

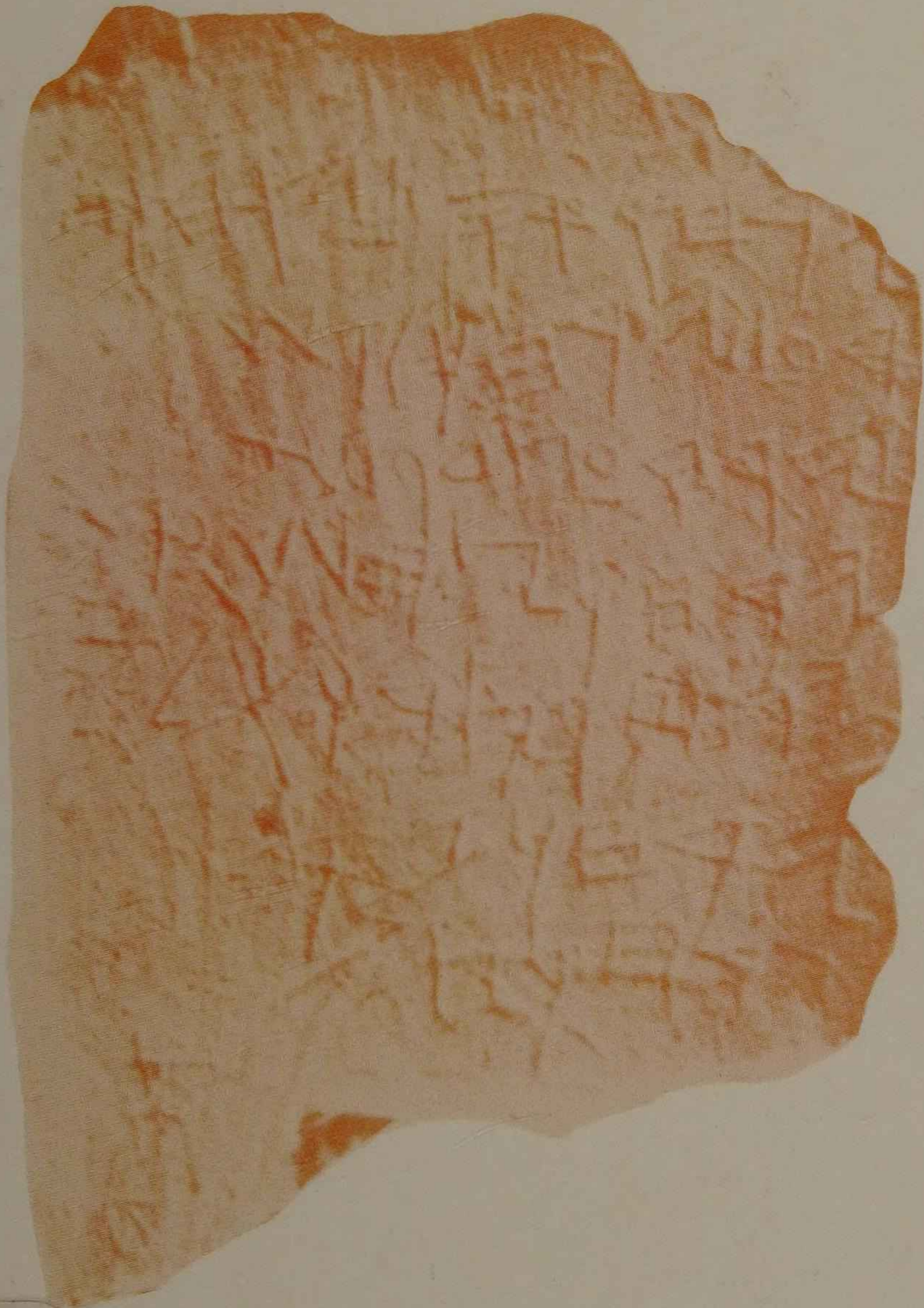
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# HISTORY OF THE RECHABITES

Volume I: The Greek Recension



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Edited and Translated by  
James H. Charlesworth



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THE HISTORY OF THE RECHABITES

Edited by  
Harold W. Attridge

The History of the Rechabites  
Volume I: The Great Revolt

Edited and Translated by  
Harold W. Attridge



Society of Biblical Literature

**TEXTS AND TRANSLATIONS  
PSEUDEPIGRAPHA SERIES**

edited by  
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**The History of the Rechabites**  
Volume I: The Greek Recension

Edited and Translated by  
James H. Charlesworth

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## Volume I: The Greek Recension

Edited and Translated by  
James H. Charlesworth

Scholars Press

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*For Jean  
my mother*

*and in memory of Arthur  
my father*

JAMES CHARLESWORTH pursued advanced work in Biblical Studies and Semitics at Duke Divinity School, Duke Graduate School, the University of Edinburgh, and the École Biblique de Jerusalem. He is presently a professor in the Department of Religion and Graduate School of Religion at Duke University. One of his most recent publications is *The Pseudepigrapha and Modern Research with a Supplement* (Scholars Press).

## PREFACE TO THE SERIES

TEXTS AND TRANSLATIONS is a project of the Committee on Research and Publications of the Society of Biblical Literature and is under the general direction of the Executive Secretary of the Society and the Chairman of the Committee. The purpose of the project is to make available in convenient and inexpensive format ancient texts which are not easily accessible but are of importance to scholars and students of "biblical literature" as broadly defined by the Society. Reliable modern English translations will accompany the texts. Occasionally the various series will include documents not published elsewhere. It is not a primary aim of these publications to provide authoritative new critical texts, nor to furnish extensive annotations. The editions are regarded as provisional, and individual volumes may be replaced in the future as better textual evidence becomes available. The following subseries have been established thus far:

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Excellent photographs were sent to me by the authorities of the State Historical Museum in Moscow, the Bibliothèque Nationale in Paris, the Bodleian Library in Oxford, and the Biblioteca Apostolica Vaticana in Rome. I am grateful both for this cooperation and for the courtesies shown me personally by the staffs of the last three mentioned libraries; above all, I am especially indebted to Rev. Mons. J. Ruysschaert, the curator of Greek manuscripts in the Vatican, who opened the Biblioteca Apostolica Vaticana to me at an inconvenient period. Appreciations are also extended to the Rettore of the Pontificio Istituto Biblico, M. Gilbert, and P. J. Swetnam for assistance and hospitality while I worked in Rome. The work has been endorsed by the Duke University Research Council, and for this support, I am pleased to express my gratefulness.

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assistants. I am indebted to each of the individuals mentioned for their cooperation.

James H. Charlesworth

Duke University

December 1981

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## THE HISTORY OF THE RECHABITES

(Apocalypse of Zosimus; Narrative of Zosimus;  
Testament of Zosimus; The Abode of the  
Blessed; History of the Sons of Jonadab,  
Son of Rechab)

This apocryphon is composite. M.R. James dated the present "form" of the document to a period not "earlier than the fifth or sixth century."<sup>1</sup> James' comments are correct if reference is being made to the Christian shape of the document; and he wisely perceived that there were earlier forms of this writing. I have concluded that an early Jewish document about the Rechabites was expanded with numerous Christian sections at the beginning and end.

The present two-volumed work makes available a reliable edition of the Greek, Syriac, and Ethiopic recensions, with facing literal English translations. This first volume is devoted to the Greek recension.

### GREEK TEXT

#### Title

The apocryphon has circulated under numerous titles and even if it does not preserve portions of an ancient Jewish writing, it is important--even fascinating--for its record of Jewish reflections on the legend of the lost tribes and the marvelous characteristics of the terrestrial paradise and its inhabitants, the Blessed Ones, the Rechabites. Unfortunately the pseudepigraphical and Jewish features of the document were lost behind the titles of modern publications, and these were derived indiscriminately from the superscriptions in the Greek and Syriac recensions:

Greek MS A "(The) Narrative of Zosimus Concerning the  
Life of the Blessed Ones. O Lord, Bless."

- Greek MS B "(The) Word of Our Devout Father Zosimus (About) the Holy Blessed Ones. (O Lord,) Bless."
- Greek MS C "(The) Narrative of Monk Zosimus Concerning the Fathers, Verily the Brahmans Whom Alexander Found \*and Philip and he Conversed With Them,\* Those Being Naked as a Serpent. Therefore I wish to Show from Which Tribe They were Separated, (and then) Inhabited the Islands of the Blessed Ones" (\*ex margine)
- Greek MS D "(The) Life and Condition of the Holy Blessed Ones. O Lord, Bless."
- Syriac MS A "Again, The History of the Holy Hermit Zosimus and of the Sons of Jonadab, the Son of Rechab."
- Syriac MS B "The History of the Sons of Jonadab, the Son of Rechab, who are in the Midst of the Ocean, the Great Sea, When God Showed Them to Zosimus, the Virtuous Hermit."
- Syriac MS C "Again, a Short Writing, a Selection from the History of the Sons of Rechab, and of Their Migration to the Midst of the Ocean, the Great Sea, and of The Visit of Zosimus to Them."
- Syriac MS D "The History of the Blessed Ones, the Sons of the Rechabites, Whose Record is Recorded by Jeremiah the Prophet When He Said that They are the Sons of Jonadab, the Son of Rechab, who are Inhabitants of the City Jerusalem. But it was Translated from Hebrew into Greek and from Greek into Syriac by the Hands of the Reverend Mar Jacob of Edessa."

### Editions

The first two editions of the Greek of this document were published in 1893.<sup>2</sup> A. Vassiliev based his edition on a thirteenth-century manuscript and cited variants from two other manuscripts, one of the fifteenth, the other of the sixteenth century. M.R. James based his edition on a twelfth-century manuscript (our MS A) and listed variants to a fifteenth-century manuscript (our MS B). In addition to the two manuscripts in James' edition, the present work includes readings from two other manuscripts, one of the eleventh century, the other of the sixteenth century (Vassiliev, MS B).

The base text of the Greek is Cod. Par. Gr. 1217 of the Bibliothèque Nationale. This vellum manuscript has lost the opening folios and contains only 263 folios. The History of the Rechabites begins on folio 145a which concludes a "Life of St. Theodore," and is followed on folio 153b by "Lives of Saints Theophanes and Pansemne."<sup>3</sup> As the title on the spine indicates this manuscript is a miscellany: Homiliae et Vitae Sanctorum.

The scribe of this manuscript fills the text with numerous errors, especially cacographies and itacisms. Sometimes his spelling is different from the usual custom because of his own pronunciations; on other occasions he errs because of his inaccurate hearing, poor spelling ability (viz. in ch. 10), or lack of attention. The scribe's writing is frequently illegible; the ink on the hair side of the leaf (cf. esp. 146a) is often faded. The scribe corrects some of his mistakes, and scratches away a line near the end of the opening of his transcription of the History of the Rechabites.

I have tried to reproduce faithfully the text of this manuscript. Obvious errors are corrected in the printed text. A final superfluous nu is typical of many forms in MS A, and this orthography has been retained. Question marks following variant readings indicate that the writing

is illegible. I have attempted to reproduce the punctuation in this manuscript, have followed its tendency to avoid capital letters, have supplied the accents, and have spelled out abbreviations. Brackets indicate foliation. The title in MS A is in red and blue; but this ornamentation is not reproduced. Occasionally the scribe of MS A is guilty of omitting a phrase because of homoeoteleuton (cf. 9:4, 10:5, 7); the missing passage is supplied from other manuscripts (usually D) and the source is clarified in the notes.

Chapters and verses are added according to the system presented in the Old Testament Pseudepigrapha. The Syriac generally preserves the earliest form of the document and is the norm for versification (see vol. 2).<sup>4</sup> Parentheses around verse numbers, and chapters 19 through 23, signify that these verses and chapters are preserved in Greek but not in Syriac. This system provides a rough indication of the differences between the two most important recensions (the Ethiopic is late and derivative); it obviously does not signal words, long phrases, or even sentences in a verse that is found in the Greek but not in the Syriac (cf. below viz. 2:1 and 14:1).

#### First Critical Apparatus

When the text of MS A is corrected, a siglum draws attention to the first critical apparatus in which the actual reading of MS A is recorded. Insignificant variants and errors are not recorded; they only would reduce the clarity and usefulness of the notes. Sometimes an editorial correction is not reported as supported by MS D, as would be expected; this procedure is caused by the indistinguishability of some letters and the frequent illegibility of MS D (despite a personal examination of the MS itself).

## Sigla in the Text and First Critical Apparatus

- A = Cod. Par. Gr. 1217 (This twelfth-century MS in Paris was also James' text A, and the principal witness in his eclectic edition.<sup>5</sup> The document is extant on folios 145a to 153b.)
- for the following word, something else appears in MS A
- < ... > for the words included therein, something else appears in MS A
- the following word is omitted in MS A
- ◻ ... words included therein are omitted
- + additional word(s) or form(s) are found here in MS A and listed in the apparatus
- ad add
- ed editorial correction of MS A
- ed<sup>B</sup> editorial correction supported by MS B (or other MS signaled)
- | separates different readings within the same verse
- B, C, or D denotes the reading of B, C or D (see second critical apparatus) when one or more agree with an editorial correction of MS A

Second Critical Apparatus

The Greek witnesses to this document are often so diverse that I originally thought it necessary to present two recensions. The numerous variants are included in a second apparatus which reports the readings of the three manuscripts listed below. Only variants important for an understanding of the text and its transmission are recorded. Simple metatheses, abbreviations and insignificant variant spellings are usually not noted.

Sigla in the second apparatus are:

- B = Cod. Bodl. Canon. Gr. 19 (This fifteenth or sixteenth-century MS in Oxford is also James' siglum B; but it is extant only from 1:1 to 9:10,<sup>6</sup> on folios 289a to 294a.)<sup>7</sup>

C = Gk. MS Synod 290, no. 14 (This approximately sixteenth-century MS in Moscow is one of the three MSS edited by Vassiliev<sup>8</sup> and received his siglum B; the text is on folios 112b to 118b.)

D = Vat. Grk. 1631, 34 (This eleventh-century MS in Rome contains the text of HistRech; but one leaf, which contained 16:8b through 21:5a, is lost. The text is on folios 222b to 227a.)<sup>9</sup>

Sic signals an unusual error or reading

? immediately follows the sign of a MS in which a reading is uncertain or indecipherable.

Unavailable for this edition were photographs of MS E (Mosq. 3) and MS F (Mosq. 351). Almost a decade of attempts have failed to produce photographs of these manuscripts, which are the base text and MS A in Vassiliev's edition. Not included in the present edition are the variants in the manuscripts never published and sadly lost during World War II (Graec. Qu. 22.7, folios 99-109 of the Deutsche Staatsbibliothek in Berlin and Greek MS A. 187.18, folios 219-226 of the Bibliotheca Regia Dresdensis), and the variants in the medieval Greek homilies on the History of the Rechabites.<sup>10</sup>

### Methodology

The method I followed in preparing this edition was first to work through MS A, not only copying it but also correcting it where necessary. Corrections to the copied text received sigla which draw attention to the actual reading in MS A. Second, I studied MS B, listed the variants, and incorporated the major ones in an early draft of the second critical apparatus; editorial corrections noted in the first critical apparatus supported by readings in MS B received the superscript "B." I then followed the same procedure with MSS C and D.

MSS A and D are the major witnesses to the Greek text of this document. Although MS D is earlier than MS A, it

cannot serve as the base text because of the lost section (16:8-21:5), the illegible portions of most leaves, and the alterations of the text due to theological issues (e.g. the scraping away of 11:6-8). Nevertheless, the variants in MS D must be given careful consideration; frequently the readings in MS D, especially when supported by MS C, are superior to the text of MS A. MS A has lost some passages due to homoeoteleuton; the lost words have been restored from MS D and sometimes from MSS C and D (e.g. 10:5, 7).

#### Observations on MS D

MS D lost everything from  $\pi\rho\acute{o}\varsigma\ \tau\tilde{\omega}$  in 16:8 to  $\acute{o}\mu\acute{o}\sigma\eta\varsigma\ \mu\omicron\iota$  in 21:5. An examination of the manuscript itself revealed that the seventh leaf of the last quire is lost. This leaf, once joined to leaf 224, contained the missing Greek. Apparently this lost leaf and the leaf that begins the last quire were neatly cut away from the codex before the folios were numbered; only about 1/4 to 3/4 of an inch of each lost leaf remains in situ.

One section in MS D is deliberately scraped away. Perhaps a scribe was offended by this section (folio 225b, column 1, lines 21 to the end or 11:6-8), which discusses intercourse and the procreation of two children. Or, perhaps a scribe was disturbed by an absurdity: the continuous reduction of the offspring by one half each generation, bringing a rapid end to the Blessed Ones, and making it inexplicable how they could survive from Jeremiah's time until the author's generation.

#### TRANSLATION

In order to preserve the flavor and character of the Greek text I have attempted to present a literal translation. When I thought that a rendering crossed over into an idiomatic translation a note was added to specify the literal meaning. Parentheses supply words added for clarity. Notes to the translation are only grammatical and philological; these should help make this edition more

useful to students. The notes also draw attention to Semitisms. These notations do not necessarily signify that the Greek is a translation of a Semitic text; many of the Semitisms are probably Biblicisms or Septuagintalisms.

Some translations will seem inelegant since I have attempted to coordinate the Greek with the English. I have consistently translated a Greek term with only one (or two if necessary) word(s) in English. My consistency chart is as follows:

διοίκησις	=	"place-of-sojourning" (cf. 1:2 note c; 1:2; 6:6; 22: [1], [2])
πορεύω	=	"proceed forth" or "proceed" (e.g. 1:[7]; 2:1; "traversed" as aor. pass. 2:3; 10:5 [ <u>bis</u> ])
ὀλιγοψυχέω	=	"faint" (e.g. 2:2; 7:7)
ὁδεύω	=	"travel" (e.g. 2:2)
γῆ	=	"earth" or "land" (cf. 3:2 note b; e.g. "earth" in 2:3, 6; 3:2 but "land" in 3:3, 6; 5:4)
προσεύχομαι	=	"pray" (e.g. 2:2, [5]; 12:9)
εὐχομαι	=	"beseech" (e.g. 4: [7]; 12:7; 18: [1])
κατανοέω	=	"look up" (e.g. 2:7, 8; 5:3)
θεάω	=	"look" (e.g. 5:4)
εἶδον	=	"saw" (e.g. 4:1)
διδύσκω	=	"sink (back)" (cf. 7:3 note g; e.g. 7:3; 12:5)
παρακαλέω	=	"invoke" or "beg" (e.g. 1:2; 7:7 [ <u>bis</u> ])
δέομαι	=	"petition" (e.g. 6:4; 7:12; 17: [1] [ <u>bis</u> ])

## NOTES

1. M. R. James, Apocrypha Anecdota: A Collection of Thirteen Apocryphal Books and Fragments (Texts and Studies 2.3; Cambridge, 1893) p. 95.
2. For bibliographical data on these editions see the bibliography below.
3. For a list of the contents in Cod. Par. Gr. 1217, see H. Omont, Inventaire sommaire des manuscrits grecs de la bibliothèque nationale (Paris, 1886) part 1, p. 268.
4. For an idiomatic ET of the Syriac see Charlesworth, "The History of the Rechabites," Old Testament Pseudepigrapha, ed. Charlesworth (Garden City, N.Y., in press).
5. In Apocrypha Anecdota, p. 96, James referred to Cod. Par. Gr. 1217 as Cod. Par. Gr. 1219. This notation is a typographical error.
6. The ending of MS B, which is clarified in the second critical apparatus, stresses God's mercy: he "turned aside his anger" from Jerusalem because of the action and prayers of the Rechabites. And so MS B concludes with an exhortation: αὐτῷ ἡ δόξα (fol. 294a).
7. HistRech is preceded by "Macarii abbatis monita ascetica ad monachos, narrante Esaia abbate" and followed by "Recordatio vitae et miraculorum S. Georgii Martyris, auctore Pancratio servo suo." For more details of this manuscript see H. O. Coxe, Greek Manuscripts (Bodleian Library Quarto Catalogues 1; Oxford, 1853; repr. with corrections 1969) Canonici cols. 22-28. Also see H. Delehayé, Deux typica Byzantins de l'époque des Paléologues (Brussels, 1921) pp. 188-96; and N. B. Tomadakē (ed.) Krētika chronika ([Athens], 1948) pp. 47, 72 [in modern Greek].
8. A. Vassiliev (ed.) Anecdota Graeco-Byzantina (Moscow, 1893) pp. 166-79. MS C received scribal corrections; I follow the corrected forms. The tradition represented by MS C obtained theologically motivated alterations, esp. in the intentional omission of "Jerusalem," and the omission of sexual ideas in 15:10.
9. For the description of MS D and its contents see C. Giannelli, Codices Vaticani Graeci: Codices 1485-1683 (Rome, 1950) pp. 310-12.

10. I have also not yet been able to verify the contents of Cod. Taurinensis 148 b.II.1, which may be a fifteenth-century homily on the HistRech. On these homilies see E. G. Martin, The Account of the Blessed Ones: A Study of the Development of an Apocryphon on the Rechabites and Zosimus (The Abode of the Rechabites) (Duke Ph.D., 1979) pp. 73-78. Martin missed the opportunity to examine MS D; he incorrectly judged it to be a medieval homily on the HistRech.

#### ADDITIONAL ABBREVIATIONS

- LSJM, Lexicon = H. G. Liddell, R. Scott, H. S. Jones, and R. McKenzie (eds.). A Greek-English Lexicon. Oxford: Clarendon Press, 1968 [with a supplement].
- Lampe, Lexicon = G. W. H. Lampe (ed.). A Patristic Greek Lexicon. Oxford: Clarendon Press, 1961, repr. 1968.
- Palmer, Grammar = L. R. Palmer. A Grammar of the Post-Ptolemaic Papyri (Publications of the Philological Society 13) London: Oxford, 1945. Vol. 1.

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- Charlesworth, J. H. The Pseudepigrapha and Modern Research with a Supplement (SBL SCS 7S) Chico, CA: Scholars, 1981. See esp. pp. 223-228, 299-300. (The attempt to reconstruct the history of transmission of the HistRech was based primarily upon the Syriac recension. It must be informed now of the Greek tradition, and especially the clearly Christian character of chapter 13.)
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- Vassiliev, A. "Vita s. Zosimae narratur," Anecdota Graeco-Byzantina, pars prior. Moscow: Sumptibus et typis Universitatis Caesareae, 1893. Pp. xxxviii-xl, 166-79. (This edition was based on Cod. Mosquensis 3 [13th cent.] with variants to Codd. Mosquenses 351 [=Vassiliev's MS A; 15th cent.] and 290 [=Vassiliev's MS B; 16th cent.]).



## History of the Rechabites

### Text and Translation

διήγησις ζωσίμου εἰς τὸν βίον τῶν  
μακάρων κύριε εὐλόγησον

- 1 κατ' ἐκεῖνον τὸν καιρὸν ἐκ τῆς ἐρήμου ἦν πῆρχεν  
άνηρ τις ὀνόματι ζωσίμος ὃς οὐκ ἔφαγεν ἄρτον  
ἔτη τεσσαράκοντα καὶ οἶνον οὐκ ἔπιεν· καὶ  
πρόσωπον ἀνθρώπου οὐχ ἐόρακεν·
- 2 οὗτος ἦν παρακαλῶν τὸν θεὸν ἵνα ἴδῃ τὴν διοίκησιν  
τῶν μακάρων·
- 3 καὶ ἰδοὺ ἄγγελος κυρίου ἀπεστάλη λέγων αὐτῷ·  
ζώσιμε ἄνθρωπε τοῦ θεοῦ· ἰδοὺ ἀπεστάλην ἀπὸ  
τοῦ ὑψίστου τοῦ τῶν ὄλων θεοῦ εἰπεῖν σοι  
ὅτι πεπορεύση εἰς τοὺς μακάρους· οὐ κατοικήσεις  
δὲ μετ' αὐτῶν·

-----

Γ<sub>ed</sub> των βιων A | 1 Γ<sub>ed</sub><sup>CD</sup> υπαρχων AB | Γ<sub>ed</sub><sup>BCD</sup>  
τεσσαραιοντα A | Γ<sub>ed</sub><sup>BCD</sup> ουκ A | 2 Γ<sub>ed</sub><sup>D</sup> τον A |  
3 Γ<sub>ed</sub> πεπορευσαι A | Γ<sub>ed</sub> μακαρης AD | Γ<sub>ed</sub><sup>D</sup>  
κατοικησις A |

1 εκ της ερημου: εν τη ερημω ην· παρακαλων τον θεον· B:  
εν ερημω C: εν τη ερημω D | τις om BCD | pr ονοματι  
ad θαυμαστος D | αρτον - τεσσαραιοντα: αρτον ετοιμον·  
C | pr ετη ad επι BD | 2 ιδη: ειδον D | ιδη-  
μακαρων: αξιωθην ειδειν τους μακαριους· B | των: ad  
αγιων D | 3 απεσταλη: επεστη BC: απεστει D | ιδου -  
ειπειν: om C | απο - θεου: εκ θεου του υψιστου B: om C |  
υψιστου: ad θεου του D | του - θεου: om D | ειπειν:  
om C | σοι - αυτων: σοι· ως αν πορευση συν εμοι· και  
ιδης τους μακαριους και λαβεις τας αυτων διηγησις· και τας  
πραξεις· B: πορευση μεν προς τους μακαρους, ουκ οικησις  
μετ' αυτους· C | πεπορευση: πορευση D | εις: προς D |

[THE HISTORY OF THE RECHABITES]<sup>a</sup>

(The) Narrative of Zosimus Concerning the Life of  
the Blessed Ones. O Lord, Bless.

- 1 At that time in<sup>b</sup> the desert there was a man named Zosimus, who for forty years did not eat bread, and did not drink wine, and did not see the face of a man.
- 2 This (man) continued invoking God in order that he might see the place-of-sojourning<sup>c</sup> of the Blessed Ones.
- 3 And behold, an angel of the Lord was sent saying to him, "O Zosimus, man of God, behold, I was sent from the Most High, the God of all, to tell you that you shall proceed forth to the Blessed Ones, but shall not dwell with them."

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a This title is obtained from the Syriac recension, esp. Syriac MSS A, B, and D; cf. the Introduction above.

b Lit. "out of the desert" (cf. 2:3).

c This Greek noun, which basically means "administration" (as in 6:6), eventually also denoted an area of civil or ecclesiastical administration; it thence became interchangeable with παροικία, which can mean "place-of-sojourning" (cf. Lampe, Lexicon, pp. 373, 1042).

- 4 ἀλλὰ μὴ ὑψώσης τὴν καρδίαν σου εἰπὼν· ἔτη  
 Γτεσσαράκοντα ἄρτον οὐκ ἔφαγον· ὁ γὰρ λόγος τοῦ  
 θεοῦ ὑπὲρ ἄρτον ἐστίν, καὶ τὸ πνεῦμα τοῦ θεοῦ  
 ὑπὲρ οἶνόν ἐστίν·
- 5 τὸ γὰρ <εἰπεῖν σε> πρόσωπον ἀνθρώπου οὐκ εἶδον·  
 ἴδου τὸ πρόσωπον τοῦ μεγάλου βασιλέως, ἐγγύς σου·
- (6) ὁ δὲ ζώσιμος ἔφη· οἶδα ὅτι ὅσα ἂν θέλη ὁ κύριος  
 δύναται·
- (7) ὁ δὲ ἄγγελος εἶπεν πρὸς αὐτόν· Γνωθὶ καὶ τοῦτο·  
 ὅτι [145b] <sup>+</sup>πρὸς Γέν τῶν γευμαίων αὐτῶν οὐκ εἶ  
 Ἰάξιός· πλὴν ἀναστὰς πορεύου·

- - - - -

4 Γ<sup>ed</sup> τεσσαρακοντα A | 5 <ed<sup>D</sup>ηπειν σοι A | 7 Γ<sup>ed</sup>BC  
 γνωθη AD | <sup>+</sup>περ AD(?) | Γ<sup>ed</sup>Cενα ABD | Ἰ<sup>ed</sup>BCD  
 αξιως A |

4 ὑψωσης - ετη: ὑψωσεις τη καρδια· μηδε ειπων οτι C |  
 ειπων - τεσσαρακοντα: και μη ειπης εν σεαυτω· οτι  
 τεσσαρακοντα ετη B | pr αρτον ad ετη εχω C | ο γαρ:  
 και γαρ ο B: και οινον ουκ εσιον (sic) αλλ' ο D | pr  
 ἐστιν ad ουκ (sic) C; om D | και - ἐστιν: και υπερ πασαν  
 βρωσιν· ανωνινην· B | ἐστιν: ad ουκ C | 5 <ειπειν σε>:  
 λογισασθαι σοι· οτι B | pr προσωπον ad οτι CD | ειδον·  
 οιδες· B | ιδου το: ουκ εστην σοι πολην· το γαρ B |  
 post του ad θεου του D | ἐγγυς σου: ἐγγιστα σου ην  
 καθεκαστην· B: ἐγγιστα σου ην· C: ἐγγιστα σου D | 6 εφη:  
 ειπεν καγω C | pr οίδα ad εγω BC | pr οσα ad παντα D |  
 οσα - δυναται: γη και σποδος ειμι· και εξουθενημα λαου·  
 παντα γαρ δυνατα τω θεων· B | αν om CD | pr δυναται ad  
 παντα C | 7 ειπεν: εφη BC: κυριου εφη D | προς αυτον om  
 BC: αυτω D | γευματων: γιγαντων· BC: μελιτων (?) D |  
 αυτων om BD: pr αυτων ad εξ C | pr πλην ad εξ αυτων D |

- 4 "But do not lift up your heart saying, 'For forty years I have not eaten bread;'<sup>a</sup> for the word of God is greater than<sup>b</sup> bread, and the spirit of God is greater than<sup>c</sup> wine."
- 5 "As for your saying, 'I have not seen the face of a man,' behold, the face of the great king (is) near you."
- (6) And Zosimus said, "I know that whatever the Lord desires, he is able (to do)."
- (7) And the angel said to him, "Know also this: that you are not worthy of (partaking in) one of their meals; nevertheless, rise, proceed forth."

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a The reference to "wine" in 4b suggests that 4a concluded with a parallel reference to "wine." Perhaps D is more trustworthy here; it contains the desired words, which may have been deleted under the influence of Encratism, as we find, for example, in Tatian's editorial tendencies (e.g. cf. Syriac fragment of Diatessaron and parallel to Mt 11:19). The Syriac has not only the reference to "wine," but also the reference to "the face of a man" (cf. Gk. in 1:1).

b Lit. "above."

c Lit. "above."

## 2

- 1 ἐγὼ δὲ ζώσιμος ἐξελθὼν ἐκ τοῦ σπηλαίου μου τοῦ θεοῦ  
 με προάγοντος ἐπορευόμην Γμῆ ἐπιστάμενος τὴν ὁδὸν  
 ποῦ ἀπέρχομαι·
- 2 καὶ ὁδεύσας ἡμέρας <τεσσαράκοντα ὀλιγοψύχησεν> τὸ  
 πνεῦμά μου καὶ ἐξελύθη τὸ σῶμά μου· καὶ Γάκηδιάσας  
 ἐκαθέσθην καὶ ἤμην προσευχόμενος ἐν τῷ τόπῳ ἐκεῖνῳ  
 ἐπὶ ἡμέρας τρεῖς·
- 3 καὶ ἴδου ἦλθεν ζῶον ἐκ τῆς ἐρήμου ὄνομα αὐτῷ  
 κάμηλος· καὶ θῆσας τὰ γόνατα εἰς τὴν γῆν· ἔλαβέν  
 με εἰς τὸν τράχηλον αὐτοῦ· καὶ ἐπορεύθη τὴν ἔρημον  
 καὶ ἀπέθετό με·

- - - - -  
 1 Γ<sub>ed</sub><sup>D</sup> με A | 2 <ed τεσσαρακοντα ολιγοψυχησεν> A |  
 Γ<sub>ed</sub><sup>C</sup> ακιδησας AD |

1 εγω δε: και ευθυς καγω ο C | εξελθων: αναστας B |  
 μου - απερχομαι: καθα ενετειλατω μοι ο αγγελος· ουκ  
 οιδειν που απερχωμαι· B: και ουκ οιδον που υπαγω· C |  
 με - επορευομην om D | pr μη ad και D | pr την ad μου  
 D | απερχομαι· om D | 2 και - ημερας: επι ημερας ουν  
 C: απηλθον επι D | και - τεσσαρακοντα: επι ημερας  
 οδοιπορησας ικανας· B | pr ωλιγοψυχησεν ad οδευοντος  
 μου C: ad και D | μου om B | ακηδιασας εκαθεσθην:  
 ακηδιασθην· και εκαθεικαστην· B | ημην om D | εν -  
 εκεινω om D | 3 ιδου om D | ονομα - καμηλος: ονοματι  
 καμιλος· B | καμηλος: καλλος· C | θησας: θησ B |  
 θησας - γην om D | εἰς την γην: αυτης BC | εἰς: επι C |  
 αυτου: αυτης· B | post επορευθη ad εἰς B | την ερημον:  
 εν τη ερημω· C | με: με εκει· BD: με εἰς τοπον τινα· C |

## 2

- 1 And I, Zosimus, went out from my cave with God preceding me, proceeded forth although not knowing the way in which<sup>a</sup> I was going.<sup>b</sup>
- 2 And after traveling forty days, my spirit became faint and my body failed. And being discouraged, I sat down and continued praying in that place for three days.
- 3 And behold, an animal whose name (was) camel came out of the desert, and placing its knees upon the earth, took me upon its neck and traversed the desert and put me down.

---

a Lit. "where."

b The present tense in Greek seems to be an error; the scribe of D simply omits it.

- (4) καὶ ἦν ἀλαλαγμὸς τῶν θηρίων ἐκεῖ Ἰπολύς· καὶ βρυγμὸς καὶ ἶδος θανατηφόρος·
- (5) ἔμφοβος δὲ γενόμενος, προσηυξάμην πρὸς κύριον· καὶ ἐγένετο Ἰσεισμὸς ἐν τῷ τόπῳ ἐκεῖνῳ Ἰπολύς μετ' Ἰήχοῦς·
- 6 καὶ <ἐφύσησεν λαῖλαψ> ἀνέμου· καὶ ἐκίνησέν με ἀπὸ τῆς γῆς καὶ ὕψωσέν με εἰς τὸ πτερύγιον αὐτοῦ· καὶ ἦμην Ἰπροσευχόμενος καὶ πορευόμενος· καὶ ἔστησέν με ἐπὶ τόπου Ἰποταμῶδους· καὶ ὄνομα τῷ ποταμῷ εὐμελής·
- 7 καὶ ἰδοὺ βουλομένου μου· Ἰδιέρχεσθαι τὸν ποταμὸν· ἐβόησέν τις ὡς ἀπὸ τοῦ ὕδατος λέγων· ζώσιμε ἄνθρωπε τοῦ θεοῦ· οὐ δύνασαι διελθεῖν δι' ἐμοῦ· οὐ γὰρ δύναται ὁ ἄνθρωπος τὰ ὕδατά μου διακόψαι· ἀλλ' ἦ κατανόησον ἀπὸ τῶν ὕδατων ἕως τοῦ οὐρανοῦ·

4 Ἰed<sup>BC</sup> πολλυς A | 5 Ἰed<sup>CD</sup> σισμος A | Ἰed<sup>D</sup> πολλυς A | Ἰed<sup>BCD</sup> ειχους A | 6 <ed εφυσισεν λελαμψ> A | Ἰed<sup>BCD</sup> προσευχωμενος A | Ἰed ποταμοδους A | 7 Ἰed<sup>BCD</sup> διερχεσθε A |

4 ἀλαλαγμος - πολυς: εν τω τοπω εκεινω (?) ολυλυγμος C | βρυγμος: βρωμος B | ιος θανατηφορος: ειδος θανατηφορων C | 5 εμφοβος δε γενομενος: φοβηθεις δε εγω· BCD | προσηυξαμην: ηυξαμην C | post και ad ευθεως D | post σεισμος ad μεγας C | πολυς om BC | μετ': και D | 6 <εφυσησεν λαιλαψ>: εφησα ληψ C | εκινησεν - γης: εκυνησε με επι την γην· C | εις: επι BC | και πορευομενος·: (και επορευομεν D) συν τω ανεμω· και ουκ εγινωσκον (οιδον CD?) που πορεβομην· (επορευομην· CD) BCD | τοπου ποταμωδους: ποταμου· BC: του ποταμου D | τω ποταμω ευμελης: του ποταμου εκεινου ενμιλος· B | post ποταμω ad εκεινω C | 7 pr διερχεσθαι ad πορεβεσθαι· και B | τον ποταμον: των ποταμων· B: om C | pr εβοησεν ad και D | τις - υδατος: το υδωρ BCD | ζωσιμε om C | διελθειν: ελθειν D | ο om BCD | διακοψαι: διελθειν· B: διακειψαι· C | η κατανοησον: κατανωησον και ιδε· B: κατανοησον C | η κατανοησον - υδατων: κατανοησον απο του υδατος D | pr εως ad και C |

- (4) And much crying<sup>a</sup> of wild beasts was there, and gnashing (of teeth), and deadly poison.
- (5) And becoming afraid, I prayed to the Lord. And there occurred in that place a great earthquake with a ringing sound.<sup>b</sup>
- 6 And a storm of wind blew and removed me from the earth and raised me upon its wing; and I continued praying and proceeding. Then it set me on a place by a river,<sup>c</sup> and the name of the river (was) Eumeles.<sup>d</sup>
- 7 And behold, when I desired to cross the river, someone cried out as from the water, saying, "O Zosimus, man of God, you cannot pass through me, for man is not able to break through my waters; but look up from the waters unto heaven."

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a Or "shouting."

b Or "echo"; cf. LSJM (Lexicon, p. 780); perhaps a reverberating noise is meant.

c Lampe (Lexicon, p. 1124) gives only Vita Zosimi, that is the History of the Rechabites, as a document containing ποταμώδης; and the noun occurs in this document only here in ch. 2. LSJM (Lexicon, p. 1453) report that this Greek noun appears in Eunapius' Historicus (4/5 cent. A.D.) and there (p. 206D) it means "like a river."

d Or "melodious, agreeable."

- 8 καὶ κατανοήσας· <εἶδον τεῖχος> νεφέλης κρατοῦν ἀπὸ τῶν ὑδάτων ἕως τοῦ οὐρανοῦ·
- 9 καὶ εἶπεν ἡ νεφέλη· Ἔζώσιμε ἄνθρωπε τοῦ θεοῦ· δι' ἐμοῦ οὐ διέρχεται πετεινὸν ἐκ τοῦ κόσμου τούτου· [146a] οὐδὲ πνοὴ ἀνέμου· οὐδὲ αὐτὸς ὁ ἥλιος· οὐδὲ ὁ πειράζων ἐν τῷ κόσμῳ τούτῳ δύναται διελθεῖν δι' ἐμοῦ·

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8 <ed ιδον τηχος> AD | 9 Γ<sup>ed</sup>BC ιπεν A | Γ<sup>ed</sup>B  
ζωσημε A | Γ<sup>ed</sup>CD πνωει A | Γ<sup>ed</sup>BD τουτο A |

8 om entire vs. per homoeoteleuton C | κατανοησας -  
τειχος>: κατενοησα και ειδον τυχος B | κρατουν - υδατων:  
κρατουμενης B: om D | 9 post νεφελη ad προς με: † B |  
ζωσημε: ζωσιμαι C | τουτου: om C: του ματαιου D |  
ουδε πνοη: ουτε πνοη CD | ουδε - ηλιος: om B: ουδε αυτος:  
ουτε αυτος C | pr ουδε ο ad αλλ' C | εν - τουτω om C |  
διελθειν: ελθειν D |

- 8 And looking up, I saw a wall of cloud extending<sup>a</sup> from the waters unto heaven.
- 9 And the cloud said, "O Zosimus, man of God, through me no bird passes out of this world,<sup>b</sup> nor a breath of wind, nor the sun itself. Not (even) the tempter in this world can pass through me."

---

a Or "prevailing."

b Or "a bird of this world."

## 3

- 1 ἐγὼ δὲ ἔξεστην ἐπὶ τοῖς ῥήμασιν τούτοις καὶ ἐπὶ τῇ φωνῇ τῇ λεγούσῃ μοι ταῦτα·
- 2 καὶ ἐμοῦ προσευχομένου ἰδοὺ δύο δένδρα ἀνεφάνησαν ἀπὸ τῆς γῆς Ἰαλοεῖδη καὶ εὐπρεπέστατα· γέμοντα Ἰκαρπῶν εὐωδίας·
- 3 καὶ Ἰκλιθὲν τὸ δένδρον ἐντεῦθεν· ἔλαβεν με ἐπὶ τὴν κορυφὴν αὐτοῦ καὶ ὑψώθη σφόδρα ἀνάμεσον τοῦ ποταμοῦ· καὶ ὑπήντησεν τὸ ἄλλο δένδρον καὶ ἐδέξατό Ἰμε ἐν τοῖς κλάδοις αὐτοῦ· καὶ Ἰκλιθὲν· ἔστησέν με ἐπὶ τὴν γῆν

- - - - -

1 Ἰ<sub>ed</sub><sup>B</sup> εξεστιν AD | 2 Ἰ<sub>ed</sub> καλοιδη AD | Ἰ<sub>ed</sub><sup>B</sup> καρπον  
ABD | 3 Ἰ<sub>ed</sub><sup>C</sup> κληθεν ABD | Ἰ<sub>ed</sub><sup>BD</sup> μαι AC | Ἰ<sub>ed</sub>  
κληθεν AD |

1 εξεστην: εστιν C | τοις ρημασιν: της ρημασι C | και  
om B | τη - λεγουση: την φωνην την λεγουσαν D | μοι  
ταυτα: om C | 2 και om C | εμου προσευχομενου:  
προσευχομενου μου B: ημην προσευχομενος· C | pr ιδου ad  
και C | δυο δενδρα: ιην BC | ανεφανησαν: ανεφυησαν C  
| καλοειδη: καλα τω ιδει C | ευωδιας: ευωδεστατον· C |  
3 δενδρον εντευθεν: εν δενδρων· B | pr εντευθεν· ad το CD |  
επι: εις BCD | υψωθη: ανυψωθη BC | pr αναμεσον ad και  
εικληθην BCD | post υπηντησεν ad μοι B | αλλο: ετερον  
D | κλιθεν· εστησεν: εθηκε C | την γην: της γης CD |

## 3

- 1 And I was astonished at these words and at the voice that spoke these things to me.
- 2 And while I was praying, behold two trees sprang up<sup>a</sup> from the earth,<sup>b</sup> (both of them were) beautifully formed and most handsome, full of fragrant fruits.
- 3 And when the tree on this side bent down, it took me upon its top, and it rose greatly (over) the middle of the river. And it met the other tree, and it received me in its branches; and bending down, it set me upon the land.

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a Or "appeared"; the aorist passive can describe how subterranean rivers "reappear" or "spring up"; cf. LSJM (Lexicon, p. 125).

b The Greek noun γῆ is translated "earth" when it refers to the world of vanity, and "land" when it denotes the place of the Blessed Ones.

- 4 καὶ ἀνυψώθησαν τὰ <ἀμφότερα δένδρα·> καὶ ἔστησάν με ἀπὸ τοῦ ποταμοῦ πέραν·
- 5 καὶ ἀνεπαυσάμην ἡμέρας τρεῖς ἐν τῷ τόπῳ ἐκεῖνῳ· καὶ πάλιν ἀναστὰς ἐπορευόμην· ὅπου δ' ἂν οὐκ ἔγινωσκον·
- 6 καὶ ἦν ὁ τόπος ἐκεῖνος ἑπλήρης εὐωδίας πολλῆς· καὶ οὐκ ἦν ὄρος ἐνθα καὶ ἐνθα· ἀλλ' ἦν ὁ τόπος ἐκεῖνος ἑπεδινὸς ἀφθορος· ὅλος ἑστεφανωμένος· καὶ πᾶσα ἡ γῆ ἑεὐπρεπής·

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4 <ed<sup>BCD</sup> αμφωτερα δενδρη· A | 5 Γ<sub>ed</sub><sup>BCD</sup> εγινωσκων A |  
 6 Γ<sub>ed</sub><sup>B</sup> πληρις A | Γ<sub>ed</sub><sup>B</sup> πεδεινος A | Γ<sub>ed</sub> εστεφανομενος  
 AD(?) | Γ<sub>ed</sub><sup>BC</sup> ευπρεπεις AD |

4 ανυψωθησαν: υψωθησαν BC | pr περαν ad εις το D | 5  
 ημερας τρεις: in C | δ' αν: om B | 6 πολλης: μεστως·  
 C | ορος: om C: εκει ορος D | ενθα και ενθα: ενθεν και  
 ενθεν· B: ενθεν η ενθεν C | αλλ' - τοπος: ο τοπος ουτος  
 πεπληρωμενος C | post εκεινος ad ολος D | πεδινος -  
 εστεφανωμενος: ολος πεδινος ανθοφορων· ολως στεφανωμενος·  
 B: ως ολως ην πεδυνος· ολως ευωδιας μεστως· ολος ανθοφορος·  
 ολος στεφανομενος· C | αφθορος: ανθηφορος D | πασα om C |

- 4 Thus<sup>a</sup> both trees rose up, and set me beyond the river.
- 5 And I rested for three days in that place. And having arisen again, I proceeded forth, but I did not know where (I was going).
- 6 And that place was filled with much fragrance, and there was not a mountain either here or there, but that place was level, undefiled, all adorned,<sup>b</sup> and all the land (was) handsome.

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a Lit. "and."

b This highly symbolical verb in Christian circles meant "crowned," which is its literal meaning.

## 4

- 1 καὶ εἶδον ἐκεῖ ἄνθρωπον γυμνὸν καθήμενον· καὶ εἶπον ἐν ἑαυτῷ· ἄρα μὴ οὕτως ἐστὶν ὁ πειράζων;
- (2) καὶ ἐμνήσθη τῆς φωνῆς τῆς νεφέλης ὅτι εἶπέν μοι· ὅτι οὐ διέρχεται δι' ἐμοῦ οὔτε αὐτὸς ὁ πειράζων ἐν τῷ κόσμῳ·
- 3 καὶ οὕτως θαρρήσας· εἶπον πρὸς αὐτόν· χαίροις ἄδελφέ·
- 4 καὶ αὐτὸς ἀποκριθεὶς εἶπέν μοι· ἡ χάρις μετὰ σου·
- (5) καὶ πάλιν εἶπον πρὸς αὐτόν· εἶπέ μοι ἄνθρωπε τοῦ θεοῦ τίς εἶ;
- (6) καὶ ἀποκριθεὶς [146b] εἶπέν μοι· σὺ γὰρ εἶ; τίς εἶ;
- (7) καὶ ἀποκριθεὶς ἐγὼ εἶπον πάντα τὰ περὶ ἐμοῦ· καὶ ὅτι ἠύξάμην πρὸς κύριον, καὶ ἤνεγκέν ἄμα ἐν τῷ τόπῳ τούτῳ·

1 Γ<sub>ed</sub> ιδον ABD | 3 Γ<sub>ed</sub><sup>B,CD</sup> αδελφας A | 5 Γ<sub>ed</sub> ει. A  
 | 6 Γ<sub>ed</sub> ει A | Γ<sub>ed</sub> ει. A | 7 Γ<sub>ed</sub><sup>B</sup> αποκριθης A |  
 Γ<sub>ed</sub><sup>BD</sup> μοι A | Γ<sub>ed</sub><sup>D</sup> τουτο AB |

1 ειδον: ιδον B: ιδου C | εκει om D | καθημενον· om B: εωρακα θημενον· C | αρα - ουτως: μη αρα ουτος C | μη ουτως: μοι ουτως B | 2 της φωνης: του ρηματος C | οτι: ως C | οτι ου: οτι ουδε D | δι' om B | ουτε αυτος: ουδε αυτος D: ωδε ουδε C | εν τω κοσμῳ·: τον κοσμον· C | post κοσμῳ· ad τουτω· BD | 3 θαρρησας: θαρσισας D | προς αυτον: αυτω C | 4 αυτος: om C | ειπεν - εγω (vs.7) om C per homoeoteleuton | post χαρις ad του θεου μου B | 5 ειπον: λεγω D | ει: συ D | 6 post και ad παλιν B | ει; τις ει;: τις ει· B: τις συ D | 7 και αποκριθεις - εμου· και: καγω αποκριθεις λεγω αυτω:†B | post ειπον ad αυτω C | τα περι: om τα D | οτι - κυριον: πως παρεκαλεσα τον θεον ινα ειδω την διοικησιν των μακαρων· C | pr ηνεγκεν ad ιδου C | ηνεγκεν: ηνεγκαι D | με: μαι C | τουτω·: αυτου· C |

## 4

- 1 And I saw there a seated naked man, and I said to myself, "Is he not thus<sup>a</sup> the tempter?"
- (2) And I remembered the voice of the cloud, that it said to me, "No one passes through me; not (even) the tempter in the world himself."
- 3 And thus taking courage, I said to him, "Greetings brother."
- 4 And he answering, said to me, "Grace (be) with you."
- (5) And again, I said to him, "Tell me, O man of God, who are you?"
- (6) And answering, he said to me, "Now, you are; who are you?"<sup>b</sup>
- (7) And answering, I told (him) all about myself, and that I had besought the Lord, and he had brought me to this place.

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a The reading οὕτως, "thus," may be an error for οὗτος. MS D, our earliest Greek witness, reads οὐτῶς (sic).

b MS A appears corrupt; perhaps τίς εἶ; incorrectly was inserted from the margin. As the parentheses around the verse number indicate, the Syriac does not have verse six.

8 καὶ ἀποκριθεῖς εἶπέν μοι· κἀγὼ Ἰγινώσκω ὅτι ἄνθρωπος  
 τοῦ θεοῦ εἶ σύ· εἶ <δὲ μή> γε· οὐκ ἂν Ἰδιήλθες τὴν  
 νεφέλην καὶ τὸν ποταμὸν καὶ <τὸν ἀέρα.>

(9) τὸ γὰρ πλάτος τοῦ ποταμοῦ· ὡς ἀπὸ Ἰμιλίων τριάκοντα·  
 ἢ δὲ νεφέλη ἕως τοῦ οὐρανοῦ· τὸ δὲ βάθος τοῦ ποταμοῦ  
 ἕως τῶν ἀβύσσων·

- - - - -

8 Ἰed<sup>BC</sup> γηνοοσκω A | <ed<sup>D</sup> γε μι> A | Ἰed<sup>C</sup> δηλθες A  
 | <ed<sup>CD</sup> τω αερει·> A | 9 Ἰed<sup>C</sup> μηλιον AD |

8 ἀποκριθεῖς: αὐτος C | του θεου: om D | συ - διηλθες:  
 ου γαρ ουκ ην πως ην δυνατον του διελθειν σε B | ει -  
 ουκ αν: επει (?) C | διηλθες: εδιανεις (?) D | την -  
 ποταμον: τον ποταμον, την νεφελει, C | 9 ποταμου:  
 ουρανου B | εως: εκ B | του ουρανου: τον ουρανον· C |  
 των αβυσσων: την αβυσσον· C |

- 8 And answering, he said to me, "And I know that you are a man of God; for indeed if you were not, you would not have passed through the cloud, and the river, and the air."
- (9) "For the breadth of the river (is) about thirty miles,<sup>a</sup> and the cloud (reaches up) unto heaven, and the depth of the river (reaches down) unto the abyss."<sup>b</sup>

---

a Or "thirty (Roman) miles"; a Roman mile was about 4,854 feet or 1,478.5 meters.

b This noun is surprisingly in the plural form.

5

- 1 καὶ πληρώσας τὸν λόγον τοῦτον ὁ ἄνθρωπος· εἶπεν πάλιν·  
 Ἦσὺ ἐκ τῆς Ἰματαιότητος τοῦ κόσμου ἦλθες ἦ ὦδε;  
 2 ἐγὼ δὲ εἶπον αὐτῷ· διατί γυμνὸς Ἰὺπάρχεις;  
 3 καὶ εἶπεν· πόθεν Ἰἐγνως ὅτι γυμνὸς Ἰὺπάρχω; σὺ γὰρ  
 φορῶν δέρματα ἐκ τῶν προβάτων τῆς γῆς Ἰὺπάρχεις· καὶ  
 αὐτὰ Ἰφθειρόμενα οὖν τῷ σώματί σου· ἀλλὰ Ἰκατα -  
 νόησον τῷ ὑψώματι τοῦ οὐρανοῦ καὶ θεάσαι τὸ  
 Ἰνδυμά μου ποῖόν ἐστιν·  
 4 καὶ θεασάμενος ἐν τῷ οὐρανῷ εἶδον τὸ πρόσωπον αὐτοῦ  
 ὡσεὶ πρόσωπον ἀγγέλου· καὶ τὸ Ἰνδυμα αὐτοῦ ὡς ἀστραπὴν  
 ἠ Ἰξ ἀνατολῶν εἰς δυσμὰς πορευομένη· καὶ ἐφοβήθη ὅτι  
 υἱὸς θεοῦ ἦν· καὶ Ἰέγενήθη Ἰντρομος πεσῶν ἐπὶ τὴν γῆν·

1 Ἰ<sub>ed</sub><sup>BC</sup> σοι A | Ἰ<sub>ed</sub><sup>BC</sup> ματεοτητος A | Ἰ<sub>ed</sub><sup>C</sup> ωδε. A  
 | 2 Ἰ<sub>ed</sub> υπαρχεις· A | 3 Ἰ<sub>ed</sub><sup>D</sup> εγνος A | Ἰ<sub>ed</sub><sup>C</sup>  
 υπαρχω· A | Ἰ<sub>ed</sub><sup>B</sup> υπαρχης AD | Ἰ<sub>ed</sub> φθειρωμαινα A  
 | Ἰ<sub>ed</sub><sup>C</sup> κατανοησων AD | 4 Ἰ<sub>ed</sub> εγεννηθην A |

1 ο ἄνθρωπος·: om BC | πάλιν·: μοι· B | pr συ ad ο  
 ἄνθρωπος· C | post κοσμου ad ην και B | 2 αυτω·: om B  
 | υπαρχεις;: ει· CD | 3 ειπεν· ποθεν: αυτος λεγει· C:  
 πάλιν λεγει μοι· ει D | ειπεν - υπαρχεις: πάλιν αποκριθεις  
 λεγει μοι· επεγνωσε αυτω ανθρωπε οτι γυμνος υπαρχεις  
 τελειος· και επι τουτω κερησαι και δερμα προβατων· B |  
 post οτι ad αυτος D | υπαρχω: υπαρχεις D | γαρ: om C  
 | ει - φθειρομενα: των εριφων· και C | των προβατων: om  
 των D | φθειρομενα: φθηρωνται B | pr αλλα ad φθειρονται  
 και αυτα· C | post κατανοησον ad εν BD | τω - ουρανου  
 om C | ποιον: οποιον CD | 4 θεασαμενος: εθεασαμην εγω  
 ο ταπεινος B: θεασαμενος εγω C | ειδον: και ιδων B: ιδων  
 D | το προσωπον αυτου: του προσωπον αυτου D | η εξ:  
 απο D | η: om BC | εις: προς C | πορευομενη:  
 πορευομενον B: om C | post εφοβηθην ad εγω· λογιζομενος  
 C: ad σφοδρα· νομησας B | υιος θεου: ο υιος του θεου D  
 | ην: εστιν (?) C | εγεννηθην: εγενομην BCD | πεσων: και  
 επεσον BC |

## 5

- 1 And completing this speech, the man said again, "Have you come here from the vanity of the world?"
- 2 And I said to him, "Why are you naked?"
- 3 And he said, "How<sup>a</sup> did you know that I am<sup>b</sup> naked? For you are wearing the skins of the sheep of the earth, and these perish with your body; but look up to the height of heaven<sup>c</sup> and you will see what my garment is (like)."
- 4 And looking to<sup>d</sup> heaven, I saw his face (was) like the face of an angel, and his garment (was) like lightning that proceeds<sup>e</sup> from East to West. And I became afraid because he was a son of God; and I became terrified, falling on the land.

---

a Lit. "Whence"; the Greek grammatically draws the reader's thought back to the question in verse 1.

b The use of ὑπάρχω (e.g., in 5:2f.; cf. 1:1) in this document is somewhat peculiar; it, of course, frequently is used in koine Greek for εἶμι. The Greek verb basically means "to exist."

c Or "but contemplate by means of the height of heaven . . . ."

d This phrase in Greek appears confused. It seems Semitic: if the ἐν represents the Semitic b, then the phrase could mean "perceive by means of heaven"; the Greek "looking" can mean "perceiving." The Syriac recension, however, does not support this conjecture. It seems best to stay with the literal meaning of the Greek.

e There is lack of concord in case between "lightning" and "that proceeds" in MS A. This anomaly is removed in the other witnesses.

## 6

- 1 καὶ <δεδωκῶς χειρα> ἀνέστησέν Γμε λέγων· καγῶ  
εἷς Γείμι τῶν μακάρων·
- 2 Γδεῦρο ὅπως ἄξω σε πρὸς τοὺς πρεσβυτέρους·
- 3 καὶ κρατήσας τῆς χειρός μου· συμπεριεπάτησέν μοι·  
καὶ ἤγαγέν με ἐπὶ τινα Γὄχλον καὶ ἦσαν ἐν τῷ ὄχλῳ  
ἐκεῖνῳ πρεσβῦται Γὄμοιοι υἱοὶ θεοῦ· καὶ ἦσαν  
Γπαριστάμενοι νεανίσκοι τοῖς πρεσβυτέροις·
- 4 ἀπελθόντος Γδὲ ἐμοῦ ἔγγιστα αὐτῶν εἶπαν· οὗτος  
ἐκ τῆς ματαιότητος τοῦ κόσμου Γἐλήλυθεν [147a]  
δεῦτε δεηθῶμεν τοῦ κυρίου καὶ φανερώσει ἡμῖν τὸ  
Γμυστήριον τοῦτο·

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1 <ed δεδωκος χειραν A | Γ<sup>ed</sup><sup>BD</sup> μοι A | Γ<sup>ed</sup><sup>BC</sup> ημη A  
| 2 Γ<sup>ed</sup><sup>C</sup> δευρω AD | 3 Γ<sup>ed</sup><sup>B</sup> οχλων AD | Γ<sup>ed</sup><sup>BD</sup>  
ομοι A | Γ<sup>ed</sup><sup>BD</sup> περισταμενοι A | 4 Γ<sup>ed</sup> μου δε A |  
Γ<sup>ed</sup><sup>BC</sup> εληλοιθεν A | Γ<sup>ed</sup><sup>BCD</sup> μυστειριον A |

1 <δεδωκως χειρα>: δεδωκος μοι χηρα αυτος B: δεδακως μοι  
εκεινος χειραν, C | post <δεδωκως> ad μοι D | pr καγω  
ad αναστα B | καγω εις: εγω C | post ειμι ad εκ B |  
2 pr δευρο ad αλλα C: ad και απαξω σε D | οπως αξω: συν  
εμοι· ινα απαξω (?) B: απαξω C: om D | σε: om D |  
πρεσβυτερους: μακαριους· B | 3 post κρατησας ad με εκ  
B | μου om B | συμπεριεπατησεν μοι: συνπεριεπατη μετ  
εμου· B: συνπεριεπατησαμεν C | ηγαγεν: εισηγαγεν D |  
post οχλον ad πολλην· B | και ησαν - πρεσβυτεροις: om C  
| υιοι θεου: υιω τω θω· B: τω υιω του θεου D | 4  
απελθοντος δε εμου: και απελθων D | ειπαν: ειπεν· C:  
ειπον εκει μοι D | post ουτος ad ο ανθρωπος B | του  
κοσμου om B | post εληλυθεν ad ωδε· BC | pr δευτε ad  
αλλα D | post δευτε ad και BC | του κυριου: κυριω τω  
θεω· B: τω κυριω, C | τουτο: τουτω BD |

## 6

- 1 And having given (me his) hand, he raised me up  
saying, "And I am also one of the Blessed Ones."  
2 "Come so that I (might) lead you to the elders."  
3 And seizing my hand, he walked with me, and led me to  
a crowd. And in that crowd were elders like sons of  
God, and young men were standing beside<sup>a</sup> the elders.  
4 And when I arrived<sup>b</sup> near them, they said, "This one  
has come from the vanity of the world. Come, let us  
petition the Lord, and he will reveal to us this  
mystery."

---

a Or "serving."

b Lit. "depart"; the Greek verb seems inappropriate  
(cf. 6:5); but cf. 16:(7) note a.

- 5 μὴ ἄρα τὸ τέλος ἔφθασεν· ὅτι ἄνθρωπος τῆς ματαιότητος ἦλθεν ὧδε·
- 6 καὶ ἀναστάντες, ἐδεήθησαν τοῦ κυρίου Ἰομοθυμαδόν· καὶ ἰδοὺ ἄγγελοι δύο κατέβησαν ἐκ τῶν οὐρανῶν, καὶ εἶπαν· μὴ φοβήθητε τὸν ἄνδρα· ὅτι ἀπέσταλκεν αὐτὸν ὁ θεὸς ἵνα ποιήσῃ ἐπτὰ ἡμέρας· καὶ λάβῃ τὰς διοικήσεις ὑμῶν· καὶ τότε ἐκπορεύεται· καὶ ἀπελεύσεται ἐν τῷ τόπῳ αὐτοῦ·
- 7 οἱ δὲ ἄγγελοι τοῦ θεοῦ εἰπόντες ταῦτα· ἀνέβησαν εἰς τὸν οὐρανὸν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν·

6  $\overline{ed}^C$  ομοθυμαδων AD |  $\overline{ed}^C$  τον ουρανον A |  $\overline{ed}^D$  φοβηθηται A |  $\overline{ed}$  ποιησει ABCD |  $\overline{ed}^B$  λαβει ACD |  $\overline{ed}$  ημων ABC |

5 post τελος ad ημων B | ηλθεν: εληλυθεν BCD | 6 post ανασταντες ad παντας D | εδεηθησαν - κυριου: επορευθησαν· και εδεηθησαν κυριω τω θεω B | του κυριου om C | αγγελοι - κατεβησαν: αγγελος κυριου κατεβη C | δυο: om B | κατεβησαν: κατελθωντες D | εκ - ουρανων: εξ ουρανου· B: εκ του ουρανου D | και ειπαν: λεγοντα· C: ειπων προς αυτοις D | μη φοβηθητε: αυτοις μη φοβεισθαι B | ανδρα: ανθρωπον του θεου D | οτι - θεος: τουτον· ο θεος γαρ απεστειλεν αυτον· C | απεσταλκεν: απεσταλη B: απεστειλεν D | pr ινα ad προς ημας B | διοικησεις: διηγησεις B | τοτε - τοπω: παλιν πορευηται εις τον ιδιον τοπον B | 7 δε om B | αγγελοι: αγγελος C | ειποντες: ειπον C | ανεβησαν: ανηλθωσαν (?) B: και ανεβη C | των οφθαλμων: om C |

- 5 "Perhaps the end has arrived, because a man of vanity has come here."
- 6 And when they arose, they petitioned the Lord simultaneously;<sup>a</sup> and behold, two angels descended from the heavens,<sup>b</sup> and said, "Do not fear the man, because God has sent him (to you) so that he might stay<sup>c</sup> seven days, and comprehend<sup>d</sup> your places-of-sojourning,<sup>e</sup> and then he will proceed out, and return to his (own) place."
- 7 And when the angels of God said these things, they went up into heaven before our eyes.

---

a Or "with one accord."

b The plural noun seems strange in this document, and may be a Semitism. It is singular in verse 7. Note that both MSS B and D show that the text was altered intentionally through transmission.

c The Greek verb literally means "to do"; but with a noun in the accusative, denoting the duration of time, it means "to stay."

d Or "receive."

e Or "administrations"; cf. 1:2 note c.

## 7

- 1 τότε παρέδωκάν με οἱ πρεσβύτεροι τῶν μακάρων ἓνα τῶν  
 ὑπηρετῶν λέγοντες· φύλαξον Γαυτόν ἕως Γῆμερῶν ἑπτὰ·  
 2 παραλαβὼν με οὖν ὁ ὑπηρέτης· ἀπήγαγέν με εἰς τὸ  
 Γσπήλαιον αὐτοῦ· καὶ ἡμεθα Γὑποκάτω δένδρου διοικούμενοι·  
 3 ἀπὸ γὰρ ἕκτης ὥρας ἕως ἕκτης τότε Γῆσθίομεν· καὶ τὸ  
 Γὔδωρ ἐξήρχετο ἀπὸ τοῦ δένδρου γλυκὺ ὑπὲρ τὸ Γμέλι·  
 καὶ Γἐπίνομεν πρὸς τὸν κόρον ἡμῶν, καὶ πάλιν τὸ ὔδωρ  
 ἐδίδυσκεν εἰς τὸν τόπον αὐτοῦ·

1 Γ<sub>ed</sub><sup>C</sup> αυτων AB | Γ<sub>ed</sub><sup>D</sup> ημαιρων A | 2 Γ<sub>ed</sub><sup>BC</sup> σπηλειον  
 AD | Γ<sub>ed</sub><sup>BC</sup> υπωκατω A | 3 Γ<sub>ed</sub><sup>B</sup> εισθιωμεν AD |  
 Γ<sub>ed</sub><sup>B</sup> υδωρ A | Γ<sub>ed</sub><sup>B</sup> μελη A | Γ<sub>ed</sub><sup>BCD</sup> επινωμεν |

1 με: και D | πρεσβυτεροι: πρεσβυται D | των μακαρων  
 om BC | ενα: τινι B: ενι CD | post υπηρετων ad αυτων C  
 | post λεγοντες ad αυτων D | post εως ad των C | 2  
 παραλαβων: παρελαβεν C: παραλαβων δε B | ουν: om BC |  
 απηγαγεν: εκεινος, και C | ημεθα: ειπεν μοι D | post  
 υποκατω ad του C | δενδρου διοικουμενοι: των δενδρον sic  
 B | 3 post γαρ ad της B and C (?) | εως - τοτε: και  
 μετα την ενατην B | εκτης: εννατης (?), ημεθα  
 προσευχομενοι· και C | ησθιομεν: εσθιομεν· C | το  
 υδωρ: om το BC | το υδωρ - μελι· και: om D per homoeote-  
leuton | εξηρχετο: εξεχεε B | post απο ad της ριζης  
 BC | γλυκυ: καλον· και γλυκυν C | το μελι: om το BC  
 | μελι: μελυτος· C | post επινομεν ad εξ αυτου· B:  
 υπερ D | προς - κορον: εις κορον C | τον κορον: om τον  
 D | εδιδυσκεν: υπεστρεφεν B: εδισκετο C: δαδιαυτον (?) D  
 | αυτου: om B: Now the scribe of D notices his omission  
 and writes: το δε υδωρ εξερχεται απο της ριζας του  
 δενδρου γλυκι υπερ μελη· |

## 7

- 1 Then the elders of the Blessed Ones handed me over to one of the attendants, saying "Keep him for seven days."
- 2 Therefore, when the attendant received me, he led me away (from them) to<sup>a</sup> his cave. And customarily<sup>b</sup> we sat under a tree providing<sup>c</sup> for ourselves,
- 3 for, from the sixth hour until the sixth (hour we fasted),<sup>d</sup> then we ate. And the water (which was) sweeter than honey flowed out<sup>e</sup> from the tree, and we drank to our fill.<sup>f</sup> And again, the water sank (back)<sup>g</sup> into its place.

---

a Or "into."

b In this section the adverb "customarily" represents the Customary Imperfects ("sat...ate...flowed out...drank...sank"), which here describe the regular occurrences in the land of the Blessed Ones.

c Or "administering"; "house keeping."

d An understanding apparently demanded by the cryptic Greek, and paralleled by the Syriac recension: "They fast from the ninth hour until the ninth; and then they eat...." MS C contains an attempt to clarify the meaning.

e Lit. "come out"; but cf. Rev 14:20.

f This Greek noun means "one's fill"; it is not the identically spelled loan word from Hebrew (kor).

g The verb form in MS A is not well attested and has apparently caused the variants in MSS B, C, and D. The verb appears again below in 12:5 (διδύσκει) and is altered in MS C. The form here in 7:3 is an Iterative Imperfect with reduplication (cf. δύω, δύνω and Palmer, Grammar, p. 18).

- 4 ἤκουσεν δὲ πᾶσα ἡ πατριὰ τῶν ἐκεῖσε περὶ ἐμοῦ·  
 ὅτι ἦλθεν ἄνθρωπος ἐκ τῆς ματαιότητος τοῦ κόσμου ὧδε·  
 5 καὶ ἐσαλεύθη πᾶσα ἡ πατριά· καὶ <ἦλθον ἰδεῖν με>  
 ὅτι ξένον αὐτοῖς ἐφάνη·  
 6 ἦσαν οὖν <ἐπερωτῶντές με> πάντα· καὶ γὰρ ἡμῖν  
 ἀναγγέλλων αὐτοῖς·

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4 Γ<sup>C</sup>ed πατριδα ABD | Γ<sup>B</sup>ed περη AD | 5 <ed<sup>C</sup> ελθον  
 ηδειν μαι> AD(?) | 6 <ed επερωτουντες μοι> AD(?)  
 | Γ<sup>C</sup>ed αναγγελων ABC |

4 η πατρια: om η B | πατρια - εκεισε: πατριδα τα εκεισα  
 D: πατρια εκεινη C | περι - η πατρια· (vs. 5): om C per  
homoeoteleuton | των εκεισε: om των B | εκεισε:  
 εκεισαι B | της ματαιοτητος του: του παλαιου B | 5  
 εσαλευθη: εκυνιθι B | η πατρια: ψυχη· B | <ηλθον - με>:  
 ηλθον προς του ιδειν με· B | αυτοις: αυτης C | αυτοις  
 εφανη: πραγμα ελογιουντο περι εμου· B | pr εφανη· ad  
 πραγμα D | 6 pr ησαν ad και B | <επερωτωντες - παντα·  
 αιπαιρετωντες μοι περι του κοσμου τουτου· απαντα· B:  
 επερωτωντες με· (corrected by scribe) C | παντα: περι  
 παντων D | αυτοις: ενα ενος εκαστου· B |

- 4 And the whole (Rechabite) clan of those (who were) there heard concerning me, "A man has come here from the vanity of the world."
- 5 And the whole clan was stirred up, and they came to see me, because (the matter)<sup>a</sup> appeared strange<sup>b</sup> to them.
- 6 Therefore, they were questioning me (concerning) all things, and I was answering<sup>c</sup> them.

---

a The sentence in MS A is confusing; perhaps the verb should be first person ("I appeared") or a noun was lost (and is present in MSS B and D; they have "matter"). Perhaps we have here an example of the tendency in Greek to omit a noun (the so-called noun ellipse).

b Or "surprising."

c Lit. "telling."

7 καὶ ὀλιγοψύχησα τῷ πνεύματι καὶ τῷ σώματί μου· καὶ  
 παρεκάλεσα τὸν ἄνθρωπον τοῦ θεοῦ τὸν ὑπηρετοῦντά  
 μοι καὶ εἶπον· παρακαλῶ σε ἄδελφε· εἰάν ἐλθωσὶν  
 τινες ἰδεῖν με ἀνάγγειλον αὐτοῖς ὅτι οὐκ ἔστιν ὧδε  
 ἵνα ἀναπαύσωμαι μικρόν·

-----

7 Γ<sub>ed</sub> ολιγοψυχησα A | Γ<sub>ed</sub><sup>BD</sup> με A | Γ<sub>ed</sub><sup>BCD</sup> αδελφαι  
 A | Γ<sub>ed</sub><sup>C</sup> μικρων A |

7 pr και ad αγανακτισας δε B | ωλιγοψυχησα: ολιγοψυχησας  
 B: ιδου ολιγοψυχισα C: ολιγωψυχησας D | pr τω πνευματι ad  
 εγω και τω σωματι και D | πνευματι - τω: om C per  
homoeoteleuton | και τω - μου· και: om D | μου· και:  
 om B: και τω μνευματι και C | post παρεκαλεσα ad δε B  
 | τον ανθρωπον του θεου: του θεου τον ανθρωπον εκεινον  
 C | του θεου: om BD | και ειπον: om και D | ειπον:  
 ειπα C | post ειπον ad προς αυτον· B | δε:σαι BC |  
 εαν: ινα B | τινες: του B: om C | αναγγειλον αυτοις:  
 ινα αναγγηλης αυτης B | ινα - μικρον: οπως μικρον  
 αναπαυσωμα· :†B |

- 7 And I became faint<sup>a</sup> in my spirit and body, and I begged<sup>b</sup> the man of God who was serving me, and I said, "I beg<sup>c</sup> you, O brother, if some (people) come to see me, tell them that he is not here, so that I might rest a little."

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a Cf. 2:2.

b Or "invoked"; cf. 1:2.

c Or "invoke."

- 8 καὶ ἔβόησεν ὁ ἄνθρωπος τοῦ θεοῦ [147b] λέγων·  
 Ῥοῖμοι ὅτι ἱστορία τοῦ ἀδάμ ἐμοὶ ἀνεκεφαλαιώθη·  
 ἐκεῖνον γὰρ διὰ τῆς εὐας ἠπάτησεν ὁ σατανᾶς καὶ ἐμὲ  
 ὁ ἄνθρωπος οὗτος· διὰ τῆς κολακείας, ψεύστην θέλει  
 ἀποκαταστήσαι· ὄντος αὐτοῦ ὧδε· εἶπέν μοι ὅτι  
 ψεύση καὶ εἶπε ὅτι οὐκ <ἔστιν ὧδε>·
- 9 <ἀπαγάγετέ με> ἐντεῦθεν, ἐπεὶ· φεύξομαι <ἀπὸ τῆς  
 κώμης>· ἰδοὺ γὰρ βούλεται κατασπεῖρειν ἐμοὶ σπέρματα  
 τοῦ κόσμου τῆς ματαιότητος·

8 Γ<sup>ed</sup> εβωησεν ABD | Γ<sup>ed</sup><sup>C</sup> οιμμοι A | Γ<sup>ed</sup> ειστορια  
 A | Γ<sup>ed</sup><sup>C</sup> ανεκεφαλεωθη AD | Γ<sup>ed</sup><sup>D</sup> κολακιας A |  
 Γ<sup>ed</sup><sup>C</sup> οντως A | Γ<sup>ed</sup> ψευσαι AD | <ed<sup>BC</sup> εστην  
 οδε> AD | 9 <ed απαγαγεται μαι> A | <ed<sup>A</sup> την  
 κομην> A | Γ<sup>ed</sup> κατασπειρην A |

8 εβωησεν: ανεβοησεν C | λεγων· - οτι: και ειπεν· οτι B:  
 εκεινος και ειπεν· C | pr ιστορια ad η C | εμοι: om C  
 | γαρ: om B | ηπατησεν: υπατισεν C | εμε om C |  
 ουτος: του θεου B | 9 κολακειας: μαλακιας αυτου C |  
 κολακειας - και ειπε: κοιλιας αυτου ψευστην με κατεστησεν·:  
 † ο δε ειπεν οτι ψευσαι οτι ουκ εστιν ωδε· B | post  
 κολακειας ad αυτου D | θελει om D | θελει αποκαταστησαι·:  
 μαι απεκατεστησεν· (?) C | οντος - ωδε: οντως γαρ αυτου  
 συν εμοι C | οτι ψευση: om οτι D | οτι ψευση και ειπε  
 οτι: ψευσασθαι· C | και ειπε - ωδε>: om D | post  
 <εστιν ωδε> ad στησεν· οντως γαρ αυτου συν εμοι, ειπε μοι  
 ψευσασθαι· ουκ εστιν ωδε τοιουτον· C | 9 <απαγαγετε με>  
 και ειπεν τοις οχλοις απαγαγηται αυτον B: απαγαγεται αυτον  
 CD | επει: ει δε μη εγω B: ειπειν C | <απο της κωμης>:  
 απο της κομης· B: τα κατ εμου· C: την κωμην D |  
 κατασπειρειν - ματαιοτητος: κατασπειραι εν εμοι ο ανθρωπος  
 του θεου της ματαιοτητος του κοσμου αυτου· B: κατασπειραι  
 εν εμοι σπερμα της ματαιοτητος του κοσμου αυτου· ταυτα  
 ειπεν προς τον οχλον· C | εμοι: εν ημιν (?) D |

- 8 And the man of God cried out, saying, "Woe to me that (the) story of Adam has been repeated<sup>a</sup> to me. For that (man) Satan deceived through Eve, and this man, through flattery, wishes to make me a liar. Although he is here, he told me, 'Lie and say that he is not here.'"
- 9 "Take me away from here, since I shall flee the village. For behold, he intends to sow in me seeds of the world of vanity."<sup>b</sup>

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a Or "summed up."

b The paronomasia on "sow" and "seeds" and the string of genitives may reflect Semitisms.

- 10 καὶ κατεπανέστησάν μου πᾶς ὁ ὄχλος· καὶ οἱ  
 πρεσβύτεροι καὶ εἶπον· ἄπελθε ἀφ' ἡμῶν ἄνθρωπε οὐκ  
 οἶδαμεν πόθεν ἔλήλυθας πρὸς ἡμᾶς·
- 11 ἐγὼ δὲ ἔκλαυσα κλαυθμῷ μεγάλῳ· καὶ ἀπέστη ἀπ' ἐμοῦ  
 ἡ φρόνησις· καὶ ἔβόησα πρὸς τοὺς πρεσβυτέρους λέγων·  
 συγχωρήσατέ μοι κύριοί μου· καὶ οἱ πρεσβύτεροι  
 καταπαύσαντες· ἡσυχίαν παρέσχον·
- 12 τότε ἐξηγησάμην αὐτοῖς τὰ ἀπ' ἀρχῆς ἕως ἁδεῦρο· καὶ ὅτι  
 ἐδεήθην τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς· καὶ ἠκατηξίωσέν με·
- 13 καὶ οἱ πρεσβύτεροι εἶπον· καὶ νῦν τί <θέλεις ἵνα>  
 ποιήσωμέν σοι·
- 14 ἐγὼ δὲ εἶπον αὐτοῖς· θέλω λαβεῖν ἐξ ὑμῶν τὰς  
 διοικήσεις ὑμῶν·

- - - - -

10 Γ<sup>ed</sup>BC εληλοιθας A | 11 Γ<sup>ed</sup> φρονησης AC | Γ<sup>ed</sup>C  
 εβωησα ABD | 12 Γ<sup>ed</sup> δευρω A | Γ<sup>ed</sup>C κατηξηωσεν A  
 | 13 <ed<sup>C</sup> θελης ηνα> A | 14 Γ<sup>ed</sup>D διοικησεις A |

10 κατεπανεστησαν - πας: κατεπανεστη επ εμοι πας B:  
 ακουσας απας C | και - πρεσβυτεροι: αυτων B | και  
 ειπον: λεγοντες D: om και C | post ειπον· ad προς μαι·  
 B | pr ανθρωπε ad ω C | post οιδαμεν ad γαρ B | 11  
 post φρονησις· ad μου· C | κυριοι μου: om μου B | και  
 οι: om οι C | καταπαυσαντες - παρεσχον: καταπαυσαν τους  
 νεωτερους· και εποιησαν ησυχιαν μεγαλην· B: και (?) ευθυς  
 καταπαυσαν τους οχλους· και ησυχιαν παρεσχον· C | post  
 καταπαυσαντες· ad παντας D | 12 τα - εως: εως του D |  
 απ' - δευρο: απαρηκολουθηκοτα μεχρι τελους· C | δευρο:  
 τελους·:† B | εδεηθην του θεου: επαρεκαλεσα τω  
 φιλανθρωπω θεω του B: κυριος εξαμην τω θεω (?) D | pr  
 ελθειν ad του C | και - με: om B: και ιδου κατηξιωσε  
 με· ακουσας της φωνης μου· C | 13 και νυν-ινα>: προς  
 με καινον τι σε θελεις B | ινα : om D | 14 λαβειν: ινα  
 λαβω B | τας - υμων: τας πραξεις και τας διηγησεις  
 ημων· B: την διαγωγην υμων και τας διοικησεις· C |

- 10 And all the crowd and the elders rose up against me, and they said, "Go away from us, O man. We do not know from what (place)<sup>a</sup> you have come to us."
- 11 But I lamented with a great lament,<sup>b</sup> and my<sup>c</sup> understanding went away from me, and I cried out to the elders, saying, "Forgive me, my lords." And the elders, ceasing, offered silence.<sup>d</sup>
- 12 Then I told them everything from the beginning until<sup>e</sup> now, and that I petitioned God to come to you, and he deemed me worthy.
- 13 And the elders said, "And now, what do you want us to do for you?"
- 14 And I said to them, "I wish to apprehend<sup>f</sup> from you your places-of-sojourning."<sup>g</sup>

---

a Or "What (state)"; cf. Rev 2 :5.

b A Semitism; cf. 8 :5.

c Lit. "the."

d Behind "ceasing" and "silence" is the concept of "rest." The linguistic and conceptual link with 7 :7 is attractive.

e I would have expected μέχρι or ἄχρι.

f Or "receive."

g See 1 :2.

## 8

- 1 οἱ δὲ ἐχάρησαν χαρὰν μεγάλην· καὶ ἄραντες πλάνας  
 Γλιθινάς· κατέγραψαν τοῖς ὄνουξιν αὐτῶν οὕτως·  
 Γἀκούσατε ἀκούσατε υἱοὶ τῶν ἀνθρώπων ἡμῶν τῶν  
 γενομένων μακάρων· ὅτι καὶ Γἡμεῖς ἐξ ὑμῶν ἐσμέν·
- 2 ὅτε γὰρ ἐκήρυξεν ἱερεμίας ὁ προφήτης· ὅτι ἡ πόλις  
 ἱερουσαλήμ Γπαραδοθήσεται εἰς χεῖρας τῶν ὀλοθρευόντων·  
 διέρρηξεν τὰ ἱμάτια αὐτοῦ· καὶ περιεζώσατο σάκιον  
 περὶ τὴν ὄσφυν αὐτοῦ· καὶ <κατεπάσατο σποδὸν> ἐπὶ τὴν  
 Γκεφαλὴν αὐτοῦ· καὶ χοῦν ἔλαβεν [148a] ἐπὶ τῆς κοίτης  
 αὐτοῦ· καὶ εἶπεν παντὶ τῷ λαῷ ἀποστραφῆναι ἀπὸ τῆς  
 ὁδοῦ αὐτοῦ τῆς πονηραῖς·

- - - - -

1 Γ<sup>ed</sup> λιθνας ABCD | Γ<sup>ed</sup>BC ακουσαται A | Γ<sup>ed</sup>B  
 υμεις AC (but corrected) D | 2 Γ<sup>ed</sup>BC παραδωθησεται  
 AD | <ed κατεσπασατο σποδην> A | Γ<sup>ed</sup>C κεφαλιν A |

1 εχαρησαν: εχαρη B | κατεγραψαν: εγραψαν C | pr τοις  
 ad αυτων B | pr ακουσατε ακουσατε ad <sup>Δ</sup>αν(?)<sup>Γ</sup>πλ<sup>α</sup>ο· D |  
 ακουσατε ακουσατε: ακουσατε B: A in margine D | pr υιοι  
 ad οι CD | pr ημων ad ακουσατε C | γενομενων: om B:  
 λεγομενων (!) CD | 2 pr οτε ad και C | post πολις ad  
 ημων BC | ιερουσαλημ om BC | χειρας των ολοθρευοντων·:  
 χειρας ολοθρευτων· B: χειρας εθνων C: θανατικων· και D |  
 διερρηξεν: διαρρηξας C: διερρηξην D | τα - αυτου·:  
 αυτων τα ιματια· B | post αυτου· ad ο βασιλευς C |  
 περιεζωσατο: περιζωσαμενος C | περι: επι CD | περι -  
 κεφαλην αυτου·: και επι την κορυφην αυτου κατεπασατο  
 σποδων· B | και <κατεπασατο σποδον>: επεθηκε χουν C |  
 χουν - αυτου· και: om C per homoeoteleuton: χουν ελαβεν  
 επι τας κεφαλας αυτων· και D | κοιτης: κλινης B |  
 παντι - αποστραφηναι: παντα των λαον· αποστητε και  
 αποστραφηται B: παντος του λαου αποστρεφηναι D |  
 αποστραφηναι: αυτου αποστρεφην C | οδου αυτου: οδου  
 ημων B: οδου αυτων D |

## 8

- 1 And they rejoiced a great joy,<sup>a</sup> taking tablets of stone, they inscribed (them) with their fingernails, thus: Hear, hear, O sons of men, from us who became blessed; because we also are from you.
- 2 For, when Jeremiah the prophet proclaimed that the city Jerusalem shall be given into the hands of the destroyers, he tore his clothes, and girded himself with sackcloth around his waist, and sprinkled ashes<sup>b</sup> upon his head, and put dirt<sup>c</sup> on his bed. And he exhorted<sup>d</sup> all the people to turn away from its evil way.

---

a A Semitism; cf. Matt 2:10

b A singular noun in Greek.

c The idiom is odd; usually dust is put upon the head. Cf. Josh 7:6 (LXX) and Rev 18:19.

d Lit. "said."

3 ἤκουσεν δὲ καὶ ὁ πατὴρ ἡμῶν Ῥηχὰβ υἱὸς Ἀμιναδάβ  
καὶ εἶπεν· πρὸς ἡμᾶς· ἀκούσατε υἱοὶ Ῥηχὰβ καὶ  
θυγατέρες τοῦ πατρὸς ὑμῶν· καὶ ἀποδύσασθε τὰ  
ἱμάτια ὑμῶν ἐκ τοῦ σώματος ὑμῶν καὶ κεράμιον οἴνου οὐ  
πίεσθε· καὶ ἄρτον ἐκ τοῦ πυρὸς οὐ φάγεσθε·  
καὶ σίκερα καὶ μέλι οὐ πίεσθε· ἕως τοῦ  
εἰσακουῖσαι κύριον τῆς δεήσεως ὑμῶν·

4 ἡμεῖς δὲ εἶπαμεν· ὅτι ἃ ἐνετείλατο ἡμῖν ποιήσωμεν καὶ  
ἀκουσώμεθα·

- - - - -

3	Γ <sup>ed</sup> <sup>B</sup> ριχαμ ACD(?)		Γ <sup>ed</sup> αμηνάδαμ AB		Γ <sup>ed</sup> <sup>B</sup>
	ριχαμ AD(?)		Γ <sup>ed</sup> ημων ABCD		Γ <sup>ed</sup> αποδυσασθαι
	ABC		Γ <sup>ed</sup> <sup>C</sup> πιεσθαι ABD		Γ <sup>ed</sup> φαγεσθαι
	AB		Γ <sup>ed</sup> πιεσθαι ABCD		

3 ηκουσεν: ακουσεν B | και om BC | pr υιος ad ο B |  
αμιναδαβ: ιοναδαμ· C: ιωναδαμ· D | pr υιοι ad οι C |  
ρηχαβ: ραχαμ C | και θυγατερες om BCD | pr αποδυσασθε  
ad θυγαταιραις· B: ad αι θυγατεραις C: ad αι θυγατερες και  
D | ιματια υμων: om υμων CD | σωματος υμων: om υων  
B: σωματος ημων· C | κεραμιον om C | ου: μη D | και  
αρτον - μελι ου: om B per homoeoteleuton | και αρτον -  
φαγεσθε· om C | του πυρος: om του C | και μελι: om C |  
του εισακουσαι - υμων: εισακουσει κυριος ημων της δεησεως  
ημων· B: ου εισακουση κυριος της δεησεως ημων· και αρτον  
εκ πυρος ου φαγεσθαι· C | pr κυριον ad τον D |  
δεησεως υμων: δεησεως ημων D | post δεησεως υμων· ad και  
αρτον εκ πυρος ου φαγεσθαι· και συγκερα και μελι ου  
πιεσθαι· εως αν εισακουει (?) κυριος ο θεος της δεησεως  
ημων· B | 4 ειπαμεν: ειπωμεν B: ειπομεν C | οτι -  
ακουσωμεθα: ει τι αν ειπεις ημας· C | α - ημιν: εαν  
ειπης ημας μετα θεον B: ειπεν εαν εντειλεις ημιν D |  
και ακουσωμεθα· om BD |

- 3 And our father Rechab, son of Aminadab, also heard (Jeremiah's exhortation) and exhorted<sup>a</sup> us, "Hear, O sons of Rechab and daughters of your father, and remove your clothes from your body, and do not drink a carafe<sup>b</sup> of wine, and do not eat bread from the fire, and do not drink liquor<sup>c</sup> and honey<sup>d</sup> until the Lord hears your petition."
- 4 And he said, "What he commanded us, let us do and obey."

---

a Lit. "said."

b Or "vessel, jar."

c Lit. "strong drink"; cf. Text Reuben 1:10; an Aramaic, or possibly Hebrew, loan word (originally from Akkadian) in Greek.

d The idea is surprising; perhaps a mixture of liquor and honey is meant (but cf. 7:5 and MS C).

- 5 καὶ Ἐπερρίψαμεν ἐκ τοῦ σώματος ἡμῶν τὴν περιβολὴν ἡμῶν· καὶ οὐκ ἔφαγομεν ἄρτον ἐκ πυρός· καὶ οὐκ ἔπιομεν κεράμιον οἴνου· οὔτε μέλι οὔτε σίκερα· καὶ ἐκλαύσαμεν κλαυθμῶ μεγάλῃ· καὶ ἐδεήθημεν τοῦ κυρίου
- 6 καὶ ἤκουσεν τῆς προσευχῆς ἡμῶν· καὶ ἀπέστρεψεν τὴν ὀργὴν αὐτοῦ ἀπὸ τῆς πόλεως ἱερουσαλὴμ· καὶ ἐγένηθη τῇ πόλει ἱερουσαλὴμ ἔλεος παρὰ κυρίου καὶ ἠλέησεν τὸν λαὸν αὐτοῦ· καὶ ἀπέστρεψεν τὴν ὀργὴν αὐτοῦ τὴν θανατηφόρον·

5 Ἐ<sup>ed</sup><sup>BCD</sup> απερρηψαμεν A | Ἐ<sup>ed</sup> εφαγωμεν ABC | Ἐ<sup>ed</sup> επιαμεν A | Ἐ<sup>ed</sup><sup>B</sup> μελη AD | Ἐ<sup>ed</sup><sup>BD</sup> τω κυριω A | 6 Ἐ<sup>ed</sup> εγεννηθην A | Ἐ<sup>ed</sup> ελεως A |

5 εκ του: απο του BD | την - ημων: τας περιβολας· C | περιβολην ημων: περιβολαιαν ην εφορουμεν· B | ουκ: κ B | εφαγομεν - οινου: εσιωμεν οινον D | και ουκ - ουτε σικερα: και σικερα και μελι ουκ επιομεν· C | επιομεν: επιουμεν B | ουτε μελι: ου μελι B | ουτε σικερα: και συγκερα· B: μη σικαιρα D | κλαυθμω: κλαυμω C | εδεηθημεν: εδεηθην B | κυριου: θεου· C | 6 ηκουσεν - προσευχης: εισηκουσε της δεησεως C | και ηκουσεν: και επηκουσεν B: και επει (?) ηκουσεν D | απο της - οργην αυτου om B per homoeoteleuton | ιερουσαλημ: ημων (!) C | και εγεννηθη - παρα κυριου om D |

- 5 And we threw off our clothing<sup>a</sup> from our body; and we did not eat bread from fire, and did not drink a carafe<sup>b</sup> of wine, neither honey nor liquor, and we lamented a great lament<sup>c</sup> and petitioned the Lord.
- 6 And he heard our prayer, and turned away his anger from the city Jerusalem. And mercy from the Lord came<sup>d</sup> to the city Jerusalem; and he was merciful to his people, and turned away his death-bearing anger.

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a Or "covering."

b Or "vessel, jar."

c A Semitism; cf. 7 :11.

d A divine passive, i.e., the Lord had mercy.

- 1 καὶ μετὰ ταῦτα ἀπέθανεν ὁ βασιλεὺς Γ' τῆς πόλεως  
 ἱερουσαλήμ· καὶ ἀνέστη βασιλεὺς ἕτερος·
- 2 καὶ συνηθροίσθη πᾶς ὁ λαὸς πρὸς αὐτὸν· καὶ κατάδηλον  
 ἐποίησαν Γ' πρὸς αὐτὸν περὶ ἡμῶν καὶ εἶπαν· εἰσὶν τινες  
 ἐκ τοῦ λαοῦ σου· οἵτινες ἤλλαξαν τὴν ὁδὸν αὐτῶν ἀφ'  
 ἡμῶν·
- (3) καλέσας οὖν αὐτοὺς ὁ βασιλεὺς ἐπηρώτησεν αὐτοὺς ἕνεκεν  
 τίνος πεποιήκασιν τοῦτο·
- 4 καὶ μετεκαλέσατο ἡμᾶς καὶ Γ' ἐπηρώτησεν· <τίνες ἐστὲ>  
 Γ' καὶ ποίας θρησκείας ἢ ἐκ ποίας πατρίδος·

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 1 Γ' ed<sup>B</sup> της της πολεως A | 2 Γ' ed<sup>BCD</sup>: om A | 4 Γ' ed<sup>C</sup>  
 επερωτισεν AD | <ed<sup>C</sup> τινος εσται ABD | Γ' και -  
 θρησκειας: om A per homoeoteleuton, cf. B |

1 της - ιερουσαλημ: om C | 2 συνηθροισθη: συνοιθρισθη  
 B: συνηθησθη D | προς αυτον: om C | καταδηλον:  
 καταδηλα C | post αυτον ad τα C | περι - ειπαν: και  
 ειπον τα περι ημων· B | ειπαν· εισιν: ειπον οτι C |  
 σου· - αφ ημων: ητινες ηλαξαν την δοξαν αυτων· B: περι  
 ημας λεγων D | ηλλαξαν - οδον: ηλλαξαντο την δοξαν C:  
 ηλαξαν την δοξαν D | 3 καλεσας: και καλεσας B: καλεσον  
 C | ουν αυτους: ημας B: om αυτους D | ο βασιλευς -  
 αυτους: και αναγγειλατωσαν (?) C: επερωτησον αυτους και  
 αναγγαλαστωσαν (?) D | αυτους - τουτο: λεγων· B |  
 πεποιηκασιν τουτο: πεποιησαν ουτος D | 4 και  
 μετεκαλεσατο - πατριδος: τινος εσται· και ποιας θρισκιας·  
 B | post ημας ad ο βασιλευς· CD | <τινες - θρησκειας  
 η: ημας τινος εσται· και C |

## 9

- 1 And after these (things), the king of the city Jerusalem died, and another king arose.
- 2 And all the people gathered to him, and instructed<sup>a</sup> him concerning us, and they said, "There are some of your people who changed their way (of life) from us."
- (3) Therefore, when the king called them, he asked them why<sup>b</sup> they had done this.
- 4 And he summoned us and asked, "Who are you, and of what religion, or from what fatherland (are you)?"

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a Lit. "made known to."

b Lit. "on account of what."

- 5 καὶ εἶπαμεν αὐτῷ ἡμεῖς· ἐκ τοῦ [148b] λαοῦ σου  
 ἔσμεν τῆς πόλεως ἱερουσαλήμ· καὶ εἶπεν ὁ βασιλεὺς·  
 τίνος υἱοὶ ἔστε· καὶ εἶπαμεν αὐτῷ· υἱοὶ ἔσμεν  
 τοῦ παιδός σου· πατὴρ δὲ ἡμῶν ῥηχαβ υἱοῦ ἰωναδάβ  
 6 καὶ ὅτε ἐκήρυξεν ἱερεμίας ὁ προφήτης ζῶντος τοῦ  
 πατρός σου τοῦ βασιλέως, ἐκήρυξεν θάνατον τῇ πόλει  
 ἱερουσαλήμ ὅτι ἔτι τριῶν ἡμερῶν καὶ πᾶσα ἡ πόλις  
 θανατωθήσεται·
- (7) ἀκούσας δὲ ὁ βασιλεὺς ὁ πατήρ σου μετέγνω ἐπὶ ταῖς  
 ἀμαρτίαις αὐτοῦ· καὶ ἐξέθετο δόγμα πᾶσιν τοῦ  
 ἀποστρέψαι ἐκ τῆς ὁδοῦ αὐτῶν τῆς πονηραῖς·

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5 Γ<sup>ed</sup>BC πωλεως A | Γ<sup>ed</sup> εσται AC | Γ<sup>ed</sup>B παιδος ου  
 A; παιδος του C | Γ<sup>ed</sup>B ριχαμ A | Γ<sup>ed</sup> ιωναδαμ  
 A | 6 Γ<sup>ed</sup>BCD εκηρυσσεν A | Γ<sup>ed</sup>BC ετη A | Γ<sup>ed</sup>C  
 πολης A | 7 Γ<sup>ed</sup>BC δογμασιν A |

5 ειπαμεν: ειπωμεν B: ειπομεν C | λαου σου: om σου BC  
 | της πολεως: παιδες σου (?) εκ πολεως B | της πολεως  
 ιερουσαλημ: om D | τινος υιοι - αυτω υιοι: και τινος  
 εσται υμεις· και υπωμεν αυτω· B | τινος υιοι: τινος οι  
 υιοι C | και ειπαμεν αυτω: ημεις δε ειπομεν· C |  
 post εσμεν ad του B | πατρος: πατηρ BD | δε: ο B: om  
 C | ρηχαβ - ιωναδαβ: ραχαμ· υιοι υιων αβαλα (?) C:  
 ρεχαμ D | υιου: υιος B | ιωναδαβ: αμνηδαμ· B | 6  
 και οτε: τοτ' C | πατρος σου: om σου C | του  
 βασιλεως: om του B | εκηρυξεν θανατον: om B | pr τη  
 πολει ad εν B | τη - ιερουσαλημ: om D | οτι: λεγων·  
 B | ετι: om D | τριων ημερων: τρεις ημερας B: τρεις  
 ημεραι C | πασα: om B | πολις: πολει B | 7 ακουσας  
 δε: και ευθυς C | ο πατηρ σου om BC: ο πατρος σου D |  
 επι: εν B | αυτου: ημων (!) C | του αποστρεψαι:  
 om του B | εκ: εκαστος απο B: απο C | αυτων: om C  
 | αυτων - πονηρας: αυτου του πονηρου: † B |

- 5 And we said to him, "We are from your people (and) the city Jerusalem." And the king said, "Whose sons are you?" And we said to him, "We are the sons of your servant and our father Rechab, the son of Jonadab."<sup>a</sup>
- 6 "And when Jeremiah the prophet proclaimed, while your father the king was alive, he proclaimed death to the city Jerusalem: 'Yet three days and all the city will be put to death.'"
- (7) "And when the king, your father, heard (this proclamation), he repented of his sins, and issued a decree for all to turn away from their evil way."

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a Jonadab was the son of Rechab (cf. e.g., 2 Kings 10 :15, Jeremiah 35 :6, 8, 14, 16).

- 8 ἀκούσας δὲ ὁ πατὴρ ἡμῶν ὁ παῖς σου· ἐνετείλατο ἡμῖν  
λέγων· ἰεράμιον οἴνου οὐ πίεσθε· καὶ ἄρτον ἐκ  
πυρὸς οὐ φάγεσθε· ἕως τοῦ εἰσακουῆσαι κύριον τῆς  
δεήσεως ὑμῶν·
- (9) ἡμεῖς δὲ ἐπηκούσαμεν τῆς ἐντολῆς τοῦ πατρὸς ἡμῶν·  
καὶ ἐγυμνώσαμεν τὰ σώματα ἡμῶν· καὶ οἶνον οὐκ  
ἐπίομεν· καὶ ἄρτον ἐκ πυρὸς οὐκ ἐφάγομεν· καὶ  
προσηυξάμεθα πρὸς κύριον περὶ τῆς πόλεως ἱερουσαλήμ·
- 10 καὶ ἠλέησεν κύριος τὸν λαὸν αὐτοῦ· καὶ ἀπέστρεψεν  
τὴν ὀργὴν αὐτοῦ· καὶ εἶδομεν καὶ ὄνηθη ἡ ψυχὴ  
ἡμῶν καὶ εἶπαμεν· καλὸν εἶναι ἡμᾶς οὕτως·

8 °A ed corr. with BCD | Γ<sup>ed</sup>C πιεσθαι ABD | Γ<sup>ed</sup>B  
αρτου A | Γ<sup>ed</sup> φαγεσθαι ABD | Γ<sup>ed</sup> ημων ABD | 9  
Γ<sup>ed</sup> επικουσαμεν A | Γ<sup>ed</sup> επιαμεν A | °A: ed corr.  
with BD | Γ<sup>ed</sup> εφαγωμεν ABC | 10 Γ<sup>ed</sup> ιδομεν AD(?)  
| Γ<sup>ed</sup>D ονιθη A |

8 ο παις σου: ρηχαβ· B: ραχαμ C: ρεχαμ D | ενετειλατο:  
ενετειλα D | ημιν: ημων C | εκ πυρος: om εκ B | ου  
φαγεσθε· - εκ πυρος (v. 9) om C per homoeoteleuton |  
του - κυριον: ου εισακουσει κυριος ο θεος B | 9  
επηκουσαμεν - πατρος ημων: ακουσαντες τας εντολας του  
βασιλεως· B: υπηκουσαμεν την εντολην του πατρος ημων D |  
οινον: κεραμιον οινου BD | ουκ επιομεν: ουκ επιωμεν· B:  
ου πιωμεν D | προσηυξαμεθα: προσευξαμεθα B: προσευξαμεθα  
C | περι - ιερουσαλημ: επι της πολεως ημων· C | 10  
απεστρεψεν: ανεστρεψεν B | απεστρεψεν - και ονηθη: οτι  
εδυνηθη C | οργην αυτου: B ends | και ονηθη: οτι η  
ονηθη D | post ψυχη ημων ad εποιησαμην· C | ειπαμεν:  
ειπωμεν (?) C |

- 8 "And when our father, your servant, heard (the decree), he commanded us, saying, 'Do not drink a carafe<sup>a</sup> of wine, and do not eat bread from fire until the Lord hears your petition.'"<sup>b</sup>
- (9) "And we listened to the command of our father, and made our bodies naked, and did not drink wine, and did not eat bread from fire; and we prayed to (the) Lord for the city Jerusalem."<sup>c</sup>
- 10 "And (the) Lord had mercy upon his people, and turned aside his anger. And we saw (it), and our soul had delight, and we said, 'Thus, it is good<sup>c</sup> for us.'"

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a Or "vessel, jar."

b Cf. 8 :3.

c Or "beauty."

## 10

- 1 καὶ εἶπεν πρὸς ἡμᾶς ὁ βασιλεὺς· καλῶς πεποιήκατε·  
 2 νῦν οὖν καταμίχθητε μετὰ τοῦ λαοῦ μου· καὶ φάγεσθε  
 ἄρτον· καὶ πίεσθε οἶνον· καὶ δοξάσατε τὸν κύριον  
 ὑμῶν· καὶ ἔσεσθε ὑπακούοντες, θεῷ καὶ βασιλεῖ·  
 3 ἡμεῖς δὲ εἶπαμεν ὅτι οὐ παρακούομεν τὸν θεόν·  
 4 τότε ὀργισθεὶς ὁ βασιλεὺς· ἔθετο ἡμᾶς ἐν φυλακῇ·  
 καὶ ἡμεθα διανυκτερεύοντες τὴν νύκταν ἐκεῖνην·  
 5 καὶ ἰδοὺ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· καὶ ἄγγελος  
 ἀπεστέγασεν τὴν φυλακὴν· καὶ ἐκράτησεν τῆς κο-[149a]  
 ρυφῆς ἡμῶν καὶ ἐξήγαγεν ἡμᾶς ἀπὸ τῆς φυλακῆς· καὶ  
 ἔθετο ἡμᾶς εἰς ἀέρα· καὶ ἤνεγκεν ἡμᾶς πρὸς τὸ  
 ὕδωρ τοῦ ποταμοῦ· καὶ εἶπεν πρὸς ἡμᾶς· ὅπου  
 πορεύεται τὸ ὕδωρ πορεύεσθε καὶ ὑμεῖς·

- - - - -

2 Γ<sup>ed</sup> καταμηχθητε A | Γ<sup>ed</sup> φαγεσθαι AD | Γ<sup>ed</sup>  
 πιεσθαι AD | Γ<sup>ed</sup> εσεσθαι AD | 3 Γ<sup>ed</sup> παρακουωμεν  
 A | 4 Γ<sup>ed</sup><sup>C</sup> οργισθης A | Γ<sup>ed</sup><sup>C</sup> διανοικτερευοντες A  
 | 5 Γ<sup>ed</sup><sup>C</sup> ελλαμψεν AD | Γ<sup>ed</sup><sup>CD</sup> φοιλακην A | <sup>A</sup> per  
homoeoteleuton cf. CD | Γ<sup>ed</sup><sup>C</sup> υδωρ A | Γ<sup>ed</sup><sup>C</sup>  
 πορευεσθαι AD | Γ<sup>ed</sup><sup>CD</sup> ειμεις A |

1 προς ημας: om C | 2 καταμιχθητε: μηχθηται D |  
 καταμιχθητε - λαου: καταμηχθηται τω λαω C | φαγεσθε:  
 φαγεται C | πιεσθε: πιεται C | κυριον: θεον C | υμων:  
 ημων CD | εσεσθε: εσται C | pr θεω ad τω CD | pr βασιλει·  
 ad τω C | 3 ειπαμεν - θεον·: ειπομεν· ου μη παρακουσωμεν  
 της εντολης του πατρος ημων· C | 4 pr φυλακη ad τη CD | pr  
 ημεθα ad ημεις C: ημεν D | την νυκταν εκεινην·: τη νυκτι  
 εκεινη· C | 5 οικηματι·: οικιωματι D: οικηματι εκεινω·  
 C | pr αγγελος ad παρεγενετο ο CD | post αγγελος ad  
 κυριου και D | απεστεγασεν - ημας προς: κυριου· και  
 απεταγησαν C | εκρατησεν: ηψατο C | απο της φυλακης·:  
 εξω της φυλακης· C: εκ της φυλακης· D | εις αερα· D: εις  
 τον αερα· C | και ηνεγκεν ημας CD | προς το υδωρ: επι το  
 υδωρ C | pr οπου ad ο αγγελος· C | πορευεται: πορευετε  
 D | pr πορευεσθε ad του ποταμου C |

## 10

- 1 And the king said to us, "You have done well."
- 2 "Now, then, mingle with my people, and eat bread, and drink wine, and glorify your Lord, and you will be obeying God and king."
- 3 But we said, "We do<sup>a</sup> not disobey God."<sup>b</sup>
- 4 Then the king became angry; he placed us in prison. And we remained (there) throughout that night.
- 5 And behold, a light shone in the cell,<sup>c</sup> and an angel took the roof off of<sup>d</sup> the prison, and seized the top of our heads,<sup>e</sup> and led us out from the prison, and placed us in (the) air, and carried us to the water of the river; then<sup>f</sup> he said to us, "Wherever the water proceeds, you proceed also."

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a A Futuristic Present, clarifying that present and future actions are certain.

b The verb "disobey" usually is accompanied by the genitive (τοῦ θεοῦ). MS C is an attempt to polish the Greek.

c Lit., "room, chamber"; but the Greek noun also denotes a "cage."

d Lit., "uncovered."

e Lit., "our top (or head)."

f Lit., "and."

- (6) καὶ ἔβαδίσαμεν σὺν τῷ ὕδατι καὶ σὺν τῷ ἀγγέλῳ·  
 7 ὅτε οὖν ἤνεγκεν ἡμᾶς πρὸς τὸν τόπον τοῦτον· ἐψύγη ὁ  
 ποταμὸς καὶ ἀπόλετο τὸ ὕδωρ <sup>□</sup>· καὶ διερράγη ὁ  
 τόπος· καὶ ἀνήλθεν ὕδωρ ἀπὸ τῆς ἀβύσσου·  
 8 καὶ περιετείχισεν τὴν πατρίδα ταύτην· καὶ ἦλθεν  
 τεῖχος νεφέλης καὶ ἐπεσκίασεν ἐπάνω τοῦ ὕδατος·  
 (9) καὶ οὐ διέστησεν ἡμᾶς ἐπὶ πᾶσαν τὴν γῆν· ἀλλ' ἔδωκεν  
 ἡμῖν τὴν πατρίδα ταύτην·

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 6 Γ<sup>ed</sup>D εβαδησαμεν A | 7 Γ<sup>ed</sup> απολετο AD(?) | Γ<sup>ed</sup>CD  
 τω A | <sup>□</sup>A per homoeoteleuton cf. CD | 8 Γ<sup>ed</sup>  
 περιετηχησεν A | Γ<sup>ed</sup> τηχος AD | Γ<sup>ed</sup>CD επεσκηασεν  
 A |

6 εβαδισαμεν: βαδησαμεν C | συν τω: εν τω D | υδατι  
 και συν τω: om C per homoeoteleuton | και συν om και D  
 | 7 οτε - ηνεγκεν: και οτε ηγαγεν C | προς: εις CD |  
 τον τοπον τουτον: τω τοπω (?) τουτω D | εψυγη: εφριγη C  
 | απωλετο: απαλετο C | και διερραγη - υδωρ D: και  
 ερραγη ο τοπος· και ανηλθεν υδωρ C | 8 περιετειχισεν:  
 ετυχησεν C | ηλθεν: απηλθεν D | τειχος: τυπης C |  
 9 ου διεστησεν: ουκ εσπειρεν C |

- (6) And we walked with the water and with the angel.  
7 Then, when it<sup>a</sup> carried us to this place, the river became dry, and the water was lost, and the place was split, and water came up out of the abyss.  
8 And he surrounded<sup>b</sup> this country,<sup>c</sup> and a wall of cloud came and overshadowed the water.  
(9) And he did not scatter us over all the earth, but gave us this country.<sup>d</sup>

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a The third singular can refer either to the water (=river) or the angel; 10 :5 clarifies that the Rechabites follow the water's (or river's) flow.

b Lit., "surrounded with a wall." The paronomasia between this verb and "wall" is clear.

c Or "fatherland"; cf. 9 :4.

d Or "fatherland."

## 11

- (1) ἀκούσατε ἀκούσατε υἱοὶ τῶν ἀνθρώπων τὴν διοίκησιν τῶν μακάρων·  
 2 ἔθετο γὰρ ἡμᾶς ὁ θεὸς ἐπὶ τῆς γῆς ταύτης· καὶ γὰρ ἐσμεν εὐσεβεῖς· ἀλλ' οὐκ ἀθάνατοι·  
 3 ἀνέτειλεν γὰρ ἡ γῆ καρπὸν εὐωδέστατον· καὶ ἐξέρχεται ἐκ τῶν κορμῶν τῶν δένδρων ὕδωρ Ἰγλυκὺ ὑπὲρ τὸ Ἰμέλι· καὶ ταῦτα Ἰἡμῖν βρῶσις καὶ Ἰπόσις·  
 4 ἐσμὲν δὲ καὶ Ἰπροσευχόμενοι νυκτὸς καὶ ἡμέρας· πᾶσα δὲ ἡ σπουδὴ ἡμῶν τοῦτό ἐστιν·

3 Γed γλυκη A | Γed μαλη AD | Γed<sup>C</sup> υμιν· A |  
 Γed<sup>C</sup> πωσις A | 4 Γed<sup>C</sup> προσευχομαινοι AD |

1 ακουσατε ακουσατε: ακουσαται οι C: ακουσαται ακουσαται D | post ανθρωπων ad ακουσατε C | 2 γαρ - αθανατοι: γουν ο θεος εν τω τοπω τουτο ημας· και εσμεν αναμαρτητοι· ου γαρ αθανατοι εσμεν· C | 3 γαρ: δε C | ευωδεστατον: ευωδιας· C | εκ των κορμων: απο της ριζης C | γλυκυ - μελι: γλυκυτερον μελιτος· C | pr βρωσις ad εστιν C | 4 δε και: om και C | πασα δε: και πασα C: πασα ουν D |

## 11

- (1) Hear, hear, (O) sons of men,<sup>a</sup> (about) the place-  
of-sojourning<sup>b</sup> of the Blessed Ones.
- 2 For God placed us on this land;  
For also we are pious, but not immortal.
- 3 For the land caused most fragrant fruit to sprout  
up,<sup>c</sup> and water sweeter than honey comes out<sup>d</sup> from the  
trunks of the trees, and these (are) for us food and  
drink.
- 4 And we pray also night and day, and this is our entire  
pursuit.<sup>e</sup>

---

a Lit., "sons of the men"; which means "sons of (all) mankind."

b Cf. 1:2 note c.

c Lit., "caused to rise up."

d The Historical Present, cf. Mk 14:17.

e Or "whole zeal."

- 5 ἀκούσατε υἱοὶ τῶν ἀνθρώπων· ὅτι παρ' ἡμῖν ἄμπελος οὐκ ἔστιν· οὔτε ἄρουρα· οὔτε ἔργα ἐκ ξύλου οὔτε σιδήρου· οὔτε οἶκος ἔστιν ἡμῖν· οὔτε οἰκοδομή οὔτε πῦρ οὔτε ξίφος· οὔτε ἀργὸς σίδηρος οὔτε ἐργάσιμος· οὔτε ἀργύριον οὔτε χρυσίον· οὔτε <ἄῃρ βαρύτατος> οὔτε Γπικρότατος·
- 6 οὔτε εἰσὶν ἐξ ἡμῶν λαμβάνοντες ἑαυτοῖς γυναῖκας ἕως Γοῦ ποιήσωσιν δύο τέκνα·
- 7 καὶ μετὰ Γτὸ δύο τέκνα ποιῆσαι· Γἀφίστανται ἀπ' Γῆ ἀ [149b] λλήλων καὶ εἰσὶν ἐν ἀγνεΐᾳ μὴ Γῆ γινώσκοντες <ὅτι ἦσαν ποτε ἐν> συνηθείᾳ τοῦ γάμου· ἀλλ' ὡς ὅτι ἀπ' ἀρχῆς ἐν τῇ Γῆ παρθενίᾳ ὑπάρχοντες·
- 8 Γμένει τὸ ἕν τέκνον εἰς τὸν γάμον· καὶ τὸ ἕν εἰς τὴν παρθενίαν·

- - - - -

5 <ed αειρ βαροιτατος A | Γed ποικροτατος A | 6 Γed<sup>C</sup> σου A | 7 Γed τω δυω A | Γed<sup>C</sup> αφισταντη A | Γῆed αλλιλων A | Γῆed<sup>C</sup> γηνωσκοντες A | <ed<sup>C</sup> written twice, then the first one scraped away A | Γῆῆed<sup>C</sup> παρθνια A; not πορν(ε)ια | 8 Γed μενη AC |

5 ακουσατε: ακουσαται ακουσαται D | ακουσατε - παρ' ημιν: om C | post αμπελος ad ημιν C | ουτε αρουρα - ουτε πικροτατος: ουτε οικος, ουτε οικοδομηματα ξυλων· ουτε σιδηρος· ουτε εργασια· ουτε αργυριον· C | χρυσιον - την παρθενιαν· (v. 8) D illegible | 6 ουτε om C | post εισιν ad δε C | 7 μετα - ποιησαι: τοτε C | οτι: om C | υπαρχοντες: υπαρχοντα C | 8 pr μενει ad και C | τον: om C | και - παρθενιαν: το δε ετερον εν τη παρθενια· C |

- 5 Hear, (O) sons of men,<sup>a</sup> that with us there is no vine,  
nor cultivated field, nor works of wood or iron, nor  
is there a house with us, nor a building, nor fire,  
nor sword, nor worked or unworked iron, nor silver,  
nor gold, nor air most heavy or bitter.
- 6 Nor are there any of us taking wives for themselves,  
(except)<sup>b</sup> until they produce two children.
- 7 And after they produced two children, they separate  
from each other and are in chastity, not knowing that  
they were once in the intimacy of marriage; but as if  
from the beginning being<sup>c</sup> in virginity.
- 8 One of the children remains for marriage, and the  
other for virginity.

---

a Lit., "sons of the men"; which means "sons of (all) mankind."

b This addition seems demanded by the following verses. The Greek is unclear; cf. the variant reading in MS C which appears to result from a polishing of the text. The Syriac of 11:6 is grammatically unproblematic: "And there are among us men who take wives and once only the man has intercourse with his wife."

c Or "existing"; in the Greek "beginning" and "being" are etymologically related.

## 12

- 1 καὶ οὐκ ἔστιν <ἀριθμὸς χρόνου>· οὔτε ἐβδομάδες οὔτε  
 μῆνες· οὔτε ἐνιαυτός· πᾶσα γὰρ ἡ ἡμέρα ἡμῶν μία  
 ἡμέρα ἐστίν·
- (2) ἐπὶ δὲ τῶν Ἰσπηλαίων ἡμῶν· <ἀπόκειται φύλλα> τῶν  
 δένδρων· καὶ αὕτη ἐστὶν ἡ Ἰκοίτη ἡμῶν ὑποκάτω τῶν  
 δένδρων·
- 3 οὐκ ἐσμὲν δὲ γυμνοὶ τῷ σώματι ὡς δὴ Ἰαλογίζεσθε  
 ὑμεῖς· Ἰέχομεν γὰρ τὸ ἔνδυμα τῆς ἀθανασίας καὶ οὐκ  
 Ἰαίσχυνόμεθα ἀλλήλους·

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1 <ed<sup>D</sup> αριθμου χρονος AC | Ἰed ημων A | 2 Ἰed<sup>D</sup>  
 σπηλεων A | <ed αποικηνται φυλα A cf. C | Ἰed<sup>D</sup>  
 κυτη? A | 3 Ἰed αλογιζεσθαι AD | Ἰed εχωμεν AD  
 | Ἰed εσχυνομεθα AD |

1 post ἐστιν ad ἡμιν C | εβδομαδες: εβδομαδος· C: εβδο -  
 μαδων D | μηνες·: μην· C: μηνων D | ἐνιαυτος·: ἐνιαυτοι·  
 C: ἐνιαυτων D | ἡ ἡμερα: om ἡ C | μια ἡμερα: om ἡμερα CD  
 | 2 δε: τε D | των σπηλαιων: το σπηλαιον C |  
 <αποκειται - κοιτη ημων: αποικηνται φυλλα απο των δενδρων  
 μεγαλα· ωσαν υφαντων (?) παχεια· (?) μη διαφθειρομενα  
 πωποται (?) και ἐστιν (?) ημων οι ηκησις (?) C | pr  
 και αυτη ad ωσαν τι ανεγαλα (?) υφενοντων (?) ταχυ μη  
 διαφθειρομενα (?)· D | 3 δε: om CD | τω σωματι -  
 αλληλους·: ως υμεις διαλογιζεσθε, αλλ αχομεν (?) το της  
 δικαιοσυνης ενδυμα· και αλληλοις ουκ εσχυνομεθα· C |  
 αθανασιας: δικαιοσυνης D | αλληλους·: αλληλοις D |

## 12

- 1 And there is no chronological numeration,<sup>a</sup> neither weeks, nor months, nor year(s);<sup>b</sup> for every day of ours is one day.
- (2) And in our caves are laid away leaves of the trees, and this is our bed under the trees.
- 3 And we are not naked of body, as indeed you incorrectly think,<sup>c</sup> for we have the garment of immortality, and we are not ashamed before each other.

---

a Lit., "counting of time."

b A singular noun in Greek; the variants in MSS C and D appear to be corrections of the text.

c Or "foolishly suppose."

- 4 ἐν δὲ τῇ ἔκτῃ ὥρᾳ ἔσθιομεν κατὰ πᾶσαν ἡμέραν·  
κατέρχεται γὰρ ὁ καρπὸς τοῦ δένδρου ἀφ' ἑαυτοῦ  
ἐν τῇ ἔκτῃ ὥρᾳ καὶ ἐσθίομεν πρὸς τὸν κόρον ἡμῶν  
καὶ πίνομεν
- 5 καὶ πάλιν τὸ ὕδωρ διδύσκει εἰς τὸν τόπον αὐτοῦ·
- 6 οἶδαμεν δὲ καὶ ὑμᾶς τοὺς ἐν τῷ κόσμῳ <τῷ αὐτόθι>·  
καὶ τοὺς ἐν ἀμαρτίαις ὄντας καὶ τὰ ἔργα ὑμῶν· ὅτι  
καθ' ἐκάστην ἡμέραν οἱ ἄγγελοι τοῦ θεοῦ ἔρχονται  
καὶ ἀπαγγέλλουσιν ἡμῖν καὶ <τὸν ἀριθμὸν> τῶν ἐτῶν  
ὑμῶν·

- - - - -

4 Γ<sup>ed</sup> εσθιωμεν A | Γ<sup>ed</sup> εσθιωμεν AD | Π<sup>ed</sup> ed  
πινωμεν A | 5 Γ<sup>ed</sup> διαδυσκει A | 6 <ed το αυτωθι  
A | Γ<sup>ed</sup> αιν A | <ed των αριθμων A |

4 δε: om CD | τη εκτη: om D | post εσθιομεν ad εκεινη  
τη D | κατα πασαν - πινομεν: εις κορον ημων· C |  
γαρ: δε D | του δενδρου: των δενδρων D | τον κορον:  
om τον D | πινομεν: αυτω D | 5 και: om D | το  
υδωρ: του υδωρ D | διδυσκει: ενδιδισκεται C | εις τον  
τοπον: τοπω D | 6 υμας: ημας CD | εν τω - εκαστην  
ημεραν: αμαρτωλους· αλλα και τα αγαθα ημων γινωσκομεν·  
καθ' εκαστην γαρ ημεραν C | αυτοθι· και τους: ματαιωτω  
(?) τι αυτων ει· και τοις δικαιοις και τοις D |  
αμαρτιαις: αμαρτια D | ερχονται: ερχοντε D |  
απαγγελλουσιν: αναγγελλουσιν C: λεγουσιν D | ημιν: ημων  
D | και - υμων: παντα· αλλα και των αριθμων των  
ημερων ουκ αγνοουμεν· C: των αριθμων των ημερων υμων· D |

- 4 And in the sixth hour on every day we eat,<sup>a</sup> for the fruit of the tree comes down by itself in the sixth hour, and we eat and drink to our fill;<sup>b</sup>
- 5 and again the water sinks (back)<sup>c</sup> into its place.
- 6 And we also know you who (are) there in the world, and who are in sins, even your works; for every day the angels of God come and announce to us even the number of your years.

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a The tenses of the verbs in this verse are Customary Presents; they denote the daily habits of the Blessed Ones; cf. 7:2f.

b Cf. 7:3.

c Cf. 7:3 note g.

- 7 ἡμεῖς δὲ εὐχόμεθα ὑπὲρ ὑμῶν πρὸς τὸν κύριον· ὅτι  
καὶ ἡμεῖς ἐξ ὑμῶν ἐσμὲν καὶ ἐκ τοῦ γένους ὑμῶν ἀλλ'  
ὅτι καὶ ἐξελέξατο ἡμᾶς ὁ θεὸς· καὶ ἔθετο ἡμᾶς ὁ θεὸς  
ἐν τῷ τόπῳ τούτῳ ἀναμαρτήτους·
- 8 καὶ οἱ ἄγγελοι τοῦ θεοῦ οἰκοῦσιν μεθ' ἡμῶν κατὰ  
πᾶσαν ἡμέραν καὶ λέγουσιν ἡμῖν πάντα τὰ περὶ ὑμῶν·  
καὶ χαίρομεν μετὰ τῶν ἀγγέλων ἕνεκεν τῶν ἔργων  
[150a] τῶν δικαίων·
- 9 ἐπὶ δὲ τὰ ἔργα τῶν ἁμαρτωλῶν λυπούμεθα· καὶ  
κλαίοντες προσευχόμεθα πρὸς κύριον· ἵνα παύσῃται ἀπὸ  
τῆς ὀργῆς καὶ φείσῃται τῶν ἁμαρτημάτων ὑμῶν·

- - - - -

7 Γ<sup>ed</sup> ευχομαιθω A | Γ<sup>ed</sup> ημων AD | Γ<sup>ed</sup>D υμεις A |  
Γ<sup>ed</sup>D(?) τουτο A | 8 Γ<sup>ed</sup> χαιρωμεν AD | 9 Γ<sup>ed</sup>D  
αμαρτολων A | Γ<sup>ed</sup> κλειοντες AD | Γ<sup>ed</sup>D(?) φησετε  
A |

7 ευχομεθα: προσευχομενοι C: ευχωμεθα D | τον κυριον:  
om τον C | οτι - προσευχομεθα προς κυριον (v. 9): om C  
per homoeoteleuton | και εξελεξατο: om και D | ο θεος:  
om D | 8 ημιν: ημων D | ενεκεν των εργαων: επι τα εργα  
D | 9 επι δε: και δε D | προσευχομεθα: ευχομεθα D |  
pr κυριον ad τον D | παυσηται: παυσησθε C | απο: om D  
| φεισηται: φησητε C | αμαρτηματων υμων\*: αμαρτιων  
ημων\* C: ψυχων ημων\* D |

- 7 And on your behalf we beseech the Lord, because we are also from you and from your race; however,<sup>a</sup> God chose us; and God<sup>b</sup> set us sinless in this place.
- 8 And the angels of God dwell<sup>c</sup> with us through all (the) day,<sup>d</sup> and tell us everything about you, and we rejoice with the angels on account of the works of the righteous ones.
- 9 But concerning the works of the sinners, we are distressed; and while weeping, we pray to (the) Lord, that he should cease from his<sup>e</sup> anger and spare your sins.

---

a Lit., "but that also."

b The noun is redundant; the omission of it in MS D appears to be an attempt to polish the Greek.

c The present tenses are Customary Presents, denoting habitual occurrences.

d The Greek should have been κατὰ πᾶσαν τὴν ἡμέραν. There is probably a reference here to 12 :1, where the author described the land of the blessed ones as bathed in the light of a never-ending day.

e Or "the."

## 13

- 1 ὅταν δὲ ἔλθῃ ὁ χρόνος <τῆς τεσσαρακοστῆς> πάντα  
παύονται τὰ δένδρα ἀπὸ τῶν καρπῶν·
- 2 καὶ βρέχει τὸ μάννα ἐκ τοῦ οὐρανοῦ ὅπερ ἔδωκεν τοῖς  
πατράσιν ἡμῶν· ἔστιν δὲ τὸ μάννα ὑπὲρ τὸ μέλι γλυκύ·
- 3 καὶ οὕτως γινώσκομεν ὅτι ἐνήλλακται ὁ καιρὸς τοῦ  
ἐνιαυτοῦ·
- 4 ὅταν δὲ ἔλθῃ ὁ καιρὸς τοῦ ἀγίου πάσχα· τότε πάλιν  
ἀνατέλλει τὰ δένδρα τὸν καρπὸν τῆς εὐωδίας· καὶ  
οὕτως γινώσκομεν ὅτι ἀρχὴ ἐνιαυτοῦ ἐστίν·
- 5 ἡ δὲ ἐορτὴ τῆς ἀναστάσεως τοῦ κυρίου· ἐν πολλῇ  
ἀγρυπνίᾳ ἐκτελεῖται· ἔσομεθα γὰρ ἀγρυπνοῦντες ἡμέρας  
τρεῖς καὶ νύκτας τρεῖς·

- - - - -

1 <ed> σης τεσσαρακοστης A | Γ<sup>ed</sup>CD δενδρι A | 2  
Γ<sup>ed</sup>CD απερ A | Γ<sup>ed</sup> μελλη A | Γ<sup>ed</sup> γλυκη A | 3  
Γ<sup>ed</sup>C γηνωσκομεν A | Γ<sup>ed</sup> ενιλλακται A | 4 Γ<sup>ed</sup>  
ανατελη A | Γ<sup>ed</sup>C γινοσκομεν A | Γ<sup>ed</sup>D ενηαυτου A  
| 5 Γ<sup>ed</sup> εσωμεθα A |

1 ελθη: ερχεται CD | <της τεσσαρακοστης>: της αγιας  
τεσσαρακοστης C: τεσσερακοστης D | απο: om D | 2 pr  
βρεχει ad ου D | εδωκεν: δεδωκεν ημιν C: δεδωκεν D |  
post ημων· ad εν τη ερημω· CD | εστιν - γλυκυ·: om D |  
υπερ - γλυκυ·: του μελιτος γλυκυτερον παρα πασι· C | 3  
και ουτως: και (?) εκ τουτου C | ενηλλακται: ηλακται C:  
ηλλακει D | του ενιαυτου·: των νηστειων· C | 4 οταν -  
δενδρα: τη δε εορτη της χριστου αναστασεως, παλιν  
ανατελουσιν C | ο καιρος - πασχα·: το πασχα του χριστου  
D | ανατελλει: ανατελλε D | ουτως: τοτε C | οτι -  
εστιν·: τον χρονον· οτι αρχη ενιαυτου εστιν· C | pr  
ενιαυτου ad του D | 5 η δε - εν πολλη: om C per  
homoeoteleuton, if exemplar like D | εν πολλη: εστιν· D  
| εκτελειται· εσομεθα: γινεται εφ' ημας τη ημερα της  
χριστου αναστασεως· εσμεν C: εσωμεθα D | και νυκτας  
τρεις·: om D per homoeoteleuton |

- 1 And when the time of Lent<sup>a</sup> comes, all the trees cease from their fruits.
- 2 Then<sup>b</sup> the manna, which indeed he gave to our fathers, rains out of heaven, and the manna is sweeter than honey.
- 3 And thus we know that the time of the year has changed.
- 4 And when the time of the holy Easter<sup>c</sup> comes, then again the trees cause the fragrant fruit to sprout up, and thus we know that it is the beginning of a year.<sup>d</sup>
- 5 And the feast of the resurrection of the Lord is performed<sup>e</sup> with a great vigil,<sup>f</sup> for we continue to keep a vigil for three days and three nights.

---

a Lit., "forty days"; the thought and language of the Greek now markedly turns, and appears to be much later and clearly Christian.

b Lit., "and."

c Lit., "Passover."

d Contrast 12 :1.

e Or "accomplished."

f Lit., "with much sleeplessness"; but in Byzantine Greek it denotes a vigil (cf. Lampe, Lexicon, p. 24).

## 14

- 1 οἶδαμεν δὲ καὶ τὸν χρόνον ἡμῶν, τῆς τελειώσεως·  
 οὐ γὰρ ἔστιν αἰκισμὸς καὶ βάσανος· οὐδὲ κόπος τῷ  
 σώματι ἡμῶν· οὔτε ἀκηδία· οὔτε ἀρρώστημα·  
 ἀλλ' ἔστιν εἰρήνη καὶ ἀνεκτότης πολλὴ καὶ ἀγάπη·
- 2 οὔτε γὰρ ὀχλεῖται ἡ ψυχὴ ἡμῶν ὑπὸ τῶν ἀγγέλων τοῦ  
 ἐξελθεῖν· χαίρουσιν γὰρ οἱ ἄγγελοι ὅταν  
 παραλαμβάνωσιν ἡμῶν τὰς ψυχὰς· χαίρουσιν δὲ καὶ  
 αἱ ψυχαὶ ἡμῶν σὺν τοῖς ἀγγέλοις ὅταν βλέπωσιν  
 αὐτούς·

1 Γ<sup>ed</sup>C των A | Γ<sup>ed</sup>D τελειοσεως A | Γ<sup>ed</sup>C αικησμος  
 AD | Γ<sup>ed</sup>CD ακιδια A | Γ<sup>ed</sup>D αρωστημα A | 2  
 Γ<sup>ed</sup> ωχληται A | Γ<sup>ed</sup> παραλαμβανουσιν AD | Γ<sup>ed</sup> δε  
 A | Γ<sup>ed</sup>D βλεπουσιν AC |

1 οἶδαμεν δε: αλλα C: οἶδαμεν γαρ D | τον χρονον: των  
 χρονων D | χρονον ημων: om ημων C | pr ου γαρ ad ουκ  
 αγνουμεν· C | και βασανος: ουτε βασανος C | ουδε:  
 ουτε D | τω σωματι: των σωματων C | αρρωστημα:  
 αρρωστια· C | αρρωστημα· - αγγελοι (14.2) D illegible |  
 εστιν: om C | ανεκτοτης πολλη και: om C per homoeotele-  
euton | 2 ουτε: η C | οχλειται: οχλουνται C | η  
 ψυχη ημων: αι ψυχαι C | pr αγγελων ad αγιων C | του:  
 om C | οι αγγελοι οταν: κακεινη οτε ημας C |  
 παραλαμβανωσιν - ψυχας: παραλαμβανουσι· και αυται αι  
 ψυχαι C | δε - ημων: om C | οταν: ωστε C | αυτους:  
 αυτοις· C |

## 14

- 1 And we also know our time of consummation<sup>a</sup> for there is no discomfort or<sup>b</sup> torment, nor trouble for our body, nor anxiety,<sup>c</sup> nor sickness; but there is peace and much tolerance and love.
- 2 For neither is our soul troubled by the angels to depart, for the angels rejoice when they receive our souls, and our souls also rejoice together with the angels when they see them.

---

a Or "perfection"; not death.

b Lit., "and."

c Or "fatigue, despair."

- 3 ὡςπερ ἐκδέχεται νύμφη τὸν νυμφίον· οὕτως ἐκδέχεται ἡ ψυχὴ ἡμῶν τὸν εὐαγγελισμόν τῶν ἁγίων ἀγγέλων· οὐδὲν ἄλλο λέγοντες· ἀλλ' ἢ μόνον τοῦτο, καλεῖ σε ὁ κύριος·
- 4 τότε ἡ ψυχὴ ἐξέρχεται ἐκ τοῦ σώματος, καὶ [150b] προσέρχεται τοῖς ἀγγέλοις· καὶ ἰδόντες τὴν ψυχὴν ἄσπιλον ἐξερχομένην, χαίρουσιν οἱ ἄγγελοι καὶ ἀπλώσαντες τὰς στολὰς αὐτῶν δέχονται αὐτήν·
- 5 τότε μακαριοῦσιν αὐτήν οἱ ἄγγελοι λέγοντες· μακαρία σὺ ψυχὴ ὅτι ἐπληρώθη τὸ θέλημα τοῦ θεοῦ ἐν σοί·

- - - - -

3 Γ<sup>ed</sup>C περισον AD | 4 Γ<sup>ed</sup> προσερχετε A | Γ<sup>ed</sup>CD  
 ασπηλον A | Γ<sup>ed</sup> τα A | 5 Γ<sup>ed</sup> αυτηω (?) A |

3 ὡςπερ: ὡστε γαρ C: καὶ ὡςπερ D | νύμφη: ἡ νύμφη C |  
 τὸν νυμφίον·: τοῦ νυμφίου· C: τῶν νυμφίων D | ἐκδέχεται  
 ἡ ψυχὴ: ἐκδέχονται αἱ ψυχαὶ C | ἡμῶν τὸν: καλὸν D |  
 τὸν εὐαγγελισμόν: ὑπο C | post οὐδὲν ad αὐτοῖς C |  
 μόνον τοῦτο: μόνων τοῦτω D | pr καλεῖ ad οὐτι C | σε:  
 σαι D | 4 ἐκ: ἀπο C | προσέρχεται - ψυχὴν:  
 προσδεχονται αὐτὴν οἱ ἄγγελοι C | ἐξερχομένην:  
 ἐξερχομένοι καὶ C | χαίρουσιν: χαίρωνται D | οἱ -  
 ἀπλώσαντες: om C | pr τὰς στολὰς ad καὶ C | post  
 αὐτῶν ad ὑφαπλουντες C | 5 τότε - ἄγγελοι: καὶ  
 μακαριοῦσιν C | μακαριοῦσιν: μακαριζοῦσιν D | ηρ συ  
 ad εἰ C: ἡ D |

- 3 Just as a bride receives the bridegroom, thus our soul receives the annunciation<sup>a</sup> of the holy angels, saying nothing in excess, but only this: "The Lord calls you."
- 4 Then the soul comes out from the body, and goes to the angels; and seeing the unblemished soul coming out, the angels rejoice, and spreading out their robes, they receive it.
- 5 Then the angels bless it, saying, "Blessed (are) you, O soul, for the will of God was fulfilled in you."

---

a Or "glad tidings."

## 15

- (1) ὁ δὲ χρόνος τῆς ζωῆς ἡμῶν οὕτως ἐστίν·  
 (2) εἰ ἐν νεότητι ἐξερχόμενος ἐκ τοῦ σώματος· αἱ ἡμέραι  
 τῆς ζωῆς αὐτοῦ αἱ ἐντεῦθεν ἔτη τριακόσια ἐξήκοντα·  
 (3) ὁ δὲ ἐν τῷ γήρει ἐξερχόμενος ἐκ τοῦ σώματος, αἱ  
 ἡμέραι τῆς ζωῆς αὐτοῦ αἱ ἐντεῦθεν· ἔτη ἑπτακόσια  
 ὀγδοήκοντα ὀκτώ·  
 4 δεδήλωται δὲ ἡμῖν ἀπὸ τῶν ἀγγέλων· ἡ ἡμέρα τῆς  
 συμπληρώσεως ἡμῶν·  
 (5) ὅτε δὲ ἔλθωσιν οἱ ἄγγελοι τοῦ θεοῦ λαβεῖν ἡμᾶς  
 πορευόμεθα μετ' αὐτῶν·

- - - - -

2  $\Gamma$ ed νεωτητι A | 3  $\Gamma$ ed επτακωσια A | 4  $\Gamma$ ed  
 συμπλειρωσαιως A |

1 ουτος: ουτως C: om D | 2 ει: ο D | ει - νεοτητι:  
 ο μεν εκ νεοτητος C | νεοτητι: ναιωτητι D |  
 εξερχομενος: εξερχωμεν D | αι ημεραι της: om D | αι  
 ημεραι - εξηκοντα: εστιν η ζωη αυτου ενταυθα· τριακοσια  
 και εξ ετη· (sic) C | ζωης: η ζωη D | αι εντευθεν:  
 η εντευθεν D | post ετη ad εστιν D | 3 ο - γηρει: τω  
 γιρει (?) C | τω: om D | εκ του - οκτω·: εισιν  
 ετι, ψπη (sic) C | αι εντευθεν· - οκτω: εν εστιν ψπη  
 (=788) D | 4 δεδηλωται: δηλουντι C | δε: om D |  
 ημιν - των: ημων αι ημεραι υπο των αγιων C | απο: υπο  
 D | η ημερα - ημων: της τελειωσεως ημων των καιρων· C  
 | 5 δε: γαρ C | pr αγγελοι ad αγιοι C | θεου: om (!)  
 C | μετ' αυτων: προς τους πρεσβυτερους· CD (?) |

## 15

- (1) And the time of our life is this:
- (2) If one leaves<sup>a</sup> the body in youth, the days of his life here<sup>b</sup> (are) three hundred sixty years.
- (3) But he who leaves<sup>c</sup> the body in old age, the days of his life here<sup>d</sup> (are) seven hundred eighty-eight years.
- 4 And the day of our completion has been made known to us by the angels.
- (5) And when the angels of God come to take us, we proceed with them.

---

a Or "goes out of." The syntax here is inelegant; a finite verb is expected in the protasis. MS D has a corrected verb form.

b Or "on this side" (cf. Num 11:31 LXX).

c Or "goes out of."

d See note b above.

- 6 καὶ οἱ πρεσβύτεροι ἴδόντες τοὺς ἀγγέλους  
 συνάγουσιν πάντα τὸν λαὸν· καὶ ἄπερχόμεθα μετὰ  
 τῶν ἀγγέλων ψάλλοντες· ἕως ἀπέλθωσιν οἱ ἄγγελοι ἐπὶ  
 τὸν τόπον τῆς κατοικίας ἡμῶν·
- 7 διὰ δὲ τὸ μὴ ἔχειν ἡμᾶς σκεῦος + οἱ ἄγγελοι τοῦ  
 θεοῦ δι' ἑαυτῶν· ποιοῦσιν τὴν θήκην τοῦ σώματος  
 ἡμῶν·
- 8 καὶ οὕτως κατέρχεται ὁ καλούμενος ὑπὸ τοῦ θεοῦ·  
 πάντες δὲ ἀσπαζόμεθα αὐτὸν ἀπὸ μικροῦ ἕως μεγάλου  
 προπέμποντες καὶ συντασσόμενοι·
- 9 καὶ τότε ἡ ψυχὴ ἐξέρχεται ἀπὸ τοῦ σώματος· καὶ  
 ἀσπάζονται αὐτὴν οἱ ἄγγελοι·
- 10 ἡμεῖς δὲ θεωροῦμεν τὸ εἶδος τῆς ψυχῆς, ὡς εἶδος  
 φωτὸς πεπληρωμένην καθ' ὅλου τοῦ σώματος χωρὶς τοῦ  
 ἄρσενος καὶ τῆς [151a] θηλείας·

- - - - -

6  $\Gamma_{ed}^{CD}$  ιδωντες A |  $\Gamma_{ed}^{CD}$  απερχωμεθα A | 7  $\Gamma_{ed}$   
 εχην A | + τι(?)A |  $\Gamma_{ed}$  ποιουσην AD | 8  $\Gamma_{ed}^C$   
 κατερχηται A |  $\Gamma_{ed}^C$  ασπαζωμαιθα A | 10  $\Gamma_{ed}^{CD}$   
 θαιορουμεν A |  $\Gamma_{ed}^C$  ηδος A |  $\Gamma_{ed}$  θηλιας AD |

6 pr αγγελους ad αγιους C | pr αγγελων ad αγιων C |  
 εως: εως αν C: εως ου (?) D | 7 δια - σκευος om D |  
 εχειν: εχον C | post εχειν ad τι C | pr αγγελοι ad  
 αγιοι C: ad δε D | ποιουσιν: ποιουντες C | θηκην: om  
 C | ημων\*: ημων κατοικησιν\* C | 8 ουτως - θεου\*: om D  
 | ουτως: om C | pr παντες ad συνασομεθα C | δε: om D:  
 δε και C | post μεγαλου ad και D | post προπεμποντες  
 ad αυτον\* C | συτασσομενοι\*: συνασομενοι C | 9 και:  
 om C | post ψυχη ad ημων D | απο: εκ CD | pr  
 αγγελοι\* ad αγιοι C | 10 το: om C | πεπληρωμενην:  
 πεπληρωμενου\* C: πεπληρωμενω D | post σωματος ad του  
 ανθρωπου D | χωρις - θηλειας: om (!) C |

- 6 And the elders, seeing the angels, gather together all the people, and we go out with the angels, singing until the angels arrive at the place of our habitation.
- 7 And because we do not have any tool<sup>a</sup>, the angels of God themselves make the casket<sup>b</sup> for our body.
- 8 And thus, the one who is called by God goes down,<sup>c</sup> and we all (of us) salute<sup>d</sup> him, from the small to the great, sending him off and bidding farewell.
- 9 And then the soul leaves<sup>e</sup> the body, and the angels salute it.
- 10 And we see the form of the soul as a form of light, complete throughout the body without (the characteristic of) the male and the female.

---

a The Greek noun denotes "an implement of any kind" or "vessel."

b Or "grave."

c Perhaps into the casket.

d The verb also obtained the technical meaning of "to kiss" the dead before burial; in the fifth century Pseudo-Dionysius Areopagita repeatedly employed this meaning in his De ecclesiastica hierarchia (cf. Lampe, Lexicon, p. 246).

e Lit., "goes out of."

## 16

- 1 τότε οἱ ἄγγελοι ἀναλαμβάνοντες· ἄδουσιν ἄσμα καὶ ὕμνον ψάλλοντες τῷ θεῷ· καὶ πάλιν ἄλλα τάγματα τῶν ἀγγέλων μετὰ σπουδῆς ὑπαντῶσιν ἄσπαζόμενοι τὴν ψυχὴν τὴν προσερχομένην καὶ εἰσερχομένην εἰς τὰ στερεώματα·
- 2 καὶ ὅτε ἀπέλθῃ εἰς τὸν τόπον ἐν ᾧ δεῖ προσκυνεῖν τὸν θεόν· αὐτὸς ὁ υἱὸς τοῦ θεοῦ μετὰ τῶν ἀγγέλων δέχεται τὴν ψυχὴν τοῦ μάκαρος· καὶ προσφέρει πρὸς τὸν ἀχραντον πατέρα τῶν αἰώνων·
- (3) καὶ πάλιν ὅταν ψάλλωσιν οἱ ἄγγελοι ἄνω· ἡμεῖς ὄντες κάτω ὑπακούομεν αὐτῶν· καὶ πάλιν ἡμεῖς ψάλλομεν, καὶ αὐτοὶ ὑπακούουσιν ἐν τῷ οὐρανῷ ἄνω·
- (4) καὶ οὕτως ἀνάμεσον ἡμῶν καὶ τῶν ἀγγέλων· ἀνέρχεται ἡ δοξολογία τῆς ὑμνολογίας·

- - - - -

1  $\Gamma_{ed}^C$  ασπαζωμενοι A | 2  $\Gamma_{ed}^{CD}$  ης A |  $\Gamma_{ed}^C$  δη AD  
 |  $\Gamma_{ed}^C$  προσκυνιν AD |  $\Gamma_{ed}^C$  διχεται (?) A | 3  
 $\Gamma_{ed}$  ταλλωσιν A |  $\Gamma_{ed}^D$  υπακουωμεν A |  $\Gamma_{ed}^{CD}$   
 φαλλωμεν A | 4  $\Gamma_{ed}^{CD}$  αναμεσων A |

1 αναλαμβανοντες· αδουσιν: λαλουσιν C | pr αδουσιν ad αυτην D | των: om C | υπαντωσιν: απαντωσιν C | την ψυχην - εις: ταυτην· προσδεχομενοι επι C | ψυχην την: om την D | 2 απελθη: επελθη CD | post τοπον ad εκεινον· C | θεον: κυριον CD | προσφερει: αποφερει αυτην C | προς - αχραντον: των αχραντων D | αχραντον: αναρχον C | των αιωνων: τον αιωνιον· C | 3 παλιν: om D | οταν ψαλλωσιν: οτε ψαλλουσιν C | υπακουομεν: ακουωμεν· C | αυτων: om C | και παλιν: και παλιν οτε C : και οταν παλιν D | και - υπακουουσιν: κατω οντες οι αγγελοι, οι υπακουωσιν ημων C: εκ ενοι υπακουουσιν D | ανω: om CD | | 4 ημων και: ημων οι C | δοξολογια - υμνολογιας: δοξα της υμνωδιας ημων· C: δοξα της υμνωλογιας D |

## 16

- 1 Then, while the angels take (it) up, they chant a song and a hymn, while singing to God; and again other divisions of the angels meet (it) with haste, saluting the soul which is coming and entering into the firmaments.<sup>a</sup>
- 2 And when it has arrived at the place in which it is necessary to worship God, the son of God himself, with the angels, receives the soul of the Blessed One and carries<sup>b</sup> (it) to the undefiled father of the ages.
- (3) And again whenever the angels above sing, we being below respond to them; and again we sing and they respond in the heaven above.
- (4) And thus, between us and the angels the doxology<sup>c</sup> of praise goes up.

---

a This noun is basically synonymous with οὐρανός (cf. 21:(6) and Gen 1:8 LXX).

b Or "offers."

c Or "glorification."

- 5 ὅτε δὲ ἡ ψυχὴ τοῦ μάκαρος πεσοῦσα ἐπὶ πρόσωπον  
 προσκυνεῖ τὸν κύριον· τότε καὶ ἡμεῖς πεσόντες  
 προσκυνοῦμεν τῇ αὐτῇ ὥρα τὸν κύριον·
- 6 ὅτε δὲ ἀναστήσει αὐτὴν ὁ κύριος τότε καὶ ἡμεῖς  
 ἀνιστάμεθα·
- (7) καὶ ὅτε ἀπέρχεται εἰς τὸν ἄρισμένον τόπον· καὶ  
 ἡμεῖς ἀπερχόμεθα ἐν τῇ ἐκκλησίᾳ· πληροῦντες τὴν  
 εὐχαριστίαν τοῦ κυρίου·
- 8 ταῦτα γράψαντες· καὶ πᾶσαν τὴν διοίκησιν τῶν μακάρων·  
 ἐδώκαμεν τῷ ἀδελφῷ ζωσίμφ· καὶ προεπέμψαμεν αὐτὸν  
 ἕως τοῦ τόπου τῶν δένδρων πρὸς τῷ ποταμῷ τῷ εὐμέλῃ·

- - - - -

5 Γ<sup>ed</sup> προσκυνη A | 7 Γ<sup>ed</sup> ορησμαινον A | Γ<sup>ed</sup><sup>D</sup>  
 απερχωμεθα A | Γ<sup>ed</sup><sup>D</sup> ευχαριστηαν A | 8 Γ<sup>ed</sup> το A |

5 οτε: οταν D | πεσουσα - προσωπον: om C | πεσοντες:  
 om D | πεσοντες - και ημεις (v. 7): om C per  
homoeoteleuton | αυτη: om D | 6 οτε: οταν D |  
 αναστησει: αναστηση D | 7 οτε: οταν D | post τοπον· ad  
 εκεινων· τοτε D | απερχομεθα - εκκλησια: πορευομεθα εις  
 την εκκλησιαν· D | πληρουντες - του κυριου: πληρωσαι την  
 ευχαριστηειαν τω κυριω· C | του κυριου: τω κυριω D |  
 8 και πασαν: om και C | εδωκαμεν: δεδωκαμεν C | post  
 αδελφω ad ημων D | και προεπεμψαμεν - ευμελη: om C |  
 τω ποταμω - ομοσης μοι (21:5) is lacking in D; one leaf of  
 the MS is probably missing. |

- 5 And when the soul of the Blessed One, having fallen on (its) face, worships the Lord, then we also, having fallen, worship the Lord in the same hour.
- 6 And when the Lord raises it, then we also rise up.
- (7) And when it arrives at the appointed place, we also arrive in<sup>a</sup> the church, fulfilling the thanksgiving<sup>b</sup> of the Lord.
- 8 Having written these things and all (about) the place-of-sojourning<sup>c</sup> of the Blessed Ones, we gave (them) to brother Zosimus, and sent him forth until the place of the trees near the river Eumeles.

---

a The verb ἀπέρχομαι (with meaning "arrive") is used in this text with the prepositions ἐπί (e.g. 15:6), εἰς (e.g. 16:2, [7]) and ἐν (e.g. 16:7). The Greek syntax is late; in pre-medieval Greek this verb, when it means "arrive," is used with εἰς (cf. also 6:[4] note b).

b The Greek noun also denotes the "Eucharist."

c Cf. 1:2 note c.

## 17

- (1) ἐγὼ δὲ ζώσιμος ἔδεήθην πάλιν τῶν μακάρων· ἵνα δεηθῶσιν ὑπὲρ ἐμοῦ πρὸς τὸν κύριον· ἵνα δέξωνταί με τὰ δένδρα τοῦ περάσαι με·
- (2) καὶ κράξαντες πάν[151b]τες πρὸς κύριον εἶπαν· ὁ θεὸς ὁ <δείξας ἡμῖν> τὰ θαυμάσιά σου καὶ ποιήσας ἐλθεῖν τὸν δοῦλόν σου ζώσιμον πρὸς ἡμᾶς ἐκ τοῦ κόσμου τῆς ἄματαιότητος· πάλιν ἀποκατάστησον αὐτὸν εἰς τὸν τόπον αὐτοῦ μετ' εἰρήνης·
- (3) καὶ κέλευσον ἔκλιθῆναι τὰ δένδρα ταῦτα καὶ ἀναλαβεῖν τὸν δοῦλόν σου, καὶ στῆσαι αὐτὸν εἰς τὸ πέραν·
- 4 καὶ πληρωσάντων αὐτῶν τὴν εὐχὴν· εὐθέως ἔκλιθησαν τὰ δένδρα ἔνώπιον αὐτῶν καὶ ἐδέξαντό με καθὰ καὶ τὸ πρῶην·
- (5) καὶ σταθεῖς πέραν τοῦ ποταμοῦ; ἔκραξα φωνῇ μεγάλη καὶ εἶπον· ἄνθρωποι τῆς δικαιοσύνης· οἱ ὄντες ἀδελφοὶ τῶν ἁγίων ἀγγέλων· δότε μοι εὐχὴν μετ' εἰρήνης· ἰδοὺ γὰρ πορεύομαι ἀφ' ὑμῶν·
- (6) καὶ ποιήσαντες εὐχὴν, ἔκραξαν πάντες λέγοντες· εἰρήνη εἰρήνη σοι ἀδελφέ·

- - - - -

1 Γ<sup>ed</sup> C εδεηθην A | 2 <ed διξας ημην A | Γ<sup>ed</sup>  
 ματαιωτητος A | 3 Γ<sup>ed</sup> C κληθειναι A | 4 Γ<sup>ed</sup>  
 εκληθησαν A | Γ<sup>ed</sup> C ενωπιων A | 5 Γ<sup>ed</sup> C δικαιοσυνης  
 A | Γ<sup>ed</sup> C ιρηνης A |

1 ἐγὼ δε ζωσιμος: om C per homoeoteleuton | παλιν των: δε  
 ἐγὼ των ἁγιων C | ὑπερ - κυριον\*: τῷ κυρίῳ ὑπερ ἐμοῦ\* C  
 | με: om C | 2 εἶπαν\*: εἶπον\* C | <δείξας ἡμῖν>: δείξας  
 ἡμᾶς C | τὸν δούλον: τοῦ δούλου C | ζώσιμον: ζωσιμου C |  
 τῆς ματαιότητος: τοῦ ματαιοῦ C | αὐτὸν: om C | μετ'  
 εἰρήνης\*: ἐν εἰρήνῃ C | 3 καὶ: οὐν C | ταῦτα - περὶ\*: εἰς  
 τὸ περᾶσαι αὐτὸν\* C | 4 πληρωσάντων: πληρωσαντες C |  
 αὐτῶν: om C | ἐκλιθησαν: ἐκλιναν C | post δένδρα ad  
 τα τρία C | με - πρῶην\*: μαι ὡς καὶ τὸ πρῶτερον\* C | 5  
 περὶ: περὶ C | ἔκραξα - ἄνθρωποι: ἔκραξαν φωνὴν μεγάλην\*  
 οἱ υἱοὶ C | ἁγιων: om C | ὑμῶν: ἡμῶν C | 6 εὐχὴν:  
 προσευχὴν C | πάντες: om C | pr σοι ad εἰρήνη C |

## 17

- (1) And I, Zosimus, petitioned again the Blessed Ones in order that they might petition the Lord for me so that the trees might receive me to pass me across (the river).
- (2) Then<sup>a</sup> all called out<sup>b</sup> to (the) Lord, (and) said, "O God who has shown to us your wonders and has caused your servant Zosimus to come to us out of the world of vanity, again restore<sup>c</sup> him into his place with peace."
- (3) "And command<sup>d</sup> these trees to bend down and to take up your servant and to set him beyond<sup>e</sup> (the river)."
- 4 And when they finished their entreaty, immediately the trees in front of them bent down and received me just as before.<sup>f</sup>
- (5) And when I stood beyond the river, I called out with a loud voice and said, "Men of righteousness, who are brothers of the holy angels, give me an entreaty<sup>g</sup> with peace; for behold, I proceed forth from you."
- (6) And as they made the entreaty, all called out, saying, "Peace, peace, to you, brother."

---

a Lit., "and."

b The aorist participle, cf. Acts 7:57.

c An Imperative of Entreaty.

d An Imperative of Entreaty.

e Lit., "in the beyond"; or "on the other side."

f Lit., "just as lately (or the day before yesterday)."

g The noun seems inappropriate, unless the meaning is a "blessing" from prayer; cf. 17:(6).

## 18

- (1) τότε ηύξάμην πρὸς κύριον καὶ ἦλθέν μοι Ἰλαΐλαψ τοῦ ἀνέμου· καὶ ἔλαβέν με ἐπὶ τῶν πτερύγων αὐτοῦ· καὶ εἴλκυσέν με ἕως τοῦ τόπου οὗ ἠϋρέν με καθήμενον· καὶ ἀνέλυσέν μετ' εἰρήνης·
- (2) καὶ Ἰάρας φωνήν· εἶπεν πρὸς Ἰμε ὁ ἄνεμος· μακάριος εἶ ζώσιμε· ὅτι κατηριθμήθης μετὰ τῶν μακάρων·
- 3 καὶ ἦλθεν τὸ ζῶον ἐκ τῆς ἐρήμου Ἰφ ὄνομα Ἰάμηλος· καὶ ἔλαβέν με ἐπὶ τὸν τράχηλον αὐτοῦ· καὶ ἤνεγκέν με ὀγδοήκοντα πέντε μονάς·
- 4 καὶ ἔθηκέν με εἰς τὸν τόπον οὗ ἠϋρέν με προσευχόμενον·
- (5) καὶ ἀνέλυσεν ἐν εἰρήνῃ κρᾶζων καὶ λέγων· <μακάριος εἶ> ζώσιμε ὅτι μετὰ τῶν μακάρων Ἰκατηριθμήθης·

- - - - -

1 Ἰed<sup>C</sup> λελαψ A | 2 Ἰed<sup>C</sup> αρας A | Ἰed<sup>C</sup> μαι A | 3  
 Ἰed<sup>C</sup> ο A | Ἰed<sup>C</sup> καμιλος AD | 5 <ed<sup>C</sup> μακαριως ι A |  
 Ἰed<sup>C</sup> εκατηρηθηθης A |

1 μοι: ο C | των πτερυγων: το πτερυγιον C | ειλκυσεν:  
 ηλκησε C | post με ad και ιρε (sic) με C | εως του:  
 om του C | ου: οπου C | ηυρεν με: ηυρεν μαι το προτερον  
 C | ανελυσεν: ανελυσαν με C | 2 προς με: om C | ει  
 ζωσιμε: ζωσιμαι C | 3 post και ad ευθυς C | το ζων:  
 om το C | ω: om C | post ονομα ad αυτου C | επι: εις C |  
 αυτου: αυτης C | με ογδοηκοντα: om C | 4 με -  
 προσευχομενον: μαι επι τοπου πεδυνου· C | 5 εν ειρηνη:  
 om C | και λεγων: om C | ζωσιμε: ζωσιμαι C | pr  
 μακαρων ad αγιων C | κατηριθμηθης: κατηριθμηθην C |

- (1) Then I besought the Lord, and a storm of wind came to me and took me upon its wings<sup>a</sup> and drew me until the place where it found me sitting, and departed with peace.
- (2) And lifting (its) voice, the wind said to me, "Blessed are you, Zosimus, because you have been counted among the Blessed Ones."
- 3 And the animal whose name (is) camel came out of the desert and took me upon its neck and carried me eighty-five stations.<sup>b</sup>
- 4 And it set me in the place where it found me praying.<sup>c</sup>
- (5) And it departed in peace, calling out and saying, "Blessed are you, Zosimus, because you have been counted among the Blessed Ones."

---

a Cf. 2:6 and Psalm 103:3 LXX.

b Or "hostel"; the Greek form is from  $\mu\omicron\nu\eta$  and frequently denotes the distance between two stops. The noun also means "monastery," cf. 19:(1).

c Cf. 2:2f.

(19)

- (1) ἰδὼν δέ με ἔγκωμιαζόμενον ὁ [152a] σατανᾶς· ἠθέλησεν πειράσαι με καὶ ἄκοντίσαι ἀπὸ τῆς μονῆς·
- (2) ἦλθεν δὲ ἄγγελος τοῦ θεοῦ καὶ εἶπέν μοι· ζώσιμε· ἰδοὺ ἔρχεται ὁ σατανᾶς πειράσαι σε· ἀλλ' ἔσται πολεμῶν ὑπὲρ σου ὁ κύριος· ἡ γὰρ δόξα τῆς πίστεώς σου δεῖ σε ἔχειν τὸν σατανᾶν·
- (3) καὶ ἐφάνη ἄγγελος τοῦ θεοῦ κράζων καὶ λέγων· καλῶς ἔλήλυθας μάκαρ τοῦ χριστοῦ·
- (4) δεῦρο ἀπάξω σε ἐπὶ τὸ σπήλαιον τὸ γινόμενον κατοικητήριον τοῦ σώματός σου·
- (5) ἔσται γὰρ τὸ σπήλαιόν σου μαρτύριον τῆς ἐρήμου· ἴασις τῶν προσερχομένων· ἀσθενῶν· πειρατήριον καὶ βάσανος τῶν δαιμόνων·
- (6) καὶ κρατήσας τῆς χειρός μου· ἐνίσχυσέν με· καὶ διήγαγέν με δι' ἡμερῶν τεσσαράκοντα εἰς τὸ σπήλαιον· ἐν ᾧ ἤμην κατοικῶν·

- - - - -

1 ἔed<sup>C</sup> εγκωμιαζωμενον A | ἔed ακοντησαι A | 2 ἔed<sup>C</sup> εχει A | 3 ἔed<sup>C</sup> ελοιλοιθας A | 4 ἔed<sup>C</sup> δευρω A | 5 ἔed<sup>C</sup> εστω A | ἔed<sup>C</sup> ιασης A | ἔed<sup>C</sup> προσερχομαινον A | ἔed<sup>C</sup> πηρατηριον A | 6 ἔed<sup>C</sup> μαι A | ἔed τεσσαρακοντα A | ἔed<sup>C</sup> ημιν A |

1 ἰδων δε με: ἰδων δε μοι C | σατανας: διαβολος C | και - μονης: om C | 2 pr αγγελος ad ο C | του θεου: om C | ζωσιμε: om C | pr πειρασαι ad του C | γαρ: om C | δει δε: νικησαι C | 3 pr αγγελος ad παλιν ο C | pr μακαρ ad ω C | 4 σε: σαι C | post σπηλαιον ad σου· C | κατοικητηριον: κατηκητηριον C | 5 post γαρ ad τουτο C | σου: om C | μαρτυριον: μαρτηρια C | pr ιασις ad και C | pr βασανος ad ο C | 6 της χειρος μου·: εν ισχυι C | ενισχυσεν με: ενισχυσεν μαι C | διηγαγεν: ηγαγε C |

## (19)

- (1) But seeing me being lauded, Satan desired to tempt me and to hurl me out of the station.<sup>a</sup>
- (2) But an angel of God came and said to me, "Behold, Zosimus, Satan comes<sup>b</sup> to tempt you, but the Lord will be fighting for you; for the glory of your faith requires you to hold<sup>c</sup> Satan."
- (3) And an angel of God appeared, calling out and saying, "Welcome,<sup>d</sup> Blessed One of Christ."
- (4) "Come, I shall lead you to the cave which (will) become<sup>e</sup> (the) habitation of your body."
- (5) "For your cave will be a martyr<sup>f</sup> in<sup>g</sup> the desert, a healing for<sup>h</sup> the sick ones who approach, a place of trial and torture for<sup>i</sup> the demons."
- (6) And seizing my hand, he strengthened me and led me through (the desert) for forty days into the cave in which I had been inhabiting.

---

a Or "monastery."

b A Futuristic Present, denoting the certainty of Satan's coming.

c The Greek is odd.

d Lit., "(It is) well you have come."

e Lit., "which is becoming"; but the participle receives its time orientation from the context.

f The Greek noun (lit., "witness") later denoted a church built above a martyr's tomb.

g A Genitive of Place.

h An Objective Genitive; apparently here the genitive replaces the dative as in late Byzantine and modern Greek; cf. 20:(4) notes j and l.

i See preceding note.

- (7) καὶ ἔγενήθη τράπεζα δικαιοσύνης· καὶ ἦμην  
 αὐλιζόμενος· μετὰ τῶν ἀγγέλων τοῦ θεοῦ·
- (8) ἔθηκα δὲ τὰς πλάκας τὰς ἑδοθείσας μοι ἀπὸ τῶν  
 ἁγίων μακάρων ἐπὶ τοῦ βήματος τοῦ θυσιαστηρίου τοῦ  
 ἐν τῷ σπηλαίῳ μου·

- - - - -

7 ἑδ εγεννηθην A | ἑδ<sup>C</sup> ημιν A | 8 ἑδ δωθεισας  
 A |

---

7 εγεννηθη τραπεζα: ετεθη η τραπεζα της C | 8 εθηκα -  
 σπηλαιω μου: om C per homoeoteleuton |

- (7) And it became<sup>a</sup> a table of righteousness, and I passed the night<sup>b</sup> with the angels of God.
- (8) And I placed the tablets which had been given to me by<sup>c</sup> the holy Blessed Ones upon the platform<sup>d</sup> of the altar which (was) in my cave.

---

a The verb form in MS A is first person singular; but the scribe of A, as should be evident throughout the text, often puts a final nu in verbs when it is inappropriate.

b Or "found lodging."

c The preposition ἀπό with a verb in the passive voice denotes means; cf. Acts 2:22. The preposition here probably also retains its basic meaning of "source from."

d Or "step, bench."

(20)

- (1) καὶ ἰδοὺ ἀναβάντων τῶν ἀγγέλων τοῦ θεοῦ· παρεγένετο ὁ διάβολος σχῆμα ἔχων ἄγριον· καὶ θυμοῦ ἄγόμενος καὶ χολῆς
- (2) εἶπεν πρὸς με· ἐγὼ ἤδειν ὅτι οὕτως ποιῆσαί σε ἔειχεν ὁ θεὸς ὡς καὶ τοὺς μακάρας· καὶ ἔχουσιν εἶναι ἀναμάρτητοι· καὶ εἶναι αὐτοὺς ὑπὲρ τοὺς ἀγγέλους·
- (3) καὶ διὰ τοῦτο εἰσήνεγκα διάνοιαν πονηρὰν· καὶ εἰσῆλθον εἰς τὸ σκεῦος τοῦ ὄφως πανούργως πρὸς πανοῦργον·
- (4) καὶ διὰ τοῦτο ἐποίησα [152b] παραβῆναι τὸν ἀδάμ τὸν πρῶτον ἄνθρωπον· γεύσασθαι αὐτὸν ἀπὸ τοῦ ξύλου τῆς ζωῆς· ἐπειδὴ δὲ παρήγγειλεν αὐτὸν ὁ θεὸς μὴ φαγεῖν ἀπ' αὐτοῦ· ἵνα ἔμεινεν ἴσος τῆς δόξης τοῦ θεοῦ καὶ τῶν ἁγίων ἀγγέλων·

- - - - -

1 ἄγωμενος A | 2 ἔδειν A | ἔειχεν A |  
 ἔειχεν<sup>C</sup> μακαρης A | 3 ἔειν πανουργως A | 4 ἔειν δηα  
 A | ἔειν<sup>C</sup> επιδει A |

1 και - του θεου: om C per homoeoteleuton | post  
 παρεγενετο ad γουν C | αγωμενος - χολης: χολης γεμων·  
 C | 2 pr ειπεν ad και C | ηδειν - ως και: διοιδην· οτι  
 ο θεος εποιησαι σοι ως C | post μακαρας· ad απλως ειπειν  
 και απαντα ανθρωπον· C | εχουσιν ειναι: ηχον μειναι (?)  
 C | και ειναι - αγγελους: και αυτοι· και λοιπον και αυτοι  
 ευρισκονται ως οι αγγελοι· C | 3 τουτο - πονηραν: ταυτα  
 εισηνεγκα πονηρια· C | πανουργως - πανουργον: πανουργον  
 εποιησα τουτον· C | 4 δια: δι αυτο C | τον αδαμ: om C  
 | pr γευσασθαι ad και C | αυτον απο: om αυτον C | δε:  
 om C | παρηγγειλεν αυτον: παρηγγειλεν αυτοις C | post  
 θεος ad του C | ινα - ισος: εποιησα δε αυτους παραβηναι·  
 και θανατον και αμαρτιαν εδεξαντο· και εξεπεσον οι  
 ανθρωποι απο C |

(20)

- (1) And behold, when the angels of God ascended, the devil appeared,<sup>a</sup> having a savage<sup>b</sup> form and being overcome by rage and bile.<sup>c</sup>
- (2) He said to me, "I have known that God (would) do for you as (he had done) for the Blessed Ones; and they are able to be sinless and to be greater than the angels."<sup>d</sup>
- (3) "And because of this, I brought in an evil thought and entered into the body<sup>e</sup> of the serpent, (acting) deceitfully towards a deceitful one."<sup>f</sup>
- (4) "And through this, I caused Adam, the first man, to transgress (and) to taste<sup>g</sup> from the tree of life, and since God commanded him not to eat from it, that he might remain equal to<sup>h</sup> the glory of God and to<sup>i</sup> the holy angels."

---

a Or "arrived."

b Or "will, cruel, fierce."

c Or "gall."

d The Greek is characterized by idiomatic constructions atypical of the preceding chapters.

e Lit., "vessels"; cf. 15:7 note a.

f Or "(acting) cunningly towards a cunning one."

g Lit., "him to taste."

h Lit., "of"; the dative case would have been more typical of good Greek. See 19:5 notes h and i.

i See note h.

- (5) καὶ σὺ πάλιν ἀπελθὼν ἤνεγκας τὴν Ἑντολὴν ταύτην  
 (6) ἵνα μὴ ᾧσιν ἀναμάρτητοι, ἐγὼ σοι δείξω πῶς ἀπολέσω  
 σε· καὶ πάντας τοὺς δεχομένους τὴν Ἑντολὴν ταύτην  
 ἵνα μὴ ᾧσιν ἀναμάρτητοι καὶ τὴν βίβλον ἣν ἤνεγκας·

- - - - -

5 Ἑed<sup>C</sup> εντωλην A | 6 Ἑed σαι (?) A | Ἑed εντωλιν  
 A | Ἑed αναμαρτιτοι A |

---

5 συ: om C | post απελθων ad συ C | post ταυτην ad  
 και ηνεγκας· C | 6 ινα - ηνεγκας: om C |

- (5) "And you again, having gone away, brought (back) this commandment."
- (6) "In order that they may not be sinless, I shall show you how I shall destroy you, and all those who receive this commandment so that they may not be sinless, and (how I shall destroy) the book which you brought (back)."

(21)

- (1) καὶ ταῦτα εἰπὼν ὁ διάβολος, ἐπορεύθη ἀπ' ἐμοῦ·  
 (2) καὶ μεθ' ἡμέρας ὀκτὼ· συνήγαγεν μεθ' ἑαυτοῦ· χιλίους  
 τριακοσίους ἐξήκοντα δαίμονας· καὶ ἤρπασέν με ἀπὸ  
 τοῦ σπηλαίου προσευχόμενον·  
 (3) καὶ ἔτυπτόν με Ἰσφαιρίζοντες ἐν ἑαυτοῖς ἡμέρας  
 ἑβδομηκοντα·  
 (4) καὶ <μετὰ τὰς τεσσαράκοντα> ἡμέρας ἔκλαυσεν ὁ  
 διάβολος ἔμπροσθέν μου καὶ εἶπεν· οὐαί μοι· ὅτι δι'  
 ἓνα ἄνθρωπον τὸν κόσμον ἀπώλεσα· ἐνίκησέν Ἰμε γὰρ  
 διὰ τῆς προσευχῆς αὐτοῦ·  
 (5) καὶ ἤρξατο τρέχειν ἀπ' ἐμοῦ· ἐγὼ δὲ κρατήσας αὐτὸν  
 ἔστησα καὶ εἶπον· οὐ μὴ ἀποδράσης καὶ φύγῃς ἀπ'  
 ἐμοῦ· ἕως <οὔ ὁμώσης> μοι τοῦ Ἰμηκέτι ἄνθρωπον  
 πειράσαι·

- - - - -

3 Ἰed σφεριζοντες A | Ἰed τεσσαρακοντα A | 4 <ed  
 μετας τεσσαρακοντα A | Ἰed<sup>C</sup> μαι A | 5 <ed σου  
 ομωσης (?) A | Ἰed<sup>CD</sup> μηκετη A |

2 συνηγαγεν: συνηξε C | pr ηρπασεν ad ελθων ηρπασαι C  
 | post σπηλαιου ad μου C | 3 σφαιριζοντες εν εαυτοις:  
 τρυζοντες τους οδοντας αυτων· επι C | 4 <μετα - ημερας:  
 μετα ταυτα C | εμπροσθεν: ενωπιον C | post ειπεν· ad  
 μοι· C | οτι δι': δια γαρ C | post κοσμον ad ολον C  
 | ενικησεν: ενικησαι C | post προσευχης ad και της  
 υπομονης C | 5 ηρξατο τρεχειν: ηρξαντο αποχωρειν C |  
 post ου μη ad μαι corrected to με C | και φυγης απ'  
 εμου: om C | <ου - του: ου ωμωσι μαι C | ομωσης:  
 ομωσης (on p. 227a) D begins again | πειρασαι:  
 πειρασις C |

## (21)

- (1) And having said these things, the devil proceeded from me.
- (2) And after eight days, he brought one thousand three hundred and sixty demons with him and dragged<sup>a</sup> me away from the cave as I was praying.
- (3) And they repeatedly<sup>b</sup> beat me, playing (with me as a) ball among themselves for forty days.
- (4) And after forty days, the devil wailed<sup>c</sup> before me and said, "Woe (is) me that through one man I lost the world, for he conquered me through his prayer."
- (5) And he began to run from me; but I, seizing him, stood,<sup>d</sup> and said, "You shall certainly not escape and flee from me until you swear to me that you shall never again tempt a man."

---

a Or "seized."

b The adverb clarifies the continuous action of the imperfect.

c Or "wept."

d Or "stood firm."

- (6) καὶ κλαύσας κλαυθμῶ μεγάλῳ καὶ βιαίῳ· ὤμοσέν μοι ἐπὶ τῷ στερεώματι τοῦ οὐρανοῦ ἕως τοῦ ἢ κατοικία σου ἐστὶν καὶ μετὰ τοῦ ἔσε οὐ μὴ ἀπέλθω ἐπὶ τὸν τόπον ἐκεῖνον·
- (7) τότε ἀπέλυσα αὐτὸν ἐκπέμψας εἰς τὸ αἰώνιον πῦρ καὶ τοὺς μετ' αὐτοῦ δαίμονας
- (8) τότε ἦλθεν ὁ ἄγγελος ὁ συνευδοκήσας μοι ἐπὶ τῆς τραπέζης· [153a] καὶ ἤγαγέν με ἐν τῷ σπηλαίῳ μου, μετὰ δόξης πολλῆς·

6 Γ<sup>ed</sup>C cf. D σου A | Γ<sup>ed</sup>CD σαι A | 7 Γ<sup>ed</sup> δαιμῶνας  
A |

6 κλαυθμῶ: κλαυμῶ C | βιαιῶ: βοήσας C | ὤμοσεν:  
ὤμωσε C: ὠμωσεν D | μοι: ὀμ C | τῷ στερεώματι: τὸ  
στερεῶμα C: τῶν στερεῶματων D | ἕως οὐ: ὅτι ἕως οὐ C:  
ὅτι ἕως οὐ εἰς καὶ D | κατοικία: κατοικησις C: οἰκία D  
| ἐστὶν: ἐστε C | καὶ μετὰ: ὀμ καὶ CD | ἐπὶ: εἰς C  
| 7 ἀπέλυσα: ἐλυσα C | post ἐκπέμψας ad αὐτὸν καὶ τοὺς  
μετ' αὐτὸν C | τὸ αἰώνιον πῦρ: τὸ πῦρ τὸ αἰώνιον· C |  
καὶ - δαίμονας: ὀμ C | καὶ τοὺς: καὶ τοῖς D |  
δαίμονας: δαιμῶσιν D | 8 ὁ ἄγγελος: ὀμ ὁ C | ὁ  
συνευδοκήσας: ὠ συνευκήσας D | μοι: με C | post μοι  
ad καὶ οἱ ἄγγελοι οἱ D | post τραπέζης· ad μου· C |  
καὶ: ὀμ D | καὶ - πολλῆς: καὶ ἡμεῖς ἀγαλλομενοὶ μετὰ  
δόξης ἐν τῷ σπηλαίῳ μου· C | ἤγαγέν: ἤγαγον D |

- (6) And wailing a great and violent wail,<sup>a</sup> he swore to me by the firmament of heaven, "So long as your habitation exists, I shall also certainly not pursue<sup>b</sup> you to that place."
- (7) Then I released him, sending out into the eternal fire (him) and the demons who were with him.
- (8) Then the angel who sympathized<sup>c</sup> with me at the table, came and led me to my cave with much glory.

---

a A Semitism which probably is a Biblicism.

b Lit., "go after."

c Or "agreed."

(22)

- (1) ἔζησα δὲ μετὰ τοῦτο ἔτη τριάκοντα ἕξ· καὶ διέδωκα τὴν διοίκησιν τῶν μακάρων, τοῖς πατράσιν τοῖς ἐν τῇ ἐρήμῳ·
- (2) ἔκλαυσεν δὲ ὁ διάβολος διὰ τὰς πλάκας τῆς διοικήσεως τῶν μακάρων· ὅτι ἐὰν περιέλθῃ τοῦτο ἐν τῷ κόσμῳ γέγονα καταγελῶς· καὶ οὗτοι μένουσιν ἀναμάρτητοι· καὶ γὰρ ἄλλος ἐν τῇ ἡμιμωρία·
- (3) καὶ μετὰ τὴν συμπλήρωσιν τῶν τριάκοντα ἕξ ἐτῶν· παρεγένοντο οἱ ἄγγελοι τοῦ θεοῦ πρὸς με καθάπερ καὶ πρὸς τοὺς μακάρας·
- (4) συνήχθησαν δὲ πάντες οἱ μοναχοὶ καὶ πᾶς ὁ ἀκούσας· καὶ ἀνεγνώσθη ἐπὶ πάντων ἡ διαθήκη αὕτη·
- (5) καὶ ἐν τῇ τοιαύτῃ πολιτείᾳ παρέδωκεν τὴν ψυχὴν τῷ θεῷ·

- - - - -

2 ed τουτω A | ed καταγελοσ A | ed μορια A  
 | 3 ed συμπληρωσιν AC | ed μακαρης A |

1 εζησα - τουτο: και μετα ταυτα εζησα C: εγω δε ζωσιμος  
 εζησα μετα τουτω D | τριακοντα εξ: λ (=30) D |  
 διεδωκα: διηγησαμην C: εδωκατασω λαυς (?) D | pr  
 μακαρων ad αγιων D | ερημω: ερημω ων C: D ends | 2  
 εκλαυσεν - μωρια: om C | 3 ετων: χρονων C | καθαπερ:  
 καθ ον τροπον C | μακαρας: μακαρους C | 4 οι  
 μοναχοι: ομοθυμαδον· και παντες ακουσαντες· και ανεγνω  
 πασιν η διοικησις των μακαρων, τοις πατρασι τοις εν τη  
 ερημω· C | 5 και - θεω: om C |

## (22)

- (1) And I lived after this thirty-six years, and passed on the place-of-sojourning of the Blessed Ones to the fathers who (are) in the desert.
- (2) But the devil wailed because of the tablets (concerning)<sup>a</sup> the place-of-sojourning of the Blessed Ones, (saying), "If this should come to the world, (then) I have become<sup>b</sup> a laughing-stock, and these (men will) remain sinless, and I (will be) alone in the foolishness."
- (3) And after the completion of thirty-six years, the angels of God came to me just as also to the Blessed Ones.
- (4) And all the monks and everyone who had heard gathered together; and this testament was read<sup>c</sup> to all.
- (5) And in such conduct<sup>d</sup> he gave up his<sup>e</sup> soul to God.

---

a A Genitive of Description.

b The Consummative Perfect, signifying the present existence of the completed action.

c Or "read aloud."

d Or "way of life."

e Lit., "the."

(23)

- (1) ἐγὼ δὲ κρύσεως εἷς ὢν τῶν ἐν τῇ ἐρήμῳ· ἐκβαλὼν  
ἔδωκα πᾶσιν τοῖς θέλουσιν μανθάνειν καὶ ὠφελεῖσθαι·
- (2) οἱ οὖν ἄγγελοι τοῦ θεοῦ συνεκόμισαν τὸ σῶμα τοῦ  
ἁγίου ζωσίμου ὡς πολύτιμον δῶρον·
- (3) καὶ ἐθεασάμεθα τὴν ψυχὴν τοῦ μακαρίου, ὑπὲρ τὸν  
ἥλιον πεφωτισμένην ἑπταπλασίως·
- (4) ἀνέβησαν δὲ ἐπὶ τὸν τόπον παραχρῆμα φοίνικες ἑπτὰ,  
καὶ ἐπεσκίασαν τὸ σπήλαιον·
- (5) ἀνέβη δὲ καὶ πηγὴ ὕδατος ἐπὶ τοῦ τόπου ἐκείνου  
ὑδωρ ἅγιον· καὶ ἕως τῆς ἡμέρας ταύτης· ἴασις καὶ  
σωτηρία πάντων τῶν προσερχομένων ἀσθενῶν·
- (6) εἰρήνη πᾶσιν τοῖς ἀκούουσιν τὴν μνήμην τοῦ ἁγίου  
ζωσίμου·
- (7) ἔστιν δὲ ὁ κύριος συνήγορος καὶ ὄφε[153b]λος πάντων·  
εἰς τοὺς ἀτελευτήτους αἰῶνας τῶν αἰῶνων ἀμήν·

- - - - -  
2 Γ<sup>ed</sup>C συνεκωμησαν A | Γ<sup>ed</sup>C τα (?) A | Γ<sup>ed</sup>C  
πολυτημον A | 4 Γ<sup>ed</sup>C φοινηκες A | 5 Γ<sup>ed</sup>C τις A |  
Γ<sup>ed</sup>C προσερχωμαινων A |

1 ἐγὼ - ἐδωκα: ον και λαβων, δεδωκα C | μανθανειν:  
μαθειν· C | και ωφελεισθαι: om C | 2 δωρον·: μυρον·  
C | 3 υπερ: ετερον C | πεφωτισμενην: πεφωτισμενη C  
| επταπλασιως·: επταπλασιον· C | 4 ανεβησαν: αναιβησαν  
C | επι τον τοπον: om C | 5 ανεβη: αναιβη C | επι -  
ασθενων·: και ποτε υδωρ ουκ ην εκεισαι· C | 6-7 ειρηνη -  
αμην·: επι τουτοις ουν πασι τοις θαυμασι, δοξασωμεν  
πατερα και υιον και αγιον πνευμα· εις τους ατελευτητους  
αιωνας των αιωνων αμην:~ C |

(23)

- (1) And I, Kruseos,<sup>a</sup> being one of those in the desert, having dispatched<sup>b</sup> (the testament), gave (it) to all those wishing to learn and to benefit.<sup>c</sup>
- (2) Therefore, the angels of God carried the body of holy Zosimus as a precious gift.
- (3) And we saw the soul of the Blessed One lit seven times (brighter) than the sun.
- (4) And immediately seven palm-trees arose in the place, and overshadowed the cave.
- (5) And also a fountain of water, (which was) holy water, arose in that place. And until this day, (it is) a cure and salvation<sup>d</sup> for<sup>e</sup> all the sick ones who come (to it).
- (6) Peace (be) to all who hear the remembrance of holy Zosimus.
- (7) And the Lord is an advocate and a help of all into the unending ages of ages. Amen.

---

a Perhaps the Greek is corrupt; compare Vassiliev's text (p. 178): " Εγὼ δέ, ἀγαπητοί, ἐκ τῆς βρώσεως τῆς ἐρήμου ἐκλαβὼν ἔδωκα πᾶσι τοῖς θέλουσιν μαθεῖν καὶ ὠφελεῖσθαι ."

b Or "published."

c Or "to help themselves."

d Or "deliverance, preservation."

e Lit., "of"; cf. 19:5 note h and 20:(4).

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