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2019 Preface

“Abraham saith unto him, They have Moses and the prophets; let them hear them.” -Luke 16:29 KJV

Of the many great mysteries posed by the bible, the attitude of the Jews toward the Samaritans is not one. Perhaps no other explanation need be sought as to why the proceeding work was not considered for inclusion in the Hebrew Canon of scripture, notwithstanding their having preserved the oldest manuscript of the Torah available for centuries. Had relations been better, we all may have grown up revering the present work. It is therefore a delight to find the diamond that they overlooked.

I have polished the present edition from the translation of Moses Gaster, who admittedly passed on the title “Secret Book of Moses” despite it representing some manuscripts on the basis that it doesn’t quite fit the genre of some other books bearing a similar title. It is clear enough, however, from the vagueness of the title’s English translation that it represents a secret work or a work of secrets. Considering the recent publication of the Sealed Book of Moses, the Hidden Book of Moses appears the most appropriate, as it will no doubt be compared with and read alongside that work.

In presenting this work to the Latter Day Saints, I take especial delight in pointing out the similarities with the Sefer HaYashar (Book of Jasher) and the Joseph Smith Translation of Genesis (Book of Moses). Students of these other works will enjoy the expanded narrative these and other works create. I won’t spoil all the surprises by pointing them out. Not to be overlooked is the significance of the covenant that accompanies the reception of the Clothes of Adam, and its relevance to the Temple Endowments of the Saints. Students of the recently published Book of Remembrance of Adam and Eve revealed to David Ferriman will find it especially significant.

I’ll close this short introduction with some words from its original translator more than a century ago, discussing not only the title, but the antiquity and authorship ascribed, as the work is so old the language can no longer translate its title, and admonish you to do as the Lord commanded and “study it out in your mind and in your heart and ask if it be right.”

In the Name of the All Merciful.

- Alexei Christopher Mattanovich.
Original Introduction

The book is called by the Samaritans the "Asatir," or, as it should have been, "Astir." I have translated this title "The Secrets of Moses," thus translating the Samaritan word "Asatir," so pronounced by the Samaritans, in order to distinguish it at once from the other books ascribed to Moses, such as the "Apocalypse" or the "Assumption of Moses." The Samaritans themselves no longer understand the title, and were unable to enlighten me in spite of frequent questioning, but they at the same time emphatically repudiate the notion that the title may be of Arabic origin.

The word is one which has not been taken by them into their language; it occurs neither in their liturgical poems nor in any other book with which I am acquainted, although they are quite familiar with the Hebrew parallel form found in the passage in Deut. 31:18 [And I will surely hide my face in that day because of all the evil that they have done, because they have turned to other gods], to which they attach overwhelming importance. The fulfillment of the threat expressed by that sentence in the Bible, marks according to them the starting point of the Fanuta, the Hiding of God's presence. The Hebrew word has not been retained in its Hebrew form even in the Samaritan Targum to that passage. But in the case of the present book, they have evidently retained the very old name, the true meaning of which they have since forgotten. It is unquestionably the primitive Hebrew name for that literature which has since become known under the two Greek names of Apocryphon [Secret Book] and Apocalypse [Revelation], both meaning something hidden or something revealed in a secret form. A narrower meaning has been attached to the word "Apocryphon," inasmuch as it has been given to a set of books not received in what is called the Canon of the Jewish Bible.

Without entering upon any discussion as to the meaning of the Canon of the Jewish Bible, whatever may be understood by it, it is clear that it cannot be applied to any Samaritan writing, since the Samaritans have only the Pentateuch, and outside this the Book of Joshua and some fragments of Judges and Samuel. These latter are treated by them as profane history. The use of the title "Apocryphon," therefore, would have been misleading, and as for "Apocalypse," it could only be applied to the two last chapters, which deal with prophecies connected with the very last hours of Moses upon earth. I have, therefore, as mentioned before, chosen the title "The Secrets of Moses" in preference to any other, for it agrees much more closely with the character of this book; moreover, "Secreta Moysi" ("Secrets of Moses") appears as a title in one of the old lists of books excluded from the Canon by the Church (see Charles, "The Assumption of Moses," London 1897, p. XV). It is not unimportant to mention that in the Hebrew literature a book has been preserved, to which reference will be made later on (p. 52), under the title of "The Secrets or Mysteries of Rabbi Simeon ben Yochai." It is a real apocalypse, and contains prophecies concerning the end of time and various events connected therewith. The Hebrew name of it is "Nistarot," which is precisely of the same root as the Samaritan form of "Asatir."

From the contents, and from the fact that it is ascribed to Moses, the book might also be described as pseudepigraphic. True, it is nowhere in the text expressly stated that Moses wrote it, but his authorship is assumed by the title, and by the tradition still alive among the Samaritans, although in quoting the book, as will be seen later on (p. 137, 140) the various Samaritan writers quote only "the Master of the Asatir," or the "Author of the Asatir" (Baal Asatir). They leave it undecided as to whether Moses actually wrote it, or whether it is a tradition handed down from Moses. Thus the Asatir belongs to the large number of pseudepigraphic writings ascribed to Moses. It differs completely however from
the others, inasmuch as it is the only one that starts from Adam and finishes with the Death of Moses. It thus covers the whole of the Pentateuch. The Book of Jubilees carries its story from Creation to the Exodus. The so-called Apocalypse of Moses is in reality an Adam Book. It contains only the story of the going out of Paradise by Adam and Eve, the various incidents connected with the first man, and closes with the death of Adam and Eve. Another is the "Assumption" or rather the "Testament" of Moses, which is limited exclusively to the last days of Moses and closes with a prophecy.

The reason why an Adam Book should have been called "The Apocalypse of Moses" has hitherto remained obscure, as no reference to Moses is found in any of the texts, neither in the Greek, Latin, Slavonic, Arabic nor Ethiopian, nor even in the Syriac Cave of Treasures, which already goes beyond the more limited scope of the others. In the light of the Asatir, this difficulty is now removed, since it explains the reason for that title, as the text here begins with the history of Adam and Eve and finishes with the Death of Moses. The "Apocalypse" may, therefore, have originally belonged to a similar full compilation. In fact, the "Apocalypse" agrees in the main with the first chapters of our book ascribed to Moses (cf. p. 115). From this the "Apocalypse" has then been detached, but retained the old title of the whole book.

The Asatir, then, is accepted by the Samaritans as a book of Moses. Although those who made copies for me from the older original MSS. differ among themselves in the wording of the title, still they are unanimous in ascribing it to "our Master Moses." So it appears also in the Arabic paraphrase, and in the "Pitron" (Commentary). Moreover, to the questions which I put to the Samaritans I received the unequivocal reply that of course the book was written by Moses, and although it did not enjoy the same authority as the Law, none the less the facts which were related in the book were all true and reliable. The old tradition has thus been preserved unaltered down to our very days.

As Moses had written the Law, why should he not have added another book of explanatory tales which completed his narrative and did not affect the Law? The Asatir keeps free of every legal prescription. The people, no doubt, believed that Moses did not limit his work to the Pentateuch. The Jewish tradition goes further. The whole Oral Law is said to have been developed by Moses in addition to the written and not a few very ancient legal prescriptions are described distinctly as Laws (Halafra) given by Moses from the time of Sinai. In the Bible itself a psalm is indeed ascribed to Moses. Among their oldest prayers the Samaritans have one ascribed to Moses and also one to Joshua, the former, save for a few words, consisting of verses from the Pentateuch. No wonder that to them many a legend connected with the narrative of the Pentateuch should also have been the work of Moses. Thus we have in our Asatir a book genuinely believed by the Samaritans to be a work of Moses, the only man acknowledged capable of writing such a book and foretelling the future.

That the book was held in very high esteem by the Samaritans, and treated almost as a sacred book is proved by the fact that it has exercised great influence on Samaritan literature, as will be shown later on (p. 134) as well as by another fact, which appears to be very simple, and yet is of great significance. Anyone acquainted with Samaritan MSS. will notice that no profane book, whatever its character may be, has ever been written on parchment. This material has been reserved for books of a sacred or a semi-sacred character. It is only the Law, some ancient prayer-book, or some very old philactery, which were invested with a special character of sanctity, that have been written on parchment, and no other work. I have not found even a copy of Markah's great poems on parchment. The only exception is the Asatir, in a copy which is still preserved among the Samaritans of Nablus. From the end of the fifteenth century they have ceased
using parchment because by that time the last remnant of the ashes of the red
heifer prepared a few centuries previously, had come to an end. They were
therefore no longer in that state of levitical purity to handle and to prepare skins
for sacred use. The fact that the old copy of the Asatir was written on parchment,
shows the reverence with which this book was treated by the Samaritans, in the
belief that it was indeed a work of Moses.

Moses Gaster
from his introduction to the Asatir
The Hidden Book of Moses
Also called The Asatir

_In the name of God, we begin: This is the Asatir of our Master Moses upon whom be the peace of God._

Chapter 1
Cain and Abel

1. Praised be God who made the world and established Adam our ancestor and his sons, Cain1 and Abel, like unto him.
2. And he gave to Cain the West and he gave to Abel2 the North and the South.3
3. And he gave Al’alah4, the twin sister of Cain, to Abel to wife; and he gave Makeda, the twin sister of Abel, to Cain to wife.
4. And Cain dwelt in the midst of a city he built, which was called Nikl.
5. And he divided the earth between himself and his sons in the month of Abib.
6. And it came to pass after a number of days that Cain brought an offering and Abel a holy offering.
7. And the first altar was in the precincts of the holy place between Luzah and Mount Garizim: and the one was opposite the other.
8. And it came to pass when Cain and Abel brought the offerings it was on the twentieth of Nisan on the first day (Sunday).
9. When Cain saw that his offering was not accepted, as it was not as he had been taught by seeing the offerings of his father, he knew that it was unfit and his countenance darkened and his spirit became troubled.
10. And on the day when Abel made his holy offering, twice God inclined favorably to Abel and to his offering, but he did not incline favorably to Cain and to his offering.
11. At once when Cain perceived that He did not look favorably upon his offering, Cain was wroth and he returned to his land and he tarried four years without seeing Adam or Abel.
12. And Eve loved Cain but Adam loved Abel. And when she saw that Cain did not come, Eve took council with Adam and went to him and Abel went with her.
13. And she found him removed to another place which was called afterwards Arfat.
14. And this is the word spoken to Cain: Why are you wroth and why is thy countenance fallen? If you do well, do you not know you will be accepted and if you do not well, sin lies at the door and it shall all return upon your head.

1 Kain
2 Hebel
3 Yashar 1:14
4 At’ala
15 And it came to pass that Cain said unto his brother, Let us go into the field. And there he shed the blood of Abel.

16. And when he shed the blood of Abel his spirit grew troubled and the earth groaned for the Life of Abel and the seas were moved and the sun was dimmed and the moon darkened.

17. And Adam was frightened with a great fear on that day as on the day on which they plucked the fruit and were driven from the Garden.

18. And Adam lived in the country of Hohmata which is called Sifra5 in the Book of the Wars of the Lord.

19. And he saw the planets (horoscope) of the days: and seven were fighting one another. And he saw that one of them was no more.

20. And he removed and dwelt in Badan. And he counted thirty years to when Cain had killed Abel on the 16th of Tebet.

21. Adam was created on Friday. And Adam and Eve tarried in the garden eight days and he did not know Eve. And their minds were turned by the word of the serpent.

22. And after the death of Abel, Adam separated himself one hundred years. And after that he knew his wife and she begat Seth.

**Chapter 2**  
The First Ten Generations

1. In the days of Seth, Cain went to the East where he had a town built unto Enoch his son whose name was Antokia. And Cain ruled one hundred years over the seas and over the dry land.

2. And Seth begat Enos; and he built a town whose name was Pilonah in the name of Enos.

3. And Enos begat Cainan and Seth built a town and called it Damascus in the name of Cainan.

4. And Cainan begat Mahalaleel and he built a town whose name was Atrot Shfim.

5. And Mahalaleel begat Jared and he built a town whose name was Ja’azer.

6. And Jared begat Enoch and he built a town whose name was Salem the Great.

7. And when Enoch was thirteen years, he learned the Book of Signs which was given to Adam. And these are the twenty-four precious stones, twelve for the time of Divine Favour and twelve for the chosen heads of the sons of Jacob and to the descendants of the servants of the high God.

8. Meanwhile children were born to Cain in various places and he roamed about the world in tribulation, until Cain begat Enoch and Enoch begat Irad and Irad begat Mahujael and Mahujael begat Methusael and Methusael begat Lamech.

9. In the fourteenth year, Lamech went from Hanohiah and built Anah and Nisah and Adah.

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5 Sifra, so pronounced by the Samaritans, and identified with Sichem, Samaritans take it to mean "ancient mount," i. e. Mt. Gartziim. Samaritan Arabic omits "Hohmata" and "Book of Wars of the Lord," and identifies Sifra with Nablus. Meshalma f. 1 2Qa. explains Sifra as "Shechem which had then not yet been built." B. of Jubilees Ch. III. 32: Adam born and died in Elda.
10. And he killed as Cain did, and he built a place of worship whose name was Padrai Tns.
11. And when Adam went up to Rechoboth 'Ir, Lamech made golden images called "lefis'i ulehaburati" (to my pain and to my wound).
12. After that Adam started reading Nisis [the Book of Signs] before his sons.
13. And when Enoch heard it, he prayed unto God and he was sixty five years old. And Enoch walked with God.
14. And he rebuilt the altar of his forefather Adam.
15. And he begat Methuselah and Methuselah Lamech and Lamech Noah in (the month of) Nisan.
16. And on the fourth day of his birth was seen a sign in the middle of the heavens and all the inhabitants of the world were frightened and they came to Adam.
17. And Adam arose in the height of his wisdom and he foretold the Flood, and he also proclaimed the statement that so long as Enoch was alive it would not happen.
18. And Adam was comforted by beholding the Prince and seeing his Children.
19. And when Noah was weaned Lamech brought him to Adam to Bispara (Sifra) and Adam said, This will comfort us for he was good (perfect) from his birth.
20. And Lamech built a town in his name and its name was Rifat which is Gibeon, which is situated on the south of the sanctuary of the Mount Garazim.
21. And Lamech begat six sons. Tubal Cain was then born [through whom] he (Lamech) killed Cain.
22. Jubal built Meseda which is called Rabta.
23. Jabal built Kenaz which is Nisbor.
24. Tubal Cain built Skips whose name is Albasra. He forged all manner of brass work.
25. Adam taught these. He taught Lamech one hundred and eighty years in the Book of Truth (i.e. the Law).
26. His son [Seth] learned (ruled) one hundred and five years.
27. Enos learned (ruled) eight hundred and five years.
28. Cainan learned (ruled) nine hundred and ten years.
29. Mahalaleel learned (ruled) eight hundred and ninety five years.
30. Jared learned (ruled) eight hundred and forty seven years.
31. Enoch learned (ruled) three hundred and sixty five years.
32. On the day when Enos died came all the children of Adam to Sifra to hear Adam lament over him.
33. On the fourth Enos died and he was carried to Sifra.
34. And they wept over him, Adam and Seth and Enoch and Cainan and Mahalaleel and Jared and his son Methuselah who was living in Badan.
35. And they tarried with the weeping until the news reached Ahidan the son of Tubal Cain who was living in Hebron, and he was the head of the army of Cainites.
36. And he had learned there in the Book of Signs before Adam.
37. And when they came, they asked Adam that he should read to them the Law (nims) and he read it.
38. And Enos was buried in the neighbourhood of Mount Garizim in the place which is called Jskr.
39. It is called Mount Ebal where they hid Enos. And there are built in it many tombs.
40. As Adam had said. This is the place of worship for the God of the world and above it is the Gate of Heaven.
41. For the fire does not touch those who are buried in a distance of two thousand cubits round about Mount Garizim. This is called the Shelter for the Fugitive, or the Rock of Salvation.
42. And Methuselah learned (ruled) seven hundred and twenty years.
43. And Lamech learned (ruled) six hundred and fifty-three years.
44. And Noah learned (ruled) six hundred years, and he read in the Book [of Signs] which Adam taught him.

Chapter 3
Ahidan

1. And as the death of Adam drew near, then he bethought himself of the words And thou shalt surely die. And these are the days of Adam: nine hundred and thirty years.
2. And all his children came to him to Badan.
3. And he commanded them to carry him to 'Eyul Mth which is the valley of Hebron, which means place of joining,
4. Which he had seen in his vision as having been made for the gathering of the righteous generations created on the day in which the tree of knowledge was planted.
5. And this was that the saying For surely thou wilt die may be fulfilled.
6. And there are three divisions in it, one for those who went out of the Garden, one for those who went out of the Ark and one for those who came of the circumcised of the flesh.
7. And this was called Machpelah, meaning manifold.
8. And Noah settled in the place of Adam after the death of Adam.
9. In seven years he learned the three Books of Creation: the Book of Signs, the Book of Astrology, the Book of the Wars which is the Book of the Generations of Adam.
10. Who is like unto thee among the mighty ones, O God.
11. Who is like unto thee the God of the first ones and He who declares the righteousness of the latter ones. The Lord is one! He helped Noah.
12. And all the sons of Adam grew numerous and powerful.
13. And Ahidan, the son of Barad, the son of Tubal Cain, started and built Zion which is called Gifna (i. e. house of leprosy) which is Beth Machtesh (i. e. house of shame).
14. And he placed there a stone suspended (in the air) for worship like that in the town which is called Adrms which is on the place where Adam had bowed down [in worship] for the first time when he was driven out of the Garden.

15. And that is the rock in whom they confide, the rock upon which they relied.

16. And the evil increased six hundred years, and they turned away and yet the Lord did not cause Fanuta to happen.

17. But at the end of the generation when turning away and oppression increased, the world was full of men.

18. And Ahidan begat a son and called him Asur.

19. And he built Srs a place called Zion Telah (the hanging rock of Zion) and he gave it to him.

20. And he sent and brought Gifna the daughter of Na’amah and brought her from Babel, who was one of the wicked worship of Lamech. And he gave her as a wife to Asur; and he made a high tower

21. And it rested upon four statues, one of gold, one of silver, one of copper, and one of olive wood.

22. And he made a likeness of the sun and the moon of crystal and he put into the sun a golden luminous cup.

23. And he put inside the moon a precious stone (shoham).

24. And he said unto Gifna, Behold, let thy worship begin here.

25. And Gifna appointed quickly four hundred servants and twenty ministers. Mighty is the holiness of the proclamation of faith on the rod of Adam which is called the rod of God.

26. And he made an open nigug in such wise as is called fhgl (i.e. dome or cupola) which when the wind passed through it from the four corners emitted a sound.

27. And it lasted one hundred and ten years. And Asur begat a son from Gifna and his name was Itanu.

28. And Itanu begat a son and called him Shrikh.

29. And when Gifna called the sun and the moon which Ahidan had made, they walked with her.

30. And when she did this, the people wished to worship them and the world became evil and all flesh corrupted its way upon it.

Chapter 4
Noah

1. And Noah left Rift and he dwelt in the mountain called 'Adr Shgg. This is the place of the Ark.

2. And God announced to him the knowledge of the flood and Noah started to examine the Book of Signs, and Noah saw therein the obliteration of (the children of) Adam, and the protection of those who were to go into the Ark.

3. And it came to pass at the time when he left [Rift] that there was a sign in the land.
4. And Noah feared a great fear and he continued unceasingly with prayers and hymns one hundred years after he had begotten Shem, Ham and Japheth.

5. And Shem took Shrit the daughter of Seth to wife.

6. And Ham took Skh the daughter of Jared to wife.

7. And Japhet took Mkisth the daughter of Lamech to wife.

8. And when God commanded Noah to make the Ark, he made it and he finished it on the tenth (twelfth ?) of the second month.

9. And on the fourth (Wednesday) the earth became humid and broke open.

10. And on the third (Tuesday) were opened the windows of Heaven. And on the seventh (Sabbath) was the end of the decree in the sixth hour of the night of the seventh day. And on the first [of the month] Noah went out of the Ark.

11. And on the second he built an altar and he brought a holy offering.

12. And God made with him the covenant of the rainbow on the seventh. And Noah dwelt in 'Ith at the rising of the sun (East) in Babel and he started teaching his children the principles of the confession of faith and the testimony.

13. And after sixty two years he divided the earth among his sons Shem, Ham and Japhet.

14. And to Shem he gave three portions and Japhet four and Ham four; [Shem divided his portion, giving to] OElam, Ld, Aram and Ashur four portions and Arpachshad one portion.

15. And he gave the Book of Signs to Arpachshad, and the Book of Astronomy to Elam and the Book of the Wars to Ashur.

16. And he made them the foremost of all his sons.

17. And Japhet divided the four portions, among Gomer, Magog, Maddai, Javan, Tubal, Meshech and Tiras each one portion.

18. And Ham divided his land into four portions, Kush one portion and Misraim one portion, Put one portion and Canaan one portion.

19. And when Noah had finished the division of the land by the astronomical calculation of the day, he found that there were still four thousand three hundred years less seven years to come after the flood, of the six thousand from the beginning of the creation and three hundred and seven since the flood.

20. For from the beginning of the days of Creation there shall be 6,000 years,

21. From the day of creation until the day of the visitation of the generations (through the flood) were one thousand three hundred and seven years.

22. And from the day when Noah made the division among his children, until the day of the visitation of the generations were four hundred and ninety three years.

23. And he divided his kingdom to his three sons in the year three hundred and twenty.

24. And Noah was on the day when he divided the land among his sons nine hundred and thirty years old.

25. And he divided the land among his three sons on the tenth day of the month of Elul.

26. And then he sent proclamations to his sons that each one should go to his country.
27. And they took leave of him and Elam and Ashur went to the north of Ur Kasdim, which is called by them the place of Bab el Abwab (Gate of Gates),
28. And which is on the border of Elam and Ashur.
29. And Gomer and Magog were from Bab el Abwab and onwards.
30. And Ld and Aram settled in Great Kutah whose name is Charassan the Black which is called Algezirah in Afrikia (Phrygia).
31. And Arpachshad settled in Ur Kasdim in Brktrs (Bactria ?) whose name is Romi. And Nimrod began to rule over all the children of Ham.
32. And he built great Babel and they gathered themselves all together and they went to build it, and Nimrod started to walk as a giant (i.e. great one) in the land.
33. And Noah was nine hundred and forty five years old when the report of it reached Noah.
34. But Shem his son was the one whom he had placed on the throne of the kingdom because he was the firstborn (i.e. heir).
35. And Shem sent also to Elam, Ashur, Lud, Aram, and Arpachshad and they came and built Niniveh and Calah, Rehoboth Ir, and Resen which is the largest town.
36. And the day drew near for Noah to die, so he sent and called Shem, Ham and Japhet, and they came to him to Salem the Great and built an altar and they brought upon it thankofferings.
37. And he completed his division and gave to Shem six and to Japhet six, and he made Shem greater than Japhet.
38. And Noah commanded them the keeping of peace and died. And his children carried him to Eyul Mth which is Hebron and they buried him in Eyul Mth and each one returned to his place.

Chapter 5
Nimrod

1. And they gathered themselves in Babel when they journeyed from the East and they found a plain in the land of Shinar and they dwelt there.
2. And it was like [the plain of Sichem and a mountain like] Mount Garizim.
3. And they said one to the other who beheld the land: Let us go up here and let us build a exalted building so that we may not be scattered abroad upon the face of the earth.
4. And they built a tower on top of the hill, and they placed upon it a lamp and the light of it could be seen from the four sides.
5. And they called it Sham and that is the word which is said, And let us make a Sham.
6. And He put an end to their building and the building was shattered and the children of man were scattered abroad upon the face of the earth.
7. And none did know the language of his neighbour.
8. And then was the beginning of wars which were fought, seven for death and one for life.

9. And these are the first to start wars which led to their death, viz: Lehadim, Eynamim, Lahabim, Naftim, Patrosim, Kaftorim, Kaslhim.

10. And they placed above them to be the head over them the first born of Lehadim whose name was Gitt and they were called by his name Gibtai.

11. And the men of the Philistines came out and made the first war upon the Canaanites and the Ztotai. And they took away the kingdom from Nimrod. And the Philistines ruled from Egypt to the river of Kush.

12. And Nimrod came and he encamped against them (i.e. Gitt), and he asked of them (i.e. Joktanites) to help against Egypt.

13. And the children of Joktan started and turned away and went out and they dwelt from Mesha unto Sifra unto Tmnta, a country called the towns of Yemen.

14. And Gitt, the head of Egypt, died and Nimrod returned to Ashur and ruled there.

15. And when he became king there he made war with Nahor.

16. And he did unto Arpachshad just as Pharaoh did afterwards to the Hebrews, for he saw in the Book of Signs that there would come from Arpachshad a mighty man who would destroy all the idols and smite all their worshipers.

17. And he gathered all the wise men that were among Japheth and Ham, and he asked them that they should inform him when this one would be born.

18. So they told him within forty days the mother will be pregnant with him.

19. And Nimrod commanded that the sons of Arpachshad should not be allowed to approach their wives for forty days.

20. And he commanded that they should imprison the men in one place and the women in another place.

21. And after thirty days a sign was seen in the land of Shinar, a pillar of fire.

22. And all the men were frightened with a great fear and they prayed in the houses of worship and they dwelt outside in the open field for three days and three nights.

23. And Terah went and approached his wife.

24. And when he had approached her, the sign was removed and they said: The child will be born.

25. And Nimrod commanded that each man should return to his place.

26. And after that, Abraham was born with mighty glory.

27. And Nimrod took him and threw him into the fire because he has said, The world has a God.

28. And when Haran was wroth with Abraham and said he was a wizard, the fire came out and consumed him and Haran died in the presence of his father Terah in Ur Kasdim. After seven years he (Nimrod) died.

Chapter 6
Abraham in Egypt.
1. With him came to an end the Kingdom of Ham: with a Nimrod it began and with a Nimrod it came to an end.

2. And from the first Nimrod to the second Nimrod there were one thousand and twenty years.

3. The first Nimrod was from Kush and the second Nimrod was from the Kaftorim.

4. And when Nimrod had died Terah started to go into the land of Canaan to establish his kingdom.

5. His son Nahor dwelt with Kedar Laomer and Tidal king of Goyim and they robbed him of his kingdom.

6. And Kedar Laomer went on plundering and they sent and imprisoned Terah in Haran.

7. Then Abraham came out to meet Kedar Laomer in Ur Kasdim.

8. There God called him and he came to the land of Canaan and they dwelt in the plain of Glory and he built up the altar of Adam and Noah.

9. And afterwards he went up Mount Garizim to the east of Bethel.

10. And then he started going down to Egypt.

11. And when he reached the boundaries of Egypt, shakings seized all the idols and trembling fell upon all the dwellers in the houses of worship.

12. For Abraham dwelt in Rifon (field?) close to Tks (border ?) of Egypt which is called Alrif, and they came to a palmgrove in the valley.

13. And there the Egyptians saw Sarah and the women praised her to their husbands and the men to Pharaoh and she was taken to the house of Pharaoh. And to Abraham he was benevolent for her sake.

14. And when Sarah was staying in the palace of Pharaoh, many wonders were seen.

15. And the princes began to be plagued privily and openly and Pharaoh became like a stone as one who has been smitten by sorcery.

16. And they called in all magicians and sorcerers and said Let there not be left out any.

17. And all the magicians and soothsayers gathered together and they were in great tribulation.

18. And there was among them a sorcerer called Turts who had learned the Book of Signs in Hanohiah.

19. And he was wroth and said He who worships the God of the whole world is here, and all this distress is because of him.

20. And when Abraham heard mention of the God of the whole world, then he quickly turned with prayers toward heaven.

21. Then they were freed from the plague and the whole palace was lit up by the sight of the glory of the face of Sarah and there fell upon them great fear.

22. Then it became known that Sarah was the wife of Abraham, and Pharaoh’s tongue was set free and he began to speak and Abraham proclaimed and prayed for the loosening of the bonds.

23. And this is the first proclamation of faith, for Abraham said: O, Lord! God of heaven and Earth, all merciful, be merciful!
24. And the household of Pharaoh began to be healed and all the houses of worship were destroyed and the objects of worship in them fell down and could not be raised up.

25. And the magician Turfs went up from there to Hebron.

26. And Pharaoh appointed men, and he sent Abraham away and his wife and Lot who was with him.

27. And they came to the place of the first altar and they raised it up again. And he brought thankofferings and praise offerings.

Chapter 7
Abraham and the Battle of the Kings

1. And Amrafel was king twelve years, and Abraham and Lot tarried in the land of Canaan one year.

2. In the month of Nisan, Abraham came from Haran and in iyar he went to Egypt.

3. And in Nisan Lot separated himself from him and dwelt in Sodom one year.

4. In that year in which they came, Turts went from Hebron to Shinar and he told Amrafel and Kedar Laomer that there would be much killing, and he studied the Book of Signs and foretold to them what to do.

5. And Kedar Laomer knew Abraham and he would not listen to his sorceries.

6. But he started killing all the people that were against him and he went and laid waste a town called Kdsh.

7. And these were the last kings of the land from the children of Ham.

8. And Lot was captured by them and he sent for counsel to his uncle Abraham.

9. And 'Aniram, Eshkol and Mamre were those who had made the covenant with Abraham.

10. And he said O my brothers, let us go to meet them in order to save them.

11. For in the fourteenth year Kedar Laomer had come and made war with the Amorites.

12. And again Nahor the brother of Abraham then sent and informed Abraham what he (Kedar Laomer) had done in his country in Ur of the Chaldees.

13. And the messengers found Abraham who had started to pursue the kings who had taken Lot captive and they encamped in a plain which is called Tbris of Kinnereth.

14. And it was at the going out of the Sabbath that Abraham came to a palm grove in the valley.

15. And on the second day (Monday) he found them at the rising of the moon in the valley (Emek).

16. And in the month of Elul on the twenty-first of the month in the valley of Hobah a place which is now called Amr.

17. On the fifth day, Abraham came to Salem the Great and the King of Sodom and the King Nahor came to Abraham at Salem the Great.
18. And when he saw Abraham he prostrated himself and bowed down and he praised the Lord the High God.
19. Then Melchizedek after the feasting called upon the name of him who had granted victory and he gave him the tithe of everything, but he (Abraham) refused to take.
20. And then he said, Give me the souls, and the wealth thou mayest take.
21. And Abraham said to the King of Sodom, The wealth of Sodom is considered by me as banned. (haram)
22. And in Nisan God revealed himself to Abraham and he spoke to him on the fourth day (Wednesday), and he said unto him I am a shield to thee, in the dream of the night.
23. And he took him outside and said, Look at the heaven and count the stars. Great was this event, for there was none like it.
24. The principles of faith are reverence, merit and repentance.
25. All this happened in one year: but up to the twenty-second, God had not yet spoken to him.
26. When he was ninety-nine years old he entered the covenant of the shedding of flesh.
27. On the seventh day, his people accepted it.
28. On the sixth day, Sodom was burnt.
29. On the seventh day, Isaac was born.

Chapter 8
The Birth of Moses

1. And after the death of Abraham, Ishmael reigned twenty-seven years
2. And all the children of Nebaot ruled for one year in the lifetime of Ishmael,
3. And for thirty years after his death from the river of Egypt to the river Euphrates; and they built Mecca.
4. For thus it is said As thou goest towards Ashur before all his brethren he lay.
5. Elifas the son of Esau fought with the children of Ishmael and they produced their genealogical claim to the kingdom and the division made by Noah.
6. And they found that Esau was associated with Ishmael, and they put the sons of Mahlat on the same level as the sons of Ishmael.
7. And this is the word which has been spoken, And he will be 'fari Edom, and Esau is Edom. And the children of Adah and Aholibamah belonged to the generation of Canaan.
8. And there came and ruled over them with might Bela, the son of Joktan, and Jobab of the sons of Keturah.
9. And after all these words, when Abraham heard that there was war between the people of Ashur and Joktan, he was seized with a great fear.
10. And after that ruled Husham from Moab and Shamlah of Elam, and Saul from the sons of Nahor, Baalhanan from Elam.
11. Hadad of the sons of Eliezer and his dwelling place was Betad which is Forikh. And the name of his wife was Mehetabel daughter of Matred of Japheth of the Kittim.
12. Jacob was eighty years old when he went to Haran.
13. Joseph was seventeen years and eight months old when he went down to Egypt.
14. The Pharaoh of Joseph was of Ishmael and the Pharaoh of Moses was from Japheth of the Kittim, the servant of the Rodanim.
15. Pharaoh, the son of Gotis, the son of Atiss, son of Rbtt, son of Gosis, son of Rims, son of Ktim, son of Javan,
16. Who learned the Book of Signs in Great Babylon, and he came from Gifna and went to Niniveh.
17. And he heard that Joseph was king of Egypt.
18. And he (Pharaoh?) dwelt there three years and a month and then he went to Damascus, and from Damascus to Gezurah and that is Akushim, and he tarried there sixty three years.
19. And Joseph and all his brothers died.
20. And the kingdom of Ishmael was changed and that of Amalek began to take its place.
21. And Pharaoh came to Egypt in the first year and he dwelt there, and he kept Egypt by force.
22. And through him there was tribulation in the land for three years and the king of Egypt died.
23. And then Pharaoh arose and gathered large armies from the Kfteim and he reigned afterwards there for sixty years.
24. And in Egypt there was a wizard whose name was Phi and he saw the greatness of Israel.
25. And he saw Levi going up to Pharaoh in a chariot with great honour and he came out with great honour.
26. And he said, Who is this man? And they told him that he was a Hebrew.
27. And he said: Great is the honour of this man and of that which is hidden in his loins, and what will come out of it.
28. And his speech reached Pharaoh and he sent and called the wizard.
29. And he said unto him, Truly out of the loins of this man will come one who will be mighty in faith, in knowledge, and the heaven and earth will hearken to his word; and by his hands will come the destruction of Egypt.
30. And Pharaoh commanded they should separate the women from the men forty days and when they separated from one another nineteen days,
31. A man of the house of Levi went: mighty is the tree from which Moses was plucked.
32. And the wizard saw in his enchantment that Israel's star was in the ascendant and he saw that the mother was pregnant with him.
33. So he said to the king, Thy intention has now been frustrated.
34. Pharaoh said to him, What shall be done?
35. And the wizard replied, His death will be through water.
36. And Pharaoh commanded the Egyptians saying, No Hebrew male child shall be left.

37. And he put Shifrah and Puah over the birth of the Hebrew women and Pharaoh said to them, Every male child shall be killed and every female child shall be kept alive.

38. And Amram was a good physician, trusted in Egypt, and Shifrah was showing lovingkindness to the Levites and Puah showed loving-kindness to the Hebrews.

39. And the fear of God dwelt in their hearts and they did not as they were told.

40. And the people multiplied and waxed very mighty.

41. And Pharaoh commanded his people that they should throw the children into the river.

42. And the fathers and mothers were frightened and the women acted in faith and the women destroyed themselves with their children.

Chapter 9
Moses

1. And the great prophet, may he forever be remembered for good, was born in the month of Nisan on the fifth day, which was the Sabbath.

2. And on the tenth of Sivan he was put into the river and when he was put into the river the waters subsided.

3. And all the women went out to look at it.

4. And when all the women went down, the daughter of Pharaoh also went down.

5. And with every hour that passed the water decreased.

6. And all the wizards and sorcerers came together and they were in great tribulation.

7. And Phi, the wizard, found by the secret of the Book of Signs that the child had gone down.

8. And the ark was in the flags and the daughter of Pharaoh saw it in the fifth hour on the Sabbath.

9. And she sent her maid and she took it and opened it and she saw the child and behold the child wept loudly and the daughter of Pharaoh had compassion on him.

10. And being filled with love for him, she commanded her maids that no word should be spoken about it.

11. And Miriam who stood close by when she saw it rejoiced and ran to her and said, Shall I go and call the infant’s mother to nurse him?

12. And she said unto her, Go. And she went and called his mother Jochebed.

13. And she said to her, Nurse this child for me and I will give thee the money of thy milk. And she suckled him with undefiled milk and he grew up and she brought him to the daughter of Pharaoh and she called his name Moses.

14. And after this, Moses grew in strength and he was appointed with the chiefs of Pharaoh over the Hebrews.
15. And it came to pass one day that he saw an Egyptian smiting a Hebrew man and killed him and hid him in the sand.

16. And on the next day he saw two men striving and he said unto him that did the wrong, O thou wicked one! And the Hebrew was indignant and said unto Moses, O thou murderer!

17. And afraid, he fled to Midian and he tarried there sixty years.

18. And after that there came oppression upon Israel and Gots (Pharaoh) died.

19. And Israel lamented and their groaning went up to heaven. And there arose a Pharaoh from Kittim whose name was 'Atirt.

20. And Moses kept the flock of Jethro and he came to Mount Horeb.

21. On the fifteenth day of the third month on the fourth day (Wednesday), God fulfilled the covenant which he made with the Meritorious Ones.

22. The rod of Adam and his clothes were given to Moses on that day.

23. And this is the word which is said: And this is a sign to thee.

24. On the fourth day (Wednesday) He showed himself to Moses.

25. On the first day (Sunday) he went down to Egypt and God said to Aaron, Go and meet thy brother.

26. He went and met him and they both went up to Egypt and they made the signs before the Israelites.

27. On the third day (Tuesday) they went to Pharaoh.

28. On the fifth day (Thursday) they smote the river.

29. All the judgments were enacted within nine months.

30. On the fifth day (Thursday) they went out of Egypt at the sixth hour; they went out in the sight of all Egypt.

31. At the going out of the Sabbath they passed through the divided Sea.

32. On the third day (Tuesday) the waters of Marah were sweetened. And God showed him that rod by which he smites and heals.

33. On the sixth day (Friday) they gained the victory over Amalek.

34. On the fourth day (Wednesday) God called him up to Mount Sinai.

35. There are three mornings in the world, one is the morning of creation on the first day (Sunday).

36. Another the morning of Mount Sinai on the fourth day (Wednesday).

37. Another the morning of the day of vengeance on the sixth day (Friday).

38. On the first day the Tabernacle was set up; on the third day they went away from Mount Sinai. On the third day Miriam died.

39. On the fourth day Aaron died.

40. On the seventh day the King of Arad fought against them and took from them captives and afterwards the Israelites utterly destroyed him and his possessions.

Chapter 10
Bileam
1. M’rtis the wizard fled from Arad to Midian. This was Peor whom Balak son of Zippor, King of the Moabites, sent to call Bileam, son of Beor, son of Gditt, son of P Vh, son of ’Amingf, son of Laban.

2. He grieved and did not grieve over what happened to him. He did not grieve for the trust (honour) shown to him by the King of Moab, but came to grief through his empty vanity.

3. For he had sent messengers to Bileam and he had asked him that he should come and curse Israel.

4. On the sixth month, messengers went to Bileam.

5. And Bileam knew the Book of Signs and inquired therein.

6. And he worshiped the god of fire, the god of the firmament, the god of waters, the god of heavenly lights and the holy god.


8. These are the seven angels whom Bileam worshiped.

9. The holy god is the angel that met Bileam.

10. The god of the winds (El Harukot) is the angel who gave him the words at the first altars: three were his speeches.

11. The god of fire was he who rebuked Bileam that he should not curse the people.

12. The god of firmament obscured his sight.

13. The god of water was he who said, Thou who canst not see but nearest.

14. The god of the luminaries said to him, But not now.

15. The god of the corners of the heaven said to him, There is no sorcery in Jacob.

16. Hdr, the God of winds said unto him, And Israel is doing valiantly.

17. Hazin the holy god said unto him, The Lord God is with him and the trumpeting of a king is among them.

18. And when Bileam heard that, he hatched an evil plan for he saw that the God of Israel hated defilement, and he advised Balak concerning corruption, and the Moabites commenced to practise it.

19. On the Sabbath the harlots came out.

20. The covenant with Phineas was established by the Seven for him and his seed after him. Great is the loving mercy of God. On the seventh the harlots came out at the third hour.

21. And the heads of the community were congregated at the South before the Tabernacle of the Covenant.

22. And Reuben was encamped there in the West.

23. And Simeon in the middle.


25. With harps, zithers, cymbals, timbals and musical instruments.

26. And facing Simeon were about 120,000 harlots.

27. And the daughter of Sur was in the middle on a wooden chariot driven by the wind in whichever direction she wished it to go.

28. And a voice of the Living God came from the cloud of glory and gave the command that those who went after Baal Peor should be killed.
29. After this the judges rose up and they returned quickly, and they did not perform the will of Moses.

30. And then Zimri and Kosbi went into the tabernacle and the abomination was made manifest in the eyes of the whole people.

31. And then the cloud began to remove and the plague descended upon them.

32. And Phineas rose up and took a spear in his hand.

33. And two wonders happened, one for the living and one for the dead: the cloud of the plague and Phineas.

34. The cloud of the plague removed all the defiled, but did good unto the pure.

35. And the sign for the dead was [that from] the spear in his hand: not one single drop of the blood of the harlot fell on him, but it was burned away on the spear at a distance of seven knots (handbreaths) between the blood and his hand.

36. And thus it is said by those who keep the faith that all the fulfillments of the commands were connected with seven and eight.

37. At the beginning of the eighth month came the harlots, and in the tenth month the Lord said unto the prophet, Avenge the children of Israel, and after that thou wilt be gathered unto thy people.

38. Twelve thousand were armed as men for war.

39. And it was after the men had gone that God said unto Moses that they should go to the war.

40. And when the armed spies went to Midian he gave to Phineas before the people the trumpet in his hand and they made war with Midian as God had commanded.

41. On the fourth the people came unto Midian and the Israelites captured it.

42. [And the Midianites said], O! thou chief of the sorcerers. Arise for those who believe in thee! In the twinkling of an eye there came a small troop [of Dan] from the direction of Edom.

43. And that is the word which Jacob had said: Dan shall be a serpent by the way, an adder in the path.

44. And Bileam hastened to return to Midian to Shur in the South. He lifted up his eye to the East and beheld there a troop of Gaddites. And that is the word that was said: Gad's troop shall overcome him.

45. And what the angel had said unto Bileam: A star will arise from Jacob (this refers to Phineas). And a sceptre shall come from Israel (This refers to Joshua).

46. And their battle-cry was, The Lord is our God; the Lord is One!

47. And Bileam fled and he was caught by Zrd son of Knuel son of the brother of Caleb of the tribe of Judah; and he brought him before Phineas, Joshua, and Caleb: and they did not pay heed to his speech.

48. Then arose Rdyh son of Suriel son of Slua, and he strengthened himself against him and killed him by the sword.

49. Then Joshua said: The heart of the avenger of the blood grew hot at the sight of him (Bileam).

50. On the fourth day (Wednesday) they came from the war; on the fifth day (Thursday) the elders of the assembly brought the offering of gold, and it was brought up to the Tabernacle of the Assembly.
51. And there came a voice of the Living God saying: No Moabite nor Ammonite shall enter the community of God!

52. And the women that were taken captive were killed.

Chapter 11
The Death of Moses and a Prophecy

1. And God said unto Moses, Take to thyself Joshua the son of Nun, a man in whom there is the Spirit and set him before Eleazar the priest and before all the congregation in the fortieth year in the tenth month.

2. And Moses did so with great joy and delight, as if he had been one of his sons, may they never be lacking in happiness and faith!

3. And Moses began to copy out the Holy Law.

4. And God said to him: Go up the Mount Abarim and see the land of Canaan and fix its boundaries round about. And this is the beginning of the boundary.

5. In the East from Kori to Ivai, and the boundary of the land in the South from the shore of the Salt Sea eastward.

6. Ascending into the midst of the land: because he said that the Valley was within the boundary from Akrabim passing on to Sin; and now it is in the middle of the land and it continues unto the town which is called today El Kdr.

7. The boundary of Paran is from the side of Asmonah until the river of Egypt going on to Sukkoth passing on inside the boundary until Shaki of Egypt.

8. Going down to the sea and then going up to Trss. It turns towards the mountain and ye shall espy unto yourself [the mountain of God] in the midst of the land.

9. In the North Hmt on the river of Hanohiah, which is Zifronah, and goes on to Hazar ’Enan.

10. And from Hazar ’Enan to Shefamah which is Askofiah unto the Arbelah.

11. And its borders go down and reach unto the eastern shore of the sea of Kinnereth.

12. And the mountain (Tbris) in the west which can be seen from, all the four sides.

13. And the prophet went down in joy and in grief.

14. He rejoiced because he had seen the beauty of the land, but he grieved because he was not allowed to enter.

15. And he began to copy out the Law on the third day (Tuesday) and he finished it on the fourth day (Wednesday).

16. And he went into the Tabernacle on the fifth day (Thursday).

17. And there came down the voice of the Living from the cloud of glory.

18. Completed is thy work, O Perfect One. This is thy last day (that which God has allowed), thou who beholdest the generations, (i.e.) that which Moses the great Prophet had revealed by the permission of his Master.

19. Therefore it is said, And he beholds the vision of God.
20. And he foretold what would happen in the next three thousand two hundred and four years, as is told in (the section) which begins When ye beget children and children's children, the beginning of the Fanuta, the gate of the backsliding.

21. There will arise a man from the Levites; his name will be ‘Azrz son of Fani and the beginning of the strife will be by his hand.

22. And he will add a sanctuary in his days.

23. He will exchange the sanctuary of the Hebrews for a rebellious (strange) sanctuary. He will throw division in the midst of the assembly.

24. The order of turning away and arbitrariness Krtn (of) Benjamin will be established among them.

25. In the world through the power of the house of Judah diverse statutes will be annulled.

26. Hear O Lord the voice of Judah.

27. He will build the tower of shame with might.

28. The people will be praying for Truth.

29. Will be oppressed through the son who is born of a harlot.

30. He will be ... like the enchanter Bileam.

31. In his days the worship of strange gods will be established.

32. And within a short time the unholy sanctuary will be destroyed by the hand of a nation of a hard face.

33. And those of the house of Shmh (God ?) and of the house of Fanyh (i. e. turning away, rebellious) will be scattered throughout the earth. And because the congregation is guilty, they (the conquerers) will dwell in their place in great arrogance.

34. The community in turning to strife will persist and the land will be inherited by the chosen ones of Alinis.

35. There will be peace in the world, freedom, might, honour, and a life of happiness.

36. And after that a change in the Writing will be made.

37. And a new wording they will produce out of the old.

38. And the Lord thy God will bring thee up into the land which thy fathers have inherited and thou shalt inherit it.

39. And Luzah will be rebuilt.

40. There will be a Jubilee in rejoicing and (after that) there will be a second turning away.

41. And transgression will be seen among the pure people, but at the end of days

42. On the holy hill he will destroy the images and he will break the idols.

Chapter 12
Oracle

1. A prince will arise with a strong hand for ten [years], and the proud nation Nds (or Aminds) will come in his days.
2. A prince will arise with might from his people for five [years] and he will not be exalted.

3. A crowned prince will arise, of evil repute: in his days they (he) will be destroyed through the hand of strangers.

4. A prince will arise strong in truth: in his days the salvation of the community will be great.

5. A crowned prince will arise: in his days the yoke of iron will return.

6. A prince will arise mighty in wealth: in his days the house of worship (?) will be built.

7. A prince will arise who will dwell in Luzah and Aminds will be in trouble.

8. A prince will arise mighty in the knowledge of the truth: the people will rejoice.

9. A crowned prince will arise: he will walk in darkness: his days will be of trouble. A hundred will flee to the borders of Sichem.

10. A prince will arise mighty in wealth: rulers will perish in his days in secret. A hundred will flee to the borders of Sichem.

11. A prince will arise [Gog]; he will perish in grief: in his days and the people will turn back to sin and they will forsake the covenant (or, they will turn back and sin against the covenant and be punished).

12. A prince will arise: tribulation and weariness will be before this.

13. A prince will arise at the end of wickedness: in his days desolation from the land of the mighty a mighty force will bring.

14. A prince will arise who will increase the tribulation of the people.

15. A prince will arise through wickedness of sorcery: the Temple of Sichem will be burnt by his hand.

16. A prince will arise, Gog, after these.

17. A prince will arise with tribulation: the land of the Hebrews he will lay waste.

18. A prince will arise through modesty (prayer?): in his days he will be wise.

19. A prince will arise, the son of sin: in his days the false sanctuary will be established at the end because of his evil deeds it will be burned with fire and brimstone.

20. A prince will arise, one who abolishes circumcision: in his days he will suck from the abundance of the sea.

21. A prince will arise: in his days the community of abomination (Aminds) will again be scattered in the land of Gb'alah while Israel does valiantly and the top of the hill will be in glory, and faith established.

22. A prince will arise from the section (portion) of the Lawgiver. From the West the messenger of peace (comes) to the gate of glory. The community will rejoice; for they will worship our Lord in peace.

23. A prince will arise who will spoil the [gentile] nation and will come out of (rule from) Jacob and will destroy the remnant of the town.

24. A prince will arise who will write the Law in truth, the rod of miracles in his hand. There will be light and no darkness.

25. May the Lord hasten this: and happy is he who will see it and will reach that time. Blessed be our God forever, blessed be His name forever.

26. Twenty-six corresponding to twenty-six. Praised be He who knows the hidden and the revealed, may He be exalted; Adam, Noah, Abraham, Moses, upon them may peace be everlasting.