

היא כדרך שאנו עשין לנעך בומר המלוד כפי המשל שהקרימו, והפסידו<sup>50</sup> על אנטונס אשר סוכו של שפרסם בהמון מה שפרסם ואמר בכול חכמים החורג בדבריהם וכי' כמו שובאר באבות<sup>51</sup> ואזי מהמון מפיטריים ביהותם מקיימים את המצוות מירא לעונש המות השקר אלא שאינו שלמים אבל מוטב להם בכל כרי שתקפה להם וזוהי עובירה מאתה והוא אמרם עליהם השלום לעולם יקמו אדם בתורה אמרם שלא לשמה שמחור שלא לשמה בא לשמה<sup>52</sup>.

ומה שאהא צריך לדעת שדבריי חכמים<sup>53</sup> עליהם השלום חלקו בחלקי בהם בני אדם לשלש חרות. הנה הואשנה והם רוב אשר נפגמתי עמם ואשר דאיתי חבוריהם ואשר שמתעי עליהם. מבינים אותם כששם ואינו מסכרים<sup>54</sup> אותם כלל, ונעשו אצלם כל המנועות מחוייבי המצוות ורוחם מן המרורים, ואין בהם מן השלמות עד כדי שהיעורר על כך מעצבם, ולא מצאו מעורר שיעוררם ולכן חושבים הם שאין כוננו חכמים בכל מאמריהם המחוכמים אלא מה שהביט בהם<sup>55</sup> מהם, ושהם כפשוטם, ואף על פי שיש בהפשי מקצת דבריהם מן הזרות<sup>56</sup> עד כדי שאם תספיקו כשפטו להמון העם כל שכן ליהידיהם היו גודלמים בכל האמורים היאם אפשר שהיא בעולם אין שמוחה ובידי אלו וחושב שהם דברים בונים, וכל שכן שימצאו זה בעיניו, והנה הוא המסכנה דאמתה עלי סכלותם לפי שהם רוממו את החכמים לפי מסלולם יי' ואינם אלא משלילים אותם בתכלית השפלות ואינם מרבישים בכך, וזוהי הנה האבות הן מאבדים הוד התורה ומתשייכים וזהו ועושים תורת השם בתפול המכון בה לפי שהי ענייני דבריהם.

אמר על חכמה תורתו אשר ישמעון את כל החוקים האלה וכי' וזהו הוא הרושין משישי דברי חכמים וברבים אשר אם ישמעום העמים יאמרו רק עם סכל ונבל הגוי הקפון הזה והנה שעושים כן הורשין המבינים לעם מה שאינם מבינים הם עצמם, ומי יתן שתתן כיון שאינם לוחמים<sup>57</sup>, או היה להם למר אין אנו יודעים מה רצו חכמים בדבריהם אלא והוא פיטושי, אלא חושבים שהבינו, ומעמידים את עצמם להביז לעם מה שהבינו, ויודשין בפי המון בדרישות שאמר חכמים, ורושין בפי המון בדרישות ברכות ופיך חלק חולתם כפשוטם מלה במלה<sup>58</sup>, והנה השניה גם הם רבים הם אותם שראו דברי חכמים, שאין כוננו חכמים בכל אלא משפחות חשבון<sup>59</sup> חכמים, ולכן חולו בו וננהו חשבו למור מה שאיני מהו<sup>60</sup>, ויליענו על דברי חכמים לעינים קרובות, וחושבים שהם יותר נבונים מהם<sup>61</sup> ויותר וזוהי רציני, ושהם עליהם השלום פתיים הסרי דעת סכלים בכל המצוות, ואינם משיגים שום דבר כלל, רוב מי שגפול בהזוים במשפטי המלות, לפי שהם לפי דמיונם פקחים חכמים פילוסופים וכמה רחוקים הם<sup>62</sup> מאנשות אצל הפילוסופים האחרים, והם יותר סכלים מן הנה הארשנה ויותר פתיים, והם כל אוריה שהתפוצו לפי אנשים רמי המפלה שכבר נדעה חכמתם אצל החכמים, ואולי חכמה את עצמם במרדעים עד שידעו אין חוכמים, אי המרורים בעיניהם האלהים וכיצאו בהם<sup>63</sup> המרעים להמון ולחכמים, ויטילו לעצמם, וזהו החלק המעשי של הפילוסופים, כי אין חיי פתיים, אם החכמים חכמים או לא, והיו מוכתלים להם ענייני דבריהם.

- 50 על דרישות חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 51 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 52 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 53 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 54 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 55 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 56 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 57 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 58 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 59 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 60 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 61 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 62 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 63 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה

הנה השלישית והם ז' מנעים מאד עד שאפשר לקרוא להם כה כמו שאפשר לומר על השמש מן יום<sup>64</sup>, והם האנשים שנתבדרה אצלם גדולת החכמים וטוב תבונתם במה שנמצא בכל דבריהם דברים המראים על ענינים אחרים מאי, ואף על פי שהם מנעים על מפורשים בכמה מקומות בהבחינה היו הם מראים על שלמות השנוהם את האמת, והם הנביר אצל מנועת העינים השלום לא דבר דברי הבאי, ונחברו אצלם שיש בדבריהם ששם בלתי אפשריים אף דבריהם ככל אלא על דרך החידה והמשל, וכל הוא דרך החכמים הנגדלים ולפיכך פנה ספור גדול החכמים ואמר להביז משל המלצה דברי חכמים ויודעתם<sup>65</sup>, וכבר ידוע אצל חכמי הלשון כי חידה הם הדברים שענינם מהם ולא בפשטם וכמו שאמר אחרות נא לכס חידה וכי<sup>66</sup>, לפי שדברי כל בעלי החכמה בדבריהם הנשכחים שהם התכלית אינם אלא חידה ומשל ומדע והפלא על שונברו את החכמה בדרך המעורר אותם בדברים שפלים המוניים, והנה ראה חכמה מכל אדם עשה כן ברוח הקודש כלומר שלמה במשל בשרי בנינינו ומקצת קולתו ומדוע ראה מור בעינינו לפרש את דבריהם ומתאים ממשנו כרי שראו האדם את המשל ומתאים פטריי הכתובים ומציינים אותם עצמם ועושים אותם משל הוא האמת, כפי משאטו שאמר שיה שמאל הכתוב הוא הכה את שני ארצאל מוא<sup>68</sup> כולי משל וכו', וכן מה שנראה הנה את הארי בתוך הכור וכו', משל, ואמר מי ישיקני מיני<sup>69</sup> אויב כולו אמר אתה מהל זה משל<sup>70</sup>, וכן ספר אויב כולו אמר אתה מהל מהל זה<sup>71</sup>, ולא ביאר לאיזה ענין נצטפה המשל זה<sup>72</sup>, וכן מהי חזקאל אמר אתה מהל משל והת<sup>73</sup> ורבים כאלה.

- 64 ראה מורה חגי פני<sup>64</sup>
- 65 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 66 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 67 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 68 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 69 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 70 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 71 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 72 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה
- 73 דברי חכמים, ואף על פי שהם חכמים הם יודעים על שפרסם וזהו ענין פסוקי טהרה

The laws for keeping the sabbath

He created heaven and earth and everything which he created in six days. And the LORD made the seventh day holy for all of his works. Therefore he commanded concerning it, "Let everyone who will do any work therein die. And also whoever files it let him surely die."

And you, command the children of Israel, and let them guard this day so that they might sanctify it and not do any work therein, and not defile it because it is more holy than any day. And everyone who pollutes it let him surely die. And everyone who will do any work therein, let him surely die forever so that the children of Israel might guard this day throughout their generations and not be rooted from the land because it is a holy day and a blessed day. And every man who guards it and keeps therein a sabbath from all his work will be holy and blessed always like us.

Make known and recount to the children of Israel the judgment of the day that they should keep the sabbath thereon and not forsake it in the error of their hearts. And (make known) that it is not permitted to do work thereon which is unlawful, (not being) unseemly to do their pleasure thereon. And (make known) that they should not prepare thereon anything which will be eaten or drunk, which they should not prepare for themselves on the sixth day. And (make known) that it is lawful to draw water or to bring in or to take out any work within their dwellings which is carried in their gates. And they shall not bring in or take out from house to house on that day because it is more holy and it is more blessed than any day of the jubilee of jubilees. On this day we kept the sabbath in heaven before it was made known to any human to keep the sabbath thereon upon the earth.

The Creator of all blessed it, but he did not sanctify any people or nations to keep the sabbath thereon with the sole exception of Israel. He granted to them alone that they might eat and drink and keep the sabbath thereon upon the earth. And the Creator of all, who created this day for a blessing and sanctification and glory, blessed it more than all days. This law and testimony was given to the children of Israel as an eternal law for their generations.

The naming of animals

And in six days of the second week, by the word of the LORD, we brought to Adam all of the beasts, and all of the cattle, and all of the birds, and everything which moves on the earth, and everything which moves in the water, each one according to its kind, and each one according to its likeness: the beasts on the first day, and cattle on the second day, and the birds on the third day, and everything which moves upon the earth on the fourth day, and whatever moves in the water on the fifth day. And Adam named all of them, each one according to its name, and whatever he called them became their names. And during these five days Adam was observing all of these, male and female according to every kind which was on the earth, but he was alone and there was none whom he found for himself, who was like himself, who would help him.

b2. In the Eth text, the relative clause "which they have not prepared for themselves on the sixth day" follows the phrase "to bring in or to take out." The obvious misplacement of the relative clause was noted by Charles in his English translation. C2. The whole of vs 29 is a single sentence in Eth. Its length and complexity make it difficult to

Ex 31:14f, 35:2 Num 15:32, 36

Deut 29:28

CD 10:22

Isa 58:13 Ex 35:3

Jer 17:21 Neh 13:19 Lev 17:27

Ex 27:21 Lev 7:36, 21:14

Gen 2:19f

The creation of Eve

And the LORD said to us, "It is not good that the man should be alone. Let us make for him a helper who is like him." And the LORD our God cast a deep sleep upon him, and he slept. And he took one bone from the midst of his bones for the woman. And that rib was the origin of the woman from the midst of his bones. And he built up the flesh in place of it, and he constructed a woman.

And he awakened Adam from his sleep, and when he awoke, he stood up on the sixth day. And he brought her to him and he knew her and said to her, "This is now bone of my bone and flesh from my flesh. This one will be called my wife because she was taken from her husband."

Therefore a man and woman shall be one. And therefore it shall be that a man will leave his father and his mother and he will join with his wife and they will become one flesh.

The laws of purification after childbirth

In the first week Adam was created and also the rib, his wife. And in the second week he showed her to him. And therefore the commandment was given to observe seven days for a male, but for a female twice seven days in their impurity.

And after forty days were completed for Adam in the land where he was created, we brought him into the garden of Eden so that he might work it and guard it. And on the eighth day his wife was also brought in. And after this she entered the garden of Eden. And therefore the command was written in the heavenly tablets for one who bears, "If she bears a male, she shall remain seven days in her impurity like the first seven days. And thirty-three days she shall remain in the blood of her purity. And she shall not touch anything holy. And she shall not enter the sanctuary until she has completed these days which are in accord with (the rule for) a male (child). And that which is in accord with (the rule for) a female is two weeks—like the two first weeks—in her impurity. And sixty-six days she shall remain in the blood of her purity. And their total will be eighty days."

And when she finished those eighty days, we brought her into the garden of Eden because it is more holy than any land. And every tree which is planted in it is holy. Therefore the ordinances of these days were ordained for anyone who bears a male or female that she might not touch anything holy and she might not enter the sanctuary until these days are completed for a male or female. This is the law and testimony which is written for Israel so that they might keep it always.

The first seven years in Eden

And during the first week of the first jubilee Adam and his wife had been in the garden of Eden for seven years tilling and guarding it. And we gave him work and we were teaching him to do everything which was appropriate for tilling. And he was tilling. And he was naked, but he neither knew it nor was he ashamed. And he was guarding the garden from the birds and beasts and cattle and gathering its fruit and eating. And he used to set aside the rest for himself and his wife. And what was being guarded he set aside.

The Fall

At the end of seven years which he completed there, seven years exactly, in the second month on the seventeenth day, the serpent came and drew near to the

b. Lit. "which appeared." or "which was ob."

Lev 12:2-5

Lev 8:1 Lev 5

Gen 2:25

Gen 1:1, 19

- 11 What help or advantage do we have from these idols before which you worship and bow down?<sup>a</sup>
- 12 Because there is not any spirit in them, for they are mute, and they are the mistleleading of the heart. Do not worship them.<sup>a</sup>
- 13 Worship the God of heaven, who sends down rain and dew upon the earth, and who makes everything upon the earth, and created everything by his word, and all life is in his presence.
- 14 Why do you worship those who have no spirit in them? Because they are works of the hands, and you are carrying them upon your shoulders, and there is no help from them for you, except great shame for those who made them and the mistleleading of the heart for those who worship them. Do not worship them.<sup>a</sup>

Ps 135:17

Jer 10:3, 9  
Amos 5:26  
Isa 46:7

- 15 And his father said to him, "I also know (that), my son, but what shall I do to the people who have made me minister before them?"<sup>b</sup> And if I speak to them in righteousness, they will kill me because their souls cleave to them<sup>c</sup> so that they might worship them and praise them. Be silent, my son, lest they kill you."<sup>d</sup>
- 16 And he told this matter to two of his brothers, and they were angry with him, and he kept quiet.

### The marriages of Abram and his brothers

Gen 11:29

- 17 And in the fortieth jubilee, in its second week, in its seventh year, Abram took a wife a wife and her name was Sarai,<sup>d</sup> daughter of his father, and she became a wife for him.
- 18 And Haran, his brother, took a wife in the third year of the third week, and she bore a son for him in the seventh year of that week. And he called him Lot.
- 19 And Nahor, his brother, took a wife.

### Abram burns the house of idols

- 20 In the sixtieth year of the life of Abram, i.e. the fourth week, in its fourth year, Abram arose in the night and burned the house of idols. And he burned everything in the house. And there was no man who knew.<sup>e</sup> And they rose up in the night, and they wanted to save their gods from the midst of the fire. And Haran rushed to save them, and the fire flared up over him. And he was burned in the fire and died in Ur of the Chaldees before Terah, his father. And they burned him in Ur of the Chaldees.

12 a. The imperatives and the second person pronouns ("you") are all plural in vss. 3-5. The author of the text has apparently made use of a liturgical unit written for a communal setting. Certain poetic features appear if the unit is divided into three stanzas in the following manner: (1) vs 3, (2) vs 4-5a, (3) the remainder of 5. Stanzas 1 and 3 begin with "because" and end with the refrain "Do not worship them"; they describe the worthlessness of idols. Stanza 2 provides an internal contrast by describing the creature and providential

power of God. It seems reasonable to put vs. 2 outside the poetic unit because the second person pronoun (you) is singular and refers only to Abram's father. The Syr. has drastically abbreviated and rearranged the statements which appear in these

vss. b. The pronoun refers to the idols which were described in vss. 3-5

c. See previous n.

d. The Eth. has "Sarah" but spellings have been standardized to agree with the biblical text.

### Departure to Haran

- 21 And Terah went out of Ur of the Chaldees, he<sup>e</sup> and his sons, so that they might come into the land of Lebanon and into the land of Canaan. And he dwelt in Haran.<sup>f</sup> And Abram dwelt with Terah, his father, in Haran two weeks of years.

Gen 11:31

### Abram's night vigil

- 22 And in the sixth week, in its fifth year, Abram sat up during the night on the first of the seventh month, so that he might observe the stars from evening until daybreak so that he might see what the nature of the year would be with respect to rain. And he was sitting alone and making observations;<sup>g</sup> and a word came into his heart, saying, "All of the signs of the stars and the signs of the sun and the moon are all in the hand of the LORD. Why am I seeking?"
- 23 If he desires, he will make it rain morning and evening, and if he desires he will not send (it) down; and everything is in his hand.<sup>h</sup>
- 24 And he prayed on that night, saying:

"My God, the Most High God, you alone are God to me.

And you created everything, and everything which is was the work of your hands, and you and your kingdom I have chosen.

Save me from the hands of evil spirits

which rule over the thought of the heart of man, and do not let them lead me astray from following you, O my God;

but establish me and my seed forever,

and let us not go astray henceforth and forever."<sup>i</sup>

- 25 And he said, "Shall I return unto Ur of the Chaldees who seek my face so that I should return to them? Or shall I dwell here in this place? Make the straight path prosper before you in the hand of your servant that he might serve. And do not let me walk in the error of my heart, O my God."<sup>j</sup>

### Abram is called to the land of promise

*אברהם נקרא אל הארץ (אצל ה'הבטחה')*

Gen 12:1,3

- 26 And he finished talking and praying and beheld, the word of the LORD was sent to him by my hand, saying, "Come forth from your land and from your kin and from your father's house into the land which I shall show you, and I shall establish you as a great and numerous people.

- 27 And I shall bless you

and I shall make your name great,

and you will be blessed in the land

and all the nations of the earth will bless themselves by you.

And whoever blesses you I shall bless

and whoever curses you I shall curse.

- 28 And I shall be God for you and your son and for the son of your son and for all of your seed. Do not fear henceforth and for all the generations of the earth. I am your God.<sup>k</sup>

<sup>e</sup> There is a small fragment of a Heb. text from Qur'an which is parallel to vss. 15-17

<sup>f</sup> The printed Eth. text would give a reading "the land of Haran" but the Syr. and one Eth.

MS (D) omit the phrase "the land of ..." VanderKam has argued that the Qur'an fragment scarcely has room for it either

day, during those seven days to rejoice before the LORD upon the altar of your  
 23 God. • For this feast you observed with nervousness when you went out from  
 Egypt until you entered into the wilderness of Sur because you completed it on the  
 shore of the sea.

**The laws pertaining to the sabbath**

Ex 16:1

1 50 And after this law I made you know the days of the sabbaths in the wilderness CD 10 14-11 18  
 2 of Sin<sup>a</sup> which is between Eilm and Sinai. • And I also related to you the sabbaths  
 of the land on Mount Sinai. And the years of jubilee in the sabbaths of years I  
 related to you. But its year I have not related to you until you enter into the land  
 which you will possess. • And the land will keep its sabbaths when they dwell  
 upon it. And they will know the year of jubilee.

4 On account of this I ordained for you the weeks of years, and the years, and  
 the jubilees (as) forty-nine jubilees from the days of Adam until this day and one  
 week and two years. And they are still forty further years to learn the commands  
 of the LORD until they cross over the shore of the land of Canaan, crossing over  
 the Jordan to its western side. • And jubilees will pass until Israel is purified from  
 all the sin of fornication, and defilement, and uncleanness, and sin and error. And  
 they will dwell in confidence in all the land. And then it will not have any Satan  
 or any evil (one). And the land will be purified from that time and forever.

6 And behold the commandment of the sabbaths I have written for you and all  
 7 of the judgments of its law. • Six days you will work, but the seventh day is the  
 sabbath of the LORD your God. You shall not do any work in it, you, or your  
 children, or your manservant or your maidservant, or any of your cattle or the  
 8 stranger who is with you. • And let the man who does anything on it die. Every  
 man who will profane this day, who will lie with his wife, and whoever will  
 discuss a matter that he will do on it so that he might make on it a journey for  
 any ~~buying or selling, and whoever draws water on it, which was not prepared~~  
 for him on the sixth day, and whoever lifts up anything that he will carry to take  
 9 out of his tent or from his house, let him die. • You shall not do any work upon  
 the day of the sabbath except what you prepared for yourself on the sixth day to  
 eat and to drink and to rest and to observe a sabbath from all work of that day  
 and to bless the LORD your God who gave to you the day of festival and the holy  
 day. And a day of the holy kingdom for all Israel is this day among their days  
 10 always. • For great is the honor which the LORD gave to Israel to eat and to drink  
 and to be satisfied on this day of festival and to rest in it from all work of the  
 occupations of the children of men except to offer incense and to bring gifts and  
 11 sacrifices before the LORD for the days and the sabbaths. • This work alone shall  
 be done on the day of the sabbath in the sanctuary of the LORD your God so that  
 they might atone for Israel (with) continual gift day by day for an acceptable  
 memorial before the LORD. And so that he might accept them forever, day by  
 day, just as he commanded you.

12 And (as for) any man who does work on it, or who goes on a journey, or who  
 plows a field either at home or any (other) place, or who kindles a fire, or who  
 rides on any animal, or who travels the sea in a boat, and any man who slaughters  
 or kills anything, or who slashes the throat of cattle or bird, or who snares any  
 13 beast or bird or fish, or who fasts or makes war on the day of the sabbath, • let  
 the man who does any of these on the day of the sabbath die so that the children  
 of Israel might keep the sabbath according to the commands of the sabbaths of  
 the land just as it was written in the tablets which he placed in my hands so that  
 I might write for you the law of each time and according to each division of its  
 days.

The account of the division of days is finished here

50 a The Eth text has written 'and' instead of 'sin'  
 130 a The Eth text has written 'and' instead of 'sin'

# MARTYRDOM AND ASCENSION OF ISAAH

(Second Century B.C.–Fourth Century A.D.)

## A NEW TRANSLATION AND INTRODUCTION

BY M. A. KNIBB

The Ascension of Isaiah is a composite work which falls very obviously into two parts, chapters 1–5 and chapters 6–11; the first part is now known as the Martyrdom of Isaiah, the second bears the title the Vision of Isaiah. However, the Martyrdom of Isaiah is itself composite; included within these chapters is an independent section, 3:13–4:22, which is sometimes called the Testament of Hezekiah. Apart from these three main sections there are a number of additions and insertions which are to be attributed to the final editor of the whole book.

The Martyrdom of Isaiah (the basic material in 1:1–3:12 and 5:1–16) is the oldest element in the Ascension. It is a Jewish work which tells, in legendary form, of the martyr's death which Isaiah suffered at the hands of Manasseh. The narrative begins by describing how, in the twenty-sixth year of his reign, Hezekiah summoned his son Manasseh in order to instruct him, and how, on that occasion, Isaiah prophesied that Manasseh would ignore his father's words and, inspired by Beliar, bring about the death of the prophet (ch. 1). The remainder of the narrative describes the fulfillment of this prophecy. The wickedness of Manasseh's reign (2:1–6) leads Isaiah, in company with other prophets and faithful men, to flee from Jerusalem, first to Bethlehem, and then to a mountain in the desert (2:7–11). However, Isaiah's hiding place is discovered by a Samaritan who accuses Isaiah of treason and blasphemy (2:12a; 3:1–10). Manasseh has Isaiah arrested (3:11f.) and put to death (5:1–16). Included within this narrative is a digression (2:12b–16) which deals with the story of Manasseh son of Imthah (cf. 1 Kgs 22:5–28).

A Christian addition to the Martyrdom of Isaiah, sometimes given the title the Testament of Hezekiah (3:13–4:22), is in reality presented as the account of a vision which Isaiah himself had experienced before his arrest by Manasseh. The account describes the life and death of the Beloved (3:13–20), the corruption of the Church (3:21–31), the reign of Beliar (4:1–13), and the second coming of the Lord (4:14–22).

The Vision of Isaiah (chs. 6–11) is likewise a Christian work. The introduction to the narrative tells how Isaiah, while present at the court of Hezekiah in the twentieth year of Hezekiah's reign, was carried up in his mind into heaven and had a vision (ch. 6) in the report of the vision itself (chs. 7–11) Isaiah describes his journey up through the seven heavens (7:1–9:26); it is this ascension which gives the title to the whole book. In the seventh heaven he sees the Lord and the Holy Spirit, and is given a glimpse of the glory of God; he himself joins in the worship which is offered to them (9:27–10:6). He then hears the Lord being commissioned by God to descend into the world (10:7–16). He sees the descent of the Lord through the seven heavens (10:17–31), his miraculous birth (11:1–16), his life, death, and resurrection (11:17–21), and his ascension once more into heaven (11:22–33). Verses 14–17 of chapter 11 form the conclusion to the vision and the book.

CD 12:51  
 130 a 2:11 18  
 2MAc 6:11

17 [ל]ים מלחה רבא וזול תחומא דן כעין מן. [...] 18 [...] די פנה למערב ועבר [...] 19 ... עד די דבק ל... 20 ... למרחא 21-34 ...

Col XVII 5-1 ... 6 ... 7 vacat ... [חולקה בין בנורדי ונפל לקדמין לעין] בצפונה ליד מי חדקל נהרא עד דדבק לימא 8 ש[מ]ן קא לראשה די בצפונה וסחר למערבא לאשור עד דבק לחדקל ... ובחורה 9 לארם ארעא די בין חרין נהריא עד די דבק לראיש ... 10 נפל טור תורא דן ועבר חולקא ואל מערבה עד דבק למנוג ... מרחא 11 בצפונה די מחוץ לשנא דן דעל ראיש תלחת חולקא ליד ימא דן לארפכשד ... 12 די פנה לדרומא כול ארעא די משקה פורת וכול [...] 13 ... כול בקעאמא ומישריא די ביניהון ואיא די בנו לשנא [...] 14 ... ואמנא [...] 15 ... חולקא די פלג לה ויהב לה נוח אבורי vacat [ויפת פלג בין בנורדי לגמר יהב לקדמין בצפונה עד די דבק לטינה נהרא ובחורה למנוג ובחורה 17 למדי ובחורה ליואן כול נגאחא דיליד לוד וכן לשנא ... 18 [...] ולמשך [...] 19 [...] בני חם vacat ...

Col XIX 6 [...] 7 [...] וקריית תמן בושם [אלהא] ואמרת אנתה הוא 8 אלהי [אלה] ע[ל]מיא [...] עד כען לא דבקתה לטורא קדישא ונגדת 9 [...] והוית אול לדרומא ... ואחית עד די דבקת לחברון וליה זמנא אמתב[וי]את חכרון וחתב 10 [חרחין שנין תמן] vacat והוא כפנא בארעא דא בולא ושמעת די עבולבא תנא במצריין ונגדת 11 ל[מעל] לארע מצריין [...] עד די דבקת לכרמונא נהרא חד מן די ראשי נהרא [...] וכען אהונא ... ארענא [וה]לפת שכעת ראשי נהרא דן די 13 [...] כען חלפנא ארענא ועבולא לארע בני חם לארע מצריין vacat וחלמת אנה חלם כללה מעלי לארע מצריין וחזית בחלמי [וה]א ארז חד ותמרא 15 חדא [...] [וכנין] אנוש אתו וכעון למקן ואמ[ר]א ולמעקר [וה]אורא ולמשבק תמריא כלחודייה 16 ואכליאת תמרחא ואמרת אל תקוצו [וה]אורא ארי תרינא מן שרש [...] ושביק ארזא בטלל תמרחא 17 ולא [אתקין] vacat ואתעירת כללייא מן שנתו ואמרת לשרי אנתתי חלם 18 חלמת [אנה ו]אודחל [מן] חלמא דן ואמרת לי אשתעי לי

river ... 17 [to] the Great Salt Sea, and this boundary runs as a spring from ... [ ] 18 [...] which turns to the west and passes [...] 19 ... until it reaches ... 20 ... to the East 21-34 ...

Col XVII 5 [...] 6 [...] Blank 7 [And] Shem divided his [portion between his sons, and the first fell to [E]lam] in the North, by the waters of the river Tigris, until it reaches the [E]l Sea 8 to its source, which is in the North, and turning towards the West, towards Ashur, until it reached the Tigris ... and after him 9 (fell) to Aram, the land between the two rivers, until it reaches the upper part of ... 10 fell this mountain of the Bull, and the portion passes on and goes further westwards until it reaches Magog ... the East 11 in the North of the bosom of this branch which is at the head of the three portions by this sea to Arpachsad ... 12 ... which is directed to the South, all the land that are Euphrates irrigates and all [...] 13 ... all the valleys and the plains that are between them, and the island in the midst of the bay ... 14 ... and Amarna [...] 15 the portion which his father Noah apportioned for him and gave to him. Blank 16 [And] Japheth divided between his sons. To Gomer he gave first, in the North until it reaches the river Tina, and after him to Magog, and after him 17 to Madai, and after him to Javan, all the islands which are close to Lydia, and between the bay ... 18 [...] to Meshak ... 19 [...] the sons of Ham ... Blank

Col XIX 6 [...] 7 [...] and I called on the [name] of [God] there and said: You are 8 [my] God, the eternal God ... Up till now I had not reached the holy mountain, so I set out 9 for ... and kept on walking towards the South ... and I went until I reached Hebron. At [that time] Hebron had been built, and I lived 10 [two years] there. Blank However, a famine occurred in this whole country. I heard that there w[as] grain in Egypt, and left 11 to [enter] the land of Egypt [...] until I [reached] the river Carnon, one of the 12 branches of the river ... now we ... our land. [And] I [crossed] the seven branches of this river which 13 ... Then we crossed our land and we entered the land of the sons of Ham, the land of Egypt. 14 Blank I, Abram, dreamt a dream, on the night of my entry into Egypt. And in my dream I saw a cedar and a palm-tree 15 ... Some men arrived intending to cut and uproot the [cedar], and to leave the palm-tree by itself. 16 But the palm-tree shouted and said: Do not hew down the [cedar], because both of us are from root ... And the cedar was saved thanks to the palm-tree, 17 and was not [hewn down]. Blank I woke up from my slumber during the night and said to Sarai, my wife: I have had 18 a dream [and] I am alarmed [by] this



תלמד ואגיד תעשרית לאשתעתיא לה חלמא דך 19 [וחווית] לה[ה פשר] חלמא  
 [דך ואמור]ת] ... די יבעון למקטלני ולכי למשבק [ב]אם דא כול טבוחא  
 20 [וי תעבדך עמי] בכול אתר די [נהך לה אמרי] עלי די אחי הוא ואחי  
 בטלילי ותפלט נפשי בדיליכי 21 ... יבעון [לאעון]יוחכי מני ולמקטלני  
 ובכתי שרי עלי מלי בליליא דך 22 ... [ופרעו צנען] ... [שרי למפנה  
 לצנען] 23 [עמי והסתמרת יחיריא בנפשה די לא יחזנה כול [אנש חמש  
 שנין] ולטרף חמש שניא אלך 24 ... [אתן] תלחח גברין מן רברכי מצרין  
 ... [די פדעון] צנעון [על מלן] ועל אנחתי והווא יהביך 25 [לי מתן שניאן  
 ובעון] לין [לאודעא] טבתא חכמתא וקושטא וקריית קודמיותן [כתבן] מלי  
 תנורך 26 ... [בפנא די ...] ולא ... [ין למקם עד די ... מלי  
 27 ...]ל[...]. [במאכל שגי ובמשתה] ... [חמרא 30-28] ...]

Col. xx 1 ... 2 ... [כמה] ... ושפיר לה צלם אנפיהא וכמא

3 [נ]עים וכמא רקיק לה שער ראישא כמא יאיך להון לה עיניהא ומא [כמה]  
 הוא לה אנפיהא וכול נך 4 אנפיהא ... כמא יאא לה חדייה וכמא שפיר לה  
 כול לבנהא, דרעיהא מא שפירך וידיהא כמא 5 כלילך וחומיך כול מחזה  
 דין[רה] כמא יאיך כפיהא ומא אריכו וקטיען כול אנבעת ידיהא רגליהא  
 6 כמא שפירך וכמא שלמא להון לה שקיהא וכל כחולך וכלאן די יעלך לגנון  
 לא ישפוך מנהא ועל כול 7 נשיך שופר שפיהא ועליא שפיהא לעלא מן  
 כולהך ועם כול שפרא דך חכמא שניא עמרה ודלידהא 8 יאא וכדי שמע  
 מלכא מלי חורקנשו ומלי חרין חכרוהי די פם חד תלחיהון ממללך שגי רחמה  
 ושלה 9 לעובד דבריהא וחזיהא ואחמה על כול שפיהא ונסבהא לה לאנתא  
 ובעא למקטלני ואמרת שרי 10 למלכא דאחי הוא כדי היית מתגר על  
 דיילהא ושביקת אנה אברם בדילהא ולא קטילת ובכית אנה 11 אברם בכי  
 תקרף אנה ולוט בר אחי עמי בליליא כדי דכידת מני שרי באונס *אנסי*  
 12 בליליא דך צליח ובעית ואחונת ואמרת באשתעבא ודמעי וחתי  
 בריך אנחה אל עליון מרי לכול 13 עלמים די אנחה מרה ושליה על כולה  
 ובכול מלכי ארעא אנחה שליט למעבד בכולהון דין וכען 14 קבלתך מרי  
 על פדעו צנען ממך מצרין די דברת אנחתי מני בתוקף עבד לי דין מנה ואחי  
 ידך רבתא 15 בה ובכול ביחה ואל ישלט בליליא דך לטמיא אנחתי מני

dream. She said to me: Tell me your dream so that I may know it. And I began  
 to tell her the dream. 19 [and I told her the interpretation] of th[is] dream. [I  
 said]: ... they want to kill me and leave you alone. This favour [only  
 20] [must you do for me]: in every place [we reach, say] about me: He is my  
 brother. And I shall live under your protection and my life will be spared  
 because of you. 21 ... they will try to se[lf]placate you from me and kill me.  
 Sarai wept because of my words that night. 22 [...] the Pharaoh [Zooan  
 ...] Sarai to go to Zooan 23 [with me, because she greatly [feared] within her-  
 self that any[body] could see her. [five years long.] After these five years  
 24 [...] three men of the princes of Egypt [came ...] from Pharaoh [Zooan] on  
 account of [my] words and of my wife. They gave 25 [me many presents ex-  
 cepting from me] goodness, wisdom and truth. I read in front of them the  
 [book] of the words of Enoch 26 [...] concerning the famine which [...] and  
 and not ... to stay until ... the words of 27 [...] with much eating and drinking  
 [...] wine [...] 28-30 [...] [...]

Col. xx 1 ... 2 ... [כמה] ... ושפיר לה צלם אנפיהא וכמא  
 how 1 [lovely] and how smooth the hair of her head! How lovely are her eyes:  
 how pleasant her nose and all the blossom 2 of her face ... How graceful is her  
 breast and how lovely all her whiteness! How beautiful are her arms! And her  
 hands, how 3 perfect! How alluring is the whole appearance of her hand[s]!  
 How pretty are the palms of her hands and how long and supple all the fingers  
 of her hands! Her feet, 6 how lovely! How perfect her thighs! No virgin or  
 wife who enters the bridal chamber is more beautiful than her. Above all  
 7 women her beauty stands out; her loveliness is far above them all. And with  
 all this beauty there is in her great wisdom. And everything she does with her  
 hands 8 is perfect. When the king heard the words of Hiramnos and the words  
 of his two companions, which the three of them spoke in unison, he desired  
 her greatly and sent 9 immediately for her to be fetched. He saw her and was  
 amazed at all her beauty, and took her for himself as a wife. He wanted to kill  
 me, but Sarai said 10 to the king: He is my brother, so that I could profit at her  
 expense. I, Abram, was spared on her account and I was not killed. But I wept  
 11 bitterly that night. I, Abram, and my nephew Lot with me, because Sarai  
 had been taken away from me by force. *Blank 12* That night I prayed, pleaded  
 and entreated and said in (my) distress, while my tears flowed: Blessed are  
 you, O God Most High, my Lord, for all 13 ages. For you are Lord and Master  
 of everything and rule all the kings of the earth, to judge them all. Now 14 I  
 lodge a complaint before you, my Lord, against Pharaoh Zooan, king of Egypt,  
 because my wife has been taken away from me by force. Do justice for me  
 against him and show your mighty arm 15 against him, and against all his  
 house. During this night, may he not be able to defile my wife, separated from