8 And of six hundred thousand people on foot,
 These two were preserved to bring them into the
 inheritance,
 Even to the land that flows with milk and honey.
- 9 אִיִּזְרָאֵל also gave strength to Kalēb,
 Who remained with him to his old age;
 So that he entered into the high places of the land,
 And his seed obtained it for an inheritance;
- 10 That all the children of Yisra'ël might see that it is
 good to follow אִיִּזְרָאֵל.
- 11 And concerning the judges, every one by name,
 Whose heart did not go whoring, nor departed from
 אִיִּזְרָאֵל,
 Let their memory be baruk.
- 12 Let their bones flourish from their place,
 And let the name of those who were esteemed be
 continued upon their children.
- 13 Shemu'ël, the nabi of אִיִּזְרָאֵל, beloved of his Adon,
 Established a reign, and anointed princes over His
 people.
- 14 By the Law of אִיִּזְרָאֵל he rightly-ruled the assembly,
 And אִיִּזְרָאֵל showed respect toward Ya'aqob.
- 15 By his trustworthiness he was found a true nabi,
 And by his word he was known to be trustworthy in
 vision.
- 16 He called upon אִיִּזְרָאֵל the Almighty,
 When his enemies pressed upon him on every side,
 When he offered the suckling lamb.
- 17 And אִיִּזְרָאֵל thundered from the shamayim,
 And with a great noise made His voice heard.
- 18 And He destroyed the rulers of the Tsorites,
 And all the princes of the Pelishtites.
- 19 And before his long sleep he bore witness in the
 sight of אִיִּזְרָאֵל and His anointed,
 "I have not taken any man's goods, so much as a
 shoe."
 And no man accused him.

20 And after his death he naba, and showed the
 sovereign his end,
 And lifted up his voice from the earth in nebuah,
 To blot out the wickedness of the people.

47 And after him rose up Nathan to naba in the time
 of Dawid.

2 As the fat is taken away from the peace offering,
 So Dawid was chosen out of the children of Yisra'el.

3 He played with lions as with young goats,
 And bears as with lambs.

4 Did he not slay a giant, when he was still young?
 And did he not take away the reproach of the people,
 When he lifted up his hand with the stone in the sling,
 And beat down the boasting of Golyath?

5 For he called upon the Most High Ĕl;
 And He gave him strength in his right hand to slay
 that mighty warrior,
 And raise up the horn of His people.

6 So the people esteemed him with ten thousands,
 And praised him with the birekoth of אִי אִי,
 In that He gave him a crown of esteem.

7 For he destroyed their enemies on every side,
 And brought to naught his adversaries, the
 Pelishtites,
 And broke their horn in pieces to this day.

8 In all his works he praised the Qadosh One Most
 High with words of esteem;
 With his whole heart he sang songs,
 And loved He who made him.

9 He also appointed singers before the altar,
 That with their voices they made sweet melody,
 And sang praises daily with their songs.

10 He adorned their Feasts, and put in order the
 Appointed Times until the end,
 That they should praise His qodesh Name,
 And that the Hëykal might resound from the morning.

- 11 אִיִּי took away his sins, and exalted his horn
forever:
He gave him a Covenant of sovereigns,
And a throne of esteem in Yisra'ël.
- 12 After him rose up a wise son, and for his sake his
dwelling was broad.
- 13 Shelomoh reigned in a peaceable time, and was
esteemed;
For Elohim made quiet all around him,
That he might build a House for His Name,
And prepare His Miqdash forever.
- 14 How wise you were in your youth,
And filled with understanding as a flood!
- 15 Your being covered the whole earth, and you filled
it with deep parables.
- 16 Your name went to the far islands;
And for your peace you were loved.
- 17 The lands marvelled at you for your songs, and
proverbs, and parables, and interpretations.
- 18 By the Name of אִיִּי Elohim, which is called
אִיִּי Elohim of Yisra'ël,
You gathered gold as tin and multiplied silver as lead.
- 19 You bowed your loins to women,
And by your body you were brought into subjection.
- 20 You stained your esteem, and polluted your seed;
So that you brought wrath upon your children,
And were grieved for your folly.
- 21 So the reign was divided, and out of Ephrayim
ruled a rebellious reign.
- 22 But the kindness of אִיִּי shall never cease,
Nor shall any of His works perish,
Neither shall He cut off the descendants of His elect,
And the seed of he who loves Him He shall not take
away;
Therefore He gave a remnant to Ya'aqob,
And out of him, a root of Dawid.

23 Thus Shelomoh rested with his fathers,
 And of his seed he left behind him Reḥab'am,
 Even the foolishness of the people, and one who had
 no understanding,

Who turned the people away through his counsel.
 There was also Yarob'am the son of Nebat,
 Who caused Yisra'el to sin, and showed Ephrayim
 the way of sin;

24 And their sins were multiplied exceedingly,
 So they were driven out of the land.

25 For they sought out all wickedness,
 Till the punishment came upon them.

48 Then Ēliyahu the nabī stood up as fire,
 And his word burned like a lamp.

2 He brought a severe scarcity of food upon them,
 And by his ardour he diminished their number.

3 By the word of אֱלֹהִים he shut up the shamayim,
 And also brought down fire three times.

4 O Ēliyahu, how you were esteemed in your
 wondrous deeds!

And whose esteem is like yours?

5 Who raised up a dead man from death,
 And his being from the place of the dead,
 By the word of the Most High;

6 Who brought sovereigns to destruction,
 And honourable men from their bed;

7 Who heard the rebuke of אֱלֹהִים at Sinai,
 And the judgment of punishment in Ḥorēb;

8 Who anointed sovereigns to take vengeance,
 And neḥi'im to succeed after him;

9 Who was taken up in a whirlwind of fire,
 And in a chariot of fiery horses;

10 Who were ordained for reproofs in their times,
 To appease the wrath of judgment of אֱלֹהִים,
 Before it broke forth into wrath,

And to turn the heart of the father to the son,
And to restore the tribes of Ya'aqob.

11 Baruk are those who saw You, and slept in love;
For we shall surely live.

12 It was Ēliyahu who was covered with a whirlwind;
And Ēlisha was filled with His Ruah.

While he lived, he was not moved by the presence of
any prince,

Nor could any bring him into subjection.

13 No word could overcome him;
And after his death his being naba.

14 He did wonders in his life,
And at his death his works were marvellous.

15 For all this the people did not repent,
Nor did they depart from their sins,

Till they were plundered and carried out of their land,
And were scattered through all the earth;

Yet there remained a remnant of the people,
And a ruler from the house of Dawid;

16 Of whom some did that which was pleasing to
Elohim,

And some multiplied sins.

17 Hizqiyahu fortified his city, and brought in water
into the midst of it;

He dug the solid rock with tools of iron,
And made wells for water.

18 In his time Sanherib came up, and sent the
Rabshaqeh,

And lifted up his hand against Tsiyon,
And boasted proudly.

19 Then their hearts and hands trembled,
And they were in pain, as women in childbirth.

20 But they called upon אֱלֹהֵינוּ who is kind,
And stretched out their hands toward Him.

And immediately the Qadosh One heard them out of
the shamayim,

And delivered them by the service of Yeshayahu.

- 21 He smote the army of Ashshur,
And His messenger destroyed them.
- 22 For Hizqiyahu had done that which pleased אֱלֹהִים,
And was strong in the Ways of Dawid his father,
As Yeshayahu the nabi, who was great and
trustworthy in his vision, had commanded him.
- 23 In his time the sun went backward,
And he lengthened the sovereign's life.
- 24 He saw by an excellent spirit what would come to
pass,
And he comforted those who mourned in Tsiyon.
- 25 He showed what should come to be at the end of
time,
And secrets before they came to be.

49 The remembrance of Yoshiyahu is like the
composition of a perfume that is made with the skill of
the perfumer;

It is sweet as honey in all mouths,
And as music at a feast of wine.

- 2 He acted uprightly by instructing the people,
And took away the wicked abominations.
- 3 He directed his heart toward אֱלֹהִים,
And in the time of the wicked he established the
worship of Elohim.
- 4 All except Dawid and Hizqiyahu and Yoshiyahu,
were wicked;
For they forsook the Law of the Most High,
Even the sovereigns of Yahudah failed.
- 5 Therefore He gave their strength to others,
And their esteem to a foreign nation.
- 6 They burned the chosen city of the Miqdash,
And made the streets desolate,
According to the nebuah of Yirmeyahu.
- 7 For they treated him evilly, who was yet a nabi,
qadosh in his mother's womb,

That he might root out, and afflict, and destroy;
And that he might also build up, and plant.

8 It was Yehezqël who saw the esteemed vision,
Which was shown to him upon the chariot of the
keruḅim.

9 For he remembered the enemies under the sign of
rain,
And directed those who went rightly.

10 And of the twelve neḅi'im let their remembrance
be baruk,
And let their bones flourish again out of their place;
For they comforted Ya'aqob, and delivered them with
true expectancy.

11 How shall we exalt Zerubbabel?
Even he was as a signet on the right hand;

12 So was Yěshua son of Yotsadaq;
Who in their time built the House,
And raised a qodesh Hěykal to אֱלֹהֵינוּ,
Which was prepared for everlasting esteem.

13 And among the elect was Neḅemyah,
Whose name is great, who raised up for us the walls
that had fallen,
And put up the gates and the bars, and raised up our
ruins again.

14 But no man on the earth was created like Ḥanok;
For he was taken from the earth.

15 Neither was there a young man born like Yosěph,
A governor over his brothers, a support to the people,
Whose bones were regarded by אֱלֹהֵינוּ.

16 Shěm and Shěth were in great esteem among
men,
And so was Aḍam above every living creature in
creation.

50 Shim'on the kohěn ha'gadol, the son of Onyah,
Who in his life repaired the House again,
And in his days fortified the Hěykal;

- 2 And by him the double height from the foundation
was built,
The high fortress of the wall around the Hëykal;
- 3 In his days the cistern to receive water, being
surrounded as the sea,
Was covered with plates of bronze;
- 4 He looked after of the Hëykal that it should not fall,
And fortified the city against a siege.
- 5 How esteemed he was in the midst of the people,
When coming out of the Miqdash!
- 6 He was as the morning star in the midst of a
cloud,
And as the moon in its fullness;
- 7 As the sun shining upon the Hëykal of the Most
High,
And as the rainbow giving light in the bright clouds,
- 8 And as the flower of roses in the spring of the
year;
As lilies by the rivers of water,
And as the branches of frankincense in the time of
summer;
- 9 As fire and incense in the fire holder,
And as a vessel of beaten gold mounted with all kinds
of precious stones;
- 10 And as a fair olive tree budding forth fruit,
And as a cypress which grows up to the clouds.
- 11 When he put on the robe of esteem,
And was clothed with the perfection of esteem,
When he went up to the qodesh altar,
He made the garment of qodeshah esteemed.
- 12 When he took the portion out of the hands of the
kohenim,
He himself stood by the hearth of the altar,
Surrounded as a young cedar in Lebanon;
And as palm trees they surrounded him.

- 13 So were all the sons of Aharon in their esteem,
And the offerings of אִיִּזְרָאֵל in their hands,
Before all the assembly of Yisra'ël.
- 14 And finishing the service at the altar,
That he might adorn the offering of the Most High
Almighty,
- 15 He stretched out his hand to the cup,
And pouring the blood of the grape,
He poured out at the foot of the altar,
A sweet fragrance to the Most High Sovereign of all.
- 16 Then the sons of Aharon shouted,
And sounded the silver trumpets,
And made a great noise to be heard,
For a remembrance before the Most High.
- 17 Then all the people hurried together,
And fell down on their faces on the earth to worship
אִיִּזְרָאֵל Ėl Shaddai, the Most High.
- 18 The singers also sang praises with their voices,
With all kinds of sounds sweet melody was made.
- 19 And the people sought אִיִּזְרָאֵל the Most High,
By prayer before He who is kind,
Till the qodeshah of אִיִּזְרָאֵל had ended,
And they had finished His service.
- 20 Then he went down, and raised his hands over
the whole assembly of the children of Yisra'ël,
To give the berakah of אִיִּזְרָאֵל with his lips, and to
rejoice in His Name.
- 21 And they bowed themselves down to worship a
second time,
That they might receive a berakah from the Most
High.
- 22 Now therefore barak the Elohim of all,
Who does only wondrously everywhere,
Who exalts our days from the womb,
And deals with us according to His kindness.
- 23 He gives joy to the heart,
And that peace may be in our days in Yisra'ël forever;

24 That He would confirm His kindness with us,
And deliver us in His time!

25 There are two manner of nations which my heart
abhors,
And the third is no nation:

26 Those who sit on the mountain of Shomeron,
And those who dwell among the Pelishtites,
And those foolish people who dwell in Shekem.

27 Yahoshua the son of Sira of Yerushalayim,
Has written in this book the instruction of
understanding and knowledge,
From whose heart poured out wisdom.

28 Baruk is he who shall be exercised in these;
And he who treasures them up in his heart shall
become wise.

29 For if he does them, he shall be strong in all;
For the light of אִיִּיר leads he who gives wisdom to
the reverent.

Baruk be the Name of אִיִּיר forever.
Aměn, Aměn.

51 A Prayer of Yahoshua the son of Sira.

1 I thank you, O Adon and Sovereign,
And praise You, O Elohim my Saviour;
I give praise to Your Name;

2 For You are my Defender and Helper,
And have preserved my body from destruction,
And from the snare of the slanderous tongue,
And from the lips that forge lies,
And have been my Helper against my adversaries;

3 And have delivered me, according to the multitude
of Your kindnesses and greatness of Your Name,
From the teeth of those who were ready to devour
me,
And out of the hands of those who sought after my
life,

And from the great afflictions which I had;

4 From the choking fire on every side,
 And from the midst of the fire which I did not kindle;
 5 From the depth of the inward parts of She'ol,
 From an unclean tongue, and from lying words.
 6 By an accusation to the sovereign from an
 unrighteous tongue,
 My being drew near unto death,
 My life was near to She'ol beneath.
 7 They surrounded me on every side,
 And there was no one to help me.
 I looked for the support of men, but there was none.
 8 Then I thought upon Your favour, O אֱלֹהִים,
 And upon Your acts of old, How You save those who
 wait on You,
 And save them out of the hands of their enemies.
 9 Then I lifted up my supplications from the earth,
 And prayed for deliverance from death,
 10 I called upon Adonai אֱלֹהִים, the Father,
 That He would not leave me in the days of my
 trouble,
 And in the time of the proud, when there was no help.
 11 I praise Your Name continually,
 And sing praises with thanksgiving;
 And so my prayer is heard.
 12 For You saved me from destruction,
 And delivered me from the evil time;
 Therefore I thank and praise You,
 And barak Your Name, O אֱלֹהִים!
 13 When I was still young, or if I ever went travelling,
 I desired wisdom openly in my prayer.
 14 I prayed for her before the Hēykal,
 And shall seek her to the end.
 15 Even from the flower till the grape was ripe,
 My heart has delighted in her;
 My foot went the right way,
 From my youth upward I sought after her.

- 16 I bowed down my ear a little, and received her,
And acquired much learning.
- 17 I profited in this, therefore I shall ascribe esteem
to He who gives me wisdom.
- 18 For I purposed to go after her,
And earnestly I followed that which is good;
So I shall not be ashamed.
- 19 My being has wrestled with her,
And in my doings I was exact.
I stretched forth my hands to the shamayim above,
And bewailed my ignorances of her.
- 20 I directed my being unto her,
And I found her in pureness.
I have had my heart joined with her from the
beginning,
Therefore I shall not be forsaken.
- 21 My heart was troubled in seeking her;
Therefore I have received a good possession.
- 22 אִתָּךְ has given me a tongue for my reward,
And I shall praise Him with it!
- 23 Draw near unto me, you unlearned,
And dwell in the house of learning.
- 24 Why are you slow, and what do you say to these?
Seeing your beings are very thirsty.
- 25 I opened my mouth, and said,
“Acquire her for yourselves without silver.”
- 26 Put your neck under the yoke, and let your being
receive instruction;
She is found to be close at hand.
- 27 See with your eyes, how I have only little labour,
And have received much rest.
- 28 Acquire learning with a great sum of silver,
And get much gold by her.
- 29 Let your being rejoice in His kindness,
And do not be ashamed of His praise.
- 30 Work your work early,
And in His time He shall give you your reward.

YAHUDITH

יְהוּדִית אַרְבַּעֶיִשׁ

1 In the twelfth year of the reign of Neḅuḱadnetstsar, who reigned in Ninewēh, the great city; in the days of Arpaḱshaḱ, who reigned over the Maḱites in Aḥmetha,
2 and in Aḥmetha built walls round about of stones hewn three ammah wide and six ammah long, and made the height of the wall seventy ammah, and the breadth of it fifty ammah,

3 and put its towers upon its gates a hundred ammah high, and its breadth in the foundation sixty ammah.

4 And he made its gates, even gates that were raised to the height of seventy ammah, and the breadth of them was forty ammah, for the going forth of his mighty armies, and for the formation of his footmen.

5 Also in those days, sovereign Neḅuḱadnetstsar fought against overeign Arpaḱshaḱ in the great plain, which is the plain in the borders of Rhaḡes.

6 And all those who dwelt in the hill country, and all who dwelt by Perath came to him, and Ḥiddeqel and Hudaspēs, and the plain of Aryoḱ the sovereign of the Ĕylamites, and very many nations of the sons of Kasdim, assembled themselves to the battle.

7 Then Neḅuḱadnetstsar sovereign of Ashshur sent to all who dwelt in Paras, and to all who dwelt westward, and to those who dwelt in Kilikia, and Dammeseq, and Leḅanon, and opposite Leḅanon, and to all who dwelt on the seacoast,

8 and to those among the nations that were of Karmel, and Gil'aḱ, and the higher Galil, and the great Valley of Yizre'ēl,

9 and to all that were in Shomeron and its cities, and beyond the Yardēn to Yerushalayim, and Bēyth Anun, and Ḥēlets, and Qaḱēsh, and the River of Mitsrayim,

and Taḥpenēs, and Ra'amses, and all the land of Goshen,

10 until you come beyond Tso'an and Noph, and to all the inhabitants of Mitsrayim, until you come to the borders of Kush.

11 But all the inhabitants of the land disregarded the command of Nebūkadnetstsar sovereign of Ashshur, neither went with him to battle, for they were not afraid of him. Indeed, he was before them as one man, and they sent away his ambassadors from them without effect, and with shame.

12 Therefore Nebūkadnetstsar was very wroth with all this land, and swore by his throne and reign, that he would surely be avenged upon all those coasts of Kilikia, and Dammeseq, and Aram, and that he would slay all the inhabitants of the land of Mo'ab with the sword, and the children of Ammon, and all Yahudah, and all who were in Mitsrayim, till you come to the borders of the two seas.

13 Then he marched in battle array with his strength against sovereign Arpaḳshad in the seventeenth year, and he prevailed in his battle; for he overthrew all the strength of Arpaḳshad, and all his horsemen, and all his chariots.

14 And became master of his cities, and came to Aḥmetha, and took the towers, and plundered its streets, and turned its pleasantness into shame.

15 He also took Arpaḳshad in the mountains of Rhaḡes, and smote him through with his arrows, and utterly destroyed him that day.

16 So afterward he returned to Ninewēh, both he and all his army of assorted nations - being a very great number of men of battle - and there he took his ease, and feasted, both he and his army, a hundred and twenty days.

2 And in the eighteenth year, the twenty-second day of the first month, it was spoken in the house of Nebūkadnetstsar sovereign of Ashshur that he should, as he said, avenge himself on all the earth.

2 So he called all his officers to him, and all his nobles, and spoke with them his secret counsel, and decided upon afflicting the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh, that did not obey the command from his mouth.

4 And when he had ended his counsel, Nebūkadnetstsar sovereign of Ashshur called Holophernēs the chief captain of his army, who was next to him, and said to him.

5 “Thus said the great sovereign, the master of the whole earth, ‘See, you shall go out from my presence, and take men with you that trust in their own strength: one hundred and twenty thousand footmen; and the number of twelve thousand horses with their riders.

6 ‘And you shall go against all the western land, because they disobeyed my command.

7 ‘And you shall declare to them that they prepare for me earth and water; for I shall go forth in my wrath against them and shall cover the whole face of the earth with the feet of my army, and I shall give them for a plunder,

8 so that their slain shall fill their valleys and wadis and the river shall be filled with their dead, till it overflows.

9 ‘And I shall lead them captive to the farthest parts of all the earth.

10 ‘You therefore shall go out beforehand and take for me all their coasts; and if they surrender themselves to you, you shall reserve them for me till the day of their punishment.

11 'But concerning those who rebel, do not let your eye spare them; but put them to the slaughter, and plunder them wherever you go.

12 'For as I live, and by the power of my reign, whatever I have spoken, that I shall do by my hand.

13 'And take heed that you transgress none of the commands of your master, but accomplish them fully, as I have commanded you, and do not delay to do them.' "

14 Then Holophernēs went out from the presence of his master, and called all the governors and captains and the officers of the army of Ashshur;

15 and he mustered the chosen men for the battle, as his master had commanded him, to one hundred and twenty thousand, and twelve thousand mounted archers;

16 and he arranged them, as a great army is ordered for battle.

17 And he took camels and donkeys for their supplies, a very great number; and sheep and oxen and goats without number for their provisions,

18 and plenty of food for every man of the army, and very much gold and silver out of the sovereign's palace.

19 Then he went forth and all his strength to go before sovereign Nebūkadnetstsar in the journey, and to cover all the face of the earth westward with their chariots and horsemen and their chosen footmen.

20 A great number of various countries also came with them like locusts, and like the dust of the earth; for the crowd was without number.

21 And they went forth from Ninewēh three days' journey toward the plain of Bēktilēth, and pitched from Bēktilēth near the mountain which is to the left hand of upper Kilikia.

22 Then he took all his army; his footmen and horsemen and chariots, and went from there into the hill country;

23 and destroyed Put and Lud, and plundered all the children of Rassis, and the Yishma'élites, who were toward the wilderness to the south of the land of the Kelleans.

24 Then he passed over Perath, and went through Aram Naharayim, and destroyed all the high cities that were on the River Abrona, till you come to the sea.

25 And he took the borders of Kilikia, and killed all who resisted him, and came to the borders of Yepheth, which were toward the south, opposite Arabia.

26 He also surrounded all the children of Midian, and burned up their tents, and plundered their sheepfolds.

27 Then he went down into the plain of Dammeseq in the time of wheat harvest, and burned up all their fields, and destroyed their flocks and herds, he also plundered their cities and utterly laid waste their lands and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the seacoasts who were in Tsor and Tsidon and those who dwelt in Sur and Okeyna, and all who dwelt in Yemna'an; and those who dwelt in Ashdog and Ashqelon feared him greatly.

3 So they sent ambassadors to him to entreat for peace, saying,

2 "See, we the servants of Nebukadnettsar the great sovereign lie before you; use us as is good in your eyes.

3 "Look, our houses and all our places and all our fields of wheat and flocks and herds, and all the camps of our tents lie before you; use them as it pleases you.

4 “See, even our cities and their inhabitants are your servants; come and deal with them as seems good to you.”

5 So the men came to Holophernēs, and spoke to him after this manner.

6 Then he came down toward the seacoast, both he and his army, and appointed garrisons in the high cities, and took chosen men out of them for help.

7 So they and all the country round about received them with flowers, with dances, and with timbrels.

8 But he broke down their pillars and cut down their Ashērim; for he had decreed to destroy all the mighty ones of the land, that all nations should worship Nebūkadnetstsar only, and that all tongues and tribes should call upon him as a mighty one.

9 He also came opposite Yizre’ēl near Yahudāh, opposite the great ridge of Yahudāh.

10 And he camped between Geḅa and Bēyth She’an, and there he waited a whole month, that he might gather together all the supplies for his army.

4 Now the children of Yisra’ēl who dwelt in Yahudāh, heard all that Holophernēs the chief captain of Nebūkadnetstsar sovereign of Ashshur had done to the nations, and how he had plundered all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Yerushalayim, and for the Hēykal of אֱלֹהֵי their Elohim;

3 for they had recently returned from the captivity, and all the people of Yahudāh were recently gathered together; and the utensils and the altar and the House were qadosh after they were defiled.

4 So they sent to all the coast of Shomeron, and Qonah and to Bēyth Ḥoron, and Ba’al Mayim, and Yeriḥo, and to Ḥobah, and Ḥatsor, and to the valley of Shalēm;

5 and took possession beforehand of all the tops of the high mountains, and strengthened the cities that were in them, and laid up food for the supply of battle; for their fields were recently reaped.

6 Also Yoyaqim the kohēn ha'gadol, who was in Yerushalayim in those days, wrote to those who dwelt in Bēyth Yulia, and Bēyth Hornasthayim, which is opposite Yizre'el toward the open country, near to Dothan,

7 commanding them to guard the passages of the hill country; for through them there was an entrance into Yahudah, and it was easy to stop those who would come up, because the passage was narrow - for two men at the most.

8 And the children of Yisra'el did as Yoyaqim the kohēn ha'gadol had commanded them, with the elders of all the people of Yisra'el who dwelt at Yerushalayim.

9 Then every man of Yisra'el cried to Elohim with great ardour, and they humbled their beings with great fervency;

10 both they and their wives and their children and their cattle and every stranger and hired man and their servants bought with money, and put sackcloth upon their loins.

11 So every man and woman and the little children and the inhabitants of Yerushalayim, fell before the Hēykal, and threw ashes upon their heads, and spread out their sackcloth before the face of אֱלֹהִים; they also put sackcloth around the altar,

12 and cried to the Elohim of Yisra'el all with one accord earnestly, that He would not give their children as prey and their wives as spoil and the cities of their inheritance to destruction and the Qodesh Place to defilement and reproach, and for the nations to rejoice at.

13 So Elohim heard their prayers and looked upon their afflictions; for the people fasted many days in all

Yahudah and Yerushalayim before the Qodesh Place of אֱלֹהִים Elohim.

14 And Yoyaqim the kohēn ha'gadol, and all the kohenim that stood before אֱלֹהִים, and those who served before אֱלֹהִים, had their loins girded with sackcloth and offered the daily burnt offerings with the vowed and voluntary offerings of the people,

15 and had ashes on their turbans, and cried unto אֱלֹהִים with all their strength, that He would look upon all the house of Yisra'el with favour.

5 Then it was declared to Holophernēs, the chief captain of the army of Ashshur, that the children of Yisra'el had prepared for battle and had shut up the passages of the hill country and had fortified all the tops of the high hills and had laid obstructions in the plains,

2 with which he was very wroth, and called all the princes of Mo'ab and the captains of Ammon, and all the governors of the seacoast;

3 and he said to them, "Tell me now you sons of Kena'an, who these people are that dwell in the hill country; and what are the cities that they inhabit and what is the number of their army and in what is their power and strength and what sovereign is appointed over them or captain of their army,

4 and why have they determined not to come and meet me, more than all the inhabitants of the west?"

5 Then Aḵior, the captain of all the sons of Ammon said, "Let my master now hear a word from the mouth of your servant, and I shall declare to you the truth concerning these people who dwell near you and inhabit the hill countries; and no lie shall come out of the mouth of your servant.

6 "These people are descended from the Kasdim,

7 and they sojourned before in Aram Naharayim, because they would not follow the mighty ones of their fathers, who were in the land of Kasdim.

8 “For they left the way of their ancestors and worshipped the Elohim of the shamayim, the Elohim whom they knew. So they cast them out from the face of their mighty ones, and they fled into Aram Naharayim, and sojourned there many days.

9 “Then their Elohim Commanded them to depart from the place where they sojourned, and to go into the land of Kena’an; where they dwelt, and increased in gold and silver and with very much cattle.

10 “But when a famine covered all the land of Kena’an, they went down into Mitsrayim, and sojourned there, while they were provided for, and became a great multitude there, so that none could number their nation.

11 “Therefore the sovereign of Mitsrayim rose up against them, and dealt cunningly with them, and brought them low in making bricks, and made them slaves.

12 “Then they cried out to their Elohim, and He smote all the land of Mitsrayim with incurable plagues; so the Mitsrites cast them out of their sight.

13 “And Elohim dried the Sea of Reeds before them, 14 and brought them to Mount Sinai, and Qadēsh Barnēa, and cast out all who dwelt in the wilderness.

15 “So they dwelt in the land of the Amorites, and they destroyed all those of Heshbon by their strength, and passing over the Yardēn they took possession of all the hill country.

16 “And they cast out before them the Kena’anites, the Perizzites, the Yebusites, and the Shekemites, and all the Girgashites, and they dwelt in that land many days.

17 “And while they did not sin before their Elohim, they prospered, because the Elohim who hates wickedness was with them.

18 “But when they departed from the Way which He appointed them, they were destroyed in many heavy battles, and were led captives into a land that was not theirs, and the Hēykal of their Elohim was cast down to the ground, and their cities were taken by their enemies.

19 “But now they have returned to their Elohim and have come up from the places where they were scattered and have possessed Yerushalayim where their Qodesh Place is; and have settled in the hill country, for it was isolated.

20 “Now therefore my master and governor, if there is any mistake against this people, and they sin against their Elohim, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 “But if there is no wickedness in their nation, let my master now pass by, lest their Adon defend them, and their Elohim be for them, and we become a reproach before all the world.”

22 And when Aḳior had finished these words, all the people standing around the tent murmured, and the heads of Holophernēs and all who dwelt by the seacoast and in Mo’ab, said that he should kill him.

23 For they said, “We are not afraid of the face of the children of Yisra’ēl! For see, they are a people who have no strength nor power for a mighty battle.

24 “Now therefore master Holophernēs, we shall go up and they shall be a prey to be devoured by your entire army!”

6 And when the uproar from the men that were around the council had ceased, Holophernēs the chief captain of the army of Ashshur said to Aḳior and all the Mo’abites before all the company of other nations,

2 “And who are you Aḳior, and the hired men of Ephrayim, that you have prophesied this against us today, and have said that we should not go to battle

with the people of Yisra'ël because their Elohim shall defend them; and who is a mighty one but Neḅuḱadnetstsar?

3 “He shall send his power, and destroy them from the face of the earth, and their Elohim shall not deliver them! But we his servants shall destroy them as one man; for they are not able to sustain the might of our horses.

4 “For with them we shall trample them, and their mountains shall be drunk with their blood and their fields shall be filled with their dead bodies and their footprints shall not be able to stand before us, for they shall utterly perish, said sovereign Neḅuḱadnetstsar, master of all the earth! For he said, ‘None of my words shall come to naught.’

5 “And you, Aḱior, a hired man of Ammon, who has spoken these words on the day of your punishment, shall see my face no more from this day until I take vengeance on this nation that came out of Mitsrayim.

6 “And then the sword of my army and the number of those who serve me shall pierce your sides, and you shall fall among their slain when I return.

7 “Now therefore my servants shall take you back into the hill country, and shall place you in one of the cities of the passages;

8 and you shall not perish, till you are destroyed with them.

9 “And if you persuade yourself in your mind that they shall be taken, do not let your face fall. I have spoken it, and none of my words shall come to naught.”

10 Then Holophernēs commanded his servants who waited on his tent, to take Aḱior and bring him to Běyth Yulia, and deliver him into the hands of the children of Yisra'ël.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst

of the plain into the hill country, and came to the springs below Běyth Yulia.

12 And when the men of the city saw them, they took up their weapons and went out of the city to the top of the hill; and every man that used a sling kept them from coming up by slinging stones against them.

13 However, having approached hidden below the hill, they bound Aḳior and threw him down and left him at the foot of the hill, and returned to their master.

14 But the Yisra'ēlites descended from their city, and came to him, and released him, and brought him to Běyth Yulia, and presented him to the governors of the city,

15 who in those days were: Uzziyah the son of Miḳah, of the tribe of Shim'on, and Ḥabriyah the son of Othni'ēl, and Ḥeremyah the son of Malki'ēl.

16 And they called together all the elders of the city, and all their youth ran together and their women to the assembly, and they put Aḳior in the midst of all their people. Then Uzziyah asked him about what was done.

17 And he answered and related to them the words of the council of Holophernēs, and all the words that he had spoken in the midst of the princes of Ashshur, and all that Holophernēs had spoken proudly against the house of Yisra'ēl.

18 Then the people fell down and worshipped Elohim, and cried out to Elohim saying,

19 “O אֱלֹהִים Elohim of the shamayim! See their pride and show favour on our humble nation, and look upon the face of those that are qadosh to You this day.”

20 Then they comforted Aḳior, and praised him greatly.

21 And Uzziyah took him out of the assembly to his house, and made a feast for the elders; and they called on the Elohim of Yisra'ēl all that night for help.

7 The next day Holophernēs commanded all his army and all his people who had come to take part, that they should remove their encampment against Bēyth Yulia, to take the ascents of the hill country beforehand, and to fight against the children of Yisra’ēl.

2 Then their mighty men removed their camps that day, and the army of the men of battle was one hundred and seventy thousand footmen and twelve thousand horsemen, besides the baggage and other footmen that were among them - a very great crowd.

3 And they camped in the valley near Bēyth Yulia by the spring, and they spread themselves wide over Dothan even to Ba’al Mayim, and in length from Bēyth Yulia to Yoqne’am, which is opposite Yizre’ēl.

4 Now when the children of Yisra’ēl saw the number of them, they were greatly troubled, and each one said to his neighbour, “Now these men shall lick up the face of the earth; for neither the high mountains nor the valleys nor the hills are able to bear their weight.”

5 Then every man took up his weapons of battle and when they had kindled fires on their towers, they remained and watched all that night.

6 But on the second day, Holophernēs led out all his horsemen in the sight of the children of Yisra’ēl who were in Bēyth Yulia,

7 and scouted the ascents to the city and came to the springs of their waters and took them and placed garrisons of men of battle over them, and he himself returned to his army.

8 Then all the chiefs of the children of Ĕsaw came to him and all the governors of the people of Mo’ab and the captains of the seacoast and said,

9 “Let our master now hear a word, that there shall not be an overthrow of your army.

10 “For this people of the children of Yisra’ēl do not trust in their spears, but in the height of the mountains

in which they dwell, because it is not easy to ascend to the tops of their mountains.

11 “Now therefore, my master, do not fight against them in battle array, and not so much as one man of your army shall perish.

12 “Remain in your camp and keep all the men of your army, and let your servants take possession of the spring of water which issues from the foot of the mountain,

13 for all the inhabitants of Běyth Yulia get their water there; so thirst shall kill them and they shall give up their city. And we and our people shall go up to the tops of the mountains that are near and shall lay siege to them to watch that none go out of the city.

14 “So they and their wives and their children shall be consumed with fire and before the sword comes against them, they shall be overthrown in the streets where they dwell.

15 “Thus you shall render them an evil reward; because they rebelled, and did not meet you peaceably.”

16 And these words pleased Holopfernēs and all his servants, and he gave orders to do as they had spoken.

17 So the camp of the children of Ammon departed and with them five thousand of Ashshur, and they encamped in the valley and seized the waters and the springs of water of the children of Yisra’ēl.

18 Then the children of Ĕsaw went up with the children of Ammon and encamped in the hill country opposite Dothan. And they sent some of them toward the south and toward the east opposite Aqrabbah, which is near Kusi which is on the wadi Moḳmur; and the rest of the army of Ashshur encamped in the plain, and covered the face of the whole land. And their tents and supply wagons were camped forming a very great crowd.

19 Then the children of Yisra'ël cried out to אֱלֹהֵי them Elohim, because their hearts failed, for all their enemies had surrounded them, and there was no way to escape from among them.

20 So all the army of Ashshur surrounded them thirty-four days, both their footmen, chariots and horsemen, so that all the containers of water of the inhabitants of Běyth Yulia were empty.

21 And the cisterns were emptied and they had no water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were disheartened, and their women and young men fainted for thirst and fell down in the streets of the city and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Uzziyah and to the chief of the city, both young men and women and children, and cried with a loud voice, and said before all the elders,

24 "Elohim be judge between us and you; for you have done us great injury, in that you have not required peace from the children of Ashshur.

25 "For now we have no helper; and Elohim has sold us into their hands, that we should be cast down before them with thirst and great destruction.

26 "Now therefore summon them to you, and deliver the whole city for plunder to the men of Holophernēs, and to all his army.

27 "For it is better for us to be plundered by them, than to die for thirst; for we shall be his servants, that our beings may live and not see the death of our infants before our eyes, nor our wives nor our children die.

28 "We take the shamayim and the earth to witness against you, and our Elohim and Adon of our fathers, who punishes us according to our sins and the sins of

our fathers, that He does not do as we have said this day.”

29 Then there was great weeping with one accord in the midst of the assembly; and they cried out to אלהים Elohim with a loud voice.

30 Then Uzziyah said to them, “Brothers, be of good courage, let us yet endure five days, in which time אלהים our Elohim may turn His favour toward us; for He shall not utterly forsake us.

31 “And if these days pass, and no help comes for us, I shall do according to your word.”

32 And he dispersed the people, each one to their own watch; and they went to the walls and towers of their city and sent the women and children into their houses; and in the city they were brought very low.

8 Now at that time Yahudith heard of this, who was the daughter of Merari, the son of Utz, the son of Yosēph, the son of Uzzi’ēl, the son of Elkayah, the son of Ḥananyah, the son of Gid’on, the son of Repha’im, the son of Aḥituḇ, the son of Elihu, the son of Eliyaḇ, the son of Nethan’ēl, the son of Shelumi’ēl, the son of Tsurishaddai, the son of Yisra’ēl.

2 And Menashsheh was her husband, of her tribe and relatives, who died in the barley harvest.

3 For as he stood overseeing those who bound sheaves in the field, the heat overcame his head, and he fell on his bed and died in the city of Bēyth Yulia, and they buried him with his fathers in the field between Dothan and Ba’al Me’on.

4 So Yahudith was a widow in her house three years and four months.

5 And she made herself a tent on the top of her house, and put sackcloth on her loins and wore her widow’s garments.

6 And she fasted all the days of her widowhood, except the Shabbath, and evenings of the Shabbath,

and the new moons, and the evenings of the new moons and the Festivals and Appointed Times of the house of Yisra'ël.

7 She also had a lovely face, and very good-looking; and her husband Menashsheh had left her gold and silver, and male and female servants, and cattle and lands; and she maintained them.

8 And no one spoke evil of her; for she greatly revered Elohim.

9 Now when she heard the evil words of the people against the governor, when they fainted for lack of water; for Yahudith had heard all the words that Uzziyah had spoken to them, and that he had sworn to deliver the city to Ashshur after five days;

10 then she sent her female servant who governed all that she had, to call Uzziyah and Ḥabriyah and Ḥeremyah, the elders of the city.

11 And they came to her, and she said to them, "Hear me now, you governors of the inhabitants of Běyth Yulia; for your words that you have spoken before the people this day are not right, regarding this oath which you made and pronounced between Elohim and you, and have promised to deliver the city to our enemies, unless אֱלֹהִים turns to help you within these days.

12 "And now who are you to try Elohim this day, and stand in place of Elohim among the children of men?

13 "And now, try אֱלֹהִים Elohim, but you shall never know any matter.

14 "For you cannot find the depth of the heart of man, neither can you perceive that which he thinks. How then can you search out Elohim, who has made all these, and know His mind, or understand His purpose? No my brothers! Do not provoke אֱלֹהִים our Elohim to anger.

15 "For if He does not help us within these five days, He has power to defend us when He desires, even every day, or to destroy us before our enemies.

16 “Do not bind the counsel of אֱלֹהִים our Elohim; for Elohim is not like mankind, that He could be threatened; neither is He like the son of man, that He should hesitate.

17 “Therefore let us wait for deliverance from Him, and call upon Him to help us, and He shall hear our voice if it pleases Him.

18 “For none has arisen in our age, neither is there any in these days neither tribe, nor family, nor people, nor city among us, who worship mighty ones made with hands, as it was before this;

19 for which cause our fathers were given to the sword, and for a spoil, and fell greatly before our enemies.

20 “But we know no other mighty ones, therefore we trust that He shall not despise us, nor any of our nation.

21 “For if we are captured, all Yahudāh shall lie waste, and our Qodesh Place shall be plundered; and He shall require its defilement by our mouth.

22 “And the slaughter of our brothers and the captivity of the country and the desolation of our inheritance, He shall turn upon our heads among the gentiles, wherever we are in bondage; and we shall be an insult and a reproach to all those who possess us.

23 “For our slavery shall not be directed to favour; but אֱלֹהִים our Elohim shall turn it to dishonour.

24 “Now therefore brothers, let us show an example to our brothers, because their hearts depend on us, and the Qodesh Place and the House and the altar rest upon us.

25 “Moreover let us give thanks to אֱלֹהִים our Elohim, who tries us, even as He did our fathers.

26 “Remember what He did to Abrahāh, and how He tried Yitshāq, and what happened to Ya’aqob in Aram Naharayim of Suria, when he kept the sheep of Labān his mother’s brother.

27 “For He has not tried us in the fire as He did them to search their hearts, neither has He taken vengeance upon us; but אֱלֹהִים scourges those who come near to Him, to admonish them.”

28 Then Uzziyah said to her, “All that you have spoken you have spoken with a good heart, and there is none that would refute your words.

29 “For this is not the first day in which your wisdom has been shown; but from the beginning of your days all the people have known your understanding, because the inclination of your heart is good.

30 “But the people were very thirsty, and compelled us to do for them as we have spoken, and to bring an oath upon ourselves, which we are unable to break.

31 “Therefore now pray for us, because you are a righteous woman, and אֱלֹהִים shall send us rain to fill our cisterns, and we shall no longer be weary.”

32 Then Yahudith said to them, “Hear me, and I shall do that which shall go throughout all generations to the children of our nation.

33 “Tonight you shall stand in the gate, and I shall go out with my female servant; and within the days that you have promised to deliver the city to our enemies אֱלֹהִים shall visit Yisra’el by my hand.

34 “But do not ask about my actions, for I shall not declare it to you, till that which I do is completed.”

35 Then Uzziyah and the rulers said to her, “Go in peace, and אֱלֹהִים Elohim go before you, to take vengeance on our enemies.”

36 So they returned from the tent, and went to their watches.

9 Then Yahudith fell on her face, and put ashes on her head, and uncovered the sackcloth with which she was clothed; and about the time that the incense of that evening was offered in Yerushalayim in the House of אֱלֹהִים, Yahudith cried with a loud voice and said,

2 “O אֱלֹהִים Elohim of my father Shim'on, to whom you gave a sword to take vengeance on the foreigners who loosened the girdle of a maiden to defile her and uncovered the thigh to her reproach and polluted her maidenhood to put her to shame; for You said, 'It shall not be so.' And yet they did so.

3 “Therefore You gave their rulers to be slain, so that they stained their bed with blood, being deceived and smote the servants with their masters, and the masters on their thrones;

4 and have given their wives for a prey and their daughters to be captives and all their plunder to be divided among Your dear children; who were moved with Your ardour, and abhorred the defilement of their blood, and called upon You for help. O Elohim, O my Elohim, hear me also a widow!

5 “For You have not only done these, but also that which came to be before, and which came to be after; You have thought upon the matters that are now, and those that are to come.

6 “Even those that You determined to be ready at hand and said, 'See, we are here.' For all Your ways are prepared and Your judgments are in Your foreknowledge.

7 “For look, Ashshur have multiplied in their power; they are exalted with horse and man; they boast in the strength of their footmen; they trust in shield and spear and bow and sling, and do not know that You are אֱלֹהִים who breaks the battles. אֱלֹהִים is Your Name!

8 “Cast down their strength in Your power, and bring down their might in Your wrath; for they have planned to defile Your Qodesh Place and to pollute the Dwelling Place where Your great Name rests, and to cast down the horn of Your altar with the sword.

9 “See their pride, and send Your wrath upon their heads! Give into my hand, who is a widow, the strength to do what I have planned.

10 “By the deceit of my lips smite the servant with the prince, and the prince with the servant. Break down their pride by the hand of a woman,

11 for Your power does not stand in numbers nor Your strength in mighty men; for You are an Elohim of the afflicted, a Helper of the helpless, an Upholder of the weak, a Protector of the oppressed, a Saviour of those who are without expectancy.

12 “Please, please, O Elohim of my father and Elohim of the inheritance of Yisra’ël, Adon of the shamayim and earth, Creator of the waters, Sovereign of all creation, hear my prayer,

13 and make my words and deception to be their wound and smiting, who have planned violence against Your Covenant, and Your qodesh House, and against Mount Tsiyon, and against the house of the possession of Your children.

14 “And make every nation and tribe to acknowledge that You are the Elohim of all power and might, and that there is none other who protects the people of Yisra’ël but You!”

10 Now after she had ceased crying out to the Elohim of Yisra’ël, and had made an end of all these words,

2 she rose from where she had fallen and called her female servant, and went down to the house in which she stayed on the Shabbath days, and on her Feast days,

3 and pulled off the sackcloth which she wore and took off the garments of her widowhood and washed her body all over with water and anointed herself with precious oil and braided the hair of her head and put on a head-dress and put on her festival garments with which she was dressed during the life of Menashsheh her husband.

4 And she put sandals on her feet, and put on her bracelets, and her chains, and her rings, and her

earrings, and all her ornaments, and adorned herself splendidly, to allure the eyes of all men that should see her.

5 Then she gave her female servant a bottle of wine and a flask of oil and a bag filled with roasted grain and cakes of figs and with fine bread; so she wrapped all these together, and laid them upon her.

6 So they went out to the gate of the city of Běyth Yulia, and found Uzziyah and the elders of the city, Hābriyah and Hēremyah standing there.

7 And when they saw her, that her face was changed, and her garments were changed, they marvelled greatly at her loveliness, and said to her,

8 “אֱלֹהִים, the Elohim of our fathers give you favour and accomplish Your purposes to the esteem of the children of Yisra'ēl and to the exaltation of Yerushalayim.” Then they worshipped Elohim.

9 And she said to them, “Command the gates of the city to be opened for me, that I may go out to accomplish that which you have spoken with me.” So they commanded the young men to open for her as she had spoken.

10 And when they had done so, Yahudith went out, she and her female servant with her; and the men of the city watched after her until she had gone down the mountain and till she had passed the valley and could see her no more.

11 So they went straight ahead in the valley; and the first watch of Ashshur met her,

12 and took her and asked her, “Of what people are you, and where do you come from, and where are you going?” And she said, “I am a woman of the Ibrim, and have fled from them, for they shall be given to you to be consumed.

13 “And I am coming before Holophernēs the chief captain of your army to declare words of truth; and I shall show him a way by which he shall go and win all

the hill country without losing the body or life of any one of his men.”

14 Now when the men heard her words and saw her face, they marvelled greatly at her loveliness and said to her,

15 “You have saved your life, in that you have hurried to come down to the presence of our master; now therefore come to his tent, and some of us shall accompany you until they have delivered you to his hands.

16 “And when you stand before him, do not be afraid in your heart, but show him according to your word; and he shall treat you well.”

17 Then they chose from among them one hundred men to accompany her and her female servant; and they brought her to the tent of Holophernēs.

18 Then there was a thronging throughout the entire camp; for her coming was reported among the tents, and they gathered around her as she stood outside the tent of Holophernēs, till they told him of her.

19 And they marvelled at her loveliness and admired the children of Yisra’ēl because of her, and each one said to his neighbour, “Who would despise these people who have such women among them? Surely it is not good that one man of them be left, whom being released might deceive the whole earth.”

20 And those who stood near Holophernēs and all his servants went out, and they brought her into the tent.

21 Now Holophernēs was resting on his bed under a canopy which was woven with purple and gold and emeralds and precious stones.

22 So they informed him about her, and he came to the front of his tent with silver lamps going before him.

23 And when Yahudith had come before him and his servants they all marvelled at the loveliness of her face. And she fell down upon her face, and did obeisance to him; and his servants raised her up.

11 Then Holopfernēs said to her, “Take courage woman, do not fear in your heart. For I never hurt any that desire to serve Nebūkadnetstsar, the sovereign of all the earth.

2 “Now therefore, if your people who dwell in the mountains had not despised me, I would not have lifted up my spear against them; but they have brought these matters upon themselves.

3 “But now tell me why you have fled from them and have come to us; for you have come for safeguard; take courage, you shall live this night and hereafter.

4 “For none shall hurt you, but treat you well, as they do the servants of sovereign Nebūkadnetstsar my master.”

5 Then Yahudith said to him, “Receive the words of your servant, and allow your female servant to speak in your presence, and I shall declare no lie to my master this night.

6 “And if you follow the words of your female servant, Elohim shall accomplish this matter through you; and my master shall not fail from his purposes.

7 “As Nebūkadnetstsar sovereign of all the earth lives, and as his power exists, who has sent you for the sustaining of all that live; for not only men shall serve him by you, but also the beasts of the field and the cattle and the birds of the air shall live by your power under Nebūkadnetstsar and all his house.

8 “For we have heard of your wisdom and your understanding, and it is reported in all the earth that you alone are excellent in all the reign, and mighty in knowledge and marvellous in feats of battle.

9 “Now concerning the matter which Aḵior spoke in your council, we have heard his words; for the men of Bēyth Yulia saved him, and he reported to them all that he had spoken to you.

10 “Therefore, O master and governor, do not disregard his word; but lay it up in your heart for it is true. For our nation shall not be punished, neither can the sword prevail against them unless they sin against their Elohim.

11 “And now, so that my master is not defeated or frustrated from his purpose, even now death has fallen upon them, and their sin has overtaken them with which they have provoked their Elohim to anger whenever they do that which is not to be done.

12 “For their food is exhausted and their water is scarce, and they have determined to seize their cattle, and planned to consume all that which Elohim has forbidden them to eat by His Torot,

13 and have resolved to consume the first-fruits of the tenth of wine and oil which they had qadosh and reserved for the kohenim that serve in Yerushalayim before the face of our Elohim; that which is not right for any of the people so much as to touch with their hands.

14 “For they have sent some to Yerushalayim, because those who dwell there have also done the same, to bring them permission from the council.

15 “Now when they bring them word, they shall do it straight away, and they shall be given to you to be destroyed the same day.

16 “Therefore I your female servant, knowing all this, have fled from their presence; and Elohim has sent me to accomplish matters with you at which all the earth and whoever hears it shall be astonished.

17 “For your servant is dedicated, and serves the Elohim of the shamayim day and night. Now therefore my master, I shall remain with you, and your servant shall go out by night into the valley, and I shall pray to Elohim and He shall tell me when they have committed their sins.

18 “And I shall come and reveal it to you; then you shall go out with all your army, and there shall be none of them that shall resist you.

19 “And I shall lead you through the midst of Yahudah until you come to Yerushalayim; and I shall place your throne in its midst. And you shall drive them as sheep that have no shepherd, and a dog shall not so much as open its mouth at you; for these matters were told to me according to my foreknowledge, and they were declared to me, and I have been sent to tell you.”

20 Then her words pleased Holophernēs and all his servants; and they marvelled at her wisdom and said,

21 “There is no other woman from one end of the earth to the other, both for loveliness of face, and wisdom of words.”

22 Likewise Holophernēs said to her, “Elohim has done well to send you before the people, that strength might be in our hands and destruction upon those who disrespect my master.

23 “And now you are both lovely of face and wise in your words; surely if you do as you have spoken, your Elohim shall be my Elohim, and you shall dwell in the house of sovereign Nebuḳadnetstsar and shall be well praised throughout the whole earth.”

12 Then he commanded to bring her in where his plate was laid; and asked that they should prepare for her from his own food, and that she should drink of his own wine.

2 And Yahudith said, “I shall not eat of it, lest there be a trespass; but provision may be made for me from that which I have brought.”

3 Then Holophernēs said to her, “If your supply should fail, how shall we give you the same? For there are none of your nation with us.”

4 Then Yahudith said to him, “As your being lives my master, your female servant shall not use up that which

I have before אִיִּז works that which He has determined by my hand.”

5 Then the servants of Holophernēs brought her into the tent, and she slept till midnight. But she arose when it was toward the morning watch,

6 and sent to Holophernēs saying, “Let my master now command that your female servant may go out to prayer.”

7 Then Holophernēs commanded his guard that they should not hinder her; so she stayed in the camp three days, and went out at night into the valley of Bēyth Yulia and washed herself in a spring of water by the camp.

8 And when she came out, she sought אִיִּז Elohim of Yisra’ēl to direct her way for the raising up of the children of her people.

9 So she returned clean, and remained in the tent until she ate her food in the evening.

10 And on the fourth day Holophernēs made a feast for his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who oversaw all that he had, “Go now and persuade this Ibri woman who is with you, that she would come and eat and drink with us.

12 “For look, it shall be a shame to us if we shall let such a woman go not having had her company; for if we do not draw her to us, she shall mock us.”

13 Then Bagoas went from the presence of Holophernēs, and came to her and said, “Lovely young woman, do not fear to come to my master and be honoured in his presence, and drink wine and rejoice with us and become this day like one of the daughters of Ashshur who serve in the house of Nebūkadnetstsar.”

14 Then Yahudith said to him, “Who am I that I should refuse my master? Surely whatever pleases him I shall

do speedily, and it shall be my joy to the day of my death.”

15 So she arose and adorned herself with her ornaments and all her woman’s finery, and her female servant went and laid soft skins on the ground for her opposite Holopfernēs, which she had received from Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Yahudith came in and sat down, Holopfernēs’ heart was captivated by her, and his being was moved, and he desired her company greatly; for he had waited a time to seduce her from the day that he had seen her.

17 Then said Holopfernēs to her, “Drink now, and rejoice with us.”

18 So Yahudith said, “I shall drink my master, because this day is the greatest in my life; more than all the days since I was born.”

19 Then she took and ate and drank before him what her female servant had prepared.

20 And Holopfernēs took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

13 Now when the evening had come, his servants hastened to depart, and Bagoas shut his tent outside and dismissed the attendants from the presence of his master, and they went to their beds; for they were all weary because the feast had been long.

2 And Yahudith was left alone in the tent, and Holopfernēs lying across his bed; for he was filled with wine.

3 Now Yahudith had commanded her female servant to stand outside her bedroom and to wait for her to come out as she did daily; for she said she would go out to her prayers. And she spake to Bagoas according to the same words.

4 So all went out and no one was left in the bedroom, neither small nor great. Then Yahudith, standing by his bed said in her heart, “O אֱלֹהִים, Elohim of all power, look at this time on the works of my hands for the exaltation of Yerushalayim.

5 “For now is the time to help Your inheritance, and to execute Your works to the destruction of the enemies who have risen against us.”

6 Then she went to the bedpost which was at Holophernēs’ head, and took down his sword from there,

7 and approached his bed, and took hold of the hair of his head and said, “Strengthen me this day O אֱלֹהִים Elohim of Yisra’ël.”

8 And she struck twice upon his neck with all her strength, and she took off his head.

9 And she rolled his body down from the bed and pulled down the canopy from the posts. And afterward she went out and gave the head of Holophernēs to her female servant;

10 and she put it in her food bag. So together they went out to prayer according to their custom; and when they had passed the camp, they circled around the valley and went up the mountain of Bēyth Yulia and came to its gates.

11 Then from a distance Yahudith said to the watchmen at the gate, “Open, open now the gate! Elohim, even our Elohim is with us to still show His power in Yerushalayim, and His power against the enemy, as He has even done this day!”

12 Now when the men of her city heard her voice, they hurried to go down to the gate of their city, and they called the elders of the city.

13 And then they all ran together, both small and great, for it was astonishing to them that she had come; so they opened the gate and received them, and made a fire for a light and stood round about them.

14 Then she said to them with a loud voice, "Praise Elohim, praise Elohim I say, for He has not taken away His kindness from the house of Yisra'ël, but has destroyed our enemies by my hands this night!"

15 So she took the head out of the bag and showed it, and said to them, "See the head of Holophernës, the chief captain of the army of Ashshur, and see the canopy, in which he lay in his drunkenness; and אֲרָאָה has smitten him by the hand of a woman.

16 "As אֲרָאָה lives who has kept me in my way that I went, my face has deceived him to his destruction, and yet he has not committed sin with me, to defile and shame me."

17 Then all the people were greatly astonished and bowed themselves and worshipped Elohim, and said with one accord, "Baruḳ are You, O our Elohim, who has this day brought the enemies of Your people to nought!"

18 Then Uzziyah said to her, "O daughter, baruḳ are you of the Most High Elohim above all the women on the earth; and baruḳ be אֲרָאָה Elohim, who has created the shamayim and the earth, who has guided you to cut off the head of the chief of our enemies.

19 "For this, your trust shall not depart from the hearts of men who remember the power of Elohim forever.

20 "And Elohim turn these to you for a praise forever, to remember you for good because you have not spared your life for the affliction of our nation, but have revenged our ruin, walking a straight way before our Elohim." And all the people said, "Amën, amën."

14 Then Yahudith said to them, "Hear me now my brothers and take this head and hang it on the highest place of your walls,

2 and as soon as the morning comes and the sun comes up on the earth, everyone of you take his weapons and every brave man go out of the city. And

appoint a captain over them, as though going down to the plain toward the watch of Ashshur; but do not go down.

3 “Then they shall take their weapons and go into their camp and raise up the captains of the army of Ashshur, and shall run to the tent of Holophernēs but shall not find him. Then fear shall fall upon them and they shall flee before your face.

4 “So you and all that inhabit the coast of Yisra’ēl shall pursue them and overthrow them as they go.

5 “But before you do these, call Aḳior the Ammonite to me, that he may see and know he who despised the house of Yisra’ēl, and who sent him to us as if to his death.”

6 Then they called Aḳior out of the house of Uzziyah; and when he had come and saw the head of Holophernēs in a man’s hand in the assembly of the people, he fell down on his face and his ruah failed.

7 But when they had revived him, he fell at Yahudith’s feet, and did obeisance to her and said, “Baruḳ are you in all the tents of Yahudah and in all nations who hearing your name shall be astonished.

8 “Now therefore tell me all that you have done during these days.” Then Yahudith told him in the midst of the people all that she had done, from the day that she went out until that hour she spoke to them.

9 And when she had ended speaking, the people shouted with a loud voice and made a joyful noise in their city.

10 And when Aḳior had seen all that the Elohim of Yisra’ēl had done, he believed in Elohim greatly and circumcised the flesh of his foreskin, and was joined to the house of Yisra’ēl to this day.

11 And as soon as the morning dawned, they hung the head of Holophernēs on the wall, and every man took his weapons, and they went out by bands to the narrow passes of the mountain.

12 But when Ashshur saw them, they sent to their leaders, who came to their captains and officers, and to each one of their rulers.

13 So they came to Holophernēs' tent and said to he who oversaw all his matters, "Wake our master now, for the slaves have been emboldened to come down against us to battle, that they may be utterly destroyed."

14 Then Bagoas went in and knocked at the door of the tent; for he thought that he had lain with Yahudith.

15 But because no one answered, he opened it and went into the bedroom, and found him thrown on the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice with weeping and sighing and a mighty cry, and tore his garments.

17 Afterward he went into the tent where Yahudith had stayed; and when he did not find her, he leaped out to the people and cried,

18 "These slaves have dealt treacherously! One woman of the Ibrim has brought shame upon the house of sovereign Neḅuḱadnetstsar; for look, Holophernēs lies upon the ground without a head!"

19 When the captains of the army of Ashshur heard these words, they tore their garments and their minds were severely troubled, and there was a cry and a very great noise throughout the camp.

15 And when those who were in the tents heard, they were astonished at what was done,

2 and fear and trembling fell upon them, so no man was bold enough to stand in the sight of his neighbour, but rushing out all together, they fled into every way of the plain and the hill country.

3 Those who had camped in the mountains around Bēyth Yulia also fled away; then all the children of Yisra'ēl that were armed among them, rushed out upon them.

4 Then Uzziyah sent to Běyth Hornasthayim and to Běḅai and Ḥoḅah and Kola and to all the coasts of Yisra'ěl, to tell what had taken place, and that all should rush out upon their enemies to destroy them.

5 Now when the children of Yisra'ěl heard it, they all fell upon them as one man and slew them unto Ḥoḅah; likewise those who also came from Yerushalayim and from all the hill country - for men had told them what matters were done in the camp of their enemies - and those who were in Gil'aḍ and in Galil pursued them with a great slaughter until they were past Dammeseq and its borders.

6 And the remainder who dwelt at Běyth Yulia fell upon the camp of Ashshur and plundered them and acquired great wealth.

7 And the children of Yisra'ěl that returned from the slaughter took that which remained, and the villages and the cities that were in the mountains and in the plain took much spoil; for the amount was very great.

8 Then Yoyaqim the kohěn ha'gadol and the elders of the children of Yisra'ěl who dwelt in Yerushalayim came to see the good that Elohim had showed to Yisra'ěl, and to see Yahudith and to greet her.

9 And when they came to her, they barak her with one accord and said to her, "You are the exaltation of Yerushalayim, you are the great esteem of Yisra'ěl, you are the great joy of our nation!

10 "You have done all these matters by your hand, you have done much good to Yisra'ěl and Elohim is pleased with it. Baruk are you of the Almighty אלהים forever!" And all the people said, "Aměn!"

11 And the people plundered the camp for thirty days; and they gave Holophernės' tent to Yahudith and all his plates and bedding and vessels and all his utensils. And she took it and laid it on her donkey, and made her wagons ready and laid them on it.

12 Then all the women of Yisra'ël ran together to see her, and barak her, and they performed a dance for her. And she took branches in her hand, and also gave to the women that were with her.

13 And they put a crown of olive leaves upon her and her female servant who was with her, and she went before all the people in the dance, leading all the women. And all the men of Yisra'ël followed with their weapons and with crowns, and with songs in their mouths.

16 Then Yahudith began to sing this thanksgiving with all Yisra'ël, and all the people following her sang this song of praise.

2 And Yahudith said:

Sing unto my Elohim with timbrels,
Sing unto אִרְאֵל with cymbals,
Raise unto Him a new psalm,
Exalt Him, and call upon His Name.

3 For Elohim breaks the battles;
For among the camps in the midst of the people,
He has delivered me from the hands of those who
persecuted me.

4 Ashshur came from the mountains from the north,
He came with ten thousands of his army,
The multitude of them stopped the rivers,
And their horsemen have covered the hills.

5 He bragged that he would burn up my borders,
And kill my young men with the sword,
And dash the nursing children against the ground,
And make my infants as prey, and my maidens as
spoil.

6 But the Almighty אִרְאֵל has put them to shame by
the hand of a woman.

7 For their mighty one did not fall by the young men,
Neither did the sons of the Repha'im smite him,
Nor tall giants fall upon him;

But Yahudith the daughter of Merari weakened him
With the loveliness of her face.

8 For she put off the garment of her widowhood
For the exaltation of those who were oppressed in
Yisra'ël,

And anointed her face with ointment,
And bound her hair in a head-dress,
And took a linen garment to deceive him.

9 Her sandals captivated his eyes,
Her loveliness took his mind prisoner,
And the sword passed through his neck.

10 The Parasians quaked at her boldness,
And the Mađites were discouraged at her capability.

11 Then my afflicted ones shouted for joy,
And my weak ones cried aloud;
And they trembled. They lifted up their voices,
And they were overthrown.

12 The sons of young women have pierced them
through,
And wounded them as children of fugitives;
They perished in the battle of אֶרְצָאֵל.

13 I sing to אֶרְצָאֵל a new song;
O אֶרְצָאֵל, You are great and awesome,
Wonderful in strength and power.

14 Let all creation serve You;
For You spoke, and they were made,
You sent forth Your Ruah, and they were created,
And there is none who can resist Your voice.

15 For the mountains shall be shaken from their
foundations with the waters,
The rocks shall melt like wax at Your presence;
Yet You are compassionate to those who revere You.

16 For every offering is too little for a sweet fragrance
to You,
And all the fat is not sufficient for Your burnt offering.
But he who reveres אֶרְצָאֵל is great all the days.

17 Woe to the nations that rise up against my people!
 אֱלֹהִים Elohim shall take vengeance on them in the
 day of judgment,

Sending fire and worms in their flesh;
 And they shall feel them and weep forever.

18 Now as soon as they entered Yerushalayim, they
 worshipped אֱלֹהִים; and as soon as the people were
 cleansed, they offered their burnt offerings and their
 voluntary offerings and their gifts.

19 Yahudith also dedicated all the possessions of
 Holophernēs which the people had given her, and
 gave the canopy which she had taken out of his
 bedroom, as a gift to אֱלֹהִים.

20 So the people continued feasting in Yerushalayim
 before the Qodesh Place for three months, and
 Yahudith remained with them.

21 After these days everyone returned to his own
 inheritance, and Yahudith went to Bēyth Yulia and
 remained in her own possession, and was esteemed
 throughout the land all her days.

22 And many desired her, but none knew her all the
 days of her life after Menashsheh her husband had
 died and was gathered to his people.

23 But she increased more and more in esteem and
 grew old in her husband's house being one hundred
 and five years old, and freed her female servant. So
 she died in Bēyth Yulia, and they buried her in the cave
 of her husband Menashsheh.

24 And the house of Yisra'el lamented her seven days;
 and before she died she distributed her goods to all
 those who were the nearest relatives to Menashsheh
 her husband, and to those who were the nearest of her
 relatives.

25 And there was none that made the children of
 Yisra'el afraid any more in the days of Yahudith, nor
 for a long time after her death.

TOBIYAH

טוביה

1 The book of the words of Tobiyah, son of Tobī'ēl, the son of Ḥanane'ēl, the son of Adu'ēl, the son of Gaḇa'ēl, son of Rapha'ēl, of Raḡu'ēl, of the seed of Asah'ēl, of the tribe of Naphtali;

2 who, in the time of Shalmaneser sovereign of Ashshur was led captive out of Thisbē, which is to the right hand of that city, in Galil above Ashēr which is properly called Naphtali.

3 I, Tobiyah have walked all the days of my life in the Ways of truth and righteousness, and I did many good works to my brothers, and my nation, who came with me to Ninewēh, to the land of Ashshur.

4 And when I was in my own land, in the land of Yisra'ēl being still young, all the tribe of my father Naphtali fell from the House of Yerushalayim, which was chosen out of all the tribes of Yisra'ēl, that all the tribes should slaughter there, where the Hēykal of the dwelling of the Most High was qadosh and built forever and ever.

5 Now all the tribes which revolted together, and the house of my father Naphtali, slaughtered to the calf of Ba'al,

6 but I alone went often to Yerushalayim for the Feasts, as it was given to all the people of Yisra'ēl as an everlasting Law, having the first-fruits and tenths of increase, with that which was first shorn; and I gave them at the altar to the kohenim - the children of Aharon.

7 The first tenth part of all increase I gave to the sons of Aharon who served at Yerushalayim, another tenth part I sold away, and went and spent it every year at Yerushalayim,

8 and the third I gave to those to whom it was right, as Deḇorah my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I came to manhood, I married Hannah of my own relatives, and from her I brought forth Tobi.

10 And when we were carried away captive to Ninewēh, all my brothers and those who were of my relatives ate of the bread of the gentiles.

11 But I kept myself from eating;

12 because I remembered Elohim with all my heart.

13 And the Most High gave me favour and kindness before Shalmaneser, so that I was his attendant.

14 And I went to Maḏai, and left ten kiḡars of silver in trust with Gaḇa'ēl, the brother of Gaḇriyah at Rhaḡes a city of Maḏai.

15 Now when Shalmaneser was dead, Sanḡeriḇ his son reigned in his place; whose reign was troubled, so I could not go to Maḏai.

16 And in the time of Shalmaneser I did many kind deeds to my brothers and gave my bread to the hungry,

17 and my garments to the naked. And if I saw any of my nation dead or scattered around the walls of Ninewēh, I buried them.

18 And if Sanḡeriḇ the sovereign had slain any when he had come and fled from Yahudāh, I buried them secretly; for in his wrath he killed many; but the bodies were not found when they were sought for by the sovereign.

19 And when one of the Ninewites went and complained of me to the sovereign, that I buried them and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any left to me, besides my wife Hannah and my son Tobi.

21 And fifty-five days had not passed before two of his sons killed him, and they fled into the mountains of Ararat. And Ēsarḡaddon his son reigned in his place, who appointed Aḡiqar my brother Ana'ēl's son over his father's accounts and over all his affairs.

22 And with Aḥiqar entreating for me, I returned to Ninewēh. Now Aḥiqar was cupbearer and keeper of the seal and manager, and overseer of the accounts, and Ēsarḥaddon appointed him next to him, and he was my brother's son.

2 Now when I had come home again and my wife Hannah was restored to me with my son Tobī, at the Festival of Shabuoth - which is the qodesh Feast of the seven weeks - there was a good dinner prepared for me, for which I sat down to eat.

2 And when I saw the abundance of food, I said to my son, "Go and bring whatever poor man you shall find from among our brothers, who remembers אֶת־אֱלֹהֵינוּ; and see, I wait for you."

3 But he returned and said, "Father, one of our nation is strangled and is thrown out in the marketplace!"

4 Then before I had tasted any of the food, I stood up and took him up into a room until the going down of the sun.

5 Then I returned and washed myself, and ate my food in heaviness,

6 remembering the neḅuah of Amos, when he said, "Your Festivals shall turn into mourning, and all your songs into lamentation."

7 Therefore I wept; and after the going down of the sun I went and dug a grave, and buried him.

8 But my neighbours mocked me and said, "This man is still not afraid to be put to death for this deed; who fled away, and yet see, he buries the dead again."

9 I also returned the same night from the burial and slept by the wall of my courtyard, being unclean. But my face was uncovered,

10 and I did not know that there were sparrows on the wall, the sparrows excreted warm dung into my eyes, and when I opened them, a whiteness came into my eyes. And I went to the physicians, but they could not help me, and Aḥiqar sustained me, until I went to Ēylam.

11 And my wife Hannah took women's work to do,
 12 and when she had sent them home to the owners,
 they paid her wages, and also gave her a young goat
 as well.

13 And when it was in my house, and began to cry, I
 said to her, "Where is this young goat from? Is it not
 stolen? Return it to the owners, for it is not Lawful to
 eat whatever is stolen."

14 But she replied to me, "It was given for a gift in
 addition to the wages." However I did not believe her,
 but told her to return it to the owners; and I was
 ashamed of her. But she replied to me, "Where are
 your kind deeds and your righteous deeds? See, you
 and all your works are known."

3 Then being grieved I wept, and in my sorrow prayed,
 saying,

2 "O אֱלֹהֵינוּ, You are righteous, and all Your works and
 all Your Ways are kindness and truth, and You judge
 truly and righteously forever.

3 "Remember me, and look on me. Do not punish me
 for my sins and ignorances and the sins of my fathers
 who have sinned before You.

4 "For they did not obey Your Commands, therefore
 You have delivered us for plunder, and to captivity, and
 to death, and for a proverb of reproach to all the
 nations among whom we are dispersed.

5 "And now Your Right-Rulings are many and true.
 Deal with me according to my sins and my fathers',
 because we have not guarded Your Commands, nor
 walked in truth before You.

6 "Now therefore deal with me as seems best to You
 and command my spirit to be taken from me, that I may
 become dust, and become earth, for it is more
 profitable for me to die rather than to live, because I
 have heard false reproaches, and have much sorrow.
 Command therefore that I may now be delivered out of
 this distress, and go into the everlasting place. Do not
 turn Your face away from me."

7 It came to be the same day, that in Aḥmetha a city

of Maḏai, Sarah the daughter of Raḡu'ēl was also reproached by her father's female servants;

8 because she had been married to seven husbands, whom Ashmeḏai the evil spirit had killed before they had lain with her. "Do you not know," they said, "that you have strangled your husbands? You have already had seven husbands, neither were you named after any of them.

9 "Why do you punish us for them? If they are dead, go your way after them, let us never see from you either a son or daughter."

10 When she heard these words, she was so very sorrowful, that she thought to strangle herself; but she said, "I am the only daughter of my father, and if I do this, it shall be a reproach to him, and I shall bring his grey hair with sorrow to the grave."

11 Then she prayed toward the window and said, "Baruḵ are You, O אֱלֹהִים my Elohim, and Your qodesh and esteemed Name is baruḵ and esteemed forever; let all Your works praise You forever.

12 "And now, O אֱלֹהִים, I turn my eyes and my face toward You,

13 and say, 'Take me out of the earth, that I may hear the reproach no more.'

14 "You know, אֱלֹהִים, that I am pure from all sin with man,

15 and that I never polluted my name, nor the name of my father in the land of my captivity. I am the only daughter of my father, neither has he any child to be his heir, neither any near relative, nor has he any living son to whom I may keep myself for a wife. My seven husbands are already dead, and why should I live? But if it does not please You that I should die, command that some compassion be had for me, and favour shown me, that I hear no more reproach."

16 So the prayers of them both were heard before the excellency of the Almighty Elohim.

17 And Repha'ēl was sent to heal them both, that is,

to scale away the whiteness of Tobiyah's eyes and to give Sarah the daughter of Raḡu'el as a wife to Tobi the son of Tobiyah, and to bind Ashmedai the evil spirit, because she belonged to Tobi by right of inheritance. At the same time Tobiyah came home and entered into his house, and Sarah the daughter of Raḡu'el came down from her upper room.

4 On that day Tobiyah remembered the silver which he had entrusted to Gaḡa'el in Rhaḡes of Maḡai,

2 and said within himself, "I have wished for death; why do I not call for my son Tobi that I may inform him of the silver before I die?"

3 And when he had called him he said, "My son, when I am dead, bury me and do not despise your mother, but esteem her all the days of your life, and do that which shall please her, and do not displease her.

4 "Remember, my son, that she saw many dangers for you when you were in her womb, and when she is dead, bury her by me in one grave.

5 "My son, remember אֱלֹהִים our Elohim all your days, and do not let your desire be toward sin, or to transgress His Commands. Do rightly all your life long, and do not follow the ways of unrighteousness.

6 "For if you deal truly, your deeds shall succeed prosperously for you, and to all those who live righteously.

7 "Give in kindness from your supply, and when you give in kindness, do not let your eye be evil, neither turn your face from any poor, and the face of Elohim shall not be turned away from you.

8 "If you have abundance, give in kindness accordingly; if you have but a little, do not be afraid to give according to that little.

9 "For you lay up a good treasure for yourself against the day of distress,

10 so that kind deeds deliver from death, and withhold against darkness.

11 "For kind deeds are a good gift to all that give it in the sight of the Most High.

12 “Beware of all whoring my son, and firstly take a wife of the seed of your fathers, and do not take a strange woman who is not of your father’s tribe as wife, for we are the children of the neḇi’im: Noah, Abraham, Yitshaq, and Ya’aqob. Remember my son, that from the beginning our fathers, even they all married wives of their own relatives, and were barak in their children, and their seed shall inherit the land.

13 “Now therefore, my son, love your brothers, and do not despise your brothers in your heart - the sons and daughters of your people - in not taking a wife from them; for destruction and much trouble comes from pride, and decay and great need comes from wickedness; for wickedness is the mother of hunger.

14 “Do not let the wages of any man, who has worked for you, remain with you, but give it to him from your hand; for if you serve Elohim, He shall also repay you. My son, be considerate in all that you do, and be wise in all your ways.

15 “Do not do to any man that which you hate; do not drink wine to make yourself drunk, neither let drunkenness go with you in your way.

16 “Give of your bread to the hungry, and of your garments to those who are naked; and according to your abundance give in kindness, and do not let your eye be evil when you give in kindness.

17 “Pour out your bread on the burial of the righteous, but give naught to the wicked.

18 “Ask counsel from all who are wise, and do not despise any counsel that is useful.

19 “Barak ܩܪܝܢ your Elohim always, and desire from Him that your ways be directed, and that all your paths and counsels prosper; for every nation has no counsel, but ܩܪܝܢ Himself gives all that is good, and He humbles those whom He desires, as He desires. Now therefore, my son, remember my commands, neither let them be forgotten.

20 “And now I write this to those whom I committed ten kiḡars - to Gaḇa’el the son of Gaḇriyah at Rhaḡes in

Maḏai.

21 “And do not fear, my son, that we are made poor, for you have much wealth if you revere Elohim and depart from all sin, and do that which is pleasing in His sight.”

5 Toḃi then answered and said, “Father, I shall do all that which you have commanded me,

2 but how may I receive the silver seeing I do not know him?”

3 Then he gave him the handwriting, and said to him, “Seek a man who would go with you while I still live, and I shall give him wages, and go and receive the silver.”

4 Therefore when he went to seek a man, he found Repha’ēl who was a messenger.

5 But he did not know; and he said to him, “Would you go with me to Rhaḡes, and do you know those places well?”

6 To whom the messenger replied, “I shall go with you, and I know the way well, for I have stayed with our brother Gaḃa’ēl.”

7 Then Toḃi said to him, “Wait for me till I tell my father.”

8 Then he said to him, “Go and do not delay.” So he went in and said to his father, “See, I have found one who shall go with me.” Then he said, “Call him to me, so I may know of what tribe he is, and whether he is a trustworthy man to go with you.”

9 So he called him, and he came in, and they greeted one another.

10 Then Toḃiyah said to him, “Brother, show me of what tribe and family you are.”

11 To whom he replied, “Do you seek for a tribe or family, or a hired man to go with your son?” Then Toḃiyah said to him, “Brother, may I know your relatives and name?”

12 Then he said, “I am Azaryah the son of Ḥananyah the elder, and of your brothers.”

13 Then Toḃiyah said, “You are welcome brother; do

not be wroth with me because I have enquired to know your tribe and your family; for you are my brother, of an honest and good family; for I know Hānanyah and Yāhonathan - sons of Shemayah the elder - for we went together to Yerushalayim to worship, and offered the firstborn and the tenths of the first-fruits; and they were not seduced with the straying of our brothers. My brother, you are of a good family.

14 “But tell me, what wages shall I give you? Would you accept a draḡma a day, and what is necessary, and for my own son?”

15 “Even so, if you return safe, I shall add somewhat to your wages.”

16 So they were well pleased. Then he said to Tobī, “Prepare yourself for the journey, and Elohim give you a good journey.” And when his son had prepared all for the journey, his father said, “Go with this man, and Elohim, who dwells in the shamayim, prosper your journey, and the messenger of Elohim keep you company.” So they both departed, and the young man’s dog with them.

17 But Hānannah his mother wept, and said to Tobīyah, “Why have you sent our son away? Is he not the staff of our hand, in going in and out before us?”

18 “Do not be greedy to add silver to silver; but let it be as filth in respect to our child.

19 “For that which אִרְאֵל has given us to live with is sufficient for us.”

20 Then Tobīyah said to her, “Do not worry my sister; he shall return in safety, and your eyes shall see him.

21 “For the good messenger shall keep him company and his journey shall be prosperous, and he shall return safe.”

22 Then she ceased weeping.

6 And as they went on their journey, in the evening they came to the River Hīddeqel, and they stayed there.

2 And when the young man went down to wash

himself, a fish leaped out of the river, and would have bitten him.

3 Then the messenger said to him, "Catch the fish." And the young man took hold of the fish, and pulled it to land.

4 To whom the messenger said, "Open the fish and take the heart and the liver and the gall, and put them away safely."

5 So the young man did as the messenger commanded him, and when they had roasted the fish, they ate it. Then they both went on their way, till they drew near to Aḥmetha.

6 Then the young man said to the messenger, "Brother Azaryah, what use is the heart and the liver and the gall of the fish?"

7 And he said to him, "Regarding the heart and the liver, if a demon or an evil spirit troubles anyone, we must make a smoke from it before the man or the woman, and they shall be troubled no more.

8 "As for the gall, it is good to anoint one who has whiteness in his eyes, and he shall be healed."

9 And when they had come near to Rhaḡes,

10 the messenger said to the young man, "Brother, today we shall stay with Raḡu'ēl, who is your cousin; he also has only one daughter named Sarah. I shall speak for her, that she may be given to you as a wife.

11 "For the right of her belongs to you, seeing only you are from her relatives,

12 and the maiden is lovely and wise. Now therefore listen to me and I shall speak to her father; and when we return from Rhaḡes we shall celebrate the marriage, for I know that Raḡu'ēl is not able to marry her to another according to the Law of Mosheh, but he shall be liable to judgment, because the right of inheritance belongs to you rather than to any other."

13 Then the young man answered the messenger, "I have heard brother Azaryah, that this maiden has been given to seven men, who all died in the marriage room.

14 “And now I am the only son of my father, and I am afraid, lest if I go in to her, I die as the others before. For a wicked spirit loves her, which harms none except those who come unto her; therefore I also fear lest I die, and bring the life of my father and my mother to the grave with sorrow because of me; for they have no other son to bury them.”

15 Then the messenger said to him, “Do you not remember the orders which your father gave you: that you should marry a wife of your own relatives? Therefore hear me O my brother, for she shall be given to you as wife, and do not regard the evil spirit; for this same night she shall be given to you in marriage.

16 “And when you go into the marriage room, you shall take the ashes of incense, and shall lay some of the heart and liver of the fish upon them, and shall make a smoke with it.

17 “And the demon shall smell it and flee away, and never come again any more. But when you come to her, both of you rise up and pray to Elohim who is kind, who shall show favour to you, and save you. Do not fear, for she is appointed to you from the beginning; and you shall preserve her, and she shall go with you, and I say that she shall bear you children.” Now when Tobī had heard these words, he loved her, and his heart was completely joined to her.

7 And when they had come to Aḥmetha, they came to the house of Raḡu’ēl, and Sarah met them. And after they had greeted one another, she brought them into the house.

2 Then Raḡu’ēl said to Eḡna his wife, “How similar this young man is to Tobīyah my cousin!”

3 And Raḡu’ēl asked them, “Where are you from brothers?” To whom they replied, “We are of the sons of Naphtali, who are captives in Ninewēh.”

4 Then he said to them, “Do you know Tobīyah our relative?” And they said, “We know him.” Then he said, “Is he in good health?”

5 And they replied, "He is both alive, and in good health." And Tobi said, "He is my father."

6 Then Raḡu'ēl leaped up, and kissed him, and wept,
7 and barak him, and said to him, "You are the son of an honest and good man." But when he had heard that Tobiyah was blind, he was sorrowful, and wept.

8 And likewise Eḡna his wife and Sarah his daughter wept, and they welcomed them gladly. And after they had slaughtered a ram from the flock, they lay some of the meat on the table. Then Tobi said to Repha'ēl, "Brother Azaryah, speak of that of which you spoke on the way, and let this matter be addressed."

9 So he spoke of the matter with Raḡu'ēl, and Raḡu'ēl said to Tobi, "Eat, drink and rejoice,
10 for it is right that you should marry my daughter; however I shall tell you the truth.

11 "I have given my daughter in marriage to seven men who died the night they came to her; nevertheless, for the present rejoice!" But Tobi said, "I shall not eat here till we agree and swear to one another."

12 Raḡu'ēl said, "Then take her from here according to the custom, for you are her relative, and she is yours; and Elohim who is kind give you good success in all."

13 Then he called his daughter Sarah and she came to her father. And he took her by the hand, and gave her to be wife to Tobi saying, "See, take her according to the Law of Mosheh, and take her to your father." And he barak them;

14 and called Eḡna his wife, and took paper, and wrote a deed of covenant, and sealed it.

15 Then they began to eat.

16 Afterwards Raḡu'ēl called his wife Eḡna, and said to her, "Sister, prepare another room, and take her in there."

17 When she had done as he had asked her, she brought her there, and she wept, and she received the tears of her daughter, and said to her,

18 “Take courage my daughter; אִיִּי of the shamayim and earth give you joy in place of your sorrow. Take courage my daughter.”

8 And when they had eaten, they brought Tobī in to her.

2 And as he went, he remembered the words of Repha’ēl, and took the ashes of the incense, and put the heart and the liver of the fish on them, and made a smoke with it.

3 When the evil spirit had smelled the smell, it fled to the furthest parts of Mitsrayim, and the messenger bound it.

4 And after they were both shut in together, Tobī rose out of the bed and said, “Sister arise, and let us pray that Elohim would show favour on us.”

5 Then Tobī began to say, “Baruḵ are You, O Elohim of our fathers, and baruḵ is Your qodesh and esteemed Name forever. Let the shamayim barak You, and all Your creation.

6 “You made Adāam, and gave him Ḥawwah his wife for a helper and support; from them came mankind. You have said, ‘It is not good for man to be alone, let Us make for him a helper as his counterpart.’

7 “And now, O אִיִּי, I do not take this my sister for a whore, but uprightly; therefore favourably allow that we may grow old together.”

8 And she said with him, “Amēn.”

9 So they both slept that night. And Raḡu’ēl arose, and went and dug a grave,

10 saying, “I fear lest he is also dead.”

11 And when Raḡu’ēl had come into his house,

12 he said to his wife Edna, “Send one of the female servants, and let her see whether he is alive; and if not, that we may bury him, and no one know it.”

13 So the female servant opened the door and went in, and found them both asleep,

14 and came out, and told them that he was alive.

15 Then Raḡu'ēl praised Elohim, and said, "O Elohim, You are worthy to be praised with all pure and qodesh praise! Therefore let Your qodeshim praise You with all Your creation, and let all Your messengers and Your elect praise You forever!

16 "You are to be praised, for You have made me joyful. And what I expected has not come to be, but You have dealt with us according to Your great kindness.

17 "You are to be praised because You have shown kindness for two who were the only brought-forth children of their fathers. Grant them kindness, O אֱלֹהִים, and complete their life in health with joy and kindness."

18 Then Raḡu'ēl told his servants to fill in the grave.

19 And he held the wedding feast fourteen days,
20 for before the days of the marriage were finished, Raḡu'ēl had spoken to him with an oath saying, "You shall not depart till the fourteen days of the marriage have passed,

21 and then take half of your goods, and go in safety to your father, and then receive the remainder when my wife and I are dead."

9 Then Toḅi called Repha'ēl, and said to him,

2 "Azaryah my brother, take a servant and two camels with you, and go to Rhaḡes of Maḡai to Gaḅa'ēl and bring me the silver, and bring him to the wedding,
3 for Raḡu'ēl has sworn that I shall not depart.

4 "But my father counts the days, and if I stay long, he shall be very grieved."

5 So Repha'ēl departed and stayed with Gaḅa'ēl, and gave him the handwriting; who brought out bags which were sealed, and gave them to him.

6 And early in the morning they both went out together, and came to the wedding, and baraḡ his wife.

10 Now Toḅiyah his father counted every day, and when the days of the journey had passed, and they did not come,

2 Tobiyah then said, "Are they delayed, or is Gaba'el dead, and there is no one to give him the silver?"

3 Therefore he was very grieved.

4 Then his wife said to him, "My son is dead, seeing he stays long." And she began to bewail him, and said,

5 "Woe is me, since I have let you go, my son, the light of my eyes!"

6 To whom Tobiyah said, "Keep calm, have no concern, for he is safe."

7 But she said, "Keep silent and do not deceive me; my son is dead." And she went out every day out to the road which they went, and ate no food in the daytime, and every night unceasingly bewailed her son Tobī until the fourteen days of the wedding had passed, which Raḡu'el had sworn that he would spend there. Then Tobī said to Raḡu'el, "Let me go, for my father and my mother may cease to look for me."

8 But his father-in-law said to him, "Stay with me, and I shall send to your father, and they shall inform him how it is with you."

9 But Tobī said, "No, but let me go to my father."

10 Then Raḡu'el arose, and gave him Sarah his wife and half his goods, servants and cattle and silver.

11 And he barak them, and sent them away saying, "The Elohim of the shamayim give you a prosperous journey my children."

12 And he said to his daughter, "Esteem your father and mother-in-law, who are now your parents, that I may hear a good report of you." And he kissed her. Edna also said to Tobī, "אִיִּי of the shamayim return you my dear brother, and grant that I may see your children of my daughter Sarah before I die, that I may rejoice before אִיִּי! See, I commit my daughter to you with special trust; therefore do not treat her wickedly."

11 After this Tobī went his way, praising Elohim that He had given him a prosperous journey, and barak Raḡu'el and Edna his wife, and went on his way till they drew near to Nineweh.

2 Then Repha'ël said to Tobî, "You know, brother, how you left your father;

3 let us hasten ahead of your wife, and prepare the house,

4 and take in your hand the gall of the fish." So they went their way, and the dog went after them.

5 Now Hannah sat looking ahead toward the road for her son.

6 And when she saw him coming, she said to his father, "See, your son comes, and the man that went with him!"

7 Then Repha'ël said, "I know Tobî, that your father shall open his eyes.

8 "Therefore anoint his eyes with the gall, and with the stinging, he shall rub, and the whiteness shall fall away, and he shall see you."

9 Then Hannah ran out and fell upon the neck of her son, and said to him, "Seeing I have seen you, my son, from now on I am content to die." And they both wept.

10 Tobiyah also came out toward the door but stumbled, and his son ran to him,

11 and took hold of his father, and he spread of the gall on his father's eyes, saying, "Believe for good my father."

12 And when his eyes began to sting, he rubbed them, 13 and the whiteness peeled away from the corners of his eyes. And when he saw his son, he fell upon his neck,

14 and he wept and said, "Baruḵ are You O Elohim, and baruḵ is Your Name forever; and baruḵ are all Your qodesh messengers.

15 "For You have disciplined, but have taken pity on me, for look, I see my son Tobî!" And his son went in rejoicing, and told his father the great matters that had befallen him in Maḏai.

16 Then Tobiyah went out to meet his daughter-in-law at the gate of Ninewēh, rejoicing and praising Elohim; and those who saw him go marvelled, because he had received his sight.

17 And Tobiyah gave thanks before them, because Elohim showed kindness toward him. And when he came near to Sarah his daughter-in-law, he baruk her saying, "You are welcome, daughter. Baruk be Elohim who has brought you to us, and barak be your father and your mother." And there was joy among all his brothers who were at Nineweh.

18 And Ahiqar, and Naḏab his brother's son came,
19 and Tobī's wedding was held seven days with great joy.

12 Then Tobiyah called his son Tobī, and said to him, "My son, see that the man who went with you receives his wages, and you must give him more."

2 And Tobī said to him, "Father, it is no trouble for me to give him half of that which I have brought,

3 for he has brought me to you again in safety, and healed my wife whole, and brought me the silver, and also healed you."

4 Then the old man said, "It is due to him."

5 So he called the messenger, and he said to him, "Take half of all that you have brought and go your way in peace."

6 Then he took them both separately and said to them, "Barak Elohim, praise Him, and exalt Him, and thank Him for what He has done for you in the sight of all who live. It is good to praise Elohim and exalt His Name, and esteem to show the works of Elohim; therefore do not be slow to praise Him.

7 "It is good to guard the secret of a sovereign, but it is esteem to reveal the works of Elohim. Do that which is good, and no evil shall touch you.

8 "Prayer is good with fasting and kind deeds and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give in kindness than to lay up gold;

9 for kindness delivers from death, and shall purge away all sin. Those that exercise kind deeds and righteousness shall be filled with life,

- 10 but those who sin are enemies to their own hai.
- 11 “Surely I shall keep naught from you; for I said, ‘It was good to guard the secret of a sovereign, but that it was esteemed to reveal the works of Elohim.’
- 12 “Now therefore, when you and Sarah your daughter-in-law prayed, I brought the remembrance of your prayers before the Qadosh One. And when you buried the dead, I was with you also.
- 13 “And when you did not delay to rise up and leave your dinner to go and cover the dead, your good deed was not hidden from me, but I was with you.
- 14 “And now Elohim has sent me to heal you and Sarah your daughter-in-law.
- 15 “I am Repha’el, one of the seven qodesh messengers, who present the prayers of the qodeshim, and who go in and out before the esteem of the Qadosh One.”
- 16 Then they were both troubled, and fell upon their faces; for they were afraid.
- 17 But he said to them, “Do not fear, for it shall be well with you; therefore praise Elohim!
- 18 “Not because any favour of mine, but by the desire of our Elohim I came; therefore praise Him forever.
- 19 “All these days I appeared to you; and I neither ate nor drank, but you saw a vision.
- 20 “Now therefore give thanks to Elohim, for I go up to Him who sent me; but write all that has been done in a book.”
- 21 And when they arose, they saw him no more.
- 22 Then they praised the great and wondrous works of Elohim, and how the messenger of אֱלֹהִים had appeared to them.

13 Then Tobiyah wrote a prayer of rejoicing, and said, “Baruḵ be Elohim who lives forever, and baruḵ be His reign!

2 “For He disciplines, but shows kindness. He leads down to She’ol, and raises up again, neither is there anyone who avoids His hand.

3 “Praise Him before the nations you children of

Yisra'ël, for He has scattered us among them.

4 “Therefore declare His greatness, and extol Him before all the living; for He is our Adon, and He is the Almighty, our Father forever.

5 “And He disciplines us for our wickednesses, but shall show favour again; and shall gather us out of all nations among whom He has scattered us.

6 “If you turn to Him with all your heart, and with all your being, and do righteously before Him, then He shall turn to you, and shall not hide His face from you. Therefore see what He does for you, and praise Him with all your words, and praise the Adon of Righteousness, and extol the everlasting Sovereign. In the land of my captivity I praise Him, and declare His might and excellence to a sinful nation. O you sinners, turn and do righteousness before Him! Who shall say if He might accept you, and show favour toward you?

7 “I shall extol my Elohim, and my being shall praise the Sovereign of the shamayim, and shall rejoice in His greatness.

8 “Let all men speak, and let all praise Him for His righteousness!

9 “O Yerushalayim, the qodesh city, He shall afflict you for the works of your children, but shall show favour again on the sons of the righteous.

10 “Give praise to אֱלֹהִים, for He is good, and praise the everlasting Sovereign, that His Mishkan may be built in you again with joy, and let Him bring joy there to those who are captives, and love in you forever for those who are miserable.

11 “Many nations shall come from afar to the Name of אֱלֹהִים Elohim with gifts in their hands, even gifts to the Sovereign of the shamayim. All generations shall praise You with great joy.

12 “Cursed are all those who hate You, and baruk forever are all who love You.

13 “Rejoice and be glad for the children of the righteous, for they shall be gathered together, and shall barak the righteousness of אֱלֹהִים.

14 “Baruḳ are those who love You, for they shall rejoice in Your peace. Baruḳ are those who have been sorrowful for all Your affliction; for they shall rejoice in You, when they have seen all Your esteem, and shall rejoice forever.

15 “Let my being barak Elohim the great Sovereign!

16 “For Yerushalayim shall be built up with sapphires and emeralds, and precious stones; your walls and towers and battlements with pure gold.

17 “And the streets of Yerushalayim shall be paved with beryl and ruby and stones of Ophir.

18 “And all her streets shall say, ‘HalleluYah’! And they shall praise Him, saying, ‘Baruḳ be Elohim, who has exalted it forever.’ ”

14 Thus Tobiyah ended praising Elohim.

2 And he was fifty-eight years old when he lost his sight, which was restored to him after eight years. And he gave in kindness, and he increased in the reverence of אֱלֹהִים Elohim, and praised Him.

3 And when he was very old, he called his son, and the sons of his son, and said to him, “My son, take your children; for see, I am old and am ready to leave this life.

4 “Go to Maḏai my son, for I surely believe that which Yonah the naḅi spoke about Ninewĕh, that it shall be overthrown, and that peace shall be in Maḏai only for a time, and that our brothers shall lie scattered on the earth from that good land. And Yerushalayim shall be laid waste, and the House of Elohim in it shall be burned, and shall be laid waste for a time.

5 “But again, Elohim shall show favour on them, and again bring them into the land, where they shall build a Hĕyḳal, but not like the first, until the time of that age is filled. And afterward they shall return from all the places of their captivity, and build up Yerushalayim with esteem. And the House of Elohim shall be built in it forever with an esteemed building, as the neḅi'im have spoken of.

6 “And all nations shall turn, and revere אֱלֹהִים Elohim

in truth, and shall bury their idols.

7 “So all nations shall praise אֱלֹהִים, and His people praise Elohim, and אֱלֹהִים shall exalt His people. And all those who love אֱלֹהִים Elohim in truth and righteousness shall rejoice, showing kindness to our brothers.

8 “And now, my son, depart out of Ninewēh, because that which the nabi Yonah spoke of shall surely come to pass.

9 “But you, guard the Law and the Commands, and show yourself kind and righteous, that it may be well with you.

10 “And bury me fittingly, and your mother with me; but no longer stay at Ninewēh. Remember, my son, how Naḏab treated Aḥiqar who raised him, how out of light he brought him into darkness, and how he was rewarded again. Yet Aḥiqar was saved, but the other had his reward, for he went down into darkness. Menashsheh gave in kindness, and escaped the snares of death which they had laid for him, but Naḏab fell into the snare, and perished.

11 “Now therefore my son, consider what kindness does, and how righteousness delivers.” When he had said these words, he breathed his last on the bed, being a hundred and fifty-eight years old; and he buried him with esteem.

12 And when Ḥannah his mother was dead, he buried her with his father. But Toḇi departed with his wife and children to Aḥmetha to Raḡu’el his father-in-law,

13 where he became old with esteem, and he buried his father and mother-in-law in esteem, and he inherited their possessions, and that of his father Toḇiyah.

14 And he died at Aḥmetha in Maḏai, being a hundred and twenty-seven years old.

15 But before he died he heard of the destruction of Ninewēh, which was taken by Nebukadnetzar and Aḥashwērosh. And before his death he rejoiced over Ninewēh.

BARUK

ברוך עזרא

- 1 And these are the words of the book, which Baruk the son of Nėriyah, the son of Maḥsėyah, the son of Tsidqiyahu, the son of Ḥasadyah, the son of Ḥilqiyahu, wrote in Babel,
- 2 in the fifth year, and on the seventh day of the month, at the time the Kasdites took Yerushalayim, and burned it with fire.
- 3 And Baruk read the words of this book in the hearing of Yeḳonyah the son of Yoyaqim sovereign of Yahudah, and in the ears of all the people that came to hear the book,
- 4 and in the hearing of the nobles, and of the sovereign's sons, and in the hearing of the elders, and of all the people, from the least to the greatest, even of all those who dwelt at Babel by the river Sud.
- 5 So they wept, fasted, and prayed before אֱלֹהֵינוּ.
- 6 They also made a collection of silver according to every man's ability,
- 7 and they sent it to Yerushalayim to Yahoyaqim the kohėn ha'gadol, the son of Ḥilqiyahu, son of Shallum, and to the kohenim, and to all the people who were found with him in Yerushalayim.
- 8 At the same time he received the vessels of the House of אֱלֹהֵינוּ, that were carried out of the Hėykal, to return them to the land of Yahudah - on the tenth day of the month Siwan - namely, vessels of silver, which Tsidqiyahu the son of Yoshiyahu sovereign of Yahudah had made,
- 9 after Nebukaḏnetstsar sovereign of Babel had carried away Yeḳonyah, and the princes, and the captives, and the mighty men, and the people of the land from Yerushalayim, and brought them to Babel.

10 And they said, "See, we have sent you silver to buy burnt offerings, and sin offerings, and incense, and prepare a grain offering, and offer on the altar of אֱלֹהֵינוּ our Elohim.

11 "And pray for the life of Nebukadnetstsar sovereign of Babel, and for the life of Bēlshatstsar his son, that their days upon earth might be as the days of the shamayim.

12 "And אֱלֹהֵינוּ shall give us strength, and enlighten our eyes, and we shall live under the shadow of Nebukadnetstsar sovereign of Babel, and under the shadow of Bēlshatstsar his son, and we shall serve them many days, and find favour in their sight.

13 "Pray for us also to אֱלֹהֵינוּ our Elohim, for we have sinned against אֱלֹהֵינוּ our Elohim; and to this day the displeasure of אֱלֹהֵינוּ and His wrath has not turned from us.

14 "And you shall read this book which we have sent to you, to make confession in the House of אֱלֹהֵינוּ, at the Feasts and Appointed Times.

15 "And you shall say, 'To אֱלֹהֵינוּ our Elohim belongs righteousness, but to us the shame of face, as it has come to be this day, to those of Yahudah, and to the inhabitants of Yerushalayim,

16 and to our sovereigns, and to our princes, and to our kohenim, and to our nebi'im, and to our fathers.'

17 "For we have sinned before אֱלֹהֵינוּ,

18 and disobeyed Him, and have not listened to the voice of אֱלֹהֵינוּ our Elohim, to walk in the Commands that He gave us openly.

19 "Since the day that אֱלֹהֵינוּ brought our forefathers out of the land of Mitsrayim, to this present day, we have been disobedient to אֱלֹהֵינוּ our Elohim, and we have been negligent, by not obeying His voice.

20 "Therefore the evils clinged to us, and the curse, which אֱלֹהֵינוּ appointed by Mosheh His servant at the time that he brought our fathers out of the land of

Mitsrayim, to give us a land that flows with milk and honey, as it is to this day.

21 “Nevertheless we have not listened to the voice of אֱלֹהֵינוּ our Elohim, according to all the words of the nebi'im, whom He sent to us;

22 but every man followed the imagination of his own wicked heart, to serve foreign mighty ones, and to do evil in the sight of אֱלֹהֵינוּ our Elohim.

2 “Therefore אֱלֹהֵינוּ has brought about His Word, which He pronounced against us, and against our judges who judged Yisra'el, and against our sovereigns, and against our princes, and against the men of Yisra'el and Yahudah;

2 to bring upon us great plagues, such as have never come to be under all the shamayim, as it came to be in Yerushalayim, according to that which was written in the Torah of Mosheh;

3 that a man should eat the flesh of his own son, and the flesh of his own daughter.

4 “And He has delivered them to be in subjection to all the reigns that are around us, to be a reproach and a desolation among all the people round about, where אֱלֹהֵינוּ has scattered them.

5 “Therefore we were thrown down, and not exalted, because we have sinned against אֱלֹהֵינוּ our Elohim, and have not been obedient to His voice.

6 “To אֱלֹהֵינוּ our Elohim belongs righteousness; but unto us and to our fathers, open shame, as it is this day.

7 “For all these plagues have come upon us, which אֱלֹהֵינוּ has pronounced against us.

8 “Yet have we not prayed before אֱלֹהֵינוּ, that every one of us might turn from the imaginations of his wicked heart.

9 “Therefore אֱלֹהִים watched over us for evil, and אֱלֹהִים has brought it upon us; for אֱלֹהִים is righteous in all His works which He has Commanded us.

10 “Yet we have not listened to His voice, to walk in the Commands of אֱלֹהִים, that He has appointed us.

11 “And now, O אֱלֹהִים Elohim of Yisra’ël, who has brought Your people out of the land of Mitsrayim with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and have made Yourself a Name, as it is this day;

12 O אֱלֹהִים our Elohim, we have sinned, we have done wickedly, we have dealt unrighteously in all Your Torot.

13 “Let Your wrath turn from us; for we are but a remnant left among the gentiles, where You have scattered us.

14 “Hear our prayers, O אֱלֹהִים, and our petitions, and deliver us for Your own sake, and give us favour in the sight of those who have led us away;

15 that all the earth may know that You are אֱלֹהִים our Elohim, because Yisra’ël and his descendants are called by Your Name.

16 “O אֱלֹהִים, look down from Your qodesh dwelling, and consider us; bow down Your ear, O אֱלֹהִים, to hear us.

17 “Open Your eyes and see; for the dead who are in the graves, whose beings are taken from their bodies, shall neither give unto אֱלֹהִים praise nor righteousness;

18 but the being that is greatly tortured, which is stooped and feeble, and with eyes that fail, and the hungry being, gives You praise and righteousness, O אֱלֹהִים.

19 “Therefore we do not make our humble supplication before You, O אֱלֹהִים our Elohim, for the righteousness of our fathers, and of our sovereigns.

20 “For You have sent out Your wrath and displeasure upon us, as You have spoken by Your servants the nebi'im, saying,

21 'Thus says אֱלֹהִים, "Bow down your shoulders to serve the sovereign of Babel; so shall you remain in the land that I gave unto your fathers.

22 "But if you do not listen to the voice of אֱלֹהִים, to serve the sovereign of Babel,

23 I shall cause to cease out of the cities of Yahudah, and from without Yerushalayim, the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride; and the whole land shall be empty of inhabitants." '

24 "But we would not listen to Your voice, to serve the sovereign of Babel; therefore You have confirmed the words that You spoke by Your servants the nebi'im, namely, that the bones of our sovereigns, and the bones of our fathers, would be removed from their place.

25 "And see, they are thrown out to the heat of the day, and to the frost of the night, and they died in great miseries by scarcity of food, by sword, and by pestilence;

26 and the House which is called by Your Name, You have laid waste, as it is to be seen this day, for the wickedness of the house of Yisra'el and the house of Yahudah.

27 "O אֱלֹהִים our Elohim, You have dealt with us according to all Your goodness, and according to all Your great kindness,

28 as You spoke by Your servant Mosheh in the day when You Commanded him to write the Torah before the children of Yisra'el saying,

29 'If you do not hear My voice, surely this very great crowd shall be turned into a small remnant among the nations, where I shall scatter them.

30 'For I knew that they would not hear Me, because they are a stiff-necked people; but in the land of their captivities they shall remember themselves;

31 and shall know that I am אלהים their Elohim; for I shall give them a heart, and ears to hear.

32 'And they shall praise Me in the land of their captivity, and think upon My Name,

33 and turn from their stiff neck, and from their wicked deeds; for they shall remember the way of their fathers, who sinned before אלהים.

34 'And I shall again bring them into the land which I promised with an oath to their fathers: Abraham, Yitshaq, and Ya'aqob; and they shall be masters of it, and I shall increase them, and they shall not be diminished.

35 'And I shall make an everlasting Covenant with them to be their Elohim, and they shall be My people; and I shall no longer drive My people of Yisra'el out of the land that I have given them.'

3 "O אלהים Ĕl Shaddai, Elohim of Yisra'el, the being in anguish, the troubled ruah cries unto You.

2 "Hear O אלהים, and show favour, for You are kind, and show favour to us, because we have sinned before You.

3 "For You endure forever, and we have utterly perished.

4 "O אלהים Ĕl Shaddai, Elohim of Yisra'el, hear now the prayers of the perished Yisra'elites, and of their children, who have sinned before You, and not listened to Your voice, their Elohim; by reason of which these plagues cling to us.

5 "Do not remember the wickednesses of our forefathers; but now at this time remember Your power and Your Name.

6 "For You are אלהים our Elohim, and You, O אלהים, we shall praise.

7 "And for this cause You have put Your reverence in our hearts, to the intent that we should call upon Your Name, and praise You in our captivity; for we

have remembered all the wickedness of our forefathers, who sinned before You.

8 “See, we are still in our captivity this day, where You have scattered us, for a reproach and a curse, and to be punished, according to all the wickednesses of our fathers, who departed from אֱלֹהֵינוּ our Elohim.

9 “Hear, Yisra’ël, the Commands of Ḥai; listen to understand wisdom.

10 “How does it come to be O Yisra’ël, that you are in the land of your enemies,

That you have grown old in a foreign land,

That you are defiled with the dead,

11 “That you are counted among those who go down into the grave?

12 “You have forsaken the fountain of wisdom.

13 “For if you had walked in the Way of Elohim, you would have dwelt in peace forever.

14 “Learn where there is wisdom, where there is strength, where there is understanding;

That you may know also where there is length of days, and ḥai, where there is light of the eyes, and peace.

15 “Who has found out her place?

Or who has come into her storehouse?

16 “Where are the princes of the gentiles,

And those who ruled the beasts of the earth;

17 “Those who made sport of the birds of the air,

And those who hoarded silver and gold in which men trust,

And made no end to their getting?

18 “For those who worked in silver, and were so anxious,

And whose works are unsearchable,

19 “They have vanished and gone down to the grave, And others have come up in their place.

- 20 “Young men have seen light, and dwelt upon the earth;
But the way of knowledge have they not known,
- 21 “Nor understood its paths, nor laid hold of it;
Their children are far from the Way.
- 22 “It has not been heard in Kena’an,
Nor has it been seen in Těman.
- 23 “The sons of Haġar who seek wisdom upon earth,
The merchants of Merran and of Těman,
The authors of fables, and seekers of understanding;
None of these have known the way of wisdom, or
remember her paths.
- 24 “O Yisra’ěl, how great is the House of Elohim!
And how large is the place of His possession!
- 25 “It is great, and has no end;
High, and immeasurable.
- 26 “There were the giants of name from the beginning,
Who were of such great size, and so skilled in battle.
- 27 “These did not choose אַף־אֵל,
Nor did He give them the Way of knowledge:
- 28 “And they were destroyed, because they had no wisdom,
And perished through their own foolishness.
- 29 “Who has gone up into the shamayim and taken her,
And brought her down from the clouds?
- 30 “Who has gone over the sea, and found her,
And acquires her for pure gold?
- 31 “No man knows her way, nor thinks upon her path.
- 32 “But He who knows all knows her, and has found her with His understanding;
He who prepared the earth forever has filled it with four-footed beasts;
- 33 “He who sends forth light, and it goes,
Calls it again, and it obeys Him with reverence.

34 “The stars shone in their watches, and rejoiced;
When He calls them, they say, ‘Here we are.’
And so with gladness they showed light unto He who
made them.”

35 This is our Elohim, and there is no other to be
counted in comparison of Him!

36 He has found all the way of knowledge,
And has given it unto Ya’aqob His servant,
And to Yisra’ël His beloved.

37 Afterward He showed Himself on the earth, and
conversed with men.

4 This is the Book of the Commands of Elohim,
and the Torah that endures forever;
All those who guard it shall attain ḥai;
But those who leave it shall die.

2 Turn, O Ya’aqob, and take hold of it;
Walk in the presence of its light, that you may be
illuminated.

3 Do not give your esteem to another,
Nor those which bring you profit to a foreign nation.

4 O Yisra’ël, baruḵ are we;
For those who are pleasing to Elohim have been
made known to us!

5 Take courage my people, the remembrance of
Yisra’ël.

6 You were sold to the nations, not for destruction;
But because you moved Elohim to wrath, you were
delivered unto your enemies.

7 For you provoked He who made you by offering to
demons,
And not to Elohim.

8 You have forgotten the everlasting Elohim, who
raised you up;
And you have grieved Yerushalayim, who nursed
you.

- 9 For when she saw the wrath of Elohim coming
upon you, she said,
“Hear, O you who dwell around Tsiyon,
Elohim has brought upon me great mourning;
10 “For I saw the captivity of my sons and daughters,
Which the Everlasting brought upon them.
11 “With joy I nourished them;
But sent them away with weeping and mourning.
12 “Let no man rejoice over me, a widow, and
forsaken by many,
Who for the sins of my children am left laid waste;
Because they departed from the Torah of Elohim.
13 “They did not know His Torot, nor walk in the Way
of His Commands,
Nor trod in the paths of discipline in His
righteousness.
14 “Let those who dwell around Tsiyon come,
And remember the captivity of my sons and
daughters,
Which the Everlasting has brought upon them.
15 “For He has brought a nation upon them from afar,
A shameless nation, and of a foreign language,
Who neither revered old men, nor shown compassion
to children.
16 “These have carried away the dearly beloved
children of the widow,
And left she who was alone lying waste without
daughters.
17 “But how shall I help you?
18 “For He who brought these plagues upon you
delivers you from the hands of your enemies.
19 “Go your way, O my children, go your way;
For I am left laid waste!
20 “I have put off the garments of peace,
And put upon myself the sackcloth of my prayer.
I cry to the Everlasting in my days.

- 21 "Be of good cheer O my children,
Cry unto אֱלֹהִים, and He shall deliver you from the
strength and hand of your enemies.
- 22 "For my expectancy is in the Everlasting, that He
shall save you;
And joy has come to me from the Qadosh One,
Because of the kindness which shall soon come to
you from the Everlasting, our Saviour.
- 23 "For I sent you out with mourning and weeping,
But Elohim shall give you to me again with joy and
gladness forever.
- 24 "For as the neighbours of Tsiyon have seen your
captivity:
So shall they soon see your salvation from our
Elohim,
Which shall come upon you with great esteem, and
brightness of the Everlasting.
- 25 "My children, patiently endure the wrath that has
come upon you from Elohim;
For your enemy has persecuted you;
But shortly you shall see his destruction,
And shall tread upon his neck.
- 26 "My delicate ones have gone rough ways,
And were taken away as a flock caught by the
enemy.
- 27 "Be of good comfort, O my children, and cry unto
Elohim;
For you shall be remembered by He who brought
these upon you.
- 28 "For as it was your heart to go astray from Elohim;
So, being returned, seek Him ten times more.
- 29 "For He who has brought these plagues upon you,
Brings you everlasting joy with your deliverance."
- 30 Take courage, O Yerushalayim;
For He who gave you that name shall comfort you.
- 31 Those who afflicted you, and rejoiced at your fall
are wretched.

32 The cities that your children served are wretched.
She who received your sons is wretched.

33 For as she rejoiced at your ruin, and was glad of
your fall;

So she shall be grieved when she is laid waste.

34 For I shall take away the rejoicing of her great
crowd,

And her pride shall be turned into mourning.

35 For long lasting fire shall come upon her from the
Everlasting;

And she shall be a dwelling of demons for a long
time.

36 O Yerushalayim, look around you toward the East,
And see the joy that comes to you from Elohim.

37 See, your sons come, whom you sent away,
They come gathered together from the east to the
west by the word of the Qadosh One,
Rejoicing in the esteem of Elohim.

5 O Yerushalayim, put off the garment of mourning
and affliction,

And put on the comeliness of the esteem that comes
from Elohim forever.

2 Throw around yourself a double garment of the
righteousness which comes from Elohim;
And put a crown of the esteem of the Everlasting on
your head.

3 For Elohim shall show your brightness to every
land under the shamayim.

4 For your name shall forever be called by Elohim:
'The Peace of Righteousness,' and 'The Esteem of
Worship of Elohim.'

5 Arise, O Yerushalayim, and stand on high,
And look out toward the east, and see your children
gathered from the west to the east by the word of
the Qadosh One,

Rejoicing in the remembrance of Elohim.

- 6 For they departed from you on foot, and were led
away by their enemies;
But Elohim brings them to you exalted with esteem,
As children of the reign.
- 7 For Elohim has appointed every high hill, and
longstanding mountains to be thrown down,
And valleys filled up, to make the ground even,
That Yisra'el may go safely in the esteem of Elohim,
- 8 And even the forests and every sweet smelling
tree,
Shall shade Yisra'el at the command of Elohim.
- 9 For Elohim shall lead Yisra'el with joy in the light
of His esteem,
With the kindness and righteousness that comes from
Him.

LETTER OF YIRMEYAHU

יַעֲזָב זְרָרְיָהוּ מִכְתָּב יִרְמְיָהוּ

6 A copy of a letter, which Yirmeyahu sent to those who were to be led captive into Babel by the sovereign of the Babelians, to make known to them, as it was commanded him by Elohim:

2 Because of the sins which you have committed before Elohim, you shall be led away captives into Babel by Nebukadnetstsar sovereign of Babel.

3 Therefore when you have come to Babel, you shall remain there many years - for a long time - seven generations; and after that I shall bring you away from there in peace.

4 Now in Babel you shall see mighty ones of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that you by no means be like foreigners, neither be afraid of them, when you see the multitude before them and behind them, worshipping them.

6 But say in your hearts, "O אֱלֹהֵינוּ, we must worship You."

7 For My Messenger is with you, and I Myself look after your beings.

8 As for their tongue; it is carved by the workman, and they themselves are gilded and overlaid with silver; yet they are false, and cannot speak.

9 And taking gold, as though for a maiden that loves finery, they make crowns for the heads of their mighty ones.

10 Sometimes the priests also take gold and silver from their mighty ones, and bestow it upon themselves,

11 also giving some to the common whores - and adorn them as men with garments - mighty ones of silver, and mighty ones of gold, and wood.

12 Yet these mighty ones cannot save themselves from moth and rust, though they are covered with purple robes.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And that which cannot put to death he who offends it, holds a sceptre, as though it were a judge of the land.

15 It also has in its right hand a dagger and an axe, but cannot deliver itself from battle and thieves.

16 By this they are known to be no mighty ones; therefore do not fear them.

17 For as a vessel that a man uses is worth naught when it is broken; even so it is with their mighty ones. When they are put up in the temple, their eyes are full of dust through the feet of those who come in.

18 And as the doors are secured on every side against he who offends the sovereign, as though sentenced to death; even so the priests secure their temples with doors, with locks and bars, lest their mighty ones be plundered by robbers.

19 They light them candles, even more than for themselves, of which they cannot see one.

20 They are as one of the beams of the temple, yet it is said their hearts are gnawed upon by creeping creatures out of the earth; but when they eat them and their garments, they do not feel it.

21 Their faces are blackened by the smoke that comes out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and also the cats.

23 By this you may know that they are no mighty ones; therefore do not fear them.

24 Despite the gold that is around them to make them lovely, unless they wipe off the tarnish, they shall not shine; for neither did they feel it when they were moulded.

25 Those in which there is no breath are bought for a very high price.

26 They are borne upon shoulders, having no feet; thereby they declare to men that they are of no worth.

27 Those who serve them are also ashamed; for if they fall to the ground at any time, they cannot rise up again by themselves. Nor if one puts them upright, could they move by themselves. Neither, if they are bowed down, could they make themselves straight; but they put gifts before them as to dead men.

28 As for that which is offered to them, their priests sell and misuse; similarly their wives preserve some of it in salt; but to the poor and helpless they give none of it.

29 Women in monthly separation and women in childbirth eat their offerings; by these you know that they are not mighty ones. Do not fear them.

30 For how could they be called mighty ones? For women place meat before the mighty ones of silver, gold, and wood.

31 And the priests sit in their temples, having their garments torn, and their heads and beards shaven, and their heads bare.

32 They roar and cry before their mighty ones, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one does to them or good, they are not able to repay it; they could neither appoint a sovereign, nor put him down.

35 In like manner, they neither give wealth nor silver; though a man makes a vow to them, and does not guard it, they do not require it.

36 They save no man from death, nor deliver the weak from the mighty.

37 They do not restore sight to a blind man, nor help any man in his distress.

38 They show no kindness to the widow, nor do good to the fatherless.

39 Their mighty ones of wood, and which are overlaid with gold and silver, are like the stones that are hewn out of the mountain; those who worship them shall be put to shame.

40 How should a man then think and say that they are mighty ones, when even the Kasdites themselves shame them?

41 For if they shall see one dumb who cannot speak, they bring him and entreat Běl that he might speak, as though it were able to understand.

42 Yet they cannot understand this themselves, and leave them; for they have no knowledge.

43 The women with cords about them also sit in the byways, burning bran for perfume; but if any of them, drawn by some that passes by, lies with him, she reproaches her companion, that she was not thought as worthy as herself, nor her cord broken.

44 Whatever is done by them is false; how is it then even thought or said that they are mighty ones?

45 They are made by carpenters and goldsmiths; they are no other than what the workmen wants them to be.

46 And they themselves who made them do not live long; how could those which are made by them be mighty ones?

47 For they left lies and reproaches to those who come after.

48 For when any battle or plague comes upon them, the priests consult with themselves, where they might hide with them.

49 How then do men not perceive that they are not mighty ones, which neither save themselves from battle, nor from plague?

50 For seeing they are only of wood, and overlaid with silver and gold, it shall be known after this that they are false.

51 And it shall clearly appear to all nations and sovereigns that they are not mighty ones, rather the works of men's hands, and that there is no work of Elohim in them.

52 Who then does not know that they are not mighty ones?

53 For neither do they appoint a sovereign in the land, nor give rain to men.

54 Neither could they judge their own cause, nor are they able to correct a wrong; for they are as crows between the shamayim and earth.

55 So when fire falls upon the house of mighty ones of wood, or overlaid with gold or silver, their priests shall flee away and escape; but they themselves shall be burned up like timbers.

56 And they cannot withstand any sovereign or enemies; how is it then thought or said that they are mighty ones?

57 Neither are those mighty ones of wood and overlaid with silver or gold able to escape from either thieves or robbers.

58 Whose gold, and silver, and garments with which they are clothed are taken by those who are strong, and go away with it all; nor are they able to help themselves.

59 Therefore it is better to be a sovereign that shows his strength, or even a useful vessel in a house, which the owner has use of, than such false mighty ones; or to be a door in a house, to guard such objects within, than such false mighty ones; or a column of wood in a palace, than such false mighty ones.

60 For sun, moon, and stars, being bright and sent to do their service, are obedient.

61 In like manner the lightning when it breaks is easy to be seen; and after the same manner the wind blows in every land.

62 And when Elohim commands the clouds to go over the whole world, they do as they are ordered.

63 And the fire sent from above to consume hills and woods does as it is commanded; but these are like them neither in appearance nor power.

64 Therefore it is neither to be supposed nor said that they are mighty ones, seeing they are neither able to judge causes, nor to do good to men.

65 Knowing therefore that they are not mighty ones, do not fear them,

66 for they neither curse nor barak^u sovereigns;

67 neither they show signs in the shamayim among the gentiles, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they; for they move under cover and help themselves.

69 It is then by no means apparent to us that they are mighty ones; therefore do not fear them.

70 For as a scarecrow in a garden of cucumbers guards naught; so are their mighty ones of wood, laid over with silver and gold.

71 And likewise their mighty ones of wood, and laid over with silver and gold, are like a thornbush in an orchard, on which every bird perches; as also like a dead body, that is cast into the darkness.

72 And you shall know them to be non mighty ones by the bright purple that rots upon them; and they themselves afterward shall be consumed, and shall be a reproach in the land.

73 Better therefore is the righteous man that has no idols; for he shall be far from reproach.

PRAYER OF MENASHSHEH

אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ תְּפִילָה מִנַּשֶּׁשֶׁה

1 O אֱלֹהֵינוּ, Ēl Shaddai of our fathers, Abraham, Yitshaq, and Ya'aqob, and of their righteous seed; who has made the shamayim and earth, with all its adornment; who has bound the sea by the word of Your Command; who has shut up the deep, and sealed it by Your awesome and esteemed Name; whom all men revere, and tremble before Your power. For the greatness of Your esteem is not able to be borne, and Your threatening wrath toward sinners is unbearable; but Your kind promise is immeasurable and unsearchable. For You are the Most High Ēl, of great compassion, patient, very kind, and grieves of the evils of men. You, O אֱלֹהֵינוּ, according to Your great goodness have promised repentance and forgiveness to those who have sinned against You, and from Your infinite kindnesses have appointed repentance to sinners, that they may be saved. You therefore, O אֱלֹהֵינוּ, who is Elohim of the righteous, have not appointed repentance to the righteous, as to Abraham, and Yitshaq, and Ya'aqob, who have not sinned against You; but You have appointed repentance to me who is a sinner; for I have sinned above the number of the sands of the sea. My transgressions, O אֱלֹהֵינוּ, are multiplied! My transgressions are multiplied, and I am not worthy to look and see the height of the shamayim for the multitude of my wickednesses. I am bowed down with many iron bands, so that I am unable to lift up my head, neither have any release, for I have provoked Your wrath, and done wickedness before You. I did not do Your desire, neither have I kept Your Commands. I have put up abominations, and have many stumblings. Now therefore I bow the knee of my heart, asking You for favour. I have sinned, O אֱלֹהֵינוּ, I have sinned, and I acknowledge my wickednesses. Therefore, I humbly ask You, forgive me, O אֱלֹהֵינוּ, forgive me, and do not destroy me in my wickedness.

Do not be wroth with me forever, by reserving displeasure for me; neither condemn me to the lower parts of the earth. For You are Elohim, even the Elohim of those who repent, and in me You shall show all Your goodness; for You shall save me, who is unworthy, according to Your great kindness. Therefore I shall praise You forever all the days of my life. For all the powers of the shamayim praise You, and Yours is the esteem forever and ever. Aměn.

PRAYER OF AZARYAH

תפילה אַזַּרְיָה אַזַּרְיָה אַזַּרְיָה

- 1 And they walked in the midst of the fire, praising Elohim, and berak̄ah אַזַּרְיָה.
- 2 Then Azaryah stood up, and prayed in this way: and opening his mouth in the midst of the fire said,
- 3 “Baruk̄ are You, O אַזַּרְיָה Elohim of our fathers! Your Name is worthy to be praised and esteemed forever,
- 4 for You are righteous in all that You have done to us. Indeed, all Your works are true, Your Ways are right, and all Your Right-Rulings are truth.
- 5 “In all that You have brought upon us, and upon the qodesh city of our fathers, even Yerushalayim, You have executed true judgment; for according to truth and Right-Ruling You brought all these matters upon us because of our sins.
- 6 “For we have sinned and done wickedly, departing from You.
- 7 “In all matters we have trespassed, and not obeyed Your Commands, nor guarded them, neither done as You have Commanded us, that it might be well with us.
- 8 “Therefore all that You have brought upon us, and every matter that You have done to us, You have done in true right-ruling.
- 9 “And You delivered us into the hands of lawless enemies, most hateful forsakers of Elohim, and to an unrighteous sovereign, and the most wicked in all the earth.
- 10 “And now, we cannot open our mouths; we have become a shame and a reproach to Your servants, and to those who worship You.
- 11 “Yet do not deliver us up completely, for Your Name’s sake, neither annul Your Covenant!
- 12 “And do not cause Your kindness to depart from us, for the sake of Abraham Your beloved, for the sake of Your servant Yitshaq, and for the sake of Your qodesh one Yisra’el;

13 to whom You have spoken and promised, that You would multiply their seed as the stars of the shamayim, and as the sand that lies upon the seashore.

14 “For we, O אֱלֹהִים, have become less than any nation, and are held under this day in all the earth because of our sins.

15 “Neither is there at this time prince, or nabi, or leader, or burnt offering, or slaughtering, or offering, or incense, or place to slaughter before You, and to find favour.

16 “Nevertheless in a repentant heart and a humble spirit let us be accepted.

17 “As in the burnt offerings of rams and bulls, and as in ten thousand fat of lambs; so let our slaughtering be in Your sight this day, and grant that we may follow You completely; for those who put their trust in You shall not be put to shame.

18 “And now, we follow You with all our heart, we revere You, and seek Your face.

19 “Do not put us to shame, but deal with us according to Your favour, and according to Your many kindnesses.

20 “Deliver us also according to Your marvellous works, and give esteem to Your Name, O אֱלֹהִים, and let all those who do evil to Your servants be put to shame;

21 “And let them be put to shame in all their strength and might, and let their strength be broken.

22 “And let them know that You are Elohim. The only Elohim! And esteemed over all the earth!”

23 And the sovereign’s servants, that put them in, did not cease heating the oven with resin, pitch, tow, and kindling,

24 so that the flame gushed out above the furnace forty-nine ammah.

25 And it passed through, and burned those Kasdites found around the furnace.

26 But the Messenger of אֱלֹהִים came down into the oven together with Azaryah and his friends, and smote the flame of the fire out of the oven,
 27 and made the middle of the furnace as though it were a moist whistling wind, so that the fire did not touch them at all, neither harm nor troubled them.
 28 Then the three, with one voice, praised, esteemed, and baruk, Elohim in the furnace, saying:
 29 Baruk are You, O אֱלֹהִים Elohim of our fathers;
 And to be praised and exalted above all forever.
 30 And baruk is Your esteemed and qodesh Name;
 And to be praised and exalted above all forever.
 31 Baruk are You in the Hēykal of Your qodesh esteem;
 And to be praised and esteemed above all forever.
 32 Baruk are You that see the depths, and sit upon the kerubim;
 And to be praised and exalted above all forever.
 33 “Baruk are You on the esteemed throne of Your reign;
 And to be praised and esteemed above all forever.
 34 Baruk are You in the expanse of the shamayim;
 And to be praised and esteemed above all forever.
 35 Baruk אֱלֹהִים all you works of אֱלֹהִים;
 Praise and exalt Him above all forever,
 36 Baruk אֱלֹהִים you shamayim;
 Praise and exalt Him above all forever.
 37 Baruk אֱלֹהִים you messengers of אֱלֹהִים;
 Praise and exalt Him above all forever.
 38 Baruk אֱלֹהִים all waters that are above the shamayim;
 Praise and exalt Him above all forever.
 39 Baruk אֱלֹהִים all powers of אֱלֹהִים;
 Praise and exalt Him above all forever.
 40 Baruk אֱלֹהִים sun and moon;
 Praise and exalt Him above all forever.
 41 Baruk אֱלֹהִים stars of the shamayim;
 Praise and exalt Him above all forever.

- 42 Barak_ך אִתְּךָ every shower and dew;
Praise and exalt Him above all forever.
- 43 Barak_ך אִתְּךָ all winds;
Praise and exalt Him above all forever,
- 44 Barak_ך אִתְּךָ fire and heat;
Praise and exalt Him above all forever.
- 45 Baruk_ך אִתְּךָ winter and summer;
Praise and exalt Him above all forever.
- 46 Barak_ך אִתְּךָ dews and storms of snow;
Praise and exalt Him above all forever.
- 47 Barak_ך אִתְּךָ nights and days;
Praise and exalt Him above all forever.
- 48 Barak_ך אִתְּךָ light and darkness;
Praise and exalt Him above all forever.
- 49 Barak_ך אִתְּךָ ice and cold;
Praise and exalt Him above all forever.
- 50 Barak_ך אִתְּךָ frost and snow;
Praise and exalt Him above all forever.
- 51 Barak_ך אִתְּךָ lightnings and clouds;
Praise and exalt Him above all forever.
- 52 O let the earth barak_ך אִתְּךָ;
Praise and exalt Him above all forever.
- 53 Barak_ך אִתְּךָ you mountains and small hills;
Praise and exalt Him above all forever.
- 54 Barak_ך אִתְּךָ all matters that grow in the earth;
Praise and exalt Him above all forever.
- 55 Barak_ך אִתְּךָ you mountains;
Praise and exalt Him above all forever.
- 56 Barak_ך אִתְּךָ you seas and rivers;
Praise and exalt Him above all forever.
- 57 Barak_ך אִתְּךָ you fish, and all that move in the
waters;
Praise and exalt Him above all forever.
- 58 Barak_ך אִתְּךָ all you birds of the shamayim;
Praise and exalt Him above all forever.
- 59 Barak_ך אִתְּךָ all you beasts and cattle;
Praise and exalt Him above all forever.
- 60 Barak_ך אִתְּךָ you children of men;
Praise and exalt Him above all forever.

- 61 Barakֹּ אֱלֹהֵינוּ O Yisra'ël;
Praise and exalt Him above all forever.
- 62 Barakֹּ אֱלֹהֵינוּ you kohenim of אֱלֹהֵינוּ;
Praise and exalt Him above all forever.
- 63 Barakֹּ אֱלֹהֵינוּ you servants of אֱלֹהֵינוּ;
Praise and exalt Him above all forever.
- 64 Barakֹּ אֱלֹהֵינוּ you spirits and beings of the
righteous;
Praise and exalt Him above all forever.
- 65 Barakֹּ אֱלֹהֵינוּ you qodesh and humble men of
heart;
Praise and exalt Him above all forever.
- 66 Barakֹּ אֱלֹהֵינוּ Ḥananyah, Azaryah, and Misha'ël;
Praise and exalt Him above all forever:
For He has delivered us from Gëy-Hinnom, and
saved us from the hand of death,
And delivered us out of the midst of the furnace and
burning flame:
Even out of the midst of the fire He has delivered us.
- 67 O give thanks to אֱלֹהֵינוּ, because He shows favour:
For his kindness endures forever.
- 68 O all you that worship אֱלֹהֵינוּ, barakֹּ the Elohim of
mighty ones;
Praise Him, and give Him thanks;
For His kindness endures forever.

BĚL AND THE DRAGON

בל והדרקון

14 And Sovereign Astuages was gathered to his fathers, and Koresh of Paras received his reign.

2 And Dani'ěl spoke with the sovereign, and was esteemed above all his friends.

3 Now the Babelians had an idol, called Běl, and every day there was spent upon it: twelve large measures of fine flour, and forty sheep, and six vessels of wine.

4 And the sovereign revered it and went daily to worship it, but Dani'ěl worshipped his own Elohim. And the sovereign said to him, "Why do you not worship Běl?"

5 Who answered and said, "Because I do not worship idols made with hands, but the living Elohim, who has created the shamayim and the earth, and reigns over all flesh."

6 Then the sovereign said to him, "Do you not think that Běl is a living mighty one? Do you not see how much he eats and drinks every day?"

7 Then Dani'ěl smiled, and said, "O sovereign, do not be deceived; for this is but clay within, and bronze without, and never ate or drank any."

8 So the sovereign was wroth, and called for his priests, and said to them, "If you do not tell me who this is that devours these expenses, you shall die!"

9 "But if you shall prove that Běl devours them, then Dani'ěl shall die; for he has spoken blasphemy against Běl." And Dani'ěl said to the sovereign, "Let it be according to your word."

10 Now there were seventy priests of Běl, besides their wives and children. And the sovereign went with Dani'ěl into the temple of Běl.

11 So the priests of Běl said, "See, we shall go out, but you, O sovereign, place the meat, and prepare the wine, and shut the door firmly and seal it with your own signet.

12 "And tomorrow when you come in, if you do not find that all has been eaten up, we shall suffer death, or else Dani'ěl, who speaks falsely against us."

13 But they gave little regard, for under the table they had made a secret entrance, by which they entered in continually, and ate these.

14 So when they had gone out, the sovereign placed food before Běl. Now Dani'ěl had commanded his servants to bring ashes, and they scattered them throughout the whole temple in the presence of the sovereign alone; then they went out, and shut the door, and sealed it with the sovereign's signet, and so departed.

15 Now in the night, the priests came with their wives and children, as was their habit, and ate and drank all.

16 And it came to be in the morning, the sovereign arose, and Dani'ěl with him.

17 And the sovereign said, "Dani'ěl, are the seals whole?" And he said, "Yes, O sovereign, they are whole."

18 And as soon as he had opened the door, the sovereign looked upon the table, and cried with a loud voice, "You are great, O Běl, and in you is no deceit at all!"

19 Then Dani'ěl laughed, and held the sovereign that he should not go in, and said, "See now the pavement, and note well whose footsteps are there."

20 And the sovereign said, "I see the footsteps of men, women, and children." And then the sovereign was wroth,

21 and took the priests, with their wives and children, who showed him the secret doors, where they came in, and ate that which was on the table.

22 Therefore the sovereign slew them, and gave Běl over to Dani'ěl's authority, who destroyed it and its temple.

23 And in that same place there was a great dragon, which those of Babel worshipped.

24 And the sovereign said to Dani'ěl, "Shall you also say that this is of bronze? See, he lives, he eats and drinks. You cannot say that he is no living mighty one; therefore worship him."

25 Then Dani'ěl said to the sovereign, "I worship אֱלֹהִים my Elohim; for He is the living Elohim.

26 "But allow me, O sovereign, and I shall slay this dragon without sword or staff." And the sovereign said, "I allow you."

27 Then Dani'ěl took pitch and fat and hair, and boiled them together, and made lumps from it. This he put in the dragon's mouth, and so the dragon burst open. And Dani'ěl said, "See, these are the mighty ones you worship."

28 When those of Babel heard this, they were greatly enraged, and conspired against the sovereign, saying, "The sovereign has become a Yahuḏi, and he has destroyed Běl. He has slain the dragon, and put the priests to death."

29 So they came to the sovereign, and said, "Give us Dani'ěl, or else we shall destroy you and your house!"

30 Now when the sovereign saw that they pressed him greatly, being compelled, he handed Dani'ěl over to them,

31 who threw him into the lions' den, where he was six days.

32 And in the den there were seven lions, and every day they had given them two carcasses of two sheep; which then were not given to them, with the intent they would devour Dani'ěl.

33 Now there was among the Yahuḏim, a nabi called Ḥabaqquq, who had made stew, and had broken

bread in a bowl, and was going to the field, to take it to the reapers.

34 But the messenger of אֱלֹהִים said to Ḥabaqquq, “Go, carry the dinner that you have into Babel to Dani’ël, who is in the lions’ den.”

35 But Ḥabaqquq said, “Master, I never saw Babel; neither do I know where the den is.”

36 Then the messenger of אֱלֹהִים took him by the head, and carried him by the hair of his head, and through the power of His Ruah placed him in Babel over the den.

37 And Ḥabaqquq cried, saying, “O Dani’ël, Dani’ël! Take the meal which Elohim has sent you.”

38 And Dani’ël said, “You have remembered me, O Elohim, neither have You forsaken those who seek You and love You.”

39 So Dani’ël arose, and ate, and the messenger of אֱלֹהִים immediately placed Ḥabaqquq in his own place again.

40 On the seventh day the sovereign went to mourn for Dani’ël, but when he came to the den, he looked in, and see, Dani’ël was sitting!

41 Then the sovereign cried out with a loud voice, saying, “Great is אֱלֹהִים, Elohim of Dani’ël, and there is none other besides Him!”

42 And he pulled him out, and threw those who were the cause of his destruction into the den, and they were devoured in a moment before his face.

SHOSHANNAH

שׁוֹשַׁנָּה אִיִּזְרָאֵל

- 1 There dwelt a man in Babel, called Yoyaqim,
 2 and he took a wife, whose name was Shoshannah,
 the daughter of Hilqiyahu, a very lovely woman, and
 one that revered אִיִּזְרָאֵל.
- 3 Her parents were also righteous, and taught their
 daughter according to the Torah of Mosheh.
- 4 Now Yoyaqim was a very wealthy man, and had a
 lovely garden adjoining his house, and the Yahudim
 came to him because he was more esteemed than all
 others.
- 5 The same year two of the elders of the people were
 appointed to be judges, of whom אִיִּזְרָאֵל said,
 “Wickedness came from Babel from elders who were
 judges, who were supposed to govern the people.”
- 6 These were often at Yoyaqim’s house, and all that
 had any matter of law came to them.
- 7 Now when the people departed at noon,
 Shoshannah went into her husband’s garden to walk.
- 8 And the two elders saw her going in every day, and
 walking, therefore their lust was inflamed toward her.
- 9 And they perverted their own mind, and turned
 away their eyes, that they might not look to the
 shamayim, nor remember righteous Right-Rulings.
- 10 And although they both were smitten with her love,
 they dared not show one another his grief,
- 11 for they were ashamed to admit their lust, that they
 desired to have to do with her.
- 12 Even so, they watched diligently from day to day to
 see her.
- 13 And the one said to the other, “Let us now go home,
 for it is mealtime.”
- 14 So when they were gone out, they parted from one
 another, but turning back again they came to the same
 place. And after that they had asked one another the
 cause, they acknowledged their lust. They then both

appointed a time together, when they might find her alone.

15 And it came to be, as they watched for an opportune time, she went in as before with only two female servants, and she desired to wash herself in the garden, for it was hot.

16 And there was no one there except the two elders, that had hidden themselves, watching her.

17 Then she said to her female servants, "Bring me oil and washing balm, and shut the garden doors, that I may wash myself."

18 And they did as she asked them, and shut the garden doors, and went out themselves at private doors to fetch that which she had commanded them; but they did not see the elders, because they were hidden.

19 Now when the female servants had gone out, the two elders rose up, and ran to her, saying,

20 "See, the garden doors are shut, so that no one see us, and we are in love with you; therefore consent to us, and lie with us.

21 "If you shall not, we shall witness against you, that a young man was with you, and that is why you sent away your female servants from you."

22 Then Shoshannah sighed, and said, "I am trapped on every side; for if I do this deed, it is death unto me; and if I do not do it I cannot escape your hands.

23 "It is better for me to fall into your hands, and not do it, than to sin in the sight of אלהים."

24 With that Shoshannah cried with a loud voice, and the two elders cried out against her.

25 Then the one ran, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at the private door, to see what was done to her.

27 But when the elders had spoken their words, the servants were greatly ashamed, for there was never such a report made of Shoshannah.

28 And it came to be the next day, when the people were assembled to her husband Yoyaqim, the two elders also came full of evil intentions against Shoshannah to put her to death,

29 and said before the people, "Send for Shoshannah, the daughter of Hilqiyahu, Yoyaqim's wife." And so they sent.

30 So she came with her father and mother, her children, and all her relatives.

31 Now Shoshannah was a very delicate woman, and lovely to look at.

32 And these wicked men commanded to uncover her face - for she was covered - that they might be filled with her loveliness.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she, weeping, looked up toward the shamayim, for her heart trusted in אֱלֹהִים.

36 And the elders said, "As we walked in the garden alone, this woman came in with two female servants, and shut the garden doors, and sent the female servants away.

37 "Then a young man, who was hid there, came to her, and lay with her!

38 "Then we that stood in a corner of the garden, seeing this wickedness, ran toward them.

39 "And when we saw them together, we could not hold the man, for he was stronger than we, and opened the door, and leaped out.

40 "But having taken this woman, we asked who the young man was, but she would not tell us! These matters we do witness."

41 Then the assembly believed them, as they were the elders and judges of the people; so they condemned her to death.

42 Then Shoshannah cried out with a loud voice, and said, "O everlasting Elohim, who knows the secrets, and knows all before they come to be.

43 “You know that they have borne false witness against me, and, see, I must die; whereas I never did such matters as these men have maliciously devised against me!”

44 And אִיִּזְרָאֵל heard her voice.

45 Therefore when she was led to be put to death, אִיִּזְרָאֵל raised up the qodesh spirit of a young man whose name was Dani’ël,

46 who cried with a loud voice, “I am clear from the blood of this woman!”

47 Then all the people turned toward him, and said, “What do you mean by these words that you have spoken?”

48 So he, standing in the midst of them said, “Are you such fools, you sons of Yisra’ël, that without examination or knowledge of the truth you have condemned a daughter of Yisra’ël?

49 “Return again to the place of judgment, for they have borne false witness against her.”

50 Therefore all the people turned again in haste, and the elders said to him, “Come, sit down among us, and show us, seeing Elohim has given you the esteem of an elder.”

51 Then Dani’ël said to them, “Put these two aside, one far from another, and I shall examine them.”

52 So when they were put apart, one from another, he called one of them, and said to him, “O you that have grown old in wickedness, now your sins which you have committed previously have come to light.

53 “For you have pronounced false judgment and have condemned the innocent and have let the guilty go free; although אִיִּזְרָאֵל says, ‘The innocent and righteous you shall not slay.’

54 “Now then, if you have seen her, tell me under what tree you saw them joining together?” Who answered, “Under a mastic tree.”

55 And Dani’ël said, “Very well. You have also lied against your own head. For even now the messenger

of Elohim has received the sentence of Elohim to cut you in two.”

56 So he put him aside, and commanded to bring the other, and said to him, “O you seed of Kena’an, and not of Yahudah, loveliness has deceived you, and lust has perverted your heart.

57 “Thus have you dealt with the daughters of Yisra’ël, and they for fear joined with you. But the daughter of Yahudah would not abide your wickedness.

58 “Now therefore tell me, under what tree did you catch them joining together?” Who answered, “Under an evergreen tree.”

59 Then Dani’ël said to him, “Very well. You have also lied against your own head. For the messenger of Elohim waits with the sword to cut you in two, that he may destroy you.”

60 With that, all the assembly cried out with a loud voice, and praised Elohim, who saves those who trust in Him.

61 And they rose up against the two elders, for Dani’ël had convicted them of false witness by their own mouth.

62 And according to the Torah of Mosheh, they did to them such as they had maliciously intended to do to their neighbour, and they put them to death. Thus the innocent blood was saved that very day.

63 Therefore Hilqiyahu and his wife praised Elohim for their daughter Shoshannah, with Yoyaqim her husband, and all their relatives, because there was no dishonesty found in her.

64 From that day onward, Dani’ël was held in high regard in the sight of the people.

HADASSAH

הַדַּסָּה אֶשְׂרָאֵל

10 And Sovereign Ahashwërosh laid compulsory labour on the land and the islands of the sea.

2 And all the acts of his strength and his might, and the exact account of the greatness of Mordeḳai, with which the sovereign made him great, are they not written in the book of the annals of the sovereigns of Maḳai and Paras?

3 For Mordeḳai the Yahuḍi was second to Sovereign Ahashwërosh, and great among the Yahuḍim and pleasing to his many brothers, seeking the good of his people and speaking peace to all his seed.

4 Then Mordeḳai said, "Elohim has done these matters.

5 "For I remember a dream which I saw concerning these matters, and none of them have failed.

6 "A little fountain became a river, and there was light, and the sun, and much water. This river is Estër, whom the sovereign married, and made Sovereigness.

7 "And the two dragons are Haman and I,

8 and the nations are those who were assembled to destroy the name of the Yahuḍim.

9 "And my nation is this Yisra'ël, which cried to Elohim, and were saved! For אֶשְׂרָאֵל has saved His people, and אֶשְׂרָאֵל has delivered us from all those evils, and Elohim has wrought signs and great wonders, which have not been done among the gentiles.

10 "Therefore He has made two lots: one for the people of Elohim, and another for all the gentiles.

11 "And these two lots came at the hour, and time, and day of judgment, before Elohim among all nations."

12 So Elohim remembered His people, and rightly-ruled His inheritance.

13 Therefore those days shall be unto them in the month Aḳar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with

gladness before Elohim, according to their generations forever among His people.

11 In the fourth year of the reign of Ptolemaeus and Cleopatra, Dositheos, who said he was a kohēn and Lēwite, and Ptolemaeus his son, brought this letter of Purim, which they said was the same, and that Lusimakos the son of Ptolemaeus, that was in Yerushalayim, had interpreted it.

2 In the second year of the reign of Artahshashta the great, on the first day of the month Nisan, Mordekai the son of Ya'ir, the son of Shim'i, the son of Qish, of the tribe of Binyamin, had a dream –

3 who was a Yahudi, and dwelt in the city of Shushan, a great man, being an attendant in the sovereign's court.

4 He was also one of the captives, which Nebukadnetstsar the sovereign of Babel carried from Yerushalayim with Yekonyah sovereign of Yahudah, and this was his dream:

5 See, a noise of uproar, with thunder, and earthquakes, and disruption in the land!

6 And, see, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared for battle, that they might fight against the righteous people.

8 And see, a day of darkness and gloom, distress and anguish, affliction and great uproar upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were prepared to perish.

10 Then they cried to Elohim, and upon their cry, as it were from a little fountain, a great flood was made, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the great.

12 Now when Mordekai, who had seen this dream, and what Elohim had determined to do, awoke, he regarded this dream in mind until night, and desired to know it by all means.

12 And Mordeḳai took his rest in the court with Gabatha and Tharra, the two eunuchs of the sovereign, and guards of the palace.

2 And he heard their schemes, and searched out their purposes, and learned that they were about to lay hands upon Artahshashta the sovereign; and so he informed the sovereign of them.

3 Then the sovereign examined the two eunuchs, and after they had confessed it, they were hanged.

4 And the sovereign made a record of these matters, and Mordeḳai also wrote of them.

5 So the sovereign commanded, Mordeḳai to serve in the court, and for this he rewarded him.

6 However, Haman the son of Hammedatha the Agagite, who was great in esteem with the sovereign, sought to torture Mordeḳai and his people because of the two eunuchs of the sovereign.

13 The copy of the letters was this: The great Sovereign Artahshashta writes these matters to the princes and governors that are under him from Hodu to Kush in a hundred and twenty-seven provinces.

2 After I became ruler over many nations and reigned over the whole world, not lifted up with presumption of my authority, but carrying myself always with straightness and kindness, I purposed to settle my subjects continually in a quiet life, and make my reign peaceable, and open for passage to the farthest coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Haman, who excelled in wisdom among us, and was approved for his continual kindness and steadfast trustworthiness, and had the esteem of the second place in the reign,

4 declared to us, that in all nations throughout the world there was scattered a certain malicious people, that had Laws contrary to all nations, and continually despised the commands of sovereigns, so that the

uniting of our reigns, with esteem intended by us would not go forward.

5 Seeing therefore, we understand that these people alone are continually in opposition to all men, differing in the strange manner of their Laws, and evilly disposed toward our reign, working all the evil they may that our reign may not be firmly established;

6 therefore we have commanded that all those who are indicated in writing to you by Haman, who is appointed over the affairs, and is next to us, shall be utterly destroyed by the sword of their enemies, with all their wives and children without any kindness or pity, the fourteenth day of the twelfth month Adar of this present year.

7 That they, who of old and now also are malicious, shall in one day with violence go into the grave, and so, from now on cause our affairs to be well settled, and without trouble.

8 Then Mordekai thought upon all the works of אֱלֹהִים, and made his prayer to Him,

9 saying, “O Adonai אֱלֹהִים, the Sovereign Almighty! For the whole world is in Your power, and if You have appointed to save Yisra’el, there is none that disputes You.

10 “For You have made the shamayim and earth, and all the wonders under the shamayim.

11 You are Adon of all, and there is none that resists You, who is אֱלֹהִים!

12 “You know all, and You know, אֱלֹהִים, that it was neither in contempt nor pride, nor for any desire of esteem, that I did not bow down to proud Haman.

13 “For I could have been content for the salvation of Yisra’el to kiss the soles of his feet with kindness.

14 “But I did this, that I might not prefer the esteem of man above the esteem of Elohim; neither shall I worship any but You, O Elohim, neither shall I do it in pride.

15 “And now, O אֱלֹהִים Elohim and Sovereign, spare Your people, for their eyes are upon us to bring us to

naught! Indeed, they desire to destroy the inheritance, that has been Yours from the beginning.

16 “Do not despise the portion, which you have delivered out of Mitsrayim for Yourself.

17 “Hear my prayer, and be kind to Your inheritance. Turn our sorrow into joy, that we may live, O אֱלֹהִים, and praise Your Name, and do not destroy the mouths of those who praise you, O אֱלֹהִים.”

18 All Yisra'ël likewise cried most earnestly to אֱלֹהִים, because their death was before their eyes.

14 Sovereigness Estër also, being in fear of death, came to אֱלֹהִים,

2 and laid aside her splendid apparel, and put on the garments of anguish and mourning. And instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed to אֱלֹהִים Elohim of Yisra'ël, saying, “O Adonai, You alone are our Sovereign. Help me, an empty woman, who has no helper but You;

4 for my danger is at my hand!

5 “From my youth I have heard in the tribe of my family that You, O אֱלֹהִים, took Yisra'ël from among all people, and our fathers from all their forefathers, for an inheritance forever, and you have performed whatever You promised them.

6 “And now we have sinned before You. Therefore You have given us into the hands of our enemies,

7 because we worshipped their mighty ones. O אֱלֹהִים, You are righteous!

8 “Nevertheless it does not satisfy them that we are in bitter captivity; but they have vowed to their idols

9 that they shall abolish that which You have established with Your mouth, and destroy Your inheritance and stop the mouth of those who praise You, and quench the esteem of Your House and of Your altar.

10 “And open the mouths of the gentiles to give the praises to their idols, and to exalt a fleshly sovereign forever.

11 “O אֱלֹהִים, do not give Your sceptre to those who are naught, and do not let them laugh at our fall; but turn their scheme upon themselves, and make an example of he who has begun this against us.

12 “Remember O אֱלֹהִים, make Yourself known in the time of our affliction, and give me boldness, O Sovereign of the nations, and Adon of all power.

13 “Give me eloquent speech in my mouth before the lion; turn his heart to hate he who fights against us, that there may be an end of him and of all that are like-minded as him.

14 “But deliver us with Your hand, and help me, who is abandoned, and who has no other help but You.

15 “You know all, O אֱלֹהִים; You know that I hate the esteem of the unrighteous, and abhor the bed of the uncircumcised and of all the gentiles.

16 “You know my need; for I abhor the sign of my high estate, which is upon my head in the days in which I show myself, and that I abhor it as a menstrual cloth, and that I do not wear it when I am alone by myself,

17 and that your female servant has not eaten at Haman’s table, and that I have not greatly esteemed the sovereign’s feast, nor drunk the wine of the drink offerings.

18 Neither has Your female servant had any joy since the day that I was brought here to the present, but in You, O אֱלֹהִים, Elohim of Abraham.

19 “You O mighty Elohim above all, hear the voice of the destitute and deliver us out of the hands of the evil-doers, and deliver me from my fear.

15 And on the third day, when she had ended her prayers, she put away her mourning garments, and put on her splendid apparel.

2 And being adorned in esteem, after she had called upon Elohim, who sees all and is Deliverer of all, she took two female servants with her,

3 and she leaned on the one, to carry herself daintily;
4 and the other followed, bearing up her train.

5 And she was tanned through the perfection of her beauty, and her countenance was cheerful and very delightful; but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the sovereign, who sat upon his royal throne, and was clothed with all his splendid robes, all glittering with gold and precious stones; and he was very frightening.

7 Then lifting up his face that shone with splendour, he looked very fiercely upon her. And the Sovereigness fell down, and went pale and fainted, and bowed herself upon the head of the female servant that went before her.

8 Then Elohim changed the spirit of the sovereign into compassion, who in alarm leaped from his throne, and took her in his arms till she came to herself again, and comforted her with loving words and said to her,

9 “Estër, what is the matter? I am your brother, take courage.

10 “Though our law is established, you shall not die. Come near.”

11 And so he held up his golden sceptre, and laid it upon her neck,

12 and embraced her, and said, “Speak to me.”

13 Then she said to him, “I saw you, my master, as a messenger of Elohim, and my heart was troubled for fear of your greatness.

14 “For you are wondrous, master, and your face is full of favour.”

15 And as she was speaking, she fell down from faintness.

16 Then the sovereign was troubled, and all his servants comforted her.

16 The great Sovereign Artahshashta, to the princes and governors of a hundred and twenty-seven provinces from Hodu to Kush, and to all our trustworthy subjects, greetings:

2 For many, the more often they are esteemed with the great bounty of their esteemed princes, the prouder they have grown;

3 and do their best not only to harm our subjects, but not being able to handle wealth, also undertake to do against those who do good to them!

4 And not only take respect away from among men, but also lifted up with the esteemed words of wicked men that were never good, they think to escape the judgment of Elohim, who sees all and hates evil.

5 Also often flattering speech of those who are put in trust to manage the affairs of their friends, has caused many that are in authority to be partakers of innocent blood, and has surrounded them in incurable evils,

6 deceiving with the falsehood and deceit of their evil disposition the innocence and goodness of princes.

7 Now you may see this, as we have declared, not so much by ancient histories, as you may, if you search what has been done evilly of late through the corrupt behaviour of those who are unworthily placed in authority.

8 And we must guard for the time to come, that our reign may be at rest and peaceable for all men,

9 both by changing our purposes, and always rightly ruling that which is evident with more equal proceeding.

10 For Haman, a Makedonian, the son of Hammedatha, being indeed a foreigner of Parasian blood, and far removed from our goodness, and as a foreigner received by us,

11 had obtained the favour that we show toward every nation so much, that he was called 'our father,' and was continually esteemed by all being the second to the sovereign.

12 But he, not upholding his greatness, went about to deprive us of our reign and life;

13 having by many crafty deceits also sought from us the destruction of Mordeḳai, who saved our life, and

continually worked for our good, as well as blameless Estĕr, a member of our reign, with their whole nation.

14 For by these means he thought, finding us lacking friends, to have the reign of Paras transferred to the Makedonians.

15 But we find that the Yahudim, whom this wicked wretch has delivered to utter destruction, are not evildoers, but live by most righteous Laws,

16 and that they are children of the Most High and Almighty, living Elohim, who has appointed the reign both to us and to our forefathers in the most excellent manner.

17 Therefore you shall do well not to put into action the letters sent to you by Haman the son of Hammedatha,

18 for he who was the worker of these matters, has been hanged at the gates of Shushan with all his family - Elohim, who rules over all, speedily rendering vengeance to him according to his deeds.

19 Therefore you shall publish the copy of this letter in all places, that the Yahudim may freely live after their own Laws.

20 And you shall aid them, even the same day, being the thirteenth day of the twelfth month Ađar, that they may be avenged on those, who in the time of their affliction shall assault them.

21 For Ĕl Shaddai has turned the day to joy for them, in which the chosen people should have perished.

22 You shall therefore guard it a high day among your solemn Feasts with all feasting,

23 that both now and hereafter there may be safety for us and the highly respected of Paras. But to those who conspire against us - a remembrance of destruction.

24 Therefore every city and land whatever, which shall not do according to these matters, shall be destroyed without kindness with fire and sword, and shall be made not only impassable for men, but also greatly loathed by wild beasts and birds forever.

1 ESDRAS

א ארזא & ארזא

1 And Yoshiyahu held the Feast of the Pesah in Yerushalayim to his Adon, and offered the Pesah on the fourteenth day of the first month;

2 having appointed the kohenim according to their daily services, being dressed in long garments, in the Hëykal of ארזא.

3 And he spoke to the Lëwites, the qodesh servants of Yisra'ël, that they should qadosh themselves to ארזא, to place the qodesh ark of ארזא in the House that sovereign Shelomoh the son of Dawid had built.

4 And he said, "You shall no longer bear the ark upon your shoulders; now therefore serve ארזא your Elohim, and serve His people Yisra'ël, and prepare yourselves according to your families and clans,

5 according to the order of Dawid the sovereign of Yisra'ël, and according to the splendour of his son Shelomoh. And stand in the Hëykal according to the heads of the families of the Lëwites, who serve in the presence of your brothers the children of Yisra'ël.

6 Slaughter the Pesah in order, and prepare the offerings for your brothers, and guard the Pesah according to the Command of ארזא, which was given to Mosheh."

7 And to the people who were found there, Yoshiyahu gave thirty thousand lambs and young goats, and three thousand calves; these were given to the people from the sovereign's allowance, according to his promise, to the kohenim, and to the Lëwites.

8 And Hilyahu, Zeqaryah, and Yehi'ël, the governors of the Hëykal, gave to the kohenim two thousand six hundred sheep, and three hundred calves for the Pesah.

9 And Yeḳonyah and Shemayah and Nethan'ël his brother and Hashabyah, and Ahi'ël and Yoram, captains over thousands, gave to the Lëwites five

thousand sheep, and seven hundred calves for the Pesah.

10 And when these were done, the kohenim and Lëwites, having the unleavened bread, stood in proper order according to their clans,

11 and according to the nobility of the fathers before the people, to offer to אִיִּזְרָאֵל, as it is written in the Book of Mosheh. And thus they did in the morning,

12 and they roasted the Pesah with fire, as required. As for the slaughterings, they boiled them in bronze pots and cauldrons with a pleasing flavour,

13 and put them before all the people; and afterward they prepared for themselves, and for the kohenim their brothers, the sons of Aharon.

14 For the kohenim offered the fat until evening, and the Lëwites prepared for themselves, and their brothers the kohenim, the sons of Aharon.

15 Also the qodesh singers, the sons of Asaph, were in their service, according to the appointment of Dawid, that is: Asaph, Zeḳaryah, and Yeduthun, who were of the sovereign's servants.

16 And the gatekeepers were at every gate - it was not lawful for any to go from his regular service - for their brothers the Lëwites prepared for them.

17 Thus the matters which pertained to the slaughterings of אִיִּזְרָאֵל were accomplished on that day, that they might hold the Pesah,

18 and offer slaughterings upon the altar of אִיִּזְרָאֵל, according to the command of sovereign Yoshiyahu.

19 So the children of Yisra'ël who were present held the Pesah at that time, and the Feast of Matstsoth seven days;

20 and such a Pesah was not kept in Yisra'ël since the time of the nabi Shemu'ël.

21 Even all the sovereigns of Yisra'ël did not keep such a Pesah as Yoshiyahu, and the kohenim and the Lëwites and the Yahuḏim held with all Yisra'ël who were found dwelling at Yerushalayim.

22 In the eighteenth year of the reign of Yoshiyahu this Pesah was kept.

23 And the works of Yoshiyahu were upright before his Adon with a reverent heart.

24 As for that which came to be in his time, they were written in former times, concerning those who sinned, and acted wickedly against אֱלֹהִים above all people and reigns, and how they grieved Him exceedingly, so that the words of אֱלֹהִים rose up against Yisra'el.

25 Now after all these acts of Yoshiyahu, it came to be that Pharaoh the sovereign of Mitsrayim came to battle at Karkemish on the Perath; and Yoshiyahu went out against him.

26 But the sovereign of Mitsrayim sent to him, saying, "What have I to do with you, O sovereign of Yahudah?

27 I am not sent out against you by אֱלֹהִים Elohim; for my battle is at Perath. And now indeed, אֱלֹהִים is with me. אֱלֹהִים is with me urging me forward. Depart from me, and do not be against אֱלֹהִים."

28 However Yoshiyahu did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the nabi Yirmeyahu spoken by the mouth of אֱלֹהִים;

29 but joined in battle against him in the plain of Megiddo, and the princes came against sovereign Yoshiyahu.

30 Then the sovereign said to his servants, "Carry me away out of the battle; for I am very weak." And immediately his servants took him away out of the battle.

31 Then mounting his second chariot, and being brought back to Yerushalayim, he died and was buried in his father's tomb;

32 and all the Yahudim mourned for Yoshiyahu. Also Yirmeyahu the nabi lamented for Yoshiyahu, and the chief men with the women made lamentation for him to this day. And this was ordained for a law to be done continually in all the nation of Yisra'el.

33 These are written in the Book of the Annals of the sovereigns of Yahudāh, and every one of the acts that Yoshiyahu did, and his esteem and his understanding in the Law of אִיִּזְרָאֵל and that which he had done before and these now reported, are written in the Book of the Sovereigns of Yisra'el and Yahudāh.

34 And the people took Yaho'aḥaz the son of Yoshiyahu, and made him sovereign instead of Yoshiyahu his father, when he was twenty-three years old.

35 And he reigned in Yahudāh and in Yerushalayim three months; and then the sovereign of Mitsrayim removed him from the reign in Yerushalayim.

36 And he placed a tax over the land of a hundred kiḳars of silver and one kiḳar of gold.

37 The sovereign of Mitsrayim also made sovereign Yahoyaḳim his brother sovereign of Yahudāh and Yerushalayim.

38 And Yahoyaḳim imprisoned the nobles, but he seized Tseruyah his brother, and brought him out of Mitsrayim.

39 Yahoyaḳim was twenty-five years old when he was made sovereign in the land of Yahudāh and Yerushalayim; and he did evil before אִיִּזְרָאֵל.

40 Therefore Nebūḳadnettsar the sovereign of Babel came up against him, and bound him with chains of bronze, and carried him away to Babel.

41 Nebūḳadnettsar also took the qodesh vessels of אִיִּזְרָאֵל, and carried them away, and put them in his own temple at Babel.

42 And those matters that are written concerning him, and of his uncleanness and unrighteousness, are written in the annals of the sovereigns.

43 And Yoyaḳim his son reigned in his place; he was made sovereign being eighteen years old;

44 and he reigned only three months and ten days in Yerushalayim; and did evil before אִיִּזְרָאֵל.

45 So after a year, Nebūkadnetstsar sent and had him brought to Babel along with the qodesh vessels of אֱלֹהִים,

46 and made Tsidqiyahu sovereign of Yahuḏah and Yerushalayim, when he was twenty-one years old; and he reigned eleven years.

47 And he also did evil in the eyes of אֱלֹהִים, and took no heed of the words that were spoken to him by the nabi Yirmeyahu from the mouth of אֱלֹהִים.

48 And after sovereign Nebūkadnetstsar had made him swear by the Name of אֱלֹהִים, he broke his oath, and rebelled; and hardening his neck and his heart, he transgressed the Laws of אֱלֹהִים Elohim of Yisra'el.

49 The governors of the people and of the kohenim also did much against the Laws, and surpassed all the abominations of the other nations, and defiled the Hēykal of אֱלֹהִים, which was qadosh in Yerushalayim.

50 Nevertheless the Elohim of their fathers sent His messenger to call them back, because He spared them and also His Mishkan.

51 But they mocked His messengers; and see, when אֱלֹהִים spoke to them, they mocked His nebi'im

52 so much that He, being wroth with His people for their great unrighteousness, commanded the sovereigns of the Kasdites to come up against them;

53 who slew their young men with the sword, even also within the surroundings of their qodesh Hēykal, and spared neither young man nor maiden, old man nor child among them; for He delivered all into their hands.

54 And they took all the qodesh vessels of אֱלֹהִים, both small and great, with the vessels of the ark of Elohim, and the sovereign's treasures, and carried them away to Babel.

55 As for the House of אֱלֹהִים, they burned it, and broke down the walls of Yerushalayim, and lit her towers on fire.

56 And as for her esteemed objects, they never ceased till they had consumed and brought them all to

naught. And the people that were not slain with the sword, he carried to Babel,

57 who became servants to him and his children, till the Parasians reigned, to fill the Word of אֱלֹהִים spoken by the mouth of Yirmeyahu:

58 “Until the land had enjoyed her Shabbathoth. As long as she lay waste she kept Shabbath, until seventy years were completed.”

2 In the first year of Koresh sovereign of Paras, in order to accomplish the Word of אֱלֹהִים by the mouth of Yirmeyahu,

2 אֱלֹהִים stirred up the spirit of Koresh sovereign of Paras, so that he called out in all his reign, and also put it in writing,

3 saying, “Thus said Koresh sovereign of Paras; אֱלֹהִים of Yisra’el, the Most High Ĕl, has made me sovereign of the whole world,

4 and commanded me to build Him a House at Yerushalayim in Yahudah.

5 “If therefore there are any of you who are of His people, let אֱלֹהִים, even his Adon, be with him, and let him go up to Yerushalayim that is in Yahudah, and build the House of אֱלֹהִים of Yisra’el, for He is אֱלֹהִים who dwells in Yerushalayim.

6 “Whoever then dwells in the places round about, I say, let them help him - those who are his neighbours - with gold and with silver,

7 with gifts, with horses and with cattle, and other goods which have been presented with a vow, for the Hëykal of אֱלֹהִים at Yerushalayim.”

8 Then the chiefs of the families of Yahudah and of the tribe of Binyamin stood up; the kohenim also, and the Lëwites and all those whose heart אֱלֹהִים had moved to go up and to build a House for אֱלֹהִים at Yerushalayim.

9 And those who dwelt round about them helped them in all matters with silver and gold, with horses and cattle, and with very many gifts of a great number whose hearts were stirred up to do so.

10 sovereign Koresh also brought out the qodesh vessels, which Nebukaḏnetstsar had carried away from Yerushalayim, and had put up in his temple of idols.

11 Now when Koresh sovereign of Paras had brought them out, he delivered them to Mithredath his treasurer;

12 And by him they were delivered to Shëshbatstsar the governor of Yahudaḥ.

13 And this was the number of them: one thousand gold cups, and one thousand of silver, twenty-nine silver fire holders, thirty bowls of gold, and two thousand four hundred and ten of silver, and one thousand other vessels.

14 So all the vessels of gold and of silver which were carried away, were five thousand four hundred and sixty-nine.

15 These were brought back by Shëshbatstsar, together with those in captivity, from Babel to Yerushalayim.

16 But in the time of Artahshashta sovereign of Paras Bishlam, and Mithredath, and Tabe'el, and Rehum the governor, and Shimshai the scribe, with others that were in commission with them dwelling in Shomeron and other places, wrote to him against those who dwelt in Yahudaḥ and Yerushalayim these following words:

17 To sovereign Artahshashta our master, your servants - Rehum the governor, and Shimshai the scribe and the rest of their council and the judges that are in Koelë-Suria and Phoinikë.

18 Let it be known to our master the sovereign, that the Yahudim who came up from you to us, having come to Yerushalayim, that rebellious and wicked city, are building the marketplaces, and repairing the walls of it and laying the foundation of the Hëykal.

19 Now if this city and its walls are built up again, they shall not only refuse to give tribute, but also rebel against sovereigns.

20 And because that which pertains to the Hěykal are now in hand, we think it right not to neglect such a matter,

21 but to speak to our master the sovereign, to the intent that, if it be your pleasure, it may be sought out in the books of your fathers;

22 and you shall find in the annals which are written concerning these matters, and shall understand that this city was rebellious, troubling both sovereigns and cities;

23 and that the Yahudim were rebellious, and raised continuous wars; which is the very reason this city was made desolate.

24 Therefore we do now declare unto you, O master the sovereign, that if this city be built again, and its walls rebuilt, you shall no longer have passage into Koěľě-Suria and Phoinikě.

25 Then the sovereign wrote back again to Rehum the governor, to Shimshai the scribe, and to the rest of their companions, and dwellers in Shomeron and Suria and Phoinikě, after this manner:

26 I have read the letter which you have sent to me; therefore I commanded to make diligent search, and it has been found that this city was from the beginning exercising against sovereigns;

27 And the men within were given to rebellion and fighting, and that mighty and harsh sovereigns were in Yerushalayim, who reigned and exacted tributes in Koěľě-Suria and Phoinikě.

28 Now therefore I have commanded to prevent those men from building the city, and take heed that there be no more done in it;

29 and that those wicked workers proceed no further to the annoyance of sovereigns.

30 Then when the letter from sovereign Artahshashta had been read, Rehum and Shimshai the scribe and the rest of their companions hurried to Yerushalayim with a troop of horsemen, and a crowd of people in battle array began to hinder the builders; and the

building of the Hēykal in Yerushalayim ceased until the second year of the reign of Dareyawesh sovereign of Paras.

3 Now when Dareyawesh reigned, he made a great feast for all his subjects and for all his household and for all the princes of Maḡai and Paras,

2 and for all the governors and captains and viceroys that were under him, from Hodu to Kush, in a hundred and twenty-seven provinces.

3 And when they had eaten and drank, and being satisfied had gone home, then Dareyawesh the sovereign went into his bedroom and slept, and soon after awoke.

4 Then three young men who were of the guards that guarded the sovereign personally spoke one to another,

5 “Let each one of us speak a word of that which is strongest, and whose words shall seem wiser than the others, to him shall the sovereign Dareyawesh give great gifts, and great esteem in overcoming;

6 to be clothed in purple, to drink from gold, and to sleep on gold, and a chariot with bridles of gold, and a turban of fine linen, and a chain about his neck.

7 “And he shall sit next to Dareyawesh because of his wisdom, and shall be called a relative of Dareyawesh.”

8 And then every one wrote his words, sealed it, and laid it under the pillow of sovereign Dareyawesh;

9 and said, “When the sovereign has risen, someone shall give him the writings; and of whose side the sovereign and the three princes of Paras shall judge his words to be the wisest, he shall have overcome, as was agreed.”

10 The first wrote: Wine is the strongest.

11 The second wrote: The sovereign is strongest.

12 The third wrote: Women are strongest; but above all, truth shall overcome.

13 Now when the sovereign had risen, they took their writings, and delivered them to him, and so he read them.

14 And having sent, he called all the princes of Paras and Maḡai, and the governors, and the captains, and the viceroys, and the chief officers;

15 and he sat down on the royal seat of judgment; and the writings were read before them.

16 And he said, "Call the young men, and they shall declare their own words." So they were called, and came in.

17 And he said to them, "Speak to us your thoughts concerning the writings." Then the first, who had spoken of the strength of wine, began,

18 and he said, "O you men, how exceedingly strong is wine! It causes all men who drink it to stray.

19 "It makes the mind of the sovereign and of the fatherless child to all be equal; of the slave and the free, of the poor and the wealthy.

20 "It also turns every thought into joy and rejoicing, so that a man remembers neither sorrow nor debt,

21 and it brings wealth to every heart, so that a man remembers neither sovereign nor governor; and it causes to speak of all in coins.

22 "And when they are in their cups, they forget their love to both friends and brothers, and a little after draw out swords.

23 "But when they are from the wine, they do not remember what they have done.

24 "O you men, is not wine, that forces to do this, the strongest?" And when he had so spoken, he remained silent.

4 Then the second, that had spoken of the strength of the sovereign, began to speak:

2 "O you men, do not men who reign over sea and land and all in them excel in strength?

3 "And yet the sovereign is mightier; for he is master of all these, and rules over them, and whatever he commands them they do.

4 “If he commands them to fight, one against the other, they do it; if he sends them out against their enemies, they go, and tear down mountains, walls and towers.

5 “They slay and are slain, but do not disobey the sovereign’s command. If they overcome, they bring all to the sovereign, as well the spoil, and all other matters.

6 “Likewise for those who are not soldiers, and have naught to do with wars, but are farmers; when they have reaped again that which they had sown, they bring it to the sovereign, and compel one another to pay tribute to the sovereign.

7 “And yet he is but one man. If he commands to kill, they kill; if he commands to spare, they spare;

8 “If he commands to smite, they smite; if he commands to destroy, they destroy; if he commands to build, they build;

9 if he commands to cut down, they cut down; if he commands to plant, they plant.

10 “So all his people and his armies obey him; furthermore he lies down, he eats and drinks, and takes his rest,

11 and these keep watch around about him, neither may anyone depart, and do his own business, nor do they disobey him in any matter.

12 “O you men, how should not the sovereign be mightiest, when he is obeyed in such a way?” And he kept silent.

13 Then the third, who had spoken of women, and of the truth - this was Zerubbabel - began to speak:

14 “O you men, it is not the great sovereign, nor the crowd of men, neither is it wine that excels. Who is it then that rules them, or has the rulership over them? Are they not women?

15 “Women have borne the sovereign and all the people that reign by sea and land.

16 “Even from them they have come, and they nourished those who planted the vineyards, from where the wine comes.

17 “These also make garments for men; these bring esteem to men, and without women, men cannot be.

18 “Indeed, and if men have gathered together gold and silver, or any other luxury, do they not love a woman who is lovely in appearance and loveliness?

19 “And letting all those go, do they not gape, and even with open mouth fix their eyes fast on her; and do not all men have more desire for her than for silver or gold, or any luxury whatever?

20 “A man leaves his own father who raised him, and his own land, and clings to his wife.

21 “He does not remain, and remembers neither father, nor mother, nor land, to spend his life with his wife.

22 “By this you also must know that women have rule over you. Do you not labour and toil, and bring and give all to the woman?

23 “Indeed, a man takes his sword, and goes his way to rob and to steal, to sail over the sea and upon rivers,
24 and faces a lion, and goes in the darkness; and when he has stolen, plundered, and robbed, he brings it to his love.

25 “Therefore a man loves his wife better than father or mother.

26 “Indeed, there are many that have lost their minds for women, and become servants for their sakes.

27 “Many also have perished, have strayed, and sinned, for women.

28 “And now do you not believe me? Is not the sovereign great in his power? Do not all countries fear to touch him?

29 “Yet I saw him and Apamě the sovereign’s concubine, the daughter of the admirable Bartakos, sitting at the right hand of the sovereign,

30 and taking the crown from the sovereign's head, and putting it upon her own head; she also struck the sovereign with her left hand.

31 "And yet for all this the sovereign gaped and gazed upon her with open mouth. If she laughed at him, he laughed also; but if she took any displeasure in him, the sovereign was eager to flatter, that she might be reconciled to him again.

32 "O you men, how could it be but women are strongest, seeing they do this?"

33 Then the sovereign and the princes looked at each other, so he began to speak of the truth:

34 "O you men, are not women strong? Great is the earth, high is the shamayim, swift is the sun in its course, for it makes the circuit of the shamayim, and follows its course again to its own place in one day.

35 "Is He who makes these not great? Therefore the truth is great, and stronger than all.

36 "All the earth calls upon the truth, and the shamayim barak it. All works shake and tremble at it, and there is no unrighteousness with it.

37 "Wine is wicked, the sovereign is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works and there is no truth in them, and in their unrighteousness they shall also perish.

38 "As for the truth, it endures, and is always strong; it lives and overcomes forever.

39 "With her there is no partiality or preference; but she does that which is righteous, and refrains from all unrighteousness and wickedness; and all men approve of her works.

40 "Nor is there any unrighteousness in her judgment; but she is the strength, reign, power, and excellence, of all ages. Baruk be the Elohim of truth."

41 And with that he remained silent. And all the people then shouted, and said, "Great is Truth, and strongest of all!"

42 Then the sovereign said to him, "Ask what you would, more than what is appointed in the writing, and we shall give it to you, because you have been found wisest; and you shall sit next to me, and shall be called my relative."

43 Then he said to the sovereign, "Remember your vow to build Yerushalayim, which you swore in the day when you came to your reign,

44 and to send all the vessels that were taken away from Yerushalayim, which Koresh put aside, when he vowed to destroy Babel, and to send them there again.

45 "You have also vowed to rebuild the Hëykal, which the Edomites burned when Yahudah was laid waste by the Kasdites.

46 "And now, O master the sovereign, this is that which I require, and which I desire from you, and this is the princely kindness proceeding from yourself: I desire therefore that you fulfill the vow, the works of which you have vowed with your own mouth to the Sovereign of the shamayim."

47 Then Dareyawesh the sovereign stood up, and kissed him, and wrote letters for him to all the treasurers and viceroys and captains and governors, that they should safely transfer both he, and all those who would go up with him to rebuild Yerushalayim.

48 He also wrote letters to the viceroys that were in Koëľ-Suria and Phoinikë, and to those in Lebanon, that they should bring cedar wood from Lebanon to Yerushalayim, and that they should build the city with him.

49 And he wrote for all the Yahudim that went out of his reign up into Yahudah, concerning their freedom, that no officer, no ruler, no viceroy, nor treasurer, should forcibly enter into their doors;

50 and that all the land which they hold should be free without tribute; and that the Edomites should give up the villages of the Yahudim which they held;

51 even that there should be given twenty kikars yearly toward the building of the Hëykal, until the time that it was built;

52 and another ten kikars yearly, to maintain the burnt offerings on the altar every day, for they had a Command to offer seventeen;

53 and that all those who went from Babel to build the city should have freedom, they as well as their descendants, and all the kohenim that went away.

54 He also wrote concerning their support, and the garments of the kohenim in which they serve;

55 and also for the support of the Lëwites to be given to them until the day that the House was finished, and Yerushalayim built up.

56 And he commanded to give land and wages to all who guarded the city.

57 He also sent away all the vessels from Babel that Koresh had put aside; and all that Koresh had commanded to be given, he also commanded the same to be done, and sent to Yerushalayim.

58 Now when the young man went out, he lifted up his face to the shamayim toward Yerushalayim, and praised the Sovereign of the shamayim,

59 and said, "From You comes deliverance, from You comes wisdom, and Yours is the esteem, and I am Your servant.

60 "Baruk are You, who has given me wisdom; for I give thanks to You, O אֱלֹהֵינוּ of our fathers."

61 And so he took the letters, and went out, and came to Babel, and told all his brothers,

62 and they praised the Elohim of their fathers, because He had given them release and freedom

63 to go up, and to build Yerushalayim, and the Hëykal which is called by His Name. And they feasted with musical instruments and gladness seven days.

5 After this the heads of the families were chosen according to their tribes, to go up with their wives and sons and daughters, with their male servants and female servants, and their cattle.

2 And Dareyawesh sent a thousand horsemen with them, till they had brought them back to Yerushalayim safely, and with musical instruments, tambourines and flutes.

3 And all their brothers played, and he made them go up together with them.

4 And these are the names of the men who went up, according to their families among their tribes, after their several heads.

5 The kohenim, the sons of Pineḥas the son of Aharon: Yěshua the son of Yotsaḏaq, the son of Serayah, and Yoyaqim the son of Zerubbabel, the son of She'alti'ěl, of the house of Dawiḏ, from the relatives of Perets, of the tribe of Yahuḏah;

6 who spoke wise words before Dareyawesh the sovereign of Paras in the second year of his reign, in the month of Nisan, which is the first month.

7 And these are those of the Yahuḏim who came up from the captivity, where they dwelt as foreigners, whom Nebuḳaḏnetstsar the sovereign of Babel had carried away to Babel.

8 And they returned to Yerushalayim, and to the other parts of Yahuḏah, every man to his own city, who came with Zerubbabel, with Yěshua, Neḥemyah and Zeḳaryah and Serayah, Naḥamani, Mordeḳai, Bilshan, Mispar, Re'elayah, Reḥum, and Ba'anah, their guides.

9 The number of those of the nation, and their governors: sons of Parosh, two thousand one hundred and seventy-two; the sons of Shaphat, four hundred and seventy-two;

10 the sons of Araḥ, seven hundred and fifty-six;

11 the sons of Paḥath-Mo'ab, two thousand eight hundred and twelve;

12 the sons of Ėylam, one thousand two hundred and fifty-four; the sons of Zattu, nine hundred and forty-five; the sons of Zakkai, seven hundred and five; the sons of Bani, six hundred and forty-eight;

13 the sons of Běbai, six hundred and twenty-three; the sons of Azgad, three thousand two hundred and twenty-two;

14 the sons of Ađoniqam, six hundred and sixty-seven; the sons of Biġwai, two thousand and sixty-six; the sons of Ađin, four hundred and fifty-four;

15 the sons of Atěr of Hizqiyah, ninety-two; the sons of Kilan and Azetah sixty-seven; the sons of Azzur, four hundred and thirty-two;

16 the sons of Hananyah, one hundred and one; the sons of Arom, thirty-two; and the sons of Běsai, three hundred and twenty-three; the sons of Hariph, one hundred and two;

17 the sons of Bether, three thousand and five; the sons of Běyth Lehem, one hundred and twenty-three:

18 those of Netophah, fifty-five; those of Anathoth, one hundred and fifty-eight; those of Běyth Shemesh, forty-two;

19 those of Qiryathayim, twenty-five; those of Kephirah and Be'ěroth, seven hundred and forty-three; those of Pira, seven hundred;

20 those of Qaděsh and Humtah, four hundred and twenty-two; those of Ramah and Geba, six hundred and twenty-one;

21 those of Maḥlon, one hundred and twenty-two; those of Běyth Ĕl, fifty-two; the sons of Naphish, one hundred and fifty-six;

22 the sons of Lod, Hađid and Ono, seven hundred and twenty-five; the sons of Yeriho, two hundred and forty-five;

23 the sons of Sena'ah, three thousand three hundred and thirty.

24 The kohenim: the sons of Yeđayah, the son of Yěshua among the sons of Elyashiḅ, nine hundred and seventy-two; the sons of Imměr, one thousand and fifty-two;

25 The sons of Pashhur, one thousand and forty-seven; the sons of Harim, one thousand and seventeen.

26 The Lēwites: the sons of Yēshua, and Qadmi'ēl, and Ba'anah, and Hoḡawyah, seventy-four.

27 The qodesh singers: the sons of Asaph, one hundred and twenty-eight.

28 The gatekeepers: the sons of Shallum, the sons of Atēr, the sons of Talmon, the sons of Aqquḡ, the sons of Ḥatita, the sons of Shoḡai, one hundred and thirty-nine in all.

29 The Nethinim: the sons of Tsiḡa, the sons of Ḥasupha, the sons of Tabbā'oth, the sons of Qēros, the sons of Si'aha, the sons of Paḡon, the sons of Leḡanah, the sons of Ḥaḡaḡah,

30 the sons of Aqquḡ, the sons of Uzza, the sons of Kataḡ, the sons of Ḥaḡaḡ, the sons of Shamlai, the sons of Ḥanan, the sons of Giddēl, the sons of Gaḡar,

31 the sons of Re'ayah, the sons of Retsin, the sons of Neqoḡa, the sons of Ḥashuḡah, the sons of Gazzam, the sons of Uzza, the sons of Pasēah, the sons of Azaryah, the sons of Bēsai, the sons of Asnah, the sons of Me'unim, the sons of Nephusim, the sons of Baqbuq, the sons of Ḥaqupha, the sons of Ḥarḡur, the sons of Pharaqim, the sons of Batsluth,

32 the sons of Meḡiḡa, the sons of Kutha, the sons of Ḥarsha, the sons of Barqos, the sons of Sisera, the sons of Tēmaḡ, the sons of Netsiyah, the sons of Ḥatipha.

33 The sons of the servants of Shelomoh: the sons of Sophereth, the sons of Peruḡa, the sons of Ya'ala, the sons of Darqon, the sons of Yisra'ēl, the sons of Shephatyah,

34 the sons of Ḥattil, the sons of Poḡereth, the sons of Tseḡayim, the sons of Tsereth, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Tsoḡa, the sons of Apherra, the sons of Barodis, the sons of Sheḡat, the sons of Allon.

35 All the Nethinim, and the sons of the servants of Shelomoh, were three hundred and seventy-two.

36 These came up from Tēl Melaḡ and Tēl Ḥarsha, Keruḡ, Addan, and Immēr;

37 though could not show their families, nor their seed, how they were of Yisra'ël: the sons of Delayah, the son of Tobiyah, the sons of Neqoḏa, six hundred and fifty-two.

38 And of the kohenim that assumed the office of the kehunnah, and were not found: the sons of Ḥaḇayah, the sons of Qots, the sons of Yaddua, who married Ḥaggiyah one of the daughters of Barzillai, and was named after his name.

39 And when the genealogy of the relatives of these men was sought in the register, and was not found, they were removed from performing the office of the kehunnah;

40 for Neḥemyah the governor said to them that they should not be partakers of the qodesh matters, till there rose up a kohēn ha'gadol wearing the Urim and the Tummim.

41 So from those twelve years old and upward of Yisra'ël, besides male and female servants, all numbered forty two thousand three hundred and sixty.

42 Their male and female servants were seven thousand three hundred and forty-seven; the male and female singers, two hundred and forty-five;

43 four hundred and thirty-five camels, seven thousand and thirty-six horses, two hundred and forty-five mules, five thousand five hundred and twenty-five beasts for the yoke.

44 And some of the chiefs of their families, when they came to the Hēykal of Elohim that is in Yerushalayim, vowed to put up the House again in its place according to their ability,

45 and to give into the qodesh treasury, one thousand minas of gold, five thousand of silver for the work, and one hundred garments for the kehunnah.

46 And so the kohenim and the Lēwites and the people dwelt in Yerushalayim, and in the land; also the singers and the gatekeepers, and all Yisra'ël in their villages.

47 But when the seventh month came, and when the children of Yisra'ël were each in his own place, they all

came together with one accord into the open place of the first gate which is toward the east.

48 Then Yēshua the son of Yotsaḡaq stood up, and his brothers the kohenim and Zerubbabel the son of She'alti'ēl, and his brothers, and prepared the altar of the Elohim of Yisra'ēl,

49 to offer burnt offerings upon it according to the Command in the Book of Mosheh, the man of Elohim.

50 And some from the other nations of the land were gathered to them. And they put up the altar in its place, because all the nations of the land were at enmity with them, and oppressed them; and they brought offerings at the appointed times, and burnt offerings to אִזְבֵּחַ both morning and evening.

51 They also held the Feast of Sukkoth, as it is commanded in the Torah, and brought offerings daily, as appointed.

52 And after that, the continual offerings, and the offering of the Shabbathoth, and of the new moons, and of all qodesh Feasts.

53 And all those who had made any vow to Elohim began to offer offerings to Elohim from the first day of the seventh month, although the Hēykal of אִזְבֵּחַ had not yet been built.

54 And they gave silver, food and drink to the masons and carpenters with gladness.

55 To those of Tsiḡon and Tsor they also gave by weight, that they should bring cedars from Leḡanon, which would be brought by boat to the harbour of Yapho, according to the command given them by Koresh sovereign of Paras.

56 And in the second year and second month after their coming to the Hēykal of Elohim at Yerushalayim, Zerubbabel the son of She'alti'ēl, and Yēshua the son of Yotsaḡaq, and their brothers, and the kohenim, and the Lēwites began, and all those who had come to Yerushalayim out of the captivity;

57 and they laid the foundation of the House of Elohim on the first day of the second month, in the second

year after they had come to Yahudāh and Yerushalayim.

58 And they appointed the Lēwites from twenty years old over the works of אִיִּזְרָאֵל. Then Yēshua stood up, and his sons and brothers, and Qaḏmi'ēl his brother, and the sons of Mēydeḅa, with the sons of Yaḏa the son of Elyada, with their sons and brothers; all Lēwites, with one accord pressed forward with the work, labouring to advance the work on the House of Elohim. So the workmen built the Hēykal of אִיִּזְרָאֵל.

59 And the kohenim stood dressed in their garments with musical instruments and trumpets; and the Lēwites, the sons of Asaph had cymbals,

60 singing songs of thanksgiving, and praising אִיִּזְרָאֵל, as directed by Dawiḏ the sovereign of Yisra'ēl.

61 And they sang songs to the praise of אִיִּזְרָאֵל with loud voices, because His kindness and esteem in all Yisra'ēl is forever.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving to אִיִּזְרָאֵל for the raising of the House of אִיִּזְרָאֵל.

63 Also of the kohenim and Lēwites, and of the chief of their families, the elders who had seen the former House came to the building with crying and great weeping.

64 And many with trumpets and joy shouted with a loud voice,

65 so that the trumpets could not be heard for the weeping of the people; yet the crowd sounded greatly, so that it was heard from afar.

66 Therefore when the enemies of the tribe of Yahudāh and Binyamin heard it, they came to know what the noise of trumpets meant.

67 And they perceived that those who were from the captivity had built the Hēykal to אִיִּזְרָאֵל Elohim of Yisra'ēl.

68 So they went to Zerubbabel and Yēshua, and to the heads of the families, and said to them, "We shall build together with you,

69 for we also, as you, obey your Adon, and have slaughtered to Him from the days of Ēsarḥaddon the sovereign of Ashshur, who brought us here.”

70 Then Zerubbabel and Yěshua and the heads of the families of Yisra'ěl said to them, “It is not for you and us to build a House to אֱלֹהִים our Elohim together.

71 “We ourselves alone shall build to אֱלֹהִים of Yisra'ěl, according to the command given us by Koresh the sovereign of Paras.”

72 But the foreigners of the land relying heavily on the inhabitants of Yahudāh, and restricting their supplies, hindered their building;

73 and by their secret schemes, and popular persuasions and unrest, they hindered the completion of the building the whole time that sovereign Koresh lived; so they were hindered from building for the space of two years, until the reign of Dareyawesh.

6 Now in the second year of the reign of Dareyawesh Haggai and Zeḳaryah the son of Iddo, the neḅi'im, naba to the Yahudim in Yahudāh and Yerushalayim in the Name of אֱלֹהִים Elohim of Yisra'ěl, which was upon them.

2 Then Zerubbabel the son of She'alti'ěl stood up, and Yěshua the son of Yotsadaq, and began to build the House of אֱלֹהִים at Yerushalayim, assisted by the neḅi'im of אֱלֹהִים who were with them.

3 At the same time Tattenai the governor of Suria came to them and Phoinikě, with Shethar-Bozenai and his companions, and said to them,

4 “By whose decree do you build this House and this roof, and doing all these other matters? And who are the workmen that perform these?”

5 Nevertheless the elders of the Yahudim obtained favour, because אֱלֹהִים had overseen the captivity;

6 and they were not hindered from building, until such time as word was given to Dareyawesh concerning them, and an answer received.

7 The copy of the letters which Tattenai, governor of Suria and Phoinikě, and Shethar-Bozenai, with their

companions, rulers in Suria and Phoinikě, wrote and sent to Dareyawesh: To sovereign Dareyawesh, greetings.

8 Let all matters be known to our master the sovereign, that having come into the land of Yahudah, and entered into the city of Yerushalayim we found in the city of Yerushalayim the elders of the Yahudim who were of the captivity

9 building a great and new House to אֱלֹהֵינוּ, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work is prospering in their hands, and being done with all esteem and diligence.

11 Then we asked these elders, saying, "By whose command are you building this House, and laying the foundations of these works?"

12 Therefore with the purpose that we might make known to you in writing, we demanded of those who were the chief workers, and we required from them the names of their heads in writing.

13 So they gave us this answer, "We are the servants of אֱלֹהֵינוּ who made the shamayim and earth.

14 "And as for this House, it was built many years ago by a great and strong sovereign of Yisra'ěl, and was finished.

15 "But when our fathers provoked Elohim to wrath, and sinned against אֱלֹהֵינוּ of Yisra'ěl who is in the shamayim, He gave them over to the power of Nebukadnetstsar sovereign of Babel, of the Kasdites;

16 who pulled down the House, and burned it, and carried away the people captive to Babel.

17 "But in the first year that sovereign Koresh reigned over the land of Babel, Koresh the sovereign wrote to build up this House.

18 "And the qodesh vessels of gold and silver that Nebukadnetstsar had carried away out of the House at Yerushalayim, and had put them in his own temple; these Koresh the sovereign brought out again from the

temple at Babel, and they were delivered to Zerubbabel and to Shēshbatstsar the ruler

19 with orders that he should take these same vessels, and put them in the Hěykal at Yerushalayim; and that the Hěykal of אֱלֹהֵינוּ should be built in its place.

20 “Then the same Shēshbatstsar, having come here, laid the foundations of the House of אֱלֹהֵינוּ at Yerushalayim; and from that time to this, is still under construction; it is not yet fully complete.

21 “Now therefore, if it seems good to the sovereign, let a search be made among the records of sovereign Koresh;

22 and if it is found that the building of the House of אֱלֹהֵינוּ at Yerushalayim has been done with the consent of sovereign Koresh, and if our master the sovereign approves, let him inform us of this.”

23 Then sovereign Dareyawesh commanded to search among the records at Babel; and so at Aḥmetha the palace, which is in the land of Madai, there was found a scroll in which these matters were recorded.

24 In the first year of the reign of Koresh, sovereign Koresh ordered that the House of אֱלֹהֵינוּ at Yerushalayim should be built again, where they offer with continual fire;

25 the height of which shall be sixty ammah and the width sixty ammah, with three rows of hewn stones, and one row of new wood from the land; and the expenses of it to be given out of the house of sovereign Koresh;

26 and that the qodesh vessels of the House of אֱלֹהֵינוּ, both of gold and silver, that Nebukaḡnetstsar took out of the House at Yerushalayim, and brought to Babel, should be restored to the House at Yerushalayim, and be put in the place where they were before.

27 And he also commanded that Tattenai the governor of Suria and Phoinikě, and Shethar-Bozenai, and their companions, and those who were appointed rulers in Suria and Phoinikě, should bear in mind not to strive

with the place, but allow Zerubbabel, the servant of יהוה, and governor of Yahudah, and the elders of the Yahudim, to build the House of יהוה in that place.

28 I have also commanded to have it built up complete again; and that they look diligently to help those who are of the captivity of the Yahudim, till the House of יהוה is finished;

29 and out of the tribute of Koělě-Suria and Phoinikě a portion diligently to be given to these men for the slaughterings of יהוה, that is, to Zerubbabel the governor; for bulls and rams and lambs;

30 and also corn, salt, wine and oil, and continually every year without further question, what is required by the kohenim who are in Yerushalayim to be used daily;

31 that offerings may be made to the Most High Elohim for the sovereign and for his children, and that they may pray for their lives.

32 And he commanded that whoever would transgress, or even diminish any word spoken or written before, a timber should be taken out of his own house, and he be hanged upon it, and all his goods seized for the sovereign.

33 Therefore may יהוה, whose Name is called upon there, utterly destroy every sovereign and nation, that stretches out his hand to hinder or damage the House of יהוה in Yerushalayim.

34 I, Dareyawesh the sovereign have ordained that it be done according to these words with diligence.

7 Then following the commands of sovereign Dareyawesh, Tattenai the governor of Koělě-Suria and Phoinikě, and Shethar-Bozenai, with their companions,

2 oversaw the qodesh works, diligently assisting the elders of the Yahudim and governors of the Hěykal.

3 And so the qodesh works prospered, when Haggai and Zeqaryah the nebi'im naḅa.

4 And they completed these by the Command of יהוה Elohim of Yisra'el, and with the consent of

Koresh, Dareyawesh, and Artahshashta, sovereigns of Paras;

5 and so, the Qodesh House was finished in the twenty-third day of the month Adar, in the sixth year of Dareyawesh sovereign of Paras.

6 And the children of Yisra'el, the kohenim and the Lëwites and others who were of the captivity that were added to them, did according to the words written in the Book of Mosheh.

7 And for the dedication of the Hëykäl of אֱלֹהִים they offered a hundred bulls, two hundred rams, four hundred lambs

8 and twelve goats for the sin of all Yisra'el, according to the number of the heads of the tribes of Yisra'el.

9 The kohenim and the Lëwites also stood dressed in their garments, according to their clans, in the service of אֱלֹהִים Elohim of Yisra'el, according to the Book of Mosheh; and the gatekeepers at every gate.

10 And the children of Yisra'el who were of the captivity held the Pesah the fourteenth day of the first month, after the kohenim and the Lëwites were qadosh.

11 Those who were of the captivity were not all qadosh together; but the Lëwites were all qadosh together,

12 and so they offered the Pesah for all those of the captivity, and for their brothers the kohenim, and for themselves.

13 And the children of Yisra'el that came out of the captivity ate, even all those who had separated themselves from the abominations of the people of the land, and sought אֱלֹהִים.

14 And they performed the Feast of Matstsoth seven days, rejoicing before אֱלֹהִים,

15 for He had turned the counsel of the sovereign of Ashshur toward them, to strengthen their hands in the works of אֱלֹהִים Elohim of Yisra'el.

8 And after these matters, when Artahshashta the sovereign of Paras reigned, Ezra came, the son of

Serayah, the son of Azaryah, the son of Hilqiyahu, the son of Shallum,

2 the son of Tsadoq, the son of Ahitub, the son of Amaryah, the son of Azaryah, the son of Merayoth, the son of Zerahyah, the son of Uzzi, the son of Buqqi, the son of Abishua, the son of Pinehas, the son of Eli'ezer, the son of Aharon the chief kohën.

3 This Ezra went up from Babel, as a scribe, being very skilled in the Law of Mosheh, that was given by the Elohim of Yisra'ël.

4 And the sovereign esteemed him; for he found favour in his sight in all his requests.

5 There also went up with him to Yerushalayim, some of the children of Yisra'ël, of the kohenim of the Lëwites, of the qodesh singers, gatekeepers and servants of the Hëykal,

6 in the seventh year of the reign of Artahshashta, in the fifth month. This was the sovereign's seventh year; for they went from Babel in the first day of the first month, and came to Yerushalayim, according to the prosperous journey which אִיִּזְרָאֵל gave them.

7 For Ezra had such great knowledge, that he omitted naught from the Torah and Commands of אִיִּזְרָאֵל, but taught all Yisra'ël the Torot and Right-Rulings.

8 Now the copy of the commission, which was written from Artahshashta the sovereign, and came to Ezra the kohën and reader of the Torah of אִיִּזְרָאֵל, is as follows:

9 sovereign Artahshashta, to Ezra the kohën and reader of the Torah of אִיִּזְרָאֵל, greetings.

10 Having determined to deal favourably, I have given an order, that those of the nation of the Yahuđim and of the kohenim and Lëwites being within our reign, who desire and are willing, should go with you to Yerushalayim.

11 As many therefore as have a heart to do so, let them depart with you, as it has seemed good both to me and my seven friends the counsellors;

12 that they may look to the affairs of Yahudah and Yerushalayim, agreeable to that which is in the Torah of אִיִּזְרָאֵל;

13 and carry the gifts to אִיִּזְרָאֵל of Yisra'el to Yerushalayim, which I and my friends have vowed, and all the gold and silver that is found in the land of Babel, to אִיִּזְרָאֵל in Yerushalayim;

14 also with that which is given from the people for the Hëykal of אִיִּזְרָאֵל their Elohim at Yerushalayim; and that silver and gold may be collected for bulls, rams, and lambs, and matters pertaining to it;

15 so that they may offer slaughterings to אִיִּזְרָאֵל upon the altar of אִיִּזְרָאֵל their Elohim, which is in Yerushalayim.

16 And whatever you and your brothers do with the silver and gold, do so according to the desire of your Elohim.

17 And the qodesh vessels of אִיִּזְרָאֵל, which have been given to you for the use of the Hëykal of your Elohim, which is in Yerushalayim, you shall put before your Elohim in Yerushalayim;

18 and whatever else you shall remember for the use of the Hëykal of your Elohim, you shall give it out of the sovereign's treasury.

19 And I sovereign Artahshashta have also commanded the keepers of the treasuries in Suria and Phoinikë, that whatever Ezra the kohën and the reader of the Torah of the Most High Elohim shall send for, they should give it to him with haste,

20 to the sum of one hundred kīqars of silver, likewise also of wheat even to a hundred kors, and a hundred baths of wine, and other matters in abundance.

21 Let all be performed after the Torah of Elohim diligently unto the Most High Elohim, so that wrath does not come upon the reign of the sovereign and his sons.

22 I also command you, that you require no tax, nor any other tribute from any of the kohenim, or Lëwites, or qodesh singers, or gatekeepers, or servants of the

Hëykal, or from any who are employed in this Hëykal, and that no man has authority to impose any matter upon them.

23 And you, Ezra, according to the wisdom of Elohim, appoint judges and Right-Rulings, that they may judge in all Suria and Phoinikë all those who know the Torah of your Elohim; and those who do not know it, you shall teach;

24 and whoever transgresses the Torah of your Elohim, and of the sovereign, shall be strictly punished, whether it be by death, or other punishment, by penalty of silver, or by imprisonment.

25 Then Ezra the scribe said, "Baruk be the only Adon, Elohim of my fathers, who has put these into the heart of the sovereign, to esteem His House that is in Yerushalayim,

26 and has esteemed me in the sight of the sovereign, and his counsellors, and all his friends and nobles."

27 Therefore I was encouraged with the help of אֱלֹהֵי my Elohim, and gathered together men of Yisra'ël to go up with me.

28 And these are the heads according to their families and several nobles, that went up with me from Babel in the reign of sovereign Artahshashta:

29 Of the sons of Pinehas, Gëreshon; of the sons of Ithamar, Dani'ël; of the sons of Dawid, Hattush the son of Shekanyah;

30 of the sons of Perets, Zeqaryah; and a hundred and fifty men were counted with him.

31 Of the sons of Paḥath-Mo'ab, Elyaho'ëynai, the son of Zerahyah, and two hundred men with him.

32 Of the sons of Zattu, Shekanyah the son of Yaḥazi'ël, and with him three hundred men. Of the sons of Adin, Obëd the son of Yathonathan, and two hundred and fifty men with him.

33 Of the sons of Eÿlam, Yoshiyahu son of Gedalyahu, and seventy men with him.

34 Of the sons of Shephatyah, Tseruyah son of Miqa'ël, and seventy men with him.

35 Of the sons of Yo'ab, Obadyah son of Yizli'ah, and two hundred and twelve men with him.

36 Of the sons of Shelomith, the son of Yosiphyah, and a hundred and sixty men with him.

37 Of the sons of Běbai, Zeḳaryah son of Běbai, and twenty-eight men with him.

38 Of the sons of Azgad, Yoḥanan son of Haqqatan, and a hundred and ten men with him.

39 Of the sons of Adoniqam the last, and these are the names of them: Eliphelet, Ye'i'el, and Shemayah, and seventy men with them.

40 Of the sons of Biḡwai, Uthai the son of Zabbud, and seventy men with him.

41 And I gathered these together to the river called Ahawa, where we pitched our tents for three days; and then I inspected them.

42 But when I had found there none of the kohenim and Lěwites,

43 then I sent to Eli'ezer, and Deu'el, and Mishmannah,

44 and Elnathan, and Shemayah, and Yoyariḅ, and Nathan, Yahonathan, Zeḳaryah, and Meshullam, leaders and learned.

45 And I told them that they should go to Iddo the captain, who was treasurer in the place;

46 and ordered them that they should speak to Iddo, and to his brothers, and to the treasurers in that place, to send us such men who might execute the office of the kohenim in the House of אֲרָאֵל.

47 And by the mighty hand of our Aḏon they brought to us skilled men of the sons of Maḥli the son of Lěwi, the son of Yisra'el: Shereḅyah, and his sons, and his brothers, eighteen.

48 And Ḥashaḅyah, and Bani, and Hoshēa his brother, of the sons of Ḥananyah, and their sons, were twenty men.

49 And of the servants of the Hěyḳal whom Dawiḏ had appointed, and the leaders of the service of the Lěwites, that is, the servants of the Hěyḳal: two

hundred and twenty, the list of whose names were shown.

50 And there I proclaimed a fast to the young men before our Aḏon, to seek from Him a prosperous journey for both us and they who were with us, for our children, and for the cattle;

51 for I was ashamed to ask from the sovereign footmen and horsemen and conduct for safeguard against our adversaries.

52 For we had said to the sovereign, that the power of אֱלֹהִים our Elohim would be with those who seek Him, to support them in all ways.

53 And again we sought our Aḏon regarding these, and found Him favourable to us.

54 Then I separated twelve of the heads of the kohenim, Sherebyah, and Hashabyah, and ten men of their brothers with them;

55 and I weighed them the gold, and silver, and the qodesh vessels of the House of our Aḏon, which the sovereign and his council and the princes, and all Yisra'ël, had given.

56 And when I had weighed it, I gave six hundred and fifty kiḡars of silver to them, and silver vessels of a hundred kiḡars, and a hundred kiḡars of gold,

57 and twenty golden vessels, and twelve vessels of bronze, even of fine bronze, glittering like gold.

58 And I said to them, "Both you and the vessels are qodesh to אֱלֹהִים, and the gold and the silver is vowed to אֱלֹהִים, the Aḏon of our fathers.

59 "Watch, and guard them till you deliver them to the heads of the kohenim and the Lěwites, and to the leaders of the families of Yisra'ël, in Yerushalayim, into the rooms of the House of our Elohim."

60 So the kohenim and the Lěwites, who had received the silver and gold and the vessels, brought them to Yerushalayim, into the Hěyḡal of אֱלֹהִים.

61 And from the River Ahawa we departed the twelfth day of the first month, and came to Yerushalayim by the mighty hand of our Aḏon, who was with us; and

from the beginning of our journey אִיִּזְרָאֵל delivered us from every enemy, and so we came to Yerushalayim.

62 And when we had been there three days, the gold and silver that was weighed was delivered on the fourth day into the House of our Aḏon, to Merēmoth the kohēn, the son of Uriyah.

63 And with him was Eli'ezer the son of Pineḥas, and with them were Yozabaḏ the son of Yēshua and No'adyah the son of Binnui, Lēwites - all was delivered to them by number and weight,

64 and all the weight of them was recorded that same hour.

65 And those who were come out of the captivity brought an offering to אִיִּזְרָאֵל Elohim of Yisra'el, even twelve bulls for all Yisra'el, ninety-six rams,

66 seventy-two lambs, twelve goats for a peace offering; all of them slaughterings to אִיִּזְרָאֵל.

67 And they delivered the sovereign's orders to the sovereign's trustees and to the governors of Koēl-Suria and Phoinikē; and they esteemed the people and the Hēykal of Elohim.

68 Now when these matters were done, the rulers came to me, and said,

69 "The nation of Yisra'el, the princes, the kohenim and Lēwites, have not put away the foreigners of the land from them, nor the defilements of the gentiles that is, of the Kena'anites, Hittites, Perizzites, Yebusites, and the Mo'abites, Mitsrites, and Edomites.

70 For both they and their sons have married with their daughters, and the qodesh seed is mixed with the foreigners of the land; and from the beginning, the rulers and the great men have taken part in this wickedness."

71 And as soon as I had heard this, I tore my garments, and the qodesh garment, and pulled the hair from my head and beard, and sat down grieved and very heavy.

72 So all those who were then moved at the Word of אִיִּזְרָאֵל Elohim of Yisra'el assembled to me, while I

mourned for the wickedness; but I sat full of heaviness until the evening offering.

73 Then rising from the fast with my garments and the qodesh garment torn and bowing my knees and stretching out my hands to אֱלֹהֵינוּ,

74 I said, “O אֱלֹהֵינוּ, I am disappointed and ashamed before Your face;

75 for our sins have multiplied above our heads, and our ignorances have reached up to the shamayim.

76 “For ever since the time of our fathers we have been and are in great sin, even to this day.

77 “And for ours and our fathers’ sins, we with our brothers and our sovereigns and our kohenim were given up to the sovereigns of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 “And now in some measure, kindness has been shown to us from You, O אֱלֹהֵינוּ, that there should be left to us a root and a name in the place of Your Miqdash;

79 and to uncover for us a light in the House of אֱלֹהֵינוּ our Elohim, and to give us food in the time of our service.

80 “Indeed, when we were in bondage, we were not forsaken by our Adon; but He made us favourable before the sovereigns of Paras, so that they gave us food;

81 and also esteemed the Hēykal of our Adon, and raised up Tsiyon that was laid waste, and they have given us a permanent place in Yahudah and Yerushalayim.

82 “And now, O אֱלֹהֵינוּ, what shall we say, having these? For we have transgressed Your Commands, which You gave by the hand of Your servants the nebi'im, saying,

83 ‘The land, which you enter in to possess as an inheritance, is a land defiled with the abominations of the gentiles of the land, and they have filled it with their uncleanness.

84 'Now therefore, you shall not join your daughters unto their sons, neither shall you take their daughters for your sons.

85 'And you shall never seek to have peace with them, that you may be strong, and eat the good of the land, and that you leave the inheritance of the land to your children forever.'

86 "And all that has come to be has been done to us because of our wicked works and great sins! And You, O אֱלֹהִים, lifted our sins,

87 and gave to us a root, but we have turned back again to transgress Your Torah, and to mingle ourselves with the uncleanness of the nations of the land.

88 "Were You not wroth with us to destroy us, till You had left us neither root, seed nor name?

89 "O אֱלֹהִים of Yisra'ël, You are true! For we are left a root this day.

90 "See, we are now before You in our wickednesses, for we cannot stand any longer by reason of these matters before You."

91 And as Ezra made his confession in his prayer, weeping and lying flat on the ground before the Hēykal, a very great crowd of men, women and children there gathered to him from Yerushalayim; for there was great weeping among the crowd.

92 Then Shekanyah the son of Yeḥi'ël, one of the sons of Yisra'ël, called out, and said, "O Ezra, we have sinned against אֱלֹהִים Elohim, we have married foreign women of the nations of the land, but now there is expectancy for all Yisra'ël!

93 "Let us make an oath to אֱלֹהִים, that we shall put away all our wives which we have taken from the gentiles, with their children,

94 as you have said, and as many who obey the Torah of אֱלֹהִים.

95 "Arise and act on this; for this is your word, and we shall be with you. Be strong."

96 So Ezra arose, and made the chief of the kohenim and Lëwites of all Yisra'ël swear to do after these matters; and so they swore.

9 Then rising from the court of the Hëykal, Ezra went to the room of Yoḥanan the son of Elyashib,
2 and remained there, and ate no bread nor drank water, mourning for the great wickednesses of the multitude.

3 And there was a call in all Yahudāh and Yerushalayim to all those who were of the captivity, that they should be gathered together at Yerushalayim;

4 and that whoever did not meet there within two or three days according to when the ruling elders appointed, their cattle should be seized for the use of the Hëykal, and himself thrown out from those who were of the captivity.

5 And in three days, all those of the tribe of Yahudāh and Binyamin were gathered together at Yerushalayim, the twentieth day of the ninth month.

6 And all the crowd sat shivering in the outer court of the Hëykal because of the bad weather present.

7 So Ezra arose up, and said to them, "You have transgressed the Torah in marrying foreign wives, and so have increased the sins of Yisra'ël.

8 "And now in confessing, give esteem to אלהים Elohim of our fathers,

9 and do His desire, and separate yourselves from the gentiles of the land, and from the foreign women."

10 Then the whole crowd spoke, and cried with a loud voice, "As you have spoken, so we shall do!

11 "But because the people are many, and it is bad weather, we cannot stand in the open, and this is not a work of a day or two, seeing our sin in this has spread far;

12 therefore let the rulers of the multitude stay, and let all those of our dwellings who have foreign wives come at the time appointed,

13 and the rulers and judges of every place with them, till we turn away the wrath of אַף־אַז from us for this matter.”

14 Then Yahnathan son of Asah'el and Yaḥzeyah son of Tiqwah opposed this matter upon them, and Meshullam and Shabbethai the Lēwite supported them.

15 But those who were of the captivity did according to all these matters.

16 And Ezra the kohēn chose for himself the leaders of their families, all by name; and on the first day of the tenth month they sat together to examine the matter.

17 So the cases of those who held foreign wives was brought to an end on the first day of the first month.

18 And the kohenim who had come together, and found to have foreign wives were:

19 Of the sons of Yēshua son of Yotsadaq, and his brothers; Ma'asēyah and Eli'ezer, and Yariḇ and Gedalyahu.

20 And they gave their hand to put away their wives and to offer rams to make atonement for their sins.

21 And of the sons of Immēr; Ḥanani, and Zeḇadyah, and Ma'asēyah, and Shemayah, and Yeḥi'el, and Uzziyah.

22 And of the sons of Pashḥur; Elyo'ēynai, Ma'asēyah, Yishma'el, and Nethan'el, and Yozaḇaḍ and El'asah.

23 And of the Lēwites: Yozaḇaḍ, and Shim'i, and Qēlayah, who was called Qelita, and Pethaḥyah, and Yahudaḥ, and Eli'ezer.

24 Of the qodesh singers: Elyashiḇ, and Zakkur.

25 Of the gatekeepers; Shallum, and Telem.

26 Of those of Yisra'el, of the sons of Parosh: Ramyah, and Yizziyah, and Malkiyah, and Miyamin, and El'azar, and Malkiyah, and Benayah.

27 Of the sons of Ĕylam: Mattanyah, Zeḡaryah, and Aḇdi, and Yerēmoth, and Ĕliyahu.

28 And of the sons of Zattu: Elyo'ēynai, Elyashiḇ, Mattanyah, Yerēmoth, and Zaḇaḍ, and Aziza.

29 Of the sons of Běḅbai; Yahoḥanan, and Ḥananyah and Zabbai, and Athlai.

30 Of the sons of Bani: Meshullam, Malluk, Aḏayah, Yashuḅ, She'al, and Ramoth.

31 And of the sons of Paḥath-Mo'ab; Aḏna, and Ma'asēyah, Kelal, and Benayah, and Mattanyah, and Betsal'ēl, Binnui, and Menashsheh.

32 And of the sons of Ḥarim; Eli'ezer and Yishshiyah, and Malkiyah, and Shemayah, and Shim'on.

33 And of the sons of Ḥashum; Mattenai, and Mattattah, and Zabaḏ, Eliphelet, and Yirmeyah, Menashsheh, and Shim'i.

34 And of the sons of Bani; Ma'aḏai, Amram, U'ēl, Benayah, and Bēḏeyah, and Wanyah, Meremoth, and Elyashiḅ, and Mattenai, Ya'asu, Bani, Binnui, Shim'i, Shelemyah, Nathan. And of the sons of Ezra; Shashai, Azar'ēl, Azi'ēl, Shemaryah, Amaryah, Yosēph.

35 And of the sons of Neḅo; Mattithyah, Zabaḏ, Yaddu, Yo'ēl, Benayah.

36 All these had taken foreign wives, and they put them away with their children.

37 And the kohenim and Lēwites, and those who were of Yisra'ēl, dwelt in Yerushalayim, and in the land on the first day of the seventh month; so the children of Yisra'ēl were in their dwellings.

38 And the whole crowd came together with one accord into the open place of the qodesh porch toward the east;

39 and they spoke to Ezra the kohēn and reader, to bring the Torah of Mosheh, that was given of אלהים Elohim of Yisra'ēl.

40 So Ezra the chief kohēn brought the Torah to the whole crowd from man to woman, and to all the kohenim, to hear the Torah on the first day of the seventh month.

41 And he read in the open court before the qodesh porch from morning to noon, before both men and women; and the crowd gave heed to the Torah.

42 And Ezra the kohēn and reader of the Torah stood up on a wooden platform, which was made for that purpose.

43 And beside him stood Mattithyah, Shema, Anayah, Azaryah, Uriyah, Hīlqiyah, Ma'asēyah, on the right hand;

44 And on his left hand stood Peḏayah, Misha'ēl, Malkiyah, Hāshum, and Hāshbaddanah and Zeḱaryah.

45 Then Ezra took the Book of the Torah before the crowd - for he sat esteemed at the head in the sight of them all -

46 and when he opened the Torah, they all stood straight up. So Ezra barak אֱלֹהִים Elohim Most High, the Elohim of hosts, Almighty.

47 And all the people answered, "Amēn!" And lifting up their hands they fell to the ground, and worshipped אֱלֹהִים.

48 Also Yēshua, Bani, Shērēbyah, Yamin, Aqqub, Shabbethai, Hoḏiyah, Ma'asēyah, and Qelita, Azaryah, and Yozaḅad, and Hānan, Pelayah, the Lēwites, taught the Torah of אֱלֹהִים, making them all to understand it.

49 Then the governor spoke to Ezra the chief kohēn and reader, and to the Lēwites that taught the crowd, even to all, saying,

50 "This day is qodesh to אֱלֹהִים." - For they all wept when they heard the Torah -

51 "Go then, and eat the fat, and drink the sweet, and send portions to those who have none;

52 for this day is qodesh to אֱלֹהִים, and be not sorrowful; for אֱלֹהִים shall exalt you."

53 So the Lēwites proclaimed to all the people saying, "This day is qodesh to אֱלֹהִים; do not be sorrowful."

54 Then they went their way, every one to eat and drink, and be joyful, and to give portions to those who had none, and to rejoice;

55 because they understood the Words in which they were instructed, and for the reason they had been assembled.

2 ESDRAS

ב עזרא י 49=0

1 The second book of the nabi Ezra son of Serayah, son of Azaryah, son of H̄ilqiyah, son of Shallum, son of Tsadoq, son of Aḥitub,

2 son of Aḥiyah, son of Pineḥas, son of Ĕli, son of Amaryah, son of Azaryah, son of Meremoth, son of Arna, son of Uzzi, son of Buqqi, son of Aḇishua, Pineḥas, son of Eli'ezer,

3 son of Aharon, of the tribe of Lēwi; who was captive in the land of the Maḡites, in the reign of Artahshashta sovereign of Paras.

4 And the word of אִיִּז came to me, saying,

5 "Go your way, and show My people their sinful deeds, and their children their wickedness which they have done against Me; that they may tell their children's children.

6 "Because the sins of their fathers are increased in them; for they have forgotten Me, and have offered to foreign mighty ones.

7 "Am not I even He who brought them out of the land of Mitsrayim, from the house of bondage? But they have provoked Me to wrath, and despised My counsels.

8 "Pull off the hair from your head, and throw all evil upon them, for they have not been obedient to My Law, but are a rebellious people.

9 "How long shall I endure them, to whom I have done so much good?

10 "I have destroyed many sovereigns for their sakes; I have struck down Pharaoh with his servants and all his strength.

11 "I have destroyed all the nations before them, and in the east I have scattered the people of two provinces, even of Tsor and Tsidon, and have slain all their enemies.

12 "Therefore you speak to them, saying, 'Thus says אִיִּז,

13 “I led you through the sea and from the beginning gave you a wide and safe passage. I gave you Mosheh for a leader, and Aharon for a kohēn.

14 “I gave you light in a pillar of fire, and I have done great wonders among you; yet have you forgotten Me,” says אֱלֹהִים.

15 ‘Thus says אֱלֹהִים the Almighty, “The quails were as a sign to you; I gave you booths for your safety; still you grumbled there,

16 and did not overcome in My Name for the destruction of your enemies, but even to this day you still grumble.

17 “Where is the good that I have done for you? When you were hungry and thirsty in the wilderness, did you not cry out to Me,

18 saying, ‘Why have You brought us into this wilderness to kill us? It would have been better for us to have served the Mitsrites, than to die in this wilderness!’

19 “Then I took pity on your groaning, and gave you manna to eat; so you ate bread of messengers.

20 “When you were thirsty, did I not split the rock, and waters flowed out to your fill? For the heat I covered you with the leaves of the trees.

21 “I divided among you a fruitful land, I drove out the Kena’anites, the Perizzites and the Pelishtites before you. What more shall I do for you?” says אֱלֹהִים.

22 ‘Thus says אֱלֹהִים the Almighty, “When you were in the wilderness, at the river of the Amorites, thirsting, and blaspheming My Name,

23 I did not send fire for your blasphemies, but threw a branch in the water, and made the river sweet.

24 “What shall I do unto you, O Ya’aqob? You, Yahudah, would not obey me. I shall turn myself to other nations, and to them I shall give My Name, that they may guard My Laws.

25 “Seeing you have forsaken Me, I shall also forsake you. When you desire for Me to show favour to you, I shall show no kindness to you.

26 “Whenever you call upon Me, I do not hear you; for you have defiled your hands with blood, and your feet are swift to commit murder.

27 “It is not as though you have forsaken Me, but your own selves,” says אֱלֹהִים .

28 ‘Thus says אֱלֹהִים the Almighty, “Have I not treated you as a father his sons, as a mother her daughters, and a nurse her young infants,

29 that you would be my people, and I should be your Elohim; that you would be my children, and I should be your Father?

30 “I gathered you together, as a hen gathers her chickens under her wings; but now, what shall I do to you? I shall throw you out from My presence.

31 “When you offer unto Me, I shall turn my face from you; for I have rejected your Moedim, your new moons, and your circumcisions.

32 “I sent to you My servants the nebi'im, whom you have taken and slain, and torn their bodies in pieces, whose blood I shall require of your hands,” says אֱלֹהִים .

33 ‘Thus says the Almighty, “Your house is laid waste, I shall cast you out as the wind does stubble.

34 “And your children shall not be fruitful; for they have despised My Command, and done that which is evil before Me.

35 “I shall give your houses to a people that shall come; who having not yet heard of Me, shall believe Me; to whom I have showed no signs, yet they shall do what I have Commanded them.

36 “They have seen no nebi'im, yet they call their sins to remembrance, and acknowledge them.

37 “I call to witness the favour of the people to come, whose little ones rejoice in gladness, and though they have not seen Me with bodily eyes, yet in spirit they believe the Word that I say.

38 “And now brother, see what esteem; and see the people that come from the East,

39 to whom I shall give for leaders, Abraham, Yitshaq and Ya'aqob, Hoshëa, Amos and Mikah, Yo'ël, Obadyah and Yonah,
 40 Nahum and Habbaquq, Tsephanyah, Haggai, Zeqaryah and Mal'aqi, who is also called a messenger of אֱלֹהִים.”’

2 ‘Thus says אֱלֹהִים, “I brought this people out of bondage, and I gave them My Commands by My servants the nebi'im; whom they would not hear, but despised My counsels.

2 “The mother that bore them says to them, ‘Go your way, you children; for I am a widow and forsaken.

3 ‘I brought you up with gladness; but with sorrow and heaviness I have lost you; for you have sinned before אֱלֹהִים your Elohim, and done that which is evil before Him.

4 ‘But what shall I now do for you? I am a widow and forsaken; go your way, O My children, and ask kindness from אֱלֹהִים.’

5 “As for Me, O father, I call upon you for a witness over the mother of these children, who would not guard My Covenant;

6 that you bring them to confusion, and their mother to ruin, that there may be no offspring from them.

7 “Let them be scattered abroad among the gentiles, let their names be blotted out from the earth; for they have despised My Covenant.

8 “Woe to you, Ashshur, you that hide the unrighteous within you! O you wicked people, remember what I did to Sedom and Amarah;

9 whose land lies in lumps of tar and piles of ashes; even so I shall do the same to those who do not listen to Me.” says אֱלֹהִים the Almighty.’ ”

10 Thus says אֱלֹהִים to Ezra, “Tell my people that I shall give them the reign of Yerushalayim, which I would have given to Yisra'ël.

11 “I shall also take their esteem to Myself, and give others the everlasting dwellings, which I had prepared for them.

12 “They shall have the tree of ḥai for an ointment of sweet savour; they shall neither labour, nor be weary.

13 “Go, and you shall receive; pray that your days are few, that they may be shortened. The reign is already prepared for you; watch!

14 “Call the shamayim and earth to witness; for I have broken the evil in pieces, and created the good; for I live.” Says אֱלֹהִים.

15 “Mother, embrace your children, and bring them up with gladness, make their feet as steady as a pillar; for I have chosen you.” Says אֱלֹהִים.

16 “And those who are dead I shall raise up again from their places, and bring them out of the graves; for I have acknowledged My Name in Yisra’ël.

17 “Do not fear, you mother of the children; for I have chosen you,” says אֱלֹהִים.

18 “For your help I shall send My servants Yeshayahu and Yirmeyahu, after whose counsel I have qadosh and prepared for you twelve trees laden with different fruits,

19 and as many fountains flowing with milk and honey, and seven mighty mountains, on which there grow roses and lilies, whereby I shall fill your children with joy.

20 “Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 heal the broken and the weak, do not mock a lame man, defend the crippled, and let the blind man come into the sight of My brightness.

22 “Guard the old and young within your walls.

23 “Wherever you find the dead, take them and bury them, and I shall give you the first place in My resurrection.

24 “Remain, O My people, and take your rest, for your rest is still to come.

25 “Nourish your children, O you good nurse; establish their feet.

26 “As for the servants whom I have given you, not one of them shall perish; for I shall require them from among your number.

27 “Do not be weary; for when the day of trouble and heaviness comes, others shall weep and be sorrowful, but you shall be joyful and have abundance.

28 “The gentiles shall envy you, but they shall be able to do naught against you.” Says אֱלֹהִים.

29 “My hands shall cover you, so that your children shall not see She’ol.

30 “Be joyful, O you mother, with your children; for I shall deliver you,” says אֱלֹהִים.

31 “Remember your children who sleep, for I shall bring them out from the breadth of the earth, and show kindness to them; for I am kind,” says אֱלֹהִים Almighty.

32 “Embrace your children until I come and show kindness to them; for My wells run over, and My favour does not fail.”

33 I Ezra received a command from אֱלֹהִים on mount Horēb, that I should go to Yisra’ël; but when I came to them, they disregarded and despised the Command of אֱלֹהִים.

34 And therefore I say unto you, “O you gentiles that hear and understand, look for your Shepherd, He shall give you everlasting rest; for He is near at hand, who shall come at the end of the world.

35 “Be ready for the reward of the reign, for the everlasting light shall shine upon you forever.

36 “Flee the shadow of this world, receive the joy of your esteem; I witness of my Saviour openly.

37 “O receive the gift that is given you, and be glad, giving thanks to He who has led you to the reign of the shamayim.

38 “Arise and stand, see the number of those who are sealed at the Feast of אֱלֹהִים;

39 who have departed from the shadow of this world, and have received garments of esteem from אֱלֹהִים.

40 "Take your number, O Tsiyon, and enclose those in you who are clothed in white, who have filled the Law of אֱלֹהִים.

41 "The number of your children, whom you long for is filled; plead the power of אֱלֹהִים, that your people, who have been called from the beginning, may be qadosh."

42 I Ezra saw upon Mount Tsiyon a great people whom I could not number, and they all praised אֱלֹהִים with songs.

43 And in the midst of them there was a young Man of tall stature - taller than all the rest; and upon every one of their heads He placed crowns, and was more exalted; at which I marvelled at greatly.

44 So I asked the messenger, and said, "Master, who are these?"

45 He answered and said to me, "These are those who have put off the mortal garments, and put on the immortal, and have confessed the Name of Elohim; now they are crowned, and receive palms."

46 Then I said to the messenger, "What young Man is this who crowns them, and gives them palms in their hands?"

47 So he answered and said to me, "It is the Son of Elohim, whom they have confessed in the world." Then I began to greatly commend those who stood so steadfastly for the Name of אֱלֹהִים.

48 Then the messenger said to me, "Go your way, and tell my people how great and how many are the wonders of אֱלֹהִים your Elohim, which you have seen."

3 In the thirtieth year after the ruin of the city, I was in Babel, and lay troubled upon my bed, and my thoughts overwhelmed my heart;

2 for I saw the desolation of Tsiyon, and the wealth of those who dwelt in Babel.

3 And my spirit was greatly moved, so that I began to speak words full of reverence to the Most High, and said,

4 “O אֱלֹהִים who reigns, You spoke in the beginning, when You established the earth, and by You alone, and commanded the dust,

5 and gave a body to Aḏam without being, which was the workmanship of Your hands, and breathed into him the breath of life, and he was made living before You.

6 “And You led him into paradise, which Your right hand had planted, before the earth ever appeared.

7 “And You gave a Command to him to love Your Way; which he transgressed, and immediately You appointed death in him and in his generations, from whom came nations, tribes, people, and clans, without number.

8 “And all people walked after their own desire, and acted arrogantly before You, and despised Your Commands.

9 “And again it came to be, You brought the flood upon those who dwelt on the earth, and destroyed them.

10 “And it came to be in each of them, that as death was to Aḏam, so was the flood to these.

11 “Nevertheless You left one of them, namely, Noah with his household, from whom came all righteous men.

12 “And it came to be, that when those who dwelt upon the earth began to multiply, and had brought forth many children, and were a great people, they began again to be more wicked than the first.

13 “Now when they lived so wickedly before You, You chose a man from among them, whose name was Abraham.

14 “You loved him, and You showed Your desire to him alone,

15 and made an everlasting Covenant with him, promising to him that You would never forsake his seed.

16 “And to him you gave Yitshaq, and to Yitshaq you also gave Ya’aqob and Ėsaw. As for Ya’aqob You

chose him for Yourself, and put Ĕsaw aside; and so Ya'aqob became a great multitude.

17 "And it came to be, that when You led his seed out of Mitsrayim, You brought them up to Mount Sinai.

18 "And bowing the shamayim, You established the earth, moved the whole world, and made the depths to tremble, and troubled the men at that time.

19 "And Your esteem passed through four gates, of fire and of earthquake and of wind and of cold; that You might give the Law to the seed of Ya'aqob, and Commandments to the generation of Yisra'ěl.

20 "And yet You did not take away from them a wicked heart, that Your Law might bring forth fruit in them.

21 "For the first Ađam bearing a wicked heart transgressed, and was overcome; and so are all those who are descended from him.

22 "Thus sickness was made permanent; and the Law in the heart of the people with the evil root; so that the good departed, and the evil still stayed.

23 "So the days passed, and the years were brought to an end; then You raised You up a servant, named Dawid,

24 whom You commanded to build a city for Your Name, and to offer incense and offerings to You within it.

25 "When this was done many years, then those who inhabited the city forsook You,

26 and acted in all manner even as Ađam and all his generations had done; for they also had a wicked heart.

27 "And so You gave Your city over into the hands of Your enemies.

28 "Are their deeds then any better who inhabit Babel, that they should therefore have the reign over Tsiyon?

29 "For when I came there, and had seen unrighteousnesses without number, and my being saw many evil-doers in these thirty years, so that my heart failed me.

30 "For I have seen how You endure those sinning and have spared evil-doers; and have destroyed Your people, and have preserved Your enemies, and have not declared it.

31 "I do not remember how to depart from this way. Are those of Babel then better than those of Tsiyon?

32 "Or is there any other people that knows You besides Yisra'ël, or what generation has believed Your Covenants so much as Ya'aqob?

33 "And yet their reward does not appear, and their labour has no fruit; for I have gone here and there among the gentiles, and I see that they overflow in wealth, and do not think upon Your Commands.

34 "Now therefore weigh our wickedness in the balance, and also theirs who dwell on the earth; and so shall Your Name be found nowhere but in Yisra'ël.

35 "Or when was it that those who dwell on the earth have not sinned in Your sight, or what people have so kept Your Commands?

36 "You shall find that Yisra'ël by name has kept Your Orders; but not the gentiles."

4 And the messenger that was sent to me, whose name was Uri'ël, answered me

2 and said, "Your heart has gone too far regarding this world, and do you think to understand the way of the Most High?"

3 Then I said, "Yes, my master." And he answered me, and said, "I have been sent to show you three ways, and to put forth three situations before you;

4 of which if you declare to me one, I shall also show you the way that you desire to see, and I shall show you from where the wicked heart comes."

5 And I said, "Speak on, my master." Then he said to me, "Go your way, weigh the weight of fire, or measure the blast of the wind, or recall the day that is past."

6 Then I answered and said, "What man is able to do this, that you should ask such matters of me?"

7 And he said to me, "If I should ask you how many dwellings are in the midst of the sea, or how many

springs are in the source of the deep, or how many fountains are above the expanse, or which are the exits of She'ol, or the entrances of paradise?

8 “However you might say to me, ‘I never went down into the deep, neither as yet into She'ol, nor did I ever climb up into the shamayim.’

9 “Nevertheless I have only asked you of the fire and wind, and of the day through which you have passed, and of that from which you cannot be separated, and yet, you give me no answer of them.”

10 He said further to me, “That which is your own, and what you have grown up with, you cannot know.

11 “How then should your mind be able to know the way of the Most High, and the world being now outwardly corrupted, to understand the corruption that is clearly in my sight?”

12 Then I said to him, “It would be better that we were not at all, than that we should still live in wickedness, and to suffer, and not to know why.”

13 He answered me, and said, “I went into a forest into a plain, and the trees took counsel

14 and said, ‘Come, let us go and fight against the sea that it may depart before us, and that we may make more forests.’

15 “The floods of the sea also similarly took counsel, and said, ‘Come, let us go up and subdue the forests of the plain, that there also we may make ourselves more territory.’”

16 The plan of the forest was in vain, for the fire came and consumed it.

17 The plan of the floods of the sea came likewise to naught, for the sand stood up and stopped them.

18 If you were judge now between these two, whom would you begin to declare right, or whom would you condemn?

19 I answered and said, “Truly it is a foolish thought that they have both devised, for the ground is given to the forest, and the sea also has its place to hold its floods.”

20 Then he answered me, and said, "You have given a right judgment, but why do you not judge yourself also?"

21 "For as the ground is given to the forest, and the sea to its floods; even so those who dwell on the earth may understand naught but that which is on the earth; and He who dwells above the shamayim may only understand that which is above the height of the shamayim."

22 Then I answered and said, "Please, אִתִּי, let me have understanding.

23 "For it was not my thought to be curious of the ways above, but of such that pass by us daily, namely, why Yisra'ël is given up as a reproach to the gentiles, and for what cause the people whom You have loved are given over to wicked nations, and why the Law of our forefathers is brought to naught, and the written Covenants nullified?"

24 "And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain kindness.

25 "What shall He then do for His Name by which we are called? Of these matters I have asked."

26 Then he answered me, and said, "The more you search, the more you shall marvel; for the world hastens to pass away,

27 and cannot understand that which is promised to the righteous in time to come; for this world is full of unrighteousness and sickness.

28 "But concerning that of which you ask me, I shall tell you; for the evil is sown, but its destruction has not yet come.

29 "If therefore that which is sown is not removed, and if the place where the evil is sown is not turned over, then it cannot become sown with good.

30 "For the grain of evil seed has been sown in the heart of Adam from the beginning, and how much wickedness has it produced to this time? And how

much shall it yet bring forth until the time of threshing comes?

31 “Consider now for yourself, what great fruits of wickedness the grain of evil seed has brought forth.

32 “And when the heads are cut down, which are without number, how great a floor they shall fill!”

33 Then I answered and said, “How, and when shall these come to pass? Why are our years few and evil?”

34 And he answered me, saying, “Do not hasten more than the Most High; for it is worthless for your haste to be more than His, for you have over-exceeded.

35 “Did not the beings of the righteous also ask question of these in their rooms, saying, ‘How long shall I have expectancy in this way? When does the reward of our harvest come?’

36 “And to these Uri’el the chief messenger answered them, and said, ‘When the number of seeds has been filled in you; for He has weighed the world in the balance.

37 ‘By measure He has measured the times; and by number He has numbered the times; and He does not move nor stir them, until the said measure is filled.’ ”

38 Then I answered and said, “O אֱלֹהֵינוּ who reigns, we are all full of unrighteousness,

39 and possibly it is for our sake that the floors of the righteous are not filled, because of the sins of those who dwell on the earth!”

40 So he answered me, and said, “Go your way to a woman with child, and ask her when she has completed her nine months, if her womb may keep the birth any longer within her.”

41 Then I said, “No master, she cannot.” And he said to me, “The rooms of beings in the grave are like the womb of a woman;

42 for as a woman in childbirth hastens to escape the necessity of the childbirth; even so do these places hasten to deliver those who are entrusted to them.

43 “From the beginning, look, what you desire to see, it shall be shown you.”

44 Then I answered and said, "If I have found favour in Your sight, and if it is possible, and if I am able,
45 show me then whether there is more to come than is past, or more past than is to come.

46 "What is past I know, but what is to come I do not know."

47 And he said to me, "Stand on the right, and I shall explain the parable to you."

48 So I stood and looked, and see, a hot burning torch passed before me; and it came to be that when the flame had passed I looked, and see, the smoke still remained.

49 After this there passed before me a watery cloud, and sent down much rain with a storm; and when the stormy rain had passed, the drops still remained.

50 Then he said to me, "Consider for yourself; as the rain is more than the drops, and as the fire is greater than the smoke; so the quantity which is past is greater, but the drops and the smoke remained."

51 Then I prayed, and said, "Do you think I shall live until that time? Or what shall come to be in those days?"

52 He answered me, and said, "As for the signs of which you ask me, I may tell you of them in part; but regarding your life, I am not sent to show you; for I do not know it.

5 "But regarding the signs, see, the days shall come, that those who dwell upon the earth shall be taken in a great number, and the Way of truth shall be hidden, and the land shall be barren of belief.

2 "But wickedness shall be increased above that which you now see, or that you have heard long ago.

3 "And the land, which you now see to have a root, you shall see suddenly laid waste.

4 "But if the Most High grants you to live, you shall see after the third trumpet that the sun shall suddenly shine again in the night, and a third of the moon in that day.

5 “And blood shall drip from wood, and the stone shall give its cry, and the people shall be troubled;

6 and one shall rule, whom those who dwell upon the earth do not expect, and the birds shall take flight away together.

7 “And the Sea of Sedom shall throw out fish, and make a noise in the night, which many have not known; but they shall all hear the sound of it.

8 “There shall also be confusion in many places, and the fire shall be often sent out again, and the wild beasts shall change their places, and women during uncleanness shall bring forth monsters.

9 “And salt water shall be found with the sweet, and all friends shall destroy one another; then knowledge shall hide itself, and understanding withdraw itself into its secret room,

10 and shall be sought by many, and yet not be found. Then unrighteousness and lack of self control shall be multiplied on earth.

11 “One land shall also ask another, and say, ‘Has righteousness that makes a man righteous passed through you?’ And it shall say, ‘No.’

12 “At the same time men shall have expectancy, but do not obtain; they shall labour, but their ways shall not prosper.

13 “To show you such signs I have permission; and if you pray again, and weep as now, and fast seven days, you shall hear yet greater matters.”

14 Then I woke, and an extreme fear went through my entire body, and my mind was so troubled, that I fainted.

15 So the messenger that had come to talk with me held me, comforted me, and stood me up on my feet.

16 And on the second night it came to be, that She’alti’el the leader of the people came to me, saying, “Where have you been, and why is your countenance so heavy?

17 “Do you not know that Yisra’el is entrusted to you in the land of their captivity?

18 "Rise therefore, and eat bread, and do not forsake us, as the shepherd that leaves his flock in the hands of cruel wolves."

19 Then I said to him, "Go away from me, and do not come near me." And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, as Uri'ël the messenger commanded me.

21 And after seven days it came to be, that the thoughts of my heart were very grievous to me again,

22 and my being recovered the spirit of understanding, and I began to speak with the Most High again,

23 and said, "O אֱלֹהֵינוּ who reigns, over every forest of the earth, and all the trees in it, You have chosen Your one and only vine.

24 "And of all lands of the whole earth You have chosen Your one cistern, and of all the flowers of it; one lily.

25 "And of all the depths of the sea You have filled Your one river. And of all cities built, You have qadosh Tsiyon unto Yourself.

26 "And of all the birds that are created You have named Your one dove. And of all the beasts that are made You have supplied Your one sheep.

27 "And among all the multitudes of people You have chosen Your one people. And unto this people, whom You loved, You gave a Law that is acceptable for all.

28 "And now, O אֱלֹהֵינוּ, why have You given this one people over to many, and upon the one root You have prepared others, and why have You scattered Your one and only people among many?

29 "And those who denied Your promises, and did not believe Your Covenants, have trodden them down.

30 "If You hated Your people so much, should You punish them with Your own hands?"

31 Now when I had spoken these words, the messenger that came to me the night before was sent to me,

32 and said to me, "Hear me, and I shall instruct you; listen to the word that I speak, and I shall tell you more."

33 And I said, "Speak on, master." Then he said to me, "You are greatly troubled in heart for the sake of Yisra'ël. Do you love that people more than He who made them?"

34 And I said, "No, master, but of very grief I have spoken, for my kidneys pain me every hour, while I labour to understand the Way of the Most High, and to seek out part of His Right-Ruling."

35 And he said to me, "You cannot." And I said, "Why, master? For what was I born then, or why was my mother's womb not my grave, that I might not have seen the trouble of Ya'aqob, and the wearisome toil of the race of Yisra'ël?"

36 And he said to me, "Number for me that which has not yet come; gather together for me the dross that is scattered abroad, make the flowers that are withered green again,

37 open for me the places that are closed, and bring forth for me the winds that in them are shut up, show me the image of a voice; and then I shall declare to you that which you labour to know."

38 And I said, "O אֱלֹהִים who reigns, who may know these, but He whose dwelling is not with men?"

39 "As for me, I am unwise; how may I then speak of these matters of which You ask me?"

40 Then He said to me, "As you are unable to do any of these that I have spoken of, even so you cannot find out My judgment, or the love in the end that I have promised to My people."

41 And I said, "See, O אֱלֹהִים, You are still near to those who are reserved till the end; but what shall they do who have been before me, or we who are here now, or those who shall come after us?"

42 And He said to me, "I shall liken My judgment to a circle; as there is no slackness for the last, even so there is no swiftness for the first."

43 So I answered and said, "Could you not make those who have been made, and are now, and who are to come, at once; that You might show Your judgment sooner?"

44 Then He answered me, and said, "The creature cannot hasten more than the Maker; neither could the world hold at once those who shall be created within."

45 And I said, "As You have said to Your servant, that You, who gives life to all, have given life at once to the creatures that You have created, and the creation bore it; even so it might also bear those who are now present at once."

46 And He said to me, "Ask the womb of a woman, and say to her, 'If you bring forth children, why not do them all together, but one after another?' Ask her therefore to bring forth ten children at once."

47 And I said, "She cannot; but must do it over a span of time."

48 Then He said to me, "Even so have I given the womb of the earth to those who are sown in it in their times."

49 "For as a young child cannot bring forth those that belong to the aged, even so have I subjected the world which I created."

50 And I asked, and said, "Seeing You have now given me an occasion, I shall proceed to speak before You; for our mother, of whom You have told me that she is young, now draws near to age."

51 He answered me, and said, "Ask a woman that bears children, and she shall tell you."

52 "Say to her, 'Why are those whom you have now brought forth like those who were before, but smaller in size?'

53 "And she shall answer you, 'Those who are born in the strength of youth are of one form, and those who are born in the time of age, when the womb fails, are otherwise.'

54 "Consider yourself also therefore, how you are less of stature than those who were before you,

55 and so are those who come after you lesser than you, as the creation which now begins to age, and has passed over the strength of youth.”

56 Then I said, “Please אֱלֹהֵינוּ, if I have found favour in Your sight, show Your servant by whom You visit your creation.”

6 And He said to me, “In the beginning, when the earth was made, before the borders of the world stood, or the winds ever blew;

2 before it thundered and lightning struck, or before the foundations of paradise were laid;

3 before the lovely flowers were seen, or ever the moveable powers were established, before the innumerable multitude of messengers were gathered together,

4 or before the heights of the shamayim were lifted up, before the measures of the expanse were named, or before the footstool of Tsiyon was established,

5 and before the present years were sought out, and before the deeds of those who now sin were turned, before those who have gathered belief for a treasure were sealed.

6 “Then I considered these, and they all were made through Me alone, and through none other; by Me they shall also be ended, and by none other.”

7 Then I answered and said, “What shall be the dividing of the times, or when shall be the end of the first, and the beginning of that which follows?”

8 And he said to me, “From Abraham to Yitshaq, when Ya’aqob and Ėsaw were born to him, Ya’aqob’s hand first held the heel of Ėsaw.

9 “For Ėsaw is the end of the world, and Ya’aqob is the beginning of that which follows.

10 “The hand of man is between the heel and the hand; other questions, Ezra, do not ask.”

11 Then I answered and said, “O אֱלֹהֵינוּ who reigns, if I have found favour in Your sight,

12 please, show Your servant the end of Your signs, of which You showed me in part the last night.”

13 So He answered and said to me, "Stand up on your feet, and hear a mighty sounding voice.

14 "And there shall be a great shaking; but the place where you stand shall not be moved.

15 "And so, when it sounds do not be afraid; for the word is of the end, and the foundation of the earth understands.

16 "And why? Because the sound of these trembles and is moved; for it knows that the end of these must be changed."

17 And it came to be, that when I heard it I stood up on my feet, and listened, and see, there was a voice that spoke, and the sound of it was like the sound of many waters.

18 And it said, "See, the days come, that I shall begin to draw near, and to visit those who dwell on the earth,

19 and shall begin to make inquiry of them, what harm they have done unrighteously with their wickedness, and when the affliction of Tsiyon shall be complete;

20 and when the world, that shall begin to vanish away, is finished, then I shall show these signs: the Books shall be opened before the expanse, and they all shall see together.

21 "And children a year old shall speak with their voices, the women with child shall bring forth children prematurely of three or four months old, and they shall live, and be raised up.

22 "And suddenly the sown places shall appear unsown, the full storehouses shall suddenly be found empty;

23 and the trumpet shall give a sound, which when every man hears, they shall be suddenly afraid.

24 "At that time friends shall fight against one another as enemies, and the earth shall stand in fear with those who dwell in it; the springs of the fountains shall stand still, and in three hours they shall not flow.

25 "Whoever remains from all these that I have told you shall escape, and see My deliverance, and the end of your world.

26 “And those who are received shall see it, who have not tasted death from their birth; and the heart of inhabitants shall be changed, turned into another spirit.

27 “For evil shall be blotted out, deception shall be quenched.

28 “As for belief, it shall flourish; corruption shall be overcome, and the truth, which has been so long without fruit, shall be declared.”

29 And when he talked with me, see, I looked little by little upon him before whom I stood.

30 And these words he said to me, “I have come to show you the time of the night to come.

31 “If you pray further, and fast seven days again, I shall tell you greater matters by day than you have heard.

32 “For your voice is heard before the Most High; for the Almighty has seen your righteous dealing, He has also seen your blamelessness, which you have had since your youth.

33 “And therefore He has sent me to show you all these, and to say to you, ‘Take courage and do not fear.’

34 “And do not hasten to think worthlessly about the past times, so that you do not hasten from the latter times.”

35 And it came to be after this, that I wept again, and fasted seven days in similar manner, that I might complete the three weeks which he told me.

36 And on the eighth night my heart was tortured within me again, and I began to speak before the Most High;

37 for my spirit burned greatly, and my being was in distress.

38 And I said, “O אֱלֹהֵינוּ, You spoke from the beginning of the creation, even the first day, and said, ‘Let the shamayim and earth be made,’ and Your word became a perfect work.

39 “And then the Ruah and darkness and silence were on every side; the sound of man’s voice was not yet formed.

40 “Then You commanded a good light to come forth from Your treasures, that Your work might appear.

41 “On the second day You created the breath of the expanse, and commanded it to divide, and to make a division between the waters, that one part would go up, and the other remain beneath.

42 “On the third day You commanded the waters to be gathered into a seventh part of the earth; six parts You dried up, and kept them, in order that some of these being planted by Elohim and tilled might serve You.

43 “For as soon as Your word went forth the work was made,

44 for immediately there was great and innumerable fruit, and many and varied pleasures for the taste, and flowers of unchangeable colour, and fragrances of wondrous smell; and these were created the third day.

45 “On the fourth day You commanded that the sun should shine, and the moon give its light, and the stars should be in order;

46 and commanded them to do service to man, who was to be made.

47 “On the fifth day You spoke to the seventh part, where the waters were gathered, that it should bring forth living creatures, birds and fish; and so it came to be.

48 “For the silent, lifeless water brought forth living creatures at the command of Elohim, that all people might praise Your wondrous works.

49 “Then You appointed two living creatures, the one you called Behemoth, and the other Liwiathan,

50 and separated the one from the other; for the seventh part, namely, where the water was gathered together, would not hold them both.

51 “Unto Behemoth You gave one part, which was dried up the third day, that it should dwell in the same part, in which are a thousand hills:

52 “But to Liwiathan You gave the seventh part, that is, the waters; and have kept it to be consumed by whom You want, and when.

53 “On the sixth day You gave command to the earth, that it should bring forth beasts, cattle, and creeping creatures before You.

54 “And after these, Adam also, whom You made master of all your creatures; from him we have all come, and also the people whom You have chosen.

55 “All this have I spoken before You, O אֱלֹהֵינוּ, because You made the world for our sakes.

56 “As for the other people, who also come from Adam, You have said that they are naught, but are as spittle; and have likened the abundance of them to a drop that falls from a vessel.

57 “And now, O אֱלֹהֵינוּ, see, these gentiles, who have always been regarded as naught, have begun to be masters over us, and to consume us.

58 “But we Your people, whom You have called Your first-born, Your only brought forth, and Your dearly beloved, are given into their hands.

59 “If the world is now made for our sakes, why do we not possess an inheritance with the world? How long shall this endure?”

7 And when I had finished speaking these words, the messenger who had been sent to me the nights before was sent to me.

2 And he said to me, “Rise, Ezra, and hear the words that I have come to tell you.”

3 And I said, “Speak on, my master.” Then he said to me, “The sea is put in a wide place, that it might be deep and great.

4 “But if it were that the entrance were narrow, and like a river;

5 who then could go into the sea to look upon it, and to navigate it? If he did not go through the narrow, how could he come into the wide?

6 “There is also another example: a city is built, and put on a broad field, and is filled with all good.

7 "Its entrance is narrow, and is put in a dangerous place to fall, so there is a fire on the right hand, and a deep moat on the left,

8 and only one path between them both, even between the fire and the water, so narrow that only one man could go through at once.

9 "If this city now were given to a man as an inheritance, if he should never pass the danger placed before it, how shall he receive this inheritance?"

10 And I said, "It is so, master." Then he said to me, "So also is Yisra'el's portion.

11 "Because for their sakes I made the world; and when Aḏam transgressed My Laws, then what is now done was established.

12 "Then the entrances of this world were made narrow, full of sorrow and hardship. They are but few and evil, full of dangers, and very laboursome.

13 "For the entrances of the greater world were wide and sure, and brought forth incorruptible fruit.

14 "If then those who live do not strive to go through these distresses and futilities, they shall never receive that which is laid up for them.

15 "Now therefore why do you worry yourself, seeing you are but a corruptible man? And why are you disturbed, for you are only mortal?

16 "Why have you not considered in your heart that which is to come, rather than that which is present?"

17 Then I answered and said, "O אֱלֹהִים who reigns, You have ordained in Your Law, that the righteous should inherit these, but that the wicked should perish.

18 "Nevertheless the righteous shall suffer distresses, but have expectancy for the expanse; yet those who have done wickedly have suffered distresses, but shall not see the expanse."

19 And he said to me. "There is no judge above Elohim, and none that has understanding above the Most High.

20 "For there are many who perish in this life, because they despise the Law of Elohim that is put before them.

21 “For Elohim has given a strict Command to those who came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 “Nevertheless they were not obedient to Him; but spoke against Him, and plotted in vain;

23 and deceived themselves by their wicked deeds; and said of the Most High, that He did not exist; and did not know His ways.

24 “But they have despised His Torah, and denied His Covenants; they have not been trustworthy in His Laws, and have not performed His works.

25 “And therefore, Ezra, emptiness is for the empty, and fullness is for the full.

26 “See, the time shall come, that these signs which I have told you shall come to pass, and the bride shall appear, and her coming forth shall be seen, which now is withheld from the earth.

27 “And whoever is delivered from the evils spoken of shall see My wonders.

28 “For My Běn *בְּנֵי אֱלֹהִים* shall be revealed with those who are with Him, and those who remain shall rejoice within four hundred years.

29 “After these years Ha’Mashiaḥ My Běn shall die, and all men who have life.

30 “And the world shall be turned into the silence of old seven days, as in the former judgments; so that no one remains.

31 “And after seven days, the world that is not yet awake, shall be raised up, and that which is corrupt shall die,

32 and the earth shall restore those who are asleep within, and the dust and the secret places shall deliver those who dwell in silence, and those beings who were given to them.

33 “And the Most High shall appear upon the seat of judgment, and anguish shall pass away, and patience shall come to an end.

34 "But only judgment shall remain, truth shall stand, and belief shall grow strong.

35 And the works shall follow, and the rewards be revealed, and the good deeds shall be firm, and wicked deeds shall not reign.

36 "The pit of torture shall appear, and opposite shall be the place of rest; and the furnace of Gěy-Hinnom shall be uncovered and the paradise of delight opposite.

37 "Then the Most High shall say to the nations that have been raised from the dead, 'See, and know whom you have denied, whom you have not served, whose Commands you have despised.

38 'Look on this side and that; here is delight and rest, and there are fire and torture.' So He shall speak to them on the day of judgment;

39 a day that has no sun or moon or stars,

40 or cloud or thunder or lightning, or wind or water or air, or darkness or evening or morning,

41 or summer or spring or heat, or winter or frost or cold, or hail or rain or dew,

42 or noon or night, or dawn or shining or bright light, but only the splendour of the esteem of the Most High, by which all shall see what has been appointed.

43 "It shall last as if for a week of years.

44 "This is My judgment and its appointed order; and to you alone have I shown these."

45 And I answered and said, "O אֱלֹהֵינוּ who reigns, I said then and say now: Baruk are those who are alive and guard Your Commandments!

46 "But what of those for whom I prayed? For who among the living have not sinned, or who is there among mortal man that has not transgressed Your Covenant?

47 "And now I see that the world to come shall bring delight to few, but torture to many.

48 "For an evil heart has grown up within us which has separated us from Elohim, and has brought us into corruption and the ways of death, and has shown us

the paths of destruction and removed us far from hai; and not only for a few, but for almost all who have been created.”

49 And he answered me and said, “Listen to me Ezra, and I will teach you, and shall admonish you once more.

50 “For this reason the Most High has not made one world, but two.

51 “Because you have said that the righteous are few, while the wicked are many; hear the explanation for this.

52 If you have only a few precious stones, would you add lead and clay to them?

53 And I said, “Aḡonai, how could this be?”

54 And He said to me, “Not only this, but ask the earth and it shall tell you; submit to it and it shall declare to you;

55 and say to it, ‘You produce gold and silver and copper, and also iron and lead and clay;

56 but silver is more plentiful than gold, and copper than silver, and iron than copper, and lead than iron, and clay than lead.’

57 “So judge which is more precious and desirable, that which is plentiful or that which is rare?”

58 And I said, “O אֱלֹהֵינוּ who reigns, what is plentiful is of less value, for what is rare is more precious.”

59 And He answered me and said, “Consider within yourself what you have thought, for the one who has what is hard to obtain rejoices more than the one who has what is plentiful.

60 “So also shall be the judgement that I have promised; for I shall rejoice over the few who are saved, because it is they who have made My esteem prevail, and through them My Name has been esteemed.

61 “I shall not grieve over the great number of those who perish; for they are like mist, and are similar to a flame and smoke - they are lit on fire and burn with heat, and are extinguished.”

62 And I replied and said, "O earth, what have you brought forth, if the mind is made out of dust like the other creations?"

63 "For it would have been better if the dust itself had not been brought forth, so that the mind might not have been made from it.

64 "But now the mind grows with us, and therefore we are tortured, because we perish and we know it.

65 "Let mankind lament, but let the beasts of the field be glad; let all who have been born lament, but let the cattle and flocks rejoice.

66 "It is much better for them than for us; for they do not look to a judgment, and they do not know of any torture or deliverance promised to them after death.

67 "What does it profit us if our life is preserved but we are cruelly tortured?"

68 "For all who are born are entangled in wickedness, and are full of sins and burdened with transgressions.

69 "And if we are not to come into judgement after death, perhaps it would have been better for us."

70 And he answered me and said, "When the Most High made the world and Adam and all who have come from him, He first prepared the judgment and that which pertains to the judgment.

71 "But now, know from your own words, for you have said that the mind grows with us.

72 "For this reason, therefore, those who live on earth shall be tortured, for though they had knowledge, they committed wickedness; and although they received the Commandments, they did not guard them; and though they obtained the Law, they dealt untrustworthily with what they had received.

73 "What then shall they have to say in the judgment, or how shall they answer in the last days?"

74 "How long the Most High has been patient with the inhabitants of the world! And not for their sakes, but because of the days that He has ordained."

75 And I answered and said, "If I have found favour in your eyes, O אֱלֹהֵינוּ, show this also to your servant:

whether after death, as soon as every one of us breathes their last, we shall be kept in rest until those days come when You shall renew the creation, or whether we shall be tortured immediately?

76 And he answered me and said, "I shall show you this also, but do not include yourself with those who have mocked, or number yourself among those who are tortured.

77 "For you have a treasure of work stored up with the Most High, but it shall not be shown to you till the last days.

78 "And concerning death, the teaching is: when the decisive decree goes forth from the Most High, that one shall die, as the spirit leaves the body to return to Him again who gave it, first of all it adores the esteem of the Most High.

79 "If it is one of those who has mocked and has not guarded the Way of the Most High, who has despised His Law and hated those who revere Elohim;

80 such spirits do not enter into dwellings, but shall immediately wander in torture, forever in grief and sorrow in seven ways.

81 "The first way, because they have mocked the Law of the Most High.

82 "The second way, because they cannot make a good repentance so that they now may live.

83 "The third way, they shall see the reward laid up for those who have trusted the Covenants of the Most High.

84 "The fourth way, they shall consider the torture laid up for themselves in the last days.

85 "The fifth way, they shall see how the dwellings of the others are guarded by messengers in deep rest.

86 "The sixth way, they shall see how some of them pass over into torture.

87 "The seventh way, which is greater than all the ways that have been spoken, because they shall utterly waste away in confusion and be consumed with shame, and shall wither with fear at seeing the esteem

of the Most High in whose presence they sinned while they were alive, and in whose presence they are to be judged in the last days.

88 “And this is the order for those who have guarded the Ways of the Most High, when they are separated from their mortal body:

89 “During the time that they lived in it, they laboured to serve the Most High, and withstood danger every hour so they might guard the Law of the Lawgiver perfectly.

90 “Therefore this is the teaching concerning them:

91 “Firstly, they shall see with great joy the esteem of He who receives him, for they shall have rest in seven orders.

92 “The first order, because they strove with great effort to overcome the wicked thought that was formed with them, so that it might not lead them astray from *ḥai* unto death.

93 “The second order, because they see the confusion in which the beings of the unrighteous wander and the punishment that awaits them.

94 “The third order, they see the witness that He who formed them bears concerning them, that throughout their life they guarded the Law with which they were entrusted.

95 “The fourth order, they know the rest that they now enjoy, being gathered into their rooms and guarded by messengers in deep rest, and the esteem waiting for them in the last days.

96 “The fifth order, they rejoice that they have now escaped what is corruptible and shall inherit what is to come; and they also see the difficulty and toil from which they have been delivered, and the spacious freedom that they are to receive and enjoy in immortality.

97 “The sixth order, when it is shown them how their face is to shine like the sun, and how they are to be made like the light of the stars, being incorruptible from then on.

98 “The seventh order, which is greater than all that have been spoken, for they shall rejoice with boldness, and shall be confident without confusion, and shall be glad without fear, for they press forward to see the face of He whom they served in life and from whom they are to receive their reward when esteemed.

99 “This is the order of the beings of the righteous, which from now on is announced; and the previously spoken are the ways of torture that those who would not pay heed shall suffer from now on.”

100 Then I answered and said, “Shall there be time given to the beings after they have been separated from the bodies, to see what you have described to me?”

101 And he said to me, “They shall have freedom for seven days, so that during these seven days they may see that of which you have been told, and afterwards they shall be gathered into their dwellings.”

102 And I answered and said, “If I have found favour in your eyes, show further to me, your servant, whether on the day of judgment the righteous shall be able to intercede for the unrighteous or to entreat the Most High for them -

103 fathers for sons or sons for parents, brothers for brothers, relatives for their relatives or friends for those who are most dear.”

104 And he answered me and said, “Since you have found favour in my eyes, I will show you this also. The day of judgment is certain and displays to all the sign of truth. Just as now a father does not send his son, or a son his father, or a master his servant, or a friend his dearest friend, to be sick or sleep or eat or be healed in his place,

105 so no one shall ever pray for another on that day, neither shall anyone lay a burden on another, for then all shall bear their own righteousness and unrighteousness.”

106 Then I said, "Abraham prayed first for the Sedomites, and Mosheh for the fathers that sinned in the wilderness;

107 and Yahoshua after him for Yisra'el in the time of Aḳan;

108 and Shemu'el and Dawid for the destruction; and Shelomoh for those who would come to the Miqdash;

109 and Ēliyahu for those who received rain; and for the dead, that he might live;

110 and Hizqiyahu for the people in the time of Sanḥerib; and many for many.

111 "Even so now, seeing corruption has grown, and wickedness increased, and the righteous have prayed for the wicked; why shall it also not be so now?"

112 He answered me, and said, "This present life is not the end where much esteem dwells; therefore they have prayed for the weak.

113 "But the day of judgment shall be the end of this age, and the beginning of the immortality to come, in which corruption is past.

114 "Lack of self control is at an end, whoring is cut off, righteousness grows, and truth springs forth.

115 "Then no man shall be able to save he who is destroyed, nor to oppress he who has overcome."

116 Then I answered and said, "This is my first and last saying: that it would have been better to not have given the earth to Aḳam; or else, when it was given him, to have restrained him from sinning.

117 "For what profit is there for men here in this present time to live in heaviness, and to look for punishment after death?

118 "O you Aḳam, what have you done? For though it was you that sinned, you have not fallen alone, but all of us who come from you.

119 "For what does it profit us, if there is promised us an immortal time, whereas we have done the works that bring death?

120 “Or that there is an everlasting expectancy promised to us, whereas we being most wicked are made worthless?

121 “Or that there are dwellings of healing and safety laid up for us, whereas we have lived wickedly?

122 “And that the esteem of the Most High is kept to defend those who have led a watchful life, whereas we have walked in the most wicked ways of all?

123 “And that there should be shown a paradise, whose fruit endures forever, where there is safety and healing, since we shall not enter into it,

124 for we have walked in crooked places?

125 “Or that the faces of those who have practiced self-control shall shine above the stars, whereas our faces shall be blacker than darkness?

126 “For while we lived and committed wickedness, we did not consider that we should begin to suffer for it after death.”

127 Then he answered me, and said, “This is the condition of the battle, that man who is born upon the earth shall fight;

128 that, if he is overcome, he shall suffer as you have said; but if he overcomes, he shall receive that which I say.

129 “For this is the life of which Mosheh spoke to the people while he lived, saying, ‘Choose life, that you may live.’

130 “Nevertheless they did not believe him, nor even the nebi'im after him, nor myself who has spoken to them,

131 that there should not be such grief in their destruction, as shall be the joy over those who are persuaded to salvation.”

132 Then I answered, and said, “I know, master, that the Most High is called kind, in that He has kindness upon those who have not yet come into the world,

133 and upon those who also turn to His Law;

134 and that He is patient, and endures those who have sinned, as His creatures;

135 and that He is generous, for He is ready to give where needed;

136 and that He is of great kindness, for He multiplies more and more kindnesses to those who are present, and are past, and also to those who are to come.

137 "For if He did not multiply His kindnesses, the world would not continue with those who inherit therein.

138 "And He pardons; for if He did not do so of his goodness, and those who have committed wickednesses were forgiven them, the ten thousandth part of mankind would not remain living.

139 "And being Judge, if He did not forgive those who are healed by His Word, and blot out the great number of sins,

140 there would likely be very few left in an innumerable crowd!"

8 And he answered me, saying, "The Most High has made this world for many, but the world to come for few.

2 "I shall tell you a parable, Ezra; just as when you ask the earth, it shall say to you, that it gives much clay from which earthen vessels are made, but little dust from which gold comes; even so is the course of this present world.

3 "There are many created, but few shall be saved."

4 So I answered and said, "O my being, swallow down understanding, and devour wisdom.

5 "For you have come here against your desire, and against it you depart; for you no longer have but a short time to live.

6 "O אֱלֹהֵינוּ, if You would allow Your servant, that we may pray before You, and You give us a seed to our heart, and tend to our understanding, that fruit may come from it; for how shall each man live who is corrupt, who bears the likeness of man?

7 "For You are alone, and we are all one workmanship of Your hands, as You have said.

8 "For when the body is formed in the mother's womb, and You give it members, Your creation is

preserved in fire and water, and nine months Your workmanship endures Your creation which is created in her.

9 “But that which keeps and is kept shall both be preserved; and when the time comes, the womb delivers up that which grew in it.

10 “For You have commanded from the members of the body, that is, out of the breasts, milk to be given, which is the fruit of the breasts,

11 so that what has been formed may be nourished for a time, till You lead it to Your kindness.

12 “You brought it up with Your righteousness, and instructed it in Your Law, and instructed it with Your Right-Ruling.

13 “And You shall put it to death as Your creation, and revive it as Your work.

14 “If therefore You destroy that which was formed with such great labour, it is easy to be appointed by Your command, that that which was made might be preserved.

15 “Now therefore, אֱלֹהִים, I shall speak; regarding mankind in general whom You know best; and regarding Your people, for whose sake I am grieved;

16 and for Your inheritance, for whose cause I mourn; and for Yisra’el, for whom I am burdened; and for Ya’aqob, for whose sake I am troubled.

17 “Therefore I shall begin to pray before You for myself and for them; for I see the fall of we who dwell in the land,

18 and I have heard the swiftness of the judgment to come.

19 “Therefore hear my voice, and understand my words, and I shall speak before You.” This is the beginning of the words of Ezra, before he was taken up: and I said,

20 “O אֱלֹהִים, You who dwells forever, who sees from above that which is in the shamayim and in the air;

21 whose throne is beyond measure; whose esteem cannot be contained; before whom the hosts of messengers stand with trembling;

22 whose deeds are accompanied by wind and fire; whose Word is true, and whose words are forever; whose Command is strong, and Law reverent;

23 whose look dries up the depths, and whose wrath makes the mountains melt away; which the truth witnesses.

24 "O hear the prayer of Your servant, and listen to the petition of Your creation.

25 "For while I live I shall speak, and so long as I have understanding I shall answer.

26 "O do not look upon the sins of Your people; but on those who serve You in truth.

27 "Do not heed the wicked devices of the gentiles, but the desire of those who guard Your Witnesses in afflictions.

28 "Do not think upon those who have walked falsely before You; but remember those who have known Your reverence according to Your desire.

29 "Let it not be Your desire to destroy those who have lived like beasts; but to look upon those who have clearly taught Your Law.

30 "Do not be wroth with those who are deemed worse than beasts; but love those who always put their trust in Your righteousness and esteem.

31 "For we and our fathers languish of such sicknesses; but because of we sinners You shall be called kind.

32 "For if You have a desire to show favour upon us, You shall be called kind, namely by us, who have no works of righteousness.

33 "For the righteous, who have many good works laid up with You, shall receive reward for their own deeds.

34 "For what is mankind, that You should take displeasure in him; or what is a corruptible generation, that You should be so bitter toward it?

35 “For in truth there is no man among them who is born, except he who has done wickedly; and among the trustworthy there is none who has not done wrong.

36 “For in this, O אֱלֹהִים, Your righteousness and Your goodness shall be declared, if You are kind to those who do not have the trust of good works.”

37 Then He answered me, and said, “Some matters you have spoken rightly, and according to your words it shall be.

38 “For indeed I shall not think upon the works of those who have sinned before death, before judgment, before destruction;

39 but I shall rejoice over the works of the righteous, and I shall also remember their sojournings, and the deliverance, and the reward, that they shall have.

40 “As I have spoken now, so it shall come to pass.

41 “For as the farmer sows much seed on the ground, and plants many trees, and yet that which is well sown in its season does not come up, neither does all that is planted take root; even so it is as those who are sown in the world; they shall not all be saved.”

42 I answered then and said, “If I have found favour, let me speak.

43 “As the farmer’s seed perishes, if it does not come up, and does not receive Your rain in due season; or if there is too much rain, and ruins it;

44 even so, mankind also perishes, who is formed with Your hands, and is called Your own likeness, because he is made like You, for whose sake You have made all, and likened him to the farmer’s seed.

45 “Do not be wroth with us but spare Your people, and show favour upon Your own inheritance; for You are kind to Your creation.”

46 Then He answered me, and said, “That which is present is for the present, and that which is to come for what is to come.

47 “For you come far short that you should be able to love My creation more than I; but I have often drawn near to you, and unto it, but never to the unrighteous.

48 “In this also you are praiseworthy before the Most High;

49 in that you have humbled yourself, as is proper, and have not judged yourself worthy to be much esteemed among the righteous.

50 “For many great hardships shall come upon those who dwell in the world in the latter days, because they have walked in great pride.

51 “But understand for yourself, and seek out the esteem of those who are like you.

52 “For to you paradise is opened, the tree of life is planted, the time to come is prepared, abundance is made ready, a city is built, and rest is given, even perfect goodness and wisdom.

53 “The root of evil is sealed up from you, sickness and the moth is hidden from you, and corruption has fled into She’ol to be forgotten;

54 sorrows have passed, and in the end the treasure of immortality is shown.

55 “And therefore ask no more questions concerning the multitude of those who perish;

56 for when they had received freedom, they despised the Most High, scorned His Law, and forsook His Ways.

57 “And they have trodden down His righteous ones,
58 and said in their heart, ‘There is no Elohim,’ and even knowing that they shall die.

59 “For as that which is spoken of shall receive you, so thirst and anguish are prepared for them; for it was not His desire that men should come to naught;

60 but those who are created have defiled the Name of He who made them, and were thankless to He who prepared life for them.

61 “And therefore My judgment is now at hand.

62 “I have not shown these matters to all men, but to you, and a few like you.” Then I answered and said,

63 “See, O אֱלֹהִים, now You have shown me the multitude of the wonders, which You shall begin to do

in the last times; but You have not shown me at what time.”

9 Then He answered me, and said, “Measure the time diligently in itself; and when you see some of the signs past, which I have told you before,

2 then you shall understand, that it is the very same time, wherein the Most High shall begin to avenge the world which He made.

3 “Therefore when there are seen earthquakes and the people of the world in uproar;

4 then you shall understand well, that the Most High spoke of those matters from the days that were before you, even from the beginning.

5 “For as all that is made in the world has a beginning and an end, and the end is manifest;

6 so also the times of the Most High have clear beginnings in wonder and works of power, and endings in signs and wonders.

7 “And everyone that shall be saved, and shall be able to escape by his works, and by belief, by which you have believed,

8 shall survive the dangers spoken of, and shall see My deliverance in My land, and within My borders; for I have qadosh them for Myself from the beginning.

9 “Then those who have abused My Ways shall be in a wretched state; and those who have thrown them away in spite shall dwell in torture.

10 “For such have received benefits in their life, but have not known Me;

11 and those who have loathed My Law, while they still had freedom, and when a place for repentance was still open to them, did not understand, but despised it;

12 the same must acknowledge it in anguish after death.

13 “And therefore do not question how the wicked shall be punished, and when; but inquire how the righteous shall be delivered, to whom the world belongs, and for whom the world is created.”

14 Then I answered and said,

15 "I have said before, and now speak, and shall also speak it after, that there are many more of those who perish, than of those who shall be delivered;

16 as a wave is greater than a drop!"

17 And He answered me, saying, "As the field is, so is the seed also; as are the flowers, such are the colours also; as the workman is, such is the work also; and as the farmer is himself, so is his harvest also; for it was the time for the world.

18 "And now when I prepared the world, which was not yet made, even for those to dwell within who now live, no man spoke against Me.

19 "For then everyone obeyed; but now the way of those who are created in this world that is made are a corrupted seed forever, and rid themselves of the Law which is unsearchable.

20 "So I considered the world, and see, there was danger because of the schemes that were brought into it.

21 "And I saw, and spared it greatly, and have kept for Myself a grape of the cluster, and a plant of a great people.

22 "Let the multitude perish then, who were brought forth in ruin; and let My grape be kept, and My plant; for with great labour I have made it perfect.

23 "Nevertheless, if you shall wait yet seven more days, and you do not fast in them,

24 but go into a field of flowers, where no house is built, and eat only the flowers of the field; taste no meat, drink no wine, but eat flowers only.

25 "And pray to the Most High continually, then I shall come and speak with you."

26 So I went my way into the field which is called Arpaḡ, as He commanded me; and I sat there among the flowers, and ate of the plants of the field, and the food they gave satisfied me.

27 After seven days I sat on the grass, and my heart was tortured within me, as before;

28 and I opened my mouth, and began to speak before the Most High, and said,

29 “O אֱלֹהֵינוּ, You who show Yourself to us, You were shown to our fathers in the wilderness, in a place where no man treads, in a barren place, when they came out of Mitsrayim.

30 “And You spoke saying, ‘Hear Me, O Yisra’ël; and guard My Words, you seed of Ya’aqob.

31 ‘For look, I sow My Torah in you, and it shall bear fruit in you, and you shall be esteemed in it forever.’

32 “But our fathers, who received the Torah, did not guard it, and did not observe Your Laws; and though the fruit of Your Torah did not perish, nor could it, for it was Yours;

33 yet those who received it perished, because they did not guard that which was sown in them.

34 “And see, it is the manner, when the ground has received seed, or the sea a ship, or any vessel food or drink, that, that in which it was sown or thrown into is perished,

35 that which was sown, or thrown in, or received, also perishes, and does not remain with us; but with us it has not come to be.

36 “For we who have received the Law perish by sin, and our heart also which received it,

37 however the Law does not perish, but remains enforced.”

38 And when I spoke these matters in my heart, I looked back with my eyes, and on the right side I saw a woman, and see, she mourned and wept with a loud voice, and was very grieved in heart, and her garments were torn, and she had ashes upon her head.

39 Then I dismissed my thoughts that I was in, and I turned to her,

40 and said to her, “Why do you weep? Why are you so grieved in your heart?”

41 And she said to me, “Master, leave me alone, that I may bewail myself, and add to my sorrow, for I am very troubled in my heart, and brought very low.”

42 And I said to her, "Tell me, what troubles you?"

43 She said to me, "I your servant have been barren, and had no child, though I had a husband thirty years, and those thirty years I did naught day and night, and every hour, but make my prayer to the Most High.

45 "After thirty years Elohim heard me, your female servant, looked upon my misery, considered my trouble, and gave me a son; and I was very pleased with him, as was my husband also, and all my neighbours; and we gave great esteem to the Almighty,

46 and I provided for him with great struggles.

47 "So when he grew up, and came to the time that he should have a wife, I made a feast.

10 "And it so came to be, that when my son had entered into his wedding room, he fell down, and died.

2 "Then we all put out the lamps, and all my neighbours rose up to comfort me; so I remained quiet to the evening of the second day.

3 "And it came to be, when they had all finished comforting me, so that I might be quiet; then I rose up by night and fled, and came here to this field, as you see.

4 "And now I plan not to return to the city, but to stay here, and to neither eat nor drink, but to continually mourn and fast until I die."

5 Then I left the thoughts in which I was, and spoke to her in wrath, saying,

6 "You foolish woman above any other, do you not see our mourning, and what comes upon us?"

7 "For Tsiyon, our mother, is full of all grief, and humbled greatly, mourning bitterly.

8 "And now, seeing we all mourn and are sad, for we are all in grief, and you are grieved for one son?"

9 "For ask the earth, and it shall tell you, that it is the one which ought to mourn for the fall of so many that grow upon it.

10 "For out of it came all in the beginning, and out of it shall all others come, and see, almost all of them walk

to destruction, and a multitude of them shall be completely uprooted.

11 “Who then should make more mourning than it, which has lost so great a multitude; and not you, who are grieved for but one?”

12 “But if you say to me, ‘My lamentation is not like that of the earth, because I have lost the fruit of my womb, which I brought forth with pains, and bore with sorrows,
13 but the earth not so; for the multitude present in it have gone as they came, according to the way of the earth.’

14 “Then I say to you, as you have brought forth with labour; even so the earth has also given its fruit, namely man, ever since the beginning to He who made it.

15 “Now therefore keep your sorrow to yourself, and bear that which has befallen you with good courage.

16 “For if you acknowledge the judgment of Elohim to be righteous, you shall both receive your son in time, and shall be praised among women.

17 “Go your way then into the city to your husband.”

18 And she said to me, “That I shall not do. I shall not go into the city, but I shall die here.”

19 So I proceeded to speak further to her, and said,

20 “Do not do so, but let me give counsel; for how many are the adversities of Tsiyon? Be comforted in regard to the sorrow of Yerushalayim.

21 “For you see that our Miqdash is laid waste, our altar broken down, our Hëykal destroyed;

22 our harp is laid low, our song is put to silence, our rejoicing is at an end, the light of our lampstand is put out, the ark of our Covenant is plundered, our qodesh objects are defiled, and our name that we are called by is almost profaned; our children are put to shame, our kohenim are burned, our Lëwites have gone into captivity, our maidens are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought into bondage, and our strong men have become weak;

23 and greatest of all, the seal of Tsiyon has now lost its esteem; for it is delivered into the hands of those who hate us!

24 “And therefore shake off your great sadness, and put away the great number of sorrows, that the Almighty may be kind to you again, and the Most High shall give you rest and ease from your labour.”

25 And it came to be while I was talking with her, see, her face suddenly shone exceedingly, and her face lit up, so that I was afraid of her, and wondered what it might be.

26 And see, suddenly she made a very great fearful cry, so that the earth shook at the noise of the woman.

27 And I looked, and see, the woman appeared to me no more, but there was a city built, and a large place revealed itself from the foundations; then I was afraid, and cried with a loud voice, and said,

28 “Where is Uri’ël the messenger, who came to me in the beginning? For he has caused me to fall into many trances, for my end is turned into corruption, and my prayer to rebuke.”

29 And as I was speaking these words, see, he came to me, and looked upon me.

30 And see, I lay as one dead, and my understanding was removed; and he took me by the right hand, and comforted me, and stood me on my feet, and said to me,

31 “What is the matter with you? And why are you so worried? And why is your understanding and the thoughts of your heart troubled?”

32 And I said, “Because you have forsaken me, and yet I did according to your words, and I went into the field, and look, I have seen, and still see that which I am unable to express!”

33 And he said to me, “Stand up like a man, and I shall advise you.”

34 Then I said, “Speak on, my master; only do not forsake me, lest I die lacking my expectancy.”

35 "For I have seen what I did not know, and heard what I do not know.

36 "Or are my senses deceived, or is my being in a dream?

37 "Now therefore I plead that you reveal to your servant about this vision."

38 Then he answered me, and said, "Listen to me, and I shall inform you, and tell you why you are afraid; for the Most High shall reveal many secrets to you.

39 "He has seen that your way is righteous; in that you grieve continually for your people, and make great lamentation for Tsiyon.

40 "This therefore is the meaning of the vision which you recently saw:

41 "You saw a woman mourning, and you began to comfort her;

42 but now you see the likeness of the woman no more, but a built city appeared to you.

43 "And whereas she told you of the death of her son, this is the interpretation:

44 "This woman, whom you saw is Tsiyon; and when she spoke to you, even she whom you see as a built city,

45 for when she said to you that she has been barren thirty years; those are the thirty years in which there was no offering made in her.

46 "But after thirty years Shelomoh built the city and offered offerings, and then bore the barren a son.

47 "And when she told you that she nourished him with labour; that was the dwelling in Yerushalayim.

48 "But when she said to you, 'My son coming into his marriage room had a fall, and died.' This was the destruction that came upon Yerushalayim.

49 "And, see, you saw her likeness, and because she mourned for her son, you began to comfort her; and these matters which have taken place are to be opened unto you.

50 "For now the Most High sees that you are sincerely grieved, and suffer in your whole heart for her, so He

has showed you the brightness of her esteem, and the comeliness of her loveliness.

51 "And therefore I asked that you remain in the field where no house was built;

52 for I knew that the Most High would show this to you.

53 "Therefore I commanded you to go into the field, where no foundation of any building was,

54 for no building of man is able to stand in the place where the Most High begins to show His city.

55 "And therefore do not fear, nor let your heart be afraid, but go your way in, and see the loveliness and greatness of the building, as much as your eyes be able to see;

56 and then you shall hear as much as your ears may comprehend.

57 "For you are baruk above many others, and are called by the Most High; for so few are.

58 "But tomorrow at night you shall remain here;

59 and the Most High shall show you visions of what is above, which the Most High shall do for those who dwell on the earth in the last days." So I slept that night and the next, as he commanded me.

11 Then I saw a dream, and see, an eagle came up from the sea, which had twelve feathered wings and three heads.

2 And I looked, and see, it spread its wings over all the earth, and all the winds of the air blew on it, and were gathered together.

3 And I looked, and out of its wings grew other opposing wings; and they became little wings but smaller.

4 And its heads were at rest - the head in the midst was greater than the others, yet it rested with the others.

5 And I looked, and see, the eagle flew with its wings, and reigned on earth, and over those who dwelt in it.

6 And I saw that all under the shamayim were subject to it, and no man spoke against it, no, not one creature on earth.

7 And I looked, and see, the eagle rose up on its talons, and spoke to its wings, saying,

8 “Do not watch all at once; every one sleep in its own place, and watch in turn;

9 but let the heads be reserved for the last.”

10 And I looked, and see, the voice did not come out of its heads, but from the midst of its body.

11 And I numbered its opposing wings, and, see, there were eight of them.

12 And I looked, and see, on the right side there arose one wing, and reigned over all the earth;

13 and so it was, that when it reigned, its end came, and its place appeared no more; so the next following stood up and reigned, and reigned a long time.

14 And it came to be, that when it reigned, its end also came, as the first, so that it appeared no more.

15 Then a voice came unto it, and said,

16 “Listen, you who have ruled over the earth so long; I say this to you, before the time you are no longer seen:

17 “None after you shall attain to your time, neither to the half of it.”

18 Then the third arose, and reigned as the other before, and also appeared no more.

19 So it came to be with all the remaining, one after another, so that each one reigned, and then appeared no more.

20 Then I looked, and see, in the course of time the wings that followed stood up on the right side, that they might also reign; and some of them reigned, but in a little while they appeared no more;

21 for some of them rose up, but did not reign.

22 After this I looked, and see, the twelve wings appeared no more, nor the two little wings;

23 and there was no more on the eagle’s body, but three heads that rested, and six little wings.

24 Then I also saw that two little wings separated themselves from the six, and remained under the head that was on the right side; for the four remained in their place.

25 And I looked, and see, the wings that were under the wing thought to appoint themselves and to reign.

26 And I looked, and see, there was one appointed, but soon it appeared no more.

27 And the second went away sooner than the first.

28 And I looked, and see, the two that remained also thought within themselves to reign;

29 and when they thought so, see, one of the heads that was at rest awoke - that which was in the midst; for it was greater than the two other heads.

30 And then I saw that the other two heads were joined with it,

31 and see, the head was turned with those who were with it, and ate up the two wings under the wing that would have reigned.

32 But this head put the whole earth in fear, and reigned over all those who dwelt on the earth with great oppression; and it governed over the world more than all the wings that had been.

33 And after this I looked, and see, the head that was in the midst suddenly appeared no more, as the wings.

34 But the two heads remained, which in like manner also ruled over the earth, and over those who dwelt in it.

35 And I looked, and see, the head on the right side devoured that which was on the left side.

36 Then I heard a voice, which said to me, "Look in front of you, and consider that which you see."

37 And I looked, and saw what was like a roaring lion chased out of the forest; and I saw that it sent out the voice of a man to the eagle, and said,

38 "Listen, I shall speak with you, and the Most High says to you:

39 'Are you not that which remains of the four beasts, whom I made to reign in My world, that the end of their times might come through them?

40 'And the fourth came, and overcame all the beasts that were past, and had power over the world with great fear, and over the whole circle of the earth with much evil oppression; and it dwelt upon the earth for a long time with deceit.

41 'For you have judged the earth, but not with truth.

42 'For you have afflicted the meek, you have hurt the peaceable, you have loved the false, and destroyed the dwellings of those who brought forth fruit, and have thrown down the walls of those who did you no harm.

43 'Therefore your wrongdoing has come up before the Most High, and your pride to the Almighty.

44 'The Most High has also looked upon the proud times, and see, they have ended, and its abominations are complete.

45 'And therefore you eagle, appear no more, nor your horrible wings, nor your evil wings nor your wicked heads, nor your evil claws, nor your whole worthless body;

46 'That all the earth may be refreshed, and may return, being delivered from your violence, and that it may have expectancy for the judgment and kindness from He who made it.' "

12 And it came to be, while the lion spoke these words to the eagle, I looked,

2 and see, the head that remained and the four wings appeared no more, and the two went forward and appointed themselves to reign, and their reign was short, but full of unrest.

3 And I looked, and see, they appeared no more, and the whole body of the eagle was burned so that the earth was in great fear; then I woke from great fear out of the troubled trance of my mind, and said to my spirit,

4 "See, you have done this to me, because you search out the ways of the Most High.

5 “Yet see, I am weary in my mind, and very weak in my spirit; and there is little strength in me, for the great fear with which I was afflicted this night.

6 “Therefore I now plead to the Most High, that He shall comfort me to the end.”

7 And I said, “O אֱלֹהֵינוּ who reigns, if I have found favour before Your eyes, and if I am made right with You before many others, and if my prayer indeed comes up before Your face;

8 encourage me then, and show me, Your servant, the interpretation and clear meaning of this fearful vision, that You may fully comfort my being.

9 “For You have judged me worthy to show me the last days.”

10 And He said to me, “This is the interpretation of the vision:

11 “The eagle, which you saw come up from the sea, is the reign which was seen in the vision of your brother Dani’el.

12 “But it was not explained to him, therefore I now declare it to you.

13 “See, the days shall come, that a reign shall rise up on earth, and it shall be feared above all the reigns that were before it.

14 “And twelve sovereigns shall reign in it, one after another;

15 of which the second shall begin to reign, and shall have more time than any of the twelve.

16 “This is what the twelve wings signify, which you saw.

17 “As for the voice which you heard speak, and that you saw to not go out from the heads, but from the midst of its body, this is the interpretation:

18 “At the time of that reign great struggles shall arise, and it shall stand in danger of failing; nevertheless it shall not fall then, but shall be restored again to its beginning.

19 “And as you saw the eight small wings underneath clinging to its wings, this is the interpretation:

20 "Eight sovereigns shall arise within it, whose times shall be short, and their years swift.

21 "And two of them shall perish, the middle of its time approaching; four shall be kept until their end begins to approach; but two shall be kept until the end.

22 "And as you saw three heads resting, this is the interpretation:

23 "In the last days the Most High shall raise up three reigns, and in this shall renew many matters, and they shall have the reign of the earth,

24 and of those who dwell in it, with much oppression, above all those who were before them; therefore they are called the heads of the eagle.

25 "For these are they who shall accomplish its wickedness, and who shall complete its latter end.

26 "And when you saw that the great head appeared no more, it signifies that one of them shall die on his bed, but with pain.

27 "As for the two that remain, they shall be slain with the sword.

28 "For the sword of the one shall devour the other; but in the end it shall fall through the sword itself.

29 "And as you saw two wings under the wings passing over the head that is on the right side;

30 this signifies that these are they, whom the Most High has kept to the end; this is the short reign full of trouble, as you saw.

31 "And the lion, whom you saw rising up out of the forest roaring, and speaking to the eagle, and rebuking it for its unrighteousness with all the words which you have heard;

32 "This is ha'Mashiaḥ, whom the Most High has kept for them and for their wickedness unto the end; He shall reprove them, and shall reproach them for their cruelty.

33 "For He shall stand them before Him alive in judgment, and shall rebuke them, and reprove them.

34 "For He shall deliver the rest of My people with kindness - those who have been scattered from My

borders, and He shall make them joyful until the coming of the day of judgment, of which I have spoken to you from the beginning.

35 "This is the dream that you saw, and these are the interpretations.

36 "Only you have been approved to know this secret of the Most High,

37 therefore write all these that you have seen in a book, and hide them;

38 and teach them to the wise of the people, whose hearts you know may understand and guard these secrets.

39 "But wait here yourself yet seven days more, that it may be shown you whatever pleases the Most High to declare to you." And with that he went his way.

40 And it came to be, when all the people saw that the seven days had passed, and I had not come again into the city, they all gathered together, from the least to the greatest, and came to me, and said,

41 "In what have we offended you, and what evil have we done against you, that you leave us, and sit here in this place?

42 "Of all the nebi'im, only you are left, as a cluster of the vineyard and as a candle in a dark place, and as a haven or ship preserved from the storm.

43 "Are not the evils which have come upon us enough?

44 "If you forsake us, how much better it would have been for us, if we had also been burned in the midst of Tsiyon!

45 "For we are no better than those who died there; and they wept with a loud voice." Then I answered them, and said,

46 "Take courage, O Yisra'el; and do not be grieved, you house of Ya'aqob;

47 for the Most High has remembered you, and the Almighty has not forgotten you in your trial.

48 "As for me, I have not forsaken you, neither have I departed from you; but have come to this place to pray

for the desolation of Tsiyon, and that I might seek kindness for the humiliation of your Miqdash.

49 “And now, everyone make your way home, and after these days I shall come to you.”

50 So the people made their way into the city, as I commanded them;

51 But I remained in the field seven days, as the messenger commanded me; and ate only the flowers of the field in those days, and my food was from the plants.

13 And it came to be after seven days, I dreamed a dream by night;

2 and see, a wind rose from the sea, that stirred up all its waves.

3 And I looked, and see, the wind formed the likeness of a Man from the heart of the sea, and the Man flew with the clouds of the shamayim; and when He turned his face to look, all that was seen under Him trembled.

4 And whenever the voice went out of His mouth, all those who heard His voice burned, as the earth falls away when it feels the fire.

5 And after this I looked, and see, a crowd of men without number was gathered together, from the four winds of the shamayim, to overcome the Man who came out of the sea.

6 But I looked, and see, He had carved Himself a great mountain, and rose up on it.

7 And I tried to see the region or place from which the mountain was carved, and I could not.

8 And after this I looked, and see, all those who were gathered together to overcome Him were very afraid, and yet were bold to fight.

9 And look, as He saw the violence of the crowd that came, He neither lifted up His hand, nor held a sword, nor any weapon of battle;

10 but I only saw that He sent what looked like a blast of fire out of His mouth, and a flaming breath out of His lips, and He threw out a storm of sparks out of His tongue.

11 And they were all mingled together; the blast of fire, the flaming breath, and the great storm; which fell with violence on the crowd that was prepared to fight, and burned up every one of them, so that suddenly none was seen of the innumerable crowd, but only dust and a smell of smoke. When I saw this I was afraid.

12 Afterward I saw the same Man come down from the mountain, and called to Himself another peaceful crowd.

13 And many people came to Him, of whom some were glad, some were sorrowful, and some of them were bound, and some brought others with offerings; then I was sick through great fear, and I woke, and said,

14 "You have shown Your servant these wonders from the beginning, and have counted me worthy that You should receive my prayer;

15 now show me the interpretation of this dream also.

16 "For as I consider in my understanding, woe to those who are left in those days and much more woe to those who are not left behind!

17 "For those who are not left shall be grieved.

18 "Now I understand that which is laid up in the latter days, which shall come upon them, and to those who are left behind.

19 "Therefore they have come into great danger and much distress, as these dreams declare.

20 "Yet it is better for he who is in danger to come to these, than to pass out of the world as a cloud, and not see that which shall come to be in the last days." And He answered me, and said,

21 "I shall show you the interpretation of the vision, and I shall open to you that which you have asked.

22 "When you spoke of those who are left behind, this is the interpretation:

23 "He who shall endure the danger in that time guards himself; those who have fallen into danger are those who have works, and belief toward the Almighty.

24 “Know this therefore, that those who are left behind are more baruḵ than those who are dead.

25 “This is the meaning of the vision: When you saw a Man coming up from the midst of the sea;

26 “He is the One whom Elohim the Most High has kept for a long time, whom by Himself shall deliver His creation; and He shall lead those who are left behind.

27 “And when you saw, that a blast of wind and fire and storm came out of His mouth;

28 and that He held neither sword, nor any weapon of battle, but that His rushing in destroyed the whole crowd that came to overcome Him; this is the interpretation:

29 “See, the days are coming, when the Most High shall begin to deliver those who are on the earth.

30 “And those who dwell on the earth shall be astonished at His coming.

31 “And one shall begin to fight against another, one city against another, one place against another, one people against another, and one reign against another.

32 “And the time shall be when these come to pass, and the signs take place which I showed you before, and then My Běn shall be declared, whom you saw as a Man ascending.

33 “And when all the people hear His voice, every man in their own land shall leave the battle they have against one another,

34 and an innumerable crowd shall gather together, as you saw them, coming with desire to overcome Him in battle.

35 “But He shall stand on the top of Mount Tsiyon,

36 and Tsiyon shall come, and shall be shown to all men, being prepared and built, as you saw the mountain carved without hands.

37 “And He, My Běn shall rebuke the wicked deeds of those nations, who have fallen into the storm for their wicked life;

38 “And shall lay their evil thoughts before them, and the torture with which they shall begin to be tortured,

which are like flames; and He shall destroy those without works by the Law which is comparable to Me.

39 “And when you saw that He gathered another peaceful multitude to Himself;

40 those are the ten tribes, which were carried away captive out of their own land in the time of Hoshĕa the sovereign, whom Shalmaneser the sovereign of Ashshur led away captive, and he carried them over the waters, and so they came to another land.

41 “But they took this counsel among themselves, that they would leave the multitude of the gentiles, and go out to a distant land, where mankind had not dwelt,

42 that there they might guard their Laws, which they had not kept in their own land.

43 “And they entered into Perath by the narrow places of the River,

44 for at that time the Most High showed signs for them, and held the flood, till they had passed over.

45 “For there was a great way to go through that land, of a year and a half; and that region is called Harosheth.

46 “Then they dwelt there until the last days; and when they begin to come,

47 the Most High shall hold the springs of the River again, that they may go through; therefore you saw the multitude at peace.

48 “But those who are left behind of your people are those who are found within My borders.

49 “Now when He destroys the multitude of the nations that are gathered together, He shall defend His people that remain.

50 “And then He shall show them great wonders.”

51 Then I said, “O אֱלֹהֵיךָ who reigns, show me this: Why have I seen the Man coming up from the midst of the sea?”

52 And He said to me, “As you could neither seek out nor know that which is in the depths of the sea; even so no man on earth shall see My Bĕn, or those who are with Him, but in His time of day.

53 “This is the interpretation of the dream which you saw, and why you alone are enlightened,

54 for you have forsaken your own way, and applied your diligence to My Law, and sought it.

55 “You have ordered your life in wisdom, and have called understanding your mother.

56 “And therefore I have showed you the treasures of the Most High; after another three days I shall speak further to you, and declare to you mighty and wondrous matters.”

57 Then I went out into the field, giving great praise and thanks to the Most High because of His wonders which He does in due time;

58 And because he governs the times, and these fall in their seasons. And I sat there three days.

14 And it came to be on the third day, I sat under a terebinth, and see, a voice came out of a bush opposite me, and said, “Ezra, Ezra.”

2 And I said, “Here I am, Adonai.” And I stood up on my feet.

3 Then He said to me, “I clearly revealed Myself to Mosheh in the bush, and talked with him, when My people were slaves in Mitsrayim;

4 and I sent him and led My people out of Mitsrayim, and brought him up to the mount of where I held him with Me many days,

5 and told him great wonders, and showed him the secrets of the times, and the end; and commanded him, saying,

6 ‘These words you shall declare, and these you shall hide.’

7 “And now I say to you:

8 “Lay up in your heart the signs that I have shown, and the dreams that you have seen, and the interpretations which you have heard;

9 for you shall be taken away from all, and from now on you shall remain with My Bën, and with those who are like you, until the times are ended.

10 "For the world has lost its youth, and the times begin to grow old.

11 "For the world is divided into twelve parts, and the ten parts of it have gone already, and half of a tenth part;

12 and there remains that which is after the half of the tenth part.

13 "Now therefore put your house in order, and reprove your people; comfort those who are in distress, and now renounce that which is corrupt.

14 "Let go of your mortal thoughts, throw away the burdens of man, put off now the weak nature,

15 and lay aside the thoughts that are most grievous to you, and hasten to flee from these times.

16 "For even greater evils than those which you have seen shall come to be after this.

17 "For see how much the world weakens through age; therefore evil increases much more upon those who dwell in it.

18 "For truth has fled far away, and falsehood is close at hand; for the vision which you seen now hastens to come."

19 Then I answered, and said,

20 "See, Adonai, I shall go as You have commanded me, and reprove the people who are present; but those who are born after, who shall admonish them? Thus the world lays in darkness, and those who dwell in it are without light.

21 "For Your Law has been burned, therefore no one knows that which is done by You, or the work that shall begin.

22 "But if I have found favour before You, send the Ruah ha'Qodesh into me, and I shall write all that has been done in the world since the beginning, which was written in Your Law, that men may find Your Way, and that those who live in the latter days may live."

23 And He answered me, saying, "Go your way, gather the people together, and say to them, not to seek you for forty days.

24 “But see, prepare for yourself many writing tablets, and take with you Serayah, Dab̄riyah, Shelemyah, Ēthan, and Asi’ēl, these five who are able to write swiftly;

25 and come here, and I shall light a lamp of understanding in your heart, which shall not be put out, till that which you shall begin to write is complete.

26 “And when you are done, you shall publish some, and some you shall show secretly to the wise; tomorrow at this hour you shall begin to write.”

27 Then I went out as He commanded, and gathered all the people together, and said,

28 “Hear these words, O Yisra’ēl.

29 “At the beginning our fathers were sojourners in Mitsrayim, from where they were delivered;

30 and received the Law of Ḥai, which they did not guard, which you have also transgressed after them.

31 “Then the land, even the land of Tsiyon, was divided among you by lot; but your fathers, and you have done unrighteousness, and have not guarded the Ways which the Most High Commanded you.

32 “And because He is a righteous Judge, in due time, He took from you that which He had given you,

33 and now you are here, and your brothers are among you.

34 “Therefore if you humble your own understanding, and transform your hearts, you shall be kept alive and after death you shall obtain kindness.

35 “For after death the judgment shall come, when we shall live again; and then the names of the righteous shall be revealed, and the works of the wicked shall be declared.

36 “Therefore let no man come to me now, nor seek me for forty days.”

37 So I took the five men, as He commanded me, and we went to the field, and remained there.

38 And the next day, see, a voice called to me saying, “Ezra, open your mouth and drink what I give you to drink.”

39 Then I opened my mouth, and see, he brought me a cup, which was full of water, but the colour of it was like fire.

40 And I took it, and drank; and when I had drunk from it, my heart spoke with understanding, and wisdom grew in my breast, for the remembrance in my spirit was strengthened;

41 and my mouth was opened, and no longer closed.

42 And the Most High gave understanding to the five men, and they wrote the extraordinary night visions that were related, which they did not know; and they sat forty days, and wrote in the day, and ate their bread at night.

43 As for me; I spoke during the day, and did not keep silent by night.

44 In forty days they wrote two hundred and four books.

45 And it came to be, when the forty days were complete, that the Most High spoke, saying, "The first that you have written publish openly, that the worthy and unworthy may read it;

46 but guard the seventy last, that you may deliver them only to those who are wise among the people;

47 for in them is the spring of understanding, the fountain of wisdom, and the river of knowledge."

48 And I did so.

15 "See, speak in the ears of My people the words of ne_uuah, which I shall put in your mouth," says אֱלֹהִים.

2 "And cause them to be written on paper; for they are trustworthy and true.

3 "Do not fear the schemes against you, do not let the unbelief of those who speak against you trouble you.

4 "For all the unbelieving shall die in their unbelief.

5 "Look," says אֱלֹהִים, "I shall bring plagues upon the world; the sword, scarcity of food, death and destruction.

6 "For wickedness has polluted the whole earth exceedingly, and their evil works are complete.

7 "Therefore," says אֱלֹהִים,

8 "I shall hold My tongue no more in regard to their wickedness, which they do evilly, neither shall I tolerate them in that which they wickedly engage themselves; see, the blood of the innocent and righteous cries out to Me, and the beings of the righteous protest continually.

9 "And therefore," says אֵלֹהִים, "I shall surely avenge them, and receive all the innocent blood from among them to Me.

10 "See, My people are led as a flock to the slaughter. I shall not allow them to now dwell in the land of Mitsrayim;

11 but I shall bring them with a mighty hand and an outstretched arm, and smite Mitsrayim with plagues, as before, and shall destroy all its land.

12 "Mitsrayim shall mourn, and its foundation shall be smitten with the plague and punishment that Elohim brings upon it.

13 "Those who till the ground shall mourn, for their seed shall fail through the blight and hail, and from a frightening storm.

14 "Woe to the world and those who dwell in it!

15 "For the sword and their destruction draws near, and one people shall stand up and fight against another, with swords in their hands.

16 "For there shall be uproar among men, and they shall invade one another with no regard for their sovereigns nor princes, and the course of their actions shall stand in their strength.

17 "A man shall desire to go into a city, and not be able;

18 for because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 "Man shall have no compassion for his neighbour, but shall destroy their houses with the sword, and plunder their goods, because of the lack of bread, and of great distress.

20 "See," says Elohim, "I shall call together all the sovereigns of the earth to revere Me, who are from the rising of the sun - from the south, from the east and Lebanon - to turn themselves one against another, and repay what they have done to them.

21 "As they still do today to My chosen, so I shall also do, and repay into their bosom." Thus says אֱלֹהִים Elohim;

22 "My right hand shall not spare the sinners, and My sword shall not cease over those who shed innocent blood on the earth."

23 The fire of His wrath has gone forth and consumed the foundations of the earth, and the sinners, like straw that is kindled.

24 "Woe to those who sin, and do not guard My Commands!" says אֱלֹהִים.

25 "I shall not spare them. Go your way, you unbelieving children, do not defile My Miqdash!"

26 For אֱלֹהִים knows all those who sin against Him, therefore He gives them over to death and destruction.

27 For now the plagues have come upon the whole earth and you shall remain in them; for Elohim shall not deliver you, because you have sinned against Him.

28 Look, a horrible vision, and its appearance from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon the earth, that all those who hear them fear and tremble.

30 Also the Parasians raging in wrath shall go forth as the wild boars of the forest, and they shall come in great strength, and engage in battle with them, and shall destroy a portion of the land of Ashshur.

31 And then the dragons, remembering their nature, shall have the upper hand; and if they ally together, turning themselves in great strength to pursue them,

32 then these shall be troubled, and silenced by their strength, and shall flee.

33 And the enemy shall besiege them from the land of Ashshur, and consume some of them, and within their army shall be fear and dread, and strife among their sovereigns.

34 Look! Clouds from the east and from the north to the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall clash against one another, and they shall bring down a great number of storms on the earth, even their own storm; and from the sword there shall be blood to the waist,

36 and dung of man to the camel's hock.

37 And there shall be great fear and trembling on the earth; and those who see the wrath shall be afraid, and trembling shall come upon them.

38 And then great storms shall come from the south and from the north and another part from the west,

39 and strong winds shall rise from the east, and shall prevail; and the cloud which He raised up in wrath, and the storm stirred up causing fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall billow full of wrath, and the storm, with which they make all the earth afraid, and those who dwell in it; and they shall pour out a horrible storm over every high and lofty place:

41 fire, and hail, and flying swords, and many waters, so that all fields and all rivers, shall overflow with the exceedingly great amount of waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the forest and grass of the field, and its grain.

43 And they shall move steadily onto Babel, and cause her fear.

44 They shall come to her, and besiege her, pouring out the storm and all wrath upon her; then the dust and smoke shall go up to the shamayim, and all those who are around her shall bewail her.

45 And those who remain under her shall do service to those who have put her in fear.

46 And you, Asia, who shares in the expectancy of Babel, and are the esteem of her person -

47 woe to you, you wretch, because you have made yourself like her, and have adorned your daughters with whoring, that they might please and boast in your lovers, who have always desired to commit whoring with you.

48 You have followed she who is hated in all her works and devices; "Therefore," says Elohim,

49 "I shall send plagues upon you: widowhood, poverty, scarcity of food, sword and pestilence, to waste your dwellings with destruction and death.

50 "And the esteem of your strength shall be dried up as a flower, the burning that is sent upon you shall rise.

51 "You shall be weakened as a poor woman with stripes, and like one flogged with wounds, so you shall not be received by your mighty lovers!

52 "Would I have proceeded against you so fervently," says אֱלֹהִים.

53 "If you had not always slain My chosen, exulting and clapping your hands, and speaking over their dead, when you were drunk?

54 "Present your lovely face.

55 "The reward of your whoring shall be in your bosom, therefore you shall be repaid.

56 "As you have done to My chosen," says אֱלֹהִים, "even so shall Elohim do to you, and shall hand you over to evil.

57 "Your children shall die of hunger, and you shall fall by the sword. Your cities shall be broken down, and all those in the field shall perish by the sword.

58 "Those who are in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, from hunger of bread, and thirst of water.

59 "Grieving, you shall pass through the sea, and receive plagues again,

60 and as they pass they shall rush on the treacherous city, and shall destroy some portion of your land, and consume part of your esteem, and shall return to Babel, which was destroyed.

61 “And you shall be thrown down by them as stubble, and they shall be as fire to you;

62 and shall consume you and your cities, your land and your mountains and all your woods; and they shall burn up your fruitful trees with fire.

63 “They shall carry your children away captive, and see, what you have, they shall plunder it, and destroy the loveliness of your face.”

16 Woe to you, Babel, and Asia! Woe to you, Mitsrayim and Aram!

2 Gird up yourselves with sackcloth and hair; bewail your children, and mourn, for your destruction is at hand.

3 A sword is sent upon you, and who shall turn it back?

4 A fire is sent among you, and who shall quench it?

5 Plagues are sent upon you, and who is he who would drive them away?

6 Shall any man drive away a hungry lion in the forest? Or shall anyone quench the fire in stubble, when it has begun to burn?

7 Would one turn again the arrow that is shot from a strong archer?

8 The Almighty Adon sends the plagues, and who is he who drives them away?

9 A fire shall go forth from His wrath, and who is he who would quench it?

10 He shall throw lightnings, and who would not fear? He shall thunder, and who would not be afraid?

11 אִי־אֵלֵי threatens, and who would not be utterly beaten to dust at His presence?

12 The earth and its foundations quake, the sea rises up with waves from the deep, and its waves are troubled, and also the fish in it, before אִי־אֵלֵי, and before the esteem of His power;

13 for His right hand is strong that bends the bow, His arrows that He shoots are sharp, and do not miss, when they begin to be shot into the ends of the world.

14 See, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consumes the foundation of the earth.

16 As an arrow which is shot by a mighty archer does not return, even so the plagues that are sent upon the earth shall not return again.

17 Woe is me! Woe is me! Who shall deliver me in those days?

18 The beginning of sorrows and great mourning; the beginning of scarcity of food and great death; the beginning of fighting, and the powers shall stand in fear; the beginning of evils! What shall I do when these evils come?

19 See, scarcity of food and plague, distress and anguish are sent as scourges for correction;

20 but for all these they shall not turn from their wickedness, nor ever remember the scourges.

21 See, food shall cost so little on earth, that they shall think themselves to be well at ease, and then evil shall grow on earth: the sword, scarcity of food and great confusion.

22 For many of those who dwell on earth shall perish from scarcity of food; and the others who escape the hunger, the sword shall destroy.

23 And the dead shall be thrown out as dung, and there shall be no one to comfort them; for the earth shall be a waste, and the cities shall be thrown down.

24 There shall be no one left to till the earth, and to sow it;

25 the trees shall give fruit, but who shall gather them?

26 The grapes shall ripen, and who shall tread them? For all places shall be barren of mankind,

27 so that one shall desire to see another, and to hear his voice.

28 For there shall be ten left of a city, and two of the field, who shall hide themselves in the thick forests, and in the caves of the rocks;

29 as in an orchard of olives there are three or four olives left on every tree;

30 or as there are left some clusters when a vineyard is gathered, by those who diligently seek through the vineyard.

31 Even so there shall be three or four left by those who search their houses with the sword in those days.

32 And the earth shall be laid waste, and its fields shall grow old, and its roads and all its paths shall grow full of thorns, because no one travels through there.

33 The maidens shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 Their bridegrooms shall be destroyed in the fighting, and their husbands shall perish for scarcity of food.

35 Hear now these and understand them, you servants of אֱלֹהִים.

36 This is the Word of אֱלֹהִים, receive it; do not believe the mighty ones of whom אֱלֹהִים spoke.

37 See, the plagues draw near, and do not delay.

38 As when a woman with child in the ninth month brings forth her son, within two or three hours of her birth, great pains encompass her womb - such pains, when the child is coming forth that do not ease for a moment -

39 even so the plagues to come upon the earth shall not be eased, and the world shall mourn, and sorrows shall come upon it from every side.

40 Hear my words, O my people; prepare for battle, and in those evils be as sojourners on the earth.

41 He who sells, let him be as he who flees; and he who buys, as one who loses;

42 he who deals in merchandise, as he who has no profit from it; and he who builds, as he who shall not dwell in it;

43 he who sows, as if he shall not reap; so also he who plants the vineyard, as he who shall not gather the grapes;

44 those who marry, as those who shall bear no children; and those who do not marry, as the widowers.

45 And therefore those who labour labour in vain;

46 for foreigners shall reap their fruits and plunder their goods, overthrow their houses and take their children captive, for they shall bring forth children into captivity and scarcity of food.

47 “And those who obtain their merchandise by robbery, the more they adorn their cities, their houses, their possessions and their own person;

48 the more shall I be wroth with them for their sin.” says אֱלֹהִים.

49 As a whore envies an upright honest and virtuous woman;

50 so righteousness hates wickedness, when she adorns herself, and accuses her to her face, when He comes who shall defend the one who diligently searches out every sin on the earth.

51 And therefore do not be like her, nor her works.

52 For yet a little, and wickedness shall be taken away from the earth, and righteousness shall reign among you.

53 Let not the sinner say that he has not sinned; for Elohim shall burn coals of fire upon his head, who says before אֱלֹהִים Elohim and his esteem, “I have not sinned!”

54 See, אֱלֹהִים knows all the works of man, their schemes, their thoughts, and their hearts;

55 who spoke but the word, “Let the earth be made.” and it was made; “Let the shamayim be made,” and it was created.

56 By His word the stars were made, and He knows the number of them.

57 He searches the deep, and its treasures; He has measured the sea, and what it contains.

58 He has shut the sea in the midst of the waters, and with His word He has suspended the earth upon the waters.

59 He spreads out the shamayim like a span; He has founded it upon the waters.

60 He has made springs of water in the desert, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding,

62 and indeed the Ruah of Āl Shaddai; who made all and searches out all that is hidden in the secret places of the earth.

63 Surely He knows your plans, and the thoughts of your hearts, even those who sin, and want to hide their sin.

64 Therefore אִלֹּהִים searches out all your works exactly, and he shall put you all to shame.

65 And when your sins are produced, you shall be ashamed before all, and your own sins shall be your accusers in that Day.

66 What shall you do, or how shall you hide your sins before Elohim and His messengers?

67 See, Elohim Himself is the Judge; revere Him! Cease from your sins, and forget your wickednesses, to no longer I strive in them forever; so Elohim shall lead you out, and deliver you from all trouble.

68 For see, the burning wrath of a great multitude is kindled over you, and they shall take some of you away, and feed the idle, with that which is offered to idols.

69 And those who consent to them shall be mocked and reproached, and trampled under foot.

70 For in every place and in the neighbouring cities, there shall be a great uprising against those who revere אִלֹּהִים.

71 They shall be like madmen, sparing none, but continue ravaging and destroying those who revere אִלֹּהִים.

72 For they shall lay waste and take away their goods, and throw them out of their houses.

73 Then those who are My chosen shall be known; and they shall be tried as gold in the fire.

74 “Hear, O you My beloved,” says אֱלֹהִים, “See, the days of trouble are at hand, but I shall deliver you from them.

75 “Do not be afraid, neither doubt; for Elohim is your guide,

76 and the guide of those who guard My Commands and Orders,” says אֱלֹהִים Elohim, “do not let your sins weigh you down, and do not let your wickednesses rise up.

77 “Woe to those who are bound up in their sins and covered with their wickedness like a field overgrown with bushes, and its path covered with thorns, so that no man may travel through!

78 “It is left naked, and is thrown into the fire to be consumed by it.”

MAQQABIM 1

טענען אַ מאַקאַבִּים א

1 And it came to be, after Alexandros son of Philippos, the Makedonian, who came out of the land of Kittim, had smitten Dareyawesh sovereign of Paras and Maḏai, that he reigned in his place, the first over Yawan.

2 And he fought many battles, and won many strongholds, and slew the sovereigns of the earth.

3 And he went through to the ends of the earth, and took spoils from many nations, so that the earth was at rest before him; therefore he was exalted and his heart was lifted up.

4 And he gathered a very mighty army and ruled over countries, and nations, and sovereigns, who became tributary to him.

5 And after these events he fell sick, and perceived that he would die.

6 So he called his servants, who were honourable, and had been brought up with him from his youth, and divided his reign among them, while he was still alive.

7 So Alexandros reigned twelve years, and then he died.

8 And his servants ruled, each one in his place.

9 And after his death they all put crowns upon themselves, as did their sons after them many years, and evils were multiplied in the earth.

10 And a wicked root came out from them: Antioḵos also called Epiphanēs, son of Antioḵos the sovereign, who had been a hostage at Rome, and he reigned in the hundred and thirty-seventh year of the reign of the Yawanites.

11 In those days wicked men went out of Yisra'ël, who persuaded many saying, "Let us go and make a covenant with the gentiles that are round about us, for

since we departed from them we have had much sorrow.”

12 So this plan was well-pleasing to them.

13 Then some of the people were so bold in this, that they went to the sovereign, who gave them authority to do according to the laws of the gentiles.

14 So they built a place of training at Yerushalayim according to the customs of the gentiles;

15 and made themselves uncircumcised, and forsook qodesh Covenant, and joined themselves to the gentiles, and were sold to do evil.

16 Now when the reign was established before Antiokos, he thought to reign over Mitsrayim that he might have the rule of two reigns.

17 Therefore he entered into Mitsrayim with a great multitude; with chariots, and elephants, and horsemen, and a great fleet,

18 and fought against Ptolemaeus, sovereign of Mitsrayim. But Ptolemaeus was afraid of him, and fled, and many were wounded and slain.

19 Therefore they took the fortified cities in the land of Mitsrayim and he took the spoils from there.

20 And after Antiokos had smitten Mitsrayim, he returned again in the hundred and forty-third year, and went up against Yisra'el and Yerushalayim with a great multitude.

21 And he entered proudly into the Miqdash, and took away the golden altar, and the lampstand of light, and all its utensils,

22 and the table of the showbread, and the bowls for pouring, and the vessels, and the gold fire holders, and the veil, and the crown, and the golden ornaments that were before Hëykal, all which he pulled off.

23 He also took the silver and the gold, and the precious vessels. He also took the hidden treasures which he found.

24 And when he had taken all away, he went to his own land, having made a great slaughter, and spoken very proudly.

25 Therefore there was a great mourning in Yisra'ël, in every place where they were,

26 so that the rulers and elders mourned, the maidens and young men were weakened, and the pleasantness of women was changed.

27 Every bridegroom lamented, and she that sat in the bridal chamber was in grief.

28 The land also was moved for the inhabitants, and all the house of Ya'aqob was covered with shame.

29 And after a full two years passed, the sovereign sent his chief tax collector to the cities of Yahudah, who came to Yerushalayim with a great multitude,

30 and spoke peaceable words to them. But all was deceit, for when they had accepted him, he fell suddenly upon the city, and smote it greatly, and destroyed many people of Yisra'ël.

31 And when he had taken the spoils of the city, he lit it on fire, and pulled down the houses and its walls all around.

32 But they took the women and children captive, and took possession of the cattle.

33 Then they built the city of Dawid with a great and strong wall, and with mighty towers, and made it a stronghold for themselves.

34 And they put a sinful nation in it - wicked men - and strengthened themselves within.

35 They also stored it with weapons and food, and when they had gathered together the spoils of Yerushalayim, they laid them up there. And so they became a great snare,

36 for it was a place to lie in wait against the Miqdash, and an evil adversary to Yisra'ël.

37 Thus they shed innocent blood on every side of the Miqdash, and defiled it,

38 so that the inhabitants of Yerushalayim fled because of them. Therefore the city was made a dwelling of foreigners, and became foreign to those that were born in her; and her own children left her.

39 Her Miqdash was laid waste like a wilderness; her Feasts were turned into mourning; her Shabbathoth into reproach; her honour into contempt.

40 As had been her esteem, so was her dishonour increased, and her excellency was turned into mourning.

41 And sovereign Antiokos wrote to his whole reign, that all should be one people,

42 and everyone should leave his laws. So all the gentiles agreed according to the command of the sovereign.

43 Even many of the Yisra'elites also agreed to his belief, and slaughtered to idols, and profaned the Shabbath.

44 For the sovereign had sent letters by messengers to Yerushalayim and the cities of Yahudah that they should follow the foreign laws of the land,

45 and forbid burnt offerings, and slaughtering, and drink offerings, in the Hëykal; and that they should profane the Shabbathoth and Festival days,

46 and pollute the Miqdash and qodesh people,

47 put up altars, and Ashërim, and temples of idols, and offer pig's flesh, and unclean beasts.

48 That they should also leave their children uncircumcised, and make their beings abominable with all manner of uncleanness and abomination,

49 so that they might forget the Torah, and change all the Laws.

50 And whoever would not do according to the command of the sovereign, he said, "He should die."

51 He wrote to his whole reign in the same way, and appointed overseers over all the people, commanding the cities of Yahudah to offer, city by city.

52 Then many of the people were gathered to them, that is, every one that forsook the Law; and so they committed evils in the land,

53 and drove the Yisra'elites into hiding places, even wherever they could flee for safety.

54 Now on the fifteenth day of the month Kislēw, in the hundred and forty-fifth year, they put up the abomination of desolation upon the altar, and built idol altars throughout the cities of Yahudāh on every side, 55 and burned incense at the doors of their houses, and in the streets.

56 And when they had torn in pieces the Books of the Law which they found, they burned them with fire.

57 And whoever was found with any of the Book of the Covenant, or if any adhered to the Law, the sovereign's command was that they should put him to death.

58 Thus they did by their authority to the Yisra'elites every month, to as many as were found in the cities.

59 Now on the twenty-fifth day of the month they slaughtered on the idol altar, which was upon the altar of Elohim,

60 at which time, according to the command they put to death some women that had allowed their children to be circumcised.

61 And they hanged the infants by their necks, and ransacked their houses, and slew those that had circumcised them.

62 However, many in Yisra'el were fully resolved and confirmed in themselves not to eat any unclean matter.

63 Therefore rather to die, that they might not be defiled with food, and that they might not profane the qodesh Covenant; so then they died.

64 And very great wrath came to be upon Yisra'el.

2 In those days Mattithyahu the son of Yoḥanan, the son of Shim'on, a kohēn of the sons of Yoyariḇ, came from Yerushalayim, and dwelt in Modi'im.

2 And he had five sons: Yoḥanan, called Gaddi;

3 Shim'on; called Thassi;

4 Yahudāh, who was called Maqqabāh;

5 Eli'ezer, called Aḇaran; and Yahonathan, who was also called Apphus.

6 And when he saw the blasphemies that were committed in Yahudāh and Yerushalayim,

7 he said, "Woe is me! Why was I born to see this misery of my people, and of the qodesh city, and to dwell there, when it was delivered into the hand of the enemy, and the Miqdash into the hand of foreigners?

8 "Her Hēykal has become as a man without esteem.

9 "Her splendid utensils are carried away into captivity, her infants are slain in the streets, her young men - with the sword of the enemy.

10 "What nation has not had a part in her reign and received of her spoils?

11 "All her adornments are taken away; from a free woman she has become a slave!

12 "And, see, our Miqdash, even our splendour and our esteem, is laid waste, and the gentiles have profaned it.

13 "Why therefore shall we live any longer?"

14 Then Mattithyahu and his sons tore their garments, and put on sackcloth, and mourned greatly.

15 In the meantime, the sovereign's officers, who compelled the people to revolt, came into the city of Modi'im, to make them offer.

16 And when many of Yisra'el came to them, Mattithyahu and his sons also came together.

17 Then the sovereign's officers answered and spoke to Mattithyahu in this way: "You are a ruler, and an

honourable and great man in this city, and strengthened with sons and brothers.

18 “Now therefore, you come first and complete the sovereign’s command, as all the gentiles have done, and also the men of Yahudah, and those who remain at Yerushalayim, so you and your house shall be in the number of the sovereign’s friends, and you and your children shall be honoured with silver and gold, and many rewards.”

19 Then Mattithyahu answered and spoke with a loud voice, “Though all the nations that are under the sovereign’s reign obey him, and every one falls away from the belief of their fathers, and gives consent to his commands,

20 still my sons and my brothers and I will walk in the Covenant of our fathers.

21 “Elohim forbid that we should forsake the Torah and the Laws!

22 “We will not listen to the sovereign’s words, to go from our belief, either to the right hand, or the left.”

23 Now when he had finished speaking these words, one of the Yahudim came in the sight of all to offer on the altar which was at Modi'im, according to the sovereign’s command.

24 When Mattithyahu saw this matter, he burned with ardour, and he trembled within, neither could he refrain to show his wrath according to righteousness. Therefore he ran, and slew him upon the altar.

25 At that time, he also killed the sovereign’s commissioner, who compelled men to offer, and he pulled down the altar.

26 Thus he dealt with ardour for the Law of Elohim as Pinehas did toward Zimri the son of Sallu.

27 And Mattithyahu cried throughout the city with a loud voice, saying, “Whoever is ardent for the Torah, and continues in the Covenant, let him follow me!”

28 So he and his sons fled into the mountains, and left all that they had in the city.

29 Then many that sought after right-ruling and judgment went down into the wilderness, to dwell there,

30 both they and their children, and their wives, and their cattle, because afflictions increased greatly upon them.

31 Now when it was told to the sovereign's servants, and the army that was at Yerushalayim, in the city of Dawid, that some men who had broken the sovereign's command had gone down into the hiding places in the wilderness,

32 they pursued after them in great number, and having overtaken them, they encamped against them, and fought against them on the Shabbath day.

33 And they said to them, "Let that which you have done until now be enough! Come out, and do according to the command of the sovereign, and you shall live."

34 But they said, "We do not come out, neither shall we do the sovereign's command, to profane the Shabbath day!"

35 So then they fought them in haste.

36 However they did not answer them, neither threw a stone at them, nor disclosed the places where they lay hid,

37 but said, "Let us die all in our innocence. The shamayim and earth will witness for us, that you put us to death wrongfully."

38 So they rose up against them in battle on the Shabbath, and they slew them, with their wives and children and their cattle, to the number of one thousand people.

39 Now when Mattithyahu and his friends heard of this, they mourned for them greatly.

40 And one of them said to another, "If we all do as our brothers have done, and do not fight for our lives and Laws against the gentiles, they will now quickly destroy us from the earth."

41 At that time therefore they agreed, saying, "Whoever shall come to fight with us on the Shabbath day, we will fight against him; neither will we all die as our brothers that were murdered in the hiding places."

42 Then an army of Ḥasidim came to him, who were mighty men of Yisra'el, even all those who were voluntarily dedicated to the Law.

43 Also all those that fled from persecution joined themselves them, and were a support to them.

44 So they joined their forces, and smote sinful men in their wrath, and wicked men in their wrath; but the rest fled to the gentiles for support.

45 Then Mattityahu and his friends went round about, and pulled down the altars.

46 And whatever uncircumcised children they found within the borders of Yisra'el, those they courageously circumcised.

47 They also pursued after the proud men, and the work prospered in their hand.

48 So they retained the Torah from the hand of the gentiles, and out of the hand of sovereigns, neither did they allow the sinner to overcome.

49 Now when the time drew near that Mattityahu would die, he said to his sons, "Excellence and rebuke has now gained strength, and the time of destruction, and the wrath of displeasure.

50 "Now therefore my sons, be ardent for the Torah, and give your lives for the Covenant of your fathers.

51 "Call to remembrance what acts our fathers did in their time; so shall you receive great honour and an everlasting name.

52 "Was not Abraham found trustworthy in temptation, and it was reckoned to him for righteousness?

- 53 “Yosēph in the time of his distress kept the Command and was made master of Mitsrayim.
- 54 “Pineḥas our father in being ardent and fervent obtained the Covenant of an everlasting kehunnah.
- 55 “Yahoshua for filling the Word was made a judge in Yisra’ēl.
- 56 “Kalēḇ for bearing witness before the assembly received the inheritance of the land.
- 57 “Dawid for being kind possessed the throne of an everlasting reign.
- 58 “Ēliyahu for being ardent and fervent for the Torah was taken up into the shamayim.
- 59 “Ḥananyah, Azaryah, and Misha’ēl were saved out of the fire by belief.
- 60 “Dani’ēl for his innocence was delivered from the mouth of lions.
- 61 “And so consider throughout all the ages, that none that put their trust in Him shall be overcome.
- 62 “Do not fear then the words of a sinful man; for his esteem shall be dung and worms.
- 63 “Today he may be lifted up, but tomorrow he shall not be found, because he has returned to his dust, and his plans have come to naught.
- 64 “Therefore, you my sons, be brave and show yourselves men on behalf of the Torah; for by It you shall obtain esteem.
- 65 “And see, I know that your brother Shim’on is a man of counsel, listen to him always. He shall be a father to you.
- 66 “As for Yahudah Maqqabāh, he has been mighty and strong, even from his youth. Let him be your captain, and fight the battle of the people.
- 67 “Also receive all those that observe the Law, and avenge the wrong of your people.
- 68 “Repay the gentiles completely, and guard the Commands of the Torah.”
- 69 So he barak them, and was gathered to his fathers.

70 And he died in the hundred and forty-sixth year, and his sons buried him in the tomb of his fathers at Modi'im, and all Yisra'ël made a great lamentation for him.

3 Then his son Yahudah, called Maqqabah, rose up in his place.

2 And all his brothers aided him, and so did all they that stood with his father, and they fought the battle for Yisra'ël with eagerness.

3 So he gave his people great honour, and put on a breastplate as a giant, and girded his armour about him, and he fought, protecting the army with his sword.

4 In his acts he was like a lion, and like a lion's cub roaring for his prey.

5 For He pursued the wicked, and sought them out, and burned up those that oppressed his people.

6 Therefore the wicked shrunk for fear of him, and all the workers of wickedness were troubled, because deliverance prospered in his hand.

7 He also grieved many sovereigns, and made Ya'aqob glad with his deeds, and his remembrance is baruḵ forever.

8 And he went through the cities of Yahudah, destroying the wicked out of them, and turning away wrath from Yisra'ël,

9 so that he was renowned to the utmost ends of the earth, and he received to himself those who were ready to perish.

10 Then Apollonios gathered the gentiles together, and a great army out of Shomeron to fight against Yisra'ël.

11 When Yahudah knew of this, he went out to meet him, and so he smote him, and slew him. Many also fell down slain, but the rest fled.

12 Therefore Yahudāh took their spoils, and also the sword of Apollonios, and he fought with it all his lifetime.

13 Now when Seron, a prince of the army of Suria, heard that Yahudāh had gathered a multitude to himself and an army of the trustworthy to go out with him to battle;

14 he said, "I will make myself a name and reign in honour; for I will go fight with Yahudāh and those that are with him, who despise the sovereign's command."

15 So he prepared to go up, and a mighty army of the wicked went with him to help him, and to be avenged on the children of Yisra'ēl.

16 And when he came near to the ascent of Bēyth Ḥoron, Yahudāh went out to meet him with a small army,

17 who, when they saw the army coming to meet them, said to Yahudāh, "How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint from fasting all this day?"

18 Yahudāh answered them, "It is no hard matter for many to be shut up in the hands of a few; and with the Elohim of the shamayim it is all the same - to deliver with a great multitude, or a small company,

19 for the overcoming of battle stands not in the multitude of an army; but strength comes from the shamayim.

20 "They come against us in great pride and wickedness to destroy us with our wives and children, and to plunder us,

21 but we fight for our lives and our Laws.

22 "Therefore יהוה Himself will overthrow them before our face. And as for you, do not be afraid of them."

23 Now as soon as he had ended speaking, he rushed upon them suddenly, and so Seron and his army was overthrown before him.

24 And they pursued them from the descent of Běyth Ḥoron to the plain, where about eight hundred men of them were slain; and the remainder fled into the land of the Pelishtites.

25 Then the fear of Yahudāh and his brothers began, and an exceedingly great dread, fell upon the nations round about them,

26 so that the report of him came to the sovereign, and all nations spoke of the battles of Yahudāh.

27 Now when sovereign Antioḳos heard these matters, he was full of wrath, therefore he sent and gathered together all the armies of his reign, even a very strong army.

28 He also opened his treasury, and gave his soldiers wages for a year, commanding them to be ready whenever he needed them.

29 Nevertheless, when he saw that the silver of his treasures was spent and that the taxes in the country were small, because of the uprising and plague, which he had brought upon the land in taking away the Laws which had been of old;

30 he feared that he would not be able to bear the expenses any longer, nor to have such gifts to give so liberally as he did before, for he had exceeded the sovereigns that were before him.

31 Therefore, being greatly perplexed in his mind, he determined to go to Paras, to take the taxes from the lands, and to gather much silver.

32 So he left Lusias, a nobleman, and one of royal blood, to oversee the affairs of the sovereign from the River Perath to the borders of Mitsrayim,

33 and to raise his son Antioḳos, until he came again.

34 And he delivered to him half of his armies and the elephants, and gave him charge of all matters that he

would have done, and also concerning those that dwelt in Yahudah and Yerushalayim,

35 that is, that he should send an army against them to destroy and uproot the strength of Yisra'ël, and the remnant of Yerushalayim, and to remove their remembrance from that place,

36 and that he should place foreigners in all their places, and divide their land by lot.

37 So the sovereign took the half of the armies that remained, and departed from Antiokeia, his royal city in the hundred and forty-seventh year; and having passed over the River Perath, he went through the high countries.

38 Then Lusias chose Ptolemaeus the son of Dorumënës, Nikanor, and Gorgias, mighty men of the sovereign's friends,

39 and he sent forty thousand footmen with them, and seven thousand horsemen, to go into the land of Yahudah, and destroy it, as the sovereign commanded.

40 So they went out with all their strength, and came and encamped by Amma'us in the plains country.

41 And the merchants of the country, hearing the report of them, took very much silver and gold, with servants, and came to the camp to buy the children of Yisra'ël as slaves. A strength from Suria and of the land of the Pelishtites also joined themselves to them.

42 Now when Yahudah and his brothers saw that hardships were multiplied, and that the armies encamped themselves on their borders, for they knew how the sovereign had given command to destroy the people, and utterly annihilate them,

43 they said one to another, "Let us restore the fallen state of our people, and let us fight for our people and the Miqdash."

44 Then there was an assembly gathered together, that they might be ready for battle, and that they might pray, and ask for favour and compassion.

45 Now Yerushalayim lay as empty as a wilderness; there was none of her children that went in or out. The Miqdash was also trodden down, and foreigners guarded the stronghold; the gentiles had their dwelling in that place and joy was taken from Ya'aqob, and the flute with the harp had ceased.

46 Therefore the Yisra'elites assembled themselves together, and came to Mitspah, opposite Yerushalayim; for in Mitspah was the place where they previously prayed in Yisra'el.

47 Then they fasted that day, and put on sackcloth, and threw ashes on their heads, and tore their garments,

48 and laid open the Book of the Torah, wherein the gentiles had sought to paint the likeness of their images.

49 They also brought the garments of the kohenim, and the first-fruits, and the tithes, and they brought up the Nazirites, who had completed their days.

50 Then they cried with a loud voice toward the shamayim saying, "What shall we do with these, and to where shall we carry them away?"

51 "For Your Miqdash is trodden down and profaned, and Your kohenim are in despair, and brought low.

52 "And see, the gentiles have assembled together against us to destroy us! What they devise against us, You know.

53 "How shall we be able to stand against them, unless You, O Elohim, are our Help?"

54 Then they sounded with trumpets, and cried with a loud voice.

55 And after this Yahudah appointed commanders over the people, even commanders over thousands, and over hundreds, and over fifties, and over tens.

56 But as for those that were building houses, or were engaged to wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the Torah.

57 So the camp moved, and encamped on the south side of Amma'us.

58 And Yahudāh said, "Arm yourselves, and be brave men, and see that you are ready before the morning to fight with these nations that are assembled together against us to destroy us and our Miqdash.

59 "For it is better for us to die in battle, than to see the destruction of our people and our Miqdash.

60 "Nevertheless, according to the desire of Elohim in the shamayim, so let Him do.

4 Then Gorgias took five thousand footmen, and one thousand of the best horsemen, and moved out of the camp by night,

2 so that he might charge in upon the camp of the Yahudim, and smite them suddenly; and the men of the fortress were his guides.

3 Now when Yahudāh heard of this, he relocated himself, and the brave men with him, that he might smite the sovereign's army which was at Amma'us,

4 while as yet, the armies were dispersed from the camp.

5 In the meantime Gorgias came into the camp of Yahudāh by night, and when he found no one there, he sought them in the mountains, for he said, "These men flee from us!"

6 But as soon as it was day, Yahudāh showed himself in the plain with three thousand men, who however had neither armour nor swords at hand.

7 And they saw the camp of the gentiles, that it was strong and well armed, and surrounded with horsemen; and these were arranged for battle.

8 Then Yahudāh said to the men that were with him, “Do not fear their multitude, neither be afraid of their attack.

9 “Remember how our fathers were delivered in the Sea of Reeds, when Pharaoh pursued them with an army.

10 “Now therefore, let us cry unto the shamayim. It might be that אֱלֹהִים shows favour upon us, and remembers the Covenant of our fathers, and destroy this army before our face this day,

11 so that all the gentiles may know that there is One who delivers and saves Yisra’ēl.”

12 Then the foreigners lifted up their eyes, and saw them coming over against them,

13 therefore they went out of the camp to battle; and those that were with Yahudāh sounded their trumpets.

14 So they joined in battle, and the gentiles, being defeated, fled into the plain.

15 However all those in the rear were slain with the sword, for they pursued them to Gezer, and to the plains of Edom, and Ashdoq, and Yabneh, so that around three thousand men of them were slain.

16 This done, Yahudāh returned again with his army from pursuing them,

17 and said to the people, “Do not be greedy for the spoil, because there is a battle before us,

18 and Gorgias and his army are here by us in the mountain. But stand now against our enemies, and overcome them, and after this you may boldly take the spoils.”

19 As Yahudāh was still speaking these words, there appeared a group of them looking out from the mountain;

20 who saw that the Yahudim had put their army to flight and were burning the tents, for the smoke that was seen revealed what was done.

21 Therefore when they saw these matters, they were very afraid, and also seeing the army of Yahudāh in the plain ready to fight,

22 they fled, every one into the land of foreigners.

23 Then Yahudāh returned to plunder the tents, where they took much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised אֱלֹהֵינוּ in the shamayim, because He is good, because His kindness endures forever.

25 Therefore Yisra'el had a great deliverance that day.

26 Now all the foreigners that had escaped came and told Lusias what had come to be,

27 who, when he heard of it, was ashamed and discouraged, because matters that he would not have done were done to Yisra'el, nor such matters as the sovereign commanded him had come to pass.

28 Therefore the next year following, Lusias gathered together sixty thousand chosen footmen, and five thousand horsemen, that he might subdue them.

29 So they came to Edom, and pitched their tents at Bēyth Tsur; and Yahudāh met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, "Baruḵ are you, O Saviour of Yisra'el, who calmed the violence of the mighty by the hand of your servant Dawid, and gave the army of foreigners into the hands of Yahunathan the son of Sha'ul, and his armour bearer.

31 "Deliver this army into the hand of your people Yisra'el, and let them be put to shame in their strength and horsemen.

32 "Cause them to be weakened, and make the boldness of their strength fall away, and let them quake at their destruction.

33 “Throw them down with the sword of those that love You, and let all those that know Your Name praise You with thanksgiving!”

34 So they joined in battle, and there were about five thousand men of the army of Lusias slain; so they were slain before them.

35 Now when Lusias saw his army put to flight, and the bravery of Yahudah’s soldiers, and how they were ready either to live or die bravely, he went to Antiokeia, and gathered together an army of foreigners. And having made his army greater than it was, he prepared to come again to Yahudah.

36 Then Yahudah and his brothers said, “See, our enemies are defeated, let us go up to cleanse and dedicate the Miqdash.”

37 After this, all the army assembled themselves together and went up to Mount Tsiyon.

38 And when they saw the Miqdash desolate, and the altar profaned, and the gates burned, and shrubs growing in the courts as in a forest, or in one of the mountains, and also the rooms of the kohenim pulled down,

39 they tore their garments, and made a great lamentation, and threw ashes on their heads,

40 and fell down flat to the ground on their faces, and blew an alarm with the trumpets, and cried toward the shamayim.

41 Then Yahudah appointed some men to fight against those that were in the fortress, until he had cleansed the Miqdash.

42 So he chose kohenim of qodesh behaviour, who took delight in the Torah;

43 who cleansed the Miqdash, and carried out the defiled stones to an unclean place.

44 And when they consulted what to do with the altar of burnt offerings, which was profaned;

45 they thought it best to pull it down, lest it should be a reproach to them, because the gentiles had defiled it. Therefore they pulled it down,

46 and laid up the stones in the mountain of the Hëykal in a suitable place, until there should come a nabi to show what should be done with them.

47 Then they took whole stones according to the Torah, and built a new altar according to the former,

48 and built up the Miqdash, and that which was within the Hëykal, and qadosh the courts.

49 They also made new qodesh vessels, and they brought the lampstand into the Hëykal, and the altar of burnt offerings, and of incense, and the table.

50 And they burned incense upon the altar, and they lit the lamps that were on the lampstand, that they might give light in the Hëykal.

51 Furthermore they put the loaves on the table, and spread out the veils, and finished all the works which they had begun to do.

52 Now on the twenty-fifth day of the ninth month, which is called the month Kislëw, in the hundred and forty-eighth year, they rose up early in the morning,

53 and offered an offering according to the Torah upon the new altar of burnt offerings, which they had made.

54 Even, at the time and the day the gentiles had profaned it, even in that it was dedicated with songs, and stringed instruments, and harps, and cymbals.

55 Then all the people fell on their faces, worshipping and praising the Elohim of the shamayim, who had given them good success.

56 And so they guarded the dedication of the altar eight days and offered burnt offerings with gladness, and slaughtered the offering of deliverance and praise.

57 They also adorned the front of the Hëykal with crowns of gold, and with shields; and they renewed the gates and the rooms, and hung doors upon them.

58 Therefore there was very great joy among the people, because the reproach of the gentiles was removed.

59 And Yahudah and his brothers with the whole assembly of Yisra'el ordained that the days of the dedication of the altar should be kept in their season from year to year over eight days, from the twenty-fifth day of the month Kislēw, with joy and gladness.

60 At that time they also built up Mount Tsiyon with high walls and strong towers round about, lest the gentiles should come and trample it down as they had done before.

61 And they appointed a garrison there to guard it, and fortified Bēyth Tsur to guard it; that the people might have a defence against Edom.

5 Now when the nations round about heard that the altar was built and the Miqdash renewed as before, it displeased them very much.

2 Therefore they thought to destroy the generation of Ya'aqob that was among them, and so they began to slay and destroy the people.

3 Then Yahudah fought against the children of Ĕsaw in Edom at Aqrabbim, because they besieged Ga'al. And he gave them a great overthrow, and weakened their resolve, and took their spoil.

4 He also remembered the wrong of the children of Be'an, who had been a snare and an offense to the people, in that they lay in wait for them in the ways.

5 Therefore He enclosed them in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were in them.

6 Afterward, he passed over to the children of Ammon, where he found many people of great strength, with Timotheos their captain.

7 So he fought many battles with them, till at length they were defeated before him; and he smote them.

8 And when he had taken Ya'zēr, with the towns belonging to it, he returned to Yahudāh.

9 Then the gentiles that were at Gil'ad assembled themselves together against the Yisra'ēlites that were in their borders, to destroy them. But they fled to the fortress of Dathema,

10 and sent letters to Yahudāh and his brothers: "The gentiles that are round about us are assembled together against us to destroy us,

11 and they are preparing to come and take the fortress where we have fled, Timotheos being captain of their army.

12 "Come now therefore, and deliver us from their hands, for many of us are slain.

13 "Even all our brothers that were in the places of Toḅ are put to death. They have also taken their wives and their children captive, and carried away their goods, and they have destroyed about one thousand men there."

14 While these letters were still being read, see, other messengers came from Galil with their garments torn, who reported on this way,

15 and said, "They of Ptolemais, and of Tsor, and Tsidon, and all Galil of the gentiles, are assembled together against us to destroy us!"

16 Now when Yahudāh and the people heard these words, there assembled a great assembly together, to consult what they should do for their brothers who were in trouble, and under attack.

17 Then Yahudāh said to Shim'on his brother, "Choose men, and go and deliver your brothers that are in Galil, for I and Yahunathan my brother will go into the country of Gil'ad."

18 So he left Yosēph the son of Zeḳaryah, and Azaryah, captains of the people, with the remainder of the army in Yahudāh to guard it;

19 to whom he gave command, saying, "Take charge of this people, and see that you do not fight against the gentiles until the time that we return."

20 Now to Shim'on were given three thousand men to go to Galil, and to Yahudāh, eight thousand men for the country of Gil'ad.

21 Then Shim'on went to Galil, where he fought many battles with the gentiles, so that the gentiles were defeated by him.

22 And he pursued them to the gate of Ptolemais, and about three thousand men of the gentiles were slain, whose spoil he took.

23 And those that were in Galil and in Araboth with their wives and their children and all that they had, he took away with him, and brought them to Yahudāh with great joy.

24 Yahudāh Maqqabah and his brother Yahnathan also went over the Yardēn, and traveled three days' journey in the wilderness,

25 where they met with the Nabothites who came to them in a peaceable manner, and told them all that had befallen their brothers in the land of Gil'ad,

26 and how many of them were shut up in Botsrah, and Besor, and Almon, Kaphtor, Maqqēdah, and Qarnayim - all these cities, strong and great -

27 and that they were shut up in the rest of the cities of the country of Gil'ad, and that the next day they had appointed to bring their army against the forts, and to take them, and to destroy them all in one day.

28 So Yahudāh and his army turned suddenly by the way of the wilderness to Botsrah; and when he had won the city, he slew all the males with the edge of the sword and took all their spoil, and burned the city with fire.

29 From there he moved by night, and went till he came to the fortress.

30 And early in the morning they looked up, and see, there was an innumerable multitude carrying ladders and other engines of battle, to take the fortress, for they assaulted them.

31 Therefore when Yahudāh saw that the battle had begun, and that the cry of the city went up to the shamayim, with trumpets, and a great noise,

32 he said to his army, "Fight this day for your brothers!"

33 So he went out behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the army of Timotheos, knowing that it was Maqqabāh, fled from him. Therefore he smote them with a great slaughter, so that about eight thousand men of them were killed that day.

35 This done, Yahudāh turned aside to Mitspah; and after he had attacked it, he took and slew all the males there, and took the spoil from there and burned it with fire.

36 From there, he went and took Kasp̄hor, Meḡiddo, Besor, and the other cities of the country of Gil'ad.

37 After these events, Timotheos gathered another army and encamped against Raphah beyond the wadi.

38 So Yahudāh sent men to spy out the army, who brought him word saying, "All the gentiles that are round about us are assembled to them, even a very great army.

39 "He has also hired the Arabians to help them and they have pitched their tents beyond the wadi, ready to come and fight against you." Hearing this Yahudāh went to meet them.

40 Then Timotheos said to the captains of his army, "When Yahudāh and his army come near the wadi, if he passes over to us first, we shall not be able to withstand him; for he will mightily overcome us.

41 “But if he is afraid, and encamps beyond the river, we shall go over to him, and overcome him.”

42 Now when Yahudāh came near the wadi, he made the scribes of the people remain by the wadi, to whom he gave command saying, “Allow no man to remain in the camp, but let all come to the battle.”

43 So he went over to them first, and all the people after him. Then all the gentiles being defeated before him, threw away their weapons and fled to the temple that was at Qarnayim.

44 But they took the city and burned the temple with all that were in it. Thus Qarnayim was subdued, neither could they stand any longer before Yahudāh.

45 Then Yahudāh gathered together all the Yisra’ēlites that were in the country of Gil’ad, from the least to the greatest, even their wives and their children and their goods - a very great company - so that they might come to the land of Yahudāh.

46 Now when they came to Ephron, - this was a great city in the way they were going; very well fortified - they could not turn from it, either to the right hand or the left, but had to pass through the midst of it.

47 Then those of the city shut them out, and stopped up the gates with stones.

48 So Yahudāh sent to them in a peaceable manner saying, “Let us pass through your land to go to our own country and none shall do you any harm. We will only pass through on foot.” However, they would not open to him.

49 Therefore Yahudāh called a command to be made throughout the army, that every man should pitch his tent in the place where he was.

50 So the soldiers encamped, and attacked the city all that day and all that night, till in the end the city was delivered into his hands;

51 who then slew all the males with the edge of the sword and tore down the city and took the spoil from

there, and passed through the city over those that were slain.

52 After this, went they over the Yardēn into the great plain before Bēyth She'an.

53 And Yahudāh gathered together those that came behind and encouraged the people all the way through till they came to the land of Yahudāh.

54 So they went up to Mount Tsiyon with joy and gladness, where they offered burnt offerings - because not one of them were slain - until they had returned in peace.

55 Now during the time Yahudāh and Yahnathan were in the land of Gil'aḏ and Shim'on his brother in Galil before Ptolemais,

56 Yosēph the son of Zeḱaryah and Azaryah, captains of the garrisons, heard of the brave acts and mighty deeds which they had done.

57 So they said, "Let us also get ourselves a name, and go fight against the gentiles that are round about us."

58 So when they had given charge to the garrison that was with them, they went toward Yaḅneh.

59 Then Gorgias and his men came out of the city to fight against them.

60 And so it was, that Yosēph and Azaryah were put to flight, and pursued to the borders of Yahudāh, and about two thousand men of the people of Yisra'ēl were slain that day.

61 So there was a great overthrow among the children of Yisra'ēl, because they were not obedient to Yahudāh and his brothers, but thought to do some mighty deed.

62 But these men did not come from the seed of those by whose hand deliverance was given to Yisra'ēl.

63 However, the man Yahudāh and his brothers were greatly renowned in the sight of all Yisra'ēl and of all the gentiles wherever their name was heard of;

64 so that the people assembled to them with joyful cheers.

65 Afterward Yahudāh went out with his brothers and fought against the children of Ēsaw in the land toward the south, where he smote Hebron and its towns and pulled down its fortress and burned the towers round about.

66 From there he moved to go to the land of the Pelishtites and passed through Shomeron.

67 At that time some kohenim, wanting to show their courage, were slain in battle, for they went out to fight recklessly.

68 So Yahudāh turned to Ashdog in the land of the Pelishtites, and when he had pulled down their altars and burned their carved images with fire and plundered their cities, he returned to the land of Yahudāh.

6 About that time sovereign Antiokos travelling through the high countries heard it said that Elumais in the country of Paras was a city greatly renowned for riches, silver and gold;

2 and that there was a very rich temple in it in which were coverings of gold and breastplates and shields which Alexandros, son of Philippos the Makedonian sovereign, who reigned first among the Yawanites, had left there.

3 Therefore he came and sought to take the city, and to plunder it; but he was not able, because those of the city having had warning,

4 rose up against him in battle. So he fled and departed from there in great distress, and returned to Babel.

5 And there came one who brought him news of Paras, that the armies, which went against the land of Yahudāh, were put to flight,

6 and that Lusias, who went out first with great strength was driven away by the Yahudim; and that they were strengthened by the armour and strength and store of plunder, which they had taken from the armies whom they had destroyed.

7 Also, that they had pulled down the abomination, which he had placed upon the altar in Yerushalayim, and that they had surrounded the Miqdash with high walls as before, and its city Běyth Tsur.

8 Now when the sovereign heard these words, he was astonished and distressed, so he laid himself down on his bed, and fell sick for grief, because it had not resulted as he planned.

9 And there he stayed many days, for his grief increased further, and he thought that he would die.

10 So he called for all his friends, and said to them, "The sleep is gone from my eyes, and my heart fails for every concern.

11 "And I thought within myself, 'Into what tribulation have I come, and how great a flood of misery it is, in which I now am!' for I was respectable and well loved in my power.

12 "But now I remember the evils that I did at Yerushalayim, and that I took all the vessels of gold and silver that were there, and sent to destroy the inhabitants of Yahudah without reason.

13 "I perceive therefore, that for this reason these troubles have come upon me, and, see, I perish through great grief in a strange land."

14 Then he called for Philippos, one of his friends, who he made ruler over all his reign,

15 and gave him the crown, and his robe, and his seal, so that he should bring up his son Antioḱos, and raise him up for the reign.

16 So sovereign Antioḱos died there in the hundred and forty-ninth year.

17 Now when Lusias knew that the sovereign was dead, he appointed Antioḳos his son, whom he had brought up from youth to reign in his place, and his name he called Eupator.

18 About this time those that were in the fortress enclosed the Yisra'ēlites round about the Miqdash, and continually sought their evil, and the strengthening of the gentiles.

19 Therefore Yahudaḥ, intending to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

21 However some of those that were besieged escaped, to whom some wicked men of Yisra'ēl joined themselves.

22 And they went to the sovereign, and said, "How long will it be till you execute judgment, and avenge our brothers?"

23 "We have been willing to serve your father, and do as he would have us, and to obey his commands.

24 "For this reason those of our nation besiege the fortress, and are alienated from us! And as many of us as they could fall upon, they slew, and plundered our inheritance.

25 "Neither have they stretched out their hand against us alone, but also against their borders.

26 "And, see, this day they are besieging the fortress at Yerushalayim, to take it; the Miqdash also, and they have fortified Běyth Tsur.

27 "Therefore if you do not prevent them quickly, they will do greater matters than these, neither shall you be able to rule them."

28 Now when the sovereign heard this, he was wroth, and gathered together all his associates and the captains of his army, and those that had charge of the horses.

29 There also came to him bands of hired soldiers from other reigns, and from islands of the sea,
30 so that the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants trained for battle.

31 These went through Edom, and encamped against Běyth Tsur, which they assaulted many days, making engines of battle. But those of Běyth Tsur came out, and burned them with fire, and fought bravely.

32 After this, Yahudah moved from the fortress, and encamped in Běyth Zeķaryah, opposite the sovereign's camp.

33 Then the sovereign rising very early, marched fiercely with his army toward Běyth Zeķaryah, where his armies prepared for battle, and sounded the trumpets.

34 And so, that they might provoke the elephants to fight, they showed them the blood of grapes and mulberries.

35 And they divided the beasts among the armies, and for every elephant they appointed one thousand men, armed with coats of mail, and with bronze helmets on their heads. And besides this, for every beast were assigned five hundred of the best horsemen.

36 These were ready at every occasion. Wherever the beast was, and wherever the beast went, they went also, neither did they depart from it.

37 And upon the beasts there were strong wooden towers, which covered every one of them, and were girded tightly to them with devices. There were also, thirty-two strong men on every one that fought upon them, besides the Hodite that directed it.

38 As for the remainder of the horsemen, they positioned them on this side and that side of the two divisions of the army giving them signals what to do, and being armed all over among the ranks.

39 Now when the sun shone upon the shields of gold and bronze, the mountains glistened, and shone like lamps of fire.

40 So part of the sovereign's army being spread over the high mountains, and part on the valleys below, marched on boldly and in formation.

41 Therefore all that heard the noise of their multitude, and the marching of the army, and the rattling of the armour, were moved; for the army was very great and mighty.

42 Then Yahudah and his army drew near, and joined in battle, and six hundred men of the sovereign's army were slain.

43 Eli'ezer, also named Savaran, perceiving that one of the beasts armed with royal armour, was higher than all the rest, and supposing that the sovereign was upon him,

44 put himself in danger, so that he might deliver his people, and obtain a lasting name for himself.

45 Therefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Having done so, he crept under the elephant, and thrust it underneath, and slew it, so the elephant fell down upon him, and he died there.

47 However the rest of the Yahudim, seeing the strength of the sovereign, and the violence of his forces, turned away from them.

48 Then the sovereign's army went up to Yerushalayim to meet them, and the sovereign pitched his tents against Yahudah, and against Mount Tsiyon.

49 But he made peace with those that were in Běyth Tsur; for they came out of the city, because they had no food there to endure the siege, being a year of rest for the land.

50 So the sovereign took Běyth Tsur, and appointed a garrison there to guard it.

51 As for the Miqdash, he besieged it many days, and appointed siege engines there with weapons and instruments to throw fire and stones, and catapults and weapons to shoot arrows.

52 So they also made engines against their engines, and withheld them in battle a long time.

53 Yet in the end, their containers being without food - for it was the seventh year, and those in Yahudāh that were delivered from the gentiles had eaten up the remains of the store.

54 So there were only a few left in the Miqdash, and because the scarcity of food prevailed against them, they were compelled to disperse themselves, every man to his own place.

55 At that time Lusias heard it said, that Philippos - whom Antiokos the sovereign, while he lived - had appointed to bring up his son Antiokos to be sovereign; 56 had returned from Paras and Maḡai, and the sovereign's army that also went with him, and that he planned to seize the control of affairs for himself.

57 Therefore he went in haste, and said to the sovereign and the captains of the army and the company, "We diminish daily, and our food runs short, and the place we lay siege to is strong, and the affairs of the reign lie upon us.

58 "Now therefore let us be friends with these men, and make peace with them, and with all their nation; 59 and make a covenant with them, that they shall live after their Laws, as they did before. For they are displeased because we abolished their Laws, and therefore, have done all these matters."

60 So the sovereign and the princes were pleased; therefore he sent to them to make peace, and they accepted.

61 The sovereign and the princes also made an oath to them, so they went out of the stronghold.

62 Then the sovereign entered into Mount Tsiyon; but when he saw the strength of the place, he broke his oath that he had made, and gave command to pull down the wall round about.

63 Afterward he departed in haste, and returned to Antiokeia, where he found Philippos to be master of the city. So he fought against him, and took the city by force.

7 In the one hundred and fiftieth year, Dēmētrios the son of Seleukus departed from Rome, and came up with a few men to a city of the sea coast, and reigned there.

2 And as he entered into the palace of his ancestors, it had come to pass, that his army had taken Antiokos and Lusias, to bring them to him.

3 Therefore, when he knew it, he said, “Do not let me see their faces.”

4 So his army slew them. Now when Dēmētrios was appointed to the throne of his reign,

5 there came to him all the wicked and evil men of Yisra’ēl, having Elyaqim, who desired to be kohēn ha’gadol, as their captain.

6 And they accused the people before the sovereign, saying, “Yahuḡah and his brothers have slain all your friends, and driven us out of our own land.

7 “Now therefore, send some man whom you trust, and let him go and see what disorder he has made among us, and in the sovereign’s land, and let him punish them with all those that assist them.”

8 Then the sovereign chose Bakkidēs, a friend of the sovereign, who ruled beyond the River, and was a great man in the reign, and trustworthy to the sovereign,

9 and he sent him with the wicked Elyaqim, whom he made kohēn ha'gadol, and commanded that he should take vengeance on the children of Yisra'ēl.

10 So they departed, and came with a large force into the land of Yahudāh, where they sent messengers to Yahudāh and his brothers with peaceable words, deceitfully.

11 But they gave no heed to their words, for they saw that they had come with a large force.

12 Then a company of scribes gathered to Elyaqim and Bakḳidēs, to require right-ruling.

13 Now the Ḥasidim were the first among the children of Yisra'ēl that sought peace from them,

14 for they said, "One that is a kohēn of the seed of Aharon has come with this army, and he will do us no wrong."

15 So he spoke to them peaceably, and swore to them, saying, "We will neither do evil to you nor your friends."

16 So they believed him; however he took from them sixty men, and slew them in one day, to fill the words which are written:

17 "The flesh of your qodeshim they have thrown out, and their blood they have shed round about Yerushalayim, with no one to bury them."

18 Therefore the fear and dread of them fell upon all the people, who said, "There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made."

19 After this, Bakḳidēs moved from Yerushalayim, and pitched his tents in Bēyth Zatha, where he sent and took many of the men that had forsaken him, and some of the people also, and when he had slain them, he threw them into a large pit.

20 Then he entrusted the land to Elyaqim, and left with him a force to assist him; so Bakḳidēs returned to the sovereign.

- 21 But Elyaqim contended to be kohēn ha'gadol.
- 22 And all those who troubled the people assembled to him, who, after they had taken the land of Yahudāh into their power, did much evil in Yisra'ēl.
- 23 Now when Yahudāh saw all the evil that Elyaqim and his company had done among the Yisra'ēlites, even more than the gentiles,
- 24 he went out to all the coastlands of Yahudāh round about, and took vengeance on those that had revolted from him, so that they no longer dared go out into the country.
- 25 On the other side, when Elyaqim saw that Yahudāh and his army had gotten the upper hand, and knew that he was not able to withstand their strength, he went again to the sovereign, and said all the worst about them that he could.
- 26 Then the sovereign sent Nikanor, one of his honourable princes, a man that bore deadly hatred for Yisra'ēl, with a command to destroy the people.
- 27 So Nikanor came to Yerushalayim with a large force, and sent to Yahudāh and his brothers deceitfully with friendly words, saying,
- 28 "Let there be no battle between me and you. I will come with a few men, that I may see you in peace."
- 29 Therefore he came to Yahudāh, and they greeted one another peaceably; however the enemies were prepared to take away Yahudāh with violence.
- 30 After this matter was known to Yahudāh, to know that he came to him with deceit, he was very afraid of him, and would no longer see his face.
- 31 Also, when Nikanor saw that his plan was discovered, went out to fight against Yahudāh beside Kephār Salem,
- 32 where about five thousand men were slain from Nikanor's side, and the rest fled to the city of Dawid.
- 33 After this went Nikanor up to Mount Tsiyon, and some of the kohenim and some of the elders of the

people came out of the Miqdash, to greet him peaceably, and to show him the burnt offering that was offered for the sovereign.

34 But he mocked them, and laughed at them, and abused them shamefully, and spoke proudly,

35 and swore in his wrath, saying, "Unless Yahudah and his army are now delivered into my hands, if I ever come again in safety, I will burn up this House!" and with that he went out in a great rage.

36 Then the kohenim entered in, and stood before the altar and the Hëykal weeping, and saying,

37 "You, O אֱלֹהֵינוּ, chose this House to be called by Your Name, and to be a House of prayer and petition for Your people.

38 "Be avenged on this man and his army, and let them fall by the sword. Remember their blasphemies, and do not allow them to continue any longer."

39 So Nikanor went out of Yerushalayim, and pitched his tents in Bëyth Horon, where an army out of Suria met him.

40 But Yahudah pitched in Hādashah with three thousand men, and he prayed there saying,

41 "O אֱלֹהֵינוּ, when those that were sent from the sovereign of Ashshur blasphemed, Your messenger went out, and smote a hundred and eighty-five thousand of them.

42 "In the same way, destroy this army before us today, that the rest may know that he has spoken blasphemy against Your Miqdash, and judge him according to his wickedness."

43 So on the thirteenth day of the month Adar the armies joined in battle, but Nikanor's army was defeated, and he himself was the first slain in the battle.

44 Now when Nikanor's army saw that he was slain, they threw down their weapons, and fled.

45 Then they pursued after them a day's journey, from Hādashah to Gezer, sounding a shout after them with their trumpets.

46 So they came out from all of the towns of Yahudāh round about and closed them in, so that they, turning back upon those that pursued them, were all slain with the sword, and not one of them was left.

47 Afterward they took the spoils, and the plunder, and smote off Nikanor's head, and his right hand, which he stretched out so proudly, and took them away, and hanged them up toward Yerushalayim.

48 Because of this the people rejoiced greatly, and they kept that day as a day of great gladness.

49 And they ordained to guard this day yearly, being the thirteenth of Aḡar.

50 Thus the land of Yahudāh was at rest a little while.

8 Now Yahudāh had heard of the Romans, that they were brave and mighty men, and such that would kindly accept all that joined themselves to them, and make a covenant of peace with all that came to them;
2 and that they were men of great courage. To him was also told of their battles and notable deeds which they had done among the Galatians, and how they had conquered them, and brought them under tribute;
3 and what they had done in the country of Spania, in taking the mines of silver and gold which is there;
4 and that by their strategy and patience they had conquered all that place, though it was very far from them; and of the sovereigns that also came against them from the ends of the earth, till they had defeated them, and given them a great overthrow, so that the rest gave them tribute every year.

5 Besides this, how they had defeated Philippos and Perseus, sovereign of the Hittites in battle, with others that lifted themselves up against them and had overcome them.

6 Also how Antiochos the great sovereign of Asia, that came against them in battle, having a hundred and twenty elephants with horsemen and chariots, and a very great army, was defeated by them;

7 and how they took him alive, and made a covenant that he and those that reigned after him should pay a great tribute and give hostages, and that which was agreed upon.

8 And the country of Hodu, and Madai and Ludia and of the best lands which they took from him and gave to Sovereign Eumenes.

9 And how the Yawanites had determined to come and destroy them;

10 and that they, having knowledge of this sent against them a certain captain, and fighting with them slew many of them, and took away captive their wives and their children, and plundered them, and took possession of their lands, and pulled down their strongholds, and took them to be their servants to this day.

11 It was also told him, how they destroyed and brought under their rule all other reigns and islands that at any time resisted them,

12 but they kept peace with their friends and those that relied upon them; and that they had conquered reigns both far and near, so that all that heard of their name were afraid of them.

13 Also that whom they would assist to reign, those reigned; and again, whom they determined, they displaced. Lastly, that they were greatly exalted,

14 yet for all this, none of them wore a crown or was clothed in purple, to be made great by it.

15 And, how they had made for themselves a senate house, in which three hundred and twenty men sat in council daily, consulting always for the people, so that they might be well ordered;

16 and that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor strife among them.

17 In consideration of these matters, Yahudāh chose Eupolemus the son of Yoḥanan, the son of Haqqots, and Yason the son of Eli'ezer, and sent them to Rome, to make a covenant of peace and ally with them,

18 and to ask them that they would take the yoke from them; for they saw that the reign of the Yawanites oppressed Yisra'el with bondage.

19 So they went to Rome, which was a very great journey, and came into the senate, where they spoke and said,

20 "Yahudāh Maqqabāh with his brothers, and the people of the Yahudim, have sent us to you, to make peace and an alliance with you, and that we might be counted your allies and friends."

21 So that matter pleased the Romans well.

22 And this is the copy of the letter which the senate wrote back again on tablets of bronze, and sent to Yerushalayim, that they would possess a memorial of peace and alliance for them there:

23 "Good success be to the Romans, and to the people of the Yahudim, by sea and by land forever. Also the sword and enemy be far from them.

24 "If there should come first any battle upon the Romans or any of their allies throughout all their reign,
25 the people of the Yahudim shall assist them at the appointed time with all their heart.

26 "Neither shall they give whatever to those that fight against them, or aid them with food, weapons, silver, or ships, as it seems good to the Romans; but they shall guard their covenants without taking any for this.

27 "Also in the same manner, if battle should come first upon the nation of the Yahudim, the Romans shall

assist them with all their heart, according to the time appointed for them.

28 “Neither shall food be given to those that take part against them, or weapons, or silver, or ships, as it seems good to the Romans; but they shall guard their covenants, and that, without deceit.

29 “According to these articles, the Romans make a covenant with the people of the Yahudim.

30 “However, if after this, the one party or the other shall think by rights to add or diminish whatever, they may do so at their pleasure, and whatever they shall add or take away shall be consented to.

31 “And regarding the evils that Dēmētrios has done to the Yahudim, we have written to him, saying, ‘Why have you made your yoke heavy upon our friends and allies the Yahudim?’

32 ‘If therefore they complain against you any more, we will do right by them, and fight with you by sea and by land.’ ”

9 Furthermore, when Dēmētrios heard that Nikanor and his army were slain in battle, he sent Bakkidēs and Elyaqim to the land of Yahudah a second time, and with them the main force of his army,

2 who went out by the way that leads to Gilgal, and pitched their tents before Mēsaloṯh, which is in Arbela. And after they had won it, they slew much people.

3 Also, on the first month of the hundred and fifty-second year, they encamped before Yerushalayim.

4 From there they moved, and went to Beroia, with twenty thousand footmen and two thousand horsemen.

5 Now Yahudah had pitched his tents at El’asah, with three thousand chosen men with him,

6 who, seeing the multitude of the mighty army opposing him, was greatly afraid. Therefore many

withdrew from the army, so that no more than eight hundred men of them stayed.

7 Therefore when Yahudāh saw that his army slipped away, and that the battle pressed upon him, he was greatly troubled in mind and very distressed, for he had no time to assemble them together.

8 Nevertheless, to those that remained he said, "Let us arise and go up against our enemies, if possible we are able to defeat them."

9 But they pleaded with him saying, "We shall never be able! Let us now rather save our lives, and afterward we will return with our brothers, and fight against them, for we are but a few."

10 Then Yahudāh said, "Elohim forbid that I should do this matter, and flee away from them. If our time has come, let us die bravely for our brothers, and let us not stain our honour."

11 With that, the army of Bakḳidēs moved out of their tents, and stood opposite them; their horsemen being divided into two companies, and their slingers and archers going before the army. And those that marched in the front were all mighty men.

12 As for Bakḳidēs, he was in the right wing. So the army drew near to the two divisions, and sounded their trumpets.

13 Those of Yahudāh's side, even they also sounded their trumpets, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Yahudāh perceived that Bakḳidēs and the strength of his army were on the right side, he took with him all the brave men,

15 who defeated the right wing, and pursued them to Mount Ashdoḳ.

16 But when those on the left wing saw that those on the right wing were defeated, they pursued Yahudāh,

and those that were with him hard at the heels from behind.

17 Therefore there was a great battle, so that many were slain on both sides.

18 Yahudāh was also killed, and the remnant fled.

19 Then Yahunathan and Shim'on took Yahudāh their brother, and buried him in the tomb of his fathers in Modi'im.

20 And they mourned him, and all Yisra'ël made a great lamentation for him, and mourned many days, saying,

21 "How the brave man has fallen that delivered Yisra'ël!"

22 As for the other matters concerning Yahudāh and his battles, and the mighty deeds which he did, and his greatness, are they not written; for they were very many.

23 Now after the death of Yahudāh, the wicked began to lift their heads in all the coasts of Yisra'ël, and there arose all those doing wickedness.

24 In those days there was also a very great scarcity of food; the land revolted because of this, and went with them.

25 Then Bakkidēs chose these wicked men, and made them masters of the land.

26 And they made inquiry and sought for Yahudāh's friends, and brought them to Bakkidēs, who took vengeance on them, and mistreated them.

27 So was there a great affliction in Yisrael, the like of which was not seen, since the time that a nabī was among them.

28 Because of this, all Yahudāh's companions came together, and said to Yahunathan,

29 "Since your brother Yahudāh died, we have no man like him to go out against our enemies, and Bakkidēs, and against those of our nation that are adversaries to us.

30 “Now therefore, we have chosen you today to be our leader and captain in his place, that you may fight our battles.”

31 Therefore, at that time Yahonathan took the authority upon himself, and rose up instead of his brother Yahudaḥ.

32 But when Bakḳidēs learned of this, he sought to slay him.

33 Then Yahonathan, and Shim'on his brother, and all that were with him, perceiving this, fled into the wilderness of Teqowa, and pitched their tents by the water of the pool Asphar.

34 When Bakḳidēs knew, he came near to the Yardēn with all his army on the Shabbath day.

35 Now Yahonathan had sent his brother Yoḥanan, a captain of the people, to ask his friends the Nabothites, that they might leave with them their goods, which was much.

36 But the children of Yambri came out of Mēydeḃa, and took Yoḥanan, and all that he had, and went their way with it.

37 After this, word came to Yahonathan and Shim'on his brother, that the children of Yambri held a great marriage, and were bringing the bride, the daughter of one of the great princes of Kena'an from Naḃaḃath, with a great procession.

38 Therefore they remembered Yoḥanan their brother, and went up, and hid themselves under cover of the mountain,

39 where they lifted up their eyes, and looked, and, see, there was a great tumult and a great procession. And the bridegroom came out, and his friends and brothers, to meet them with tambourines and music and many instruments.

40 Then Yahonathan and those that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them, so that many

fell down dead, and the remnant fled into the mountain; and they took all their spoil.

41 Thus the marriage was turned into mourning, and the noise of their song into lamentation.

42 So when they had fully avenged the blood of their brother, they turned again to the wadi of the Yardēn.

43 Now when Bakḳidēs heard of this, he came on the Shabbath day to the banks of the Yardēn with a great force.

44 Then Yahnathan said to his army, "Let us go up now and fight for our lives, for it does not stand with us today, as in time past.

45 "For, see, the battle is before us and behind us, and the water of the Yardēn on this side and that side, the wadi and also the forest, neither is there a place for us to turn aside.

46 "Therefore cry out now to the shamayim, that you may be delivered from the hand of your enemies."

47 Therefore, they joined battle, and Yahnathan stretched out his hand to smite Bakḳidēs, but he turned back from him.

48 Then Yahnathan and those that were with him leaped into the Yardēn, and swam over to the other bank; however, the others did not pass over the Yardēn to them.

49 So about one thousand men of Bakḳidēs' army were slain that day.

50 Afterward Bakḳidēs returned to Yerushalayim and repaired the strong cities in Yahudāh, the fort in Yeriḥo and Amma'us and Bēyth Ḥoron and Bēyth Ēl and Timnathah, Pirathon and Tsaphon. He strengthened these with high walls, with gates and with bars.

51 And he appointed a garrison in them, that they might do evil to Yisra'el.

52 He also fortified the city of Bēyth Tsur, and Gezer, and the tower, and put forces in them, and provisions of food.

53 He also took the chief men's sons in the land for hostages, and put them into the tower at Yerushalayim to be guarded.

54 And in the hundred and fifty-third year, in the second month, Elyaqim commanded that the wall of the inner court of the Miqdash should be pulled down. He also pulled down the works of the neḅi'im.

55 And as he began to pull down, even at that time Elyaqim was plagued, and his works were hindered; for his mouth was stopped, and he was paralysed, so that he could no longer speak a word, nor give orders concerning his house.

56 So Elyaqim died at that time in great torment.

57 Now when Bakḳidēs saw that Elyaqim was dead, he returned to the sovereign. So the land of Yahudaḥ was at rest two years.

58 Then all the wicked men held a council, saying, "See, Yahonathan and his company are at ease, and dwell without concern. Now therefore we will bring Bakḳidēs here, who shall take them all in one night."

59 So they went and consulted with him.

60 Then he moved, and came with a great army, and sent letters secretly to his supporters in Yahudaḥ, that they should take Yahonathan and those that were with him. However they could not, because their counsel was known to them.

61 Therefore they took the men of the land that were the cause of that evil - about fifty people - and slew them.

62 Afterward Yahonathan, and Shim'on, and those that were with him, escaped to Běyth Běsai, which is in the wilderness, and they repaired the ruins there, and strengthened it.

63 When Bakḳidēs knew this, he gathered together all his army, and sent word to those that were of Yahudaḥ.

64 Then he went and laid siege against Běyth Běsai. And they fought against it for a long time and built siege engines.

65 But Yahonathan left his brother Shim'on in the city, and went out himself into the land, and with a certain number he went out.

66 And he smote Odomera and his brothers, and the children of Phaseiron in their tent.

67 And when he began to smite them, and came up with his forces, Shim'on and his army went out of the city, and burned the siege engines,

68 and fought against Bakkidēs, who was defeated by them. And they distressed him greatly, for his counsel and hardship was worthless.

69 Therefore he was very wroth at the wicked men that gave him counsel to come into the land, so he slew many of them, and intended to return to his own land.

70 When Yahonathan knew of this, he sent ambassadors to him, so that he should make peace with him, and deliver them the prisoners;

71 which he accepted, and did according to his demands, and swore to him that he would never do him harm all the days of his life.

72 Therefore when he had restored the prisoners to him that he had taken previously out of the land of Yahudah, he returned and went his way to his own land, neither did he come to their borders any more.

73 Thus the sword ceased from Yisra'ěl, and Yahonathan dwelt at Miķmas, and began to rule the people, and he destroyed the wicked men out of Yisra'ěl.

10 In the hundred and sixtieth year, Alexandros the son of Antioķos, also named Epiphanēs, went up and took Ptolemais; for the people had received him, by means of which he reigned there.

2 Now when Sovereign Dēmētrios heard of this, he gathered together an exceedingly great army, and went out to fight against him.

3 And Dēmētrios sent letters to Yahonathan with kind words, so that he exalted him.

4 For said he, "Let us first make peace with him, before he joins with Alexandros against us,

5 or else he will remember all the evils that we have done against him, and against his brothers and his people."

6 Therefore he gave him authority to gather together an army, and to provide weapons, that he might aid him in battle. He also commanded that the hostages that were in the tower should be delivered to him.

7 Then Yahonathan came to Yerushalayim and read the letters in the hearing of all the people and of those that were in the tower,

8 who were greatly afraid when they heard that the sovereign had given him authority to gather together an army.

9 So those of the tower delivered their hostages to Yahonathan, and delivered them to their parents.

10 This done, Yahonathan settled himself in Yerushalayim, and began to build and repair the city.

11 And he commanded the workmen to build the walls and Mount Tsiyon round about with square stones for fortification; and they did so.

12 Then the foreigners, that were in the fortresses which Bakkidēs had built, fled away;

13 so that every man left his place and went into his own land.

14 Only, some of those still remained at Bēyth Tsur that had forsaken the Law and the Commands; for it was their place of refuge.

15 Now when Sovereign Alexandros had heard what promises Dēmētrios had sent to Yahonathan; when it was also told to him of the battles and brave deeds

which he and his brothers had done, and of the pains that they had endured,

16 He said, "Shall we find such another man? Now therefore we will make him our friend and ally."

17 Therefore he wrote a letter, and sent it to him, according to these words, saying:

18 "Sovereign Alexandros, to his brother Yahonathan, greetings.

19 "We have heard of you, that you are a man of great strength, and worthy to be our friend.

20 "Therefore now, we ordain you this day to be the kohēn ha'gadol of your nation, and to be called the sovereign's friend, and require you to take our side, and maintain friendship with us." And with all this he sent him a purple robe and a crown of gold.

21 So in the seventh month of the hundred and sixtieth year, at the Feast of Sukkoth, Yahonathan put on the qodesh robe, and gathered together forces, and provided much armour.

22 When Dēmētrios heard of this, he was very grieved, and said,

23 "What have we done, that Alexandros has prevented us in making peace with the Yahudim to strengthen himself?

24 "I will also write words of encouragement to them, and promise them esteem and gifts, that I may have their support."

25 Therefore he sent to them to this word: "Sovereign Dēmētrios, to the people of the Yahudim, greetings.

26 "Whereas you have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard of this, and are glad.

27 "Therefore now continue to be still trustworthy to us, and we will recompense you well for the matters you do on our behalf,

28 and will grant you many exemptions, and give you rewards.

29 “And I now release you, and for your sake, I release all the Yahudim from tributes, and from the customs of salt, and from crown taxes,

30 and from that which pertains to me to receive of the third part of the seed, and the half of the fruit of the trees. I release it from this day onward, so that they shall not be taken from the land of Yahudah, nor of the three governments which are added to them out of the country of Shomeron and Galil, from this day onward, forever.

31 “Let Yerushalayim also be qodesh and released, with its borders, both from tenths and tributes.

32 “And as for the tower which is at Yerushalayim, I yield up authority over it, and give to the kohēn ha’gadol, that he may appoint in it such men as he shall choose to guard it.

33 “And I freely release every one of the Yahudim, that were carried captive out of the land of Yahudah into any part of my reign, and I purpose that all my officers release the tributes even of their cattle.

34 “Furthermore, I purpose that all the Feasts, and Shabbathoth, and New Moons, and Appointed Times, and the three days before the Feast, and the three days after the Feast shall be all of tolerance and freedom for all the Yahudim in my reign.

35 “Also, no man shall have authority to meddle with or to provoke any of them in any matter.

36 “I further purpose, that there be enrolled among the sovereign’s forces about thirty thousand men of the Yahudim, to whom wages shall be given, as belongs to all sovereign’s forces.

37 “And of them, some shall be positioned in the sovereign’s strongholds, some of whom are trustworthy shall also be appointed over the affairs of the reign. And I purpose that their overseers and governors be from among themselves, and that they

live after their own Laws, even as the sovereign has commanded in the land of Yahudāh.

38 “And concerning the three governments that are added to Yahudāh from the country of Shomeron, let them be joined with Yahudāh, that they may be reckoned to be under one, nor bound to obey authority other than the kohēn ha’gadol.

39 “As for Ptolemais, and the land pertaining to it, I give it as a free gift to the Miqdash at Yerushalayim for the necessary expenses of the Miqdash.

40 “And every year I give fifteen thousand shekels of silver out of the sovereign’s accounts from the pertaining places,

41 and all the remainder, which the officers did not pay as in former time, from now on shall be given toward the works of the Hēykal.

42 “And besides this, the five thousand shekels of silver which they took from the uses of the Hēykal out of the accounts year by year, even those shall be released, because they pertain to the kohenim that serve.

43 “And whoever flees to the Hēykal at Yerushalayim, or comes within these freedoms, being indebted to the sovereign, or for any other matter, let them be released, and all that they have in my reign.

44 “Also for the building and repairing of the works of the Miqdash, expenses shall be given from the sovereign’s accounts.

45 “And also for the building of the walls of Yerushalayim, and its fortifications round about, expenses shall be given out of the sovereign’s accounts, as also for the building of the walls in Yahudāh.”

46 Now when Yahonathan and the people heard these words, they gave them no trust, nor received them, because they remembered the great evil that he had done in Yisra’el; for he had afflicted them very greatly.

47 But with Alexandros they were well pleased, because he was the first that sought true peace with them, and they were allied with him always.

48 Then Sovereign Alexandros gathered great forces, and encamped opposite Dēmētrios.

49 And after the two sovereigns had joined battle, Dēmētrios' army fled, but Alexandros followed after him, and prevailed against them.

50 And he continued the battle greatly until the sun went down; and Dēmētrios was slain that day.

51 Afterward, Alexandros sent ambassadors to Ptolemaeus sovereign of Mitsrayim with a message to this effect:

52 "Since I have come again to my reign, and am appointed to the throne of my ancestors, and have acquired the reign, and overthrown Dēmētrios, and recovered our country;

53 for after I had joined battle with him, both he and his army were defeated by us, so that we sit on the throne of his reign.

54 Now therefore let us make a covenant of peace together, and give me now your daughter as wife, and I will be your son-in-law, and will give both to you and her according to your dignity."

55 Then Ptolemaeus the sovereign gave answer, saying, "Joyful is the day in which you returned to the land of your fathers, and sat on the throne of their reign.

56 "And now I will do to you, as you have written. Therefore meet me at Ptolemais, that we may see one another; for I will marry my daughter to you according to your desire."

57 So Ptolemaeus went out of Mitsrayim with his daughter Cleopatra, and they came to Ptolemais in the hundred and sixty-second year,

58 where Sovereign Alexandros met him, gave to him his daughter Cleopatra, and celebrated her marriage

at Ptolemais with great esteem, as is the manner of sovereigns.

59 Now Sovereign Alexandros had written to Yahunathan, that he should come and meet him,

60 who therefore went honourably to Ptolemais, where he met the two sovereigns, and gave them and their friends silver and gold and many gifts, and found favour in their sight.

61 At that time some wicked men of Yisra'el, men of a Beliya'al, assembled themselves against him to accuse him; but the sovereign would not hear them.

62 Yet furthermore, the sovereign commanded to take off his garments, and clothe him in purple; and they did so.

63 And he made him sit beside him, and said to his princes, "Go with him into the midst of the city, and proclaim, that no man complain against him for any matter, and that no man trouble him for any reason."

64 Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they all fled.

65 So the sovereign honoured him, and wrote him among his chief friends, and made him a chief, and shared in his reign.

66 Afterward, Yahunathan returned to Yerushalayim in peace and gladness.

67 Furthermore, in the hundred and sixty-fifth year Dēmētrios son of Dēmētrios came out of Krētē into the land of his fathers.

68 When Sovereign Alexandros heard of this, he was grieved, and returned to Antioķeia.

69 Then Dēmētrios made Apollonios the governor of Koēlē Suria his general, who gathered together a great army, and encamped in Yabneh, and sent to Yahunathan the kohēn ha'gadol saying,

70 "You alone lift yourself up against us, and I am mocked for your sake and reproached, and why do you boast of your strength against us in the mountains?"

71 "Now therefore, if you trust in your own strength, come down to us into the field of the plains, and there let us try the matter together. For the strength of the cities is with me.

72 "Ask, and learn who I am, and the rest that take our side, and they shall tell you that your foot is not able to flee in their own land.

73 "Therefore now, you shall not be able to stand against the horsemen and such a great strength in the plain, where there is neither stone nor flint, nor a place to flee to!"

74 So when Yahnathan heard these words of Apollonios, he was moved in his mind, and choosing ten thousand men he went out of Yerushalayim, where Shim'on his brother met him to help him.

75 And he pitched his tents against Yapho, but those of Yapho shut him out of the city, because Apollonios had a garrison there.

76 Then Yahnathan laid siege against it, so those of the city let him in for fear. And so Yahnathan won Yapho.

77 When Apollonios heard of this, he took three thousand horsemen, with a great army of footmen, and went to Ashdod as one that journeyed, and then approached the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then Yahnathan followed after him to Ashdod where the armies joined battle.

79 Now Apollonios had left one thousand horsemen in ambush.

80 And Yahnathan knew that there was an ambush behind him; for they had surrounded his army, and shot arrows at the people, from morning till evening.

81 But the people stood still, as Yahnathan had commanded them, and so the enemy's horses were tired.

82 Then brought Shim'on out his army, and positioned them against the footmen, for the horsemen who were defeated by him were weary, and fled.

83 The horsemen also, being scattered in the field, fled to Ashdod, and went to the house of Daḡon, their idol's temple, for safety.

84 But Yahnathan lit fire to Ashdod, and the cities round about it, and took their spoils. And he burned the temple of Daḡon with fire with those that had fled into it,

85 so there were nearly eight thousand men burned and slain with the sword.

86 And from there Yahnathan moved his army, and encamped against Ashqelon, where the men of the city came out and met him with great ceremony.

87 After this, Yahnathan and his army returned to Yerushalayim possessing many spoils.

88 Now, when Sovereign Alexandros heard these matters, he honoured Yahnathan still further,

89 and sent him a gold buckle, as is the custom to be given to those of the sovereign's blood. He also gave him Eqron with its borders as a possession.

11 And the sovereign of Mitsrayim gathered together a great army, like the sand that lies upon the sea shore, and many ships, and through deceit attempted to gain the reign of Alexandros, and join it to his own.

2 So he departed to Spania in a peaceable manner, so that those of the cities opened to him, and met him; for Sovereign Alexandros had commanded them to do so, because he was his brother-in-law.

3 Now as Ptolemaeus entered into the cities, he positioned a garrison of soldiers in every one of them to guard it.

4 And when he came near to Ashdod, they showed him the temple of Daḡon that was burned, and Ashdod and the suburbs of there that were destroyed, and the bodies that were thrown about and those that he had burned in the battle; for they had made heaps of them by the way where he should pass.

5 They also told the sovereign all Yahnathan had done, to the intent he might blame him, but the sovereign held his peace.

6 Then Yahnathan met the sovereign with great ceremony at Yapho, where they greeted one another, and stayed.

7 Afterward, when Yahnathan had gone with the sovereign to the river called Eleutherus, he returned again to Yerushalayim.

8 Therefore Sovereign Ptolemaeus, having gained the reign of the cities by the sea to Seleukeia on the sea coast, devised wicked plans against Alexandros.

9 So he sent ambassadors to Sovereign Dēmētrios, saying, "Come, let us make an alliance between us, and I will give you my daughter whom Alexandros has, and you shall reign in your father's reign.

10 "For I regret that I gave my daughter to him, for he sought to slay me."

11 So he slandered him, because he desired his reign.

12 Therefore he took his daughter from him, and gave her to Dēmētrios, and forsook Alexandros, so that their hatred was openly known.

13 Then Ptolemaeus came to Antiokeia, where he placed two crowns upon his head: the crown of Asia, and of Mitsrayim.

14 In the winter, Sovereign Alexandros was in Kilikia, because those that dwelt in those parts had revolted against him.

15 But when Alexandros heard of this, he came to fight against him; so Sovereign Ptolemaeus brought forth

his army, and met him with a mighty strength, and put him to flight.

16 So Alexandros fled to Arabia to take defence there, but Sovereign Ptolemaeus was exalted.

17 For Zabdi'el the Arabian took off Alexandros' head, and sent it to Ptolemaeus.

18 Sovereign Ptolemaeus also died after the third day, and those that were in the strongholds were slain, one after another.

19 Because of this, Dēmētrios reigned in the hundred and sixty-seventh year.

20 At the same time Yahunathan gathered together those that were in Yahudāh to take the tower that was in Yerushalayim, and he built many siege engines against it.

21 Then wicked men, who hated their own people, went to the sovereign, and told him that Yahunathan besieged the tower.

22 When he heard of this, he was wroth, and moving immediately, he came to Ptolemais and wrote to Yahunathan, that he should not lay siege to the tower, but come quickly and speak with him at Ptolemais.

23 Nevertheless, when Yahunathan heard this, he commanded to continue the siege, and he chose some of the elders of Yisra'el and the kohenim, and put himself at risk,

24 and took silver and gold and garments, and also various presents, and went to Ptolemais to the sovereign, where he found favour in his sight.

25 And though some wicked men of the people had made complaints against him,

26 the sovereign still treated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 and confirmed him in the high kehunnah, and in all the honours that he had before, and made him first among his chief friends.

28 Then Yahnathan requested from the sovereign, that he would make Yahudāh free from tribute, as also the three governments, with the country of Shomeron; and he promised him three hundred talanton.

29 So the sovereign agreed, and wrote letters for Yahnathan of all these matters after this manner:

30 “Sovereign Dēmētrios to his brother Yahnathan, and to the nation of the Yahudim, greetings.

31 “We send you here a copy of the letter which we wrote to our cousin Lasthēnēs concerning you, that you might see it.

32 ‘Sovereign Dēmētrios to his father Lasthēnēs sends greeting.

33 “We are determined to do good to the people of the Yahudim, who are our friends, and guard covenants with us, because of their favour toward us.

34 ‘Therefore we have assigned to them the borders of Yahudāh, with the three governments of Ephrayim and Loḡ and Ramathayim, that are added to Yahudāh from the country of Shomeron, and all pertaining to them, for all those who offer in Yerushalayim, instead of the payments which the sovereign received from them yearly previously out of the fruits of the earth and of trees.

35 ‘And as for other matters that relate to us, of the tithes and customs pertaining to us, and also the salt-pits and the crown taxes which are due to us, we release them all for their aid.

36 ‘And none of this shall be revoked from this time on forever.

37 ‘Now therefore, see that you make a copy of these matters, and let it be delivered to Yahnathan, and put on the qodesh mountain in a conspicuous place.’ ”

38 After this, when Sovereign Dēmētrios saw that the land was at peace before him, and that no resistance was made against him, he sent away all his armies, every one to his own place, except some bands of

foreigners, whom he had gathered from the islands of the gentiles; therefore all the armies of his fathers hated him.

39 Now there was one Truphon, that had been of Alexandros' group before, who, seeing that all the army grumbled against Dēmētrios, went to Imalkuē the Arabian that brought up Antioķos the young son of Alexandros,

40 and pressured him to deliver him this young Antioķos, that he might reign in his father's place. So he told him of all that Dēmētrios had done, and how his soldiers were at enmity with him, and he remained there a long time.

41 In the meantime, Yahunathan sent to Sovereign Dēmētrios, that he would throw those of the tower out of Yerushalayim, and also those in the fortresses; for they fought against Yisra'ěl.

42 So Dēmētrios sent to Yahunathan saying, "I will not only do this for you and your people, but I will greatly honour you and your nation, if opportunity arises.

43 "Now therefore you shall do well if you send me men to help me; for all my forces are gone from me."

44 Upon this Yahunathan sent him three thousand strong men to Antioķeia; and when they came to the sovereign, the sovereign was very glad of their arrival.

45 However those that were from the city gathered themselves together into the midst of the city, numbering a hundred and twenty thousand men, and would have slain the sovereign.

46 So the sovereign fled into the court, but those of the city guarded the passages of the city, and began to fight.

47 Then the sovereign called to the Yahuđim for help, who came to him all at once, and dispersing themselves throughout the city slew that day in the city to the number of a hundred thousand.

48 They also lit the city on fire, and gathered many spoils that day, and delivered the sovereign.

49 So when those of the city saw that the Yahudim had taken the city as they would, their courage decreased, therefore they made supplication to the sovereign, and cried, saying,

50 "Grant us peace, and let the Yahudim cease from assaulting us and the city!"

51 With that, they threw down their weapons, and made peace; and the Yahudim were honoured in the sight of the sovereign and in the sight of all that were in his reign; and they returned to Yerushalayim, having great spoils.

52 So Sovereign Dēmētrios sat on the throne of his reign, and the land was at rest before him.

53 However, he deceived in all that he spoke, and estranged himself from Yahonathan, neither rewarded him according to the good which he had received from him, but troubled him deeply.

54 After this, Truphon returned, and the young child Antioḳos with him, who was crowned and reigned.

55 Then all the men of battle gathered to him, whom Dēmētrios had put away, and they fought against Dēmētrios, who turned his back and fled.

56 Then Truphon took the elephants, and won Antioḳeia.

57 At that time young Antioḳos wrote to Yahonathan, saying, "I confirm you in the high kehunnah and appoint you ruler over the four governments and to be one of the sovereign's friends."

58 Then he sent him golden vessels to be served in, allowed him to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 He also made Shim'on his brother captain of the place called 'The ladder of Tsor' to the borders of Mitsrayim.

60 Then Yahnathan went out, and passed through the cities beyond the waters, and all the forces of Suria gathered themselves to him to assist him. And when he came to Ashqelon, those of the city met him honourably.

61 From there he went to Azzah, but those of Azzah shut him out, so he laid siege to it, and burned the open lands with fire, and plundered them.

62 Afterward, when those of Azzah made supplication to Yahnathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Yerushalayim, and passed through the country to Dammeseq.

63 Now when Yahnathan heard that the princes of Dēmētrios had come to Qadēsh, which is in Galil, with a great force, with the purpose of removing him out of the land,

64 he went to meet them, and left Shim'on his brother in the land.

65 Then Shim'on encamped against Bēyth Tsur and fought against it a long time, and shut it up.

66 But they desired for peace with him, which he granted them, and then put them out from there, and took the city, and positioned a garrison in it.

67 As for Yahnathan and his army, they encamped at the lake of Gennēsar, and early in the morning they went from there to the plain of Ḥatsor.

68 And see, the army of foreigners met them in the plain, who, having laid men in ambush for him in the mountains, they came opposite him.

69 So when those that lay in ambush rose out of their places and joined battle, all that were of Yahnathan's side fled;

70 so that there was not one of them left, except Mattithyahu the son of Abshalom, and Yahudāh the son of Ḥalphi, the captains of the army.

71 Then Yahnathan tore his garments, and threw dust upon his head, and prayed.

72 After turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that had fled saw this, they turned again toward him, and with him, pursued them to Qadēsh, even to their own tents, and there they encamped.

74 So there were slain that day about three thousand men of the gentiles, but Yahnathan returned to Yerushalayim.

12 Now when Yahnathan saw that time served him, he chose some men, and sent them to Rome, to confirm and renew the alliance that they had with them.

2 He also sent letters to the Lakedaemonians, and to other places, for the same purpose.

3 So they went to Rome, and entered into the senate, and said, “Yahnathan the kohēn ha’gadol, and the people of the Yahudim, sent us to you, so that you should renew the friendship which you had with them, and alliance as before.”

4 Upon this, the Romans gave them letters to the governors of every place that they should bring them into the land of Yahudah peaceably.

5 And this is the copy of the letters which Yahnathan wrote to the Lakedaemonians:

6 “Yahnathan the kohēn ha’gadol, and the elders of the nation, and the kohenim, and the other of the Yahudim, to the Lakedaemonians their brothers, greetings.

7 “There were letters sent in time past to Onyah the kohēn ha’gadol from Dareyawesh, who then reigned among you, to signify that you are our brothers, as the copy here underwritten specifies;

8 at which time Onyah entreated the ambassador that was sent honourably, and received the letters, in

which declaration was made of the alliance and friendship.

9 “Therefore we also - although we need none of these matters, in that we have the qodesh Books of Scripture in our hands to comfort us -

10 have nevertheless attempted to send to you for the renewing of brotherhood and friendship, lest we should become strangers to you altogether; for a long time has passed since you sent to us.

11 “We therefore at all times without ceasing, both in our Feasts, and other convenient days, remember you in the slaughterings which we offer, and in our prayers, as is right, and as it is fitting for us to think upon our brothers,

12 and we are rightly pleased for your honour.

13 “As for ourselves, we have had great troubles and battles on every side, because the sovereigns that are round about us have fought against us.

14 “However, we would not be troublesome to you, nor to others of our allies and friends, in these battles,

15 for we have help from the shamayim that upholds us, so that we are delivered from our enemies, and our enemies are brought under foot.

16 “For this cause we chose Numēnios the son of Antioḳos, and Antipater the son of Yason, and sent them to the Romans, to renew the friendship that we had with them, and the former alliance.

17 “We also commanded them to go to you, and to greet and to deliver you our letters concerning the renewing of our brotherhood.

18 “Therefore now you shall do well to give us an answer to this.”

19 And this is the copy of the letters which he sent to Onyah:

20 “Arēios sovereign of the Lakedaemonians to Onyah the kohēn ha’gadol; greetings.

21 "It is found in writing, that the Lakedaemonians and Yahudim are brothers, and that they are of the race of Abraham.

22 "Now therefore, since this has come to our knowledge, you shall do well to write to us of your prosperity.

23 "We write back again to you, that your cattle and goods are ours, and ours are yours. We command therefore our ambassadors to make report to you in this way."

24 Now when Yahunathan heard that Dēmētrios' princes had come to fight against him with a greater army than before,

25 he moved from Yerushalayim, and met them in the land of Amathos; for he gave them no release to enter his country.

26 He also sent spies to their tents, who came again, and told him that they were positioned to attack them in the night.

27 Therefore, as soon as the sun was down, Yahunathan commanded his men to be armed and to watch all night long so that they would be ready to fight. He also sent out watchmen round about the army.

28 But when the adversaries heard that Yahunathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 However Yahunathan and his army did not know it till the morning; for they saw the lights burning.

30 Then Yahunathan pursued after them, but did not overtake them, for they had passed over the River Eleutherus.

31 Therefore Yahunathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And moving from there, he came to Dammeseq, and so passed through all the land.

33 Shim'on also went out and passed through the land to Ashqelon and the towers beside there, from where he turned aside to Yapho, and took it,

34 for he had heard that they would deliver the stronghold to those that allied with Dēmētrios; therefore he positioned a garrison there to guard it.

35 After this, Yahunathan returned home again, and calling the elders of the people together, he consulted with them about building strongholds in Yahudāh,

36 and making the walls of Yerushalayim higher, and raising a great mound between the tower and the city to separate it from the city, so that it might stand alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, because part of the wall toward the wadi on the east side had fallen down, and they repaired that which was called Kaphenatha.

38 Shim'on also built up Adida in Shephelah, and strengthened it with gates and bars.

39 Now Truphon went about to take the reign of Asia, and to kill Antiochos the sovereign, that he might place the crown upon his own head.

40 However he was afraid that Yahunathan would not allow him, and that he would fight against him; therefore he sought a way how to take Yahunathan, that he might kill him. So he moved, and came to Bēyth She'an.

41 Then Yahunathan went out to meet him with forty thousand men chosen for the battle, and came to Bēyth She'an.

42 Now when Truphon saw Yahunathan come with so great a force, he dared not stretch out his hand against him;

43 but received him honourably, and commended him to all his friends, and gave him gifts, and commanded his men of battle to be as obedient to him, as to himself.

44 To Yahnathan he also said, "Why have you brought all this people such great trouble, seeing there is no battle between us?"

45 "Now therefore, send them home again, and choose a few men to wait on you, and you, come with me to Ptolemais, for I will give it to you, and the rest of the strongholds and forces, and all that have any charge. As for me, I will return and depart, for this is why I have come."

46 So Yahnathan believing him, did as he asked him, and sent away his army, who went into the land of Yahudah.

47 And he only kept three thousand men with himself, of which he sent two thousand into Galil, and one thousand went with him.

48 Now as soon as Yahnathan entered into Ptolemais, those of Ptolemais shut the gates and took him, and all those that came with him they slew with the sword.

49 Then Truphon sent an army of footmen and horsemen into Galil, and into the great plain to destroy all Yahnathan's army.

50 But when they knew that Yahnathan and those that were with him were taken and slain, they encouraged one another, and drew close together preparing to fight.

51 Therefore those that pursued them, seeing that they were ready to fight for their lives, turned back again.

52 So they all came into the land of Yahudah peaceably, and there they mourned for Yahnathan, and those that were with him, and they were very afraid. And so all Yisra'el made a great lamentation.

53 Then all the gentiles that were round about sought to destroy them, for they said, "They have no captain, nor any to help them. Now therefore let us fight them, and take away their remembrance from among men."

13 Now when Shim'on heard that Truphon had gathered together a great army to invade the land of Yahudah, and destroy it,

2 and seeing that the people were in great trembling and fear, went up to Yerushalayim, and gathered the people together,

3 and gave them encouragement, saying, "You yourselves know what great deeds my brothers and I and my father's house have done for the Laws and the Miqdash; also the battles and troubles which we have seen.

4 "For this reason all my brothers are slain for Yisra'el's sake, and I alone am left.

5 "Now therefore, far be it from me that I should spare my own life in any time of trouble, for I am no better than my brothers.

6 "Certainly I shall avenge my nation, and the Miqdash and our wives and our children; for all the gentiles are gathered with great evil to destroy us."

7 Now as soon as the people heard these words their spirit revived,

8 and they answered with a loud voice saying, "You shall be our leader instead of Yahudah and Yahanathan your brother!"

9 "You fight our battles, and whatever, you command us, that we shall do."

10 So then he gathered together all the men of battle, and made haste to finish the walls of Yerushalayim, and he fortified it round about.

11 He also sent Yahanathan the son of Abshalom, and a great force with him to Yapho, who throwing out those that were there, remained there in it.

12 So Truphon moved from Ptolemais with a great strength to invade the land of Yahudah, and Yahanathan was with him under guard.

13 But Shim'on pitched his tents at Adida, opposite the plain.

14 Now when Truphon knew that Shim'on had risen up instead of his brother Yahanathan, and meant to fight with him, he sent messengers to him, saying,

15 "Although we have Yahanathan your brother under guard, it is for silver that he owes to the sovereign's treasury, concerning that which was delivered to him.

16 "Now therefore, send a hundred talanton of silver and two of his sons as hostages, that when he is released he may not revolt against us, and we will let him go."

17 Although Shim'on perceived that they spoke deceitfully to him, because of this he sent the silver and the children, lest he should possibly gain great hatred for himself from the people,

18 who might have said, "Because he did not send him the silver and the children, therefore Yahanathan is dead."

19 So he sent them the children and the hundred talanton. However, Truphon was deceitful, neither would he let Yahanathan go.

20 And after this, Truphon came to invade the land and destroy it, going round about by the way that leads to Adorayim. But Shim'on and his army marched against him in every place, wherever he went.

21 Now those that were in the tower sent messengers to Truphon, so that he should hasten his coming to them by the wilderness, and send them food.

22 Therefore Truphon prepared all his horsemen to come that night, but he did not come because a very great snow fell. So he departed, and came into the land of Gil'ad.

23 And when he came near to Baskama he slew Yahanathan, who was buried there.

24 Afterward Truphon returned and went into his own land.

25 Then Shim'on sent, and took the bones of Yahnathan his brother, and buried them in Modi'im, the city of his fathers,

26 and all Yisra'el made a great lamentation for him, and mourned for him many days.

27 Shim'on also built a monument upon the tomb of his father and his brothers, and raised it up to be seen, with hewn stone in front and behind.

28 And, he put up seven memorials, one against another, for his father, and his mother, and his four brothers.

29 And in these he made skilled works, around which he placed great column. And he placed all their armour upon the columns for a remembrance forever, and ships were carved by the armour, that they might be seen of all that sail on the sea.

30 This is the tomb which he made at Modi'im, and it still stands to this day.

31 Now Truphon dealt deceitfully with the young Sovereign Antiochos, and slew him,

32 and he reigned in his place, and crowned himself sovereign of Asia, and brought great distress upon the land.

33 Then Shim'on built up the strongholds in Yahudah, and walled them around with high towers, and great walls, and gates, and bars, and stored up food within.

34 And Shim'on chose men, and sent to Sovereign Dēmētrios so that he would give the land immunity, because all that Truphon did was to plunder;

35 unto whom Sovereign Dēmētrios answered and wrote after this manner:

36 "Sovereign Dēmētrios, to Shim'on the kohēn ha'gadol, and friend of sovereigns, also to the elders and nation of the Yahudim, greetings.

37 "The golden crown, and the scarlet robe which you sent to us, we have received, and we are ready to make lasting peace with you, and also to write to our

officers to confirm the immunities which we have granted.

38 “And whatever covenants we have made with you shall stand, and the strongholds which you have built shall be your own.

39 “As for any oversight or fault committed to this day, we forgive it, and also the crown tax which you owe us. And if there were any other tribute paid in Yerushalayim, it shall no longer be paid.

40 “And seek those who are upright among you to be in our court; let them be enrolled, and let there be peace between us.”

41 Thus the yoke of the gentiles was taken away from Yisra’ël in the hundred and seventieth year.

42 Then the people of Yisra’ël began to write in their documents and contracts, “In the first year of Shim’on the kohën ha’gadol, the governor and leader of the Yahudim.”

43 In those days Shim’on encamped against Azzah and besieged it round about. He also made a siege engine, and positioned it by the city, and battered a certain tower, and took it.

44 And those that were in the siege engine leaped into the city; therefore there was such a great uproar in the city,

45 that the people of the city tore their garments, and climbed up on the walls with their wives and children, and cried with a loud voice pleading for Shim’on to grant them peace.

46 And they said, “Do not deal with us according to our wickedness, but according to your kindness!”

47 So Shim’on was appeased toward them and no longer fought against them, but put them out of the city, and cleansed the houses in which the idols were, and so entered into it with songs and thanksgiving.

48 He also removed all its uncleanness, and appointed men there that would guard the Law, and

made it stronger than it was before, and built a dwelling place for himself there.

49 Also, those of the tower in Yerushalayim were kept so restricted, that they could neither come out, nor go into the country, nor buy, nor sell. Therefore they were in great distress for need of food, and a great number of them perished through scarcity of food.

50 Then they cried to Shim'on, pleading for him to be at one with them, which he granted them. And when he had put them out from there, he cleansed the tower from uncleannesses,

51 and entered into it on the twenty-third day of the second month, in the hundred and seventy-first year with thanksgiving and branches of palm trees, and with harps and cymbals and with stringed instruments, and songs of praise and songs; because a great enemy was destroyed out of Yisra'ël.

52 He also ordained that the day should be kept every year with gladness. And he made the hill of the Hěykal that was by the tower stronger than it was, and he dwelt there himself with his army.

53 And when Shim'on saw that Yoḥanan his son was a brave man, he made him captain of all the armies; and he dwelt in Gezer.

14 Now in the hundred and seventy-second year Sovereign Dēmētrios gathered his forces together, and went into Maḍai to gain help to fight against Truphon.

2 But when Arsakēs, the sovereign of Paras and Maḍai, heard that Dēmētrios had entered within his borders, he sent one of his princes to take him alive,

3 who went and smote the army of Dēmētrios, and took him and brought him to Arsakēs, by whom he was put under guard.

4 As for the land of Yahudah, it was quiet all the days of Shim'on; for he sought the good of his nation in

order that his authority and honour pleased them well all the days.

5 And as he was honourable in all his deeds, so in this, that he took Yapho for a harbour, and made an entrance to the islands of the sea,

6 and enlarged the boundary of his nation, and recovered the land,

7 and gathered together a great number of captives, and had the reign of Gezer, and Bëyth Tsur, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then they tilled their ground in peace, and the earth gave its increase, and the trees of the field their fruit.

9 All the old men sat in the streets, speaking good words together, and the young men put on splendid armour.

10 He provided food for the cities, and appointed in them all manner of fortification, so that his honourable name was known to the ends of the world.

11 He made peace in the land, and Yisra'ël rejoiced with great joy,

12 for every man sat under his vine and his fig tree, and there was none to trouble them,

13 neither was there any left in the land to fight against them. The sovereigns themselves were also overthrown in those days,

14 and he strengthened all those of his people that were brought low. He searched out the Law, and he removed every despiser of the Law and wicked person.

15 He adorned the Miqdash, and multiplied vessels for the Hëykal.

16 Now when it was heard in Rome, and as far as Sparta, that Yahunathan was dead, they were very sorry,

17 but as soon as they heard that his brother Shim'on was made kohēn ha'gadol in his place, and ruled the country, and the cities there,

18 they wrote to him on tablets of bronze, to renew the friendship and alliance which they had made with Yahudāh and Yahonathan his brothers;

19 writings which were read before the assembly at Yerushalayim.

20 And this is the copy of the letters that the Lakedaemonians sent: "The rulers of the Lakedaemonians, with the city, to Shim'on the kohēn ha'gadol, and the elders, and kohenim, and remnant of the people of the Yahudim, our brothers, greetings.

21 "The ambassadors that were sent to our people informed us of your esteem and honour, therefore we were glad of their coming,

22 and registered the words that they spoke in the council of the people in this manner: 'Numēnios son of Antiokos, and Antipater son of Yason, the Yahudim's ambassadors, came to us to renew the friendship they had with us,

23 and it pleased the people to receive the men honourably, and to put the copy of their message in public record, so that the people of the Lakedaemonians might have a memorial of it. Furthermore we have written a copy of it to Shim'on the kohēn ha'gadol.' "

24 After this Shim'on sent Numēnios to Rome with a great golden shield of one thousand minas weight to confirm the alliance with them.

25 When the people heard of this, they said, "What thanks shall we give to Shim'on and his sons?"

26 "For he and his brothers and the house of his father have established Yisra'ēl, and chased away their enemies from them in battle, and confirmed their freedom."

27 So then they wrote it on tablets of bronze, which they placed on columns in Mount Tsiyon. And this is the copy of the writing: “The eighteenth day of the month Elul, in the hundred and seventy-second year, being the third year of Shim’on the kohēn ha’gadol,
28 at Asaramel in the great assembly of the kohenim and people and rulers of the nation and elders of the country, these words were declared to us.

29 “Since many times there have been battles in the country, for which the maintenance of their Miqdash, and the Law, Shim’on the son of Mattithyahu, of the descendants of Yariḇ, together with his brothers, put themselves in danger, and resisting the enemies of their nation did their nation great honour.

30 “For after Yahnathan, having gathered his nation together, and been their kohēn ha’gadol, was added to his people,

31 their enemies prepared to invade their country, that they might destroy it, and lay hands on the Miqdash.

32 “At which time Shim’on rose up, and fought for his nation, and spent much of his own wealth, and armed the brave men of his nation and gave them wages,

33 and fortified the cities of Yahudāh, together with Bēyth Tsur that lies on the borders of Yahudāh, where the armour of the enemies had been before; but he positioned a garrison of Yahudim there.

34 “He also fortified Yapho, which lies on the coast, and Gezer, that borders on Ashdoḡ, where the enemies had dwelt before. And he appointed Yahudim there, and supplied them with all matters necessary for its repairs.”

35 So the people sang the deeds of Shim’on, and to what esteem he thought to bring his nation, making him their governor and chief kohēn, because he had done all these matters, and for the Right-Ruling and belief which he guarded for his nation, and that by all means he sought to exalt his people.

36 For in his time matters prospered in his hands, so that the gentiles were taken out of their country, and also those that were in the city of Dawid in Yerushalayim who had made themselves a tower from which they came out and polluted all around the Miqdash and did much evil in the qodesh place.

37 But he appointed Yahudim in it and fortified it for the safety of the country and the city, and raised up the walls of Yerushalayim.

38 Sovereign Dēmētrios also confirmed him in the high kehunnah according to those matters,

39 and made him one of his friends, and honoured him with great honour.

40 For he had heard it said, that the Romans had called the Yahudim their friends and allies and brothers; and that they had entertained the ambassadors of Shim'on honourably.

41 Also that the Yahudim and kohenim were well pleased that Shim'on should be their governor and kohēn ha'gadol forever, until there should arise a trustworthy naḇi.

42 That he should also be their leader, and would take charge of the Miqdash, to appoint them over their works, and over the country, and over the armoury, and over the fortresses.

43 Besides this, that he should be obeyed by every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple and wear gold.

44 Also that it should be not allowed for the people or kohenim to break any of these matters, or to refute his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a gold buckle;

45 and whoever should do otherwise, or break any of these matters should be punished.

46 So it pleased all the people to establish Shim'on, and to do as had been said.

47 Then Shim'on accepted this, and was well pleased to be kohēn ha'gadol, and leader and governor of the Yahudim and kohenim, and to defend them all.

48 So they commanded that this writing should be put on tablets of bronze, and that they should be put up within the surrounds of the Miqdash in a conspicuous place;

49 also that the copies of this should be stored in the treasury, so that Shim'on and his sons might have them.

15 Now Antioḵos son of Dēmētrios the sovereign sent letters from the islands of the sea to Shim'on the kohēn and prince of the Yahudim, and to all the people; 2 the contents of which were these: "Sovereign Antioḵos to Shim'on the kohēn ha'gadol and leader of his nation, and to the people of the Yahudim, greetings.

3 "Since some troublesome men have usurped the reign of our fathers, and my purpose is to challenge it again that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together and prepared ships of battle;

4 my purpose also being to go through the country that I may be avenged of those that have destroyed it and made many cities in the reign desolate.

5 "Now therefore I confirm to you all the offerings which the sovereigns before me granted you, and also whatever gifts they granted.

6 "I allow you to coin silver for your country with your own stamp.

7 "And concerning Yerushalayim and the Miqdash; let them be free, and all the armour that you have made, and fortresses that you have built, and keep in your hands, let them remain with you.

8 “And if whatever is, or shall be, owing to the sovereign, let it be forgiven you from this time on forever.

9 “Furthermore, when we have obtained our reign, we will honour you, and your nation, and your Hēykal, with great honour, so that your honour shall be known throughout the world.”

10 In the hundred and seventy-fourth year Antioḳos went into the land of his fathers, at which time all the forces came together to him, so that few were left with Truphon.

11 Therefore being pursued by Sovereign Antioḳos, he fled to Dora, which lies by the sea coast,

12 for he saw that troubles came upon him all at once, and that his forces had deserted him.

13 Then Antioḳos encamped against Dora, having with him a hundred and twenty thousand men of battle, and eight thousand horsemen.

14 And when he had surrounded the city and linked ships close to the town on the sea coast, he troubled the city by land and by sea, neither did he allow any to go out or in.

15 In the winter Numēnios and his army came from Rome, having letters to the sovereigns and countries in which were written these matters:

16 “Lukios, consul of the Romans to Sovereign Ptolemaeus, greetings.

17 “The Yahudim’s ambassadors, our friends and allies, came to us to renew the old friendship and alliance, being sent from Shim’on the kohēn ha’gadol and from the people of the Yahudim,

18 and they brought a gold shield of one thousand minas.

19 “We thought it good therefore to write to the sovereigns and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor indeed aid their enemies against them.

20 “It also seemed good to us to receive the shield from them.

21 “If therefore there are any troublesome fellows, that have fled from their country to you, deliver them to Shim'on the kohēn ha'gadol, that he may punish them according to their own Law.”

22 He also wrote the same words to Dēmētrios the sovereign, and Attalus, to Ariarathēs, and Arsakēs,

23 and to all the countries and to Lampsakos, and the Lakedaemonians and to Dēlos and Mundos and Sikion and Karia and Samos and Pamphulia and Lukia and Halikarnassos and Rhodos and Arados and Kos and Sidē and Aradus and Gortina and Knidos and Kupros and Kurēnē.

24 And the copy of this they wrote to Shim'on the kohēn ha'gadol.

25 So Antiokos the sovereign encamped against Dora the second day, assaulting it continually, and making siege engines by which means he shut up Truphon, that he could neither go out nor go in.

26 At that time Shim'on sent him two thousand chosen men to aid him; also silver and gold and much armour.

27 Nevertheless he would not receive them, but broke all the covenants which he had made with him before, and became hostile toward him.

28 Furthermore he sent Athēnobius, one of his friends to him, to speak with him, and say, “You withhold Yapho and Gezer - with the tower that is in Yerushalayim - which are cities of my reign.

29 “You have destroyed its borders, and done great evil in the land, and taken the rule of many places within my reign.

30 “Now therefore, deliver the cities which you have taken, and the tributes of the places, of which you have taken rule outside the borders of Yahudāh;

31 or else give me five hundred talanton of silver for them and for the damage that you have done, and the

tributes of the cities - another five hundred talanton. If not, we will come and fight against you.”

32 So Athēnobi^{us} the sovereign’s friend came to Yerushalayim, and when he saw the esteem of Shim’on, and the storage of gold and silver plate and his great attendance, he was astonished and told him the sovereign’s message.

33 Then Shim’on answered and said to him, “We have neither taken other men’s land, nor held that which belongs to others, but the inheritance of our fathers which our enemies held wrongfully in possession for a certain time.

34 “Therefore we, having opportunity, hold the inheritance of our fathers.

35 “And whereas you demand Yapho and Gezer - although they did great harm to the people in our country - yet we will give you a hundred talanton for them.” To this Athēnobi^{us} answered him not a word,

36 but returned in a rage to the sovereign, and reported these words to him, and of the esteem of Shim’on, and of all that he had seen. So the sovereign was exceedingly wroth.

37 In the meantime, Truphon fled by ship to Orthosia.

38 Then the sovereign made Kendēbeus captain of the sea coast, and gave him an army of footmen and horsemen,

39 and commanded him to move his army toward Yahudāh. He also commanded him to build up Qidron, and to fortify the gates, and to fight against the people. But as for the sovereign himself, he pursued Truphon.

40 So Kendēbeus came to Yaḅneh and began to provoke the people and to invade Yahudāh, and to take the people captive and slay them.

41 And when he had built up Qidron, he positioned horsemen there, and an army of footmen, so that coming out they might make attacks on the roads to Yahudāh, as the sovereign had commanded him.

16 Then Yoḥanan came up from Gezer, and told Shim'on his father what Kendēbeus had done.

2 Therefore Shim'on called his two eldest sons Yahudāh and Yoḥanan and said to them, "My brothers and I and my father's house have from my youth to this day always fought against the enemies of Yisra'ēl. And matters have prospered so well in our hands, that we have delivered Yisra'ēl many times.

3 "But now I am old, and you, by Elohim's kindness, are of a sufficient age. You take the place of myself and my brother, and go and fight for our nation, and the help the shamayim be with you."

4 So he chose twenty thousand men of battle out of the country with horsemen, who went out against Kendēbeus, and rested that night at Modi'im.

5 And when as they rose in the morning, and went into the plain, see, a mighty great army of both footmen and horsemen came against them. However, there was a wadi of water between them,

6 so he and his people encamped opposite them. But when he saw that the people were afraid to go over the wadi of water, he went over first himself, and then the men seeing him, passed over after him.

7 That done, he divided his men, and positioned the horsemen in the midst of the footmen, for the enemy's horsemen were very numerous.

8 Then they sounded with the qodesh trumpets, so Kendēbeus and his army were put to flight, so that many of them were slain, and the remnant went to the stronghold.

9 At that time Yahudāh, Yoḥanan's brother was wounded; but Yoḥanan still pursued them until he came to Qidron which Kendēbeus had built.

10 So they fled even to the towers in the fields of Ashdod; therefore he burned it with fire, so that there

were about two thousand of them slain. Afterward he returned to the land of Yahudāh in peace.

11 And in the plain of Yeriḥo Ptolemaeus the son of Aboubus was made captain, and he had an abundance of silver and gold,

12 for he was the kohēn ha'gadōl's son-in-law.

13 Therefore his heart being lifted up, he thought to take the land for himself, and therefore planned deceitfully against Shim'on and his sons to destroy them.

14 Now Shim'on was visiting the cities that were in the country and taking care for the good ordering of them; at which time he himself came down to Yeriḥo with his sons Mattithyahu and Yahudāh, in the hundred and seventy-seventh year, in the eleventh month called Sheḅat,

15 where the son of Aboubus, receiving them deceitfully into a small fortress called Doḵ - which he had built - made them a great feast. However, he had men hidden there.

16 So when Shim'on and his sons had drunk plenty, Ptolemaeus and his men rose up, and took their weapons, and came upon Shim'on into the feasting place, and slew him, and his two sons, and some of his servants.

17 In doing so, he committed a great treachery, and repaid evil for good.

18 Then Ptolemaeus wrote these matters, and sent to the sovereign, that he should send him an army to aid him, and he would deliver him the land and cities.

19 He also sent others to Gezer to kill Yoḥanan. And he sent letters to the tribunes to come to him, that he might give them silver and gold and rewards.

20 And others he sent to take Yerushalayim and the mountain of the Hēyḵal.

21 Now one had run before to Gezer and told Yoḥanan that his father and brothers were slain, and he said, “Ptolemaeus has sent to slay you also.”

22 When he heard of this, he was greatly astonished, so he took hold of those that came to destroy him, and slew them; for he knew that they sought to take him away.

23 Concerning the rest of the acts of Yoḥanan, and his battles, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 see, these are written in the chronicles of his kehunnah, from the time he was made kohēn ha’gadol after his father.

MAQQABIM 2

מכבים ב' יג' יג' יג' יג'

1 The brothers, the Yahudim that are at Yerushalayim and in the land of Yahudah desire health and peace to the brothers, the Yahudim that are throughout Mitsrayim.

2 Elohim show favour to you, and remember His Covenant that He made with Abraham, Yitshaq, and Ya'aqob His trustworthy servants;

3 and give you all a heart to serve Him and to do His desire with good courage and an eager mind.

4 And open your hearts in His Torah and Commands, and send you peace,

5 and hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we are here praying for you.

7 Such time as Dēmētrios reigned, in the hundred and sixty-ninth year, we the Yahudim wrote to you in the extreme trouble that came upon us in those years, from the time that Yason and his company revolted from the qodesh land and reign,

8 and burned the porch and shed innocent blood; we then prayed to אֱלֹהִים and were heard. We also offered slaughterings and fine flour, and lit the lamps, and put out the loaves.

9 And now, see that you guard the Feast of Sukkoth in the month Kislēw.

10 In the hundred and eighty-eighth year, the people that were at Yerushalayim and in Yahudah, and the council, and Yahudah, sent greeting and health to Aristobulus, Sovereign Ptolemaeus' master, who was of the descendants of the anointed kohenim, and to the Yahudim that were in Mitsrayim.

11 In so far as Elohim has delivered us from great perils, we thank Him highly, as having been in battle against a sovereign.

12 For He threw out those that fought within the qodesh city.

13 For when the leader had come to Paras, and the army with him that seemed invincible, they were slain in the temple of Nanaia by deceit of the priests of Nanaia.

14 For Antiokos and his friends that were with him came into the place as though he would marry her, to receive silver in name of a dowry.

15 Which when the priests of Nanaia had presented and he had entered into the surrounds of the temple with a small company, they shut the temple as soon as Antiokos had come in.

16 And opening a secret door of the roof, they threw stones like thunderbolts, and struck down the captain, cut them in pieces, smote off their heads and threw them to those that were outside.

17 Baruk be our Elohim in all, who has delivered up the wicked.

18 Therefore now that we have purposed to guard the purification of the Hëykal on the twenty-fifth day of the month Kislëw, we thought it necessary to notify you of this, that you also might guard it, as the Feast of the Sukkoth, and of the fire which was given to us when Nehemyah brought an offering after he had built the Hëykal and the altar.

19 For when our fathers were led into Paras, the kohenim that were then dedicated took the fire of the altar secretly, and hid it in a hollow place of a well without water, where they kept it safe, so that the place was unknown to all men.

20 Now after many years, when it pleased Elohim, Nehemyah, having been sent from the sovereign of Paras, sent the descendants of those kohenim that

had hid the fire. But when they told us they found no fire, but thick water;

21 he then commanded them to draw it up, and to bring it. And when the slaughterings were laid, Neḥemyah commanded the kohenim to sprinkle the wood and the matters laid upon it with the water.

22 When this was done, and the time came that the sun shone, which was hid in the cloud before, there was a great fire kindled, so that every man marvelled.

23 And the kohenim made a prayer while the slaughtering was consumed; both the kohenim and all the rest - Yahnathan beginning, and the rest answering to it - as Neḥemyah did.

24 And the prayer was after this manner: “O אֱלֹהֵינוּ, Adonai, Elohim, Creator of all things who is awesome and mighty and righteous and showing favour and the only kind Sovereign,

25 the only Giver of all things, the only righteous, almighty and everlasting. You who delivers Yisra’el from all trouble and chose the fathers and qadosh them.

26 “Receive the offering for all Your people Yisra’el and preserve Your own portion and qadosh them.

27 “Gather together those that are scattered from us, deliver those that serve among the gentiles, look upon those who are despised and abhorred and let the gentiles know that You are our Elohim.

28 “Punish those that oppress us and do evil to us with pride.

29 “Plant Your people again in Your qodesh place as Mosheh has spoken.”

30 And the kohenim sang songs of thanksgiving.

31 Now when the offering was consumed, Neḥemyah commanded the water that was left to be poured on the great stones.

32 When this was done, there was a flame kindled, and it was added to by the light that shone from the altar.

33 So when this matter was known, it was told the sovereign of Paras, that in the place where the kohenim that were led away had hid the fire, there appeared water, and that Neḥemyah had purified the offerings with it.

34 Then the sovereign, enclosing the place, qadosh it, after he had examined the matter.

35 And the sovereign took many gifts, and bestowed them on those whom he would esteem.

36 And Neḥemyah called this Naphthar, which is to say, a cleansing; but many men call it Nephtar.

2 It is also found in the records that Yirmeyahu the naḇi commanded those that were carried away to take from the fire, as it has been declared,

2 and how the naḇi, having given them the Law, charged them not to forget the Commands of אִתְּךָ, and that they should not stray in their minds when they see images of silver and gold with their ornaments.

3 And with other such words he urged them that the Law should not depart from their hearts.

4 It was also contained in the same writing, that the naḇi, being warned by Elohim, commanded the Mishkan and the ark to go with him as he went up to the mountain where Mosheh climbed up and saw the inheritance of Elohim.

5 And when Yirmeyahu came there, he found a hollow cave where he laid the Mishkan and the ark and the altar of incense, and so sealed the entrance.

6 And some of those that followed him came to mark the way, but they could not find it.

7 When Yirmeyahu saw this, he charged them saying, "As for that place, it shall be unknown until the

time that Elohim gathers his people together again and receives them in kindness.

8 “Then אִיִּזְרָאֵל shall show them these matters and the esteem of אִיִּזְרָאֵל shall appear and also the cloud as it was shown under Mosheh, and as when Shelomoh desired that the place might be qadosh with honour.”

9 It was also declared, that he, being wise, offered the slaughtering of dedication and of the finishing of the Hëykal.

10 And as when Mosheh prayed to אִיִּזְרָאֵל, the fire came down from the shamayim and consumed the offerings. Even as Shelomoh also prayed and the fire came down from the shamayim and consumed the burnt offerings.

11 And Mosheh said, “Because the sin offering was not to be eaten, it was consumed.”

12 So Shelomoh kept those eight days.

13 The same matters were also reported in the writings and commentaries of Nehemyah; and how he, establishing a library, gathered together the acts of the sovereigns and the nebi'im and of Dawid and the letters of the sovereigns concerning the qodesh gifts.

14 Likewise, Yahudah also gathered together all those matters that were lost because of the battle we had, and they remain with us.

15 Therefore if you have need of these, send some to bring them to you.

16 Now that we are about to celebrate the purification, we have written to you, and you shall do well, if you guard the same days.

17 We also trust, that the Elohim who delivered all His people and gave them all an inheritance and the reign and the kehunnah and the Miqdash,

18 as He promised in the Law, will shortly show favour upon us, and gather us together out of every land under the shamayim to the qodesh place; for He has

delivered us out of great troubles and has qadosh the place.

19 Now concerning Yahudah Maqqabah and his brothers and the purification of the great Hëykal and the dedication of the altar,

20 and the battles against Antiokos Epiphanës and Eupator his son,

21 and the visible signs that came from the shamayim to those that acted bravely in their honour for the Yahudim so that, being but a few, they overcame the whole country, and chased a multitude of foreigners,

22 and again recovered the Hëykal renowned all the world over, and freed the city, and upheld the Laws which were declining, אִיִּיז showing favour to them with all kindness.

23 All these things I say, being declared by Yason of Kurënë in five books, we will attempt to shorten in one volume.

24 For considering the limitless number and the difficulty which they find who desire to look into the narrations of the story, for the variety of the matter,

25 we have been careful that those who read may have delight, and that those who are eager to commit to memory might have ease, and that all into whose hands it comes might benefit.

26 Therefore to we who have taken upon ourselves this painful labour of abridging, it was not easy, but a matter of sweat and watchfulness.

27 Even as it is not easy for he that prepares a banquet and seeks the benefit of others, yet for the pleasure of many we will gladly undertake this with great pains,

28 leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master builder of a new house must care for the whole building; but he that undertakes to lay it

out and paint it, must seek out proper adornments for it; even so I think it is with us.

30 To stand upon every point and go over matters at large and to be watchful in particulars, belongs to the first author of the story,

31 but to use brevity, and avoid much labouring of the work, is allowed to him that will make an abridgment.

32 Here then we will begin the story, only adding this much to that which has been said, that it is a foolish thing to make a long prologue, and to be short in the story itself...

3 Now when the qodesh city was inhabited with all peace and the Laws were guarded very well, because of the righteousness of Onyah the kohën ha'gadöl and his hatred of wickedness,

2 it came to be that even the sovereigns themselves honoured the place and extolled the Hëykal with their best gifts,

3 so that Seleukus of Asia bore all the costs pertaining to the service of the offerings from his own revenues.

4 But a certain Shim'on of the tribe of Binyamin, who was made governor of the Hëykal, fell out with the kohën ha'gadöl about disorder in the city.

5 And when he could not overcome Onyah, he went to Apollonios the son of Thraseas, who then was governor of Koëlä Suria and Phoinikë,

6 and told him that the treasury in Yerushalayim was full of an endless amount of silver, so that the multitude of their riches, which did not pertain to the account of the offerings, was innumerable, and that it was possible to bring all into the sovereign's hand.

7 Now when Apollonios came to the sovereign, and had showed him some of the silver of which he was told, the sovereign chose out Heliodorus his treasurer,

and sent him with a command to bring him the silver spoken of.

8 So Heliodorus promptly took his journey, under pretense of visiting the cities of Koěľě Suria and Phoinikě, but indeed to fill the sovereign's purpose.

9 And when he came to Yerushalayim, and had been received in friendship by the kohěň ha'gadol of the city, he told him what information was given regarding the silver and declared why he came and asked if these things were indeed so.

10 Then the kohěň ha'gadol told him that there was such silver laid up for the relief of widows and fatherless children,

11 and that some of it belonged to Hurkanos son of Tobiyah, a man of high position, and not as that wicked Shim'on had misinformed; the sum of which in total was four hundred talanton of silver and two hundred of gold,

12 and that it was altogether impossible that such wrongs should be done to those that had committed it to the qodeshah of the place, and to the esteem and undefiled qodeshah of the Hěykal honoured all over the world.

13 But because of the sovereign's command given him, Heliodorus said that by any means it must be brought into the sovereign's treasury.

14 So on the day which he appointed, he entered in to order this matter, therefore there was no small distress throughout the whole city.

15 But the kohenim, bowing themselves before the altar in their kehunnah garments, called to the shamayim on He that made a Law concerning matters given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoever the kohěň ha'gadol had looked in the face, it would have wounded his heart, for his

appearance and his change in colour made clear the inward agony of his mind.

17 For the man was so encompassed with fear and horror of the body, that it was made clear to those that looked upon him what sorrow he now had in his heart.

18 Others ran out of their houses gathering to the general supplication, because the place was likely to come into contempt.

19 And the women, girded with sackcloth under their breasts, overflowed in the streets, and the maidens that were kept in ran, some to the gates and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward the shamayim, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the kohēn ha'gadol being in such an agony.

22 They then called upon אֱלֹהִים the Almighty to guard the matters entrusted safe and secure for those that had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present with his guard around the treasury, אֱלֹהִים of Ruaḥoth and the Prince of all power, caused a great appearance, so that all that though to come in with him were astonished at the power of Elohim and fainted and were greatly frightened.

25 For there appeared to them a horse with a fearsome rider upon it, and adorned with a very attractive covering. And it ran fiercely and smote at Heliodorus with its forelegs and it seemed that he that sat upon the horse had a harness completely of gold.

26 And two other young men appeared before him, notable in strength, excellent in beauty and splendid in apparel, who stood by him on either side and flogged him continually and gave him very many stripes.

27 And Heliodorus fell suddenly to the ground and was surrounded with great darkness, but those that were with him picked him up and put him into a palanquin.

28 So he, that recently came with a great procession and with all his guard into the treasury, they carried out, being unable to help himself with his weapons, and making it clear they acknowledged the power of Elohim.

29 For he, by the hand of Elohim was thrown down, and lay speechless without any expectancy of life.

30 And they praised אֱלֹהִים who had miraculously honoured His own place, for the Hěykal - which shortly before was full of fear and trouble - when אֱלֹהִים the Almighty appeared, was filled with joy and gladness.

31 Then immediately some friends of Heliodorus who lay ready to breathe his last, pleaded with Onyah that he would call upon the Most High to grant him his life.

32 So the kohēn ha'gadol, suspecting lest the sovereign should wrongly think that some treachery had been done to Heliodorus by the Yahudim, offered an offering for the health of the man.

33 Now as the kohēn ha'gadol was making an atonement, the same young men in the same garments appeared and stood beside Heliodorus saying, "Give Onyah the kohēn ha'gadol great thanks, because for his sake אֱלֹהִים has granted you life.

34 "And seeing that you have been flogged from the shamayim, declare to all men the mighty power of Elohim." And when they had spoken these words, they no longer appeared.

35 So after he had brought an offering to אֱלֹהִים, and made great vows to Him that had saved his life, and embraced Onyah, Heliodorus returned with his army to the sovereign.

36 Then he witnessed to all men the works of the great Elohim, which he had seen with his eyes.

37 And when the Sovereign Heliodorus, who might be a suitable man to be sent yet once again to Yerushalayim said,

38 "If you have any enemy or traitor, send him there, and you shall receive him well flogged, if he escapes with his life. For in that place, no doubt; there is a special power of Elohim.

39 "For he that dwells in the shamayim has His eye on that place, and defends it; and He beats and destroys those that come to damage it."

40 And the matters concerning Heliodorus and the keeping of the treasury, fell out on this sort.

4 This Shim'on now, of whom we spoke before, having been a betrayer of the silver and of his country, slandered Onyah as if he had terrified Heliodorus and been the worker of these evils.

2 Thus he was bold to call him a traitor, that had deserved good from the city and shown concern for his own nation and was so ardent for the Laws.

3 But when their hatred went so far that murders were committed by one of Shim'on's faction,

4 Onyah seeing the danger of this contention, and that Apollonios - being the governor of Koělě Suria and Phoinikě - raged and increased Shim'on's evil.

5 He went to the sovereign, not to be an accuser of his countrymen, but seeking the good of all, both public and private.

6 For he saw that it was impossible that the situation should remain calm, and Shim'on leave his folly, unless the sovereign looked into it.

7 But after the death of Seleukus, when Antioķos called Epiphaněs took the reign, Yason the brother of Onyah acted corruptly to be kohěn ha'gadol,

8 promising to the sovereign by intercession three hundred and sixty talanton of silver, and eighty talanton from another revenue.

9 Besides this, he promised to assign a hundred and fifty more if he might have authority to establish a place for exercise, and for the training up of youth in the manner of the gentiles, and to describe those of Yerushalayim by the name of Antiokeians;

10 which when the sovereign had granted, and he had acquired the rulership into his hand, he promptly brought his own nation to Yawanite manner.

11 And he took away the royal privileges granted by special favour to the Yahudim by means of Yoḥanan the father of Eupolemus - who went ambassador to Rome for peace and assistance - and putting down the governments which were according to the Law, he brought up new customs against the Law.

12 For he gladly built an exercise arena under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Yawanite ways and increase of gentile manners through the exceeding profaneness of Yason, that wicked wretch, and no kohēn ha'gadol;

14 that the kohenim had no heart to serve any more at the altar, but despising the Hēykal and neglecting the slaughterings, hastened to be partakers of the unlawful allowance in the exercise arena, called out after striking the gong;

15 not remaining in the honours of their fathers, but loving the esteem of the Yawanites above all.

16 For this reason severe calamity came upon them, for those whose custom they followed so earnestly and to whom they desired to be like in every way, came to be their enemies and avengers.

17 For it is not a light thing to do wickedly against the Laws of Elohim, but the time following shall make known these things.

18 Now when the sovereign was present at the quadrennial games that were held at Tsor,

19 this shameful Yason sent special messengers from Yerushalayim, who were Antioķeians to carry three hundred draķmas of silver to the offering of Heraklēs, which even the bearers thought not fit to present upon the offering, because it was not right, but to be reserved for other charges.

20 This silver then, in regard to the sender, was appointed to Heraklēs' offering; but because of the bearers, it was applied to the making of galleys.

21 Now when Apollonios the son of Mēnēstheos was sent to Mitsrayim for the coronation of Sovereign Ptolemaeus Philometor, Antioķos, understanding him not to be well inclined to his affairs, provided for his own safety. So he came to Yapho, and from there to Yerushalayim,

22 where he was honourably received by Yason and by the city, and was brought in with torch alight and with great shouting, and so afterward went with his army to Phoinikě.

23 Three years afterward Yason sent Menelaos, the brother of the same Shim'on, to take the silver to the sovereign, and to put him in mind of some necessary matters.

24 But he, being brought to the presence of the sovereign, when he had exalted him for the splendid appearance of his power, obtained the kehunnah for himself, offering more than Yason by three hundred talanton of silver.

25 So he came with the sovereign's authority, bringing nothing worthy of the high kehunnah, but having the fury of a cruel tyrant and the rage of a savage beast.

26 Then Yason, who had undermined his own brother, being undermined by another, was compelled to flee to the land of the Ammonites;

27 so Menelaos gained the principality. But as for the silver that he had promised to the sovereign, he gave

no good order for it, although Sostratos the ruler of the fortress required it,

28 for the gathering of the customs belonged to him. Therefore they were both called before the sovereign.

29 Now Menelaos left his brother Lusimaḱos in his place in the kehunnah, and Sostratos left Krētēs, who was governor of the Kuprians.

30 While those matters were taking place, those of Tarsos and Mallos revolted because they were given to the sovereign's concubine called Antioḱos.

31 Then the sovereign came in haste to appease matters, leaving Andronikos, a man in authority as his deputy.

32 Now Menelaos, supposing that he had gained a convenient time, stole some vessels of gold out of the Hëyḱal, and gave some of them to Andronikos, and some he sold to Tsor and the cities round about.

33 When Onyah knew for certain, he reproved him and withdrew himself to a refuge at Daphnē, that is near Antioḱeia.

34 Therefore Menelaos, taking Andronikos aside, asked him to take Onyah into his hands; who being persuaded and coming to Onyah in deceit, gave him his right hand with oaths. And though he was suspected by him, yet he persuaded him to come out from the refuge, whom he promptly shut up without regard for righteousness.

35 For which cause, not only the Yahudim, but also many of other nations were greatly enraged and were very grieved for the unrighteous murder of the man.

36 And when the sovereign had come again from the places around Kilikia, the Yahudim that were in the city and some of the Yawanites that loathed the fact also, complained because Onyah was slain without cause.

37 Therefore Antioḱos was deeply sorry and moved to pity, and wept because of the sober and modest behaviour of he that was dead.

38 And being kindled with wrath, he promptly took away from Andronikos his purple, and tore off his garments, and leading him through the whole city to that very place where he had committed unrighteousness against Onyah, there he slew the cursed murderer. Thus אַף־אֵלֶּיךָ repaid him his punishment as he had deserved.

39 Now when many temple robberies had been committed in the city by Lusimaḱos with the consent of Menelaos, and the fruit of which was spread abroad, many vessels of gold already having been carried away, the multitude gathered themselves together against Lusimaḱos.

40 So when the common people rose up being filled with rage, Lusimaḱos armed about three thousand men and first began to do violence; a certain Auranus being the leader, a man far gone in years, and no less in folly.

41 Some of them then seeing the attempt of Lusimaḱos took stones, some clubs, others taking handfuls of dust that was at hand, threw them all together at Lusimaḱos, and those that attacked them.

42 Thus they wounded many of them, and some they struck to the ground, and they forced all of them to flee. But as for the temple-robber himself, they killed him beside the treasury.

43 Therefore because of these matters there was an accusation laid against Menelaos.

44 Now when the sovereign came to Tsor, three men that were sent from the senate pleaded the case before him,

45 but Menelaos, being now convicted, promised Ptolemaeus the son of Dorumēnēs to give him much silver, if he would pacify the sovereign toward him.

46 So Ptolemaeus taking the sovereign aside into a certain gallery, as it were to get some air, caused him to think differently,

47 so that he discharged Menelaos from the accusations, who was causing all the evil however, and those poor men, who, if they had stated their case - even before the Skuthians, should have been judged innocent - those he condemned to death.

48 So those that pursued the matter for the city and for the people and for the qodesh vessels, quickly suffered unrighteous punishment.

49 Therefore even those of Tsor, moved with hatred for that wicked deed, had them buried honourably.

50 And so through the covetousness of those that were of power, Menelaos still remained in authority, increasing in evil, and being a great traitor to the citizens.

5 About the same time Antioḱos prepared his second voyage to Mitsrayim.

2 And then it came to be, that through all the city for almost forty days, there was seen horsemen running in the air in golden garments, and armed with lances like a band of soldiers,

3 and bands of horsemen in array attacking and charging against one another with shaking shields and multitudes of spears and drawing swords and shooting arrows and glittering golden ornaments with harnesses of all kinds.

4 Therefore every man prayed that the apparition might turn to good.

5 Now when a false rumour had gone out, as though Antioḱos had been dead, Yason took at the least one thousand men, and made a sudden assault on the city; and those that were on the walls retreated, and with the city being eventually taken, Menelaos fled into the fortress.

6 But Yason slew his own citizens without pity, not considering that to win the day from them over his own nation would be a very grievous day for him; but

thinking they had been his enemies whom he conquered, and not his countrymen.

7 However for all this he did not obtain the principality, but in the end received shame for the recompense of his treason, and fled again into the land of the Ammonites.

8 In the end therefore, he had an unpleasant return, being accused before Aretas the sovereign of the Arabians, fleeing from city to city, pursued by all men, hated as a forsaker of the Laws, and being held in abomination as an open enemy of his country and countrymen, he was thrown out into Mitsrayim.

9 So he that had driven many out of their land perished in a strange land, retiring to the Lakedemonians, and thinking to find support there by reason of his relatives.

10 And he that had thrown out many unburied had none to mourn for him, nor any solemn funerals at all, nor tomb with his fathers.

11 Now when this that was done came to the sovereign's ear, he thought that Yahudah had revolted, so departing from Mitsrayim in a rage, he took the city by force of arms,

12 and commanded his men of battle not to spare any they met, but to slay any who went up on the houses.

13 Thus there was slaughter of young and old; doing away with men, women and children; slaying of maidens and infants.

14 And there were eighty thousand destroyed within the space of three whole days, of which forty thousand were slain in the battle, and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most qodesh Hëykal of all the world - Menelaos being his guide - that traitor to the Laws and to his own country.

16 And taking the qodesh vessels with polluted hands, and with profane hands pulling down those that were

dedicated by other sovereigns to the adornment and esteem and honour of the place, he gave away.

17 And Antioḱos was so proud of heart that he did not consider that אֲרָרַז was wroth for a while for the sins of those that dwelt in the city, and therefore his eye was not on the place.

18 For had they not been previously entwined in many sins, this man as soon as he had come, had promptly been scourged and put back from his presumption, as Heliodorus was, whom Seleukus the sovereign sent to view the treasury.

19 Nevertheless Elohim did not choose the people for the sake of the place, but the place for the sake of the people.

20 And therefore the place itself, that shared with those in the distress that befell the nation, afterward shared in the benefits sent from אֲרָרַז, and as it was forsaken in the wrath of the Almighty, so again, אֲרָרַז the Almighty having restored it to favour, was put up with all esteem.

21 So when Antioḱos had carried out of the Hëyḱal one thousand eight hundred talanton, he departed in haste to Antioḱeia, thinking in his pride to sail on the land and pass over the sea on foot, such was the pride of his heart.

22 And he left governors to oppress the nation: at Yerushalayim, Philippos, a Phrugian of his land, and in many ways more barbarous than he that appointed him there.

23 And at Gerizim: Andronikos, and also Menelaos, who worse than all the rest bore a heavy hand over the citizens, having a malicious heart against his race the Yahudim.

24 He also sent that detestable ringleader Apollonios with an army of twenty-two thousand, commanding him to slay all those in their prime and to sell the women and the younger ones,

25 who coming to Yerushalayim and pretending peace, waited till the qodesh day of the Shabbath, when finding the Yahudim keeping a qodesh day, he commanded his men to arm themselves.

26 And so he slew all those that went to the celebration of the Shabbath, and running through the city with weapons slew great multitudes.

27 But Yahudah Maqqabah with about nine others, withdrew into the wilderness with his army, and lived in the mountains after the manner of beasts, eating plants continually, lest they should be partakers of the pollution.

6 Not long after this, the sovereign sent an old man of Athēnai to compel the Yahudim to depart from the Laws of their fathers and not to live after the Laws of Elohim,

2 and to also pollute the Hēykal in Yerushalayim, and to call it the temple of Zeus Olympios; and the one in Gerizim: of Zeus the defender of foreigners, as those that dwelt in the place desired.

3 The coming of this trouble was very grievous to the people,

4 for the Hēykal was filled with loose behaviour and revelry by the gentiles, who played with whores and went aside with women within the borders of the qodesh places, and besides that, brought in objects that were not right.

5 The altar was also filled with abominations which the Law forbids,

6 neither was it allowed for a man to guard Shabbath days or ancient feasts, or to profess himself at all to be a Yahudi.

7 And every month in the day of the sovereign's birth they were taken under bitter constraint to eat of the offerings; and when the fast of Dionusos was kept, the

Yahudim were compelled to go in the procession of Dionusos carrying ivy.

8 And a decree went out to the neighbouring cities of the gentiles by the word of Ptolemaeus, against the Yahudim, that they should observe the same practice and be partakers of their offerings,

9 and whoever would not conform themselves to the ways of the gentiles should be put to death. Then one could see the present misery;

10 for there were two women brought who had circumcised their children, whom when they had openly led round about the city - the infants hanging at their breasts - they threw them down from the wall.

11 And others that had run together into caves nearby to guard the Shabbath day secretly, being discovered by Philippos, were all burned together, for they would not for conscience defend themselves in honour of the most qodesh day.

12 Now I plead to those that read this book, that they do not be discouraged because of these calamities, but that they consider these punishments not to be for destruction, but for a disciplining of our nation.

13 For it is a sign of His great goodness, when evil-doers are not given any length of time, but promptly punished.

14 For He does not deal with us as with other nations whom אַיָּאָז patiently awaits to punish, till they have come to the fulness of their sins,

15 lest having come to the height of sin, He should take vengeance on us afterwards,

16 and therefore He never withdraws His kindness from us. And though He punishes with adversity, yet He never forsakes His people.

17 But let this that we have spoken be for a warning to us; and now will we come to the declaring of the matter in a few words.

18 Eli'ezer, one of the principal scribes, an aged man and of a well-favoured presence, was forced to open his mouth, and to eat pig's flesh.

19 But he, choosing rather to die with honour than to live stained with such an abomination, spat it out, and went to the torture of his own accord,

20 as is necessary for those to go that stand firm against such matters that are not Lawful to be tasted even for love of life.

21 But those who were in charge of that wicked feast, took aside the man because of the old acquaintance they had with him, and urged him to bring flesh of his own provision, such as was Lawful for him to use, and make as if he ate of the flesh taken from the offering commanded by the sovereign;

22 that in doing so he might be delivered from death, and find favour with them for the old friendship.

23 But he began to consider wisely, as was befit for his years and the excellency of his old age and the honour of his head on which grey had come, and his most upright Torah from childhood, or rather the qodesh Law made and given by Elohim. Therefore he answered accordingly, and requested they immediately send him to the grave.

24 "For it is not proper for our age," he said, "in any way to pretend, whereby many young ones might think that Eli'ezer, being ninety years old, had now gone to a strange religion.

25 "And so they, through my hypocrisy and desire to live a little time and a moment longer should be deceived by me and I bring a stain on my old age and make it abominable.

26 "For though for the present time I should be delivered from the punishment of men, yet I would not escape the hand of the Almighty, neither alive, nor dead.

27 “Therefore now, bravely exchanging this life, I will show myself such a one as befits my age,
 28 and leave a notable example to those who are young; to die willingly and courageously for the esteemed and qodesh Laws.” And when he had said these words, he immediately went to the torture,
 29 those leading him changing the kindness they bore him a little before into hatred, because they supposed the previous words came from a desperate being.
 30 And when he was ready to die with stripes, he groaned and said, “It is known to אֱלֹהֵינוּ who has the qodesh wisdom, that whereas I might have been delivered from death, I now endure severe pains in body by being beaten, but in spirit I am well content to suffer these, because I revere Him!”
 31 And so the man died, leaving his death as an example of a noble courage, and a remembrance of strength, not only to young men, but to all his nation.

7 It also came to be, that seven brothers with their mother were taken, and compelled by the sovereign - against the Law - to eat pig’s flesh, and were tortured with scourges and whips.

2 But one of them that spoke first said, “What would you ask or learn from us? We are ready to die, rather than to transgress the Laws of our fathers.”

3 Then the sovereign becoming enraged, commanded pots and cauldrons to be heated.

4 These promptly being heated, he commanded to cut out the tongue of he that spoke first, and to cut off the outer parts of his body with the rest of his brothers and his mother looking on.

5 Now when he was mutilated in this way over his entire body, he commanded him while still alive to be brought to the fire, and to be fried in the cauldron. And as the smoke of the cauldron spread widely, they

encouraged one another with their mother to die bravely saying,

6 “אלהים Elohim watches over us and in truth has compassion on us, as Mosheh spoke in his song which witnessed to their faces saying, ‘And He has compassion on his servants.’ ”

7 So when the first had died in this manner, they brought the second to make him a mockery. And when they had pulled off the skin from his head with the hair, they asked him, “Will you eat before you are tortured over every part of your body?”

8 But he answered in his own language and said, “No.” Therefore he also received the next torture in turn as the former had.

9 And when he was at the last gasp he said, “In wrath you remove us from this present life, but the Sovereign of the world shall raise up we who have died for His Laws, unto everlasting hai!”

10 After him, the third was made a mockery, and when demanded, he immediately put out his tongue and held out his hands bravely

11 and said courageously, “These I had from the shamayim and for His Laws I despise them, and from Him I expect to receive them again.”

12 Therefore the sovereign, and those that were with him, marvelled at the young man’s courage that he regarded the pains as nothing.

13 Now when this man was also dead, they tortured and mutilated the fourth in a similar way.

14 So when he was ready to die he said, “It is good to be put to death by men; to look for expectancy from Elohim to be raised up again by Him. As for you, you shall have no resurrection to hai.”

15 Afterward they brought the fifth also, and mutilated him.

16 Then he looked at the sovereign and said, “You have power over men, you are corruptible, you do what

you want; yet do not think that our nation is forsaken by Elohim.

17 “But wait a while and see His great power, how He will distress you and your seed.”

18 After him they also brought the sixth, who being ready to die said, “Do not be deceived by any means, for we suffer these matters because of ourselves, having sinned against our Elohim; therefore great matters are done to us.

19 “But do not think, you who takes in hand to strive against Elohim, that you shall escape unpunished.”

20 But the mother was greater above all and worthy of honourable remembrance; for when she saw her seven sons slain within the space of one day, she bore it with good courage because of the expectancy that she had in אִתָּאָהָרָהּ.

21 She also encouraged every one of them in her own language. Filled with a courageous spirit and stirring up her womanly thoughts with a brave face, she said to them,

22 “I cannot tell how you came into my womb; for I neither gave you breath nor life, nor was it I that formed the members of every one of you.

23 “But without doubt the Creator of the world who formed the generation of man and revealed the beginning of all, will also give you of His own kindness, breath and *hai* again, as you disregard now your own beings for the sake of His Laws.”

24 Now while the youngest was still alive, Antio κ os, thinking himself despised and suspecting it to be a reproachful speech, did not only encourage him with words, but also assured him with oaths, that he would make him both a rich and baru κ man if he would turn from the Laws of his fathers, and that he would also accept him as his friend, and trust him with affairs.

25 But when the young man would in no way listen to him, the sovereign called his mother and encouraged

her that she should counsel the young man to save his life.

26 And when he had encouraged her with many words, she promised him that she would counsel her son.

27 But she, bowing herself toward him, laughing the cruel tyrant to scorn, spoke in her nation's language in this way; "O my son, have pity on me who bore you nine months in my womb, and gave you three years and nourished you and brought you up to this age and endured the troubles of teaching.

28 "Please my son, look on the shamayim and the earth and all that is in them and consider that Elohim made them from that which was not; and so was mankind made likewise.

29 "Do not fear this torturer, but being worthy of your brothers, accept your death that I may receive you again in kindness with your brothers."

30 While she was still speaking these words, the young man said, "Whom do you wait for? I will not obey the sovereign's command, but I will obey the Command of the Law that was given to our fathers by Mosheh.

31 "And you, who has been the author of all evil against the Ibrim, shall not escape the hands of Elohim!

32 "For we suffer because of our sins,

33 and although the living Elohim is wroth with us a little while for our discipline and correction, yet He shall be at one again with his servants.

34 "But you, O wicked man, and of all others most evil, do not be lifted up without a cause nor puffed up with uncertain expectancies, lifting up your hand against the servants of Elohim;

35 for you have not yet escaped the judgment of Ĕl Shaddai, who sees all.

36 “For our brothers, who now have suffered a short pain, are dead under Elohim’s Covenant of everlasting hai; but you, through the judgment of Elohim, shall receive righteous punishment for your pride.

37 “But I, as my brothers, offer up my body and life for the Laws of our fathers, pleading to Elohim that He would speedily be kind to our nation, and that you, by torture and plagues may confess that He alone is Elohim.

38 “And that in my brothers and I, the wrath of the Almighty, which is brought upon our nation, may cease.”

39 Then the sovereign being in a rage, and taking seriously how he was mocked treated him worse than all the rest.

40 So this man died undefiled, and put his whole trust in אֱלֹהִים.

41 Last of all, the mother died after the sons.

42 Let this be enough now to have spoken concerning the idolatrous feasts and the extreme tortures.

8 Then Yahudah Maqqabah, and those that were with him, went secretly into the towns and called their clans together, and took to them all who continued in the belief of the Yahudim and assembled about six thousand men.

2 And they called upon אֱלֹהִים, that He would look upon the people that were trodden down most of all, and also favour the Hěykāl profaned by wicked men,

3 and that He would have compassion on the city severely despoiled and ready to be levelled to the ground, and hear the blood that cried out to Him.

4 And remember the evil slaughter of harmless infants, and the blasphemies committed against His Name, and that He would show His hatred against the wicked.

5 Now when Maqqabāh had his army with him, he could not be resisted by the gentiles, for the wrath of אַף־אֵל was turned into kindness.

6 Therefore he came suddenly, and burned towns and cities, and took into his hands the most advantageous positions, and overcame and put to flight no small number of his enemies.

7 And he took special advantage of the night for such secret attacks, so that the renown of his deeds was spread everywhere.

8 So when Philippos saw that this man increased little by little, and that matters prospered with him still more and more, he wrote to Ptolemaeus the governor of Koēlē Suria and Phoinikē to give more support to the sovereign's affairs.

9 Then promptly choosing Nikanor the son of Patroklos, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him to root out the whole generation of the Yahudim, and he also joined Gorgias, a captain with him, who in matters of battle had great experience.

10 So Nikanor undertook to make much silver from the captive Yahudim, to bear the expense of the tribute of two thousand talanton which the sovereign was to pay to the Romans.

11 Therefore he immediately sent to the cities on the sea coast, proclaiming a sale of the captive Yahudim, and promising that they should have ninety bodies for one talent - not expecting the vengeance that was to follow upon him from Ĕl Shaddai.

12 Now when word was brought to Yahudah of Nikanor's coming, and he had informed those that were with him that the army was at hand,

13 those that were fearful and distrusted the right-ruling of Elohim, fled and carried themselves away.

14 Others sold all that they had left, and also sought 𐤀𐤆𐤀𐤏 to deliver those sold by the wicked Nikanor before they met together.

15 And if not for their own sakes, yet for the Covenants He had made with their fathers, and for the sake of His qodesh and esteemed Name by which they were called.

16 So Maqqabah called his men together totaling six thousand, and encouraged them not to be stricken with terror by the enemy nor to fear the great multitude of the gentiles who came wickedly against them; but to fight bravely,

17 and to put before their eyes the unrighteous destruction that they had done to the qodesh place, and the cruel handling of the city of which they made a mockery, and also the taking away of the authority of their forefathers.

18 “For they,” he said, “trust in their weapons and boldness; but our confidence is in the Almighty who at a nod can throw down both they that come against us, and also all the world.”

19 And, he recounted to them what helps their forefathers had found, and how they were delivered, when a hundred and eighty-five thousand perished under Sanḥëriḇ.

20 And he told them of the battle that they had in Babel with the Galatians, how they came with eight thousand Yahudim in all to the battle, with four thousand Makedonians, and with the Makedonians being perplexed, the eight thousand destroyed a hundred and twenty thousand because of the help that they had from the shamayim, and so received a great booty.

21 So when he had emboldened them with these words, and were ready to die for the Law and their nation, he divided his army into four parts.

22 And he joined with his own brothers, leaders of each band, that is: Shim'on and Yosëph and Yahanathan, giving each one fifteen hundred men.

23 He also appointed Eli'ezer to read the qodesh Book. And when he had given them this watchword: 'The help of Elohim,' he led the first band.

24 And by the help of the Almighty they slew over nine thousand of their enemies, and wounded and injured the most part of Nikanor's army, and so put all to flight, 25 and took the silver of those that came to buy them and pursued them a long way, but lacking time they returned.

26 For it was the day before the Shabbath and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and plundered their enemies, they occupied themselves on the Shabbath giving much praise and thanks to אלהים who had delivered them that day, which was the beginning of kindness poured upon them.

28 And after the Shabbath, when they had given part of the spoils to the wounded and the widows and orphans, the remainder they divided among themselves and their servants.

29 When this was done and they had made a common prayer, they pleaded the kindness of Elohim to be reconciled with his servants forever.

30 And of those that were with Timotheos and Bakkidës, who fought against them, slew over twenty thousand and easily took high and strong towers and divided much more spoils among themselves and made the wounded, orphans, widows and also even the aged, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them all up carefully in convenient places, and the remnant of the spoils they brought to Yerushalayim.

32 They also slew Phularqēs, that wicked person, who with Timotheos, and had hated the Yahudim in many ways.

33 Furthermore at the time they kept the feast for the victory in their country they burned Kallisthēnēs, who had lit fire to the qodesh gates and had fled into a little house. And so he received a right reward for his wickedness.

34 As for that most shameful Nikanor who had brought one thousand merchants to buy the Yahudim,

35 he was, through the help of אַףאַז, brought down by those of whom he regarded as least; and removing his splendid apparel and discharging his army, he went through the land like a fugitive slave to Antioķeia receiving great dishonour, in that his army was destroyed.

36 So he, who took it upon himself to provide to the Romans their tribute by means of captives in Yerushalayim, proclaimed abroad, that the Yahudim had Elohim to fight for them, and therefore they could not be hurt because they followed the Laws that He gave them.

9 About that time Antioķos came out of the country of Paras with dishonour;

2 for he had entered the city called Persepolis, and attempted to rob the temple and to hold the city; therefore the multitude running to defend themselves with their weapons put them to flight. And so it came to be, that Antioķos being put to flight by the inhabitants returned with shame.

3 Now when he came to Aħmetha, news was brought to him what had befallen Nikanor and Timotheos.

4 Then swelling with wrath, he thought to avenge upon the Yahudim the shame done to him by those that made him flee. Therefore he commanded his charioteer to drive without stopping, and to complete

the journey, the judgment of Elohim now following him. For he had spoken proudly in this manner: that he would come to Yerushalayim and make it a common graveyard of the Yahudim.

5 But אֱלֹהִים Almighty, the Elohim of Yisra'el smote him with an incurable and invisible plague; for as soon as he had spoken these words, a pain of the bowels that was incurable came upon him and severe pain of the inner parts.

6 And that most righteously, for he had tortured other men's inward parts with many and strange tortures.

7 However he did not cease at all from his boasting, but was still filled with pride, breathing out fire in his rage against the Yahudim and commanded to hasten the journey. But it came to be that he fell down from his chariot, dragged violently so that having a serious fall, all the members of his body were in severe pain.

8 And so he that shortly before thought he might command the waves of the sea - so proud was he beyond the condition of man - and weigh the high mountains in a balance, was now thrown to the ground and dragged in a chariot, showing to all the manifest power of Elohim.

9 Therefore the worms crawled out of the body of this wicked man, and while he lived in anguish and pain, his flesh rotted away and the filthiness of his smell was offensive to his whole army.

10 And the man that shortly before thought he could reach to the stars of the shamayim, no man could endure to carry for his intolerable stench.

11 Therefore being plagued, he began to diminish his great pride and to come to the knowledge of himself by the punishment of Elohim - his pain increasing every moment.

12 And when he could not stand his own smell himself, he spoke these words: "It is right to be subject to

Elohim, and a man who is mortal should not think proudly of himself as if he were Elohim.”

13 This wicked person also vowed to אִף־אִז־ who would no longer show favour to him, saying

14 that the qodesh city - to which he was going in haste to lay it level to the ground, and to make it a common graveyard - he would release.

15 And regarding the Yahudim - whom he had judged not worthy so much as to be buried, but to be thrown out with their children to be devoured by the birds and wild beasts - he would make them all equals to the citizens of Athēnai.

16 And the qodesh Hěykal, which he had previously plundered, he would embellish with costly gifts and restore all the qodesh utensils with many more, and out of his own revenue provide the charges pertaining to the offerings.

17 And that even he would also become a Yahudi himself and go through all the inhabited world and declare the power of Elohim.

18 But for all this, his agony would not cease; for the righteous judgment of Elohim had come upon him. Therefore in despair over his health, he wrote to the Yahudim the following letter containing the form of a plea, in this manner:

19 “Antiokos, sovereign and governor, desires much joy, health and prosperity to his citizens the good Yahudim.

20 “If you and your children are well and your affairs are pleasing to you, I give very great thanks to Elohim, having my expectancy in the shamayim.

21 “As for me, I was weak, or else I would have remembered kindly your honour and kindness in returning from Paras. But being taken with a grievous disease, I thought it necessary to care for the common safety of all;

22 not distrusting my health, but having great expectancy to escape this sickness.

23 “But considering that even my father, at the time he led an army into the high countries appointed a successor,

24 so that if any thing fell out contrary to expectation, or if any news was brought that was grievous, those of the land, knowing to whom the state was left, might not be troubled.

25 “Also, considering that the bordering princes and neighbours of my reign wait for opportunities and expect what shall take place, I have appointed my son Antioḱos sovereign, whom I often entrusted and commended to many of you when I went up into the high provinces; to whom I have written as follows.

26 “Therefore please, I ask you to remember the service that I have done for you in general, and in special, and that every man will remain trustworthy to my son and I.

27 “For I persuaded that he, understanding my mind will kindly and favourably render your desires.”

28 Thus the murderer and blasphemer having suffered most grievously, as he had treated other men, so he died a miserable death in a foreign country in the mountains.

29 And Philippos, who was brought up with him, carried away his body, who also fearing the son of Antioḱos went to Mitsrayim to Ptolemaeus Philometor.

10 Now with אַרְאֵל guiding them Maqqabāh and his army recovered the Hëyḱal and the city.

2 And they pulled down the altars and also the chapels which the gentiles had built in the open street.

3 And having cleansed the Hëyḱal they made another altar, and striking flint they made fire out of it and offered a slaughtering after two years, and offered incense and lamps and showbread.

4 When that was done, they bowed down and pleaded to אֱלֹהֵינוּ that they would no longer come upon such troubles; but if they sinned any more against Him, that He Himself would discipline them with kindness, and that they would not be delivered over to the blasphemous and foreign nations.

5 Now on the same day that the foreigners profaned the Hëykal; on that very same day it was cleansed again, even the twenty-fifth day of the same month, which is Kislëw.

6 And they observed the eight days with gladness, as in the Feast of Sukkoth, remembering that not long before they had held the Feast of Sukkoth, as when they wandered in the mountains and caves like beasts.

7 Therefore they carried branches and leafy twigs and also palms, and sang psalms to He that had given them good success in cleansing His Place.

8 They also made a law by common decree, that every year those days should be observed by the whole nation of the Yahudim.

9 And this was the end of Antioķos, called Epiphanës.

10 Now we shall declare the acts of Antioķos Eupator, who was the son of this wicked man, assembling briefly the calamities of the battles.

11 So when he had attained the crown, he appointed a certain Lusias over the affairs of his reign, and appointed him his chief governor of Koëľë Suria and Phoinikë.

12 For Ptolemaeus, who was called Makron, choosing rather to do righteousness to the Yahudim for the wrong that had been done to them, sought to continue peace with them.

13 So being accused by the sovereign's friends before Eupator, and called a traitor at every command that Philometor had given to him, because he had left Cyprus and departed to Antioķos Epiphanës. And

seeing that he was in a dishonourable position, he was so discouraged that he poisoned himself and died.

14 But when Gorgias was governor of the towers, he hired soldiers and maintained battle continually with the Yahudim.

15 And also the Edomites, having taken into their hands the most advantageous towers, kept the Yahudim occupied and accepting those that were banished from Yerushalayim, they prepared to engage in battle.

16 Then those that were with Maqqabah pleaded and sought Elohim that He would be their Helper; and so they ran with force upon the strongholds of the Edomites.

17 And attacking them mightily, they gained the towers and held off all that fought on the wall and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because some, who were no less than nine thousand, had fled together into two very strong fortresses, having all the provisions necessary to sustain the siege,

19 Maqqabah left Shim'on and Yosëph and also Zakkai and those that were with him, who were enough to besiege them, and he departed to those places which needed his help more.

20 Now those that were with Shim'on, being led by covetousness, were persuaded with silver by some of those that were in the fortress, and took seventy thousand draḡmas and let some of them escape.

21 But when Maqqabah was told what was done, he called the governors of the people together and accused those men, that they had sold their brothers for silver and released their enemies to fight against them.

22 So he slew those that were found traitors and immediately took the two fortresses.

23 And having good skill with all weapons he took in hand, he slew more than twenty thousand in the two towers.

24 Now when Timotheos, whom the Yahudim had overcome before, had gathered a great multitude of foreign armies, and not a few horses from Asia, came intending to take the Yahudim by force.

25 But when he drew near, those that were with Maqqabah turned to pray to Elohim, and threw dust on their heads and girded their loins with sackcloth,

26 and fell down at the foot of the altar and pleaded for Him to be kind to them and to be an enemy to their enemies and an adversary to their adversaries, as the Law declares.

27 So after the prayer they took their weapons and went further on from the city; and when they drew near to their enemies, they remained secluded.

28 Now early when the sun had risen, they both engaged in battle; the one group having their strength together with also their refuge in אֱלֹהִים for a promise of their win and deliverance, the other side making rage the leader of their battle.

29 But when the battle grew fierce, five radiant men from the shamayim on horses appeared to the enemy, with bridles of gold. And two of them led the Yahudim, 30 and took Maqqabah between them, and covered him on every side with weapons, guarding him and shooting arrows and lightning against the enemy, so that being confused with blindness and troubled, they were killed.

31 And there were twenty thousand five hundred footmen slain, and six hundred horsemen.

32 As for Timotheos himself, he fled into a stronghold, called Gezer, where Kaereas was governor.

33 But those that were with Maqqabah laid siege against the fortress courageously for four days.

34 And those that were within, trusting in the strength of the place, blasphemed exceedingly, and spoke wicked words.

35 Nevertheless, early on the fifth day, twenty young men of Maqqabāh's army filled with wrath because of the blasphemies, assaulted the wall bravely and with great courage killed all those they encountered.

36 Others also going up after them, while they were occupied with those that were within, burned the towers, and lighting fires burned the blasphemers alive. And others broke open the gates, and having let in the rest of the army, took the city

37 and killed Timotheos who was hiding in some pit, with Kaereas his brother and Apollophanēs.

38 When this was done, they praised אֱלֹהֵינוּ with psalms and thanksgiving who had done such greatness for Yisra'ël, and given them the victory.

11 Not long after, Lusias the sovereign's protector and cousin, who also managed the affairs, took great displeasure in that which was done.

2 And when he had gathered about eighty thousand with all the horsemen, he came against the Yahudim, thinking to make the city a dwelling for the gentiles,

3 and to make a profit from the Hëykal, as from the other temples of the gentiles, and to put up the high kehunnah for sale every year;

4 not at all considering the power of Elohim, but puffed up with his tens of thousands of footmen, and his thousands of horsemen, and his eighty elephants.

5 So he came to Yahudah, and drew near to Bëyth Tsur which was a fortified town, but about five stadiion away from Yerushalayim, and he laid heavy siege to it.

6 Now when those that were with Maqqabāh heard that he besieged the towers, they and all the people pleaded to אֱלֹהֵינוּ with lamentation and tears that He would send a good messenger to deliver Yisra'ël.

7 Then Maqqabāh himself took weapons first of all, encouraging the others to risk their lives together with him to help their brothers. So they went out together with one mind.

8 And while they were at Yerushalayim, there appeared before them one in white garments on horseback, brandishing his weapons of gold.

9 Then they praised the kindness of Elohim all together and took courage, so that they were ready not only to fight with men, but with most fierce beasts, and to break through walls of iron.

10 So they marched forward with their weapons, having a Helper from the shamayim, for אֱלֹהִים was kind to them.

11 And making a charge on their enemies like lions, they slew eleven thousand footmen and sixteen hundred horsemen, and put all the others to flight.

12 Also many of them escaped stripped and wounded, and Lusias himself fled away shamefully and escaped.

13 Being a man of understanding, accepting the loss he had, and considering that the Ibrim could not be overcome because Ėl Shaddai helped them, he sent to them

14 and persuaded them to agree to all reasonable conditions, and promised that he would persuade the sovereign that he must be a friend to them.

15 Then Maqqabāh consented to all that Lusias desired, being careful of the common good, and whatever Maqqabāh wrote to Lusias concerning the Yahudim, the sovereign granted it.

16 For there were letters written to the Yahudim from Lusias to this effect: "Lusias to the people of the Yahudim, greetings.

17 "Yoḥanan and Abshalom, who were sent from you, delivered the written request and asked for the completion of it's contents.

18 “Therefore whatever matters were right to be reported to the sovereign, I have declared them, and he has granted as much as possible.

19 “And if you will then keep yourselves loyal to the state, from now on I will also endeavour to be a source for your good.

20 “And of these matters I have given order both to these and the others that came from me, to speak with you.

21 “Farewell. The hundred and forty-eighth year, the twenty-fourth day of the month Dioskorinthios.”

22 Now the sovereign’s letter contained these words: “Sovereign Antioḱos to his brother Lusias sends greeting.

23 “Since our father is taken up to the mighty ones, our desire is, that those that are in our reign live peaceably, that everyone may attend to his own affairs.

24 “We also understand that the Yahudim would not agree with our father to be brought into the custom of the gentiles, but rather keep their own manner of living; which is the reason they ask from us that we should allow them to live after their own laws.

25 “Therefore our decision is, that this nation shall be at peace and we have determined to restore them their Hëyḱal that they may live according to the customs of their forefathers.

26 “You shall do well therefore to send to them and grant them peace, that when they are informed of our decision, they may take courage and always go cheerfully about their own affairs.”

27 And the letter of the sovereign to the nation of the Yahudim was in this manner: “Sovereign Antioḱos sends greeting to the council, and the rest of the Yahudim.

28 “If you are well, we have our desire; we are also in good health.

29 “Menelaos has informed us, that your desire was to return home and to follow your own business,

30 therefore those that would depart shall have safe conduct with safety till the thirtieth day of Xanthikos.

31 “And the Yahudim shall apply their own kind of food and Laws as before; and none of them in any way shall be provoked for whatever is done in ignorance.

32 “I have sent also Menelaos, that he may encourage you.

33 “Farewell. In the hundred forty and eighth year, and the fifteenth day of the month Xanthikos.”

34 The Romans also sent a letter to them containing these words: “Quintus Memmius and Titus Manlius, ambassadors of the Romans, sends greeting to the people of the Yahudim.

35 “Whatever Lusias the sovereign’s cousin has granted, with that we are also well pleased.

36 “But regarding such matters that he has decided to be referred to the sovereign, after you have advised of this, send someone promptly that we may declare as it is appropriate for you, for we are now going to Antiokeia.

37 “Therefore send messengers with speed, so that we may know what is your decision.

38 “Farewell. This hundred and forty-eighth year, the fifteenth day of the month Xanthikos.”

12 When these covenants were made, Lusias went to the sovereign, and the Yahudim were within their land.

2 But of the governors of several places, Timotheos and Apollonios the son of Genneus, also Hieronumos and Dēmophon, and besides them, Nikanor the governor of Cyprus, would not allow them to be at rest and live in peace.

3 The men of Yapho also did a very wicked deed: they asked the Yahudim that dwelt among them to go

with their wives and children into the boats which they had prepared, as though they had meant them no harm.

4 Who accepted according to the common decree of the city, desiring to live in peace and suspecting naught. But when they had gone out into the deep, they drowned no less than two hundred of them.

5 When Yahudah heard of this cruelty done to his countrymen, he commanded those that were with him to ready themselves.

6 And calling upon Elohim the righteous Judge, he came against those murderers of his brothers, and burned the harbour by night, and lit the boats on fire, and he slew those that attempted to flee.

7 And when the town was shut up, he withdrew, intending to return to root out all those of the city of Yapho.

8 But when he heard that the Yabne'elites were planning to do the same to the Yahudim that dwelt among them,

9 he came upon the Yabne'elites again by night, and lit the harbour on fire and the fleet, so that the light of the fire was seen at Yerushalayim two hundred and forty stadion away.

10 Now when they had gone nine stadion from there on their march against Timotheos, no less than five thousand footmen and five hundred Arabian horsemen attacked him.

11 So there was a very fierce battle, but with the help of Elohim Yahudah's side overcame. So the Nomads of Arabia, having been overcome, begged Yahudah for peace, promising to give him both cattle and to fulfill other delights.

12 Then Yahudah, thinking that they would indeed be profitable in many ways, granted them peace. Therefore they shook hands, and so they departed to their tents.

13 He also constructed a bridge to a certain strong city, which was fortified around about with walls, and inhabited by people of various nations; and the name of it was Kasphor.

14 But those that were within put such trust in the strength of the walls and stores of food, that they behaved rudely toward those that were with Yahudah, cursing and blaspheming and speaking such words which should not be spoken.

15 Therefore Yahudah and his army - calling on אֱלֹהֵי הָעוֹלָם the Almighty of the world, who without rams or siege engines threw down Yeriho in the time of Yahoshua - gave a fierce assault against the walls,

16 and took the city by the desire of Elohim, and slew innumerable numbers so that an adjoining lake near there two stadion across, being full, was seen running with blood.

17 Then they moved on seven hundred and fifty stadion from there, and came to Karaka to the Yahudim that are called Tobians.

18 But as for Timotheos, they did not find him in the area, for before he had done any matter, he departed from there, having left a very strong garrison in a certain tower.

19 However Dositheos and Sosipatros, who were Maqqabah's captains went out and slew those that Timotheos had left in the fortress - over ten thousand men.

20 And Maqqabah arranged his army in divisions and appointed them over the divisions, and went against Timotheos, who had a hundred and twenty thousand footmen and two thousand five hundred horsemen with him.

21 Now when Timotheos knew of Yahudah's approach, he sent the women and children and the extra baggage to a fortress called Qarnayim, because

the town was hard to besiege, and difficult to assault because of the steepness of all the approaches.

22 But when Yahudāh's first division came into sight, the enemies fled, being smitten with fear and terror with the appearance of He who sees all things; one running this way, another that way, so that many of them were injured by their own men, and wounded with the points of their own swords.

23 Yahudāh was also very earnest in pursuit of them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 And Timotheos himself fell into the hands of Dositheos and Sosipatros, whom he begged with much guile to let him go with his life, because he had many of the Yahudim's parents and the brothers of some of them, who if they put him to death, would be shown no regard.

25 So when he had assured them with many words that he would restore them without harm, they let him go according to the agreement for the deliverance of their brothers.

26 Then Maqqabāh marched onward to Qarnayim and to the temple of Atarathēh, and he slew twenty-five thousand people there.

27 And after he had put them to flight and destroyed them, Yahudāh moved the army toward Ephron, a strong city in which Lusias dwelt, and a great multitude of various nations. And the strong young men guarded the walls, and also defended them mightily with a great supply of weapons and arrows inside.

28 But when Yahudāh and his army had called upon ʿĒl Shaddai, who with His power breaks the strength of His enemies, they took the city and slew twenty and five thousand of those that were in it.

29 From there they departed to Běyth She'an, which lies six hundred stadion from Yerushalayim.

30 But when the Yahudim that dwelt there had witnessed that the Skuthopolitans were friendly to them, and treated them kindly in the time of their adversity,

31 they thanked them, desiring them to continue being friendly toward them. And so they came to Yerushalayim - the Festival of Shabuoth approaching.

32 And after the Festival called Shabuoth, they went out against Gorgias the governor of Edom,

33 who came out with three thousand footmen and four hundred horsemen.

34 And it came to be that a few of the Yahudim were slain in the battle,

35 at which time Dositheos, one of Bakenor's division who was a strong man and on horseback, was still upon Gorgias. And taking hold of his cloak dragged him with force. But when he would have taken that cursed man alive, a horseman of Thrakeia coming upon him cut off his arm, allowing Gorgias to flee to Marisa.

36 Now when those that were with Gorgias had fought long and were weary. Yahudah called upon אֱלֹהֵינוּ that He would show Himself to be their Helper and Leader of the battle.

37 And with that, he began and sung psalms with a loud voice in his own language, and charging on Gorgias' men unaware, he put them to flight.

38 So Yahudah gathered his army, and came into the city of Adullam, and when the seventh day came, they purified themselves, as was the custom, and kept the Shabbath in that very place.

39 And on the following day, as the practice had been, Yahudah and his army came to take up the bodies of them that were slain, and to bury them with their relatives in their fathers' graves.

40 Now under the cloaks of every one that was slain they found objects dedicated to the idols of Yabneh,

which are forbidden by the Law for the Yahudim. Then every man saw that this was the reason why they had been slain.

41 All men therefore praised אֱלֹהֵינוּ the righteous Judge, who had revealed that which was hidden,
42 committed themselves to prayer, and begged Him that the sin committed might be completely blotted out of remembrance. Righteous Yahudah also encouraged the people to keep themselves from sin, because they saw before their eyes that which came upon those that were slain for their sins.

43 And when he had gathered from throughout the army the sum of two thousand draḱmas of silver, he sent it to Yerushalayim to offer a sin offering, acting very well and honourable in doing so, bearing in mind the resurrection.

44 For if he had not had expectancy that those that were slain would rise again, it would be unnecessary and worthless to pray for the dead.

45 And he also perceived that there was great favour stored up for those who died righteously, which was a ḡodesh and good thought. So he made an atonement for the dead, that they might be delivered from sin.

13 In the hundred and forty-ninth year Yahudah was informed Antioḱos Eupator was approaching Yahudah with a great force

2 with Lusias his guardian and governor with him, each having a Yawanite force of a hundred and ten thousand footmen and five thousand three hundred horsemen and twenty-two elephants and three hundred chariots armed with scythes.

3 Menelaos also joined himself with them and encouraged Antioḱos with great deception; not for the safeguard of the country, but because he thought he may have been made governor.

4 But the Sovereign of sovereigns moved Antioḳos against the wicked wretch, and Lusias informed the sovereign that this man was the reason for all the evil, so that the sovereign commanded to bring him to Beroia, and to put him to death by the method of the place.

5 Now there was a tower of fifty ammah high in that place full of ashes, and it had a round turret on which every side hung down into the ashes.

6 And whoever was condemned of temple robbery or had committed any other grievous crime, there all men were thrown to their death.

7 And quite righteously such a death to die came upon that wicked man, not having so much as burial in the earth.

8 Because he had committed many sins pertaining to the altar, whose fire and ashes were qodesh, so he received his death in ashes.

9 Now the sovereign came with a wicked and haughty plan to do far worse to the Yahudim than had been done in his father's time.

10 When Yahudah learned of this, he commanded the multitude to call on אֱלֹהֵינוּ night and day that He would help them now if ever at any other time, being at the point of being removed their Law, from their country and from the qodesh Hëyḳal;

11 and that He would not allow the people that had only just now been a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together and pleaded for the kindness of Elohim with weeping and fasting and lying flat upon the ground for three days, Yahudah, having encouraged them, commanded they should make themselves ready.

13 And Yahudah, determined privately with the elders, that before the sovereign's army could enter Yahudah,

and take the city, to go out and determine the matter in battle with the help of אַף־אַז.

14 So when he had committed all to the Creator of the world and encouraged his soldiers to fight bravely, even to death, for the Laws, the Hëykal, the city, the country and the citizenship, he encamped by Modi'im.

15 And having given the watchword to those that were with him, "Victory is of Elohim," he went into the sovereign's camp by night with the bravest and chosen young men and slew about four thousand men in the camp, and the leading elephant with all that were upon it.

16 And by the end they had filled the camp with fear and disorder and withdrew with good success.

17 This was done at daybreak because the protection of אַף־אַז helped him.

18 Now when the sovereign had a taste of the courage of the Yahudim, he attempted to take the towers using strategy,

19 and marched toward Bëyth Tsur, which was a stronghold of the Yahudim; but he failed, was put to flight and lost his men,

20 for Yahudah had dispatched to those that were in it that which was necessary.

21 But Rhodokos, who was in the Yahudim's army, disclosed secrets to the enemies; therefore he was sought out, and when they had taken him, they put him in prison.

22 The sovereign made a treaty with those in Bëyth Tsur a second time, gave his pledge, took theirs, departed, fought with Yahudah, was overcome;

23 heard that Philippos, who was left over the affairs in Antiokeia was hard pressed, being confounded made a treaty with the Yahudim, submitted himself and swore to all equal conditions, agreed with them and brought an offering, honoured the Hëykal and dealt kindly with the place.

24 And accepting good from Maqqabāh, made him principal governor from Ptolemais to the Gerarians,
 25 and went to Ptolemais. The people there were grieved because of the covenants, and they raged for they wanted to annul their covenants.

26 Lusias went up to the judgment seat, said as much as he could in defence of the cause, persuaded, pacified, appeased them and returned to Antioķeia. So it was regarding the sovereign's coming and going.

14 After three years Yahudāh was informed that Dēmētrios the son of Seleukus, having entered by the harbour of Tripolis with a fleet of great strength,
 2 had taken the country and killed Antioķos, and Lusias his guardian.

3 Now a certain Elyaqim, who had been kohēn ha'gadol, and had deliberately defiled himself in the times of their mixing with the gentiles, seeing he could not save himself by any means, nor have any more access to the qodesh altar,

4 came to Sovereign Dēmētrios in the hundred and fifty-first year, presenting a crown of gold to him and a palm, and also the branches which were used on Festivals in the Hēykal. But that day he remained silent.

5 However having taken opportunity to further his foolish plan, and being called into counsel by Dēmētrios and asked how the Yahudim stood affected and what they intended, he answered in this way:

6 "Those of the Yahudim that are called Ḥasidim, whose captain is Yahudāh Maqqabāh, fight continually and are treasonous and will not let the others be at peace.

7 "I therefore, being deprived of the honour of my ancestors, meaning the high kehunnah, have now come here.

8 “First indeed for the sincere concern I have of matters pertaining to the sovereign, and secondly, even after that, I intend for the good of my own countrymen; for all our nation is in no small grief through the foolishness of those already mentioned.

9 “Therefore O sovereign, seeing you know all these matters, have concern for this country and our nation which is pressed on every side, according to the gentleness that you readily show to all.

10 “For as long as Yahudāh lives, it is not possible for the nation to be at rest.”

11 No sooner was this said of him, when other friends of the sovereign, being wickedly disposed toward Yahudāh, enraged Dēmētrios further.

12 And promptly calling Nikanor, who had been chief over the elephants, and making him governor over Yahudāh, he sent him out,

13 commanding him to slay Yahudāh and to scatter those that were with him, and to make Elyaqim kohēn ha’gadol of the great Hēykal.

14 Then the gentiles that had fled out from Yahudāh out of Yahudāh, flocked to Nikanor, thinking the harm and destruction of the Yahudim to be to their advantage.

15 Now when the Yahudim heard of Nikanor’s coming, and that the gentiles were against them, they threw dust on their heads and pleaded to He who had established His people forever, and who always helps His portion with manifestation of His presence.

16 So at the command of the captain they immediately moved from there and approached those at the town of Dessaou.

17 Now Shim’on, Yahudāh’s brother, had joined in battle with Nikanor, but was somewhat confused through the sudden silence of his enemies.

18 Nevertheless Nikanor, hearing of the courage of those that were with Yahudāh, and the courage that

they had to fight for their country, did not dare try the matter by the sword.

19 Therefore he sent Poseidonius and Theodotus and Mattithyahu to make peace.

20 So when they had spent a long time taking counsel and the captain had made the multitude aware of this and it appeared that they were all of one mind, they agreed to the covenants,

21 and appointed a day to meet together by themselves. And when the day came, and chairs were placed for either of them,

22 Yahudāh positioned soldiers at the ready in suitable places, lest some treachery should suddenly be taken by the enemies; so they held peace negotiations.

23 Now Nikanor dwelt in Yerushalayim, and did no harm, but sent away the people that came flocking to him.

24 And he would not readily allow Yahudāh out of his sight, for he loved the man from his heart.

25 He asked him to also take a wife, and to bring forth children; so he married, was peaceable, and shared in this life.

26 But Elyaqim, perceiving the love that was between them, and considering the covenants that were made, came to Dēmētrios and told him that Nikanor was disloyal to the government, in that he had ordained Yahudāh, a traitor to his reign, to be successor to the sovereign.

27 Then the sovereign being enraged and provoked with the accusations of this very wicked man, wrote to Nikanor signifying that he was very displeased with the covenants, and commanded that he send Maqqabāh prisoner in all haste to Antiokeia.

28 When this came to Nikanor's hearing, he was very troubled within himself, and was grieved that he should

annul the conditions that were agreed upon, the man having done no wrong.

29 But because there was no going against the sovereign, he watched for his time to accomplish this matter strategically.

30 However, when Maqqabāh saw that Nikanor began to harden toward him, and that he dealt with him more roughly than he used to, perceiving that such sour behaviour did not come from goodness, he gathered not a few of his men together, and withdrew himself from Nikanor.

31 But the other, knowing that he was obviously hindered by Yahudāh's strategy, came into the great and qadosh Hëykal, and commanded the kohenim that were offering their usual slaughterings to deliver the man to him.

32 And when they swore that they could not tell where the man whom he sought was,

33 he stretched out his right hand toward the Hëykal, and made this oath: "If you will not deliver me Yahudāh as a prisoner, I will lay this Hëykal of Elohim even to the ground, and I will break down the altar, and build a splendid temple to Dionusos!"

34 After these words he departed. Then the kohenim lifted up their hands toward the shamayim, and pleaded to Him who was always a defender of their nation, saying,

35 "You, O Adon of all, who has need of nothing, was pleased that the Hëykal of Your dwelling should be among us.

36 "Now therefore, O qodesh Adon of all qodeshah, keep this House which was recently cleansed, undefiled forever, and stop every unrighteous mouth."

37 Now a certain Razis, one of the elders of Yerushalayim, a lover of his countrymen and a man of very good report, who for his kindness was called a father of the Yahudim, was accused before Nikanor.

38 For formerly, when they had not mixed themselves with the gentiles, he had been accused of Yahud_haism, and boldly risked his body and life with all vehemency for the belief of the Yahud_him.

39 So Nikanor, wanting to show the hate that he held for the Yahud_him, sent over five hundred men of battle to capture him.

40 For he thought to do the Yahud_him much harm by taking him.

41 Now when the multitude had almost taken the tower and violently broken through the outer door and called for fire to be brought to burn it, he, being ready to be taken on every side fell upon his sword;

42 choosing to die bravely rather than to fall into the hands of the wicked, to be abused otherwise appropriate to his noble birth.

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall and threw himself down bravely among the thickest of them.

44 But when they quickly retreated, and made a space, he fell down into the midst of the empty space.

45 Nevertheless, while there was still breath within him, being inflamed with wrath, he rose up; and though his blood gushed out like spouts of water, and his wounds were severe, he ran through the midst of the crowd. And standing upon a steep rock,

46 when his blood was now almost gone, he gathered out his bowels, and taking them in both his hands, he threw them upon the crowd. And calling upon the Adon of H_hai and Rua_h to restore those again; therefore he died.

15 But Nikanor, hearing that Yahud_hah and his army were in the strongholds around Shomeron, resolved to attack them without any defence on the Shabbath day.

2 Nevertheless the Yahudim that were compelled to go with him said, "Do not destroy so cruelly and ruthlessly, but give honour to that day, which He who sees all things has honoured with qodeshah above all other days."

3 Then that most shameful wretch demanded, if there were a Mighty One in the shamayim, that had commanded the Shabbath day to be guarded!

4 And when they said, "There is in the shamayim a living Adon, and Ēl, who commanded the seventh day to be guarded."

5 Then the other said, "And I also am mighty upon the earth, and I command to take arms, and to do the sovereign's work!" But he did not succeed in having his wicked plan done.

6 So with great pride and haughtiness Nikanor determined to put up a public monument of his victory over Yahudah and those that were with him.

7 But Maqqabah had assured confidence that אֱלֹהֵינוּ would help him,

8 therefore he encouraged his people not to fear the gentiles coming against them, but to remember the help which they had received from the shamayim in former times, and now to expect the deliverance and help, which would come to them from the Almighty.

9 And so encouraging them from the Law and the nebi'im, and reminding them of the battles that they had won before, he encouraged them further.

10 And when he had stirred up their spirits, he gave them their orders, also showing them the falsehood of the gentiles, and the breach of oaths.

11 So he armed every one of them, not so much with defence of shields and spears, as with encouragement and good words; and besides that, he told them a dream worthy of belief, as if it had indeed been so, which encouraged them not a little.

12 And this was his vision: That Onyah - a virtuous and a good man who had been kohēn ha'gadol, reverent in conversation, gentle in spirit, also well spoken and taught in all points of righteousness from a young age - holding up his hands, prayed for the whole body of the Yahudim.

13 Having done this, there also appeared a man with grey hair, and exceedingly splendid, who was a wonder of excellence and majesty.

14 Then Onyah answered, saying, "This is a lover of the brothers who prays much for the people and for the qodesh city, that is, Yirmeyahu the nabī of Elohim."

15 So Yirmeyahu holding out his right hand gave Yahudah a sword of gold, and in giving it said,

16 "Take this qodesh sword - a gift from Elohim - with which you shall smite the adversaries."

17 Thus being well encouraged by the words of Yahudah which were very good, and able to stir them up with bravery and to encourage the hearts of the young men, they determined not to pitch camp, but to courageously attack them, and to bravely try the matter in battle, because the city and the Miqdash and the Hēykal were in danger.

18 For the concern that they had for their wives and their children, their brothers and families, was less for them; but the greatest and main fear was for the qodesh Hēykal.

19 Those that were in the city were also not the least concerned, being troubled for the struggle abroad.

20 And now, when all looked what was to be the trial, and the enemies had already come near and the army was in battle array and the beasts strategically positioned and the horsemen positioned on the flanks,

21 Maqqabah seeing the approach of the multitude and the various preparations of armour and the ferocity of the beasts, stretched out his hands toward the shamayim, and called upon אֱלֹהֵי who works wonders,

knowing that deliverance does not come by weapons, but even as it seems good to Him, He gives to those who are worthy.

22 Therefore in his prayer he spoke in this way; “O אֱלֹהֵינוּ, You sent Your messenger in the time of Yehizqiyahu sovereign of Yahudah and slew five thousand eight hundred in the army of Sanherib.

23 “Therefore now also, O Adon of the shamayim, send a good messenger before us for a fear and dread upon them.

24 “And through the might of Your arm let those who come against Your qodesh people to blaspheme be stricken with terror.” And so he ended.

25 Then Nikanor and those that were with him came forward with trumpets and songs,

26 but Yahudah and his army countered the enemies with supplication and prayer,

27 so fighting with their hands and praying to Elohim with their hearts, they slew no less than thirty-five thousand men; for they were greatly encouraged through the manifestation of Elohim.

28 Now when the battle was over, returning again with joy, they knew that Nikanor lay dead in his armour.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Yahudah, who was ever the chief defender of the people both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nikanor’s head, and his arm at the shoulder, and bring them to Yerushalayim.

31 So when he was there and called those of his nation together and appointed the kohenim before the altar, he sent for those that were in the tower,

32 and showed them vile Nikanor’s head, and the arm of that blasphemmer, which he had stretched out against the qodesh Hēykal of the Almighty with proud boastings.

33 And when he had cut out the tongue of that wicked Nikanor, he commanded that they should give the pieces to the birds, and hang up the reward of his madness opposite the Hëykal.

34 So every man praised the esteemed Adon toward the shamayim saying, “Baruḵ be He that has kept His own Place undefiled!”

35 He also hung Nikanor’s head upon the tower, a clear and visible sign to all of the help of אֱלֹהֵינוּ.

36 And they all appointed with a common decree to by no means let that day pass without honour, but to celebrate the thirtieth day of the twelfth month, which in the Surian tongue is called Aḡar, the day before Mordeḡai’s day.

37 So it came to be for Nikanor; and from that time on the Iḡrim had the city in their possession. And here I make an end.

38 And if I have done well, and as befits the story, it is that which I desired. But if scant and poorly, it is the best I could do.

39 For as it is harmful to drink wine or water alone, and as wine mingled with water is pleasant and delights the taste; even so, words finely formed delights the ears of those that read the story. And here shall be the end.

BOOK OF YOĤANAN

ספר יהוחנן 𐤎𐤓𐤁𐤀𐤎 𐤉𐤆𐤓𐤏

1 These are the things written in his book concerning Yoĥanan of the Wilderness, which was brought to these shores by Aristolas and is no longer with us. The father of Yoĥanan was Zeḳaryah, son of Baraḳias; and he was a kohēn at the Hëyḳal, married to Elisheḅa from the stock of Aharon.

2 They were both strong in the faith of their Elohim, obeying the Laws revealed to His neḅi'im, but childless and well advanced in years. Elisheḅa had resorted to many shrines, praying for a child, but hitherto her pleas had gone unanswered.

3 In the fifth month of the year, when fire was burnt before Gabri'el in the court within the outer walls of the Hëyḳal enclosure - called the Court of the Nations - Zeḳaryah was a kohēn at the altar of incense. Then a strange thing happened while he was alone inside, the people being outside praying. A messenger appeared on the right side of the altar, and a voice said, "Have no fear of me, for I come to say your prayers have not gone unheeded and your wife will bear a son.

4 "He will become a great teacher, filled with the power of the Ruaḥ Ha'Qodesh; but you must bring him up in the ways of the Nazirite. He will herald the coming of an Enlightener who will turn men from wrongful ways, making them upright and strong in ruaḥ."

5 Zeḳaryah listened, too frightened to speak, but thought, "How can this be when we are both weighed down with years?"

6 The messenger said, "He will save many from the effects of ignorance, leading men back to the fold of Elohim, whom he will serve with the ruaḥ and power which was once Ēliyahu's. He will turn the hearts of fathers towards the welfare of their children, and those who have fallen away from the teachings of their fathers towards the wisdom of the Torah. He will go

before the people like a brazier bearer before a caravan, like a nabī of old, to make ready a people purified and dedicated to The Most High Elohim.”

7 When Elisheḅa knew she was with child, she went to the Hěyḱal and gave thanks to the Elohim who had caused her to conceive, dedicating the child to Him, according to the custom. Thus it had been with Shemu’ēl, who was given back to his Father for service in the sanctuary.

8 Now when her time came, the wife of Zeḱaryah gave birth to a son. And there was no midwife to bring him into the world, neither was a birthbell made for him. Though all others wished him to be called after the kindred of his father, Elisheḅa said he should be called after hers, and he was named Yoĥanan.

9 At the time of circumcision, when many people were standing about, Zeḱaryah became filled with the inflowing of the Ruah Ha’Qodesh and, under its influence, spoke as follows:

10 “Baruḱ be the Elohim of our people, who has given them the means of their redemption. He has brought forth a spring of deliverance for us, fulfilling the words spoken by the mouths of His inspired neḅi’im which have been since the beginning, that we should be delivered from the hands of our enemies and saved from those who hate us.

11 “The child of my body shall go before the people, proclaiming the Way of אִיִּי and giving knowledge of deliverance for His people, with the remission of their misdeeds through repentance and reparation. Like the light of the sun on high, he has descended to give light to those who sit in darkness. He will console them in the shadow of death and guide the feet of men into the ways of shalom.

12 “As it is written in the books of the Hěyḱal, ‘Hear the voices crying out of Lěwi and Yahudāh, never turning away, for from their loins shall come the chastening rod of the Highest Elohim. He will raise up from Lěwi a kohēn above all other kohenim, and from Yahudāh

someone greater than a sovereign who will deliver My people.’ ”

13 The people, hearing these and many other things, were amazed and stored them up in their hearts, saying one to the other, “This is no ordinary child, and surely he will grow up to be an unusual man; therefore, let us watch and wait for some interesting developments.”

14 Among those who heard was one with an unbridled tongue who spread the word of these things abroad. And between the ears and mouths of many people, the events became magnified in such a way as to cause concern in high places.

15 When Hērodēs who was sovereign heard these things, he deliberated with the Council; for all awaited the coming of the Mashiaḥ anointed by אֱלֹהִים , but the learned kohenim said this could not be he whom they awaited. For, said they, it was not possible that one with his blood could be either the Mashiaḥ or the Deliverer; such would be an abomination.

16 Then Hērodēs said, “That may be, but let us bring the child into our own fold; for if perchance he be the Mashiaḥ, it is well for him to be raised among us. But if it be otherwise, no harm is done. And in days such as these, it is well to be prudent.”

17 Now, word of these intentions was sped out by a maidservant, passing through the ears of slaves to the kindred of Elisheḇa, who hastened to warn her. They said, “This is a day of woe, for men come from Hērodēs to take away your child and offer him up as a sacrifice.”

18 Elisheḇa, in fear for her child, gathered him up, saying to a manservant, “Take all that can be carried and meet us at such a place,” and then she went to Zeḱaryah.

19 Elisheḇa found him at his place in the Hēyḱal and said, “Come, my husband, let us flee quickly with the babe, for here he is in danger. Tarry for nothing; unless we make haste, our little one will be lost to us, he who is the treasure of our life and the hope of our people.”

20 Zeḳaryah said, “How can I leave my post in the Hëyḳal to go into a strange land where perchance people will have no knowledge of אֱלֹהִים?”

21 Then Elisheḃa said, “O my husband, if you will not come, tell me what I must do to save my baby. I cannot waste time here when men come to put him to death.”

22 He answered her, “Flee to the wilderness of Shaḃa where, by the will of אֱלֹהִים, you will both survive. If they come seeking to find him here, or expect to find him through me, then my blood will be shed instead of his; for it is blood they want.”

23 Then Zeḳaryah took the babe into a place beside the altar and kissed and baruk him, saying, “My son, treasure of my latter years, who gladdened my heart and made light the burden of days, now my cup of sorrow overflows. I am to be cut off from the pleasure of holding you; no longer may I feel my heart leap with gladness when I see your face. You are too young for my words to reach your understanding, and it is not my hand which will guide your feet, but go out strong in your dedication to אֱלֹהִים.”

24 To Elisheḃa he said, “May our Elohim and the Elohim of our fathers protect you.”

25 Elisheḃa said, “Dedicated kohën and husband, pray for us both, that we may not be taken, and I shall be given strength to overcome the difficulties of the wilderness.”

26 Zeḳaryah said, “He who gave us a child in our old age will not take it away from you; neither will the child perish. May the protective power of אֱלֹהִים overshadow your journey.”

27 Now the men sent out by Hërodës were of his guard, and when they came to Zeḳaryah and asked concerning the child, he did not lie, but said, “His mother has taken him and fled in fear into the wilderness.”

28 They who had come returned to Hërodës and said, “The child has been taken into the wilderness by its mother. No food or water is there, but many wild

beasts; and the woman, being old, surely both must perish.”

29 Then those who had the ear of Hērodēs said, “Surely there is something more to all this. Is it likely the woman would have fled friendless? Let us send other men, not of the guard, who will act differently.”

30 Hērodēs, being troubled in his heart, agreed. Three men with knives came to Zeḡaryah before sunrise, saying, “Hērodēs has commanded us, ‘Tell Zeḡaryah his life is in my hand, and I order him to speak truly concerning the whereabouts of his son.’ ”

31 Zeḡaryah answered, “I am a dedicated servant of אֱלֹהִים and obliged to continually attend His Hēyḡal; therefore, my son’s whereabouts are not within my knowledge.”

32 They said, “Our knives will open your mouth.”

33 But Zeḡaryah was unafraid and replied, “If my blood be shed, אֱלֹהִים Himself will bear witness to the deed, and innocent blood never cries out to Him in vain.”

34 When Zeḡaryah saw he spoke in vain and no words would turn their intentions, he took refuge at the sanctuary behind the altar, his hands on the horns. But they stabbed him with knives so he died, for they were strangers in ignorance of the Torah.

35 When the morning hour of salutation came and the kohenim went out, it was seen that Zeḡaryah failed to pay the accustomed homage, and they asked among themselves why he tarried. Then one went from them into the sanctuary of Zeḡaryah and saw his body lying bloodied beside the altar.

36 A voice was heard saying, “Zeḡaryah is dead and lies in his blood, but the stain shall not be removed until the coming of One who will avenge the deed. Woe to those who shed innocent blood. Woe to those who let it remain unavenged. Woe, for One comes who will destroy the Hēyḡal rites.”

37 On hearing this, the kohenim ran out, crying, “Zeḡaryah is dead, and an avenging ruah has taken up residence in his place.” But the others went in and saw

the cloths about the altar were torn and the carved woodwork broken. Report of these things was made to the people, who mourned three days and nights, after which another kohēn was appointed. The body of Zeḳaryah was shrouded in linen and placed in a tomb beside his father.

38 Elisheḅa was alone with the child. She was old and found life difficult to sustain in the wilderness, the manservant having departed with her goods. She discovered a cave where there was a seepage of water and lived there until Yoḥanan was eight years of age. Then she died, and the child did not understand; neither did he know what to do or how to bury her. But the ever-present Elohim intervened in His manner, and some people who lived apart from others were directed to him, and he was raised in their ways. He remained with them until the day he went forth to herald the coming of the Deliverer.

39 The people among whom Yoḥanan was raised did not marry, but adopted outcasts and orphans while they were young. They were reverent people in their own way, but did not concern themselves with others. Yoḥanan rebelled against their exclusiveness, desiring to carry tidings concerning the coming Instructor in Goodness to the common people. In those days, there was much confusion among men regarding One Who Would Come, and he was given many names and attributes. Therefore, none really knew what he would be like, and many sought only for enlightenment on this matter.

2 When Yoḥanan had grown to manhood, he reappeared in the wilderness of Bethimra, proclaiming, “Change your ways, for you have fallen into error and ignorance. Return to the teachings of the Torah, interpreting them without guile, and turn your eyes towards the new light of the coming day. For One comes who will be the promised Instructor in Goodness, to establish the government of Elohim.”

2 Then the people said among themselves, “Surely

this is he of whom it is written, 'The voice of a herald will cry out from the wilderness, "Make a highway for אֶרְצָא, let the swift rivers be bridged, the high mountains passed, and the rough places made smooth; for the impassable places will be crossed, and the wilderness made to flourish." ' ' "

3 Some came to Yoḥanan from the place of his upbringing, who said, "Withdraw from the people, for they are no concern of yours. In good time, preach purification of the ruah and suppression of passion; but meanwhile you are too inexperienced."

4 Yoḥanan said, "Worthy teachers, you dress in white, proclaiming your purity, yet fear to put this to the test. Is your flesh so weak that it must be kept continually under restraint? Is the imprisoned malefactor good by his own desire, or by his circumstances? Is not the world a place of temptation so each may discover his own strength or weakness? Untested you can know neither and must always remain in a state of doubt."

5 "The fire hidden in wood gives warmth only when released. It also provides light and is useful. But while hidden away it is of little value. A tree left growing uncut falls and rots, serving no man. So too is it with knowledge and wisdom, for only when utilized can they have any value. Goodness is not assessed only by the things done, for the things left undone are not overlooked."

6 Yoḥanan appeared strange in the eyes of those who saw him, for he was wild-haired and large, clothed in a garment of hair as were the nebi'im of old and bound about with a leather girdle, like Ēliyahu. His food was locusts and bread dipped in wild honey, for he was of the Zofim who watched for the Coming of the Reign. He came to bear witness to the light which should shine in the hearts of all men. But the Yahudim would not heed him, for he used cleansing waters, which they did not. This, he said, signified the washing away of the causes of illusion and the impurities of life. He was

a cleanser of minds and hearts.

7 There were mockers, but they were afraid to come near Yoĥanan. Yet many listened to the message and were cleansed in the River of Hai, providing they were wholehearted in a desire to change their ways. Yoĥanan knew some were hypocrites, and he held them long under the water, for he said they required a lot of purifying. Few men argued with Yoĥanan, though it is in the nature of Yahudim to argue.

8 This is how Yoĥanan testified when kohenim and learned men were sent to question him, saying, “Who are you?”

9 He said, “I am not the One you anticipate, whose coming is at hand. Is it not written, ‘I will send a forerunner to prepare the way’? I am that herald. Soon the One you seek will hasten to acquire His Reign. He will be like a refining fire, preparing you for participation.”

10 “I am one who verifies the nebi'im of old who said, ‘Take heed, for the day comes which shall burn like a fire, when the self-satisfied and wrongdoers shall burn like stubble, so neither branch nor root of their wickedness shall be left.’ ”

11 Then some who enquired of Yoĥanan said, “If you are not the Expected One, why do you immerse?”

12 He replied, “I teach cleansing in water as a sign of repentance for the past and rebirth into another way of life. I herald the coming of someone much greater who is now born among you. He is one whose sandal bands I am unworthy to unlace. I use water, but He will immerse men in the Ruaḥ and cleanse them with disciplinary fire. He is the bearer of a winnowing fan and will thoroughly cleanse the threshing floor, gathering the wheat into the granary and burning the useless chaff.”

13 Then one said, “No good thing ever came out of the wilderness.”

14 But Yoĥanan, overhearing him, said, “Recall the days of our forefathers, when the wandering in the

wilderness was over, and they came to a land where there was an abundance of milk, butter and cheese, where the sheep grew fat and corn grew plentifully, where the vine flourished and all good things for the nurture and comfort of man were found.

15 Then the people became weak in body, slothful, their minds turning to unclean things. They forsook the Ways of אִתְּאֵל and had little respect for the teachings of the Torah. From which did they derive the most benefit - from the wilderness or from the land overflowing with good things? Pity me not for my days in the wilderness but pity yourselves who have been denied man-making experiences.”

16 Yoḥanan said, “Woe to you who have taken to the keeping of many slaves, for you, having robbed the man with a small plot of ground of his livelihood, are worse than thieves. You roll your eyes upward, saying, ‘Never would I steal a loaf of bread,’ and condemn one who steals because of his emptiness. Your stomachs are full, but your hearts are empty of goodness. Take heed of my words, for surely if any man act so he brings another to wrongdoing; even though the other be in a far distant land, he shall not be blameless in the sight of אִתְּאֵל.”

17 “Hypocrites, you cast a piece of silver at the feet of a beggar sitting beside the Hěykal and say, ‘I have done good,’ but how small the goodness compared with the wickedness done to those unseen! What of the disinherited ones, victims of your avarice? They have been driven from their homes and lie shivering in the coldness of the night, no roof protecting them from the night dampness. They huddle uncomfortably under rocks for shelter, aching stomachs denying them sleep. They rake the hard, hot ground with bony fingers and gnaw coarse roots with teeth loosened in their gums. Their mouths are dry, and sour and bitter unsatisfying leaves become an acceptable diet.”

18 “When they crave for the relief of bread, driven desperate by mouthwatering smells carried on the air,

and steal some small thing, they are harried by well-fed tyrants such as the slave owners among you. Take heed of this, for it is the Torah: If a hungry man steals because of the emptiness within his stomach, the crime is not with him, but with those whose hands hold the power.”

19 Those to whom Yoĥanan spoke said, “Tell us not of these things, for we have rulers. We give to the poor outside the Hěykal, but if we gave to the multitude of the poor, we would only be added to their number. Tell us about the Deliverer.”

20 Yoĥanan said, “From what do you expect the Deliverer to save you?” They said, “It is written, ‘He will deliver us from the hands of our enemies.’ ”

21 Yoĥanan said, “He will perform no mean task, but will save you from the greatest of enemies. Tell me, which presents the most danger - those who lay siege to a fortress from outside, or those within its gates, cunningly biding their time with concealed weapons? Surely it is the enemy within who is most to be feared. Therefore, I declare to you, the Deliverer comes not to fight against the enemy clamoring outside, for the silent unseen foe within is most to be feared.”

22 Many shook their heads and said quietly, “This man is mad.” Then one among those who listened said, “If he tells of the ways of Elohim, surely those ways are strange.”

23 Yoĥanan, overhearing this, said, “The ant cannot understand the ways of an eagle, nor an eagle the ways of a man. How much less can man understand the ways of אֱלֹהִים!”

24 One standing close to Yoĥanan said, “If a man is ruled by two sovereigns, which should he obey - the one who is close, or the one who is far distant?” Yoĥanan said, “If I answered you straightly, would you follow my advice?”

25 The man replied, “Surely, for I am perplexed and would hear your words.” Yoĥanan said, “Obey the rule of the sovereign closest to you, he who reigns in your

heart.”

26 Now, Yoḥanan testified concerning *owfʿʿz* in this manner. “These are the things written in the Qodesh Books about He who will come. ‘Then shall *ʿfʿʿz* raise up a new Kohēn ha’Gadol like no other before Him, and He will reveal Elohim in a new light to the understanding of men. He will set the feet of men on the path of rightful judgment.”

27 “He shall shine forth as the sun over the Earth, removing all darkness from it, and will arm men with the sword which brings everlasting shalom. His star will shine above like that of a sovereign, its light kindling the lamp of knowledge, enlightening men as the sun lightens the day.”

28 “He will proclaim the reign wherein the sword will be drawn against the wrongdoers, and the injustices of the poor will be redressed. There shall arise the Mashiah from among you who will deliver you from your enemies.’ ”

29 Yoḥanan also said, “Already the ax is laid at the root of the vines; for was it not *naḅu* that every tree bearing sour fruit will be hewn down and burned? Therefore, do not be fuel for the fire, but produce the good fruits of repentance wherein lie the seeds of your deliverance. The day is not far distant when each shall be called to an accounting, some enjoying the fruits of their labor and rising into glory, while others go down into darkness and shame.”

30 There was a time when many Hēykal worshippers came to gain rebirth through the cleansing waters, and Yoḥanan said to some self-righteous ones among them, “Children of the viper’s brood, what has caused you to seek escape from the fate in store for you? Produce deeds consistent with repentance and console yourselves no longer by saying, ‘We are of the seed of Aḅraham.’ I say, being of the seed of Aḅraham serves you no better than being one of those stones.”

31 When the people said, “Tell us what we should do,” Yoḥanan replied, “No man wears two coats, so let the

man who has two share with the man who has none. Whoever has a store of food beyond his needs, let him do likewise.”

32 A tax gatherer asked him, “What shall I do?” YoĦanan answered, “Exact nothing above the amount fixed for collection, and never exploit the defenseless and unlearned.”

33 Some soldiers asked him what they should do. YoĦanan said, “Never be unnecessarily cruel or threaten to bring false charges, and make sure you always live within your earnings as soldiers.”

34 Then a captain said, “What shall I do, who must enforce commands?” YoĦanan replied, “Make sure the commands are just, and do not extend beyond the need of the circumstances.”

35 A man of kehunnah said to YoĦanan, “Why do you not offer incense and sacrifice?” YoĦanan answered, “Such things are not fitting for The Most High Elohim, who is already full with all things and lacks nothing. Therefore, honor Him by giving thanks for His benefits, and let your only sacrifice be dedication to His service.”

36 A kohēn among the crowd said to YoĦanan, “Do you say the Elohim of our fathers is not a great Elohim?” YoĦanan replied, “You know His requirements and whether these be worthy of a great or small Elohim.”

37 Then some cried out, “Pity him, for he is only a waif of the wilderness, having neither father nor mother.”

38 YoĦanan answered, “Have I not said, ‘Pity me not, for the wilderness was a goodly father, making me strong and hardy’? Can I not outrun the gazelle and lift a great stone? No sickness eats my body, and I can bite through a halter line.”

39 “What of these people fattened at the tables of their fathers, like geese prepared for the banquet? They say, ‘We are the light of the land,’ but I tell you, they are an unprofitable burden. They say, ‘Give us white water to quench the fire in our stomachs,’ when every day they kindle the fire anew through their mouths. For

things that pass pleasantly through the mouth often stir up strife in the belly.”

40 Yoḥanan was the beacon of the Light, the herald of the Deliverer, coming to purge the world of wrongdoing by enlightening men, showing what was right and what was wrong. For though men had the light of the Torah, many saw it only dimly or with distortion, while many interpreted the Torah to make it accord with their convenience. The true Deliverer was one who would deliver men from themselves, exposing their weaknesses, failings and hypocrisies only that they might benefit, the purpose and intent being wholly good.

41 Glory to the Supreme Elohim reigning in the shamayim above all. May shalom and plenty fill the Earth and goodwill extend to all creation. May suffering, turmoil and disaster quickly serve their purpose through the cooperation and understanding of man, so they may pass away as things no longer necessary for his upbringing.

42 Baruk be those who preserve these words and may those who alter them suffer for what they do.

43 The world is glorified through men whose lives are governed by dedication and duty, who completely devote themselves to carrying out the purpose ordained by אֱלֹהִים, using earthly conditions to this end. The desires and longings of the heart - the hopes and aspirations of men - will never go unfulfilled or be ignored by Elohim while men are willing to rise to greatness through selfless sacrifices and devotion to duty. The highest duty to which anyone can be called is service and suffering in the cause of אֱלֹהִים.

BOOK OF KAILEDY

ספר קאילדי זא/זאפ גיפ

1 The birth of *אזאז* the Nazirite, who became our Adonai and Interpreter of Elohim and the Torah, a worthy vessel for the greatest manifestation of the power of the Ruah Ha'Qodesh seen on Earth, occurred in this manner:

2 About the time Yoḥanan the Forerunner commenced teaching the Way of the Wilderness beside Yardēn, in the year before Hērodēs died, when Augustus Kaiser ruled the Roman world, a Babe was born. The father was Yosēph, son of Heli, a carpenter of Galil, and the mother Miryam, his wife, who had been a virgin pledged to *אזאז* and the Hēykal by her father Shim'on, son of Yoachim, son of Nathan, son of El'azar.

3 A decree had gone out that all who claimed kinship within the House of Dawid should be gathered for enrollment at the City of Dawid, called Bēyth Leḥem in Galil. Therefore Yosēph, being rightfully born into the stock of Dawid, took the scroll of his parentage and went to Bēyth Leḥem so his kinship could be established.

4 Now Miryam, being then heavy with Child, longed in her heart to be among her kinsmen, and she prevailed upon Yosēph to take her, for Bēyth Leḥem was only a day's journey from them. The two, with a servant, came to Bēyth Leḥem at eventide, but because so many had gathered, the inns were filled. Then as Miryam's time was close upon her after the journey, a man took pity on her and provided a cave used as a stable. There the travelers found shelter and rest.

5 That night, Miryam's labors came upon her, and she suffered the pangs of childbirth and cried out in pain. Nearby, some shepherds were tending sheep, for in the midst of so many strangers these needed

protection, and, hearing her cry, went to help. They provided a shepherd's basket which was filled with straw and placed it in the manger, and the newborn Babe was wrapped in the clothes brought for Him.

6 After eight days had elapsed, the Child was named Yeshua meaning "One Who Delivers," for a messenger of אֱלֹהִים had appeared to Yosëph in a dream, saying, "That which lies within Miryam, your wife, is filled with the power of the Ruah Ha'Qodesh and will respond to the hopes of men."

7 Later, men called Him משיח; and because He fulfilled their hopes and was anointed with the power of the Ruah Ha'Qodesh, He became acknowledged as ha'Mashiah.

8 *[Now, the stable was against a hill, behind an inn where sages from the East were staying - men of Sastera, wise in the Books of the Shamayim, and of Nimrod, who carried the stake of fire. So, Yosëph sent for them, requesting they come and foretell the Child's future, for such was the custom.]*

9 One of the sages said, "It is strange indeed, for this Child is born under no usual star, but under one that is a star in appearance only and not in nature, having a power not in other stars. He is destined for greatness and will motivate events touching the lives of all men."

10 When word of this was passed around, there was much excitement among those belonging to the House of Dawid. And many, remembering the nebuah of Yoḥanan - for they had passed his way - wondered in their hearts, "Is this not He for whom we wait, the consolation of the Yahudim and Deliverer of Men?" This displeased the people of Bëyth Leḥem who awaited another Deliverer.

11 When the sages spoke of the matter at their journey's end in Yerushalayim and word came of the excitement among those of the House of Dawid in Bëyth Leḥem, there was great consternation among the kohenim and learned men. They tried to discover

where the babe was, but the sages answered deviously and said, “His star points towards the East.”

12 An elder of the House of Dawid, attending the beraḱah of the Child on the eighth day, lifted up his voice and declared, “Surely this is He who has been promised to redeem us out of the hands of evil. This is He upon whom the power of the Ruaḥ Ha’Qodesh will descend, bestowing strength, compassion and wisdom. Surely, He will rule in the Reign of Elohim.”

13 When the sovereign heard about these things and that a Babe had been born who, many claimed, was destined to be the Deliverer, he was greatly disturbed and summoned the Council. With the Council were learned scribes and elders who disputed among themselves concerning the babe.

14 Some said that while ܐܦܘܠܘܢܝܢ’s Anointed would be born in Běyth Leḥem, the Deliverer would not, for the birth of ܐܦܘܠܘܢܝܢ’s Anointed in that place had been foretold by the neḅi’im. Others said it might not be more than an Enlightener who was expected to be born at that time. However, when many agreed that ܐܦܘܠܘܢܝܢ’s Anointed and the Deliverer might be the same Person, the sovereign sent three men to discover the Child.

15 The dispute before the Council had been long, and Yosěph had been forewarned, so when the men sent by Hěroděs came to Běyth Leḥem, Yosěph had departed with his family. They went to the place where the kinsmen of Miryam lived. The men who came did not search long for ܘܡܦܘܠܘܢܝܢ, for after the Council had been dismissed, Hěroděs slew the son who sat with him on the throne, as he had slain others of his blood. Later, Hěroděs died himself; but after these happenings, the Romans did not bestow the title of sovereign on any Yahuḁi, and it was unlawful for any man to claim the title.

16 In this manner the neḅuah was fulfilled which said, “A virgin shall give birth to a Son, naming Him ‘Elohim with Us.’ He will be the bearer of knowledge,

discriminating between good and evil. But before this is given to the people, the land will lose its sovereigns.”

17 When time had passed, Yosëph and Miryam came to Yerushalayim and stayed at the house of a relative - a man strongly set against wrongdoing and well learned in the Torah. The forty days having been accomplished for the purification of Miryam, she came to the Hëykal, and Yosëph offered the prescribed sacrifice and dedicated the Child.

18 Hearing from Yosëph and Miryam the things which the sages had foretold about the Child $\omega\psi\alpha\zeta$, the devout man took the Babe into his arms and praised $\alpha\gamma\alpha\zeta$ in this manner:

19 “Because the things foretold have come about, your servant is prepared to depart in shalom. For my eyes have been gladdened by the Deliverer of my people, a beacon Light for others and the glorifier of Your Name. He will teach all men the Ways of $\alpha\gamma\alpha\zeta$ and how to walk in His paths; so swords shall be made into plowshares and spears into billhooks, and shalom will reign over men.”

20 Yosëph and Miryam could not understand the meaning of this and asked what was meant, whereupon the man replied, “I hold a sapling which will grow into a sturdy tree, under the shade of which many nations will find shalom. Yet He will also test the strength of our people, tearing them apart in dispute. He comes as a separator, dividing the sheep from the goats, showing each His rightful place. He will place a sword in the hands of the weak and strengthen them, and the Beliya'al will be smitten.”

21 After complying with the requirements of the Torah of the kohenim, Yosëph and Miryam returned with the Infant to their home in Galil, a small place in a hollow at the foot of a hillside. There the Child grew up, developing a strong body and keen mind, for He was strangely talented. He was wise beyond His years and deft with His hands, and when old enough, He

began learning the craft of plow-making.

22 His parents, following the custom, went each year to Yerushalayim for the Festival of Deliverance. And when օַׁׁׁׁׁ was twelve, they went as usual, but this time taking Him with them. Having remained the seven days of the festival, Yosëph and Miryam set off to return home, but let the Boy linger in Yerushalayim; for a kinsman of theirs was also returning, and they thought օַׁׁׁׁׁ was in his company.

23 Having gone a day's journey and finding օַׁׁׁׁׁ was not with His kinsman, they became perturbed and at first light in the morning returned to Yerushalayim. It was some time before they found օַׁׁׁׁׁ in a small outside room of the Hëykal, sitting before an instructor of the Torah of the kohenim. His parents were astonished at finding Him accepted among learned men, and the teacher expressed amazement at the Child's love of learning.

24 But Miryam scolded the Boy for His inconsideration, saying, "We have suffered much during the search for You."

25 օַׁׁׁׁׁ replied, "Why search for Me elsewhere, knowing I must concern Myself with the work of My Father?"

26 This saying disturbed the instructor. Neither could His parents understand the meaning of the reply, but they took the Boy away with them. Henceforth He always obeyed His parents, but Miryam kept these things in the storehouse of her heart. As օַׁׁׁׁׁ grew up, His intelligence increased, and He was well liked by all, but He was a solitary Child much given to wandering.

2 Yosëph died when օַׁׁׁׁׁ was a youth, at that time working as a craftsman among the Kenites.

2 After օַׁׁׁׁׁ had been away a long time, He returned to the house of His brothers. One day, while He worked under the shade of a tree, they came to Him and said, "Out in the wilderness by Yardën there is a man who cleanses people by immersion in water.

He claims strange knowledge and calls himself the Forerunner. We are going to see what he teaches.”

3 ܣܘܦܪܐܝܢ said, “I have heard of these things, and surely as the son of our forefather Yishai prayed to be cleansed of his secret faults and presumptions, the sons of our father should not stand aloof from cleansing. I will go with you.”

4 The brothers of ܣܘܦܪܐܝܢ said, “This man is called Yoḥanan. He heralds the coming of an Enlightener who will be an all-wise instructor in goodness. He himself does not bear this new light which will dispel the darkness in men’s minds. He tells of One who will grant men the privilege of becoming children of Elohim, awakening to eternal ḥai that part within them not born of earthly desires.”

5 So ܣܘܦܪܐܝܢ and His brothers went out seeking Yoḥanan, finding him beside the Yardēn, at the place of crossing where there was a pool. The hairs on the head of Yoḥanan were already white.

6 Yoḥanan, seeing ܣܘܦܪܐܝܢ among those gathered about him, said, “Look, all of you; here He is, a Man in whom there is no guile, the true Lamb of Elohim, the One we await. For Sethel, sending me forth to immerse, instructed me thus: ‘When you discover a Man worthy to be the receptacle of the Ruaḥ Ha’Qodesh in abundance, the same shall you acknowledge as the Enlightener.’ ”

7 Hearing these words, ܣܘܦܪܐܝܢ joined with those to be cleansed. But when He stood before the Forerunner in the water, Yoḥanan said, “You have greater powers of cleansing than I, yet You come to me.”

8 ܣܘܦܪܐܝܢ replied, “The power to cleanse and revitalize with the Ruaḥ is not in men but in the Ruaḥ which fills man. It is important each should be allowed to do whatever he is called upon to do.”

9 ܣܘܦܪܐܝܢ asked of Yoḥanan, “What do you know about Me?”

10 Yoḥanan said, “Years gone by, I had a vision of

three lights of the shamayim, and as the sun sank so they rose. A flame of fire went up over Yerushalayim, and smoke filled the Hëykal, and a star fell down into Yahudah. The meaning I know, for it was this: The Deliverer is born, and woe unto the house of Hërodës; woe to you scribes and your interpretations of the Torah.”

11 “The star that appeared and stood over Yerushalayim was a Child planted into Bëyth Lehem from out of the heights of the shamayim, as was foretold; and it was naḅu He would be the Deliverer. The fire that burned was the fire of a strange altar.”

12 “I naḅa great things for You. You are the true Bën of Elohim. Soon You will see the glory of the shamayim revealed, and the power of the Ruaḥ Ha’Qodesh will be poured out upon You as a stream of pure water. The time has come to proclaim Yourself. Shalom, shalom on You whom our Elohim has chosen as His Messenger, for You will proclaim the true Besorah. Strengthen Your heart, for the road ahead is steep and stony. No man is hated so much as one who tries to point out defects in character and attitudes and seeks to guide men along the path of right and beneficial living.”

13 Then Yoḥanan took ܫܘܦܝܢܐ down to the river and immersed Him, and He was overshadowed by the Ruaḥ Ha’Qodesh and became fully filled with its power, so His face glowed. And the people wondered and were bewildered, for they did not understand. Yet the face of their forefather Mosheh had also glowed after he had been in the presence of the Ruaḥ Ha’Qodesh of ܐܝܢܐ.

14 Yoḥanan said, “Go and wait upon the mountainside nearby.”

15 Later, Yoḥanan went to join ܫܘܦܝܢܐ and told Him that He was the Anointed One but should not yet make this known to the people.

16 Then Yoḥanan prayed thus: “We give thanks, O ܐܝܢܐ, with souls purified through realization of our

misdeeds, and RUAḤOTH reaching upward to commune with You. It is by Your power alone we have seen the light of Truth manifested and come to know the secret of Your hidden Name. In humility we call You by the name of Father because You have shown us a father's compassion and kindness, and because we know You chastise and discipline us after the manner of a father. You have granted us freedom of activity, that we may enjoy the BERAKAH of ḤAI. We have been saved by the waters of Your affection. We approach You as the only Good and Great Being, asking only that we be united with You in the waters of the RUAḤ and never become separated from the source of ḤAI.”

17 This is how YOḤANAN testified concerning these events: “On that day the RUAḤ outflowing from ELOHIM came with a great surge of power. I did not know this Man from others, but seeing Him I recalled what I had been told by those who gave me power to cleanse with water. They had said, ‘When you find someone so filled with the power of the RUAḤ HA’QODESH He can hardly contain it, you will know Him for One who will immerse with the cleansing power of the RUAḤ HA’QODESH.’ I have experienced this power and testify that this Man is the true BĒN of ELOHIM, the Enlightener and Deliverer.”

18 YOḤANAN left *ṣṓḥṓḥ* on the mountainside, where He stayed three days fasting and communicating with the powers above. Then He went back to the riverside. YOḤANAN was standing with two of his talmidim, *ṣṓḥṓḥ* sitting apart, and YOḤANAN said to those with him, “There is the One giving Himself as an offering of ELOHIM, the Enlightener of the world and the Deliverer of our people.”

19 Then the two talmidim went to *ṣṓḥṓḥ* and said, “Tell us about Your teachings. Shall we follow Your Way or that of YOḤANAN?”

20 *ṣṓḥṓḥ* said, “There is the Way of the Wilderness and there is My Way, alike in teaching, but calling to

different men. What Yoḥanan teaches accords with the Torah even as My teaching; obey either or both, they are the Torah.”

21 From that day forth, ܡܘܢܝܢܐ had power to heal the sick and to do many things, but He went out into the wilderness bordering Yardēn, uncertain about His next move. While there, hungry and thirsty, He fought with the flesh, resisting the temptation to go down among the habitations of men and use His powers for selfish ends.

22 The same Ruah of ܢܝܢܐ which overshadowed ܡܘܢܝܢܐ overshadowed the creation. It enlightens outer darkness and bestows ḥai and is eternal.

23 Yoḥanan was one of those who can see the Ruahoth of men, and so he knew the nature of ܡܘܢܝܢܐ. These things took place at Betharaba, which means the place of crossing.

3 Coming from the wilderness, ܡܘܢܝܢܐ still retained the full power of the Ruah Ha'Qodesh. Having it on trusteeship from Elohim, He would not use it unworthily. At night it shone around Him like a pale blue haze; and though many have it, never has another manifested it in such strength.

2 Two followers of Yoḥanan the Forerunner - one being Andri the brother of Shim'on - were sent by him to be with ܡܘܢܝܢܐ and accompanied Him to the Sea of Galil of the Nations. Early in the morning Andri sought out his brother and said, “We have found the Deliverer,” but at the time Shim'on thought another was meant.

3 When ܡܘܢܝܢܐ had known Shim'on for two days, He said, “You are strong, silent and steady, one likely to be ever steadfast in conflict; therefore you shall be called Kēpha,” this meaning “the Rock” in the tongue of the Nations. And from that day Kēpha became a follower of ܡܘܢܝܢܐ.

4 Passing along the shore, they came upon the Tower of Fishermen, and a boat was being unloaded by its owners. One who accompanied ܡܘܢܝܢܐ said,

“Those are good men known to me.”

5 Then *owfayz* spoke to them while sharing a meal and later said, “Fishing is a good life, but there is a better one. Follow Me and you will become fishers of men.” So, placing their boat in the keeping of others, they followed *owfayz*.

6 At this time, *owfayz* spoke with caution, for the people still recalled Yahudah from Galil who had smitten the Romans in battle. *owfayz* was a Man of long silences, and many thought Him strange. But He taught all along the shore of the Sea of Galil and called others to follow Him. They worked wherever they could, for *owfayz* said, “What We offer is not to be sold like a common chattel, and We will not take anything without giving value in return.”

7 He healed many, saying, “It is not I but the power from above with Me.”

8 Some of the talmidim said, “It is truly He who heals.”

9 But He did not cure all, for in some it created a disturbance, while many were not cured because this would have done them more harm than good.

10 When asked, “How do You heal?” *owfayz* replied, “By the finger of Elohim.” This is what the nebi'im had said regarding these things: “These are the words of *fayz*: ‘I will restore you to health and heal your wounds. Be strong of heart and courageous, neither afraid nor dismayed, for I am with you always.’ ”

11 About this time, the talmidim questioned *owfayz* concerning the world of RUAḤOTH wherein lay the Reign of the shamayim, and He said, “It is like a flight of stairs leading from cellar to roof. They who enter the house are given a place on the stairs and may step downwards and back, but never up, though the stair above is not unknown to them. Those on the top stair are in glorious sunshine, while those at the bottom are in darkness and gloom.”

12 A talmid said, “Many who do not come mock Your words.” *owfayz* replied, “Dogs bite stones, not those

who throw them.”

13 Someone asked, “Are You the Hammer of Elohim? For all yearn for Elohim’s intervention and when that comes will rejoice, saying, ‘This is the day of 𐤀𐤃𐤁𐤀 for which we have long waited.’ ”

14 𐤀𐤃𐤁𐤀 answered, “There is a time for sowing and a time for reaping, everything to its appointed time.”

15 𐤀𐤃𐤁𐤀 gathered His followers around Him and taught as follows: “These days are a night of ignorance when all is dark, but I am the Light which will dispel the darkness. My Light will light your lamps, and you too will become bearers of the Light. I am the Light to point the Way, and none can find the way to 𐤀𐤃𐤁𐤀 except by the Light.”

16 “I come to testify concerning the Father, for those following My Way see Elohim in the Light of the Father. Does not a father chastise in love and punish with affection? Does he not give you tasks only just within your power of accomplishment? Even as with an earthly father, so with the Father of the shamayim, who is infinitely greater. Being flesh, we understand earthly ways, but the ways of 𐤀𐤃𐤁𐤀 may also be known and understood, for His Ruah resides in all men.”

17 “Be upright in faith yourselves and teach uprightness and Truth. Fear no man, especially the rich and powerful, for they live in servitude to their possessions and position. You must carry the Light to many, but few will be those who light the lamp of their lives from it.”

18 “Do not covet riches, for though few men possess them, all who do are not free but are themselves possessed by their wealth. Because riches are the possession of a few, all seek them. Even so are My words; were they possessed by all; none would value them.”

19 One said to 𐤀𐤃𐤁𐤀, “Aḏonai, we are not all like Yoḥanan who could surely eat bread made with sand. Is there no easy way?” 𐤀𐤃𐤁𐤀 said, “The only easy

paths in life lead nowhere, or are cut by others. But the path I point can be cut by none but yourselves.”

20 “A peddler going from place to place is willing to undergo the hardships incurred through his wandering, in order to earn his livelihood. Even so should you be prepared to cheerfully accept the hardships imposed by life, in order to gain glory in the life which follows.”

21 “If a child is not raised with austerity, can it enjoy the pleasures of later life? Only the foolish parent overindulges the child, and if it is done in the name of affection, the parent is either a hypocrite or irresponsible.”

22 Now, close by there was a well, and the talmidim were drawing water for drinking. *וַיִּקְרָא* called them over and said, “Do you find the water refreshing?” They replied, “Yes, we have drunk our fill and are refreshed.” *וַיִּקְרָא* said, “Does any water remain in the well?” They replied, “Adonai, this well is inexhaustible and cannot be drunk dry by any number of men.”

23 Then *וַיִּקְרָא* said, “It is even so with My teachings. What I have revealed so far is but a small portion of the whole, yet it suffices for the present needs. The people among whom we go are perverse and headstrong and, like a thirsting donkey, can be given only sufficient to ease their pressing need. If they say to you, ‘This is beyond our understanding’ or ‘You have told us only in part,’ recall this well and the refreshing water you obtained from it.”

24 One of the talmidim asked, “How shall we judge what people do, whether it be good or whether it be bad?”

25 *וַיִּקְרָא* said, “If you are unsure whether a person’s actions be good or bad, incline in his favor. If anything may be interpreted favorably or otherwise, then interpret favorably. Do not seek for wrongdoing, like dogs chasing a foul smell. If a good man does something appearing to be bad, then withhold

judgment, wondering whether there be some good motive behind it. Yet do not be easily hoodwinked. If one with a bad reputation does something seemingly good, question his motives, but bear in mind that no man is either wholly good or wholly evil.”

26 *օֹוֹרִיָאֵז* said, “Fortify yourselves with the knowledge of Truth as I have imparted it to you. Rejoice in the knowledge that you stand within its everlasting light.”

27 The talmidim said, “Aḏonai, we are grateful for what You give us. We know each of us is a part of the everlasting Ruah. We have truly found Truth and see it more clearly than others. We are children of the Light and of the Ruah, even as we are children of the Father. None of us can ever repay You, for we have been given treasure beyond riches. Only the Father of the shamayim can provide proper recompense for Your labors among men.”

28 At this time, *օֹוֹרִיָאֵז* was teaching His talmidim at a place apart, for He was still wary of the people, but He and the talmidim went among them to earn their bread.

29 *օֹוֹרִיָאֵז* healed many, but to His talmidim He said, “I have not come to strengthen the bodies of men but their Ruahoth. For if man is wholesome in ruah, he is wholesome in body. It is better to treat the man than the disease.”

30 One day, a talmid returning from his labor said to *օֹוֹרִיָאֵז*, “Aḏonai, we work all day and scarcely sleep at night, yet when we tell of Your teachings we are abused and mocked by the people. Where is the benefit in this? Should we not be treated otherwise?”

31 *օֹוֹרִיָאֵז* said, “When I was a boy, the poor would gather about My mother’s door, for she always had an extra loaf in the oven for them. One day, a beggar, having been fed often and now perhaps considering it his entitlement, found fit to scold her, for this day she was not well, and therefore slow. She, not being used to this, began to weep.”

32 “So I say unto you, do not let the talk of thoughtless tongue perturb you, for this is only a foretaste of what is to come. These things are refining processes of the ruah, therefore rejoice for the benefit rather than sorrow for the hurt.”

33 “For when My mother cried, I said to her, ‘Dry your eyes and be happy, for now you can perform your charitable acts to perfection. Had those who stood about the door praised you, the deed would have been less worthy, having been done for their praise and therefore not entirely out of charity. Many do good works because it increases their self-esteem, but charity is not giving the bone to a hungry dog, but giving the meat when hungry yourself.’ ”

34 Andri said to ๐ωƒ๓๓, “If we give all we have to the poor, they will grow fat and slothful, preferring a life of beggary to one of toil.”

35 ๐ωƒ๓๓ said, “Charity is giving a hand to a blind man or soothing the wounds of those smitten by the ruah-strengthening sword of hai. It is good to help those in distress or those who cannot help themselves, but sometimes giving does more harm than good. Many give because it eases their conscience or raises their self-esteem. Such giving is not goodness. But when giving entails self-sacrifice, then it is better to give than to receive, for the benefit lies in the sacrifice made and not in the thing bestowed.”

36 “A rich man was going away, so he gave a purse of silver to each of his two servants so they could keep themselves while he was away. One servant spent the money on merchandise which he hawked around the city and, by being thrifty, was able to recover the silver with sufficient over to buy a stall and then a shop. When the master returned, he said to this man, ‘Such efforts should not go unrewarded,’ and made him a gift of the silver.”

37 “The other servant, having the purse of silver, began to spend it on pleasure and a life of ease, so

when the master returned, there was nothing left. This angered the master after seeing how hard the other had toiled, so he demanded repayment of the silver and, when this could not be done, enslaved the man.”

38 “The improvident servant was unable to understand why the other has been given a gift and freedom, while he was enslaved for being unable to repay - why he who had money was given more. Yet I say to you, this is the Way of the Father who gives trusteeship of Earth’s bounty to His children. Likewise, they are given talents of spiritual gold which are greater than any earthly silver, but these many choose to bury in the ground. For them the day of accounting must surely come.”

39 ܡܘܢܝܢܐ tarried long beside the waters, moving from place to place and teaching His talmidim according to their understanding. Some were like strong, well-plastered cisterns holding water without leaking a drop; others could not retain all that was poured into them. ܡܘܢܝܢܐ taught each only in accordance with his capacity, and some carried much more of His teachings than others.

40 One day, at eventide, ܡܘܢܝܢܐ said, “Because you are wearied and your task seems endless, do not despair. What you do may be likened to a man down by the shore whose master has set him the task of carrying water from the sea to fill a hole in the sand. The sea flows no less, neither does the land become flooded. When the master comes, the man says to him, ‘This is a fruitless task to which I can see no end,’ and the master replies, ‘It is one which grows easier with time, and each day you are paid.’ ”

41 “Two men, finding favor in the eyes of a sovereign, were promised high positions in a distant city, but had to find their own way. They set off together and stayed the first night at an inn where there were many attractions. One man spent the night in drinking and merriment; the other, finding an experienced traveler who knew the road, kept the night in his company.

This second man learned that by going a particular way he would avoid a thick forest full of wild beasts; a turning would lead him away from a swamp, and others from a precipice and thorny thickets. He went to bed and awoke early, feeling refreshed, and went his way. The other man, being heavy-headed and sluggish, started late in the day.”

42 “The early starter, heeding all he had been told, came quickly to the city and enjoyed his rewards. The other became lost in the forest and was wounded by wild beasts. He wandered through swamps and fell down the precipice to die of weariness among the thickets.”

43 “Now, the thick forest is ignorance, the swamps are delusions, the precipice the carnal desires which lure men to spiritual disaster, and the thorny thickets tribulation and suffering, without which development is impossible. The experienced traveler is a talmid of the Light, and the man who reaches the city one who listens to him.”

44 The talmidim said, “Adonai, many people hear our words, but how many take them to heart and benefit? We are trying to bail out the sea with a shell.”

45 *owfayz* said, “Then you are learning patience and persistence in a good school. If a cloak is placed around a shivering man, his body becomes warm and is comforted, but if it is placed around a boulder, there is neither effect nor response.”

46 “Though I have told you the days fly as though carried on the wings of swallows, do not act as though the day’s labor is all important and must be completed within the day. Doing this you become less able to perform the task, for he who tries to reach out over the edge of his limitations falls into a pit and achieves nothing.”

47 Ya’aqob, the talmid, said, “If a man of unlimited wealth says, ‘Come and count silver pieces from sunrise to sunrise, and all the pieces counted will be yours,’ could the man counting be expected to sleep

during the night?”

48 𐤎𐤃𐤓𐤓𐤓 replied, “A man having much wealth is unlikely to do anything without purpose, and this would be in the counting. Could you count silver pieces from sunrise to sunrise and not make an error?”

49 𐤎𐤃𐤓𐤓𐤓 said, “Let none among you take the handgrips of My plow unless he is prepared to grasp them firmly and cut a deep furrow. Let none of you walk behind it unless prepared for weariness and sweat. There is no easy way for the plowman. The field is there, and he must cultivate it furrow by furrow. If he is careless, the grain yield will be poor.”

50 “Water drawn from the ground or falling from the sky will produce burning weeds and grass, but to produce bread to eat and wine to drink, water from the brows of men must be added. Yet labor is not without its own reward, for the man who labors all day sleeps contentedly even though his pillow be a stone, while the sluggard sleeps without content even though he lie on a pillow of down.”

4 Leaving the Sea of Galil behind them, 𐤎𐤃𐤓𐤓𐤓 took the talmidim up into the mountains, and others went also. Here there was a house providing warmth and shelter, so they tarried awhile, it being the time of preparation for sowing.

2 One cold night, 𐤎𐤃𐤓𐤓𐤓 went out from the room where they sat at food to relieve a man guarding the donkeys, so he might come in and warm himself. Later, when the man returned to his charges, he found 𐤎𐤃𐤓𐤓𐤓 shivering, for He had placed His cloak around a foal. The man said, “Aḏonai, why do You do this? But seeing You have done it, why does not our Father provide a mantle for His Bēn?”

3 𐤎𐤃𐤓𐤓𐤓 said, “The little one is helpless in Our hands, but We are not helpless in the Father’s hand. The foal has no choice but to remain in the stall, while I can choose to go or stay, to keep My covering or give it to another. If 𐤓𐤓𐤓 voided the effects of Our

good deeds, what merit would they have?"

4 The man said, "I will pray Elohim to make me good even as You." *וַיֹּאמֶר* said, "Pray that your deeds merit the reward of goodness."

5 Another night, a journeyman came seeking shelter and warmth and was given hospitality. He said to those who made him welcome, "You are *baruk* indeed to live here in warmth and comfort, while I must ride the inhospitable roads for my master."

6 The following morning, having been well provided with sustenance for the road, he said to *וַיֹּאמֶר* ere he departed, "Adonai, I listened well to Your words last night. Since I am a poor man, suffering many hardships, and my life is difficult, am I then assured of better conditions in the life to come?"

7 *וַיֹּאמֶר* said, "By what standards do you think these things are judged? Using yours, the packhorse accompanying you would be more entitled to this assurance. For while you ate soup and slept in comfort and warmth, this uncomplaining beast whose lot is much harder than yours remained neglected in the cold."

8 Towards the end of their stay, a learned man came to eat with them, one knowing all the Books of Wisdom and the Torah. While talking with the talmidim he said, "Because of my knowledge I am a man of no mean position, and many men are silent before me when weighty matters are under discussion."

9 *וַיֹּאמֶר*, overhearing this, said, "Take no credit for yourself concerning your knowledge, but compare yourself to a borrower who has a debt to repay. Does the borrower receive credit for repaying what he has borrowed? Therefore, take no credit for the wisdom you dispense. And as to the acquisition of knowledge, is this not the end for which you were created?"

10 When this man had departed, *וַיֹּאמֶר* said to His talmidim, "The Books of Wisdom should be the treasure of all men, for they contain the explanations

and instructions of 𐤏𐤓𐤏𐤓. When men say, ‘Woe, because I am smitten with calamity; why does Elohim let disaster strike in this manner, or why is my lot in life unlike that of others?’ be sure they have not unlocked the door of their treasure-house.

11 “By reading the Books of Wisdom you will be brought to an understanding of the nature and intention of Elohim, and life will then have meaning and purpose. Without them you can be likened to a man at sea in a fair wind but lacking sail and oars. Reading them, but lacking guidance or understanding, you could be likened to a man at sea with sail and oars, but without the ability to utilize them.”

12 A talmid, one who had been with Yoḥanan, asked, “Aḏonai, tell us which is true. Yoḥanan taught the Way of the Wilderness and said, ‘Be the best of men, and let Elohim take care of His Reign, for you are the rulers of Earth.’ Yet at other times he told us to await the coming of One who would deliver us from the evils of this world and show us the path of righteousness.”

13 𐤏𐤓𐤏𐤓 said, “If you knew a distinguished guest was coming, would you not make fitting preparations, doing all things to ensure an appropriate welcome? If a man has many servants, does he thrash his own grain?”

14 “The road indicated by Yoḥanan is not My road, but it leads to the same destination. I bring you the Way of the Stake, which is the stake of ḥai. Follow what I teach, and you will be with Me at the end. Choose your path, for no man can plow two furrows; neither can the hands of two men hold the reins.”

15 While 𐤏𐤓𐤏𐤓 was still in the mountains preparing His talmidim for the task ahead, two wandering musicians came by, and one was always laughing, and the other always melancholy. 𐤏𐤓𐤏𐤓 said to them, “Many men have differing skills, and are you not skilled with the lute and lyre?” They said, “That is so.” 𐤏𐤓𐤏𐤓 said, “Now, when the strings of your

instruments are too taut, what happens?" They replied, "Then there is discord." And *וַיֹּאמֶר* said, "Is it not even so if the strings are too slack?" They replied, "It is."

16 *וַיֹּאמֶר* said, "Sometimes the natures of men need slackening, for they are too taut, while sometimes they are too slack. Be like your instruments, always tuned to the right note, and let there be harmony between you."

17 One of the talmidim said to *וַיֹּאמֶר*, "Adonai, You tell us many things, and I cannot retain all Your words. Surely some are better than others. Which should I store in my heart?"

18 *וַיֹּאמֶר* said, "A sovereign had two castles - one at each end of a wall guarding his reign - and he gave each of his two sons command over a castle. When word came that an enemy approached, he ordered his sons to collect all kinds of provender and store it. One son collected everything he could, but the other took only what he considered the best, leaving everything else. The enemy came, and both castles were besieged. The castle of one son fell when its supplies were exhausted, but the other held out by utilizing what the other had rejected. So it is with My words - even those which may seem of least value may one day prove their worth."

19 The talmid then said, "Tell us where we may find *וְאֵת* and Truth." *וַיֹּאמֶר* said, "You have the Qodesh Books and My words."

20 Turning to the others, He said, "This man is like a beggar who all his life stood under a fig tree. More than anything else, he desired to be rich, but he remained always poor and dressed in rags. Like all men, he came to his hour, and those who buried him dug his grave at the place where he had spent his life. When the earth under the tree was opened up, it exposed a treasure of great prize: gold and jewels, right under the spot where he had been begging. How easy it would have been for that man to be rich!"

21 One of those to whom *owfayz* spoke said, "Then all we have to do is to read and listen, assimilating the knowledge gained."

22 *owfayz* said, "There is danger even in this. Consider a snake catcher who, going among the rocks, sees a snake well worth catching, but in his haste grabs it by the tail instead of behind the head, so it turns and bites him, causing his death. Did he die because of his calling or because he grabbed the snake wrongly? Was he not wrong in his approach, rather than in what he did? It is even so with those who know the Qodesh Books from end to end but handle them wrongly."

23 *owfayz* said, "Be humble in your knowledge and not puffed up; but beware the snare of false humility."

24 One said to Him, "Adonai, what is false humility?" *owfayz* said, "A man was once told that if he could learn humility, he would become perfect, and, desiring perfection in himself above all else, he diligently studied everything relating to humility. Then there was nothing about it he did not know. However, one day a man said to him, 'What has your humility gained for you? Where have you benefited?' To which the supposedly humble man replied, 'Stupid one, what is the matter with you? For can you not see that, having learned humility, I am now a perfect man?' "

25 About this time, *owfayz* came upon two talmidim arguing as to which of His teachings should be retained in their hearts. *owfayz* said, "Your argument can be likened to two wives - one old and one young. The old one kept pulling out the dark hairs on her husband's head, while the young one kept pulling out the white hairs. So, he became bald, having no hair at all. Then both women said, 'Behold, we have a baldheaded husband.' "

26 One day, a talmid who had been to buy provisions returned, saying, "I took down a diligently prepared book of sayings, delightful to the ear, but men took it from me and tore it apart. Surely the wrath of *ayayz*

striving you gain strength. The man whose path through life has been easy is never as good as one whose path has been difficult. Life has two purposes only: to test and teach; and for that, Earth is perfect.”

32 “Regard each other as brothers, cherishing in sickness and supporting in trouble. Never praise yourself; and if you have virtues, let others discover them. Be careful with whom you associate, for if a man enters a tannery, though he carry nothing away, a bad smell will accompany him.”

33 “No man is so important that he is above the need to work. If it becomes necessary to dress hides in the marketplace, then undertake it with a cheerful heart. Even the rich must do something, for idleness is the rust of time.”

34 “Judge no man otherwise than you would wish to be judged. Once, a young woman was carried off and placed in a whorehouse in another country. Her father sent two men to ransom her, and when they came to the whorehouse, one remained outside, while the other went in. When he who went in came out, he said to the other, ‘What do you think I was doing in there?’ The other replied, ‘Why, negotiating the woman’s ransom.’ Even so should you judge with the scales weighed down favorably.”

35 ܡܘܢܝܢܐ taught His talmidim thus: “All things a man possesses, his talents and his skills, are gifts bestowed by the grace of ܐܠܗܐ. The inheritance received by anyone should be regarded as something received in trust, and it is true that if they deal with it wrongfully or selfishly, payment will be required. One of the greatest of life’s tests is the challenge of wealth or position, and few are those who successfully meet it. Therefore, do not envy those with wealth and position unless they deal with them wisely; otherwise, pity them, for they have failed to rise above their test.”

36 “A wayfarer once came to an inn and, finding no one there, went into the eating hall, where he found a table set with all good things - many kinds of food and

drink. So, he sat down and helped himself, thinking, 'No one else is here, so all this must be mine; and if mine, I can do with it as I please.' However, when the innkeeper returned from where he had been, the wayfarer could not escape the accounting."

37 "The rich are responsible for providing the needs of the poor, whether by work or food. This, above all, is the prime responsibility of wealth. And if a rich man says this he cannot do, then his riches witness against him. For if a poor man has a loaf of bread, he will share it with he who has none; and a beggar at the door of a poor man receives better treatment than he does at the doors of the rich, yet the rich have the most to give. And this is the sin of the wealthy."

38 "Riches, of themselves, are not sinful; it is what they make of men that brings them into ill repute. If they were properly regarded as something permitting the possessor to study the Books of Wisdom and to redress the wrongs of the poor, then they would serve a good end. Let the rich ask themselves with sincerity, 'Am I not wealthy because of my lack of charity and the exploitation of others? Is it not because I love myself more than my neighbors?' "

39 "It is dangerous to be near a man without wisdom. He is like a tree with many fine branches, but few roots; the winds of adversity blow, and he is uprooted. Choose your friends with great care, measuring them against the words of wisdom. The man who is himself a good friend will never lack friends, but those who think they have many friends have none. The loneliest person is one living for himself alone, but it is better to be lonely than to be in bad company."

40 *owirax* said, "It is not unseemly to glory in your strength, but never become vain, for in strength you are not superior to the beasts. If the standard is to be the ability to bear a heavy burden, a donkey can carry more than any of you. An elephant is mightier than a score of men, while a camel has more stamina than any man. Strength and stamina are goodly things,

seen in their right perspective, but they can be a heavy handicap on the path of spiritual development - particularly if they lead to arrogance and inconsideration for others. Strength, like riches and knowledge, is a goodly thing of itself if properly utilized; but for most the test is too great.”

41 Some talmidim came to *օַוִּיִּאָז* and asked whether they should not withdraw into the wilderness, where they would dedicate their lives to *אִיִּאָז*.

42 *օַוִּיִּאָז* said, “Of what use would My teachings be in the wilderness? Are you going to save rocks from sin, or convert camels? Will you enlighten the wind, or give wisdom to mirages? Where is the benefit if what you learn cannot be put into practice? Learning and good conduct must go hand in hand, and the greatest wisdom is that which teaches men to live in harmony. They who seek to escape the tests and trials of life are cowards. Are you going to withdraw from the conflict through lack of courage, standing silently by while the wicked swallow up the good?”

43 The talmidim said, “Aḏonai, are You bringing strife or shalom? Do you prepare us for battle? Are we to rally the people?”

44 *օַוִּיִּאָז* said, “Do you still not understand? I am a Man of shalom, and I unsheathe only the sword of the Ruah. This is not the easy way, for it is less difficult to change things with the sword than with soft words; and those who oppose Us understand that better. But let only those who would use weapons with courage talk about soft words and shalom, otherwise better men will justifiably scorn them as cowards. Cowards talk about shalom, and brave men about war. But I tell you that when brave men talk shalom and cowards are sent to war, there will be no more strife, and a new day will dawn.”

45 A talmid named Maciah said to *օַוִּיִּאָז*, “Aḏonai, teach us how to love one another without malice or envy, with goodwill and forbearance.”

46 *օַוִּיִּאָז* said, “The first step is to love yourself less,

and by doing this you will find more love to give. If any say, 'I like being loved,' that person is wrong, for rather you should say, 'I like loving.' Do not seek to take love, but to give it; for have I not said it is better to give than to receive?"

47 Another talmid who had believed in bodily resurrection said, "Adonai, what proof can be given that there is a life beyond the grave?"

48 **אֱלִיָּהוּ** answered, "There is proof to those worthy of it. But if it were a manifest certainty as a reward for a good life, how would the hypocrites and those who would do nothing without payment be discovered? If uncertainty and doubt were removed from life, then it would be of less value for its purpose. Things are as they are because so they must be. If you want proof, become worthy of it; you will not be denied it even here. But you must seek diligently. Nothing comes easily, and this least of all."

49 Before they departed from that place, a talmid said to **אֱלִיָּהוּ**, "Adonai, now that we go to take up our burdens, tell us how to avoid wrongdoing."

50 **אֱלִיָּהוּ** said, "Were you able to avoid all wrongdoing and sins, such is the known frailty of men that I fear you would fall into another one - that of false pride. Look at the falsely pious ones who glory in their righteousness, and this is not the least of sins."

51 Having taught in this manner and said these and many other things, **אֱלִיָּהוּ** departed from that place on the mountainside and went down to carry the tidings concerning the coming Rule of Elohim to the people.

5 **אֱלִיָּהוּ** went with His talmidim into Yahudah and taught there. At this time, Yoḥanan of the Wilderness, who heralded the coming of **אֱלִיָּהוּ**, was immersing at Ainum, not far from Salem, because there was a plentiful supply of water in that place. A great number of people came to be cleansed in the waters, for Yoḥanan was still free.

2 At this time, there was much disturbance in

Shomeron, and many soldiers were coming and going, for a false deliverer had arisen and proclaimed himself as 𐤓𐤓𐤓's Anointed. The people were restless, and there were many rumors, but Yoḥanan had no dealings with any of these things. Yet some said the false deliverer was a follower of Yoḥanan, but this was untrue.

3 The talmidim of Yoḥanan came to him and said, "Respected teacher, some time ago you testified concerning a Man who came to you on the other side of the river. Now He has started to immerse, and His teachings gather many men to Him."

4 Yoḥanan said, "No man can speak with authority concerning 𐤓𐤓𐤓 without His sanction, but this Man I know to be a True Messenger and the Worthy Bēn."

5 They said, "He also heals." Yoḥanan replied, "No man can heal, except through the power of the Ruaḥ Ha'Qodesh; and this Man has that power.

6 "I have said I am not ha'Mashiaḥ; neither am I any other whom men seek; I am the forerunner sent to herald His coming. The bride belongs to the bridegroom, but he who stands at the bridegroom's right hand to support Him is pleased when he hears the words spoken by the bridegroom. That pleasure is now mine, but not for long; for as my star declines, so His waxes brighter."

7 Yoḥanan feared no man and condemned hypocrisy and indifference to the Torah wherever he found it. He was the rod of the poor and unlearned, and a staff to the weak and oppressed. He was incorruptible and spoke forthrightly, never hiding anything within his heart, and condemned wrongdoing wherever it occurred.

8 Now, Yoḥanan immersed with water, and because of this the kohenim were against him; but on this matter they could do nothing. However, Yoḥanan had condemned the actions of Hērodēs, who had sinned against his blood and the Torah. And because of this, the people murmured against Hērodēs. Therefore, as

these were restless times, and the people were in a mood for revolt, he had Yoḥanan taken and imprisoned. For had there been a rising against Hěroděs at this time, Rome could not have come to his aid.

9 Yoḥanan was imprisoned in a fortress, and this pleased Hěrodias, for she had long borne ill will towards him. Though Hěroděs had no lawful right to take his brother's wife, the fault was not his alone. Hěrodias wished with all her heart to rid herself of the condemnations of Yoḥanan but could not accomplish this because Hěroděs held Yoḥanan in awe. For he was a truly qodesh man, much beloved by the people. Though Yoḥanan was kept in confinement, Hěroděs often spoke with him and listened to his words. But though they stirred the heart of Hěroděs, he found them difficult to understand.

10 While in prison, doubt stirred in the heart of Yoḥanan, and he sent talmidim to 𐤆𐤓𐤕𐤓𐤕, enquiring whether he felt he was truly 𐤕𐤓𐤕𐤓's Anointed; for at this time there was much confusion on the matters. When the talmidim returned, their reply puzzled Yoḥanan, for they reported 𐤆𐤓𐤕𐤓𐤕 as saying, "I am not He whom you expected, or the Deliverer of these people, but the Deliverer of all men. Nevertheless, if only another will change the hearts of the people, I shall not be found wanting." But Yoḥanan received wisdom and knew he had not erred.

11 Now, a certain feast day came, and Hěroděs entertained his officials and the leading men of Galil. And during the course of the entertainment, his daughter danced for the guests. She so charmed and delighted them that Hěroděs, while under the influence of wine and the urgings of others, being also full of pride at their applause, swore to grant her any boon, whatever it entailed.

12 The girl withdrew to consult her mother, who told her to request the head of Yoḥanan. Though the request greatly upset Hěroděs and sobered him

because he realized the extent of his folly, he himself could not break an oath of this sort made in the presence of his guests.

13 The oath sworn was a sovereignly one, but Hërodës was not a sovereign. Therefore, he put it to one of the guests - a learned man - as to whether anything he wished to do would have force within the Torah, or whether he could only be bound by an oath made within the Torah. The man replied that even sovereigns were bound by the Torah, and though Hërodës was less than a sovereign, he had sworn a sovereignly oath which, if broken, would confirm his lack of sovereignly authority. However, he said that Yoḥanan, being a lawbreaker, could not be protected by the Torah, and so the oath made by Hërodës stood.

14 So on the morrow the head of Yoḥanan was struck off and displayed at the gate. So it was that Yoḥanan was put to death because Hërodës feared his influence over the people; for he declared the coming of a new reign, and Hërodës feared the day of deliverance.

15 Yoḥanan had said, "I have been sent with many powers. I am with you to point out the Way of the Torah. I herald the Deliverer and the Rule of Elohim."

16 Yoḥanan had taught his talmidim to pray in this manner: "Qadosh be the name of 𐤒𐤓𐤕 in the places He created to serve His will. Let the coming of the new reign under the Rule of Elohim not be delayed beyond our days, but come in the time which is at hand."

17 When the followers of Yoḥanan heard what had happened, they took charge of the body of Yoḥanan and laid it in a tomb by the river. There was a loud outcry from the people, who said, "Why should our nebi'im be treated in this manner? Where is the Deliverer?"

18 Later, when 𐤓𐤛𐤓𐤕 returned to the river, He found two followers of Yoḥanan and took them to a place of

safety.

6 Before going out among the people to declare Himself, **𐤀𐤓𐤓𐤓** returned to Genesareth - the town of His upbringing - accompanied by His talmidim. He went first to the place where His mother was staying, and though she greeted Him warmly because she loved her eldest son, Miryam did not fully understand **𐤀𐤓𐤓𐤓**. She always knew He would grow up to be different and would become a Man of Elohim because, when carrying Him, she dreamed that a bright flaming star had come down from the shamayim and entered her womb.

2 His own kinsmen had once thought Him mad and sought to take control of Him. But now, His brothers and sisters having grown up, they no longer troubled Him. They had said, "He has lost His father and seeks another. For is it not written, 'I will be His Father, and He will be my Bĕn'?"

3 When younger, **𐤀𐤓𐤓𐤓** had been overawed by the prospects of the future, and often fearful that He might not fulfill the promise. But He overcame this, and any fears of His inability. It is in this, and His dedication, that His greatness was revealed.

4 Though **𐤀𐤓𐤓𐤓** wielded the Ruah Ha'Qodesh of **𐤀𐤓𐤓𐤓**, and in Him it was stored up as in a water tank, He still had to overcome the weaknesses of men. For without so doing, His greatness could not be made manifest. Those who say He was something other than man detract from His greatness, for then the things He had to do would have been easier to accomplish. Perhaps they cannot comprehend the heights to which men can rise when inspired by **𐤀𐤓𐤓𐤓**, the Father of all men.

5 Going into the Hĕykal, **𐤀𐤓𐤓𐤓** stood up to read, as He had often done in qodesh days. He read out a passage from the scroll of a nabi to the Yahudim, called Yeshayahu in the tongue of His fathers and, having done so, returned it to the scroll keeper and sat down.

6 After others had performed their duties, ܡܘܢܝܩܐ had a chance to speak. And with all eyes upon Him He did so, and the people were astonished.

7 For He said, “Behold, you are witnessing the fulfillment of the Qodesh Writ, and the accomplishment of ܡܘܢܝܩܐ’s design. I am chosen to be the tongue of the Father, speaking His words to you, His people. I am the Light shining in the midst of darkness. And even as a shepherd separates the sheep from the goats, so do I come to show how the good are to be separated from the wicked.”

8 ܡܘܢܝܩܐ spoke with knowledgeable authority, bringing a new message which gladdened the hearts of those who heard Him. The people marveled and whispered among themselves, “Where has He gained all this knowledge? How has He become so learned? Is this not the Son of Yosēph, the carpenter who is now dead, and of Miryam? And do not His sisters live here still? Yet they say He has healed the incurable.” But not all received His words in this manner, and many were offended.

9 Noticing the murmuring among these, ܡܘܢܝܩܐ addressed them, saying, “Do you hold it against Me that I left? If a man has two duties, he must make a choice - not following the inclinations of his heart, but the course indicated by higher decree. No doubt you have heard about the things I have done elsewhere and will say, ‘Let us see You do the same here.’ To this I can answer with sincerity: a nabi is unacceptable in his own neighborhood, and a physician is not called to cure those who know him. When I come in friendship and compassion to those who need My help, they say, ‘Physician, heal Yourself first,’ thinking Me mad. Why now should I be called upon to do things Ēliyahu and Elisha could not do? The only ones they cured were Arameans.”

10 ܡܘܢܝܩܐ did not heal many here, and He said, “I heal in accord with the Torah and not against it.”

11 After hearing what He said in the Hëykal, many

do will swamp the boat, and we will all be thrown into the water.’ ”

18 ܡܘܢܝܢܐ moved to another place, and a crowd gathered around Him. And while He was speaking, one of His first followers tried to push through to Him. Now, this man was deformed and ugly, his eyes squinted, and he was ungainly. But he walked in the light of Truth. The crowd jostled him, shouting, “Look at the ugly man; push him back or he will scare the Teacher away.”

19 Then ܡܘܢܝܢܐ stepped down from where He stood and, pushing through to the man, put an arm around his shoulders, greeting him affectionately. ܡܘܢܝܢܐ said to the people, “Why mock someone in whom the light of goodness shines? What matters the appearance of the body when the ruah within is bright? None among you has a ruah such as this man’s, beautifully glowing with goodness.”

20 “This I say to you: the body is of little importance, for it perishes at its hour; but the ruah never dies. Why do you treasure that which you can keep but a short while? For soon it will be cast off like a worn-out tunic. Surely it is better to treasure more lasting things. The shell of a pearl is ugly and rough, but men do not seek it out for itself, wanting only what it contains; and this becomes the cherished treasure of a beautiful woman. Never heed the external ugliness; seek for the beauty within.”

21 In the crowd there was a man who employed many others, and he said, “Aḡonai, I am so stirred up by Your words that I will give up everything I have and follow You.”

22 ܡܘܢܝܢܐ said, “How many look to you for food and employment?” The man replied, “My children are numerous, and I have many servants, and there is my father who is old.”

23 ܡܘܢܝܢܐ said, “The lives of no two men are alike, and all require the labors of many to support them. Even the greatest teachings cannot satisfy empty

stomachs. Therefore, return to the place of your appointed labors and remain constant in your responsibilities. Give all you make over your modest requirements to אֱלֹהִים and study the Qodesh Books daily.”

24 אֱלֹהִים said, “A man without the Light places his faith in gold, burying it in the ground so it will support him in adversity. Yet what benefit does it bestow if he never needs it? He worries continually and must be constantly on guard, lest he be robbed. And when he dies, his inheritors spend it. Yet by charitable deeds and self-restraint, a greater treasure which cannot be taken by robbers or dissipated by others can be laid up openly and without fear.”

25 Someone in the crowd said, “Great Teacher, to some You say, ‘Give up all,’ while others You tell to continue in their ways. I have many responsibilities and a moderate surplus over my requirements. What should I do?”

26 אֱלֹהִים said, “Do what is right and just. Study the Books of Wisdom and live according to their teachings. Exploit no one, and work for the Rule of Elohim.”

27 A man said to אֱלֹהִים, “Adonai, I know the problems of the rich, for I have sons and many friends. But how can I know whether they love me or my wealth?”

28 אֱלֹהִים said, “A rich man owned a large warehouse, but one night this burned down, consuming all his wealth. And though he had given other warehouses to each of his two sons, when he lost his own, they would not help him. While poor, he met a beggar boy whom he adopted to fill the empty places in his heart. And, going to a distant city, by hard work, he established another warehouse, becoming rich again. When the adopted boy grew up, the man gave him a warehouse, but one much smaller than those he had previously given to his sons.”

29 “The two sons heard about their father’s new wealth and sent word that they wanted to combine their warehouses with his, so that by trading together they could all get richer. The man then sent messengers to all three of those he had helped, saying his business had declined, and he was in the hands of moneylenders and required a hundred pieces of gold to continue. The two sons returned excuses, saying they could not help; but the adopted son sent two hundred pieces of gold, saying he had pledged himself to obtain it. Thus, the man found out who loved him and left all his estate to the one he had adopted.”

30 Speaking to the people about Him, ܡܘܢܝܩܐ said, “So long as the great sun never shone upon Earth, there was darkness; and had it not come to shine, there would be darkness still. Without the sun, men would not have known day from night; but when it came, both were made distinguishable. These times are a night of ignorance, wherein wrongdoing and bewilderment prevail; but a Light has come to dispel the darkness and make right distinguishable from wrong.”

31 After these things had been done and said, it was the time of a festival of the Yahudim, and ܡܘܢܝܩܐ returned to where there was a place of assembly. On the way, He passed through the market where sheep were sold, beside which was a salt pool having a covered entrance to shelter the sick and maimed.

32 A man was lying nearby, and ܡܘܢܝܩܐ said to him, “How long have you been here?” The man replied, “I have been here a long time, having no one to put me into the water at the proper times.” ܡܘܢܝܩܐ took pity on the man and taking him by the hand, raised him up, saying, “You are cured; arise, take your bed and depart.”

33 This happened on the Shabbat, and when some pious Yahudim saw the man carrying a burden, they rebuked him. But he answered, “The Healer who

came and cured me said I should take up my bed, so where am I in the wrong?"

34 The pious Yahudim enquired regarding the Healer, but the man said he did not know Him, having never seen Him before. Later, when the man who had been cured saw *וּפְאָרָא* outside the place of assembly, he learned His Name and told the Yahudim.

35 Before this, the pious ones who were separated out from the people had ignored *וּפְאָרָא*, but now, because He did such things on the Shabbat, they turned against Him. For *וּפְאָרָא* said, "If My Father does not rest, why should I?" They thought He claimed closer kinship with Elohim than ordinary men, but He meant to show that all men are brothers.

36 The next day, when *וּפְאָרָא* commenced speaking to the people, many sought to do Him harm. And He said, "You have the teachings of the Torah and the Nebi'im. Why do you seek to do Me harm?" Then they shouted back at Him, "Because You are possessed by demons. You tell us we are wrong, but we are content with our ways. Leave us to go our way, and You go Yours."

37 After this, *וּפְאָרָא* went away, because of the hostility towards Him. But when it came close to harvesting time, His brothers sent a messenger, saying, "Come back now. The people are busy at work. Let Your followers here see for themselves the things You do, for if Your message is important, the bearer should not remain hidden."

38 On His way back, *וּפְאָרָא* and the talmidim with Him passed through Shomeron, where there was a place called Ya'aqob's Well, five furlongs from Shekem. The sun being at its height, they decided to rest there. After refreshing themselves, the talmidim went into the town to buy food, leaving *וּפְאָרָא* reclining not far from the well.

39 Now, while *וּפְאָרָא* rested there, woman of Shomeron came to draw water. And *וּפְאָרָא*, not

having a vessel, asked her for a drink. This surprised the woman, for the Yahudim regarded anything handled by the Shomeronite as being defiled. She said, “How can You ask this of me?”

40 *owifaz* replied, “If you knew what Elohim gives through Me, you would have requested a drink from the waters of hai.”

41 The woman said, “What is this water of hai? Surely it cannot bestow greater benefit than this well, the gift of our forefather, which provided water for him, his household and his flocks.”

42 *owifaz* said, “This water, originating on Earth, can satisfy only body; and the drinker will thirst again. But the water I can provide, springing from an eternal source, satisfies any who drink, so they need never thirst again for things not of this world, and it grants everlasting hai in glory.”

43 The woman said to *owifaz*, “Let me have this water You talk about, so I am freed from the necessity for drawing water.”

44 *owifaz* said, “It would be best if you went and brought your husband, for two may understand better than one.”

45 She answered, “But I have no husband.” *owifaz* said, “In this you have at any rate spoken true, for though married five times, you now live with one who is not your husband.”

46 The Shomeronite woman said to *owifaz*, “Adonai, I can see You are one of those special people who know all things. Now tell me, is it true what Your people tell us, that we should worship in the Hěykal at Yerushalayim to reach the ear of Elohim, for He is only there and not on Mount Gerazim?”

47 *owifaz* told her, “Be assured, the time is coming when the place of worship is unimportant. For though your people worship without understanding the nature of worship, while the Yahudim worship with this knowledge, neither know the true nature of worship. The time is coming when all who understand

the nature of worship will do so in RUAḤ and in the Light of Truth.”

48 “For אִיִּי is the greatest of RUAḤOTH, and His worshippers must therefore bring something of the RUAḤ. This - and labor in His service - is the only acceptable kind of worship. The smoke of flesh and fowl are not acceptable offerings.”

49 The woman heard without understanding, but one with אִיִּי stored these things in his heart. The woman said, “Someday an Enlightener will come and explain these things to us.” אִיִּי replied, “My words may have come from the Enlightener Himself.”

50 The woman said, “I must go, for You frighten me.” Just as she was preparing to go, the talmidim returned and were surprised to find אִיִּי had been talking to a Shomeronite woman in this manner, but they said nothing. Leaving her pitcher, the woman hastened away to spread word around that there was a Man out at Ya’aqob’s Well who could read the past and might be the Enlightener, for the Shomeronites did not await the Deliverer as did the Yahuḏim.

51 When the woman had gone, the talmidim showed the things they had brought to אִיִּי. But He was disinclined to eat, saying to them, “Doing the Will of אִיִּי sustains Me, and the inflowing power of His RUAḤ quenches My thirst.”

52 One of the talmidim said, “It is well to eat now, for the harvest is ripening over there, and the harvesters need strength.”

53 אִיִּי said, “The reapers cannot expect their pay until the crop is gathered into the storehouse. Let Us wait to measure the fruits of Our labor before celebrating. Is it not written, ‘Where one man sows, another reaps’? You will be reapers in fields sown by others. Many have toiled in the preparation of the ground and have sown good seed. You must be no less diligent in reaping the harvest, gathering it in carefully so not a grain is lost.”

54 The one who had remained with אִיִּי said,

“Adonai, I am puzzled. This woman had many husbands; tell us which one will be her husband in the shamayim.”

55 *owfayz* said, “In the shamayim there is neither marriage nor giving in marriage, for there the promises of marriage are fulfilled. To one she must incline more than towards the others; and if he inclines likewise, there is union of the ruah. But unions of the ruah may be either weak or strong.”

56 Another talmid said, “What of he who is not her husband?”

57 *owfayz* answered him, “Marriage is not of the flesh, nor made by the words of men. It is of the ruah, and they who are joined in ruah and flesh in the sight of *fayz* let no man seek to lightly put apart. A marriage wholly of the flesh is fornication, though it be barak by many kohanim.”

58 “Yet marriage is the measure of value. A thing possessed by many is of little consequence. The worth of a coin lacking inscription is unestablished, and the possessor carries it without faith, doubting its ability to buy bread. A woman may be reserved for marriage or give herself freely for love. She knows her own worth best. But if she gives herself to several, then it is not love, but fornication.”

59 “A union is barak before a kohēn and sanctified in the eyes of the people. But I tell you, unless the bond is forged on the anvil of adversity and wrought under the hammers of stress and struggle, it is a thing of little spiritual substance.”

60 “Love is not like the thistle seed, blown this way or that according to the prevailing winds of desire and inclination. It is not the offspring of flesh, but the progeny of the ruah. It can be proven and established only under difficulties and tribulations, and it is because of the known frailties of men under trial and test that marriage has been ordained to enshrine it.”

61 Now, after these things were said, many Shomerites came and heard the words of *owfayz*

and invited Him to stay among them. And He remained three days.

7 *owfayz* then went by boat, and where He landed there was a man who lived in a deserted tomb, because he was tormented by an intrusion from the reign of dark *ruahoth*. Attempts had been made to confine him in fetters, but because of the strength unnaturally given, he easily escaped. Day and night he would shriek among the tombs and upon the hillside, terrifying people and often injuring himself by falling.

2 *owfayz* knew the nature of the tormenting thing and called upon the power within Him, so it entered the body of the possessed man, wrestling with the evil thing inside him. Then the man ran screaming among a herd of swine, and two fell into a ravine, but shortly the man became calm, for the evil intruder had departed from him.

3 The swineherds ran away to carry the tale of these events to people round about who came to see for themselves what had happened. When they saw the mad man was rational, they became afraid and asked *owfayz* to go away.

4 When *owfayz* was preparing to depart, the man who had been cured begged to go along with Him. But *owfayz* said, "No, you remain here and bear witness for Me." The man spread the tale of what had been done for him through all the free cities, for he received much silver in the marketplaces.

5 Coming close to another town on the seashore where a crowd was gathered to hear Him, *owfayz* saw Mattithyahu seated where dues were collected, and He said unto him, "Are you ready to follow Me?" For He had spoken with Mattithyahu before. Mattithyahu replied, "I am ready, but first come and eat with me."

6 When *owfayz* arrived at Mattithyahu's house, He found other tax gatherers had assembled there, with many others who did not observe the Torah of Mosheh which are in the Qodesh Books of the Yahudim.

7 While eating, ܣܘܦܪܐܝܢ said, “No man of himself can know right from wrong. For what is right in one man’s eyes may be wrong in another’s, therefore strife arises among them. Only when men accept a single standard of judgment and abide by it can there be shalom. When men live together without the Light of the Torah, they are like a house built with unmortared bricks, or like men trying to tow a boat but all pulling in different directions.”

8 “There are two laws - the law of men and the Torah of the Father who is in the shamayim. When I speak of the Torah, I do not mean the law of men. I am the Light illuminating ܐܦܪܐܝܢ’s Torah so men see it more clearly, and though I fulfill the Torah, I do not change it. Never say ‘this is right’ or ‘that is wrong,’ but only ‘this is right or wrong according to the Torah, and in the Light of ܣܘܦܪܐܝܢ.’ ”

9 “I bring new oil for the lamp of the Torah, for that within it is now impure, and the light produces too much obscuring smoke. For I am the Bën of Ađam and bear the sufferings of men, coming to fulfill their hopes even as it has been foretold. Is it not said among the Yesseneth that the Bën of Ađam is the perfected Man who will set the standard for those who wish to be true sons of Elohim?”

10 Later, when ܣܘܦܪܐܝܢ went outside, He found some Parashyim standing apart, as was their custom, and one put the question to ܣܘܦܪܐܝܢ, “How can You claim to be a teacher, interpreting the Torah of Elohim, when You associate with tax gatherers and lawbreakers?”

11 ܣܘܦܪܐܝܢ replied, “It is not the healthy who need the attentions of a physician, but those who are ill. It is the tree growing out of the sand which requires watering, not the one growing by the river. I come to minister to the spiritually sick, not to the righteous who have their consolation.”

12 A man in the crowd said, “This is a day of fasting, kept by all who are truly religious. Yet here are You

and Your talmidim eating and drinking.”

13 *owfayaz* said, “Is it usual for attendants at the bridal shower to deprive themselves of pleasure while the bridegroom is with them? Soon He will depart, and that is the time for hearts to be heavy. A heart weighed down without cause is an unnecessary burden, adding neither joy nor benefit to the lives of men. Fasting is good, but when it becomes a routine religious rite, it is no more than a purposeless vexation.”

14 A soldier in the crowd asked *owfayaz*, “Do You uphold the teachings of Yoḥanan of the Wilderness? For there was a man I can understand.”

15 *owfayaz* replied, “Yoḥanan sent men to Me enquiring whether I was the Promised One or should they look for another. I said, ‘Go back and inform Yoḥanan of all the things you have heard and seen here, and how the poor are learning about the coming of the Rule of Elohim and the disinherited told when justice will reign.’”

16 “People went out into the wilderness, expecting to find a great man, but what had they in mind? A man speaking like the nebi'im of old or a nobleman clad in garments of fine linen? Yoḥanan dressed in a manner fit for the place and purpose, and he spoke in accordance with the message he had to convey. He was the man of whom the Qodesh Books speak - a voice of one crying in the wilderness, preparing the path for One who follows.”

17 “I tell you with all sincerity, no mother ever gave birth to a better man than Yoḥanan, yet when the Rule of Elohim comes, everyone living will have to exceed him. Ever since Yoḥanan declared these things he was harried with violence, even though all the nebi'im before him foretold present events. He spoke with the voice of Ĕliyahu, and if any of you have the understanding, you will know what I mean.”

18 “Concerning this generation, which is wrapped up within itself and blind to all going on about it, there is

little to say. It is like children at play calling out to one another, 'We play the pipes, but you refuse to dance; we raise a lament, but you will not mourn.' Like all good men, Yoḥanan was misunderstood; for few knew the measure of greatness. He lived simply, neither eating nor drinking to excess. And because of his way of life, men called him 'crazy.' ”

19 “The Servant of Man comes along and goes among the people, eating and drinking with them, and He is accused of gluttony, loose living and drunkenness. What must a man do to prove himself in the eyes of the people? Whatever he does is wrong.”

20 One of the Parashyim who was nearby said to ܡܘܢܝܩܐ, “We understand Your meaning, but where do You stand in relation to the Torah? Have You come to take it away or declare it obsolete?”

21 ܡܘܢܝܩܐ replied, “No one patches an old cloak with new fabric, for this shows up its age without strengthening it. Likewise, no sensible person puts new wine into old wineskins, for this causes them to split, the wine pouring out so neither the wine nor the wineskins have any value. Is it not much wiser to put new wine into new wineskins? I have come to place something beside that which is already there, to hold a mirror to the Torah and to man, so both may be seen with greater clarity.”

22 A poor man standing nearby said, “What use is the wisdom of the Qodesh Books? Will it provide our bread?”

23 ܡܘܢܝܩܐ replied, “What use is a lamp at night? Will its light appease hunger? Is it worthless because it cannot do so? Each thing has its appointed use. The foot should not be called upon to do the work of the arm, nor the ear the work of the eyes.”

24 “A carpenter does not do the work of a potter, nor does a weaver make plows. A pupil may not be a good teacher, nor a servant a good master. Each must seek only to excel in the position he has, and

not to be better than others at their own task. Whoever supports Me, that person will I support; and I will strive with those who are against Me.”

25 “I have not come to bring shalom but to put a sword into the hands of men, setting sons against their fathers and daughters against their mothers. For nothing is worthy if a man will not fight for it. Anyone following Me will find enemies among his own kindred, and though he love his parents above all else, I will give him a cause which is greater. My burden is not light and must be shouldered with fortitude and courage. Those finding it too heavy must go elsewhere.”

26 “The man who seeks to preserve his life through cowardice will be deprived of its benefits, and he who is prepared to make sacrifices for the cause of man will surely gain the crown of life. Whoever receives a good and just man openly, giving him his due, shall in turn be given the reward of his merit. But those who expect to receive rewards bestowable only by One greater than a nabi will be disappointed.”

27 It was after this that *וַיֹּאמֶר* said to His talmidim, “When the task is difficult, a man seeks consolation from his father. A man may be lonely among many, but no one need be lonely in the ruah, for this is never shut off from communication with a source of comfort.”

28 Then *וַיֹּאמֶר* prayed, “Oh Father above the shamayim and Earth, Your Běn submits to Your Will. And if things declared in Your Name remain mysteries to the learned but are revelations to the simple-hearted, You know best, My Father. You have placed a great responsibility on Your Běn, but few heed Him. The Father’s words, spoken through the mouth of His Běn, are not highly regarded.”

29 Later, at another place, *וַיֹּאמֶר* said to the people gathered there, “Follow Me, all those who are overburdened and weary, and I will help you. Take the yoke of My cause upon you, and learn from Me,

for this will ease and not add to your load. I am understanding and compassionate, not expecting anyone to bear a load too heavy for them. The heavy-laden shall know the Light and be moved from the darkness, but they who cast aside their burden and go astray are lost forever in darkness. Life loads each according to his capacity, and no two bear a similar burden.”

30 At this time, *օַּוְרִאֲרַע* always kept some talmidim with Him when He walked about, and one Shabbat He and two of them were following a small pathway leading past uncut corn ripening in the husk. The talmidim plucked a handful - for the Torah permitted them to do this, providing they did not enter the field or take any away - and, rubbing the ears between their fingers, ate the grains. Three Parashyim were passing by, and they rebuked the talmidim and said to *օַּוְרִאֲרַע*, “Why do You allow Your followers to do things not permitted on the Shabbat?”

31 *օַּוְרִאֲרַע* answered, “Does the deed affect the day? Have you not read that, when driven by hunger, Dawid went into the House of *אִַרְיָאֵר* and took the sanctified loaves to eat, sharing them with his men? Though these loaves were reserved for fare of the kohēn, did he not justify himself by saying all produced by the Earth were for the use of men? Surely the Shabbat was made for the sake of man, and not man for the sake of the Shabbat! As man bows to the needs of life, so the Shabbat must bow to the needs of men.”

32 Towards evening, as they returned, *օַּוְרִאֲרַע* saw a man working in the fields and said to him, “If your labors are dedicated to the service of Elohim, you are baruk; but if it is otherwise, you are a lawbreaker.”

33 The talmidim, hearing this, said, “Adonai, is there so much difference between the things of the morning and the things of the evening?” *օַּוְרִאֲרַע* said, “The same difference as between an empty stomach and a full one; the same thing may be forgiven one man

but not another.”

34 On another Shabbat, *owfʿʿz* came out of the Hěykal to be accosted by a man with a paralyzed arm who said, “Adonai, I am a mason who can no longer be useful and must humiliate myself by begging for food to feed my family. Let me become a whole man again, not for my sake but for the sake of those depending upon me.”

35 Nearby stood some self-righteous members of the congregation who watched closely to see what *owfʿʿz* would do. But He, knowing their thoughts, called them over and said, “Let Me know your views concerning the keeping of the Shabbat. Should good be done when it would be uncharitable to leave it undone?” They said, “We abide by the Torah as it is interpreted for us by those knowing better than we.”

36 *owfʿʿz* became angry and was hurt in His heart, for their hard-heartedness and wrongful interpretation of the Torah were indications of their spiritual apathy. So, He healed the man’s arm. The self-righteous see no wrong in themselves, only in others. And they interpret all things to accord with their own convenience.

37 Then the self-righteous ones left, plotting among themselves, and they decided to become supporters of Hěrodēs, who was against *owfʿʿz*. They said, “Let us set a trap for this troublemaker who condemns our ways. He reproaches us for wrongdoing when we simply obey the Torah, and accuses us of things which He declares to be sinful, but which are not more than natural weaknesses of men.

38 “He proclaims Himself to be the mouthpiece of Elohim, so let us test Him and see. Let us find out whether He speaks true or false. We will send men to beat Him up, and see then whether Elohim comes to His aid. Let other men abuse Him and hurl insults at Him, heaping every kind of indignity upon Him, treating Him roughly to test His gentleness. We will heckle Him and cause commotion whenever He

speaks, and see whether He abides by His own teachings under provocation.”

39 They laid their plans. However, there were others who came to ܡܘܢܝܩܐ and asked Him how they would recognize the Deliverer when He appeared among them.

40 ܡܘܢܝܩܐ said, “Is it not written, ‘He will judge the disinherited and lowly who trust in Him. He will smite the Earth with the rod of His tongue and destroy wickedness. He will be girdled with integrity and belted with trustworthiness’?”

41 Then some said, “Surely this Man is ܩܝܝܩܐ’s Anointed.”

42 Someone said, “Adonai, how do we know the Deliverer will come to us?”

43 ܡܘܢܝܩܐ said, “Is it not written, ‘He will come to the worthy and just, but to the people He will be like a winnowing fan, ensuring only the best are gathered in’? It is also said, ‘He will barak those who follow Him with wisdom and gladness. He will be sinless, gathering together a dedicated people whom He will lead in righteousness as an example to all nations. They will cast out the Beliya’al from their midst. Those born in the days of the Deliverer will witness the things He will do for the generations which follow.’ ”

44 “Is it not also written, ‘The words of His mouth will smite the Earth forever, and, for the chosen among men, there will be a guiding Light for the rest of their days’?”

8 Kěpha, who had been called Shim’on, owned a house beside an olive garden, and his brother, his wife and his mother-in-law lived there with children and servants. These did not welcome ܡܘܢܝܩܐ, while Kěpha’s mother-in-law kept to her bed, for she was down with fever. ܡܘܢܝܩܐ, finding her in this condition, sat down beside her and, taking her hand, stroked it so she soon slept. When she awoke, she got up and attended to the guests, for the fever had gone.

2 The brother of Kěpha said to ܡܘܢܝܩܐ, “This place

already supports sufficient kohenim and expounders of religion, and You bring others with You to swell their numbers. How will You all live?”

3 *owfayz* said, “I will tell you a parable. An inconsiderate man once owned a cat, which he sometimes neglected to feed. One day, he came home with a dog found wandering and lost. The cat said to the dog, ‘Now I shall surely starve, for you are much bigger than I am, and the food for you will be often forgotten, so you will devour mine.’ The dog said, ‘This will not be so, for when we are hungry, I can bark and whine, which you cannot do. This will show the master we are hungry, and we will both be fed.’ ”

4 Later, while they were dining, *owfayz* said, “Men say I am the scourge of the Parashyim, but this is untrue, for many of these are reverent men whom it would be unworthy to lash with the tongue. It is the painted Parashyim, the hypocrites pretending to be what they are not, whom I criticize.”

5 “There are those who carry their goodness on their shoulders for all to see; those who say, ‘Tell me my duty and I will do it, show me my obligations and I will carry them out’; those who bow to the ground so their eyes may not look on passing women; those who trip over their feet with excessive humility; and those who do good out of fear. I bring their faults into the light of day, so they may benefit from their own shame.”

6 The brother of Kēpha said, “Adonai, we are respectable people and live among our own kind, for a man who works among goats always carries some of their smell. Why do You associate with wrongdoers?”

7 *owfayz* said, “I prefer the wrongdoer who is aware of his deficiencies to the good man who is overly aware of his goodness. Is the starving and desperate man who steals to feed his hungry children bad, while the overfed respectable man protected from temptation by wealth ill earned is good? Which of the

two needs compassion?”

8 “Going to the Hěykal makes no one good unless goodness is already established in their hearts. No truly good man could serve the Father devotedly for an hour and then turn his back on Him for the rest of the day.”

9 𐌲𐌿𐌸𐌹𐌺 went outside to where there was an open space surrounded by trees, and here a crowd started to gather around Him. While He was speaking, a man pushed through in distress and, coming close to 𐌲𐌿𐌸𐌹𐌺, begged Him to come and save his young daughter. 𐌲𐌿𐌸𐌹𐌺 said, “I will go to her immediately after I leave here.”

10 Now, a leper stood apart from the crowd, and 𐌲𐌿𐌸𐌹𐌺 went over to him, saying, “Do you want to be made well?” The man answered, “O Adonai, You could make me a new man if You would only will it to be so.”

11 𐌲𐌿𐌸𐌹𐌺 touched him, and the man’s affliction began to depart. 𐌲𐌿𐌸𐌹𐌺 said to him, “Go to a kohēn, taking the prescribed offering of your cleansing, and he will testify to the cure.”

12 Those about said among themselves, “He heals unlike other qodesh men, for those He cures seem to be filled with a strange form of vigor.”

13 As 𐌲𐌿𐌸𐌹𐌺 went back into the gathering, a centurion came up to Him and said, “I have heard of Your powers from many people, and my son is at home and in great pain. Will You kindly heal him? And for this I will be forever grateful.”

14 𐌲𐌿𐌸𐌹𐌺 said, “I will come and heal him.” But the centurion replied, “My house is a very humble place and hardly fit for You to enter. Just command it and I know the boy will be cured, for I trust You. I who give and take orders know the power of command.”

15 𐌲𐌿𐌸𐌹𐌺 was surprised to hear these words and, turning to those who followed Him, said, “Nowhere in the land have I seen faith such as this. Believe Me, many will come from East and West, thinking to sit

among Our forefathers in the Reign of the Ruah, but many who are heirs to this Reign, having forfeited their heritage, will be found outside the gates, and there will be weeping and wailing.”

16 Then ƆƵƵƵ said to the centurion, “Go home, My friend. Because of your faith, I will not disappoint you.” Then ƆƵƵƵ gave the centurion a piece of metal, saying, “Place this beside the boy.” And from that time, the boy began to recover.

17 In the crowd which pressed around ƆƵƵƵ was a woman who had suffered from bleeding for twelve years, whom no one had been able to cure. Coming up behind ƆƵƵƵ, she prayed silently to herself and touched Him on the back. At once, the woman began to feel comfortable and relieved.

18 But ƆƵƵƵ knew the healing power had been drawn from Him in an unexpected out surge. Turning to the talmidim in the crowd, who stood guard, He asked who had touched Him. Kěpha, who was there, said, “How can we know? The crowd presses so close we can hardly control them.”

19 The woman, hearing this, and fearful for what she had done, came forward and fell on her knees before ƆƵƵƵ, confessing her guilt. He raised her up gently, saying, “My daughter, it is not the power in Me alone, but your faith has opened a door whereby it poured out to effect a cure. Be at peace in your heart, for the complaint will trouble you no more.”

20 After this, ƆƵƵƵ needed a rest, and while doing so a servant came bearing a message to the man whose daughter had been ill, telling him she had died. ƆƵƵƵ, overhearing what was said, called the man to Him and said, “Do not upset yourself; just trust Me and wait awhile, and we will go together.”

21 ƆƵƵƵ then bid the crowd remain where it was and went with the father and his servant, accompanied by three talmidim. When they arrived at the man’s house, mourners had already started the wailing of the laments, and ƆƵƵƵ rebuked them for making

such a noise when the girl was only sleeping, for He had sent His Ruah before Him. The mourners said, "What kind of a fool is this?"

22 Ordering them outside, ܡܘܢܝܩܐ, accompanied by the parents and two talmidim, entered the room where the child was lying. Taking her hands, ܡܘܢܝܩܐ said, "Wake up, My little one." And after a while she gave a great breath. Later, opening her eyes, she smiled and soon got up. The parents were overcome, but when they recovered, ܡܘܢܝܩܐ told them to keep their own counsel and attend to the child.

23 When they had left, Ya'aqob, one of the talmidim, asked, "Why are some brought back to life and others not?"

24 ܡܘܢܝܩܐ answered, "Did I not say this one only slept? There is a time appointed for dying, and the ruahoth of men keep their appointments. I work with the Torah of hai, not against it."

25 When they arrived back at the place where the crowd was gathered, there was a man lying in their midst, with a greatly swollen leg which had crippled him for many years. He said to ܡܘܢܝܩܐ, "Adonai, I have been a sinful man and have been punished."

26 ܡܘܢܝܩܐ said, "Be of good heart, for your suffering has compensated for your misdeeds."

27 Some nearby who were hostile towards ܡܘܢܝܩܐ, hearing this, said, "This is blasphemous talk." Overhearing what was said, ܡܘܢܝܩܐ turned to them and replied, "Talk such as this is cheap and serves no end. It takes more than a wagging tongue to effect cures."

28 Then ܡܘܢܝܩܐ said to the man on the ground, "Arise and go your way." Thereupon he got up and walked, the people being amazed and giving thanks that such powers could be manifested among them.

29 ܡܘܢܝܩܐ then left and returned to the house of Kēpha and, when He arrived, found several Parashyim waiting outside. They said, "We hear You have much wisdom. What is the basis of Your

teaching? What sign can You give of Your authority, or what proof, so we can believe? Mosheh provided bread from the shamayim when our people starved in the wilderness, and by his deeds we know him for a true nabi.”

30 A talmid said, “He has just healed four people.” But the Parashyim replied, “There are others who heal. This power is not unique in Him.”

31 Then *וַיִּשְׁמַע* said, “Must you have proof and be given signs to believe? Surely this would take all merit from belief. As for Mosheh, I assure you he did not provide bread from the shamayim when he fed those who starved in the wilderness. Through Me, *וַיִּשְׁמַע* will send down the bread of the shamayim, which nourishes the world.”

32 “Therefore, when working to support yourselves, do not overlook the need for the bread of the shamayim which nourishes the ruah, for man cannot live by mortal bread alone. Strive less for perishable food and more for the food of eternal life.”

33 The crowd answered, “O Adonai, never fail to provide us with this bread.”

34 *וַיִּשְׁמַע* said, “I bring the bread of hai; whoever partakes of it will never hunger. I bring the water of eternity, and whoever drinks of it will never thirst. All I am intended to receive from above I will share with everyone who comes to Me.”

35 “The power I have comes from the shamayim and is used not for My own ends, but to serve the purpose of He who gave it. His Will is that I should waste no particle of what I have been given, but must account for it when My work is ended. For it is the Will of He who invested Me with authority and power that whoever has faith in Me and believes in My cause, putting My teachings into practice, will enjoy immortality in glory.”

36 One of the Parashyim said to *וַיִּשְׁמַע*, “Why do so many flock to hear You speak instead of going to the Hëykäl and places of assembly? Why do they have to

listen to someone speaking on the streets and hillsides when they could listen to those fully armed with knowledge of the Torah?”

37 *օַּוְיָאָז* answered, “I too am surprised so many seek to learn righteousness from Me. Maybe they come because I am among those disinherited. But before telling them what to do, put yourselves in their place. Can it be they find My teachings more sustaining and closer to their hearts?”

38 Many of the Yahudim were angry at the teachings of *օַּוְיָאָז*, for He said, “I have the true bread of *ḥai* and of the *shamayim*.” They said, “Is this not the *օַּוְיָאָז* we know, Son of Yosëph and Miryam who are just ordinary people?”

39 *օַּוְיָאָז* once said to them, “Do not say things behind My back when you can say them to My face. I will draw no one away from your own teachings unless something greater inclines them towards Me. But if it does, they are on the way to immortality. The *nebi'im* promised your forefathers that their descendants would receive instructions from Elohim. So can you not believe these things? Therefore, anyone *אָיָאָז* inclines towards Me hears Me speak with His voice.”

40 The people who joined the crowds about *օַּוְיָאָז* filled Him with compassion, for they were so anxious to find the Deliverer. They seemed pathetically helpless and lost, like sheep without a shepherd.

41 *օַּוְיָאָז* said to His *talmidim*, “The seed planted was good, and there is a rich harvest ready for the cutting. But alas, the harvesters are few; therefore, the overseer must be requested to send more men.”

42 The following day, *օַּוְיָאָז* was seated among the trees near the house of Këpha, and with Him were many *talmidim*. And one said to Him, “Adonai, since the days of our fathers, many slaves have come into the land - great numbers having no slaves, being forced into brigandage, for otherwise they would starve. Are these men evildoers?”

43 *אדנאי* replied, “What they do is not good and therefore must be evil. But though their wrongdoing may be great in the eyes of men, it is small in the eyes of Elohim compared with the evil done by those who stand behind the deed. Many, blameless in the eyes of men, will not escape the judgment of eternity.”

44 “The disinherited say, ‘All things will change when *אדנאי* wills it,’ but I tell you the Father will not do the work of His sons. The Deliverer comes to take men to their places of labor and will ease their burdens there, but He cannot undertake the whole of the task. He will initiate the Rule of Elohim, but cannot force it upon men. He will teach them to judge the underprivileged justly and to deal harshly with the arrogant. The rich will be less rich and the poor less poor. He will point the feet of men towards the path of perfection, but cannot carry them along it. Earthly sovereigns can drive men to fulfill their tasks, but no one can be driven along the path to glory. Only those who guide and lead can take men this way.”

45 “I bring the Light, and the Light is a good tree bearing beneficial fruit. But fruit on the tree of darkness is consistent with conditions about its roots. For all trees are rooted in darkness, but the good tree transmutes the things of darkness into things of light.”

46 A talmid said to *אדנאי*, “Adonai, You say harsh things about the rulers and those in high places but do not seek to arm us against them. Surely the day of arming comes soon.”

47 *אדנאי* answered, “A physician is called to treat the sickness, and a healthy man does not require his attentions. The good in men I strengthen but leave untouched; it is the evil I seek out to destroy. Were it not for the strength of those who govern, there would be no shalom in the land. Man would strive with man, and there would be murder and pillage everywhere. It would be like the sea, where big fish feed on the small, and nothing is there to prevent it. Therefore, if murder and robbery are kept from your door, pay due

homage to those who stand guard.”

48 “If an evil sovereign be guarded by a thousand good men, should these be slain to kill the sovereign? Is it not best to first take the good men away from service with the sovereign, bringing them into your own ranks? Those who serve evil, though powerful and wily, are cowards and hide behind the arms of better men. Therefore, by killing the brave men are you not adding evil to evil? No, first bring the good and brave men to your side, and then let events happen as they will.”

49 A young talmid who became an emissary said, “You speak about bread unlike other bread, but the meaning is not clear to me. Tell me again about it.”

50 *owfayz* said, “I will tell you with certainty, he who follows My cause wholeheartedly will gain eternal *hai*, for I have the bread of immortality. The bread I give forms part of My being, and I share it for the good of the world. Many have the grains, but these are yet to be ground and baked. Unless, therefore, you can partake of My substance and become like Me, you cannot gain immortality in glory.”

51 “Yet what I can do, you can do also; what I have become, you can become. I do not ask men to follow a path I would not travel Myself. Neither is there anything in Me not inherent in you. As I am, I am the true food of men, and the power of *hai* flowing in Me is their true drink. I come with special gifts and authority from above, clothed with the living *Ruah*, and I express *hai* as I do because of the powers within Me. So it will be with those who partake of My bread.”

52 Many of those with *owfayz* could not hold these things in their hearts, for they were not easily understood. But one recorded them. Some, hearing these teachings, said, “These words are not easy to understand and difficult to accept.”

53 *owfayz* said, “So you find difficulty in accepting what I say. Suppose you could see Me communicating with My place of origin - would you

believe then? But the eyes of the flesh cannot see things intended only for the eyes of the ruah.”

54 “Only the ruah contains the power of hai, and the flesh of itself can see or do nothing. The words I have spoken concern only the life-holding ruah, and I have not referred to worldly matters. But still, you do not understand. I know you are perplexed and confused by My teachings. That is why I said something greater must speak internally to incline you toward Me.”

55 From this day, many talmidim and followers no longer heeded Him.

56 It is written in the Qodesh Books of the Yahudim, “In the days of unrighteousness, I will send forth a firebrand to consume the world with fire.” Also, “Then each man shall know the fullness of his own nature, and his reward shall be according to his measure.”

9 **וַיֵּצֵא** went from there to the house of His mother, for Miryam had a small inheritance. She was a careful woman; for once, when her children were young, having lost a small silver coin, she swept the floor carefully, sifting until she found it.

2 Leaving there, He withdrew to the sea, for **וַיֵּצֵא** liked to swim and be among the boats. Now while He was there, a great number came from Galil, from all of Yahudah and from Yerushalayim, some even from beyond Yardēn and from the coast of the Western Sea where He was known.

3 **וַיֵּצֵא** bid His followers prepare a small ship as quickly as possible to take Him away from the great crowd pressing about Him. As He had cured so many who were afflicted, those still uncured tried to touch Him, and there was a constant shoving and scuffling to get nearer.

4 Escaping the boat, He went with it a short distance to where a path led up a hillside. Climbing this to a small mount, He sat down with His talmidim. The time for celebrating the great festival was approaching, and **וַיֵּצֵא** had sent out many emissaries and heralds.

5 Seeing that a large crowd had gathered on the hillside, ܡܘܦܢܐܘܬܐ stood up and addressed the people, after they were seated, in this manner: “This is a night of ignorance when men wander, lost in the darkness of worldly conditions. I am the Light and hope of men.”

6 “These are the people I support and accept, and this is the message I give to them. For I have come to unsheathe the sword of the Ruah among men and to lead them forth to fight the battles of Elohim. The sword is the Ruah, even as the body is the sheath. Let your swords be bright and keen for the fray. Be staunch and resolute, and the Rule of Elohim will surely sweep all wickedness and evil, all pain and distress from the face of the Earth.”

7 “I accept the oppressed and dispirited, for they shall inherit glory in the Reign of the Ruah.”

8 “I accept those who grieve, for they should not be without a comforter. Is it not written, ‘Let the words of ܐܦܘܠܐܘܬܐ be an unquenchable light within you, and they will shorten your days of sorrow?’”

9 “I accept the disinherited, for they shall inherit the Earth. Is it not written, ‘The disinherited shall be joyful amid bounty and shalom?’”

10 “I accept those who hunger after enlightenment, for they shall be satisfied. Is it not written, ‘The pleasures of the food table sit heavily on the stomach, but wisdom fills the heart with satisfaction and content?’”

11 “I accept the compassionate, for they shall be compensated. Is it not written, ‘He who has compassion builds a fountain of consolation for His time of need?’”

12 “I accept the pure-hearted, for their nature draws them closer to Elohim. Is it not written, ‘He whose hands and heart are clean receives the fullest measure of the power of the ruah?’”

13 “I accept the peacemakers, for they are truly the heirs of Elohim. Is it not written, ‘Listen, My children, and I will teach you the ways that are good, causing

you to seek for shalom and maintain it'?"

14 "I accept those who suffer in the cause of mankind, for on them shall fall the mantle of glory in the Reign of the RUAH. Is it not written, 'When they scorned and abused Me, I was strengthened by the RUAH of אִי אֵל, and nothing can now dismay Me'?"

15 "I accept those whose motives, when seeking to do good, are misunderstood, for their place in glory is established. Is it not written, 'Because they have reviled and slandered You, eternal glory will be granted'?"

16 "You whom I accept are the salt of the Earth, but if the savor of the salt disappears, it is useless. As salt without any flavor would be good for nothing, so those without goodness in their hearts serve no purpose. As salt adds flavor to food, so do good men make life more acceptable."

17 "I am your Light, but you are the light of the world. Therefore, build a strong city set on a hill, for a light shining from a hilltop cannot be hidden. I have given you the Light so it may be put to use, for men do not put a lighted candle under a grain basket but in a candlestick where it can light up the room."

18 "Let your lights shine before men, so they see the path clearly. Join your lights together, so they combine to form an unquenchable flame. For while a candle is easily snuffed out, it takes many men to subdue a forest fire."

19 "Be stouthearted and resolute, for the struggle will be grim. The foe is wily and well entrenched behind thick walls. Those who have lived with poverty and misery, maintaining a cheerful heart in tribulation, will arise to glory. Those who are broken serving the cause of אִי אֵל will receive a mantle of splendor. Those whose proper desires remain unfulfilled on Earth will find fulfillment in the shamayim. Those who have cheerfully borne affliction or deformity will radiate strength. And those who die for the cause of justice and shalom will inherit life in glory."

20 “I reject those who oppose the Rule of Elohim. I herald a reborn world, even as I was heralded; but while such as these encumber the Earth, it will not be reborn. I assure you of this: Unless the world be reborn, it cannot know the Rule of Elohim. The upheaval of the labor pains will be great. For though many will say, ‘Speed the day’ with their lips, in their hearts they will be saying, ‘The cost is too great; spare the coming.’ By their fruits shall they be known, and by their deeds shall they be judged.”

21 “I reject the rich who live with their riches, or those who live beyond the bounds of moderation, for they shall be humbled in outer darkness. Is it not written, ‘Those in houses of comfort, where they sit at ease listening to instruments of music and sleep on soft beds of ivory, shall not survive’?”

22 “I reject those who gorge themselves with refinements of food while others hunger, for they shall hunger in the Reign of the Ruaḥ. Is it not written, ‘They who serve 𐤀𐤆𐤀𐤃 will be filled, but those who do not will want’?”

23 “I reject those who scorn the way of wisdom, seeking vain pleasures which dull the ruaḥ, for they shall be sorrowful in their proper place. Is it not written, ‘The ruaḥoth of those who serve 𐤀𐤆𐤀𐤃 shall be joyful, but the ruaḥoth of those who reject Him shall weep in sorrow and regret’?”

24 “I reject the arrogant and selfish and those mainly concerned with themselves, for they will be friendless in their place. Is it not written, ‘The things built of selfishness and false pride will be broken’?”

25 “I reject the liars and deceivers, for their abode is a place of darkness. Is it not written, ‘The deceitful shall not know the presence of 𐤀𐤆𐤀𐤃’?”

26 “I reject those who encourage ignorance, walking stiff-necked, their hearts an unopened book, for they shall not be enlightened. Is it not written, ‘Those who shower scorn on the words of others and close their eyes to righteousness shall not receive a righteous

reward in their place’?”

27 “I reject the fornicators and adulterers and those who seek after lewd pleasures, for they shall go to a place of uncleanness. Is it not written, ‘Only they who are clean can come into the presence of 𐎧𐎢𐎡𐎹?’”

28 “I reject those who in any way cause needless suffering, for they shall go to a place of pain. Is it not written, ‘He who causes distress, though it be done in secret, yet he is seen and will repay’?”

29 “I reject the hypocrites and self-deceivers, for their loathsomeness will be properly purged. Is it not written, ‘Words not written in the heart should never issue from the mouth’?”

30 “Woe to all who hear My words but twist their meaning to suit their convenience. If a man says he is with Me but does not abide by My teachings, then he is a hypocrite. If he says, ‘But I live in circumstances where this does not apply,’ he is a liar. Far better that such as these say, ‘We are against You,’ for until they do, the world will not be reborn.”

31 “I bring light to the threshing floor of 𐎧𐎢𐎡𐎹, where suffering and misfortune are the flails, tribulation and distress the winnowing fan and the wisdom of 𐎧𐎢𐎡𐎹 the winnowing shovel. Here the wheat is separated from the husks, the chaff is thrown out, and the good grains gathered up.”

32 “I come to build a new Hëykal, and if you say, ‘These are good teachings,’ and take them to your heart but tomorrow revile your neighbor and deceive your kinsmen, you are an unstable brick. If the Hëykal be built with such material, surely it will collapse, and those within will perish. Is it not better if it were never built? If you say, ‘But I am weak,’ then examine your defects and take the first step to stability; but examination is a waste of time unless leading to rectification.”

33 “I call you to serve no mean cause, but to stand beside Me and claim your inheritance. Those who dispute the claim are the ones I reject, and you must

set your faces against them, even as I do. Come and inherit the incorruptible glory, which is in the shamayim, even as flesh is on Earth. The way is narrow and difficult, for no one who has not been tempted and tried can attain his reward.”

34 “He that is near Me is close to a blazing fire and may get burned, but he who withdraws from the heat withdraws from the shamayim. Some have said, ‘The yoke of the Torah sits heavy on our shoulders,’ but I tell you, I come not to lighten but to magnify the responsibility. Mosheh brought the Torah which says not to kill, but I say, any who releases anger on his brother without just cause shall not escape judgment.”

35 “The Torah you have condemns adultery, but I tell you that if any man looks upon a woman with fornication in mind, he is no less guilty. For it is what a man thinks that will lead him to glory or decay. He who is pure in love does not defile his heart by looking at another woman with fornication in view.”

36 “The Torah you have says, ‘No man shall put his wife away unless he give her a bill of divorcement,’ but I tell you that whosoever seeks to put his wife away, except for adultery or she is found unchaste, places her on the path of adultery and is therefore not guiltless. What אֶת־אִשׁוֹ has blended in רֵאשִׁית let no man seek to sever, but those joined in body and not in רֵאשִׁית are not sanctified.”

37 “The Torah you have says, ‘You shall not swear falsely or break an oath, though if you vow something to the service of אֱלֹהִים , the pledge must be kept.’ I tell you never to swear any oath, but confine yourself to a straightforward ‘yes’ or ‘no.’ It is needless to say more, for the word of a reverent man is more binding than the most solemn oath sworn by another. If you are not a reverent man, then doubtless, your word and oath would be worthless anyway.”

38 “If your eye give cause for complaint, leading you towards lewdness or obscenity, pluck it out. It is of

greater advantage to suffer disfigurement on Earth than to be cast into the depths to suffer it there. If your right hand give cause for complaint, cut it off, for if your body be maimed on Earth, you bear it a little time; but surely do nothing to prevent it remaining intact in the place of glory.”

39 “The Torah you have says, ‘Love your neighbors and hate your enemies,’ but I tell you to love your enemies, do good to those who hate you, and pray for those who deceive or persecute you. For if you only give love for love, this cannot be claimed as a meritorious thing, when even criminals return the love of those who love them. If you only repay good with good, dealing fairly only with those who treat you likewise, how can merit be claimed for this, which is no more than criminals do? It is the same if you give only to those who give to you, for criminals give to their own kind. Can you stand by and let it be said that criminals treat each other better than do reverent men?”

40 “Love your enemies, but not their faults. Love those who hate you, but concede nothing to their wickedness. Give without expectation of return; then only can you lay claim to goodness and be called a Servant of אֱלֹהִים.”

41 “I have not come to abolish the Torah or to change the teachings of the nebi'im, but to complete them, adding any necessary clarification and interpreting them to the understanding of men. But the time has come to ask: When will they be put into practice? When will men bring אֱלֹהִים out of the Hëykal and make Him a participant in their daily lives? When will men carry these things in their hearts and stop paying them lip service?”

42 “I say with certainty, so long as Earth and the shamayim above it remain, not even the smallest particle shall be deducted from the Torah until the purpose it serves has been completed. Therefore, if anyone try to avoid even the least obligation imposed

by the Torah, or to set aside the slightest of its restrictions, or teach others to do the same, he will be an insignificant thing in the life to come. But whoever lives by them, leading others to do likewise, will achieve the greatest heights of glory.”

43 “Do all charitable acts privately, not displaying your righteousness to catch the eyes of others, for by so doing you void their benefits. Only those seeking public acclaim and hypocrites do these things ostentatiously. Never seek publicity for your deeds or goodness nor let it be forced on you. I assure you that those who do these things have their reward on Earth, and nothing awaits them elsewhere. When setting out on an errand of goodness, keep your right hand in ignorance of the left hand’s deeds. Do your good deeds in secret, knowing they are not overlooked and will be duly rewarded, but do them without thought of reward, or they will lose their merit.”

44 “Do not be like the hypocrites who pray in the sight of everyone; they are being rewarded now. Pray in solitude, for your Father can be contacted from anywhere and is everywhere. Never use needless repetition or ramble on in the mistaken belief that the more you say, the more likely you are to be heard. Do not be a mere babbler of words, for prayer is not formed by words alone. Remember, your every need is known, so whatever is withheld may be for your own good. Prayer is contact between ruah and Ruah, and should seek only to reinforce the strength of the ruah.”

45 “This is a pattern for prayer: ‘Our Father in Ruah, may Your nature become known among men and Your Rule established on Earth, according to the plan of the shamayim. May Your design be completed. Give us the sustenance we need and overlook our transgressions as we overlook the transgressions of others. Do not test us too severely and strengthen us against the servants of evil.’ ”

46 “If you overlook the failings of others and forgive

people for the wrongs they have done to you, then the burden of your own will be alleviated. Also, when you fast or undertake an obligation, do not be like the hypocrites who lengthen their faces, going about it self-righteously, bringing themselves to the attention of others.”

47 “Hoard no earthly treasures which can be destroyed by moths and decay, or may be stolen by thieves. It is far better to establish a storehouse in the shamayim, for there you can accumulate treasures beyond reach of these things. A man’s heart is never far from the place where he establishes his credit.”

48 “Providing you view everything optimistically, maintaining a cheerful and confident outlook, you will radiate assurance. If you do not, you will shed despondency and gloom wherever you go. No man has ever succeeded in serving two masters, for his loyalties must lie with one or the other. Neither can a man have two prime objectives; he must aim for an earthly goal or a spiritual one.”

49 “I advise you not to worry unduly about the future needs of the body, how it will be nourished and clothed. There is more to life than eating and comfort, while overdone pleasure soon palls. Keep this one fact constantly in mind: The soul is of more importance than the body.”

50 “Think about the birds of the air; they neither sow nor reap or gather in a harvest, yet provision has been made for their needs. Do you think any less consideration has been given to your welfare? Trust in the powers above, and when things go wrong, try to understand the reason. When you are being tried by tribulation, try and see the objective of the test.”

51 “Is there anyone among you who, by thought alone, can add an arm’s length to his height? Worry is a useless activity of the mind, so why worry about food and clothing? Look how the wildflowers grow in the meadows: they do not toil or spin, yet Shelomoh in full regalia was not attired so attractively as one of

these. If such beauty is bestowed on wildflowers, which can display it for only a few days before being consumed, shall אֱלֹהִים not give much more attention to you, His children? Or have you no faith in anything?”

52 “Therefore, worry less about material things, and concentrate more on the spiritual, making the cause of Elohim your main concern. Do this, and all other things will come within your reach. Do not worry about tomorrow, for it will look after itself. Each day will bring you sufficient problems without the need to worry about those of other days.”

53 “There is no reason why hypocrisy, the disease of the day, should come so naturally to men. But which of you is not contaminated by it? How many of you are self-deceivers, making excuses for these things? How is it you can readily detect the small faults in others while being absolutely blind to your own much greater ones? How can you say to another, ‘Let me help you see more clearly,’ when you are practically blind yourself? You, hypocrites and self-deceivers, first examine your own faults and failings before criticizing those of others.”

54 “Never be afraid to voice your needs, and if you have a friend, turn to him whenever you require help, for this is the nature of friendship. Ask, and you will receive; seek, and you will find; knock, and the door will be opened. These things are the Torah of הַי, for at the end it will be said to you, ‘As you sought, so have you found; and according to the manner of asking have you received.’ It is not what you seek, but how you seek; not what you request, but the manner of requesting.”

55 “Is there any man among you who, if his son ask for bread, will give him a stone, or a snake if he ask for a fish? If, then, you, with all your mortal faults and ignorance, know how to give the right things to your children, how much more able is אֱלֹהִים to give what is right for His.”

56 “The things you surely do not need are comfort and content, while assurance and security open the gates to spiritual apathy. Enter by the narrow, unpretentious gate, for the road leading to the dark abyss has a wide road and attractive entrance, while the gate leading to immortality is austere, and the road fraught with difficulties.”

57 “Beware of false nebi'im and those who would mislead you, for many seeking to promote their own ends walk the ways of righteousness, clothed in sheepskins, but are hypocrites, being ravening wolves within. Those who indicate an easy path are false guides. And those who say another can absolve them from the effects of their misdeeds expound an error.”

58 “You will know them by the effects of their teachings, just as a good tree is recognized through the fruit it bears. Can the wildthorn produce grapes, or are figs found growing on thistles? If a tree fails to produce good fruit, it is cut down and burned, for it can serve no better purpose. Therefore, I say, judge men by the fruits of their labors.”

59 “Some hail Me as their leader, thinking this will help them in the life to come, but it will not. Only those who wholeheartedly serve the cause and purpose of 𐤀𐤆𐤃𐤅 will enjoy this in full glory. Many who do things in My Name will expect Me to intercede for them, but to these I will say, I did not know you, or authorize the statements you made; by your deeds shall you be judged.”

60 “This does not apply to those who, hearing My words, put them into practice, for they are like the sensible man who built his house on a foundation of rock. The rain poured down and the floods rose; the wind howled above and beat against the house. But it did not collapse because it was set firmly.”

61 “But there will be many who, hearing these words of Mine, will ignore them. And these may be likened to a foolish man who built his house on sand. The rain

poured down, the floods rose, the wind howled and beat against the walls, and the whole house collapsed.”

62 “I herald the coming of the Rule of Elohim and a reborn world. I accept those who follow My Way, and I will lead them into their reign. I reject all those who are against My Way.”

63 “I call upon men of good will to follow Us - men who wholeheartedly desire the Light and oppose the way of darkness. But the road may be long and beset by many foes. Yet have no fear of those who come with swords and fiery words; their danger is apparent. Those who will be Our undoing are the hypocrites and self-deceivers who pay lip service only and manipulate the words of the Torah to accord with their convenience. I tell you this: Many will come, but few will be selected.”

64 “Mosheh viewed the promised land only from Pisgah. Let this not be your fate. Face the difficulties ahead, overcome the evildoers who maintain the rule of evil, and claim your reward. The sword is drawn, but the battle has yet to be won.”

65 “In the reborn world, the wolf shall lay down with the lamb, and the lion with the kid, and a little child shall play with them. Surely, because of their goodness and goodwill, even the wild beasts will submit themselves to the will of those who participate in the Rule of Elohim.”

66 When *օַׁׁׁׁׁׁ* finished speaking, the great assembly of people was silent. For, unlike other teachers, He appeared inspired by divine authority. But within moments they were excitedly discussing the words among themselves.

67 Then a talmid who stood beside *օַׁׁׁׁׁׁ* shouted, “All who serve *ׁׁׁׁׁׁ*, praise Him. For He has sent the true Enlightener and the Deliverer, and will Himself reign over us through the Ruah which fills His Bën. Heed these things, follow The Way of *օַׁׁׁׁׁׁ*, take up the stake of life and the Rule of Elohim is at hand.”

68 There were many among the crowd who said, "Surely this is אֱלֹהִים's Anointed for whom we have long awaited. Now we will be delivered according to the promises of the nebi'im."

69 Hearing the things said by the people among themselves, מֹשֶׁה was saddened and said to Bartholomi, who stood near Him, "Tomorrow they will revert to their old way of life and permit evil to reign through hypocrites and self-deceivers. How can they be brought to understand that should אֱלֹהִים intervene to bring about the Rule of Elohim, Earth and mankind will have failed Him and be unworthy of His Rule? Life's purpose is to produce shepherds, not sheep. But the lives of the people are turned inwards upon themselves."

70 It was now late in the day, but many people still lingered. And a talmid said to מֹשֶׁה, "Adonai, the crowd was very large, and many did not hear all Your words. Could You not speak to these? For, though hungry, they would rather listen to You."

71 מֹשֶׁה said, "My throat aches, but I have bread more satisfying than that which fills the stomach, and meat more satisfying than worldly meat. My supply is inexhaustible. I have multiplied this through you, so now you go among the people and provide what they need."

10 Some days later, מֹשֶׁה was in another place with about sixty talmidim, one of whom said to Him, "There is Yahoshua the Faster, who claims to be ha'Mashiah of Elohim, and Yosëph, who proclaims deliverance by the sword, while many say the Enlightener and Deliverer are two men. The gale of words makes it difficult to get a bearing on the harbor entrance."

2 מֹשֶׁה said, "Things are changing, and many alive today will live to see a different world. I come to set men free by removing the shackles of ignorance and to deliver them from evil and from themselves."

3 Hearing this, many of the talmidim left, and מֹשֶׁה

said to those who remained beside Him, “Do you also wish to go your way?”

4 Kěpha answered for all, “Aḏonai, Your teachings excel those of others, for they carry the hope of eternal ḥai. We believe You to be the chosen Messenger of ܐܘܪܝܢܐ who speaks with His voice. We accept what You say because it responds to the yearnings of our hearts.”

5 ܘܡܦܝܐܘܪܝܢܐ said, “We all make mistakes, and though I have chosen unwisely with others, I have not been mistaken with you.”

6 ܘܡܦܝܐܘܪܝܢܐ did not proclaim Himself to the people according to their understanding and devoted much time to the teaching of talmidim. This concerned mainly the coming Rule of Elohim, but to the twelve He taught many hidden things, for there was knowledge suitable only for a few.

7 He said to them, “You are among those entitled to know secrets concerning the Rule of Elohim, but to those who are not numbered among the elect, everything should be explained simply and in parables. It is truly written in the Sacred Books, ‘They may see with the eyes and be deceived, and hear without understanding, but if they would only turn to ܐܘܪܝܢܐ, their ignorance would be wiped away.’ ”

8 Then ܘܡܦܝܐܘܪܝܢܐ appointed the twelve as emissaries to go out among the people and proclaim the things He had said. The twelve were: Shim'on, renamed Kěpha; Ya'aqob and Yoḥanan, sons of Thunder; Andri Saronides; Philippos Bardrush; Bartholomi the Stranger; Mattithyahu the Lěwite; T'oma, son of Yonas; Thaddeus, called Lebios before he came; Ya'aqob, son of Alfeous; Yahudah of Qeriyoth; and Shim'on of Kena'an, the zealot.

9 ܘܡܦܝܐܘܪܝܢܐ sent them out with these instructions: “Avoid Shomeron towns. Keep away from places where the people are being stirred up for strife, but go to the Yahudim wherever they are to be found. When entering a dwelling, give the greeting, ‘Shalom be on

this house.’ ”

10 “I know that you are being sent like sheep delivered to the wolves, for you do not bear the message expected by the people. So be careful, always alert, cunning as serpents and harmless as doves. Beware of those who would bring you before their courts, and do not concern yourselves about what to say, for when it becomes necessary, you will receive inspiration from the Ruah Ha’Qodesh, and words will come.”

11 “I can assure you of this: Whoever stands by Me, upholding My cause before men, him I will stand beside before the Council of the shamayim. Give no heed to what is said about Me - it is already forgiven. But slander against the powers of the Ruah Ha’Qodesh, which is the Hand of אֱלֹהִים, is unforgivable.”

12 One of the twelve said, “We will meet other teachers, whose words will not be the same as those spoken by You.”

13 אֱלֹהִים said, “This will certainly be so, for to each man his own road and his own light; but Truth is Truth whoever proclaims it and must be obeyed. However, Truth is something rarely seen clearly, and even many who see it have difficulty in describing it to others. Speak about the good and evil which are manifest in the lives of men and tell them each shall be judged according to his works.”

14 אֱלֹהִים said, “Men will always go astray, but those who lead them astray cannot shun responsibility. Remember what I have said about those who stand behind the wrongdoings and foolishness of others, hidden from sight and untouchable by men. It would be better for them to have a millstone hung about their necks and be thrown into the sea than to suffer what they will for leading innocents astray.”

15 “Be on guard against undutiful inclinations, and work in harmony one with another. If your companion offends you, rebuke him without anger; and if he

indicates regret, forgive him wholeheartedly. Even though he offend you many times, and is contrite, forgive him.”

16 Some of the twelve said, “These things are difficult to understand, and we have the natural failings of men. Give us courage and strengthen us in the cause.”

17 ܡܘܢܝܐܢܐ replied, “Have faith in what you do, for with faith you could move mountains or cause uprooted trees to replant themselves. All things are possible to those who believe them possible.”

18 Nevertheless, He strengthened them by a transfer of Ruaḥ Ha’Qodesh so they had the power of healing.

19 ܡܘܢܝܐܢܐ said, “Those who do not build with Me are destroyers of My works, and those who pay lip service only are useless tools. Never judge any man by the words of his mouth, and keep away from those who pour them out in a torrent. Have no dealings with those who do their good deeds in public, and shun those who push themselves forward for attention. A man whose problems are small will readily come to be eased of his burden, while he who carries a heavy load is often inconspicuous.”

20 “What you do pays no earthly reward; though the reward elsewhere may be great, it is useless claiming one here. If one of you had a man out plowing, would you say to him on his return, ‘Come, sit down and rest’? Is it not more likely you would say, ‘Go and clean yourself. Get my meal ready. And after you have finished, go and eat yourself. Then go to rest’? Is any employer grateful because those who work for him do the things for which he pays them? So it should be with you. Having carried out your orders and done your duty, you should simply say, ‘We have only done the things we were supposed to do.’ ”

21 “Many will seek to snare you in a net of words, but avoid the meshes spun by their wiles. Never talk about anything not thoroughly and honestly believed. The blind cannot lead the blind, and if they do, fall into

a ditch. No man can walk confidently in darkness without a light. The eye is the lamp of the body; and if the lamp is defective, the whole body is in gloom. The Ruah Ha'Qodesh is the lamp of the soul, but if it remains unlit, it serves no purpose."

22 "Many will mock and scorn you, saying, 'Fools, we have full stomachs and soft beds; we have everything for our comfort and needs. What have you?' There is little to be said in reply, for wise men do not mock, knowing that gems of wisdom often fall from the lips of fools. Take no heed of these, for they suffer from a spiritual defect - an ailment blinding them to their own deficiencies while exaggerating the failings of others."

23 "Do not offer bright jewels to dogs nor place a string of pearls around the necks of swine, or they will be trampled into the ground. The beasts will turn and rend you for not providing bones or husks."

24 Philippos said to אֲדֹנָי, "Adonai, You caution us against anger, yet were You not angry when a man beat his donkey with a rod?"

25 אֲדֹנָי said, "I warn you against anger among brothers, or anger relating to yourself. There is a righteous anger which is justified. In all things there are balances and limitations, and to know these you have the Books of Wisdom. If a man comes against you, threatening harm, he is more dangerous if he is calm and silent than if he is unsteady with anger. The silent biting dog is more to be feared than the barking one. Therefore, is it not in your own interests that I teach you self-control?"

26 Then Yahudah asked concerning the coming Rule of Elohim, and אֲדֹנָי answered, "It is like this: A man scatters seed on the ground. Day follows day until the grain sprouts and grows. But what goes on in the ground to bring this about is beyond his knowledge. The soil produces the crop by its own methods, nourishing the crop until it ripens. When the corn is ripe at harvesting time, the man reaps and gathers in."

27 ܡܘܢܝܢ then said, “To know the nature of the Rule of Elohim is important but difficult for Me to explain to your understanding. It is like the small seed which, once planted, shoots up into a great plant, providing shade for many forms of life. These are able to see and know both the seed and the plant but have no knowledge how one became the other.”

28 “Know that, though I am here with you, I am not apart from He who inspires Me. That which is in Me is not separate from the RUAḤ of the Father, and that RUAḤ is wholly in Me. I express the likeness of the Father and contain His power and substance to the full measure. I am the RUAḤ outflowing from ܡܘܢܝܢ, given voice and form. I am the voice and Word of that RUAḤ. I am of that RUAḤ but not that RUAḤ.”

29 “I am the fulfillment of men’s hopes and the fulfillment of the Father’s desire. As I am, so is the RUAḤ. As I am, so shall all His children be, for I am the pattern for all men. I am emptied of worldliness in order to hold the RUAḤ Ha’Qodesh. And I am an answer to the Father’s creative Word.”

30 “A pitcher half filled with water would hold less oil than an empty one. If wine is poured into a jar containing water, the wine is diluted. So, when men say, ‘What purpose does it serve to forgo worldly pleasures?’ tell these things to them. If they will not listen, then on their own heads be the illnesses and pains from which they will surely suffer.”

31 The twelve said, “Great is the hope You have given us, and great is the inspiration of Your words.”

32 ܡܘܢܝܢ said, “I do not do this of Myself, for I have been filled with the power of the RUAḤ Ha’Qodesh, which is part of ܡܘܢܝܢ. With this He created all things. I come that I may bring Light to those who dwell in darkness, to bring to those who are on the brink of death a knowledge of life, and to bring consolation to those who suffer. I am the hope of those who despair, the helper of those who have no guide, the treasure of the poor, and the healer of the sick. I am the Light

of Eternal Hai for all who die. And as I am, so must you be.”

33 “Go, carry the good tidings without trepidation or fear, without respect for persons, calling all who listen to follow a path which is direct, narrow and stern. Call them, whatever their circumstances, for each one will have something to contribute.”

34 Then Yoḥanan said, “Adonai, You have taught us many things and armed our wits. You have taught us how to act towards those who believe in Your cause and those who do not. Yet even among those who most conscientiously follow Your Way, even among those who should be brothers, is found jealousy, pettiness, envy and selfishness.”

35 օաբօն said, “These things are the challenge of life, and inseparable from the present rule of man. The test is your ability to change them. The corn will be gathered into the storehouse of the Ruah, and the chaff cast into the fires of transmutation.”

36 օաբօն taught these things to the twelve in a manner different from His other teachings. There were many other things which may be told, but not all were heard with understanding.

37 Kěpha said, “Let us partake of Your strength, so we can withstand whatever is sent to test us.”

38 օաբօն said, “When the test comes, it is never as expected.”

39 He also said, “The man who says, ‘I may be wrong,’ is always right; the man who says, ‘I am certainly right,’ is always wrong. To avoid a fight is not cowardice, and to fight with the assurance of victory is not courage. Weak men often fight, and strong men often run; motive is all that matters. To judge anyone by their -former - actions is to judge unfairly.”

40 Then, while they were gathered about Him, օաբօն said, “Now, who do you think I am?” Shim’on Kěpha answered, “You are surely օաբօն’s Anointed.”

41 օաբօն said, “You are rather rash but, as no mortal disclosure was made to you, wise also. Since your

name means a rock, and you live up to it, I will establish foundations for the city of My cause upon you. And neither death nor evil shall overthrow it. To you I give the keys of this city, and the reign to which it is the gateway shall welcome you as a prince.”

42 “In as much as I am the Way, the Truth and the Light, I bring you deliverance from ignorance. I am the Savior of all who wander in darkness, but who, seeing My Light, follow My lead.”

43 One of the twelve said, “Adonai, You are truly our deliverance, our hope and our Hai.”

44 *σωφραζ* said, “Many will flock to My cause, but few will be chosen to serve; many will follow My Way, but turn aside at the obstacles. For if any man believes but fails to put his belief into practice, it will be profitless to him. If anyone take one part of My teachings, shunning the sterner and more inconvenient, the rest will serve no purpose. For it is in the nature of men to accept the easy path and turn aside from the harder one. But there is something in each which tells him this is wrong. Everyone has a spark within which, fanned by the wind of dedication, will kindle the flame of glory.”

45 One of the twelve said, “Shall we confine our mission to the Yahudim?” *σωφραζ* replied, “Enlightenment is the inheritance of all men. Carry the message to all the seventy nations of the Earth.”

46 Another asked, “Should we take it to the young and to the old as well? For the thoughts of the young change with every wind, while the old are like seasoned timber into which it is difficult to drive a nail.”

47 *σωφραζ* said, “Teach each according to his understanding and capacity.”

48 *σωφραζ* then said, “Always treat those you meet as you would have them treat you; act towards others as you would have them act towards you. For this is the essence of the Torah.”

49 When *σωφραζ* had given these instructions to the

emissaries, they left. And *owfayz* went with four talmidim to carry the message to other towns.

11 *owfayz* came to a place where He had a kinsman and stayed with him, but on the second day a large crowd gathered outside so it was impossible to remain at shalom. These kinsmen were quiet people whose lives followed a tranquil course, for they conformed to the pattern of life imposed upon them. Hearing the clamor of the crowd, they became agitated and said, “Surely *owfayz* must be out of His mind and we should put restraint upon Him, otherwise we will be ridiculed.”

2 Just then, some important men from Yerushalayim spoke to them, and they said among themselves, “This thing is now beyond our control, but surely we shall never live normal lives again.”

3 The men from Yerushalayim said to some people standing outside the doorway, “Go away. This Man is possessed by the sovereign of evil *ruah* and calls on him for help when casting out his subjects.”

4 Hearing this, *owfayz* called to the men from Yerushalayim, asking them to come outside to where He was. He then asked them, “Can evil cast out evil?” They said, “On this point we have no clear guidance.”

5 *owfayz* then said, “Surely, if a reign is divided against itself, it must collapse. Likewise, a household split internally soon falls apart. If evil powers counteract each other, are they not like men in an army who fall upon each other with swords, thereby rendering the army ineffective? Set evil in action against evil and nothing except good can result.”

6 *owfayz* then went into the house and told those inside He was going to the Hëykal in that place. And one said, “The clothes You wear are travel-stained. Will You enter the House of Elohim in these?”

7 *owfayz* replied, “When guests call upon a nobleman in his house, they must be fittingly attired. But when workmen call to make repairs, they enter in the clothes of their trade.”

8 *owfayz* spoke to the people in the Hëykal, saying,

“The Parashyim occupy the seats of the nebi'im and should therefore be obeyed. In general, they live good lives, and you would do well to follow their example. But with many the goodness is only on the outside, and they are rotten within. Therefore, by exposing these I serve those who are really good.”

9 “I tell you to beware of hypocrites, self-deceivers and liars, and to be constantly on guard against those who, in the name of righteousness, would mislead you. When inspired to become the voice of Elohim, the nabi spoke of these. For he said, ‘They praise Me with their mouth and give homage with their lips, but I am not in their hearts. They worship only because this has been their upbringing. Such as these do not worship אֱלֹהִים because they are good, but for the sake of reward and through fear of the unknown.’ These are people against whom I have set My face, for their goodness is fair outside but rotten at the core.”

10 “There are others who dig in the darkness, hoping their thoughts are unknown. They delve around in the filth within themselves and say, ‘This is pleasant, and none sees what we do,’ but the record of their thoughts is never lost. Yet these, concealing what lies within, set themselves up as leaders of the people who, finding their troubles multiplied, look vainly for the cause. Yet the people only get the leaders they deserve, for those who will only serve goodness cannot be misled by evil.”

11 “There are deceivers who lead the people along devious paths which can never end in contentment. They produce doves' eggs to the people, but when hatched in secret, these produce vipers. They fawn upon the rich and notorious, a smile on their faces and a dagger in their hearts, but to the underprivileged they turn a face of harshness.”

12 “The hypocrites, the self-deceivers and the self-centered are the minions of evil on Earth and are the true enemy opposing the coming of the Rule of

Elohim. Let them maintain the upper hand and you will never know the joys of a reborn world. Turn your backs on these wherever you find them, so your contempt is made manifest. But remember, they will be found in the most unexpected places.”

13 “Beware of the self-seekers, whose path is over the bodies of those they drag down. If you associate with them, you may become a cobblestone for their feet. Avoid the tangled thickets of money dealing, lest the spiders therein lure you into their webs and suck you dry. The self-seekers are blind to the obligations of life, supposing these to be a profitless burden. But I tell you that anyone who shoulders them courageously and cheerfully will be duly rewarded.”

14 “The stake of ḥai is not easy to bear, for it chafes and weighs down heavily. But unless a man sacrifice himself upon it, he shall not rise to glory. Do not seek directions for an easy path, for this is not difficult to find though it has no destination. Follow the harder one. The directions are given in the Qodesh Books, and at the end you will find sunlit meadows and a region of liveliness.”

15 “I say to you, come, take up My stake and bear it manfully, and I will not leave you unsupported. I teach the strengthening of the ruaḥ in men through purification, repentance and good deeds. The trials of life are many and take numerous forms, some being easily understood for what they are; but others, coming in the guise of gifts, are not so readily detected. This is what the nabī said about those who failed to rise above the tests of life: ‘Their cuttings will not take root; the winds of 𐤏𐤓𐤏 will blow upon them, and they will wither, to be borne away by the whirlwind.’ ”

16 “A coward lies to those who trust him, for he fears the anger of others. A liar is also a coward, for he follows a path better men would scorn. I have come to winnow the grain from the chaff. And those who follow Me, bearing the burden of My stake, must not

be halfhearted in the cause. I separate the sheep from the goats, accepting one and rejecting the other; and a sheep does not mate with a goat. I accept the truthful man; he is peaceful within himself, for whatever is sown in truthfulness will be reaped in content.”

17 “I have not come to point out the place where a treasure trove is hidden, but to tell of its existence; the search remains with you. Nevertheless, I give directions, which, if followed, cannot fail to uncover it. For is it not written, ‘If you desire wisdom as men desire gold, and seek Truth with the diligence men display when seeking treasure, you will not be denied knowledge of Elohim’?”

18 “Lay up treasures in the storehouse of eternity and enjoy them forever. Hoarded silver can buy only pleasure which quickly palls, or things which endure a little while before falling apart or decaying. Only the treasures laid up in the shamayim will ensure everlasting glory.”

19 “Keep these things always in mind, for if My words have fallen on barren ground they are wasted. Spread out your roots in the sustaining soil of the new light I bring you. And when the plant of faith grows, do not let it be smothered by worldly weeds. Maintain cheerfulness in your heart, and its reflection will lighten your countenance; and, smiling, you will be welcome wherever you go.”

20 “Go your ways, but beware of those who speak fairly but hold deceit in their hearts. Beware of hypocrites and deceivers. It is no sin to be blind, but to disguise the blindness and say, ‘We see; follow us,’ is one of the greatest evils.”

12 After being away some time, the twelve emissaries rejoined *owf1z* and gave their reports. And when they had finished, He said, “You have done well. Let us go away to a secluded place where we can be alone.”

2 Andri said, “Spare me time to visit my womenfolk,

so I can be assured they do not lack food or suffer.”

3 *owifaz* said, “*afaz* will provide for those who serve Him faithfully, but men are not always suitable tools in His Hand. Go and do whatever has to be done.”

4 The rest set out in a boat, but when they reached their destination, a crowd had already assembled. *owifaz* spoke to the people, teaching in parables, and when at length He wearied, dismissed them and went to sit alone on a small hill.

5 Meanwhile, the talmidim had put to sea in a boat, and, as darkness fell, tried to row back, but the wind was against them. *owifaz*, therefore, waded out to them in the darkness. Then, the wind being in their faces, they quickly crossed the sea to a village where many sick and lunatics were brought to be healed.

6 Going to the place where they were staying, it was then the cool of the evening. Some of the talmidim started quarreling, but soon quieted down. When they were all in the house, *owifaz* asked what the argument had been about. But they were silent before Him, not knowing what to say; for they had been disputing among themselves as to who was the greatest among them next to *owifaz*.

7 *owifaz* then said, “Whoever wants to lead must know how to serve, and the humble-hearted serve best. A great man is not one who has sought greatness, but one whom the need has found great.”

8 *owifaz* then took the arm of a young child belonging to the house, who had been standing behind Him, and, drawing the boy forward, said, “Whoever accepts responsibility for a little child such as this accepts Me, and whoever accepts Me accepts My cause. For it is profitless to discuss greatness apart from responsibility. Let the one who can accept the most responsibility be the greatest.”

9 After they had eaten, two followers of *owifaz* came into the house and approached Him, saying, “Adonai, we have robbed a rich man. Have we not done a good

deed? For this gives him a better chance in the life to come.”

10 *օַּוִּיֶּזְעַ* said, “Even though he used riches wrongly, you have done no more than add wrong to wrong. Evil cannot be rectified by evil, no matter what the circumstances.”

11 One of the men said, “Adonai, I gave all the proceeds to the disinherited, gaining nothing for myself except the fear of death, while the other with me gave only some silver, keeping the rest.”

12 *օַּוִּיֶּזְעַ* said, “Then your crime was the lesser one, but a crime nevertheless.”

13 *օַּוִּיֶּזְעַ* dismissed the man and said to the talmidim, “No man can push another into goodness, or force spiritual credits upon him. Men are brought to goodness by guidance and example.”

14 Mattithyahu said, “These men have sons - what of them? For is it not in the Torah that sons shall suffer for the misdeeds of their fathers? Where is the justice in this?”

15 *օַּוִּיֶּזְעַ* said, “The sense of words changes with their transmission. And have I not told you that taking one part of the Torah and setting it apart from the rest leads to error? Only by diligently reading the whole, word by word, can it be understood.”

16 “Given a single thread from a carpet, could any one of you know the pattern? It is the transgressions of the fathers which cause the children to suffer. For not only are there things which must not be done, but there are things which are to be done. Also, things which must be guarded against.”

17 “If a man fails to instruct his children, or permit them to grow up unruly, he is a transgressor against the Torah. And is it not obvious this affects the children? If a man chooses his wife for her beauty and charm - because she pleases him - and not for her wifely and motherly attributes, he transgresses against the Torah. Does not the effect of this fall upon his children? If a man steal, Elohim will not chastise

the children. But if that man be caught and crucified, his wife sold into bondage, will not his children suffer?"

18 "The Torah of אֱלֹהִים, as given in the Books of Wisdom, is unlike the laws of men. A man is responsible not only for what he does, but for what he fails to do. And though he spends his whole life in prayer, at places of righteousness, but overlooks his obligations under the greater Torah, he is not free of transgression."

19 "The deeds of men are like pebbles thrown into a pool, sending out ever widening ripples; and I assure you that all harm done by the ripples shall be accounted against he who caused them, no matter how far distant it occurs."

20 "This is the Torah: Whatever a man transmits to his children, even down to the tenth generation, that shall be accounted against him. Likewise, if a man fails to do things he should for his children, that too will not be overlooked."

21 "When the Day of Assessment comes, it will be like a net cast into the sea, which gathers up every kind of fish - some wholesome and others not. When full, it is drawn ashore, and the wholesome fish are placed in baskets, while the unwholesome are thrown aside. So it is at the time of assessment - the good go in one direction, and the transgressors in another."

22 One of the talmidim said, "Adonai, it is easier for some than for others. The rich are not tempted to steal, but many a poor man must steal, or see his children starve."

23 אֱלֹהִים said, "The transgressions of the rich lie mainly with the things they fail to do, those of the poor in things they find it difficult to avoid. The justice of אֱלֹהִים takes all things into account."

24 "Is it not written, 'Toil not to lay up riches which make eagle's wings for themselves and fly away'? And it is also stated, 'Some are truly rich though they dwell in poverty, while others are poor amid their

riches.’ Those who wallow in their wealth, enjoying it as pigs enjoy mud, are like sheep which, buried in darkness, never live again in the light. The man who gains privileges and wealth in this world but lacks wisdom to utilize them to his true benefit, suffers a fate no better than the beasts which perish.”

25 “True wisdom is filling your lives with things conferring a lasting benefit, and the goodness of life cannot be assessed according to abundance of possessions. There is nothing whatsoever in this world which cannot be used as a stepping stone to a life of glory, and riches are no exception, but few men are wise enough to overcome the test they present.”

26 “There was once a rich man who was always robed in purple and fine linen, whose days were spent in entertaining and feasting. Outside his gate sat a beggar so hungry he would have been satisfied with the scraps of food thrown aside from the rich man’s table. The beggar died at his hour, and his soul found itself in the company of the qodeshim fathers of his race. The rich man also died and, after his assessment, found himself in the company of those who suffered. Filled with misery, he raised his eyes to the glorious place beyond his reach. And there, bathed in bright light, he recognized the beggar he had spurned, in the company of a Great Soul.”

27 “The rich man cried out, ‘My Father, send a word of comfort; for here I suffer in filth and squalor.’ The Great One answered him with compassion in His voice, ‘My son, recall your life on Earth, when you enjoyed all the good things it were possible to obtain, and think of the difference between what the beggar and you had. Now he is the one who is comforted and surrounded by beauty and cleanliness, while you live in filth and degradation. But it was you who made the choice of place for your future. Still, this is not all. For while you could have reached out a helping hand to him on Earth, here there is an impassible barrier between those of you who are in that place and those

in this.’ ”

28 “Then the man who had once been rich said, ‘I beg you, send messengers to my family and brothers, so they may be warned of what lies in store for them before it is too late.’ The Great Soul replied, ‘They have the teachings of the Torah which carry sufficient message and warning. Let them take heed of this.’ ”

29 “He who suffered replied, ‘No, this they will not heed any more than I did, for their days are filled with worldly distractions. But if someone were to return from the dead, it would bring these things to their attention, and they would definitely take notice.’ ”

30 “The Great Soul answered, ‘Nothing can serve them better than the teachings of the Torah, not even one returning from the dead. In fact, this would serve them ill. For if their goodness stemmed only from proofs such as this, it would be devoid of merit, and therefore worthless at the assessment.’ ”

31 *וַיֹּאמֶר* said, “This is the manner whereby you will teach the people, but do this according to their understanding. In one place you will tell the parable in a certain manner, and in another place, you will tell it differently, making sure the message never varies. The design inscribed on the outside of a pitcher makes it attractive to some, but not to others. This is unimportant, for it does not affect the contents.”

32 After this, *וַיֹּאמֶר* took His talmidim to Tiberias. From there, He and the twelve went through Zebulun to Tyre on the Western Sea, where they stayed among fishermen in a village by the narrow waters.

13 *וַיֹּאמֶר* and the twelve worked with the fishermen and on ships bringing goods from all parts of the world, even from the cities beyond. And during this time, He did not draw attention to Himself.

2 Then one day, while in the part of Tyre called “The Place of Purple,” He came upon two men in argument among several others.

3 He said to them, “No disagreement can be settled justly by blows, while loud words confuse the issue. If

your brother does wrong, reprove him quietly, but let it be between you two alone. If the matter cannot be settled between you, then seek two men acceptable to both, and let them decide the issue.”

4 By the time 𐌲𐌿𐌸𐌹𐌺 had dealt with this matter, a crowd had gathered, and someone in it called out, “Adonai, come with me to my brother, and tell him that the estate left by our father should be shared with me.”

5 𐌲𐌿𐌸𐌹𐌺 called him forward and said, “I am a Teacher. No man has given Me authority to decide such matters. When things are done properly, there is less likelihood of repercussions.”

6 Then 𐌲𐌿𐌸𐌹𐌺 turned to the gathering and said, “Take care always to guard against all kinds of greed and acquisitiveness, for no man’s happiness can be assured by his possessions. In fact, much wealth is the father of sleepless nights.”

7 “There was a certain rich man whose fields were fertile, yielding heavy crops. Seeing the bounty of the land, he decided there was insufficient space to store it and had his barns and storehouses pulled down so bigger ones could be erected. Into these he stacked everything until the new buildings were packed full. When this was completed, he relaxed, saying to himself, ‘Now I have ample laid up for all my future needs and can eat, drink and enjoy my good fortune.’ But that night he was called to his accounting in another life, and no part of his worldly goods could be taken. Now, who benefited by all he had accumulated? This is how it is with those who accumulate worldly wealth but remain spiritual paupers.”

8 𐌲𐌿𐌸𐌹𐌺 then turned to two of the twelve who stood beside Him and said, “This is why I tell you not to unduly concern yourselves with food and clothing. There is so much more to life than eating, and the body requires more than clothes. Look at the wild birds, which live happily from day to day, and learn

from them. Have no doubts, My friends, for you are certainly heirs to glory, with an unassailable treasure-house in the shamayim.”

9 “Be prepared for whatever comes, your clothes fitting the occasion and your lamp lit, like servants awaiting the master’s return from visiting, ready to open the door immediately. The master is gratified on finding his servants anticipating his arrival and does not fail to reward them. Thieves keep clear of houses where the owners have made provision for their coming, but go in search of those unguarded or where the occupants sleep. Therefore, always hold yourself in readiness, for you never know from day to day what will eventuate.”

10 Kēpha said, “Adonai, is this meant for us, or does it apply to everyone?”

11 *owfʼaz* answered, “Who does the master choose to fill a position of trust? Is it not the man who works diligently though not under the eye of the master? I can assure you this is the man who will be promoted. If, however, the man in whom trust is vested thinks, ‘I am not being observed by the master,’ and gets drunk, or is careless about what is done, be sure the master will catch him out.”

12 “Any servant who knows what to do but fails to do it should not go unchastised; but those who do not know what is expected of them cannot be justly criticized. From the man who is given much responsibility, much will be expected; for the greater the trust placed in a man, the greater should be the return.”

13 A man in the crowd said to *owfʼaz*, “We have heard of Your teachings and that You herald the Rule of Elohim. Tell us about this.”

14 *owfʼaz* said, “There is the reign of the Ruaḥ and the reign of the flesh. *ʼaz* rules the first Himself, but the second He rules through His viceroy - man. But man tries to set himself up as an independent ruler, making his own laws and setting aside those of his

sovereign. When the viceroy ceases to rebel and governs in accord with the decrees of the sovereign, that will be the Rule of Elohim.”

15 The man said, “This teaching is beyond our understanding. We have the Torah which comes from the mouthpieces of Elohim.”

16 𐤌𐤅𐤆𐤃𐤁 said, “Of course you have the Torah, but it is either disobeyed, ignored or circumvented. Therefore, it is nullified and rendered ineffective.”

17 “I have come to gather the lost sheep, bringing them back into the fold, which is the Will of 𐤃𐤆𐤃𐤁. I have come to cleanse the Earth with purifying fire. But though I have struck the sparks, the tinder is not yet ignited. I travel a stony road, but the greatest ordeal lies ahead.”

18 “You may think in your hearts that I come to bring shalom to the Earth and concord among men, and this is true, for such will be under the Rule of Elohim. However, before this comes about, those who oppose it must be defeated. Therefore, I come to arm those who are loyal to the cause, to put a sword into the hands of men and stinging words on the tongues of women. Henceforth, families will be divided against themselves, and brother will be separated from brother, and father set against son.”

19 Some in the crowd said among themselves, “These words we can understand. Truly this is the One promised who will deliver us from our oppressors.”

20 𐤌𐤅𐤆𐤃𐤁 said, “Bide your time, and all things will be made clear.”

21 A scribe in the crowd said, “It seems You speak with hidden meanings. How are we to interpret these teachings?”

22 𐤌𐤅𐤆𐤃𐤁 said, “You are so accustomed to devious thinking, trying to make a ‘yes’ into a ‘no’ to suit your convenience, that when given Truth you pull it apart, seeking to find something else behind it. Unless you accept these things as would a child, you cannot hope

to enter the Reign of 𐤀𐤆𐤁𐤁𐤃.”

23 “When you see clouds coming in from the West, you say, ‘Soon there will be rain,’ and this forecast proves to be correct. When the South wind blows, you say, ‘It will be extremely hot,’ and again your prediction is right. What hypocrites you are, so quick to interpret some signs while closing your eyes to others less to your liking. You can interpret the signs on the Earth and sky, but close your eyes to those indicating present trends.”

24 Someone in the crowd said, “We have the failings of men. Should we be condemned for these?”

25 𐤀𐤆𐤁𐤁𐤃 replied, “As sons of 𐤀𐤆𐤁𐤁𐤃, you inherit His substance and are heirs to glory. Think less of earthly weaknesses and more of reverent strength.”

26 Another in the crowd asked 𐤀𐤆𐤁𐤁𐤃 about unjustified suffering, and might not His cause bring this upon the heads of His followers? Someone else said, “What about the people of Galil who died in resisting the efforts of Pilatus to appropriate the Hěyḱal offerings so he could bring water to the city of Yerushalayim?”

27 𐤀𐤆𐤁𐤁𐤃 said, “The people of Galil and the Governor did right in their own eyes, the former seeking to serve Elohim, and the latter, men. But these things are not matters to be placed at issue, for whoever serves one serves the other, and there is no clash of interests. Can you believe that the people of Galil who suffered as they did were worse than others in Galil? This is not so; they suffered for no wrongdoing, but through misguidance.”

28 “Calamity strikes capriciously. Do you think those who died when the tower fell on them at Siloam deserved death more than the others? Life is full of uncertainties, so men must be made aware of the need for repentance, knowing the Day of Assessment may be near or far. Be sure of one thing: There will be no discrimination among you on the assessment day; all will get their fitting reward.”

29 Then one in the crowd shouted, "Tell us about the Reign of the shamayim, for surely if we are going there, it is well to know what it is like."

30 *ܡܘܦܝܩܝܢ* said, "If you were going to a distant city, which would be most beneficial - a description of it, or details concerning the route? Then too, is it not important to prepare for your reception? For if a man residing in a palace describe the place, this serves no purpose to one who will have to beg for scraps and sleep in the gutters."

31 "The road to the shamayim may be likened to ten young women who, taking lamps, went out to meet a bridegroom - five being irresponsible, and five reliable by nature. The irresponsible ones left everything to the last minute and snatched up their lamps forgetting the oil containers were not filled. Because the bridegroom was delayed, all the young women lay down to sleep. But at midnight there was a shout to say the bridegroom was coming and to go out and meet him."

32 "The young women all arose and trimmed their lamps, but the irresponsible ones, finding theirs going out, said to the others, 'Let us have some of your oil, for we forgot to fill the containers.' The others replied, 'We cannot do this, for we do not have enough oil for all. And if we share with you, there will be insufficient to light the way. It is better we provide light all the way with five lamps than we all provide light for just a short distance.' "

33 "The irresponsible ones hastened to the oil vendor, but he would not serve them. And while they were away, the bridegroom arrived. And those who were ready lighted his way and joined the guests at the wedding, the doors then being closed. Later, when the irresponsible ones returned and stood outside shouting to be let in, the doorkeeper said, 'Who are you? What purpose do you serve? Go away.' Therefore, I say to you, be always alert, your spiritual lamps trimmed and filled with the oil which

gives eternal light. For you never know the hour when you will be called.”

34 They who stood about *owfAz* asked, “Who is chosen to enter the shamayim? And how is the selection made?”

35 *owfAz* explained in this manner: “A sovereign decided to collect all debts due and ordered those who owed money to come before him. One of these was so heavily indebted that he was in no position to repay, so the sovereign ordered that he be sold into slavery to satisfy the debt. The debtor begged the sovereign to be patient, saying that, given time, every last farthing would be paid. The sovereign, taking pity on him, released the debtor from his obligations.”

36 “A few days afterwards, the sovereign’s debtor met a poor man who owed him just a small amount. And the sovereign’s debtor took hold of him and said, ‘Repay the money due to me at once, for I have no patience with defaulters.’ The poor man begged him to be patient, saying that, given time, he would repay in full. But the other would not have it, and had the poor man committed to prison.”

37 “The poor man’s friends reported the matter to the sovereign, who had his debtor brought before him. And he said, ‘You villain, because you pleaded with me to have pity, I released you from the whole of your debt. Had I not done so, you would have thought me harsh. Yet what consideration have you shown?’ Then the sovereign condemned the man to severe punishment until the whole of the debt was paid. In this manner men are chosen for the shamayim.”

38 “And therefore I say very earnestly, deal with others as you would be dealt with, not holding one Torah in your heart for yourself and letting another issue from your lips for others. Prepare yourselves for entry into the shamayim, for this can only be done here and is the purpose of Earth. Do not think that, because you are not immediately chastised, your iniquities are overlooked.”

39 “A sower went out into his grainfield and sowed with good seed, but during the night, an enemy came and strewed wheat-like weeds over the ground and went away. After the wheat blades had sprouted and the stalks began to form wheatheads, the weeds among them were revealed. Then the field laborer went to the landholder and said, ‘The field was sown with good seed, and yet it is now full of weeds. Shall we go and pull them up?’ ”

40 “The landholder answered, ‘Someone who wishes to harm me has done this. But in pulling up the weeds you may do more damage. Let both grow together until harvesting time. Then the reapers can separate the weeds from the wheat, stacking the weeds for burning, and gathering the wheat into the granary.’ ”

41 “Therefore, because transgressors go unpunished here, do not think they are overlooked or that there is not a Day of Accounting. Not a single deed or thought - whether it be good or bad - is overlooked.”

42 One in the crowd said, “But our thoughts harm no one.”

43 ܡܘܢܝܢܐ replied, “Only yourself, for thoughts mold, strengthening or weakening the ruah. Is it not written, ‘The nature of man is formed according to his thoughts’?”

44 ܡܘܢܝܢܐ was asked, “What then is the ruah? For the Qodesh Books do not make this clear.”

45 He replied, “The ruah of man may be likened to a date seed planted in the darkness of the ground, giving no indication to anyone not knowing its nature of what it will become. When the tree springing from it is full grown, it spreads out in the sunshine - a haven for birds and a source of pleasure for men. Or it may be likened to leaven which a woman places in a bushel of flour; there it spreads throughout the whole to change its nature.”

46 “It is like a treasure buried in waste ground. The plot had no value until it was rumored that a treasure was there. Then men bid against each other to obtain

it. While within the egg, a chick is self-sustaining; but once the shell is broken, it must be fed. So it is with the ruah of man and the Ruah Ha'Qodesh. I assure you that every plant not nourished by the waters of life will wither and die.”

47 Several in the crowd said, “Tell us again about those who enter the Reign of the shamayim.”

48 אֲנִי replied with these parables: “Admittance may be likened to a wedding feast prepared by a sovereign for his son. He dispatched servants, inviting many guests. But though each was told, ‘The feast is preparing even now, the geese and beasts are being roasted, the bread is in the ovens, and there is wine on the tables,’ yet those invited ignored the messengers, saying they were too busy with their own affairs, while they abused or even ill-treated them. When this came to the ears of the sovereign, he sent soldiers to take those who had ill-treated his messengers and confined them in dismal dungeons.”

49 “The sovereign then said to his servants, ‘Though I prepared a sumptuous feast, those I invited were unworthy of the honor I paid them. Go out again and invite any who will come.’ The servants went out into the streets, returning with many persons. However, while they were all seated at the table, the sovereign noticed one who behaved badly, using lewd language to those beside him. The sovereign called two servants and bid them take the man and throw him into the dungeons with the others. But to make sure, he went to one where there was the most filth so he would be in his own element. I have said before, though many are invited, few are chosen. Now I say, many choose not to come.”

50 “There is another way for separating the wheat from the chaff, illustrated by this parable. A man left for a distant country, but before departing he called his servants to him and entrusted them with his store of gold. To one he gave three bars of gold, to another two bars, and to another one bar, each receiving gold

in accordance with his capabilities.”

51 “The servant who received three bars of gold went and exchanged these for silver, spending this in pleasure and high living, thinking that with all this silver he could have a really good time. The servant who received two bars was a cautious man, and he buried his gold in a safe place, for he thought it best not to take chances with it. The servant who had received one bar went and bought goods which he resold, and by this and other efforts he obtained another gold bar, for he thought to himself, ‘As the master did not think me as capable as the others, I must prove I am.’ ”

52 “When the master returned, he called his servants for an accounting. And the one who had received three bars of gold said, ‘Good master, with so much wealth I could not resist temptation and spent it enjoying myself, never thinking about the Day of Accounting.’ The master said, ‘You are an untrustworthy scoundrel,’ and he placed him in bondage until the whole of the value was repaid. The man who had received two bars of gold said, ‘Master, I knew you were a hard man and was afraid to take any risks, so I safeguarded the gold; here it is.’ The master said, ‘You have been neither good nor bad, but took your ease while I was away; go about your job, but expect no promotion.’ The man who received one bar of gold said, ‘Having only one bar, I increased it to two, for I knew you would need gold on your return and have been a good master.’ To this one the man said, ‘Well done. You have proved worthy of my trust. I will now place you in charge of my treasury.’ ”

53 One of the people gathered about ܣܘܪܝܢܐ said, “How should I treat my servants? For I have one who is troublesome - though perhaps it is his youth.”

54 ܣܘܪܝܢܐ then told this parable: “A man had a garden plot set aside for vines, but a self-planted fig tree grew among them. In the fruiting season, the man came to this plot accompanied by his gardener, who said,

‘This fig tree is interfering with the vines. If it fruited, it might not matter; but as it does not, would it be best to cut it down? For it is only taking goodness from the soil, which could be used more profitably by the vines.’ The man said, ‘Leave it for another season, but give it a little attention. Then if it fails to fruit next season, cut it down. I like figs, but a new cutting might take a long time to mature. And this tree, having chosen its own situation, may yet prove more profitable in this plot than the vines.’ ”

55 *owfɔɔɔ* said, “If a fig tree grows among vines, it can be left, for both produce good fruit. But if it grows among thorns, then these are cut down and the fig tree left on its own.”

56 “If a man hires three laborers for his vineyard and there is work only for two, he dismisses the one least worthy of his hire. Yet everyone who labors must be paid his due. But if one pour less than full measure into the task, he cheats no less than one who deceives at the weighing.”

57 Some self-righteous people who picked pieces out of the Torah to suit their convenience - as a child picks segments from a pomegranate - and lived by these ridiculed *owfɔɔɔ*.

58 But He said to them, “You who try to impress others with your righteousness are hypocrites, but what goes on in your minds is not overlooked. Admiration and popularity may benefit you in this world but count for nothing in the world to come, unless worthily earned. I come to herald the Rule of Elohim when such as you will be swept aside by those who serve His cause.”

59 Some in the crowd shouted, “Who will You take to serve it?”

60 *owfɔɔɔ* replied, “When the trumpets sound the rallying call and two men are reaping in a field, one will be taken and the other ignored. Two scribes will be writing in a room, one will be taken and the other ignored. Two women will be grinding corn, one will be

taken and the other ignored.”

61 Someone said, “Where will they be taken?”

62 ܡܘܢܝܢܐ answered, “Vultures gather where the carcass lies and bees where the flowers grow. Flies are drawn to stinking meat. Brave men converge on the battlefield, while cowards seek their hideouts. The Day of Decision will come like a roll of thunder, and on that day, those serving the cause of ܢܘܨܝܢܐ will be separated from those who serve the powers of darkness.”

63 There were many other parables which ܡܘܢܝܢܐ used in this place, to bring understanding to the people. He taught simply so all could grasp what He said, but afterwards, when alone with the twelve, He explained things differently, revealing a deeper meaning.

14 ܡܘܢܝܢܐ and the twelve left the shores of the Western Sea and, after preaching in many places, came to the Sea of Galil, where ܡܘܢܝܢܐ and seven of the apostles took ship with Nethan’el’s brother and passed over into Dalmantha.

2 About this time, Hërodës Antipas heard about the activities of ܡܘܢܝܢܐ, whose fame had spread, for He was unlike the other teachers. A rumor had started that He was Yoħanan of the Wilderness raised to life, and this explained His powers; for only in one able to come back from the dead could such an abundance of power manifest. Most thought He was one of the old neḅi’im returned, but were unable to explain His powers. Though these things brought fear to Hërodës’s heart, he took no action.

3 Others said, “The same is ܡܘܢܝܢܐ who was born Yëshua, Son of Yosëph and Miryam, claiming to be a naḅi dedicating people to serve the cause of Elohim, that a Reign under His rule may come to Earth.”

4 When the boat carrying ܡܘܢܝܢܐ and the seven with Him came to the shore, it was drawn up near to some women who were washing. And one shouted, “Glory to ܢܘܨܝܢܐ, and baruḵ be the One through whom He

manifests.”

5 *օաբօ* said, “Glory is not yours to give, neither does the Sovereign of Glory need it. Therefore, your words are empty of meaning. Give service instead.”

6 Another woman cried out, “Baruḵ are the breasts that suckled you.”

7 *օաբօ* answered, “The baruḵ are those who hear the words of *օաբօ*’s messengers and obey them.”

8 Passing along the beach, *օաբօ* and three talmidim came to where a group of people stood. And they were of those who walked in the light of the Torah, but they were self-deceivers who trimmed the lamp to suit their convenience. One said, “If You are really sent from Elohim, show us some sign as proof. Then we can believe what You say.”

9 *օաբօ* said, “Why are you always demanding proof? Certainly, this generation is undeserving of proof. If you are invited to dine with a man, do you ask him to prove his food is good? If you were genuine, My words would strike a responsive chord in your heart, and you would know. If I drew aside the curtains to reveal the glory that is the shamayim and you believed, would your belief bear the fruit of goodness? It would be like unseasoned timber or untempered iron.”

10 A crowd started to gather, and *օաբօ* returned to the boat. And as people began to jostle Him, He ordered it to be taken out a little way. As He was getting into it, a scribe pushed forward, saying, “Let me join You, and I will follow wherever You go.”

11 *օաբօ* said, “Foxes have holes, and birds have nests, but the Servant of Man has nowhere to lay His head. Not even a board is offered to Him here. If you are sincere in your offer, let this be the place of your labors; for you are not a hardy man.”

12 Another man with Him said, “Then let me come. But may I first have time to bury my father?”

13 *օաբօ* answered, “What service can the living render the dead? Leave the dead to their own kind.”

14 The boat was taken to another place, then it was discovered that, as no bread had been obtained previously, there was insufficient to provide a good meal for everyone. While they were arguing about how it should be distributed, ܣܘܦܪܝܢܐ said, “Let those who get some take care their piece does not contain the leaven of the Parashyim or of Hërodës.”

15 ܣܘܦܪܝܢܐ, seeing they looked blankly at Him, said, “Do you not understand? When wholesome, even a morsel of bread will nourish. But if it contains bad leaven to turn it sour, it will be bitter in the mouth and nourish no one. Eleven out of twelve among the Parashyim are good, but it is the bad who contaminate the whole and leave a bitter taste in the mouth.”

16 When the boat drew into the shallows, some of those with ܣܘܦܪܝܢܐ went to get food. And a crowd gathered about Him, so ܣܘܦܪܝܢܐ told a parable often repeated. “A sower went into his cornfield carrying seed in his apron, and he scattered it about so some fell in the open and was eaten by the birds. Other seed fell on stony ground and sprouted quickly, but as it could not put down roots, it quickly withered. Some fell among thistles, where it was smothered before reaching maturity. Still others fell on good ground and having ripened, produced a bountiful harvest.”

17 “This parable is simple to understand, and I will explain it to you. I am the Sower, and the seeds are My words. Some of you standing here in the open listen but close your hearts to the message. With you, My words are like the seed eaten by the birds. With others My words are like the seed falling on stony ground, for though they receive them hopefully, they are weak-willed and shallow-minded. Thus, when their belief is tested, they give way immediately. Still others receive the words, but the message is like the seed sown among thistles; they hear and understand, but because of their daily cares or a craving for

worldly things, the words of the message become overgrown and perish. Lastly, there are those who hear the words of the message and welcome them. It is in these that the bountiful harvest is produced.”

18 A man nearby in the crowd said, “No doubt You are a worthy Teacher, but we have the teachings of the nebi'im and the Torah of Mosheh. Are these not good?”

19 *וואסער* answered him, “Certainly these are good, but what too many make of them is not good. There are many among you who know the teachings of the great ones, but though words issue from your mouths, your hearts are evil. Yet you cannot hide the underlying impurity, for whatever is stored in the heart colors that which issues from the mouth. Words from a pure heart are good, but words from a befouled one are evil. I tell you that not one reckless or inconsiderate word is spoken which does not enter into the accounting. Out of your own mouths will come the words assigning you to the place of glory or to the place of purification.”

20 Now, those who had gone to obtain food having returned, *וואסער* and those with Him sat around and began to eat. One of the Parashyim who stood nearby expressed surprise that He let His talmidim eat without first washing their hands, though there was plenty of water beside them.

21 *וואסער* said, “This is typical of many today - you carefully clean your eating utensils and choose the best food. But these are external things and obvious; inside you are filled with greed and deceit. Never mind outward appearances, but make sure you are clean all the way through.”

22 “I assure you of this: Everything that is hidden will one day be revealed, and every secret thing will be made known. The words spoken in darkness will be heard in the light of day, and what has been whispered behind closed doors will be shouted from the housetops.”

23 Turning to His talmidim sitting about Him, ܡܘܢܝܢܐ said, “Do not be afraid of these people, for the worst they can do is to drive the life from the body. If you must be afraid of anything, let it be your own frailties; for if you give in to these, you suffer for it long after the body has fallen apart.”

24 “Are not five sparrows sold for a single coin? Yet each one is known to ܢܝܢܐ, for nothing living does not participate in life, and this is maintained by the Ruah Ha’Qodesh. For just as fish live in the waters of the sea, so are men maintained in the Living Ruah.”

25 Speaking to those who had spoken previously, ܡܘܢܝܢܐ said, “Woe to you self-deceivers, who are false interpreters of the Torah. You are like unmarked graves which men walk over in innocence; unaware they are being defiled. Yet nothing from outside can ever enter into a man and sully his soul; it is what festers within him which comes out to reveal his uncleanness.”

26 “The things which defile a man - such as fornication, malice, envy, obscenity, and adultery - come from a weeping ulcer within the mind. The uncleanness within a man is like a stone dropped in water, the ripples going out from him to contaminate others.”

27 “To all outward appearances, many of you live good lives; but inwardly you are full of hypocrisy and deceit. You erect memorials over the graves of those who spoke with the voice of ܢܝܢܐ and decorate the monuments to the martyrs who died unjustly. You say, ‘Had we lived in those times, we would never have done the things our forefathers did.’ But do you take care to ensure your children never have cause to say the same about you? Therefore, do not set your standards by those days, but according to the better ones in the days of your children.”

28 One of the people who were there said, “We have heard that You teach the coming Rule of Elohim and claim knowledge of the Reign of the shamayim. Tell

us about these things.”

29 *owfayz* said, “The Rule of Elohim is not something which will come suddenly, nor will it bring about a violent change. It is not a change of surroundings, but a change of heart. The changed conditions will be brought about by changes in the heart. No man can say, ‘It is here’ or ‘It is there.’ It is here but waiting recognition. Just as others have heralded My coming, so do I herald the coming Rule of Elohim. But its establishment does not depend on anything done by Elohim, but on the actions of men.”

30 “The Reign of the shamayim is where *ayayz* rules in Ruah, but there is that within each man which can extend the Reign of the shamayim. When this is drawn out of men while they are on Earth and established here, then the Reign of the shamayim will embrace the Earth. When the Rule of Elohim is established on Earth, then will the Reign of the shamayim come down so the shamayim and Earth are united in one.”

31 A rich man standing by said, “We cannot understand these things, and they confuse us. Just tell me what I must do to enjoy eternal hai.”

32 *owfayz* said, “By your attire, you are among those privileged to enjoy wealth. What do you do with it?”

33 The man replied, “I do as others, getting the most out of it and enjoying life to the full.”

34 *owfayz* said, “You would be better off selling all you possess and giving the proceeds to the poor. Only thus can you discover yourself and benefit from eternal hai.”

35 The rich man’s companion said, “Wise Teacher, what of me? I conform to every verse of the Torah. I pray every day and give generously to the poor.”

36 *owfayz* said, “Have you ever been hungry or slept on the street or gone unclothed?”

37 The man said, “No, why should I?”

38 *owfayz* said, “You deceive yourself and are a hypocrite besides. How can you say you comply with

the Torah and teachings of the nebi'im? Is it not stated in the Torah that you should love your neighbor as yourself? Yet all about you there are people who are hungry, clothed in rags and homeless. Your house is filled with good things far exceeding your moderate needs, and all you hand out are a few coins and a morsel of food. It is the duty and obligation of such as you to see no man suffers hunger and privation in your neighborhood."

39 Turning to a talmid sitting at His side, *ow'az* said, "Shim'on, son of Yonah, let this be your teaching: It is easier for a camel to enter into the city by the needle's eye than for a rich man to enter into the Glory of the shamayim." The rich man turned away and left.

40 And another who was there said, "Adonai, just what is meant by my neighbor?"

41 *ow'az* then told this parable: "A man had found it necessary to travel the road to Yeriho going out from Yerushalayim. Along the way he was attacked by footpads who stripped him naked, beat him up and, after taking all he possessed, left him half dead by the roadside. A short time later, a koh'en came along the same road and, seeing the injured man lying there, passed by on the other side, for he feared defilement. Another self-righteous man came along but hastened by, thinking, 'I would help if I could, but he is nearly dead, and I am no physician. Better for me to push on and tell someone.' A merchant came by alone but, seeing the man lying there, thought, 'Perhaps the robbers are still around and I should not dismount. Besides, I wear fine clothes which would be spoiled.'"

42 "Now, a lowly Shomeronite traveling the same road came upon the man lying there, and his heart was moved with pity. So, he tore strips off his tunic and bound the injured man's wounds. Then, lifting the man, he set him on his own donkey, bringing him to an inn and attending to his needs. When departing the next morning, he said to the innkeeper, 'Here is

some silver. Look after this man. And if the payment is insufficient, I will settle the bill on my way back.' Which of these four, in your opinion, acted as a neighbor should towards the helpless man?"

43 The man who had questioned *ጠዋናዳጌ* said, "Why, surely the man who took compassion on the stricken man."

44 *ጠዋናዳጌ* said, "Now you know your neighbor. Go and act likewise towards men."

45 Leaving that place, *ጠዋናዳጌ* and those with Him went by boat to another shore on the Sea of Galil, arriving on the morning of the Shabbat. As *ጠዋናዳጌ* was going into the place of worship, a woman bent double without the ability to straighten herself came and begged *ጠዋናዳጌ* to heal her. He put one hand under her chin and the other on her back and straightened her up. She went away filled with happiness.

46 The Lēwite who conducted the worship noticed this and, seeing the woman inside, said to her, "Six days are set aside for work, but the Shabbat is sacred, and you should not have sought healing on that day."

47 *ጠዋናዳጌ*, overhearing this, waited outside for the Lēwite, and when he came said, "What a hypocrite you are. What member of your flock does not loose his cattle or donkey from their stalls and water them on the Shabbat? Also, are the cows not milked and the hogs fed? They are not left to suffer, yet you could deny relief to this poor woman because it is the Shabbat."

48 Hearing this, many of the people supported *ጠዋናዳጌ*, and He preached to them. A blind man was brought to *ጠዋናዳጌ* while He preached. He took the blind man apart from the crowd and, moistening His thumbs, drew them across the blind man's eyes. The man gave a sudden cry and squinched up his eyes.

49 But *ጠዋናዳጌ* said, "Open your eyes and tell Me what you see."

off, and, seeing his son footsore and weary, the father's heart was filled with compassion. He ran out to meet him and embraced him warmly. The son was stricken with remorse and said, 'Father, I have done wrong, but will do my best to make amends. I am unworthy to be treated as a son, but let me work for you as a servant.' But the father led him home and called out to the servants, 'Here is my son. Bring him a change of clothing, get a ring for his hand and sandals for his feet, go and kill the fattening calf and roast it, for we are going to celebrate his return with a feast. I thought my son was lost, but he has returned, and I am happy.' "

58 "Now, the elder son had been out in the fields all day, and, drawing close to the house at dusk, he was puzzled to hear the sounds of music and laughter. Passing one of the servants, he enquired what it was all about. And the servant replied, 'Your father has ordered a celebration for the safe return of your brother.' This made the elder son so angry that he would not go into the house. And when his father came out to see why, the son said, 'Over the years I have served you faithfully, and you know you can rely upon me. Yet you have never even put on a feast of goat meat for me and my friends. Now this prodigal comes running back because he has squandered everything on harlots and gambling, and you immediately have a great feast of celebration.' "

59 "The father said, 'My son, you are my right hand, and I know you have never let me down. I depend upon you, and all I have is yours. But it is a special occasion, for the one I thought was lost to me has returned. This does not lessen my affection and regard for you. But he is weak and needs support, while you are strong and do not require such displays of affection.' "

60 *owf4z* put His arms around two talmidim and said, "My friends, when the going gets tough and the road is long, some collapse by the wayside. It is these who

need encouragement. And it is not always easy to admit failure. When a sheep becomes separated from the flock and is lost among the thornbushes, does not a good shepherd leave the rest and go in search of the one which has gone astray? This does not mean he loves it more than the others, nor does it lessen his love for each of them.”

61 It was some days later, at another place, that a follower named Yosëph said to ܡܘܢܝܢܐ, “Adonai, if a man cheat another, is he punished for the cheating or for the harm he has done to the other man?”

62 ܡܘܢܝܢܐ said, “Speak of punishment only to the people, for this accords with their understanding. On Earth, men’s deeds are weighed on scales balanced between reward and punishment, but these work inaccurately. In the Reign of the Ruah, the measure of assessment is a man’s earthly life. You are now on the balances; do not be found wanting.”

63 “A man who can be trusted in small matters can also be trusted with greater things. The man whose transgressions are petty would commit much greater ones if given the opportunity, or if he had greater courage. The purpose of life is to establish a man’s credentials. For if he is found unreliable in dealing with things of this world - which quickly pass on the wings of days - how can he be trusted with things of glory in the Reign of the shamayim?”

64 “For glory is the garment with which each one who comes to the Reign of the shamayim will be clothed, and each one who comes will be given attire and station according to the credentials established on Earth.”

65 These and many other things were taught to the talmidim by ܡܘܢܝܢܐ, but only one recorded them.

15 Taking only the twelve emissaries and a few women who were also followers, ܡܘܢܝܢܐ set out for Kaisarea Philippos, a city renamed by the Tetrarch Philippos when seeking Roman patronage.

2 One eventide, while on the way, ܡܘܢܝܢܐ said to the

twelve, “Who do the people in the places we pass through think I am?” They were not agreed, some saying the people believed Him to be the Deliverer and some the Enlightener. Others said the people believed Him to be ha’Mashiah, while some said that many thought He was Yoḥanan of the Wilderness, for sometimes it seemed his ruah had entered *owfayz*.

3 *owfayz* said, “Who do you think I am?” Again, they were not agreed.

4 And *owfayz* said, “I am He whom all men need, whomever they seek. Call a thing by a hundred names and it remains the same. However, each of you keep your own conception in your own heart and discuss it with no one.”

5 Later, at a house at Balos, they were discussing the people’s expectations for ha’Mashiah. And Yahudah said to *owfayz*, “If You are truly He, then the people will believe and follow You, for the nebuoth in the Qodesh Books must be fulfilled. He will surely come, and I believe You are He. I believe the reborn world is at hand, and the day of the people’s salvation is near.”

6 Yoḥanan said, “It is foreordained that ha’Mashiah will suffer death by violence but will rise triumphant above it, to manifest again as proof that death is not the destined end.”

7 *owfayz* said, “Perhaps I am ha’Mashiah, for will He not be all things to all men?”

8 Kēpha said, “Adonai, we are Your friends, and You are our Guiding Light, the hope of our lives. Do not say such things, for we could not bear to lose You.”

9 *owfayz* answered, “I must bear the stake of Hai, and on Me it lies more heavily than on others. Each must do whatever he may be called upon to do, and great causes demand great deeds and sacrifices.”

10 Then He said to Kēpha, “Do not be so blinded by worldliness that you cannot believe the ruah can rise above the claims of the flesh. If you are, then it would

be better for you to come no further.”

11 To the others He said, “Do not view these things as men do, but see them through the eyes of 𐤓𐤓𐤓𐤓.”

12 Coming to a village, 𐤓𐤓𐤓𐤓 ate while a small crowd gathered. And there He addressed the people, saying, “If any of you intend to become followers of Mine, you must put aside any thoughts of self and carry your own burden of suffering without complaint. If a man worries too much about his own safety and comfort, he gains nothing. But if he sacrifices these for the sake of My cause, he will not lose. What profit can a man make by gaining all that the world has to offer, in exchange for the welfare of his own soul? What can he take from his gains to buy back what has been lost?”

13 “Therefore, take care, for I give fair warning. If anyone in this adulterous and depraved generation choose to ignore My teachings, that person may find himself ignored when seeking entry into the state of glory. I can also tell you that some are here who will realize the nature of the shamayim before undergoing the experience of death.”

14 Someone there said, “Adultery is kept in check by stoning. How can the punishment be increased to prevent it?”

15 𐤓𐤓𐤓𐤓 said, “If a tree is cut down, it will spring up in many places from the root. Evil is overcome by digging out the root of evil. Adultery has many causes. But if a man marries a woman who has fornicated, can he revile her for sorrow he has brought upon his own head? The dowry of a chaste woman is so much higher. But if a man accepts what she brings and revile her for what she has not, surely, he is mean hearted.”

16 “Before any man cast a stone at an adulteress, let him search his heart and see whether he be guiltless before women. I say to those men who have one rule for their wives and another for the wives of others, set one standard and abide by it, otherwise be branded

as hypocrites.”

17 “Men too readily lay blame at the doors of others. For surely if anyone puts his hand into a snake hole, he can hardly blame the snake for being bitten. If a man enters a house of harlotry, who is to blame if he collects the whore’s dowry?”

18 *owfayz* was invited into a house to eat and rest, and having done so, He sat outside in the courtyard amusing the children who played there. He told them stories which were seeds planted in their hearts. Some women were also listening. And when two of the twelve came into the courtyard and told the women to see the children did not bother *owfayz*, He overheard them and said, “Let the children come to Me, for from such as these will come the Rule of Elohim.”

19 *owfayz* and the twelve entered Kaisarea on the day before the Shabbat, and on the Shabbat, *owfayz* was invited to dine at the house of a Parashyim, for He had many friends among them. Seated not far from *owfayz* was a man whose body was swollen by water, and *owfayz* desired to heal him. But being a guest, He asked whether any there objected to this being done on the Shabbat. As none did, so *owfayz* laid His hands on the man, who then became excited, going out and ejecting from all parts of the body so it became slackened.

20 *owfayz* said to those present, “I am sure if any of you found an ox or donkey fallen into a well on the Shabbat, you would have no hesitation in rescuing it.” None disputed with Him.

21 Seeing how those present scrambled for the best seats, *owfayz* said, “When invited to a feast, do not rush for the best seats, because the host may have special guests in mind to occupy them. So, if you have grabbed one of these seats, he will come and request you to vacate it in favor of another, and you will then have to take a seat not wanted by anyone else. When invited as a guest, it is wiser to take one

of the less desirable places; then your host will come and escort you to a better seat. Thus, the other guests will see that the host holds you in high regard. It is a rule of life that whoever makes himself out to be more important than he is will be humiliated, while he who is modest will be exalted.”

22 ܡܘܢܝܢ said, “Most of you here give formal feasts; and all have more food and the good things of life than they need. Yet because your stomachs have never been empty, you cannot understand the sufferings of the underprivileged. But if adversity descend upon you, the cry goes up, ‘Woe is me. Can there be an Elohim when I am thus afflicted?’ Do you not understand that misfortune and tribulation must be sent to such as you? For in what other way will you learn compassion?”

23 “When giving a feast, read the intentions of your heart. Are you giving it solely for love of those invited? Or do you seek to gain something from it? Are your motives centered on yourself, or on others? Also, is it not surely true that if you can afford to give a feast or indulge in good food, you can afford to provide for others who are underprivileged? Who is it that feeds the poor and needy? Is it not the poor themselves? And do not the rich entertain only the rich? I can assure you; it will not be so under the Rule of Elohim.”

24 “Many say, ‘But the poor are poor through no fault of ours.’ But I tell you that if many of you were as good as some of the poor, you would not be wallowing in luxury. How many here can truly say, ‘My goodness has brought me riches’?”

25 After this, ܡܘܢܝܢ went and addressed a crowd near a water fountain where several expressed intentions of becoming talmidim.

26 ܡܘܢܝܢ said, “It is sad that so many desire to become talmidim without weighing the cost of works of the talmidim. To follow Me as a talmid means renouncing all home comforts, and this is not something to be lightly undertaken. Many have

responsibilities which cannot be cast onto the shoulders of others. So, to those who follow Me as talmidim, burden is added to burden. Apart from privations and discomforts, talmidim are subject to the mockery and scorn of men, and unforeseeable suffering may be in store for them. Those who follow Me, taking up My cause but not as talmidim, double the burden of their stake.”

27 “If you wished to erect a house, it would be very shortsighted to commence the building without working out the cost and being sure this could be met. If the cost and money available are not first calculated, the foundations may be laid but it will be found impossible to complete the job. Then you will become the laughingstock of the town, and people will say, ‘The fool started something he could not finish.’ ”

28 “What would be your opinion of a sovereign who, with an army of a thousand men, marched against another with ten thousand, without carefully weighing his chances? Would he not do better to remain where he was and sue for peace?”

29 “So, I say to those who would become talmidim, weigh the matter in your hearts; then, if still of the same mind, give up all you hold dear and follow Me. But do not come if in so doing you cast aside responsibilities and obligations. For if you do so in relation to others, you will be no less inclined to do likewise with Me when the road becomes difficult.”

30 Among the crowd were many self-righteous people and hypocrites - self-deceivers who, interpreting the Torah to suit their convenience, saw no wrong in themselves; who, setting themselves up as judges, were like blind men trying to sort black pebbles from white, and had no more success. They said to 𐤀𐤎𐤓𐤓𐤕, “You choose the wrong types. If You chose differently, we would follow; but sand does not mix with honey.”

31 𐤀𐤎𐤓𐤓𐤕 said, “Let Me tell you a parable. Two men

went into the Hëykal to pray - one being a self-righteous man and self-deceiver, the other a man aware of his failings and shortcomings. The self-righteous man prayed in this manner: 'I praise my Elohim for many blessings, giving thanks that I am not like the majority of men - avaricious, deceitful, dishonest, and adulterous. I fast twice weekly, pay all my subscriptions, and attend every Hëykal gathering.' The self-righteous man had a specially reserved seat, so the other was standing apart. And he prayed differently, saying, 'My Elohim, do not desert me. I have many failings and need strengthening so I may overcome them and be a better man.' "

32 𐤓𐤕𐤓𐤓𐤓 said, "I assure you of this: The man who benefited from his prayer was the second one, not the first. This was because, though the first man had many virtues, he was unable to recognize his failings. The second man was reconciled with Elohim, while the other was not. He who prays must be as one looking into a mirror - not with the expectation of seeing a gratifying reflection, but seeking an image revealing his faults."

33 "If a man put tinted glass before his eyes to enhance his image, thus putting out things he does not wish to see, he is not only a self-deceiver but a fool unto himself. The charioteer does not overhaul his chariot to seek the strong points, but to discover the flaws; and if he did not put these right, he would risk his life."

34 When eventide came and 𐤓𐤕𐤓𐤓𐤓 sat with the emissaries, one of them said, "Adonai, we have given up all we have to follow You, and sometimes we get depressed."

35 𐤓𐤕𐤓𐤓𐤓 said, "The blows life delivers are strengthening ones, and without adversity men would become weak in ruaḥ. The reward I can offer is small compared with your rewards in glory, for here you are small but in the shamayim you will be great. There, the highest on Earth shall be lowest, and the lowliest

here shall be the exalted there. This, however, does not follow as a natural sequence, but only providing the challenge of life is met as it should be, and surmounted.”

36 The following day, *owfayz* took Kěpha, Ya'aqob and Yoḥanan - three of the emissaries - to a cave high up on the mountainside, where they remained in meditation for three days. On the third day, while seated in the cave, the others saw the whole body of *owfayz* exude a light and become radiant, the colors being blue and white. They were astonished at such an inflow of power, for no other body could have contained it. Though manifesting in them also, it was much weaker. The three with *owfayz* covered their eyes before the brilliance.

37 And Yoḥanan said, “Aḏonai, while the Ruah Ha'Qodesh manifests in us as no more than a faint blue glow seen only in total darkness, Your brilliance is like that of the sun compared with the palest star.”

38 Kěpha said, “It is good for us to have seen this, for now we know how poorly we compare with You.”

39 *owfayz* said, “I do not teach things without purpose. The things I do are not beyond the reach of anyone. But keep these things to yourselves. I shall truly need all My power and strength to carry out the task ahead. What must be done will be done, not as I want it, but as the Father wants it. For now, I know the path I must follow and the ordeal I must undergo.”

40 Coming down from the mountain, *owfayz* saw some talmidim and two emissaries in the midst of a crowd which parted to let *owfayz* through. He found the emissaries trying to heal a man who was deaf and dumb, but they could not, and the crowd was mocking them.

41 Then *owfayz* said, “The man's ears are not fast, neither is the tongue without speech, but the ruah within cannot use them.”

42 Thereupon He strengthened the ruah of the afflicted man with His, and the man fell to the ground,

foaming at the mouth and tearing at himself. Then the crowd drew back from ܡܘܢܝܢ in fear, while the man's father abused him. But soon the man on the ground arose and walked away, and he could both hear and talk.

43 Later, the talmidim asked ܡܘܢܝܢ why He had succeeded when they had failed. And He said, "These things are done through the power of the Ruah Ha'Qodesh, which is the Hand of ܝܘܢܝܢ. Men have it according to their capacity to hold it. But before it can come in, evil must be driven out. I do not teach abstinence from evil for some purposeless end, but to bring to men the recognition of their heritage. All men were once sons of Elohim, but they became illegitimate sons of Elohim without heritage. I come to men so they may re-inherit and become true sons of Elohim."

44 One said, "Adonai, while You were away there was another here who healed and did the same things as You. But he was not one of us, and we argued with him. He is a talmid of Shim'on the Sorcerer, who does many strange things, and the people listen to his words."

45 ܡܘܢܝܢ said, "Separate the words from the deeds, but good is good whoever does it. Therefore, never speak disparagingly of anyone who does good. If he is not yet against Us, he may be for Us. Therefore, it is unwise to become angry in haste."

16 ܡܘܢܝܢ departed from where He was and moved over to the water in Yahudah across the Yardēn. And here too crowds gathered about Him to hear His message. Many of the usual questions were asked and similar answers given.

2 One man put this question to Him: "Great Teacher, is it lawful according to the great Torah for a man to put away his wife? For there are other laws concerning this."

3 ܡܘܢܝܢ said, "What did one of the great lawgivers, speaking with the authority of Elohim, say about this

matter?”

4 The man answered, “The Torah he gave permitted a severance deed to be made, and with this the wife is divorced.”

5 օַּוִּיִּאָז said, “Such laws are needful while men are without wisdom. I assure you it will not be so when the Rule of Elohim comes. They are made for those who cannot overcome differences by compassion and understanding. Where there is no feeling, there cannot be love. Divorce is decreed for the failures in love.”

6 “Since the beginning, there have been male and female, each needing the other for fulfillment and spiritual flowering. For this reason, a man leaves his parents and unites with a woman so the two become one in flesh and ruah . The flesh is easily parted, but with the united Ruah it is different. Therefore, when two are joined together in the union of love, let no act of man sever them from each other.”

7 “Fornication occurs in marriage as well as outside it, for marriage is much more than the union of flesh. And whoever divorces his wife and marries another commits adultery in ruah against the one who is his true wife. Should a wife divorce her husband and marry another, she too commits spiritual adultery.”

8 “Marriage has a much greater significance than this depraved generation realizes, for it enters into marriage thoughtlessly and irresponsibly, and then cries, ‘Loose us from our obligations, for we have failed and cannot stand the bonds of the covenant.’ ”

9 After this, a talmid came to օַּוִּיִּאָז and said, “ Aḏonai , enlighten me. If there can be fornication in a marriage baraḵ by tradition and kohēn , do a man and woman commit greater fornication if not baraḵ ?”

10 օַּוִּיִּאָז said, “Marriage is the blending of two Ruah ; fornication is the joining of flesh. Nothing done or not done changes this. But if a man and woman be married in the sight of אָיִאָז and not before a kohēn , let this union not be lightly put apart. For I assure you

that no future marriage baruḵ by kohēn or otherwise will be a marriage in ruah; it will be no more than fornication.”

11 The following morning, օաբֿֿֿ and five talmidim had not gone far along the road when a man came running after them, saying, “Aḡonai, what must I do to know the joys of immortality in glory? I know You teach goodness, but though I do my best, I find it difficult among so many pleasures.”

12 օաբֿֿֿ said, “You have the Commandments of Mosheh; keep these faithfully as interpreted by the fullness of the Torah. But to these, two more are now added which shall be just as faithfully obeyed: Act towards others as you would have them act towards you and love your neighbor as yourself.”

13 The man said, “If only I could be as good as You.”

14 օաբֿֿֿ answered, “Do not call Me good, for no man made in the mold of man is wholly good. If I were not made in the same mold as man, I would not be subjected to his tests and trials and, without overcoming these, could not be wholly good either.”

15 When the man had gone, one of the talmidim who came from beyond the Western Sea said, “I have heard that three things only make men wholly good. But You have many Qodesh Books which I cannot read. Tell me of the things which are in them.”

16 օաբֿֿֿ said, “Store these things in your heart, they are sufficient for the day: Never utter curses against ֿֿֿֿ or the powers about Him, nor speak immodestly to exalt yourself. Do not act fraudulently, and never exaggerate. Always maintain an even temper, and do not act hastily. Never use violence unnecessarily, nor do anything causing unnecessary sorrow. Avoid anything to do with lewdness and obscenity. Commit no slander and speak no gossip. Never make mischief so strife is brought into the lives of others. Tell no lies. Be humble without being servile and be clean in all ways. Whatever you do to earn your bread, do to the best of your ability. Fulfill all your daily

obligations, and in the time left to you, serve a cause which is good. Add these to the teachings you have heard, and you will live a good life.”

17 Another talmid said, “A good man soon loses his friends.”

18 *owfayz* replied, “No; goodness - like adversity - winnows them.”

19 One of the other talmidim said, “It is very difficult to live a life which is wholly good.”

20 *owfayz* answered, “It is even more difficult to enter into the greater life of the Ruah.”

21 The words surprised those hearing them, but *owfayz* assured the talmidim about Him that it was true, adding, “Nothing worthwhile is ever easily gained.”

22 *owfayz* continued, “Let all who can do so empty themselves of evil. The deeds are outside, but the thoughts are within. By striving hard and chastening the flesh, not yielding to the call of its lusts, the soul is strengthened by an inflow of spiritual food.”

23 Then *owfayz* asked the talmidim with Him if all understood that unless they could pass the tests of the flesh, they could not know the shamayim. All replied that they understood.

24 A talmid asked, “How long must men be subject to death?”

25 *owfayz* replied, “So long as women bear children.”

26 Another asked, “What is the food of the ruah?”

27 *owfayz* said, “The truly hungry man eats bitter things and enjoys them; even so does the hungry ruah thrive on the bitterness of the world. The body is not nourished by bitterness and therefore enjoys food supplied by every healthful plant. If the ruah is to be made healthy, the body must be subdued; for either the body is master or the ruah is.”

28 One of the women, Salome, who had accompanied the talmidim, asked *owfayz*, “Is it within the Torah for a man to marry and yet not lie with his wife?”

29 𐤓𐤕𐤓𐤓 answered, "It is never right to live falsely or to dishonor a pledge. Always let whatever be done accord with the intention declared."

30 Salome said, "Adonai, when will the Rule of Elohim come?"

31 𐤓𐤕𐤓𐤓 replied, "When women place greater value on the treasures they hold, for men will strive harder for gold than for brass. When man and woman cease to pander to the flesh and become truly one in ruah. For of this I assure you: Unless man and woman exalt the ruah above the flesh, they will not know life in glory."

32 Another woman asked, "Who then shall know eternal hai?"

33 𐤓𐤕𐤓𐤓 said, "All will have eternal life, but not all will know it, while many will be found in a place of sorrow."

34 She said, "No woman can make a man good."

35 And 𐤓𐤕𐤓𐤓 replied, "Any woman can make a man better."

36 When they came to a place of rest, Philippos said, "Adonai, teach us to understand our Father in the shamayim. And if we know His nature, it will suffice."

37 𐤓𐤕𐤓𐤓 answered, "I have been with you some time, but still, many of you do not understand. I do not speak of Myself, but as the mouthpiece of the Father. Can the nature of a Father be much different from that of His Bēn's?"

38 "I teach you about 𐤓𐤕𐤓𐤓 the Father, for you have to carry My words to others, and, spoken thus, they will understand. But He is not quite like earthly fathers, for His wisdom is infinitely greater. Think of an earthly father and magnify his greatness and goodness, his wisdom and justice, his sense of discipline and compassion a thousand times, and you glimpse 𐤓𐤕𐤓𐤓 the Father hazily."

39 One of the women, not yet a talmid, approached the place where 𐤓𐤕𐤓𐤓 sat, and said, "I have been harshly treated by the Torah concerning a daughter's

inheritance. How do You interpret it?"

40 *owfayz* said, "I interpret all laws with mercy and compassion, but justice must not be put aside in their favor. It is written that if a man dies without fathering a son, his inheritance shall become the daughter's, but his wife shall not be deprived of her portion. Yet when there are sons, a daughter is not deprived of her portion. Therefore, the inheritance should be divided equally among sons and daughters."

41 "All women should have a rightful portion at marriage, but it would be unseemly for any woman to contend with her kinsmen for it. No woman should ever seek a husband because of what she may gain from such marriage, for this makes her a deceiver, denying him the joy of love. No woman should ever snare a man into lust or seek a husband so she can leave her father's house, for this is a wrong against the husband."

42 "No woman having committed fornication should ever go to a man as wife, for in giving herself cheaply to one and dearly to another, she shames and insults her husband. If she loved him, how could she say, 'Give much for that which I freely bestowed on another'? Better for her to say, 'As with him, so with you.' "

43 "A man built a house, taking care with the decorating and its furnishings. Then, going to a friend, he said, 'Because of my affection for you, I will give this house to you as a gift. I know this is not usual, but I have so much affection for you that I willingly disregard the common custom of men.' Later, he built another house and, taking the furnishings which were no longer new from the first house, put them into the second. Going to another friend, he said, 'I have a house which, because of my affection for you, I will sell at the usual price with a yearly rental for the furnishings.' Now, for which of these friends did he have the greatest affection? Would not the second man justly feel he had been treated badly in relation

to the first? Would it not be fairer to have treated both alike?”

44 “The Torah is to wear the clothes of purity, and to absorb the words of the Qodesh Books is to be anointed with wisdom. For the Qodesh Books of Wisdom are weavers preparing the garments of eternal life in glory. They are available to all and may be either accepted or ignored.”

45 “The Reign of the shamayim is like a sovereign giving a wedding feast, who, moving about among his guests, notices a man without a wedding garment. The sovereign says to him, ‘My friend, why did you come here attired like this, when it makes you completely out of place?’ The man can make no answer, so the sovereign calls his servants and says, ‘Turn him out, for he does not fit in here.’ ”

46 “Let all men be just and merciful towards one another, for all who are will not be overlooked in the life to come. But those who act otherwise shall surely suffer. Those who pander to people in high places, or who distort the Torah of אִתְּךָ to suit their own ends or twist them to serve unintended purposes, shall not be overlooked at the accounting.”

47 “There are those who interpret the Torah narrowly, so that, while not taking the clothes from the widow’s back, they will take her house and milk cow and drive the fatherless children from their home. They justify themselves by saying, ‘This is the Torah. And was not her husband a debtor?’ Many are the devious roads followed by the hypocrites, for this is a wrongful interpretation of the Torah.”

48 “The Qodesh Books of the Yahudim say that an eye shall be taken for an eye, a tooth for a tooth, but the words of the Torah must be interpreted with justice. For if an eye be taken from he who put out another’s, or a tooth from someone who has knocked out the tooth of another, is the loss made good in this manner? Or if a one-eyed man causes him with two eyes to lose one, shall he be made blind and so suffer

a greater loss? Or if a man with two eyes causes a man with one eye to be made blind, shall he lose both?”

49 “Henceforth, let the loss be made good in silver or through labor, for now the law of revenge shall be overruled by the law of retribution. All laws shall now be administered under the rule of recompense. All these things I give you that they may be established and added to the Torah, so that henceforth they be used in judgments among the just.”

50 “I come to open the blind eyes of ignorance, to rescue the captives confined in dungeons of delusion, and to free men from the shackles of the flesh. I come to quicken the dead in ruah, to heal the wounds of worldly woes, and to comfort the despairing.”

51 About this time, some of the Parashyim who inclined towards *owfayaz* came to warn Him that certain men of Hërodës sought to do Him harm, advising Him to leave.

52 *owfayaz* said, “If anyone intends to report My whereabouts to Hërodës, let him do so. But I will not leave until the third day, when My work here will be complete.”

53 He then went with His talmidim to Allon, where He rested among the trees for seven days, teaching them the secrets of hidden things.

54 On the seventh day, men of Qodesh came out of Yahudah, and *owfayaz* said, “Beware of these, for they betrayed their own fathers and pollute whatever is clean.”

55 Then *owfayaz* and those with Him departed.

17 The talmidim and followers of *owfayaz* began to assemble in Kephah Naḥum to make arrangements for the journey to Yerushalayim. When *owfayaz* and some of the twelve who were with Him came to the city, it was the twelfth month. And the collector of taxes came to Këpha and said, “Is your Aḡonai liable to pay the dues?”

2 Këpha replied, “No, for He pays the tax imposed

on strangers, but He will not make issue over the matter.”

3 So, three of the talmidim went down to the waters and caught several large fish, which they sold in the market. Then Kěpha took the money to the collector of taxes, who tested the pieces and found them good.

4 𐤎𐤓𐤓𐤓𐤓 was standing nearby, and, noticing how adulterated money and coins below weight were rejected, He said to His talmidim, “Be like the honest coin testers, though testing men instead of money. Weigh all things with care, using a fair set of scales. Reject all which is impure or not what it should be, keeping only that which is good.”

5 “As there are counterfeit coins, so are there counterfeit deeds, and they are equally hard to detect. Take people as you find them, but reserve judgment until they have been tested. All men are friends in a boat sailing before a fair wind, but when a squall comes and it sinks, the true are divided from the false.”

6 A man stopped 𐤎𐤓𐤓𐤓𐤓 in the street and said, “They say You know the Will of Elohim. What does He require of me?”

7 𐤎𐤓𐤓𐤓𐤓 said, “Did not your father Mosheh say, ‘Hear, my people, for this is what your Elohim requires of you: that you honor Him, following His path and loving Him, serving Him with all your heart and soul, and keeping His divine utterances and Torah?’”

8 About this time, Re’uběn, son of Yaros, who had followed 𐤎𐤓𐤓𐤓𐤓 since the healing of his sister, came to Him and said, “Adonai, my heart is troubled. For I wish to marry, and if I do this, I cannot remain with You.”

9 𐤎𐤓𐤓𐤓𐤓 said, “Life is a race where every day the hurdles of decision have to be jumped. You must decide one way or the other, and with finality, having no regrets later. It is well you spoke, for the sun should never set on an indecision. When marriage and duty oppose each other, then a man must choose

duty and a woman marriage. But, when marriage can be combined with a diminished obligation to duty, this course is not denied to a man.”

10 “However, marriage is not the least of life’s crosses, and any who enter it thinking otherwise fall beneath the unexpected burden. If your wife is chosen wisely, you will possess a treasure beyond price, but if foolishly you are condemned to a burden of sorrow. Go with My birekoth. Have many children and bring them up in the Light. Thus, you will serve best, and I leave My cause in good hands.”

11 *owirayz* said to some talmidim later in the day, “In the Qodesh Books it is written, ‘Bearer of good tidings, go into the mountains and lift up your voice with power, crying through all Yahudah and Yerushalayim: Hail your Elohim and your Deliverer.’ ”

12 *owirayz* and His followers took a boat and came to the outlet of the waters, where the others stayed seven days while *owirayz* fasted. After He returned, the talmidim said, “Aḏonai, we are concerned, for You spend too much time in solitude and fast too long; surely this will harm You.”

13 *owirayz* replied, “When fasting is properly undertaken it can do nothing except good. Also, the body is like a pitcher which, containing water, must be emptied before it will hold wine. So it is with the Ruah Ha’Qodesh. Did not Mosheh fast for forty days, during which time the Ruah Ha’Qodesh flowed into him so his face shone before the people like a great light? Such is the nature of the power, and because of its brightness he had to veil it. Likewise with Ēliyahu, who fasted forty days. Do you think those two suffered harm? Or did they benefit through a strengthening of the ruah?”

14 “This you must always remember: When the corn is ripe for cutting, the harvesters come, and it is gathered in; but though it die, many ears have ripened on the stalk, and from these will spring other plants. You are the ripening grain; go forth and sow the field

in which will grow plants bringing the Rule of Elohim into being. For then men will be ruled with justice and goodwill, the rich serving according to their endowments, and no man will be idle or wasteful.”

15 “Now, the wickedness of men is like a canopy over a garden, shutting out the fertilizing rain so it cannot nourish the plants beneath; therefore, they wither away. If the canopy remains, the ground becomes bare and barren, yet it needs only the removal of the canopy to make the ground blossom forth into fruitfulness. Such is the nature of the power of the Ruah Ha’Qodesh.”

16 One of the talmidim said, “We have seen that the power is a miraculous thing, but the effort is beyond many of us.”

17 *owfayaz* said, “That is the hair in the dough; apathy must be overcome and effort expended.”

18 Kēpha said, “We go to Yerushalayim. What if the people call on You to lead them into battle? Surely You will not ignore their cry.”

19 *owfayaz* said, “Oh Kēpha, so long with Me, yet still confusing the ways of *ayayaz* with those of men. Taking up the sword is the easy way, for it is more difficult to peacefully change the hearts of men than to impose a change by violence. Those who must resort to violence are lesser men than those who convert through example and teaching.”

20 “Is it not written in the Qodesh Books, ‘Those who seek wisdom as others seek riches will certainly come to an understanding of the ways of *ayayaz*, and this knowledge delivers them from the darkness of ignorance’?”

21 During the heat of the day, *owfayaz* was invited into a rich man’s house. And the man of many privileges asked Him, “Why do You prefer to speak in the alleyways and among the poor? Surely it would be better to convert the influential people.”

22 *owfayaz* said, “I speak to those who listen, and they are found among the poor. The rich are so busy

acquiring worldly wealth and chasing fleeting pleasure that they have no time for more important things. They are fattening geese waddling through lush pastures, simply eating and sleeping in content, unconcerned for the coming day when they themselves will be consumed.”

23 The rich man said, “Where is the Reign of the shamayim, and how do I get there?”

24 *וַיֹּאמֶר* said, “The road starts within yourself, but to find it you must abide by the Torah as written in the Books of Wisdom. For knowledge of the Torah provides a true and clear picture of yourself. Just as a mirror reflects back a true image, so does the Torah when studied diligently. Let this be your guiding light: Take no thought for tomorrow, whether it bring good or bring evil; the cares of the day are sufficient, and the Torah will sustain you.”

25 The man said, “Would it not be more profitable if You showed how to extend our days?”

26 *וַיֹּאמֶר* said, “What benefit would a longer life bestow? For the tyrants, it would mean more time to oppress the weak. For the evildoers, it would mean more time to indulge their wickedness, while the hypocrites would spawn more sorrow. The money seekers would have more time for exploitation, and the indolent more time to rest. A longer life could only add to the misery of the world. Life as it is suffices for those who wish to use it profitably. If men cannot find the road to righteousness during the time they have, then they never will.”

27 After this, *וַיֹּאמֶר* and the talmidim set out for Yerushalayim, passing through the borders of Yahudah and over the Yardēn by way of Peria. *וַיֹּאמֶר* led the way with six of the twelve, but as they proceeded, many of those who followed became afraid and held back.

28 Noticing what was happening, *וַיֹּאמֶר* called all the twelve to Him and said, “We will soon be arriving in Yerushalayim, and there I must undergo the ordeal I

am taking upon Myself for the sake of mankind. I am the sacrifice to their apathy, but I depend upon you to play your parts, spreading the message of hope and the coming Rule of Elohim among men. For now, I come as promised; surely the people will no longer doubt.”

29 Then the brothers Ya’aqob and Yoḥanan requested a favor of ܡܘܢܝܩܐ, saying, “Permit us to sit one on either side of You when You reach the state of glory.”

30 ܡܘܢܝܩܐ said, “You do not understand what you ask, or the consequences. You cannot drink from My cup of sorrow or undergo My ordeal. I must carry My stake alone, for there is none with whom I can share the burden of My heart.”

31 When they insisted that they would be ready for anything, ܡܘܢܝܩܐ said to them, “If you remain steadfast in the cause, you will drink from the same cup and undergo much suffering. But whether you share My future state is something over which I have no control. Not all are drawn into the same companionship.”

32 As ܡܘܢܝܩܐ approached the city gate at Yeriḥo, a large crowd gathered, among which was a humble and honest person named Miḳah, who worked hard to support a large family. He was anxious to see ܡܘܢܝܩܐ but being rather short and unable to see over the heads of the people, he ran ahead and climbed a sycamore tree along the route.

33 When ܡܘܢܝܩܐ came to the tree, He stopped underneath and called to Miḳah, “Come down, for today I will be your guest.”

34 The man climbed hastily down and welcomed ܡܘܢܝܩܐ with pleasure. But those standing by expressed disapproval, saying, “We expected this to be a great and good Man, yet He associates with men like this who are poor and not notorious for good deeds.”

35 ܡܘܢܝܩܐ said, “The conscientious physician goes

among those requiring his care and attention, not among those who have no need of him. If you ordered your lives according to this principle, they would be more beneficial to you in the long run.”

36 After resting in the city during the heat of the day, *owfʼʼz* left Yeriḥo with His talmidim, followed by many people. Outside the gate of departure, a blind beggar sat in the dust by the roadside. And hearing the name *owfʼʼz* on the tongues of the people, he cried out as *owfʼʼz* went by, “Běn of Dawid, have pity on me.” Many of the people, hearing this, tried to silence him. But the beggar would not stop and continued shouting and oft repeating the words “Běn of Dawid.”

37 Though He had passed, *owfʼʼz* stopped and sent a talmid back to bring the beggar to Him. When they came, the talmid leading the beggar, *owfʼʼz* said to the one who had been shouting out, “What do you expect Me to do for you?”

38 The beggar replied, “Great Healer, if You would only help me to see again, I would be happy.”

39 *owfʼʼz* said, “Unfruitful happiness cannot be made an end in life, but your affliction has served its purpose.”

40 Then *owfʼʼz* placed His hands over the man’s eyes and told him to sit no more by the roadside, but to walk with the people.

41 About two miles from Yerushalayim they came to a place called Běyth Anyah, close to the Mount of Olives, where there were many fig trees. Calling two of His talmidim to Him, *owfʼʼz* said, “Go into the village just ahead, and there, at the first house, you will see a man standing by his doorway with a pitcher beside him. Go and ask him for a drink of water, and say, ‘The Aḏonai comes.’ He will then give you a colt which is tethered nearby. And two men will ask you who it is for, and you must answer, ‘It is for *owfʼʼz*.’”

42 When the colt was brought to *owfʼʼz*, some cloaks were laid over its back, and *owfʼʼz* mounted. Then, some men having gone before, the people strewed

the road with flowers and brushwood.

43 And many shouted, “ha’Mashiah comes. Hail to He who represents Elohim. Hail to the day that witnesses the One who will rule in the name of our father Dawid.” Many others cried, “Behold the Deliverer,” while other people shouted, “Come and see the vindicated Sovereign.”

44 Among the crowd were some who said, “This is not a fighting Man mounted on a warhorse, but a humble Man on a female colt.” Many mocked, while some said, “It is only a sorcerer on a mare.”

45 That was the manner in which ܡܘܢܝܩܐ came to Yerushalayim. But night being close, He sought shelter at a house just outside the city.

46 The following day, ܡܘܢܝܩܐ went to the Great Hëykal of the Yahudim and, going around it, came to the part where a fire was always maintained for the burnt offerings, and payment was made for its use. Here was the place where the father of Yoḥanan had been slain. Outside this was a hall where money was changed for those going in, the Parashyim not permitting this to be done within the courtyard.

47 Seeing some men carrying vessels, ܡܘܢܝܩܐ said to them, “Surely you know it is written that the Hëykal shall not be made a thoroughfare.”

48 They turned on Him, saying, “Where have You been, and who are You to rebuke us?” Whereupon there was an outbreak of fighting between those with ܡܘܢܝܩܐ and others.

49 ܡܘܢܝܩܐ also overturned the tables of the moneychangers, saying, “You are just as bad, for you turn the House of Elohim into a marketplace.”

50 When the Hëykal guards came to restore order, they said to ܡܘܢܝܩܐ, “We should kill You for this.”

51 ܡܘܢܝܩܐ replied, “Destroy this Hëykal and in three days it will rise again.”

52 They, not understanding, answered, “The Hëykal has stood for long and took forty-six years to build. If You say it could be built in three days, You are a fool.”

They did not know *օֿׁפֿיֿאֿז* referred to a Hëykal not made by hands.

53 Going outside to the place of healing where many lay under the trees, *օֿׁפֿיֿאֿז* went among them. And because of the great power which was in Him, He excelled all other healers.

54 Seeing this, some young men shouted, “Praise *אֿיֿאֿז* our Elohim who has sent us the Bën of Dawid.”

55 Hearing this, a number of kohenim came to *օֿׁפֿיֿאֿז* and said, “Are You going to cause some disturbance? Put a stop to these things they are saying.”

56 *օֿׁפֿיֿאֿז* answered, “Words of wisdom will issue from the mouths of babes. This is written in the Qodesh Books. Read them and you will learn much more.” He then returned to Bëyth Anyah.

57 The kohenim and law-scribes held a long discussion about *օֿׁפֿיֿאֿז*, for they knew the mood of the people and foresaw trouble. There was much dispute as to who He was and what He claimed to be, some saying one thing and some another.

18 The next day *օֿׁפֿיֿאֿז* returned to Yerushalayim with three of the emissaries, and while within the precincts of the Great Hëykal some scribes and counselors of the Hëykal came up to Him and said, “By whose authority and by what right do You behave as You do?”

2 *օֿׁפֿיֿאֿז* said, “Before answering your question, let Me ask you one. When Yoḥanan immersed in water, was this divinely inspired, or did it originate in the minds of men?”

3 This was not a question they could answer, for if they replied, “It was divinely inspired,” *օֿׁפֿיֿאֿז* could justly say, “Why then did you not listen to him?” If they replied, “It originated with men,” it would arouse the hostility of the people who believed Yoḥanan to be divinely inspired.

4 When they declined to answer, *օֿׁפֿיֿאֿז* said, “Neither need I answer you.”

5 A kohën said to *օֿׁפֿיֿאֿז*, “Tell us who You really

are.”

6 And He answered, “I am the Bën of Elohim and the Servant of Man who, of Himself, can do nothing, but being filled with the power of Him who overshadows Me, One to whom all things are possible.”

7 The kohën said, “The Bën of Elohim is not unknown to us, and the Servant of Man will not come as You have done, though we cannot understand this Name. Some of the people say You are ha’Mashiaḥ who will deliver us and reign over us, but He will come with manifest power.”

8 ܡܘܢܝܩܐ said, “This is a night of ignorance, and I come declaring the Way of Light. Whoever believes in Me does not serve Me but serves with Me. He is My brother in the cause of Elohim. He who sees Me sees the reflection of He who inspires Me. I am the Light of the World. If anyone hears My words but chooses to ignore them, I am not his judge, for I am not come to judge men but to guide them. The Light will not be with you for long, so hasten to it, lest you be left in darkness.”

9 The kohenim said among themselves, “Perhaps He is harmless.”

10 Going into the courtyard where many people were gathered, ܡܘܢܝܩܐ stood in a corner and spoke to any who would listen. And it was here He told this parable:

11 “A man planted a vineyard, equipping it with all things necessary for winemaking. Then he leased it and left to live elsewhere. After the vintage season, the owner sent a servant to the tenants to collect the rent. But they laid hands on him and, after beating him up, sent him on his way empty-handed. The owner sent another, who was treated even worse, while the third man was killed.”

12 “When no one else would go, the owner decided to send his eldest son, reasoning that the tenants would respect his authority. However, when the eldest son came, the tenants decided that if he were

dead, no one else would dare to come. So, they killed him and threw the body into a pit. Now, do you think the tenants' reasoning was sound? Of course, the owner came with those who meted out justice and, having put the tenants to death, gave the lease of the vineyard to others."

13 *᠋ᠣᠮᠲᠤᠨ* also told other parables, and when the self-righteous ones and false Parashyim realized that most were directed against them, they considered ways to silence Him. But as He was popular with the people, they decided it would be better to leave Him alone.

14 *᠋ᠣᠮᠲᠤᠨ* taught that the greatest enemies of man and the greatest opposition to the coming Rule of Elohim were not the obvious evildoers and criminals, but the hypocrites, self-deceivers and self-centered. Those are the true enemies of men - the festering evil in their midst. Yet, they cannot see themselves for what they are and have many ways of justifying themselves.

15 For *᠋ᠣᠮᠲᠤᠨ* said of those, "They sit before well-filled tables, condemning the crimes of those who are hungry. They sleep on soft beds and wallow in worldly luxuries, but their hearts are closed, and their faces hardened towards those who steal and even murder. Yet I tell you, their own thoughts conceive and engender much greater wrongs. Neither are those who associate with them free from guilt."

16 Going to an open space beyond the Great Hëykal, *᠋ᠣᠮᠲᠤᠨ* addressed those who believed in His cause, saying, "Abiding by the things I have taught you will bring knowledge of Truth, and Truth will set you free."

17 Some replied, "We are of the stock of Abraham and have never been enslaved to any man. How can You state we will be made free?"

18 *᠋ᠣᠮᠲᠤᠨ* said, "Anyone following an evil course is a slave. There are men who are enslaved to their desires, and others enslaved to unnatural cravings. There are those enslaved to their weaknesses, and

others to their fears and doubts. That is why I say I come to set you free.”

19 “I know you are from the stock of Abraham, but you do him no credit in seeking to kill those whose teachings disturb you. Why must you listen only to those who tell you pleasing things, when there is greater benefit to be gained from those who tell things which disturb or displease? I have no time to go around praising the good; there is too much badness to be exposed.”

20 The people said, “We know our fathers and are of their blood, and we know our Father who reigns in the shamayim.”

21 *owfayz* said, “If *ayayz* were your Father, you would all love Me as a Brother. Can you understand the things I say, or are they beyond your grasp?”

22 Not all the Parashyim were opposed to *owfayz*, only a few allying themselves with the Hērodians because of Him. One of the latter came to *owfayz* trying to trap Him by asking, “Aḡonai, Your sincerity is established, and Your impartiality known. Help us, for this is the time of taxing. Shall the Hēykal tax be paid to Elohim or to Kaiser?”

23 *owfayz* said, “Show Me the coins you use to pay the tax.” And one was given to Him. *owfayz* held it up and asked, “Whose likeness and inscription appear on the coin?”

24 They said, “It is Kaiser’s.”

25 *owfayz* said, “Do not give to Elohim the things which are rightly Kaiser’s, nor to Kaiser the things which are rightly Elohim’s.”

26 The next question was asked by one who believed in bodily renewal after death. And he said, “Aḡonai of the Torah, Mosheh handed down laws to govern our lives, and one states that when a man dies, his brother should marry his wife, providing she is without child. Now, if there are seven brothers, the first marries and dies, and so his brother marries the widow, she being childless. The same happens down

through all seven, so when the last dies, she is still left childless until she too dies. Now, when all rise to life at the resurrection, which one can rightfully claim the woman as wife, when she has been legally married to all seven?”

27 *owfʿʿz* said, “By believing in bodily renewal, you start with a false premise and have no understanding of the nature of the *ruah*. Where death is overcome, marriage does not conform to earthly laws, which are made to mitigate the weaknesses of men. Tell Me, with which one did the woman’s *ruah* blend, and with which was there only a union of flesh?”

28 *owfʿʿz* said, “Concerning the awakening of the dead, do not the Qodesh Books declare there is only an Elohim of the living? This is true, and those who believe otherwise are in error. When all life is supported by the arm of *ʿfʿʿz*, how can He be the Elohim of the dead?”

29 Many people believed in *owfʿʿz* and had faith in His teachings, for they said among themselves, “Would ha’Mashiah show us any greater proofs than this Man?”

30 Because of the things said and done by many concerning *owfʿʿz*, those who held power, fearing a disturbance, sent guards to seize Him.

31 But He said to the captain, “I am here for a few days, and then I must go, following the path of My obligation. Seek Me then, for I will be in a place beyond your reach. I follow a chosen path, and none may follow. We each have a duty, but you have discretion whether to take Me or not. My frailties say, ‘Go with Him,’ but My heart calls Me to duty.”

32 The captain of the guard said, “Whom do You serve so dutifully?”

33 *owfʿʿz* replied, “I serve *ʿfʿʿz*.”

34 Then the captain said, “The kohenim serve *ʿfʿʿz*, and You are not a kohēn. And it is said You call Yourself the Servant of Man, but who is He?”

35 *owfʿʿz* answered, “The service rendered by

kohenim is meaningless unless it also serves man. For service in the cause of Elohim is likewise service in the cause of man. Can your sword arm serve one master and your shield arm another?"

36 The captain said, "Adonai, I can see You are a Man dedicated to duty. Whether Your cause be just or unjust, whether You be friend or foe, it is not within my understanding to know. But a man whose heart is ruled by the demands of duty I can understand. I will tell those who sent me that shortly You leave for a distant place where none can follow, and they will leave You alone."

37 When those who sent to have *owfayz* taken heard this, they said, "Perhaps He goes to the Yawanites or the islands in the sea, therefore we will ignore Him."

38 *owfayz* went and rested among the columns of Shelomoh, and, while there, some people came and asked why He did not declare Himself and reveal He was ha'Mashiah and *ayayz*'s Anointed, the Promised One from the stock of Dawid.

39 *owfayz* said, "My works and words declare Me and establish My Title. Those who heed My message enter the proper fold, and a good shepherd protects His flock, seeing none goes astray or is taken by wolves. Though these are My first care, I seek to bring all men into the fold best suited for them. And I am prepared to die if thereby I can bring men into the fold leading to the fields of everlasting hai."

40 "The deeds whereby men save their lives on Earth may cost them a life in glory, but whoever lays down his life in the cause of Elohim shall surely know eternal hai. I come to sow strife among men, so they may be roused from the sleep of apathy. I come to strengthen the poor, so they may take heart and throw off the yoke imposed by the privileged."

41 "This is My message for the wealthy: Enjoy your ill-gotten goods, console yourselves with comfort, and buy the fickle goodwill of men. Make merry while you may, close your eyes to the harshness of reality, for

the day will surely come when your body weakens, the pleasures pall, and you glimpse the dark doorway ahead. Be certain that the only welcome you will get on the other side is from Ruah of darkness who will escort you to a proper place in their dismal abode.”

42 Because of his condemnation of the rich who misused their wealth - and nearly all of them did - the kohenim were angry with *owfayaz*, for they depended on rich patrons. They said, “Who are You to revile Your betters when You are no more than a loud-tongued beggar?”

43 *owfayaz* said, “Is it not written in the Qodesh Books, ‘Disregard outward appearances, for these may conceal either treasure or garbage; only *ayayaz* knows what really lies within. The body is only the outer covering shed at death. What matters is the likeness of the ruah it clothes’?”

44 One of the kohenim said, “You claim to save through immersion - a cleansing by fire and water - but, while these are both great purifiers, how can they deliver man from sin?”

45 *owfayaz* said, “Water and fire are purifiers of earthly things, but I tell you that unless men be cleansed in the waters of contrition and tested in the fires of adversity, they cannot enter the Reign of the shamayim.”

46 The kohenim said, “Where, then, is the Reign of the shamayim?”

47 *owfayaz* answered, “Beyond Earth lie the Dominions of Ruah, and therein are the Reign of the shamayim and the Principality of Evil - places of light and glory, and of darkness and despair.”

48 Another kohēn said, “Tell us about the ruah.”

49 *owfayaz* said, “A vintner asking for wine! Does Mine so much excel yours?”

50 Then He continued, “Men understand the things wherein they place their hearts - if it be in worldliness, they know worldly things; but if it be in spirituality, they know things of the ruah. He who is ever watchful of

the wind never sows, and he who fixes his eyes on the clouds never reaps. The wind blows where it will, and, though recognizing its sound, no man knows from whence it comes or whither it goes.”

51 “For the best advice on worldly matters, I would go to a worldly-wise man; but I am a spiritually-wise Man. Therefore cannot you take notice when I talk of things I know? That I gain nothing from My teachings is obvious, for My clothes and manner of life bear witness to this.”

52 Nearby, a rich man stood listening. And now he said, “Have You never bought a tree for silver and having worked it, sold the product of your hands for gold? If a man has seed, should he let it rot? Is it not better to plant the seed so it yields an increase? And is not the sower entitled to this?”

53 𐤌𐤅𐤆𐤃𐤁 said, “The laborer is worthy of his hire, and he who sows is entitled to reap the increase. But remember, the sown seed does not grow through human effort alone. It requires rain and sun, and the soil must give up its goodness. These things come from 𐤆𐤆𐤃𐤁 as gifts to man. Why, then, should man deny Elohim’s participation? 𐤆𐤆𐤃𐤁 says, ‘As My share is above My needs, give it to My little ones,’ and should not the sower do the same?”

54 “Therefore I say, he who fails to support the underprivileged in obedience to 𐤆𐤆𐤃𐤁’s wishes defrauds Elohim of His rightful due for what He has done. For cannot even an earthly partner decree what shall be done with the profit from this participation? I assure you; no man has ever yet made a profit wholly through his own efforts. And fraud perpetrated on the Most High Elohim will not be overlooked.”

55 The rich man said, “Your words sound well, but the Qodesh Books say the donkey is loaded according to its strength. The more I give in charity, the more I am harried by beggars. Even if I gave all I have, it would fail to satisfy.”

56 𐤌𐤅𐤆𐤃𐤁 said, “If your wealth is so burdensome,

then sell all you have and give the proceeds to good causes. It is not wholly good to give charity, for this is like cutting the thornweed which quickly springs up again from the root. It is more worthy to dig up the root of poverty.”

57 Then the rich man said, “Having my responsibilities and a large household, I am caught between the millstones. For is it not said in the Books of Wisdom, ‘No man should disregard his responsibilities’?”

58 *owfayz* said, “The Torah brings all things to a balance of moderation. Does it not say, ‘It is sufficient to feed and clothe the womenfolk modestly, caring for their needs but ensuring they are not spoilt by idleness’? It suffices to provide your sons with learning and skill, and your daughters with their dowries. There is nothing more you can give them, for above this you harm them with luxury. A poor man cannot spoil his family with overindulgence, but precautions against this are not the least of the rich man’s burden.”

59 When it was close to eventide, *owfayz* was in another place. And He said to a few people who were gathered about Him, “I am the Fountain of Hai. If any thirst, let him come to Me, and his thirst will be quenched. For is it not written, ‘Streams of living waters will pour out from springs within Him and overwhelm the seats of the deceitful’? The same waters will strengthen the *ruah* and wash away falsity.”

60 *owfayz* was referring to the power of the *Ruah* which filled Him as no other man had been filled.

61 Some of the people said, “Surely, this is ha’Mashiah,” while others said, “Yes, He is *fayz*’s Anointed.” There were many disputes concerning Him.

62 *owfayz* said, “You are betrayed by those who preach one thing and practice another. They delight in being seen in prominent places and think the

misguided adulations poured on them signify greatness. Foolish people follow their ways and copy their pretensions. These people are not least among the hidden woemakers.”

63 “You are deceived by hypocrites and the self-righteous and led into error by the self-justified. Those who should watch over you set snares for your feet. And many are those who say, ‘Heed my words but not my deeds.’ Those who set themselves up over the people or who attain positions of authority freely eat the fruits of success but avoid the responsibility of setting an example of goodness. I tell you, cast these people out.”

64 “Instead of standing aside, wringing your hands and crying, ‘Woe, for the world is all wrong,’ bestir yourselves. For I tell you, 𐤏𐤓𐤏𐤓 will not do things you are too apathetic to do for yourselves. They who desire to be with Me in My Reign must stand firm, holding fast to My cause through tribulation and trial.”

65 Just then, some Parashyim came by, and 𐤐𐤓𐤏𐤓𐤓 knew them to be false to their declared beliefs. So, He called out, “Hear Me, you hypocrites and deceivers. Are you not among those declaring that any man swearing by the Hěykal is not bound by his oath, but any swearing by the Hěykal gold is bound? Fools, which is the greater - the gold or the Hěykal containing it? Or you say that those swearing by the altar are not bound by their oath, but those who swear by whatever is upon it are bound. Which is the greater - the offering or the altar consecrating it?”

66 “You concern yourselves with selling incense and the small profits from herbs and perfumed candles, while overlooking more important matters. These petty things can be delegated to others. Or do you find weightier aspects of the Torah - such as mercy, justice and truth-finding - beyond your abilities? If so, then you deceive the people. Your minds are fixed on little things and cannot grasp greater ones. You strain a fly from the wine bowl but leave the wasp.”

67 The next day, 𐌸𐌹𐌺𐌹 spoke outside the Gate of the Nations, and, while there, a law-scribe asked Him, “Which is the supreme Commandment?”

68 𐌸𐌹𐌺𐌹 answered, “None is supreme for all men. But for you the supreme one is, ‘Listen, Oh people; the Elohim whom you worship is the sole Elohim. Love Him with all your heart, all your mind and all your strength.’ The next one is, ‘Love your neighbor as yourself.’”

69 The law-scribe said, “You speak well and speak truthfully in saying there is only one Elohim having no equal. I believe that if a man loves Him wholeheartedly, and his neighbor as himself, it serves Him better than all the burnt offerings which go up in smoke.”

70 𐌸𐌹𐌺𐌹 said, “If these are not empty words, you will know the glory in the Reign of the Ruah.”

71 One of those there said, “I pray thrice daily, fasting on the second and the fifth days. Does this prove my love of Elohim?”

72 𐌸𐌹𐌺𐌹 said, “Words alone or deeds done which benefit no other or purposeless restrictions do not indicate true love of Elohim. They are sops to weakness. These, being easy, deny such love its true expression. Show your love of Elohim by working in His cause and making the world a better place. Do something requiring action where you may risk unpopularity or scorn.”

73 Two dignitaries of the Hëykal stopped to listen, and 𐌸𐌹𐌺𐌹, pointing to them, said, “Beware of those who ostentatiously display themselves, seeking the acclaim or homage of others. From whence does their wealth come? They prey on widows and enrich themselves at the expense of others. Hardship, providing it passes their door, is their friend. Yet these hypocrites put on a great show of righteousness, but one day they will be seen for what they really are inside.”

74 Entering the Hëykal, 𐌸𐌹𐌺𐌹 stood near one of the

offering chests, watching as people dropped money into the chest of their choice. Many rich people contributed large amounts, but most did this so all could see. Then a poor widow came, and she gave only two small brass coins.

75 Seeing this, ܡܘܦܩܐ said to one of the talmidim beside Him, “Did you see what the poor widow gave? Surely there is a lesson here. I can assure you that the offering of this woman is more acceptable than any of the others, for she gave all she had, while others gave only a fraction of their wealth. Tonight, they will eat well, but she will go hungry.”

76 “Giving is meaningless unless it entails some real sacrifice. What the rich gave were only sops to their consciences. When arriving in a town hungry, weary and travel-stained, do we seek food and shelter from the rich or from the poor? Is it not the rich, who have so much to give, who turn us from their doors, while the poor, who have little, provide hospitality?”

77 Later, one of the emissaries said to ܡܘܦܩܐ, “When will all the evil be purged from the Earth?”

78 ܡܘܦܩܐ said, “When it is no longer spawned in the hearts of men. There is nothing wrong with the Earth that men cannot put right. Do not expect help from Elohim, but be men enough to fight your own battles. No easy time lies ahead of you, for wherever you go, your loyalty to My cause will bring the hatred of men upon you. Nevertheless, remain steadfast through all the trials and tribulations lying ahead, and you will be glorified in immortality.”

79 The emissaries said, “Adonai, can such things indeed happen to us?”

80 ܡܘܦܩܐ said, “Be sure they will.”

81 They said, “Surely our tree of suffering will not bear bitter fruit or even prove fruitless.”

82 ܡܘܦܩܐ answered, “No; the sapling will grow strongly. From the tree will arise another teaching and, out of this, a confusion of beliefs, each striving for its own advantage. There will be unprofitable

doctrines and viciousness, cruelties and intolerance, with many persecutions, all done in My Name. They will corrupt and falsify My teachings to serve their own ends. Hypocrisy will rule the hearts of men, and few will follow even the beliefs of their own hearts. These things must be, for they reside in the natures of men. But under the Rule of Elohim, they will be changed.”

83 *𐤓𐤕𐤓𐤕* said to those with Him, “I will be slain as were Yoḥanan and his father, for I am feared because I may claim a right to rule from the sovereigns who were before Dawid. The burden of My death lies heavily, but it is undertaken with purpose so men can be saved from evil. And what I do will speed the day of their deliverance.”

84 “I do not ride the winds, but have mapped the road ahead. No man can ever enter the shamayim unless wearing the clothes of the shamayim. The world knows the ways of the world and welcomes worldly things, but the ruah knows the ways of the ruah and welcomes spiritual things. Serve one or the other; no man can serve both.”

19 When *𐤓𐤕𐤓𐤕* spent the days in Yerushalayim, the nights were spent on the slopes of the Mount of Olives. And the talmidim built shelters close to a place where there was an oil press.

2 However, one day at eventide, *𐤓𐤕𐤓𐤕* went to the house of Shim'on the Pure, where some women who were followers of His were living. Though the talmidim were given food, little was said to them; for, they being strangers, the people in the house were suspicious, and Shim'on lay on a cushion across from *𐤓𐤕𐤓𐤕*.

3 After they had eaten and were talking together, a woman came from a house nearby. She was veiled and carried an alabaster jar. Now, this was Miryam of Maḡdala, whose father had been a merchant, but he disowned her, for she had lived with a centurion serving in the army of Rome. When he returned to his lawful wife, Miryam had kept herself by singing in the

taverns of Galil.

4 The woman unsealed the jar and poured a sweet-scented oil over the head of ܡܘܦܢܐܝܐ, seeing which some of those present were indignant, saying, “What a waste, when this could have been sold for a lot of money which would have benefited the poor.”

5 ܡܘܦܢܐܝܐ said, “Leave her alone. There is little point in being angry with her when all she has done is to honor Me. You can help the poor whenever you like, but I will not be here much longer.”

6 Turning to Miryam of Maḡdala, He said, “Why do you pay Me this honor? For the cost to you must have been great.”

7 Someone said, “The price was easily obtained.”

8 [*Miryam said to ܡܘܦܢܐܝܐ, “Sire, I am she whom You saw in Paneas, for when women reviled me, I came to You and said, ‘Forgive my sins.’ When You asked wherein I had sinned, I said, ‘By loving while unwed.’ Thereupon You said, ‘That of itself is no wrongdoing and demonstrates greater love than that of many who say, “The price of my love is marriage.” ’ You said I gave the greatest form of love any woman can give, for, being virgin, I went to my love without the security of marriage, seeking in no way to bind the man.”*]

9 ܡܘܦܢܐܝܐ said, “*With this man you did no wrong, and though your love was not baruk in the eyes of men, providing you loved truly, it was pure and sanctified in the sight of Elohim. The man, however, is not without sin in this manner and will surely be called to a proper accounting. And though since leaving him you have done wrong; he bears his portion of the guilt. You chose freely not to be a woman reserved for marriage - a choice you could rightly make. Only should you now seek marriage, saying, ‘Though I love you too, now I have my price,’ would you be doing wrong, this being committed against Elohim, love and your husband.*”]

10 Miryam said, “Sire, I have been a sinner but have not sinned this last year, nor shall I again. Should I

love once more, I will not now claim the rights of marriage which I once repudiated.”

11 *owfayz* said, “Love is a blending of spirits, and not a union of flesh. Woe to those whose love compounds discord in the place where love is fulfilled. If these things confound you, read the Books of Wisdom.”

12 During this time, those in positions of power were taking counsel as to how they might take *owfayz* by guile and deliver Him to the Romans. For they feared a rising of the people during the Great Festival of the Yahudim.

13 Now, Yahudah of Qeriyoth, son of Shim'on, who had followed Yosëph the Just before coming to *owfayz* and becoming one of the twelve apostles, sought for ha'Mashiah who would deliver the Yahudim. This he now believed to be another, not *owfayz*; and he therefore sought to have *owfayz* held during the festival. Yahudah, unlike the other emissaries, was of the Yahudim; therefore, he was unrestricted.

14 Yahudah went to the Council and said, “My Adonai performs signs and fulfills nebuoth which speak to the hearts of the people. Therefore, might they not proclaim Him in the coming days?”

15 The Council said, “The people are ripe for revolt, and troublemakers are many. We will take this One also. Reveal Him to us, and we will hold Him. And for the service you will be paid in silver.”

16 One who sat in the Council sent a warning to *owfayz*, saying, “Leave Bëyth Anyah and go to Ephrayim.”

17 But *owfayz* returned a reply which said, “Things are as they should be, and the nebuoth will be fulfilled.”

18 On the first day of the festival, when lambs were being sacrificed, the talmidim came to *owfayz* and asked where the Pesah meal should be eaten. *owfayz* chose two of these and sent them away with this instruction:

19 “Go down and cross the stream flowing eastward from the city, at a place where there is a covered well. There you will see a man seated with a water pitcher beside him. Say to this man, ‘We thirst but need more than water.’ He will then arise, saying nothing, and you must follow him at a distance. And when you see him enter a house, go in also, giving this message to the owner: ‘We come from the Aḏonai.’ He will then show you a room where you must make preparations.”

20 Now, the house belonged to Obēd, who was nigh four score years of age, whose brother was Barnabāh the Elder. In an upper room, the talmidim prepared the Pesah meal. And when it was evening, ܫܘܦܪܝܩܘܨ came with the twelve emissaries and three others, but only thirteen ate with Him.

21 After He had taken His place at the table and all were seated, ܫܘܦܪܝܩܘܨ said, “I have very much wanted to keep this Pesah with you because it is the last before My ordeal. And I tell you, I will not share another with you until My purpose is fulfilled.”

22 Then He took the cup before Him and drank, saying, “Blood is the ḥai of men, while this is the ḥai of the grape sacrificed for men, so it is a fitting and worthy symbol of He who offers His ḥai for men. I will not taste wine again until the Rule of Elohim is established.”

23 He then passed the cup to Yoḥanan, and, taking the bread, He gave thanks and broke it, saying, “This represents My body, which will be broken as an example to the sons and daughters of men; for all must freely sacrifice for others. As you eat of the bread, which is sacrifice, so shall you eat the Bread of Eternal Ḥai. For without sacrifice, there is no ḥai. Henceforth, call it Remembrance Bread and Remembrance Wine; when meeting afterwards, do this and remember Me. But remember also the sacrifices which must be made for the cause of Elohim.”

24 *owfayz* said, “The sacrifice is ready. The hand of the betrayer rests upon this table and dips in the bowl. But this is as it should be. Take the cup and drink again; let it seal a new Covenant signed with the blood of One who is dedicated to the cause of men and their deliverance from darkness into hai eternal.”

25 Those about the table began to speculate among themselves as to who would do such a thing. But *owfayz* bid them be silent, saying, “There is no evil lacking some seeds of goodness which, if extracted, can be nurtured into great trees. A man, finding his store bag of seed grain is moldy, does not throw it out, but searches to find the good grains; and from these he grows a crop which ripens to goodness.”

26 They then began disputing among themselves as to who was first in precedence among them. And *owfayz* said, “Those with worldly authority derive satisfaction from declaring themselves benefactors of the people, but the benefit they seek is that accruing to themselves. Let this not be so among you, the ones seeking least for themselves and giving most being those taking precedence.”

27 After a while, *owfayz* said, “My friends, I shall be with you only a short time now.”

28 Kēpha said, “Aḏonai, where do You go? Are You deserting us? Can we not come with You?”

29 *owfayz* said, “You cannot follow Me immediately on this path, and to accompany Me would serve no purpose. But later on you can follow Me. Do not become fainthearted, for if you believe in what I have taught you, believe also that I will be guided and strengthened.”

30 “I shall prepare a place for you in the Reign of *fayz* and wait there to welcome you. Where I will be, you shall be also; and where you are, there too I will be. You know the way to where I am going and can follow, for the Torah and the Books of Wisdom are the Way, the Truth and the Light. I have brought you a Light to show the way; follow it and you will not go

astray.”

31 “Later you will understand that I am united with the Father. And as I am united with Him, so you are united with Me. Though we are many, let us stand as one. And those who serve I will serve.”

32 “To he who believes in My teachings I will manifest. For what I do is done to prove to men My own convictions, that they will come to accept My teachings and follow the road of deliverance. The people yearn for the fulfillment of the prophecies and will surely follow One who fulfills them.”

33 T’oma said, “Are You going to manifest only to us?”

34 ܡܘܢܝܢܐ answered, “If anyone care for Me and My cause, I will speak to him through the power of the Ruah Ha’Qodesh, and it will come to him also. Those who do not care for Me or My cause will ignore My teachings, but do not fear them. Be on guard against those who pay lip service only. While I am with you, I can speak as men speak; but when I am gone, the Ruah Ha’Qodesh will bear messages in My Name, clarifying your minds so you recall all I have taught you.”

35 “In the Reign of the Ruah there are many splendid places, and I assure those who remain steadfast that they will be in the best of these. For when men die, each is drawn to the place whereof he is worthy; even to each one is prepared a place for his soul.”

36 “I will go down in the flesh to arise again in the ruah with power to manifest to men. I will demonstrate what man can do; and as I do, so can all men. I am a sacrifice to the misguided beliefs of men, that, in the fulfillment of those beliefs, they might turn to the path of their deliverance.”

37 “I am the Vine, and He who is above Me is the Cultivator; you are the branches, and the sap in Me flows out to you. The sap is My teachings, severed from which you will be like a branch cut from the vine, only suitable for burning. I am the vine, and you are

its fruit; and if the vine is sound, surely its fruit will be sound also.”

38 “This is My last instruction to you: Love one another as I have loved you. For there is but one greater love than that of a man who would sacrifice his life for His friends, and that is sacrifice of a life for a cause where he serves those unknown to him. I have said, ‘Love one another,’ for you will be strengthened in the knowledge of that love.”

39 “If the world hates you, it has hated Me first. If you were to remain part of the world, it would accept you as its own and love you. But because I have severed you from the world, setting you apart, it will hate you. For it is in the nature of worldly men to hate those who are different. And not only are you different, but you also seek to point out their wickedness.”

40 “If I chose an easier path, your burden would be so much greater, and the fruit of the vine might fall on barren ground. As they have persecuted Me, so they would have persecuted you. As they have spurned My teachings, so they would have spurned yours. And as they rejected Me, so they would have rejected you.”

41 “I have much more to say, but you cannot receive it now. Later, the Ruah of Wisdom will come when you are ready and guide you truthfully. It will speak to you with a voice of its own, but will convey to you what comes from above. Soon now you will see Me no more in the flesh, but you will behold Me in a new and glorious form.”

42 Those with *owíꞑꞑ* did not understand the meaning of what He said, and discussed it among themselves, saying, “What does He mean by ‘soon’?” Others said, “What can He mean when He says, ‘Soon you will no longer see Me, but then you will behold Me’?” The others said, “We just cannot tell.”

43 *owíꞑꞑ*, knowing what they were saying and what was in their thoughts, said, “You are wondering about the things I have said. I can assure you that while you

sorrow, the world will rejoice, for its hopes are fulfilled. A woman becomes afraid just before she gives birth, but once the ordeal is over, she no longer recalls the labor pains but rejoices in her child. So too you will grieve for a while, but I will manifest to you, and then you will rejoice in your hearts.”

44 “The Father’s Will is that the things I teach should be given to the people, but they will not listen, arguing among themselves as to who I am. Therefore, I must drain the bitter cup of *hai* to its last dregs. Then they will say, ‘This is He,’ and heed My words. This I do for men, and none can say I have not faced up to the tests of *hai* or I have shirked its supreme trial.”

45 The talmidim then drank the reeling cup, and *owfayez* said to Kěpha, “I depend upon you to carry the burden among the brethren.”

46 Kěpha said, “Adonai, I am ready to go anywhere, to follow You to prison or even to death.”

47 *owfayez* said, “Before the cock’s crow in the morning, even you, the most loyal of men, will desert Me. Must I undergo the ordeal friendless?”

48 Then all the others assured Him of their loyalty.

49 *owfayez* said, “When I sent you out with few possessions, did you ever go short of anything?”

50 They said, “No.”

51 *owfayez* then said, “Things are different now. Those who have a purse of money had better take it with them and keep a pack prepared for flight. Whoever is without a sword, let him sell his cloak and buy one. For I can assure you I will fulfill all that the Qodesh Books say. And is it not written, ‘He was classified as an outlaw’? Yes, truly all that is written will be fulfilled in Me, and men will find deliverance through this fulfillment.”

52 One of the talmidim said, “Look, Adonai. We have two swords among us.”

53 *owfayez* said, “That is sufficient.”

54 Kěpha said, “Adonai, are You going to lead us against the reign of evil in arms?”

55 *ṣwḥāz* said, “The battle is for the immortal souls of men. Feast your eyes on Me, for the hour draws near when I shall no longer be with you in body.”

56 Then He said to Yahudāh, “Go, spend whatever money is needful, but make haste.” No man there understood the meaning of this saying.

57 When Yahudāh had gone, *ṣwḥāz* said, “Upon Me has fallen the obligation for fulfilling the hopes of men. Now I give you a last command: Stand by one another. For if you remain loyal to My cause and to each other, all will know you are true men of *ḥāzāz*. Do not worry overmuch; have faith in the goodness of *ḥāzāz* and in Me. In the Reign of the shamayim there are many places, and had it been otherwise, I would have told you. I go first and will prepare a compatible place for all who are with Us.”

58 “Do not fear because of the destruction of the body. Remember all I have told you. But be staunch and steadfast, for as they have persecuted Me, so will they persecute you. Remember, I have overcome the fears of the flesh; this is My conquest. I will now reveal the secret of My glory: It is dedication to service. And that glory is the heritage of all men.”

59 When they had finished, *ṣwḥāz* went out with His followers and, passing over the wadi Kidron, went to a place called Gath Shemen because of an oil press there. He took eleven, as Marqos the Yahudim, who was a kohēn, did not go, Kēpha being jealous of him. This Marqos had been a follower of Yoḥanan of the Wilderness and was a friend of Yahudāh.

60 When *ṣwḥāz* departed with the eleven, Marqos did not return to his mother’s house in Ophal, but stayed with El’azar and the others. After *ṣwḥāz* had gone, men came to take Him, and Marqos, snatching a cloak, dashed out to warn *ṣwḥāz*.

61 Though knowing what should be done for ha’Mashiah, Yahudāh went to the captain of the Hēykal guard and said, “I am one of those who follow *ṣwḥāz* the Man of Galil, but I fear what He intends to

bring about. Therefore, let Him be held as the Council has decreed.”

62 When ܡܘܦܢܐܘܪܐܘܪܐ reached the chosen spot in Gath Shemen, He turned and said to those with Him, “Pray that you may be spared the test.”

63 He then took Kěpha, Ya’aqob and Yoħanan and withdrew with them about a stone’s throw away. ܡܘܦܢܐܘܪܐܘܪܐܘܪܐ was depressed and filled with foreboding.

64 And He said to the three, “I am going apart to pray for strength to do what must be done. You stay here and keep watch. Perhaps the cup of bitterness will pass Me by, for with the Father all things are possible. But I fear there is no other way for Me but to abide My destiny.”

65 ܡܘܦܢܐܘܪܐܘܪܐܘܪܐ went just a short distance and lifted His face to the stars and red-glowing moon above. Ya’aqob heard Him pray,

66 “Father, everything is in Your Hand. Let it not be as I would have it, but according to Your Will; I leave it in Your hand. But let not the ordeal be too much for Me. The hour is at hand. Strengthen the Běn whom You have glorified with the power of Your Ruah, that He may bring to fruition the task You have set Him, leading men to the path of eternal ħai. Is there no other way?”

67 He then came back to the three, and the sweat stood out redly on His brow. And finding two asleep, for they were heavy with wine, He said to Kěpha, “Shim’on, could you not stay awake even at a time such as this? Be vigilant and watch, praying you may be spared a greater test.”

68 “In days to come, men will lift up their eyes to the shamayim and say, ‘Baruḵ was He who came in the Name of ܡܘܦܢܐܘܪܐܘܪܐܘܪܐ, bringing us the Light of Deliverance.’ My soul is very sorrowful because of the things I must endure and accomplish, that the aspirations of men shall not be denied a response. Tarry, therefore, a while longer, keeping Me company so I do not weaken. The Ruah is willing, but the flesh is weak. It

is a dreadful thing I must do.”

69 Then He went away again, but what He prayed no man knows.

70 When He returned, all three were asleep, for the wine had befuddled them. *owfayz* said, “Still sleeping. Now it is enough, for the hour has come, and the Servant of Man is betrayed into the hands of His enemies. Let us wait no longer, for here they come.”

71 *owfayz* was now quite calm and strengthened.

72 Now, the place where *owfayz* had gone was known to Yahudah, who arrived accompanied by the Hëykal guards carrying torches, staves and cudgels. Seeing them, *owfayz* stood up and said, “Whom do you seek?”

73 Yahudah went up to Him and said, “Adonai, I am here.”

74 He kissed *owfayz* to let Him know he came with friendly intentions, but it also identified Him. For though those who came knew *owfayz* by sight, the Torah required that some other identify Him. But He was not taken according to the Torah, but by the Hëykal guards.

75 *owfayz* said, “So ha’Mashiah has been selected for sacrifice by a kiss.”

76 But Yahudah said, “No, Adonai; there will be no sacrifice.”

77 When the Hëykal guards seized hold of *owfayz*, one with Him drew a sword and wounded one of them. Another said, “Shall we smite with our swords?”

78 But *owfayz* forbade this, saying to the captain of the guard, “Were My reign of this world, I would order My followers to take up arms. But My Reign is not of this world, and evil cannot be vanquished by evil.”

79 He rebuked them with the words, “Did you expect to find a dangerous criminal who had to be overcome with weapons? I have been among you many days, and you left Me alone. Still, what has to be done will be done, so do as you must.”

80 The captain of the guard said, “If this were left until

tomorrow, many would die.”

20 ܡܘܢܝܢܐ was brought privately before Ḥanan, son of Shēth, who, after questioning ܡܘܢܝܢܐ, sent Him to the Supreme Council of the Yahudim, which was assembled. He also sent a message saying, “This Man is deluded but nonetheless dangerous, and these are troubled times.”

2 When ܡܘܢܝܢܐ was taken away, Shim'on Kēpha followed at a distance. And after ܡܘܢܝܢܐ was brought from the residence of Ḥanan, he followed and came to the forecourt of the Hēykal, but could not go beyond because of the disturbance. Servants lit a brazier of charcoal and stood warming themselves - for the night was cold - and Kēpha stood with them.

3 While he stood there, a relative of the Kohēn ha'Gadol - named Yosēph but called Yoḥanan, a follower of ܡܘܢܝܢܐ in secret - came and spoke to the woman at the door and went into the chamber hall. He also spoke to Kēpha.

4 Then a maidservant came and spoke with the woman at the door, who came over to Kēpha and said, “You are one of the Galilean's followers.” But Kēpha said, “I am no friend of His. You must be mistaken.”

5 However, the woman persisted, saying, “Your speech betrays you.” Then she cried out to those about the brazier, “Beware, here is one of the Galilean sorcerer's followers.”

6 Then the men clustered about Kēpha and said, “Certainly you are a Galilean.” And some said, “We have seen him with this Rebel.” Then they said to Kēpha, “Did you not cause trouble in the Hēykal? We have seen you there.”

7 Then the men said, “The woman is right, you are a Galilean. Your speech witnesses against you.” Others said, “He is just a Galilean,” and laughed.

8 Kēpha then became angry and shouted, “Why do you pester me? I do not know the Man. I have heard about Him but not seen Him.”

9 Then the other talmid came out and told the men to leave Kěpha alone. He took him by the arm and went out through the gateway. As they went, a cock crew, for the fowls were in the city. And Kěpha wept bitterly, for he had failed the test. The other had compassion on Kěpha because of the weakness of the flesh. And Kěpha said, "I will make amends." Then the talmid took Kěpha to a safe place nearby.

10 The Supreme Council had assembled that night in the Chamber of Hewn Stone within the Great Hěykal. Though the Roman law did not permit men to sit in judgment during the night hours, the Supreme Council was afraid because of the mood of the people.

11 When օաբօն stood before the Council, He was asked, "Are you ha'Mashiaḥ - Elohim's Anointed who will deliver us?"

12 օաբօն replied, "I could deliver the people if you would let Me do so."

13 The Kohēn ha'Gadol, son-in-law of Hānan, sat with the Council. And he said to օաբօն, "Are You a Galilean?"

14 When օաբօն replied that He was, the Kohēn ha'Gadol said, "Surely You, being a learned Man, know that no nabī will come from that place." օաբօն made no reply.

15 Then a man named Nicodemus said to օաբօն, "The Torah does not condemn any man without trying to understand his motives. Tell us why You do these things."

16 օաբօն answered, "Is it not written that if the people are to be saved, there must be a Suffering Deliverer who will also be the Anointed of օբօն?"

17 Nicodemus then said to the Council, "If this Man is what He claims, He is harmless. For He brings suffering to none except Himself."

18 Then another councilor said, "I myself have heard Him say He comes, not to suffer, but to bring a sword to free the people."

blaspheme. The evidence for treason has been given by His own mouth. He is convicted through words from His own lips. What more is required before Your verdict?"

28 But there was no little dispute among the elders, for some said, "It is no crime to say, 'I am ha'Mashiah who will deliver.' " Others said, "It is no crime for a man to be misguided and deluded, for will not the Deliverer be disclosed by deeds which this Man has not performed?" It was also said, "Is He not fulfilling the nebuoth? Therefore, be wary in judgment."

29 One of the elders said, "Let us set the good this Man does against the other. And is it not well known that He has a power of healing not in other men? What wrong has He done? He has not called men to arms against Kaisar."

30 The Kohēn ha'Gadol then stood up and said, "If we allow this Man to go free at this time, He will stir up trouble, the people being ripe for revolt. Then Kaisar will send his legions against us, and the nation will be destroyed, for the hand of Kaisar is heavy. We cannot set the life of one Man against the lives of many. And those who would set Him free are no friends of Rome, neither can they be friends of our people."

31 Then some said, "His crime is against Rome, and not against us." But others said, "What? Shall we deliver Him to Roman cruelty?"

32 The Kohēn ha'Gadol said, "This can be no concern of ours. We are shepherds of the people. Let those who speak against Kaisar stand before Kaisar's judgment seat. Let our judgment be that we found Him guilty against Kaisar, and then leave Him to Roman mercy. We have no power to condemn Him."

33 Therefore, it then being daylight, they bound ⲟⲩⲏⲛⲁⲓ and delivered Him to Pilatus with the verdict, "He is guilty against Rome."

34 It was now, for many, Pesah Eve - not all keeping it at the same time, for this was in dispute. Therefore,

many who could have spoken for ܡܘܢܝܩܐ, being righteous men, went to make their preparations for the festival. Some thought He would be set free when it was over, but most knew in their hearts He would not be released.

35 When ܡܘܢܝܩܐ was brought before Pontius Pilatus, Governor of Yahudāh, who sat upon the judgment seat, the law-scribes testified to the charges, saying, “This Man stirs up the people to revolt against Kaisar by taking the title ‘Bēn of Elohim,’ thus claiming to be Sovereign of the Yahudim. He says He brings swords and will purge the land with fire. He blasphemes against Kaisar and seeks to bring a new rule of law into the land. He rides into the city proclaiming Himself the Deliverer fulfilling the nebuoth. From whom can we be delivered?”

36 Pilatus said to ܡܘܢܝܩܐ, “There are many serious charges against You. Have You any defense against them?”

37 When ܡܘܢܝܩܐ remained silent, Pilatus said, “Tell me, if ‘Bēn of Elohim’ is a sovereignly title, are you the Sovereign of the Yahudim?”

38 ܡܘܢܝܩܐ said, “Do you ask this for yourself, or are you being influenced by the things said about Me?”

39 Pilatus answered, “Am I a Yahudi, to know these things? Your people have handed You over, for, according to their interpretation, You have made sovereignly claims. What have You done?”

40 ܡܘܢܝܩܐ said, “Is an earthly Sovereign most worthy to be called the Bēn of Elohim? Surely it is goodness and not diadem that counts. I am the Bēn of Elohim, and this title I rightly claim, but if I have a Reign, it is not of Earth. Had it been otherwise, My followers would not have permitted Me to be taken.”

41 Pilatus said, “You are, then, a Sovereign of some kind.”

42 ܡܘܢܝܩܐ replied, “As you say, I am a Sovereign, but I do not come to rule, for I was born into the world to testify of the Truth. And all who honor Truth listen to

My words.”

43 Pilatus said, “Who knows what is Truth or what it means? One man’s Truth is another man’s deception.”

44 𐤀𐤓𐤉𐤁𐤏 answered, “No man can know Truth, for it is not of Earth, which is a place of deception. But 𐤁𐤉𐤁𐤏 knows Truth, and it is with Him alone.”

45 Pilatus said, “Does not Kaisar know Truth?”

46 To which 𐤀𐤓𐤉𐤁𐤏 replied, “No man knows truth.”

47 Pilatus said, “Is the Truth with You or with Kaisar?”

48 𐤀𐤓𐤉𐤁𐤏 said, “Kaisar’s heart is in fornication, not in Truth. And this you know to be true. Would you condemn Me for speaking Truth?”

49 Pilatus said, “Say no more.”

50 𐤀𐤓𐤉𐤁𐤏 said, “See how those who uphold Truth are judged by those holding authority.”

51 Then a man who was guardian at the Hěykal testified, “This Man stirs up trouble in the land so the people are ripe for revolt. And His doctrine is not contained in Galil, but is spreading all over Yahudāh.”

52 Hearing this, Pilatus asked whether the Man before Him was Galilean, and, being told He was, Pilatus said, “This Man should be tried before Hěrodēs.”

53 Therefore, 𐤀𐤓𐤉𐤁𐤏 was sent to Hěrodēs, who, being in Yerushalayim at the time, was residing nearby, for he was under the protection of the Governor. Hěrodēs was pleased for the opportunity to see 𐤀𐤓𐤉𐤁𐤏 and questioned Him at length, hoping to see some miracle performed, but he was disappointed in all things. Though many testified against Him before Hěrodēs, 𐤀𐤓𐤉𐤁𐤏 remained silent on such matters, for it was His duty and destiny to fulfill the nebuoth in the Qodesh Books.

54 Hěrodēs found 𐤀𐤓𐤉𐤁𐤏 guilty of blasphemy and treason, and returned Him to Pilatus, saying, “He has committed treason in Yahudāh. Let Him be tried for that. It has not been fully proven before me, but this I know surely: If He is released, there will be a revolt.

For the people are inflamed, and your army is not large.”

55 When Pilatus had taken his place on the judgment seat and ܡܘܢܝܩܐ was before him, he said, “I am told You are a just Man. Can goodness father crime?”

56 ܡܘܢܝܩܐ answered, “Hypocritical goodness fathers many crimes. The people live in a night of ignorance; I come to lighten the darkness.”

57 Pilatus said, “If the Light is put out, does that help the people? Is it not better for the Light to shine? Even a faint glow is better than none.”

58 ܡܘܢܝܩܐ said, “Do with Me as you will. I will light a flame which will consume the world, and darkness will be no more.”

59 Pilatus said, “These things I do not understand, for Your people have devious minds and make great issues over things of little importance. What else have You to say?”

60 ܡܘܢܝܩܐ replied, “I came to men to manifest the love ܩܪܝܢܐ has for them. As One of their brothers, I have undergone the trials and tribulations of men, overcoming the claims of the flesh so the Ruah within shines forth with strength. I have pointed the way whereby men may rise to greatness, for such is their destiny.”

61 Pilatus then said to the elders and some Lēwites who witnessed against ܡܘܢܝܩܐ, “I am not a Yahudī, nor am I bound by the laws of the Yahudim. If this Man has blasphemed against your Elohim, then let Him be tried by your law; but do not mention it to me, for I only listen to the law of Rome.”

62 They said, “Do you say that a man who blasphemes against the divine Kaisar is not worthy of death?”

63 Pilatus said, “Such a man should die.”

64 They said, “This He has done. Also, in proclaiming Himself Sovereign, He speaks against Kaisar and Rome. Had He not done wrong to Kaisar, we would surely not have delivered Him to you.”

65 Pilatus said, “You are a troublesome people and tire me with these things. What would you have me do with your Sovereign?”

66 They answered, “These are His words. We have no Sovereign except Kaisar.” Someone said, “And acknowledge no other Elohim.”

67 Then one of the elders stood up and said, “Many have testified concerning His offenses. We know what should be done, but the power is with you. It is not lawful for us to put this Man to death, therefore deal with Him as seems best in your eyes.”

68 Pilatus said, “Why have you been spared the wrath of your Elohim?” Then Pilatus said to those in the chamber of judgment, “Who else wishes to testify against this Man?”

69 One of the elders, a law-scribe of the Council, said, “This Man has claimed before the people that He is Heir to the throne of Dawid, but He is an Impostor. He blasphemes the Qodesh One of our people by saying He is His Běn. If these things inflame the people so they revolt, then Rome pays the price. He comes forth from among the poor and disinherited, arousing the people so they seek to overthrow the stability of established authority. If His intentions are put into effect, we are all lost.”

70 “He proclaims Himself Sovereign and declares He will pull down the Hëykal. He blasphemes against Kaisar and says He will supersede Kaisar’s rule. He slanders Kaisar and calls him a fornicator and liar. Under our laws, which you must also uphold, He deserves to die, and, if you are not against Kaisar, also under the laws of Rome.”

71 Pilatus said to օַׁׁׁׁׁ, “The balance weighs against You. Have You anything to say?”

72 When օַׁׁׁׁׁ did not reply, Pilatus asked Him where He really came from. But օַׁׁׁׁׁ remained silent. Pilatus then said, “Have You nothing to say to me, who have the power to condemn or release You? What shall I do with One such as You?”

73 ܡܘܢܝܢ then said, “The power of Rome rests in your hands, but it gives you power over nothing except My body. Do with that as you will. It is not you, but those distorting the face of Truth, who are to blame.”

74 Pilatus said, “If I deal with You one way, the people will say the authority of Rome supports Your teachings and is not against the things You declare. They will say Your claim to diadem is upheld and may even say You are preferred to Kaisar. If I do this, I will certainly be called to account; for am I not the hand of Kaisar whom You blaspheme and decry?”

75 ܡܘܢܝܢ said, “I call men to a reign which is not yet of Earth.”

76 Pilatus said to ܡܘܢܝܢ, “No one is compelled to speak on his own behalf.” Then to the others there he said, “Clearly this Man is not guiltless concerning Kaisar, but will any here speak for Him?”

77 Then one of the Parashyim stood up and said, “Many could speak for this just Man but have decided their duty lies elsewhere. We are an unbending people, sometimes over-concerned with righteousness; but mercy and justice are not least among the things we uphold.”

78 “What wrong has this Man done to Kaisar? He has uttered words, which are no more than a breeze from the lips. And surely one so great as Kaisar can withstand even the greatest tempest. If Kaisar be man, then words would hurt him; but we are a people knowing nothing man can do will harm the highest divinities. Therefore, we could be less cautious than others. The greater they are, the more they tend to overlook the many weaknesses and failings of men. You, who know the greatness or smallness of he for whom you are the mouthpiece, can incline towards one less knowledgeable in such matters. If you are a worthy representative of Kaisar, you will uphold his greatness and reveal his indulgence to us. As to whether this Man be ha'Mashiah or the Deliverer,

such questions can only be meaningless to Rome, for even we Yahudim are not in accord as to who they are or what they will do.”

79 Pilatus said, “You are a perverse race, overconcerned with unworldly things and ensnaring yourselves in your own net of goodness. You cannot even agree on the dates of your own festivals or the nature of your Elohim. Instead of heroes you have saints, yet your saintliness makes you unsaintly. You all agree to seek the Truth but dispute which path to follow and so get nowhere. You agree to follow your Elohim, but some say, ‘We go this way,’ and others say, ‘We go another.’ What you say today about this Man you said yesterday about another. Your laws are a maze which I will not attempt to negotiate. Your thoughts are devious, and your hearts an unreadable scroll. I am unfortunate in my governorship.”

80 Now, a man named Barabbas had also been brought forth to be judged. And Pilatus continued, “I know not one man from the other; who is reverent and who is of Beliya’al I cannot tell. You yourselves do not know which of these two men has said and done these things, or which is your Sovereign. All I know is that there must be a strife. The rights of Kaisar must be upheld, and justice must be done. The rest I leave in your hands.”

81 “No two men can suffer for the same crime unless they be in association; but if no association is proven, only one may suffer. Therefore, decide among yourselves which man is to die. Both claim to be the Bēn of Elohim, both are deliverers, both have blasphemed against Kaisar and your Elohim, and both have struck against Kaisar. One has killed, the Other has not. Clemency is mine to give at this time, but clemency overruling justice is weakness.”

82 “If both these men be killed, then surely the whole of the people will rise in revolt. Already the streets are thronged, and much wine is being drunk. But if one is released, those rejoicing will restrain those who

sorrow. It will also divide the people who otherwise might act in accord. If one is truly the Běn of Elohim, then the Father will not desert His Běn; so, it would not be wrong to condemn Him, for thus two will be saved.”

83 “Responsibility for restraining bloodshed now lies with you. And already the people outside are in riotous mood. Therefore, choose between the two men. Both have the same name, but one is called Barabbas, and the Other Barharets. Choose which shall be condemned for these crimes and which shall be released. Then announce it to the people.”

84 Pilatus said, “I will condemn the one claiming to be Sovereign of the Yahudim, for this is a crime against the peace of Kaisar. You tell me which He is.”

85 So all the elders of the Yahudim went out and consulted among themselves and sent heralds among the people. $\omega\omega\text{f}\text{A}\text{A}\text{z}$ remained calm and unshaken, though He had been three hours in the judgment chamber. When consulting among themselves, one of the elders said, “One dies and one is saved. Let us be sure we save the one who will deliver us.”

86 A Parashyim said, “It is not for us to choose which of these is ha’Mashiah of Elohim, for both are equally deluded. Neither should we choose according to their goodness or their teachings, or even by what they have done. This is a time of turmoil. Therefore, what is the life of one man against the lives of thousands? For surely this number will die if there is a revolt. Which will appease the people by His release, and which will cause less strife if He dies? May the Most High Elohim help us to choose wisely, and may He show compassion on the one who must die. Whichever dies is the savior of many, and so who are we to condemn Him otherwise? Let the other be the bearer of our sins, and we will cast Him out from among us.”

87 Then some Lěwites went and addressed the

people thronging about, and they shouted, “Crucify the Sovereign, save the Deliverer.” But all were not in accord, and there were many disputes. Then the elders went back to Pilatus and said, “Release Barabbas.”

88 Now, when Yahudāh saw what had happened, he was exceedingly troubled. For he had hoped neither 𐤒𐤓𐤉𐤁𐤏 nor the other would suffer more than confinement over the festival period. He was therefore filled with remorse. He sought to return the silver to the Hëykal treasurers, throwing it before them, saying, “I have betrayed the innocent.”

89 They said, “It means nothing to us. Be it on your head, not ours.”

90 When they told the Kohēn ha’Gadol about the matter, he said, “This money is tainted and cannot be put into the Hëykal coffers.”

91 So they used the money to buy a plot in the clay field used by potters, and it was used for the burial of strangers having no kindred. Then, after putting his house in order, Yahudāh hanged himself from a ledge.

92 Pilatus ordered that 𐤒𐤓𐤉𐤁𐤏 be scourged after the custom of Rome and delivered Him to the army for crucifixion. And it was then about the sixth hour. The soldiers took Him to a small court where, by custom, men gathered who took pleasure in tormenting the condemned. They danced before Him, spitting and mocking. A victor’s crown was plaited from thornbush, and He was beaten with burning weeds. Placing a soldier’s scarlet mantle about His shoulders, they bowed before Him in mock homage, saying, “Hail, You Great Sovereign of the Yahudim.” Others covered His eyes and struck Him, saying, “Now, Sorcerer, tell us who hit You then.” He was pricked with reeds, and the mockers made sport with Him in many ways.

93 When the cruelty was over, the soldiers stripped off the scarlet mantle and replaced His tunic, taking

Him away to the place of execution. Because of the scourging and other sufferings, ܡܘܢܝܢ was unable to bear the stake He carried. And a man named Shim'on the Kurēnē, a stranger from Africa just come by way of Yoppa, was forced by the soldiers to carry it.

94 A crowd followed, among which were many lamenting and wailing women. ܡܘܢܝܢ turned to them and said, “Daughters of Yerushalayim, do not be sorrowful because of Me, for I approach the door of a greater Ḥai. Weep instead for yourselves and your children, for the day comes when you will have much greater cause for sorrow. If these things are done while the tree is green and full of life, what would they not do if it were old and dry?”

95 Coming to the place of execution, which was where the skull of Aḏam lay buried, the soldiers fastened ܡܘܢܝܢ to the stake and raised it up into its slot. Then His feet were fastened to the rest. After this, they divided His clothes among them; but the mantle, being woven without a seam, was given to one selected by lot. About His neck was hung a plaque, written in Latin, which read, ‘YAHUSHUA BARHARETS, SOVEREIGN OF THE YAHUDIM.’ ”

96 The Yahudim protested to Pilatus about this, but he said, “This is written by my authority.”

97 Two others were crucified with ܡܘܢܝܢ, one on His right and one on His left. People passing along the road mocked and abused Him, shouting, “Come down and rule over Your reign.” Some said, “Where is Your all-powerful Father now?” and, “If You are what You claim to be, get Yourself out of this.” Many laughed, saying, “He came to save us, but cannot save Himself. Savior, save Yourself first.” The witnesses who stood about the stake also mocked Him. They said, “Oh Deliverer, now deliver Yourself.”

98 At the ninth hour, the sky darkened with cloud, and there was thunder and lightning. Thus, the neḅuah was fulfilled which said, “In the valley of decision, on the day of the Deliverer, the sun and the Earth will be

darkened.”

99 Then ܡܘܢܝܩܐ began to speak the words of Dawid and later said, “My Elohim, do not let Your power drain away from Me.”

100 Some standing nearby said, “Listen, He is calling on Ēliyahu.” Another said, “Let us see if Ēliyahu will come and take Him.”

101 A man came with a sponge soaked in vinegar and duwed and raised it to the lips of ܡܘܢܝܩܐ, but He turned His head away. Then some said, “He is ready to give up the ruah.”

102 ܡܘܢܝܩܐ opened His eyes and said to those who stood near, “It is nearly over.”

103 Manilus, the centurion who stood facing ܡܘܢܝܩܐ, said, “Truly this is a Man.”

104 Then someone shouted, “It is over,” and there was an outbreak of wailing from the women.

21 A number of women stood off watching from a distance, among them being Miryam of Maḡdala - also called Miryam of Běyth Anyah, Marmaryam, and Miryam the mother of Ya’aqob the Younger and Yosëph - and Salome, who had followed ܡܘܢܝܩܐ, administering to His needs in Galil.

2 There were also others who had come to Yerushalayim with Him, but the only talmid there was Ya’aqob.

3 When the women wept with pity, he said to them, “I see now what I was blind to before. Let us not waste tears in futile pity, but strengthen our hearts so His sacrifice is not in vain. He did this to change the hearts of the people. Let us be worthy of Him.”

4 Then Ya’aqob left, for he received word that the talmidim were being sought, it being feared they would set fire to the Great Hëykal, or arouse the people so there was a revolt. There had been disturbances in the city, but because of Barabbas, only three were killed.

5 Miryam, the mother of ܡܘܢܝܩܐ, was taken to the house of Yoḥanan, and Marqos and Yosëph also

came there. It was in that house that the first words of this Besorah were written.

6 Many of the talmidim had deserted *owfayaz* and were in hiding. Others went about not knowing what to do, their hearts full of misery and sorrow. They lacked the influence needed to save *owfayaz* from the common pit of criminals. And Miryam, His mother, did not claim the Body, though the arrangements made were unknown to her.

7 Now, one of the elders of the Supreme Council was a man named Yosias, called Yosëph of Ramathayim - son of Yoachim, son of Nathan, son of El'azar, son of Ēliyahu, son of Yaḳin, son of Zadok - who lived on the Merchant's Road, a day's journey from Yerushalayim. He also owned an estate northwest of the city. He had a brother-in-law named Nikodius, and both were secret followers of *owfayaz*. Yosëph of Ramathayim, the wise Commander, had been present at the Council when it sat in judgment on *owfayaz*, and he supported Him, but many more who could have done so were absent because of the hour.

8 When evening drew near and *owfayaz* had been four hours on the stake, Yosëph of Ramathayim, being a man of status and authority, went to Pontius Pilatus without fear, for they were friends. He requested the Body of *owfayaz*, His kinsman, saying, "It is written in our law that the sun shall not be permitted to set on the body of a murdered man."

9 The Governor said, "You are an upright man, and I will not deny this to you."

10 But he was surprised to hear *owfayaz* had died so quickly, and he sent for the centurion in charge of the execution, a man known to Yosëph, who assured Pilatus that *owfayaz* was undoubtedly dead.

11 On hearing this, Pilatus granted the Commander custody of the Body, and though some Yahudim present objected, wishing *owfayaz* to be buried in the criminals' pit, they had to submit to Roman law. Yet

the Yahudim's law also stated it was the duty of the nearest relative to dispose of the body, irrespective of how death occurred.

12 Now this being the Shabbat Eve, the bodies could not remain upon their stakes after nightfall. Therefore, the Yahudim requested of Pilatus that the legs of the condemned men be broken, allowing the bodies to hang free so they quickly died. So, the soldiers took mallets and broke the legs of the other two, but when they came to *owifaz*, the centurion said, "He is already dead."

13 Yosëph the Commander took his son Yosëph, Nikodius and one other and, having already purchased a linen shroud, went to the place of execution and removed *owifaz* from the stake. Wrapping Him in the sheet, they carried *owifaz* through the darkness to a tomb already cut out of the rock. It was a two-chambered cavern northwest of the city, having a ledge running around the inside, and the entrance faced eastward towards the place of execution. It was the north end of a garden planted with cabbages, and the gardener was also custodian of the tomb.

14 When *owifaz* had been placed inside, a great stone was rolled across the entrance, and two men were left on guard beside it. Now, things happened on the Shabbat which may not be written, for they are in the secret of *afaz*, known only to the elect of the House of Elohim, which is in the Isle of Departure.

15 Those who guarded the tomb, when questioned regarding these things, said, "The talmidim came early and carried Him away for burial in a proper manner at another place. For He was laid here only because of the Shabbat, and it was not His tomb." None questioned them further, for this was proper. And the guards were only placed to protect certain bodies from those who would work evil sorceries on them, those who improperly tampered with bodies being put to death.

16 After the Shabbat was over, some women came with spices and oils to deal with the body of ܡܘܝܫܐ. But when they came to the tomb, they found that the great stone had been rolled aside. The guards were gone, but a young man was seated just inside the entrance, and he said to them, “Do not be afraid of me, for I am a friend. ܡܘܝܫܐ, whom you seek, is not here. But go and tell Kěpha that He will be with Him as promised.” The women were very much afraid and left in haste.

17 When they had gone, Miryam came with another and stood outside the tomb weeping. And as she did so, a voice behind her said, “Why do you weep?” Turning, she saw the gardener and said to Him, “They have taken ܡܘܝܫܐ away, and I have no knowledge of what has happened to Him.” Then the gardener told her to go to Yoḥanan, the son of Ḥanan.

18 Kěpha and two others were also making their way to the tomb when they met the women coming away. The women told them what they had seen and heard. And Kěpha, thinking they were talking wildly through sorrow, sent one of his companions to go with them. Then he hastened to the tomb, arriving to find it empty and no one there. So, being perplexed, he sat down outside while the other went in search of the gardener. While seated there, he saw a shining figure in the gloom within the tomb and knew it for a messenger. And he heard a voice saying, “ܡܘܝܫܐ has fulfilled the promises and is truly ha'Mashiaḥ, ܡܘܝܫܐ's Anointed.”

19 Then the other returned with the gardener, who told Kěpha to go and meet Yoḥanan, the son of Ḥanan, at Emeras, about nine miles distant. And they went to that place, which was a village not far from the house of Yosěph of Ramathayim.

20 Arriving there, they found Yoḥanan, the son of Ḥanan, and another Yoḥanan, and Ya'aqob and Yosěph, the sons of Yosěph by Anna - his first wife, the fair stranger - his son by Miryam, and Marqos, his

adopted son. Nikodius was also there with El'azar, and they were all in the house of Hosius. Later, a number of emissaries came.

21 Then, while they were seated at a table, *owfʼaz* came among them and said, "Let us take food together and rejoice, for the nebuoth have been fulfilled regarding ha'Mashiah as it is said in the Qodesh Books. The Servant of Man is arisen from among those who sleep, for death has not claimed Him. But these things, while fulfilling the promises, will not bring about the Rule of Elohim, for this will not come while men sit waiting for signs. The people have been given that which fulfills their hopes and aspirations. Now surely, they will believe in My cause and arise to sweep evil aside. Now the Ruaḥ of Truth dwells among you, though it is still out of place in a world under the rule of man."

22 Then *owfʼaz* told of all the things which had been written in the Qodesh Books concerning these things, and how ha'Mashiah, *ʼazʼaz*'s Anointed, would be disowned by men, would suffer for their willfulness and arise from among the dead to appear on the third day. Then He said, "Are not all these things fulfilled in Me?" Then He departed.

23 Some days later, all the talmidim who were the chosen of *owfʼaz* met in a secret place. And *owfʼaz* joined them and proved Himself to those who still disbelieved. And they said, "Aḏonai, forgive our disbelief and forgive us for doubting the things You taught concerning Yourself."

24 *owfʼaz* said, "This is the day of the coming of *ʼazʼaz*, who will rule the Earth. Yet is it not written, 'This will be a day of darkness, and not of light'?"

25 Then *owfʼaz* spoke these words: "I go to a place far away beyond the world, where you may not follow. For I fulfill the hopes of all men. Now, you go out, carrying the message that the nebuoth have been fulfilled and the time is at hand when the Rule of Elohim should be established among men. For, the

promises having been fulfilled for the people, surely, they will now believe and rally to the cause of good, sweeping wickedness and evil from the face of the Earth. Say to them, ‘That has been done that had to be done.’ ”

26 “Now you must take up the burden, for if you would become children of אֱלֹהִים and reclaim your lost heritage, you must prove yourselves worthy heirs. Let not all the suffering be in vain.”

27 Then He told them secret things concerning the Rule of Elohim, and how men should be freed from trouble, distress and pain. He explained how each man could be freed of all sickness and see beyond the range of the eye. These and many other things were explained, and also many things concerning the Dominion of the Ruah.

28 He said, “Follow My teachings, and the power of the Ruah Ha’Qodesh will come to you, enabling you to do many great things causing wonder among others. Yet all these are the rightful possessions of men, if they will but establish their worthiness.”

29 “Think not that אֱלֹהִים will descend from the shamayim to do the work of men. The world is yours, but Hai is with Elohim; in the end, there is the accounting. Man must be responsible for his own destiny, so seek no divine intervention while men remain apathetic. אֱלֹהִים comes to the aid only of those who strive, who surmount the difficulties and obstacles of life.”

30 Having said these things, מָשִׁיחַ revealed Himself to them in His form of glory, so they might know Truth had been established in Him. Then they were all bedazzled and astonished at what Man could become and the extent of His powers awaiting development. Then they knew מָשִׁיחַ was all He claimed to be and hailed Him as Mashiah, the Anointed by אֱלֹהִים. For in Him the Ruah of Mashiah was manifested as in no other. After this, מָשִׁיחַ left.

31 Now, rumors of strange events came to the ears

of certain Yahudim who were Hērodians and Sadducees. Then they were exceedingly angry with those in power who had inclined towards Yosēph, the wise Commander. He said to those who raised their voices against him, “Why do you seek to stir up trouble? Those in high places, holding positions of power, did only what they thought best and complied with the Torah. What else could they do? I received the Body of my kinsman because this was my duty, and I dealt with it decently, letting it rest in my private tomb over the Shabbat.”

32 Despite his authority, there was evidence against Yosēph, and he was imprisoned, being kept under constant guard. One Shabbat, during the night hours, the Ruah of $\omega\psi\chi\zeta$ was projected to Yosēph so he was comforted. But the guards, seeing it, fainted with fear. Then Yosēph was brought before Pontius Pilatus, but the Governor found no fault in him, and he was released.

33 Later, Ḥanan and his son-in-law, who were then the Kohēn ha’Gadol of the Yahudim, came to the house of Yosēph, bringing with them the Qodesh Books written on scrolls within their box. They requested that he swear upon it in the sacred Name of Elohim, but he made oath only that he had done no wrong or broken no law. The wise Commander remained in his house for many days, after which he went about undisturbed.

34 Then, when Pontius Pilatus returned to Rome, Yosēph departed from his home shores, coming to Setnadoin, from whence he moved to a well at the foot of a hill. He brought with him a clay cup which had been set in silver by a silversmith, and this was that cup used by $\omega\psi\chi\zeta$.

35 Some say Yosēph of Ramathayim married Miryam, mother of $\omega\psi\chi\zeta$, after the death of his wife, but this is a known heresy put about by those in ignorance of what is written, for his wife was not that Miryam.

GLOSSARY

יהוה -YHWH

יהושע - Yahushua

Aḏon / Aḏonai - Master / my Master

ammah - cubit/s

Ashshur-Assyria

Ba'al* - Lord*

Babel - Babylon*

barak - bless*/blesses/blessed

baruk - blessed

berakah – blessing

birekoth - blessings

Bën - Son

Dammeseq / Darmeseq - Damascus

Ĕl/Eloah/Elohim - Almighty (God*)

Ĕl Shaddai - the Almighty

Gëy-Hinnom - Hell*

Ḥai - Life*

Hallelu-Yah - you praise Yah

Halleli יהוה - I praise יהוה

Hallël Yah - Praise Yah

Hëykal - Temple*

Ibri / Ibrim - Hebrew | Hebrews

Kerub / kerubim - angelic being/s

kohën - priest*

kohenim – priests

kohën ha'gadol - high priest

kehunnah - priesthood

Maḏai – Media

Mashiaḥ - Messiah (Christ*)

ha'Mashiaḥ - the Messiah

Mashiaḥiyim – Messianic

Matstsoth - Unleavened Bread messenger - angel*

Miqdash - Set-apart Place (Sanctuary)

miqdashim - set-apart places
 Mishkan - Dwelling Place (Tabernacle)
 Mishkanoth - Dwelling Places
 Mitsrayim - Egypt

 nabi - prophet*
 nebi'im – prophets
 nebiyah – prophetess
 naba - prophesy*/prophesying
 nabu – prophesied
 nebuah - prophecy
 nebuoth – prophecies
 Paras – Persia
 Pelesheth – Philistia
 Pesah - Passover
 Perath - Euphrates

 qodesh – set-apart (holy*)
 qodeshah - set-apartness (holiness)
 qodeshi - set-apart one (saint*)
 qodeshim - set-apart ones (saints)
 qadosh - set-apart (sanctify/sanctified)
 Qadosh One - Set-apart One

 Ruaḥ ha'Qodesh - Set-apart Spirit (Holy* Spirit)
 Ruaḥ - Spirit
 Ruaḥoth – Spirits
 Shabbath – Sabbath
 Shabbathoth – Sabbaths
 Shaḅuoth - Weeks
 shamayim - heaven/s*
 Sukkoth – Booths

 talmid - taught one (disciple)
 talmidim - taught ones (disciples)
 tehillah - psalm
 tehillim – psalms
 t'fillen - phylacteries/frontlets
 Torah - Teaching, Law
 Torot - Teachings, Laws
 tsitsit – tassels

Yahuḏah – Judah

Yahuḏi - Jew/Jewish

Yahuḏim - Jews

Yawan – Greece

Yawanite – Greek

Yobēl – Jubilee

Yom – Day

Yom ha’Kippurim - Day of Atonement Yom

Yom Teruah - Day of Trumpets

* of pagan origin

WEIGHTS AND MEASURES

Note: These conversions of weights and measures are based on the best, conservative information available to us from ancient sources. It isn't always possible to be precise and some ancient measures definitely vary. While every effort has been made to provide accurate modern equivalencies, it should be noted that the measures listed here vary from one ancient country to another and from one era to another. Those measures that apply exclusively to the Renewed Covenant period are noted by the letters (RC).

WEIGHTS

Before the first coins were minted around 640 BCE, merchants measured out pieces of silver and gold according to weight. As a result, terms of weight (such as sheqel, mina, and kīḳar) were also used to express amounts of money.

UNIT	EQUAL TO	METRIC	IMPERIAL
qesitah	Unknown monetary unit		
gěrah	1/20th sheqel	0.57 g	0.02 oz
beqa	10 gěrahs	5.7 g	0.2 oz
pirn	1 1/3 beqa	7.6 g	0.27 oz
sheqel	2 beqas	11.4 g	0.4 oz
mina	50 sheqels	570 g	1.26 lb
kīḳar	3000 sheqels	34.2 kg	75.4 lb
talanton (RC)		26 - 36 kg	57 - 80 lb
litra (RC)		340 g	12 oz

LIQUID MEASURES

The standard liquid measure in Scripture is the bath. The name "bath" is related to the Hebrew word for daughter and may represent the capacity of the jars young women used when carrying water from wells. Since the bath varied between cultures and periods of the ancient world, the liquid measures below should be taken as approximations.

UNIT	EQUAL TO	METRIC	IMPERIAL
log	1/12 hin	0.3 litres	0.67 pints
hin	1/6 bath	3.8 litres	1 gallon
bath	1/10 homer	22.7 litres	6 gallons
homer	10 baths	227 litres	60 gallons
metretes		38-115 litres	10-30 gallons

LENGTHS AND DISTANCES

The standard measurement of length in Scripture is the ammah, which was based on the length of an adult's forearm (from the tip of the fingers to the elbow). This standard varied from place to place throughout history.

UNIT	EQUAL TO	METRIC	IMPERIAL
etsba	1/4 tophah	1.85 cm	0.73"
tophah	4 etsba'oth	7.4 cm	2.92"
zereth	3 tephahoth	22.2 cm	8.75"
ammah	6 tephahoth	44.5 cm	17.5"
ammah (long)	7 tephahoth	52.1 cm	20.5"
qaneh	6 ammah	2.67 m	8.76 ft
pekus (RC)		42 - 48 cm	17"-19"
fathom (RC)	4 pekun (RC)	1.8 m	6ft
stadion (RC)	400 pekun (RC)	183 m	600 ft
miliyon (RC)	3,200 pekun (RC)	1.48 km	4,854 ft

DRY MEASURES

The kor/homer was originally understood to be the maximum amount a donkey could carry. The standard upon which lesser measures are based is the ephah. Since the ephah varied between the cultures and periods of the ancient world, the dry measures below should be taken as approximations.

UNIT	EQUAL TO	METRIC	IMPERIAL
qab	1/18 ephah	1.2 litres	1.3 quarts
omer	1/10 ephah	2.2 litres	2.3 quarts
se'ah	2 hins	7.3 litres	7.7 quarts
ephah	3 se'im	22 litres	23.3 quarts
lethek	5 ephahs	110 litres	25 gallons
kor	10 ephahs	220 litres	50 gallons
homer	10 ephahs	220 litres	50 gallons

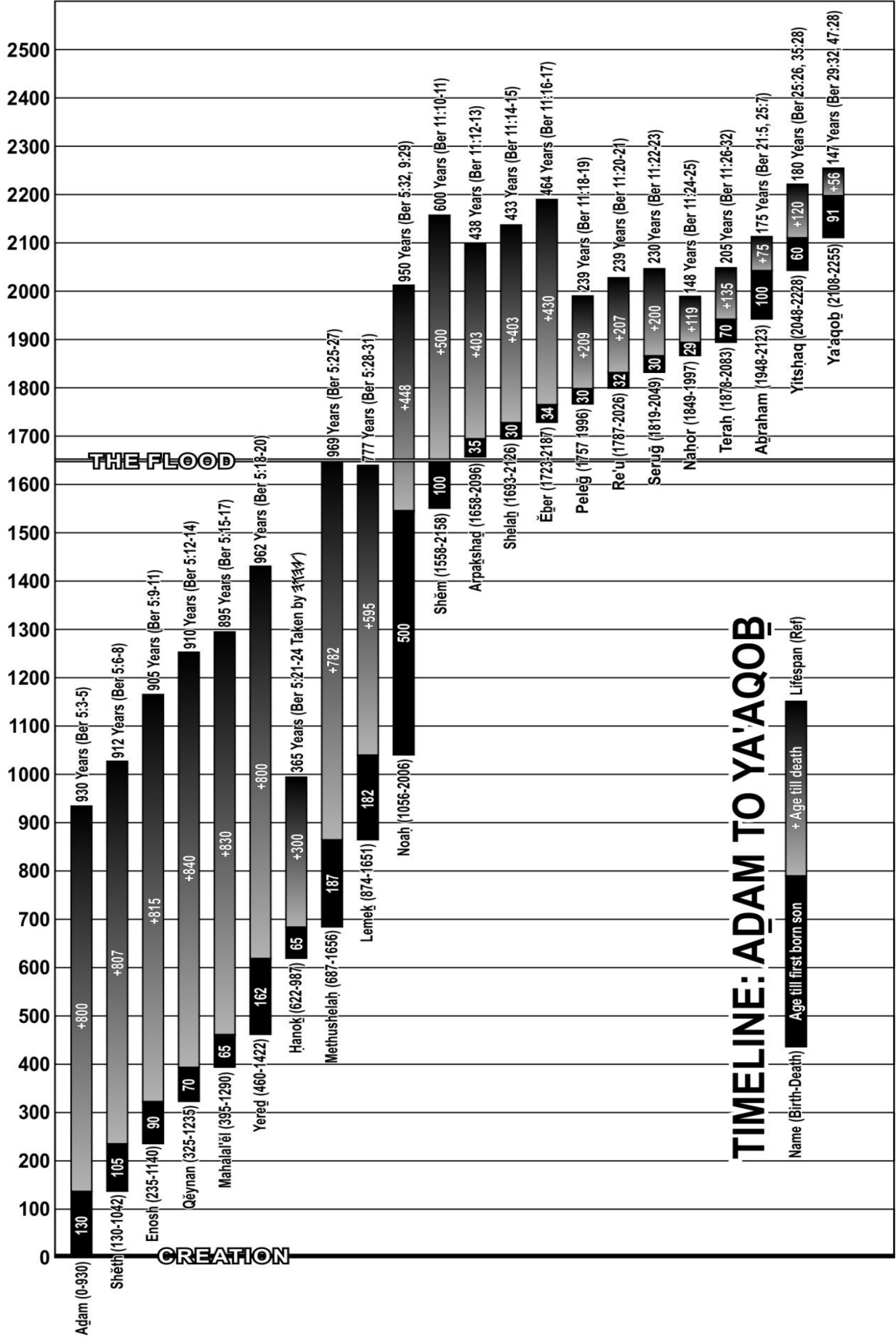
PRONUNCIATION GUIDE

a - äh in ärm **b - bh v** as in vet
e - eh as in elm **d - dh th** as in them
i - ee as in ēel **ë- ey** as in eight
o - oh as in on **ḡ - gh** The 'ḡ' is pronounced as
u - oo as in üno a soft aspirated g sound.
ḥ - (ch) The 'ḥ' and 'ḵ' are pronounced as
ḵ - (kh) the 'ch' in the German composer
 Bach, or the Scottish Loch, like a
 guttural, aspirated h sound.

HEBREW ALEPH-BET

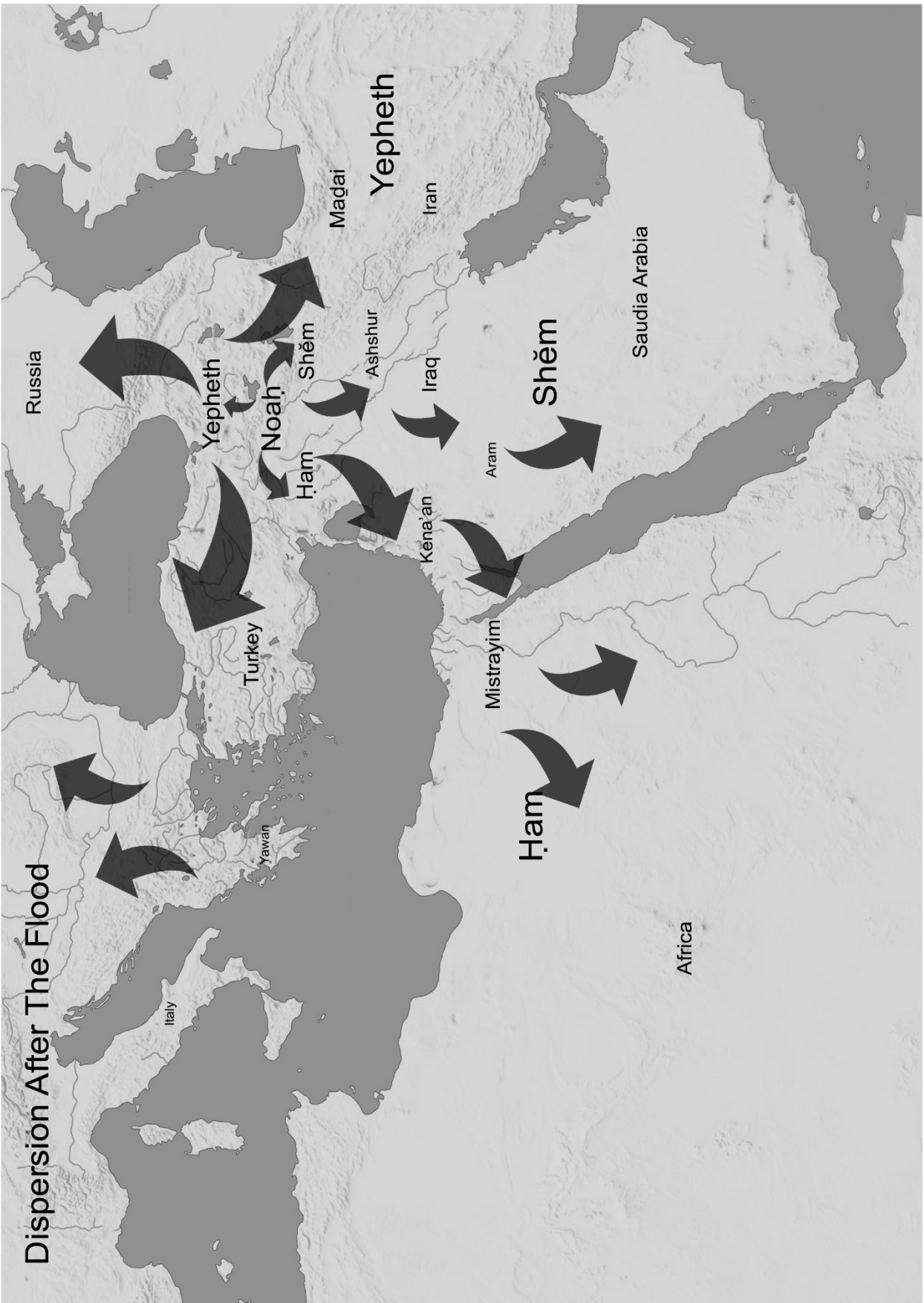
Below the transliterated English titles of the individual books of Scripture, the titles have also been written in modern Hebrew and paleo Hebrew script. The table below is given to aid in the comparison between the two letter forms:

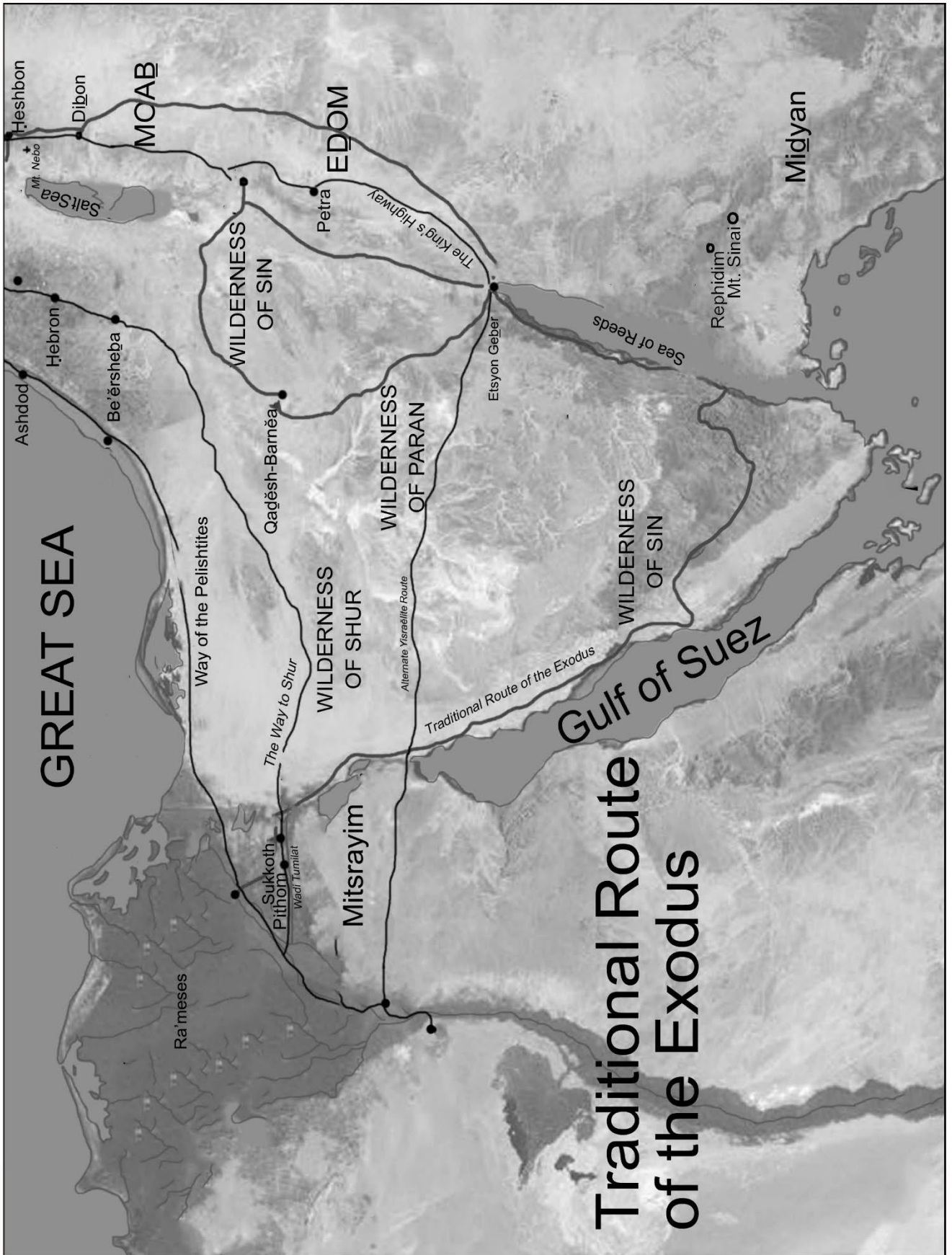
NAME	MODERN	PALEO	SOUND
Aleph	א	𐤀	Ah, Eh, Ee, Oh, Ooh (Variable)
Bēt	ב	𐤁	B as in Bay or B as in Vase
Gimel	ג	𐤂	G as in Grey or G (Soft G)
Dalet	ד	𐤃	D as in Day or D as in They
Hay	ה	𐤄	H as in Hay
Waw	ו	𐤅	Ooh as in Too or Oh as in Obey
Zayin	ז	𐤆	Z as in Zap
Ḥet	ח	𐤇	H as in Loch or Bach
Tet	ט	𐤈	T as in Tame
Yod	י	𐤉	Y as in Yay
Kaph	כ	𐤊	K as in Kay or K as in Bach
Lamed	ל	𐤋	L as in Lay
Mem	מ	𐤌	M as in May
Nun	נ	𐤍	N as in Nay
Samek	ס	𐤎	S as in Say
Ayin	ע	𐤏	Ah, Eh, Ee, Oh, Ooh (Variable)
Peh	פ	𐤐	P as in Pay or PH as in Phase
Tsadē	צ	𐤑	TS as in Its
Qoph	ק	𐤒	Q as in Quay
Resh	ר	𐤓	R as in Ray
Shin	שׁ	𐤔	SH as in Shame or S as in Same
Tau	ת	𐤕	T as in Tame or Th as in They



TIMELINE: ADAM TO YA'AQOB

Name (Birth-Death) | Age till first born son | Age till death | Lifespan (Ref)

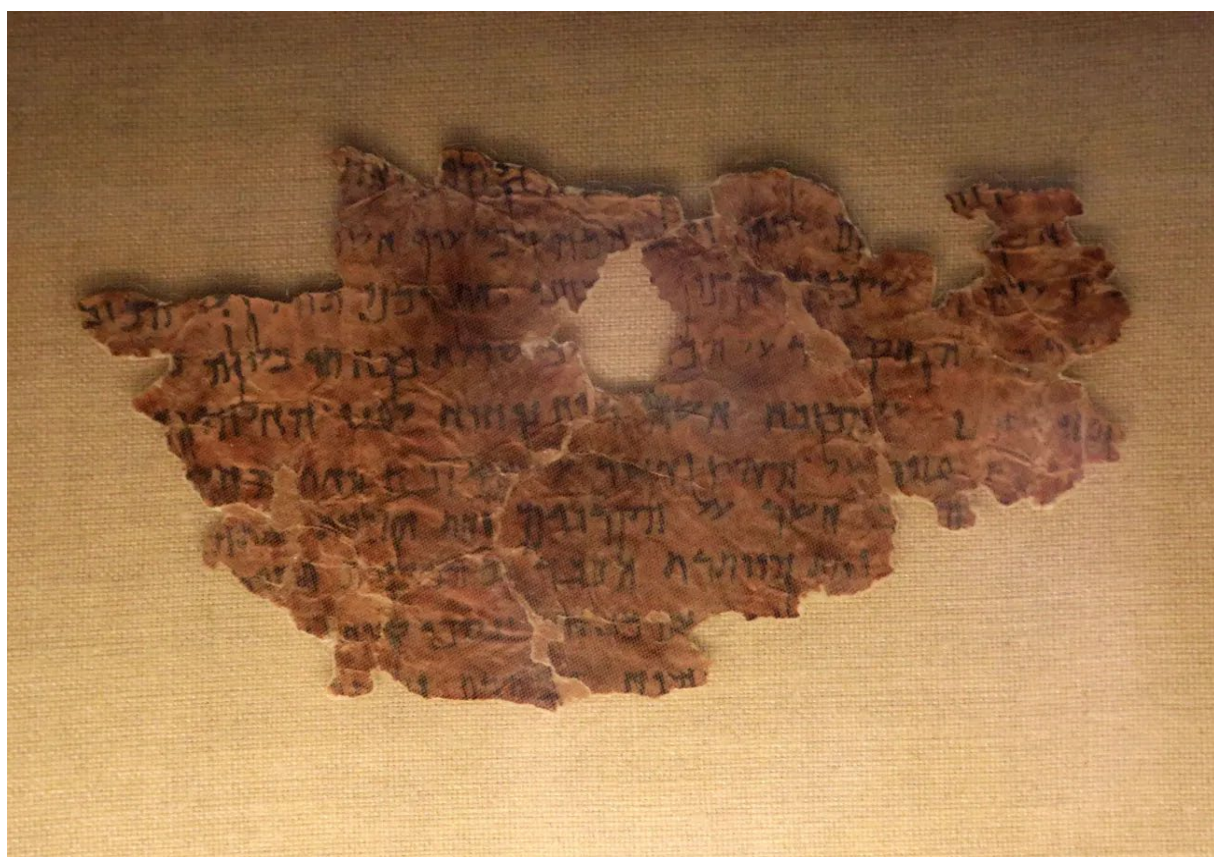








4Q Hanoq fragment 1, pieces c,d and e cols 2 and 3, containing parts of Hanoq chapters 2-8, from the Book of the Watchers



Fragment of the Book of Yobelim from the Dead Sea Scrolls – Cave 4, Qumran