
ዕርገተ፡ ኢሳይያስ፡ ነቢይ። ♦ THE ASCENSION OF ISAIAH

INTRODUCTION

The *Ascension of Isaiah* is a composite work of three originally distinct parts – one, the *Martyrdom of Isaiah* (1:1–3:12 & 5:1b–14) is essentially Jewish and the other two – *The Testament of Hezekiah* (3:13–5:1a) and the *Vision of Isaiah* (Chs 6–11) – are of Christian origin. The collective title arises from the Ethiopic text, which is the principal surviving version. The Christian components cast a somewhat lurid light on some ‘outlying’ beliefs towards the close of the 1st Century, including a unique (in some respects) portrayal of the Antichrist.

The [Ethiopic text](#) here presented is that of R.H. Charles[§], and is derived from three manuscripts: **1** a 15th Century MS held in the Bodleian Library; **2** *BL Or. 501* (15th Century); and **3** *BL Or. 502* (18th Century). The English text closely follows [his translation](#) from the same work; we also include in this collection, the [Greek](#) and [Latin](#) texts from that book. Further, many of the footnotes are also taken/adapted from Charles’ book. There is also an extant Slavonic version, dating from (perhaps) the 12th Century, though we have yet to find a transcription of this.

AUTHORSHIP AND DATES

The *Ascension of Isiah* appears to have been collated in its current form by a Christian editor, during the latter part of the 2nd Century CE; from the 4th Century onward, it was widely circulated among Christian heretics.

The original language was almost certainly Greek for the two Christian parts (*vide supra*), and possibly also for the Jewish section – though this may have been derived from a Hebrew or Aramaic prototype. The Ethiopic version (which is by far the best-preserved extant text) was certainly translated from the Greek.

In summary, following Charles, we can say that the book, in its current form, is the work of a single editor, who had at his disposal the Jewish *Martyrdom of Isaiah*, and two independent works, the *Testament of Hezekiah* and the *Vision of Isaiah* (of Christian origin). The *Martyrdom* dates from the 1st Century CE, the *Testament* from 88–100 CE, and the *Vision* (in its original form) from the late 1st Century.

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§ Robert Henry Charles (ed.), *“The Ascension of Isaiah,”* London: Adam and Charles Black, 1900.

ዕርገተ፡ ኢሳይያስ፡ ፩

¹ ወኮነ፡ በክረምት፡ በ፳፮፡ በመንግሥቱ፡ ለሕዝቅያስ፡
ንጉሠ፡ ይሁዳ፡ ወጸውዎ፡ ለምናሴ፡ ወልዱ፡ እስመ፡
ወእቱ፡ ባሕቲቱ፡ ሎቱ። ² ወጸውዎ፡ በቅድመ፡ ኢሳይያስ፡
ወልደ፡ አሞጽ፡ ነቢይ፡ ወበቅድመ፡ ኢዮሳብ፡ ወልደ፡
ኢሳይያስ፡ ከመ፡ ያወፍዮ፡ ቃላተ፡ ጽድቅ፡ ዘለሊሁ፡
ንጉሥ፡ ርእየ፡ ³ ወኩነኔያተ፡ ዘለዓለም፡ ወሥቃያተ፡
ዘገሀነም፡ ወዘመኩንነዝ፡ ዓለም፡ ወዘመላእክቲሁ፡
ወዘስልጣናቲሁ፡ ወዘኅይላቲሁ፡ ⁴ ወቃላተ፡ ሃይማኖቱ፡
ለፍቁር፡ ዘለሊሁ፡ ርእየ፡ በ*ዓመተ፲ወ፮፡ መንግሥቱ፡
በደቂሁ። ⁵ ወመጠዎ፡ ቃላተ፡ ጽሑፉን፡ ዘጸሐፈ፡ ሳምናስ፡
ጸሓፊ፡ ወእለኒ፡ ወሀቦ፡ ኢሳይያስ፡ ወልደ፡ አሞጽ፡
ወ*ለነቢያትኒ፡ ከመ፡ ይጽሐፉ፡ ወከመ፡ ያንብሩ፡ ኀቤሁ፡
ዘውእቱ፡ በቤተ፡ ንጉሥ፡ ርእየ፡ በእንተ፡ ኩነኔ፡
መላእክት፡ ወበእንተ፡ ተደምስሶቱ፡ ለዝ፡ ዓለም፡
ወበእንተ፡ ልብስቶሙ፡ ለቅዱሳን፡ ወጸአቶሙ፡ ወበእንተ፡
ተወልጦቶሙ፡ ወስደት፡ ወዕርገቱ፡ ለፍቁር። ⁶ በ፳ዓመተ፡
መንግሥቱ፡ ለሕዝቅያስ፡ ርእየ፡ ኢሳይያስ፡ ቃላተዝ፡
ትንቢት፡ ወመጠዎ፡ ለኢዮሳብ፡ ወልዱ፡ ወውእቱ፡ እንዝ፡

ASCENSION OF ISAIAH 1

¹ And it came to pass in the 26th year of the reign of Hezekiah king of Judah that he called Manasseh his son; he was his only one. ² And he called him before Isaiah the son of Amoz the prophet, and before Jôsâb the son of Isaiah, in order to deliver to him the words of righteousness which the king himself had seen. ³ And of the eternal judgements and the torments of Gehenna and of the *prince* of this world and of his angels, and his authorities and his powers, ⁴ and the words of the faith of the Beloved, which he himself had seen in the fifteenth year of his reign during his illness. ⁵ And he delivered to him the written words that Samnas the scribe had written and also those that Isaiah, the son of Amoz, had given to him, and also to the prophets, that they might write and store up with him what he himself had seen in the king's house regarding the judgement of the angels, and the destruction of this world, and regarding the garments of the saints and †their† going forth, and regarding †their† transformation and the persecution and ascension of the Beloved. ⁶ In the 20th year of the reign of Hezekiah, Isaiah had seen the words of this prophecy

ASCENSION OF ISAIAH 1

¹ Charles has 'twenty-sixth' spelled out in full.

² The text of vv. 2b–6a (from 'in order to' thru 'to Jôsâb his son') are not found in the equivalent passage in the Hebrew *Martyrdom of Isaiah*. Charles presents the text in italics.

³ The word, ወዘመኩንነዝ, follows an emendation by Dillman; the MSS have ወዘመጽናነዝ.

⁴ Throughout the book, 'the Beloved' refers to the Messiah; it is probably pre-Christian in the sense (frequently) used herein.

⁵ 'Samnas' is Shebna (as also in 6:17). Vv. 5b–6 are a summary of the 'Vision of Isaiah' (Chs 6–11).

⁶ After 'whilst he', Charles adds 'Hezekiah' in parentheses.

ይኤዝዝ፡ እንዘ፡ ይቀውም፡ ኢዮሳብወልዱ፡ ለኢሳይያስ፡
⁷ ይቤሎ፡ ኢሳይያስ፡ ለሕዝቅያስ፡ ንጉሥ፡ ወአኮ፡
 ባሕቲቱ፡ በቅድመ፡ ምናሴ፡ ዘይቤሎ፡ ሕያው፡
 እግዚአብሔር፡ ዘኢተፈነወ፡ ስሙ፡ ለዝ፡ ዓለም፡ ወሕያው፡
 ፍቁሩ፡ ለእግዚእየ፡ ወሕያው፡ መንፈስ፡ ዘ*በላዕሌየ፡
 ደትናገር፡ ከመ፡ ኩሎን፡ እላ*ንቱ፡ ትእዛዝ፡ ወእሉ፡
 ቃላት፡ ይጸርዓ፡ በኅበ፡ ምናሴ፡ ወልድከ፡ ወበግብረ፡
 እደዊሁ፡ በሥቃየ፡ ሥጋየ፡ *አሐውር፡ አነ፡ ⁸ ወይትለአክ፡
 ሰማየል፡ መልኪራ፡ በምናሴ፡ ወኩሎ፡ ፈቃዶ፡ ይገብር፡
 ወውእቱ፡ ይከውን፡ ተላዊሁ፡ ለብልያር፡ እምኔየ፡
⁹ ወብዙኃነ፡ በኢየሩሳሌም፡ ወበይሁዳ፡ ያቀውምሙ፡
 እምሃይማኖተ፡ ጽድቅ፡ ወብልያር፡ ይነበር፡ ላዕለ፡ ምናሴ፡
 ወበእደዊሁ፡ አነ፡ እትወሰር። ¹⁰ ወስሚዖ፡ ሕዝቅያስ፡
 ዘንተ፡ ቃለ፡ በከየ፡ ዐቢየ፡ ፈድፋድ፡ ወሠጠጠ፡ አልባሲሁ፡
 ወወደየ፡ መሬተ፡ ውስተ፡ ርእሱ፡ ወወድቀ፡ በገጹ።
¹¹ ወይቤሎ፡ ኢሳይያስ፡ ተፈጸመ፡ ምክሩ፡ ለሰማየል፡
 ላዕለ፡ ምናሴ፡ *ኢይበቅዑከ። ¹² ወበዝክቱ፡ ዕለት፡ ሐለየ፡
 ሕዝቅያስ፡ በልቡ፡ ከመ፡ ይቅትሎ፡ ለምናሴ፡ ወልዱ።
¹³ ወይቤሎ፡ ኢሳይያስ፡ ለሕዝቅያስ፡ አጽርዓ፡ ፍቁር፡

and had delivered them to Jôsâb his son. And, whilst he gave commands, Jôsâb the son of Isaiah standing by, ⁷ Isaiah said to Hezekiah the king, but not before Manasseh only did he say to him, “As the Lord lives, whose name has not been sent into this world, and as the Beloved of my Lord lives, and the Spirit that speaks in me lives, all these commands and these words will be made of no effect by Manasseh your son; and, through the agency of his hands, I shall depart amid the torture of my body. ⁸ And Sammael Malchîrâ will serve Manasseh, and execute all his desire, and he will become a follower of Beliar rather than of me. ⁹ And many in Jerusalem and in Judaea he will cause to abandon the true faith, and Beliar will dwell in Manasseh; and, by his hands, I shall be sawn apart.” ¹⁰ And, when Hezekiah heard these words, he wept very bitterly, and tore his garments, and placed earth on his head, and fell on his face. ¹¹ And Isaiah said to him, “The counsel of Sammael against Manasseh is consummated; nothing will avail you.” ¹² And, on that day, Hezekiah resolved in his heart to slay Manasseh his son. ¹³ And Isaiah said to Hezekiah, “The Beloved has made of no effect your design, and

⁷ The Holy Spirit speak through the prophets (cf. 9:36).

⁸ According to tradition, ‘Sammael’ was originally one of the chief archangels; he tempted Eve and became the chief of the Satans and the Angel of Death.

⁹ Charles has ‘asunder’ in place of ‘apart’.

¹⁰ Hezekiah shows the traditional signs of mourning, grief, or repentance.

¹¹ In place of ‘nothing’, Charles has ‘nought’.

¹² Here, ዕለት follows an emendation (from በዝንት) by Charles.

¹³ The words from ‘for, with this calling’ are not found in the equivalent passage in the Hebrew *Martyrdom of Isaiah*. Charles presents the text in italics.

ለምክርክ፡ ወኅሊና፡ ልብከኒ፡ ኢይሄሉ፡ እስመ፡ አንሰ፡
በዝ፡ ጽውዓ፡ ተጸዋዕኩ፡ ወበርስቱ፡ ለፍቁር፡ አነ፡
እትወረስ።

the purpose of your heart will not be accomplished; for, with this
calling, have I been called and I shall inherit the heritage of the
Beloved.”

ዕርገተ፡ ኢሳይያስ፡ ፪

¹ ወኮነ፡ እምድሳረ፡ ሞተ፡ ሕዝቅያስ፡ ወነግሠ፡ ምናሴ፡
ወኢተዘከረ፡ ትእዛዛተ፡ ሕዝቅያስ፡ አቡሁ፡ አላ፡ ረስዖሙ፡
ወሳደረ፡ ሰማየል፡ ላዕለ፡ ምናሴ፡ ወጠግዐ፡ ቦቱ።
² ወሳደገ፡ ምናሴ፡ ተቀንዮ፡ ለእግዚአብሔር፡ ዘአቡሁ፡
ወተቀንዮ፡ ለሰይጣን፡ ወለመላእክቲሁ፡ ወለሳይላቲሁ።
³ ወሜጠ፡ ቤተ፡ አቡሁ፡ እለ፡ ኮኑ፡ ቅድመ፡ ገጹ፡
ለሕዝቅያስ፡ *እምቃላተ፡ ጥቡብ፡ ወተቀንዮ፡
ለእግዚአብሔር።
⁴ ወሜጠ፡ ልቦ፡ ምናሴ፡ ከመ፡ ይትቀነይ፡ ለብልያር፡
እስመ፡ መልአክ፡ ዐመ፡ ዘሥልጣነዝ፡ ዓለም፡ ውእቱ፡
ብልያር፡ ዘስመ፡ መጠንቡኩስ፡ ወውእቱ፡ ይትፈሣሕ፡
በኢየሩሳሌም፡ ላዕለ፡ ምናሴ፡ ወያጌይሎ፡ በአግሳሦ፡
ወበዐመ፡ ዘተዘርአ፡ በኢየሩሳሌም። ⁵ ወበዝሳ፡ *ስገል፡
ወሥራይ፡ ወተጠይሮ፡ ወአስተቃሥም፡ ወዝሙት፡
[ወአዊረ፡ ብእሲተ፡ ብእሲ]፡ ወስደተ፡ ጻድቃን፡ በእደ፡
ምናሴ፡ [ወበእደ፡ ብለኪራ፡] ወበእደ፡ ጦብያ፡ ከነናዊ፡
ወበእደ፡ ዮሐንስ፡ ዘእምአናቶት፡ ወበእደ፡ ዘሊቀ፡ ንዋይ።
⁶ ወትራፋተ፡ ነገር፡ ነዋ፡ ጽሑፋን፡ እሙንቱ፡ ውስተ፡

ASCENSION OF ISAIAH 2

¹ And it came to pass after Hezekiah died and Manasseh became king, that he did not remember the commands of Hezekiah his father but forgot them, and Sammael abode in Manasseh and clung fast to him. ² And Manasseh abandoned the service of the God of his father, and he served Satan and his angels and his powers. ³ And he turned aside the house of his father, which had been before the face of Hezekiah, *from* the words of wisdom and from the service of God.
⁴ And Manasseh turned aside his heart to serve Beliar; for, the angel of lawlessness, who is the ruler of this world, is Beliar, whose name is Matanbûchûs. And he delighted in Jerusalem because of Manasseh, and he made him strong in apostatizing *Israel* and in the lawlessness that was spread abroad in Jerusalem. ⁵ And witchcraft and magic increased, and divination and auguring, and fornication, [and adultery], and the persecution of the righteous by Manasseh and [Belachîrâ, and] Tobia the Canaanite, and John of Anathoth, and by (Zadok) the chief of the works. ⁶ And the rest of the acts,

ASCENSION OF ISAIAH 2

¹ In place of ትእዛዛተ, BL Or. 501 & 502 have ትእዘዘ.

² Charles has 'forsook' in place of 'abandoned'.

³ The opening 2 characters of እምቃላተ are supplied (following Charles) in accordance with the *Greek Legend*, 3:3.

⁴ Here, ወያጌይሎ follows an emendation (from ወይጌይሎ) by Dillman. On 'Beliar' as the 'ruler of this world', cf. 10:29, Jn 12:31, 16:11, 2Co 4:4, and Ep 6:12.

⁵ The words enclosed in brackets (following Charles) do not appear in either Greek text.

⁶ In place of ነገሥተ, BL Or. 501 & 502 have ንጉወ.

መጽሐፈ፡ ነገሥተ፡ ይሁዳ፡ ወእስራኤል። ⁷ ወኢሳይያስ፡
 ወልደ፡ አምጽ፡ ሶበ፡ ርእየ፡ ዐመፃ፡ ዘይትገበር፡
 በኢየሩሳሌም፡ ወተቀንዮ፡ ለስይጣን፡ ወዘውዖ፡ ተግሳሠ፡
 እምኢየሩሳሌም፡ ወነበረ፡ ቤተ፡ ልሔም፡ ዘይሁዳ።
⁸ ወበህየኒ፡ ሀሎ፡ *ዐመፃ፡ ብዙኅ፡ ወተግኒሦ፡ እም*ቤተ፡
 ልሔም፡ ነበረ፡ ውስተ፡ ደብር፡ *በመካነ፡ ገዳም።
⁹ ወሚኪያስ፡ ነቢይ፡ *ወአናንያ፡ አረጋዊ፡ ወኢዮኤል፡
 ወእንባቆም፡ ወኢዮሳብ፡ ወልዱ፡ ወብዙኃን፡ እለ፡ የአምኑ፡
 መሃይምናን፡ ዕርገተ፡ ሰማይ፡ ተግሳሠ፡ ወነበሩ፡ ውስተ፡
 ደብር። ¹⁰ ኩሎሙ፡ *ሠቀ፡ ይትዐጸፉ፡ ወኩሎሙ፡
 ነቢያት፡ እሙንቱ፡ ምንተሂ፡ እንዘ፡ አልበሙ፡
 ምስሌሆሙ፡ አላ፡ ዕራቆሙ፡ እሙንቱ፡ ወኩሎሙ፡
 ይላሕዉ፡ *ላሐ፡ ዐቢየ፡ በእንተ፡ ስሕተተ፡ እስራኤል።
¹¹ ወእሉ፡ አልበሙ፡ ዘይበልዑ፡ ዘእንበለ፡ ሐምለ፡ ገዳም፡
 ይቀነጥሱ፡ እምአድባር፡ ወአብሲሎሙ፡ ይሴሰዩ፡ ምስለ፡
 ኢሳይያስ፡ ነቢይ፡ ወነበሩ፡ ውስተ፡ አድባር፡ ወውስተ፡
 አውግር፡ ክልኤ፡ ዓመተ፡ መቀዕል። ¹² ወእምድኅረዝ፡
 ሀሊዎሙ፡ ውስተ፡ ገዳም፡ ወሀለወ፡ አሐዱ፡ ብእሲ፡
 በሰማርያ፡ ዘስሙ፡ ብልኪራ፡ እምአዝማዱ፡ ለሰዱቅደስ፡
 ወልደ፡ ከናአን፡ ሐሳዌ፡ ነቢይ፡ ዘመንበሩ፡ በቤተ፡
 ልሔም። ወሕዝቅያስ፡ ወልደ፡ ከናኒ፡ ዘውእቱ፡ እኑ፡

behold they are written in the book of the Kings of Judah
 and Israel. ⁷ And, when Isaiah, the son of Amoz, saw the
 lawlessness that was being perpetrated in Jerusalem and the
 worship of Satan and his wantonness, he withdrew from
 Jerusalem and settled in Bethlehem of Judah. ⁸ And there also
 there was much lawlessness; and, withdrawing from Bethlehem,
 he settled on a mountain in a desert place. ⁹ And Micaiah the
 prophet, and the aged Ananias, and Joel and Habakkuk, and his
 son Jôsâb, and many of the faithful who believed in the ascension
 into heaven, withdrew and settled on the mountain. ¹⁰ They were
 all clothed with garments of hair, and they were all prophets.
 And they had nothing with them, but were naked, and they all
 lamented with a great lamentation because of the going astray of
 Israel. ¹¹ And these ate nothing save wild herbs, which they
 gathered on the mountains; and, having cooked them, they lived
 thereon together with Isaiah the prophet. And they spent two
 years of days on the mountains and hills. ¹² And, after this, whilst
 they were in the desert, there was a certain man in Samaria
 named Belchîrâ, of the family of Zedekiah, the son of Chenaan, a
 false prophet, whose dwelling was in Bethlehem. Now
 †Hezekiah† the son of Chanani, who was the brother of his

⁷ In place of ቤተ, BL Or. 501 & 502 have በቤተ.

⁸ One MS reads ብዙኅ in place of ብዙኅ.

⁹ The 'aged Ananias' may be Hanani, the father of Jehu, a prophet (1K 16:1-7).

¹⁰ On the 'garments of hair', cf. Mt 3:4.

¹¹ Such asceticism was an esteemed way of preparing for the reception of a divine revelation (cf. 4Ezr 9:26, Dn 10:2-3).

¹² On 'Zedekiah, the son of Chenaan', cf. 1K 22:11. Here, 'Hezekiah' (the dagger symbols follow Charles) appears to be a mistake for 'Zedekiah' (i.e., the one named earlier in the verse).

አቡሁ፡ ወበመዋዕለ፡ አካላብ፡ ንጉሠ፡ እስራኤል፡ መምህሮሙ፡ ውእቱ፡ ለ፬፻፲፱ ዓመት፡ ዘበዓል፡ ወውእቱ፡ ጸፍዖ፡ ወፀአሎ፡ ለሚኪያስ፡ ወልደ፡ አማዳ፡ ነቢይ።
¹³ ወውእቱ፡ ተጽእለ፡ እምአካላብ፡ ወተወድየ፡ ሚኪያስ፡ ውስተ፡ ሞቅሕ፡ ምስለ፡ ሰዶቅያስ፡ ነቢይ፡ ሀለፈ፡ ምስለ፡ አኩዝያ፡ ወልደ፡ *አለሜሬም፡ በሰላአው።
¹⁴ ወኤልያስ፡ ነቢይ፡ ዘእም*ቴቦን፡ ዘእምገለአድ፡ ይጼእል፡ ለአኩዝያ፡ *ወለሰማርያ፡ *ወውእቱ፡ ተነበየ፡ በእንተ፡ አኩዝያ፡ ከመ፡ *በምስካበ፡ ደቄሁ፡ ይመውት፡ *ወሰማርያ፡ በእደ፡ ልበ፡ ናስር፡ ትትወሀብ፡ እስመ፡ ቀተለ፡ ነቢያተ፡ እግዚአብሔር።
¹⁵ ወሶበ፡ ሰምዑ፡ ነቢያተ፡ ሐሰት፡ እለ፡ ምስለ፡ አኩዝያ፡ ወልደ፡ አካላብ፡ *ወመምህሮሙ፡ ኢያልርያስ፡ እምደብረ፡ ኢዮኤል፡
¹⁶ ወውእቱ፡ [ኢብኪራ፡] እኅሁ፡ ለሰዶቅያ፡ ሰሚረሙ፡ አእመንዎ፡ ለአኩዝያ፡ ንጉሠ፡ ተአጐሮን፡† ወለሚኪያስ።

father, and in the days of Ahab, king of Israel, had been the teacher of the 400 prophets of Baal, had himself smitten and reproved Micaiah the son of Amâdâ the prophet. ¹³ And he, Micaiah, had been reproved by Ahab and cast into prison. (And he was) with Zedekiah the prophet; they were with Ahaziah the son of *Ahab, king in Samaria*.

¹⁴ And Elijah the prophet of Têbon of Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he should die on his bed of sickness, and that Samaria should be delivered into the hand of Leba Nâsr, because he had slain the prophets of God. ¹⁵ And, when the false prophets, who were with Ahaziah the son of Ahab and their teacher Jâlerjâs of Mount †Joel†, had heard – ¹⁶ Now he was a brother of Zedekiah – when they had heard, they persuaded Ahaziah the king of †Aguarôn† and *slew* Micaiah.

¹³ The phrase translated ‘*Ahab, king in Samaria*’ (*አለሜሬም፡ በሰላአው።) is a transliteration from Greek and is probably corrupt.
¹⁴ Here, ‘*Têbon*’ can be identified with Tishbe (cf. 1K 27:1, where the MT ‘of the sojourners’ is taken by the LXX as ‘of Tishbe’).
¹⁵ The dagger symbols around ‘Joel’ here follow Charles – but he gives no explanatory footnote.
¹⁶ In place of ‘*Aguaron*’, the Latin text has ‘*Gomorrhah*’.

ዕርገተ፡ ኢሳይያስ፡ ፫

¹ ወበልኪራ፡ ሰበወ፡ ወርእየ፡ መካነ፡ ኢሳይያስ፡
ወዘነቢያት፡ ዘእለ፡ ምስሌሁ፡ እስመ፡ ውእቱ፡ *ይነብር፡
በብሔር፡ ዘቤተ፡ ልሔም፡ ወተጸምዶ፡ ለምናሴ፤ ወውእቱ፡
ይትኔበይ፡ ሐሰተ፡ በኢየሩሳሌም፡ ወብዙኃን፡
እምኢየሩሳሌም፡ እለ፡ ኅብሩ፡ ምስሌሁ፡ ወውእቱስ፡
እምሰማርያ፡ ውእቱ። ² ወኮነ፡ በዘ፡ መጽአ፡ አሰገር፡
ዘጋር፡ ንጉሠ፡ አሶርያ፡ ወዔወዋ፡ ለሰማርያ፡ ወነሥአ፡
ተስዓቲሁ፡ ሕዝበ፡ በዔዋ፡ ወወሰዶሙ፡ ውስተ፡ በሓውርተ፡
ሜዶን፡ ወአፍሳገ፡ ጠዞን፡ ³ ዝውእቱ፡ ወሬዛ፡ ተኅጥአ፡
ወመጽአ፡ ኢየሩሳሌም፡ በመዋዕለ፡ ሕዝቅያስ፡ ንጉሠ፡
ይሁዳ፡ ወኢሖረ፡ በፍኖተ፡ አቡሁ፡ ዘሰማርያ፡ እስመ፡
ሕዝቅያስሃ፡ ይፈርህ። ⁴ ወተረክበ፡ በመዋዕለ፡ ሕዝቅያስ፡
እንዘ፡ ይትናገር፡ ነገራተ፡ ዐመፃ፡ በኢየሩሳሌም፡
⁵ *ወአስተዋደደዎ፡ ደቀ፡ ሕዝቅያስ፡ ወተኅጥአ፡ ብሔረ፡
ቤተ፡ ልሔም፡ ወአእመነ...። ⁶ ወአስተዋደዮ፡ በልኪራ፡
ለኢሳይያስ፡ ወለነቢያት፡ *እለ፡ ምስሌሁ፡ እንዘ፡ ይብል፡
ኢሳይያስ፡ ወእለ፡ ምስሌሁ፡ ይትኔበዩ፡ ላዕለ፡ ኢየሩሳሌም፡
ወላዕለ፡ አህጉረ፡ ይሁዳ፡ *ከመ፡ ይማስና፡ ወብንያምኒ፡

ASCENSION OF ISAIAH 3

¹ *And Belchîrâ* recognized and saw the place of Isaiah and the prophets who were with him; for, he dwelt in the region of Bethlehem and was an adherent of Manasseh. And he prophesied falsely in Jerusalem, and many belonging to Jerusalem were confederate with him, and he was a Samaritan.
² And it came to pass, when Alagar Zagâr, king of Assyria, had come and captured Samaria and taken the nine (and a half) tribes captive, and led them away to the *mountains* of the Medes and the rivers of Tâzôn. ³ This (Belchîrâ), whilst still a youth, had escaped and come to Jerusalem in the days of Hezekiah king of Judah, but he did not walk in the ways of his father of Samaria; for, he feared Hezekiah. ⁴ And he was found in the days of Hezekiah speaking words of lawlessness in Jerusalem. ⁵ And the servants of Hezekiah accused him, and he made his escape to the region of Bethlehem. And *they* persuaded ... ⁶ And Belchîrâ accused Isaiah and the prophets who were with him, saying, "Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah, that they shall be laid waste, and

ASCENSION OF ISAIAH 3

- ¹ The opening ወበልኪራ has been emended (from ወስበልኪራ), following the Greek & Latin MSS.
² In place of 'Alagar Zagâr', the Latin text has 'Salmanasaar'. 'Tâzôn' is 'Gozan' – cf. 2K27:6.
³ Here, ወኢሖረ፡ በፍኖተ፡ አቡሁ፡ ዘሰማርያ፡ እስመ፡ ('in the ways of his father of Samaria') is correct; the G² recension has εἰς Σαμαρίαν ἐν ὁδῷ τοῦ πατρὸς αὐτοῦ ('to Samaria on the way of his father').
⁴ In place of ነገራተ, BL Or. 501 & 502 have ነገረ.
⁵ Here, 'they' are the false prophets and the missing object at the end of the verse may be Belchîrâ.
⁶ In place of ወአስተዋደዮ፡, 1 MS opens with ወአሳተ፡ ወደዮ፡.

ከመ፡ የሐውር፡ በዓዋ፡ ወላዕሌከኒ፡ እግዚአ፡ ንጉሥ፡ ከመ፡
በመልገብት፡ ወበመዋቅሕተ፡ ጎሂን፡ ተሐውር፤
⁷ ወእሙንቱስ፡ ሐሰተ፡ ይትኔበዩ፡ ለእስራኤል፡ ወይሁዳ።
⁸ ወለሊሁ፡ ኢሳይያስ፡ ይቤ፡ እሬኢ፡ ፈድፋድ፡ እሙሴ፡
ነቢይ፤ ⁹ ወሙሴስ፡ ይቤ፡ አልቦ፡ ብእሲ፡ ዘይሬእዮ፡
ለእግዚአብሔር፡ ወየሐዩ፡ ወኢሳይያስ፡ ይቤ፡ አነ፡
ርኢክዎ፡ ለእግዚአብሔር፡ ወነዋ፡ ሕያው፡ አነ። ¹⁰ ንጉሥ፡
አእምርኬ፡ ከመ፡ *ነቢያተ፡ ሐሰት፡ እሙንቱ፤
ወለኢየሩሳሌምኒ፡ ሰዶም፡ ሰመያ፡ ወለመላእክተ፡ ይሁዳኒ፡
ወኢየሩሳሌም፡ ሕዝብ፡ ገሞራ፡ ረሰዮሙ። ወብዙኅ፡
አስተዋደዮ፡ ለኢሳይያስ፡ ወለነቢያት፡ በኀበ፡ ምናሴ።
¹¹ ወነበረ፡ ብልያር፡ ውስተ፡ ልብ፡ ምናሴ፡ ወውስተ፡ ልብ፡
መላእክተ፡ ይሁዳ፡ ወብንያም፡ ወዘኅፅዋን፡ ወዘመምክራነ፡
ንጉሥ። ¹² ወአደሞ፡ ፈድፋድ፡ ነገረ፡ ብልኪራ፡ ወፈነወ፡
ወአሐዞ፡ ለኢሳይያስ።
¹³ እስመ፡ ብልያር፡ *በመዓት፡ ዐቢይ፡ ሀሎ፡ ላዕለ፡
ኢሳይያስ፡ እምራእይ፡ ወእምከሢት፡ ዘከሠቶ፡ ለሰማየል፡
ወከመ፡ በእንቲአሁ፡ አስተርአየ፡ ምጽአቱ፡ ለፍቁር፡
እምሳብዕ፡ ሰማይ፡ ወተወልጦቱ፡ ወርደቱ፡ ወራእዩኒ፡ በዘ፡
ሀለወ፡ ይትወለጥ፡ በራእየ፡ ሰብእ፡ ወስደቱኒ፡ ዘይሰደድ፡

(against the children of Judah and) Benjamin also that they shall
go into captivity, and also against you, O Lord the king, that you
shall go (bound) with hooks and iron chains.” ⁷ But they
prophecy falsely against Israel and Judah. ⁸ And Isaiah himself
has said, “I see more than Moses the prophet.” ⁹ But Moses said,
“‘No man can see God and live;’” and Isaiah has said, “‘I have seen
God and, behold, I live.’” ¹⁰ Know, therefore, O king, that *he is
lying*. And Jerusalem also he has called Sodom, and the princes
of Judah and Jerusalem he has declared to be the people of
Gomorra. And he brought many accusations against Isaiah and
the prophets before Manasseh. ¹¹ But Beliar dwelt in the heart of
Manasseh and in the heart of the princes of Judah and Benjamin
and of the eunuchs and of the councillors of the king. ¹² And the
words of Belchîrâ pleased him [exceedingly], and he sent and
seized Isaiah.
¹³ For, Beliar was very angry with Isaiah because of the vision and
the exposure wherewith he had exposed Sammael, and because
through him the going forth of the Beloved from the seventh
heaven had been made known, and his transformation and his
descent and the likeness into which he should be transformed,

⁷ For ወይሁዳ, 1 MS has ወስሁዳ.
⁸ It is not known where this claim was made.
⁹ Cf. Ex 33:20.
¹⁰ The text, ሐሰት፡ እሙንቱ፤, is corrupt; the Latin has *mendax est* and the Greek has *ψεῦδής(ς) ἔστιν*, so we should read ሐሳዊ፡ ውእቱ፡ (‘he is lying’).
¹¹ In place of ብልያር, 2 MS have ብርያል.
¹² The brackets around ‘exceedingly’ follow Charles.
¹³ At this point begins Part II of the work, the *Testament of Hezekiah*, which continues up to 5:1a. Charles adds a heading preceding this paragraph, though the MSS do not have such a rubric.

ወስቃያትኒ፡ ዘሀሎ፡ ደቂቀ፡ እስራኤል፡ ይሣቅይዎ፡
 ወምጽአተ፡ ፲ወጀአርዳኢሁ፡ ወትምህርት፡ ወከመኒ፡ ሀለዎ፡
 ቅድመ፡ ሰንበት፡ *በዕፅ፡ ይሰቀል፡ ወምስለ፡ ዕደው፡
 ገበርተ፡ ዐመፃ፡ ይሰቀል፡ ወከመ፡ በመቃብርኒ፡ ይትቀበር፡
¹⁴ ወ፲ወጀ*እለ፡ ምስሌሁ፡ ይትዐቀፉ፡ ቦቱ፡ ወ*ዕቅበተ፡
 እለ፡ የዐቅቡ፡ መቃብረ፤ ¹⁵ ወርደተ፡ መልአክ፡ ዘቤተ፡
 ክርስቲያን፡ እንተ፡ በሰማያት፡ ሀለወት፡ ዘውእቱ፡ በደኃሪ፡
 *መዋዕል፡ ይጼውዕ፡ ¹⁶ ወመልአክ፡ ዘመንፈስ፡ ቅዱስ፡
 ወሚካኤል፡ *መልአክ፡ መላእክት፡ ቅዱሳን፡ ከመ፡
 በሣልስት፡ ዕለት፡ ያርኑ፡ መቃብረ፡ ¹⁷ ወውእቱ፡ ፍቁር፡
 ነቢዮ፡ ዲበ፡ መታከፍቲሆሙ፡ ይወጽእ፡ ወይፌኑ፡
 ፲ወጀአርዳኢሁ፡ ¹⁸ ወይሜህሩ፡ ኩሎ፡ አሕዛበ፡ ወኩሎ፡
 ልሳነ፡ ለትንሣኤ፡ ፍቁር፡ ወእለ፡ ተአመኑ፡ በመስቀሉ፡
 ይድኅኑ፡ ወ*በትንሣኤሁ፡ *በሳብዕ፡ ሰማይ፡ እምነበ፡
 መጽአ፡ ¹⁹ *ወከመ፡ ሀለዉ፡ ብዙኃን፡ እለ፡ ይትአመኑ፡
 ቦቱ፡ በመንፈስ፡ ቅዱስ፡ ይትናገሩ፡ ²⁰ *ወብዙኅ፡
 ተአምር፡ ወመንክር፡ ይከውን፡ በውእቱ፡ መዋዕል።
²¹ ወእምድኅረ፡ ለቀሪቦቱ፡ የኅድጉ፡ አርዳኢሁ፡
 ትምህርተ፡ ዘ፲ወጀሐዋርያት፡ ወሃይማኖቶሙ፡ ወፍቅሮሙ፡
 ወንጽሖሙ፡ ²² ወይከውን፡ ወክሕ፡ ብዙኅ፡ [ለምጽአቱ፡

the likeness of man, and the persecution wherewith he should be
 persecuted, and the tortures of the children of Israel, and the
 coming of his 12 disciples, and the teaching, and that he should
 before the Sabbath be crucified on the tree, and should be
 crucified together with wicked men, and that he should be buried
 in the sepulchre. ¹⁴ And the twelve who were with him should be
 offended because of him; and *the watch of* those who watched
 the sepulchre. ¹⁵ And the descent of the angel of the Christian
 Church, which is in the heavens, whom he will summon in the
 last days. ¹⁶ And that (Gabriel) the angel of the Holy Spirit. and
 Michael, the chief of the holy angels, on the third day will open
 the sepulchre. ¹⁷ And the Beloved, sitting on their shoulders, will
 come forth and send out his 12 disciples. ¹⁸ And they will teach
 all the nations and every tongue of the resurrection of the
 Beloved, and those who believe in his cross will be saved, and in
 his ascension into the seventh heaven whence he came. ¹⁹ And
 that many who believe in him will speak through the Holy Spirit.
²⁰ And many signs and wonders will be wrought in those days.
²¹ And afterwards, on the eve of his approach, his disciples will
 forsake the teaching of the 12 Apostles, their faith, their love, and

¹⁴ Throughout his work (and numerous times in this paragraph), Charles capitalizes pronouns that refer to God or to the Messiah.

¹⁵ Cf. Rv 2:1, 8, &c.

¹⁶ In place of ከመ, BL Or. 501 has (wrongly) ወከመ.

¹⁷ Charles spells out the number, 12, in full (as also in v. 13).

¹⁸ Cf Mt 28:19.

¹⁹ BL Or. 501 opens with ወበከመ፡ ሀለው፡ in place of ወከመ፡ ሀለዉ፡.

²⁰ BL Or. 501 opens with ወብዙኃ፡ ተአምረ፡ ወመንክረ፡ in place of ወብዙኅ፡ ተአምር፡ ወመንክር፡.

²¹ Cf. 9:26.

ወ]ለቀሪቦቹ። ²³ ወበውእቱ፡ መዋዕል፡ ብዙኃን፡ እለ፡
 ያፈቅሩ፡ ሢመተ፡ እንዘ፡ *ዕሩቃን፡ ጥበበ፡ ²⁴ ወይከውኑ፡
 ብዙኃን፡ ሊቃናት፡ መዐምፃን፡ ወኖሎት፡ *ገፋዕተ፡
 አባግዖም፡ ወይከውኑ፡ መሠጠ፡ *በኢረኪቦቶም፡ ኖሎተ፡
 ቅዱሳን። ²⁵ ወይዌልጡ፡ ብዙኃን፡ ክብረ፡ ልብሰቶም፡
 *ለቅዱሳን፡ በልብሰተ፡ መፍቅረ፡ ወርቅ፡ ወይከውን፡
 ነሢኦ፡ ገጽ፡ ብዙኃን፡ በውእቱ፡ መዋዕል፡ ወመፍቅራነ፡
 *ክብር፡ ዘዝ፡ ዓለም። ²⁶ ወይከውኑ፡ ሐመይተ፡
 [ወሐማይያነ፡] ብዙኃን፡ ወዕራቁ፡ ክብር፡ ለቀሪቦተ፡
 እግዚእ፡ ወይትገነስ፡ መንፈስ፡ ቅዱስ፡ እምብዙኃን።
²⁷ ወኢይሄልዉ፡ በውእቱ፡ መዋዕል፡ ነቢያት፡ ብዙኃን፡
 ወኢእለ፡ ይትናገሩ፡ *ጽንዕተ፡ እንበለ፡ ፩፻፲፱፡
²⁸ በእንተ፡ መንፈስ፡ ስሕተት፡ ወዝሙት፡ ወዘዕራቃ፡
 ክብር፡ ወዘፍቅረ፡ ወርቅ፡ *ዘሀለወ*ት፡ ትኩን፡ *በእለ፡
 ይትበሀሉ፡ አግብርቶ፡ ለዝኩ፡ ወለእለ፡ ይትወከፉ፡ ዝክተ።
²⁹ ወይከውን፡ በማእከሎም፡ *ጸልኦ፡ ዐቢየ፡ በኖሎት፡
 ወበሊቃውንት፡ በበይናቲሆም። ³⁰ እስመ፡ ቅንኣት፡
 ዐቢይ፡ ይከውን፡ በደኃሪ፡ መዋዕል፡ እስመ፡ ኩሉ፡

their purity. ²² And there will be much contention on the eve of
 his approach. ²³ And, in those days, many will love office, though
 devoid of wisdom. ²⁴ And there will be many lawless elders, and
 shepherds dealing wrongly by their own sheep, and they will
 ravage *them* owing to their not *having* holy shepherds. ²⁵ And
 many will change the honour of the garments of the saints for the
 garments of the covetous, and there will be much respect of
 persons in those days and lovers of the world's honour. ²⁶ And
 there will be much slander and vainglory at the approach of the
 Lord, and the Holy Spirit will withdraw from many. ²⁷ And there
 will not be in those days many prophets, nor those who speak
 trustworthy words, save one here and there in divers places, ²⁸ on
 account of the spirit of error and fornication and of vainglory,
 and of covetousness, which shall be in those, who will be called
 servants of that One and in those who will receive that One.
²⁹ And there will be great hatred in the shepherds and elders
 towards each other. ³⁰ For, there will be great jealousy in the last
 days; for, everyone will say as he pleases. ³¹ And they will make

²² Before 'his approach', Charles adds 'his advent and' in brackets; the text in the MSS is a manifest doublet.

²³ BL Or. 501 ends the verse with ዕሩቃነ፡ ጥበብ፡ in place of ዕሩቃን፡ ጥበበ፡.

²⁴ The last 3 words of the verse have been emended (by Charles) following the *Greek Legend*; the *Bodleian MS* reads በኢወኪቦቶም፡ ኖሎት፡ ቅዱሳን፡ and BL Or. 501 offers መርዕተ፡ ቅዱሳን፡ as a correction.

²⁵ Cf 2Tm 3:1-2.

²⁶ The word, ወሐማይያነ, is a manifest doublet.

²⁷ In place of ጽንዕተ፡ እንበለ፡, BL Or. 501 has ጽኑዓተ፡ ዘእንበለ፡.

²⁸ The 'One' is the 'Beloved' of vv. 13 & 18.

²⁹ BL Or. 501 has ጸልኦ፡ ዐቢይ፡ in place of ጸልኦ፡ ዐቢየ፡.

³⁰ The literal translation for 'as he pleases' is 'what is pleasing in his own eyes'.

³¹ The false prophets repudiate the Old Testament, which suggests Gnostic teachers.

ዘአፍተዎ፡ በቅድመ፡ አዕይንቲሁ፡ ይትናገር። ³¹ ወያጸርዑ፡
ትንቢተ፡ ነቢያት፡ ዘእሰ፡ እምቅድሜየ፡ ወራእያት*የኒ፡
እላ፡ ያጸርዑ፡ ከመ፡ ጉስዐተ፡ ልቦሙ፡ ይትናገሩ።

of no effect the prophecy of the prophets that were before me,
and *these* my visions also will they make of no effect, in order
to speak after the impulse of their own heart.

ዕርገተ፡ ኢሳይያስ፡ ፬

¹ ወይእዚኒኬ፡ ሕዝቅያስ፡ ወኢዮሳብ፡ ወልድየ፡ እላ፡ እማንቱ፡ መዋዕለ፡ ተጽወዓ፡ ተ፡ ዓለም። ² ወእምድኅረ፡ ተፈጸመ፡ ይወርድ፡ ብልያር፡ መልአክ፡ ዐቢይ፡ ንጉሠዝ፡ ዓለም፡ ዘአኅዞ፡ እምአመ፡ ነበረ፡ ወይወርድ፡ እምጽናዑ፡ በራእየ፡ ብእሲ፡ ንጉሠ፡ ዐመ፡ ቀታሌ፡ እሙ፡ *ዘውእቱ፡ *ንጉሥ፡ ዝንቱ፡ ³ ተክለ፡ ዘተከሉ፡ ፲ወ፪ሐዋርያተ፡ ፍቁር፡ ይሰድድ፤ እም፲ወ፪በእዱ፡ ይትወሀብ። ⁴ ዝመልአክ፡ በራእየ፡ ዝክቱ፡ ንጉሥ፡ ይመጽእ፡ ወይመጽኡ፡ ምስሌሁ፡ ኩሉ፡ *ኅይላት፡ ዘዝ፡ ዓለም፡ ወይሰምዕዎ፡ በኩሉ፡ ዘፈቀደ።

⁵ *ወበቃሉ፡ ይሠርቅ፡ ፀሓይ፡ በሌሊት፡ ወወርኅኒ፡ ይገብር፡ ከመ፡ በስድስቱ፡ ሰዓት፡ ያስተርኢ። ⁶ ወኩሉ፡ ዘፈቀደ፡ ይገብር፡ *በዓለም፤ ይገብር፡ ወ*ይትናገር፡ በኅበ፡ ፍቁር፡ ወይብል፡ አነ፡ ውእቱ፡ እግዚአብሔር፡ ወእምቅድሜየ፡ ኢህሎ፡ ወኢመኑሂ። ⁷ ወየአምንዎ፡ ኩሉ፡ ሰብእ፡ *በዓለም፡ ⁸ ወይሠውዑ፡ ሎቱ፡ ወይትቀነዩ፡ ሎቱ፡

ASCENSION OF ISAIAH 4

¹ And now Hezekiah and Jôsâb my son, these are the days of the **completion** of the world. ² After it is consummated, Beliar the great ruler, the king of this world, will descend, who has ruled it since it came into being; yes, he will descend from his firmament in the likeness of a man, a lawless king, the slayer of his mother, who himself, this king, ³ will persecute the plant that the 12 Apostles of the Beloved have planted. Of the 12, one will be delivered into his hands. ⁴ This ruler, in the form of that king, will come and there will come with him all the powers of this world, and they will listen to him in all he desires.

⁵ And, at his word, the sun will rise at night and he will make the moon to appear at the sixth hour. ⁶ And all that he has desired he will do in the world; he will do and speak like the Beloved and he will say, "I am God and before me there has been none." ⁷ And all the people in the world will believe in him. ⁸ And they will sacrifice to him, and

ASCENSION OF ISAIAH 4

¹ Here, **ጽወዓ**: an unusual form of **ጽውዓ**: (?) = κλήσεως, which may be corrupt for τρλέσεως? Otherwise, we could correct **ጽወዓ**: into **ወዲአ**: = 'completion'. The G² source has probably πληρώσεως.

² The 'slayer of his mother' is probably an allusion to Nero.

³ Charles spells out the numbers (12) in full.

⁴ Cf. Rv 20:7-9, 16:14.

⁵ Cf. 2Th 2:9, Rv 13:14, 19:20.

⁶ Cf. 2Th 2:4, Rv 13:5ff.

⁷ BL Or. 501 has **ለዓለም** in place of **በዓለም**.

⁸ Cf. Rv 13:4, 8, 12.

እንዘ፡ ይብሉ፡ ዝውእቱ፡ እግዚአብሔር፡ ወዘእንበሌሁ፡
 አልቦ፡ ባዕደ። ⁹ ወመብዝሃቶሙ፡ ለእለ፡ ኅብሩ፡ ከመ፡
 ይትወከፍዎ፡ ለፍቁር፡ ይመይጥ፡ ድኅሬሁ። ¹⁰ ወይከውን፡
 ኅይለ፡ መንክራቲሁ፡ በበ፡ አህጉር፡ ወበሓውርት፡
¹¹ ወያቀውም፡ አምሳሎ፡ ቅድመ፡ ገጹ፡ በኩሉ፡ አህጉር።
¹² ወይእኅዝ፡ ሠለስተ፡ ዓመተ፡ ወ*ሰብዐተ፡ ወርኅ፡
 ወመዋዕለ፡ ፳፬። ¹³ ወብዙኃን፡ መሃይምናን፡ ወቅዱሳን፡
 ሶበ፡ ርእዩ፡ ዘእመንቱ፡ ይሴፈዉ፡ ዘተሰቅለ፡ ኢየሱስ፡
 እግዚእ፡ ክርስቶስ፡ ድኅረ፡ ርኢክዎ፡ አነ፡ ኢሳይያስ፡ [ለዘ፡
 ተሰቅለ፡ ወዐርገ፡] ወእለ*ሂ፡ የአምኑ፡ ቦቱ፡ ኅዳጣን፡
 እምውስቴቶሙ፡ በውእቱ፡ መዋዕል፡ ይተርፉ፡ ሎቱ፡
 አግብርቱ፡ እንዘ፡ ይጐዩ፡ እምገዳም፡ ውስተ፡ ገዳም፡
 እንዘ፡ ይጸንሑ፡ ምጽአቶ። ¹⁴ ወእምድኅረስ፡
 *፲ወ፫፻ወ፴ወ፪፡ መዋዕል፡ ይመጽእ፡ እግዚእ፡ ምስለ፡
 መላእክቲሁ፡ ወምስለ፡ ኅይላተ፡ ቅዱሳን፡ እምሳብዕ፡
 ሰማይ፡ ምስለ፡ ስብሓተ፡ ሳብዕ፡ ሰማይ፡ ወይስሕብ፡
 ብልያርሃ፡ ውስተ፡ ገሃነም፡ ወኃይላቲሁ*ኒ።
¹⁵ ወያዐርፎሙ፡ ለእለ፡ ይረክቦሙ፡ በሥጋ፡ በውስተዝ፡
 ዓለም፡ ለመምለኪያነ፡ ሠናይ፡ [ወፀሓይስ፡ ይትኃፈር፡]
¹⁶ ወኩሎሙ፡ እለ፡ በ*እንተ፡ ሃይማኖቱ፡ ረገምዎ፡

they will serve him saying, “This is God and beside him there is no other.” ⁹ And the greater number of those who shall have been associated together in order to receive the Beloved, he will turn aside after him. ¹⁰ And there will be the power of his miracles in all the towns and regions. ¹¹ And he will set up his image before him in every city. ¹² And he shall bear sway for three years and seven months and twenty-seven days. ¹³ And many believers and saints, having seen him for whom they were hoping, who was crucified, Jesus the Lord Christ, [after that I, Isaiah, had seen him who was crucified and ascended] and those also who were believers in him – of these few in those days will be left as his servants, while they flee from desert to desert, awaiting the coming of the Beloved. ¹⁴ And after (one thousand) three hundred and thirty-two days, the Lord will come with his angels and with the armies of the holy ones from the seventh heaven, with the glory of the seventh heaven, and he will drag Beliar into Gehenna and also his armies. ¹⁵ And he will give rest to the godly whom he shall find in the body in this world, [and the sun will be ashamed]. ¹⁶ And to all who because of (their) faith in him have execrated Beliar and his kings. But the

⁹ Cf. Mt 24:24, Mk 13:22.

¹⁰ Charles has ‘every city and region’ in place of ‘all the towns and regions’.

¹¹ Images of the Roman Emperor were set up in many cities to be worshipped.

¹² The period is 1,335 days (Dn 12:12); the last period of 3½ years marks the reign of Antichrist.

¹³ Cf Jn 20:29; this verse may suggest a 1st Century origin for the work.

¹⁴ On the period specified here, see #12.

¹⁵ According to some apocalyptic writers, they must be gathered in Palestine to secure the Messianic salvation (cf. 4Ezr 9:8; 13:48).

¹⁶ The latter part of this verse speaks of the first resurrection (of certain saints); cf. Rv 20:1–6.

ለብልያር፡ ወለነገሥቱ። ወቅዱሳንሰ፡ ምስለ፡ እግዚእ፡
ይመጽኡ፡ ምስለ፡ አልባሲሆሙ፡ ዘላዕለ፡ ይነብር፡ ውስተ፡
ሳብዕ፡ ሰማይ፤ ምስለ፡ እግዚእ፡ ይመጽኡ፡ እለ፡
መንፈሶሙ፡ ልቡሳን፡ እሙንቱ፡ ይወርዱ፡ ወይሄልዉ፡
ውስተ፡ ዓለም፡ ወይጼንዖሙ፡ ለእለ፡ በሥጋ፡ ተረክቡ፡
ምስለ፡ ቅዱሳን፡ በልብሰቶሙ፡ ለቅዱሳን፡ ወይትለአኮሙ፡
እግዚእ፡ ለእለ፡ ዐቀቡ፡ በውስተዝ፡ ዓለም።
¹⁷ ወእምድኅረዝ፡ ይትመየጡ፡ ውስተ፡ አልባሲሆሙ፡
ላዕለ፡ ወይትኅደግ፡ ሥጋሆሙ፡ ውስተ፡ ዓለም። ¹⁸ አሜሃ፡
ቃሉ፡ ለፍቁር፡ ይጌሥጽ፡ በመዓት፡ *ለዘ፡ ሰማይ፡ ወለዘ፡
የብስ፡ ወለአድባርኒ፡ ወለአውግርኒ፡ ወለአህጉርኒ፡
ወለበድውኒ፡ ወለዕፀውኒ፡ *ወለመልአከ፡ ፀሓይ፡
ወለዘወርኅኒ፡ ወለኩልሂ፡ በኀበ፡ አስተርአየ፡ ወአግሀደ፡
ብልያር፡ በውስተዝ፡ ዓለም፡ ወይከውን፡ [ትንሣኤ፡
ወ]ኩነኔ፡ በውስቴቶሙ፡ በዝኩ፡ መዋዕል፡ ወፍቁ*ር፡
ያዐርግ፡ *እሳተ፡ እምኔሁ፡ ወይበልዕ፡ ኩሎ፡ ረሲዓነ፡
ወይከውኑ፡ ከመ፡ ዘኢተፈጥሩ። ¹⁹ ወትራፋተ፡ ነገረ፡
ራእይ፡ ጽሑፋን፡ እሙንቱ፡ ውስተ፡ ራእየ፡ ባቢሎን።
²⁰ ወትራፋተ፡ ራእየ፡ እግዚእ፡ ነዋ፡ ጽሑፋን፡ እሙንቱ፡
*በምሳልያት፡ በቃላትየ፡ በዘ፡ ጽሑፍ፡ ውስተ፡ መጽሐፍ፡
ዘገሃደ፡ ተነበይኩ፡ ²¹ ወርደቶ*ኒ፡ ለፍቁር፡ ውስተ፡
ሲኦል፡ ነዋ፡ ጽሑፋን፡ እሙንቱ፡ ውስተ፡ መምተርት፡

saints will come with the Lord with their garments, which are (now) stored up on high in the seventh heaven; with the Lord, they will come, whose spirits are clothed, they will descend and be present in the world, and he will strengthen those who have been found in the body, together with the saints, in the garments of the saints, and the Lord will minister to those who have kept watch in this world. ¹⁷ And, afterwards, they will turn themselves upward in their garments, and their body will be left in the world. ¹⁸ Then the voice of the Beloved will in wrath rebuke the things of heaven and the things of earth and the mountains and the hills and the cities and the desert and the forests, and the angel of the sun and that of the moon, and all things wherein Beliar manifested himself and acted openly in this world, and there will be [a resurrection and] a judgement in their midst, in those days, and the Beloved will cause fire to go forth from him, and it will consume all the godless, and they will be as though they had not been created. ¹⁹ And the rest of the words of the vision are written in the vision of Babylon. ²⁰ And the rest of the vision regarding the Lord, behold, it is written in the parables according to my words, which are written in the book that I publicly prophesied. ²¹ And the descent of the Beloved into Sheol, behold, it is written in the section, where the Lord said,

¹⁷ This verse speaks of the saints found alive on earth.

¹⁸ Cf. Rv 19:17, 7:1-2, 14:18, 1En 9:12-21, Jub 2.

¹⁹ Vv. 19-22 are not found in the equivalent passage in the Hebrew *Martyrdom of Isaiah*. Charles presents them in italic text.

²⁰ Cf. Is 13:1 (LXX).

²¹ The 'parables' here are songs.

በዘ፡ ይብል፡ እግዚእ፡ ነዋ፡ ይሌቡ፡ ወልድዮ። ወኸሉ፡
 ዝንቱ፡ ነዋ፡ ጽሑፋን፡ ውስተ፡ *መዛምርት፡ በምሳልያተ፡
 ዳዊት፡ ወልደ፡ እስይ፡ ወበምሳልያተ፡ ሰሎሞን፡ ወልዱ፡
 ወበነገራተ፡ ቆሬ፡ ወኤታን፡ እስራኤላዊ፡ ወበነገራተ፡
 አሳፍ፡ *ወውስተ፡ ትራ*ፋተ፡ መዛምርትኒ፡ ዘመልአከ፡
 መንፈስ፡ አንበበ፡ ²² ውስተ፡ እለ፡ አልቦሙ፡ ስም፡
 ጽሑፍ፡ ወውስተ፡ ነገራተ፡ አሞጽ፡ አቡየ፡ ወሆሴዕ፡
 ነቢይ፡ ወዘሚኪያስ፡ ወዘኢዮኤል፡ ወዘናሖም፡ ወዘዮናስ፡
 ወዘአብድዩ፡ ወዘእንባቆም፡ ወዘሐጌ፡ *ወዘሰፎንያስ፡
 ወዘዘካርያስ፡ ወዘምልኪያስ፡ ወበነገራተ፡ ዮሴፍ፡ ጳድቅ፡
 ወበነገራተ፡ ዳንኤል።

“Behold, my Son will understand.” And all these things, behold they are written [in the Psalms] in the parables of David, the son of Jesse, and in the Proverbs of Solomon his son, and in the words of Korah, and Ethan the Israelite, and in the words of Asaph, and in the rest of the Psalms also which the angel of the Spirit inspired, ²² (namely) in those which do not have the name written, and in the words of my father Amoz, and of Hosea the prophet, and of Micah and Joel and Nahum and Jonah and Obadiah and Habakkuk and Haggai and Zephaniah and Zechariah and Malachi, and in the words of Joseph the Just and in the words of Daniel.

²² The ‘*words of Joseph the Just*’ is probably a pseudepigraphic work entitled *The Prayer of Joseph*, only known from a few citations.

ዕርገተ፡ ኢሳይያስ፡ ፭

ASCENSION OF ISAIAH 5

¹ በእንተ፡ እላንቱ፡ እንከ፡ ራእያት፡ ተምዐ፡ ብርያል፡ ላዕለ፡ ኢሳይያስ፡ ወነበረ፡ ውስተ፡ ልበ፡ ምናሌ፡ ወወሠሮ፡ ለኢሳይያስ፡ በሞሠርተ፡ ዕፅ። ² ወኢሳይያስ፡ እንዘ፡ ይትወሠር፡ ቆመ፡ መስተዋድዮ፡ ብልኪራ፡ ወነቢያተ፡ ሐሰት፡ ኩሎሙ፡ ቆሙ፡ እንዘ፡ ይስሕቁ፡ ወይትፌሥሑ፡ ላዕለ፡ ኢሳይያስ። ³ ወበልኪራ፡ በምኬምቤኩስ፡ ቆመ፡ ቅድመ፡ ኢሳይያስ፡ እንዘ፡ [ይስሕቁ፡] ያክ*ሞስስ። ⁴ ወይቤ፡ በልኪራ፡ ለኢሳይያስ፡ በል፡ ሐሰውኩ፡ ኩሎ፡ ዘተናገርኩ፡ ወፍናዊሁኒ፡ ለምናሌ፡ ሠናያት፡ ወርቱዓት፡ እማንቱ። ⁵ ወፍናዊሁኒ፡ ለበልኪራ፡ ሠናይ*ት፡ ውእቱ፡ ወዘእለ፡ ምስሌሁ። ⁶ ወዘንተ፡ ይቤ*ሎ፡ ሶበ፡ አኅዘ፡ ይትወሠር። ⁷ ወኢሳይያስ፡ ሀሎ፡ በራእየ፡ እግዚእ፡ ወክሡታት፡ አዕይንቲሁ፡ ወ(ኢ)ይሬ*እዮሙ። ⁸ ወበልኪራ፡ ዘንተ፡ ተናገሮ፡ ለኢሳይያስ፡ በል፡ ዘእብለከ፡ ወእመይጥ፡ ልቦሙ፡ ወአጌብሮ፡ ለምናሌ፡ ወለመላእክተ፡ ይሁዳ፡ ወለሕዝብ፡ ወለኩላ፡ ኢየሩሳሌም፡ ከመ፡ ይስግዱ፡ ለከ።

¹ On account of these visions, therefore, Beliar was angry with Isaiah, and he dwelt in the heart of Manasseh, and he sawed him apart with a wooden saw. ² And, when Isaiah was being sawn apart, Balchîrâ stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because of Isaiah. ³ And Balchîrâ, with the aid of Mechêmbêchûs, stood up before Isaiah, [laughing and] deriding. ⁴ And Balchîrâ said to Isaiah, "Say: 'I have lied in all that I have spoken, and likewise the ways of Manasseh are good and right. ⁵ And the ways also of Balchîrâ and of his associates are good.'" ⁶ And this he said to him when he began to be sawn apart. ⁷ But Isaiah was (absorbed) in a vision of the Lord and, though his eyes were open, he saw them (not). ⁸ And Balchîrâ spoke thus to Isaiah, "Say what I say to you and I will turn their heart, and I will compel Manasseh and the princes of Judah and the people and all Jerusalem to reverence you.

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- ¹ At this point, the *Martyrdom of Isaiah* story is resumed from 3:12. The opening of this verse (up to 'the heart of Manasseh') is not found in the equivalent passage in the Hebrew version. Charles presents the text in italics.
- ² In place of መስተዋድዮ፡ ብልኪራ፡, BL Or. 501 has መስተዋድዮ፡ በልኪራ፡.
- ³ Cf. 2:4, where the where Charles translates the name as *Matanbûchûs* (መጠንቡኩስ in place of በምኬምቤኩስ).
- ⁴ In vv. 4–8, we have the Temptation of Isaiah by Balchîrâ.
- ⁵ BL Or. 501 omits the final letter of ሠናይት.
- ⁶ BL Or. 501 omits the final letter of ይቤ*ሎ.
- ⁷ BL Or. 501 omits the እ in ወኢይሬእዮሙ and the ኢ must be supplied, as in 6:10.
- ⁸ After ለምናሌ፡, the Bodleian MS adds ወለምናሌ፡.

⁹ ወአውሥኦ፡ ኢሳይያስ፡ ወይቤ፡ እመሰ፡ እምነቤ*የኑ፡
 *ውእቱ፡ ብሂል፡ ውጉዝ፡ ወርጉም፡ አንተ፡ ወኩሉ፡
 ኃይላቲክ፡ ወኩሉ፡ ቤትክ፡ ¹⁰ እስመ፡ አልብክ፡ ፈድፋድ፡
 ዘትነሥእ፡ እማእሰ፡ ሥጋየ። ¹¹ ወአነዝዎ፡ ወወሠርዎ፡
 ለኢሳይያስ፡ ወልደ፡ አሞጽ፡ በሞሠርተ፡ ዕፅ። ¹² ወምናሴ፡
 ወበልኪራ፡ ወነቢያተ፡ ሐሰት፡ ወመላእክት፡ ወሕዝብ፡
 ወኩሉ፡ ቆሙ፡ እንዘ፡ ይሬእዩ። ¹³ ወለነቢያት፡ እለ፡
 ምስሌሁ፡ ይቤ፡ ዘእንበለ፡ ይትወሠር፡ ሖሩ፡ ብሔረ፡
 ጢሮስ፡ ወሲዶና፡ እስመ፡ ሊተ፡ ለባሕቲትየ፡ ቶስሐ፡
 *እግዚአብሔር፡ ጽዋዐ። ¹⁴ ወኢሳይያስ፡ እንዘ፡ ይትወሠር፡
 ኢጸርሐ፡ ወኢበከየ፡ አላ፡ አፉሁ፡ ይትናግር፡ ለመንፈስ፡
 ቅዱስ፡ እስከ፡ ተወሠረ፡ ለክልኤ። ¹⁵ ዘንተ፡ ገብረ፡
 ብልያር፡ ለኢሳይያስ፡ በእደ፡ በልኪራ፡ ወበእደ፡ ምናሴ፡
 እስመ፡ ሀሎ፡ ሰማየል፡ በዐቢይ፡ መዓት፡ ላዕለ፡ ኢሳይያስ፡
 እመዋዕለ፡ ሕዝቅያስ፡ ንጉሠ፡ ይሁዳ፡ በእንተ፡ ነገራት፡
 ዘርእየ፡ በእንተ፡ ፍቁር፡ ¹⁶ ወበእንተ፡ ሀጉላ፡ ሰማየል፡
 ዘርእየ፡ በእግዚእ፡ እንዘ፡ ዓዲ፡ ይነግሥ፡ ሕዝቅያስ፡
 አቡሁ። ወገብረ፡ በከመ፡ ፈቃዱ፡ ለሰይጣን።

⁹ And Isaiah answered and said, “So far as I have utterance (I say): Damned and accursed are you and all your powers, and all your house. ¹⁰ For, you cannot take (from me) anything save the skin of my body.” ¹¹ And they seized and sawed apart Isaiah, the son of Amoz, with a wooden saw. ¹² And Manasseh and Balchîrâ and the false prophets and the princes and the people [and] all stood looking on. ¹³ And, to the prophets who were with him, he said before he had been sawn apart, “Go to the region of Tyre and Sidon; for, for me only has God mingled the cup.” ¹⁴ And, when Isaiah was being sawn apart, he neither cried aloud nor wept, but his lips spoke with the Holy Spirit until he was sawn in two. ¹⁵ This Beliar did to Isaiah through Balchîrâ and Manasseh; for, Sammael was very wrathful against Isaiah from the days of Hezekiah, king of Judah, on account of the things that he had seen regarding the Beloved, ¹⁶ and on account of the destruction of Sammael, which he had seen through the Lord, while Hezekiah his father was still king. And he acted according to the will of Satan.

⁹ Balchîrâ is here addressed by Isaiah as a personification of Beliar.

¹⁰ The words, ‘from me’, here following Charles, are not in the MSS.

¹¹ It is not entirely clear what ‘wooden saw’ here means – whether it was made of wood or made for cutting wood.

¹² In place of ወበልኪራ፡, here following BL Or. 501 & 502, the Bodleian MS has ወምላኪራ፡.

¹³ For the figure of the ‘cup’ in this connection cf. Mk 10:38, 14:36, and parallels.

¹⁴ BL Or. 501 omits the ገ in ይትናግር.

¹⁵ Vv. 15–16 are not found in the equivalent passage in the Hebrew *Martyrdom of Isaiah*. Charles presents them in italic text.

¹⁶ Charles has ‘did’ in place of ‘acted’.

ዕርገተ፡ ኢሳይያስ፡ ፮

ወራኢይስ፡ ዘርእየ፡ ኢሳይያስ፡ ወልደ፡ አሞጽ።

¹ በዓመተ፡ ፳መንግሥቱ፡ ለሕዝቅያስ፡ ንጉሠ፡ ይሁዳ፡ መጽአ፡ ኢሳይያስ፡ ወልደ፡ አሞጽ፡ ወኢዮሳብ፡ ወልደ፡ ኢሳይያስ፡ ኀበ፡ ሕዝቅያስ፡ ኢየሩሳሌም፡ እምገልገላ።
² ወ(ሶበ፡ በአ፡) ነበረ፡ ዲበ፡ ዐራተ፡ ንጉሥ፡ ወመንበረ፡ አምጽኡ፡ ሎቱ፡ ወኢፈቀ*ደ፡ ይንበር።³ ወሶበ፡ አሐዘ፡ ኢሳይያስ፡ ይትናገር፡ ምስለ፡ ሕዝቅያስ፡ ንጉሥ፡ ነገረ፡ ሃይማኖት፡ ወጽድቅ፡ ወኸሎሙ፡ መላእክተ፡ እስራኤል፡ ይነብሩ፡ ወኅፅዋን፡ ወመምክራነ፡ ንጉሥ። ወሀለዉ፡ ህየ፡ ሿነቢያት፡ ወውሉደ፡ ነቢያት፡ መጽኡ፡ እምአድያም፡ ወእምአድባር፡ ወእምአሕቁል፡ ሶቤ፡ ሰምዑ፡ ከመ፡ ኢሳይያስ፡ ይመጽእ፡ እምገልገላ፡ ኀበ፡ ሕዝቅያስ፡
⁴ ወመጽኡ፡ ከመ፡ የአምሳዎ፡ ወከመ፡ ይስምዑ፡ ነገራቶ፡
⁵ ወከመ፡ ያንብር፡ እዴሁ፡ ላዕሌሆሙ፡ ወከመ፡ *ይትነበዩ፡ ወከመ፡ ይስማዕ፡ ትንቢቶሙ፡ ወኸሎሙ፡ ሀለዉ፡ ቅድመ፡ ኢሳይያስ።⁶ ወሶበ፡ ተናገረ፡ ኢሳይያስ፡

ASCENSION OF ISAIAH 6

The Vision that Isaiah the son of Amoz Saw

¹ In the twentieth year of the reign of Hezekiah, king of Judah, came Isaiah the son of Amoz, and Jôsâb, the son of Isaiah, to Hezekiah to Jerusalem 'from Galgalâ'. ² And (having entered) he sat down on the couch of the king, 'and they brought him a seat, but he would not sit (thereon)'. ³ 'And, when Isaiah began to speak the words of faith and truth with King Hezekiah', all the princes of Israel were seated and the eunuchs and the councillors of the king. And there were there 'forty' prophets and sons of the prophets; they had come from the villages and from the mountains and the plains when they had heard that Isaiah was coming from Galgalâ to Hezekiah. ⁴ 'And they had come' to salute him 'and to hear his words. ⁵ And that he might place his hands upon them', and that they might prophesy and that he might hear their prophecy; 'and they were all before Isaiah'. ⁶ And, when Isaiah was

ASCENSION OF ISAIAH 6

- ¹ Here begins the third part of the book – *The Vision of Isaiah* (the title is included in the MSS).
- ² The text in brackets (in both the Ethiopic and translation) has been added (by Charles) following the *Greek Legend* (2:1), and is supported by the L² and Slavonic texts.
- ³ Throughout this section, text in the translation enclosed in half brackets ('...') appears in the G¹ recension but not in G².
- ⁴ the L² and Slavonic texts 'merge' vv. 3 & 4, with L² reading: *Veneruntque ex omnibus villis et agris et montibus prophetae, et filii prophetarum audientes quod Ysaïas venerat a Galgatha ad Ezechiam, salutare eum.*
- ⁵ In place of ይትነበዩ፡ ወከመ፡ ይስማዕ፡ ትንቢቶሙ፡, BL Or. 501 has ይትኒበይ፡ ወከመ፡ ይስምዑ፡ ትንቢቶ፡.
- ⁶ The text of this verse seems to be corrupt; perhaps we should read with the Latin (L²): *Then he spoke words of truth: the Holy Spirit came upon him, and all saw and heard words of the Holy Spirit.*

*ምስለ፡ ሕዝቅያስ፡ ነገራተ፡ ጽድቅ፡ ወሃይማኖት፡
 ወሰምዑ፡ ኩሎሙ፡ ተሰኙት፡ ዘኣርጎወ፡ ተወለቃለ፡
 መንፈስ፡ ቅዱስ። ⁷ ወጸውዐ፡ ንጉሥ፡ ነቢያተ፡ ኩሎሙ፡
 ወኩሎ፡ ሕዝበ፡ ዘተረክበ፡ በህየ፡ ወመጽኡ፡ ወሚክያስ፡
 ወአናንያስ፡ አረጋይ፡ ወኢዮኤል፡ ወኢዮሳብ፡ ይነብሩ፡
 በየማኑ። ⁸ ወኮነ፡ ሶቤ፡ ሰምዑ፡ ኩሎሙ፡ ለቃለ፡ መንፈስ፡
 ቅዱስ፡ ሰገዱ፡ ኩሎሙ፡ በብረኪሆሙ፡ ወሰብሕዎ፡
 ለአምላክ፡ ጽድቅ፡ ለልዑል፡ ለዘውስተ፡ ልዑል፡ ዓለም፡
 ወለዘ፡ ላዕለ፡ ይነበር፡ ቅዱስ፡ ወለዘ፡ በቅዱሳን፡ ያዐርፍ፡
⁹ ወወሀቡ፡ ስብሐተ፡ ሰዘ፡ ተከመዝ፡ ጸገወ፡ ኖሳተ፡
 በዓለም፡ ነኪር፡ ጸገወ፡ ተሰብእሲ። ¹⁰ ወእንዘ፡ ይትናገር፡
 በመንፈስ፡ ቅዱስ፡ እንዘ፡ ኩሎሙ፡ ይሰምዑ፡ አርመመ፡
 ወኅሊናሁ፡ ተንሥኡ፡ እምላዕሌሁ፡ ወውእቱሂ፡
 ኢይሬእዮሙ፡ ለዕደው፡ እለ፡ ይቀውሙ፡ ቅድሜሁ፡
¹¹ ወአዕይንቲሁስ፡ ከሡታት፡ እማንቱ፡ ወአፉሁኒ፡
 ያረምም፡ ወኅሊና፡ ሥጋሁ፡ ተንሥኡ፡ እምላዕሌሁ፡
¹² ወባሕቱ፡ እስትንፋሱስ፡ ሀለወት፡ ላዕሌሁ፡ እሰመ፡
 ራእየ፡ ይሬኢ። ¹³ ወመልአክ፡ ዘተፈነወ፡ ከመ፡ ያርእዮ፡
 ኢኮነ፡ ዘዝኩ፡ ምጽናዕ፡ ወኢኮነ፡ እመላእክተ፡ ስብሐታት፡
 ዘዝ፡ ዓለም፡ አላ፡ እምሳብዕ፡ ስማይ፡ መጽኡ።

speaking 'to Hezekiah' the words of truth and faith, they all
 heard ፋa door that one had opened andፋ the voice of the Holy
 Spirit. ⁷ And the king summoned all the prophets and all the
 people who were found there, and they came. And Micaiah
 and the aged Ananias and Joel 'and Jôsâb' sat on his right
 hand (and on the left). ⁸ And it came to pass, when they had all
 heard the voice of the Holy Spirit, they all worshipped on their
 knees, and glorified the God 'of truth', the Most High 'who is
 in the upper world and who sits on high the Holy One and' who
 rests among his holy ones. ⁹ 'And they gave glory to him' ፋwho
 had thus bestowed a door in an alien world, had bestowed (it)
 on a manፋ. ¹⁰ And, as he was speaking in the Holy Spirit in the
 hearing of all, he became silent 'and his mind was taken up
 from him' and he did not see the men that stood before him,
¹¹ though his eyes, indeed, were open. Moreover, his lips were
 silent 'and the mind in his body was taken up from him'. ¹² But
 his breath was in him; 'for, he was seeing a vision. ¹³ And the
 angel who was sent to make him see was not of this firmament,
 nor was he of the angels of glory of this world, but he had come
 from the seventh heaven'. ¹⁴ And the people who stood near did

⁷ After ወኢዮሳብ፡, BL Or. 501 adds ወልዱ፡.

⁸ Cf. Is 57:15.

⁹ The latter part of this verse is corrupt, and the translation is uncertain (as indicated by the dagger symbols).

¹⁰ Cf. 5:7.

¹¹ Throughout this section, text in the translation enclosed in half brackets ('...') appears in the G¹ recension but not in G².

¹² Vv. 10–12 describe the 'prophetic ecstasy'.

¹³ The 'firmament' referred to here is the abode of Beliar (cf. 4:2).

¹⁴ The dagger symbols indicated corrupt text; we could read 'the prophets recognized'.

¹⁴ ወ*ኢአምስለ፡ ሕዝብ፡ ዘይቀውም፡ ዘእንበለ፡ መክብበ፡
 ነቢያት፡ ዘተንሥኦ፡ ቅዱስ፡ ኢሳይያስ። ¹⁵ ወራእይስ፡
 ዘርእየ፡ *ቅዱስ፡ ኢሳይያስ፡ ኢኮነ፡ እምዝ፡ ዓለም፡ አላ፡
 እምዓለም፡ ዘኅቡእ፡ እምሥጋሁ። ¹⁶ ወኢሰይያስ፡
 እምድኅረ፡ ርእየ፡ ዘንተ፡ ራእየ፡ ዜነዎ፡ ለሕ*ዝቅያስ፡
 ወለኢዮሳብ፡ ወልዱ፡ ወለባዕዳንሂ፡ ነቢያት፡ እለ፡ መጽኡ።
¹⁷ ወመኳንንትስ፡ ወኅጽዋን፡ ወሕዝብ፡ ኢሰምዑ፡ ዘእንበለ፡
 ሳምናስ፡ ጸሓፊ፡ ወኢዮአቄም፡ ወአላፍ፡ ጸሓፊ፡ ተዝካር፡
 እስመ፡ አውንቱሂ፡ ገበርተ፡ ጽድቅ፡ ተመመዛ፡ ተመንፈስ፡
 ቦሙ፤ ወሕዝብስ፡ ኢሰምዑ፡ እስመ፡ አውጽእዎሙ፡
 ሚኪያስ፡ ወኢዮሳብ፡ ወልዱ፡ ሶበ፡ ተንሥኦ፡ ፕበበ፡
 ዝዓለም፡ እምኔሁ፡ ወኮነ፡ ከመ፡ ዘሞተ።

(not) think, but †the circle of the prophets (did)†, that the holy
 Isaiah had been taken up. ¹⁵ And the vision that the holy Isaiah
 saw was not from this world but from the world that is hidden
 from the flesh. ¹⁶ And, after Isaiah had seen this vision, he
 narrated it to Hezekiah, and to Jôsâb his son 'and to the other
 prophets who had come. ¹⁷ But the leaders and the eunuchs and
 the people did not hear, but only Samna the scribe, and †Ijôaqêm,
 and† Asaph the recorder; for, these also were doers of
 righteousness, and the †sweet smell† of the Spirit was on them.
 But the people had not heard; for, Micaiah and Jôsâb his son had
 caused them to go forth, when the wisdom of this world had been
 taken from him and he became as one dead.

¹⁵ BL Or. 501 omits ቅዱስ፡ ኢሳይያስ፡ .

¹⁶ The Bodleian MS lacks the ዝ in ለሕዝቅያስ፡ .

¹⁷ The L² and Slavonic texts lack this verse.

ዕርገተ፡ ኢሳይያስ፡ ፯

¹ ወራእየሰ፡ ዘርእየ፡ ኢሳይያስ፡ ይቤ፡ ለሕዝቅያስ፡ ወለኢዮሳብ፡ ወልዱ፡ ወለሚኪያስ፡ ወለባዕዳንሂ፡ ነቢያት፡ ወይቤ። ² በሰዓት፡ ዛቲ፡ ሶበ፡ ተነበይኩ፡ በከመ፡ ስምዕ፡ ዘሰማዕክሙ፡ ርኢኩ፡ መልአክ፡ ክቡረ፡ ወኢኮነ፡ ከመ፡ ክብረ፡ መላእክት፡ ዘዘልፈ፡ እሬእዮሙ፡ አላ፡ *ክብረ፡ ዐቢየ፡ ወተሢመተ፡ ተቦቱ፡ ዘእነ፡ ኢይክል፡ ዜንዎተ፡ ክብሩ፡ ለዝ፡ መልአክ። ³ ወአዕረገኒ፡ ሶበ፡ አሐዘኒ፡ በእዴየ፡ ወእቤሎ፡ መኑ፡ እንተ፡ ወመኑ፡ ውእቱ፡ ስምክ፡ ወአይቱ፡ ታዐርገኒ፡ እስመ፡ ኃይል፡ *ተውህበ፡ ሊተ፡ ከመ፡ እትናገር፡ ምስሌሁ። ⁴ ወይቤለኒ፡ ሶበ፡ አዕረጉክ፡ [መዓርገ፡] ወአርአይኩክ፡ ራእየ፡ ሰዘ፡ ተፈኖኩ፡ ሶቤሃ፡ ትሌቡ፡ መኑ፡ አነ፤ ወስምየስ፡ ኢታአምር፡ ⁵ እስመ፡ ሀለወክ፡ በዝ፡ ሥጋ*ክ፡ ትግባእ፡ ወንበስ፡ አዐርገክ፡ ትሬኢ፡ *እስመ፡ ለዝ፡ ተፈኖኩ። ⁶ ወተፈሣሕኩ፡ እስመ፡ በየውሀት፡ ተናገረኒ። ⁷ ወይቤለኒ፡ ተፈሣሕኩ፡ እስመ፡ የዋሀ፡ ተናገርኩክ፤ ወይቤ፡ ወለዘ፡ የዐብየኒሂ፡ ትሬኢ፡

ASCENSION OF ISAIAH 7

¹ And the vision Isaiah saw, he told to Hezekiah and Jôsâb his son¹ and Micaiah and the rest of the prophets, (and) said, ² “*At this moment*, when I prophesied according to the (words) which you heard, I saw a glorious angel not like the glory of the angels that I used always to see, but having such glory and †position† that I cannot describe ‘the glory’ ‘of that angel’.” ³ And, having seized me by my hand *he raised me on high*, and I said to him, “Who are you, and what is your name, and whither are you raising me on high?” For, strength was given me to speak with him. ⁴ And he said to me, “When I have raised you on high [through the degrees] and made you see the vision, on account of which I have been sent, then you will understand who I am; but my name you do not know, ⁵ because you will return into your body, but whither I am raising you, you will see; ‘for, to this end have I been sent’.” ⁶ And I rejoiced because he spoke gently to me. ⁷ And he said to me, “Have you rejoiced because I have

ASCENSION OF ISAIAH 7

- ¹ Throughout this section, text in the translation enclosed in half brackets (‘...’) appears in the G¹ recension but not in G²; here, the closing half bracket corresponds to the opening half in 6:16.
- ² The opening በሰዓት፡ is emended from ወኮነት፡ (cf. L¹ in eo); in the Bodleian MS and ‘BL Or. 501, በሰዓት፡ ዛቲ፡ are marked off by punctuation from what precedes and connected with what follows.
- ³ The opening ወአዕረገኒ፡ is emended from ወርኢኩ፡; the Bodleian MS reads ርኢኩ፡. The Slavonic and Latin texts support the emendation.
- ⁴ The Slavonic text and both Latin recensions omit መዓርገ፡ – the brackets here follow Charles.
- ⁵ BL Or. 501 omits the last letter of ሥጋ*ክ.
- ⁶ The Latin text has: Et gavisus sum, quia mansuete [mihi] respondit.
- ⁷ In vv. 6–7, Charles has ‘courteously’ in place of ‘gently’.

ከመ፡ ይዉሀ፡ ወዕሩፈ፡ ሀሎ፡ *ይትናገር፡ ምስሌከ፤
⁸ ወአባሁኒ፡ ለዘ፡ የዐቢ፡ ትሬኢ፡ እስመ፡ ለዝ፡ ተፈነውኩ፡
 እምሳብዕ፡ ሰማይ፡ ከመ፡ አብርሃ፡ ለከ፡ ዘንተ፡ ኩሎ።
⁹ ወዐረግኒ፡ ውስተ፡ ምጽናዕ፡ *አነ፡ ወውእቱ፡ ወበህየ፡
 ርኢክዎ፡ ለሰማየል፡ ወ*ለኃይላቲሁ፡ ወሀሎ፡ ዐቢይ፡
 ቀትል፡ በላዕሌሁ፡ ተወነገራተ፡ ተሰይጣን፡ ፩፡ ለካልኡ፡
 ይደናፀዉ። ¹⁰ ወበከመ፡ በላዕሉ፡ ከማሁ፡ በምድርኒ፡
 እስመ፡ አምሳሉ፡ ለዘ፡ በምጽናዕ፡ ዝየ፡ ውስተ፡ ምድር፡
 ውእቱ። ¹¹ ወእቤሎ፡ ለመልአክ፡ መንት፡ ውእቱ፡
 ዝደንጽ። ¹² ወይቤለኒ፡ ከመዝ፡ ውእቱ፡ እምአመ፡ ነበረ፡
 ዝኅለም፡ እስከ፡ ይእዜ፡ ወዝቀትል፡ እስከ፡ ይመጽእ፡
 ዘሀለወከ፡ ትርአይ፡ ወይደመስሶ። ¹³ ወእምድኅሬሁ፡
 አዕረገኒ፡ መልዕልተ፡ ምጽናዕ፡ ዘውእቱ፡ ሰማይ።
¹⁴ ወበህየ፡ ርኢኩ፡ መንበረ፡ ማእከለ፡ ወበየማኑ፡
 ወበፀጋሙ፡ መላእክት፡ ሀሰዉ፤ ¹⁵ ወኢኮኑ፡ (መላእክት፡
 እለ፡ በፀጋሙ፡) ከመ፡ መላእክት፡ እለ፡ በየማኑ፡
 ይቀውሙ፡ አላ፡ እለ፡ በየማኑ፡ ይቀውሙ፡ *ፈድፋድ፡
 ክብረ፡ ቦሙ፡ ወይሴብሉ፡ ኩሎሙ፡ በ*አሓዱ፡ ቃል፡
 ወመንበር፡ ሀሎ፡ ማእከለ፡ ወኪያሁ፡ ይሴብሉ፡ ወእለ፡
 በፀጋምሂ፡ ድኅሬሆሙ፡ ወቃሎሙስ፡ ኢኮነ፡ ከመ፡ ቃለ፡

spoken gently to you?" And he said, "And you will see how a
 greater also than I am will speak gently and peaceably with you.
⁸ And †this Father also who is greater† you will see; for, to this
 end have I been sent from the seventh heaven to explain all these
 things to you." ⁹ And we ascended to the firmament, I and he,
 and there I saw Sammael and his hosts, and there was great
 fighting therein, and the *angels* of Satan were envying one
 another. ¹⁰ And, as above, so on the earth also; for, the likeness of
 that which is in the firmament is here on the earth. ¹¹ And I said
 to the angel, "(What is this war and) what is this envying?"
¹² And he said to me, "So has it been since this world was made
 until now, and this war (will continue) until he, whom you shall
 see, will come and destroy him." ¹³ And, afterwards, he caused
 me to ascend above the firmament, which is the (first) heaven.
¹⁴ And there I saw a throne in the midst and, on his right and on
 his left, were angels. ¹⁵ †And (the angels on the left were) not like
 the angels who stood on the right†, but those who stood on the
 right had the greater glory, and they all praised with one voice,
 †and there was a throne in the midst†, and those who were on the
 left gave praise after them; but their voice was not such as the

⁸ For the opening, one could also read: *One more eminent man, the greater himself.*

⁹ Cf. the ascent of Abraham and the angel, and the meeting with Azazel, in the *Apocalypse of Abraham*, Ch. 12.

¹⁰ Cf. 5:7.

¹¹ After 'the angel', Charles ass 'who was with me' in parentheses; the text around መንት፡ is defective.

¹² In place of ወይደመስሶ, the Bodleian MS has ወይደመስስ.

¹³ After 'ascend' Charles adds 'to that which is' in parentheses.

¹⁴ Here, 'throne' may refer to an angle belonging to the order/rank of that name.

¹⁵ On the superiority of right over left, cf. vv. 29–34.

እለ፡ በየማን፡ ወኢስብላቶሙ፡ ከመ፡ ስብላተ፡ እልክቱ።
¹⁶ ወተስእልክዎ፡ ለመልአክ፡ ዘይመርሐኒ፡ ወአቤሎ፡
 ለመኑ፡ ዝስብላት፡ ይትፌኖ። ¹⁷ ወይቤለኒ፡ ውስተ፡
 ስብላተ፡ (ዘበ)ሳብዕ፡ ሰማይ፡ ለዘ፡ በቅዱስ፡ ዓለም፡
 ያ*ዐርፍ፡ ወለፍቄሩ፡ እመኅበ፡ ተፈነውኩ፡ ኅቤከ፡ [ህየ፡
 ይትፌኖ]። ¹⁸ ወካዕበ፡ አዕረገኒ፡ ውስተ፡ ዳግም፡ ሰማይ፡
 ወልዕልናሁስ፡ ለውእቱ፡ ሰማይ፡ ይከውን፡ ከመ፡
 *እምሰማይ፡ ለምድር፡ [ወለምጽናዕ]። ¹⁹ ወ(ርኢኩ፡ ህየ፡
 ከመ፡) ውስተ፡ ቀዳማይ፡ ሰማይ፡ *ይምነ፡ ወጽግመ፡
 *መላእክተ፡ ወመንበረ፡ ማእከስ፡ ወ*ስብላተ፡ መላእክት፡
 ዘበዳግም፡ ሰማይ፡ *ወዘይነብር፡ ዲበ፡ መንበር፡ በዳግም፡
 ሰማይ፡ ክብረ፡ ፈድፋድ፡ ቦቱ፡ እምኩሉ።
²⁰ ወብዙኅ፡ ክብር፡ ሀሎ፡ ውስተ፡ ዳግም፡ ሰማይ፡
 ወስብላቶሙ፡ ኢኮነ፡ ከመ፡ ስብላተ፡ እልክቱ፡ ለዘበ፡
 ቀዳማዊ፡ ሰማይ። ²¹ ወወደቁ፡ በገጽየ፡ ከመ፡ እስግድ፡
 ሎቱ፡ ወኢኅደገኒ፡ መልአክ፡ ዘይመርሐኒ፡ አላ፡ ይቤለኒ፡
 ኢትስግድ፡ *ወኢለመንበር፡ ወኢስመልአክ፡ ለዘ፡
 እምስድስቱ፡ ሰማይ፡ እምኅበ፡ ተፈነውኩ፡ እምራኅከ፡
 ዘእንበለ፡ አነ፡ እንግርክ፡ በሳብዕ፡ ሰማይ። ²² እስመ፡
 መልዕልተ፡ ኩሉ፡ ሰማያት፡ ወመላእክቲሆሙ፡ መንበርክ፡

voice of those on the right, nor their praise like the praise of those.
¹⁶ And I asked the angel who conducted me, and I said to him,
 “To whom is this praise sent?” ¹⁷ And he said to me, To the praise
 of (him who sits in) the seventh heaven, to him †who rests in the
 holy world†, and to his Beloved, whence I have been sent to you.
 [Thither is it sent.]” ¹⁸ And again, he made me to ascend to the
 second heaven. Now, the height of that heaven is the same as
 from the heaven to the earth [and to the firmament]. ¹⁹ And (I saw
 there, as) in the first heaven, angels on the right and on the left,
 †and a throne in the midst, and the praise of the angels in the
 second heaven; and he who sat on the throne in the second
 heaven was more glorious than all’.
²⁰ And there was great glory in the second heaven, and the praise
 was not like the praise of those in the first heaven. ²¹ And I fell on
 my face to worship him, but the angel who conducted me did not
 permit me, but said to me, “Worship neither throne nor angel
 belonging to the six heavens – for, to this end I was sent to
 conduct you – until I tell you ‘in the seventh heaven’”. ²² For,
 above all the heavens and their angels has your throne been
 placed, and your garments and your crown, which you shall

¹⁶ The Slavonic and L² texts lack ‘and I said to him’.

¹⁷ The text enclosed with dagger symbols (following Charles) is dubious; an equivalent passage in Is 57:15 has ‘to him who inhabits eternity’.

¹⁸ Charles encloses ወለምጽናዕ (‘and to the firmament’) in brackets since the Slavonic and L² texts omit it; he thought that it should be excised.

¹⁹ At the end of the verse, Charles adds ‘the rest’ in parentheses.

²⁰ In place of ወስብላቶሙ፡, BL Or. 501 has ወስብሐትኒ፡.

²¹ Cf. Rv 19:10, 22:8–9. Throughout this section, text in the translation enclosed in half brackets (‘...’) appears in the G¹ recension (the *Greek Legend*) but not in G².

²² Cf. 4:16.

ንቡር፡ ወአልባሲከኒ፡ ወአክሲልከኒ፡ ዘሀለወከ፡ ትርአይ።
²³ ወተፈሳሕኩ፡ ፍሥሓ፡ ዐቢየ፡ እስመ፡ እለ፡ ያፈቅርዎ፡
 ለልዑል፡ ወለፍቁሩ፡ ደጋሪቶሙ፡ በመልአከ፡ መንፈስ፡
 ቅዱስ፡ *የዐርጉ፡ ህየ። ²⁴ ወአዕረገኒ፡ ውስተ፡ ሣልስ፡
 ሰማይ፡ ወከማሁ፡ ርኢኩ፡ እለ፡ በየማን፡ ወበፀጋም፡
 ወበ*ህየኒ፡ መንበር፡ ማእከለ፡ ይነብር፡ ወባሕቱ፡ ዝክሩ፡
 ለዝ፡ ዓለም፡ ኢይሰመይ፡ በህየ። ²⁵ ወእቤሎ፡ ለመልአከ፡
 ዘምስሌየ፡ እስመ፡ ይትዌለጥ፡ ክብረ፡ ገጽየ፡ ሶበ፡ አዐርግ፡
 ለለሰማይ፡ እስመ፡ አልቦ፡ ምንተኒ፡ እምዝክቱ፡ ዓለም፡
 ከንቶ፡ በዝየ፡ ዘይሰመይ። ²⁶ ወአውሥአኒ፡ ወይቤሰኒ፡
 አልቦ፡ ዘይሰመይ፡ በእንተ፡ ድካሙ፡ ወአልቦ፡ ዘይትጎባእ፡
 *በህየ፡ ዘይትገበር። ²⁷ ወፈቀድኩ፡ እጠይቅ፡ እፎ፡
 ይትአመር፡ ወአውሥአኒ፡ እንዘ፡ ይብል፡ ሶበ፡ ውስተ፡
 ሳብዕ፡ ሰማይ፡ እምጎበ፡ ተፈነውኩ፡ አዕረጉከ፡ ውስተ፡
 ዘመልዕ*ልተ፡ እሉ፡ ሶቤሃ፡ ታአምር፡ ምር፡ ከመ፡ አልቦ፡
 ዘይትጎባእ፡ ለመናብርት፡ ወለእለ፡ ይነብሩ፡ ውስተ፡
 ሰማያት፡ ወ*ኢለመላእክት። ወስብሓት፡ ዘይሴብሐ፡
 ወክብሩ፡ ሰዘይነብር፡ ዲበ፡ መንበር፡ የዐቢ፡ ወለመላእክት፡
 ዘበ፡ የማን፡ ወለዘ፡ በፀጋም፡ ክብረ፡ ፈድፋድ፡ ቦሙ፡
 እምሰማደ፡ ዘእምታሕቴሆሙ። ²⁸ ወካዕበ፡ አዕረገኒ፡
 ውስተ፡ ራብዕ፡ ሰማይ፡ ወልዕልናሁ፡ እምሣልስ፡ ሰራብዕ፡

see.” ²³ And I rejoiced much, that those who love the Most High
 and his Beloved will afterwards ascend thither by the angel of the
 Holy Spirit. ²⁴ And he raised me to the third heaven and, likewise,
 I saw those on the right and on the left, and there was a throne in
 the midst; but the memorial of this world is there unheard of.
²⁵ ‘And I said to the angel with me’ - for, the glory of my
 appearance was transforming as I ascended to each heaven in
 turn, “Nothing ‘of the vanity’ of that world is here named.”
²⁶ And he answered me, and said to me, “Nothing is named on
 account of its weakness, and nothing is hidden there of what is
 done.” ²⁷ ‘I wished to learn how it is known, and he answered me
 saying, “When I have raised you to the seventh heaven whence I
 was sent, to that which is above these, then you shall know that
 nothing is hidden from the thrones and from those who dwell in
 the heavens and from the angels’.” And the praise with which
 they praised and the glory of him who sat on the throne was
 great, ‘and the glory of the angels on the right hand and on the
 left was beyond that of the heaven below them’.
²⁸ And again, he
 raised me to the fourth heaven, and the height from the third to
 the fourth heaven was more than from the earth to the
 firmament. ²⁹ And there again I saw those who were on the right

²³ In place of the opening ወተፈሳሕኩ፡, the Bodleian MS has ወተፈሳሕ፡.

²⁴ The Bodleian MS omits the ህ in ወበህየኒ.

²⁵ In place of ይትዌለጥ፡ and አዐርግ፡, BL Or. 501 has, respectively, ይትመየጥ፡ and አዕረገኒ፡.

²⁶ In place of በህየ፡ ዘይትገበር።, the Bodleian MS has ዘበ፡ ዝየ፡ ይትገበር።.

²⁷ In place of አዕረጉከ፡, the Bodleian MS has አዕርገ፡. Note that the G² recension lacks much of this verse.

²⁸ In place of ይፈደፍድ፡, the Bodleian MS has ፌድፋድ፡.

²⁹ Throughout this section, text in the translation enclosed in half brackets (‘...’) appears in the G¹ recension (the *Greek Legend*) but not in G².

ለማይ፡ ይፈደፍድ፡ እምድር፡ እስከ፡ ምጽናዕ። ²⁹ ወበህየ፡
 ካዕበ፡ ርኢኩ፡ እለ፡ በየማን፡ ወእለ፡ በፀጋም፡ ወዘይነብር፡
 *ዲበ፡ መንበር፡ ሀሎ፡ ማእከለ፡ ወበህየኒ፡ ዓዲ፡ ይሴብሑ።
³⁰ ወስብ*ሓት፡ ወክብር፡ ዘመላእክተ፡ የማን፡ የዐቢ፡
 እም*ዘፀጋም፤ ³¹ ወካዕበ፡ ክብሩ፡ ሰዘ፡ ይነብር፡ ዲበ፡
 መንበር፡ ይፈደፍድ፡ እመላእክት፡ እለ፡ በየማን፡
 ወክብሮሙስ፡ ፈድፋድ፡ እምዘ፡ ታሕቱ። ³² ወአዕረገኒ፡
 ውስተ፡ ኃምስ፡ ሰማይ። ³³ ወ*ካዕበ፡ ርኢኩ፡ ዘበ፡ የማን፡
 ወፀጋም፡ ወዘይነብር፡ ዲበ፡ መንበር፡ ፈድፋድ፡ ክብረ፡
 ቦቱ፡ እምዘ፡ ራብዕ፡ ሰማይ፤ ³⁴ ወክብሮሙስ፡ ለእለ፡
 በየማን፡ ፈድፋድ፡ እምእለ፡ በፀጋም፡ [እምሣልስ፡ እስከ፡
 ራብዕ፡] ³⁵ ወክብሩ፡ ለዘ፡ ውስተ፡ መንበር፡ የዐቢ፡
 እመላእክት፡ ዘ*በ፡ የማን፡ ³⁶ ወስብሓቶሙ፡ *ክብረ፡
 ዐቢየ፡ ቦቱ፡ እምራብዕ፡ ሰማይ። ³⁷ ወሰባሕኩ፡ ለዘ፡
 ኢይሰመይ፡ ውብሑት፡ ዘ*በ፡ ሰማያት፡ ይነብር፡ ዘስሙ፡
 ኢተዐውቀ፡ ለኹሉ፡ ዘሥጋ፡ ለዘ፡ ከመዝ፡ ክብረ፡ ወሀበ፡
 እምሰማይ፡ ለሰማይ፡ *ወዘያዐቢ፡ ክብረ፡ መላእክት፡
 *ወክብረ፡ ያፈደፍድ፡ ለዘ፡ ይነብር፡ ዲበ፡ መንበር።

hand and those who were on the left, 'and him who sat on the throne (who) was in the midst', and there also they were praising. ³⁰ And the praise and glory of the angels on the right was greater than that of those on the left. ³¹ And again, the glory of him who sat on the throne was greater than that of the angels on the right, and their glory was beyond that of those who were below. ³² And he raised me to the fifth heaven. ³³ And again, I saw 'those on the right hand and on the left, and him who sat on the throne possessing greater glory than those of the fourth heaven'. ³⁴ And the glory of those on the right hand was greater than that of those 'on the left [from the third to the fourth]'. ³⁵ And the glory of him who was on the throne was greater than that of the angels on the right hand'. ³⁶ And their praise was more glorious than that of the fourth heaven. ³⁷ 'And I praised him, who is not named and the Only Begotten' who dwells in the heavens, whose name is not known to any flesh, who has bestowed such glory on the several heavens, 'and who makes great the glory of the angels, and more excellent the glory of him who sits on the throne'.

³⁰ BL Or. 501 omits the ሓ in ወስብሓት.

³¹ In place of እመላእክት፡, BL Or. 501 has እመላእክተ፡.

³² The versions differ very little for the text of this short verse, with the L² recension reading: *Et ascendi in quintum coelum*.

³³ Throughout this paragraph, the author emphasizes the progression of power and glory through the various levels of heaven.

³⁴ The brackets (in the Ethiopic text) reflect Charles following Dillman's transcription.

³⁵ BL Or. 501 omits the opening letter of the 1st word.

³⁶ In place of ክብረ፡ ዐቢየ፡, BL Or. 501 & 502 have ክብር፡ ዐቢይ፡.

³⁷ Cf. Jn 1:16–18, 3:16–18.

ዕርገተ፡ ኢሳይያስ፡ ፰

¹ ወዓዲ፡ አዕረገኒ፡ ውስተ፡ አየር፡ ዘሳድስ፡ ሰማይ፡ ወርኢኩ፡ ስብሐተ፡ ዘ*ኢርኢኩ፡ ውስተ፡ ኅምስቱ፡ ሰማይ፤
² *እስመ፡ ርኢኩ፡ መላእክተ፡ በዐቢይ፡ ክብር፡ እንዘ፡ ሀለዉ፤³ *ወበህየ፡ ስብሐት፡ ቅዱስ፡ *ሀሎ፡ ወመን[ክ]ር።
⁴ ወእቤ*ሎ፡ ለመልአክ፡ ዘይመርሐኒ፡ ምንትነዝ፡ ዘእሬኢ፡ እግዚእየ።⁵ ወይቤ*ለኒ፡ ኢኮንኩ፡ አነ፡ እግዚእከ፡ አላ፡ ቢጽከ፡ አነ።⁶ ወዓዲ፡ ተስእልክዎ፡ ወእቤሎ፡ ምንተ*ኑኢ፡ ቢጽ፡ መላእክት።⁷ ወይቤ፡ እምሳድስ፡ ሰማይ፡ መላእክተ፡ *ዘፀጋም፡ አልቦቱ፡ እምይእዜ፡ ወኢመንበረ፡ ማእከሰ፡ ንቡረ፡ አላ፡ እምኅይል፡ ዘሳብዕ፡ ሰማይ፡ ኅበ፡ ይነብር፡ ዘኢይሰመይ፡ ወኅሩዩ፡ ዘስሙ፡ ኢተዐውቀ፡ ወኢኩሎሙ፡ ሰማያት፡ ስም፡ አእምሮ፡ ኢይክሉ፤⁸ እስመ፡ ውእቱ፡ *ሀሎ፡ ባሕቲቱ፡ ዘ*በ፡ ቃሉ፡ ኩሎሙ፡ ሰማያት፡ ወመናብርት፡ ያወሥኡ። ተኅየልኩኬ፡ አነ፡ ወተፈኖኩ፡ ከመ፡ አዕርገ፡ ዝየ፡ ከመ፡ ትርአይ፡ ዘንተ፡ ስብሐተ፡⁹ ወትርአይ፡ እግዚአሙ፡ ለ*እሙንቱ፡

ASCENSION OF ISAIAH 8

¹ And again, he raised me into the air of the sixth heaven, and I saw such glory as I had not seen in the five heavens.
² *For, I saw* angels possessing great glory. ³ And the praise there was holy and wonderful. ⁴ And I said to the angel who conducted me, “What is this that I see, my Lord?” ⁵ And he said, “I am not your lord, but your fellow servant” ⁶ And again, I asked him, and I said to him, “Why are there not angelic fellow servants (on the left)?” ⁷ And he said, “From the sixth heaven there are no longer *angels* on the left, nor a throne set in the midst, but (they are directed) by the power of the seventh heaven, where dwells he that is not named ¹and the Elect One, whose name has not been made known, and none of the heavens can learn his name¹. ⁸ For, it is he alone to whose voice all the heavens and thrones give answer. I have, ¹therefore, been empowered and¹ sent to raise you here that you may see this glory. ⁹ And that you may see the Lord

ASCENSION OF ISAIAH 8

¹ BL Or. 501 omits the 1st ኢ. in ዘኢርኢኩ፡ and has the numeral, ፭, in place of ኅምስቱ.

² The opening እስመ፡ ርኢኩ፡ is Charles’ emendation (from ሶቤ፡ ዐረገ፡), following the Salvonic text.

³ BL Or. 501 omits the 1st ወበ in ወበህየ፡.

⁴ BL Or. 501 omits the ሎ in ወእቤሎ፡.

⁵ Cf. Rv 19:10, 22:8–9.

⁶ The G² recension completely lacks this verse.

⁷ Cf. Rv i2:17, 19:12.

⁸ Throughout this section, text in the translation enclosed in half brackets (‘...’) appears in the G¹ recension (the *Greek Legend*) but not in G².

⁹ BL Or. 501 omits ለ*እሙንቱ፡.

ሰማያት፡ *ኩሎሙ፡ ወዘእሉ፡ መናብርት፡ ¹⁰ እንዘ፡
 ይትዌለጥ፡ እስከ፡ ይከውን፡ በከመ፡ ራእይክሙ፡ ወበከመ፡
 አምሳሊክሙ። ¹¹ አንሰኬ፡ እብለከ፡ ኢሳይያስ፡ እስመ፡
 በሥጋ፡ ዝክቱ፡ ዓለም፡ ዘሀለወ፡ ብእሲ፡ ይግባእ፡
 ወኢዐርገ፡ *ወኢርእየ፡ ወኢለበወ፡ ዘአንተ፡ ሰበውከ፡
 ወ*ዘሀለወከ፡ ትርኣይ፡ ¹² እስመ፡ ሀለወከ፡ በመክፈልተ፡
 እግዚእ፡ [በክፍለ፡ ዕፅ፡] ትምጻእ፡ ዝየ፡ [ወእምህየ፡
 ውእቱ፡ ኅይሉ፡ ለሳድስ፡ ሰማይ፡ ወለኣየር]።
¹³ ወአዕበይክዎ፡ በስብሐት፡ ለእግዚእየ፡ እስመ፡
 በመክፈልተ፡ ዚአሁ፡ ዝየ፡ እመጽእ። ¹⁴ ወይቤ፡ ስማዕኬ፡
 ዓዲ፡ ዘንተኒ፡ እምኅበ፡ ቢጽከ፡ ሶበ፡ *እምኅበ፡ ሥጋ፡
 *እምክረ፡ አምላክ፡ ዐረገ፡ ዝየ፡ *አሜሃ፡ ልብስ፡ ትነሥእ፡
 ዘአንተ፡ ትሬኢ፡ ወባዕዳንሂ፡ ኅሉቃን፡ ንቡራን፡ አልባስ፡
 ትሬኢ፤ ¹⁵ ወአሜሃ፡ ዕሩየ፡ ትከውን፡ *ለመላእክት፡ *ለዘ፡
 *በሳብዕ፡ ሰማይ። ¹⁶ ወአዕረገኒ፡ ውስተ፡ ሳድስ፡ ሰማይ፡
 ወአልቦቱ፡ ዘበ፡ ፀጋም፡ ወኢመንበረ፡ ማእከለ፡ አላ፡
 ኩሎሙ፡ አሐዱ፡ ራእዮሙ፡ ወስብሐቶሙ፡ ዕሩይ።
¹⁷ ወተውህበኒ፡ ወሰባሕኩ፡ አነሂ፡ ምስሌሆሙ፡ ወዝኩኒ፡
 መልአክ፡ ወኮነ፡ ስብሐቲነ፡ ከመ፡ ዚአሆሙ። ¹⁸ ወበህየ፡

of all those heavens and these thrones, ¹⁰ 'undergoing
 (successive) transformation until he resembles your form and
 likeness'. ¹¹ Indeed, I say to you, Isaiah: No man about to
 return into a body of that world has 'ascended or' seen what
 you see, or perceived what you have perceived and what
 you will see. ¹² For, it has been permitted to you in the
 lot of the Lord to come hither [and thence comes the power
 of the sixth heaven and of the air]." ¹³ And I magnified my
 Lord with praise, in that through his lot I should come hither.
¹⁴ And he said, "Hear, furthermore, therefore, this also from
 your fellow servant!; when from the body by the *will
 of God* you have ascended hither, then you will receive the
 garment 'that you see and, likewise, other numbered
 garments laid up (there) you will see', ¹⁵ and then you will
 become equal to the angels of the seventh heaven." ¹⁶ And
 he raised me up into the sixth heaven, and there was no
 (angel) on the left, nor a throne in the midst, but all had one
 appearance and their (power of) praise was equal. ¹⁷ And
 (power) was given to me also, and I also praised along with

¹⁰ The G² recension completely lacks this verse.

¹¹ Here, **ወኢርእየ** follows Charles' emendation (from **ዘኢርእየ**) – based on the *Greek Legend* (2:29 – οὐδεις ... ἀνέβη, οὐδὲ εἶδεν).

¹² The text at the end of the verse (in brackets) is a gloss based on a misunderstanding of v. 7.

¹³ The L² text opens with, "*Et ego magnificavi me cantans domino*," (*And I magnified myself, singing to the Lord*) but the Slavonic text agrees with the Ethiopic.

¹⁴ Cf. v. 6, 9:9, 24–25, 11:3–5.

¹⁵ *BL Or.* 501 lacks the initial letters of **ለዘ** and **በሳብዕ**.

¹⁶ Cf. 2En 19:1.

¹⁷ Cf. *The Apocalypse of Abraham*, Ch. 17., where Abraham and the conducting angel join in a song of praise in heaven.

†ኩሎሙ፡ ይስምዩ፡ ለቀዳማዊ፡ አብ፡ ተወለፍቄሩ፡
 [ለክርስቶስ፡] ወለመንፈስ፡ ቅዱስ፡ ኩሎሙ፡ በ*አሐዱ፡
 ቃል፡ ¹⁹ ወኢኮነ፡ በከመ፡ ቃሎሙ፡ ለዘ፡ ውስተ፡
 ኅምስቱ፡ ሰማያት፡ መላእክት፡ ²⁰ [ወኢ*በከመ፡ ነቢረሙ፡
] አላ፡ ባዕድ፡ ቃል፡ ሀሎ፡ ህየ፡ ወ*ብዙኅ፡ ብርሃን፡ ሀሎ፡
 ህየ። ²¹ ወሶቤሃ፡ እንዘ፡ ሀሎኩ፡ ውስተ፡ *ሳድስ፡ ሰማይ፡
 አምሰልኩ፡ ጽልመተ፡ ዝኩ፡ ብርሃናተ፡ ዘርኢኩ፡ ውስተ፡
 ኅምስቱ፡ ሰማያት። ²² ወተፈሣሕኩ፡ ወሰባሕኩ፡ ለዘ፡
 ከመዝ፡ ብርሃናተ፡ ጸገወ፡ ለእለ፡ ይጸንኑ፡ ተስፋሁ።
²³ ወአስተብቋዕክዎ፡ ለመልአክ፡ ዘይመርሐኒ፡ ከመ፡
 እምይእዜ፡ ኢይግባእ፡ ውስተ፡ ዓለም፡ ዘሥጋ።
²⁴ እብለክሙኬ፡ ሕዝቅያስ፡ ወኢዮሳብ፡ ወልድየ፡
 ወሚክያስ፡ ከመ፡ ብዙኅ፡ ጽልመት፡ ሀሎ፡ ዝየ።
²⁵ ወመልአክ፡ ዘይመርሐኒ፡ አእመረ፡ ምንተ፡ ሐለይኩ፡
 ወይቤ፡ ወእመ፡ ተፈሣሕክ፡ በዝ፡ ብርሃኖት፡ *ተፈሣሕክ፡
 እፎ፡ ፈድፋድ፡ *በሳብዕ፡ ሰማይ፡ ሶበ፡ ትሬኢ፡ ብርሃናተ፡
 ኅበ፡ እግዚእ፡ ሀሎ፡ ወፍቁሩ፡ [እምኅበ፡ ተፈነወኩ፡
 ዘሀሎ፡ ይትበሀል፡ ውስተ፡ ዓለም፡ ወልድ። ²⁶ ኢተከሥተ፡

them and that angel also, and our praise was like theirs. ¹⁸ And there they fall named the primal Father† and his Beloved, 'the Christ' and the Holy Spirit, all with one voice. ¹⁹ And (their voice) was not like the voice of the angels in the five heavens, ²⁰ [Nor like their discourse] but the voice was different there, and there was much light there. ²¹ And then, when I was in the sixth heaven, I thought the light that I had seen in the five heavens to be but darkness. ²² And I rejoiced and praised him who has bestowed such lights on those who wait for his promise. ²³ And I besought the angel who conducted me that I should not henceforth return to the carnal world. ²⁴ I say, indeed, to you, 'Hezekiah and Jôsâb my son and Micaiah' that there is much darkness here. ²⁵ And the angel who conducted me discovered what I thought, and said, "If in this light you rejoice, how much more will you rejoice when, in the seventh heaven, you see the light, where is the Lord and his Beloved [whence I have been sent, who is to be called 'Son' in this world. ²⁶ Not (yet) has been manifested he who shall be in

¹⁸ Throughout this section, text in the translation enclosed in half brackets ('...') appears in the G¹ recension (the *Greek Legend*) but not in G².

¹⁹ BL Or. 501 transposes መላእክት፡ to before ለዘ፡ and prefixes ለ.

²⁰ The brackets around the opening words indicate that Charles considered the phrase a doublet.

²¹ The 'light' referred to is no doubt the uncreated light of the Divine Glory, which is a well-known feature in Midrashic literature; cf. also *Apocalypse of Abraham*, Ch. 27, Rv 21:23, 22:5. [But this light has its centre in the seventh heaven; cf. v. 25.]

²² The L² text lacks the opening 'And', here following the *Ethiopic & Slavonic MSS*.

²³ In place of ኢይግባእ፡, the Bodleian MS has ኢያግብአኒ፡.

²⁴ At the end of the verse, the Bodleian MS adds ወጽልመት፡ ብዙኅ፡.

²⁵ Throughout his work, Charles capitalizes pronouns that refer to God.

²⁶ The text of vv. 25–26 here enclosed in brackets should possibly be omitted.

ዘሀሎ፡ ይኩን፡ ውስተ፡ ዘይማስን፡ ዓለም፡] ወአልባስኒ፡
 ወመናብርት፡ ወአክሊላት፡ *ዘንቡራን፡ ለጳድቃን፡ ለእለ፡
 ይትአመኑ፡ በዝኩ፡ እግዚእ፡ ለዘ፡ በራእይክሙ፡ ይወርድ፡
 እስመ፡ ብርሃን፡ ዘህየ፡ ዐቢይ፡ ወመንክር።
²⁷ ወለኢገቢአትከሰ፡ ውስተ፡ ሥጋ፡ ዓዲ፡ መዋዕሊክ፡
 ኢተፈጸማ፡ ለመጸእ፡ ዝየ። ²⁸ ወሰሚዕየ፡ ሐዘንኩ፡ ወይቤ፡
 ኢትሕዝን።

the corruptible world] and the garments, and the thrones, and the
 crowns that are laid up for the righteous, 'for those who trust in
 that Lord who will descend in your form. For, the light which is
 there is great and wonderful'. ²⁷ And, as concerning you not
 returning into the body, your days are not yet fulfilled for coming
 here." ²⁸ And, when I heard (that) I was troubled, and he said,
 "Do not be troubled."

²⁷ In place of ኢተፈጸማ፡, BL Or. 501 has ኢተፈጸመ፡.

²⁸ The L² text is defective at the end of this verse/chapter.

ዕርገተ፡ ኢሳይያስ፡ ፱

¹ ወወሰደኒ፡ ውስተ፡ አየር፡ ዘሳብዕ፡ ሰማይ፡ ወዓዲ፡ ሰማዕኩ፡ ቃለ፡ እንዘ፡ ትብል፡ እስከ፡ አይቴኑ፡ ሀለዎ፡ ይዕረግ፡ ዘበ፡ ተነኪራን፡ ተይነብር፡ ወፈራህኩ፡ ወርዑደ፡ ኮንኩ። ² ወ[ይቤሰኒ፡] ሶበ፡ ርዑደ፡ ኮንኩ፡ ነዋ፡ እምህየ፡ *ካልእተ፡ ቃለ፡ ሰማዕኩ፡ እንዘ፡ ትትፌኖ፡ ወይብል፡ ይትጎደግ፡ ይዕረግ፡ ዝየ፡ ቅዱስ፡ ኢሳይያስ፡ እስመ፡ ዝየ፡ ውእቱ፡ ልብሱ። ³ ወተስእልክዎ፡ ለመልአክ፡ ዘምስሌየ፡ ወእቤ፡ መኑ፡ *ውእቱ፡ ዘከልአኒ፡ ወመኑ፡ ውእቱዝ፡ ዘተመይጠኒ፡ ከመ፡ እዕረግ። ⁴ ወይቤለኒ፡ ዘከልአከ፡ ዝውእቱ፡ ዘዲበ፡ ስብሓተ፡ ስድስቱ፡ ሰማይ፤ ⁵ ወ*ዘተመይጠከ፡ ዝውእቱ፡ እግዚእከ፡ [እግዚአብሔር፡ እግዚእ፡ ክርስቶስ፡ ዘሀሎ፡ ይትበህል፡ *ውስተ፡ ዓለም፡ ኢየሱስ፡] ወስሞስ፡ ኢትክል፡ ሰሚዐ፡ እስከ፡ እም*ዝ፡ ሥጋ፡ ተዐርግ። ⁶ ወአዕረገኒ፡ ውስተ፡ ሳብዕ፡ ሰማይ፡ ወርኢኩ፡ በህየ፡ ብርሃነ፡ መንክረ፡ ወመላእክተኒ፡ ዘእንበሰ፡ ጎልቀኡ። ⁷ ወበህየ፡ ርኢኩ፡ ጳድቃነ፡ ኩሎሙ፡ ዘእምአመ፡

ASCENSION OF ISAIAH 9

¹ And he took me into the air of the seventh heaven, and moreover, I heard a voice saying, "How far will he ascend that dwells *in the flesh*?" And I feared and trembled. ² And, 'when I trembled, behold', *I heard* from here another voice 'being sent forth, and' saying, "It is permitted to the holy Isaiah to ascend hither; for, here is his garment." ³ And I asked the angel who was with me 'and said', "Who is he who forbade me and who is the one who *permitted* me to ascend?" ⁴ And he said to me, "He who forbade you, this is he *who is over* the praise-giving of the sixth heaven. ⁵ And he who *permitted* you, this is 'your Lord God, the Lord Christ, who will be called 'Jesus' in the world', but his name you cannot hear until you have ascended out of your body." ⁶ And he raised me up into the seventh heaven, and I saw there a wonderful light and angels innumerable. ⁷ And there I saw all the righteous 'from the time of Adam. ⁸ And there I

ASCENSION OF ISAIAH 9

- ¹ The words marked with dagger symbols (following Charles) are corrupt.
² A better (i.e. clearer) reading for 'from here' is 'from above' (that is, the seventh heaven).
³ Here, **ዘተመይጠኒ** ('the one who turned me') is a false rendering of *ὁ ἐπιτρέπων* ('the one who permits' – see the *Greek Legend*, 2:24); the word should most likely be emended to **ዘአብሐኒ**.
⁴ The word, **ዘዲበ**, has been emended (following Charles) from **ዘዲቤሁ**; cf. the *Greek Legend* 2:25 and #3.
⁵ Here, 'his name' refers to his heavenly name: cf. 8:7 and Rv 19:12.
⁶ Before 'innumerable', the Latin (*et inenarrabile*) and Slavonic texts add 'and indescribable'.
⁷ In place of **ጳድቃነ**, the *Bodleian MS* has **ጳድቃን**.
⁸ The G² recension lacks vv. 7b–9a.

አዳም፤ ⁸ ወበህየ፡ ርኢክዎ፡ ለአቤል፡ ቅዱስ፡ ወለኹሎሙ፡
 ጻድቃን፤ ⁹ ወበህየ፡ ርኢክዎ፡ ለሄኖክ፡ ወለኹሎሙ፡ እለ፡
 ምስሌሁ፡ እስ፡ ዐርቁ፡ እምል*ብሰተ፡ ሥጋ፡ ወርኢክዎሙ፡
 በልብሰቶሙ፡ ዘላዕሉ፡ ወእሙንቱስ፡ ሀለዉ፡ ከመ፡
 መላእክት፡ እለ፡ ህየ፡ ይቀውሙ፡ በስብሐት፡ ዐቢይ፡
¹⁰ ወባሕቱ፡ ውስተ፡ መናብርቶሙ፡ ኢነበሩ፡ ወአክሊላተ፡
 ስብሐቶሙ፡ ኢሀሎ፡ ላዕሌሆሙ። ¹¹ ወተስእልክዎ፡
 ለመልአክ፡ ዘምስሌየ፡ እፎ፡ ዘአልባስ፡ ነሥኡ፡
 *ወበመናብርትስ፡ ወበአክሊላት፡ ኢሀለዉ። ¹²⁻¹³ ወይቤለኒ፡
 አክሊላተ፡ ወመናብርተ፡ ክብር፡ ኢነሥኡ፡ ይእዜ፡ እስከ፡
 ይወርድ፡ ፍቁር፡ በራእይ፡ ዘትሬእዮ፡ እንዘ፡ ይወርድ።
 [ይወርድኬ፡] *ውስተ፡ ዓለም፡ በደጋሪ፡ መዋዕል፡ [እግዚእ፡
 ዘሀሎ፡ ይትበሀል፡ ክርስቶስ፡] ወባሕቱ፡ ይሬእዮ፡ ወያክምሩ፡
 መናብርተ፡ አይ፡ ዚአሆሙ፡ ወአክሊላተ፡ አይ፡ እምድኅረ፡
 ወረደ፡ ወኮነ፡ በከመ፡ ራእይክሙ፡ ወያመስልዎ፡ ሥጋ፡
 ወሰብእ፡ ውእቱ። ¹⁴ ወይሰፍሕ፡ አምላክ፡ ዘዝኩ፡ ዓለም፡
 *እይ፡ ዲበ፡ ወልዱ፡ *ወይሰቅልዎ፡ ዲበ፡ ዕፅ፡ *ወያወርዱ፡
 [እደዊሆሙ፡ ላዕሌሁ፡] *እንዘ፡ ኢያክምሩ፡ መኑ፡ ውእቱ፤
¹⁵ ወከመዝ፡ ርደቱ፡ በከመ፡ አንተ፡ ትሬኢ፡ ለሰማያትኒ፡

saw the holy Abel and all the righteous. ⁹ And there I saw Enoch and all who were with him¹, stripped of the garments of the flesh, and I saw them in their garments of the upper world, and they were 'like angels', standing there in great glory. ¹⁰ But they did not sit on their thrones, nor were their crowns of glory on them. ¹¹ And I asked the angel who was with me, "How is it that they have received the garments, but have not the thrones and the crowns?" ¹² And he said to me, ¹³ "Crowns and thrones of glory they do not receive, until the Beloved will descend in the form in which you will see him descend '[will descend, I say] into the world in the last days the Lord, who will be called Christ¹. Nevertheless, they 'see and' know whose will be thrones, and whose the crowns when he has descended, and been made in your form, 'and they will think that he is flesh and is a man¹. ¹⁴ And the god of that world will stretch forth *his hand against the Son*, and they will crucify him on a tree, and will *slay* him, not knowing who he is. ¹⁵ And thus, his descent, 'as you will see, will be hidden even from the heavens, so that it will not be known who he is'.

⁹ Cf. Mt 22:30 and the (Syriac) *Apocalypse of Baruch* 51:5, 12.

¹⁰ They were not wearing their 'crowns of glory' as victors – cf. Rv 2:10, 3:11, 4:4, Jm 1:12, 2Tm 4:7–8.

¹¹ *BL Or.* 501 ends the verse with መናብርትስ፡ መአክሊላተ፡ ኢሀሎ፡ ላዕሌሆሙ፡.

¹² After ይእዜ፡ there follows in the MSS ወባሕቱ፡.... መአክሊተ፡ አይ፡ but wrongly, as this sentence has its right place after ይትበሀል፡ ክርስቶስ፡; here, the above text Charles has restored it to its right position.

¹³ The bracketed clauses are interpolations.

¹⁴ Charles has transposed the words in brackets from their place in the MSS, before ወይለቅልዎ፡ ዲበ፡ ዕፅ፡, following the arrangement of the Slavonic and Latin texts.

¹⁵ Throughout his work, Charles capitalizes pronouns that refer to God/Jesus.

የኅብአሙ፡ ከመ፡ ኢይትዐወቅ፡ መኑ፡ ውእቱ። ¹⁶ ወሶበ፡ ሰረቆ፡ ለመልአክ፡ ሞት፡ ወየዐርግ፡ በሣልስት፡ ወይነብር፡ ውስተ፡ ዝኩ፡ ዓለም፡ [ኅምስተ፡ ምእተ፡ ወአርብዓ፡ ወኅምስተ፡] መዋዕለ፤ ¹⁷ ወአሜሃ፡ የዐርጉ፡ እምጻድቃን፡ ብዚኃን፡ ምስሌሁ፡ ዘመንፈሶሙ፡ *አልባስ፡ ኢነሥኡ፡ እስከ፡ የዐርግ፡ እግዚእ፡ [ክርስቶስ፡] ወየዐርጉ፡ ምስሌሁ። ¹⁸ አሜሃኬ፡ ይነሥኡ፡ [አልባሶሙ፡ ወ]መናብርቶሙ፡ ወአክሊላቲሆሙ፡ ሶበ፡ ውስተ፡ ሳብዕ፡ ሰማይ፡ ዐርገ፡ ውእቱ። ¹⁹ ወእቤሎ፡ ዘተስእልክዎ፡ ውስተ፡ ሣልስ፡ ሰማይ፡ ²⁰ ተወይቤለኒ፡ ተኩሉ፡ በዝክቱ፡ ዓለም፡ ዘይትገበር፡ በዝየ፡ ይትዐወቅ። ²¹ ወእንዘ፡ ዓዲ፡ እት*ናገር፡ ምስሌሁ፡ ነዋ፡ አሐዱ፡ እመላእክት፡ እለ፡ ይቀውሙ፡ ስቡሕ፡ ፈድፋድ፡ እምስብሓቱ፡ ለዝኩ፡ መልአክ፡ ለዘ፡ እምዓለም፡ አዕረገኒ። ²² ወአርአየኒ፡ መጻሕፍተ፡ [ወአኮ፡ ከመ፡ መጻሕፍተ፡ ዝዓለም፡] ወፈትሖሙ፡ ወመጻሕፍት፡ ጽሑፍ፡ ሀሎ፡ ወአኮ፡ ከመ፡ መጻሕፍተዝ፡ ዓለም፡ ወወሀበኒ፡ ወአንበብክዎን፡ ወነዋ፡ ምግባራቲሆሙ፡ ለውሉደ፡ እስራኤል፡ *ህየ፡ ሀለዋ፡ ጽሑፋት፡ ወምግባሮሙሰ፡ *ዘኢያአምር፡ ወልድየ፡ አሩሳብ። ²³ ወእቤ፡ አማን፡ አልቦ፡ ዘይትግባእ፡ በሳብዕ፡

¹⁶ And, when he has plundered the angel of death, he will ascend on the third day, [and he will remain in that world five hundred and forty-five days]. ¹⁷ And then many of the righteous will ascend with him, whose spirits do not receive their garments until the 'Lord Christ' ascends and they ascend with him. ¹⁸ Then, indeed, they will receive their [garments and] thrones and crowns, when he has ascended into the 'seventh' heaven." ¹⁹ And I said to him that which I had asked him in the third heaven: ²⁰ "Show me how* everything that is done in that world is here made known." ²¹ And, whilst I was still speaking with him, behold one of the angels who stood nigh, more glorious than the glory of that angel who had raised me up from the world, ²² showed me a book, [but not as a book of this world] and he opened it, and the book was written, but not as a book of this world. And he gave (it) to me and I read it, and lo! the deeds of the children of Israel were written therein, and the deeds of those whom *I* (do not) know, my son Jôsâb. ²³ And I said, "In truth, there is nothing hidden in the seventh heaven, that is done in this

¹⁶ The 'harrowing of Hell' was effected, according to the Latin *Gospel of Nicodemus* (Part II), by the descent of Christ into Hades; cf. Rv 20:13, Mt 27:52. The last part of the verse (in brackets) is a Gnostic interpolation.

¹⁷ The 'garments' here refer to their spiritual bodies.

¹⁸ The bracketed words are interpolated.

¹⁹ Before 'I said', the Latin (*post haec verba*) and Slavonic texts add 'after these words'.

²⁰ The opening is corrupt; we should read አጠይቀኒ፡ እፎ፡.

²¹ In place of አሐዱ፡, BL Or. 501 has the numeral, ፩.

²² This was one of the heavenly books, which were to be opened at the judgement; cf. Dn 7:10, Rv 3:5, 13:8, 17:8.

²³ The Bodleian MS omits the በ and ዝ in በውስተዝ.

ሰማይ፡ ዘይትገበር፡ *በውስተ*ዝ፡ ዓለም። ²⁴ ወርኢኩ፡ በህየ፡ አልባሰ፡ ብዙኅ፡ *ንቡረ፡ ወመናብርተ፡ ብዙኅ፡ ወአክሊላተ፡ ብዙኅ፡ ²⁵ ወእቤ፡ ለመልአክ፡ ዘመኑ፡ ዝአልባሰ፡ ወመናብርተ፡ ወአክሊላት። ²⁶ ወይቤለኒ፡ ዝሰ፡ አልባሰ፡ ሀለዉ፡ ብዙኃን፡ እምዝክቱ፡ ዓለም፡ እለ፡ ይነሥኡ፡ ተአሚኖሙ፡ በቃላቱ፡ ለዝኩ፡ ዘከመ፡ እቤለክ፡ [ይሰመይ፡] ወየዐቅብዎን፡ ወይትአመኑ፡ በሙ፡ ወይትእመኑ፡ በመስቀሉ፤ እላ፡ ሎሙ፡ ንቡር። ²⁷ ወርኢኩ፡ አሐዱ፡ እንዘ፡ ይቀውም፡ *ዘስብሓቲሁ፡ ይትወደው፡ እምኩሱ፡ ወስብሓቲሁ፡ ዐቢይ፡ ውእቱ፡ ወመንክር። ²⁸ ወሶበ፡ ርኢክዎ፡ ኩሎሙ፡ ጻድቃን፡ እለ፡ ርኢኩ፡ ወመላእክት*ኒ፡ *እሰ፡ ርኢኩ፡ መጽኡ፡ ኀቤሁ፡ ወአዳም፡ ወአቤል፡ ወሴት፡ ወኩሎሙ፡ ጻድቃን፡ ቅድመ፡ ቀርቡ፡ ወሰገዱ፡ ሎቱ፡ ወስብሕዎ፡ ኩሎሙ፡ በ*አሐዱ፡ ቃል፡ ወሰልየኒ፡ ሀለውኩ፡ ምስሌሆሙ፡ እሴብሕ፡ ወኮነ፡ ስብሐቲየ፡ ከመ፡ ዚአሆሙ። ²⁹ ወሶቤሃ፡ ቀርቡ፡ መላእክት፡ ኩሎሙ፡ ወሰገዱ፡ ወስብሐ። ³⁰ ወተወለጥኩ፡ ወኮንኩ፡ ከመ፡ መልአክ። ³¹ ወሶቤሃ፡ ይቤለኒ፡ መልአክ፡ ዘይመርሐኒ፡ ለዝ፡ ሰግድ፡ ወሰገድኩ፡ ወሰባሕኩ። ³² ወይቤለኒ፡ መልአክ፡ ዝውእቱ፡

world.” ²⁴ And I saw there many garments laid up, and many thrones and many crowns. ²⁵ And I said to the angel, “Whose are these garments and thrones and crowns?” ²⁶ And he said to me, “These garments many from that world will receive, believing in the words of that One, ‘who shall be named’ as I told you, ‘and they will observe those things, and believe in them, and believe in his cross; for them are *these* laid up’.” ²⁷ And I saw a certain One ‘standing, whose glory surpassed that of all’, and his glory was great ‘and wonderful. ²⁸ And, after I had seen him’, all the righteous whom I had seen ‘and also the angels whom I had seen’, came to him. ‘And Adam and Abel and Seth, and all the righteous first drew near’ and worshipped him, and they all praised him with one voice, ‘and I myself also gave praise with them’, and my giving of praise was as theirs. ²⁹ And then all the angels drew nigh and worshipped and gave praise. ³⁰ And *I* was (again) transformed and became like an angel. ³¹ And, thereupon, the angel who conducted me, said to me, “Worship this One,” and I worshipped and praised.

²⁴ BL Or. 501 lacks ንቡረ፡ ወመናብርተ፡ ብዙኅ፡ .

²⁵ After ለመልአክ፡ , the Bodleian MS adds ዘይመርሐኒ፡ .

²⁶ Throughout his work, Charles capitalizes pronouns referring to Jesus, including ‘that’, here (before ‘One’).

²⁷ BL Or. 501 opens ዘስብሓቲሁ፡ with ወ in place of the ዘ.

²⁸ In place of [በ]አሐዱ፡ , BL Or. 501 has the numeral, ፩.

²⁹ For this verse, the Slavonic and Latin (L² – *et Michael appropinquans adoravit, et cum eo omnes angeli adoraverunt et cantaverunt*) texts read: *And Michael drew near and worshipped, and all the angels worshipped and sang with him.*

³⁰ Cf. 7:25; Isaiah underwent successive transformations.

³¹ The Slavonic and Latin (L²) texts add ‘and sing’ after ‘Worship this One’.

እግዚእ፡ *ዘኩሉ፡ ስብሐት፡ ዘርኢኩ።³³ ወእንዘ፡ ዓዲ፡
ይትናገር፡ ርኢኩ፡ ካልኦ፡ ስቡሐ፡ ዘይመስሎ፡ ወጻድቃን፡
ኅቤሁ፡ ቀርቡ፡ ወሰገዱ፡ ወሰብሑ፡ ወለሊየኑ፡ ሰባሕኩ፡
ምስሌሆሙ፡ ወስብሐትየ፡ ኢተወለጠ፡ በከመ፡ ርእየቶሙ።
³⁴ ወሶቤሃ፡ ቀርቡ፡ መላእክት፡ ወሰገዱ፡ ሎቱ።
³⁵ ወርኢክዎ፡ ሰእግዚእ፡ ወለዳግም፡ መልአክ፡
ወእሙንቱ*ሂ፡ ሀለዉ፡ ቅዉማን፤ ³⁶ ወዳግምሰ፡ ዘርኢኩ፡
በፀጋመ፡ እግዚእየ፡ ወተስእልኩ፡ መኑ፡ ውእቱ፡ ዝንቱ፡
ወይቤሰኒ፡ ሰግድ፡ ሎቱ፡ እስመ፡ ዝውእቱ፡ መልአክ፡
መንፈስ፡ ቅዱስ፡ ዘላዕሌከ፡ ወለባዕዳንሂ፡ ጻድቃን፡
ዘይትናገር። ³⁷ *ወርኢኩ፡ ስብሐተ፡ ዐቢየ፡ ተከሂቶ፡
አዕይንተ፡ መንፈስየ፡ ወአነ፡ ሶቤሃ፡ ኢክህልኩ፡ እርአይ፡
ወኢመልአክ፡ ዘምስሌየ፡ ወ*ኢኩሎሙ፡ መላእክት፡ እለ፡
ርኢኩ፡ እንዘ፡ ይሰግዱ፡ ሎቱ፡ ለእግዚእየ። ³⁸ ወባሕቱ፡
*ርኢኩ፡ ለጻድቃን፡ በኅይል፡ ዐ*ቢይ፡ እንዘ፡ ይፊእዩ፡
ስብሐቶ፡ ለዝኩ። ³⁹ ወቀርቦ፡ ኅቤየ፡ እግዚእ*የ፡ ወመልአክ፡
መንፈስ፡ ወይቤ፡ ርኢ፡ ከመ፡ ተውህበከ፡ ትርአዮ፡
ለእግዚአብሔር፡ ወበእንቲአክ፡ ለመልአክ፡ ዘምስሌከ፡
ተውህቦ፡ ኅይል። ⁴⁰ ወርኢ*ኩ፡ ከመ፡ ሰገደ፡ *እግዚእየ፡

³² And the angel said to me, “This is the Lord of all the praise-
giving that you have seen.” ³³ And, whilst *he* was still
speaking, I saw another Glorious One who was like him, and
the righteous drew near and worshipped and praised, and I
praised together with them. But *my* glory was not
transformed into accordance with their form. ³⁴ And, there-
upon, the angels drew near and worshipped him. ³⁵ And I saw
the Lord and the second angel, and they were standing. ³⁶ And
the second whom I saw was on the left of my Lord. And I asked,
“Who is this?” And he said to me, “Worship him; for, he is the
angel of the Holy Spirit, who *speaks* in you and the rest of the
righteous.” ³⁷ And I saw the Great Glory, the eyes of my spirit
being open, and I could not thereupon see, nor yet could the
angel who was with me, nor all the angels whom I had seen
worshipping my Lord. ³⁸ But I saw the righteous beholding with
great power the glory of that One. ³⁹ And my Lord drew near to
me and the angel of the Spirit and he said, “See how it is given
to you to see God and, on your account, power is given to the
angel who is with you.” ⁴⁰ And I saw how my Lord and the

³² At the end of the verse, *BL Or.* 501 adds ሎቱ፡ ይትፈነሙ፡ (‘being sent to him’).
³³ Charles notes that the ‘Glorious One’ refers to the Third Person of the Godhead.
³⁴ The *Bodleian MS* omits ሎቱ.
³⁵ *BL Or.* 501 ends ወእሙንቱ*ሂ with ሰ in place of ሂ.
³⁶ Throughout his work, Charles capitalizes pronouns that refer to God/Jesus.
³⁷ The ‘Great Glory’ is the First Person of the Godhead; cf. 1En 14:20.
³⁸ The ‘righteous’ here are the glorified saints; cf. Rv 22:4.
³⁹ At the end of the verse, *BL Or.* 501 adds ብጻሕ፡ ዝየ፡ .
⁴⁰ In place of እግዚእየ፡ ወመልአክ፡, *BL Or.* 501 & 502 have ስእግዚእየ፡ ወስመልእከ፡ .

ወመልአክ፡ ዘመንፈስ፡ ወሰብሑ፡ ክልኤሆሙ፡ ኅቡረ፡
ለእግዚአብሔር። ⁴¹ ወሶቤሃ፡ ከሎሙ፡ ጸድቃን፡ *ቀርቡ፡
ወሰገዱ፡ ⁴² *ወመላእክት፡ *ቀርቡ፡ ወሰገዱ፡ ወከሎሙ፡
መላእክት፡ ሰብሑ።

angel of the Spirit¹ worshipped, and they both together praised
‘God’. ⁴¹ And, thereupon, all the righteous ‘drew near and’
worshipped. ⁴² And the angels ‘drew near and’ worshipped and
all the angels praised.

⁴¹ The word translated ‘God’ at the end of the verse (lacking in the G2 text) is [ለ]እግዚአብሔር – literally, ‘the Lord of the Universe’ – a traditional
Ethiopic Divine Name.

⁴² *BL Or.* 502 omits መላእክት፡ .

ዕርገተ፡ ኢሳይያስ፡ ፲

¹ ወሶቤሃ፡ ሰማዕኩ፡ ቃላተ፡ ወስብሐታተ፡ ዘሰማዕኩ፡ በሰማያት፡ ዘስድስቱ፡ ሰማይ፡ እንዘ፡ የዐርግ፡ ወይሰማዕ፡ ህየ፡ ² ወኩሎሙ፡ ለዝኩ፡ ለስቡሕ፡ ዘኢክህልኩ፡ ስብሓቶ፡ ርኢየ፡ ይትፈኖ፡ ³ ወለሊየኒ፡ እሰምዕ፡ ስብሓቶ፡ ወእሬኢ፤ ⁴ ወእግዚእ፡ *ወመልአክ፡ መንፈስ፡ ኩሎ፡ ይሰምዕ፡ ወኩሎ፡ ይሬኢ። ⁵ ወኩሎ፡ ስብሓት፡ *ዘይትፈኖ፡ እምስድስቱ፡ ሰማያት፡ አኮ፡ ክመ፡ ዘይሰማዕ፡ አላ፡ ያስተርኢ። ⁶ ወሰማዕክዎ፡ ለመልአክ፡ ዘይመርሐኒ፡ ወይቤ፡ ዝውእቱ፡ ዘልዑል፡ ፈድፋደ፡ እምልዑላን፡ በቅዱስ፡ ዓለም፡ ዘይነብር፡ ወበቅዱሳን፡ ያዐርፍ፡ ዘህሎ፡ ይትበህል፡ እመንፈስ፡ ቅዱስ፡ በአፈ፡ ጻድቃን፡ አቡሁ፡ ለእግዚእ። ⁷ ወሰማዕኩ፡ ቃላተ፡ ዘልዑል፡ ፈድፋደ፡ አቡሁ፡ ለእግዚእየ፡ እንዘ፡ ይብሎ፡ ለእግዚእየ፡ [ክርስቶስ፡ ዘህሎ፡ ይትበህል፡ ኢየሱስ፡] ⁸ ፃእ፡ ወረድ፡ ኩሎ፡ ሰማያተ፡ ወትወርድ፡ *ምጽናዕ፡ ወዝኩ፡ ዓለመ፡ እስከ፡ ኀበ፡ መልአክ፡ ዘውስተ፡ ሲኦል፡ ትወርድ፡ ወባሕቱ፡ እስከ፡

ASCENSION OF ISAIAH 10

¹ And, thereupon, I heard the voices and the giving of praise, which I had heard in each of the six heavens, ascending *and being heard* there. ² And all 'were being sent up to that Glorious One' whose glory I could not behold. ³ 'And I myself was hearing and beholding the praise (which was given) to him. ⁴ And the Lord and the angel of the Spirit were beholding all and hearing all'. ⁵ And all the praises that are sent up from the six heavens are not only heard but seen. ⁶ And 'I heard' the angel 'who conducted me and' he said, "This is the Most High of the high ones, dwelling in the holy world, and resting in his holy ones, who will be called by the Holy Spirit through the lips of the righteous 'the Father of the Lord'." ⁷ And I heard the voice of the Most High 'the Father of my Lord' saying to my Lord 'Christ who will be called Jesus', ⁸ "Go forth and descend through all the heavens, and you will descend to 'the firmament and' that world; to the angel in Sheol you will

ASCENSION OF ISAIAH 10

- ¹ After ሰማይ፡, BL Or. 501 adds ዘሰማይ፡, which Charles takes to be a corruption of ወይሰማዕ፡ removed by error from the following clause, where it followed የዐርግ፡; the Bodleian MS reads ዘሰማዕይክዎሙ፡, a mere correction that, however, points to ዳሰማዕ፡.
- ² In place of ርኢየ፡, BL Or. 501 has ርእይ፡.
- ³ Throughout his work, Charles capitalizes pronouns that refer to God.
- ⁴ BL Or. 501 omits the initial letter of ወመልአክ.
- ⁵ Cf. 7:16–17.
- ⁶ Cf. 6:8 and Is 57:15 (LXX).
- ⁷ The words enclosed in brackets (following Charles) are interpolated.
- ⁸ The text here follows the Bodleian MS, except that ዓለም፡ has been corrected to ዓለመ፡ (BL Or. 501 has እምጽግዐ፡).

ለሐጉል፡ ኢተ*ሐውር።⁹ ወትትሜሰል፡ በከመ፡ አምሳስ፡
 ኩሎሙ፡ *እለ፡ ዘውስተ፡ ጎምስቱ፡ ሰማያት፡¹⁰ ወበከመ፡
 ርእየቶሙ፡ ለመላእክተ፡ ምጽናዕ፡ እንዘ፡ ትትዓቀብ፡
 ትትሜሰል፡ [ወለመላእክት*ኒ፡ እለ፡ ውስተ፡ ሲኦል፤]
¹¹ ወኢያእምሩ፡ ኩሎሙ፡ መላእክት፡ ዘዝኩ፡ ዓለም፡
 ከመ፡ አንተ፡ እግዚእ፡ ምስሌየ፡ ዘሰብዐቲሁ፡ ሰማያት፡
 ወ*ዘመላእክቲሆሙ፤¹² ወኢያእምሩ፡ ከመ፡ አንተ፡
 ምስሌየ፡ *ሶበ፡ በቃለ፡ ሰማያት፡ ጸዋዕኩ፡
 ወለመላእክቲሆሙ፡ ወሰብርሃናቲሆሙ፡ ሶበ፡ አዕበይኩ፡
 ለ*ሳድስ፡ ሰማይ፡ *ከመ፡ ትኩንን፡ ወትደምስስ፡
 ሰመኳንንቱ፡ ወለመላእክቱ፡ *ወለአማልክተ፡ ዝኩ፡ ዓለም፡
 ወለዓለም፡ ዘእምኔሆሙ፡ ይትመለክ፡¹³ እስመ፡ ክሕዱኒ፡
 ወይቤሉ፡ ንሕነ፡ ከመ፡ ወዘእንበሌነ፡ ወኢመኑሂ።
¹⁴ ወእምድሳረ፡ እመላእክተ፡ ሞት፡ ተዐርግ፡ ሰመካንከ፡
 ወኢትትዌለጥ፡ በ*በ፡ ሰማየ፡ ሰማይ፡ አላ፡ በሰብሓት፡
 ተዐርግ፡ ወትነብር፡ በየማንየ፡¹⁵ ወአሜሃ፡ ይሰግዱ፡ ሰከ፡
 መኳንንት፡ ወኃይላት፡ ዘዝኩ፡ ዓለም።¹⁶ ዘንተ፡ ሰማዕኩ፡
 *ስብሐተ፡ ዐቢየ፡ እንዘ፡ ይኤዝዝ፡ *ለእግዚእየ።
¹⁷ ወ*ከመዝ፡ ርኢኩ፡ ሶበ፡ ወፅኦ፡ *እምሳብዕ፡ ሰማይ፡

descend, 'but to Haguel you will not go'.⁹ And you will
 become like the likeness of all who are in the five heavens.¹⁰ 'And
 you will be careful to become like the form of the angels
 of the firmament [and the angels also who are in Sheol]'.
¹¹ And none of the angels of that world shall know 'that
 you are Lord with me of the seven heavens and of their
 angels. ¹² And they shall not know that you are with me
 until, with a *loud* voice, I have called (to) the heavens, and
 their angels and their lights, (even) to the sixth heaven, in
 order that you may' judge 'and destroy' the †princes† and
 angels 'and gods' of that world, and the world that is dominated
 by them. ¹³ For, they have denied me and said, "We alone are,
 and there is none beside us." ¹⁴ And, afterwards, from the
 angels of death, you will ascend to your place, and you will not
 be transformed in each heaven, but in glory will you
 ascend and sit on my right hand. ¹⁵ And, thereupon, the
 princes and powers †of that world† will worship you." ¹⁶ These
 commands I heard the Great Glory giving to my Lord.
¹⁷ And †so†, I saw my Lord go forth from the seventh heaven

⁹ In place of ጎምስቱ፡, BL Or. 501 has the numeral, ፭.

¹⁰ 'Sheol' is Hades and the angels in Sheol are the Angels of Death.

¹¹ Cf. 1Co 2:8.

¹² This verse speaks of the Day of Judgement.

¹³ Cf Is 47:8.

¹⁴ Here, እመላእክተ፡ has been emended (by Charles) from አምአማልክተ፡.

¹⁵ Cf. Heb 1:6.

¹⁶ ስብሐተ፡ ዐቢየ፡ follows BL Or. 501/502 and the Greek Legend (2:41, Ταῦτα ἤκουον τῆς δόξης τῆς μεγάλης); the Bodleian MS has ዘሰብሓት፡ ዐቢይ፡.

¹⁷ In place of 'And so' (literally, 'And, like this'), the Latin (L2) and Slavonic texts open with 'And then'.

እግዚእየ፡ ውስተ፡ ሳድስ፡ ሰማይ። ¹⁸ ወመልአክ፡
 ዘወሰደኒ፡ [እምዝ፡ ዓለም፡ ምስሌየ፡ ሀሎ፡ ወ]ይቤለኒ፡
 ሰቡ፡ ኢሳይያስ፡ ወርኢ፡ ከመ፡ *ይትረአይ፡ ተወልዖቱ፡
 ለእግዚእ፡ ወርደቱ። ¹⁹ ወርኢኩ፡ ወሶበ፡ ርእይዎ፡
 መላእክት፡ ሶቤሃ፡ ዘ*በ፡ ሳድስ፡ ሰማይ፡ ሰብሕዎ፡
 ወወደስዎ፡ እስመ፡ ኢተወስጠ፡ በከመ፡ ርእየቶ*መ፡
 ለመላእክት፡ ዘህየ፡ ወሰብሕዎ፡ ወአነሂ፡ ሰባሕኩ፡
 ምስሌሆሙ። ²⁰ ወርኢኩ፡ ሶበ፡ ወረደ፡ ውስተ፡ ኃምስ፡
 ሰማይ፡ ወተመሰለ፡ ውስተ፡ ኃምስ፡ ሰማይ፡ *በከመ፡
 ርእየቶመ፡ ለመላእክት፡ ዘህየ፡ ወኢሰብሕዎ፡ እስመ፡
 ርእየቱ፡ ከመ፡ ዚአሆሙ። ²¹ ወሶቤሃ፡ ወረደ፡ ውስተ፡
 ራብዕ፡ ሰማይ፡ ወተመሰለ፡ በከመ፡ ርእየቶመ፡
 ለመላእክት፡ ዘህየ፡ ²² ወሶበ፡ ርእይዎ፡ ኢሰብሕዎ፡
 ወኢወደስዎ፡ እስመ፡ ርእየቱ፡ ከመ፡ ርእየቶሙ።
²³ ወዓዲ፡ ርኢኩ፡ ሶበ፡ ወረደ፡ ውስተ፡ ሣልስ፡ ሰማይ፡
 ወተመሰለ፡ በከመ፡ ርእየቶው፡ ለመላእክት፡ *ዘውስተ፡
 *ሣልስ፡ ሰማይ። ²⁴ *ወማኅለፍተ፡ እለ፡ የዐቅቡ፡ አንቀጽ፡
 ሰማይ፡ ኀሠሡ፡ ወእግዚእ፡ ወሀቦሙ፡ ከመ፡ ኢይትአመር፤
 ወሶበ፡ ርእይዎ፡ ኢሰብሕዎ፡ ወኢወደስዎ፡ እስመ፡ ርእየቱ፡
 ከመ፡ ርእየቶሙ። ²⁵ ወዓዲ፡ ርኢኩ፡ ሶበ፡ ወረደ፡ ውስተ፡

into the sixth heaven. ¹⁸ And the angel who conducted me [from this world was with me and] said to me, “Understand, Isaiah, and see how the transformation and descent of the Lord *will appear*.” ¹⁹ And I saw and, when the angels saw him, ‘thereupon, those in the sixth heaven’ praised and lauded him; for, he had not been transformed after the shape of the angels there, ‘and they praised him’ and I also praised with them. ²⁰ And I saw, when he descended into the fifth heaven, that in the fifth heaven he made himself like the form of the angels there, and they did not praise him (nor worship him); for, his form was like theirs. ²¹ And then he descended into the fourth heaven and made himself like the form of the angels there. ²² And, ‘when they saw him’, they did not praise ‘or laud him’; for, his form was like their form. ²³ And again, I saw when he descended into the third heaven, ‘and he made himself like the form of the angels in the third heaven. ²⁴ And those who kept, the gate of the (third) heaven demanded the password, and the Lord gave (it) to them in order that he should not be recognized. And, when they saw him, they did not praise or laud him; for, his form was like their form. ²⁵ And again, I saw

¹⁸ In place of ዘወሰደኒ፡, BL Or. 501 & BL Or. 502 have ዘይመርሐኒ፡.

¹⁹ In place of ኀምስቱ፡, BL Or. 501 has the numeral, ፭.

²⁰ BL Or. 501 omits the initial letter of በከመ፡.

²¹ Throughout his work, Charles capitalizes pronouns that refer to God/Jesus.

²² In place of ከመ፡, BL Or. 501 has ዘከመ፡.

²³ In place of ሰማይ, BL Or. 501 ends the verse with ዘህየ.

²⁴ Another reading for ‘password’ is ‘sign’ (as also in v, 25).

²⁵ The Latin (L²) and Slavonic texts have much less text for vv. 25–28, which are ‘merged’ in Charles’ renditions.

ዳግም፡ ሰማይ፡ ወዓዲ፡ ወሀበ፡ በህየኒ፡ ማኅለፍተ፡ እስመ፡
 እስ፡ የዐቅቡ፡ አናቅጽ፡ የኅ*ሥሡ፡ ወእግዚእ፡ ይሁብ።
²⁶ ወርኢኩ፡ ሶበ፡ ተመሰለ፡ በከመ፡ ርእየቶሙ፡
 ለመላእክት፡ ለዘ፡ በዳ*ግም፡ ሰማይ፡ ወርእይዎ፡
 ወኢሰብሕዎ፡ እስመ፡ ርእየቱ፡ በከመ፡ ርእየቶሙ።
²⁷ ወዓዲ፡ ርኢክዎ፡ ሶበ፡ ወረደ፡ ውስተ፡ ቀዳማዊ፡
 ሰማይ፡ ወበህየኒ፡ ወሀበ፡ ማኅለፍተ፡ ስእስ፡ የዐቅቡ፡
 አናቅጽ፡ ወተመሰለ፡ በከመ፡ ርእየቶሙ፡ ለመላእክት፡ እስ፡
 በፀጋመ፡ ዝኩ፡ መንበር፡ ወኢሰብሕዎ፡ ወኢወደሰዎ፡
 እስመ፡ ርእየቱ፡ በከመ፡ ርእየቶሙ። ²⁸ ወኪያየሶ፡ አልቦ፡
 ዘተስእለኒ፡ በእንተ፡ መልአክ፡ ዘይመርሐኒ። ²⁹ ወዓዲ፡
 ወረደ፡ ውስተ፡ መጽናዕ፡ ኀበ፡ *መኰንንዝ፡ ዓለም፡
 ይነብር፡ *ወወሀበ፡ ማኅለፍተ፡ ለእለ፡ በፀጋም፡ ወርእየቱ፡
 ከመ፡ ዚአሆሙ፡ ወ*ኢሰብሕዎ፡ በህየ፡ አላ፡ በደንጽ፡
 ሀለዉ፡ *አሐዱ፡ ለአሐዱ፡ *ወይትቃተሉ፡ እስመ፡ *ህየ፡
 ሀሎ፡ ኃይለ፡ እኩይ፡ ወደንጽ፡ *ዘበ፡ ኀዳጥ። ³⁰ ወርኢኩ፡
 ሶበ፡ ወረደ፡ ወተመሰለ፡ ለመላእክት፡ አየር፡ ወውእቱ፡
 ሀሎ፡ ከመ፡ አሐዱ፡ እምውስቴቶሙ። ³¹ ወኢወሀበ፡
 ማኅለፍተ፡ እስመ፡ አሐዱ፡ ለ*አሐዱ፡ የሀይድ፡ ወይገፍዕ።

when he descended¹ into the second heaven 'and again, he gave the password there; those who kept the gate proceeded to demand and the Lord to give. ²⁶ And I saw when he made himself like the form of the angels in the second heaven, and they saw him and they did not praise him; for, his form was like their form. ²⁷ And, again, I saw when he descended¹ into the first heaven, 'and there also he gave the password to those who kept the gate, and he made himself like the form of the angels who were on the left of that throne¹, and they neither praised nor lauded him; for, his form was like their form. ²⁸ But, as for me, no one asked me on account of the angel who conducted me¹. ²⁹ And again, he descended into the firmament 'where dwells the ruler of this world¹, and he gave the password 'to those on the left¹, and his form was like theirs, and they did not praise him there; 'but they were envying one another and fighting; for, here there is a power of evil and envying about trifles¹. ³⁰ And I saw when he descended 'and made himself like¹ the angels of the air, and he was like one of them. ³¹ And he gave no password; 'for, one was plundering and doing violence to another¹.

²⁶ In place of በከመ፡, BL Or. 501 has ዘከመ፡.

²⁷ Another reading for 'password' is 'sign' (as also in vv. 29 & 31).

²⁸ Note that the G² recension completely lacks this verse.

²⁹ To በህየ፡, BL Or. 501 adds ኒ.

³⁰ In place of አሐዱ፡, BL Or. 501 has the numeral, ፩ (as also in v. 31, twice).

³¹ The clause, [ወ]አሐዱ፡ ... ወይገፍዕ፡, is found in the Greek Legend (2:9) but not in the Latin (L²) and Slavonic texts.

ዕርገተ፡ ኢሳይያስ፡ ፲፩

¹ ወአምድጎረዝ፡ ርኢኩ፡ ወመልአክ፡ ዘተናገረ፡ ምስሌየ፡
ዘመርሐኒ፡ ይቤስኒ፡ ስቡ፡ ኢሳይያስ፡ ወልደ፡ አሞጽ፡
እስመ፡ ስዝ፡ ተፈኖኩ፡ እምንበ፡ እግዚአብሔር። ² ወአነሂ፡
ርኢኩ፡ እምትውልደ፡ ዳዊት፡ ነቢይ፡ ብእሲተ፡ እንተ፡
ስማ፡ ማርያም፡ ወይእቲ፡ ድንግል፡ ወትትፈጎር፡ ሰብእሲ፡
ዘስሙ፡ ዮሴፍ፡ ብእሲ፡ ፀረባዊ፡ ወውእቱሂ፡ እምዘርአ፡
ወእምትውልደ፡ ዳዊት፡ ጸድቅ፡ ዘእምቤተ፡ ልሔም፡
ዘይሁዳ፡ ³ ወይመጽእ፡ በመከፈልተ፡ ዚአሁ። ወሶበ፡
ተፍሕረት፡ ትትረከብ፡ ፅንስታ፡ ወይፈቅድ፡ ዮሴፍ፡
ጸረባዊ፡ ይጎድጋ። ⁴ ወመልአክ፡ መንፈስ፡ ያስተርኢ፡ በዝ፡
ዓለም፡ ወእምዝ፡ ኢየጎድጋ፡ ዮሴፍ፡ ወየዐቅባ፡ ለማርያም፡
ወውእቱሰ፡ አልቦ፡ ለዘ፡ ይከሥት፡ ዘንተ፡ ነገረ።
⁵ ወኢይቀርባ፡ ለማርያም፡ ወየዐቅባ፡ ከመ፡ ድንግል፡
ቅድስት፡ ወባሕቱ፡ ፅንስ፡ እንዘ፡ ባቲ። ⁶ ወኢይነብር፡
ምስሌሃ፡ *አውራጎ፡ ክልኤ፡ ⁷ ወእምድጎረ፡ ክልኤ፡
አውራጎ፡ መዋዕል፡ ወዮሴፍ፡ ይሄሉ፡ ውስተ፡ ቤቱ፡

ASCENSION OF ISAIAH 11

¹ After this, 'I saw, and 'the angel 'who spoke with me, who
conducted me', said to me, "Understand, Isaiah, son of Amoz;
for, for this purpose have I been sent from God." ² 'And I,
indeed, saw a woman of the family of David the prophet,
named Mary, a Virgin, and she was espoused to a man named
Joseph, a carpenter, and he also was of the seed and family
of the righteous David of Bethlehem Judah. ³ And he came into
his lot. And, when she was espoused, she was found with
child, and Joseph the carpenter was desirous to put her away.
⁴ But the angel of the Spirit appeared in this world and, after
that, Joseph did not put her away but kept Mary and did not
reveal this matter to anyone. ⁵ And he did not approach Mary,
but kept her as a holy virgin, though with child. ⁶ And he did
not live with her for two months. ⁷ And, after two months of
days, while Joseph was in his house, and Mary his wife, but
both alone – ⁸ it came to pass that, when they were alone

ASCENSION OF ISAIAH 11

¹ In place of ይቤስኒ፡, BL Or. 501 has ወይቤለኒ፡.

² Vv. 2–22 are lacking in the Latin (L²) and Slavonic texts, but the whole section appears to be original. The Davidic descent of the Virgin Mary is here explicitly asserted; this belief has very early attestation.

³ Cf. Mt 1:20ff.

⁴ After መንፈስ፡, BL Or. 501 adds ቅዱስ፡.

⁵ Here, 'approach' may be a euphemism for making sexual advances.

⁶ In place of ክልኤ፡, BL Or. 501 has the numeral, ፪.

⁷ Here, in place of ክልኤ፡, BL Or. 501 has ነበረ፡ ፪.

⁸ Cf. *Protevangelium Jacobi*, Ch. 19.

ወማርያም፡ በእሲቱ፡ ወባሕቱ፡ ክልኤሆሙ፡ ባሕቲቶሙ፤
⁸ ወይከውን፡ ሶባ፡ ይሄልዉ፡ ባሕቲቶሙ፡ ወትኔጽር፡
ማርያም፡ በአዕይንቲሃ፡ ሶቤሃ፡ ወትሬኢ፡ ኅፃነ፡ ንኡሰ፡
ወትደነግ፡⁹ ወእምድኅረ፡ ደንገ፡ ትትረከብ፡ ከርሣ፡
ከመ፡ ቀዲሙ፡ ዘእንበለ፡ ትፅንስ፡¹⁰ ወሶባ፡ ይቤላ፡
*ምታ፡ ዮሴፍ፡ ምንተ፡ ያደነግጸኪ፡ ይትከሠት፡
አዕይንቲሁ፡ ወይሬእዮ፡ ለኅፃን፡ ወይሴብሐ፡
ለእግዚአብሔር፡ እስመ፡ *በመክፈልቱ፡ መጽአ፡ እግዚእ፡
¹¹ ወቃል፡ ይከውን፡ ሎሙ፡ ዘንተ፡ ራእየ፡ ለመኑሂ፡
ኢትንግሩ፡¹² ወይትነገር፡ ቃል፡ በእንተ፡ ኅፃን፡ በቤተ፡
ልሔም፡¹³ ቦእለ፡ ይብሉ፡ ወለደት፡ *ድንግል፡ ማርያም፡
ቅድመ፡ ክልኤ፡ አውራኅ፡ ዘተወስበት፤¹⁴ ወብዙኃን፡
ይብሉ፡ ኢወለደት፡ ወኢዐርገት፡ መወልዲት፡ ወ*ኢጽራኅ፡
ሕማም፡ ኢሰማዕነ፡ ወይጼለሉ፡ ኩሎሙ፡ እምኔሁ፡
ወያኣምሩ፡ ኩሎሙ፡ ቦቱ፡ ወኢያ*ኣምሩ፡ እምኣይቱ፡
ውእቱ፡¹⁵ ወይነሥእዎ፡ ወይመጽኡ፡ *ለናዝሬት፡ ዘገሊላ፡
¹⁶ ወርኢኩ፡ ሕዝቅያስ፡ ወኢዮሳብ፡ ወልድየ፡ ወለባዕዳንሂ፡
ነቢያት፡ እነግር፡ ለእለ፡ ይቀውሙ፡ ከመ፡ ኅብአ፡ ኩሎ፡

Mary straight away looked with her eyes and saw a small babe, and she was astonished. ⁹ And, after she had been astonished, her womb was found as formerly before she had conceived. ¹⁰ And, when her husband Joseph said to her, “What has astonished you?” his eyes were opened and he saw the infant and praised God, because into his portion God had come. ¹¹ And a voice came to them, “Tell this vision to no one.” ¹² And the story regarding the infant was spoken about publicly in Bethlehem. ¹³ Some said, “The Virgin Mary has borne a child before she was married two months.” ¹⁴ And many said, “She has not borne a child, nor has a midwife gone up (to her), nor have we heard the cries of (labour) pains.” And they were all blinded respecting him and they all knew regarding him, though they did not know whence he was. ¹⁵ And they took him, and went to Nazareth in Galilee. ¹⁶ And I saw, O Hezekiah and Jôsâb my son, and I declare to the other prophets also who are standing by, that (this) has escaped all the heavens and all the princes and all the gods of this world. ¹⁷ And I saw: In Nazareth, he

⁹ In place of ትትረከብ፡ and ቀዲሙ፡, BL Or. 501 & BL Or. 502 have, respectively, ትረከብ፡ and ዘቀዲሙ፡.

¹⁰ The Bodleian MS originally had ምታ፡ ዮሴፍ፡ twice but, subsequently, ምታ፡ was erased in both instances; BL Or. 501 omits the phrase.

¹¹ Cf. *Protevangelium Jacobi*, Ch. 20.

¹² In place of ‘spoken about publicly’, Charles has ‘noised abroad’.

¹³ BL Or. 501 & BL Or. 502 transpose the words, ድንግል፡ ማርያም፡.

¹⁴ Cf Jn 7:27.

¹⁵ Throughout his work, Charles capitalizes pronouns that refer to Jesus.

¹⁶ Cf. *Ignatius to the Ephesians*, 19:1: *And hidden from the prince of this world were the virginity of Mary and her child-bearing and likewise also the death of the Lord*. Cf. also 1Co 2:7-8.

¹⁷ After ኅፃን፡, BL Or. 501 adds ወከመ፡ ሥርየት፡ ሀሎ፡ ይጠቡ፡.

ሰማያት፡ ወኩሎ፡ መኳንንተ፡ ወ*ኩሎ፡ አምላክ፡ ዘዝ፡
 ዓለም። ¹⁷ ወር*ኢኩ፡ በናዝሬት፡ ሀሎ፡ ይጠቡ፡ ከመ፡
 ኅፃን፡ ወበከመ፡ ሥርዓት፡ ሀሎ፡ ከመ፡ ኢይትአመር።
¹⁸ ወሶበ፡ ልህቀ፡ ይገብር፡ ተአምረ፡ ዐቢየ፡ ወመንክረ፡
 በምድረ፡ እስራኤል፡ *ወኢየሩሳሌም። ¹⁹ ወእምድኅረዝ፡
 ይቀንእ፡ ቦቱ፡ ነኪራዊ፡ ወያነሥኦሙ፡ ለውሉደ፡
 እስራኤል፡ ላዕሌሁ፡ እንዘ፡ ኢያአምሩ፡ መኑ፡ ውእቱ፡
 ወይሜጥውዎ፡ ሰንጉሥ፡ ወይሰቅልዎ፡ *ወይወርድ፡ ኀበ፡
 መልአክ። ²⁰ በኢየሩሳሌምኬ፡ ረኢክዎ፡ እንዘ፡ ይሰቅልዎ፡
 ዲበ፡ ዕፅ፡ ²¹ ወከመኒ፡ እምድኅረ፡ ሣልስት፡ ዕለት፡
 ይትነሣእ፡ ወይነብር፡ መዋዕለ። ²² ወይቤለኒ፡ መልአክ፡
 ዘይመርሐኒ፡ ሰቡ፡ ኢሳይያስ፡ ወርኢኩ፡ ሶበ፡ ፈነዎሙ፡
 *ለዐሠርቱ፡ ወክልኤቱ፡ አርዳእ፡ ወዐርገ። ²³ ወአነ፡
 ርኢክዎ፡ ወኮነ፡ በምጽናዕ፡ ወኢተወሰጠ፡ በከመ፡
 ርእየቶሙ፡ ወርእይዎ፡ ኩሎሙ፡ መላእክት፡ ዘምጽናዕ፡
 *ወሰይጣን፡ ወሰገዱ። ²⁴ ወብዙኅ፡ ሐዘን፡ ኮነ፡ በህየ፡
 እንዘ፡ ይብሉ፡ እፎ፡ ወረደ፡ እግዚእ*ነ፡ ማእከሰነ፡ ወንሕነ፡
 ኢለበውነ፡ ስብሐተ፡ [ዘሀለወት፡ ላዕሌሁ፡] ዘንሬኢ፡
 ዘተረክበ፡ ላዕሌሁ፡ እምሳድስ፡ ሰማይ። ²⁵ ወዐርገ፡ ውስተ፡
 ዳግም፡ ሰማይ፡ ወኢተወለጠ፡ አላ፡ ኩሎሙ፡ መላእክት፡

sucked the breast as a babe and, as is customary, in order
 that he might not be recognized. ¹⁸ And, when he had grown
 up, he worked great signs and wonders in the land of Israel
 and of Jerusalem. ¹⁹ And, after this, the adversary envied
 him and roused the children of Israel against him¹, not knowing
 who he was, ¹and they delivered him to the king, and crucified
 him, and he descended to the angel (of Sheol). ²⁰ In Jerusalem,
 indeed, I saw him being crucified on a tree. ²¹ And, likewise,
 after the third day, rise again and remain days. ²² And the angel
 who conducted me said, “Understand, Isaiah.” And I saw
 when he sent out the Twelve Apostles and ascended¹. ²³ And I
 saw him, and he was in the firmament, but he had not changed
 himself into their form, and all the angels of the firmament
¹and the Satans¹ saw him and they worshipped. ²⁴ And ¹there
 was much sorrow there, while¹ they said, “How did our Lord
 descend *in our midst*, and we did not perceive the glory
 [which has been on him], which we see has been on him from the
 sixth heaven?” ²⁵ And he ascended into the second heaven,
 and he did not transform himself but all the angels, who
 were on the right and on the left and the throne in the midst,

¹⁸ BL Or. 501 has ወበ in place of the opening ወ of ወኢየሩሳሌም.

¹⁹ For this verse, the Latin (L² – *Et non cognoverunt eum*) and Slavonic texts have just, “And they did not recognize him.”

²⁰ The ‘tree’ was actually a very rough-cut cross.

²¹ After መዋዕለ, BL Or. 502 adds the number, ፵, reading ‘remain 40 days’.

²² Cf. 3:17. Mt 28:18ff, Ac 1:8ff.

²³ Cf. 1Tm 3:16.

²⁴ Here, following Charles, ማእከሰነ፡ is an emendation of ላዕሌነ፡, following L² (*in medio nostri*).

²⁵ In place of ማእከለ፡ ውእቱ፡, BL Or. 501 has ዘማእከሌሎሙ፡.

እለ፡ በየማን፡ ወበፀጋም፡ ወመንበር፡ *ማእከለ፡ ውእቱ፡
²⁶ ወይሰግዱ፡ ሎቱ፡ ወይሴብሕዎ፡ ወይብሉ፡ እፎ፡
እግዚእ*ነ፡ ኅብአነ፡ እንዘ፡ ይወርድ፡ ወኢለበውነ።
²⁷ ወከማሁ፡ ዐርገ፡ ውስተ፡ ሣልስ፡ ወከማሁ፡ ሰብሐ፡
ወይቤሉ፤ ²⁸ *ወውስተ፡ ራብዕ፡ ሰማይ፡ ወኃምስሂ፡
ከማሁ፡ ከመ፡ ይቤሉ፤ ²⁹ ወባሕቱ፡ ስብሐትሰ፡ አሐዱ፡
ውእቱ፡ *ወእምኔሁ፡ ኢተወለጠ። ³⁰ ወርኢኩ፡ ሶበ፡
ውስተ፡ ሳድስ፡ ሰማይ፡ ዐርገ፡ ወሰገዱ፡ ሎቱ፡ ወሰብሕዎ፤
³¹ ወባሕቱ፡ ውስተ፡ ኩሉ፡ ሰማያት፡ ስብሐት፡ ይትዌሰክ።
³² ወርኢክዎ፡ እፎ፡ ዐርገ፡ ውስተ፡ ሳብዕ፡ ሰማይ፡
ወሰብሕዎ፡ ኩሎሙ፡ ጻድቃን፡ ወኩሎሙ፡ መላእክት።
ወሶቤሃ፡ ርኢኩ፡ ከመ፡ ነበረ፡ በየማነ፡ ስብሐት፡ ዐቢይ፡
ዝኩ፡ ዘእቤሰክሙ፡ ከመ፡ ኢክህልኩ፡ ስብሐቶ፡ ርኢየ።
³³ ወመልአክኒ፡ ዘመንፈስ፡ ቅዱስ፡ ርኢኩ፡ *ከመ፡ ነበረ፡
በፀጋም። ³⁴ *ወመልአክ፡ *ዝይቤለኒ፡ ኢሳይያስ፡ ወልደ፡
አሞጽ፡ አከለከ፡ እስመ፡ ዐበይት፡ እላንቱ፡ እስመ፡ ጠየቀ፡
ዘኢጠየቀ፡ ወልደ፡ ሥጋ፡ ³⁵ ወትገብእ፡ ውስተ፡ ልብስክ፡
እስክ፡ መዋዕሊክ፡ ይትፌጸማ፤ አሜሃ፡ ትመጽእ፡ ዝየ።

²⁶ both worshipped him and praised him and said, “How did our Lord escape us whilst descending, and we did not perceive?” ²⁷ And, in like manner, he ascended into the third heaven, ‘and they praised and spoke in a like manner’. ²⁸ And, in the fourth heaven and in the fifth, ‘also they said precisely after the same manner. ²⁹ But there was one glory, and from it he did not change himself. ³⁰ And I saw when he ascended’ into the sixth heaven, ‘and they worshipped and glorified him’. ³¹ But in all the heavens the praise increased (in volume). ³² And I saw how he ascended into the seventh heaven, and all the righteous and all the angels praised him. And then I saw him sit down on the right hand of that Great Glory, whose glory I told you that I could not behold. ³³ And also, the angel of the Holy Spirit I saw sitting on the left hand. ³⁴ And this angel said to me, “Isaiah, son of Amoz, *it is enough for you*; ‘for, these are great things’; for, you have seen what no child of flesh has seen. ³⁵ And you will return into your garment (of the flesh) until your days are completed. Then you will come

²⁶ BL Or. 501 opens the verse with ወይሰግዱ፡ in place of ወስገዱ፡ .

²⁷ Charles has ‘said’ in place of ‘spoke’ – the angels in the third heaven asked the same question as those in the second.

²⁸ For the first 4 words of the verse, BL Or. 501 reads, ሙስተ፡ ወራብዕ፡ ወኃምስ፡ ሰማይ፡ .

²⁹ In place of አሐዱ፡, BL Or. 501 & BL Or. 502 have the numeral, ፩.

³⁰ The Bodleian MS omits ሳድስ፡ .

³¹ The words, ‘in volume’, are not in the MSS. The L² text of this verse is corrupt; Charles has: *Usque ad omnes coelos, et gloriae suae conjungebat se.*

³² On the ‘Great Glory’, cf. 9:37 & 10:16.

³³ Cf. 9:36.

³⁴ Here, አከለከ፡ has been emended (from አድጎከከ፡), following the Latin (L² – *sufficit tibi*) and Slavonic texts; Dillman proposes ይኩንከ፡ .

³⁵ Cf. 8:27.

³⁶ እሎንተ፡ ርእየ፡ መይቤ፡ ኢሳይያስ፡ ለኩሎሙ፡ እለ፡
ይቀውሙ፡ ቅድሜሁ፡ ወይሴብሐ። ወይትናገሮ፡
ለሕዝቅያስ፡ ንጉሥ፡ ወይቤ፡ ከመ፡ እላንተ፡ ተናገርኩ፡
³⁷ ወተፍጻሜቱ፡ ለዝ፡ ዓለም፡ ³⁸ ወኩላ፡ ዛቲ፡ ራእይ፡
ትትፌጸም፡ *በደኃሪት፡ ትውልድ። ³⁹ ወአምሐሎ፡
ኢሳይያስ፡ ከመ፡ ኢይንግር፡ ለሕዝበ፡ እስራኤል፡
ወኢእላንተ፡ ቃላተ፡ ከመ፡ *ኢየሀብ፡ ለአዕልዎ፡ ስሰብእ።
⁴⁰ *...ከማሃ፡ ታነብዎን። ወአንትሙስ፡ ሀልዉ፡ በመንፈስ፡
ቅዱስ፡ ከመ፡ ትንሥኡ፡ አልባሲክሙ፡ ወመናብርተ፡
ወአክሊላተ፡ ዘስብሓት፡ ዘበ፡ ሳብዕ፡ ሰማይ፡ ንቡር።
⁴¹ በእንተ፡ እሉ፡ ራእያት፡ ወትንቢታት፡ ወሠሮ፡ ሰማየል፡
ሰይጣን፡ በእደ፡ ምናሴ፡ ለኢሳይያስ፡ ወልደ፡ አሞጽ፡
ነቢይ። ⁴² ወዘንተ፡ ኩሎ፡ ወሀቦ፡ ሕዝቅያስ፡ ለምናሴ፡
በዓመተ፡ ፳፬፤ ⁴³ ወኢተዘከረ፡ ምናሴ፡ ወኢወደዮን፡
ውስተ፡ ልቡ፡ *ለእላ፡ አላ፡ ተቀኒዮ፡ ለሰይጣን፡ ተሀጉለ።
ተፈጸመ፡ በዝየ፡ *ዘኢሳይያስ፡ ነቢይ፡ ምስለ፡ ዕርገቱ።

hither.” ³⁶ These things Isaiah saw and told to all that stood before him, and they praised. And he spoke to Hezekiah the King, ‘and said’, “I have spoken these things.” ³⁷ Both the end of this world ³⁸ and all this vision will be consummated, in the last generations. ³⁹ And Isaiah made him swear that he would not tell (it) to the people of Israel, nor give these words to any man to transcribe. ⁴⁰ ... *Such things* you will read. And watch in the Holy Spirit, in order that you may receive your garments and thrones and crowns of glory which are laid up in the ‘seventh’ heaven.

⁴¹ Because of these visions and prophecies, Sammael Satan sawed apart Isaiah the son of Amoz, the prophet, by the hand of Manasseh. ⁴² And all these things Hezekiah delivered to Manasseh in the 26th year. ⁴³ But Manasseh did not remember them nor place these things in his heart but, becoming the servant of Satan, he was destroyed.

Here ends the vision of Isaiah the prophet with his ascension.

³⁶ Here, **ርእየ** has been emended (from **ርኢኩ**), following the L² and Slavonic texts; the same error occurs in *BL Or.* 501 & 502 a few lines later.
³⁷ The verse division between this and v. 38 is unexpected.
³⁸ In place of **በደኃሪት፡ ትውልድ**, *BL Or.* 501 has **በይኅሬ፡ መዋዕል**.
³⁹ *BL Or.* 501 ends the verse with **ኢይሀብ፡ ለዕዕልዎተ** in place of **ለአዕልዎ፡ ስሰብእ**.
⁴⁰ The opening of the verse has been emended (by Charles, following the Slavonic text) from **ወአማሃ፡ ታነብዎን**; for the 2nd word, *BL Or.* 501 has **ያነብብዎን** and *BL Or.* 502 has **ታነብብዎን**.
⁴¹ We present the text of vv. 41–43 in italics following Charles’ translation, though the reason for such formatting is unclear.
⁴² Charles spells out the number, ‘26th’, in full. At the end of the verse, *BL Or.* 501 adds **ለመንግሥቲ**.
⁴³ *BL Or.* 501 lacks the entire subscription (here presented as a separate paragraph). The Slavonic text adds: *But to our God himself be glory, now and always, and forever and ever. Amen.*