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# Διαθήκη τοῦ Ἰώβ • THE TESTAMENT OF JOB

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## INTRODUCTION

The *Testament of Job* resemble, in form, the better-known Testaments of the Twelve Patriarchs. The work was artful enough – at least so far as the speech of Job’s wife (Ch. 24) is concerned – to have been interlaced with the developing text of the Septuagint; if, indeed, the work was influential enough to have affected the *LXX* text, or been affected by it, it is surprise to find it in Phrygian regions two centuries later. As a whole, the theological outlook of the Testament of Job aligns with Hellenistic Judaism; however, being ejected by the rabbis and the Church, the Testament of Job has been virtually unnoticed until modern times and has had little detectable effect on the development of Western culture.

The *Testament of Job* is extant in three major Greek manuscripts, *Paris B.N. Greek 2658* (72r–97r, 11<sup>th</sup> Century CE), *Messina San Salvatore 29*, (35v–41v, 1307/8 CE), and *Vatican Greek 1238* (340r–349v, 13<sup>th</sup> Century CE); another MS, *B.N. Gr. 938* is clearly a 16<sup>th</sup> Century transcript of 2658. There are also versions in Old Slavonic, and Coptic fragments exist, dating from the 5<sup>th</sup> Century CE. If the “*Liber qui appellatur Testamentum Job,*” mentioned in the Gelasian Decree, refers to this work, then there was a Latin version of it circulating in the 5<sup>th</sup> & 6<sup>th</sup> Centuries. In this collection, we present the [Greek texts of the 3 major MSS](#) and the text used in this file is primarily that of *Vat. Gr. 1238* – where we have made additions and/or emendations following other MSS, the text is show in a different colour. The English text here presented is loosely based on that of [M.R. James’ 1897 translation](#).

## AUTHORSHIP AND DATES

Very little is known about the date and place of origin of the book – some consider it of Essene origin and give it a pre-Christian date; on the other hand, M.R. James considered it written by a Jewish Christian, living in Egypt in the 2<sup>nd</sup> or 3<sup>rd</sup> Century CE. What can be said, however, is that the author used the version of the canonical Book of Job as given in the *Septuagint*, not in the Hebrew original or any other version; thus, he wrote in Greek and was not translating from a Semitic language. There are also numerous allusions to New Testament passages, whether intentional or subconscious.

## Διαθήκη τοῦ Ἰώβ 1

### Βίβλος Ἰώβ τοῦ καλουμένου Ἰωβάβ καὶ βίος αὐτοῦ καὶ ἀντίγραφον διαθήκης αὐτοῦ·

<sup>1</sup> Ἐν ἡ ἂν ἡμέρα νοσήσας καὶ ἐγνωκος τὴν ἀποδημίαν αὐτοῦ ἐκ τοῦ σώματος ἐκάλεσεν τοὺς ἑπτὰ υἱοὺς αὐτοῦ καὶ τὰς τρεῖς αὐτοῦ θυγατέρας καὶ εἶπεν αὐτοῖς· <sup>2</sup> Περικυκλώσατε, τέκνα μου, περικυκλώσατέ με καὶ ἀκούσατε καὶ διηγήσομαι ὑμῖν ἃ ἐποίησεν κύριος μετ' ἐμοῦ καὶ τὰ συμβάντα μοι πάντα· <sup>3</sup> ἐγὼ γὰρ εἶμι Ἰώβ ὁ πατὴρ ὑμῶν ὁ ἐν πάσῃ ὑπομονῇ γενόμενος δοκιμος· γινωσκετε οὖν ἑαυτοὺς τέκνα μου <sup>4</sup> ὅτι γένος ἐκλεκτοῦ ἐστὲ ἔντιμον ἐκ σπέρματος Ἰακώβ τοῦ πατρὸς τῆς μητρὸς καὶ τηρήσατε τὴν εὐγενίαν ὑμῶν.

<sup>5</sup> ἐγὼ γὰρ εἶμι ἐκ τῶν υἱῶν Ἡσαῦ ἀδελφὸς Νάωρ, οὗ ἡ μητὴρ δὲ ἡμῶν ἐστὶν Δῆνα, ἐξ ὧν ἐγέννησα ὑμᾶς· <sup>6</sup> ἡ γὰρ προτέρα μου γυνὴ ἐτελεύτησεν τῶν ἄλλων δέκα τέκνων ἐν πικρῷ θανάτῳ.

## TESTAMENT OF JOB 1

### § THE BOOK OF JOB, CALLED JOBAB, HIS LIFE AND THE TRANSCRIPT OF HIS TESTAMENT

<sup>1</sup> On the day he became sick and (he) knew that he would have to leave his bodily abode, he called his seven sons and his three daughters together and spoke to them as follows, <sup>2</sup> “Form a circle around me, my children, and hear, and I shall relate to you what the Lord did for me and all that happened to me. <sup>3</sup> For, I am Job your father, who has endured much. Know then, my children, <sup>4</sup> that you are a chosen race, of the stock of Jacob, your mother’s father, and take heed of your noble birth.

<sup>5</sup> “For, I am of the sons of Esau; my brother is Nahor and your mother is Dinah, through whom you were born. <sup>6</sup> For, my first wife died with my other ten children in bitter death.

### TESTAMENT OF JOB 1

§ Only *Vat. Gr. 1238* has this full title – the other MSS have shorter versions.

<sup>1</sup> In place of ‘knew he would have to leave his bodily abode’, here following James and *Vat. Gr. 1238* (καὶ ἐγνωκος τὴν ἀποδημίαν αὐτοῦ ἐκ τοῦ σώματος), Sparks and the other MSS have ‘and about to bring his stewardship to an end’ (ἐξετέλει αὐτοῦ τὴν οἰκονομίαν). At the end of this verse, Sparks (following *BN Gr. 2658* – ὧν εἰσιν τὰ ὀνόματα ... Τέρσι, Χορός, Ὑων, Νίκη, Φόρος, Φίφη, Φρούων, Ἡμέρα, Κασία, Ἀμαλθείας κέρας) adds another, “*Their names were ... Tersis, Choros, Huon, Nike, Phoros, Phiphe, Phrouon, Hermea, Cassia, and Amaltheias-keras.*”

<sup>2</sup> James lacks ‘my’, here following *BN Gr. 2658*.

<sup>3</sup> James lacks ‘who has endured much trial’.

<sup>4</sup> James lacks ‘of the stock of Jacob, your mother’s father’, here following *BN Gr. 2658* (ἐντιμον ἐκ σπέρματος Ἰακώβ τοῦ πατρὸς τῆς μητρὸς).

<sup>5</sup> In place of ‘Nahor’, here following James, *Vat. Gr. 1238*, and *Messina SS* (Νάωρ), Sparks (following *BN Gr. 2658* – Ἰακώβ) has ‘Jacob’.

<sup>6</sup> The three major MSS concur for the text of this verse.

<sup>7</sup> Ἀκούσατε οὖν μου, τέκνα, καὶ δηλώσω ὑμῖν τὰ συμβεβηκότα μοι.

<sup>8</sup> Ἐγὼ γὰρ εἶμην Ἰωβάβ πλούσιος σφόδρα τῶν ἀφ' ἡλίου ἀνατολῶν ἐν χώρᾳ τῇ Αὐσιδίτι πρὸ τοῦ καλέσαι με ὁ κυρίος Ἰώβ. ἐκαλούμην Ἰωβάβ. <sup>9</sup> ἢ δὲ ἀρχὴ τοῦ πειρασμοῦ ἐγένετο οὕτως· ... ἦν γὰρ πλησίον τοῦ οἴκου μου εἰδωλόν τινος θρησκευομένου ὑπὸ τοῦ λαοῦ <sup>10</sup> καὶ συνεχῶς ἔβλεπον ὀλοκαυτώματα αὐτῷ προσφερόμενα ὡς θεῷ

<sup>11</sup> διελογιζόμεν ἑμαυτῷ καὶ ἔλεγον· Ἴρα οὗτός ἐστιν ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ παντας ἡμᾶς; ἄρα πῶς γνώσομαι τὸ ἀληθές;

<sup>12</sup> Καὶ ἐν τῇ νυκτὶ ἐκείνῃ κοιμωμένου μου ἤλθεν μοι φωνὴ μεγάλη, φωνὴ ἐν μερίζονι φωτὶ λέγουσα· Ἰωβάβ Ἰωβάβ. καὶ ἐγὼ εἶπον· Ἴδού ἐγώ. καὶ εἶπεν· Ἀνάστηθι καὶ ὑποδείξω σοι τίς ἐστιν οὗτος ὃν γνῶναι θέλεις. <sup>13</sup> οὗτος τοίνυν οὗ τὰ ὀλοκαυτώματα προσφέρουσιν οἱ ἄνθρωποι καὶ ὧ σπένδουσιν οὐκ ἔστιν θεὸς, ἀλλ' ἐστὶ δύναμις αὕτη καὶ ἐργασία τοῦ διαβόλου, ἐν εἰ ἀπατᾷ τοὺς ἄνθρωπους.

<sup>14</sup> κἀγὼ ταῦτα ἀκούσας ἔπεσον εἰς τὴν γῆν <sup>15</sup> καὶ προσεκύνησα λέγων· Κύριέ μου ὁ ἐπὶ τῇ σωτηρίᾳ τῆς ἐμῆς ψυχῆς μοι λαλῶν,

<sup>7</sup> Listen to me, now, children, and I will tell you what happened to me.

<sup>8</sup> “For, I was Jobab, a very rich man living in the East in the land of Ausitis and before the Lord named me Job. When I was called Jobab, <sup>9</sup> the beginning of my trial was thus. Near my house there was an idol of one worshipped by the people; <sup>10</sup> and I saw constantly burnt offerings brought to him as a god.

<sup>11</sup> “Then I pondered and said to myself, “Is this he who made heaven and earth, the sea and us all – so how will I know what is the truth?”

<sup>12</sup> “And, in the night as I lay asleep, a great voice with a great light came, calling, “Jobab! Jobab! And I said, “Here I am;” and it said, “Rise up, and I will tell you who is the one whom you wish to know. <sup>13</sup> But this, to whom the people bring burnt offerings and libations, is not God, but the power and work of the Devil by which he beguiles people.”

<sup>14</sup> “And, when I heard this, I fell on the ground <sup>15</sup> and I prostrated myself saying, “O my Lord, who speaks for the

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<sup>7</sup> James lacks ‘to me’, here following BN Gr. 2658.

<sup>8</sup> James lacks the 1<sup>st</sup> instance of ‘Jobab’, here following BN Gr. 2658 and Messina SS.

<sup>9</sup> Sparks, following BN Gr. 2658 and Messina SS, lacks the 2<sup>nd</sup> sentence, here following James and Vat. Gr. 1238.

<sup>10</sup> James includes this as part of v. 9.

<sup>11</sup> Sparks, following BN Gr. 2658 and Messina SS, lacks ‘what is the truth’.

<sup>12</sup> James lacks ‘great ... with a great light’, here following Messina SS (μεγάλη, φωνὴ ἐν μερίζονι φωτὶ).

<sup>13</sup> In place of ‘the Devil’, James has ‘the Seducer (Satan)’.

<sup>14</sup> In place of ‘to the ground’, here following Vat. Gr. 1238 (εἰς τὴν γῆν), BN Gr. 2658 and Messina SS have ‘on my bed’ (ἐπὶ τὴν κλίνην μου).

<sup>15</sup> BN Gr. 2658 and Messina SS have ‘his place’ in place of ‘this place’.

δέομαί σου, εἴπερ οὗτός ἐστιν ὁ τόπος τοῦ Σατανᾶ, δέομαί σου κέλευσόν με ἀπελθεῖν καὶ ἀφανίσει αὐτόν καὶ καθαρῶσαι τὸν τόπον τοῦτον,<sup>16</sup> ἵνα μηκέτι ποιήσωμεν σπένδεσθαι αὐτόν. καὶ τίς ἐστιν ὁ κωλύων με τοῦτο ποιῆσαι βασιλεύς ὢν τῆς χώρας ταύτης ἵνα μηκέτι πλανηθῶσιν οἱ ἐν αὐτῷ.

<sup>17</sup> Καὶ ἀπεκρίθη μοι ἡ φωνὴ ἐκ τοῦ φωτός λέγουσα ὅτι· μὲν καθαρῶσαι τούτου τὸν τόπον δυνήσεις,<sup>18</sup> τι ὅτι μέλλει ἐνεργῆσαι τοῦ ἀνοικοδομησαὶ αὐτόν; ἀλλ' ἰδοὺ ὑποδείκνυμί σοι πάντα ἅπερ ἐνετείλατό μοι ὁ Κύριος εἰπεῖν σοι. ἐγὼ γὰρ εἰμι ὁ ἀρχάγγελος τοῦ θῆ<sup>19</sup> κάγω εἶπον ὅτι· Πάντα ὅσα ἐντελεῖται μοι τῷ θεράποντι αὐτοῦ ἀκούσομαι καὶ πράξω.<sup>20</sup> καὶ πάλιν εἶπέ μοι ὁ ἀρχάγγελος· Τάδε λέγει Κύριος· εἰ ἀπόλεσαι ἐὰν ἐπιχειρήσεις καὶ καθαίρεις τὸν τόπον τοῦ Σατανᾶ, ἀναστήσεται γὰρ σοι μετ' ὀργῆς εἰς πόλεμον, καὶ ἐνδείξεται ἐν σοὶ πᾶσαν τὴν πονηρίαν αὐτοῦ.<sup>21</sup> ἐπιφέρει δέ σοι πολλὰς πληγὰς καὶ χαλεπὰς καὶ ἀφαιρεῖται ἀπὸ σου πάντα τὰ ὑπάρχοντα,<sup>22</sup> τὰ τε παιδία σου ἀναιρήσει καὶ πολλὰ κακὰ σοι ποιήσει<sup>23</sup> καὶ ἐσεὶ ὡς ἀθλητῆς πυκτεύων καὶ καρτερῶν πόνους καὶ ἐκδεχόμενος τὸν μισθόν καὶ τοὺς πειρασμοὺς προσκαρτερῶν καὶ τὰς θλίψεις·

salvation of my soul, I pray you, if this is the idol of Satan, I pray you, let me go hence and destroy it and purify this place,<sup>16</sup> so that I can put an end to his offerings; who can stop me doing this, as I am the king of this land, so that those that live in it will no longer be led astray."

<sup>17</sup> "And the voice that spoke out of the flame answered me, "You can purify this place.<sup>18</sup> But what will be done to rebuild it? Behold, I announce to you what the Lord ordered me to tell you. For, I am the archangel of the God."<sup>19</sup> And I said, "Whatever shall be told to me, his servant, I shall hear."<sup>20</sup> And the archangel, said to me, "Thus speaks the Lord: If you undertake to destroy and take away the image of Satan, he will set himself with wrath to wage war against you, and he will display against you all his malice.<sup>21</sup> But he will bring upon you many severe plagues and take from you all that you have.<sup>22</sup> He will take away your children and will inflict many evils upon you.<sup>23</sup> Then you must wrestle like an athlete and resist pain, sure of your reward, overcome trials and afflictions.

<sup>16</sup> James lacks 'so that I can ... offerings', here following Messina SS.

<sup>17</sup> Vat. Gr. 1238 lacks 'me' and 'this', here following BN Gr. 2658 and Messina SS.

<sup>18</sup> Vat. Gr. 1238 and BN Gr. 2658 lack 'But what will be done to rebuild it?', here following Messina SS.

<sup>19</sup> Vat. Gr. 1238 lacks 'me', here following Messina SS.

<sup>20</sup> In place of 'and he will display against you all his malice', here following James and Vat. Gr. 1238 (καὶ ἐνδείξεται ἐν σοὶ πᾶσαν τὴν πονηρίαν αὐτοῦ), Sparks ends with, 'but although he will afflict you with many calamities, he will not be able to kill you'.

<sup>21</sup> James and Vat. Gr. 1238 lack 'but' (δέ), here following BN Gr. 2658 and Messina SS.

<sup>22</sup> In place of 'take away', here following BN Gr. 2658 and Messina SS (ἀναιρήσει/ἀναιρεῖ), Vat. Gr. 1238 has 'rises' (ἀνερεῖ).

<sup>23</sup> BN Gr. 2658 and Messina SS lack this verse.

<sup>24</sup> ἀλλ' ἐὰν ταῦτα ὑπομείνης, ποιήσω σου τὸ ὄνομα ὀνομαστὸν ἐν πάσαις ταῖς γενεαῖς τῆς γῆς ἄχρι τῆς συντελείας τοῦ αἰῶνος. <sup>25</sup> καὶ πάλιν ἐπανακάμψω σε ἐπὶ τὰ ὑπάρχοντά σου, καὶ ἀποδοθήσεται σοι διπλάσια πάντα ὧν ἀπολέσεις, ἵνα γνῶς ὅτι ἀπροσωπόληπτός ἐστιν ὁ θεός, ἀποδιδούς ἐκάστῳ τῷ ὑπακούοντι ἀγαθὰ. <sup>26</sup> Ἄ καὶ σοι δωρήσεται, καὶ στέφανον ἀμαράντινον κομίσεις. <sup>27</sup> καὶ ἐγερθήσεται ἐν τῇ ἀναστάσει καὶ ἔσῃ γὰρ ὡς ἀθλητῆς πυκτεύων καὶ καρτερῶν πόνους καὶ ἐκδεχόμενος τὸν στέφανον. τότε γνώσει ὅτι δίκαιος καὶ ἀληθεις καὶ ἰσχυρὸς ὁ Κύριος, ἐνισχύων τοὺς ἐκλεκτοὺς αὐτοῦ.

<sup>28</sup> Εγὼ δὲ, τέκνα μου, ἀνταπεκρίθην αὐτῷ ὅτι· Ἄχρι ὑπομείνω μεχρι θανάτου παντα τὰ ἐπερχομενα μοι ὑπὲρ τῆς ἀγαπῆς τοῦ θεοῦ καὶ οὐ μὴ ἀναπηδησω. <sup>29</sup> καὶ μετὰ τὸ σφραγισθῆναί με ὑπὸ τοῦ ἀγγέλου καὶ ἀνελθόντος ἀπ' ἐμοῦ.

<sup>24</sup> “But, if you endure these things, I shall make your name renowned throughout all generations of the earth until the end of the world. <sup>25</sup> And I shall restore you to all that you had had, and the double part of what you shall lose will be given to you in order that you may know that God does not consider the person but gives to each who deserves the good. <sup>26</sup> And also to you shall it be given, and you shall put on a crown of amaranth. <sup>27</sup> And, at the resurrection, you shall awaken for eternal life. Then shall you know that he Lord is just, and true and mighty.”

<sup>28</sup> “Whereupon, my children, I replied, “I shall endure, from love of God, until death everything that will come on me, and I shall not shrink back.” <sup>29</sup> And, after I had been sealed by the angel, he departed from me.

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<sup>24</sup> James has ‘when’ in place of ‘if’ and lacks ‘these things’.

<sup>25</sup> In place of ‘God’ (θεός), Messina SS has ‘the Lord’ (κύριος).

<sup>26</sup> Sparks lacks this verse, here following James and Vat. Gr.1238.

<sup>27</sup> The text for this verse, here following BN Gr. 2658 and Messina SS, is rather damaged in Vat. Gr.1238.

<sup>28</sup> BN Gr. 2658 and Messina SS lack ‘from the love of God’.

<sup>29</sup> For this verse, here following BN Gr. 2658 and Messina SS and Sparks, James follows Vat. Gr. 1238 (τοτε ὁ ἀγγελος σφραγισαμενος με ἀνηλθεν ἀπ' ἐμοῦ) and reads, “Then the angel put his seal upon me and left me.”

## Διαθήκη τοῦ Ἰώβ 2

<sup>1</sup> τῇ δὲ ἐξῆς, **τέκνα μου**, ἀναστὰς τῇ νυκτί, ἔλαβον πεντήκοντα παῖδας, ἀπηλθον εἰς τὸν ναὸν τοῦ εἰδωλίου καὶ ὀλοθρευσα αὐτὸν ἄχρι ἐδάφους, <sup>2</sup> καὶ οὕτως ἀνεχώρησα εἰς τὸν οἶκόν μου, κελεύσας ἀσφαλισθῆναι τὰς θύρας. **Ἀκούσατέ μου, τέκνα, καὶ θαυμάσατε ἅμα τε γὰρ εἰσῆλθον εἰς τὸν οἶκόν μου καὶ τὰς θύρας μου ἠσφάλησα** ἐντειλαμενος τοῖς προθύροις μου <sup>3</sup> ὅτι· Εἴ τις σήμερον ζητήσῃ με, μὴ σημανθήτω μοι, ἀλλ' εἶπατε αὐτῷ **ὅτι· Οὐ σχολάζει·** περὶ **γὰρ** πραγμάτων ἀναγκαίων ἔνδον ἐστίν.

<sup>4</sup> καὶ ἐμοῦ ἔνδος ὄντος, τότε ὁ Σατανᾶς μετασηματισθεὶς εἰς ἐπαίτην ἔκρουσεν τῇ θύρᾳ καὶ λέγων τῇ θυρωρῷ· <sup>5</sup> Σήμανον τῷ Ἰώβ λέγουσα ὅτι· Βούλομαι συντυχεῖν αὐτῷ. <sup>6</sup> καὶ ἡ θυρωρὸς εἰσελθοῦσα λέγει μοι ταῦτα, καὶ ἤκουσεν παρ' ἐμοῦ **δηλῶσαι μὴ σχολάζειν με νῦν.**

<sup>7</sup> Ἀστοχησας ἐν τούτῳ ὁ πονηρὸς ἐπελθὼν ἐπεθηκεν ἐπὶ τοὺς ὤμους αὐτοῦ ἀσφάλιον ῥακκωδῆ, καὶ εἰσελθὼν λελάληκεν τῇ θυρωρῷ λέγων· εἶπον τῷ Ἰώβ ὅτι· Δός μοι ἄρτον ἐκ τῶν χειρῶν σου ἵνα φάγω. <sup>8</sup> καὶ ἀκουσας ἐγὼ **Ἰωβ** ταυτα ἔδωκεν αὐτῇ ἄρτον

## TESTAMENT OF JOB 2

<sup>1</sup> “After this, my children, I rose in the night, took fifty slaves, and went to the temple of the idol and razed it to the ground. <sup>2</sup> And so, I went back to my house and gave orders that the door should be firmly locked. Listen, my children, and marvel at what happened next: when I entered my house and locked my doors, I said to my doorkeepers, <sup>3</sup> “If somebody shall ask for me, bring no report to me, but tell him he investigates urgent affairs. He is inside.”

<sup>4</sup> “And then, while I was indoors, Satan disguised himself as a beggar and knocked at the door, saying to the doorkeeper, <sup>5</sup> “Report to Job and say I want to meet him,” <sup>6</sup> and the doorkeeper came in and told me this, and I told her to make it clear I was not available.

<sup>7</sup> “The Evil One, having failed in this, left and took on his shoulder an old, torn basket and went in and said to the doorkeeper, “Tell Job: Give me bread from your hands that I may eat.” <sup>8</sup> And, when I, Job, heard this, I gave her burnt

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### TESTAMENT OF JOB 2

<sup>1</sup> James and *Vat. Gr. 1238* lack ‘my children’, here following *BN Gr. 2658* and *Messina SS* (and Sparks).

<sup>2</sup> James, following *Vat. Gr. 1238*, lacks ‘Listen, my children ... what happened next’, here following *BN Gr. 2658* and *Messina SS*.

<sup>3</sup> The few words in this verse ‘missing’ from *Vat. Gr. 1238* are here restored following *BN Gr. 2658* and/or *Messina SS*.

<sup>4</sup> James and *Vat. Gr. 1238* lack ‘while I was indoors’, here following *BN Gr. 2658* and *Messina SS* (and Sparks).

<sup>5</sup> *BN Gr. 2658* and *Messina SS* have ‘meet you’ in place of ‘meet him’.

<sup>6</sup> James, following *Vat. Gr. 1238* (?), ends, “but heard from me that I was studying.”

<sup>7</sup> Sparks, following *BN Gr. 2658* and *Messina SS*, opens with, “When Satan heard (this), he went away;” here, we follow *Vat. Gr. 1238* and James.

<sup>8</sup> James lacks ‘Job’, here following *Messina SS*.

ἐκκεκαυμένον δουναι αὐτῷ, καὶ ἐδίλωσα αὐτῷ ὅτι· Μηκέτι προσδόκα φαγεῖν ἐκ τῶν ἐμῶν ἄρτων, ὅτι ἀπηλλοτριώθειν σοι.<sup>9</sup> καὶ ἡ θυρωρὸς αἰδεσθεῖσα ἐπιδουῖναι αὐτῷ τὸν ἐκκεκαυμένον ἄρτον καὶ σποδοειδῆ, ἐπεὶ μὴ ἴδουσα ὅτι ὁ Σατανας ἐστίν, ἤρην ἐκ τῶν ἑαυτῆς ἄρτων τῶν καλῶν καὶ ἔδωκεν αὐτῷ.<sup>10</sup> ὁ δὲ λαβὼν καὶ γνοὺς τὸ γεγονός, εἶπεν τῇ παιδισκῇ· Ἀπελθοῦσα, κακὴ δούλη, φέρε μοι τὸν δοθέντα σοι δοθῆναί μοι ἄρτον.<sup>11</sup> καὶ ἔκλαυσεν ἡ παις μετὰ λύπης μεγάλης ἢ παῖς λέγουσα· Ἀληθῶς καλῶς σὺ λέγεις εἶναί με κακὴν δούλην, ὅτι οὐκ ἐποίησα καθὼς προσετάχθη μοι ὑπὸ τοῦ δεσπότου μου.<sup>12</sup> καὶ ὑποστρέψασα ἠνεγκεν αὐτῷ τὸν κεκαυμένον ἄρτον λέγουσα αὐτῷ· Τάδε λέγει ὁ κύριός μου ὅτι· Οὐκέτι οὐ μὴ φάγῃς ἐκ τῶν ἄρτων μου ἐτι, ὅτι ἀπηλλοτριώθην σοι.<sup>13</sup> ἀκμὴν καὶ τοῦτον σοι ἔδωκα ἵνα μὴ ἐγκλεισθῶ ὅτι τῷ αἰτήσαντι ἐχθρῷ οὐδὲν παρέσχου.<sup>14</sup> καὶ ταῦτα ἀκούσας ὁ Σατανᾶς ἀντέπεμψέν μοι τὴν παῖδα λέγων ὅτι· Ὡς ὄρας τὸν ἄρτον τουτον τὸν ὀλοκαυτον, οὕτως ποιήσω ἐν ταχει καὶ τὸ σῶμά σου τοιοῦτον· ἐν γὰρ μιᾷ ὥρᾳ ἀπέρχομαι καὶ ἐρημώσω σε.<sup>15</sup> καὶ ἀνταπεκρίθη αὐτῷ· Ὁ ποιεῖς ποιήσον, καὶ

bread to give to him, and I made known to him, “Expect not to eat of my bread; for, it is forbidden you.”<sup>9</sup> But the door-keeper, being ashamed to hand him the burnt and ashy bread, not knowing that it was Satan, took of her own fine bread and gave it to him.<sup>10</sup> But he took it and, knowing what occurred, said to the girl, “Go back, bad servant, and bring me the bread that was given you to give me.”<sup>11</sup> And the servant cried and spoke in great sorrow, “You speak the truth, saying I am a bad servant; for, I have not done as I was told by my master.”<sup>12</sup> And she went back and brought him the burnt bread and said to him, “My lord says: You shall no longer eat of my bread; for, it is forbidden you.”<sup>13</sup> Yet, I have given you this so that I cannot be accused of refusing an enemy who asked of me.<sup>14</sup> And, when Satan heard this, he sent back the girl to me, saying, “As you see this bread, a burnt offering, so shall I soon burn your body to make it like this. For, in one hour I will come and make you desolate”<sup>15</sup> And I answered him, “Do what you desire

<sup>9</sup> Vat. Gr. 1238 has just ‘her’ (αὐτης) in place of ‘her own’ (ἑαυτῆς).

<sup>10</sup> In place of παιδισκη, BN Gr. 2658 and Messina SS have παιδί; the difference is subtle but bot can be translated as ‘girl’.

<sup>11</sup> James has just ‘grief’ in place of ‘great sorrow’, here following BN Gr. 2658.

<sup>12</sup> Vat. Gr. 1238 and Messina SS lack Οὐκέτι (‘no longer’), here following BN Gr. 2658.

<sup>13</sup> For this verse, here following Sparks, James reads: *And this he gave me [saying, “This I give] in order that the charge may not be brought against me that I did not give to the enemy who asked.”*

<sup>14</sup> In place of ‘As you see this bread, a burnt offering’, here following Vat. Gr. 1238 (Ὡς ὄρας τὸν ἄρτον τουτον τὸν ὀλοκαυτον), BN Gr. 2658 and Messina SS have ‘Just as this bread is like a burnt offering’ (Ὡς ὀλόκαυστός ἐστιν ὁ ἄρτος οὗτος). James lacks ‘For, in one hour, I will come and make you desolate’, here following Sparks (loosely) and BN Gr. 2658 and Messina SS.

<sup>15</sup> In place of ‘I answered him’, James (following Vat. Gr. 1238) has just ‘I replied’.

οἷα βούλη ἀγωγῆ ἐργασον· ἔτοιμός γαρ εἰμι ὑποστῆναι ἅπερ προσφερεις μοι.

<sup>16</sup> Ταυτα ἀκουσας ὁ διαβολος ἀπέστη ἀπ' ἐμοῦ, και ἀπελθὼν ὑπὸ τὸ στερέωμα ὄρκωσεν τὸν κύριον ἵνα λάβῃ ἐξουσίαν κατὰ τῶν ὑπαρχόντων μοι. <sup>17</sup> καὶ τότε λαβὼν τὴν ἐξουσίαν παρα θῦ ἦλθεν καὶ ἤρῆν μου τὸν σύμπαντα παραχρημα.

to do and accomplish whatever you plot. For, I am ready to endure whatever you bring upon me.”

<sup>16</sup> “And, when the devil heard this, he left me; and, walking up to heaven, he took from the Lord the oath to have power over my possessions. <sup>17</sup> And then, after taking the power from God, he came and took away all my wealth.

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<sup>16</sup> Sparks, following *BN Gr.* 2658 and *Messina SS* (“Ὅτε δὲ ἀπέστη ἀπ’ ἐμοῦ), opens with, “When he had left me, he went away;” here, we follow James and *Vat. Gr.* 1238.

<sup>17</sup> James lacks ‘from God’ (παρα θῦ).

### Διαθήκη τοῦ Ἰώβ 3

<sup>1</sup> Ἀκούσατε οὖν, καὶ ὑποδείξω ὑμῖν πάντα τὰ συμβεβηκότα μοι καὶ τὰ ἀρθέντα μοι. Εἶχον γὰρ ἑκατὸν τριάκοντα χιλιάδας προβάτων, καὶ ἐξ αὐτῶν ἀφορίζα χιλιάδας ἑπτὰ του εἶναι εἰς ἔνδυσιν ὄρφανῶν καὶ χηρῶν καὶ πενήτων καὶ ἀδυνάτων. <sup>2</sup> Ἦν δέ μοι ἀγέλη κυνῶν ὀκτακόσιοι, οἱ φυλάσσοντές μοι τὰ ποιμνία· καὶ ἄλλους κυνας εἶχον ὁ φυλάσσοντες τον οἶκον. <sup>3</sup> Εἶχον Εἶχον δὲ καμήλους ἑννακισχιλίους, καὶ ἐξ αὐτῶν ἐπολεσαμην τρισχιλίους ἐργάζεσθαι κατὰ πᾶσαν πόλιν, καὶ γομούς κομιζεσθαι ἀγαθῶν καὶ ἀπέστελλον κατα πασαν πολιν καὶ εἰς τὰς κώμας ἐντειλάμενος ἀπελθεῖν καὶ ἐπιδιδόναι τοῖς ἀδυνάτοις καὶ τοῖς ἀρρωστοῖς καὶ τοῖς ὑστερουμένοις καὶ ταῖς χηραῖς πάσαις. <sup>4</sup> Εἶχον δὲ καὶ ἑκατὸν τεσσαράκοντα χιλιάδας ὄνων νομάδων, καὶ ἐξ αὐτῶν ἠφορησα πεντακοσίας, καὶ τὴν ἐξ αὐτῶν γονὴν ἐκέλευον πιπράσκεσθαι καὶ τὴν τιμὴν εἶναι τοῖς πένησιν καὶ δεομενοῖς. <sup>5</sup> ἤρχοντό γαρ μοι εἰς ἀπάντησιν ἀπὸ πασῶν τῶν χωρῶν οἱ πενήτες. <sup>6</sup> ἀνεωγμέναι γαρ ἦσαν αἱ τέσσαρες θύραι τοῦ οἴκου μου· ἐκέλευον δὲ τοῖς οἰκέταις μου ταύτας εἶναι ἀνεωγμένας, τοῦτο [τὸν] σκοπῶν, μὴ ἄρα ἔλθωσιν τινες ἐλεημοσύνην ζητοῦντες καὶ ἴδωσιν με παρακαθεζόμενον εἰς

### TESTAMENT OF JOB 3

<sup>1</sup> “So, listen, and I will tell you everything that happened to me and what was taken from me. For, I had one hundred and thirty thousand sheep, and of these I separated seven thousand for the clothing of orphans and widows and of needy and sick ones. <sup>2</sup> I had a pack of eight hundred dogs who watched my sheep and, besides these, two hundred to watch my house. <sup>3</sup> I had nine thousand camels, from which I selected three thousand to work in every city, and I loaded them with goods, and I sent them off into every city and into the villages, with instructions to distribute to the feeble and sick and to those who were unfortunate, and to all the widows. <sup>4</sup> I also had three hundred and forty thousand asses in the pastures and, of these, I set aside five hundred, and the offspring of these I ordered to be sold and the proceeds to be given to the poor and to the needy. <sup>5</sup> For, from all the countries, the poor came to meet me. <sup>6</sup> For, the four doors of my house were ever open and I would order my house to be kept open, in order to ensure that any people coming asking for alms and saw me sitting at one of

#### TESTAMENT OF JOB 3

<sup>1</sup> James and *Vat. Gr. 1238* lack the 1<sup>st</sup> sentence, here following *BN Gr. 2658* and *Messina SS* (and Sparks).

<sup>2</sup> *BN Gr. 2658* lacks ‘my flocks ... to watch’.

<sup>3</sup> James, following *Vat. Gr. 1238*, opens, “And I had nine mills working for the whole city;” here, we follow *BN Gr. 2658* and *Messina SS*.

<sup>4</sup> *BN Gr. 2658* has ‘thirty’ (τριακοντα) in place of ‘forty’ (τεσσαράκοντα).

<sup>5</sup> In place of ‘For’, *BN Gr. 2658* and *Messina SS* (and Sparks) open with ‘And’.

<sup>6</sup> *Vat. Gr. 1238* lacks ‘I would order that my house be kept open’, here following *BN Gr. 2658* and *Messina SS*.

μιαν των θυρων, δυνηθῶσιν διὰ τῆς ἄλλης ἀπελθεῖν καὶ λαβῆν ὅσον χρῆζουσιν.

<sup>7</sup> Ἦσαν δέ μοι καὶ τράπεζαι ἰδρυμέναι τριάκοντα ἐν τῷ οἴκῳ μου ἀκίνητοι πασαν ὥραν τοῖς ξένοις μόνοις· εἶχον δὲ καὶ τῶν χηρῶν [ἄλλας] δώδεκα τραπέζας κειμένας· <sup>8</sup> καὶ εἴ τις ξένος ἤρχετο αἰτῶν ἐλεημοσύνην, ἀνάγκην εἶχεν τρέφεσθαι ἐν τῇ τραπέζῃ μου του λαβεῖν τὴν χρεῖαν· καὶ οὐδενά ἐπέτρεπον ἐξελθεῖν τὴν θύραν μου κόλπῳ κενῷ·

<sup>9</sup> Εἶχον δὲ τρισχίλια καὶ πεντακόσια ζεύγη βοῶν, καὶ ἐξελεξάμην ἐξ αὐτῶν ζεύγη πεντακόσια καὶ ἑταξα εἰς τὸν ἀροτριασμόν, <sup>10</sup> ὡδε παντα ποιεῖν ἐν πάντι ἀγρῷ τῶν προσλαμβανόντων αὐτοῦ, καὶ τὴν εἰσοδὸν τῶν καρπῶν αὐτῶν ἀφορίζον τοῖς πένησιν εἰς τὴν τράπεζαν αὐτῶν· <sup>11</sup> Εἶχον δὲ καὶ ἀρτοκόπια πεντήκοντα ἀφ' ὧν ἑταξα εἰς τὴν τράπεζα <sup>12</sup> εἶχον δε δουλους ἐξαιρετους εἰς τὴν ὑπηρεσιαν ταυτην.

<sup>13</sup> Ἦσαν δὲ καὶ ξένοι τινὲς ἰδόντες τὴν ἐμὴν προθυμίαν, καὶ αὐτοὶ ἐπεθύμησαν καὶ αὐτοὶ ὑπηρετῆσαι τῇ διακονίᾳ· <sup>14</sup> καὶ ἄλλοι τινὲς ἦσαν ποτε ἀποροῦντες, καὶ μὴ δυνάμενοι ἀναλῶσαι καὶ ἤρχοντο παρακαλοῦντες με καὶ λέγοντες· <sup>15</sup> Δεόμεθά σου, ἐπιδὴ καὶ ἡμεῖς

the doors could go in through another and take whatever they needed.

<sup>7</sup> “I also had thirty immovable tables set in my house at all hours for the strangers alone, and I also had twelve *other* tables spread for the widows. <sup>8</sup> And, if a stranger came asking for alms, he found food on my table to take all he needed, and I turned nobody away to leave my door with an empty stomach.

<sup>9</sup> “I also had three thousand five hundred yokes of oxen and I chose of these five hundred yokes and had do the ploughing. <sup>10</sup> And, with these, I had done all the work in each field by those who would take it in charge and the income of their crops I laid aside for the poor on their table. <sup>11</sup> I also had fifty bakeries from which I sent to the table for the poor. <sup>12</sup> And I had slaves selected for their service.

<sup>13</sup> There were also some strangers who saw my good will and wished to serve as waiters. <sup>14</sup> Others, being in distress and unable to spend, came and appealed to me, saying, <sup>15</sup> “We pray, since we also can fill this office of waiters and

<sup>7</sup> James and *Vat. Gr.* 1238 lack ‘in my house’, here following *BN Gr.* 2658 and *Messina SS*.

<sup>8</sup> James and *Vat. Gr.* 1238 lack ‘stranger’ (ξένος), here following *BN Gr.* 2658 and *Messina SS*.

<sup>9</sup> *Vat. Gr.* 1238 lacks the 2<sup>nd</sup> instance of ‘yokes’ (ζεύγη – literally, ‘pairs’).

<sup>10</sup> *BN Gr.* 2658 and *Messina SS* lack ‘the income [of]’ (τὴν εἰσοδὸν).

<sup>11</sup> *BN Gr.* 2658 and *Messina SS* lack the word, ‘table’ (τραπέζα).

<sup>12</sup> For this verse, here following James and *Vat. Gr.* 1238, *BN Gr.* 2658 and *Messina SS* have ‘[service of twelve] at the beggar’s table’.

<sup>13</sup> *Messina SS* lacks ‘some’ (τινὲς).

<sup>14</sup> James and *Vat. Gr.* 1238 lack ‘to me’ (ξένος), here following *Messina SS*.

<sup>15</sup> A more literal translation of ‘waiters’ is ‘deacons’.

δυνάμεθα ταύτην ἐκτελέσαι τὴν διακονίαν καὶ οὐδὲν κεκτήμεθα, ποιήσον **σὺ** μεθ' ἡμῶν ἔλεος καὶ προχείρησον ἡμῖν χρυσίον ἵνα ἀπέλθωμεν εἰς τὰς μακρὰς πόλεις καὶ ἐμπορευσάμενοι <sup>16</sup> καὶ το περιττον τῆς ἐμπορίας δυνηθῶμεν τοῖς πένησιν ποιήσασθαι διακονίαν, καὶ μετὰ τοῦτο ἀποκαταστήσωμέν σοι τὸ ἴδιον σου. <sup>17</sup> καὶ ἐγὼ ταῦτα ἀκούων ἠγαλλιῶμην ὅτι ὅλως παρ' ἐμοῦ λαμβάνουσιν εἰς οἰκονομίαν τῶν πτωχῶν. <sup>18</sup> καὶ προθύμως ἐδίδουν αὐτοῖς ὅσον ἤθελον δεχομενος τὸ γραμματεῖον αὐτῶν, μὴ λαμβάνων παρ' αὐτῶν ἐνέχυρον εἰ μὴ μόνον τὸ ἔγγραφο. <sup>19</sup> καὶ οὕτως ἐνεπορεύοντο ἐν τοῖς ἐμοῖς. ἐνίστε δὲ ἐμπορευόμενοι ἐπετύγχανον καὶ ἐδίδουν τοῖς πτωχοῖς. <sup>20</sup> πολλακίς τινες ἀπολωλαν ἐξ αὐτῶν ἐν ὁδῷ ἢ ἐν θαλασσῇ ἢ ἐσυλοῦντο ἐξ αὐτῶν <sup>21</sup> καὶ ἐρχομενοὶ καὶ παρεκάλουν με λέγοντες· Δεόμεθά σου, μακροθύμησαν ἐφ' ἡμᾶς ἵνα ἴδωμεν πῶς ἀποκαταστήσωμέν σοι τὰ σά. <sup>22</sup> ἐγὼ δε ταυτα ἀκουων και συμπαθων αὐτοῖς προέφερον αὐτῶν τὸ χειρόγραφο καὶ ἀνεγίνωσκον ἐνώπιον αὐτῶν καὶ διαρρηξας ἐλευθεροῦν αὐτοὺς του χρεους λέγων οὕτως. <sup>23</sup> Ὅσον προφάσει τῶν πενήτων ἐπίστευσα ὑμῖν, οὐδὲν λήψομαι παρ' ὑμῶν. <sup>24</sup> καὶ οὐδὲν ἐδεχόμεν παρὰ τοῦ ὀφειλέτου μου.

have nothing, have pity on us and lend us money, so we may go to the great cities and trade. <sup>16</sup> And of our profit we may give help to the poor and return to you your own." <sup>17</sup> And, when I heard this, I was glad that they should take this from me for charity to the poor. <sup>18</sup> And, with a willing heart I gave them what they wanted, and I accepted their written bond, but would not take any other security from them except the written document. <sup>19</sup> And so, they would trade with what was mine; and sometimes they would be successful in their trading and give to the beggars. <sup>20</sup> Frequently, however, some of their goods were lost on the road or on the sea, or they would be robbed of them. <sup>21</sup> Then they would come and say, "We pray, act generously towards us in order that we may see how we can restore to you your own." <sup>22</sup> But, when I heard this, I had sympathy with them, and handed to them their bond; and, often having read it before them, I tore it up and released them of their debt, saying to them, <sup>23</sup> "What I have consecrated for the benefit of the poor, I shall not take from you." <sup>24</sup> And so, I accepted nothing from my debtor.

<sup>16</sup> At the end of this verse, James adds 'money' in parentheses.

<sup>17</sup> The 3 major MSS differ very little in the text of this verse.

<sup>18</sup> BN Gr. 2658 and Messina SS lack 'I gave them whatever they wanted' (ἐδίδουν αὐτοῖς ὅσον ἤθελον).

<sup>19</sup> For this verse, here following BN Gr. 2658 and Messina SS, James reads, "And they went abroad and gave to time poor as far as they were successful."

<sup>20</sup> BN Gr. 2658 and Messina SS have much shorter versions of this verse (ἐνίστε δὲ πάλιν ἀπεσυλοῦντο): Sometimes, again, they would be robbed.

<sup>21</sup> In place of 'that we may see' (ἵνα ἴδωμεν), BN Gr. 2658 has 'let us see' (ἴδωμεν).

<sup>22</sup> BN Gr. 2658 and Messina SS open with 'And ... I' (καὶ γὰρ) in place of 'But ... I' (ἐγὼ δε).

<sup>23</sup> The 3 major MSS have identical text for this verse.

<sup>24</sup> BN Gr. 2658 lacks the opening 'And'.

<sup>25</sup> Καὶ εἶ ποτέ μοι ἦρχετο ἀνὴρ ἰλαρὸς τῇ καρδίᾳ λέγων· Οὐδὲν ἐγὼ εὐπορῶ ἐπικουρῆσαι τοῖς πένησιν· <sup>26</sup> βούλομαι μὲν διακονῆσαι τοῖς πτωχοῖς σήμερον ἐν τῇ τραπεζῇ σου· καὶ συγχωρηθεὶς ὑπηρετεῖν καὶ ἐφαγεν· <sup>27</sup> καὶ τῇ ἑσπερα ἐδίδου αὐτῷ τον μισθον αὐτοῦ καὶ ἐπορευετο εἰς τὸν οἶκον αὐτοῦ χαιρων <sup>28</sup> καὶ εἰ μὴ ἐβούλετο λαβεῖν ἠναγκάζετο παρ' ἐμοῦ λεγων πρὸς αὐτόν· ἐπίσταμαι ὅτι ἐργάτης εἶ ἄνθρωπος προσδοκῶν καὶ ἀναμένων σου τὸν μισθόν, καὶ ἀνάγκην ἔχει λαβεῖν· <sup>29</sup> καὶ οὐκ ὑστερησα ποτε μισθὸν μισθωτοῦ ἢ ἀλλου τινος ἢ ἀφηκα τον μισθον αὐτοῦ ἔσομενος παρ' ἐμοῖ μιαν ἑσπεραν ἐν τῇ οἰκίᾳ μου.

<sup>30</sup> Διεφώνουν δὲ οἱ ἀμέλγοντες τὰς βόας ἢ καὶ τὰ προβατὰ τους παροδιτας ἐν τῇ ὁδῷ ὅπως μεταλαβωσιν ἐξ αὐτοῦ <sup>31</sup> καὶ διεχειτο γαλα το βουτηρον ἐν τοις ορεσι καὶ ἐν ταῖς ὁδοῖς ... ἀπὸ τοῦ πλήθους· ἐν δε ταῖς πέτραις καὶ τοῖς ὄρεσιν ἐκοιτάζοντο διαλοχουομενα <sup>32</sup> ἀπέκαμον δὲ οἱ δοῦλοί μου οἱ τὰ τῶν χηρῶν καὶ τῶν πενήτων ἐδέσματα ἐνέχοντες· καὶ ὀλιγορῶντες <sup>33</sup> καταρονται μοι λέγοντες· Τίς ἂν δώῃ ἡμῖν ἐκ τῶν σαρκῶν

<sup>25</sup> “And, when a man with cheerful heart came to me saying, “I am not in need to be compelled to be a paid worker for the poor. <sup>26</sup> But I wish to serve the needy today at your table,” and he consented to work, and he ate his share. <sup>27</sup> So, I gave him his wages nevertheless, and I went home rejoicing. <sup>28</sup> And, if he did not wish to take it, I forced him to do so, saying, “I know that you are a working man who looks for and waits for his wages, and you must take it.” <sup>29</sup> Never did I defer paying the wages of the hireling or any other, nor keep back in my house for a single evening the wages that were due to him.

<sup>30</sup> “Those who milked the cows and the ewes signalled to the passers-by that they should take their share. <sup>31</sup> For, the milk flowed in such plenty that it curdled into butter on the hills and by the road; and by the rocks and the hills the cattle lay that had given birth to their offspring. <sup>32</sup> For, my servants grew weary keeping the meat of the widows and the poor and dividing it into small pieces. <sup>33</sup> For, they would

<sup>25</sup> For ‘a man with a cheerful heart’, Sparks reads, ‘a well-intentioned man’.

<sup>26</sup> James, *Vat. Gr. 1238*, and *Messina SS* lack ‘today’ (σήμερον), here following *BN Gr. 2658*.

<sup>27</sup> For this verse, here following *Vat. Gr. 1238* and James, Sparks has, “And, when evening came and he was leaving to go off home.”

<sup>28</sup> *BN Gr. 2658* lacks the opening, ‘And, if he did not wish to take it’ (καὶ εἰ μὴ ἐβούλετο λαβεῖν).

<sup>29</sup> *BN Gr. 2658* and *Messina SS* have a rather shorter text for this verse: “And I would not allow the hireling’s wages to remain with me in my house.” (καὶ οὐκ ἔων μισθὸν μισθωτοῦ ἀπομεῖναι παρ' ἐμοῖ ἐν τῇ οἰκίᾳ μου).

<sup>30</sup> *BN Gr. 2658* and *Messina SS* lack much of this verse, reading just: Διεφώνουν δὲ οἱ ἀμέλγοντες τὰς βοῦς [ρέοντος].

<sup>31</sup> *BN Gr. 2658* and *Messina SS* here diverge significantly: For, the milk streamed on the mountains and the butter was spread over my paths.

<sup>32</sup> *Messina SS* lacks ‘my’ before ‘servants’.

<sup>33</sup> Sparks opens the curse, “Would God we were full.”

αὐτοῦ ἐμφορεθῆναι καὶ ἐμπλησθῆναι; λίαν χρηστον ὄντω μου πρὸς αὐτοὺς.

<sup>34</sup> Εἶχον δὲ ἕξ ψαλμοὺς καὶ δεκάχορδον κιθάραν· καὶ διεγειρόμην τὸ καθ' ἡμέραν μετὰ τὸ τρέφεσθαι τὰς χήρας <sup>35</sup> καὶ ἐλάμβανον τὴν κιθάραν, καὶ ἀντυμνοῦν αὐτὰς μετὰ τοῦ ἐσθιῖν αὐτάς. <sup>36</sup> καὶ ἐκ τοῦ ψαλτηροῦ ἀνεμίμνησκον αὐτάς τοῦ θεοῦ ἵνα δοξάσωσιν τὸν Κύριον. <sup>37</sup> καὶ εἶποτε ἐγόγγυζον αἱ θεραπενες μου, ἐλάμβανον τὸ ψαλτήριον καὶ τὸν μισθὸν τῆς ἀνταποδοσίας ἔψαλλον αὐταῖς· κατέπαυον αὐτάς τῆς ὀλιγορίας τοῦ γογγυσοῦ.

curse and say, "Oh that we had meat that we could be full," although I was very kind to them.

<sup>34</sup> "I also had six harps and also a cithara, a ten-stringed lyre, and I struck it during the day, after feeding the widows. <sup>35</sup> And I took the cithara, and the widows danced after their meals. <sup>36</sup> And, with the harps, I reminded them of God that they should give praise to the Lord. <sup>37</sup> And when my maids would murmur, I took the harps and played as much as they would have done for their wages and gave them respite from their labour and sighs.

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<sup>34</sup> *Vat. Gr. 1238* lacks 'after feeding the widows'. After 'six harps', James adds 'and six slaves to play the harps' in brackets.

<sup>35</sup> For this verse, *BN Gr. 2658* and *Messina SS* read, "And I took the harp and played it for them; and they sang."

<sup>36</sup> *BN Gr. 2658* and *Messina SS* have 'harp' in place of 'harps'.

<sup>37</sup> After 'labour', *BN Gr. 2658* adds 'of the psalm, that is'.

## Διαθήκη τοῦ Ἰώβ 4

<sup>1</sup>Τὰ δε ἐμὰ τέκνα μετὰ τὴν ὑπηρεσίαν τῆς διακονίας ἐλαμβανον καθ' ἡμέραν τὸ δεῖπνον αὐτῶν· καὶ ταις τρεῖς αὐτῶν ἀδελφας ἐπορευοντο παρὰ τῷ ἀδελφῷ αὐτῶν τῷ πρεσβυτέρῳ καὶ ἐποιοῦν ποτον

<sup>2</sup>ἀνιστάμενος οὖν ἐγὼ κατὰ τῷ πρωὶ ἀνέφερον ὑπὲρ αὐτῶν θυσίας κατὰ τῶν ἀριθμὸν αὐτῶν, ἐρίφους αἰγῶν πενήκοντα καὶ πρόβατα δώδεκα· ταῦτα ἐδίδουν ἐκ περιττου εἰς ἀναλωμα τοῖς πτωχοῖς· <sup>3</sup>καὶ ἔλεγον αὐτοῖς ἐγώ· Ταῦτα λαμβάνετε περιττὰ καὶ δεηθῆτε ὑπὲρ τῶν τέκνων μου· <sup>4</sup>μη ἄρα οἱ υἱοί μου ἤμαρτον ἐνώπιον Κυρίου καυχώμενοι λέγοντες μετὰ καταφρονήσεως ὅτι· ἡμεῖς ἐσμὲν τέκνα τοῦ πλουσίου τουδε ἀνδρός, ἡμῶν δωτε τὰ χρήματα ταῦτα· διὰ τί δὲ καὶ διακονοῦμεν; <sup>5</sup>ταυτα λεγοντες ἐξ ὑπερυφανειας παροργιζον τον θεόν· καὶ ἐστιν βδέλυγμα ἐναντίον κυ̅ ἢ ὑπερηφανία· <sup>6</sup>ἀνέφερον δε καὶ μοσχους τῷ ἐπὶ τὸ θυσιαστήριον λέγων μήποτε οἱ υἱοί μου κακα ἐννοησαν πρὸς τὸν θεόν ἐν τῇ καρδίᾳ αὐτῶν.

## TESTAMENT OF JOB 4

<sup>1</sup>“And my children, after having taken charge of the service, received their meals each day, along with their three sisters, beginning with the older brother, and made a feast.

<sup>2</sup>“And I rose in the morning and offered a sin offering for them, according to their number, fifty rams and twelve sheep, and what remained was consecrated to the poor.

<sup>3</sup> And I said to them, “Take these as residue and pray for my children. <sup>4</sup> Maybe my sons have sinned before the Lord, boasting and speaking in high spirit: We are children of this rich man. Ours are all these goods; why should we serve the poor. <sup>5</sup> And, speaking thus in a haughty spirit, they may have provoked the anger of God, for overbearing pride is an abomination before the Lord.” <sup>6</sup> So, I brought oxen as offerings to the priest at the altar saying, “May my children never think evil towards God in their hearts.”

## TESTAMENT OF JOB 4

- <sup>1</sup> BN Gr. 2658 and Messina SS have a rather longer text for this verse, adding, “for, when my sons were at the table, they had male servants waiting on them.”
- <sup>2</sup> James and Vat. Gr. 1238 lack ‘according to their number’, here following BN Gr. 2658 and Messina SS. James and Vat. Gr. 1238 have ‘nineteen’ (ιθ) in place of ‘twelve’.
- <sup>3</sup> BN Gr. 2658 and Messina SS have a rather longer text for this verse, reading: *And I would say to them, “Take this, which is over and above what is needed for the sacrifices, so that you can pray for my children.”*
- <sup>4</sup> James and Vat. Gr. 1238 lack ‘boasting and’, here following BN Gr. 2658.
- <sup>5</sup> In place of θεόν (‘God’), Vat. Gr. 1238 has the abbreviated form (θῶ) and Messina SS has an abbreviated form for ‘Lord’ (κυ̅).
- <sup>6</sup> BN Gr. 2658 and Messina SS have a rather longer text for this verse, reading: *And again, I would offer on God’s altar a choice bullock, in case my sons had plotted evil in their heart before God.*

<sup>7</sup> Ἐμοῦ δὲ τοῦτο τῷ τροπῷ βιουντος μου ὁ διαβολος οὐκ ἠνεγκε το ἀγαθον ἀλλὰ ἀπελθων ἐζητησατο κατ' ἐμου τον πολεμον παρα τῷ θῷ· <sup>8</sup> ἀνηλεῶς ἐπ' ἐμε κατήλθεν <sup>9</sup> καὶ πρωτον μεν ἐφλόγισεν το πληθος τῶν προβάτων ἐπειτα τὰς καμήλους ἐπειτα τους βοας καὶ παντα τα κτηνη. τα μεν ἐφλογησε τα δε ἠγμαλωτισθησαν οὐ μονον παρ' ἐχθρων ἀλλὰ και ἀπο τῶν συμπολιτῶν μου τῶν <sup>10</sup> ἐμοῦ εὐεργετηθέντων <sup>11</sup> καὶ ἐλθοντες οἱ ποιμενες ἀνοιγγειλαν μοι ταυτα, ἐγὼ δε ἀκουσας ἐδόξασα τὸν θεὸν καὶ οὐκ ἐβλασφήμησα.

<sup>12</sup> Τότε ὁ διάβολος ἐγνωκῶς μου τὴν καρτεριαν κατεμηχανήσατό κατ' ἐμου· <sup>13</sup> μετασχηματισθεῖς εἰς βασιλέα τῶν Περσῶν, και ἐπέστη τῇ ἐμῇ πόλει και, συναγαγὼν πάντας τοὺς ἐν αὐτῇ πανουργως. καὶ ἐλάλησεν αὐτοῖς μετὰ ἀπειλῆς λέγων· <sup>14</sup> Οὗτος ὁ ἀνὴρ ὁ Ἰώβ, ὁ ἀναλώσας πάντα τὰ ἀγαθὰ τῆς γῆς και μηδὲν

<sup>7</sup> “While I lived in this manner, the devil could not bear to see the good [I did] and demanded the warfare of God against me. <sup>8</sup> And he came on me cruelly. <sup>9</sup> First, he burnt up the large number of sheep, then the camels, then he burnt up the cattle and all my herds; or they were captured not only by enemies but also by such <sup>10</sup> as had received benefits from me. <sup>11</sup> And the shepherds came and told that to me. But, when I heard it, I gave praise to God and did not blaspheme.

<sup>12</sup> “And, when the devil learned of my courage, he plotted against me. <sup>13</sup> Disguised as the king of the Persians, he besieged my city; and, after he had led off all that were therein, he spoke to them with threats, saying, <sup>14</sup> “This man Job, who has obtained all the goods of the earth and left

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<sup>7</sup> For this verse, BN Gr. 2658 reads, “After seven years of doing this, after he had been given authority, Satan ...”

<sup>8</sup> BN Gr. 2658 reads, “... then descended mercilessly.”

<sup>9</sup> BN Gr. 2658 reads, “He burned the seven thousand sheep appointed for widows’ clothing, and the three thousand camels, and the five hundred asses, and the five hundred yokes of oxen. All these he destroyed himself, since he had been given authority to take action against me. And the rest of my cattle were taken by my fellow countrymen.”

<sup>10</sup> James includes this short verse as part of v. 9. BN Gr. 2658 reads, “They had always been well-treated by me; but now they rose against me and took away my remaining animals for themselves.”

<sup>11</sup> James includes the 2<sup>nd</sup> sentence as a separate verse.

<sup>12</sup> Messina SS lacks ‘against me’ (κατ’ ἐμου).

<sup>13</sup> BN Gr. 2658 adds ‘And’ at the start of this verse.

<sup>14</sup> BN Gr. 2658 (Οὗτος ὁ ἀνὴρ Ἰώβαβ, ὁ ἀναλώσας πάντα τὰ ἀγαθὰ τῆς γῆς και μηδὲν καταλιπὼν, ὁ διαδεδωκῶς τοῖς ἐπιδεομένοις και τυφλοῖς και χωλοῖς, και τὸν μὲν ναὸν τοῦ μεγάλου θεοῦ καθελὼν και ἀφανίσας τὸν τόπον τῆς σπονδῆς·) and Messina SS have a longer and rather different text for this verse: *This man, Jobab, has squandered all the good things of the earth until there is nothing left, and he has shared them out among the needy, the blind, and the lame. He has also destroyed the temple of the great God and laid waste to the altar of libation.*

καταλοιπών, ὁ ἀφανίσας και καταλυσας τὸν ναὸν τοῦ θεοῦ.<sup>15</sup> διὸ καὶ ἐγὼ ἀποδώσω αὐτῷ καθὰ και ἔπραξεν μετὰ τοῦ οἴκου τοῦ μεγάλου θεοῦ.<sup>16</sup> νυν οὖν ἀνελθατε συν ἐμοὶ καὶ σκυλευσωμεν πάντα τὰ ὑπαρχοντα ἐν τῷ οἴκῳ αὐτοῦ.<sup>17</sup> καὶ αὐτοὶ ἀποκριθέντες εἶπον αὐτῷ· Ἔχει ἑπτὰ υἱοὺς και θυγατέρας τρεῖς·<sup>18</sup> μὴ ἄρα καταφύγωσιν εἰς ἑτέρας χώρας και ἐντύχωσιν καθ' ἡμῶν ὡς τυραννούντων αὐτῶν, και λοιποὶ ἐπανελθωσιν ἐφ' ἡμᾶς μετὰ δυναμειῶς.<sup>19</sup> και εἶπεν αὐτοῖς· Μὴ φοβῆσθαι ὅλως· τὰ κτηνη αὐτοῦ και το πλεθος αὐτοῦ ἀπόλεσα ἐν πυρί, τὰ δὲ ἄλλα ἠχμαλώτευσα, και ἰδοὺ και τὰ τέκνα αὐτοῦ ἀπολέσω.

<sup>20</sup> Καὶ ταῦτα εἰπων αὐτοῖς, ἀπέλθων και κατέβαλεν τὸν οἶκον ἐπὶ τὰ τέκνα μου και ἀνείλεν αὐτά·<sup>21</sup> και οἱ συμπολιταὶ ἰδόντες ὅτι ἀληθῆ γέγονεν τὰ εἰρημένα ὑπ' αὐτοῦ, ἐπελθόντες ἐδίωξάν με και πάντα τὰ ἐν τῇ οἰκίᾳ μου διήρπαζον.<sup>22</sup> και ἰδὼν τοὺς ὀφθαλμοῖς μου τὴν ἀρπαγὴν τοῦ οἴκου ἐπάνω τῶν τραπεζῶν μου και τῶν κραββάτων μου ἄνδρες εὐτελεῖς και ἄτιμοι, και οὐκ ἠδυνάμην φθέγασθαι τί κατ' αὐτῶν.<sup>23</sup> ἠτονημένος γὰρ ἤμην ὡς γυνὴ παρειμένη τὰς ὀσφύας ἀπὸ τοῦ πλεθους τῶν ὠδυνῶν,

nothing for others, he has destroyed and torn down the temple of God.<sup>15</sup> Therefore, shall I repay to him what he has done to the house of the great God.<sup>16</sup> Now, come with me and we shall pillage all that is left in his house.”<sup>17</sup> And they answered and said to him, “He has seven sons and three daughters.<sup>18</sup> Take heed, lest they flee into other lands and they may become their tyrants and then come over us with force and kill us.”<sup>19</sup> And he said, “Do not be at all afraid. His flocks and his wealth have I destroyed by fire and the rest have I captured; and behold, his children shall I kill.”

<sup>20</sup> “And, having said this to them, he went and brought down the house on my children and killed them.<sup>21</sup> And my fellow citizens, seeing what was said by him was true, came and pursued me, and robbed me of all that was in my house.<sup>22</sup> And I saw with my own eyes the pillage of my house, and men without culture and honour sat at my table and on my couches, and I could not argue with them.<sup>23</sup> For, I was exhausted like a woman with her loins let loose from

<sup>15</sup> BN Gr. 2658 lacks ‘great’ (μεγάλου).

<sup>16</sup> BN Gr. 2658 and Messina SS open, “Get together and pillage him yourselves;” (συνέλθατε οὖν και σκυλεύσατε ἑαυτοῖς).

<sup>17</sup> Vat Gr. 1238 lacks the opening ‘they’ (αὐτοὶ), here following BN Gr. 2658 and Messina SS.

<sup>18</sup> BN Gr. 2658 and Messina SS lack ‘their’ (αὐτῶν) before ‘tyrants’.

<sup>19</sup> BN Gr. 2658 omits ‘shall I kill’.

<sup>20</sup> James has ‘threw’ in place of ‘brought down’, here following Sparks.

<sup>21</sup> BN Gr. 2658 omits ‘by him’ (ὑπ' αὐτοῦ).

<sup>22</sup> BN Gr. 2658 has a shorter version of this verse, “I saw with my own eyes worthless and disreputable men at my tables and on my couches; and I could not bear to see them.”

<sup>23</sup> Vat Gr. 1238 lacks ‘and the panegyrics spoken to me’, here following BN Gr. 2658 and Messina SS.

μνησθεις μάλιστα τοῦ προσημανθέντος μοι πολέμου ὑπὸ τοῦ Κυρίου διὰ τοῦ ἀγγέλου αὐτοῦ καὶ τῶν ἐγκωμίων τῶν λαληθέντων μοι.<sup>24</sup> καὶ ἐγενόμην ἐγενόμην ὡσηθελον εἰσβαλεῖν εἰς πόλιν τινὰ ἰδεῖν τὸν ἑαυτῆς πλοῦτον καὶ κληρονομεῖν μέρος τῆς δόξης αὐτῆς, καὶ ὅσωτε μὲν φορτίον ἐμβαλλόμενον ἐν θαλασσίῳ πλοίῳ καὶ μεσοπελαγίσας ἰδὼν τὴν τρικυμίαν καὶ τὴν ἐναντίωσιν τῶν ἀνέμων, ἐρρηξεν εἰς θάλασσαν τὸ φορτίον λέγων.<sup>25</sup> Θέλω ἀπολεσαι τὰ πάντα μόνον εἰσελθεῖν εἰς τὴν πόλιν ταύτην ἵνα κληρονομήσω τὸ πλοῖον σεσωσμενον καὶ τα κρειπτονα των σκευων.<sup>26</sup> οὕτω κάγὼ ἠγησάμην τὰ ἐμὰ ἀντ' οὐδένοσ πρὸς ἐκείνην τὴν πόλιν περὶ ἧς λελάληκέν μοι ὁ ἄγγελος.

<sup>27</sup> Τότε ἦλθεν ἕτερος ἀγγελος καὶ ἀνεδιδαξε με τὴν τῶν ἐμῶν τέκνων ἀπώλειαν, καὶ ἐταράχθην μεγαλην ταραχην <sup>28</sup> καὶ διέρρηξά μου τὰ ἱμάτια λέγων τῷ ἀπαγγέλλοντι μοι Πῶσ οὖν σὺ ἐσώθης; καὶ τότε ἐγὼ συνιδὼν τὸ γενόμενον ἀνεβόησα λέγων· Ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλατο· ὡς τῷ κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο· εἶη τὸ ὄνομα κυρίου εὐλογημένον.

multitude of pains, remembering chiefly that this war had been predicted to me by the Lord through his angel, and the panegyrics spoken to me.<sup>24</sup> And I was like someone who wants to go into a city to see its wealth and inherit part of its glory, like one who, when seeing the rough sea and the adverse winds, while the loading of the vessel in mid-ocean is too heavy, casts the burden into the sea, saying,<sup>25</sup> "I wish to destroy all this only to come safely into the city so that I may take this one as profit for the rescued ship and the best of my things."<sup>26</sup> In this way, I considered my possessions as nothing when compared to the city the angel had spoken to me about.

<sup>27</sup> "Then another messenger came and told me the ruin of my children, and I was much distressed.<sup>28</sup> And I tore my robe, saying to him who told me, "How did you escape?" And then, seeing what had happened, I cried out, "The Lord gave, the Lord has taken away; as it pleased the Lord, so it has come to pass. Blessed be the name of the Lord."

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<sup>24</sup> James, following *Vat. Gr. 1238*, lacks 'like someone who wants to go into a city to see its wealth and inherit part of its glory', here following *Messina SS*.

<sup>25</sup> In place of 'this one as profit', here following *BN Gr. 2658* and *Messina SS*, *Vat. Gr. 1238* has just 'to win' (ἵνα κερδησω).

<sup>26</sup> *Vat. Gr. 1238* lacks most of this verse and James has, "Thus did I manage my own affairs."

<sup>27</sup> *BN Gr. 2658* and *Messina SS* open, "When the final messenger came and informed me."

<sup>28</sup> James and *Vat Gr. 1238* have a shorter text for this verse: *And I tore my clothes and said, "The Lord has given, the Lord has taken. As it has deemed best to the Lord, thus it has come to be. May the name of the Lord be blessed."* Here, we follow *BN Gr. 2658* and *Messina SS*.

## Διαθήκη τοῦ Ἰώβ 5

<sup>1</sup> Ἴδων οὖν ὁ Σατανᾶς ὅτι οὐδὲν δύναται με εἰς ὀλιγορίαν τρέψαι· ἀπελθὼν ἠτήσατο τὸ σῶμά μου παρὰ τοῦ Κυρίου ἵνα ἐπενέγκῃ μοι πληγὴν, διότι οὐκ ἠνεγκεν ὁ πονηρὸς τὴν ὑπομονὴν μου· <sup>2</sup> καὶ τότε παρέδωκέν με ὁ Κύριος εἰς τὰς χεῖρας αὐτοῦ χρήσασθαι τῷ σώματί μου ὡς βουλεται, τῆς δὲ ψυχῆς μου οὐκ ἔδωκεν αὐτῷ ἐξουσίαν. <sup>3</sup> καὶ προσῆλθεν καθημένου μου ἐπὶ τὸν θρόνον μου καὶ πενθοῦντι τῶν τέκνων μου ἀπώλειαν· <sup>4</sup> καὶ ὁμοιώθη μεγάλη καταιγίδι καὶ τὸν θρόνον μου κατέστρεψεν, προσκρουσας με ἐπὶ τὴν [γ]ῆν· <sup>5</sup> καὶ ἐποίησα ὥρας τρεῖς ὑπὸ τὸν θρόνον μου μὴ δυνάμενος ἐξελθεῖν. καὶ ἐπάταξέν με πληγὴν σκληρὰν ἀπὸ κορυφῆς ἕως ὀνύχων τῶν ποδῶν μου. <sup>6</sup> καὶ ἐν μεγάλῃ ταραχῇ καὶ ἀδημονίᾳ ἐξῆλθον τὴν πόλιν, καὶ καθεσθεις ἐπὶ τῆς κοπρίας σκωληκόβρωτον εἶχον τὸ σῶμά· <sup>7</sup> καὶ συνέβρεχον τὴν γῆν ἐκ τῆς πολλῆς ὑγρασίας καὶ ἰχῶρες τοῦ σώματός μου σκώληκες πολλοὶ ἦσαν ἐν αὐτῷ· <sup>8</sup> καὶ εἶποτε ἀφιστατο σκώληξ ἐκ τοῦ σώματος μου, αἶρων αὐτὸν καὶ κατοικίζον εἰς τὸ αὐτῷ λέγων· Παράμεινον ἐν τῷ αὐτῷ τόπῳ ἐν ᾧ ἔταχθης ἄχρις οὗ ἐπισταλθῇ σει ὑπὸ τοῦ κελεύσαντός σοι.

## TESTAMENT OF JOB 5

<sup>1</sup> “And, when Satan saw that he could not put me to despair, he went and asked my body of the Lord in order to inflict plague on me; for, the Evil one could not bear my patience. <sup>2</sup> And then the Lord delivered me into his hands to use my body as he wanted, but he gave him no power over my soul. <sup>3</sup> And he came to me as I was sitting on my throne, and I was still mourning over my children. <sup>4</sup> And he resembled a great hurricane and overturned my throne, and I spent three hours under my throne, unable to leave. <sup>5</sup> And I continued lying on the floor for three hours; and he smote me with a hard plague from the top of my head to the toes of my feet. <sup>6</sup> And I left the city in great terror and woe and sat down on a dunghill, with my body being worm-eaten. <sup>7</sup> And I wet the earth with the moistness of my sore body; for, matter flowed off my body and many worms covered it. <sup>8</sup> And, when a single worm crept off my body, I put it back saying, “Remain on the spot where you have been placed until he who sent orders you elsewhere.”

### TESTAMENT OF JOB 5

<sup>1</sup> BN Gr. 2658 and Messina SS open, “So, when all that I had was lost, Satan realized that he could not turn me into a mocker.”

<sup>2</sup> Vat. Gr. 1238 lacks the opening ‘And’, here following BN Gr. 2658 and Messina SS.

<sup>3</sup> Vat. Gr. 1238 ends with ‘and my children were still mourning’ (καὶ πενθοῦντι τὰ τέκνα μου); here, we follow BN Gr. 2658 and Messina SS.

<sup>4</sup> BN Gr. 2658 and Messina SS lack ‘throwing me to the ground’.

<sup>5</sup> In place of ‘under my throne, unable to leave’, Vat. Gr. 1238 has ‘lying on the ground’ (κειμενος ἐπὶ ἐδαφους).

<sup>6</sup> The text of this verse is similar in the 3 major MSS.

<sup>7</sup> The 3 major MSS vary slightly for the text of this verse.

<sup>8</sup> BN Gr. 2658 and Messina SS open, “And, if any worms were left, I would take them and put them in the same place.”

<sup>9</sup> Καὶ οὕτως διηρκεσα ἔτη ζ´ καθεζόμενος ἐν τῇ κοπρίᾳ ἔξω τῆς πόλεως ἐν ταῖς πληγαῖς <sup>10</sup> καὶ ἰδὼν τοὺς ὀφθαλμοὺς μου, τεκνα μου, [ποθητα] <sup>11</sup> τὴν ταπεινὴν μου γυναῖκα τὴν πρῶην ἐν τῇ τοσαυτῇ τρυφῇ· καὶ δορυφορία θαλαμειομένην ἰδὼν αὐτὴν ὑδροφοροῦσαν εἰς οἶκον τινὸς ἀσχήμονος ὡς παιδισκὴ ἕως οὗ λάβῃ ἄρτον καὶ προσενέγκῃ μοι· <sup>12</sup> καὶ ἐγὼ κατανευγμένος ἔλεγον· Ὡ τῆς ἀλαζονείας τῶν ἀρχόντων τῆς πόλεως ταύτης, οὐκ οὐδὲ ἀξίους εἶναι κυνῶν τῶν ἐμῶν νομάδων ἠγοῦμαι· ὅτι πῶς χρῶνται τῇ γαμετῇ μου ὡς δουλίδι; <sup>13</sup> καὶ μετὰ ταῦτα ἀνελαβὼν λογισμὸν μακρόθυμον.

<sup>14</sup> Καὶ μετὰ ἑνδεκά ἔτη καὶ αὐτὸν τὸν ἄρτον ἀφείλαντο τοῦ μὴ προσενεχθῆναί μοι, μόλις ἐπιτρέψαντες ἔχειν αὐτὴν τὴν ἰδίαν τροφήν· <sup>15</sup> καὶ αὐτὴν λαμβανούσαν διμεριζὼν ἑαυτῇ τε καὶ ἐμοί, λέγουσα μετ’ ὀδύνης· Οὐαὶ μοι, τάχα οὐ χορταζεται τοῦ ἄρτου· καὶ οὐκ ἐφείδετο ἐξελεῖν ἐν τῇ ἀγορᾷ προσαιτῆσαι ἄρτον παρὰ τῶν ἀρτοποιῶν ἕως οὗ προσενέγκῃ μοι καὶ φάγω.

<sup>16</sup> Καὶ ὁ Σατανᾶς τοῦτο γινούσ μετεσχηματίσθη εἰς ἀρτοποιάτην· καὶ ἐγένετο κατὰ συγκυρίαν ἀπελθεῖν πρὸς αὐτὸν τὴν γυναῖκά

<sup>9</sup> “And I endured 7 years, sitting on a dunghill outside the city while plague-stricken. <sup>10</sup> And I saw with my own eyes, my children, <sup>11</sup> my humbled wife, who had been brought to her bridal chamber in great luxury and with spearmen as bodyguards, I saw her do a water-carrier’s work like a slave in the house of a common man, to win bread and bring it to me. <sup>12</sup> And, nodding, I said, “Oh that these arrogant city rulers whom I should not have thought to be equal with my shepherd dogs should now employ my wife as servant!” <sup>13</sup> And, after this, I took up my patient musings.

<sup>14</sup> “Yet, after eleven years, they withheld even the bread that it should only have her own nourishment. <sup>15</sup> But she took it and share it between herself and me, saying in grief, “Woe to me! Forthwith, he may no longer feed on bread, and he cannot go to the market to ask bread of the bread-sellers in order to bring it to me that he may eat.”

<sup>16</sup> “And Satan learned this and took the guise of a bread-seller; and quite by chance, my wife met him and asked him

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<sup>9</sup> BN Gr. 2658 and Messina SS have ‘forty-eight’ (τεσσαράκοντα ὀκτώ) in place of ‘7’ (ζ’).

<sup>10</sup> For this verse, James reads (speculatively), “And I saw with my own eyes my longed-for children [carried by angels to heaven].”

<sup>11</sup> BN Gr. 2658 and Messina SS lack ‘who had been brought to her bridal chamber in great luxury and with spearmen as bodyguards’ (τὴν πρῶην ἐν τῇ τοσαυτῇ τρυφῇ· καὶ δορυφορία θαλαμειομένην ἰδὼν αὐτὴν).

<sup>12</sup> BN Gr. 2658 lacks much of the text of this verse.

<sup>13</sup> For this verse, James reads, “And, after this, I took courage again.”

<sup>14</sup> In place of ‘eleven years’, Vat. Gr. 1238 has ‘some time’ (ἱκανὸν χρόνον).

<sup>15</sup> The 3 major MSS have, essentially, the same text for this verse.

<sup>16</sup> After ‘asked for bread’, Messina SS adds ‘for him’ (παρ’ αὐτοῦ).

μου καὶ αἰτῆσαι παλιν ἄρτον νομίζουσα εἶναι αὐτὸν ἄνθρωπον.  
<sup>17</sup> καὶ ὁ Σατανᾶς λεγει αὐτῆ· Παρασχε μοι τὸ τίμημα καὶ λάβε ὃ θέλεις.  
<sup>18</sup> ἀποκριθεῖσα δὲ αὐτῷ λέγει· Πόθεν μοι ἀργύριον; ἢ ἀγνοεῖς τὰ συμβεβηκότα μοι ὧδε πονηρά; εἰ μὲν ἐλεησον ἐλέησον, εἰ δὲ μὴ σὺ ὄψει.  
<sup>19</sup> καὶ ἀπεκρίθη πάλιν λέγων· Εἰ μὴ ἄξιοι ἦτε τῶν κακῶν, οὐκ ἂν ἀπελάβετε ταῦτα.  
<sup>20</sup> νῦν οὖν εἰ μὴ ἐν χερσίν σου ἀργύριον, ὑποθοῦ μοι τὴν τρίχα τῆς κεφαλῆς σου καὶ λάβε τρεῖς ἄρτους· ἴσως δυνήσεσθε ζῆσαι ἐν ταις τρισὶν ἡμέραις.  
<sup>21</sup> τότε ἔλεγεν ἐν ἑαυτῇ· Τί γάρ μοι ἐστὶν ἡ θριξ τῆς κεφαλῆς μου πρὸς τὸν πεινοῦντα μου ἄνδρα;  
<sup>22</sup> καὶ οὕτω καταφρονήσασα ἑαυτὴν εἶπεν αὐτῷ· Ἀνάστα, ἄρον αὐτὴν κεῖρον με.  
<sup>23</sup> τότε λαβὼν ψαλίδα ἤρε τας τρυχας τῆς κεφαλῆς αὐτῆς παντων ὀρωντων καὶ ἔδωκεν αὐτῇ τρεῖς ἄρτους πάντων ὀρόντων.  
<sup>24</sup> ἡ δὲ λαβοῦσα ἦλθεν καὶ προσεφερον μοι· καὶ ὁ Σατανᾶς ἦλθεν ὀπισθεν αὐτῆς ἐν τῇ ὁδῷ περιπατῶν κεκρυμμένος, καὶ πλαγιάζων αὐτῆς τὴν καρδίαν.

for bread, thinking that he was a man. <sup>17</sup> And Satan said to her, “Give me the price, and then take what you wish.”  
<sup>18</sup> But she answered him, saying, “Where shall I get money? Do you not know what evil befell me here. If you have pity, show me; if not, you shall see.”  
<sup>19</sup> And he replied saying, “If you did not deserve this evil, you would not have received it.”  
<sup>20</sup> Now, if there is no money in your hand, give me the hair of your head and take three loaves of bread for it, so you may live for three days.”  
<sup>21</sup> Then she thought, “What is the hair of my head compared to my starving husband?”  
<sup>22</sup> And so, with no respect for her hair, she said to him, “Rise and cut off my hair.”  
<sup>23</sup> Then he took a pair of scissors and took off the hair of her head in public and gave her three loaves of bread of all kinds.  
<sup>24</sup> Then she took them and brought them to me. And Satan followed her on the road, hiding himself as he walked and led her heart astray.

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<sup>17</sup> In place of ‘Give me the price’ (Παρασχε μοι τὸ τίμημα), here following *Vat Gr. 1238*, *BN Gr. 2658* and *Messina SS* have ‘Provide the price’ (Παρασχοῦ τὸ τίμημα).

<sup>18</sup> *BN Gr. 2658* and *Messina SS* have ‘us here’ (ἡμῖν ὧδε) in place of ‘me here’ (μοι ὧδε).

<sup>19</sup> The 3 major MSS have the same text for this verse.

<sup>20</sup> James has ‘silver piece’ in place of ‘money’.

<sup>21</sup> *BN Gr. 2658* and *Messina SS* lack ἐστὶν after Τί γάρ μοι.

<sup>22</sup> The translation of the wife’s reply is uncertain (here following James); the Greek text presented is an attempt to merge *Vat Gr. 1239* and *BN Gr. 2658*.

<sup>23</sup> *Vat. Gr. 1238* lacks ‘of all kinds’.

<sup>24</sup> *BN Gr. 2658* ends the verse with, ‘and he soothed her heart’ (καὶ ἐπλαγιάζεν αὐτῆς τὴν καρδίαν).

## Διαθήκη τοῦ Ἰώβ 6

<sup>1</sup> Καὶ ἅμα τε ἤγγισεν πρὸς με ἡ γυνή μου, ἀνακράξασα μετὰ κλαυθμοῦ λέγει μοι· Ἰώβ Ἰώβ, μεχρι τίνος καθεζεῖς ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως λογιζόμενος ἐπὶ μικρὸν καὶ ἐκδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας σου; <sup>2</sup> καγὼ πλανῆτις καὶ λάτρις τόπον ἐκ τόπου περιερχομένη· <sup>3</sup> ἴδη γὰρ ἀπολυλεν ἀπὸ τῆς γῆς τὸ μνημόσυνόν σου, οἱ υἱοὶ μου καὶ αἱ θυγατέρες, ἐμῆς κοιλίας καὶ πονοὶ καὶ ὀδυναις, οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μοχθοῦ· <sup>4</sup> σὺ δὲ **αὐτὸς** κάθη ἐν σαπρία σκωλήκων διανυκτερεύων αἶθριος, <sup>5</sup> κἀγὼ πάλιν ἡ παναθλία ἐργαζομένη καὶ ὠδυνωμενη ἡμερας καὶ νυκτος ἕως ἂν εὐπορήσασα ἄρτον προσενέγκω σοι· <sup>6</sup> οὐκέτι γὰρ μοι διδῶται ὁ περιττὸς ἄρτος ἐκεῖνος ἐπειδὴ μόγις καὶ τὴν ἐμὴν τροφήν λαμβάνω καὶ διαμερίζω σοὶ τε καὶ ἐμοί, ἐννοουμένη ἐν τῇ καρδίᾳ μου ὅτι οὐκ ἀρκετὸν εἶναί σε ἐν πόνοις, καὶ ἐν λιμῷ ἄρτου· <sup>7</sup> **ὥστε τολμῆσαί με** ἀναισχύντως ἐλθεῖν εἰς τὴν ἀγοράν, <sup>8</sup> καὶ τοῦ πρατοῦ εἰποντος μοι· Δός μοι ἀργύριον καὶ ληψεις ἄρτους, ἐδειξα αὐτῷ τὴν ἀπορίαν ἡμῶν καὶ ἤκουσα παρ’

## TESTAMENT OF JOB 6

<sup>1</sup> “And, when my wife came near me, crying and weeping, and saying, “Job! Job! How long will you sit on the dunghill outside the city, think it will only be a little while to get your hoped-for salvation? <sup>2</sup> And I am wandering from place to place, like a hired servant <sup>3</sup> and the memory has already died away from earth. And my sons and daughters I carried on my bosom and the labours and pains I suffered were for nothing <sup>4</sup> But you, you sit, stinking and worm-infested, passing the nights in the open air. <sup>5</sup> And I suffered all trials and painful troubles, day and night, until I obtained bread for you. <sup>6</sup> For, your surplus bread is no longer given to me; and, as I cannot take my own food and share it between us, I thought in my heart it was not right that you should be in pain and hunger for bread. <sup>7</sup> So, I went shamelessly to the market; <sup>8</sup> and, when the man told me, “Give me money and take some bread,” I told him of our plight and I heard him

### TESTAMENT OF JOB 6

<sup>1</sup> BN Gr. 2658 lacks the opening ‘And’.

<sup>2</sup> BN Gr. 2658 and Messina SS open with καὶ ἐγὼ in place of the contracted form, καγὼ.

<sup>3</sup> Messina SS lacks οἱ before υἱοὶ μου and αἱ before θυγατέρες.

<sup>4</sup> Vat. Gr. 1238 and Messina SS lack the 2<sup>nd</sup> ‘you’ (αὐτὸς), here following BN Gr. 2658.

<sup>5</sup> BN Gr. 2658 and Messina SS lack ‘and painful’ (καὶ ὠδυνωμενη).

<sup>6</sup> BN Gr. 2658 opens, “For, behold, I receive my own food and share it with you, too.” (οὐκέτι γὰρ δὴ μόλις τὴν ἐμὴν τροφήν λαμβάνω καὶ διαμερίζω σοὶ τε καὶ ἐμοί)

<sup>7</sup> Vat. Gr. 1238 opens with ἐτολμησα in place of ὥστε τολμῆσαί με – the meaning is essentially the same.

<sup>8</sup> James includes the text of this verse up to ‘shall have bread’ as part of v. 7.

αὐτοῦ· Εἰ μὴ ἔχεις ἀργύριον, παρασχοῦ μοι τὴν τρίχα τῆς κεφαλῆς σου καὶ λάμβανε τρεῖς ἄρτους· ἴσως ζήσεσθε ἐν τρισὶν ἡμέραις.<sup>9</sup> κἀγὼ ἐγκακήσασα εἶπον αὐτῷ· Ἀναστὰς κεῖρόν με καὶ οὕτως ἀναστὰς μετὰ ψαλίδος ἀτίμως ἔκειρέν μου τὴν τρίχα τῆς κεφαλῆς ἐν τῇ ἀγορᾷ παρεστῶτος τοῦ ὄχλου καὶ θαυμάζοντος.

<sup>10</sup> Τίς οὖν οὐκ ἐξεπλάγη λεγων ὅτι· Αὕτη ἐστὶν Σιτις ἡ γυνὴ τοῦ Ἰώβ; ἥτις εἶχεν σκεπάζοντα αὐτῆς τὸ καθηστῆριον βῆλα δεκατέσσαρα, καὶ θύρα ἔνδοθεν θυρῶν ἕως ἂν ὄλως καταξιοθῆ τις εἰσαχθῆναι πρὸς αὐτήν· καὶ νυνὶ δὲ καταλλάσσει τὴν τρίχα αὐτῆς ἀντὶ ἄρτου.<sup>11</sup> Ἦς οἱ ἦσαν κάμηλοι γεμοσμένοι ἀγαθῶν καὶ ἀπεφέροντο εἰς τὰς χώρας τοῖς πτωχοῖς, ὅτι νῦν δίδωσιν αὐτὴ τὴν τρίχα.<sup>12</sup> Ἴδε τὴν ἔχουσιν ἑπτὰ τραπέζας ἀκινήτους ἐπὶ τῆς οἰκίας, ἧς ἦσθιεν πας πτωχος καὶ πᾶς ξένος, ὅτι νῦν καταπιπράσκει τὴν τρίχα αὐτῆς ἀντὶ ἄρτου.<sup>13</sup> βλεπετε ἥτις εἶχεν τὸν νιπτῆτα τῶν ποδῶν αὐτῆς χρυσοῦν καὶ ἀργυροῦν, νυνὶ δὲ ποσὶν βαδίζει ἐπὶ ἐδάφους, ἀλλὰ καὶ τὴν τρίχα ἀντικατάλλάσσει ἀντὶ ἄρτων.<sup>14</sup> Εἶδετε τε ὅτι αὕτη ἐστὶν ἥτις εἶχεν τὸ ἐνδυμα ἐκ βύσσου ἐξυφασμενὴν σὺν χρυσῷ νυνὶ δὲ φορεῖ ῥακκώδη καὶ ἀντικατάλλάσσει τὴν τρίχα καὶ ἄρτι αὐτῆς ἀντὶ ἄρτου.<sup>15</sup> βλεπετε τὴν τοὺς κραβαττοὺς χρυσεοὺς καὶ ἀργυρέους ἔχουσιν, νυνὶ δὲ πιπράσκουσιν τὴν τρίχα αὐτῆς ἀντὶ ἄρτου.

say, “If you have no money, hand me the hair of your head and take three loaves, so you may live for three days.”

<sup>9</sup> And I yielded and said to him, “Rise and cut it off!” And he rose and, in disgrace, cut with the scissors the hair of my head, in the market, while the gathered crowd wondered.

<sup>10</sup> “Who would then not be amazed, saying, “Is this Sitis, the wife of Job, who had fourteen curtains to cover her inner sitting room, and doors within doors so that one he who was greatly honoured could approach her, and now behold, she barter off her hair for bread? <sup>11</sup> Who had camels laden with goods, and they were brought into remote lands to the poor, and now she sells her hair for bread? <sup>12</sup> Behold, she who had seven tables immovably set in her house at which each poor man and each stranger ate, and now she sells her hair for bread! <sup>13</sup> Behold, she who had the basin wherewith to wash her feet made of gold and silver, and now she walks upon the ground and sells her hair for bread! <sup>14</sup> Behold her who had her garments made of fine linen embroidered with gold, but now she is dressed in rags and she sells her hair for bread! <sup>15</sup> Behold her who had couches of gold and of silver, and now she sells her hair for bread!”

<sup>9</sup> BN Gr. 2658 lacks ‘Rise [and]’.

<sup>10</sup> In place of καὶ νυνὶ δὲ, BN Gr. 2658 has just νυνὶ. Sparks has ‘Sitidos’ in place of ‘Sitis’.

<sup>11</sup> Note that, in some transcriptions of the MSS, the numbers for vv. 11 & 12 are inverted.

<sup>12</sup> Messina SS lacks ἐπὶ τῆς.

<sup>13</sup> James has ‘sells her hair for bread’ in brackets – Vat. Gr. 1238 lacks the text.

<sup>14</sup> Vat. Gr. 1238 (and James) lack ‘but now she is dressed in rags’.

<sup>15</sup> BN Gr. 2658 and Messina SS lack ‘her’ before ‘hair’.

<sup>16</sup> και ἀπαξαπλῶς Ἰώβ πολλῶν ὄντων τῶν εἰρημένων μοι, συντόμως λέγω σοι. <sup>17</sup> ἐπεὶ ἡ ἀσθενία τῆς καρδίας μου συνετριψε μου τὰ ὀστᾶ· ἀνάστηθι οὖν **καὶ** σε σὺ καὶ λαβῶν τοὺς ἄρτους χορτάσθητι, καὶ εἶπόν τι ῥῆμα πρὸς κύριον καὶ τελεύτα. <sup>18</sup> καγω δὲ πάλιν **ἀπαλλαγῆσομαι** ἀκηδίας διὰ πόνων τοῦ σώματός σου.

<sup>19</sup> Καὶ ἐγὼ ἀπεκρίθην αὐτῇ· Ἴδου ἐγὼ **δέκα** ἐπτὰ ἔτη ἔχω ἐν ταῖς πληγαῖς, ὑφιστάμενος τοὺς σκώληκας τοὺς ἐν τῷ σώματί μου, καὶ οὐκ ἐβαρύνθην τὴν ψυχὴν μου διὰ τοὺς πόνους. <sup>20</sup> ὅσον διὰ τὸ ῥῆμα ὃ εἶπας ὅτι· Εἶπόν τι ῥῆμα πρὸς Κύριον καὶ τελεύτα. ὁμῶς **καὶ** τὰ κακὰ ταῦτα ἀπερ ὄρας ὑποφέρω καὶ ὑποφέρεις καὶ τῆν των ὑπαρχοντων ἡμῶν ἀπώλειαν **καὶ τῶν** ὑπομενωμεν. <sup>21</sup> καὶ βούλει ἡμᾶς ἄρτι λαλῆσαί τι ῥῆμα πρὸς Κύριον, καὶ ἀπηλλωτριωθῆναι τοῦ μεγάλου πλούτου ἵνα τι οὕτως ἐλαλησας ὡς μια των ἀφρονων γυναικων; <sup>22</sup> διὰ τί δὲ οὐκ ἐμνήσθης τῶν μεγάλων ἐκείνων ἀγαθῶν ἐν οἷς ὑπήρχομεν; εἰ οὖν τὰ ἀγαθὰ ἐκ χειρὸς Κυρίου ἐδεξάμεθα, τὰ δε κακὰ πάλιν οὐχ ὑπομένομεν; καὶ μακροθυμήσωμεν ἐν πάντι ἕως οὔ ὁ κύριος σπλαγχνισθεὶς ἐλεήσῃ ἡμᾶς. <sup>23</sup> ἄρα σὺ οὐχ ὀραῖς τὸν διάβολον ὀπισθέν σου

<sup>16</sup> “In short, Job, I will tell you of the many things said to me, <sup>17</sup> “The feebleness of my heart has crushed my bones, so rise and take these loaves and enjoy them, *and* then speak a word against the Lord and die! <sup>18</sup> For, I too, would swap the torpor of death for the sustenance of my body.”

<sup>19</sup> “But I said to her, “Behold I have been for seventeen years plague-stricken and I withstood worms on my body, and I was not dispirited by all these pains. <sup>20</sup> And, as to the word that you say, “Speak some word against God and die,” together with you I will sustain the evil that you see, and let us endure the ruin of all that we have. <sup>21</sup> Yet you desire that we should say some word against God so we may be deprived of great wealth. Why have you spoke thus, like one of the foolish women? <sup>22</sup> Why do you not remember those great goods that we possessed, if these goods come from the hands of the Lord, should not we also endure evils and be high-minded in everything until the Lord will have mercy again and show pity to us? <sup>23</sup> Do you not see the

<sup>16</sup> BN Gr. 2658 repeats the name, ‘Job’.

<sup>17</sup> The 3 major MSS vary slightly on their uses of ‘and’ (καὶ) near the middle of this verse.

<sup>18</sup> Vat. Gr. 1238 has ἀπαλλαγῶ in place of ἀπαλλαγῆσομαι.

<sup>19</sup> James, following Vat. Gr. 1238, has ‘seven years’ in place of ‘seventeen years’, here following BN Gr. 2658 and Messina SS.

<sup>20</sup> In place of ‘Speak some word against’, Sparks has ‘Curse’.

<sup>21</sup> For this verse, BN Gr. 2658 and Messina SS read, “Do you want us to turn from the Lord, so that we may be deprived of great wealth?” (βουλόμενος ἡμᾶς ἀλίσαι της πρὸς Κύριον, ἵνα ἀπαλλοτριωθῶμεν τοῦ μεγάλου πλούτου;) James ends, “and that he should be exchanged for the great Pluto [the god of the nether world.]”

<sup>22</sup> The 3 major MSS have similar texts for this verse.

<sup>23</sup> Vat. Gr. 1238 (and James) lacks the last sentence, here following BN Gr. 2658 and Messina SS.

ἔστηκωτα καὶ ταρασσόντα τοὺς διαλογισμούς σου, ὅπως καὶ ἐμὲ ἀπατήσῃ; βούλεται γὰρ ὑποδείξαι σε ὡσπερ μίαν τῶν ἀφρόνων γυναικῶν τῶν πλανησάντων τὴν τῶν ἀνδρῶν αὐτῶν τὴν ἀπλότητα.<sup>24</sup> καὶ Στραφεῖς ἐγὼ πρὸς τὸν Σατανᾶν εἶπον· δια τι οὐκ ἐρχεται ἐπὶ τὰ ἔμπροσθεν πρὸς ἐμε, παύσαι κρυπτόμενος ταλαιπωρε·<sup>25</sup> μὴ ὁ λέων τὴν ἰσχὺν δεικνύει ἐν τῇ γαλεάγρα; μὴ πετεινὸν ἀντίπταται τυγχάνων ἐν τῷ καρτάλλῳ; καὶ νυν σοι λέγω· ἐξελθὼν πολέμησον μετ' ἐμοῦ;

<sup>26</sup> Τότε ἐξόπισθεν τῆς γυναικός μου ἐξῆλθεν καὶ ἔστη ἔμπροσθεν μου κλαιὼν καὶ λέγων· Ἴδε, Ἰώβ, διαφωνῶ καὶ ὑποχωρῶ σοι ἀνῶυ σαρκίνου ὄντι, ἐγὼ δέ εἰμι πνεῦμα.<sup>27</sup> καὶ σὺ μὲν ἐν πληγῇ ὑπάρχεις, ἐγὼ δέ εἰμι ἐν ὀχλήσει μεγάλῃ.<sup>28</sup> ἐγενομιν γὰρ ὄν τρόπον ἀθλητῆς παλαιῶν μετὰ ἀθλητοῦ, καὶ εἷς τὸν ἕνα κατέρρηξεν· καὶ ὁ μὲν ἐπάνω τὸν ἐπικατῶ ἐφησεν πλήσας τὸ στόμα αὐτοῦ ἄμμον καὶ πᾶν μέλος αὐτοῦ συγκλάσας ὁδε ὑποκάτω αὐτοῦ ὄντος· καὶ ἐνέγκαντος αὐτοῦ τὴν καρτερίαν καὶ μὴ διαφωνήσαντος μέγα ἐφωνήσε δε ἀγμην ὁ ἐπάνω.<sup>29</sup> οὕτω καὶ σὺ, Ἰώβ, ὑπόκατω ἦς καὶ ἐν πληγῇ καὶ ἐν πονῳ, ἀλλ' ἐνίκησας τὰ παλαιστρικά μου ἃ ἐπήγαγόν σοι καὶ ἴδου ὑποχωρῶ σου.<sup>30</sup> τότε καταισχυνηθεὶς ὁ Σατανᾶς ἀνεχώρησεν ἀπ' ἐμοῦ ἐν τρισὶν

Devil standing behind you and confounding your thoughts so you should beguile me? For, he wants to cast you as one of the foolish women who subvert their own husbands' integrity"<sup>24</sup> And he turned to Satan and said, "Why do you not come openly to me? Stop hiding yourself, you wretched one!"<sup>25</sup> Does the lion show his strength in the weasel's cage? Or does the bird fly in the basket? I now tell you: Go away and wage your war against me."

<sup>26</sup> "Then he came out from behind my wife and set himself before me crying, "Behold, Job, I yield and give way to you who are but a man but I am a spirit."<sup>27</sup> And you are plague-stricken but I am in great trouble.<sup>28</sup> For, I am like a wrestler contesting with another who has, in close combat, torn down his opponent, covered him with dust, and broken every limb of his, whereas the other who lies beneath, displayed his bravery and shouts, testifying to his own superior excellence.<sup>29</sup> So, you, Job, are beneath and stricken with plague and pain, and yet you have carried the victory in the wrestling-match with me; and behold, I yield to you."<sup>30</sup> Then Satan departed from me, in shame, for three years.

<sup>24</sup> For this verse, BN Gr. 2658 and Messina SS read, "And I turned backwards towards Satan, who was behind my wife, and I said, "Come out and do battle with me.""

<sup>25</sup> Sparks lacks 'weasel's'.

<sup>26</sup> Note the abbreviated form of the word for 'man' (ἀνῶυ).

<sup>27</sup> BN Gr. 2658 and Messina SS lack the opening καὶ ('And').

<sup>28</sup> The text of this verse is uncertain, especially in Vat. Gr. 1238, and has here been restored from BN Gr. 2658 and Messina SS.

<sup>29</sup> BN Gr. 2658 and Messina SS lack 'and behold, I yield to you' (καὶ ἴδου ὑποχωρῶ σου).

<sup>30</sup> Vat. Gr. 1238 lacks 'for three years'.

ἔτεσιν.<sup>31</sup> νῦν οὖν, τέκνα μου, μακροθυμήσατε καὶ ὑμεῖς ἐν παντί  
συμβαίνουντι ὑμῖν λυπηρῶ, ὅτι κρείσσων ἐστὶν πάντων ἢ  
μακροθυμία.

<sup>31</sup> Now, my children, also show a firm heart in all that  
happens to you in sorrow; for, greater than all things is  
firmness of heart.

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<sup>31</sup> BN Gr. 2658 and Messina SS lack 'in sorrow' (λυπηρῶ).

## Διαθήκη τοῦ Ἰώβ 7

<sup>1</sup>Καὶ ὅτε ἐπλήρωσα εἴκοσι ἔτη τυγχάνων ἐν τῇ πληγῇ, καὶ ἤκουσαν οἱ βασιλεῖς τὰ συμβεβηκότα μοι· καὶ ἀναστάντες ἦλθον πρὸς με ἕκαστος ἐκ τῆς ἰδίας χώρας ὅπως ἐπισκεψάμενοι παραμυθήσονται με· <sup>2</sup>ἠνίκα δὲ ἤγγισάν μοι μακρόθεν, οὐκ ἐπεγίνωσκόν με· κράξαντες φωνῇ μεγαλῇ, διερρηξεν ἕκαστος τὴν ἑαυτοῦ στολὴν <sup>3</sup>καὶ κατασπασάμενοι γῆν ἐπὶ τὰς ἑαυτῶν κεφαλὰς παρεκάθισάν μοι ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας· καὶ οὐδεὶς αὐτῶν λελάληκέν μοι, ῥῆμα <sup>4</sup>ἦσαν δὲ τεσσαρες τῶν ἀριθμῶ ἐλιφαζ ὁ βασιλεὺς θεμανῶν καὶ βαλδαδ καὶ σωφαρ καὶ ἔλιου <sup>5</sup>καθεζόμενοι διελογίζοντο τὰ περὶ ἐμοῦ· <sup>6</sup>καὶ γὰρ τὸ πρῶτον ὅταν ἤρχοντο πρὸς με καὶ ἠρξάμην ἀναφέρειν αὐτοῖς τοὺς πολυτελεῖς λίθους, ἀπεθαύμαζον <sup>7</sup>καὶ ἔλεγον· Ὅταν ἡμῶν τῶν τριῶν βασιλέων τὰ χρήματα συναχθῆ εἰς ἓν ἐπὶ τὸ αὐτό, οὐ μὴ ἀναλώσει τοὺς λίθους τοὺς ἐνδόξους τῆς βασιλείας Ἰωβαβ.

## TESTAMENT OF JOB 7

<sup>1</sup>“And, after I had been smitten for twenty years, the kings heard what had happened to me, and they set out and came to me, each one from his own land, to visit me and console me. <sup>2</sup>And, as they approached, they did not recognize me, but they cried with a loud voice and each tore his clothes. <sup>3</sup>And, after they had prostrated themselves, touching the ground with their heads, they sat down next to me for seven days and seven nights, and none spoke a word. <sup>4</sup>They were four: Eliphaz, the king of Teman, and Bildad, and Sophar, and Elihu. <sup>5</sup>Sitting down, they thought about me. <sup>6</sup>And, when they first came to me, I showed them my precious stones, and they were astonished <sup>7</sup>and said, “If of us three kings all our money were brought together into one, it would not match the precious stones of Jobab’s kingdom.”

### TESTAMENT OF JOB 7

- <sup>1</sup> For this verse, here following BN Gr. 2658 and Messina SS, Vat. Gr. 1238 (and James) has, “At this time, the kings heard what had happened to me and they rose and came to me, each from his land to visit me and to comfort me.” (Τότε ἤκουσαν οἱ βασιλεῖς τὰ συμβεβηκότα μοι· καὶ ἀναστάντες ἦλθον πρὸς με ἕκαστος ἐκ τῆς ἰδίας χώρας ἐπισκεψόμενοι παραμυθήσονται μοι.)
- <sup>2</sup> Vat Gr. 1238 and Messina SS lack ‘they did not recognize me’, here following BN Gr. 2658.
- <sup>3</sup> BN Gr. 2658 and Messina SS lack much of the text for this verse.
- <sup>4</sup> James has ‘Balad’ in place of ‘Bildad’ (βαλδαδ).
- <sup>5</sup> BN Gr. 2658 and Messina SS omit vv. 4–5.
- <sup>6</sup> For this verse, BN Gr. 2658 and Messina SS have, “And it was not because they were being patient that they waited without speaking; it was because they had known me before these evils, in my wealthy days, when I would show them my precious stones; and they would look on amazed.” (καὶ οὐχὶ μακροθυμοῦντες ἔμειναν μὴ λαλοῦντες· ἀλλ’ ἐπειδὴ ἤδεισάν με πρὸ τούτων τῶν κακῶν ἐν πολλῷ πλούτῳ ὄντα, καὶ γὰρ ὅτε ἠρξάμην αὐτοῖς ἀναφέρειν τοὺς πολυτελεῖς λίθους, ἀπεθαύμαζον)
- <sup>7</sup> James includes the opening ‘and said’ as part of v. 6.

εὐγενέστερος γὰρ εἶ τῶν ἀφ' ἡλίου ἀνατολῶν.<sup>8</sup> ἦνικα γὰρ ἦλθον τότε ἐπὶ τὴν Αὐσιτίδα ὅπως ἐπισκεψωσι με, ἠρώτησαν ἐν τῇ πόλει· Ποῦ Ἰωβάβ ὁ τῆς Αἰγύπτου καὶ τῆς χωρᾶς ταυτῆς ὅλης βασιλευῶν;<sup>9</sup> καὶ ἐμήνυσαν αὐτοῖς περὶ ἐμοῦ ὅτι· Κάθηται ἐπὶ τῆς κοπριάς ἔξω τῆς πόλεως· ἴδου γὰρ εἴκοσι ἔτη μὴ ἀνελθὼν ἐν τῇ πόλει.<sup>10</sup> καὶ πάλιν ἠρώτησαν περὶ τῶν ὑπαρχόντων μοι, καὶ ἐδηλώθη αὐτοῖς τὰ συμβεβηκότα μοι παντα.

<sup>11</sup> καὶ ἀκούσαντες ἐξῆλθον τὴν πόλιν ἅμα τοῖς πολίταις· καὶ οἱ μὲν πολῖταί μου ὑπέδειξαν με αὐτοῖς, <sup>12</sup> οἱ δὲ ἀντετεινον λέγοντες μὴ εἶναί με τὸν Ἰωβάβ.<sup>13</sup> καὶ ἔτι ἀμφιβαλλόντων αὐτῶν, λέγει Ἐλιφαῶζ ὁ τῶν θεμανῶν βασιλεὺς εἶπεν· Σὺ εἶ Ἰώβαβ ὁ συμβασιλεὺς ἡμῶν;<sup>14</sup> καὶ ἐρχομένων αὐτῶν ἐμνηυθη μοι περὶ αὐτῶν. καὶ ἐγὼ ἐκλαυσα σφοδρῶς μαθὼν τὴν ἔλευσιν αὐτῶν,<sup>15</sup> καὶ κατεσπασάμην γῆν ἐπὶ τὴν κεφαλὴν μου ἀνεθηκα καθεζομενος ἐκινουν τὴν κεφαλὴν μου, ἐδηλωσα ὅτι· Ἐγὼ εἶμι.<sup>16</sup> ἰδόντες δὲ με κινούντα τὴν κεφαλὴν μου κατέπεσον ἐπὶ τὴν γῆν ἐκλυθέντες· <sup>17</sup> καὶ ἰσταμένων τῶν στρατευμάτων αὐτῶν

For, you are more noble than all the people of the East.<sup>8</sup> So, when they came to the land of Ausitis to visit me, they asked in the city, “Where is Jobab, the ruler of Egypt and of this land?”<sup>9</sup> And they told them about me, “He sits on the dunghill outside the city; for, he has not entered the city for twenty years.”<sup>10</sup> And, again, they inquired about what befell me and they were told all that happened to me.

<sup>11</sup> “And, when they learned this, they left the city with the people and my citizens showed me to them.<sup>12</sup> But they argued and said, “This is not Jobab.”<sup>13</sup> And, while they hesitated, Eliphaz, the King of Teman, said, “Are you Jobab, our fellow king?”<sup>14</sup> And, when they came near, I was told of them, and I wept bitterly when I learned the purpose of their journey.<sup>15</sup> And I threw earth on my head and, by nodding, I revealed to them that I was.<sup>16</sup> When they saw me nod my head, they fell to the ground in a faint.<sup>17</sup> And, while their hosts were standing around, I saw the three

<sup>8</sup> BN Gr. 2658 and Messina SS lack ‘and of this land’ (καὶ τῆς χωρᾶς ταυτῆς).

<sup>9</sup> Vat. Gr. 1238 has ‘7’ (ζ) in place of ‘twenty’ (εἴκοσι), here following BN Gr. 2658 and Messina SS (cf. v. 1).

<sup>10</sup> BN Gr. 2658 lacks the opening ‘And’.

<sup>11</sup> The three major MSS have identical text for this verse.

<sup>12</sup> In place of ἀντετεινον, here following Vat. Gr. 1238, BN Gr. 2658 has ἀντέτειναν and Messina SS has ἀντετειναντο.

<sup>13</sup> For Σὺ εἶ Ἰώβαβ ὁ συμβασιλεὺς ἡμῶν; (‘Are you Jobab, our fellow king’), here following BN Gr. 2658 and Messina SS, Vat. Gr. 1238 has Δευτε ἐγγισωμεν καὶ ἴδωμεν (‘Let us approach and see’).

<sup>14</sup> For this verse, BN Gr. 2658 and Messina SS have only very short, fragmentary text (ἐγὼ δὲ κλαύσας/καὶ γε κλαύσας).

<sup>15</sup> Vat Gr. 1238 lacks ‘threw’.

<sup>16</sup> Vat Gr. 1238 lacks ‘me’.

<sup>17</sup> BN Gr. 2658 and Messina SS rearrange the word order at the end of the verse but the meaning remains (essentially) the same.

έβλεπον τούς τρεῖς βασιλεῖς κατερρημένους ἐν τῇ γῆ ὡσεὶ νεκρούς ἐπὶ ὥρας τρεῖς, <sup>18</sup> τότε ἀναστάντες συνελάλουν ἀλλήλοις ὅτι· Οὐ πιστεύομεν ὅτι οὗτός ἐστιν Ἰωβαβ. <sup>19</sup> καὶ λοιπὸν **ἐκάθισαν** ἐν ταῖς ἐπτὰ ἡμέραις διακρίνοντες τὰ κατ' ἐμέ, διαλογιζόμενοι τὰ κτήνη καὶ τὰ τε ὑπάρχοντά μου λέγοντες· <sup>20</sup> Μὴ οὐκ οἶδαμεν τὰ πολλὰ ἀγαθὰ τὰ ἀποστελλόμενα ὑπ' αὐτοῦ εἰς τὰς πόλεις καὶ εἰς τὰς κύκλω κώμας διαδίδοσθαι τοῖς πτωχοῖς, παρεκτός καὶ τῶν ἐν τῇ οἰκίᾳ αὐτοῦ δεδομένων; πῶς οὖν νῦν εἰς τὴν τοιαύτην νεκρότητα καὶ ταλαιπωριαν ἐξέπεσεν; <sup>21</sup> Ἐγένετο δὲ μετὰ τὰς ἐπτὰ ἡμέρας οὕτως διαλογιζόμενοι, ἀποκριθεὶς Ἐλιοῦς εἶπεν τοῖς συμβασιλεῦσιν· Προσεγγησωμεν αὐτῷ καὶ ἐξετάσωμεν αὐτὸν ἀκριβῶς εἰ ὅλως ἐστιν Ἰωβαβ ἢ οὐ. <sup>22</sup> οἱ δὲ μακρὰ μου ὄντες ὡς ἱμισεως σταδίου διὰ τὴν δυσωδίαν τοῦ σώματός μου, ἀναστάντες προσήγγισάν μοι ἔχοντες εὐωδίας ἐν ταῖς χερσὶν αὐτῶν, συνόντων αὐτοῖς τῶν στρατιωτῶν καὶ θυμιάματα βαλλόντων μοι κυκλόθεν, ὅπως ἐὰν δυνηθῶσιν προσεγγίσει μοι. <sup>23</sup> καὶ ποιησάντες ὡσεὶ ὥρας τρεῖς χορηγοῦντες τὰ θυμιάματα, καὶ ὅτε πλησίον μου ἐγίνοντο. <sup>24</sup> καὶ ἀποκριθεὶς Ἐλιοῦς εἶπέν μοι· Σὺ εἶ Ἰὼβ ὁ συμβασιλεὺς ἡμῶν; σὺ εἶ ὁ ἔχων τότε τὴν μεγάλην δόξαν; <sup>25</sup> σὺ εἶ ὡς ἥλιος τῆς ἡμέρας λάμπων

kings lie on the ground for three hours, like dead. <sup>18</sup> Then they rose and said to each other, "We cannot believe that this is Jobab." <sup>19</sup> And, finally, after they had sat for seven days inquiring after everything about me and searched for my flocks and other possessions, they said, <sup>20</sup> "Do we not know how many goods were sent by him to the cities and the villages round about to be given to the poor, aside from all that was given away by him within his own house? How then could he have fallen into this corpse-like condition?"

<sup>21</sup> "After they discussed the matter like this for seven days, Elihu said to the kings, "Let us go near and examine him, see if he truly is Jobab or not." <sup>22</sup> And, being not half a stadium from his malodorous body, they rose and stepped near, carrying perfume in their hands, while their soldiers went with them and threw incense round them so they could come near me. <sup>23</sup> And, after they had passed three hours covering the way with scent, and when they drew nigh, <sup>24</sup> Elihu answered me and said, "Are you Job, our fellow king? Are you the one who had great glory? <sup>25</sup> Are you he who shone like the day's sun on the whole earth?"

<sup>18</sup> BN Gr. 2658 ends with shorter speech, "It is he."

<sup>19</sup> Vat. Gr. 1238 lacks 'sat'.

<sup>20</sup> James ends, "into such a state of perdition and misery."

<sup>21</sup> Vat. Gr. 1238 opens, "And, after the seven days, Elihu."

<sup>22</sup> In place of 'not half a stadium', Sparks has 'about a hundred yards'.

<sup>23</sup> James, following Vat. G2. 1238, lacks 'and when' near the end of this verse.

<sup>24</sup> BN Gr. 2658 and Messina SS lack 'Are you the one who owned the great glory?' (σὺ εἶ ὁ ἔχων τότε τὴν μεγάλην δόξαν;).

<sup>25</sup> BN Gr. 2658 and Messina SS insert the 'missing' question from v. 24 into this verse, near the beginning.

πάση τῇ γῆ; σὺ εἶ ὡς ἡ σελήνη καὶ οἱ ἀστέρες ἐν τῷ μεσονυκτίῳ φαινόντι;<sup>26</sup> καὶ τότε ἀποκριθεὶς εἶπον αὐτῷ· Ἐγώ εἰμι. καὶ οὕτως κλαυσαντες κλαυθμὸν μέγαν σὺν θρήνῳ βασιλικῷ ἀνεφώνησεν καὶ ὁ στρατός αὐτῶν.

<sup>27</sup> καὶ παλιν ὑπολαβὼν Ἐλιὺς λέγει μοι· Σὺ εἶ ὁ τὰ ἑπτακισχίλια πρόβατα ἐνταξας εἰς τὴν τῶν πτωχῶν ἔνδυσιν· ποῦ νῦν τυγχάνει ἡ δόξα σου;<sup>28</sup> σὺ εἶ ὁ τὰς τρισχιλίους βόας ἐνταξας εἰς ἀροτριάσιμον τῶν πενήτων· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;<sup>29</sup> σὺ εἶ ὁ τοὺς χρυσοὺς κραβάττους ἔχων, νῦν δὲ καθήμενος ἐπὶ κοπριάς· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

<sup>30</sup> σὺ εἶ ὁ τὰς ἰδρυμένας ἐξήκοντα τραπέζας τοῖς πτωχοῖς στηρίζας· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου; σὺ εἶ ὁ τὰ θυμιατήρια τῆς ὁδοῦ ἐκ λίθων ἔχων· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου, ὅτι ἐν δυσωδίᾳ νῦν ὑπάρχεις;<sup>31</sup> σὺ εἶ ὁ τοὺς χρυσοὺς λύχνους ἐπὶ τὰς ἀργυρᾶς ἔχων, νῦν δὲ προσδοκᾶς τὴν φουσιν τοῦ φωτός τῆς σελήνης· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;<sup>32</sup> σὺ εἶ ὁ τὸ ἄλειμμα ἔχων ἐκ τοῦ λιβάνου, νῦν δὲ ἐν

Are you he who resembled the moon and the stars shining at midnight?"<sup>26</sup> And then I said to him, "I am," and, thereupon, all wept and lamented, and they sang a royal dirge, their whole army joining them in a chorus.

<sup>27</sup> "And again, Elihu said to me, "You had seven thousand sheep given for the clothing of the poor! Where, now, is your glory?"<sup>28</sup> You had three thousand cattle to plough the field for the poor! Where, now, is the glory of your throne?<sup>29</sup> You had golden couches and now sit on a dunghill! Where, now, is the glory of your throne?

<sup>30</sup> "You had sixty tables set for the poor! Where now is the glory of your throne? You had perfume censers made of precious stones and now you stink! Where now is the glory of your throne?"<sup>31</sup> You had golden candelabras set on silver stands but now you wait for the light of the moon! Where now is the glory of your throne?"<sup>32</sup> You had ointment made of the spices of frankincense and now you are rotten! Where

<sup>26</sup> Vat. Gr. 1238 lacks 'then'.

<sup>27</sup> BN Gr. 2658 has a much longer text for this verse: Ἀκούσατε οὖν τοῦ κλαυθμοῦ τοῦ Ἐλιοῦ ὑποδεικνύοντος τοῖς παισὶν τὸν πλοῦτον τοῦ Ἰώβ· Σὺ εἶ ὁ τὰ ἑπτακισχίλια πρόβατα ἐκτάξας εἰς τὴν τῶν πτωχῶν ἔνδυσιν· ποῦ οὖν τυγχάνει ἡ δόξα τοῦ θρόνου σου; σὺ εἶ ὁ τὰς τρισχιλίους καμήλους ἐκτάξας εἰς μεταφορὰν τῶν ἀγαθῶν τοῖς πένησιν· ποῦ οὖν τυγχάνει ἡ δόξα τοῦ θρόνου σου; – Hear, then, the lament of Elihu, declaring to his servants the wealth of Job: You are the man who mustered seven thousand sheep to clothe the poor! Where, then is the glory of your throne?

<sup>28</sup> Messina SS lacks 'of your throne'.

<sup>29</sup> James has the question in brackets.

<sup>30</sup> Vat. Gr. 1238 lacks 'of your throne' (twice in this verse), here following Messina SS.

<sup>31</sup> James has the question in brackets.

<sup>32</sup> James has the question in brackets.

σαπρια ὦν· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου; <sup>33</sup> σὺ εἶ ὁ καταγελων τῶν ἀδικούντων καὶ ἀμαρτανόντων, νυνὶ δὲ ἐγένου χλεύη πασι· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου; σὺ εἶ Ἰώβ ὁ τὴν μεγάλην δόξαν ἔχων· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

<sup>34</sup> Τοῦ δὲ Ἐλιφαζ μακρυνοντος τὸν κλαυθμὸν ὑποφωνούντων αὐτῷ τῶν βασιλεων ὥστε γενέσθαι μεγάλην ταραχήν, καὶ καταπαυσας δε ἐγὼ τὴν ταραχὴν αὐτῶν εἶπον αὐτοῖς Ἰώβ· <sup>35</sup> Σιώπατε· καὶ νῦν ὑποδείξω ὑμῖν τὸν θρόνον μου καὶ τὴν δόξαν τῆς εὐπρεπείας αὐτοῦ τὴν οὖσαν ἐν τοῖς ἀγίοις. ἐμοῦ ὁ θρόνος ἐν τῷ ὑπερκοσμίῳ ἐστίν, καὶ ἡ τούτου δόξα καὶ ἡ εὐπρέπεια ἐκ δεξιῶν τοῦ θῦ ἐστὶν ἐν οὐρανοῖς. ἐμοῦ ὁ θρόνος αἰώνιος ἐστίν· <sup>36</sup> ὁ κόσμος ὅλος παρελεύσεται καὶ ὁ κόσμος ὅλος ἡ δόξα αὐτοῦ οὐ παρελθῆ καὶ οἱ προσέχοντες αὐτῷ ἐστὶ ἐν τῇ καταστροφῇ αὐτοῦ. <sup>37</sup> ἐμοῦ δὲ ὁ θρόνος ὑπάρχει ἐν τῇ ἀγίᾳ γῆ, καὶ ἡ δόξα αὐτοῦ ἐν τῷ αἰῶνί ἐστὶν τῷ ἀπαραλλάκτῳ. <sup>38</sup> οἱ μὲν ποταμοὶ ξηρανθήσονται καὶ τὰ γαβριαματα τῶν κυμάτων αὐτῶν καταβαίνει εἰς τὰ βάθη τῆς ἀβύσσου. οἱ δὲ ποταμοὶ τῆς ἐμῆς γῆς ἐν ἧ ἐστὶν ὁ θρόνος μου οὐ ξηραίνονται οὐδὲ ἀφανισθήσονται, ἀλλ' ἔσονται εἰς τὸ διηνεκές. <sup>39</sup> οὗτοι οἱ βασιλεῖς παρελεύσονται

now is the glory of your throne? <sup>33</sup> You laughed the wrongdoers and sinners to scorn and now you have become a laughing-stock! Where now is the glory of your throne? You are Job, who had great glory! Where now is the glory of your throne?"

<sup>34</sup> "And Eliphaz had for a long time cried and lamented, while all the others joined him, so that the commotion was very great; and, when the noise ceased, I, Job, said to them,

<sup>35</sup> "Be silent, and I will show you my throne, and its glory and its splendour, which is among the saints. My throne is in the realms above the world and its glory and its splendour are at the right hand of God. My throne is eternal.

<sup>36</sup> The whole world shall perish, and its glory shall be destroyed, and all those who hold fast to it will perish with it, <sup>37</sup> but my throne is in the Holy Land and its glory is in the world of changelessness. <sup>38</sup> For, rivers will be dried up and the pride of their waves shall go down to the depths of the abyss, but the streams of my land in which my throne is erected, shall not dry up, nor shall they disappear; but they shall remain unbroken in strength. <sup>39</sup> These kings will pass

<sup>33</sup> Sparks formats vv. 28–33 as poetry (which seems reasonable, given the refrain).

<sup>34</sup> *BN Gr.* 2658 and *Messina SS* here have 'Elihu' in place of 'Eliphaz' – the latter seems more appropriate throughout much of this chapter.

<sup>35</sup> James and *Vat. Gr.* 1238 lack much of this verse (from 'which is among the saints'), here following *BN Gr.* 2658 and *Messina SS* (and Sparks).

<sup>36</sup> The text here follows *BN Gr.* 2658 and (loosely) Sparks; there is some possible corruption in the text of *Vat. Gr.* 1238.

<sup>37</sup> There is some confusion over the verse divisions in the Greek text for vv. 36–38.

<sup>38</sup> In place of 'the pride of their waves', *Vat. Gr.* 1238 has 'their pride'.

<sup>39</sup> *Vat. Gr.* 1238 lacks the opening 'These' (οὗτοι).

καὶ οἱ ἡγούμενοι παρέρχονται, καὶ ἡ δόξα αὐτῶν καὶ τὸ καύχημα αὐτῶν ἔσται ὡς ἐν ἐσόπτρῳ· ἐμοῦ δὲ ἡ βασιλεία εἰς τὸν αἰῶνα αἰῶνος, καὶ ἡ δόξα καὶ ἡ εὐπρέπεια αὐτῆς ἐν τοῖς ἄρμασιν τοῦ πατρὸς ὑπάρχει.

away and the rulers will vanish, and their glory and pride are as the reflection in a looking glass, but my kingdom will last forever and ever, and its glory and beauty are in the chariot of my Father.”

## Διαθήκη τοῦ Ἰώβ 8

<sup>1</sup>Καὶ ἐμοῦ ταῦτα λέγοντος πρὸς αὐτοὺς ἵνα σιωπήσωσιν, ὀργισθεὶς Ἐλιφᾶζ εἶπεν πρὸς τοῖς ἄλλοις φίλοις· Τί χρήσιμον ὅτι οὕτω παραγεγόναμεν ἐν τοῖς στρατεύμασιν ὧδε ἵνα παραμυθησώμεθα αὐτὸν; καὶ ἰδοὺ οὗτος ἐγκαλεῖ ἡμῖν· διὸ ἀναχωρήσωμεν εἰς τὰς ἰδίας χώρας· <sup>2</sup>οὗτος ἐν ταλαιπωρίᾳ σκωλήκων κάθηται καὶ ἐν δυσωδίᾳ, καὶ ἀγμην ἐγυρεται καθ' ἡμῶν λεγῶν· Βασιλεῖαι παρέρχονται καὶ οἱ ἡγούμενοι αὐτῶν· ἡ δε ἐμῆ βασιλεία, φησὶν, ἔσται ἕως τοῦ αἰῶνος· <sup>3</sup>ἀναστὰς δὲ ἐν μεγάλῃ ταραχῇ Ἐλιφᾶζ ἐξεκλινεν ἀπ' αὐτῶν ἐν μεγάλῃ ταραχῇ καὶ λύπῃ λέγων· Ἐγὼ πορεύσομαι· ἐληλύθαμεν γὰρ ἵνα παραμυθησώμεθα αὐτὸν καὶ αὐτός κατέλυσεν ἡμᾶς ἀπέναντι τῶν στρατιωτῶν ἡμῶν· <sup>4</sup>Τότε Βαλδὰδ ἐκράτησεν αὐτὸν τῆς χειρὸς λέγων· Οὐχ οὕτως δεῖ λαλῆσαι ἀνθρώπῳ πενθοῦντι, οὐ μόνον δε ἀλλὰ καὶ ἐν πολλαῖς πληγαῖς ὄντι· <sup>5</sup>ἰδοὺ ἡμεῖς ὄλως ὑγιαίνοντες οὐκ ἰσχύσαμεν προσεγγίσει αὐτῷ διὰ τὴν δυσωδίαν εἰ μὴ διὰ πλείονος εὐωδίας· σὺ δὲ ὄλως ἀμνημόνεις, Ἐλιφᾶζ, ἀπλῶς νοσήσας ἐν ταῖς δυσὶν ἡμέραις; <sup>6</sup>νῦν οὖν μακροθυμήσωμεν ἵνα γνῶμεν ἐν τίνι ἔσται· μήτι ἄρα μιμησκομενος αὐτοῦ τῆς εὐδαιμονίας τῆς προτέρας, καὶ ἐμάνη κατὰ ψυχὴν;

## TESTAMENT OF JOB 8

<sup>1</sup>“And, when I had said these things to them, that they might be silent, Eliphaz became angry and said to the other friends, “For what purpose is it that we have come here with our hosts to comfort him? Behold, he upbraids us! Therefore, let us return to our countries. <sup>2</sup>This man sits here in misery, worm-eaten, stinking rotten, yet he challenges us saying, “Kingdoms shall perish and their rulers, but my kingdom shall last forever.” <sup>3</sup>Eliphaz, then, rose in great agitation and sorrow; and, turning away from them in great fury, said, “I go hence. We have, indeed, come to comfort him, but he declares war to us in view of our armies.” <sup>4</sup>But then Bildad seized him by the hand and said, “Not thus ought one to speak to an afflicted man, and especially to one stricken with so many plagues. <sup>5</sup>Behold! We, being healthy, dared not approach him for the stench, except with the help of plenty of perfume. Do you forget, Eliphaz, how you were, when you were sick for two days? <sup>6</sup>Let us be patient and try to learn what is the cause. Must he, in remembering his former days of happiness, not become mad in his mind?”

### TESTAMENT OF JOB 8

<sup>1</sup> James, following *Vat. Gr. 1238*, has a shorter opening, “When I spoke thus to them.”

<sup>2</sup> In place of ‘my kingdom’, *BN Gr. 2658* has ‘ours’.

<sup>3</sup> *Vat. Gr. 1238* and *Messina SS* lack ‘agitation and’, here following *BN Gr. 2658*.

<sup>4</sup> *Messina SS* has ‘Baldas’ (Βαλδᾶς) in place of ‘Bildad’ (Βαλδὰδ).

<sup>5</sup> *Vat. Gr. 1238* lacks ‘when you were sick for two days’.

<sup>6</sup> *BN Gr. 2658* lacks ‘and try to learn’. At the start of this verse, James adds, “Let me speak plainly.”

<sup>7</sup> τίς γὰρ οὐκ ἂν ἐκπλάγη καὶ πάνυ; βλεπε αὐτον τοιουτον ἐν ὑπερβαλλοντος κακοις και πληγαῖς· ἀλλ' ἕασόν με προσεγγίσει αὐτῷ, καὶ γνώσομαι ἐν τίνι ἔσται.

<sup>8</sup> Καὶ ἐγερθεὶς Βαλδὰδ προσηγγισαί μοι λέγων· Σὺ εἶ Ἰώβ; καὶ ἐγὼ εἶπον· Ναί. καὶ εἶπεν· Ἄρα ἐν τῷ καθεστῶτι ἔστιν ἡ καρδιά σου; <sup>9</sup> καὶ ἐγὼ εἶπον ὅτι· Ἐν μὲν τοῖς γηίνοις οὐ συνέστηκεν, ἐπιδη ἀκατάστατος ἡ γῆ καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ· ἐν δὲ τοῖς οὐρανοῖς συνέστηκεν ἡ καρδιά μου, διότι οὐχ ὑπάρχει ἐν οὐρανῷ ταραχή. <sup>10</sup> ὑπολαβὼν δὲ Βαλδὰδ λέγει ὅτι· μὲν γινώσκωμεν τὴν γῆν ἀκατάστατον οὕσαν, ἐπειδὴ γὰρ κατὰ καιρὸν ἀλλοιοῦται· ἐνίοτε καὶ εἰρηνεύει, ἐστ' ὅτε καὶ πολεμεῖται· περὶ δὲ τοῦ οὐρανοῦ ἀκούομεν ὅτι εὐσταθεῖ. <sup>11</sup> ἀλλὰ εἰ ἀληθῶς ἐν τῷ καθεστῶτι τυγχάνεις, ἐρωτήσω σε λόγον, καὶ ἐὰν ἀποκριθῆς μοι πρὸς τὸν πρῶτον νοῦν, ἔχω σε ἐρωτῆσαι ἐν τῷ δευτέρῳ· καὶ ἐὰν ἀποκριθῆς μοι εὐσταθῆς, δηλον ὅτι ἡ καρδιά σου οὐκ ἐξεστηκεν.

<sup>12</sup> Καὶ πάλιν εἶπεν· Ἐν τίνι σὺ ἐλπίζεις; καὶ εἶπον· Ἐπὶ τῷ θεῷ τῷ ζῶντι. <sup>13</sup> καὶ πάλιν εἶπέν μοι· Τίς ἀφείλατο σου τὰ ὑπάρχοντα ἢ ἐπήνεγκέν σου τὰς πληγὰς ταύτας; καὶ ἐγὼ εἶπον ὅτι· Ὁ θεός. <sup>14</sup> καὶ πάλιν ὑπολαβὼν εἶπεν πρὸς με· εἰ τῷ θεῷ ἐλπίζεις, πῶς οὖν

<sup>7</sup> Who should not be altogether perplexed seeing himself thus lapse into misfortune and plagues? But let me step near him, so that I may find by what cause is he thus."

<sup>8</sup> "And Bildad rose and approached me saying, "Are you Job?" And I said, "Yes." And he said, "Are you in your right mind?" <sup>9</sup> And I said, "I do not hold fast to the earthly things, since the earth and all who inhabit it is transient. But my heart holds fast to heaven, because there is no trouble in heaven." <sup>10</sup> But Bildad rejoined, saying, "We know the earth is transient; for, it changes with the seasons. At times, it is in a state of peace and, at times, it is in a state of war. But of the heaven, we hear that it is perfectly steady. <sup>11</sup> But if you are truly sane, let me ask and speak; and, if you answer my first word, I shall have a second; and, if you answer in well-set words, it will be clear that your heart is not unbalanced."

<sup>12</sup> "And again, he said, "In what do you set your hope?" And I said, "In the living God." <sup>13</sup> And again, he said to me, "Who took away all you possess and sent these plagues?" And I said, "God." <sup>14</sup> And, again, he answered and said to

<sup>7</sup> BN Gr. 2658 and Messina SS have shorter versions of this verse.

<sup>8</sup> Vat. Gr. 1238 and Messina SS have 'Baldas' (Βαλδᾶς) in place of 'Bildad' (Βαλδὰδ), here following BN Gr. 2658.

<sup>9</sup> Messina SS opens with καὶ ἐγὼ in place of the contracted form, καὶ ἐγώ.

<sup>10</sup> Vat. Gr. 1238 and Messina SS have 'Baldas' (Βαλδᾶς) in place of 'Bildad' (Βαλδὰδ), here following BN Gr. 2658.

<sup>11</sup> Vat. Gr. 1238 and Messina SS have similar text for this verse; BN Gr. 2658 differs slightly but the meaning is essentially the same,

<sup>12</sup> James and Vat. Gr. 1238 lack 'again', as also in v. 13.

<sup>13</sup> Vat. Gr. 1238 and Messina SS lack ὅτι near the end of the verse, here following BN Gr. 2658.

<sup>14</sup> James, following Vat. Gr. 1238, opens, "And he said."

ἀδικῆσαι κρίνων; — ἐπενεγκών σοι τὰς πληγὰς καὶ συμφορας ταύτας ἢ ἀφελόμενός σοι τὰ ὑπάρχοντα. <sup>15</sup> εἰ δὲ καὶ ἀφείλατο, ἐχρῆν αὐτὸν ὅλως μὴ δίδοναι τι· οὐδέποτε βασιλεὺς ἀτιμάζει στρατιώτην αὐτοῦ καλῶς αὐτὸν δορυφοροῦντα. <sup>16</sup> ἢ τίς ποτὲ καταλήφεται τὰ βάθη τοῦ Κυρίου καὶ τῆς σοφίας αὐτοῦ, ἵνα τολμας προσάπτειν τῷ Κυρίῳ ἀδίκημα; <sup>17</sup> ἀποκρίνου μοι, Ἰώβ, πρὸς ταῦτα. καὶ πάλιν λέγω σοι, εἰ ἐν τῷ καθεστῶτι ὑπάρχεις, δίδαξόν με, εἰ ἔστιν σοι φρόνησις, <sup>18</sup> διὰ τί ἥλιον μὲν ὀρῶμεν ἀνατέλλοντα ἐπὶ ἀνατολᾶς, δύνοντα δὲ ἐν τῇ δύσει, καὶ πάλιν ἀνιστάμενοι κατὰ πρωὶ εὐρίσκομεν αὐτὸν ἐν ἀνατολαῖς ἀνατέλλοντα; νουθέτησον με πρὸς ταῦτα εἰ σὺ εἶ ὁ θεράπων τοῦ θεοῦ.

<sup>19</sup> Καὶ εἶπον· Νουθετίσον με πρὸς ταῦτα, εἰ ἐστίν σοι φρόνησις· ἐν ἐμοί, καὶ σύνεσις τῇ καρδίᾳ μου· διὰ τί οὖν μὴ λαλήσω τὰ μεγαλεῖα τοῦ Κυρίου; μὴ ὅλως ἂν πταισῆ μου τὸ στόμα εἰς τὸν δεσπότην; μὴ γένοιτο. <sup>20</sup> τίνες γὰρ ἐσμὲν πολυπραγμονοῦντες τῷ ἐπουνιῷ σάρκινοι ὄντες, καὶ ἔχοντες τὴν μερίδα ἐν γῆ καὶ ἐν σποδῷ; <sup>21</sup> ἵνα οὖν γνῶτε ὅτι συνέστηκεν ἡ καρδία μου, ἀκούσατε ὃ ἐπερωτῶ ὑμᾶς. <sup>22</sup> διὰ τοῦ στόματος οὖν ἡ τροφή, καὶ πάλιν τὸ ὕδωρ διὰ τοῦ στόματος πίνεται καὶ ὄμου κατερχονται δια του

me, “If you hope in God, how can he do wrong in judgment, bringing on you these plagues and misfortunes and taking all your possessions? <sup>15</sup> But, as he has taken these, it is clear he has given you nothing at all. No king dishonours a soldier who is a good bodyguard. <sup>16</sup> Who understands the depths of the Lord and of his wisdom, to be able to accuse God of injustice? <sup>17</sup> Answer me, Job, to this. Again, I say to you: If you are in your right mind, teach me if you have wisdom: <sup>18</sup> Why do we see the sun rise in the east and set in the west, and again, when rising in the morning, we find him in the East? Advise me about this, if you are God’s servant.”

<sup>19</sup> “And I said, “Teach me about this, if you have wisdom. I have knowledge in me and my mind is sane. Why should I not speak of the mighty works of the Lord? Should my mouth fail in my duty to the Master? Never! <sup>20</sup> Who are we to pry into heavenly matters, while we are only of flesh – earth and ashes? <sup>21</sup> In order that you know I am sane, hear what I ask you: <sup>22</sup> Through the stomach comes food, and water you drink through the mouth, and then it flows

<sup>15</sup> *Vat. Gr. 1238* and *Messina SS* lack ‘at all’ (ὅλως).

<sup>16</sup> The 3 major MSS have similar texts for this verse.

<sup>17</sup> The 3 major MSS have near-identical texts for this verse.

<sup>18</sup> *Vat. Gr. 1238* and *Messina SS* lack ‘if you are God’s servant’.

<sup>19</sup> The opening in *Vat. Gr. 1238* is much shorter, “But I said.” Here, we (loosely) follow *Messina SS*.

<sup>20</sup> The 3 major MSS have very similar texts for this verse.

<sup>21</sup> In place of ‘I am sane’, here following Sparks, James has ‘my heart is sound’.

<sup>22</sup> James has ‘go down to become excrement’ in place of ‘go to the drain’.

φαρυγγος· ὅταν δὲ καταβῆ τὰ δύο εἰς τὸν ἀφεδρῶνα, τότε ἀφορίζονται ἀπ' ἀλλήλων. τίς οὖν ταῦτα χωρίζει; <sup>23</sup> εἶπεν δὲ ὁ Βαλδᾶς· Ἄγνοῶ. ἐγὼ δὲ **πάλιν** ὑπολαβὼν εἶπον αὐτῷ· Εἰ σὺ τὴν τοῦ σώματος σου ποριαν οὐ καταλαμβάνεις, πῶς τὰ ἐπουράνια καταληψεις;

<sup>24</sup> ὑπολαβὼν δὲ **καὶ** Σωφάρ λεγει· Οὐχὶ τὰ ὑπὲρ ἡμῶν ἐρευνῶμεν, ἀλλὰ βουλόμεθα γινῶναι ἐὰν ἐν τῷ σαυτοῦ καθεστῶτι ὑπάρχεις, καὶ ἰδοὺ ἀληθῶς ἔγνωμεν ὅτι ἡ σύνεσις σου οὐκ ἠλλοιωθη· <sup>25</sup> τί οὖν βούλει ἡμᾶς ἐν σοὶ διαπράξασθαι; ἰδοὺ γὰρ παρόντες **[πάρωμεν]** μεθ' ἡμῶν αὐτῶν τοὺς ἰατροὺς τῶν τριῶν βασιλεῶν ἡμῶν ἤσαγαγωγμεν, καὶ εἰ βούλει θεραπευθητι παρ' αὐτῶν <sup>26</sup> ἀποκριθεὶς δὲ ἐγὼ εἶπον· Ἡ ἐμὴ ἴασις καὶ **ἡ ἐμὴ** θεραπεία παρὰ Κυρίου ἐστὶν τοῦ καὶ τοὺς ἰατροὺς κτίσαντος.

through the same throat; and, when the two go to the drain, they again part. Who effects this separation?" <sup>23</sup> And Bildad said, "I do not know." And again, I rejoined and said to him, "If you do not understand even the exits of the body, how can you understand the celestial circuits?"

<sup>24</sup> "Then Sophar rejoined and said, "We do not ask after our own affairs but desire to know if you are in a sound state, and behold, we see that your reason has not been shaken.

<sup>25</sup> What now do you wish that we should do for you? For see, we have come here **and brought with us** the physicians of three kings; and, if you wish, you may be cured by them."

<sup>26</sup> But I answered and said, "My cure and my treatment come from the Lord, the creator of physicians."

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<sup>23</sup> *Vat. Gr. 1238* (and James) lacks 'again'.

<sup>24</sup> The 3 major MSS have very similar texts for this verse.

<sup>25</sup> The clause, 'and brought with us', follows Brock's restoration of the text; all MSS are here corrupt.

<sup>26</sup> James has 'God' in place of 'the Lord'.

## Διαθήκη τοῦ Ἰώβ 9

<sup>1</sup> Καὶ ἐμοῦ ταῦτα πρὸς αὐτοὺς λέγοντος, ἦδου ἡ γυνή μου Σιτις ἐν ἱματίοις ῥακκωδεσιν, ἀποδράσασα ἐκ τῆς τοῦ δεσποτου δουλείας ᾧ ἔδουλευσεν, ἐπεὶ ἐκωλύετο ἐξελθεῖν ἵνα μὴ ἰδόντες αὐτήν οἱ βασιλεῖς ἀρπάσωσιν αὐτήν· <sup>2</sup> ὅτε δὲ ἦλθεν, ἐρρηξεν ἑαυτὴν παρὰ τοὺς πόδας αὐτῶν καὶ κλέουσα καὶ λέγουσα· Μνήσθητι μου, ὁ Ἐλιφᾶζ καὶ οἱ δύο φίλοι σου, ὅτι ὁποῖα τις ἤμην μεθ' ὑμῶν, καὶ πῶς ἐστολιζόμην. νυν δὲ ὁρᾶτε τὴν προέλευσίν μου ἢ τί ἐνδύομαι. <sup>3</sup> τότε κλαύσαντες οἱ βασιλεῖς κλαυθμὸν μέγαν καὶ γενόμενοι ἐν διπλῇ ἀκηδία ἐσιώπησαν, ὥστε τὸν Ἐλιφᾶζ ἄραντα τὴν πορφυρίδα αὐτοῦ περιρῆξαι ἐπ' αὐτήν ἐνδυθῆναι. <sup>4</sup> ἡ δὲ ἐδέετο αὐτῷ λέγουσα· Παρακαλῶ ὑμᾶς κυριοὶ μου ὅπως κελευσητε τοῖς στρατιώταις ὑμῶν ἵνα σκάψωσιν τὴν πτῶσιν τῆς οἰκίας ἡμῶν τὴν πεσοῦσαν ἐπάνω τοῖς τέκνοις μου, ἵνα καὶ τὰ ὀστᾶ αὐτῶν ἀσφαλισθῇ ἐπὶ μνηματά, <sup>5</sup> ἐπεὶ ἡμεῖς οὐκ ἰσχύσαμεν διὰ τὰ ἀναλώματα· ὅπως θεασώμεθα κἂν τὰ ὀστᾶ αὐτῶν. <sup>6</sup> μὴ ἄρα δε ἐγὼ ἡ κτηνώδης γαστέρα θηρίου ἔχω, ὅτι τὰ τέκνα μου δέκα ὄντα τέθνηκαν ἐν μια ἡμέρα καὶ οὐδένα αὐτῶν ἐκηδεύσα; <sup>7</sup> καὶ ἐκελευσαν οἱ βασιλεῖς τοῦ σκαφῆναι τὴν οἰκίαν,

## TESTAMENT OF JOB 9

<sup>1</sup> “And, as I spoke thus to them, behold, my wife Sitis came running, in rags, from the service of the master whom she served, though she had been forbidden to leave, lest the kings, on seeing her, might seize her. <sup>2</sup> And, when she came, she threw herself at their feet and cried, saying, “Remember me, O Eliphaz and your two friends, what I was once with you, and how I have changed, how I am now dressed to meet you.” <sup>3</sup> Then the kings broke into great weeping and, in double shame, kept silent. But Eliphaz took his purple robe and cast it about her to clothe her. <sup>4</sup> But she asked him saying, “I beg you, my Lords, to order your soldiers to dig among the ruins of our house that fell on my children, so their bones could be brought in a perfect state to the tombs. <sup>5</sup> For, as we have, owing to our misfortune, no power at all, and so we may at least see their bones. <sup>6</sup> For, I have the motherly feeling of a wild beast that my ten children perished on one day and not to one of them could I give a decent burial.” <sup>7</sup> And the kings set off to dig up the ruins of

### TESTAMENT OF JOB 9

- <sup>1</sup> Sparks, following *BN Gr.* 2658, has ‘*Sitidos*’ (Σιτωδος) in place of ‘*Sitis*’ (Σιτις).
- <sup>2</sup> In place of ‘*two friends*’, her following *BN Gr.* 2658 and *Messina SS*, James has ‘*other friends*’.
- <sup>3</sup> *BN Gr.* 2658 and *Messina SS* lack ‘*the kings*’ (οἱ βασιλεῖς).
- <sup>4</sup> The 3 major MSS have similar texts for this verse, though the word/clause order varies.
- <sup>5</sup> *BN Gr.* 2658 lacks the opening ἐπεὶ ἡμεῖς οὐκ.
- <sup>6</sup> *BN Gr.* 2658 and *Messina SS* have shorter (and less coherent) texts for this verse.
- <sup>7</sup> *BN Gr.* 2658 and *Messina SS* read καὶ οἱ μὲν ἀπῆλθον εἰς τὸ σκάπτειν, ἐγὼ δὲ ἐκώλυσα λέγων· – “*They went with me to dig but I prevented it, saying.*”

ἐγὼ δὲ ἐκώλυσα αὐτοὺς λέγων·<sup>8</sup> Μὴ κάμετε εἰκῆ, οὐ γὰρ εὐρηται τὰ παιδιά μου, ἐπειδὴ πεφυλαγμένα εἰσι παρα τοῦ δημιουργοῦ αὐτῶν και βασιλέως.

<sup>9</sup> και ἀποκριθέντες οἱ βασιλεις εἶπον μοι· Τίς πάλιν οὐκ ἐρεῖ ὅτι ἐξέστης και μαίνει <sup>10</sup> ὅτι βουλομενοι ἡμεῖς ἀναγαγειν τα ὅστα των παιδων σου κωλυεις ἡμας, λεγων ὅτι· Ἀνεληφθησαν και ἐφυλαχθησαν παρα του δημιουργου αὐτων; διὸ ἔκφρανον ἡμῖν τὸ ἀληθές.

<sup>11</sup> Ἐγὼ δὲ ὑπολαβὼν εἶπον αὐτοῖς· Ἐπεγείρατέ με ἵνα στῶ. οἱ δὲ ἐγειράντες με ἐκατέρωθεν τοὺς βραχιόνάς ὑποστηρίζοντες· <sup>12</sup> και τότε σταθεῖς ἐξωμολογησάμην πρῶτον τῷ θεῷ πρωτον. και μετὰ τὴν εὐχὴν εἶπον αὐτοῖς· Ἀναβλέψατε τοῖς ὀφθαλμοῖς ὑμῶν πρὸς ἀνατολάς. <sup>13</sup> και ἀναβλέψαντες ἰδον τὰ τέκνα μου ἐστεφανωμένα παρὰ τῆς δόξης τοῦ ἐπουρανίου βασιλεως.

<sup>14</sup> ἢ δε γυνή μου Σιτης ἰδοῦσα ταῦτα κατέπεσεν εἰς τὴν γῆν προσκυνοῦσα τῷ θεῷ και λεγων· Νῦν ἐγὼ ὅτι ὑπάρχει μοι μνημόσυνον παρὰ Κυρίου· ἀναστήσομαι δὴ και εἰσελεύσομαι εἰς τὴν πόλιν και καμμύσω ὀλίγον και ἀνακτήσομαι πρὸ τῆς ὑπουργείας τῆς δουλείας μου. <sup>15</sup> και ταυτα εἶπουσα ἐσπερας

my house. But I prevented it, saving, <sup>8</sup> “Do not labour in vain; for, my children will not be found; for, they are in the keeping of their Maker and King.”

<sup>9</sup> “And the kings answered and said, “Who will not say he is out of his mind and raves? <sup>10</sup> For, while we wish to bring the bones of his children back, he forbids us to do so saying, “They have been taken and placed in the keeping of their Maker.” So, prove to us the truth.”

<sup>11</sup> “But I answered and said to them, “Raise me so I may stand up.” And they lifted me, holding up my arms from both sides. <sup>12</sup> And I stood upright and gave thanks to God and, after the prayer, I said to them, “Look with your eyes to the east.” <sup>13</sup> And they looked and saw my children with crowns, near the glory of the King, the Ruler of heaven.

<sup>14</sup> “And, when my wife Sitis saw this, she fell to the ground and prostrated [herself] before God, saying, “Now I know that my memory remains with the Lord. I will get up and go into the city, shut my eyes a little, and refresh myself for my menial tasks.” <sup>15</sup> And, after she had spoken this and the

<sup>8</sup> James has ‘Ruler’ in place of ‘King’.

<sup>9</sup> BN Gr. 2658 and Messina SS omit ‘the kings’ (οἱ βασιλεις).

<sup>10</sup> BN Gr. 2658 and Messina SS lack ὅτι βουλομενοι ἡμεῖς ἀναγαγειν τα ὅστα των παιδων σου κωλυεις ἡμας (‘For, while we wish to bring the bones of his children back’).

<sup>11</sup> Vat. Gr. 1238 lacks ‘answered [and]’.

<sup>12</sup> In place of ‘to God’ (τῷ θεῷ), Messina SS has ‘to the Lord and [to] God’ (τῷ κ̄ω και θεῷ) and BN Gr. 2658 has ‘to the Father’ (πρὸς τὸν πατέρα).

<sup>13</sup> BN Gr. 2658 and Messina SS end with, “the glory of the Heavenly One.”

<sup>14</sup> Vat. Gr. 1238 (and James) lacks ‘I will get up ... for my menial tasks’, here following BN Gr. 2658.

<sup>15</sup> Vat. Gr. 1238 has ἐτελευτησεν in place of τετελεύτηκεν.

καταλαβουσης έπορευθη εἰς τὴν πόλιν ... προς τοις κυριοις αὐτης ἐν οἷς ἐδούλευεν καὶ ἐκοιμήθη περὶ τὴν φάτνην αὐτῶν των βωων κακη **τετελεύτηκεν** ἀθυμήσασα. <sup>16</sup> καὶ ὁ μὲν δεσποτικὸς ἄρχων αὐτῆς ἐπιζητήσας αὐτὴν καὶ μὴ εὐρών εἰσηλθεν εἰς τὴν ἐπαύλην τῶν κτηνῶν, καὶ εὗρεν αὐτὴν νεκρὰν ἠπλωμένην ἐπι της φατνης. <sup>17</sup> καὶ πάντες οἱ ἰδόντες αὐτὴν ἀνέκραξαν μετὰ **μυκήματος καὶ κλαυθμοῦ ἐπ’ αὐτὴν**, τὰ δὲ περιστῶτα ζῶα κλαίοντα ἐπ’ αὐτὴν, καὶ παντες ἰδόντες αὐτην ἀνέκραξαν μετὰ κλαυθμοῦ καὶ ἡ φωνὴ διεδώθη διὰ πάσης τῆς πόλεως. <sup>18</sup> καὶ οὕτως προκομίσαντες ἐκήδευσαν θάψαντες αὐτὴν ἐπὶ τὴν οἰκίαν τὴν συμπτωθησαν ἐπὶ τὰ τέκνα αὐτῆς. <sup>19</sup> καὶ **κοπετὸν μέγαν** ἐποίησαν οἱ πτωχοὶ τῆς πόλεως κοπετὸν μέγαν ἐπ’ αὐτην λέγοντες· Ἴδετε ἡ Σιτη ἐστὶν αὕτη, ἥς τοῦ καυχήματος καὶ τῆς δόξης οὐκ ὑπηρεχε γυνή, καὶ οὐκ ἠξιώθη ταφῆς ἀναγκαίας. <sup>20</sup> τὸν μὲν οὖν θρῆνον τὸν ὑπ’ αὐτοῦ γενόμενον εὐρήσητε ἐν τοῖς παραλειπομένοις.

evening came, she went to the city, back to the master whom she served as slave, and lay herself down at the manger of the cattle and died there from exhaustion. <sup>16</sup> And, when her despotic master searched for her and did not find her, he came to the fold of his herds, and there he saw her stretched out on the manger dead. <sup>17</sup> And all who saw her cried out with grief and weeping over her, while all the animals around were crying about her. And all who saw her wept and lamented, and the cry extended throughout the whole city. <sup>18</sup> And the people brought her down and wrapped her up and buried her by the house that had fallen upon her children. <sup>19</sup> And the poor of the city made a great mourning for her and said, “Behold, this Sitis whose like in nobility and in glory is not found in any woman. Alas! She was not found worthy of a proper tomb!” <sup>20</sup> The dirge for her you will find in the Paraleipomena.

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<sup>16</sup> BN Gr. 2658 and Messina SS lack ‘on the manger’ (ἐπι της φατνης).

<sup>17</sup> Vat. Gr. 1238 lacks ‘And all who saw her cried out with grief and weeping over her’, here following Messina SS.

<sup>18</sup> The 3 major MSS have similar texts for this verse.

<sup>19</sup> Sparks formats v. 19b as poetry.

<sup>20</sup> James has ‘record’ in place of ‘Paraleipomena’.

## Διαθήκη τοῦ Ἰώβ 10

<sup>1</sup> Ἐλιφᾶζ δὲ καὶ οἱ λοιποὶ οἱ μετ' αὐτοῦ θαμβηθεντες ἐπι τουτοις παρεκάθισάν ἀνταποκρινόμενοι μοι καὶ μεγαλορημονοῦντες κατ' ἐμοῦ, κζ' ἡμέρας <sup>2</sup> φασκοντες ὅτι δικαίως ταυτα πεπονθα ὑπερ ἁμαρτιων πολλων και ὅτι ἐλπις οὐκ ἀπελειφθη μοι· ἐγὼ δε ἀντεφιλονεικουν· <sup>3</sup> καὶ ὀργισθεντες ἀνεστησαν πορευθῆναι μετα θυμου· καὶ τότε τότε Ἐλιους ὠρκωσεν αὐτους· μειναι μικρον ἕως καὶ περι τούτου δειξη αὐτοις, <sup>4</sup> ὅτι τοσαύτας ἡμέρας ἐποιήσατε ἀνεχόμενοι τῷ Ἰώβ καυχωμένου εἶναι δίκαιον· ἐγὼ γὰρ οὐκ ἀνέξομαι· <sup>5</sup> ἀρχῆθεν γὰρ καὶ κλαιων διετέλεσα ἐν αὐτῷ, ἀναμιμνησκόμενος τῆς εὐδαιμονίας αὐτοῦ τῆς προτέρας· καὶ ἰδοὺ μεγα καὶ ὑπερβαλλοντα λογον ἐλάλησε λέγων ἔχειν τὸν ἑαυτοῦ θρόνον ἐν οὐρανοῖς. <sup>6</sup> τοινῦν οὖν ἐμοῦ ἀκούσατε καὶ γνωρίσω ὑμῖν τὴν μερίδα αὐτοῦ ἐν τινι ὑπάρχουσαν. <sup>7</sup> τότε Ἐλιους ἐμπνευσθεὶς ὑπο του Σατανᾶ ἐξείπέν μοι λόγους θρασεῖς, οἵτινες ἀναγεγραμμένοι εἰσιν ἐν τοῖς παραλειπομένοις τοῦ Ἐλιφᾶζ. <sup>8</sup> Μετὰ δὲ του παύσασθαι αὐτὸν τῆς μεγαλορημοσύνης

## TESTAMENT OF JOB 10

<sup>1</sup> "But Eliphaz and those with him were astonished at these things, and they sat down and replied in boastful words about me for 27 days, <sup>2</sup> thinking that I suffered deservedly thus for having committed many sins, and that there was no hope left for me; but I argued against them. <sup>3</sup> And they rose in anger, ready to part in wrathful spirit. But Elihu conjured them to stay yet a little while until he would have shown them what it was. <sup>4</sup> "For so many days did you pass, allowing Job to boast that he is just. But I shall no longer suffer it. <sup>5</sup> For, from the beginning I continued crying over him, remembering his former happiness. But now he speaks boastfully and, in overbearing pride, he says that he has his throne in the heavens. <sup>6</sup> Therefore, hear me, and I will tell you what is the cause of his destiny." <sup>7</sup> Then, imbued with the spirit of Satan, Elihu spoke hard words that are written down in the records left of Elihu. <sup>8</sup> And, after he had ended

### TESTAMENT OF JOB 10

- <sup>1</sup> BN Gr. 2658 and Messina SS lack 'were astonished at these things' (οἱ μετ' αὐτοῦ θαμβηθεντες ἐπι τουτοις).
- <sup>2</sup> BN Gr. 2658 and Messina SS have a shorter version of this verse, "After twenty-seven days, they rose to go to their own land." (ὡς μετὰ εἴκοσι ἐπτὰ ἡμέρας ἀναστῆναι αὐτοὺς καὶ πορευθῆναι εἰς τὴν ἑαυτῶν χώραν).
- <sup>3</sup> BN Gr. 2658 and Messina SS read, "But Elihu made them swear an oath, saying, 'Stay with me until I have made things plain to him'." (καὶ ὀρκωθῆναι αὐτοὺς ὑπὸ Ἐλιοῦ λέγοντος· Μείνατέ με, ἕως καὶ τὸ περι τούτου δείξω αὐτῷ).
- <sup>4</sup> The 3 major MSS have similar texts for this verse.
- <sup>5</sup> Vat. Gr. 1238 and Messina SS have similar text for this verse but BN Gr. 2658 diverges somewhat.
- <sup>6</sup> Literally translated, the verse ends, "what his portion is."
- <sup>7</sup> The 3 major MSS have nearly identical texts for this verse.
- <sup>8</sup> Vat. Gr. 1238 lacks 'his magnanimity'.

αὐτοῦ, ἀναφανείς μοι ὁ Κύριος διὰ λαίλαπος καὶ νεφῶν εἶπεν, καὶ μεμφόμενος τὸν Ἐλιοῦς, καὶ ὑποδείξας μοι τὸν ἐν αὐτῷ λαλουντα μὴ εἶναι ἄνθρωπον ἀλλὰ θηρίον.

<sup>9</sup> καὶ μετὰ τὸ παύσασθαι τὸν Κύριον λαλοῦντά μοι εἶπεν ὁ  $\overline{\kappa\zeta}$  τῷ Ἐλιφᾶζ· **τί ἦ, Ἐλιφᾶ,** ἡμαρτες σὺ καὶ οἱ **δύο** φίλοι σου· οὐ γὰρ ἐλάλησατε ἀληθές κατὰ τοῦ θεράποντός μου Ἰώβ· <sup>10</sup> διὸ ἀναστάντες ποιήσατε αὐτὸν ὑπὲρ ὑμῶν ἀναφέρειν θυσίας, ὅπως ἀφεθῇ **ὑμῶν** ἡ ἀμαρτία αὕτη· εἰ μὴ γὰρ δι' αὐτόν, ἀπώλεσα ἂν ὑμᾶς· <sup>11</sup> καὶ αὐτοὶ δὲ προσήνεγκάν μοι τὰ πρὸς θυσίαν· καὶ ἐγὼ λαβὼν ἀνήνεγκα ὑπὲρ αὐτῶν τὴν θυσίαν καὶ ὁ Κύριος προσδεξάμενος ἀφῆκεν αὐτοῖς τὴν ἀμαρτίαν· <sup>12</sup> τότε Ἐλιφᾶζ καὶ Βαλδᾶς καὶ Σωφαρ γνόντες ὅτι ἐχαρίσατο αὐτοῖς ὁ Κύριος τὴν ἀμαρτίαν αὐτῶν δια τοῦ θεραπόντος αὐτοῦ Ἰωβ, τὸν δὲ Ἐλιοῦς οὐ συγχωρησεως ἀναλαβὼν Ἐλιφᾶζ εἶπεν ὕμνον, ἐπιφωνούντων αὐτῷ τῶν ἄλλων φίλων καὶ τῶν στρατευμάτων πλησίον τοῦ θυσιαστηρίου· <sup>13</sup> καὶ ἔλεγεν οὕτως Ἐλιφᾶζ·

Περηρηται ἡμῶν ἡ ἀμαρτία καὶ **τέθαπται** ἡμῶν ἡ ἀνομία·

<sup>14</sup> Ἐλιοῦς δε ὁ μόνος

πονηρὸς μνημόσυνον οὐχ ἔξει ἐν τοῖς ζῶσιν.

καὶ ὁ λύχνος αὐτοῦ σβεσθεὶς ἠφάνισεν τὸ φέγγος αὐτοῦ,

his magnanimity, God appeared to me in a storm and in clouds, and spoke, blaming Elihu and showing me that he who had spoken was not a man, but a wild beast.

<sup>9</sup> “And, when the Lord finished speaking to me, he said to Eliphaz, “What now, Eliphaz? You and your two friends have sinned in not speaking the truth about my servant, Job.

<sup>10</sup> So, rise up and make him bring a sacrifice for you so your sins may be forgiven; for, were it not for him, I would have destroyed you.” <sup>11</sup> And so, they brought to me all required for a sacrifice, and I took it and brought for them a sin-offering, and the Lord accepted it and forgave them.

<sup>12</sup> Then, Eliphaz, Bildad, and Sophar, seeing that the Lord had pardoned their sin through his servant Job, but that he had not pardoned Elihu, did Eliphaz begin to sing a hymn,

while the others responded, their soldiers also joining while standing by the altar. <sup>13</sup> And Eliphaz spoke thus:

“Taken off is the sin and our injustice is buried;

<sup>14</sup> But Elihu, the evil one,

shall have no memorial among the living;

his luminary is extinguished and has lost its light.

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<sup>9</sup> Vat. Gr. 1238 and Messina SS lack ‘What now, Eliphaz?’, here following BN Gr. 2658.

<sup>10</sup> Vat. Gr. 1238 lacks ‘your’ before ‘sins’.

<sup>11</sup> BN Gr. 2658 and Messina SS lack ‘the sacrifice’ (τὴν θυσίαν).

<sup>12</sup> Vat. Gr. 1238 lacks ‘the Lord’ and James has, in its place, ‘God’.

<sup>13</sup> BN Gr. 2658 and Messina SS lack the opening ‘And’.

<sup>14</sup> BN Gr. 2658 repeats the name, ‘Elihu’.

15 ἡ δὲ τῆς λαμπάδος αὐτοῦ δόξα ἀποβήσεται αὐτῷ εἰς κρίμα·  
 ὅτι οὗτός ἐστιν ὁ τοῦ σκότους καὶ οὐχὶ τοῦ φωτός·

16 οἱ δὲ θυρωροὶ τῆς σκοτίας κληρονομήσουσιν αὐτοῦ  
 τὴν δόξαν καὶ τὴν εὐπρέπειαν·  
 ἡ βασιλεία αὐτοῦ παρήλθεν, σέσηπται αὐτοῦ ὁ θρόνος·  
 καὶ ἡ τιμὴ τοῦ σκήματος αὐτοῦ ἐν τῷ ἄδη τυγχάνει·

17 ἠγάπησεν τε τὸ τοῦ ὄφραως κάλλος  
 καὶ τὰς λεπίδας τοῦ δράκοντος,  
 ἡ δὲ χολὴ αὐτοῦ καὶ ὁ ἰὸς αὐτοῦ εἰς βορρὰν·

18 οὐκ ἐκτήσατο ἑαυτῷ τὸν Κύριον οὐδὲ ἐφοβήθη αὐτόν,  
 ἀλλὰ καὶ τοὺς ἐντίμους αὐτοῦ παρώργισεν·

19 ἐπελάθετο αὐτοῦ ὁ Κύριος, καὶ οἱ ἅγιοι ἐγκατέλιπον αὐτόν,  
 ἡ δὲ ὀργὴ καὶ ὁ θυμὸς ἔσται αὐτῷ εἰς κένωμα·  
 καὶ οὐκ ἔχει ἔλεος ἐν καρδίᾳ αὐτοῦ οὐδὲ εἰρήνην  
 ἰὸν ἄσπιδος ἔσχεν ἐν τῇ γλωττῇ αὐτοῦ·

20 δίκαιός ἐστιν ὁ Κύριος, ἀληθινὰ αὐτοῦ τὰ κρίματα·  
 παρ' ᾧ οὐκ ἔστιν προσωποληψία,  
 κρινεῖ γὰρ ἡμᾶς ὁμοθυμαδόν.

21 ἰδοὺ ὁ Κύριος παρεγένετο, ἰδοὺ οἱ ἅγιοι ἠτοιμάσθησαν,  
 προηγουμένων τῶν στεφάνων καὶ τῶν ἐγκωμίων·

15 The glory of his lamp will announce itself for him;  
 for, he is the son of darkness. and not of light.

16 The doorkeepers of the place of darkness shall give  
 him their glory and beauty as share;  
 his kingdom has vanished, his throne has mouldered,  
 and the honour of his stature is in Hades.

17 For, he has loved the beauty of the serpent  
 and the scales of the dragon;  
 his gall and his venom belong to the North.

18 For, he did not own himself to the Lord nor fear him,  
 but he hated those whom he has chosen.

19 Thus, God forgot him, and 'the holy ones' forsook him;  
 his wrath and anger shall be to him desolation  
 and he will have no mercy in his heart nor peace,  
 because he had the venom of an adder on his tongue.

20 Righteous is the Lord, and his judgments are true,  
 with him there is no preference of person;  
 for, he judges all alike.

21 Lo! The Lord comes! Lo! The 'holy ones' are ready:  
 The crowns and the prizes of the victors precede them!

15 In *Vat. Gr. 1238*, the opening of the 2<sup>nd</sup> line is corrupt; here, we follow *BN Gr. 2658*.

16 *BN Gr. 2658* has *σκηνώματος* in place of *σκήματος*.

17 Sparks conjecturally emends 'to the North' (*εἰς βορρὰν*) to 'his food' (*εἰς βορὰν*).

18 The 3 major MSS have identical texts for this verse.

19 At the end of the 3<sup>rd</sup> line *BN Gr. 2658* adds 'in his mouth' (*ἐν τῷ σώματι αὐτοῦ*).

20 *BN Gr. 2658* lacks 'for' (*γὰρ*) in the 3<sup>rd</sup> line.

21 Here and in v. 19, 'the holy ones' could refer to either saints or angels.

<sup>22</sup> χαιρέτωσαν οἱ ἅγιοι, ἀγαλλιάσθωσαν αἱ καρδίαι αὐτῶν,  
ὅτι ἀπειληφασί τὴν δόξαν ἣν προσεδόκησαν·

<sup>23</sup> ἤρται τὰ ἀμαρτήματα ἡμῶν,  
καὶ καθαρίσται ἡμῶν ἡ ἀνομία,  
ὁ δὲ πονηρὸς Ἐλιοῦς ἐν τοῖς ζῶσιν μνημόσυνον οὐκ ἔσχεν·

<sup>24</sup> Μετὰ δὲ τὸ παύσασθαι Ἐλιφᾶζ τὸν ὕμνον, ὑποφωνούντων  
αὐτῷ πάντων καὶ κυκλούντων τὸ θυσιαστήριον, ἀναστάντες  
εἰσήλθομεν εἰς τὴν πόλιν εἰς ἣν νῦν οἰκοῦμεν οἰκίαν, <sup>25</sup> καὶ  
πεποιηκαν μοι εὐωχίαν ἐν τῇ τερπνότητι τοῦ κύριου. καὶ πάλιν  
ἐπεζήτησα εὐεργεσίας ποιεῖν τοῖς πτωχοῖς καὶ παρεγένοντο πρὸς  
με πάντες οἱ φίλοι μου <sup>26</sup> καὶ ὅσοι ἤδεισαν με εὐποίουντα· καὶ  
ἠρώτησαν με λέγοντες· Τί παρ' ἡμῶν νῦν αἰτεῖς;

<sup>22</sup> Let the saints rejoice and their hearts exult in gladness;  
for, they shall receive the glory in store for them.

<sup>23</sup> “Our sins are forgiven,  
and our injustice has been cleansed,  
but Elihu has no memorial among the living.”

<sup>24</sup> “After Eliphaz finished the hymn, while all replied and  
circled the altar, we rose and went back to the city, in which  
we now live. <sup>25</sup> And the people made a feast for me in  
delight of God, and again I did my best to help the poor,  
and all my friends came back to me. <sup>26</sup> And all those who  
had seen me in my former state of happiness, asked me  
saying, “What do you ask of us now?”

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<sup>22</sup> BN Gr. 2568 ends, ‘they were joyful in heart’ (ἀγαλλιάσθωσαν ἐν καρδίᾳ).

<sup>23</sup> Before this verse, James adds the heading, ‘CHORUS’.

<sup>24</sup> Vat. Gr. 1238 lacks ‘while all replied and circled the altar’.

<sup>25</sup> Vat. Gr. 1238 lacks ‘and again I did my best to help the poor’.

<sup>26</sup> BN Gr. 2568 lacks ‘me’ after ‘had seen’.

## Διαθήκη τοῦ Ἰώβ 11

<sup>1</sup> Ἐγὼ δὲ ἀναμνησθεὶς τῶν πτωχῶν τοῦ πάλιν εὐποιεῖν ἡτησάμην λέγων· <sup>2</sup> Δότε μοι ἕκαστος ἀμνάδα μίαν εἰς ἔνδυσιν τῶν πτωχῶν τῶν ἐν γυμνώσει ὄντων. καὶ τότε ἕκαστος προσήνεγκέν μοι ἀμνάδα μίαν καὶ τετραδραγμα ἄργυρου· <sup>3</sup> καὶ τότε ὁ κς εὐλόγησεν πάντα μοι ὅσα ὑπῆρχεν, καὶ πεποιήκην ἐπληθουν ἐξ ὀλιγων ἡμερων ἀπο τε χρηματων και κτηνων και των λοιπων ὧν ἀπολεσα, ἀπελαβον και ἕτερα εἰς το διπλω· <sup>4</sup> ἔλαβον δε και γυναικα την μῤα ὑμων και ἐγεννησα ὑμας τους δεκα ἀντι των τελευτησαντων μοι δεκα τεκνων.

<sup>5</sup> Καὶ νῦν, τέκνα μου, ἐντελλομαι ὑμῖν ἰδοὺ ἐγὼ τελευτῶ· ὑμεῖς οὐν ἐσεσθε ἀντι ἐμου, <sup>6</sup> μόνον μὴ ἐπιλάθεσθε τοῦ Κυρίου· εὐποιησασθαι τοῖς πτωχοῖς, μὴ παρίδητε τοὺς ἀδυνάτους· μὴ λαβητε ἑαυτοῖς γυναίκας ἐκ τῶν ἀλλοτριῶν· <sup>7</sup> ἰδοὺ οὖν, τέκνα μου, διαμεριῶ ὑμῖν πάντα ὅσα ὑπαρχει μοι, πρὸς τὸ δεσπόζειν ἕκαστος καὶ ἐξουσιαν ἔχειν ἀγαθοποιεῖσαι ἕκαστος ἐκ τοῦ μέρους αὐτοῦ ἀκωλύτως.

## TESTAMENT OF JOB 11

<sup>1</sup> “But I, remembering the poor, was moved to good again, asked, saying, <sup>2</sup> “Give me each a lamb for the clothing of the poor in their state of nakedness.” And each one brought me four drachmas of gold and silver. <sup>3</sup> Then the Lord blessed all that was left to me and, after a few days, I became rich again in merchandise, in flocks and all things that I had lost, and I received all in double number again. <sup>4</sup> Then I also took as wife your mother and became the father of you ten in place of the ten children that had died.

<sup>5</sup> “And now, my children, let me admonish you, “Behold I die. You will take my place. <sup>6</sup> Only do not forsake the Lord. Be charitable towards the poor; do not disregard the feeble. Do not take to yourselves wives from strangers. <sup>7</sup> Behold, my children, I shall divide among you what I possess, so that each one may have control over his own and have full power to do good with his share.””

### TESTAMENT OF JOB 11

- <sup>1</sup> Vat. Gr. 1238 has a slightly shorter version of this verse: ἐγὼ δὲ ὑπολαβων εὐποιειν παλιν τοις πτωχοις ἡτησάμην λέγων· (But, having received the gift of mercy again, spoke).
- <sup>2</sup> Messina SS lacks much of this verse (μίαν εἰς ἔνδυσιν τῶν πτωχῶν τῶν ἐν γυμνώσει ὄντων. καὶ τότε ἕκαστος προσήνεγκέν μοι ἀμνάδα μίαν καὶ) and BN Gr. 2568 lacks ‘and silver’.
- <sup>3</sup> BN Gr. 2658 and Messina SS lack much of this verse (from ἐπληθουν ἐξ).
- <sup>4</sup> BN Gr. 2658 and Messina SS lack this verse completely.
- <sup>5</sup> For this verse, Messina SS has just, “And now, my children, behold, I am about to die.” (Καὶ νῦν, τέκνα μου, ἰδοὺ ἐγὼ τελευτῶ·)
- <sup>6</sup> The 3 major MSS have similar texts for this verse.
- <sup>7</sup> BN Gr. 2568 lacks ‘and [each one] have full power to do good’ (καὶ ἔχειν ἐξουσίαν ἀγαθοποιεῖσαι ἕκαστος ἐκ).

<sup>8</sup> Και τουτο ειπων ενεγκας τα χρηματα αυτου παντα διεμερισεν αυτα τοις επτα υιοις αρρενικοις· και απο των χρηματων ου παρεσχε ταϊς θηλειαις· <sup>9</sup> και ειπον τω πατρι αυτων· Κυριε πατερ ημων, μη και ημεις ουκ εσμεν τεκνα σου; διοτι ουκ εδωκας ημιν εκ των οντων σοι κληρονομιαν; <sup>10</sup> ειπεν δε Ιωβ ταϊς θυγατρασιν αυτου· Μη ταραχθητε, θυγατερες μου· ου γαρ επελαθομην υμιν· ιδου γαρ εφυλαξα υμιν κληρονομιαν κρειττον αυτης ην ελαβον οι επτα αδελφοι. <sup>11</sup> και **τοτε** καλεσας την θυγατεραν αυτου την λεγομενην Ημεραν λεγει αυτη· Λαβουσα το δακτυλιον υπαγε εις το ταμειον και ενεγκε μοι το χρυσουν σκενειον, ινα δωσω υμιν την κληρονομιαν υμων.

<sup>12</sup> και απελθουσα ηνεγκεν αυτω· και ανοιξας αυτω εξηνεγκε τρεις χορδας περιζωματα ως μη δυνασθαί τινα ανθρωπον λαλησαι περι της ειδεας αυτων, <sup>13</sup> επει μηδε ησαν εργον γηινον, αλλ' του ουρανου εισιν, εξαστραπτουσαισιν σπινθηραισιν φωτιναισιν, ως ακτινες του ηλιου. <sup>14</sup> και δεδωκεν ανα χορδην μιας εκαστης των θυγατερων αυτου ειπων· Λαβετε αυτας και περιζωσατε ινα τας ημερας της ζωης υμων περιποιησωσιν υμασ και εμπλησωσι παντος αγαθου.

<sup>8</sup> And, when he had said this, he divided his money among his seven sons, and he gave none of the money to the daughters. <sup>9</sup> And they said to their father, "Our lord and father! Are we not also your children? Why, then, do you not also give us a share of your property?" <sup>10</sup> But Job said to the girls, "Do not be sad my daughters. I have not forgotten you. Behold, I have preserved for you a possession better than of your seven brothers." <sup>11</sup> And he called his daughter named Hemera and said to her, "Take this ring used as a key and go to the treasure-house and bring me the golden casket, that I may give you your inheritance."

<sup>12</sup> And she went and brought it to him, and he opened it and took out three-stringed girdles such that no man could describe. <sup>13</sup> For, they were not earthly work, but celestial sparks of light flashed through them like the rays of the sun. <sup>14</sup> And he gave one string to each of his daughters and said, "Put these as girdles around you in order that all the days of your life they may encircle you and endow you with everything good."

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<sup>8</sup> For this verse, BN Gr. 2568 reads, "And he divided his possessions among the seven men and gave none of the money to the women."

<sup>9</sup> BN Gr. 2658 and Messina SS open with αι δε λυπηθεισαι ειπον τω πατρι – which seems to be corrupt.

<sup>10</sup> In place of 'Behold' (ιδου), BN Gr. 2658 and Messina SS have 'already' (ηδη).

<sup>11</sup> BN Gr. 2568 lacks the opening 'And' and 'your' before 'inheritance'.

<sup>12</sup> In place of ανθρωπον, Messina SS has the abbreviated form, ανων.

<sup>13</sup> In place of του ουρανου εισιν, Vat. Gr. 1238 has the abbreviated form, ουνιον.

<sup>14</sup> BN Gr. 2568 omits numerous words in this verse and the text thereof is difficult to interpret; Messina SS is a little better, reading: και δεδωκεν χορδην μιαν εκαστης των θυγατερων ειπων· Λαβετε αυτας περι το στηθος υμων ινα ευ υμιν γενηται πασας τας ημερας της ζωης υμων. Here, we follow Vat. Gr. 1238.

<sup>15</sup> Εἶπεν δὲ αὐτῷ ἡ ἄλλη θυγατέρα ἡ λεγομένη Κασσία· Πάτερ, αὕτη ἐστὶν ἡ κληρονομία ἣν ἔλεγες εἶναι κρείττονα τῆς τῶν ἀδελφῶν ἡμῶν; τί οὖν χρεῖα τῶν περιττῶν τούτων χορδῶν; μὴ ἐκ τούτων ἔξομεν τοῦ ζῆν;<sup>16</sup> καὶ εἶπεν αὐταῖς ὁ πατὴρ αὐτῶν· Οὐ μόνον ἐκ τούτων τὸ ζῆν ἔχετε, ἀλλὰ καὶ αὐταὶ εἰσάξουσιν ὑμᾶς εἰς τὸν μείζονα αἰῶνα, ζῆσαι ἐν τοῖς οὐρανοῖς.<sup>17</sup> ἢ ἀγνωστε, τέκνα μου, τὴν τιμὴν τῶν παροντων τούτων ἣς με κατηξίωσεν ὁ Κύριος ἐν ἡμέρᾳ ὅτε ἠὺδοκησεν ὁ κς ἐλεῆσαι με καὶ περιαρθῆναι ἐκ τοῦ σώματός μου τὰς πληγὰς καὶ τοὺς σκώληκας· καὶ γὰρ καλέσας με παρέθετο μοι τὰς τρεῖς ταύτας χορδὰς λέγων μοι.<sup>18</sup> Ἀνάστας ζῶσαι ὡσπερ ἀνὴρ τὴν ὀσφῦν σου· ἐρωτήσω δέ σε, σὺ δέ μοι ἀποκρίθητι.<sup>19</sup> ἐγὼ δὲ λαβῶν περιεξωσάμην, καὶ εὐθέως ἀφανεῖς ἐγένοντο ἀπὸ τότε οἱ σκώληκες ἀπὸ τοῦ σώματός μου, ὁμοίως δὲ καὶ αἱ πληγαί· καὶ λοιπὸν τὸ σῶμά μου ἰσχυεν διὰ κυρίου καὶ οὕτως διηγον ὡσπερ ὅτι οὐδὲν ὄλως πεπόνθα τι.<sup>20</sup> ἀλλὰ καὶ τῶν ἐν τῇ καρδίᾳ μου ὀδυνῶν λήθην ἔσχον· ὁ δὲ κύριος ἐλάληκε μοι ἐν δυνάμει καὶ ὑποδείξας μοι τὰ γενόμενα καὶ τὰ μέλλοντα.<sup>21</sup> νῦν οὖν, τέκνα μου, ἔχουσαι αὐτὰς οὐχ ἔχετε ὄλως ἀντιτασσόμενον τὸν ἐχθρόν, ἀλλ' οὔτε τὰς ἐνθυμήσεις αὐτοῦ ἐν τῇ διανοίᾳ ὑμῶν, διότι

<sup>15</sup> And the other daughter, named Kassiah, said, "Is this the possession of which you say it is better than that of our brothers? What is the use of these strange cords? How can we live on them?" <sup>16</sup> And their father said to them, "Not only have you here sufficient to live on, but these bring you into a better world to live in, in the heavens. <sup>17</sup> You do not know, my children, the value of these things here, so hear! When the Lord had deemed me worthy to have compassion on me and to take off my body the plagues and the worms, he called me and handed to me these three strings. <sup>18</sup> And he said to me, "Rise and gird up your loins like a man! I will demand of you and declare to me." <sup>19</sup> And I took them and girt them around my loins; and, immediately, from then the worms left my body, and likewise did the plagues, and my whole body took new strength through the Lord, and thus I passed on, as though I had never suffered. <sup>20</sup> But also, in my heart, I forgot the pains. Then spoke the Lord to me in His great power and showed to me all that was and will be. <sup>21</sup> Now then, my children, in keeping these, you will not have the enemy plotting against you nor [evil] intentions in

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<sup>15</sup> For the last 2 questions, James follows *Vat. Gr. 1238* and reads, "What now? Can we live on this?" (τί οὖν μὴ ἐκ τούτων ἔξομεν το ζῆν;)

<sup>16</sup> *Messina SS* lacks 'their' before (actually after) 'father'.

<sup>17</sup> *BN Gr. 2658* and *Messina SS* open with ἀγνωεῖτε οὖν in place of ἢ ἀγνωστε – the meaning is similar.

<sup>18</sup> *BN Gr. 2658* lacks the final *sigma* on the first word.

<sup>19</sup> *Vat. Gr. 1238* and *Messina SS* lack 'from then'.

<sup>20</sup> *BN Gr. 2658* lacks 'my' before 'heart'.

<sup>21</sup> In place of 'the Lord', here following *Vat. Gr. 1238* and *Messina SS*, *BN Gr. 2658* has 'the Father'.

φυλακτήριόν ἐστὶν τοῦ κ̅υ̅. <sup>22</sup> ἐξεγερθεῖσαι οὖν περιζώσατε ἑαυτάς πρὶν τελευτήσω, ἵνα δυνηθῆτε θεάσασθαι τοὺς ἐξερχομένους ἀγγέλους εἰς τὴν ἐμὴν ἔξοδον ὅπως θαυμάσητε τὰς τοῦ θεοῦ δυνάμεις.

<sup>23</sup> οὕτως ἀναστᾶσα τοινυν ἡ μία αὐτῶν ἡ καλουμένη Ἡμέρα περιεζώσεν ἑαυτὴν καὶ παραχρημα ἐξω γέγονε τῆς ἑαυτῆς σαρκὸς καθὼς εἶπεν ὁ πατήρ αὐτῆς· καὶ ἀνέλαβεν ἄλλην καρδίαν ὡς μηκέτι φρονεῖν τὰ τῆς γῆς. <sup>24</sup> ἀπεφθέγγετο τοὺς ἀγγελικούς ὕμνους ἐν ἀγγελικῇ φωνῇ καὶ ὕμνον ἀνεμελεῖ, ὕμνον ἀναπέμψασα τῷ θεῷ κατὰ τὴν ἀγγελικὴν ὕμνολογίαν

<sup>25</sup> Καὶ τότε καὶ ἡ ἄλλη αὐτοῦ θυγατέρα ἡ Κασσία περιεζώσατο καὶ ἔσχεν τὴν καρδίαν ἀλλοιωθεῖσαν ὡς μηκέτι ἐνθυμηθῆναι τὰ κοσμικά. <sup>26</sup> καὶ τὸ μὲν στόμα αὐτῆς ἔλαβε τὴν διάλεκτον τῶν ἀρχόντων, ἐδοξολόγησεν δὲ τοῦ ὑψηλοῦ τόπου τὸ ποίημα. διότι εἴ τις βούλεται γινῶναι τὸ ποίημα τῶν οὐρανῶν, δυνήσεται εὐρεῖν ἐν τοῖς ὕμνοις Κασσίας.

<sup>27</sup> Καὶ τότε περιεζώσατο καὶ ἡ ἄλλη ἡ καλουμένη Ἀμαλθείας κέρας καὶ ἔσχεν στόμα ἀποφθεγγόμενον ἐν τῇ διαλέκτῳ τῶν ἐν ὕψει, ἐπειδὴ καὶ αὐτῆς ἡ καρδία ἠλλοιοῦτο <sup>28</sup> ἀφισταμένη ἀπὸ τῶν κοσμικῶν· λελάληκεν δὲ ἐν τῇ διαλέκτῳ τῶν Χερουβὶμ

your mind because this is a charm from the Lord. <sup>22</sup> Rise, then, and gird these around you before I die in order that you may see the angels come at my parting, so that you may behold with wonder the powers of God.”

<sup>23</sup> Accordingly, the one whose name was Hemera rose and wound her cord about her; and, immediately, she departed her body, as her father had said, and she put on another heart, as if she never cared for earthly things. <sup>24</sup> And she sang angelic hymns in the voice of angels, and she chanted forth the angelic praise of God while dancing.

<sup>25</sup> Then the other daughter, Kassia, put on the girdle, and her heart was transformed, so she no longer wished for worldly things. <sup>26</sup> And her mouth assumed the dialect of the heavenly rulers and she glorified the work of the High Place and, if anyone wishes to know the work of heaven, he may take an insight into the hymns of Kassia.

<sup>27</sup> And then the other daughter, named Amalthea’s Horn, put on her girdle and her mouth spoke in the language of those on high; her heart was transformed, lifted above the worldly things. <sup>28</sup> She spoke in the dialect of the Cherubim,

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<sup>22</sup> BN Gr. 2658 and Messina SS lack ‘the angels’ and can be read, ‘those who are coming’.

<sup>23</sup> Vat. Gr. 1238 lacks the opening ‘Accordingly’.

<sup>24</sup> BN Gr. 2658 and Messina SS open with ἀπεφθέγγετο δὲ τῇ ἀγγελικῇ.

<sup>25</sup> BN Gr. 2658 and Messina SS lack ‘his other daughter’ (ἡ ἄλλη αὐτοῦ θυγατέρα).

<sup>26</sup> Messina SS lacks ἐδοξολόγησεν δὲ τοῦ ὑψηλοῦ τόπου τὸ ποίημα.

<sup>27</sup> Sparks does not translate the name of this daughter (Ἀμαλθείας κέρας), reading ‘Amaltheias-Keras’.

<sup>28</sup> Messina SS lacks τῶν before Χερουβὶμ.

δοξολογοῦσα τὸν δεσπότην τῶν ἀρετῶν ἐνδειξαμένη τὴν δόξαν αὐτῶν.<sup>29</sup> καὶ ὁ βουλόμενος λοιπὸν ἵχνος ἡμέρας καταλαβεῖν τῆς πατρικῆς δόξης εὐρήσει ἀναγεγραμμένον ἐν ταῖς εὐχαῖς τῆς Ἀμαλθείας κέρας.

singing the praise of the Ruler of the Virtues and extolling their glory.<sup>29</sup> And he who desires to follow the vestiges of the 'Glory of the Father' will find them written down in the Prayers of Amalthea's Horn.

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<sup>29</sup> Messina SS lacks ἵχνος ἡμέρας καταλαβεῖν τῆς πατρικῆς δόξης.

## Διαθήκη τοῦ Ἰώβ 12

<sup>1</sup> Μετὰ δὲ τὸ παύσασθαι τὰς τρεῖς ὑμνολογοῦσας, ἐπικειμένου τοῦ Κυρίου καὶ ἐμοῦ Νηρεὸς ὁ ἀδελφος ὄντος τοῦ Ἰώβ, ἐπικειμένου τοῦ ἁγίου ἀγγέλου, ἔκαθεζόμεν πλησίον τοῦ Ἰώβ ἐπὶ τῆς κλίνης· <sup>2</sup> καὶ ἤκουσα ἐγὼ τὰ μεγαλεῖα τῶν τριῶν θυγατρῶν τοῦ ἀδελφοῦ μου μιᾶς ὑποσιωμένης τῇ μιᾷ· <sup>3</sup> καὶ ἀνεγραψάμην τὸ βιβλίον τουτο πλὴν τῶν ὑμνῶν καὶ τῶν σημειῶν τοῦ ῥήματος ὅτι ταῦτά ἐστιν τὰ μεγαλεῖα τοῦ θεοῦ. <sup>4</sup> κειμένου οὖν τοῦ Ἰώβ νοσεῖν ἐπὶ τῆς κλίνης, ἄνευ πόνου καὶ ὀδυνῶν, ἐπεὶ μὴ ἴσχυεν πόνος ἄπτεσθαι αὐτοῦ ἐτι διὰ τὸ σημεῖον τῆς περιζώσεως ἧς περιεζώσατο· <sup>5</sup> καὶ μετὰ τρεῖς ἡμέρας εἶδεν Ἰώβ τοὺς ἐλθόντας ἐπὶ τὴν ψυχὴν αὐτοῦ ἁγίους ἀγγέλους· καὶ εὐθέως ἀναστὰς ἔλαβεν κιθάραν καὶ ἔδωκεν τῇ θυγατρὶ αὐτοῦ Ἡμέρα, <sup>6</sup> τῇ δὲ Κασσία ἔδωκεν θυμιατήριον, τῇ δὲ Ἀμαλθείας κέρας ἔδωκεν τύμπανον, ὅπως εὐλογήσωσιν τοὺς ἐλθόντας ἐπὶ τὴν ψυχὴν αὐτοῦ ἁγίους ἀγγέλους· <sup>7</sup> αἱ δὲ λαβοῦσαι ἠδόντο καὶ ἐψάλλον καὶ ἠυλόγησαν τὸν θεὸν καὶ ἔδοξολόγησαν τὸν θεὸν ἐν

## TESTAMENT OF JOB 12

<sup>1</sup> After these three had finished singing hymns, I, Neros, the brother of Job, the holy angel having come to me, sat down next to Job, as he lay down on the bed. <sup>2</sup> And I heard the marvellous things of the three daughters of my brother, one always succeeding the other when discussing the great things. <sup>3</sup> And I wrote down this book containing the hymns, except for the hymns and signs of the Word; for, these are the great things of God. <sup>4</sup> And Job lay down from sickness on his couch, yet without pain and suffering, because his pain did not take strong hold of him on account of the charm of the girdle that he had wound around himself. <sup>5</sup> And, after three days, Job saw the holy angels come for his soul; and, immediately, he rose and took the cithara and gave it to his daughter Hemera. <sup>6</sup> And to Kassia he gave a censer, and to Amalthea's Horn he gave a tambourine, in order that they might give praise to the holy angels who

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### TESTAMENT OF JOB 12

- <sup>1</sup> The Vat. Gr. 1238 text of this verse is rather shorter; here, we reconstruct following BN Gr. 2658 and Messina SS.
- <sup>2</sup> BN Gr. 2658 and Messina SS lack 'of the three daughters of my brother' (τῶν τριῶν θυγατρῶν τοῦ ἀδελφοῦ μου).
- <sup>3</sup> BN Gr. 2658 has a longer version of this verse, "And I wrote down the entire book of notes of the hymns from my brother's three daughters, which are salvation; for, these are the great things of God." (καὶ ἀνεγραψάμην τὸ βιβλίον ὅλον πλείστων σημειώσεων τῶν ὑμνῶν παρὰ τῶν τριῶν θυγατέρων τοῦ ἀδελφοῦ μου, σωτήριον ταυτα εἶν, ὅτι ταῦτά ἐστιν τὰ μεγαλεῖα τοῦ θεοῦ.)
- <sup>4</sup> At the beginning of this verse, BN Gr. 2658 and Messina SS add 'And, after three days' (Καὶ μετὰ τρεῖς ἡμέρας) – this is most likely through dittography of v. 5.
- <sup>5</sup> BN Gr. 2658 and Messina SS lack 'the holy angels' (ἁγίους ἀγγέλους).
- <sup>6</sup> As in v. 5, BN Gr. 2658 and Messina SS lack 'the holy angels' (ἁγίους ἀγγέλους).

τῆ ἑξαιρέτῳ διαλέκτῳ. <sup>7</sup> αἱ δὲ λαβοῦσαι ἠδοντο καὶ ἐψαλλον καὶ ἠύλογησαν τὸν θεὸν καὶ ἔδοξολόγησαν τὸν θεὸν ἐν τῇ ἑξαιρέτῳ διαλέκτῳ.

<sup>8</sup> καὶ μετὰ ταῦτα ἐξῆλθεν ὁ ἐπικαθήμενος τῷ μεγάλῳ ἄρματι καὶ ἠσπασαντο τὸν Ἰώβ, βλέπουσῶν καὶ τῶν τριῶν αὐτοῦ θυγατέρων καὶ αὐτοῦ τοῦ πατρὸς αὐτῶν βλέποντος ἄλλων δὲ μὴ βλέπόντων. <sup>9</sup> καὶ ἔλαβεν τὴν ψυχὴν τοῦ Ἰωβ καὶ ἀνεπετάσθη ἐπαγκαλιζόμενος αὐτὴν καὶ ἀνεβίβασεν αὐτὴν ἐπὶ τὸ ἄρμα καὶ ὤδευσεν κατὰ ἀνατολάς. <sup>10</sup> τὸ δὲ σῶμα αὐτοῦ περισταλὲν ἀπηνέχθη ἐπὶ τὸν τάφον προηγουμένων τῶν τριῶν θυγατέρων αὐτοῦ καὶ περιεζωσμένων τὰς χορδὰς καὶ ὑμνολογούντων ἐν ὕμνοις τὸν θεόν.

<sup>11</sup> **Κάγῳ** τότε Νηρεὸς ὁ ἀδελφὸς αὐτοῦ καὶ οἱ ἑπτὰ παῖδες αὐτοῦ σὺν τοῖς λοιποῖς λαοῖς καὶ πτωχοῖς καὶ ὀρφανοῖς καὶ ἀδυνάτοις ἐκοψαντο κοπετον μεγάλην ἐπ' αὐτὸν λεγόντες. <sup>12</sup> Οὐαὶ ἡμῖν ὅτι σήμερον ἦρθη ἀφ' ἡμῶν ἡ δύναμις τῶν ἀδυνάτων, τὸ φῶς τῶν τυφλῶν, ὁ πατὴρ τῶν ὀρφανῶν. <sup>13</sup> ἦρται ὁ ξενόδοχος, τῶν πεπλανημένων ἡ ὄδος, τῶν γυμνῶν τὸ σκεπασμα, τῶν χηρῶν ὁ

came for his soul. <sup>7</sup> And they took these, and sang, and played on the psaltery and praised and glorified God in the holy dialect.

<sup>8</sup> And, after this, he who sits in the great chariot came and greeted Job; his three daughters and their father saw this but the others did not see this. <sup>9</sup> And he took the soul of Job and he soared upward, taking her in his arms and carrying her on the chariot; and he travelled towards the east. <sup>10</sup> His body, however, was made ready and brought to the grave, while the three daughters marched ahead, having put on their girdles and singing hymns in praise of God.

<sup>11</sup> And then, I, Neros his brother and his seven sons, with the poor, the orphans, and the feeble ones, made lamentation, saying, <sup>12</sup> "Woe to us! For, today has gone from us the strength of the feeble, the light of the blind, the father of the orphans. <sup>13</sup> The receiver of strangers has gone, the leader of the erring, the cover of the naked, the shield of the

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<sup>7</sup> Messina SS has a much shorter (possibly corrupt) text for this verse: αἱ δὲ λαβοῦσαι καὶ ἠύλογισα ἐν τῇ ἑξαιρέτῳ διαλέκτῳ.

<sup>8</sup> Vat. Gr. 1238 lacks 'and their father saw them' (καὶ αὐτοῦ τοῦ πατρὸς αὐτῶν βλέποντος).

<sup>9</sup> The feminine pronouns in this verse refer to Job's soul.

<sup>10</sup> BN Gr. 2568 ends with 'the Father' in place of 'God'.

<sup>11</sup> Vat Gr. 1238 opens with Καὶ in place of Κάγῳ, lacking the 'I'.

<sup>12</sup> BN Gr. 2568 has longer text for this verse: "Woe to us today, double woe; for, today the strength of the helpless has gone, the light of the blind has gone, the clothing of the widows has gone." (Οὐαὶ ἡμῖν σήμερον, διπλῶς τὸ οὐαί, ὅτι σήμερον ἦρται ἡ δύναμις τῶν ἀδυνάτων, ἦρται τὸ φῶς τῶν τυφλῶν, ἦρται ὁ πατὴρ τῶν ὀρφανῶν)

<sup>13</sup> In BN Gr. 2568, much of this verse is corrupt and Sparks lacks the entire 1<sup>st</sup> sentence.

ὑπερασπίστης. τίς λοιπὸν μὴ κλαυσοῖε τὸν ἄνθρωπον τοῦ θεοῦ;  
<sup>14</sup> ἅμα τε ἤνεγκαν τὸ σῶμα πρὸς τὸν τάφον, περιεκύκλωσαν  
πᾶσαι αἱ χῆραι καὶ ταυτα καὶ τα τοιαυτα ἀποκλαιοντων ἐκώλυον  
αὐτὸν τεθῆναι ἐπὶ τὸν τάφον. <sup>15</sup> μετὰ οὖν τρεῖς ἡμέρας ἐτέθη ἐν  
τῷ τάφῳ ὡς ἐν καλῷ ὕπνῳ, λαβόντα ὄνομα καλὸν ὀνομαστὸν  
ἐν πάσαις ταῖς γενεαῖς τοῦ αἰῶνος.

<sup>16</sup> Καταλείψας υἱοὺς ζ καὶ θυγατέρας τρεῖς; καὶ οὐχ εὐρέθησαν  
κατὰ τὰς θυγατέρας Ἰὼβ βελτίους αὐτῶν ἐν τοῖς ὑπ' οὐρανῶν.  
<sup>17</sup> προυπήρχε ὄνομα τῷ Ἰὼβ Ἰωβάβ, μετονομάσθη δὲ πᾶρά κϛ  
Ἰὼβ. <sup>18</sup> ἔζησε δὲ πρὶν τῆς πληγῆς ἔτη πε, μετὰ δὲ τὴν πληγὴν  
λαβὼν πάντα διπλὰ ἔλαβε καὶ τὰ ἔτη διπλὰ, τουτέστιν ρθ. τὰ δὲ  
πάντα ἔτη τῆς ζωῆς αὐτοῦ σμῆ. <sup>19</sup> καὶ ἶδεν υἱοὺς τῶν υἱῶν αὐτοῦ  
ἕως τετάρτης γενεᾶς. γέγραπται δὲ ἀναστῆναι αὐτὸν μεθ' ὧν ὁ  
κς ἀνέστησε, τῷ δὲ θῶ εἶη δόξα.

widows. Who would not mourn the man of God? <sup>14</sup> When  
they brought the body to the grave, all the widows and  
orphans gathered round and prevented him being put in.  
<sup>15</sup> But, after three days, he was put in the grave, sleeping  
well, and he received the name of the good who will remain  
renowned for all generations of the world.

<sup>16</sup> He left 7 sons and three daughters, and there were none  
found on earth as fair as the daughters of Job. <sup>17</sup> The name  
of Job was Jobab but the Lord called him Job. <sup>18</sup> He lived  
before his plague 85 years and, after the plague, he took a  
double share of all; so, his years doubled, which is 170. So,  
he lived for 255 years. <sup>19</sup> And he saw sons of his sons to the  
fourth generation. It is written he will rise up with those  
whom the Lord will reawaken. To our Lord by glory.

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<sup>14</sup> *Vat. Gr. 1238* lacks the opening of this verse, for which James reads, “*And, as they were mourning in this and in that form, they would not suffer him to be put into the grave.*” Here, we follow Sparks.

<sup>15</sup> With this verse, the text of *BN Gr. 2658* comes to an end, adding ἀμήν at the end of the vers.

<sup>16</sup> The source text has a line over the ζ instead of the ‘number symbol’ after it.

<sup>17</sup> *Messina SS* lacks vv. 16–17.

<sup>18</sup> *Messina SS* has a much shorter text for this verse, “*And Job lived after the plague 170 years and the span of his life was 248.*” (Ἐζησεν δὲ Ἰὼβ μετὰ τὴν πληγὴν ἐτι ρθ· ὁ δὲ ὅλος χρόνον τῆς ζωῆς αὐτοῦ σμῆ.)

<sup>19</sup> *Messina SS* lacks the text from ‘*It is written*’.