

The Apocalypse of Ya'akov

I

There is a great deal of interest in this early text, since James (Ya'akov) was the successor to the Nazorean Movement in Jerusalem, and early historians mention a book, the *Anabathmoi Iakobou* (Ascents of James) that has been lost. The *Ascents* are described as James teaching from various steps of the Temple or some other place – ascending up the steps as his teaching became higher and higher. This text features that theme. These Apocalypses turned up at Nag Hammadi in Egypt, the nation that may have been the origin of the Joseph-to-James family. Of note is the inclusion of certain women as pillars, the mention of Addai (Thaddeus, Theuda) the brother of James, and the casting of James from the parapet of the temple by the priests, a historic event described by Hegesippus and Clement.

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Interpreted by Dr. Gush Patel

It is the Master who spoke with me:

“Ya'akov my brother: I have given you a sign! See now the completion of my redemption; for not without reason have I called you my brother,¹ and I am not ignorant concerning you; so when I give you a sign – know and hear!

“Nothing existed except Him-who-is. He is unnamable and beyond words. I too am unnamable since I was given a number of names - two from Him – and *now* I AM before you. Since you inquire about the female, *I answer you*: the female was present *in the beginning* but was not the highest. Yet it prepared for itself powers and masters. It did not *yet* exist when I came forth, since I am the image of Elohim. I have brought forth his image so that the sons of Elohim will know what things are for them and what things are alien. Look! I will reveal all points of this mystery to you *soon*, for they will seize me the day after tomorrow. My redemption is near!”

Ya'akov said, “Rabbi, you have said, ‘They will seize me,’ so what will² I do?” He said to me, “You will not fear, Ya'akov. They will seize you also. Leave Jerusalem, for she always serves the cup of bitterness to the sons of light. She is a dwelling of myriads of archons³; yet your redemption will be protected from them. So that you may understand who *and* what kinds of *archons* they are, you will *come to know them well*. But remember – they are but *twelve powerful* archons. They are not *all powerful or even faithful to their own*: for *each* of the twelve archons *casts* himself upon other archons in his own hebdomad⁴ *in order to swallow them up*.”

Ya'akov said, “Rabbi, are there then *also* twelve heavens and not seven as in the scriptures?”⁵ The Master said, “Ya'akov, he who spoke concerning the scripture had a limited understanding. However, I will reveal to you what has come forth from him who is *beyond* number to grant a sign

¹ The text adds parenthetically, “Even though you are not my brother of nature.”

² *lit.* can.

³ archon – ruling angels, either good or evil.

⁴ hebdomad – a group of seven or the place of the group of seven.

⁵ We may question to which scriptures (writings) Ya'akov is referring.

about *their* number. As for what has come forth from him who is beyond measure, I shall grant a sign about their measure.”

Ya’aqov said, “Rabbi, look then, I have received their number *already!* There are seventy-two measures!” The Master said, “These are the seventy-two heavens that are under their rule. These are the powers of all their might. They established *these heavens for the ones* who were cast everywhere and yet exist under the *authority* of the twelve archons. The inferior power *brought forth* angels *and* unnumbered hosts for itself. Him-who-is, however, has been given authority over all hebdomads and heavens for His archons, innumerable. You will not be able to count them now even if you try; not, that is, until you cast away blind thought, even this bond of flesh that encompasses you. Then you may reach Him-who-is and no longer be *merely* Ya’aqov; you *may* become the One-who-is. And all those who are unnumbered will be named *by you.*”

Ya’aqov said, “Then, Rabbi, in what way shall I reach Him-who-is, since all these powers and hosts are armed against me?” He said to me, “These powers are not armed against you specifically, but against another. They arm against me! They are armed with other *powers*. But they are armed against me *in judgment*. They did not give me *that which was due me or go through me*, so it is for me to go through them. In *their* place of torment and wretched agony, I will endure. The El Elyon will stand with me, and though *I could rebuke in his name*, I will not. There will be a silence and a hidden mystery within me. Yet I am faint before their anger.”

Ya’aqov said, “Rabbi, if they arm themselves against you there is no blaming you *for taking up the sword of your mouth against them*.

‘With knowledge you have thus come forth:
To reprimand forgetful ghosts.
With memories you prove your worth
And thus rebuke these wayward hosts.’

“But I was concerned because of you.

“ ‘For you descend into death’s ignorance,
Yet ignorance has caught you not, nor snared,
For you descend to mindlessness and chance,
And chance is conquered; recollections shared.

“ ‘You walk through slime; your garments do not soil,
No bended knee give you in miry clay;
Thus hebdomads and heavens’ heights you spoil,
Mysteriously unseen in sin’s decay.’ “

He replied to me, “And I was not like them, but I clothed myself with all that was theirs.

“ ‘There is in me a great forgetfulness
Of all Belial’s ways and his affairs.
Though what is lost is but a trifle less:
For I remember gifts *that are not theirs.*

The absence in my mind of *evil hours*
Sets free, when in their midst, alarming powers.’ “

Ya’aqov said, “Rabbi, I have neither your knowledge nor your powers, yet I have not failed to succor the poor in their sufferings caused by the evil ones. Still I have become afraid of them since they rule. What will they do *to me*? What will I be able to say? Or what word will I be able to declare so that I may escape them?” The Master said, “Ya’aqov, I fear⁶ your understanding and *understand* your fear. If you continue to be distressed, be concerned for nothing else but your own redemption. Look, I will complete this destiny on this earth as I have proclaimed from the skies. And I shall reveal your redemption to you.”

Ya’aqov said, “Rabbi, how, after all these things, will you appear to us again? After they seize you, and you complete this destiny, you will go up to Him-who-is, no?” The Master said, “Ya’aqov, after these things *are finished* I will reveal everything to you, and not for your sake only, but for the sake of *all* unbelieving people, so that faith may come to be in them *also*; for a vast multitude will come to faith *and* they will increase in *days, works, and knowledge*. After this, I will appear as a reproof to the archons. I will reveal to them that the *man of faith* cannot be seized. If they do seize him, he will overpower each of them. But now I leave. Remember the things I have spoken and let them go before you.”

Ya’aqov said, “Master, I will hasten as you have said.” The Master bid him farewell *so to* fulfill what was expected.

»«

When Ya’aqov learned of his sufferings and was much distressed, they awaited the sign of his coming. He returned after several days. Ya’aqov was walking up the hill called “Golgotha” with his disciples who listened *closely* to him, for they had been greatly distressed. Ya’aqov *became* the Paraclete for them all, *saying*, “This is the hill of death upon which the Just One came to life a second time. It is sealed with a curse!” With this, the group of disciples, *sensing its torment*, dispersed. But Ya’aqov remained *in that cursed place and took to his knees in prayer and fasting for long hours*, as was his custom.

The Master appeared to him. Then Ya’aqov ceased his praying and embraced the Master. He kissed him, saying, “Rabbi, I have found you! I have heard of your sufferings and how you endured *to the end*, and I have been sorely distressed. My *deep* compassion you *already* know. In reflecting, I was wanting not to see these people *in this place*. They all must be judged for what they have done, contrary to what is expected.”

The Master said, “Ya’aqov, do not be concerned for me or for these people. I AM he who was within me. Never have I suffered in any way, nor have I been distressed. These people have done me no harm. They have come to be as a type of the archons, and what was destroyed *here* deserved to be destroyed by them. Now that the archons have been deceived *by the destructive actions of these people*, and since *I am free of the imposter*, the archons *are now maliciously* angry with you, my brother, because you *are now the pillar upon which the world balances*. Until now, I have been the

⁶ *fear or comprehend.*

Just One and you have been his slave. Now, YOUR name will be Ya'aqov haZaddiq (Jacob the Just One).

“You see how aware you became when you saw me? You even stopped this prayer. Now that you are the Just One, the Man of Elohim, you recognize me so as to embrace and kiss me. Amein! I say to you that you have stirred up great anger and wrath against yourself. *Yet you were not afraid and you kissed me. This so happened* that all these others might *also* come to be Zaddikim.”

Ya'aqov was meek and wept. He was so very distressed! They sat together on a rock. The Master said to him, “Ya'aqov, you will surely undergo sufferings, but never be sad; it is the flesh that is weak. Flesh receives what has been ordained for it. But as for you, never *allow yourself* to become timid *or afraid before the archons on account of the flesh.*” Then the Master was silent.

When Ya'aqov absorbed these words, he wiped away *the tears of his eyes, for his eyes were* very red. Then the Master *spoke to him* again, “*Ya'aqov, shema!* I will show you your rescue *beforehand! Before you* are seized to undergo great sufferings, a gang will arm against you and kidnap you. In particular, three of them will seize you – they sit as toll collectors. Not only do they steal toll, but soul. When you come into their power, their guard will call to you, ‘Who are you and where are you from?’ You are to reply to him, ‘I AM son, and I AM from the Father.’ He will call to you, ‘What sort of son are you and to what father do you belong?’ You are to say to him, ‘I am from the Ever-living Father, and a son in the Ever-living One.’ When he calls to you, ‘And what do you think you have to do with us?’ you are to say to him, ‘I exist that I might expose aliens and men.’

“When he then questions you, ‘Are all men aliens and are we aliens?’ you are to say to him, ‘*Those I expose* are not entirely alien, but they are *born of the alien Achamoth, a fallen woman;*⁷ for she produced them as she led *her* race down from the Ever-living One. So these are not *entirely* alien to us since they are also of us, on account of their mother coming from the Ever-living One. Yet they are also alien because the Ever-living One did not take part in her production of them.’⁸ When he also says to you, ‘Where will you go?’ you are to say to him, ‘From the place I have come, there will I return.’ If you say these words, you will escape their attacks.

“When you meet *these* three kidnapers who steal away souls in that place, you will be the vessel of *authority* – and much more than just a vessel. You shall be the Just One *for* whom the *world came to be.*⁹ So you will *be able to discern her tender root. As the Just One,* you will be clear-minded when you meet her *deadly emissaries.* You will call upon my name and I will call upon the imperishable knowledge of the Father, the Sophia, who is ‘mother’ of Achamoth.”

“*Ya'aqov,* Achamoth had no father or male partner; she is female from female. She begat without a male since she was alone *and* ignorant as to what came through her mother. She thought she existed alone *as an orphan.* But *I* will cry out to her mother *Sophia. When I cry out,* these

⁷ Achamoth was thought to be the female archon (spiritual power) who came to be through Wisdom (hokma / sophia), and who brought into existence the major evil creative archon, the Demiurge, both of which were cast out of the heavens. This passage is similar to the words of Yahshua to the Pharisees in John, “you are of your father, the devil.” Yahshua was speaking literally – the devil originates religious hypocrites and/or they originate in the stock of the Nephilim (fallen angels).

⁸ “take part in her production” Or “know her when she produced them.”

⁹ Thomas 12. Yahshua said to them: In the place to which you come, you shall go to James the Just (Ya'aqov haZaddik) for whose sake heaven and earth came into being.

kidnappers will fall into confusion. They will blame their root and the race of their mother. *But* you will ascend to *He-who-is* – your own root and race – the *Ever-living Father*.

“The twelve *archons* are an imitation of the twelve disciples and the twelve in pairs; *the twelve archons being* those sent forth by Achamoth, whose name is *often incorrectly* translated as ‘Sophia.’¹⁰ *On the contrary*, I AM in myself the imperishable Sophia through whom you will be redeemed, and *through* whom come-to-be all the sons of Him-who-is. These *imitations* have known this already and hidden it within themselves.¹¹

“*But* you are to hide *what I tell you* within you and keep silence. Reveal them only to Addai. Immediately after you leave out, war will be waged with this land. So *weep* for him who dwells in Jerusalem, but let Addai take these things to heart. In the tenth year let Addai sit and write them all down. When he writes them down, *you all* are to give these *letters* to *Matyah* for he has the *skill of letters to such a degree* that he is known as Levi.¹² Then he is to bring this word, *along with my earlier sayings* to a certain woman in Jerusalem; for he begets *two* sons through her. *These sons are to inherit my words, and through them* to understand the one whom *I WHO AM* exalts. These *sons* will receive through Addai a measure of his own intelligence.¹³

“Now, the younger of the two is the greater. And may these things remain hidden in him until he comes to the age of seventeen years; *then all that has been spoken* will begin to *happen* through *him*. *Crowds* will pursue him relentlessly, *even* though surrounded by companions. He will be acknowledged by the crowds for his *works of knowledge*, and *they too will* proclaim this word. *But still* others will become the ‘seed of falsehood, slaying his children among the smooth stones of the valleys.’ “¹⁴

Ya’aqov said, “I am full up with *hidden things*; yea, they are *a burden* on my spirit. Still I ask you: what about the *seven* women who have been your disciples? Indeed, all women bless you. I am amazed how weak vessels have become strong by discovering that which is within them.” The Master *replied*, “You *know the seven* well: a spirit of Elohim, a spirit of wisdom, a spirit of understanding, a spirit of counsel, a spirit of strength, a spirit of knowledge and the spirit of their fear¹⁵ – *all of them* – *these women are as the seven Archons (living stars) of our descent*. When we passed through *the breath* of the archon Adonaios; *we recognized* him from the time *we previously came forth*. He did not realize that I came from him, *but later* remembered that I am his son. Then he was *gracious to me as a father would be gracious to his son*. Before I appeared here, *Adonaios* cast these Archons among *this* people. From the *third house* of the sky the prophets proclaimed their fall. ‘*How did you come to fall from the heavens, Daystar, son of Dawn? Your pride has flung you down to Sheol with the music of your lyres.*’ “¹⁶

¹⁰ James 1:1. James, a servant of Elohim and of the Master Yahshua the Anointed, to the *twelve tribes* which are scattered abroad, greeting.

¹¹ Egyptians believed that *a creator inferior* to the Heavenly Father added beings to the creation that spoiled it, just as Pharisaic Jews added foreign ordinances to the Torah.

¹² Levi, that is, a Levite – one who is skilled in writing.

¹³ Addai (aka Thaddeus or Jude) did have two sons, Zachar and Ya’aqov, who lived *at least* through the reign of Domitian.

¹⁴ cf. Isaiah 57:4-6.

¹⁵ cf. Isaiah 11:2.

¹⁶ Cf Isaiah 14:11,12.

Ya'aqov said, "Rabbi, I *do not understand how you came with these women* all together as one, and *why your favor rests with them, especially rather than with us, the men of Elohim.*" The Master said, "Ya'aqov, *praise will be yours while you walk upon the earth. They will say the words, 'We shall not fall as long as Ya'aqov haZaddik stands upon the ground.'* You do need to be concerned for these women. Cast away from you the cup of bitterness. While you are concerned over these women, lawless enemies, some in *high places* assemble themselves against you.¹⁷ For you are beginning to understand *their origins* from beginning to end. Cast away all lawlessness from yourself. Avoid all of them lest they envy you. When you speak the words of this *burden*, encourage these four: Shalome, Maryam, Martyah, and Arsinoe. *They will be pillars for the pillar and foundations for the foundation.*

These women are to be the first fruits for Elohim, but not like smoke rising from abominable burned offerings. They will rise imperishable as stars upon the upward way. Through them, the power of Elohim may be made manifest publically, so that all the Archons might witness "the perishable has ascending to imperishability as the female element has attained the male element."

Ya'aqov said, "indeed, Rabbi – into these three nets, then, has their womanhood been cast: for they have been reviled, persecuted and *betrayed by their own.* The Master replied, "Look! *Take not everything from anyone!* It has been for you to receive this understanding so that *you may reveal the mysteries of the Kingdom to them, for you are the Righteous Teacher.* And what you cannot supply, seek and you will find."

Ya'aqov said, "I will now go forth to reveal that these *women* should perfectly believe in you so that *they may* be satisfied in their great affirmation unto salvation. May it be that this revelation may soon come to pass!" And Ya'aqov went immediately and rebuked the twelve, and cast out of them *the conceit they harbored in their ignorance* of the Way. Most of the disciples, when they saw *the identity of the messenger* and heard his rebuke and teaching, replied, "Amein, so be it, Rabbi." But the others, even Kefa, threatened, saying "Let us cast this man *from the height* to the ground, for he is no longer worthy of life."¹⁸ *And they laid hold of Ya'aqov. But those others who humbly received the messenger* were horrified. They arose *against their brothers*, saying, "We will have no part in blood, such that the Just One perish through injustice." *And from their midst, Ya'aqov departed. We would not be able to find him even if we were to search for him.*

¹⁷ for instance, Ananus, grandson of Annas the High Priest of the New Testament, who became James' murderer.

¹⁸ Gospel of Thomas 114: Shimon Kefa said to them, "Let Maryah leave us, for women are not worthy of life."

The Apocalypse of Ya'aqov

II

This is an utterance that Ya'aqov haZaddiq (James the Just) spoke in Jerusalem that Marehim, one of the priests, wrote down. He told it to Theuda (Addai) the *brother* of haZaddiq, since Theuda was his brother. Marehim *the priest* said: "Hurry and bring Maryam, your wife and your *close* relatives, so that *they may hear of this, that they may inquire of Theuda*; he will understand it all *and explain it to you*. Ya'aqov haZaddiq always spoke while the crowd sat. Now he entered and did not sit down in *that certain place* as was his custom. *This time* he sat above the fifth flight of steps, the *highly* esteemed *place*, while all our people *listened intently to his words*."

Ya'aqov spoke, "*You all know me*. I received my revelation from the fullness¹⁹ of imperishability. I was first summoned by the great one who obeyed *Him-Who-Is*: The one who passed through *the heavens into the world*; who stripped *himself and* went about naked; who was seen in a perishable body – though he was about to be brought up into imperishability. This *Present* Master appeared as a son who seeks, and as a brother *who was sought*. He will return to the One who 'begot' him, for in him he is united and freed, even as he came forth to unite those who found him. Now again I am rich in knowledge, having gained unique *insight from he who* comes from *above* about *that which is* above. I am the *vessel* of him I knew, the *container* for what was revealed to me *and* hidden from everyone else; that which will be revealed through him *at the appropriate time and place*. *Such things* I see have already been proclaimed through these *sayings*: that he will be judged with the unjust, and he who lived without blasphemy dies by *blasphemy*. He who is cast out of *temporal* life is cast into life that is imperishable.

"*What I tell you now in the flesh* came forth *from he who was flesh; but the knowledge of spiritual things must come from spirit*. *The flesh of Yahshua told me, 'Though I am surely dying, it is in the midst of life that I shall be found*. I entered *this age* in order that they might judge *my works*. I shall *again* come forth in *another age* to judge *their works*. I do not blame slaves; I hurry to free them! I want to take them above to Him – the One who would rule over them. If I help them in this way, slaves will begin to *rule over themselves*."

" 'I am the secret brother who prayed to the Father *until* the Father decided *to usher* in the rule of *imperishability* for the *first begotten son* – *then for all the brethren*."

" 'I am the first begotten son who will destroy the dominion of *them* all.

I am the Beloved One.

I am the Just One.

I am the Son of *the Father*.

I speak even as *I* heard.

I order even as I *received* the order.

I show you even as I have *been shown*.

" 'Behold, I speak in order that I may come forth. Pay attention to me so that you might see me! If I have come into being then who am I? I did *not* come as I am, nor

¹⁹ Pleroma, or filling, is a term often used in these texts to pertain to the One who fills all things, or a vessel (person) that is filled up with something, especially knowledge or spirit.

would I have appeared as I am. For I once existed for a brief period of time *but now I live forever.*' "

(Ya'aqov again speaks:) "Once while I was meditating, that one who hated and persecuted you opened the gate and came in to me.²⁰ He said to me, 'Hail, my brother; my brother, hail!' As I lifted up my eyes to stare at him, *my* mother said to me, 'Do not be frightened, my son, of him calling you "my brother"; for you were both filled up with this same milk. Because of this, he calls me "my mother." He is not a stranger to us. He is your brother.'

"Then he told me these words,

'I have a great many other lost brothers. But I will find them all and they will come forth. Yet I am the stranger; and they have no knowledge or thought of me, for they know me only in this flesh. But it was fitting that others might come to know me through you.

'You are the one to whom I say: Hear and understand – for the multitude, when they hear, will be slow-witted. But you (on the other hand) will be able to understand as well as I am able to explain to you.

'Your father is not my father. But my father has become a father to you.

{*'This virgin about whom you hear – namely, the virgin [...].* }

'For this Father's words have been profitable for me, for I have listened to him; and what I tell you will likewise be profitable to you. Your Father, whom you see as being rich, will grant that you inherit all these that you see! So profitable will be these words that I proclaim to you that you simply must open your ears to hear and understand; then walk accordingly! It is on account of you that they pass by, made active by that the radiant One. Others will covet this glorious inheritance and, if they want, will cause a disturbance in order to seize possession. For this knowledge is coveted by an inferior creator and the civilization he began yet did not finish. It is not even for those who are descending, sent forth by him to create this present appearance of reality.

'Yet after this is made known, when the inferior creator is shamed, he shall be disturbed that his labor, which is far off from the aeons and is, in fact, nothing. And his inheritance, which he boasts to be great, will in actuality be small. His gifts are not blessings. His promises are but evil schemes. For you are not an instrument of his compassion, but it is through you that he does violence. He wants to do unjustly to us all, and he will continue to exercise dominion for the time allowed him.

'But understand and know the Father who is compassionate. He has not bestowed (upon the Son) an inheritance that is limited, nor does the son have a limited number of days, but it is as eternal day for Him. We cannot say the son has come from the fallen ones just because he is despised. Instead, he boasts in derision so that they

²⁰ That is, in this Egyptian context, the flesh of Yahshua is the one who hated and persecuted him.

cannot contradict him. This makes him superior to those below, those who you look down upon. After he imprisoned those *belonging to the Father*, he seized them and molded them to resemble himself. And it is with him that they now exist.

'I saw from the heights what events came to pass, and I have explained how they came to pass. These *fallen* were acquainted *with me* when they were in another form, and, while I was watching them, *they* came to know *me* as I am, through those whom I know. Now before *certain* other events come to pass, they will *attempt to make a covenant against you, to make an end of you!*

'I know *how* they attempted to descend upon this place *so that* he might approach the little children, *yet I* want to reveal *myself* through you, even the *Spirit of Power*, so that *the Father* might reveal which of *these little children* belong to you.

'Those who seek to walk in the way that is before the Gate and wish then to enter *may* open the good Gate through you. And as they follow you they *may* enter *and you may* escort them inside and give a reward to each one who is ready for it.

'For though you are not the redeemer,
neither a helper of strangers:
But you are an illuminator and redeemer of those who are mine,
and now, of those who are yours.
You will reveal *me to them*;
you will bring good to them all.
You *they will* admire because of every powerful *work*.
You are the one whom the heavens bless.
You he shall envy, he *who* calls himself your superior.

'I am the *Gate of Entrance for the ones* you instructed in these *ways*.
For your sake, they will be told *all* and will come to repose.
For your sake, they will reign *and will* become kings.
For *your* sake, they will have pity on whomever they pity.
For just as you are first having clothed yourself,
you are also the first who will strip²¹ himself (of flesh),
and you shall become as you were before you were stripped.'

"Then he kissed my mouth. He took hold of me, saying: 'My beloved one! Look! I will show you those *things* that *neither the* heavens nor their archons have ever known. Look! I will show you those *things* that he did not know, he who *boasted* that "there is no other except me."'²²

" 'Am I not alive? Because I am a father, *do I not have power* to do anything? See! I will show you everything, my beloved. See and know that I reveal *so that* you may

²¹ *Strip* – that is, to be stripped of the flesh exposing pure spirit. Thomas 37. His disciples said, "When will you appear to us, and when will we see you?" Jesus said, "When you strip without being ashamed, and you take your clothes and put them under your feet like little children and trample them, then [you] will see the son of the living one and you will not be afraid."

²² The Egyptians believed that an inferior elohim created evil and claimed the place of Him-Who-Is.

come forth just as I AM. Look! I will even show you the *Hidden One*. Now stretch out your hand! Take hold of me!’ ”

“So I stretched out my hands and I did not find him as I thought. Then I heard him saying,

‘See me! Take hold of me!’

“Then I understood, and I was afraid. And I was exceedingly joyful!

“So now I tell you judges: you have been judged. You did not spare but you have been spared. Be sober and *hear what you cared not to learn*.

“He was that One. He created the heaven and earth,
and dwelled in it, *but you* did not see *Him*.
He was the One. He is the Life.
He is the Light.
He is that One who will come.
He will provide *an* ending for what has begun
and a beginning for what is about to end.
He is the Ruach haKodesh – the Invisible One.
He did not fall upon the earth.
He is the virgin. He *controls* what he wants to happen to him.
I saw He was naked, and there were no clothes on Him.
But that is what He wills, and what He wills comes to be.

“*So you who hear me now*, abandon this difficult, erratic way *and* walk instead in accordance with the One who wants you free! *Walk with us* and pass above every *dominion and power*. He will not *judge you* for what you committed *in the past*, but He will have mercy on you. For *it is* not you who did the evil, but *your inferior* master *within*.²³ *He will not be* wrathful, but a kind Father. If you hold others accountable, you will remain in their fetters. If you continue to oppress yourselves, even though you repent, you will not profit at all. See Him-who-speaks – and seek out Him-who-is in silence. Know the One who came to this place and know better the One who went forth *from it*. I am the Just One (*haZaddiq*) but I do *not* judge. I am not a master, then, but I am a helper.

“For *even when* He was cast out before you, he stretched out his hand *to acquit you!*

“*I am silent*, yet he allows me to hear. So *go on and* play your trumpets, flutes, and harps *in my house*; for the Master has taken you captive away from those archons who closed your ears to the sound of my word. You *will* heed in your hearts, *and* you will call me – **the Just One**.

“So I am telling you *now*: I gave you your house, which you say that Elohim has made – this *house* by which he promised you an inheritance. Yet I will doom this *house* to destruction and the derision of those who are in their ignorance. Yea, those who judge in deliberate *ignorance will be judged in deliberate justice*.

²³ Romans 7:23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

At the end of these sayings, Mareyim the priest came to himself and said, "At the hearing of all these words, the rulers and the crowd were very disturbed for the rest of the day, but they demonstrated they had not been persuaded at all.

"So Ya'aqov haZaddik arose from his higher seat upon the steps of the house of Elohim and went forth speaking in this way from that day on. He entered again into the house of Elohim later that same day and taught for hours. I was there with the other priests and revealed nothing of our friendly relationship, since all of them began saying with one voice, 'Come on! Let us stone the Just One.' They all arose, saying, 'Yes, let us kill this man so that he may be ushered from our midst. He will never be of use to us!'

"They found him standing (on the parapet) of the temple by the columns, right beside the mighty cornerstone. So they decided to throw him down from the height, and they did cast him down. They derided him and they spat upon him. They seized him and struck him as they dragged him upon the ground. They stretched him out, and placed a stone on his bosom. They all placed their feet on the stone, saying, 'You have erred!'

"Again, they raised him up, since he was alive, and made him dig a pit. They made him stand in it. After covering him to his waist, they stoned him. And he stretched out his hands, but he did not pray as their traditions about him have maintained. He instead prayed these words:

*" 'Elohi, Abbi –
 You who save me from this dead hope,
 who made me alive through a mystery of Your will,
 do not let the days of this world be prolonged for me,
 but allow the day of Your light to dawn and remain
 as my rescue!
 Deliver me now from this cruel journey!
 Let not your favor for me be left behind,
 but let Your favor purify!
 Save me from an evil death!
 Bring me out from the tomb alive,
 as your favored love is alive in me
 to accomplish a completed work!
 Save me from sinful flesh,
 because I have trusted in You with all my might!
 You are the life of the life;
 deliver me from this humiliating enemy!
 Do not convey me into the hand of a judge
 who is severe against sin!
 Forgive me all my debts of all the days of my life!
 Because I am alive in You, Your favor is alive in me.
 Though I have renounced everyone, You I have confessed.
 Save me from evil affliction!
 Now is the *time* and the hour!
 O Ruach haKodesh, send *Yahshuati*,*

and the light *of His countenance,*
and the light *of His face*
in *the* power of His righteousness.'

"After he spoke this way he fell silent."

"This is the utterance of Ya'aqov haZaddik that I, Mareyim the priest, wrote down."