



BESORAH BAR TALMAI

Edited by Noel Joshua Hadley

1 *(The opening 3 verses are given from each of the three texts)*

Greek. ¹ After the resurrection from the dead of our Adonai Yahusha HaMashiach, Bar Talmai came unto the Adonai and questioned him, saying: Adonai, reveal unto me the mysteries of the heavens.

² Yahusha answered and said unto him: If I take off the body of the flesh, I shall not be able to tell them unto you.

3 Om.

Slavonic. **1** Before the resurrection of our Adonai Yahusha HaMashiach from the dead, the apostles said: Let us question the Adonai: Adonai, reveal unto us the wonders.

² And Yahusha said unto them: If I take off the body of the flesh, I cannot tell them unto you.

³ But when he was buried and risen again, they all durst not question him, because it was not to look upon him, but the fullness of his godhead was seen.

Latin 2. At that time, before the Adonai Yahusha HaMashiach suffered, all the disciples were gathered together, questioning him, and saying: Adonai, show us the mystery in the heavens.

² But Yahusha answered and said unto them: If I put not off the body of flesh, I cannot tell you.

³ But after that he had suffered and risen again, all the apostles, looking upon him, durst not question him, because his countenance was not as it had been aforetime, but showed forth the fullness of power.

Greek. 4 Bar Talmai therefore drew near unto the Adonai and said: I have a word to speak unto you, Adonai.

⁵ And Yahusha said to him: I know what you are about to say; say then what you wilt, and I will answer you.

⁶ And Bar Talmai said: Adonai, when you went to be hanged upon the cross, I followed you afar off and saw you hung upon the cross, and the angels coming down from heaven and worshipping you. And when there came darkness, ⁷ I beheld, and I saw you that you had vanished away from the cross and I heard only a voice in the parts under the earth, and great wailing and gnashing of teeth all of a sudden. Tell me, Adonai, whither went you from the cross?

⁸ And Yahusha answered and said: Blessed are you, Bar Talmai, my beloved, because you saw this mystery, and now will I tell you all things whatsoever you ask me. ⁹ For when I vanished away from the cross, then went I down into She'ol that I might bring up A'dam and all them that were with him, according to the supplication of Mikha'el the archangel.

¹⁰ Then said Bar Talmai: Adonai, what was the voice which was heard?

¹¹ Yahusha said unto him: She'ol said unto Beliar: As I perceive, an elohiym cometh hither. [*Slavonic and Latin 2 continue:*] And the angels cried unto the powers, saying: Remove your gates, you princes, remove the everlasting doors, for behold the King of glory cometh down.

¹² She'ol said: Who is the King of glory, that cometh down from heaven unto us?

¹³ And when I had descended five hundred steps, She'ol was troubled, saying: I hear the breathing of the Most High, and I cannot endure it. (Latin 2. He cometh with great fragrance and I cannot bear it.) ¹⁴ But the devil answered and said: Submit not thyself, O She'ol, but be strong: for Elohiym himself hath not descended upon the earth. ¹⁵ But when I had descended yet five hundred steps, the angels and the powers cried out: Take hold, remove the doors, for behold the King of glory cometh down. And She'ol said: O, woe unto me, for I hear the breath of Elohiym.

Greek. ¹⁶⁻¹⁷ And Beliar said unto She'ol: Look carefully who it is that, for it is Elias, or Chanok, or one of the prophets that this man seems to me to be. But She'ol answered Death and said: Not yet are six thousand years accomplished. And whence are these, O Beliar; for the sum of the number is in my hands.

[*Slavonic.* ¹⁶ And the devil said unto She'ol: Why affright you me, She'ol? it is a prophet, and he hath made himself like unto Elohiym: this prophet will we take and bring him hither unto those that think to ascend into heaven. ¹⁷ And She'ol said: Which of the prophets is it? Show me: Is it Chanok, the scribe of righteousness? But Elohiym hath not suffered him to come down upon the earth before the end of the six thousand years. Say that it is Elias, the avenger? But before he cometh not down. What shall I do, whereas the destruction is of Elohiym: for surely our end is at hand? For I have the number of the years in my hands.

Greek. ¹⁸ Be not troubled, make safe thy gates and strengthen thy bars: consider, Elohiym cometh not down upon the earth.

¹⁹ She'ol said unto him: These be no good words that I hear from you: my belly is rent, and mine inward parts are pained: it cannot be but that Elohiym cometh hither. Alas, whither shall I flee before the face of the power of the great king? Suffer me to enter into myself (thyself, Latin): for before (of, Latin) you was I formed.

²⁰ Then did I enter in and scourged him and bound him with chains that cannot be loosed and brought forth thence all the patriarchs and came again unto the cross.

²¹ Bar Talmal said unto him: [Latin ², I saw you again, hanging upon the cross, and all the dead arising and worshipping you, and going up again

into their sepulchers.] Tell me, Adonai, who was he whom the angels bare up in their hands, Even that man that was very great of stature? [Slav., Latin] ² And what spoke you unto him that he sighed so sore?]

²² Yahusha answered and said unto him: It was A'dam the first-formed, for whose sake I came down from heaven upon earth. And I said unto him: I was hung upon the cross for you and for thy children's sake. And he when he heard it, groaned and said: So was thy good pleasure, O Adonai.

²³ Again Bar Talmai said: Adonai, I saw the angels ascending before A'dam and singing praises.

²⁴ But one of the angels which was very great, above the rest, would not ascend up with them: and there was in his hand a sword of fire, and he was looking steadfastly upon you only.

[*Slav.* ²⁵ And all the angels besought him that he would go up with them, but he would not. But when you didst command him to go up, I beheld a flame of fire issuing out of his hands and going even unto the city of Jerusalem.

²⁶ And Yahusha said unto him: Blessed are you, Bar Talmai my beloved because you saw these mysteries. This was one of the angels of vengeance which stand before my Father's throne: and this angel sent he unto me.

²⁷ And for this cause, he would not ascend up, because he desired to destroy all the powers of the world. But when I commanded him to ascend up, there went a flame out of his hand and rent asunder the veil of the temple and parted it in two pieces for a witness unto the children of Yashar'el for my passion because they crucified me. (Lat. 1. But the flame which you saw issuing out of his hands smote the house of the synagogue of the Yahudiym, for a testimony of me wherein they crucified me.).

Greek. ²⁸ And when he had thus spoken, he said unto the apostles: Tarry for me in this place, for today a sacrifice is offered in paradise. ²⁹ And Bar Talmai answered and said unto Yahusha: Adonai, what is the sacrifice which is offered in paradise? And Yahusha said: There be souls of the righteous which to-day have departed out of the body and go unto paradise, and unless I be

³⁰ And Bar Talmai said: Adonai, how many souls depart out of the world daily? Yahusha said unto him: Thirty thousand.

³¹ Bar Talmai said unto him: Adonai, when you were with us teaching the word, didst you receive the sacrifices in paradise? Yahusha answered and said unto him: Verily I say unto you, my beloved, that I both taught the word with you and continually sat with my Father and received the sacrifices in paradise every day. ³² Bar Talmai answered and said unto him: Adonai, if thirty thousand souls depart out of the world every day, how many souls out of them are found righteous? Yahusha said unto him: Hardly fifty-three my beloved. ³³ Again Bar Talmai said: And how do three only enter into paradise? Yahusha said unto him: The fifty-three enter into paradise or are laid up in Abraham's bosom: but the others go into the place of the resurrection, for the three are not like unto the fifty.

³⁴ Bar Talmai said unto him: Adonai, how many souls above the number are born into the world daily? Yahusha said unto him: One soul only is born above the number of them that depart .[Latin 1. Bar Talmai said: How many are the souls which depart out of the body every day? Yahusha said: Verily I say unto you, twelve thousand eight hundred, four score and three souls depart out of the body every day.]

³⁵ And when he had said this he gave them the peace, and vanished away from them.

2 Now the apostles were in the place with Mariyam.

² And Bar Talmai came and said unto Kepha and Andrew and Yochanan: Let us ask her that is highly favored how she conceived the incomprehensible, or how she bare him that cannot be carried, or how she brought forth so much greatness. But they doubted to ask her.

³ Bar Talmai therefore said unto Kepha: You that are the chief, and my teacher, draw near and ask her. But Kepha said to Yochanan: You are a virgin and undefiled and beloved and you must ask her.

⁴ And as they all doubted and disputed, Bar Talmai came near unto her with a cheerful countenance and said to her: You that are highly favored, the tabernacle of the Most High, unblemished we, even all the apostles, ask you to tell us how you didst conceive the incomprehensible, or how you didst bear him that cannot be

⁵ But Mariyam said unto them: Ask me not (or Do you indeed ask me) concerning this mystery. If I should begin to tell you, fire will issue forth out of my mouth and consume all the world.

⁶ But they continued yet the more to ask her. And she, for she could not refuse to hear the apostles, said: Let us stand up in prayer.

⁷ And the apostles stood behind Mariyam: but she said unto Kepha: Kepha, you chief, you great pillar, stand you behind us? Said not our Adonai: the head of the man is HaMashiach? now therefore stand you before me and pray.

⁸ But they said unto her: In you did the Adonai set his tabernacle, and it was his good pleasure that you shouldest contain him, and you ought to be the leader in the prayer.

⁹ But she said unto them: You are shining stars, and as the prophet said, 'I did lift up mine eyes unto the hills, from whence shall come mine help'; you, therefore, are the hills, and it behooves you to pray.

¹⁰ The apostles say unto her: You ought to pray, you are the mother of the heavenly king.

¹¹ Mariyam said unto them: In your likeness did Elohiym form the sparrows and sent them forth into the four corners of the world.

¹² But they say unto her: He that is scarce contained by the

¹³ Then Mariyam stood up before them and spread out her hands toward the heaven and began to speak thus: O Elohiym the exceeding great and all-wise and king of the worlds ages, that are not to be described, the ineffable, that didst establish the greatness of the heavens and all things by a word, that out of darkness or the unknown didst constitute and fasten together the poles of heaven in harmony, didst bring into shape the matter that was in confusion, didst bring into order the things that were without order, didst part the misty darkness from the light, didst establish in one place the foundations of the waters, you that make the beings of the air to tremble, and are the fear of them that are on or under the earth, that didst settle the earth and not suffer it to perish, and fill it, which is the nourisher of all things, with showers of blessing: Son of the Father, you whom the seven heavens hardly contained, but who were well-pleased to be contained without pain in me, you that are thyself the full word of the Father in whom all things came to be: give glory to thine exceeding great name, and bid me to speak before thy holy

¹⁴ And when she had ended the prayer she began to say unto them: Let us sit down upon the ground; and come you, Kepha the chief, and sit on my right hand and put thy left hand beneath mine armpit; and you, Andrew,

do so on my left hand; and you, Yochanan, the virgin, hold together my bosom; and you, Bar Talmai, set thy knees against my back and hold my shoulders, lest when I begin to speak my bones be loosed one from another.

¹⁵ And when they had so done she began to say: When I abode in the temple of Elohiym and received my food from an angel, on a certain day there appeared unto me one in the likeness of an angel, but his face was incomprehensible, and he had not in his hand bread or a cup, as did the angel which came to me aforetime.

¹⁶ And straightway the robe veil of the temple was rent, and there was a very great earthquake, and I fell upon the earth, for I was not able to endure the sight of him.

¹⁷ But he put his hand beneath me and raised me up, and I looked up into heaven and there came a cloud of dew and sprinkled me from the head to the feet, and he wiped me with his robe.

¹⁸ And said unto me: Hail, you that are highly favored, the chosen vessel, grace inexhaustible. And he smote his garment upon the right hand and there came a very great loaf, and he set it upon the altar of the temple and did eat of it first himself and gave unto me also.

¹⁹ And again he smote his garment upon the left hand and there came a very great cup full of wine: and he set it upon the altar of the temple and did drink of it first himself and gave also unto me. And I beheld and saw the bread and the cup whole as they were.

²⁰ And he said unto me: Yet three years, and I will send my word unto you and then shall conceive a son, and through him shall the whole creation be saved. Peace be unto you.

²¹ And when he had so said he vanished away from mine eyes, and the temple was restored as it had been before.

²² And as she was saying this, fire issued out of her mouth; and the world was at the point to come to an end: but Yahusha appeared quickly (Lat. 2 and laid his hand upon her mouth) and said unto Mariyam: Utter not this mystery, or this day my whole creation will come to an end (Lat. 2, and the flame from her mouth ceased). And the apostles were taken with fear lest haply the Adonai should be wroth with them.

3 And he departed with them unto the mount Mauria and sat in the midst of them. ² But they doubted to question him, being afraid.

³ And Yahusha answered and said unto them: Ask me what you will that I should teach you, and I will show it you. For yet seven days, and I ascend unto my Father, and I shall no more be seen of you in this likeness.

⁴ But they, yet doubting, said unto him: Adonai, show us the deep abyss according unto thy promise.

⁵ And Yahusha said unto them: It is not good (Lat. 2, is good) for you to see the deep: notwithstanding, if you desire it, according to my promise, come, follow me, and behold.

⁶ And he led them away into a place that is called Cherubim that is the place of truth.

⁷ And he beckoned unto the angels of the West and the earth was rolled up like a volume of a book and the deep was revealed unto them.

⁸ And when the apostles saw it, they fell on their faces upon the earth.

⁹ But Yahusha raised them up, saying: Said I not unto you, 'It is not good for you to see the deep'. And again, he beckoned unto the angels, and the deep was covered up.

4 And he took them and brought them again unto the Mount of olives.

² And Kepha said unto Mariyam: You that are highly favored, entreat the Adonai that he would reveal unto us the things that are in the heavens.

³ And Mariyam said unto Kepha: O stone hewn out of the rock; did not the Adonai build his church upon you? Go you therefore first and ask him.

⁴ Kepha said again: O tabernacle that are spread abroad. ⁵ Mariyam said: You are the image of A'dam: was not he first formed and then Havah? Look upon the sun, that according to the likeness of A'dam it is bright. and upon the moon, that because of the transgression of Havah it is full of clay. For Elohiym placed A'dam in the east and Havah in the west and appointed the lights that the sun should shine on the earth unto A'dam in the east in his fiery chariots, and the moon in the west should give light unto Havah with a countenance like milk. And she defiled the commandment of the Adonai. Therefore, was the moon stained with clay

(Lat. 2, is cloudy) and her light is not bright. You, therefore, since you are the likeness of A'dam, ought to ask him: but in me was he contained that I might recover the strength of the female.

⁶ Now when they came up to the top of the mount, and the Master was withdrawn from them a little space, Kepha said unto Mariyam: You are she that hast brought to nought the transgression of Havah, changing it from shame into joy; it is lawful, therefore, for you to ask.

⁷ When Yahusha appeared again, Bar Talmai said unto him: Adonai, show us the adversary of men that we may behold him, of what fashion he is, and what is his work, and whence he cometh forth, and what power he hath that he spared not Even you, but caused you to be hanged upon the tree.

⁸ But Yahusha looked upon him and said: You, bold heart! you ask for that which you are not able to look upon.

⁹ But Bar Talmai was troubled and fell at Yahusha' feet and began to speak thus: O lamp that cannot be quenched, Adonai Yahusha HaMashiach, maker of the eternal light that hast given unto them that love you the grace that beautifieth all, and hast given us the eternal light by thy coming into the world, that hast accomplished the work of the Father, hast turned the shame-facedness of A'dam into mirth, hast done away the sorrow of Havah with a cheerful countenance by thy birth from a virgin: remember not evil against me but grant me the word of mine asking. (Lat. 2, who didst come down into the world, who hast confirmed the eternal word of the Father, who hast called the sadness of joy, who hast made the shame of Havah glad, and restored her by vouchsafing to be contained in the womb.)

¹⁰ And as he thus spoke, Yahusha raised him up and said unto him: Bar Talmai, wilt you see the adversary of men? I tell you that when you behold him, not you only but the rest of

¹¹ But they all said unto him: Adonai, let us behold him.

¹² And he led them down from the Mount of Olives and looked wrathfully upon the angels that keep She'ol (Tartarus) and beckoned unto Mikha'el to sound the trumpet in the height of the heavens. And Mikha'el sounded, and the earth shook, and Beliar came up, being held by 660 (560 Gr., 6,064 Lat. 1, 6,060 Lat. 2) angels and bound with fiery chains. 12 And the length of him was 1,600 cubits and his breadth 40 (Lat. 1, 300, Slav. 17) cubits

(Lat. 2, his length 1,900 cubits, his breadth 700, one wing of him 80), and his face was like a lightning of fire and his eyes full of darkness (like sparks, Slav.). And out of his nostrils came a stinking smoke; and his mouth was as the gulf of a precipice, and the one of his wings was four-score cubits.

¹⁴ And straightway when the apostles saw him, they fell to the earth on their faces and became as dead.

15 But Yahusha came near and raised the apostles and gave them a Ruach HaQodesh of power, and he said unto Bar Talmi: Come near, Bar Talmi, and trample with thy feet on his neck, and he will tell you his work, what it is, and how he deceives men.

¹⁶ And Yahusha stood afar off with the rest of the apostles.

¹⁷ And Bar Talmi feared and raised his voice and said: Blessed be the name of thine immortal kingdom from henceforth even for ever. And when he had spoken, Yahusha permitted him, saying: Go and tread upon the neck of Beliar: and Bar Talmi ran quickly upon him and trod upon his neck: and Beliar trembled. (For this verse the Vienna MS. has: And Bar Talmi raised his voice and said thus: O womb more spacious than a city, wider than the spreading of the heavens, that contained him whom the seven heavens contain not, but you without pain didst contain sanctified in thy bosom, &c.: evidently out of place. Latin 1 has only: Then did Antichrist tremble and was filled with fury.)

¹⁸ And Bar Talmi was afraid, and fled, and said unto Yahusha: Adonai, give me a hem of thy garments (Lat. 2, the kerchief (?) from thy shoulders) that I may have courage to draw near unto him.

¹⁹ But Yahusha said unto him: You canst not take a hem of my garments, for these are not my garments which I wore before I was crucified.

²⁰ And Bar Talmi said: Adonai, I fear lest, like as he spared not thine angels, he swallow me up also.

21 Yahusha said unto him: Were not all things made by my word, and by the will of my Father, the ruachoth were made subject unto Shalomah? you, therefore, being commanded by my word, go in my name, and ask him what you wilt. (lat. 2 omits 20.)

²² And Bar Talmi made the sign of the cross and prayed unto Yahusha and went behind him. And Yahusha said to him: Draw near. And as Bar Talmi drew near, fire was kindled on every side, so that his garments

appeared fiery. Yahusha said to Bar Talmi: As I said unto you, tread upon his neck and ask him what his power is. And Bar Talmi went and trod upon his neck and pressed down his face into the earth as far as his ears.

²³ And Bar Talmi said unto him: Tell me who you are and what is thy name. And he said to him: Lighten me a little, and I will tell you who I am and how I came hither, and what my work is and what my power is.

²⁴ And he lightened him and said to him: Say all that you hast done and all that you do.

²⁵ And Beliar answered and said: If you will know my name, at the first I was called Satanael, which is interpreted a messenger of Elohiym, but when I rejected the image of Elohiym my name was called Satanas, that is, an angel that keeps She'ol (Tartarus).

²⁶ And again Bar Talmi said unto him: Reveal unto me all things and hide nothing from me.

²⁷ And he said unto him: I swear unto you by the power of the glory of Elohiym that even if I would hide aught I cannot, for he is near that would convict me. For if I were able, I would have destroyed you like one of them that were before you.

²⁸ For, indeed, I was called the first angel: for when Elohiym made the heavens, he took a handful of fire and formed me first, Mikha'el second [Vienna MS. here has these sentences: for he had his Son before the heavens and the earth and we were formed (for when he took thought to create all things, his Son spoke a word), so that we also were created by the will of the Son and the consent of the Father. He formed, I say, first me, next Mikha'el the chief captain of the hosts that are above], Gavri'el third, Uriel fourth, Rafa'el fifth, Netan'el sixth, and other angels of whom I cannot tell the names. [Jerusalem MS., Mikha'el, Gavri'el, Rafa'el, Uriel, Xathanael, and other 6,000 angels. Lat. 1, Mikha'el the honor of power, third Rafa'el, fourth Gavri'el, and other seven. Lat. 2, Rafa'el third, Gavri'el fourth, Uriel fifth, Zathael sixth, and other six.] For they are the rod-bearers (lictors) of Elohiym, and they smite me with their rods and pursue me seven times in the night and seven times in the day and leave me not at all and break in pieces all my power. These are the (twelve, lat. 2) angels of vengeance which stand before the throne of Elohiym: these are the angels that were first formed.

³⁰ And after them were formed all the angels. In the first heaven are an hundred myriads, and in the second an hundred myriads, and in the third an hundred myriads, and in the fourth an hundred myriads, and in the fifth an hundred myriads, and in the sixth an hundred myriads, and in the seventh (an hundred myriads, and outside the seven heavens, Jerusalem MS.) is the first firmament (flat surface) wherein are the powers which work upon men.

³¹ For there are four other angels set over the winds. The first angel is over the north, and he is called Chairoum (. . . broil, Jerusalem MS.; lat. 2, angel of the north, Mauch), and has in his hand a rod of fire, and restrains the super-fluity of moisture that the earth be not overmuch wet.

³² And the angel that is over the north is called Oertha (Lat. 2, Alfatha): he hath a torch of fire and puts it to his sides, and they warm the great coldness of him that he freeze not the world.

³³ And the angel that is over the south is called Kerkoutha (Lat. 2, Cedar) and they break his fierceness that he shake not the earth.

³⁴ And the angel that is over the south-west is called Naoutha, and he hath a rod of snow in his hand and puts it into his mouth and quenches the fire that cometh out of his mouth. And if the angel quenched it not at his mouth it would set all the world on fire.

³⁵ And there is another angel over the sea which makes it rough with the waves thereof.

³⁶ But the

³⁷ Bar Talmai said unto him: Flow chastises you the souls of men? ³⁸ Beliar said unto him: Wilt you that I declare unto you the punishment of the hypocrites, of the backbiters, of the jesters, of the idolaters, and the covetous, and the adulterers, and the wizards, and the diviners, and of them that believe in us, and of all whom I look upon (deceive?)?

(³⁸ Lat. 2: When I will show any illusion by them. But they that do these things, and they that consent unto them or follow them, do perish with me.

³⁹ Bar Talmai said unto him: Declare quickly how you persuade men not to follow Elohiym and thine evil arts, that are slippery and dark, that they should leave the straight and shining paths of the Adonai.) ³⁹ Bar Talmai said unto him: I will that you declare it in few words.

⁴⁰ And he smote his teeth together, gnashing them, and there came up out of the bottomless pit a wheel having a sword flashing with fire, and in the sword were pipes.

⁴¹ And I (he) asked him, saying: What is this sword?

⁴² And he said: This sword is the sword of the gluttonous: for into this pipe are sent they that through their gluttony devise all manner of sin; into the second pipe are sent the backbiters which backbite their neighbor secretly; into the third pipe are sent the hypocrites and the rest whom I overthrow by my contrivance. (Lat. 2:40 And Antichrist said: I will tell you. And a wheel came up out of the abyss, having seven fiery knives. The first knife hath twelve pipes (canales) . . . ⁴² Antichrist answered: The pipe of fire in the first knife, in it are put the casters of lots and diviners and enchanters, and they that believe in them or have sought them, because in the iniquity of their heart they have invented false divinations. In the second pipe of fire are first the blasphemers . . . suicides . . . idolaters . . . In the rest are first perjurers . . . (long enumeration).)

⁴³ And Bar Talmai said: Dost you then do these things by thyself alone?

⁴⁴ And Satan said: If I were able to go forth by myself, I would have destroyed the whole world in three days: but neither I nor any of the six hundred go forth. For we have other swift ministers whom we command, and we furnish them with an hook of many points and send them forth to hunt, and they catch for us souls of men, enticing them with sweetness of divers baits, that is by drunkenness and laughter, by backbiting, hypocrisy, pleasures, fornication, and the rest of the

⁴⁵ And I will tell you also the rest of the names of the angels. The angel of the hail is called Mermeoth, and he holds the hail upon his head, and my ministers do adjure him and send him whither they will. And other angels are there over the snow, and others over the thunder, and other over the lightning, and when any Ruach HaQodesh of us would go forth either by land or by sea, these angels send forth fiery stones and set our limbs on fire. (Lat. 2 enumerates all the transgressions)

⁴⁶ Bar Talmai said: Be still, be muzzled, you dragon of the pit.

⁴⁷ And Beliar said: Many things will I tell you of the angels. They that run together throughout the heavenly places and the earthly are these: Mermeoth, Onomatath, Douth, Melioth, Charouth, Graphathas, Oethra,

Nephonos, Chalkatoura. With them do fly (are administered?) the things that are in heaven and on earth and under the earth.

⁴⁸ Bar Talmai said unto him: Be still (be muzzled) and be faint, that I may entreat my Adonai.

⁴⁹ And Bar Talmai fell upon his face and cast earth upon his head and began to say: O Adonai Jesu HaMashiach, the great and glorious name. All the choirs of the angels praise you, O Master, and I that am unworthy with my lips . . . do praise you, O Master. Harken unto me thy servant, and as you didst choose me from the receipt of custom and didst not suffer me to have my conversation unto the end in my former deeds, O Adonai Jesu HaMashiach, harken unto me and have mercy upon the sinners.

⁵⁰ And when he had so said, the Adonai said unto him: Rise up, suffer him that groans to arise: I will declare the rest unto you.

⁵¹ And Bar Talmai raised up Satan and said unto him: Go unto thy place, with thine angels, but the Adonai hath mercy upon all his world. (⁵⁰⁻⁵¹ again enormously amplified in lat. 2. Satan complains that he has been tricked into telling his secrets before the time. The interpolation is to some extent dated by this sentence: 'Simon Magus and Zaroos and Arfaxir and Jannes and Mambres are my brothers.' Zaroos and Arfaxatare wizards who figure in the Latin Acts of Matthew and of Simon and Jude (see below).

⁵² But the devil said: Suffer me, and I will tell you how I was cast down into this place and how the Adonai did make man.

⁵³ I was going to and fro in the world, and Elohiym said unto Mikha'el: Bring me a clod from the four corners of the earth, and water out of the four rivers of paradise. And when Mikha'el brought them Elohiym formed A'dam in the regions of the east, and shaped the clod which was shapeless, and stretched sinews and veins upon it and established it with Joints; and he worshipped him, himself for his own sake first, because he was the image of Elohiym, therefore he worshipped him.

⁵⁴ And when I came from the ends of the earth Mikha'el said: Worship you the image of Elohiym, which he hath made according to his likeness. But I said: I am fire of fire, I was the first angel formed, and shall worship clay and matter?

⁵⁵ And Mikha'el said to me: Worship, lest Elohiym be wroth with you. But I said to him: Elohiym will not be wroth with me; but I will set my throne

over against his throne, and I will be as he is. Then was Elohiym wroth with me and cast me down, having commanded the windows of heaven to be opened.

⁵⁶ And when I was cast down, he asked also the six hundred that were under me, if they would worship: but they said: Like as we have seen the first angel do, neither will we worship him that is less than ourselves. Then were the six hundred also cast down by him with me.

⁵⁷ And when we were cast down upon the earth, we were senseless for forty years, and when the sun shone forth seven times brighter than fire, suddenly I awaked; and I looked about and saw the six hundred that were under me senseless.

⁵⁸ And I awaked my son Salpsan and took him to counsel how I might deceive the man on whose account I was cast out of the heavens.

⁵⁹ And thus did I contrive it. I took a vial in my hand and scraped the sweat from off my breast and the hair of mine armpits, and washed myself (Lat. 2, I took fig leaves in my hands and wiped the sweat from my bosom and below mine arms and cast it down beside the streams of waters. 69 is greatly prolonged in this text) in the springs of the waters whence the four rivers flow out, and Havah drank of it and desire came upon her: for if she had not drunk of that water, I should not have been able to deceive her.

⁶¹ And Bar Talmai came and fell at Yahusha' feet and began with tears to say thus: Abba, Father, that are past finding out by us, Word of the Father, whom the seven heavens hardly contained, but who were pleased to be contained easily and without pain within the body of the Virgin: whom the Virgin knew not that she bare: you by thy thought hast ordained all things to be: you give us that which we need before you are entreated.

⁶² You that didst wear a crown of thorns that you might prepare for us that repent the precious crown from heaven; that didst hang upon the tree, that (a clause gone): (lat. 2, that you might turn from us the tree of lust and concupiscence. The verse is prolonged for over 40 lines) (that didst drink wine mingled with gall) that you might give us to drink of the wine of compunction, and were pierced in the side with a spear that you might fill us with thy body and thy blood:

⁶³ You that gave names unto the four rivers: to the first Phison, because of the faith (pistis) which you didst appear in the world to preach; to the

second Geon, for that man was made of earth; to the third Tigris, because by you was revealed unto us the consubstantial Trinity in the heavens; to the fourth Euphrates, because by thy presence in the world you made every soul to rejoice through the word of immortality.

⁶⁴ My Elohiym, and Father, the greatest, my King: save, Adonai, the sinners.

⁶⁵ When he had thus prayed Yahusha said unto him: Bar Talmai, my Father did name me HaMashiach, that I might come down upon earth and anoint every man that cometh unto me with the oil of life: and he did call me Yahusha that I might heal every sin of them that know not . . . and give unto men (several corrupt words: the...

⁶⁶ And again Bar Talmai said unto him: Adonai, is it lawful for me to reveal these mysteries unto every man? Yahusha said unto him: Bar Talmai, my beloved, as many as are faithful and are able to keep them unto themselves, to them mayest you entrust these things. For some there are that be worthy of them, but there are also other some unto whom it is not fit to entrust them: for they are vain (swaggerers), drunkards, proud, unmerciful, partakers in idolatry, authors of fornication, slanderers, teachers of foolishness, and doing all works that are of the devil, and therefore are they not worthy that these should be entrusted to them.

⁶⁸ And also, they are secret, because of those that cannot contain them; for as many as can contain them shall have a part in them. Herein (Hitherto?) therefore, my beloved, have I spoken unto you, for blessed are you and all thy kindred which of their choice have this word entrusted unto them; for all they that of my judgement.

⁶⁹ Then I, Bar Talmai, which wrote these things in mine heart, took hold on the hand of

Glory be to you, O Adonai Yahusha HaMashiach, that give unto all thy grace which all we have perceived. Alleluia.

Glory be to you, O Adonai, the life of sinners.

Glory be to you, O Adonai, death is put to shame.

Glory be to you, O Adonai, the treasure of righteousness.

For unto Elohiym do we sing.

⁷⁰ And as Bar Talmai thus spoke again, Yahusha put off his mantle and took a kerchief from the neck of Bar Talmai and began to rejoice and say

(70 lat. 2, Then Yahusha took a kerchief, I and said: I am good: mild and gracious and merciful, strong, and righteous, wonderful and holy): I am good. Alleluia. I am meek and gentle. Alleluia. Glory be to you, O Adonai: for I give gifts unto all of them that desire me. Alleluia.

Glory be to you, O Adonai, world without end. Amen. Alleluia.

⁷¹ And when he had ceased, the apostles kissed him, and he gave them the peace of love.

5 Bar Talmi said unto him: Declare unto us, Adonai what sin is heavier than all sins?

² Yahusha said unto him: Verily I say unto you that hypocrisy and backbiting is heavier than all sins: for because of them, the prophet said in the psalm, that ‘the unrighteous shall not rise in the judgement, neither sinners in the council of the righteous’, neither the unrighteous in the judgement of my Father. Verily, verily, I say unto you, that every sin shall be forgiven unto every man, but the sin against the Ruach HaQodesh shall not be forgiven.

³ And Bar Talmi said unto him: What is the sin against the Ruach HaQodesh?

⁴ Yahusha said unto him: Whosoever shall decree against any man that hath served my holy Father hath blasphemed against the Ruach HaQodesh: For every man that serve Elohiym worshipfully is worthy of the Ruach HaQodesh, and he that speak anything evil against him shall not be forgiven.

⁵ Woe unto him that swear by the head of Elohiym, woe to him that swears falsely by him truly. For there are twelve heads of Elohiym the Most-High: for he is the truth, and in him is no lie, neither forswearing.

⁶ You, therefore, go you and preach unto all the world the word of truth, and you, Bar Talmi, preach this word unto every one that desires it; and as many as

⁷ Bar Talmi said: O Adonai, and if any sin with sin of the body, what is their reward?

⁸ And Yahusha said: It is good if he that is baptized present his baptism blameless: but the pleasure of the flesh will become a lover. For a single marriage belongs to sobriety: for verily I say unto you, he that sins after

the third marriage (wife) is unworthy of Elohiym. (8 Lat. 2 is to this effect: . . . But if the lust of the flesh come upon him, he ought to be the husband of one wife. The married, if they are good and pay tithes, will receive a hundredfold. A second marriage is lawful, on condition of the diligent performance of good works, and due payment of tithes: but a third marriage is reprobated: and virginity is best.)

⁹ But you, preach you unto every man that they keep themselves from such things: for I depart not from you and I do supply you with the Holy Ghost. (lat. 2, At the end of ⁹ Yahusha ascends in the clouds, and two angels appear and say: ‘You men of Galilee’, and the rest)

¹⁰ And Bar Talmai worshipped him with the apostles, and glorified Elohiym earnestly, saying: Glory be to you, Holy Father, Sun unquenchable, incomprehensible, full of light. Unto you be glory, unto you honor and adoration, world without end. Amen.

(Lat. 2, End of the questioning of the most blessed Bar Talmai and (or) the other apostles with the Adonai Yahusha HaMashiach.)