

THE OLD TESTAMENT PSEUDEPIGRAPHA

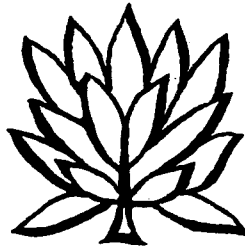
VOLUME 1

Apocalyptic Literature and Testaments

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- 1 **8** And it came to pass as I was thinking things like these with regard to my father Terah in the court of my house,^a the voice of the Mighty One came down^b 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 for the God of gods, the
 4 Creator, in the understanding of your heart.^c I am he. • Go out from Terah, your Gen 12:1
 father, and go out of the house, that you too may not be slain in the sins of your
 5 father's house." • And I went out. 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.^d

The Apocalypse

- 1,2 **9** Then a voice came speaking to me twice: "Abraham, Abraham!" • And I said, Gen 15:1
 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.^a • I am
 5 the protector for you^b and I am your helper. • Go, get me a three-year-old heifer, Gen 15:9f.
 a three-year-old she-goat, a three-year-old ram, a turtledove, and a pigeon, and
 6 make me a pure sacrifice. And in this sacrifice I will place the ages.^c • I will
 announce to you guarded things^d 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 Isa 41:8
 for forty days abstain from every kind of food cooked by fire,^e and from drinking Jas 2:23
 8 of wine and from anointing (yourself) with oil. • And then you shall set out for me TAB 2
 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."

- 1 **10** 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^a
 speaking, "Go, ^bIaol of the same name,^b through the mediation 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

8 a. At this point, the text of A B C K is interrupted by a long passage (identical to that in the older redaction, cf. MS of 1406) with heterogeneous material. There is some exegesis, then the story of how Abraham burned Terah's sanctuary and his brother Haran perished trying to save the gods (derived from the Chronicle of George the Monk), then more exegesis concerning the lineage from Abraham to the Virgin Mary. Then the first part of 8:1 is repeated and ApAb continues.

b. Lit. "fell."

c. S D *vũ umě srdca svojego*, probably Gk. "*en dianoia kardias sou*," "in the thought of your heart." Since *umũ* often means "mind," B K expanded to "in your mind and the thoughts of your

of all" and "previously." Further, *světũ* may represent older *sūvētũ*, "counsel, council." *Věky* reflects Gk. *aiōn*, "age, eternity," Heb. *'wlm*; both can also mean "world."

b. Probably Gen 15:1, *'nky mgn lk*, read as *mēgēn 'alēka* and translated absolutely literally.

c. A B C K add "for you." *Věky*, "ages," perhaps replaces archaic *větũ*, "word, pact, agreement, permission"; a similar conjecture was made by the scribe of C, who substitutes *zavět*, "covenant," producing the plausible "I will set down a covenant."

d. Slav. *sūbljudenaja*, possibly Gk. (*syn*)*tēr-ēmena*.

e. Lit. "which issues from fire."

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
7,8 and earthly things, who has loved you. •Be bold and hasten to him. •I am Iael
and I was called so by him who causes those with me on the seventh expanse, on
the firmament,^c to shake, a power through the medium of his ineffable^d name in
9 me. •I am the one who has been charged according to his commandment, to restrain
the threats of the living creatures^e of the cherubim^f against one another, and I teach
those who carry the song^g through the medium of man's night of the seventh hour.^h
10 I am appointed to hold the Leviathans, because through me is subjugated the
11 attack and menace of every reptile. •I am orderedⁱ to loosen Hades and to destroy
12 those who wondered^j at the dead. •I am the one who ordered your 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.¹ •Stand up, Abraham,
go boldly, be very joyful and rejoice. And I (also rejoice) with you, for a venerable^m
16 honor has been prepared for you by the Eternal One. •Go, complete the sacrifice
of the command.ⁿ Behold, I am assigned (to be) with you and with the generation
17 which is predestined (to be born) from you.^o •And with me Michael blesses you
forever. Be bold, go!"

1 **11** And I stood up and saw him who had taken my right hand and set me on my
2 feet. •The appearance of his body^a was like sapphire, and the aspect of his face
3 was like chrysolite, and the hair of his head like snow. •And a kidaris^b (was) on
his head, its look that of a rainbow, and the clothing of his garments (was) purple;
4 and a golden staff^c (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^d invisible forever. •Be bold and
go!"

Dan 7:9
Rev 1:14

1,2 **12** 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

c. Slav. *na tverdi* is possibly a gloss explaining "on the seventh expanse."

d. Only S has the negation; the others thus read "speakable name."

e. I.e. Heb. *hywt*.

f. Or simply "the cherubim," an apposition explaining "living creatures."

g. A B C K "his song."

h. Slav. *posrédstvomi člověčskysja nošči sed-mago časa* is unclear, but Box and Landsman's (*The Apocalypse of Abraham*) omission of "medium" and the inversion to produce "the song of the seventh hour of the night of man" requires justification. Perhaps "at the seventh hour" might be possible. Cf. TAdam.

i. S D *novelžnii* *nassive* "having been com-

denoting some wonder-working that involved corpses, a practice abominated by pious Jews.

k. S omits from i to k through homoeoteleuton.

l. Conjecturing that *puti zemeni*, "the way of the land," reflects Heb. *drk 'rs*, we may translate "I have established manners (or morals) for you."

m. A B D K; S "eternal."

n. Probably means "the sacrifice which was commanded," cf. 9:8.

o. Slav. *prougotovlenym is tebe*, lit. "pre-prepared out of you."

11 a. S B *těla ego*; D A C K *těla nogu ego*, perhaps "of his body (and) legs," or perhaps sapphire refers only to the legs or feet and a separate description of the body has been lost.

behind me. And behold all the prescribed sacrifices were following us: the calf, ^{Gen 15:9f.}
 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
 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.^a •The turtledove and
 the pigeon you will give to me, for I will ascend on the wings of the birds to show
 you (what)^b 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.”^c

1 **13** 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^a took
 2,3 the two birds. •And I waited for the evening gift.^b •And an unclean bird flew down ^{Gen 15:11}
 4 on the carcasses, and I drove it away. •And the unclean bird spoke to me and said,
 “What are you doing,^c Abraham, on the holy heights, where no one eats or drinks,
 nor is there upon them food for men. ^dBut these all will be consumed by fire and
 5 they will^d burn you up. •Leave the man who is with you and flee! For if you
 6 ascend to the height, they will destroy you.”^e •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,^f this is Azazel!” •^gAnd he said to him, “Shame^h on you,
 8 Azazel!^g For Abraham’s portionⁱ is in heaven, and yours is on earth, •for you have
 selected here, (and) become enamored of the dwelling place of your blemish.^j
 Therefore the Eternal Ruler, the Mighty One, has given you a dwelling^k 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.^l •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.^m •For behold, the garment which
 in heaven was formerly yours has been set aside for him, and the corruption which
 was on him has gone over to you.”

1 **14** And the angel said to me,^a “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^b justice. •Will I not be able to revile^b him who has ^{1En 9:6}
 scattered about the earth the secrets of heaven^c and who has taken counsel against
 5 the Mighty One? •Say to him, ‘May you be the firebrand^d of the furnace of the

12 a. The men are the altar. The infinitival phrase *prinostiti žertvu* specifies no subject and its connection with the men remains unclear. Perhaps it should be taken literally, “to carry the sacrifice to the Eternal One.”

b. The sentence is incomplete.

c. Obscure, perhaps corrupt. Possibly “in the fullness of the universe and its circles, and you will see . . . in all.” Seems to look forward to ch. 21.

piety.”

g. S omits.

h. Gk. *oneidos*, “reproach.”

i. Texts all have spellings reflecting *čisti*, “honor,” but surely *části*, “part, portion,” was original.

j. Or “filth.”

k. Texts faulty; emend acc. *tja* to dat. *ti* and read *žitelī*, “dwelling-place” rather than ungrammatical *žiteli*, “dweller.”

l. Text odd, more literally “to be a tempter as far as all just men are concerned.”

13 a. S D A C omit, B in margin.

6 earth! Go, Azazel, into the untrodden parts of the earth.^e •For your heritage is over those who are with you, with the stars and with the men born by the clouds,^f
7 whose portion you are, indeed they exist through your being.^g •Enmity^h is for you
8 a pious act.ⁱ Therefore through your own destruction be gone^j 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 ^kAnd he spoke to me a second time. •And the angel said, “Now, whatever he
13 says to you, answer him not,^k lest his will run up to you.^l •For the Eternal, Mighty
14 One gave him the gravity^m and the will. Answer him not.” •And I did what the
angel had commanded me. And whatever he said to me about the descent,ⁿ I
answered him not.^o

1 **15** And it came to pass when the sun was setting, and behold a smoke like that Gen 15:17
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 if^a neither slaughtered nor divided. •And
4 he carried me up to the edge of the fiery flames. •And we ascended^b as if (carried)
5 by many winds to the heaven that is fixed on the expanses.^c •And I saw on the air^d
6 to whose height we had ascended a strong light which can^e not be described. •And
behold, in this light a fiery Gehenna was enkindled,^f and a great crowd in the
7 likeness of men.^g •They all were changing in aspect and shape, running and
changing form and prostrating themselves and crying aloud words I did not know.

1 **16** And I said to the angel, “Why is it you now brought me here? For^a 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^b of sanctification^c is the Eternal One who has
4 loved you. You will not look at him himself. •But let your spirit not weaken,^d for
I am with you, strengthening you.”

1 **17** 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 a voice of the
2,3 sea in its uproar. •And the angel knelt down^a with me and worshiped. •And I
wanted to fall face down on the earth. And the place of highness on which we

e. Vss. 6–14 are omitted by S, which has only
“And the angel said to me, ‘Answer him not, for
God has given him freedom [lit. “will”] over those
who answer him.’ ”

f. I.e. men to whom the clouds gave birth.

g. Or “generation”; Gk. *to einai* or *genēsis*.
The whole sentence is obscure.

h. Possibly Gk. *echthra*, “hatred.”

i. Probably Gk. *dikaiōma*, “just action,” or
eusebeia, “piety.” The sentence is unclear.

j. Lit. “may you have disappeared.”

k. D omits.

l. Textual *pritečeti*, “runs up to,” surely represents archaic **pritičeti*, “touch, come in contact with”: “lest his will affect you.”

m. Probably Gk. *baros* for Heb. *kbd*, “honor, glory.”

n. Slav. *o sūniti* is clear (landsman to the

15 a. S D omit “as if.”

b. S omits from here to “ascended” in vs. 5.

c. Or “firmaments,” see note to 19:3, below.

d. Slav. *na aerē* presents the air as a surface.

e. S; others “could.”

f. Text somewhat corrupt. Archaic gen. *ognīna rodu*, “of fiery Gehenna,” misread as nom. *ogni narodu*, “fire for the crowd (or nation),” and the grammar was adjusted, possibly with the loss of a word or two.

g. Lit. “of male shape, of male form.”

16 a. S D *jako*; A B C K *zane jako*, “for it is as though.”

b. Lit. “in many voice,” perhaps rendering Gk. *en polyphōnia*.

c. Variants of S D A C establish *svjatyby*, “of sanctification.” Gk. *hagiasmos*. B K understood

4 were standing now stopped on high, now rolled down low.^b •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
6.7 which he had taught me. •And he said, “Recite without ceasing.” •And I recited,
and he himself recited the song:^c

8 Eternal One, Mighty One, Holy El,^d God autocrat
9 self-originate, incorruptible, immaculate,
unbegotten, spotless, immortal,
10 self-perfected,^e self-devised,^f
without mother, without father, ungenerated,^g
11 exalted, fiery,
12 just, lover of men, benevolent, compassionate, bountiful,
jealous over me, patient one, most merciful.
13 Eli,^h eternal, mighty one, holy, Sabaoth,
most glorious ¹El, El, El, El,ⁱ Iaoel,
14 you are he my soul has loved, my protector.
15 Eternal, fiery, shining,^j
light-giving, thunder-voiced, lightning-visioned, many-eyed,
16 receiving the petitions of those who honor you^k
and turning away from the petitions of those who restrain you
by the restraint^l 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.^m
18 Showing forthⁿ the age of the just,
you make the light shine^o
before the morning^p light upon your creation
^qfrom your face^r
to spend the day^s on the earth,^q
19 and in your heavenly dwelling place
(there is) an inexhaustible light of an invincible^t dawning
from the light^u of your face.
20 Accept my prayer ^vand delight in it,^v
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.

b. That is, the surface is undulating up and down.

c. A B C K add “with me.” B has a marginal note, incorporated into the text of K: “The first song of Abraham which the holy angel Iaoel taught him when he was traveling with him about the air, crying out like this:”

d. Only S retains “El.”

e. Gk. *autoteleios* or *autotelēs*.

f. Assuming original *samosüvētine*, Gk. *auto-boulētos*, rather than the derivationally implausible *samosvētine*. An inept calque of the Gk. *autophōs* or *autophōtos*, “absolute light,” is not impossible, however.

k. S omits from here to end of first clause in vs. 22.

l. Or “hold you by the compassing.”

m. The translation of vss. 21f. can only be approximate, for the grammatical relations are ambiguous.

n. D *projavljaja*; A B C K *ponovljaja*, an innovated form for expected old *ponavljaja*, “renewing, restoring.”

o. Or “you, the light, shine.”

p. S *utrīnimū*; A B C D K *vnutrīnimū*, “inner.”

q. S omits.

r. Or possibly “by your face, through the agency of your countenance.”

- 1 **18** And as I was still reciting the song, the mouth^a of the fire which was on the
 2 firmament^b was rising up on high. •And I heard a voice like the roaring of the sea,
 3 and it did not cease from the plenitude of the fire. •And as the fire rose up, soaring
 to the highest point, I saw under the fire a throne of fire ^cand the many-eyed ones
 round about, reciting the song, under the throne four fiery living creatures, singing. Ezek 1:6-12,23
 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,^d of an ox,^e and of an eagle.
 Each one had four heads ^fon its body so that the four living creatures had sixteen
 6 faces. •And each one had^f 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.^g •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.^h •And while I was still standing and watching, I saw behindⁱ
 the living creatures a chariot with fiery wheels. Each wheel was full of eyes round Ezek 1:15-25;
10:6-12
 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^j surrounded
 14 the fiery crowd.^k •And I heard the voice of their sanctification^l like the voice of Ezek 1:26-28
 a single man.

- 1 **19** 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^a
 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^b and a light^c and dew^d and a multitude of angels and a host
 of the invisible glory, ^eand up above^e 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^f firmament, as

18 a. Perhaps for Gk. *cheilos* in the sense of "edge, brink," i.e. the fire is envisioned as a brimming lake or river.

b. Or "expanse," see n. to 19:3, below.

c. Ambiguous as to whether *ot ognja*, "from fire," describes the throne or the "many-eyed ones" (Gk. *polyommatoi*), or both; or perhaps the creatures were standing at a distance, "away from the fire."

d. S *člvcī* for *člověči*, "of a human being"; D A B C K *mužesk*, "of a male," placed after "of an ox," perhaps under the influence of Rev 4:7.

e. As in Heb. Ezek 1:10; LXX has "calf," as does Rev 4:7.

f. S omits because of homoeoteleuton.

g. The last clause is faulty and obscure. The final word is *prosti*, "simple," but may mean "upright."

h. Obscure: unclear whether "self" refers to the

surrounded (it)." The text is probably corrupt.

i. Or "acclamation," Gk. *hagiasmos*, cf. 16:3 above.

19 a. Three Slav. roots underlie synonyms for "heaven" that probably stand for three Gk. words. *Tvirdī* (19:6, well-known elsewhere) and *tvirdīstvo* (19:4) with a variant *tvirdīstvie* (19:8), both known only from ApAb, surely translate *stereōma*, "firmament." *Protjaženie*, "a pulling out tightly," and *prostīrtie*, "a spreading out broadly," doubtless reflect forms based on Gk. *ten*. Here *prostīrtie* is rendered "firmament" (18:1; 19:3, 6; 21:1, 2) and *protjaženie* "expanse" (19:3, 4; 21:1); but the plural, *prostīrtija*, at 15:4 is rendered "expanses."

b. Or "a widespread fire."

c. B adds "great" in the margin; K places it in the text. Cf. n. c to 17:7.