

The Apocalypse of Abraham

Information on Apocalypse of Abraham

Martin McNamara writes: "The apocalypse is found in chapters 9-32. In it God narrates to Abraham the fall of man and the idolatry of Abraham's own descendants. Thus their infidelity will bring about the judgment. The end is said to be near. The pagan nations are soon to be punished or destroyed. The trumpet will sound and God's elect one (the Messiah) will come to gather together his own people and burn his enemies with fire." (*Intertestamental Literature*, p. 84)

James Charlesworth writes: "Extant only in Old Slavonic manuscripts, the Apocalypse of Abraham was edited best by N. Tikhonravov (*Pamiatniki otrenchennoi russkoi literatury*, St. Petersburg, 1863. Vol. 1, pp. 32-53) and translated into English by G. H. Box, assisted by J. I. Landsman (*The Apocalypse of Abraham*, London: S.P.C.K.; New York: Macmillan, 1919). This interesting composition, which has not received the attention it deserves, probably dates from A.D. 80-100 and was written in a Semitic language. It is an haggadic midrash upon Genesis 15:9-17, beginning with a humorous account of Abraham's conversion from idolatry, chapters 1-8, and concluding with the apocalypse itself, 9-32. One of the most intriguing features is the 'Christian' interpolation in chapter 29, which is appreciably different from the Christianity of the New Testament." (*The Pseudepigrapha and Modern Research*, pp. 68-69)

An apocryphon that has been preserved in Old Slavonic literature. Its title does not fully explain its contents, for about one-third of it might more appropriately be called "The Legend of Abraham," as this contains an account of Abraham's conversion from idolatry to monotheism quite apart from the Apocalypse which follows.

Abraham the Iconoclast.

Abraham, the son of the idol-maker Terah (Gen. R. xxxviii. 13), was, like his father, a thorough-going idolater, being chiefly devoted to the worship of the stone idol called Merumat ("Eben Marumah," stone of deceit and corruption). But on a journey to a place near Fandana (Padanaram), some of his idols were smashed, and having long felt misgivings as to their power, he became convinced of the unreality of such deities. Henceforth he fearlessly propagated this new truth, defending it even against his own father, whom he in vain endeavored to convert. He threw the wooden idol Barisat—(בר אשתתא) ("Son of the Fire")—into the flames, and when remonstrated with declared that it must have thrown itself in, in order to hurry the boiling of the food (compare a similar anecdote related of Abraham in Gen. R. xxxviii. 13). But not even this argument influenced his father; and his more elaborate ones in favor of monotheism, which almost to the very letter are identical with those found in the Midrash (Gen. R. *l.c.*), also proved futile. Finally God told Abraham to leave his father's house, which, no sooner had he done, than it was consumed by fire, as was also his father. The Biblical "Ur of the Chaldees" (Gen. xi. 31, xv. 7) is here interpreted as the fire of the Chaldees, and later in

fuller detail in the Book of Jubilees, and still more fully in the Midrash, Gen. R., and in Pes. 118a. In the last passage the account of the death of Haran and of the miraculous escape of Abraham from the fire of the Chaldees is based on a combination of this Apocalypse with the Book of Jubilees.

Date of Its Composition.

The relative age of these works can be determined by comparing the legend of Abraham as contained in the Apocalypse with those in the Talmud and in the Book of Jubilees. The legend of the raven in the Book of Jubilees (xi. 18) and the account of the conversion of Abraham in his boyhood are still unknown to the Apocalypse, while the legend of the fire of the Chaldees is found there still in its incipient stage. The mockery of the idol Barisat is more extended in the Midrash than in the Apocalypse; also the condemnation of Terah as an idolater, as related in the Apocalypse, discloses the older Haggadah (Gen. R. xxxix. 7), whereas the Book of Jubilees presents the later one (compare Gen. R. xxx. 4, xxxix. 7, where Terah is treated quite mildly). As the Book of Jubilees can not have been written later than 70 (see Jubilees, Book of), the date of the composition should be set before the middle of the first century.

Its Original Language.

It is by no means difficult to ascertain with some degree of certainty the language in which this legend was originally written. The sarcastic names given to the idols presuppose a familiarity with a Semitic dialect which a Greco-Jewish writer would scarcely have expected of his readers. It is not certain whether the book was written in Hebrew or Aramaic. The frequent phrase, "And I said, Behold me," suggests the Hebrew idiom **הנני**, while the expression "silver" for "money" is common to both languages.

Abraham and the Angels.

The second part of the book, the main Apocalypse, is a commentary on Gen. xv., which is not only interpreted by the Haggadah as a revelation of the future destinies of Israel up to their final redemption (Gen. R. xlv. 15), but also as implying the fact that "God lifted Abraham above the firmament" and told him to "look down upon the world beneath." The Apocalypse relates minutely the circumstances under which this ascension, mentioned in the Midrash, took place. According to this, Abraham's sacrifice of the animals (Gen. xv.) took place, by God's command, on the holy Mount Horeb, whither Abraham was led by the angel **יהואל** (Yahoel) after a journey of forty days. The angel introduces himself to Abraham, the "friend of God" (Book of Jubilees, 19; Men. 53b), as a being possessed of the power of the Ineffable Name **שם הויה** (Name of the Existing), a quality assigned elsewhere by the rabbis to *Meṭaṭṭ ron*, "whose name is like unto that of God Himself" (Sanh. 38b). This also explains why, in the Apocalypse, the name Yahoel is evidently a substitute for the Ineffable Name (**יהוה**), of which even the writing out in full was forbidden. Yahoel is also the heavenly choirmaster, who teaches the angels their hymn (**שירה**), a function which, according to *Yakut*, i. § 133, is assigned to Michael. Similarly, the control over "the threats and attacks of the reptiles" ascribed here to Yahoel is assigned to Michael (see Schwab, "Vocabulaire," p. 283). Even Michael's chief task of protecting and watching over Israel (Dan. xii. 1) is assumed by Yahoel, who says to Abraham: "I am . . . with the generation prepared from of old to come from thee, and

with me is Michael." These are the oldest instances of the gradual transformation of Michael, originally the guardian angel of Israel, into **Metatron** —that is, unto the one who concentrates in himself all that is great, a development in Jewish angelology of the greatest influence upon the Christian doctrine of the Logos (see Abraham, Testament of). Under the guidance of Yahoel, and assisted by many other angels, Abraham offers up his sacrifice (Gen. xv.), but not without being disturbed by Azazel, the fallen archangel and seducer of mankind, as he is characterized in the Apocalypse (in agreement with the Midr. Abkir, Yalk., Gen., § 44). In the form of an unclean bird he swoops down "upon the carcasses" (Gen. xv. 11), and, speaking with a human voice, tries to persuade Abraham to leave the holy place. But Abraham was not the man to be seduced by Satan (Sanh. 89b). Yahoel spoke to Azazel, saying. "Listen, thou [evil] adviser, leave this man alone, thou canst not lead him astray; thou canst not tempt the righteous." According to Baba Batra, 17a, Abraham was one of the three righteous ones, over whom Satan (יער הרע the Evil Spirit) had no power. Yahoel then adds that the celestial garments which Satan had worn now belong to Abraham; which is also expressed in Pirke de -Rabbi Eliezer, xx. and in Targum Yer. Gen. iii. 21, where it is said that the garments of light (כתנות אור for כתנות עור, Gen. R. xx. 29) of the first two human beings were made out of the skin of the primeval serpent. The Apocalypse understands Azazel's sin to have consisted in "scattering the secrets of heaven upon earth" (compare Book of Enoch, viii. 1) and in devising rebellion against the Mighty One (אביר); compare also Gen. R. xix. and Pirke R. El. xiii.

Abraham's Ascension.

After this interview with Satan, Abraham, borne by a dove (compare Matt. iii. 16), ascended to heaven, the splendor and glory of which are described at great length, and particularly the rivalry of the living creatures about the heavenly throne (חיות הכסא; see Tan., ed. Buber; Gen. x.). He also saw there the angels that are born daily, and disappear as soon as they have sung their hymn (Gen. R. lxxviii. 1.) He repeats the prayer spoken for him by the angel, especially the following passage: "Thou, O Light, didst shine before the primeval morning [the Slavonic text has "morning-light," a mistranslation of the original נהורא קדמיא or אור ראשון] upon Thy creatures, to cause the day to illumine the earth by the light of Thy countenance," which is also found in the ritual. This view rests upon an ancient conception known to the students of the Merkabah mysteries, and is rendered in Gen. R. iii. 4: "God wrapped Himself in a garment of light, with which He illuminated the earth from one end to the other." Ascending higher, Abraham reaches the seventh heaven, where he sees the throne, but he does not see God, as He is invisible. Here he is shown by God everything that exists in the heavens: the angels, the celestial bodies, also the earth, and everything that is moving upon it. He sees, in addition, the Leviathan and its possessions in the nethermost waters (compare Cant. R. on i. 4), and the world founded upon its fins (compare Pirke R. El. ix.). Furthermore, he sees the rivers and their origin, and paradise (Syriac Apoc. of Baruch, iv. 4). The fall of mankind is explained to him, just as in the Slavonic Book of Baruch and Pirke R. El. xxi. Adam and Eve are led to commit (sexual) sin by Azazel (Satana-El in the Book of Baruch; Sama-El in Pirke R. El.) through his causing them to eat from the forbidden fruit, a grape from the vine (compare Slavonic Book of Baruch and Ber. 40a). God informs Abraham that, notwithstanding *yezer ha -ra'* ("the lustful desire"), and נחש זוחמא של ("the pollution of the

serpent"), with which man from that time has been possessed, he has a free will of his own and may choose to abstain from sin. Abraham then obtains an insight into the future of both individuals and nations, and especially is he forewarned of the sufferings of the people of Israel and their final redemption in the Messianic time. The destruction of the Temple, which sorely grieves Abraham, is declared by God to be a necessary punishment for the sins of the people of Israel; and, as in Pirke R. El. xxviii., a time is hinted for the end of their sufferings under the four empires. The description of the period preceding the Messianic time is the only part containing Christian interpolations, which are easily separated from the main part, all of which has a decidedly Jewish character. This is evidenced by the mention of the ten plagues which shall befall the heathen nations, a constantly recurring feature in the description of the Messianic time (see Tan., ed. Buber, ii. 30; Ex. R. ix. 13), and by the concluding part of the Apocalypse, which contains the prophecy of the gathering of Israel in the Promised Land, to be ushered in by a trumpet-blast from God (Jellinek, "B. H." vi. 58), and by the judgment to be passed upon the heathen and the wicked.

Date of Composition.

Concerning the date of the composition of the Apocalypse proper, it clearly can not have been written before the destruction of the First Temple, as it contains Abraham's lamentations over that catastrophe. The emphasis laid on the freedom of will, notwithstanding the fall of man, presupposes a knowledge of the Christian doctrine of sin, against which this passage seems to be directed. But this very opposition to the Christian dogma shows that at the time the Apocalypse was written Christianity was not far removed from Judaism, at least not in Palestine, where, since he used a Semitic language, the author must have lived. The last decades of the first century appear to be the period in which the Apocalypse was written. This remark, however, applies to the main part of the book, and not to its Christian and Gnostic interpolations. In connection with these must be considered the statement found in the Apocalypse that Azazel, who is described as being endowed with twelve wings (which description coincides exactly with that given in the Haggadah, Pirke R. El. xiii.), shares with God the power over Israel. This is, no doubt, the Gnostic doctrine of the God of the Jews as Kakodaimon; and in this connection Irenæus may be quoted, who says of the Ophitic Gnostics ("Contra Eλεγχος," i. 30, 9), "et projectibilem serpentem duo habere nomina, Michael et Samael, dicunt" (and they called the wretched serpent two names, Michael and Samael). Thus, in the mind of these Gnostics, Samael (נחש עקלתון "the entwined serpent") and Michael were fused into one being. Therefore, it is quite probable that certain parts of the heretical Apocalypse of Abraham, which was in circulation among the Gnostics (Epiphanius, Πανάριον 39, 5), were incorporated in the present text. Subtracting, then, the first part, which does not belong to the Apocalypse, and the Gnostic and Christian interpolations, only about three hundred lines remain, and this number would exactly correspond with the number which, according to the stichometry of Nicephorus, the Apocalypse of Abraham contained. Outside of this, no trace of the Apocalypse is found in ancient writings. The quotation by Origen ("In Lucam," hom. 35) from an apocalypse of Abraham certainly does not refer to the present text. Compare also Azazel and Abraham, Testament of.

Bibliography: *Die Apokalypse Abrahams*, ed. G. Nathanael Bonwetsch in *Studien zur Gesch. der Theol. und*

Kirche, ed. G. Nathanael Bonwetsch and R. Seeberg, i. 1, Leipsic, 1897; Schürer, *Gesch.* iii. 250-253; Ginzberg, *Die Haggadah b. d. Kirchenvätern*, in *Monatsschrift*, 1898, pp. 537-549, and 1899, pp. 17-22, 61-75, etc. L. G.

Here is the text (and notes) of an ancient work which was known in the early church, was much valued literature, was originally written in Hebrew, then translated into Greek, and found its way into many diverse cultures. Of more recent years it has been found in Coptic and Slavonic translations, and it is to these that we now have to turn, for they are the earliest available manuscripts. The Slavonic manuscript, the oldest known, has the title of "Codex Sylvester", which belongs to the Library of the Printing Dept. of the Holy Synod in Moscow. Sylvester was a prominent priest in the reign of Ivan the Terrible, and who made a collection of early Christian books. The manuscript dates from the first half of the 14th Century, and was written on parchment, with two columns on each page, 216 leaves in all, with the Apocalypse occupying leaves 164-182. The other leaves being descriptions of the lives of other saints.

There were two portions to this Apocalypse. The first portion was clearly not part of the original, but was added to it at an early date presumably because the material of both parts concerned the Patriarch Abraham. In this presentation, we shall omit the first portion, which gave an account of Abraham's early life with his father Terah, and how he overcame the idolatry which surrounded him.

The Apocalypse proper is the account of what happened to Abraham at the time recorded in Genesis 15, when the Lord requested him to offer a sacrifice, and when he was subsequently shown visions of the future of his people. However, no one suggests that it was written in the days of Abraham. In fact it is one of a number of works which have been given the title of Pseudepigrapha. This Greek word means pseud- false + epi-upon + grapha = writing, in other words it was a writing that purported to have come from the pen of someone else, and usually someone important, so as to give the writing a form of importance and authority which might have been denied to the actual author. Modern scholars have thus invented this word to describe a process which was quite common in ancient days, both in Israel and in the early church.

But the scholars have not necessarily ascertained the real PURPOSE behind the writings. Although certain glosses, additions, and omissions have to some extent spoiled the original productions, there is no doubt about the fact that such writings were highly valued, and the very fact that they are even today available to us is in itself a most remarkable fact of preservation. But the fact that they are hardly ever read, and amongst Christians almost completely unknown, must surely be due to the manner in which the church views its own origins. There is a vast library of ancient literature just waiting to be printed and made available to earnest seeking enquirers, literature which deserves to be read, and which grants the careful reader an insight into the understanding of both Testaments of the Bible. An

example of this is "The Testaments of the Twelve Patriarchs" which is so uplifting in its reading that it led Bishop Grosseteste of Lincoln (Bishop from 1235 to his death in 1253) to say that they were of equal inspiration to the Scriptures.

However, to return to the present writing, The Apocalypse of Abraham was one of a number of writings which were similarly referred back to the ancient worthies, the patriarchal men of faith, of the Old Testament. What was the real principle behind such writings? It is our present belief that holy men of God, who may have spent nearly all their lives hidden away from the idolatrous practices that surrounded them, gave themselves to prayer and fasting, and as a result were visited by the Lord and by angelic messengers with prophetic and visionary material which naturally they greatly desired to make available to a wider body of people, rather than just keep it to themselves. However, the great difficulty lay in its acceptance. If they merely recorded it in the fashion of the O.T. prophets, they would find themselves grossly abused by their own nationals. But we do not think that they would have flinched from this as such. They were men of faith and courage.

One other factor was dominant in their minds, and it could be very similar to that which obtains today, in other words, the spiritual authorities of the day would have made mincemeat of all that they published, saying that the Scriptures were complete, and no further inspired writings could be entertained as authentic. The result was that they used admissible cunning, whilst being (as our Lord said) as harmless as doves! They interwove their revelations into accounts which appeared to derive from much earlier times, and published them anonymously. One such writing, known as the First Book of Enoch, was quoted by the Apostle Jude in the N.T. Other quotations from other 'pseudepigraphal' writings can be found throughout the N.T., especially from the Testaments of the Twelve Patriarchs.

For this reason, the present authors have invented a new name for this type of literature, a name which accords with the revelation and intentions of the authors. We shall use the term Retroprophetic Material, because we are quite certain that God has given visions and understandings of the PAST, just as much as He has given visions of the FUTURE. We ourselves have had occasion to be thus exercised by the Lord over the last twenty years, and because of this it has made it all that much easier for us to appreciate how it could have come about in centuries gone by.

As to the text and content of the Apocalypse before us; the 'heavenly informant' of the writing is an angel of name Jaobel, who must have been of very high rank, though not found mentioned by name very much elsewhere. He could have been the same being as say Raphael or Gabriel, but we have no way of knowing. The name Jaobel consists of two parts, Jah and El both names of God in the O.T. Abraham is taken up in the spirit to the uppermost (seventh) heaven and shown mighty and wonderful things, but all the time there is the clear testimony of the duality of the universe, the 'right handed' principle and the 'left handed' principle. The Lord Himself used this principle when speaking of the 'sheep and the goats' in Matt.25. There is God and Satan, who in this writing assumes the name of Azazel, a name that appears a great deal in the Books of Enoch, and is used in the O.T. in the account of the Day of Atonement, where one goat is slain in the Tabernacle, whilst the other is set free, and the Hebrew original here says it is 'for Azazel.'

Although it is neither the time nor the place for further exposition of this intriguing entry in the O.T., no doubt those who read these notes will start a process of investigation of their own, which we believe will lead to some very enlightening conclusions. Not only God and Satan, but the dualism appears with the People of God and the People of Azazel, of righteousness and idolatry, and so on. These are not 'iT principles, as some churchmen have inferred, but strict spiritual principles to be found throughout the Scriptures. In fact we believe it would be right to say that the Bible is the greatest Book in the world as a POLARISING INFLUENCE, and we are living in a day and age when forces of darkness have striven to MIX everything together, so that no man can any longer see black from white, evil from good, till the Lord says about this wretched luke-warmness, "I will spew you out of my mouth." We trust that this presentation of a valuable little gem from the past will serve its purpose to add to the great Biblical tradition of separating wheat from chaff, sheep from goats, good from evil, and God from Satan, for God has made it clear that HIS EYES ARE TOO HOLY TO LOOK UPON INIQUITY.

1. Then a voice came to me speaking twice, "Abraham! Abraham!" and I said, "Here I am!" And He said, "Behold it is I, fear not for I am with you, for I AM before the ages, even the Mighty God who created the first light of the world. I am your shield and your helper."

2. "Go, take me a young heifer of three years, and a she-goat of three years, and a ram of three years, a turtledove and a pigeon, and bring me a pure sacrifice. And in this sacrifice I will lay before you the ages to come, and make known to you what is reserved, and you shall see great things which you have not hitherto seen:

3. because you have loved to search me out, and I have named you 'my friend.' (The text here in fact says 'my lover.') But abstain from every form of food that comes forth out of the fire, and from the drinking of wine, and from anointing yourself with oil, for forty days, and then set forth for me the sacrifice which I have commanded you, in a place which I will show you on a high mountain, and there I will show you the ages which have been created and established by my word, and I will make known to you what shall come to pass in them on those who have done evil and righteousness in the generations of men."

4. And it came to pass when I heard the voice of Him who spoke such words to me, and I looked here and there, I found no breath in me, and my spirit was frightened, and my soul seemed as departed from me, for I fell down as a stone, as a dead man upon the earth, and had no more strength to stand. And while I was thus lying with my face towards the earth, I heard the voice of the Holy One speaking, "Go, Jael, and by means of my ineffable Name raise up yonder man and strengthen him , so that he recovers from his trembling.

5. And the angel whom He had sent came to me in the likeness of a man and grasped me by my right hand and set me up upon my feet and said to me, "Stand up Abraham, O friend of God who loves you; let not the trembling of man seize you! For lo! I have been sent to you to strengthen you and bless you in the name of God, who loves you, the Creator of the celestial and the terrestrial. Be fearless and hasten to

Him. I am called Jaobel by Him who moves those who exist with me on the seventh expanse over the heavens, a power in virtue of the ineffable Name that is dwelling in me. I am the one who has been given to restrain, according to His commandment, the threatening attacks of the Living Ones of the Cherubim against one another, and to teach those who carry Him, the song of the seventh hour of the night of man. (These 'attacks' may be seen as the rivalry of praise in heaven, a thing which God occasionally has to restrain, but which should not be thought to be in any way a 'fallen' action.)

6. I am ordered to restrain the Leviathan, for every single attack and menace of every single reptile are subject unto me. I am he who has been commissioned to loosen Hades, and destroy him who stares at the dead. (This 'staring' is an attitude of Satan, whereby he paralyzes and victimises the dead.) I have been sent to bless you now, and the land which the Eternal One, whom you have invoked, has prepared for you, and for your sake I have wended my way upon earth.

7. Stand up, Abraham! Go without fear; be right glad and rejoice, and I am with you! For age-lasting honour has been prepared for you by the Eternal One. Go, fulfil the sacrifices commanded. For lo! I have been appointed to be with you, and with the generations that will spring from you, and with me Michael blesses you for ever. Be of good cheer and go!" (This reference to Michael seems to destroy the scholars' contention that Jaobel might be Michael under another name.)

8. And I rose up and saw him who had grasped me by the right hand and set me upon my feet, and the appearance of his body was like sapphire, and the look of his countenance like crysolite, and the hair of his head like snow, and the turban on his head like the appearance of the rainbow, and the clothing of his garments like purple, and a golden sceptre was in his right hand,

9. And he said to me, "Abraham!" And I said, "Here I am, your servant." And he said, "Let not my appearance frighten you, nor my speech, that your soul be not troubled. Come with me, and I will be with you, visible, until the sacrifice, but after the sacrifice always invisible. Be of good cheer, and come!"

10. And we went, the two of us together for forty days and nights, and I ate no bread and drank no water, because my food and my drink was to see the angel who was with me, and to hear his speech. And we came to the Mount of God, Mount Horeb, and I said to the angel, "Singer of the Eternal One! I have no sacrifice with me, nor am I aware of the place of an altar on the mountain; how can I bring a sacrifice?" And he said to me, "Look around you." And when I looked around, there following us were all the prescribed animals, the young heifer, the she goat, the ram, the turtle dove and the pigeon.

11. And the angel said to me, "Abraham!" And I said, "Here am I." And he said, "Slaughter all these animals, and divide them into halves, the one against the other, but do not sever the birds. And give these to the men (i.e. angels) whom I will show you, standing by you, for these are the altar upon the Mountain, to offer a sacrifice to

the Eternal but the turtle dove and the pigeon give to me, for I will ascend upon the wings of the bird, so that you may be able to see in heaven, and upon earth, and in the sea, and in the abyss, and in the under-world, and in the Garden of Eden, and in its rivers, and in the fullness of the whole world and its circle - you shall gaze into them all."

12. And I did everything according to the command of the angel, and gave the angels who had come to us, the divided animals, but the angel Jaoel took the birds. And I waited until the evening sacrifice. And there flew an unclean bird down upon the carcasses, and I drove it away. And the unclean bird spoke to me and said, "Abraham, what are you doing upon these holy heights, where no man eats or drinks, nor is there upon them the food of man, but these heavenly beings consume everything with fire, and will burn you up. Forsake the man who is with you and flee, for if you ascend into the heights they will make an end of "

13. And it came to pass, when I saw the bird speak, I said to the angel, "What is this, my lord?" And he said, "This is ungodliness; this is Azazel." And he said to it, "Disgrace upon you, Azazel! For Abraham's lot is in heaven, but yours is upon the earth. Because you have chosen and loved this for the dwelling place of your uncleanness. therefore the Eternal Mighty Lord made you to be a dweller upon the earth, and through you every evil spirit of lies, and through you wrath and trials for the generations of ungodly men; for God, the Eternal Mighty One, has not permitted that the bodies of the righteous should be in your hand, in order that thereby the life of the righteous and the destruction of the unclean may be assured. Hear this my friend, and begone with shame from me. For it has not been given to you to play the tempter in regard to all the righteous. Depart from this man! You cannot lead him astray. He is an enemy to you, and to those who follow you and love what you desire. For, behold, the vesture which in heaven was formerly yours has been set aside for him, and the mortality which was his has been transferred to you."

14. And the angel said to me, "Know that from henceforth the Eternal One has chosen you. Be of good courage and use this authority so far as I bid you, against him who slanders the truth. Should I not be able to put him to shame who has scattered over the earth the secrets of heaven, and has rebelled against the Mighty One? Say to him, 'Become the burning coal of the furnace of the earth! Go, Azazel, into the inaccessible parts of the earth, for your heritage is to be over those who are with you, the ones brought forth with the stars and clouds, and with the men whose portion you are, even those who exist on account of your being. Justification shall be your enemy. Now depart from me by your perdition!

15. And I uttered the words that the angel taught me. And then the angel said to me, "Answer him not! For God has given him power over those who answer him." And the angel spoke to me again saying, "However much he speak to you, answer him not, in order that he may have no free access to you, because the Eternal One has given him 'weight and will' in this respect." And I did that which was commanded me by the angel, and no matter how much he spoke to me, I answered him nothing whatsoever.

16. And it came to pass when the sun went down, behold there was the smoke as of a furnace. And the angels who had the portions of the sacrifice ascended from the top of the smoking furnace. And the angel took me with his right hand and set me upon the right wing of the pigeon, and set himself on the left wing of the turtle dove, neither of which birds had been slaughtered, and he bore me to the borders of the flaming fire, and we ascended upon many winds to the heavens which were above the firmament. And I saw in the air on the heights to which we ascended, a strong light impossible to describe, and within the light a fiercely burning fire of people, many people, of male appearance, all constantly changing in aspect and form, running and being transformed, and worshipping and crying with a sound of words that I could not recognise.

17. And I said to the angel, "Why have you now brought me up here, because my eyes cannot now see distinctly, and I am growing weak, and my spirit is departing from me?" And he said to me, "Remain close by me and do not fear, for the One whom you cannot see is now coming towards us with a great voice of holiness, even the Eternal One who loves you. But you yourself cannot see Him. But you must not allow your spirit to grow faint on account of the choirs of those who cry out, for I am with you to strengthen you."

18. And while he was thus speaking fire came all about us, and there was a voice within the fire like the sound of many waters, like the sound of the sea in violent motion. And I desired to fall down there and worship, and I saw that the angel who was with me bowed his head and worshipped, but the surface of the high place where I seemed to be standing changed its inclination constantly, rolling as the great waves on the surface of the sea.

19. And the angel said, "Worship, Abraham, and utter the song which I shall now teach you. Utter it without ceasing, that is, without pause, in one continuous strain from beginning to end. And the song which he taught me to sing had words appropriate to that sphere in which we then stood, for each sphere in heaven has its own song of praise, and only those who dwell there know how to utter it, and those upon earth cannot know or utter it except they be taught by the messengers of heaven. And the words of that song were of this import and signification -

'Eternal, Mighty, Holy El, God only-supreme'

You who are the Self-originated, the Beginningless One Incorruptible,

Spotless, Uncreated, Immaculate, Immortal, Self-complete, Self-illuminating,

Without father, without mother, unbegotten,

Exalted, Fiery One! Lover of men, Benevolent One, Bountiful One,

Jealous over me, and very compassionate, Eli, My God,

Eternal, Jehovah Zebaioth, Very Glorious El, El, El, Jah El!

You are the One whom my soul has loved!

Eternal Protector, Shining like Fire, Whose voice is like the thunder, Whose look
is like the lightning,

You are the All-seeing One, Who receives the prayers of all such as honour You,
And turn away the requests of those who embarrass You with their provocations

Who dissolves the confusions of the world

which arise from the ungodly and the righteous mixed up in the confusion of the
corruptible age,

And renewing the age of the righteous,

Shine O Lord, shine as a light, even as that light with which you clothed Yourself
on the first day of Creation,

Shine as the Light of the Morning on Your creatures

And let it be Day upon Earth,

For in these heavenly dwelling places there is no need of any other light

Than the unspeakable splendour from the light of Your Countenance,

O answer my prayer, O be well-pleased with it,

O accept my sacrifice which You have prepared for me to offer,

Accept me favourably, and show me, teach me, all that You have promised!"

20. And while I was still reciting the song, the mouth of the fire which was on the surface rose up on high. And I heard a voice like the roaring of the sea, nor did it cease on account of the rich abundance of the fire. And as the fire raised itself up, ascending into the heights, I saw under the fire a throne of fire, and round about it the watchfulness of many eyes, even the all-seeing ones reciting their song, and under the throne four fiery Living Ones singing, and their appearance was one, and each one had four faces. And such was the appearance of their countenance, that each one had the face of a lion, a man, an ox and an eagle, and because of their four heads upon their bodies, they had sixteen faces, and each one had three pairs of wings, from their shoulders, from their sides, and from their loins. And with the

wings from the shoulders they covered their faces, and with the wings from their loins they covered their feet, while the two middle wings were spread out for flying straight forward.

21. And it came to pass that when they had ended their singing they looked at one another and threatened one another. (Another mention of this 'praise-rivalry', which may seem strange to us, as indeed the Cherubim are altogether very strange and wonderful beings, and which we must accept as part of the vision as it was seen.)

22. And it came to pass that when the angel who was with me saw that they were threatening each other, he left me and went running to them and turned the countenance of each one away from the countenance immediately facing him, in order that they might not look upon each other. And he began to teach them the song of peace which has its origin in the Eternal One.

23. And as I stood alone and looked, I saw behind the Living Ones a chariot with fiery wheels, each wheel full of eyes round about, (In Hebrew, the Living Ones are Chayyim, whose other names are Cherubim, and Seraphim, depending upon which function they are fulfilling at any time, and the wheels are called Ophanim.) and over the wheels was the throne which I had seen, and which was covered with fire, and the fire encircled it round about, and lo! an indescribable fire contained a mighty fiery host, and I heard its holy voice like the voice of a man.

24. And a voice came to me out of the midst of the fire, saying, "Abraham! Abraham!" and I answered saying "Here am I!" And he said, "Consider the expanses which are under the firmament on which you are now placed (i.e. the 7th heavenly sphere) and see how on no single expanse is there any other than the One whom you have sought, even the One who loves you!"

25. And while he was yet speaking, the expanses opened, and there below me were the heavens, and I saw upon the seventh firmament upon which I stood a fire widely extended, and the light which is the treasury of life, and the dew with which God will awaken the dead, and the spirits of the departed righteous, and the spirits of those souls who have yet to be born, and judgment and righteousness, peace and blessing, and an innumerable company of angels, and the Living Ones, and the Power of the Invisible Glory that sat above the Living Ones. - 26. And I looked downwards from the mountain on which I stood to the sixth firmament, and there I saw a multitude of angels of pure spirit, without bodies, whose duty was to carry out the commands of the fiery angels who were upon the seventh firmament, as I was standing suspended over them. And behold, upon this sixth firmament there were no other powers of any form, save only the angels of pure spirit.

27. And He commanded that the sixth firmament should be removed from my sight, and I saw there on the fifth firmament the powers of the stars which carry out the commands laid upon them, and the elements of the earth obeyed them.

28. And the Eternal Mighty One said to me, "Abraham! Abraham!" And I said, "Here am I!" And He said to me, "Consider from above the stars which are beneath you, and number them for me, and make known to me their number." And I said, "How can I? For I am but a man of the dust of the earth." And He said to me, "As the number of the stars and their power, so will I make your seed a nation and a people set apart for me as my own inheritance, as distinct from that of Azazel. And yet I include Azazel in my house."

29. And I said, "O Eternal Mighty One! Let your servant speak before You, and let not your anger be kindled against your chosen one! For lo! before I came up hither, Azazel inveighed against me. How then, while he is not now before you, can you constitute yourself with him?"

30. And He said to me, "Look now beneath your feet at the firmaments and understand the creation represented and foreshadowed in this expanse, the creatures who exist upon it, and the ages prepared for it."

31. And I saw beneath the surface of my feet, even beneath the sixth heaven and what was therein, and then the earth and its fruits, and what moved upon it and its animate beings, and the power of its men, and the ungodliness of some of its souls and the righteous deeds of other souls, and I saw the lower regions and the perdition therein, the abyss and its torments. And I saw the sea and its islands, its monsters and its fishes, and Leviathan and his dominion, his camping-ground and his caves, and the world which lay above him, his movements and the destructions of the world on his account. And I saw there the streams and the rivers, and the rising of their waters, and their windings in their courses. And I saw there the Garden of Eden and its fruits, the source of the river that issues from it, the trees and their blossoms, and the ones who behaved righteously. And I saw therein their foods and their blessedness. And I saw there a great multitude, men and women and children, half of them on the right side of the vision, and half of them on the left side of the vision.

32. And I said, "O Eternal, Mighty One! What is this vision and picture of the creatures?" And He said to me, "This is my will for those who exist in the divine world-counsel, for thus it seemed well-pleasing in my sight, and so afterwards I gave commandment to them through my word. And so it came to pass that whatever I had determined to be, was already planned beforehand in this picture-vision before you, and it has stood before me before it was created, as you have seen." (Notice the clear explanation of the predestination of the righteous, and God's action towards them based upon what He knows of their actions. Here is the teaching of Paul in Romans 8, 'predestination and foreknowledge'.)

33. And I said, "O Lord, Mighty and Eternal! Who are the people in this picture on this side and that?" And He said to me, "Those who are on the left side are all those, born before your day and afterwards, some destined for judgment and restoration, and others for vengeance and cutting off at the end of the age. But those on the right side of the picture, they are the people who have been set apart for me, and whom I

have ordained to be born of your line and called my people, even some of those who derive from Azazel.

34. Now look again in the picture, and see who it is who seduced Eve, and what is the fruit of the Tree, and you will know what is to be, and how it shall be with your seed among the people at the end of the days of the age, and all that you cannot understand I will make known to you for you are well-pleasing in my sight, and I will tell you of those things which are kept in my heart.

35. And I looked into the picture, and my eyes ran to the side of the Garden of Eden, and I saw there a man of imposing height and mighty in stature, incomparable in aspect, and he was embracing a woman, who likewise approximated to the aspect of his size and stature. And they were standing under a tree of the Garden of Eden, and the fruit of this tree was like a bunch of grapes of the vine. And standing behind the tree was one who had the aspect of a Serpent (Hebrew Nachash = shining, bright eyes) having hands and feet like those of a man, and wings on its shoulders, six pairs of wings, so that there were six wings on the right and six on the left. And as I continued looking, I saw the man and the woman eating the fruit from the tree.

36. And I said, "Who are these who are embracing, and who is the one between them who is behind the tree, and what is the fruit that they are eating?" And He said, "This is the council of the world, this one is Adam, and this one, who is their desire upon the earth, is Eve. But he who is between them represents ungodliness and their beginnings on the way to perdition, even Azazel."

37. And I said, "O Eternal Mighty One! Why have you given such as him the power to destroy the generations of men in their works upon the earth?" And He said to me, "Those who will to do evil (and how much I hate it in those who do it) over them I gave him power, even to be beloved of them."

38. And I answered and said, "O Eternal Mighty One! Wherefore is it your will that evil should be desired in the hearts of men, since you are indeed enangered over that which you see? It is your will, and you are angry with him who is doing what is unprofitable in your counsel?"

39. And He said to me, "I am angered by mankind on your account, and on account of those who shall be of your family hereafter, for as you can see in the picture, the burden of destiny is placed upon them, and I shall tell you what shall be, and how much shall be in the last days. Look now at everything in the picture." (The purport of these remarks is to show the interaction between those who are of the 'seed' and those who persecute the seed. And Paul understood the seed to mean those who, by faith, are of their father Abraham. God is therefore angry with those who maltreat His own faithful children.)

40. And I looked and saw what was before me in creation; I saw Adam and Eve with him, and I saw the cunning adversary, and Cain who acted lawlessly through the promptings of the adversary, and I saw the slaughtered Abel, and the destruction

brought about and caused upon him through the lawless one. And I saw Impurity and those who lust after it, (Items here given capital letters indicate the names of unclean spirits, as was the custom in such writings) and its pollution and their jealousies, and the fire of their corruption in the lowest parts of the earth.

41. And I saw Theft, and those who hasten after it, and the arrangement of their retribution, at the judgment of the Great Assize. And I saw there naked men with their foreheads against each other, and their disgrace, and the passions which they had for each other, and their retribution. And I saw Desire, and in her hand the head of every kind of lawlessness, and her scorn and contempt and waste assigned to perdition.

42. And I saw there the likeness of the idol of jealousy, carved in woodwork such as my father was wont to make, and its body was of glittering bronze which covered the wood. And before it I saw a man who was worshipping the idol, and in front of him there was an altar, and upon the altar a boy slain in the presence of the idol.

43. And I said to Him, "What is this idol and this altar, and who is he who is sacrificed? And what is this great building which I see, beautiful in art and design, even with a beauty like that which lies beneath Your throne?"

44. And He said, "Hear Abraham, for that which you see is the Temple, a copy of that which is in the heavens, glorious in its aspect and beauty, even as I shall give it to the sons of men to ordain a priesthood for my glorious name, and in which the prayers of man shall be uttered, and sacrifices offered as I ordain to your people, even those who shall arise out of your generation. But the idol which you saw is the image of jealousy, (i.e. the idol which causes the jealousy of God, and His anger to arise because of it) set up by some of those who shall come forth from your own loins in later days. And the man who sacrifices in murder is he who pollutes my Temple and such are witnesses to the final judgment, and their lot has been set from the beginning of creation."

45. And I said, "O Eternal Mighty One! Why have you established that it should be so, and then proclaimed the knowledge thereof?" And He said to me, "Hear Abraham, and understand what I say to you, and answer my question. Why did your father Terah not listen to your voice, and why did he not cease from his idolatrous practices, together with his whole house?"

46. And I said, "O Eternal One! It was entirely because he did not choose to listen to my voice, and likewise I did not choose to listen to his counsel." And He said to me, "The will of your father is within him, and your own will is within you, and so also the counsel of my own will is within me, and is ready for the coming days, even before you have any knowledge of them or can see with your eyes what is the future of them. Now look again into the picture, and see how it will be with your seed."

47. And I looked and saw, and behold the picture swayed and from it emerged, on the left side an ungodly people and they pillaged those who were on the right side,

men, women, and children, and some they murdered, and others they kept as slaves. And I saw them run towards them through four 'entrances' (a word which does not mean actual gates, but contains the idea of four 'descents' or 'generations' as given to Abraham concerning the trials of his seed for the four generations till they came out of Egypt, but which in this context is seen to prefigure a much greater vision, that of which Daniel saw in later days, with four great world powers who would oppress the people of God.) and they burned the Temple with fire, and the holy things that were therein were all plundered.

48. And I said, "O Eternal One! Behold, the people who shall spring from me, and whom you have accepted, are plundered by these ungodly men, and some are killed, whilst others they hold captives as slaves, and the Temple they have burned with fire, and the beautiful things therein they have robbed and destroyed. If this to be, why have you so torn my heart?"

49. And He said to me, "What you have seen shall happen on account of your seed, even those who anger me by reason of the idol statue which you saw, and on account of the human sacrifice in the picture, through their evil zeal and schemes in the Temple, and as you saw it, so shall it be."

50. And I said, "O Eternal, Mighty One! May these works of evil wrought in ungodliness now pass by, and rather show me those who fulfilled the commandments, even the works of righteousness. For of a truth you can do this."

51. And He said to me, "The days of the righteous are seen in type by the lives of those righteous rulers who shall arise, and whom I have created to rule at the times appointed, but know this, that out of them shall arise others who care only for their own interests, even of the type that I have already shown you.

52. And I answered and said, "O Mighty One! hallowed be your power! Be favourable to my petition and show me, because for this reason you have brought me up here, whether what I saw shall happen to them for a long time?"

53. And He showed me a multitude of His people and said to me, "On their account, through four 'entrances' (i.e. descents, as in 47 above) as you saw, I shall be provoked by them, and in these (four descents) shall my retribution for their deeds be accomplished. But in the fourth descent of one hundred years, even one hour of the age, the same is a hundred years, there shall be misfortune among the nations, but also for one hour there shall be mercy and honour among those nations.

54. And I said, "O Eternal One! How long are the hours of the age?" And He said, "Twelve hours have I ordained for this present age of ungodliness to rule among the nations and within your seed, and until the end of the times it shall be even as you saw. And now reckon and understand and look again into the picture.

55. And I looked and saw a Man going out from the left side of the nations (clearly the Messiah is here intended) and there went out men and women and children,

from the side of nations, many hosts, and worshipped Him. And while I still looked, there came many from the right side, and some of these insulted Him, and some of them even struck Him, but others however worshipped Him. And as I watched, I saw Azazel approach Him and he kissed Him on the face and then stood behind Him.

56. And I said, "O Eternal One! Who is the Man insulted and beaten, who is worshipped by the nations and kissed by Azazel?" And He answered and said, "Hear Abraham! The Man you saw insulted and beaten and yet worshipped by many, He is the 'Relief' granted by the nations to the people who proceed from you, in the last days, in the twelfth hour of the age of ungodliness. But in the twelfth hour of my final age will I set up this Man from your generation, whom you saw issue from among my people, and all who follow will become like this Man, and such as are called by me will join the others, even those who will to change within themselves. (A neat definition of repentance!) And as for those who emerge from the left side of the picture, the meaning is this - there shall be many from the nations who shall set their hopes upon Him, but as for those whom you saw from your seed on the right of the picture who insulted Him and struck Him, many shall be offended in Him, but some shall worship Him. And He shall test those of your seed who have worshipped Him in the twelfth hour at the end, with a view to shortening the age of ungodliness.

57. Before the age of the righteous begins to grow, my judgment shall come upon the lawless peoples through the-people of your seed who have been separated unto me. And in those -days I will bring upon all creatures of the earth ten plagues, through misfortune and disease and the sighing of their grief. And this shall be brought upon the generations of men on account of the provocation and the corruption of mankind, whereby they provoke me. And then shall righteous men of your seed survive in the number which is kept secret by me, and will hasten the coming of the glory of My Name to that place prepared beforehand for them, which you saw devastated in the picture. (This presumably means Jerusalem, and like many other pictures, it has echelons of progressive meaning, starting, as always, with the physical, and ending with the spiritual. In this manner, the physical Jerusalem of the Bible days is replaced in the Book of Revelation by the great spiritual city that descends from God.) And they shall live and be established by sacrifices of righteousness (There is no need to imply blood sacrifice in this expression. It is used in the Psalms 4:5, 51:19, and like many other texts, may be spiritualised in the days in which we now live.) in the age of the righteous, and they shall rejoice in me continually, and receive those who return to me in repentance, for great shall be the inner torment of those who have despitefully used them in this world, as they observe the honour placed upon my own in the day of glory.

58. See, Abraham, what you have seen and hear what you have heard, and take knowledge of all that you have come to know. Go to your heritage, and behold, I am with you unto the age."

59. But while He was still speaking to me, I found myself once again upon the earth, and I said, "O Eternal One! I am no longer in the glory which is on high, and there is one matter which my soul longed to know and understand which has not been revealed to me.

60. And He said to me, "What your heart desired I will tell you, because you have sought to see the ten plagues which I have prepared for the godless nations, and which have been pre-determined at the passing over of the twelfth hour of the age of the earth. Hear therefore what I divulge, and so shall it come to pass. The first is the distressing pain of sickness; the second, conflagration of many cities; the third, the destruction and pestilence of animals; the fourth, hunger of the whole world and its people; the fifth, by destruction among its rulers, by earthquake and the sword; the sixth, the multiplication of hail and snow; the seventh, wild beasts will be their grave; the eighth, hunger and pestilence will alternate with destruction; the ninth, punishment by the sword and flight in distress; the tenth, thunder and voices and destructive earthquake.

61. And then I will sound the trumpet out of the air, and will send my Elect One, having in Him all my power in one measure, and He shall summon my despised people from all nations, and I will send fire upon those who have insulted them and who have ruled over them in this age. And I will give those who have covered me with mockery to the scorn of the coming age, and I have prepared them to be food for the fires of Hades, and perpetual flight through the air in the underworld, for they shall see the righteousness of the Creator, and those whom He now honours, and they shall be ashamed, for I had hoped that they would come to me in repentance, rather than loving strange gods, but they forsook the Mighty Lord, and went the way that they willed to go.

62. Hear therefore, Abraham, and see, for behold, in the seventh generation from you shall they leave the land of their slavery, after they have been ill-treated as it were for an hour of the age of ungodliness, and the nation whom they shall serve I will judge." (These seven generations may thus be enumerated: Abraham, Isaac, Jacob, Levi, Kohath, Amram, Moses.)

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RESURRECTION AND JUDGMENT IN ISAIAH 25 & 26.

The following translation of Isaiah 25:6-12 & 26 is designed to bring out hidden highlights.

6. And in this 'Mountain (i.e. Zion) shall the Lord of Hosts make a feast of rich food for all people, a feast of wines on the lees, and fat things full of marrow, of wines well refined

7. And on this Mountain He will destroy the Vail that enshrouds all peoples, the pall that is thrown over all nations.

8. He will swallow up death in Victory, and the Lord God will wipe away the tears from every face, and remove the reproach of His people from the whole earth. The Lord has spoken it.

9. And it shall be said in that day, -'Behold! This is-our God! We have waited for Him and He has delivered us! He is our-Lord! We have waited for Him, and now we shall be glad and rejoice in His deliverance!'

10. For it is on this Mountain that the hands of the Lord shall rest. But Moab (a symbol of God's enemies. A play on words in the Hebrew) shall be trampled beneath Him as straw is trampled in the manure.

11. He (i.e. Moab) will spread out his hands as swimmers spread their hands, but his pride will sink with every stroke he takes.

12. And He (the Lord) will throw down your high fortified walls and lay them low. (This is Babylon, the spiritual city of the fallen angels) He will bring them down to the earth, to the very dust.

1. In that day (the day of resurrection, when death is swallowed up) shall this song be sung in the land of Judah (in which Jerusalem dwells) 'We have a strong city where salvation is appointed of God for its walls and ramparts.

2 Open up those gates! Give entrance to the righteous nation, the nation that keeps trust and fidelity! (These are all the righteous by faith, entering Jerusalem in resurrection)

3. Perfect peace is ordained for those who keep their thoughts steadfast upon the Lord, even as they trust Him.

4. Trust in the Lord continually, for the Lord Jehovah is the rock of ages.

5.He brings down, yea, he humbles those who dwell on high;

6.He lays low the lofty city. He brings it down, even to the earth, and settles it in the dust, where feet may trample it down, even the feet of the oppressed and lowly ones.

7. The path of the just man is (now at last) level, indeed the Upright One has Himself made smooth the way of the righteous.

8. Yes, O Lord, we have waited long for you, as we have walked in the path of your judgments. Our hearts' desire has been for the sanctification of your name, and in your remembrance.

9. With all my heart have I longed for you through the night seasons, yea, with my spirit I will eagerly search for you as the dawn begins to break, for when your judgments are in the earth the inhabitants of the world will learn righteousness.

10. (It is a solemn fact that) if God's gracious favour be shown to lawless men, they do not learn righteousness; even in an honest and upright land they will go on doing evil and disregard the majesty of the Lord.

11. O Lord, when your hand is lifted up on high they do not even see it! Let them see; let them be ashamed and (instead) envy the people (of the Lord.) Yes Lord, the fires will devour your enemies.

12. O Lord, you will bestow prosperity on us, and in very truth our ways and our works will be ordained and empowered by your hand.

13. O Lord our God, other lords beside you have domineered us, but it is your name and yours alone that we honour.

14. But now they are dead, they live no more, these Rephaim. (i.e. offspring of fallen angels) You have punished them and brought them to ruin, and made all memory of them to perish.

15. You have enlarged the nation O Lord, you have enlarged the nation! You have gained great glory for yourself, and extended all the borders of the land.

16. Lord, they came to you in their distress, and when you disciplined them, they could scarcely whisper a prayer.

17. As a woman with child and about to give birth, writhes and cries out in her birth-pangs, so were we in your presence O Lord.

18. We were with child, we writhed in pain, but we merely brought forth wind. We have not brought forth deliverance to the earth; none of your people have been born to inhabit the world.

19. (The Lord answers) But your dead shall live! Together with My dead body they shall arise! Awake and sing, all you who dwell in the dust of the earth!

20. For your dew is like the dew on the herbs. But the earth shall cast away the Rephaim. Come my people, enter your rooms and shut the doors behind you, and hide yourselves for a little while until the indignation has passed by.

21.Behold the Lord is coming out of His dwelling place to punish the people of the earth for their sins. The earth will then disclose the blood that has been shed upon it, and will conceal its slain no more.

The Apocalypse of Abraham

"The Apocalypse of Abraham belongs to a body of Abraham literature flourishing about the time of Christ. "The Book is essentially Jewish," wrote George H. Box, with "features . . . which suggest Essene origin." From the Essenes it passed, he suggested, "to Ebionite circles . . . and thence, in some form, found its way into Gnostic circles," though "Gnostic elements in our Book are not very pronounced." --Dr. Hugh Nibley (Abraham in Egypt)

TRANSLATION #1

Translator unknown

TRANSLATION #2

Translator unknown

Chapter 1

1. On the day I was guarding the gods of my father Terah and the gods of my brother Nahor, while I was testing (to find out) which god is in truth the strongest,
2. I (then) Abraham, at the time when my lot came, when I was completing the services, of my father Terah's sacrifice to his gods of wood, of stone, of gold, of
3. silver, of copper, and of iron, having entered their temple for the service, I found a god named Marumath, carved from stone, fallen at the feet of the iron god
4. Nakhin. And it came to pass, that when I saw it my heart was perplexed and I thought in my mind that I, Abraham, could not put it back in its place alone,
5. because it was heavy, (being made) of a big stone. But I went and told my father,
6. and he came in with me. And when we both lifted it to put it in its place, its head
7. fell off, even while I was holding it by its head. And it came to pass, when my father saw that the head of his god Marumath had fallen, he said to me, "Abraham!:
8. And I said, "Here I am!" And he said to me, "Bring me the axes and chisels from the house. "And I brought them to him

9. from the house. And he cut another Marumath from another stone, without a head, and he smashed the head that had fallen off Marumath and the rest of Marumath.

Chapter 2

1. He made five other gods and he gave them to me and ordered me to sell them

2. outside on the town road. I saddled my father's ass and loaded them on it and

3. went out on the highway to sell them. And behold merchants from Phandana of Syria were coming with camels, on their way to Egypt to buy kokonil from

4. the Nile. I asked them a question and they answered me. And walking along I conversed with them. One of their camels screamed. The ass took fright and ran away and threw off the gods. Three of them were crushed and two remained

5. (intact). And it came to pass that when the Syrians saw that I had gods, they said to me. ""Why did you not tell us that you had gods? We would have bought them

6. before the ass heard the camel's voice and you have had no loss. Give us

7. at least the gods that remain and we will give you a suitable price." I considered it in my heart. And they paid both for the smashed gods and the gods which

8. remained. For I had been grieving in my heart how I would bring payment to my

9. father. I threw three broken (gods) into the water of the river Gur, which was in this place. And they sank into the depths of the river Gur and were no more.

Chapter 3

1. As I was still walking on the road, my heart was disturbed and my mind
2. distracted. I said in my heart, "What is the inequality of activity which my
3. father is doing? Is it not he rather who is god for his gods, because they come
4. into being from his sculpting, his planning, and his skill? They ought to honor my father because they are his work. What is this food of my father in his works?
5. Behold, Marumath fell and could not stand up in his sanctuary, nor could I myself
6. lift him until my father came and we raised him up. And even so we were not able (to do it) and his head fell off of him. And he put it on another stone of
7. another god, which he had made without a head. And... the other five gods which got smashed (in falling) from the ass, who could not save themselves and injure the ass because it smashed them, nor did their shards come up out of the
8. river. And I said to my heart, "If it is so, how then can my father's god Marumath, which has the head of another stone and which is made from another stone, save a man, or hear a man's prayer, or give him any gift?"

Chapter 4

1. And thinking thus, I came to my father's house. And I watered the ass and gave him hay. And I took out the silver and placed it in the hand of my father Terah.
2. And when he saw it, he was glad, and he said, "You are blessed. Abraham, by the god of my gods, since you have brought me the price for the gods, so that my

3. labor was not (in) vain." And answering I said to him, "Listen, father Terah! The gods are blessing in you, because you are a god for them, because you made

4. them, for their blessing is their perdition and their power is vain. They did not

5. help themselves; how then can they help you or bless me? I was good for you in this transaction, for through my good sense I brought you the silver for the

6. smashed (gods)." And when he heard my speech he became furiously angry with me, because I had spoken harsh words against his gods.

Chapter 5

1. 1But having pondered my father's anger, I went out. And afterward when I had

2.(3.) gone out, he called me saying, "Abraham!" And I said, "Here I am!" And he said, "Up, gather wood chips, for I was making gods from fir before you came,

4. and prepare with them food for my midday meal." And it came to pass, when I was choosing the wooden chips, I found among them a small god which would

5.(6.) fit...in my left hand. And on its forehead was written: god Barisat. And it came to pass when I put the chips on the fire in order to prepare the food for my father, and going out to inquire about the food, I put Barisat near the enkindling

7. fire, saying to him threateningly, "Barisat, watch that the fire does not go out

8. before I come back! If the fire goes out, blow on it so it flares up." I went out

9. and I made my counsel. When I returned I found Barisat fallen on his back. His

10. feet enveloped by fire and burning

fiercely. And it came to pass when I saw it, I laughed (and) said to myself, "Barisat, truly you know how to light a fire and

11. cook food!" And it came to pass while saying this in my laughter, I saw (that)

12. he burned up slowly from the fire and became ashes. I carried the food to my

13. father to eat. I gave him wine and milk, and he drank and he enjoyed himself

14. and he blessed Marumath his god. And I said to him, "Father Terah, do not bless Marumath your god, do not praise him! Praise rather Barisat, your god, because, as though loving you, he threw himself into the fire in order to cook your food."

15.(16.) And he said to me, "Then where is he now?" And I said, "He has burned in the fierceness of the fire and become dust." And he said, "Great is the power of Barisat! I will make another today, and tomorrow he will prepare my food."

Chapter 6

1. When I, Abraham, heard words like this from my father, I laughed in my mind,

2. and I groaned in the bitterness and anger of my soul. I said, "How then is a

figment of a body made by him (Terah) an aid for my father? Or can he have subordinated (his) body to his soul, his soul to a spirit, and the spirit to stupidity

4. and ignorance?" And I said, "It is only proper to endure evil that I may throw

5. my mind to purity and I will expose my thoughts clearly to him." I answered and said, "Father Terah, whichever of these gods you extol, you err in your thought.

6. Behold, the gods of my brother Nahor standing in the holy sanctuary are more

7. venerable than yours. For behold, Zouchaios, my brother Nahor's god is more venerable than your god Marumath because he is made of gold, valued by man.

8. And if he grows old with time, he will be remolded, whereas Marumath, if h

9. e is changed or broken, will not be renewed, because he is stone. What about Ioav, the god on the other god, who stands with Zouchaios? For he is also more venerable than the god Barisat; he is carved from wood and forged from silver. Because he too is a term of comparison, being valued by man according to external 10,11 experience. But Barisat, your god, when he was still not carved, rooted in the

12. earth, being great and wondrous, with branches and flowers; and praise...But

13. you made him with an axe, and by your skill he was made a god. And behold

14. he has already dried up and his fatness has perished. He fell from the height to

15. the earth, he came from greatness to smallness, and the appearance of his face

17. wasted away. And, he himself was burned up by the fire and he became ashes

18. and is no more. And you say, Let me make another and tomorrow he will make

19. my food for me. But in perishing he left himself no strength for his (own) destruction."

Chapter 7

1. This I say:

2. Fire is more venerable in formation, for even the unsubdued (things) are subdued in it, and it mocks that which perishes easily by means of its

3. burning. But neither is it venerable, for it is subject to the waters.

4. But rather the waters are more venerable than it (fire), because they overcome fire and sweeten the earth

5. with fruits. But I will not call them god either, for the waters subside under the

6. earth and are subject to it. But I will not call it a goddess either, for it is dried by the sun (and) subordinated to man for his work.

7. More venerable among the gods, I say, is the sun, for with its rays it illuminates the whole universe and the various airs.

8. Nor will I place among the gods the one who obscures his course by means of the moon and the clouds.

9. Nor again shall I call the moon or the stars gods, because they too at times during the night dim their light.

10. Listen, Terah my father, I shall seek before you the God who created all the gods supposed by us (to exist).

11. For who is it, or which one is it who made the heavens crimson and the sun golden, who has given light to the moon and the stars with it, who has dried the earth in the midst of the many waters, who set you yourself among the things and who has sought me out in the perplexity of my thoughts?

12. I (only) God will reveal himself by himself to us!"

Chapter 8

1. And it came to pass as I was thinking things like these with regard to my father Terah in the court of my house, the voice of the Mighty One came down from

2. the heavens in a stream of fire, saying and

calling, "Abraham, Abraham!" And

3. I said, "Here I am." And he said, "You are searching of the God of gods, the

4. Creator, in the understanding of your heart. I am he. Go out from Terah, your father, and go out of the house, that you too may not be slain in the sins of your

5. father's house." And it came to pass as I went out-I was not

6. yet outside the entrance of the court- that the sound of a great thunder came and burned him and his house and everything in his house, down to the ground, forty cubits.

Chapter 9

1.(2.) Then a voice came speaking to me twice: "Abraham, Abraham!" And I said,

3. "Here I am." And he said, "Behold, it is I, Fear not, for I am Before-the-World

4. and Mighty, the God who created previously, before the light of the age. I am

5. the protector for you and I am your helper.

Go, get me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a pigeon,

6. and make me a pure sacrifice. And in this sacrifice I will place the ages. I will announce to you guarded things and you will see great things which you have not

7. seen,

because you desired to search for me, and I called you my beloved. But for forty days abstain from every kind of food cooked by fire, and from drinking

1. Then a voice came to me speaking twice, "Abraham! Abraham!" and I said, "Here I am!" And He said, "Behold it is I, fear not for I am with you, for I AM before the ages, even the Mighty God who created the first light of the world. I am your shield and your helper."

2. "Go, take me a young heifer of three years, and a she-goat of three years, and a ram of three years, a turtledove and a pigeon, and bring me a pure sacrifice. And in this sacrifice I will lay before you the ages to come, and make known to you what is reserved, and you shall see great things which you have not hitherto seen:

3. because you have loved to search me out, and I have named you 'my friend.' But abstain from every form of food that comes forth out of the fire, and from the drinking

8. of wine and from anointing (yourself) with oil. And then you shall set out for me the sacrifice, which I have commanded you, in the place which I will show you

9. on a high mountain. And there I will show you the things which were made by

10. the ages and by my word, and affirmed, created, and renewed. And I will announce to you in them what will come upon those who have done evil and just things in the race of man."

Chapter 10

1. And it came to pass when I heard the voice pronouncing such words to me

2. that I looked this way and that. And behold there was no breath of man. And my spirit was amazed, and my soul fled from me. And I became like a stone, and fell face down upon the earth, for there was no longer strength in me to stand up on

3. the earth. And while I was still face down on the ground, I heard the voice speaking, "Go, Iaoel of the same name, through the meditation of my ineffable

4. name, consecrate this man for me and strengthen him against his trembling."

The angel he sent to me in the likeness of a man came, and he took me by my right

5. hand and stood me on my feet. And he said to me, "Stand up, Abraham, friend

6. of God who has loved you, let human trembling not enfold you! For lo! I am sent to you to strengthen you and to bless you in the name of God, creator of heavenly

of wine, and from anointing yourself with oil, for forty days, and then set forth for me the sacrifice which I have commanded you, in a place which I will show you on a high mountain, and there I will show you the ages which have been created and established by my word, and I will make known to you what shall come to pass in them on those who have done evil and righteousness in the generations of men."

4. And it came to pass when I heard the voice of Him who spoke such words to me, and I looked here and there, I found no breath in me, and my spirit was frightened, and my soul seemed as departed from me, for I fell down as a stone, as a dead man upon the earth, and had no more strength to stand. And while I was thus lying with my face towards the earth, I heard the voice of the Holy One speaking, "Go, Jaoel, and by means of my ineffable Name raise up yonder man and strengthen him, so that he recovers from his trembling.

5. And the angel whom He had sent came to me in the likeness of a man and grasped me by my right hand and set me up upon my feet and said to me, "Stand up Abraham, O friend of God who loves you; let not the trembling of man seize you! For lo! I have been sent to you to strengthen you and bless you in the name of God, who loves you, the Creator of the celestial and the

7.(8.) and earthly things, who has loved you. Be bold and hasten to him. I am Iaoel and I was called so by him who causes those with me on the seventh expanse, on the firmament, to shake, a power through the medium of his ineffable name in

9. me. I am the one who has been charged according to his commandment, to restrain the threats of the living creatures of the cherubim against one another, and I teach those who carry the song through the medium of man's night of the seventh hour.

10. I am appointed to hold the Leviathans, because through me is subjugated the

11. attack and menace of every reptile. I am ordered to loosen Hades and to destroy

12. those who wondered at the dead. I am the one who ordered you father's house

13. to be burned with him, for he honored the dead. I am sent to you now to bless you and the land which he whom you have called the Eternal One has prepared

14.(15.) for you. For your sake I have indicated the way of the land.

Stand up, Abraham, go boldly, be very joyful and rejoice. And I (also rejoice) with you, for a venerable

16. honor has been prepared for you by the Eternal One. Go, complete the sacrifice of the command, Behold, I am assigned (to be) with you and with the generation

17. which is predestined (to be born) from you. And with me Michael blesses you forever. Be bold, go!"

Chapter 11

1. And I stood up and saw him who had taken my right hand and set me on my

terrestrial. Be fearless and hasten to Him. I am called Iaoel by Him who moves those who exist with me on the seventh expanse over the heavens, a power in virtue of the ineffable Name that is dwelling in me. I am the one who has been given to restrain, according to His commandment, the threatening attacks of the Living Ones of the Cherubim against one another, and to teach those who carry Him, the song of the seventh hour of the night of man.

6. I am ordered to restrain the Leviathan, for every single attack and menace of every single reptile are subject unto me. I am he who has been commissioned to loosen Hades, and destroy him who stares at the dead. I have been sent to bless you now, and the land which the Eternal One, whom you have invoked, has prepared for you, and for your sake I have wended my way upon earth.

7. Stand up, Abraham! Go without fear; be right glad and rejoice, and I am with you! For age-lasting honour has been prepared for you by the Eternal One. Go, fulfil the sacrifices commanded. For lo! I have been appointed to be with you, and with the generations that will spring from you, and with me Michael blesses you for ever. Be of good cheer and go!"

8. And I rose up and saw him who had grasped me by the right hand and set me

2. feet. The appearance of his body was like sapphire, and the aspect of his face

3. was like chrysolite, and the hair of his head like snow. And a kidaris (was) on his head, its look that of a rainbow, and the clothing of his garments (was) purple;

4. and a golden staff (was) in his right hand.

And he said to me, "Abraham," And I said, "Here is your servant!" And he said, "Let my appearance not frighten

5. you, nor my speech trouble your soul. Come with me! And I will go with you

6. visible until the sacrifice, but after the sacrifice invisible forever. Be bold and go!"

upon my feet, and the appearance of his body was like sapphire, and the look of his countenance like chrysolite, and the hair of his head like snow, and the turban on his head like the appearance of the rainbow, and the clothing of his garments like purple, and a golden sceptre was in his right hand,

9. And he said to me, "Abraham!" And I said, "Here I am, your servant." And he said, "Let not my appearance frighten you, nor my speech, that your soul be not troubled. Come with me, and I will be with you, visible, until the sacrifice, but after the sacrifice always invisible. Be of good cheer, and come!"

Chapter 12

1.(2.) And we went, the two of us alone together, forty days and nights. And I ate no bread and drank no water, because (my) food was to see the angel who was

3. with me, and his discourse with me was my drink. We came to God's mountain,

4. glorious Horeb. And I said to the angel, "Singer of the Eternal One, behold I have no sacrifice with me, nor do I know a place for an altar on the mountain, so how

5.(6.) shall I make the sacrifice?" And he said, "Look behind you." And I looked behind me. And behold all the prescribed sacrifices were following us: the calf,

7. the she-goat, the ram, the turtledove, and the pigeon.

And the angel said to me;

8. "Abraham." And I said, "Here I am." And he said to me, "Slaughter all these

10. And we went, the two of us together for forty days and nights, and I ate no bread and drank no water, because my food and my drink was to see the angel who was with me, and to hear his speech. And we came to the Mount of God, Mount Horeb, and I said to the angel, "Singer of the Eternal One! I have no sacrifice with me, nor am I aware of the place of an altar on the mountain; how can I bring a sacrifice?" And he said to me, "Look around you." And when I looked around, there following us were all the prescribed animals, the young heifer, the she goat, the ram, the turtle dove and the pigeon.

11. And the angel said to me, "Abraham!" And I said, "Here am I." And he said, "Slaughter all these animals, and divide

9. and divide the animals exactly into halves. But do not cut the birds apart. And give them to the men whom I will show you standing beside you, for they are the

10. altar on the mountain, to offer sacrifice to the Eternal One. The turtledove and the pigeon you will give to me for I will ascend on the wings of the birds to show you (what) is in the heavens, on the earth and in the sea, in the abyss, and in the lower depths, in the garden of Eden and in its rivers, in the fullness of the universe. And you will see its circles in all."

Chapter 13

1. And I did everything according to the angel's command. And I gave the angels who had come to us the divided parts of the animals. And the angel Iaoel took

2.(3.) the two birds. And I waited for the evening gift. And an unclean bird flew down

4. on the carcasses, and I drove it away. And the unclean bird spoke to me and said, "What are you doing, Abraham, on the holy heights where no one eats or drinks, nor is there upon them food for men. But these all will be consumed by fire and

5. they will burn you up. Leave the man who is with you and flee! For if you

6. ascend to the height, they will destroy you."

And it came to pass when I saw the bird speaking I said this to the angel: "What is this, my lord?" And he said,

7. "This is disgrace, this is Azazel!" And he said to him, "Shame on you,

them into halves, the one against the other, but do not sever the birds. And give these to the men whom I will show you, standing by you, for these are the altar upon the Mountain, to offer a sacrifice to the Eternal but the turtle dove and the pigeon give to me, for I will ascend upon the wings of the bird, so that you may be able to see in heaven, and upon earth, and in the sea, and in the abyss, and in the under-world, and in the Garden of Eden, and in its rivers, and in the fullness of the whole world and its circle - you shall gaze into them all."

12. And I did everything according to the command of the angel, and gave the angels who had come to us, the divided animals, but the angel Iaoel took the birds. And I waited until the evening sacrifice. And there flew an unclean bird down upon the carcasses, and I drove it away. And the unclean bird spoke to me and said, "Abraham, what are you doing upon these holy heights, where no man eats or drinks, nor is there upon them the food of man, but these heavenly beings consume everything with fire, and will burn you up. Forsake the man who is with you and flee, for if you ascend into the heights they will make an end of "

13. And it came to pass, when I saw the bird speak, I said to the angel, "What is this, my lord?" And he said, "This is ungodliness; this is Azazel." And he said to it, "Disgrace upon you, Azazel! For Abraham's lot is in

8. Azazel! For Abraham's portion is in heaven, and yours is on the earth, for you have selected here, (and) become enamored of the swelling place of your blemish. Therefore the Eternal Ruler, the Mighty One, has given you a dwelling on earth.

9. Through you the all-evil spirit (is) a liar, and through you (are) wrath and trials

10. on the generations of men who live impiously. For the Eternal, Mighty One did not allow the bodies of the righteous to be in your hand, so through them the

11. righteous life is affirmed and the destruction of ungodliness. Hear, counselor, be

12. shamed by me! You have no permission to tempt all the righteous. Depart from

13. this man! You cannot deceive him, because he is the enemy of you and of those

14. who follow you and who love what you wish. For behold, the garment which is heaven was formerly yours has been set aside for him, and the corruption which was on him has gone over to you."

Chapter 14

1. And the angel said to me, "Abraham!" And I said, "Here I am, your

2. servant." And he said, "Know from this that the Eternal One whom you have

3. loved has chosen you. Be bold and do through your authority whatever I order

4. you against him who reviles justice. Will I not be able to revile him who has scattered about the earth the secrets of heaven and who has taken counsel against

5. the Mighty One? Say to him, 'May you be the firebrand of the furnace of the

heaven, but yours is upon the earth.

Because you have chosen and loved this for the dwelling place of your uncleanness.

therefore the Eternal Mighty Lord made

you to be a dweller upon the earth, and

through you every evil spirit of lies, and

through you wrath and trials for the

generations of ungodly men; for God, the

Eternal Mighty One, has not permitted that

the bodies of the righteous should be in

your hand, in order that thereby the life of

the righteous and the destruction of the

unclean may be assured. Hear this my

friend, and begone with shame from me.

For it has not been given to you to play the

tempter in regard to all the righteous.

Depart from this man! You cannot lead him

astray. He is an enemy to you, and to those

who follow you and love what you desire.

For, behold, the vesture which in heaven

was formerly yours has been set aside for

him, and the mortality which was his has

been transferred to you."

6. earth! Go, Azazel, into the untrodden parts of the earth. For your heritage is over those who are with you, with the stars and with the men born by the clouds,

7. whose portion you are, indeed they exist through your being. Enmity is for you

8. a pious act. Therefore through your own destruction be gone from me!'

And

9. I said the words as the angel had taught me. And he said, "Abraham." And I

10. said, "Here I am, your servant!" And the angel said to me, "Answer him not!"

11.(12.) And he spoke to me a second time. And the angel said, "Now, whatever he says to you, answer him not, lest his will run up to you. For the Eternal, Mighty

14. One gave him the gravity and the will. Answer him not." And I did what the angel had commanded me. And whatever he said to me about the descent, I answered him not.

Chapter 15

1. And it came to pass when the sun was setting, and behold a smoke like that of a furnace, and the angels who had the divided portions of the sacrifice ascended

2. from the top of the furnace of smoke. And the angel took me with his right hand and set me on the right wing of the pigeon and he himself sat on the left wing of

3. the turtledove, (both of) which were as of neither slaughtered nor divided. And

4. he carried me up to the edge of the fiery flames. And we ascended as if (carried)

5. by many winds to the heaven that is fixed on the expanses. And I saw on the air

portion you are, even those who exist on account of your being. Justification shall be your enemy. Now depart from me by your perdition!

15. And I uttered the words that the angel taught me. And then the angel said to me, "Answer him not! For God has given him power over those who answer him." And the angel spoke to me again saying, "However much he speak to you, answer him not, in order that he may have no free access to you, because the Eternal One has given him 'weight and will' in this respect." And I did that which was commanded me by the angel, and no matter how much he spoke to me, I answered him nothing whatsoever.

16. And it came to pass when the sun went down, behold there was the smoke as of a furnace. And the angels who had the portions of the sacrifice ascended from the top of the smoking furnace. And the angel took me with his right hand and set me upon the right wing of the pigeon, and set himself on the left wing of the turtle dove, neither of which birds had been slaughtered, and he bore me to the borders of the flaming fire, and we ascended upon many winds to the heavens which were above the firmament. And I saw in the air on the heights to which we ascended, a strong light impossible to describe, and within the light a fiercely burning fire of

6. to whose height we had ascended a strong light which can not be described And behold, in this light a fiery Gehenna was enkindled, and a great crowd in the

7. likeness of men. They all were changing in aspect and shape, running and changing form and prostrating themselves and crying words I did not know.

Chapter 16

1. And I said to the angel, "Why is it you now brought me here? For now I can

2. no longer see, because I am weakened and my spirit is departing from me." And

3. he said to me, "Remain with me, do not fear. He whom you will see coming directly toward us in a great sound of sanctification is the Eternal One who has

4. loved you. You will not look at him himself. But let your spirit not weaken, for I am with you, strengthening you."

Chapter 17

1. And while he was still speaking, behold the fire coming toward us round about, and a voice was in the fire like a voice of many waters, like voice of the

2.(3) sea in its uproar. And the angel knelt down with me and worshipped. And I wanted to fall face down on the earth. And the place of highness on which we

4. were standing now stopped on high, now rolled down low.

And he said, "Only

5. worship, Abraham, and recite the song which I taught you." Since there was no ground to which I could fall prostrate, I only bowed down, and I recited the song

people, many people, of male appearance, all constantly changing in aspect and form, running and being transformed, and worshipping and crying with a sound of words that I could not recognise.

17. And I said to the angel, "Why have you now brought me up here, because my eyes cannot now see distinctly, and I am growing weak, and my spirit is departing from me?" And he said to me, "Remain close by me and do not fear, for the One whom you cannot see is now coming towards us with a great voice of holiness, even the Eternal One who loves you. But you yourself cannot see Him. But you must not allow your spirit to grow faint on account of the choirs of those who cry out, for I am with you to strengthen you."

18. And while he was thus speaking fire came all about us, and there was a voice within the fire like the sound of many waters, like the sound of the sea in violent motion. And I desired to fall down there and worship, and I saw that the angel who was with me bowed his head and worshipped, but the surface of the high place where I seemed to be standing changed its inclination constantly, rolling as the great waves on the surface of the sea.

19. And the angel said, "Worship, Abraham, and utter the song which I shall now teach you. Utter it without ceasing, that is, without pause, in one continuous strain from beginning to end. And the song which

6.(7.) which he had taught me. And he said,
"Recite without ceasing." And I recited,
and he himself recited the song

he taught me to sing had words appropriate
to that sphere in which we then stood, for
each sphere in heaven has its own song of
praise, and only those who dwell there
know how to utter it, and those upon earth
cannot know or utter it except they be
taught by the messengers of heaven. And
the words of that song were of this import
and signification -

8. Eternal One, Mighty One, Holy El, God
autocrat

'Eternal, Mighty, Holy El, God only-
supreme'

9. Self-originate, incorruptible, immaculate,
Unbegotten,

You who are the Self-originated, the
Beginningless One Incorruptible,

spotless, immortal,

Spotless, Uncreated, Immaculate,
Immortal, Self-complete, Self-illuminating,

10. Self-perfected, self-devised,

Without mother, without father,
ungenerated,

Without father, without mother,
unbegotten,

11. Exalted, fiery,

Exalted, Fiery One! Lover of men,
Benevolent One, Bountiful One,

12. Just, lover of men, benevolent,
compassionate, bountiful,

Jealous over me, Patient one, most
merciful,

Jealous over me, and very compassionate,
Eli, My God,

13. Eli,

eternal, mighty one, holy Sabaoth,
Most glorious El, El, El, El, Iaoel,

Eternal, Jehovah Zebaioth, Very Glorious
El, El, El, El, Jah El!

14. You are he my soul has loved,
my protector.

You are the One whom my soul has loved!

15. Eternal, fiery, shining,

light-giving, thunder-voiced, lightning-
visioned,

Eternal Protector, Shining like Fire, Whose
voice is like the thunder, Whose look is like
the lightning,

many-eyed,

You are the All-seeing One, Who receives
the prayers of all such as honour You,

16. receiving the petitions of those who
honor you

and turning away from the petitions of
those who restrain you
by the restraint of their provocations,
17. redeemer of those who dwell in the midst
of the wicked ones,
of those who are dispersed among the just
of the world,
in the corruptible age.

18. Showing forth the age of the just, '

You make the light shine
Before the morning light upon your
creation
From your face

To spend the day on the earth,

19. And in your heavenly dwelling place
(there is) an inexhaustible light of a
invincible dawning
from the light of your face.

20. Accept my prayer and delight in it,

And (accept) also the sacrifice which you
yourself made

To yourself through me as I searched for
you.

21. Receive me favorably,

Teach me, show me, and make known to
your servant

What you have promised me.

Chapter 18

1. And as I was still reciting the song, the
mouth of the fire which was on the

2. firmament was rising up on high. And I
heard a voice like the roaring of the sea,

And turn away the requests of those who
embarrass You with their provocations
Who dissolves the confusions of the world
which arise from the ungodly and the
righteous mixed up in the confusion of the
corruptible age,

And renewing the age of the righteous,

Shine O Lord, shine as a light, even as that
light with which you clothed Yourself on
the first day of Creation,
Shine as the Light of the Morning on Your
creatures

And let it be Day upon Earth,

For in these heavenly dwelling places there
is no need of any other light
Than the unspeakable splendour from the
light of Your Countenance,

O answer my prayer, O be well-pleased
with it,

O accept my sacrifice which You have
prepared for me to offer,

Accept me favourably, and show me, teach
me, all that You have promised!'

20. And while I was still reciting the song,
the mouth of the fire which was on the
surface rose up on high. And I heard a
voice like the roaring of the sea, nor did it

3. and it did not cease from the plentitude of the fire. And as the fire rose up, soaring to the highest point, I saw under the fire a throne of fire and the many-eyed ones round about, reciting the song, under the throne four fiery living creatures, singing.

4.,5 And the appearance of each of them was the same, each having four faces, And this (was) the aspect of their faces: of a lion, of a man, of an ox, and of an eagle.

Each one had four heads on its body so that the four living creatures had sixteen

6. faces. And each one had six wings: two on the shoulders, two halfway down, and

7. two at the loins. With the wings which were on their shoulders they covered their faces, with the wings at their loins they clothed their feet, and they would stretch

8. the two middle wings out and fly, erect.

And when they finished singing, they

9. would look at one another and threaten one another.

And it came to pass when the angel who was with me saw that they were threatening each other, he left me

10. and went running to them. And he turned the face of each living creature from the face which was opposite it so that they could not see each other's faces

11. threatening each other. And he taught them the song of peace which the Eternal

12. One has in himself.

And while I was still standing and watching, I saw behind the living creatures a chariot with fiery wheels. Each wheel was full of eyes round

cease on account of the rich abundance of the fire. And as the fire raised itself up, ascending into the heights, I saw under the fire a throne of fire, and round about it the watchfulness of many eyes, even the all-seeing ones reciting their song, and under the throne four fiery Living Ones singing, and their appearance was one, and each one had four faces. And such was the appearance of their countenance, that each one had the face of a lion, a man, an ox and an eagle, and because of their four heads upon their bodies, they had sixteen faces, and each one had three pairs of wings, from their shoulders, from their sides, and from their loins. And with the wings from the shoulders they covered their faces, and with the wings from their loins they covered their feet, while the two middle wings were spread out for flying straight forward.

21. And it came to pass that when they had ended their singing they looked at one another and threatened one another.

22. And it came to pass that when the angel who was with me saw that they were threatening each other, he left me and went running to them and turned the countenance of each one away from the countenance immediately facing him, in order that they might not look upon each other. And he began to teach them the song of peace which has its origin in the Eternal One.

23. And as I stood alone and looked, I saw behind the Living Ones a chariot with fiery wheels, each wheel full of eyes round about, and over the wheels was the throne

13. about. And above the wheels was the throne which I had seen. And it was covered with fire and the fire encircled it round about, and an indescribable light surrounded

14. the fiery crowd. And I heard the voice of their sanctification like the voice of a single man.

Chapter 19

1. And a voice came to me out of the midst of the fire, saying, "Abraham,

2.(3.) Abraham!" And I said, "Here I am!" And he said, "Look at the expanses which are under the firmament to which you have now been directed and see that on no single expanse is there any other but the one whom you have searched for

4. or who has loved you."

And while he was still speaking, behold, the expanses under me, the heavens, opened and I saw on the seventh firmament upon which I stood a fire spread out and a light and dew and a multitude of angels and a host of the invisible glory, and up above the living creatures I had seen; I saw no one

5. else there,

And I looked from on high, where I was standing, downward to the

6. sixth firmament. And I saw there a multitude of spiritual angels, incorporeal, carrying out the orders of the fiery angels who were on the eighth firmament, as

7. I was standing on its elevation. And lo, neither on this firmament was there

which I had seen, and which was covered with fire, and the fire encircled it round about, and lo! an indescribable fire contained a mighty fiery host, and I heard its holy voice like the voice of a man.

24. And a voice came to me out of the midst of the fire, saying, "Abraham! Abraham!" and I answered saying "Here am I!" And he said, "Consider the expanses which are under the firmament on which you are now placed and see how on no single expanse is there any other than the One whom you have sought, even the One who loves you!"

25. And while he was yet speaking, the expanses opened, and there below me were the heavens, and I saw upon the seventh firmament upon which I stood a fire widely extended, and the light which is the treasury of life, and the dew with which God will awaken the dead, and the spirits of the departed righteous, and the spirits of those souls who have yet to be born, and judgment and righteousness, peace and blessing, and an innumerable company of angels, and the Living Ones, and the Power of the Invisible Glory that sat above the Living Ones. -

26. And I looked downwards from the mountain on which I stood to the sixth firmament, and there I saw a multitude of angels of pure spirit, without bodies, whose duty was to carry out the commands of the fiery angels who were upon the seventh firmament, as I was standing suspended over them. And behold, upon this sixth firmament there were no other powers of

8. in any shape any other host, but only the spiritual angels.

And the host I saw on

9. the seventh firmament commanded the sixth firmament and it removed itself. I saw there, on the fifth (firmament), host of stars, and the orders they were commanded to carry out, and the elements of earth obeying them.

Chapter 20

1.(2.) And the Eternal, Mighty One said to me, "Abraham, Abraham!" And I said,

3. "Here I am !" And he said, :Look from on high at the stars which are beneath

4. you and count them for me and tell me their number!" And I said, "When can

5. I? For I am a man." And he said to me, "As the number of the stars and their power so shall I place for your seed the nations and men, set apart for me in my

6. lot with Azazel."

And I said, "Eternal and Mighty One. Let your servant speak

7. before you and let your fury not rage against your chosen one. Behold, before you led me up, Azazel insulted me. How then, since he is now not before you, did you establish yourself with them?"

Chapter 21

1. And he said to me, "Look now beneath your feet at the firmament and understand the creation that was depicted of old on this expanse, (and) the creatures

2. which are in it and the age prepared after it."

any form, save only the angels of pure spirit.

27. And He commanded that the sixth firmament should be removed from my sight, and I saw there on the fifth firmament the powers of the stars which carry out the commands laid upon them, and the elements of the earth obeyed them.

28. And the Eternal Mighty One said to me, "Abraham! Abraham!" And I said, "Here am I!" And He said to me, "Consider from above the stars which are beneath you, and number them for me, and make known to me their number." And I said, "How can I? For I am but a man of the dust of the earth." And He said to me, "As the number of the stars and their power, so will I make your seed a nation and a people set apart for me as my own inheritance, as distinct from that of Azazel. And yet I include Azazel in my house."

29. And I said, "O Eternal Mighty One! Let your servant speak before You, and let not your anger be kindled against your chosen one! For lo! before I came up hither, Azazel inveighed against me. How then, while he is not now before you, can you constitute yourself with him?"

30. And He said to me, "Look now beneath your feet at the firmaments and understand the creation represented and foreshadowed in this expanse, the creatures who exist upon it, and the ages prepared for it."

And I looked beneath the firmament at my feet and I saw the likeness of heaven and the things that were therein.

3. And (I saw) there the earth and its fruit, and its moving things and its things that had souls, and its host of men and the impiety of their souls and their justification, and their pursuit of their works and the abyss and its torments,

4. and its lower depths and (the) perdition in it. And I saw there the sea and its islands, and its cattle and its fish, and Leviathan and his realm and his bed and his lairs, and the world which lay upon him, and his motions and the destruction

5. he caused the world. I saw there the rivers and their upper (reaches) and their circles.

6. And I saw there the garden of Eden and its fruits, and the source and the river flowing from it, and its trees and their flowering, making fruits, and I saw men doing justice in it, their food and their rest.

7. And I saw there a great crowd of men and women and children, half of them on the right side of the portrayal, and half of them on the left side of the portrayal.

Chapter 22

1.(2.) And I said, "Eternal, Mighty One! What is this picture of creation?" And he said to me, "This is my will with regard to what is in the light and it was good before my face. And then, afterward, I gave them a command by my word and they came into existence. Whatever I had decreed was to exist had already been outlined in this and all the previously created (things) you have seen stood before

3. me."

31. And I saw beneath the surface of my feet, even beneath the sixth heaven and what was therein, and then the earth and its fruits, and what moved upon it and its animate beings, and the power of its men, and the ungodliness of some of its souls and the righteous deeds of other souls, and I saw the lower regions and the perdition therein, the abyss and its torments. And I saw the sea and its islands, its monsters and its fishes, and Leviathan and his dominion, his camping-ground and his caves, and the world which lay above him, his movements and the destructions of the world on his account. And I saw there the streams and the rivers, and the rising of their waters, and their windings in their courses. And I saw there the Garden of Eden and its fruits, the source of the river that issues from it, the trees and their blossoms, and the ones who behaved righteously. And I saw therein their foods and their blessedness. And I saw there a great multitude, men and women and children, half of them on the right side of the vision, and half of them on the left side of the vision.

32. And I said, "O Eternal, Mighty One! What is this vision and picture of the creatures?" And He said to me, "This is my will for those who exist in the divine world-counsel, for thus it seemed well-pleasing in my sight, and so afterwards I gave commandment to them through my word. And so it came to pass that whatever I had determined to be, was already planned beforehand in this picture-vision before you, and it has stood before me before it was created, as you have seen."

And I said, "O sovereign, mighty and eternal! Why are the people in this picture on this side and on that?" And he said to me, "These who are on the left side are a multitude of tribes who existed previously...and after you some (who have been) prepared for judgment and order, others for revenge and perdition

5. at the end of the age. Those on the right side of the picture are the people set apart for me of the people with Azazel; these are the ones I have prepared to be born of you and to be called my people.

Chapter 23

1. "Look again at the picture: Who is the one who seduced Eve, and what is

2. the fruit of the tree? And you will know what will be and how much will be for

3. your seed in the last days. And what you cannot understand, I will make known to you because you have been pleasing before my face and I will tell you what

4. I have kept in my heart."

And I looked at the picture, and my eyes ran to the

5. side of the garden of Eden. And I saw there a man very great in height and terrible in breadth, incomparable in aspect, entwined with a woman who was also equal

6. to the man in aspect and size. And they were standing under a tree of Eden, and

7. the fruit of the tree was like the appearance of a bunch of grapes of the vine. And behind the tree was standing (something) like a dragon in form, but having hands

33. And I said, "O Lord, Mighty and Eternal! Who are the people in this picture on this side and that?" And He said to me, "Those who are on the left side are all those, born before your day and afterwards, some destined for judgment and restoration, and others for vengeance and cutting off at the end of the age. But those on the right side of the picture, they are the people who have been set apart for me, and whom I have ordained to be born of your line and called my people, even some of those who derive from Azazel.

34. Now look again in the picture, and see who it is who seduced Eve, and what is the fruit of the Tree, and you will know what is to be, and how it shall be with your seed among the people at the end of the days of the age, and all that you cannot understand I will make known to you for you are well-pleasing in my sight, and I will tell you of those things which are kept in my heart.

35. And I looked into the picture, and my eyes ran to the side of the Garden of Eden, and I saw there a man of imposing height and mighty in stature, incomparable in aspect, and he was embracing a woman, who likewise approximated to the aspect of his size and stature. And they were standing under a tree of the Garden of Eden, and the fruit of this tree was like a bunch of grapes of the vine. And standing behind the tree was one who had the aspect of a Serpent having hands and feet like those of a man, and wings on its shoulders, six pairs of wings, so that there were six wings on the right and six on the left. And as I continued

8. and feet like a man's, on his back six wings on the right and six on the left. And he was holding the grapes of the tree and feeding them to the two I saw entwined

9. with each other.

And I said, "Who are these two entwined with each other, or who is this between them, and what is the fruit which they are eating, Mighty

10. One, Eternal?" And he said. "This is the world of men, this is Adam and this

11. is their thought on earth, this is Eve. And he who is between them is the impiety

12. of their behavior unto perdition, Azazel himself."

And I said. "Eternal Mighty One, why then did you adjudge him such dominion that through his works

13. he could ruin humankind on earth?" And he said to me, "Hear, Abraham! Those who desire evil, and all whom I have hated as they commit them- over them

14. did I give him dominion, and he was to be beloved of them."

And I answered and said. "Eternal, Mighty One! Why did it please you to bring it about that evil should be desired in the heart of man, because you are angered at what was chosen by you...him who does useless things in your light(?)"

Chapter 24

1. And he said to me thus, "Close to the nations...for your sake and for the sake of those set apart after you, the people of your tribe, as you will see in the

2. picture, what is burdened on them. And I will explain to you what will be, and

looking, I saw the man and the woman eating the fruit from the tree.

36. And I said, "Who are these who are embracing, and who is the one between them who is behind the tree, and what is the fruit that they are eating?" And He said, "This is the council of the world, this one is Adam, and this one, who is their desire upon the earth, is Eve. But he who is between them represents ungodliness and their beginnings on the way to perdition, even Azazel."

37. And I said, "O Eternal Mighty One! Why have you given such as him the power to destroy the generations of men in their works upon the earth?" And He said to me, "Those who will to do evil over them I gave him power, even to be beloved of them."

38. And I answered and said, "O Eternal Mighty One! Wherefore is it your will that evil should be desired in the hearts of men, since you are indeed enangered over that which you see? It is your will, and you are angry with him who is doing what is unprofitable in your counsel?"

39. And He said to me, "I am angered by mankind on your account, and on account of those who shall be of your family hereafter, for as you can see in the picture, the burden of destiny is placed upon them, and I shall tell you what shall be, and how

3. everything that will be in the last days. Look now at everything in the picture."

4. And I looked and saw there the creatures that had come into being before me.

5. And I saw, as it were, Adam and Eve who was with him, and with them the crafty adversary and Cain, who had been led by the adversary to break the law, and (I saw) the murdered Abel (and) the perdition brought on him and given

6. through the lawless one. And I saw there fornication and those who desired it, and its defilement and their zeal; and the fire of the corruption in the lower depths

7. of the earth.

And I saw there theft and those who hasten after it, and the system

8. of their retribution, the judgment of the great court. I saw there naked men, forehead to forehead, and their shame and the harm (they wrought) against their

9. friends and the retribution. And I saw there desire, and in her hand (was) the head of every kind of lawlessness, and her torment and her dispersal destined to destruction.

Chapter 25

1. I saw there the likeness of the idol of jealousy, like a carpenter's figure such as my father used to make, and its body was of glittering copper, and before it

2. a man, and he was worshipping it. And (there was) an altar opposite it and boys

3. being slaughtered on it in the face of the idol.

much shall be in the last days. Look now at everything in the picture."

40. And I looked and saw what was before me in creation; I saw Adam and Eve with him, and I saw the cunning adversary, and Cain who acted lawlessly through the promptings of the adversary, and I saw the slaughtered Abel, and the destruction brought about and caused upon him through the lawless one. And I saw Impurity and those who lust after it, and its pollution and their jealousies, and the fire of their corruption in the lowest parts of the earth.

41. And I saw Theft, and those who hasten after it, and the arrangement of their retribution, at the judgment of the Great Assize. And I saw there naked men with their foreheads against each other, and their disgrace, and the passions which they had for each other, and their retribution. And I saw Desire, and in her hand the head of every kind of lawlessness, and her scorn and contempt and waste assigned to perdition.

42. And I saw there the likeness of the idol of jealousy, carved in woodwork such as my father was wont to make, and its body was of glittering bronze which covered the wood. And before it I saw a man who was worshipping the idol, and in front of him there was an altar, and upon the altar a boy slain in the presence of the idol.

And I said to him, "What is this idol, or what is the altar, or who are those being sacrificed, or who is the sacrificer, or what is the handsome temple which I see, the art and beauty of your glory that

4. lies beneath your throne?"

And he said, "Hear, Abraham! This temple which you have seen, the altar and the works of art, this is my idea of the priesthood of the name of my glory, where every petition of man will enter and dwell; the ascent of kings and prophets and whatever sacrifice I decree to be made for me

5. among my coming people, even of your tribe. And the body you saw is my anger, because the people who will come to me out of you will make me angry.

6. And the man you saw slaughtering is he who angers me, and the sacrifice is a killing of those who are for me a testimony of the judgment of the completion at the beginning of creation."

Chapter 26

1. And I said, "Eternal, Mighty One! Why did you establish it to be so and to

2. call on the testimonies of this one?" And he said to me, "Hear, Abraham, and

3. understand what I will explain to you, and answer whatever I ask you. Why did your father Terah not obey your voice and abandon the demonic worship of idols

4. until he perished, and all his house with him?"

And I said, "Eternal Mighty One, surely because it did not please him to obey me, nor did I follow his works."

5. And he said to me. "Hear. Abraham. As the counsel of your father is in him, as

43. And I said to Him, "What is this idol and this altar, and who is he who is sacrificed? And what is this great building which I see, beautiful in art and design, even with a beauty like that which lies beneath Your throne?"

44. And He said, "Hear Abraham, for that which you see is the Temple, a copy of that which is in the heavens, glorious in its aspect and beauty, even as I shall give it to the sons of men to ordain a priesthood for my glorious name, and in which the prayers of man shall be uttered, and sacrifices offered as I ordain to your people, even those who shall arise out of your generation. But the idol which you saw is the image of jealousy, set up by some of those who shall come forth from your own loins in later days. And the man who sacrifices in murder is he who pollutes my Temple and such are witnesses to the final judgment, and their lot has been set from the beginning of creation."

45. And I said, 0 Eternal Mighty One! Why have you established that it should be so, and then proclaimed the knowledge thereof?" And He said to me, "Hear Abraham, and understand what I say to you, and answer my question. Why did your father Terah not listen to your voice, and why did he not cease from his idolatrous practices, together with his whole house?"

46. And I said, "0 Eternal One! It was entirely because he did not choose to listen to my voice, and likewise I did not choose to listen to his counsel." And He said to me, "The will of your father is within him, and

6. your counsel is in you, so also the counsel of my will is ready. In days to come you will not know them in advance, nor the future (men) you will see with your own eyes that they are of your seed. Look at the picture!

your own will is within you, and so also the counsel of my own will is within me, and is ready for the coming days, even before you have any knowledge of them or can see with your eyes what is the future of them. Now look again into the picture, and see how it will be with your seed."

Chapter 27

1. And I looked and I saw, and behold the picture swayed. And from its left side a crowd of heathens ran out and they captured the men, women, and children who

2. were on its right side. And some they slaughtered and others they kept with

3. them. Behold I saw (them) running to them by way of four ascents and they burned the Temple with fire, and they plundered the holy things that were in it.

4. And I said, "Eternal One, the people you received from me are being robbed by

5. the hordes of the heathen. They are killing some and holding others as aliens, and they burned the Temple with fire and they are stealing and destroying the beautiful

6. things which are in it. Eternal, Mighty One! If this is so, why now have you

7. afflicted my heart and why will it be so?"

And he said to me, "Listen, Abraham, all that you have seen will happen on account of your seed who will (continually) provoke me because of the body which you saw and the murder in what was

8. depicted in the Temple of jealousy, and everything you saw will be so."

And I said. "Eternal, Mighty One! Let the evil works (done) in iniquity now pass by;

47. And I looked and saw, and behold the picture swayed and from it emerged, on the left side an ungodly people and they pillaged those who were on the right side, men, women, and children, and some they murdered, and others they kept as slaves. And I saw them run towards them through four 'entrances' and they burned the Temple with fire, and the holy things that were therein were all plundered.

48. And I said, "O Eternal One! Behold, the people who shall spring from me, and whom you have accepted, are plundered by these ungodly men, and some are killed, whilst others they hold captives as slaves, and the Temple they have burned with fire, and the beautiful things therein they have robbed and destroyed. If this to be, why have you so torn my heart?"

49. And He said to me, "What you have seen shall happen on account of your seed, even those who anger me by reason of the idol statue which you saw, and on account of the human sacrifice in the picture, through their evil zeal and schemes in the Temple, and as you saw it, so shall it be."

50. And I said, "O Eternal, Mighty One! May these works of evil wrought in ungodliness

9. but make commandments in them more than his just works. For you can do

10. this."

And he said to me, "Again the time of justice will come upon them, at

11. first through the holiness of kings. And I will judge with justice those whom I

12. created earlier, to rule from them in them. And from these same ones will come men who will have regard for them. As I announced to you and you saw."

Chapter 28

1. And I answered and said, "Mighty, Eternal One, you who are sanctified by your power, be merciful in my petition, since for this you informed me and

2. showed me. Since you have brought me up on to your height, therefore inform me, your beloved, about whatever I ask: Will what I saw be their lot for long?"

3.(4.) And he showed me a multitude of his people. And he said to me, "For this reason (it is) through the four ascents you say (that) my anger will be because

5. of them, and in them will be retribution for their works. And in the fourth ascent is one hundred years. And one hour of the age will also be one hundred years in evil among the heathen and an hour in their mercy, even with reproaches as among the heathen."

Chapter 29

1. And I said, "Eternal, Mighty One! How long a time is an hour of the age?"

now pass by, and rather show me those who fulfilled the commandments, even the works of righteousness. For of a truth you can do this."

51. And He said to me, "The days of the righteous are seen in type by the lives of those righteous rulers who shall arise, and whom I have created to rule at the times appointed, but know this, that out of them shall arise others who care only for their own interests, even of the type that I have already shown you.

52. And I answered and said, "O Mighty One! hallowed be your power! Be favourable to my petition and show me, because for this reason you have brought me up here, whether what I saw shall happen to them for a long time?"

53. And He showed me a multitude of His people and said to me, "On their account, through four 'entrances' as you saw, I shall be provoked by them, and in these shall my retribution for their deeds be accomplished. But in the fourth descent of one hundred years, even one hour of the age, the same is a hundred years, there shall be misfortune among the nations, but also for one hour there shall be mercy and honour among those nations.

54. And I said, "O Eternal One! How long are the hours of the age?" And He said,

2. And he said, "I decreed to keep twelve periods of the impious age among the heathens and among your seed, and what you have seen will be until the end of

3.(4.) time. Count (it) up, and you will understand. Look down at the picture."

And I looked and saw a man going out from the left, the heathen side. From the side of the heathen went outmen and women and children, a great crowd, and they

5. worshipped him. And while I was still looking, those on the right side came out,

6. and some insulted this man, and some struck him and others worshiped him. And I saw that as they worshiped him Azazel ran and worshiped and, kissing his face,

7. he turned and stood behind him.

And I said, "Eternal, Mighty One! Who is this

8. man insulted and beaten by the heathen, with Azazel worshiped?" And he answered and said, "Hear, Abraham, the man whom you say insulted and beaten and again worshiped is the liberation from the heathen for the people who will

9. be (born) from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one

10. whom you have seen from my people. All will imitate him,,,(you) consider

11. him as one called by me...(they) are changed in their counsels. And those you saw coming out from the left side of the picture and worshipping him, this

"Twelve hours have I ordained for this present age of ungodliness to rule among the nations and within your seed, and until the end of the times it shall be even as you saw. And now reckon and understand and look again into the picture.

55. And I looked and saw a Man going out from the left side of the nations and there went out men and women and children, from the side of nations, many hosts, and worshipped Him. And while I still looked, there came many from the right side, and some of these insulted Him, and some of them even struck Him, but others however worshipped Him. And as I watched, I saw Azazel approach Him and he kissed Him on the face and then stood behind Him.

56. And I said, "O Eternal One! Who is the Man insulted and beaten, who is worshipped by the nations and kissed by Azazel?" And He answered and said, "Hear Abraham! The Man you saw insulted and beaten and yet worshipped by many, He is the 'Relief' granted by the nations to the people who proceed from you, in the last days, in the twelfth hour of the age of ungodliness. But in the twelfth hour of my final age will I set up this Man from your generation, whom you saw issue from among my people, and all who follow will become like this Man, and such as are called by me will join the others, even those who will to change within themselves. And as for those who emerge from the left side of the picture, the meaning is this - there shall be many from the nations who shall set their hopes upon

12. (means that) many of the heathen will trust in him. And those of your seed you saw on the right side, some insulting him, some beating him, and others worshipping

13. him, many of them shall be offended because of him. It is he who will test those of your seed who have worshiped him in the fulfillment of the twelfth hour, in the

14. curtailing of the age of impiety.

Before the age of justice starts to grow, my judgment will come upon the heathen who have acted wickedly through the people

15. of your seed who have been set apart for me. In those days I will bring upon all earthly creation ten plagues through evil and disease and the groaning of the

16. bitterness of their souls. Such will I bring upon the generations of those who are on it, out of anger and corruption of their creations with which they provoke me.

17. And then from your seed will be left the righteous men in their number, protected by me, who strive in the glory of my name toward the place prepared beforehand

18. for them which you saw deserted in the picture. And they will live, being affirmed

19. by the sacrifices and the gifts of justice and truth in the age of justice. And they will rejoice forever in me, and they will destroy those who have destroyed them, they will rebuke those who have rebuked them through their mockery, and they

20. will spit in their faces. Those rebuked by me when they are to see me rejoicing

21. with my people for those who rejoice and receive and truly return to me."

See, Abraham, what you have seen, hear what you have heard, know what you have known,. Go to your inheritance! And

Him, but as for those whom you saw from your seed on the right of the picture who insulted Him and struck Him, many shall be offended in Him, but some shall worship Him. And He shall test those of your seed who have worshipped Him in the twelfth hour at the end, with a view to shortening the age of ungodliness.

57. Before the age of the righteous begins to grow, my judgment shall come upon the lawless peoples through the-people of your seed who have been separated unto me. And in those -days I will bring upon all creatures of the earth ten plagues, through misfortune and disease and the sighing of their grief. And this shall be brought upon the generations of men on account of the provocation and the corruption of mankind, whereby they provoke me. And then shall righteous men of your seed survive in the number which is kept secret by me, and will hasten the coming of the glory of My Name to that place prepared beforehand for them, which you saw devastated in the picture. And they shall live and be established by sacrifices of righteousness in the age of the righteous, and they shall rejoice in me continually, and receive those who return to me in repentance, for great shall be the inner torment of those who have despitefully used them in this world, as they observe the honour placed upon my own in the day of glory.

58. See, Abraham, what you have seen and hear what you have heard, and take knowledge of all that you have come to

behold I am with you forever."

know. Go to your heritage, and behold, I am with you unto the age."

Chapter 30

1. And while he was still speaking, I found myself on the earth, and I said, "Eternal, Mighty One, I am no longer in the glory in which I was above, and all

2. that my soul desired to understand in my heart I do not understand."

And he said to me, "I will explain to you the things you desired in your heart, for you have sought to know the ten plagues which I prepared against the heathen, and I

3. prepared them beforehand in the passing of the twelve hours on earth. Hear what

4. I tell you, it will be thus. The first: sorrow from much need. The second: fiery

5. conflagrations for the cities. The third: destruction by pestilence among the cattle.

6. The fourth: famine of the world, of their generation. The fifth: among the rulers, destruction by earthquake and the sword. The sixth: increase of hail and snow.

7. The seventh: wild beasts will be their grave. The eighth: pestilence and hunger

8. will change their destruction. The ninth: execution by the sword and flight in distress. The tenth: thunder, voices, and destroying earthquakes.

59. But while He was still speaking to me, I found myself once again upon the earth, and I said, "O Eternal One! I am no longer in the glory which is on high, and there is one matter which my soul longed to know and understand which has not been revealed to me.

60. And He said to me, "What your heart desired I will tell you, because you have sought to see the ten plagues which I have prepared for the godless nations, and which have been pre-determined at the passing over of the twelfth hour of the age of the earth. Hear therefore what I divulge, and so shall it come to pass. The first is the distressing pain of sickness; the second, conflagration of many cities; the third, the destruction and pestilence of animals; the fourth, hunger of the whole world and its people; the fifth, by destruction among its rulers, by earthquake and the sword; the sixth, the multiplication of hail and snow; the seventh, wild beasts will be their grave; the eighth, hunger and pestilence will alternate with destruction; the ninth, punishment by the sword and flight in distress; the tenth, thunder and voices and destructive earthquake.

Chapter 31

1. "And then I will sound the trumpet out of the air, and I will send my chosen one, having in him one measure of all my power, and he will summon my people,

61. And then I will sound the trumpet out of the air, and will send my Elect One, having in Him all my power in one measure, and He shall summon my despised people from

2. humiliated by the heathen. And I will burn with fire those who mocked them and ruled over them in this age and I will deliver those who have covered me with

3. mockery over to the scorn of the coming age. Because I have prepared them (to be) food for the fire of Hades, and (to be) ceaseless soaring in the air of the underworld (regions) of the uttermost depths, (to be) the contents of a wormy

4. belly. For the makers will see in them justice, (the makers) who have chosen my desire and manifestly kept my commandments, and they will rejoice with merrymaking over the downfall of the men who remain and who followed after the

5. idols and after their murders. For they shall putrefy in the belly of the crafty

6. worm Azazel, and be burned by the fire of Azazel's tongue. For I waited so they

7. might come to me, and they did not deign to. And they glorified an alien (god).

8. And they joined one to whom they had not been allotted, and they abandoned the Lord who gave them strength.

Chapter 32

1. "Therefore, hear Abraham, and see, behold your seventh generation shall

2.(3.) go with you. And they will go out into an alien land. And they will enslave them and oppress

4. them as for one hour of the impious age. But of the nation

5. whom they shall serve I am the judge." And the Lord said this too, "Have you heard, Abraham, what I told you, what your tribe will encounter in the last days?"

all nations, and I will send fire upon those who have insulted them and who have ruled over them in this age. And I will give those who have covered me with mockery to the scorn of the coming age, and I have prepared them to be food for the fires of Hades, and perpetual flight through the air in the underworld, for they shall see the righteousness of the Creator, and those whom He now honours, and they shall be ashamed, for I had hoped that they would come to me in repentance, rather than loving strange gods, but they forsook the Mighty Lord, and went the way that they willed to go.

62. Hear therefore, Abraham, and see, for behold, in the seventh generation from you shall they leave the land of their slavery, after they have been ill-treated as it were for an hour of the age of ungodliness, and the nation whom they shall serve I will judge."

6. Abraham, having heard, accepted the words of God in his heart.