

The Cave Of Treasures

TRANSLATION

(Brit. Museum MS. Add. 25875.)



History of The Book of Treasurers

The Cave of Treasures was introduced to the world by Giuseppe Simone Assemani, the author of the Catalogues of Oriental Manuscripts in the Vatican Library, which he printed in *Bibliotheca Orientalis* in four thick volumes folio. In Vol. ii. page 498 he describes a Syriac manuscript containing a series of apocryphal works, and among them is one the title of which he translates *Spelunca Thesaurorum*.

He saw that the manuscript contained the history of 5,500 years, from the creation of Adam to the birth of Christ, and that it was based upon the Scriptures. He says that fables are found in it everywhere, especially concerning the antediluvian Patriarchs, and the genealogy of Christ and His Mother. He mentions that the Patriarch Euty chius also describes a cave of treasures in which gold, frankincense, and myrrh were laid up, and refers to the "portentosa feminarum nomina," women of Jesus' ancestry. No attempt was made to publish the Syriac text; in fact, little attention was paid to it until August Dillmann began to study the Conflict of Adam and Eve in connection with it, and then he showed in *Ewald's Jahrbüchern* (Bd. V. 1853) that the contents of whole sections of the Book of the Cave of Treasures in Syriac and the Conflict of Adam and Eve in Ethiopic were identical.

And soon after this, Dillmann and others noticed that an Arabic manuscript in the Vatican (No. XXXIX; see *Assemânî, Bibl. Orient. i. page 281*) contained a version of the Cave of Treasures, which had clearly been made from the Syriac. In 1883 Carl Bezold published a translation of the Syriac text of the "Cave of Treasures" made from three manuscripts (*Die Schatzhöhle, Leipzig, 1883*), and five years later published the Syriac text of it, accompanied by the text of the Arabic version. Some passages from the Cave of Treasures are also found in the Coptic Enconium of Mary Magdalene of Pseudo-Cyrl.[1]

Of the subsequent history of the Syriac Cave of Treasures, little is known. The knowledge of parts of it made its way into Armenia soon after the book was written, and more than one translation of it was made into Arabic, probably in the 7th and 8th centuries. In connection with the Arabic translations, they all end with the account of the cruelties perpetrated by Archelaus and Sâlûm after the death of Herod. (See Bezold's text, page 247.) The last paragraph of the Arabic text mentions the twelve Apostles who went about with Christ, and refers to His baptism by John the Baptist, and says that He lived on the earth thirty-three years, and then ascended into heaven. Thus for the last twenty-six pages of the Syriac text there is no equivalent in the Arabic version. The same is substantially true for the Ethiopic Conflict of Adam and Eve. The section of the Syriac for which there is no rendering in Arabic or Ethiopic contains a series of statements addressed to the author's "brother Nemesius." It is possible but unlikely that these were added to the work by a later writer. As they do not deal with matters of genealogy, and deal almost exclusively with Jesus Christ's life and crucifixion, they probably failed to interest the Arab translator, and he left them un-translated, unless parts of the original Arabic translation have perished.

That the Syriac Cave of Treasures was known and used by Solomon, Bishop of Perâth Maishân (Al-Basrah) in 1222 is proved by the earlier chapters of his work the Book of the Bee. He excerpted from it many of the legends of the early Patriarchs, although his object was not to write a table of genealogical succession, but a full history of the Christian Dispensation according to the views of the Nestorians. The best manuscript of the Cave of Treasures which we have to the Nestorians, for Brit. Mus. MS. Add. 25875, was written by a Nestorian scribe in the Nestorian village of Alkôsh, and was bound up by him in a volume which included a copy of the Book of the Bee, whose author, Solomon, was the Nestorian Bishop of Al-Basrah early in the 13th century.



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THE CAVE OF TREASURES

[THE FIRST THOUSAND YEARS: ADAM TO YARÊD (Jared).]

[The Creation. First Day.]

In the beginning, on the First Day, which was the holy First Day of the Week, the chief and [Firstborn of all the days, God created the heavens, and the earth, and the waters, and the air, (the fire, and the hosts which are invisible (that is to say, the Angels, Archangels, Thrones, Lords, Principalities, Powers, Cherubim and Seraphim), and all the ranks and companies of Spiritual beings, and the Light, and the Night, and the Day-time, and the gentle winds and the strong winds (i.e. storms). All

these were created on the First Day. And on the First Day of the Week the Spirit of holiness, one of the Persons of the Trinity, hovered over the waters and through the hovering thereof over the; [Fol. 3b, col. 2] face of the waters, the waters were blessed so that they might become producers of offspring, and they became hot, and the whole nature of the waters glowed with heat, and the leaven of creation was united to them. As the mother-bird maketh warm her young by the embrace of her closely covering wings, and the young birds acquire form through the warmth of the heat which [they derive] from her, so through the operation of the Spirit of holiness, the Spirit, the Paraclete, the leaven of the breath of life was united to the waters when He hovered over them.

[The Creation. Second Day.]

And on the Second Day God made the Lower Heaven, and called it REKI'A' [that is to say, " what is sold and fixed," or " firmament "]. This He did that He might make known that the Lower Heaven doth not possess the nature of the heaven which is above it, and that it is different in appearance from that heaven which is above it, for the heaven above it is of fire. And that second heaven is NÛHRÂ (i.e. Light), and this lower heaven is *Darption* [Fol. 4a, col. I]8 and because it hath the dense nature of water it hath been called "*Reki'a*."

And on the Second Day God made a separation between the waters and the waters, that is to say, between the waters which were above [*Reki'a*] and the waters which were below. And the ascent of these waters which were above heaven took place on the Second Day, and they were like unto a dense black cloud of thick darkness. Thus were they raised up there, and they mounted up, and behold, they stand above the *Reki'a* in the air; and they do not spread, and they make no motion to any side.

[The Creation. Third Day.]

And on the Third Day God commanded the waters that were below the firmament (*Reki'a*) to be gathered together in one place, and the dry land to appear. And when the covering of water had been rolled up from the face of the earth, the earth showed itself to be in an unsettled and unstable

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state, that is to say, it was of a damp (or moist) and yielding nature. And the waters were gathered together into seas that were under the earth and within it [Fol. 4a, col. 2], and upon it. And God made in the earth from below, corridors, and shafts, and channels for the passage of the waters; and the winds which come from within the earth ascend by means of these corridors and channels, and also the heat and the cold for the service of the earth. Now, as for the earth, the lower part of it is like unto a thick sponge, for it resteth on the waters. And on this Third Day God commanded the earth, and it brought forth herbs and vegetables, and it conceived in its interior trees. and seeds, and plants and roots

[The Creation. Fourth Day.]

And on the Fourth Day God made the sun, and the moon, and the stars. And as soon as the heat of the sun was diffused over the surface of the earth, the earth became hard and rigid, and lost its flaccidity, because the humidity and the dampness [caused by] the waters were taken away from it. The Creator made the sphere of the sun of fire and filled it with light. And God gave unto the sphere of the moon and the stars bodies of water and air, and filled them with light. And when the dust of the earth became hot, it brought forth all the trees [Fol. 4b, col. I], and plants, and seeds, and roots which had been conceived inside it on the Third Day.

[The Creation. Fifth Day.]

And on the Fifth Day God commanded the waters, and they brought forth all kind of fish of divers appearances, and creatures which move about, and twist themselves and wriggle in the waters, and serpents, and Leviathan, and beasts of terrible aspects, and feathered fowl of the air and of the waters. And on this same day God made from the earth all the cattle and wild beasts, and all the reptiles which creep about upon the earth.

[The Creation. Sixth Day.]

And on the Sixth Day, which is the Eve of the Sabbath, God formed man out of the dust, and Eve from his rib. And on the Seventh Day God rested from His labours, and it is called " Sabbath."

[The Creation of Adam.]

Now the formation of Adam took place in this wise: On the Sixth Day, which is the Eve of the Sabbath, at the first hour of the day, When quietness was reigning over [Fol. 4b, col. 2] all the Ranks [of the Angels], and the hosts [of heaven], God said, "*Come ye, let Us make man in Our image, and according to Our likeness.*" [Gen1:26] Now by this word "Us" He maketh known concerning the Glorious Persons [of the Trinity]. And when the angels heard this utterance, they {ell into a state of fear and trembling, and they said to one another, "

A mighty miracle will be made manifest to us this day [that is to say], the likeness of God, our Maker." And they saw the right hand of God opened out flat, and stretched out over the whole world; and all creatures were collected in the palm of His right hand. And they saw that He took from the whole mass of the earth one grain of dust, and from the whole nature of water one drop of water, and from all the air which is above one puff of wind, and from the whole nature of fire a little of its heat and warmth. And the angels saw that when these four feeble (or inert) materials were placed in the palm of His right hand [Fol. 5a, Col I], that is to say, cold, and heat, and dryness, and moisture, God formed Adam.

Now, for what reason did God make Adam out of these four materials unless it were [to show] that everything which is in the world should be in subordination to him through them? He took a grain from the earth in order that everything in nature which is formed of earth should be subject unto him; and a drop of water in order Mysteries of Heaven that everything which is in the seas and rivers should be his; and a puff of air so that all kinds [of creatures] which fly in the air might be given unto him; and the heat of fire so that all the beings that are fiery in nature, and the celestial hosts, might be his helpers.

God formed Adam with His holy hands, in His own Image and Likeness and when the angels saw Adam's glorious appearance they were greatly moved by the beauty thereof. For they saw [Fol. 5a, col. 2] the image of his face burning with glorious splendour like the orb of the sun, and the light of his eyes was like the light of the sun, and the image of his body

was like unto the sparkling of crystal. And when he rose at full length and stood upright in the centre of the earth, he planted his two feet on that spot whereon was set up the Cross of our Redeemer; for Adam was created in Jerusalem.

There he was arrayed in the apparel of sovereignty, and there was the crown of glory set upon his head, there was he made king, and priest, and prophet, there did God make him to sit upon his honourable throne, and there did God give him dominion over all creatures and things. And all the wild beasts, and all the cattle, and the feathered fowl were gathered together, and they passed before

Adam and he assigned names to them; and they bowed their heads before him; and everything in nature worshipped him [Fol. 5b, col. I], and submitted themselves unto him. And the angels and the hosts of heaven heard the Voice of God saying unto him, "Adam, behold; I have made thee king, and priest, and prophet, and lord, and head, and governor of everything which hath been made and created; and they shall be in subjection unto thee) and they shall be thine, and I have given unto thee power over everything which I have created." And when the angels heard this speech they all bowed the knee and worshipped Him.

[The Revolt of Satan, and the Battle in Heaven.]

And when the prince of the lower order of angels saw what great majesty had been given unto Adam, he was jealous of him from that day, and he did not wish to worship him. And he said unto his hosts, "Ye shall not worship him, and ye shall not praise him with the angels. It is meet that ye should worship me, because I am fire and spirit; and not that I should worship a thing of dust, which hath been fashioned of fine dust."

And the Rebel meditating these things [Fol. 5b, col. 2] would not render obedience to God, and of his own free will he asserted his independence and separated himself from God. But he was - swept away out of heaven and fell, and the fall of himself and of all his company from heaven took place on the "Sâtânâ" because he turned aside [from the right way], and "*Shêdâ*" because he was cast out, and "*Daiwâ*" because he lost the apparel

of his glory. And behold, from that time until the present day, he and all his hosts have been stripped of their apparel, and they go naked and have horrible faces. And when Sâtânâ was cast out from heaven, Adam was raised up so that he might ascend to Paradise in a chariot of fire And the angels went before him, singing praises, and the Seraphim ascribed holiness unto him, and the Cherubim ascribed blessing; and amid cries of joy and praises Adam went into [Fol. 6a, col. I] Paradise. And as soon as Adam entered Paradise he was commanded not to eat of a [certain] tree; his entrance into heaven took place at the third hour of the Eve of the Sabbath (i.e. on Friday morning).

[The Making of Eve.]

And God cast a sleep upon Adam and he slept. And God took a rib from the loins on the right side of Adam, and He made *Khâwâ* (i.e. Eve) from it: and when Adam woke up, and saw Eve, he rejoiced in her greatly. And Adam and Eve were in Paradise, and clothed with glory and shining with praise for three hours. Now this Paradise was situated on a high range of hills, and it was thirty spans--according to the measurement of the spirit--higher than all the high mountains, and it surrounded the whole earth.

Now Moses the prophet said that God planted Paradise in Eden and placed Adam there (Gen. ii. 8).

[THE SYMBOLISM OF EDEN.]

Now Eden is the Holy Church, and the Church [Fol. 6a, col. 2] is the compassion of God which He was about to extend to the children of men. For God, according to His foreknowledge, knew what Satan had devised against Adam, and therefore He set Adam beforehand in the bosom of His compassion, even as the blessed David singeth concerning Him in the Psalm (90), saying "*Lord, Thou hast been an abiding place for us throughout all generations,*" [Ps90] that is to say, Thou hast made us to have our abiding place in Thy compassion." And, when entreating God on behalf of the redemption of the children of men, David said, "*Remember Thy Church, which Thou didst acquire in olden time*" [Ps74:2], that

is to say, " [Remember] Thy compassion, which Thou art about to spread over our feeble race." Eden is the Holy Church, and the Paradise which was in it is the land of rest and the inheritance of life, which God hath prepared for all the holy children of men. And because [Fol. 6b, col. 1] Adam was priest, and king, and prophet, God brought him into Paradise that he might minister in Eden, the Holy Church, even as the blessed man Moses testifieth concerning him, saying, " That he might serve God by means of priestly ministration with praise, and that he might keep that commandment which had been entrusted to him by the compassion of God" [Gen2:15] . And God made Adam and Eve to dwell in Paradise. True is this word, and it proclaimeth the truth: That Tree of Life which was in the midst of Paradise prefigured the Redeeming Cross, which is the veritable Tree of Life, and this it was that was fixed in the middle of the earth.

[Satan's Attack on Adam and Eve.]

And when Satan saw that Adam and Eve were happy and joyful in Paradise, that Rebel was smitten sorely with jealousy, and he became filled with wrath. and he went and took up his abode in the serpent, and he raised him up, and made him to fly through the air to the skirts of Mount [Eden] whereon was Paradise [Fol. 6b, col. 2]. Now why did Satan enter the body of the serpent and hide himself therein? Because he knew that his appearance was foul, and that if Eve saw his form, she would betake herself to flight straightway before him.

Now, the man who wished to teach the Greek language to a bird --now the bird that can learn the speech of men is called "*babbaghah*" (i.e. parrot)--first bringeth a large mirror and placeth between himself and the bird. He then beginneth to talk to the bird, and immediately the parrot heareth the voice of the man, it turneth round, and when it seeth its own form [reflected] in the mirror; it becometh pleased straightway, because it imagineth that a fellow parrot is talking to it Then it inclineth its ear with pleasure, and listeneth to the words of the man who is talking to it, and it becometh eager to learn, and to speak Greek. In this manner (i.e. with the object of making Eve believe that it was the serpent that spoke to her) did Satan enter in and dwell in the serpent, and he watched for the

opportunity, and [when] he saw Eve by herself [Fol. 7a, col. I], he called her by her name. And when she turned round towards him, she saw her own form [reflected] in him, and she talked to him; and Satan led her astray with his lying words, because the nature of woman is soft (or, yielding). And when Eve had heard from him concerning that tree, straightway she ran quickly to it, and she plucked the fruit of disobedience from the tree of transgression of the command, and she ate.

Then immediately she found herself stripped naked, and she saw the hatefulness of her shame, and she ran away naked, and hid herself in another tree, and covered her nakedness with the leaves thereof. And she cried out to Adam, and he came to her, and she handed to him some of the fruit of which she had eaten, and he also did eat thereof. And when he had eaten he also became naked, and he and Eve made girdles for their loins of the leaves of the fig-trees; and they were arrayed in these girdles of ignominy for three [Fol. 7a, col. 2] hours. At mid-day they received [their] sentence of doom. And God made for them tunics of skin which was stripped from the trees, that is to say, of the bark of the trees, because the trees that were in Paradise had soft barks, and they were softer than the byssus and silk wherefrom the garments worn by kings are made. And God dressed them in this soft skin, which was thus spread over a body of infirmities.

[Adam's stay in Paradise.]

At the third hour of the day Adam and Eve ascended into Paradise, and for three hours they enjoyed the good things thereof; for three hours they were in shame and disgrace, and at the ninth hour their expulsion from Paradise took place. And as they were going forth sorrowfully, God spake unto Adam, and heartened him, and said unto him, "Be not sorrowful, O Adam, for I will restore unto thee thine inheritance.

Behold, see how greatly I have loved thee, for though I have cursed the earth for thy sake, yet have I withdrawn thee from the operation of the curse. As; for the serpent [Fol. 7b, col. I], I have fettered his legs in his belly, and I have given him the dust of the earth for food; and Eve have I bound under the yoke of servitude. Inasmuch as thou hast transgressed

my commandments get thee forth, but be not sad. After the fulfilment of the times which I have allotted that you shall be in exile outside [Paradise], in the land which is under the curse, behold, I will send my Son. And He shall go down [from heaven] for thy redemption, and He shall sojourn in a Virgin, and shall put on a body [of flesh], and through Him redemption and a return shall be effected for thee. But command thy sons, and order them to embalm thy body after thy death with myrrh, cassia, and stakte. And they shall place thee in this cave, wherein I am making you to dwell this day, until the time when your expulsion shall take place from the regions of Paradise to that earth which is outside it. And whosoever shall be left in those days shall take thy body with him, and [Fol. 7b, col. 2] shall deposit it on the spot which I shall show him, in the center of the earth; for in that place shall redemption be effected for thee and for all thy children." And God revealed unto Adam everything which the Son would suffer on behalf of him.

[Adam's expulsion from Paradise.]

And when Adam and Eve had gone forth from Paradise, the door of Paradise was shut, and a cherub bearing a two-edged sword stood by it. [According to the *Book of the Bee*, the cherub, or, as some think, a "terrible form endowed with a body," was armed with a spear and sword, each being made of fire.]

And Adam and Eve went down in Of spirit over the mountains of Paradise, and they found a cave in the top of the mountain, and they entered and hid themselves therein.

So Adam and Eve went down from that holy mountain [of Eden] to the slopes which were below it, and there Adam knew Eve his wife. [A marginal note in the manuscript says that Adam knew Eve thirty years after they went forth from Paradise.] And Eve conceived and brought forth Cain and LebhÛdha, his sister, with him; and Eve conceived again and she brought forth Hâbhîl (Abel) and Kelîmath, his sister, with him. [The *Book of the Bee* makes Kelîmath the twin sister of Cain, and Lebhudhâ the twin sister of Abel.] And when the children grew up, Adam said unto Eve, " Let Cain take to wife Kelîmath, who was brought forth

with Abel, and let Abel take to wife LebhÛdhâ, who was brought forth with Cain." And Cain said unto Eve his mother, " I will take to wife my twin sister LebhÛdhâ, and let Abel take to wife his twin sister Kelîmath "; now LebhÛdhâ was beautiful. When Adam heard these words, which were exceedingly displeasing unto him, he said, " It will be a transgression of the commandment for thee to take [to wife] thy sister, who was born with thee. Nevertheless, take ye to yourselves fruits of trees, and the young of sheep, and get ye up to the top [Fol. 8a, col. I] of this holy mountain. Then go ye into , and offer ye up your offerings, and make your prayers, and then ye shall consort with your wives."

And it came to pass that when, Adam, the first priest, and Cain and Abel, his sons, were going up to the top of the mountain, Satan entered into Cain [and persuaded him] to kill Abel, his brother, because of LebhÛdhâ; and because his offering was rejected and was not accepted before God, whilst the offering of Abel was accepted, Cain's jealousy of his brother Abel was increased.

And when they came down to the plain, Cain rose up against his brother Abel, and he killed him with a blow from a stone of flint. Then straightway Cain received the doom of death, instead of curses, and he became a fugitive and a wanderer all the days of his life. And God drove him forth into exile in a certain part of the forest of Nôdh, and Cain took to wife his twin sister and made the place of his abode there

[The Birth of Seth.]

And Adam and Eve mourned for Abel [Fol. 8b, col. I] one hundred years (sic). And then Adam knew his wife again, and she brought forth Seth, the Beautiful, a man mighty and perfect like unto Adam, and he became the father of the mighty men who lived before the Flood.

[The Posterity of Seth.]

And to Seth was born Anôsh (Enos), and Anôsh begot Kainân (Cainan), and Kainân begot Mahlâlâîl (Mahalaleel); these [are] the Patriarchs who were born in the days of Adam.

[The Death of Adam.]

And when Adam had lived nine hundred and thirty years, that is to say, until the one hundred (and thirty-fifth year of Mahlâlâîl, the day of his death drew nigh and came. And Seth, his son, and Anôsh, and Kainân, and Mahlâlâîl gathered themselves together and came to him. And they were blessed by him, and he prayed over them. And he commanded his son Seth, and said unto him, "

Observe, my son Seth, that which I command thee this day, and do thou on the day of thy death give my command to Anôsh, and repeat it to him, and let him repeat it to Kainan, and Kainân shall repeat it to Mahlâlâîl [Fol. 8b, col. 2], and let this [my] command be handed on to all your generations. And when I die, embalm me with myrrh, and cassia, and stakte, and deposit my body in.

And whosoever shall be left of your generations in that day, when your going forth from this country, which is round about Paradise, shall take place, shall carry my body with him, and shall take it and deposit it in the centre of the earth, for in that place shall redemption be effected for me and for all my children. And be thou, O my son Seth, governor of the sons of thy people. And thou shalt rule them purely and holy in all the fear of God. And keep ye your offspring separate from the offspring of Cain, the murderer."

And when the report " Adam is dying " was known generally, all his offspring gathered together, and came to him, that is to say, Seth, his son, and ânôsh, and Kainân and Mahlâlâîl, they and their wives [Fol. 9a, col. I], and their sons, and their daughters; and Adam blessed them.

And the departure of Adam from this world took place in the nine hundred and thirtieth year--according to the reckoning from the beginning--on the fourteenth day of the moon, on the sixth day of the month of Nîsân (April), at the ninth hour, on the day of the Eve of the Sabbath (i.e. Friday). At the same hour in which the Son of Man delivered up his soul to His Father on the Cross, did our father Adam deliver up his soul to Him that fashioned him; and he departed from this world.

[The Burial of Adam.]

And when Adam was dead his son Seth embalmed him, according as Adam had commanded him, with myrrh, and cassia, and stakte; now Adam's dead body was the first [body buried] in the earth. And grief for him was exceedingly sore, and Seth [and his sons] mourned for his death one hundred and forty days; and they took Adam's body up to the top of the mountain, and buried it in . And after the families and peoples of the children of Seth had buried Adam, they separated themselves from the children of Cain, the murderer. And Seth took Anôsh [Fol. 9a, col. 2], his firstborn, and Kainân, and Mahlâlâil, and their wives and children, and led them up into the glorious mountain where Adam was buried; and Cain and all his descendants remained below on the plain where Cain slew Abel.

[The Rule of Seth.]

And Seth became the governor of the children of his people, and he ruled them in purity and holiness. And because of their purity they received the name, which is the best of all names, and were called " the sons of God," they and their wives and their sons. Thus they lived in that mountain in all purity and holiness and in the fear of God. And they went up on the skirts of [the mountain] of Paradise, and they became praisers and glorifiers of God in the place of that host of devils who fell from heaven.

There they dwelt in peace and happiness: there was nothing about which they needed to feel anxiety, they had nothing to weary or trouble them [Fol. 9b, col. I], and they had nothing to do except to praise and glorify God, with the angels. For they heard continually the voices of the angels who were singing praises in Paradise, which was situated at no great height above them--in fact, only about thirty spans--according to the measure of the spirit.

They suffered neither toil nor fatigue, they had neither seed [time] nor harvest, but they fed themselves with the delectable fruits of glorious trees of all kinds, and they enjoyed the sweet scent and perfume of the breezes which were wafted forth to them from Paradise. [Thus lived]

those holy men, who were indeed holy, and their wives were pure, and their sons were virtuous, and their daughters were chaste and undefiled. In them there was no rebellious thought, no envy, no anger, no enmity. In their wives and daughters there was no impure longing, and neither lasciviousness [Fol. 9b, col. 2], nor cursing, nor lying was heard among them. The only oath which they used in swearing was, " By the blood of Abel." And they, and their wives, and their children used to rise up early in the morning, and go up to the top of that holy mountain, and worship there before God. And they were blessed by the body of Adam their father, and they lifted up their eyes to Paradise, and praised God; and thus they did all the days of their life.

And when Seth had lived nine hundred and thirteen years he became sick unto death. And ânôsh his son, and Kainan, and Mahlâlâîl, and Yârêd (Jared), and Henôkh (Enoch), and their wives and their sons, gathered together and came unto him, and they were blessed by him. And he prayed over them, and commanded them, and made them to take an oath, and said unto them [Fol. 10a, col. 1], " I will make you to take an oath, and to swear by the holy blood of Abel, that none of you will go down from this holy mountain to the children of Cain, the murderer. For ye know well the enmity which hath existed between us and Cain from the day whereon he slew Abel."

And Seth blessed ânôsh, his son, and gave him commands concerning the body of Adam, and he made him ruler over the children of his people. And Seth ruled them in purity and in holiness, and he ministered diligently before the body of Adam. And Seth died when he was nine hundred and twelve years old, on the seven-and-twentieth day of the blessed month of Abh (August), on the second day of the week (Monday), at the third hour, in the twentieth year of the life of Enoch. And ânôsh, Seth's first-born son, embalmed his body and buried him in , with his father Adam; and they made a mourning for him forty [Fol. 10a, col. 2] days.

[The Rule of Anôsh.]

And Anôsh rose up to minister before God in . And he became the governor of the children of his people, and he kept all the commandments

which his father Seth had commanded him, and he urged them to be constant in prayer.

And in the days of Anôsh, in his eight hundred and twentieth year, Lamech, the blind man, killed Cain, the murderer, in the Forest of Nôdh. Now this killing took place in the following manner. As Lamech was leaning on the youth, his son [Tubal-Cain], and the youth was setting straight his father's arm in the direction in which he saw the quarry, he heard the sound of Cain moving about, backwards and forwards, in the forest.

Now Cain was unable to stand still in one place and to hold his peace. And Lamech, thinking that it was a wild beast that was making a movement in the forest, raised his arm, and, having made ready, drew his bow and shot an arrow [Fol. 10b, col. I] towards that spot, and the arrow smote Cain between his eyes, and he fell down and died. And Lamech, thinking that he had shot game, spake to the youth, saying, " Make haste, and let us see what game we have shot."

And when they went to the spot, and the boy on whom Lamech leaned had looked, he said unto him, " O my lord, thou hast killed Cain." And Lamech moved his hands to smite them together, and as he did so he smote the youth and killed him also.

And when ânôsh had lived nine hundred and five years, and was sick unto death, all the patriarchs gathered themselves together, and came unto him, viz. Kainân, his first-born son, and Mahlâlâîl, and Yârêd, and Enoch, and MatÛshlah (Methuselah), they, and their wives, and their sons. And they were blessed by him, and he prayed over them and commanded them, and spake unto them, saying, "

I will make you to swear by the holy blood of Abel that not one of you shall go down from this mountain to the plain, nor into the encampment of [Fol. 10b, col. 2] the children of Cain, the murderer; and ye shall not mingle yourselves among them. Take ye good heed unto this matter, for ye well know what enmity hath existed between us and them from the day whereon Cain slew Abel." And he blessed Kainân, his son, and com-

manded him concerning the body of Adam, that he should minister before it all the days of his life, and that he should rule over the children of his people in purity and holiness. And Anôsh died at the age of nine hundred and five years, on the third day of the month of the First Teshrin (October), on the day of the Sabbath, in the fifty-third year of the life of Methuselah. And Kainân, his first-born, embalmed him and buried him in , with Adam and Seth, his father. And they made a mourning for him forty days.

[The Rule of Kainân.]

And Kainân stood up before God to minister in the Cave of Treasures. He was an honourable and pure man, and he governed the children of his people in the complete [Fol. 11a, col. I] fear of God, and he fulfilled all the commandments of ânôsh his father. And when Kainân had lived nine hundred and twenty years [in *The Book of Adam* and the *Book of the Bee* 910 years], and was sick unto death, all the Patriarchs gathered together and came unto him, viz. Mahlâlâîl his son, and Yârêd, and Enoch and Methuselah and Lamech, they and their wives and their children, and were blessed by him. And he prayed over them and commanded them, saying, " I will make you swear by the holy blood of Abel that not one of you shall go down from this holy mountain into the camp of the children of Cain, the murderer, for ye all know well what enmity hath existed between us and them since the day whereon he killed Abel."

And he blessed his son Mahlâlâîl, and admonished him concerning the body of Adam, and said unto him, " Behold, O my son Mahlâlâîl, minister thou before God in purity and holiness [Fol. 11a, col. 2] in , and depart not thou from the presence of the body of Adam all the days of thy life. And be thou the governor of the children of thy people, and rule thou them purely and holy." Kainân died, being nine hundred and twenty years old, on the thirteenth day of the month of Hezêrân (June), on the fourth day of the week (Wednesday), at mid-day, in the five and sixtieth year of [the life of] Lamech, the father of Noah. And Mahlâlâîl, his son, embalmed him, and buried him in ; and they made mourning for him forty days.

[The Rule of Mahlâlâîl.]

And Mahlâlâîl rose up and ministered before God in the place of Kainân his father. He was constant in prayer by day and by night, and he urged earnestly the children of his people to observe holiness and purity, and to pray without ceasing. And when Mahlâlâîl had lived eight hundred and ninety-five years [Fol. 11b, col. I], and the day of his departure drew nigh, and he was sick unto death, all the Patriarchs gathered together and came unto him, viz. Yârêd, his first-born, and Enoch and Methuselah, and Lamech, and Noah, they and their wives and their children, and were blessed by him. And he prayed over them, and commanded them, saying, "I will make you to swear by the holy blood of Abel, that not one of you shall go down from this holy mountain.

And ye shall not permit any one of your descendants to go down to the plain, to the children of Cain, the murderer, for ye all well know what enmity hath existed between us and them from the day whereon he slew Abel." And he blessed Yârêd his first-born, and he commanded him concerning the body of Adam, and revealed unto him the place whereto he should make ready to go. And he also commanded him, and made him to swear an oath, saying, "

Thou shalt not depart from the body of our father Adam all the days of thy life, and thou shalt be [Fol. 11b, col. 2] the governor of the children of thy people, and shalt rule them in chastity and holiness." And Mahlâlâîl died, [being] eight hundred and ninety-five years old, on the second day of the month Nîsân (April), on the first day of the week (Sunday), at the third hour of the day, in the four and thirtieth year of the life of Noah. And Yârêd, his first-born, embalmed him, and buried him in ; and the people made a mourning for him forty days.

[The Rule of Yârêd]

And Yârêd his son rose up and ministered before God [in]. He was a perfect man, and was complete in all the virtues, and he was constant in prayer by day and by night. And because of the excellence of his life and conversation, his days were longer than those of all the children of his

people. And in the days of Yârêd, in the five hundredth year of his life, the children of Seth broke the oaths which their fathers had made them to swear. And they began to go down from that holy mountain to the encampment of iniquity [Fol. 12a, col. I] of the children of Cain, the murderer, and in this way the fall of the children of Seth took place.

AND IN THE FORTIETH YEAR OF YÂRÊD THE FIRST THOUSAND YEARS, FROM ADAM TO YÂRÊD, CAME TO AN END.

And in these years the handicraftsmen of sin, and the disciples of Satan, appeared, for he was their teacher, and he entered in and dwelt in them, and he poured into them the spirit of the operation of error, through which the fall of the children of Seth was to take place.

THE SECOND THOUSAND YEARS: YÂRÊD TO THE FLOOD.

Of the Transmission of the Art of Playing the Harp, that is to say of Music and Singing and Dancing.

Yôbâl (Jubal) and Tôbalkin (Tubal-Cain), the two brethren, the sons of Lamech, the blind man, who killed Cain, invented and made all kinds of instruments of music. Jôbâl made reed instruments, and harps, and flutes, and whistles, and the devils went and dwelt inside them.

When men blew into the pipes, the devils sang inside them, and sent out sounds from inside them. Tôbalkin made [Fol. 12a, col. 2] cymbals, and sistra, and tambourines (or drums). And lasciviousness and fornication increased among the children of Cain, and they had nothing to occupy them except fornication--now they had no obligation [to pay] tribute, and they had neither prince nor governor--and eating, and drinking, and lasciviousness, and drunkenness, and dancing and singing to instruments of music, and the wanton sportings of the devils, and the laughter which affordeth pleasure to the devils, and the sounds of the furious lust of men neighing after women. And Satan, finding [his] opportunity in this work of error, rejoiced greatly, because thereby he could compel the sons of Seth to come down from that holy mountain. There they had been made

to occupy the place of that army [of angels] that fell [with Satan], there they were beloved by God, there they were held in honour by the angels, and were called "sons of God," even as the blessed David saith in the psalm, *"I have said [Fol. 1 b, col. I], Ye are gods, and all of you sons of the Most High."* Ps. 82:6

Meanwhile fornication reigned among the daughters of Cain, and without shame [several] women would run after one man. And one man would attack another, and they committed fornication in the presence of each other shamelessly. * * * For all the devils were gathered together in that camp of Cain, and unclean spirits entered into the women, and took possession of them.

The old women were more lascivious than the maidens, fathers and sons defiled themselves with their mothers and sisters, sons respected not even their own fathers. and fathers made no distinction between their sons [and other men]. And Satan had been made ruler (or prince) of that camp [Fol. 12b, col. 2]. And when the men and women were stirred up to lascivious frenzy by the devilish playing of the reeds which emitted musical sounds, and by the harps which the men played through the operation of the power of the devils, and by the sounds of the tambourines and of the sistra which were beaten and rattled through the agency of evil spirits, the sounds of their laughter were heard in the air above them, and ascended to that holy mountain.

And when the children of Seth heard the noise, and uproar, and shouts of laughter in the camp of the children of Cain, about one hundred of them who were mighty men of war gathered together, and set their faces to go down to the camp of the children of Cain. When Yârêd 3 heard their words and knew their intention, he became sorely afflicted, and he sent and called them to him, and said unto them, "By the holy blood of Abel, I will have you swear that not one of you shall go down from this holy mountain. Remember ye [Fol. 13a, col. I] the oaths which our fathers Seth, and Anôsh, and Kainân, and Mahlâlâil made you to swear."

And Enoch also said unto them, "Hearken, O ye children of Seth, no man who shall transgress the commandment of Yârêd, and [break] the oaths

of our fathers, and go down from this mountain, shall never again ascend it." But the children of Seth would neither hearken to the commandment of Yârêd, nor to the words of Enoch, and they dared to transgress the commandment, and those hundred men, who were mighty men of war, went down [to the camp of Cain]. And when they saw that the daughters of Cain were beautiful in form and that they were naked and unashamed, the children of Seth became inflamed with the fire of lust. And when the daughters of Cain saw the goodliness of the children of Seth, they gripped them like ravening beasts and defiled their bodies. And the children of Seth slew their souls by fornication with the daughters of Cain. And when the children of Seth wished to go up [again] to that holy mountain [Gol. 13a, col. 2], after they had come down and fallen, the stones of that holy mountain became fire in their sight, and having defiled their souls with the fire of fornication, God did not permit them to ascend to that holy place. and moreover, very many others made bold and went down after them, and they, too, fell.



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