
Διήγησις Ζωσίμου • THE STORY OF ZOSIMUS

INTRODUCTION

The *Story of Zosimus* is the tale of a virtuous man who, after many years of prayer, travels through the desert to visit the abode of the Blessed Ones (the 'Rechabites', giving rise to the alternative title, *The History of the Rechabites*). Chs 7–9 resemble a midrashic expansion of Jr 35.

In this collection, we present two versions of the Greek text: that of [M.R. James](#)[§] and that of [J.H. Charlesworth](#)[‡]; the text presented in this file is predominantly that of James, with a few emendations following Charlesworth and footnotes pointing out significant differences. The English text is based on the [1897 translation of W.A. Craigie](#) and we highlight some of the more significant differences between that and J.H. Charlesworth's translation of the Syriac text[‡]. We have yet to locate electronically readable (or any other) sources for the Syriac or Ethiopic texts.

AUTHORSHIP AND DATES

The date of composition of the *Story of Zosimus* is not known but it is generally considered early Christian literature, possibly dating from the 5th Century. The original language was probably Greek but it was translated into Ethiopic, Syriac and Slavonic in the Middle Ages; there is some speculation that parts of the Syriac text reflect an earlier, semitic (even Jewish) origin.

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- § M.R. James, *Apocrypha Anecdota: A Collection of Thirteen Apocryphal Books and Fragments, Now First Edited from Manuscripts*, Texts & Studies, 2.3; Cambridge University Press, 1893 (pp. 96–108).
- ‡ James H. Charlesworth, ed. *The History of the Rechabites*. Vol. 1: *The Greek Recension*. SBLTT 17. Scholar's Press, 1982 – included here with explicit permission from the Society of Biblical Literature.
- ‡ James H. Charlesworth, *The Old Testament Pseudepigrapha*, Vol. 2 (New Haven; London: Yale University Press, 1985).

Διήγησις Ζωσίμου 1

Διήγησις Ζωσίμου εἰς τὸν Βίον τῶν Μακάρων

[κύριε εὐλόγησον]

¹ Κατ' ἐκεῖνον τὸν καιρὸν ἐκ τῆς ἐρήμου ὑπῆρχεν ἀνὴρ τις ὀνόματι Ζώσιμος, ὃς οὐκ ἔφαγεν ἄρτον ἐπὶ ἔτη τεσσαράκοντα, καὶ οἶνον οὐκ ἔπιεν καὶ πρόσωπον ἀνθρώπου οὐχ ἑώρακεν· ² οὗτος ἦν παρακαλῶν τὸν θεὸν ἵνα ἴδῃ τὴν διοίκησιν τῶν μακάρων· ³ καὶ ἰδοὺ ἄγγελος κυρίου ἀπεστάλη λέγων αὐτῷ· Ζώσιμε, ἄνθρωπε τοῦ θεοῦ, ἰδοὺ ἀπεστάλην ἀπὸ τοῦ Ὑψίστου, τοῦ τῶν ὄλων θεοῦ, εἰπεῖν σοι ὅτι πεπορεύση εἰς τοὺς μάκαρας, οὐ κατοικήσεις δὲ μετ' αὐτῶν· ⁴ ἀλλὰ μὴ ὑψώσης τὴν καρδίαν σου εἰπών· Ἔτη τεσσαράκοντα ἄρτον οὐκ ἔφαγον· ὁ γὰρ λόγος τοῦ θεοῦ ὑπὲρ ἄρτον ἐστίν, καὶ τὸ πνεῦμα τοῦ θεοῦ ὑπὲρ οἶνόν ἐστιν· ⁵ τὸ γὰρ εἰπεῖν σε Πρόσωπον ἀνθρώπου οὐκ εἶδον· ἰδοὺ τὸ πρόσωπον τοῦ μεγάλου βασιλέως ἐγγύς σου· ⁶ ὁ δὲ Ζώσιμος ἔφη· Οἶδα ὅτι ὅσα ἂν θέλῃ ὁ κύριος δύναται· ⁷ ὁ δὲ ἄγγελος εἶπεν πρὸς αὐτόν· Γνώθι καὶ τοῦτο, ὅτι πρὸς ἓνα τῶν γευμάτων αὐτῶν οὐκ εἶ ἄξιος· πλὴν ἀναστὰς πορεύου.

STORY OF ZOSIMUS 1

THE STORY OF ZOSIMUS ON THE LIVES OF THE BLESSED

[Lord, Bless Me]

¹ About that time there was in the desert a certain man named Zosimus, who for forty years ate no bread, and drank no wine, and did not see the face of man. ² This man was entreating God that he might see the way of life of the Blessed; ³ and, behold, an angel of the Lord was sent saying to him, "Zosimus, man of God, behold, I am sent by the Most High, the God of all, to tell you that you shall journey to the blessed, but shalt not dwell with them." ⁴ But do not exalt your heart, saying, "For forty years I have not eaten bread;" for, the word of God is more than bread, and the spirit of God is more than wine. ⁵ And as for you saying, "I have not seen the face of man," behold, the face of the great king is near you." ⁶ Zosimus said, "I know that the Lord can do whatever he wants." ⁷ The angel said to him, "Know this also, that you are not worthy of one of their delights, but arise and set out."

STORY OF ZOSIMUS 1

¹ Charlesworth lacks the word, ἐπι.

² For 'the Blessed', Charlesworth has 'the Blessed Ones, the sons of Jonadab'.

³ At the start of this verse, Charlesworth adds, "And on one of the days while he was praying, a voice came to him."

⁴ Charlesworth reads, "However, do not boast in your mind (thinking thus), 'Behold (for) forty years bread I have not eaten, and wine I have not drunk.'"

⁵ Charlesworth encloses εἰπεῖν σε in angle-brackets.

⁶ Charlesworth's translation (of the Syriac text) lacks vv. 6-7 and a footnote adds that these may be from a later derivative.

⁷ See #6.

Διήγησις Ζωσίμου 2

¹ Ἐγὼ δὲ Ζώσιμος ἐξελθὼν ἐκ τοῦ σπηλαίου μου, τοῦ θεοῦ με προάγοντος, ἐπορευόμην μὴ ἐπιστάμενος τὴν ὁδὸν ποῦ ἀπέρχομαι. ² καὶ ὀδεύσας ἡμέρας τεσσαράκοντα ὀλιγοψύχησεν τὸ πνεῦμά μου καὶ ἐξελύθη τὸ σῶμά μου, καὶ ἀκηδιάσας ἐκαθέσθην, καὶ ἦν προσευχόμενος ἐν τῷ τόπῳ ἐκείνῳ ἐπὶ ἡμέρας τρεῖς. ³ καὶ ἰδοὺ ἦλθεν ζῶον ἐκ τῆς ἐρήμου, ὄνομα αὐτῷ κάμηλος· καὶ θήσας τὰ γόνατα εἰς τὴν γῆν ἔλαβέν με εἰς τὸν τράχηλον αὐτοῦ καὶ ἐπορεύθη εἰς τὴν ἔρημον καὶ ἀπέθετό με. ⁴ καὶ ἦν ἀλαλαγμὸς τῶν θηρίων ἐκεῖ πολὺς, καὶ βρυγμὸς, καὶ ἰὸς θανατηφόρος. ⁵ ἔμφοβος δὲ γενόμενος προσηυξάμην πρὸς κύριον, καὶ ἐγένετο σεισμὸς ἐν τῷ τόπῳ ἐκείνῳ πολὺς μετ' ἡχοῦς. ⁶ καὶ ἐφύσησεν λαῖλαψ ἀνέμου καὶ ἐκίνησέν με ἀπὸ τῆς γῆς καὶ ὑψώσέν με εἰς τὸ πτερύγιον αὐτοῦ, καὶ ἤμην προσευχόμενος καὶ πορευόμενος, καὶ ἔστησέν με ἐπὶ τόπου ποταμῶδους· καὶ ὄνομα τῷ ποταμῷ Εὐμέλης. ⁷ καὶ ἰδοὺ βουλομένου μου διέρχεσθαι τὸν ποταμὸν, ἐβόησέν τις ὡς ἀπὸ τοῦ ὕδατος λέγων· Ζώσιμε,

STORY OF ZOSIMUS 2

¹ And I, Zosimus, issuing from my cave with God leading me, set out not knowing which way I went; ² and, after I had travelled forty days, my spirit grew faint and my body failed, and being exhausted I sat down, and continued praying in that place for three days. ³ And behold, there came a beast from the desert, whose name is the camel, and placing its knees on the ground, it received me on its neck and went into the desert and set me down. ⁴ And there was much howling of wild beasts, and gnashing of teeth, and deadly poison. ⁵ And, becoming afraid, I prayed to the Lord, and there came in that place a great earthquake with noise, ⁶ and a storm of wind blew and lifted me from the earth, and exalted me on its wing, and I was praying and journeying until it set me on a place beside a river, and the name of the river is Eumeles. ⁷ And behold, when I desired to cross the river, someone cried as if from the water,

STORY OF ZOSIMUS 2

- ¹ For vv. 1-2, Charlesworth's translation reads, "¹ Then I left the cave, ² and traveled with the angel (for) forty days. I arrived at a certain place wearied and fatigued, and I collapsed from my exhaustion; afterward I prayed to God (for) three days."
- ² Charlesworth encloses τεσσαράκοντα ὀλιγοψύχησεν in angle-brackets.
- ³ Charlesworth lacks the 2nd instance of the word, εἰς.
- ⁴ Charlesworth's translation (of the Syriac text) merges vv. 4-6, reading, "carried me away and traveled beneath me (for) many days until it reached the great ocean. ^{6a} And when I saw the great sea I was amazed at its vastness and wondered what I would do."
- ⁵ Charlesworth has an *ano telia* in place of the comma after κύριον.
- ⁶ The significance and/or meaning of the name, 'Eumeles' (Εὐμέλης) is uncertain.
- ⁷ Charlesworth's translation opens, "And immediately a voice came to me, saying."

ἄνθρωπε τοῦ θεοῦ, οὐ δύνασαι διελθεῖν δι' ἐμοῦ· οὐ γὰρ δύναται ὁ ἄνθρωπος τὰ ὕδατά μου διακόψαι, ἀλλ' ἢ κατανόησον ἄνω τῶν ὑδάτων ἕως τοῦ οὐρανοῦ.⁸ καὶ κατανόησας εἶδον τεῖχος νεφέλης κρατοῦν ἀπὸ τῶν ὑδάτων ἕως τοῦ οὐρανοῦ.⁹ καὶ εἶπεν ἡ νεφέλη· Ζώσιμε, ἄνθρωπε τοῦ θεοῦ, δι' ἐμοῦ οὐ διέρχεται πετεινὸν ἐκ τοῦ κόσμου τούτου, οὐδὲ πνοὴ ἀνέμου οὐδὲ αὐτὸς ὁ ἥλιος, οὐδὲ ὁ πειράζων ἐν τῷ κόσμῳ τούτῳ δύναται διελθεῖν δι' ἐμοῦ.

saying, “Zosimus, man of God, you cannot pass through me; for, no man can divide my waters. But look up from the waters to the heaven.”⁸ And, looking up, I saw a wall of cloud stretching from the waters to the heaven,⁹ and the cloud said, “Zosimus, man of God, through me no bird passes out of this world, nor breath of wind, nor the sun itself, nor can the tempter in this world pass through me.”

⁸ Charlesworth encloses εἶδον τεῖχος in angle-brackets.

⁹ Charlesworth's translation (of the Syriac text) reads, “I heard a voice from the midst of the cloud which said, “Father Zosimus.” Then (realizing my misconception) I praised and gave thanks to God, (to) him who makes mute natures to speak, to him who makes everything easy.”

Διήγησις Ζωσίμου 3

¹ Ἐγὼ δὲ ἐξέστην ἐπὶ τοῖς ῥήμασιν τούτοις καὶ ἐπὶ τῇ φωνῇ τῇ λεγούσῃ μοι ταῦτα· ² καὶ ἐμοῦ προσευχομένου, ἰδοὺ δύο δένδρα ἀνεφύησαν ἀπὸ τῆς γῆς, καλοεῖδη καὶ εὐπρεπέστατα, γέμοντα καρπῶν εὐωδίας· ³ καὶ κλιθὲν τὸ δένδρον ἐντεῦθεν ἔλαβέν με ἐπὶ τὴν κορυφὴν αὐτοῦ, καὶ ὑψώθη σφόδρα ἀνάμεσον τοῦ ποταμοῦ, καὶ ὑπήντησέν μοι τὸ ἄλλο δένδρον καὶ ἐδέξατό με ἐν τοῖς κλάδοις αὐτοῦ, καὶ κλιθὲν ἔστησέν με ἐπὶ τὴν γῆν, ⁴ καὶ ἀνυψώθησαν τὰ ἀμφοτέρα δένδρα, καὶ ἔστησάν με ἀπὸ τοῦ ποταμοῦ πέραν. ⁵ καὶ ἀνεπαυσάμην ἡμέρας τρεῖς ἐν τῷ τόπῳ ἐκείνῳ, καὶ πάλιν ἀναστὰς ἐπορευόμην ὅπου δ' ἂν οὐκ ἐγίνωσκον, ⁶ καὶ ἦν ὁ τόπος ἐκεῖνος πλήρης εὐωδίας πολλῆς, καὶ οὐκ ἦν ὄρος ἔνθα καὶ ἔνθα, ἀλλ' ἦν ὁ τόπος ἐκεῖνος πεδινὸς ἀνθοφορῶν, ὄλος ἐστεφανωμένος, καὶ πᾶσα ἡ γῆ εὐπρεπής.

STORY OF ZOSIMUS 3

¹ And I was astonished at these words, and at the voice that spoke these things to me. ² And, as I prayed, behold, two trees sprang up out of the earth, luxuriant and very fair, laden with fragrant fruits. ³ And the tree on this side bent down and received me on its top, and was lifted up exceedingly above the middle of the river, and the other tree met me and received me in its branches and bending down set me on the ground; ⁴ and both trees were lifted up and set me away from the river on the other side. ⁵ In that place I rested three days and, arising again, I went forward, whither I knew not, ⁶ and that place was filled with much fragrance, and there was no mountain on either hand, but the place was level and flowery, all crowned with garlands, and all the land beautiful.

STORY OF ZOSIMUS 3

- ¹ Throughout his transcription, Charlesworth tends not to capitalize the initial letters of chapters/paragraphs.
- ² In place of 'luxuriant and very fair', here following Charlesworth, James has 'fair and beautiful'.
- ³ Charlesworth opens, "And then one of the trees bent itself down and I securely grasped its branches."
- ⁴ Charlesworth encloses ἀμφοτέρα δένδρα in angle-brackets.
- ⁵ Charlesworth translation (of the Syriac text), "And I rested in (that) place (for) three days, while the praise of God did not cease from my mouth. Then I arose and traveled through the land that was in the midst of the sea."
- ⁶ Charlesworth lacks καὶ ἔνθα.

Διήγησις Ζωσίμου 4

¹ Καὶ εἶδον ἐκεῖ ἄνθρωπον γυμνὸν καθήμενον καὶ εἶπον ἐν ἑαυτῷ· Ἴσως οὗτός ἐστιν ὁ πειράζων; ² καὶ ἐμνήσθην τῆς φωνῆς τῆς νεφέλης ὅτι εἶπέν μοι ὅτι· Οὐ διέρχεται δι' ἐμοῦ οὔτε αὐτὸς ὁ πειράζων ἐν τῷ κόσμῳ. ³ καὶ οὕτως θαρρήσας εἶπον πρὸς αὐτόν· Χαίροις, ἀδελφέ. ⁴ καὶ αὐτὸς ἀποκριθεὶς εἶπέν μοι· Ἡ χάρις τοῦ θεοῦ μου μετὰ σου. ⁵ καὶ πάλιν εἶπον πρὸς αὐτόν· Εἶπέ μοι, ἄνθρωπε τοῦ θεοῦ, τίς εἶ; ⁶ καὶ ἀποκριθεὶς εἶπέν μοι· Σὺ γὰρ εἶ; τίς εἶ; ⁷ καὶ ἀποκριθεὶς ἐγὼ εἶπον πάντα τὰ περὶ ἐμοῦ, καὶ ὅτι ἠϋξάμην πρὸς κύριον καὶ ἠνεγκέν με ἐν τῷ τόπῳ τούτῳ. ⁸ καὶ ἀποκριθεὶς εἶπέν μοι· Κάγω γινώσκω ὅτι ἄνθρωπος τοῦ θεοῦ εἶ σύ· εἰ δὲ μή γε, οὐκ ἂν διῆλθες τὴν νεφέλην καὶ τὸν ποταμὸν καὶ τὸν ἀέρα. ⁹ τὸ γὰρ πλάτος τοῦ ποταμοῦ ὡς ἀπὸ μιλίων τριάκοντα, ἡ δὲ νεφέλη ἕως τοῦ οὐρανοῦ, τὸ δὲ βάθος τοῦ ποταμοῦ ἕως τῶν ἀβύσσων.

STORY OF ZOSIMUS 4

¹ And I saw there a naked man sitting, and said in myself, "Surely this is not the tempter." ² And I remembered the voice of the cloud that said to me, "Not even the tempter in this world passes through me." ³ And thus, taking courage, I said to him, "Hail, brother." ⁴ And, answering, he said to me, "The grace of my God be with you." ⁵ Again, I said to him, "Tell me, man of God, who you are?" ⁶ He answered and said to me, "Who are you rather?" ⁷ And I answered and told him all concerning myself, and that I had prayed to God and he had brought me into that place. ⁸ He answered and said to me, "I also know that you are a man of God; for, if not, you could not have passed through the cloud and the river and the air." ⁹ For, the breadth of the river is about thirty thousand paces, and the cloud reaches to heaven, and the depth of the river to the abyss.

STORY OF ZOSIMUS 4

- ¹ Charlesworth emends οὗτός to οὕτως.
- ² Neither James nor Charlesworth has the *ano telia* after ὅτι.
- ³ Charlesworth's translation (of the Syriac text) merges and abridges vv. 3-4, reading, "Then he replied and said, "Come in peace; and joy be with you."
- ⁴ Charlesworth lacks τοῦ θεοῦ μου.
- ⁵ Charlesworth's translation lacks vv. 5-7.
- ⁶ James lacks the first instance of εἶ; here following Charlesworth.
- ⁷ As frequently throughout his text, Charlesworth ends the verse with an *ano telia* in place of the full stop.
- ⁸ Charlesworth encloses δὲ μή and τὸν ἀέρα in angle-brackets.
- ⁹ Charlesworth's translation lacks this verse.

Διήγησις Ζωσίμου 5

¹ Καὶ πληρώσας τὸν λόγον τοῦτον ὁ ἄνθρωπος εἶπεν πάλιν· Σὺ ἐκ τῆς ματαιότητος τοῦ κόσμου ἦλθες ὧδε; ² ἐγὼ δὲ εἶπον αὐτῷ· Διατί γυμνὸς ὑπάρχεις; ³ καὶ εἶπεν· Πόθεν ἔγνωσ ὅτι γυμνὸς ὑπάρχω; σὺ γὰρ φορῶν δέρματα ἐκ τῶν προβάτων τῆς γῆς ὑπάρχεις, καὶ αὐτὰ φθειρόμενα σὺν τῷ σώματί σου· ἀλλὰ κατανόησον <ἐν> τῷ ὑψώματι τοῦ οὐρανοῦ καὶ θέασαι τὸ ἔνδυμά μου ποῖόν ἐστιν. ⁴ καὶ θεασάμενος ἐν τῷ οὐρανῷ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου, καὶ τὸ ἔνδυμα αὐτοῦ ὡς ἀστραπὴν, ἢ ἐξ ἀνατολῶν εἰς δυσμὰς πορευομένη, καὶ ἐφοβήθην σφόδρα, νομίσας ὅτι υἱὸς θεοῦ ἦν, καὶ ἐγενήθην ἔντρομος, πεσὼν ἐπὶ τὴν γῆν.

⁵ καὶ δεδωκὼς χεῖρα ἀνέστησέν με λέγων· Ἀνάστα· καὶ γὰρ εἶς εἰμὶ τῶν μακάρων. ⁶ δεῦρο σὺν ἐμοί, ὅπως ἄξω σε πρὸς τοὺς πρεσβυτέρους. ⁷ καὶ κρατήσας τῆς χειρὸς μου συμπεριεπάτησέν μοι καὶ ἤγαγέν με ἐπὶ τινα ὄχλον, καὶ ἦσαν ἐν τῷ ὄχλῳ ἐκεῖνῳ πρεσβῦται ὅμοιοι υἱοὶ θεοῦ· καὶ ἦσαν παριστάμενοι νεανίσκοι τοῖς πρεσβυτέροις. ⁸ ἀπελθόντος δὲ ἐμοῦ ἔγγιστα αὐτῶν, εἶπαν·

STORY OF ZOSIMUS 5

¹ And, having ended this discourse the man spoke again, "Have you come hither out of the vanity of the world?" ² I said to him, "Why are you naked?" ³ He said, "How do you know that I am naked?" You wear skins of the cattle of the earth, that decay together with your body, but look up to the height of heaven and behold of what nature my clothing is." ⁴ And, looking up into heaven, I saw his face as the face of an angel, and his clothing as lightning, which passes from the east to the west, and I was greatly afraid, thinking that it was the son of God, and trembled, falling upon the ground.

⁵ And, giving me his hand, he raised me up, saying, "Arise, I also am one of the blessed." ⁶ Come with me, that I may lead you to the elders." ⁷ And, laying hold of my hand, he walked about with me and led me toward a certain crowd, and there were in that crowd elders like sons of God, and young men were standing beside the elders. ⁸ And, as I came near to

STORY OF ZOSIMUS 5

¹ Charlesworth opens his translation, "And gain he asked me."

² At the start of this verse, Charlesworth inserts, "Then I said to him, 'In truth I come from the world of vanity in order to see (all of) you.'"

³ Charlesworth omits the <ἐν>.

⁴ Charlesworth's translation (of the Syriac text) lacks 'thinking that it was the son of God'.

⁵ In Charlesworth's transcription, this is v. 5:1, and δεδωκὼς χεῖρα is enclosed in angle-brackets.

⁶ Charlesworth lacks σὺν ἐμοί.

⁷ As frequently throughout his text, Charlesworth ends the verse with an *ano telia* in place of the full stop.

⁸ Charlesworth lacks ὧδε·

Οὗτος ἐκ τῆς ματαιότητος τοῦ κόσμου ἐλήλυθεν ὧδε· δεῦτε δεηθῶμεν κυρίου καὶ φανερώσει ἡμῖν τὸ μυστήριον τοῦτο. ⁹ μὴ ἄρα τὸ τέλος ἔφθασεν, ὅτι ἄνθρωπος τῆς ματαιότητος ἦλθεν ὧδε; ¹⁰ καὶ ἀναστάντες ἐδεήθησαν τοῦ κυρίου ὁμοθυμαδόν· καὶ ἰδὸν ἄγγελοι δύο κατέβησαν ἐκ τῶν οὐρανῶν καὶ εἶπαν· Μὴ φοβήθητε τὸν ἄνδρα, ὅτι ἀπέσταλκεν αὐτὸν ὁ θεὸς, ἵνα ποιήσῃ ἑπτὰ ἡμέρας καὶ λάβῃ τὰς διοικήσεις ὑμῶν, καὶ τότε ἐκπορεύεται καὶ ἀπελεύσεται ἐν τῷ τόπῳ αὐτοῦ. ¹¹ οἱ δὲ ἄγγελοι τοῦ θεοῦ εἰπόντες ταῦτα ἀνέβησαν εἰς τὸν οὐρανὸν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν.

them, they said, “This man has come hither out of the vanity of the world; come, let us beseech the Lord and he will reveal to us this mystery. ⁹ Surely the end is not at hand, that the man of vanity is come hither?” ¹⁰ Then they arose and besought the Lord with one accord, and behold two angels came down from heaven and said, “Do not fear the man; for, God has sent him, that he may remain seven days and learn your ways of life, and then he shall go forth and depart to his own place.” ¹¹ The angels of God, having said this, ascended into heaven before our eyes.

⁹ Charlesworth ends the verse with an *ano telia* in place of the question mark.

¹⁰ In his translation, Charlesworth has ‘Lord’ in small caps.

¹¹ Charlesworth reads, “And after the angels said these things to them, they ascended to heaven.”

Διήγησις Ζωσίμου 6

¹ Τότε παρέδωκάν με οἱ πρεσβύτεροι τῶν μακάρων ἕνα τῶν ὑπηρετῶν, λέγοντες· Φύλαξον αὐτὸν ἕως ἡμερῶν ἑπτὰ.
² παραλαβὼν με οὖν ὁ ὑπηρέτης ἀπήγαγέν με εἰς τὸ σπήλαιον αὐτοῦ, καὶ ἡμεθα ὑποκάτω δένδρου διοικούμενοι. ³ ἀπὸ γὰρ τῆς ἕκτης ὥρας ἕως ἕκτης, τότε ἠσθίομεν· καὶ τὸ ὕδωρ ἐξήρχετο ἀπὸ τῆς ρίζης τοῦ δένδρου γλυκὺ ὑπὲρ τὸ μέλι· καὶ ἐπίνομεν πρὸς τὸν κόρον ἡμῶν, καὶ πάλιν τὸ ὕδωρ ἐδίδυσκεν εἰς τὸν τόπον αὐτοῦ.
⁴ ἤκουσεν δὲ πᾶσα ἡ πατριὰ τῶν ἐκεῖσε περὶ ἐμοῦ, ὅτι ἦλθεν ἄνθρωπος ἐκ τῆς ματαιότητος τοῦ κόσμου ὧδε. ⁵ καὶ ἐσαλεύθη πᾶσα ἡ πατριὰ· καὶ ἦλθον ἰδεῖν με, ὅτι ξένον αὐτοῖς ἐφάνη.
⁶ ἦσαν οὖν ἐπερωτῶντές με πάντα, καὶ γὰρ ἡμην ἀναγγέλλων αὐτοῖς. ⁷ καὶ ὀλιγοψύχησα τῷ πνεύματί μου καὶ τῷ σώματί μου, καὶ παρεκάλεσα τὸν ἄνθρωπον τοῦ θεοῦ τὸν ὑπηρετοῦντά μοι καὶ εἶπον· Παρακαλῶ σε, ἀδελφέ, ἐὰν ἔλθωσιν τινες ἰδεῖν με, ἀνάγγειλον αὐτοῖς ὅτι οὐκ ἔστιν ὧδε, ἵνα ἀναπαύσωμαι μικρόν.
⁸ καὶ ἐβόησεν ὁ ἄνθρωπος τοῦ θεοῦ λέγων· Οἴμοι, ὅτι <ἡ> ἱστορία τοῦ Ἀδάμ <ἐν> ἐμοὶ ἀνεκεφαλαιώθη. ἐκεῖνον γὰρ διὰ τῆς Εὐας

STORY OF ZOSIMUS 6

¹ Then the elders of the blessed gave me over to one of the attendants, saying, "Keep him for seven days." ² So, the attendant receiving me led me to his cave, and we sat under a tree partaking of food. ³ For, from the sixth hour even to the sixth, then we ate, and the water came out from the root of the tree sweeter than honey, and we drank our fill, and again the water sank down into its place. ⁴ And all the country of those there heard of me, that there had come thither a man out of the vanity of the world, ⁵ and all the country was stirred up, and they came to see me because it seemed strange to them. ⁶ Therefore, they were asking me all things and I was answering them, ⁷ and I became faint in spirit and in body, and besought the man of God that served me, and said, I beseech thee, brother, if any come to see me, tell them He is not here, so that I may rest a little. ⁸ And the man of God cried out saying, "Woe is me, that the story of Adam is summed up in me; for, Satan deceived him through

STORY OF ZOSIMUS 6

- ¹ Note that this is Ch. 7 in Charlesworth's text (see #5:5). James has *τινι* in place of *ἕνα*, here following Charlesworth.
- ² After this verse, Charlesworth adds: ^{2a} *And, in his presence, I took delight in the delight of his prayers. For, that place is like the Paradise of God and these Blessed Ones are like Adam and Eve before they sinned.* ^{2b} *They fast from the ninth hour until the ninth.*
- ³ Charlesworth lacks *τῆς ρίζης*.
- ⁴ Charlesworth does not capitalize *ἦλθεν*.
- ⁵ Charlesworth encloses *ἦλθον ἰδεῖν με* in angle-brackets.
- ⁶ Charlesworth encloses *ἐπερωτῶντές με* in angle-brackets.
- ⁷ Charlesworth does not capitalize *Παρακαλῶ*.
- ⁸ The 2 words in angle-brackets (following James) do not appear in Charlesworth's text.

ἠπάτησεν ὁ Σατανᾶς, καὶ ἐμὲ ὁ ἄνθρωπος οὗτος διὰ τῆς
κολακείας ψεύστην με θέλει ἀποκαταστήσαι ὄντος αὐτοῦ ὧδε·
⁹ ἀπαγάγετέ με ἐντεῦθεν, ἐπεὶ φεύξομαι ἀπὸ τῆς κώμης· ἰδοὺ
γὰρ βούλεται κατασπεῖρειν ἐν ἐμοὶ σπέρματα τοῦ κόσμου τῆς
ματαιότητος. ¹⁰ καὶ κατεπανέστησάν μου πᾶς ὁ ὄχλος καὶ οἱ
πρεσβύτεροι καὶ εἶπον· Ἀπελθὲ ἀφ’ ἡμῶν, ἄνθρωπε οὐκ οἶδαμεν
πόθεν ἐλήλυθας πρὸς ἡμᾶς. ¹¹ ἐγὼ δὲ ἔκλαυσα κλαυθμῶ
μεγάλῳ, καὶ ἀπέστη ἀπ’ ἐμοῦ ἡ φρόνησις· καὶ ἐβόησα πρὸς τοὺς
πρεσβυτέρους λέγων· Συγχωρήσατέ μοι, κύριοί μου. καὶ οἱ
πρεσβύτεροι καταπαύσαντες ἡσυχίαν παρέσχον. ¹² τότε
ἐξηγησάμην αὐτοῖς τὰ ἀπ’ ἀρχῆς ἕως δεῦρο, καὶ ὅτι Ἐδεήθην τοῦ
θεοῦ ἐλθεῖν πρὸς ὑμᾶς, καὶ κατηξίωσέν με. ¹³ καὶ οἱ πρεσβύτεροι
εἶπον· Καὶ νῦν τί θέλεις ἵνα ποιήσωμέν σοι; ¹⁴ ἐγὼ δὲ εἶπον
αὐτοῖς· Θέλω λαβεῖν ἐξ ὑμῶν τὰς διοικήσεις ὑμῶν.

Eve, and this man by his flattery desires to make me a liar
while he is here. ⁹ Take me away from here; for, I shall flee
from the place. For, behold, he wishes to sow in me seeds of
the world of vanity.” ¹⁰ And all the multitude and the elders
rose up against me, and said, “Depart from us, man; we
know not whence you are come to us.” ¹¹ But I lamented
with great lamentation, and my senses left me. and I cried
out to the elders, saying, “Forgive me, my lords,” and the
elders stilled them and made quietness. ¹² Then I related to
them all from the beginning until that time, and said, “I
besought the Lord to come to you, and he deemed me
worthy.” ¹³ And the elders said, “And now what would you
that we should do to you?” ¹⁴ I said to them, “I desire to
learn of you your way of life.”

⁹ Charlesworth encloses ἀπὸ τῆς κώμης in angle-brackets.

¹⁰ In his translation, Charlesworth add a paragraph break at the start of this verse.

¹¹ Charlesworth opens, “However, I, miserable Zosimus, fell upon my face before them.”

¹² Charlesworth ends the verse: *in what manner I requested God, “Show me your place.”*

¹³ Charlesworth encloses θέλεις ἵνα in angle-brackets.

¹⁴ At the end of the verse, Charlesworth adds (in his translation of the Syriac text): *so that your history may be a good introduction and a beautiful example for everyone who wishes to be guided by the fear of God.*

Διήγησις Ζωσίμου 7

¹ Οἱ δὲ ἐχάρησαν χαρὰν μεγάλην, καὶ ἄραντες πλάκας λιθινὰς κατέγραψαν τοῖς ὄνυξιν αὐτῶν οὕτως· Ἀκούσατε, ἀκούσατε, υἱοὶ τῶν ἀνθρώπων, ἡμῶν τῶν γενομένων μακάρων, ὅτι καὶ ἡμεῖς ἐξ ὑμῶν ἐσμέν· ² ὅτε γὰρ ἐκήρυξεν Ἰερεμίας ὁ προφήτης ὅτι ἡ πόλις Ἱερουσαλήμ παραδοθήσεται εἰς χεῖρας τῶν ὀλοθρευόντων, διέρρηξεν τὰ ἱμάτια αὐτοῦ, καὶ περιεζώσατο σάκκον περὶ τὴν ὀσφύν αὐτοῦ, καὶ κατεπάσατο σποδὸν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ χοῦν ἔλαβεν ἐπὶ τῆς κοίτης αὐτοῦ, καὶ εἶπεν παντὶ τῷ λαῷ ἀποστραφῆναι ἀπὸ τῆς ὁδοῦ αὐτῶν τῆς πονηρᾶς. ³ ἤκουσεν δὲ καὶ ὁ πατὴρ ἡμῶν Ῥηχάβ ὁ υἱὸς Ἀμιναδάβ καὶ εἶπεν πρὸς ἡμᾶς· Ἀκούσατε υἱοὶ Ῥηχάβ καὶ θυγατέρες τοῦ πατρὸς ὑμῶν, καὶ ἀποδύσασθε τὰ ἱμάτια ὑμῶν ἐκ τοῦ σώματος ὑμῶν, καὶ κεράμιον οἴνου οὐ πίεσθε, καὶ ἄρτον ἐκ τοῦ πυρὸς οὐ φάγεσθε, καὶ σίκερα καὶ μέλι οὐ πίεσθε ἕως τοῦ εἰσακοῦσαι κύριον τῆς δεήσεως ὑμῶν. ⁴ ἡμεῖς δὲ εἶπαμεν ὅτι Ἄ ἐνετείλατο ἡμῖν ποιήσομεν καὶ ἀκουσόμεθα. ⁵ καὶ ἀπερρίψαμεν ἐκ τοῦ σώματος ἡμῶν τὴν περιβολὴν ἡμῶν καὶ οὐκ ἐφάγομεν ἄρτον ἐκ πυρὸς καὶ οὐκ ἐπίομεν κεράμιον οἴνου οὔτε μέλι οὔτε σίκερα, καὶ ἐκλαύσαμεν κλαυθμῷ μεγάλῳ καὶ ἐδεήθημεν τοῦ κυρίου, ⁶ καὶ ἤκουσεν τῆς

STORY OF ZOSIMUS 7

¹ And they rejoiced with great joy; and, taking up tables of stone, they wrote on them with their nails, thus, "Hear, you sons of men, hear us who are become blessed, that we also are of you; ² for, when the prophet Jeremiah proclaimed that the city of Jerusalem should be delivered into the hands of the destroyers, he tore his garments, and put sackcloth on his loins, and sprinkled dust on his head, and took earth on his bed, and told all the people to turn from their wicked way." ³ And our father Rechab, the son of Aminadab, heard him and said to us, "You sons and daughters of Rechab, listen to your father, and put off your garments from your body, and drink no vessel of wine, and eat no bread from the fire, and drink no strong drink and honey until the Lord hears your entreaty." ⁴ And we said, "All that he has commanded us we shall do and listen." ⁵ So, we cast away our clothing from our bodies, and we ate no bread from the fire, and drank no vessel of wine nor honey nor strong drink, and we lamented with a great lamentation and besought the Lord, ⁶ and he heard our

STORY OF ZOSIMUS 7

¹ The OCP transcription of Charlesworth's text repeats the αὐτῶν before οὕτως but is unclear if this reflects the SBL text.

² Charlesworth encloses κατεπάσατο σποδὸν in angle-brackets.

³ Cf. Jr 35:6–11. Charlesworth adds a paragraph break at the start of this verse.

⁴ Charlesworth emends ποιήσομεν to ποιήσωμεν.

⁵ Charlesworth lacks the comma (in the Greek text) at the end of this verse.

⁶ For this verse, Charlesworth reads: *And he accepted our petitions. And he turned back from his fierce anger.*

προσευχῆς ἡμῶν καὶ ἀπέστρεψεν τὴν ὀργὴν αὐτοῦ ἀπὸ τῆς πόλεως Ἱερουσαλήμ, καὶ ἐγενήθη τῇ πόλει Ἱερουσαλήμ ἔλεος παρὰ κυρίου, καὶ ἠλέησεν τὸν λαὸν αὐτοῦ, καὶ ἀπέστρεψεν τὴν ὀργὴν αὐτοῦ τὴν θανατηφόρον.

prayer and turned away his anger from the city of Jerusalem, and there came to the city of Jerusalem mercy from the Lord, and he pitied its people, and turned away his deadly anger.

Διήγησις Ζωσίμου 8

¹ Καὶ μετὰ ταῦτα ἀπέθανεν ὁ βασιλεὺς τῆς πόλεως Ἱερουσαλήμ, καὶ ἀνέστη βασιλεὺς ἕτερος· ² καὶ συνηθοίσθη πᾶς ὁ λαὸς πρὸς αὐτὸν καὶ κατάδηλον ἐποίησαν αὐτὸν περὶ ἡμῶν, καὶ εἶπαν· Εἰσὶν τινες ἐκ τοῦ λαοῦ σου οἵτινες ἤλλαξαν τὴν ὁδὸν αὐτῶν ἀφ' ἡμῶν. ³ καλέσας οὖν αὐτοὺς ὁ βασιλεὺς ἐπηρώτησεν αὐτοὺς ἕνεκεν τίνος πεποιήκασιν τοῦτο· ⁴ καὶ μετεκαλέσατο ἡμᾶς καὶ ἐπηρώτησεν· Τίνες ἐστὲ καὶ ποίας θρησκείας ἢ ἐκ ποίας πατρίδος; ⁵ καὶ εἶπαμεν αὐτῷ· Υἱοὶ ἐσμεν παιδός σου, πατὴρ δὲ ἡμῶν Ῥηχάβ υἱὸς Ἰωναδάβ· ⁶ καὶ ὅτε ἐκήρυξεν Ἰερεμίας ὁ προφήτης ζῶντος τοῦ πατρός σου τοῦ βασιλέως, ἐκήρυξεν θάνατον τῇ πόλει Ἱερουσαλήμ ὅτι Ἔτι τριῶν ἡμερῶν καὶ πᾶσα ἢ πόλις θανατωθήσεται. ⁷ ἀκούσας δὲ ὁ βασιλεὺς ὁ πατήρ σου μετέγνω ἐπὶ ταῖς ἀμαρτίαις αὐτοῦ καὶ ἐξέθετο δόγμα πᾶσιν τοῦ ἀποστρέψαι ἐκ τῆς ὁδοῦ αὐτῶν τῆς πονηραῆς. ⁸ ἀκούσας δὲ ὁ πατήρ ἡμῶν ὁ παῖς σου ἐνετείλατο ἡμῖν λέγων Κεράμιον οἴνου οὐ πίεσθε καὶ ἄρτον ἐκ τοῦ πυρὸς οὐ φάγεσθε ἕως τοῦ

STORY OF ZOSIMUS 8

¹ And, after these things, the king of the city of Jerusalem died, and there arose another king. ² And all the people gathered to him and informed him concerning us, and said, "There are certain of your people, who have changed their way from us." ³ Therefore, the king summoned them, and asked them why they had done this; ⁴ and he sent for us and asked, "Who are you and of what worship and of what country?" ⁵ And we said to him, "We are the sons of your servant, and our father is Rechab the son of Jonadab; ⁶ and, when Jeremiah the prophet preached in the days of your father the king, he proclaimed death to the city of Jerusalem, saying, "Yet three days and all the city shall be put to death." ⁷ And the king your father, hearing this, repented of his sins, and issued a command to all to turn aside from their wicked way. ⁸ And our father your servant, hearing it, charged us, saying, "Drink no vessel of wine, and eat no bread from the

STORY OF ZOSIMUS 8

¹ Note that this is Ch. 9 in Charlesworth's text (see #5:5).

² Charlesworth reads: *And when he assembled together all the people of the Jews, (some) men spoke to him because of us: "There is here a family which is from us but they do not act like us; and they are naked and neither eat (bread) nor drink (wine)."*

³ For this verse, Charlesworth reads just, "*and he summoned us.*"

⁴ Charlesworth encloses τίνος ἐστὲ in angle-brackets.

⁵ Charlesworth has a very different Greek text for this verse: καὶ εἶπαμεν αὐτῷ ἡμεῖς· ἐκ τοῦ λαοῦ σου ἐσμεν τῆς πόλεως Ἱερουσαλήμ· καὶ εἶπεν ὁ βασιλεὺς· τίνος υἱοὶ ἐστε· καὶ εἶπαμεν αὐτῷ· υἱοὶ ἐσμεν παιδός σου· πατὴρ δὲ ἡμῶν Ῥηχάβ υἱοῦ Ἰωναδάβ.

⁶ Charlesworth's translation reads: ⁶ *And when Jeremiah, the prophet, in the days of the king who was before you, exhorted ^{(7)6a} the common folk to repent.*

⁷ Charlesworth's translation (of the Syriac text) lacks this verse (but cf. #6).

⁸ Charlesworth omits τοῦ before πυρὸς.

είσακοῦσαι κύριον τῆς δεήσεως ὑμῶν· ⁹ ἡμεῖς δὲ ἐπηκούσαμεν τῆς ἐντολῆς τοῦ πατρὸς ἡμῶν, καὶ ἐγυμνώσαμεν τὰ σώματα ἡμῶν, καὶ οἶνον οὐκ ἐπίομεν, καὶ ἄρτον ἐκ πυρὸς οὐκ ἐφάγομεν, καὶ προσηυξάμεθα πρὸς κύριον περὶ τῆς πόλεως Ἱερουσαλήμ, ¹⁰ καὶ ἠλέησεν κύριος τὸν λαὸν αὐτοῦ καὶ ἀπέστρεψεν τὴν ὀργὴν αὐτοῦ· καὶ εἶδομεν, καὶ ὀνήθη ἡ ψυχὴ ἡμῶν, καὶ εἶπαμεν· Καλὸν εἶναι ἡμᾶς οὕτως.

fire, until the Lord shall hear your entreaty.” ⁹ And we listened to the commandment of our father, and made naked our bodies; we drank no wine and ate no bread *from the fire*, and we prayed to the Lord for the city of Jerusalem, ¹⁰ and the Lord pitied his people and turned away his anger, and we saw it and our soul was rejoiced, and we said, “It is good for us to be so.”

⁹ James lacks ἐκ πυρὸς (*‘from the fire’*), here following Charlesworth.

¹⁰ After *‘anger’*, Charlesworth adds *‘from the city’*.

Διήγησις Ζωσίμου 9

¹ Καὶ εἶπεν πρὸς ἡμᾶς ὁ βασιλεὺς· Καλῶς πεποιήκατε· ² νῦν οὖν καταμίχθητε μετὰ τοῦ λαοῦ μου, καὶ φάγεσθε ἄρτον καὶ πίεσθε οἶνον καὶ δοξάσατε τὸν κύριον ὑμῶν· καὶ ἔσσεσθε ὑπακούοντες θεῷ καὶ βασιλεῖ. ³ ἡμεῖς δὲ εἶπαμεν ὅτι· Οὐ παρακούομεν τὸν θεόν. ⁴ τότε ὀργισθεὶς ὁ βασιλεὺς ἔθετο ἡμᾶς ἐν φυλακῇ. καὶ ἤμεν διανυκτερεύοντες τὴν νύκτα ἐκείνην· ⁵ καὶ ἰδοὺ φῶς ἔλαμψεν ἐν τῷ οἰκήματι, καὶ ἄγγελος ἀπεστέγασεν τὴν φυλακὴν, καὶ ἐκράτησεν τῆς κορυφῆς ἡμῶν, καὶ ἐξήγαγεν ἡμᾶς ἀπὸ τῆς φυλακῆς, καὶ ἔθετο ἡμᾶς πρὸς τὸ ὕδωρ τοῦ ποταμοῦ, καὶ εἶπεν πρὸς ἡμᾶς· Ὅπου πορεύεται τὸ ὕδωρ, πορεύεσθε καὶ ὑμεῖς. ⁶ καὶ ἐβαδίσαμεν σὺν τῷ ὕδατι καὶ σὺν τῷ ἀγγέλῳ. ⁷ ὅτε οὖν ἤνεγκεν ἡμᾶς πρὸς τὸν τόπον τοῦτον, ἐψύγη ὁ ποταμὸς καὶ ἀπώλετο τὸ ὕδωρ ἀπὸ τῆς ἀβύσσου ⁸ καὶ περιετείχισεν τὴν πατρίδα ταύτην, καὶ ἦλθεν τεῖχος νεφέλης καὶ ἐπεσκίασεν ἐπάνω τοῦ ὕδατος· ⁹ καὶ οὐ διέστησεν ἡμᾶς ἐπὶ πᾶσαν τὴν γῆν, ἀλλ' ἔδωκεν ἡμῖν τὴν πατρίδα ταύτην.

STORY OF ZOSIMUS 9

¹ And the king said to us, "You have done well. ² Now, therefore, mingle with my people, and eat bread and drink wine, and glorify your Lord, and you shall be serving God and the king." ³ But we said, "We will not disobey God." ⁴ Then the king was enraged and set us in prison, and we passed that night there. ⁵ And behold, a light shone in the building, and an angel uncovered the prison and laid hold of the crowns of our heads, and took us out of the prison, and set us beside the water of the river, and said to us, "Wherever the water goes, go also." ⁶ And we travelled with the water and with the angel. ⁷ When, therefore, he had brought us to this place, the river was dried up and the water was swallowed up by the abyss, ⁸ and he made a wall round this country, and there came a wall of cloud, and shadowed above the water; ⁹ and he did not scatter us over all the earth, but gave to us this country.

STORY OF ZOSIMUS 9

- ¹ Charlesworth has 'You are doing well'.
- ² In place of 'my people', Charlesworth has 'your people'.
- ³ Neither James nor Charlesworth has the *ano telia* after ὅτι.
- ⁴ In place of καὶ ἤμεν, Charlesworth has καὶ ἡμεθα.
- ⁵ After καὶ ἔθετο ἡμᾶς, Charlesworth inserts εἰς ἀέρα· καὶ ἤνεγκεν ἡμᾶς.
- ⁶ Charlesworth's translation lacks this verse.
- ⁷ Before ὕδωρ ἀπὸ τῆς, Charlesworth inserts ὕδωρ· καὶ διερράγη ὁ τόπος· καὶ ἀνήλθεν.
- ⁸ Charlesworth has 'bulwark' in place of 'wall'.
- ⁹ Charlesworth's translation (of the Syriac text) lacks this verse.

Διήγησις Ζωσίμου 10

¹ Ἀκούσατε, ἀκούσατε υἱοὶ τῶν ἀνθρώπων, τὴν διοίκησιν τῶν μακάρων. ² ἔθετο γὰρ ἡμᾶς ὁ θεὸς ἐπὶ τῆς γῆς ταύτης· καὶ γὰρ ἔσμεν εὐσεβεῖς, ἀλλ' οὐκ ἀθάνατοι. ³ ἀντέειλεν γὰρ ἡ γῆ καρπὸν εὐωδέστατον, καὶ ἐξέρχεται ἐκ τῶν κορμῶν τῶν δένδρων ὕδωρ γλυκὺ ὑπὲρ τὸ μέλι· καὶ ταῦτα ἡμῖν βρώσις καὶ πόσις. ⁴ ἔσμεν δὲ καὶ προσευχόμενοι νυκτὸς καὶ ἡμέρας· πᾶσα δὲ ἡ σπουδὴ ἡμῶν τοῦτό ἐστιν. ⁵ ἀκούσατε, υἱοὶ τῶν ἀνθρώπων· ὅτι παρ' ἡμῖν ἄμπελος οὐκ ἔστιν, οὔτε ἄρουρα, οὔτε ἔργα ἐκ ξύλου οὔτε σιδήρου, οὔτε οἶκός ἐστιν ἡμῖν οὔτε οἰκοδομή· οὔτε πῦρ, οὔτε ξίφος οὔτε ἀργὸς σίδηρος οὔτε ἐργάσιμος, οὔτε ἀργύριον, οὔτε χρυσίον, οὔτε ἀήρ βαρύτερος οὔτε πικρότατος. ⁶ οὔτε εἰσὶν ἐξ ἡμῶν λαμβάνοντες ἑαυτοῖς γυναῖκας <εἰ μὴ> ἕως οὗ ποιήσωσιν δύο τέκνα. ⁷ καὶ μετὰ τὸ δύο τέκνα ποιῆσαι ἀφίστανται ἀπ' ἀλλήλων καὶ εἰσὶν ἐν ἀγνεΐᾳ μὴ γινώσκοντες ὅτι ἦσαν ποτε ἐν συνηθείᾳ τοῦ γάμου, ἀλλ' ὡς ὅτι ἀπ' ἀρχῆς ἐν τῇ παρθενίᾳ ὑπάρχοντες. ⁸ μένει <δὲ> τὸ ἐν τέκνον εἰς τὸν γάμον, καὶ τὸ ἐν εἰς τὴν παρθενίαν.

STORY OF ZOSIMUS 10

¹ Hear, you sons of men, hear the way of life of the blessed. ² For, God placed us in this land because we are holy but not immortal. ³ For, the earth produces most fragrant fruit and, out of the trunks of the trees, comes water sweeter than honey, and these are our food and drink. ⁴ We are also praying night and day, and this is all our occupation. ⁵ Hear, you sons of men: with us there is no vine, nor ploughed field, nor works of wood or iron, nor have we any house or building, nor fire nor sword, nor iron wrought or unwrought, nor silver nor gold, nor air too heavy or too keen. ⁶ Neither do any of us take to themselves wives, except for so long as to beget two children; ⁷ and, after they have produced two children, they withdraw from each other and continue in chastity, not knowing that they were ever in the intercourse of marriage, but being in virginity as from the beginning. ⁸ And the one child remains for marriage, and the other for virginity.

STORY OF ZOSIMUS 10

- ¹ Throughout his text, Charlesworth does not capitalize initial letters of chapters/paragraphs.
- ² Charlesworth's translation (of the Syriac text) reads: *but God placed us on this holy land.* ^{2a} *And we are without sins and evil and abominable thoughts. And we are mortals; however, we are purified and spotless, and our souls and bodies are cleansed from all defilement; and we depend upon the hope of our LORD; and our sight is fixed continuously (and) unceasingly on the light of the future life.*
- ³ In his translation, Charlesworth transposes vv. 3 & 4.
- ⁴ After 'and this', Charlesworth adds 'offering of praise' in parentheses.
- ⁵ Charlesworth encloses ἀήρ βαρύτερος in angle-brackets.
- ⁶ Charlesworth lacks <εἰ μὴ>.
- ⁷ Charlesworth encloses ὅτι ἦσαν ποτε ἐν in angle-brackets.
- ⁸ Charlesworth lacks <δὲ>.

Διήγησις Ζωσίμου 11

¹ Καὶ οὐκ ἔστιν ἀριθμὸς χρόνου, οὔτε ἐβδομάδες οὔτε μῆνες οὔτε ἐνιαυτός· πᾶσα γὰρ ἡ ἡμέρα ἡμῶν μία ἡμέρα ἐστίν. ² ἐπὶ δὲ τῶν σπηλαίων ἡμῶν ἀπόκεινται φύλλα τῶν δένδρων, καὶ αὕτη ἐστίν ἡ κοίτη ἡμῶν ὑποκάτω τῶν δένδρων. ³ οὐκ ἔσμεν δὲ γυμνοὶ τῷ σώματι ὡς δὴ ἀλογίζεσθε ὑμεῖς· ἔχομεν γὰρ τὸ ἔνδυμα τῆς ἀθανασίας καὶ οὐκ αἰσχυνόμεθα ἀλλήλους. ⁴ ἐν δὲ τῇ ἕκτη ὥρᾳ ἐσθίομεν κατὰ πᾶσαν ἡμέραν· κατέρχεται γὰρ ὁ καρπὸς τοῦ δένδρου ἄφ' ἑαυτοῦ ἐν τῇ ἕκτη ὥρᾳ, καὶ ἐσθίομεν πρὸς τὸν κόρον ἡμῶν καὶ πίνομεν, ⁵ καὶ πάλιν τὸ ὕδωρ διδύσκει εἰς τὸν τόπον αὐτοῦ. ⁶ οἶδαμεν δὲ καὶ ὑμᾶς τοὺς ἐν τῷ κόσμῳ τῷ αὐτόθι, καὶ τοὺς ἐν ἀμαρτίαις ὄντας, καὶ τὰ ἔργα ὑμῶν· ὅτι καθ' ἑκάστην ἡμέραν οἱ ἄγγελοι τοῦ θεοῦ ἔρχονται καὶ ἀπαγγέλλουσιν ἡμῖν καὶ τὸν ἀριθμὸν τῶν ἐτῶν ὑμῶν. ⁷ ἡμεῖς δὲ εὐχόμεθα ὑπὲρ ὑμῶν πρὸς τὸν κύριον· ὅτι καὶ ἡμεῖς ἐξ ὑμῶν ἐσμέν καὶ ἐκ τοῦ γένους ὑμῶν· ἀλλ' ὅτι καὶ ἐξελέξατο ἡμᾶς ὁ θεὸς καὶ ἔθετο ἡμᾶς ὁ θεὸς ἐν τῷ τόπῳ τούτῳ ἀναμαρτήτους. ⁸ καὶ οἱ ἄγγελοι τοῦ θεοῦ οἰκοῦσιν μεθ' ἡμῶν κατὰ πᾶσαν ἡμέραν καὶ λέγουσιν ἡμῖν πάντα τὰ περὶ ὑμῶν, καὶ χαίρομεν μετὰ τῶν ἀγγέλων

STORY OF ZOSIMUS 11

¹ And there is no count of time, neither weeks nor months nor years; for, all our day is one day. ² In our caves lie the leaves of trees, and this is our couch under the trees. ³ But we are not naked of body, as you wrongly imagine; for, we have the garment of immortality and are not ashamed of each other. ⁴ At the sixth hour of every day, we eat; for, the fruit of the tree falls of itself at the sixth hour, and we eat and drink our fill, ⁵ and again the water sinks into its place. ⁶ We also know you who are there in the world, and who are in sins, and your works; for, every day, the angels of the Lord come and tell them to us, and the number of your years. ⁷ But we pray for you to the Lord, because we also are of you and of your race, except that God has chosen us, and has set us in this place without sin. ⁸ And the angels of God dwell with us every day, and tell us all things concerning you, and we rejoice with the angels over the

STORY OF ZOSIMUS 11

- ¹ Charlesworth encloses ἀριθμὸς χρόνου in angle-brackets.
- ² Charlesworth encloses ἀπόκεινται φύλλα in angle-brackets.
- ³ Charlesworth's translation (of the Syriac text) ends, "we do not show each other the private parts of our bodies."
- ⁴ In place of 'sixth', Charlesworth has 'ninth'.
- ⁵ Charlesworth adds 'and is gathered together'.
- ⁶ Charlesworth encloses τῷ αὐτόθι in angle-brackets.
- ⁷ After 'your race', Charlesworth adds 'and from the sons of Adam'.
- ⁸ In place of ἀγγέλων περὶ τῶν, Charlesworth has ἀγγέλων ἕνεκεν τῶν.

περὶ τῶν ἔργων τῶν δικαίων, ⁹ ἐπὶ δὲ τὰ ἔργα τῶν ἀμαρτωλῶν
λυπούμεθα καὶ κλαίοντες προσευχόμεθα πρὸς κύριον ἵνα παύσῃται
ἀπὸ τῆς ὀργῆς καὶ φείσῃται τῶν ἀμαρτημάτων ὑμῶν.

works of the just, ⁹ but over the works of sinners we
mourn and lament, praying to the Lord that he may
cease from his anger and spare your offences.

⁹ The *Syriac* text adds a lot of text after the end of this verse.

Διήγησις Ζωσίμου 12

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

STORY OF ZOSIMUS 12

¹ But, when the time of the forty days comes, all the trees cease from their fruits, ² and the manna that he gave to our fathers rains down from heaven, and the manna is sweeter than honey. ³ Thus, we know that the season of the year is changed. ⁴ But, when the time of the holy Passover comes, then again, the trees put forth fragrant fruit, and thus we know that it is the beginning of the year. ⁵ But the feast of the resurrection of the Lord is performed with much watching; for, we continue watching for three days and three nights.

STORY OF ZOSIMUS 12

¹ Charlesworth encloses τῆς τεσσαρακοστῆς in angle-brackets.

² James and Charlesworth have identical Greek text for this verse!

³ Charlesworth's translation reads: *We learn that the holy Passover will arrive when these trees among us flourish and produce magnificently sweet and abundant fruits.*

⁴ Charlesworth's translation (of the Syriac text) reads: *Then we know that the Passover of our LORD (has arrived).*

⁵ As frequently throughout the book, Charlesworth ends the verse with an *ano teleia* in place of the full stop.

Διήγησις Ζωσίμου 13

¹ Οἶδαμεν δὲ καὶ τὸν χρόνον ἡμῶν τῆς τελειώσεως· οὐ γὰρ ἔστιν αἰκισμὸς καὶ βάσανος οὐδὲ κόπος τῷ σώματι ἡμῶν, οὔτε ἀκηδία οὔτε ἀρρώστημα, ἀλλ' ἔστιν εἰρήνη καὶ ἀνεκτότης πολλή καὶ ἀγάπη. ² οὔτε γὰρ ὀχλεῖται ἡ ψυχὴ ἡμῶν ὑπὸ τῶν ἀγγέλων τοῦ ἐξελεῖν· χαίρουσιν γὰρ οἱ ἄγγελοι ὅταν παραλαμβάνωσιν ἡμῶν τὰς ψυχὰς, χαίρουσιν δὲ καὶ αἱ ψυχαὶ σὺν τοῖς ἀγγέλοις ὅταν βλέπωσιν αὐτούς. ³ ὥσπερ ἐκδέχεται νύμφη τὸν νυμφίον, οὕτως ἐκδέχεται ἡ ψυχὴ ἡμῶν τὸν εὐαγγελισμὸν τῶν ἁγίων ἀγγέλων, οὐδὲν περισσὸν λέγοντες ἀλλ' ἢ μόνον τοῦτο· Καλεῖ σε ὁ κύριος. ⁴ τότε ἡ ψυχὴ ἐξέρχεται ἐκ τοῦ σώματος καὶ προσέρχεται τοῖς ἀγγέλοις· καὶ ἰδόντες τὴν ψυχὴν ἄσπιλον ἐξερχομένην χαίρουσιν οἱ ἄγγελοι, καὶ ἀπλώσαντες τὰς στολὰς αὐτῶν δέχονται αὐτήν. ⁵ τότε μακαριοῦσιν αὐτήν οἱ ἄγγελοι λέγοντες· Μακαρία σὺ ψυχὴ, ὅτι ἐπληρώθη τὸ θέλημα τοῦ κυρίου ἐν σοί.

STORY OF ZOSIMUS 13

¹ We know also the time of our end; for, we have no torment nor disease nor pain in our bodies, nor exhaustion nor weakness, but peace and great patience and love. ² For, our soul is not troubled by the angels to go forth; for, the angels rejoice when they receive our souls, and the souls also rejoice with the angels when they behold them; ³ as a bride receives the bridegroom, so our soul receives the announcement of the holy angels, saying nothing more than only this, "The Lord calls you." ⁴ Then the soul departs from the body and goes to the angels; and the angels, seeing the soul coming forth spotless, rejoice; and, spreading out their robes, they receive it. ⁵ Then the angels call it blessed, saying, "Blessed are you, O soul, because the will of the Lord is fulfilled in you."

STORY OF ZOSIMUS 13

¹ Note that this is Ch. 14 in Charlesworth's text (see #5:5).

² James and Charlesworth have near identical text for this verse.

³ Charlesworth's translation ends: *For they (the angels) say to it nothing except this alone: "O pure soul, your LORD is calling you to come to him."*

⁴ James lack ἐκ, here following Charlesworth.

⁵ Charlesworth has θεοῦ ('God') in place of κυρίου ('the Lord').

Διήγησις Ζωσίμου 14

¹ Ὁ δὲ χρόνος τῆς ζωῆς ἡμῶν οὗτός ἐστιν. ² εἰ ἐν νεότητι ἐξερχόμενος ἐκ τοῦ σώματος, αἱ ἡμέραι τῆς ζωῆς αὐτοῦ αἱ ἐντεῦθεν ἔτη τριακόσια ἐξήκοντα. ³ ὁ δὲ ἐν τῷ γήρει ἐξερχόμενος ἐκ τοῦ σώματος, αἱ ἡμέραι τῆς ζωῆς αὐτοῦ αἱ ἐντεῦθεν ἔτη ἑπτακόσια ὀγδοήκοντα ὀκτώ. ⁴ δεδήλωται δὲ ἡμῖν ἀπὸ τῶν ἀγγέλων ἡ ἡμέρα τῆς συμπληρώσεως ἡμῶν. ⁵ ὅτε δὲ ἔλθωσιν οἱ ἄγγελοι τοῦ θεοῦ λαβεῖν ἡμᾶς, πορευόμεθα μετ' αὐτῶν. ⁶ καὶ οἱ πρεσβύτεροι ἰδόντες τοὺς ἀγγέλους συνάγουσιν πάντα τὸν λαόν, καὶ ἀπερχόμεθα μετὰ τῶν ἀγγέλων ψάλλοντες ἕως ἀπέλθωσιν οἱ ἄγγελοι ἐπὶ τὸν τόπον τῆς κατοικίας ἡμῶν. ⁷ διὰ δὲ τὸ μὴ ἔχειν ἡμᾶς σκεῦος, οἱ ἄγγελοι τοῦ θεοῦ δι' ἑαυτῶν ποιοῦσιν τὴν θήκην τοῦ σώματος ἡμῶν. ⁸ καὶ οὕτως κατέρχεται ὁ καλούμενος ὑπὸ τοῦ θεοῦ, πάντες δὲ ἀσπαζόμεθα αὐτὸν ἀπὸ μικροῦ ἕως μεγάλου, προπέμποντες καὶ συντασσόμενοι. ⁹ καὶ τότε ἡ ψυχὴ ἐξέρχεται ἀπὸ ἐκ τοῦ σώματος, καὶ ἀσπάζονται αὐτὴν οἱ ἄγγελοι. ¹⁰ ἡμεῖς δὲ

STORY OF ZOSIMUS 14

¹ The time of our life is this. ² If one quits the body in his youth, the days of his life here are three hundred and sixty years, ³ and he that quits the body in old age, the days of his life here are six hundred and eighty-eight years. ⁴ And the day of our completion is made known to us by the angels; ⁵ and, when the angels of God come to take us, we go with them; ⁶ and the elders, seeing the angels, gather together all the people and we depart together with the angels, singing psalms, until the angels arrive at the place of our abode. ⁷ And, because we have no tools, the angels of God themselves make the grave for our body, ⁸ and thus he that is called by God goes down, and all salute him from small to great, sending him on his way and bidding him farewell. ⁹ Then the soul departs from the body and the angels receive it, ¹⁰ but we see the

STORY OF ZOSIMUS 14

¹ Other than not capitalising the opening letter, Charlesworth's Greek text for this verse is identical to James'.

² Charlesworth's translation (of the Syriac text) lacks vv. 1-3.

³ James lacks αὐτοῦ after ζωῆς, here following Charlesworth (cf. v. 2).

⁴ James' and Charlesworth's texts for this verse differ only in punctuation.

⁵ Charlesworth lacks the comma after ἡμᾶς.

⁶ Charlesworth's translation (of the Syriac text) reads: *And when all the people have assembled, immediately with praise we come with the angels to the place in which bodies are buried.*

⁷ The 'tools' would be those required to dig graves.

⁸ Charlesworth's translation (of the Syriac text) reads: *And all of us with exultation come near to it and offer it peace in the kiss of the LORD while it is being conducted and led (to the grave) by the holy angels.*

⁹ Neither James nor Charlesworth have ἐκ before τοῦ σώματος.

¹⁰ James' and Charlesworth's texts for this verse differ only in punctuation.

θεωροῦμεν τὸ εἶδος τῆς ψυχῆς ὡς εἶδος φωτὸς πεπληρωμένην καθ' ὅλου τοῦ σώματος χωρὶς τοῦ ἄρσενος καὶ τῆς θηλείας.

shape of the soul as a shape of light, perfect in all the body apart from the distinction of male and female.

Διήγησις Ζωσίμου 15

¹ Τότε οἱ ἄγγελοι ἀναλαμβάνοντες ἄδουσιν ᾠσμα καὶ ὕμνον ψάλλοντες τῷ θεῷ, καὶ πάλιν ἄλλα τάγματα τῶν ἀγγέλων μετὰ σπουδῆς ὑπαντῶσιν ἀσπαζόμενοι τὴν ψυχὴν τὴν προσερχομένην καὶ εἰσερχομένην εἰς τὰ στερεώματα. ² καὶ ὅτε ἀπέλθῃ εἰς τὸν τόπον ἐν ᾧ δεῖ προσκυνεῖν τὸν θεόν, αὐτὸς ὁ υἱὸς τοῦ θεοῦ μετὰ τῶν ἀγγέλων δέχεται τὴν ψυχὴν τοῦ μάκαρος καὶ προσφέρει πρὸς τὸν ἄχραντον πατέρα τῶν αἰώνων. ³ καὶ πάλιν ὅταν ψάλλωσιν οἱ ἄγγελοι ἄνω, ἡμεῖς ὄντες κάτω ὑπακούομεν αὐτῶν, καὶ πάλιν ἡμεῖς ψάλλομεν καὶ αὐτοὶ ὑπακούουσιν ἐν τῷ οὐρανῷ ἄνω, ⁴ καὶ οὕτως ἀνάμεσον ἡμῶν καὶ τῶν ἀγγέλων ἀνέρχεται ἡ δοξολογία τῆς ὑμνολογίας. ⁵ ὅτε δὲ ἡ ψυχὴ τοῦ μάκαρος πεσοῦσα ἐπὶ πρόσωπον προσκυνῇ τὸν κύριον, τότε καὶ ἡμεῖς πεσόντες προσκυνοῦμεν τῇ αὐτῇ ὥρα τὸν κύριον. ⁶ ὅτε δὲ ἀναστήσῃ αὐτὴν ὁ κύριος, τότε καὶ ἡμεῖς ἀνιστάμεθα. ⁷ καὶ ὅτε

STORY OF ZOSIMUS 15

¹ Then the angels, taking it up, sing a song and hymn, making melody to God; and again, other troops of angels come in haste to meet them, saluting the soul that is coming and entering into the firmaments. ² And, when it has come to the place where it is to worship God, the son of God himself, together with the angels, receives the soul of the blessed one and bears it to the undefiled father of the ages; ³ and again, when the angels sing above, we being below listen to them; and again, we sing and they listen in heaven above, ⁴ and thus between us and the angels there arises a giving of praise in hymns. ⁵ But, when the soul of the blessed one, falling upon its face, worships the Lord, then we also, falling down, worship the Lord in that same hour; ⁶ and, when the Lord raises it up, then we also arise; ⁷ and, when it

STORY OF ZOSIMUS 15

- ¹ Charlesworth's translation (of the Syriac text) reads: ¹ *And, while we are looking at that holy and spotless soul, the holy angels carry it away and salute it, and thus it ascends and goes up from us in glory. And after it ascends with them and passes into the region of the power of the highest heavens, then other orders (of angels) receive it with joy. ^{1a} And the archangels salute it; and afterward they stretch out to it (their hands and lead it) to the thrones and dominions that (are) above them. And thus, it goes up and ascends until it enters (before) and worships the LORD. ^{1b} And, when the highest order of cherubim and seraphim receive it, they rise to the gate of the holy Trinity.*
- ² James and Charlesworth have near identical texts for this verse.
- ³ Charlesworth's translation (of the Syriac text) lacks vv. 3-4.
- ⁴ James and Charlesworth have near identical texts for this verse.
- ⁵ Charlesworth's translation (of the Syriac text) has 'God' in place of 'the Lord'.
- ⁶ Charlesworth's translation reads: *And when God makes that soul rise from its worship, we also rise to our feet.*
- ⁷ Charlesworth's translation reads: ^{7a} *And then God sends that soul to a stately mansion (to await) the day of resurrection for (the rest of our) community. ^{7b} Then we also go away from the body of that soul of our brother to our (own) assembly and complete the service through praises to the Holy Spirit.*

ἀπέρχεται εἰς τὸν ὠρισμένον τόπον, καὶ ἡμεῖς ἀπερχόμεθα ἐν τῇ ἐκκλησίᾳ, πληροῦντες τὴν εὐχαριστίαν τοῦ κυρίου.

⁸ Ταῦτα γράψαντες, καὶ πᾶσαν τὴν διοίκησιν τῶν μακάρων, ἐδώκαμεν τῷ ἀδελφῷ Ζωσίμῳ, καὶ προεπέμψαμεν αὐτὸν ἕως τοῦ τόπου τῶν δένδρων πρὸς τῷ ποταμῷ τῷ Εὐμέλῃ.

goes to its appointed place, we also go into the church, fulfilling the Eucharist of the Lord.

⁸ Having written these things, and all the life of the blessed, we gave them to our brother Zosimus and escorted him as far as the place of trees beside the river Eumeles.

⁸ Charlesworth's Greek text does not have the paragraph break before this verse (here following James).

Διήγησις Ζωσίμου 16

¹ Ἐγὼ δὲ Ζώσιμος ἐδεήθην πάλιν τῶν μακάρων ἵνα δεηθῶσιν ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ἵνα δέξωνταί με τὰ δένδρα τοῦ περάσαι με· ² καὶ κράξαντες πάντες πρὸς κύριον εἶπαν· Ὁ θεὸς ὁ δείξας ἡμῖν τὰ θαυμάσιά σου καὶ ποιήσας ἐλθεῖν τὸν δοῦλόν σου Ζώσιμον πρὸς ἡμᾶς ἐκ τοῦ κόσμου τῆς ματαιότητος, πάλιν ἀποκατάστησον αὐτὸν εἰς τὸν τόπον αὐτοῦ μετ' εἰρήνης· ³ καὶ κέλευσον κλιθῆναι τὰ δένδρα ταῦτα καὶ ἀναλαβεῖν τὸν δοῦλόν σου καὶ στῆσαι αὐτὸν εἰς τὸ πέραν· ⁴ καὶ πληρωσάντων αὐτῶν τὴν εὐχὴν, εὐθέως ἐκλίθησαν τὰ δένδρα ἐνώπιον αὐτῶν καὶ ἐδέξαντό με καθὼς καὶ τὸ πρῶην, ⁵ καὶ σταθεῖς πέραν τοῦ ποταμοῦ ἔκραξα φωνῇ μεγάλη καὶ εἶπον· Ἄνθρωποι τῆς δικαιοσύνης, οἱ ὄντες ἀδελφοὶ τῶν ἁγίων ἀγγέλων, δότε μοι εὐχὴν μετ' εἰρήνης· ἰδοὺ γὰρ πορεύομαι ἀφ' ὑμῶν· ⁶ καὶ ποιήσαντες εὐχὴν ἔκραξαν πάντες λέγοντες· Εἰρήνη, εἰρήνη σοι, ἀδελφέ.

STORY OF ZOSIMUS 16

¹ And I, Zosimus, besought again the blessed ones to make entreaty for me to the Lord that the trees might receive me to take me across. ² And they all cried to the Lord and said, "O God that has shown us your marvels and has made your servant Zosimus to come to us out of the world of vanity, set him again in his own place with peace, ³ and command these trees to bow down and take up your servant and set him on the further side." ⁴ And, as they finished their prayer, the trees straight away bent down before them, and received me as on the second day before; ⁵ and, being set on the other side of the river, I cried with a loud voice and said, "Men of righteousness, who are brothers of the holy angels, grant me your prayer in peace; for, behold, I depart from you." ⁶ And, making prayer, they all cried out, saying, "Peace, peace be with you, brother."

STORY OF ZOSIMUS 16

- ¹ Charlesworth does not capitalize Ἐγὼ and Ζώσιμος.
- ² Charlesworth encloses δείξας ἡμῖν in angle-brackets.
- ³ James' and Charlesworth's texts for this verse differ only in punctuation.
- ⁴ In place of καθὼς, Charlesworth has καθά.
- ⁵ The Syriac text differs considerably from the Greek at this point.
- ⁶ Charlesworth's translation (of the Syriac text) lacks this verse.

Διήγησις Ζωσίμου 17

¹ Τότε ηὔξαμην πρὸς κύριον καὶ ἦλθεν μοι λαῖλαψ τοῦ ἀνέμου, καὶ ἔλαβέν με ἐπὶ τῶν πτερύγων αὐτοῦ καὶ εἴλκυσέν με ἕως τοῦ τόπου οὗ ἠὔρεν με καθήμενον, καὶ ἀνέλυσέν <με> μετ' εἰρήνης. ² καὶ ἄρας φωνὴν εἶπεν πρὸς με ὁ ἄνεμος· Μακάριος εἶ, Ζώσιμε, ὅτι κατηριθμήθης μετὰ τῶν μακάρων. ³ καὶ ἦλθεν τὸ ζῶον ἐκ τῆς ἐρήμου, ᾧ ὄνομα κάμηλος, καὶ ἔλαβέν με ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἤνεγκέν με ὀγδοήκοντα καὶ πέντε μονάς, ⁴ καὶ ἔθηκέν με εἰς τὸν τόπον οὗ ἠὔρεν με προσευχόμενον. ⁵ καὶ ἀνέλυσεν μετ' εἰρήνης κράζων καὶ λέγων· Μακάριος εἶ, Ζώσιμε, ὅτι μετὰ τῶν μακάρων κατηριθμήθης.

STORY OF ZOSIMUS 17

¹ Then I prayed to the Lord, and there came to me a storm of wind, and received me on its wings, and carried me to the place where it found me sitting, and it left me there in peace. ² And, raising its voice, the wind said to me, "Blessed are you, Zosimus, that you have been numbered with the blessed." ³ And the beast from the desert, whose name is the camel, came and received me on its neck and carried me eighty-five stations, ⁴ and set me in the place where it found me praying, ⁵ and left me in peace, crying and saying, "Blessed are you, Zosimus, that you have been numbered with the blessed."

STORY OF ZOSIMUS 17

- ¹ Charlesworth's text lacks the <με>.
- ² Charlesworth does not capitalize *Μακάριος* and *Ζώσιμος*.
- ³ Charlesworth's text lacks *καὶ* before *πέντε*.
- ⁴ James and Charlesworth have identical text for this verse!
- ⁵ Charlesworth encloses *μακάριος εἶ* in angle-brackets.

Διήγησις Ζωσίμου 18

¹ Ἰδὼν δέ με ἐγκωμιαζόμενον ὁ Σατανᾶς ἠθέλησεν πειράσαι με, καὶ ἀκοντίσαι ἀπὸ τῆς μονῆς. ² ἦλθεν δὲ ἄγγελος τοῦ θεοῦ καὶ εἶπέν μοι· Ζώσιμε, ἰδοὺ ἔρχεται ὁ Σατανᾶς πειράσαι σε, ἀλλ' ἔσται πολεμῶν ὑπὲρ σου ὁ κύριος· ἡ γὰρ δόξα τῆς πίστεώς σου ἴδει σε ἔχει τὸν Σατανᾶν. ³ καὶ ἐφάνη ἄγγελος τοῦ θεοῦ κράζων καὶ λέγων· Καλῶς ἐλήλυθας, μάκαρ τοῦ Χριστοῦ. ⁴ δεῦρο ἀπάξω σε ἐπὶ τὸ σπήλαιον τὸ γινόμενον κατοικητήριον τοῦ σώματός σου. ⁵ ἔσται γὰρ τὸ σπήλαιόν σου μαρτύριον τῆς ἐρήμου, ἴασις τῶν προσερχομένων ἀσθενῶν, πειρατήριον καὶ βάσανος τῶν δαιμόνων. ⁶ καὶ κρατήσας τῆς χειρός μου ἐνίσχυσέν με καὶ διήγαγέν με δι' ἡμερῶν τεσσαράκοντα εἰς τὸ σπήλαιον ἐν ᾧ ἤμην κατοικῶν. ⁷ καὶ ἐγενήθη τράπεζα δικαιοσύνης, καὶ ἤμην ἀυλιζόμενος μετὰ τῶν ἀγγέλων τοῦ θεοῦ. ⁸ ἔθηκα δὲ τὰς πλάκας τὰς δοθείσας μοι ἀπὸ τῶν ἁγίων μακάρων ἐπὶ τοῦ βήματος τοῦ θουσιαστηρίου τοῦ ἐν τῷ σπηλαίῳ μου.

STORY OF ZOSIMUS 18

¹ But, seeing me thus praised, Satan desired to tempt me and throw his dart at me from his station, ² but an angel of God came and said to me, "Zosimus, behold, Satan is coming to tempt you, but the Lord will fight for you; for, the glory of your faith must bind Satan." ³ And an angel of God appeared, crying and saying, "Welcome, blessed one of Christ. ⁴ Come, and I shall lead you to the cave that is the dwelling-place of your body; ⁵ for, your cave shall be a testimony of the desert, a healing of the sick that come to it, a place of trial and touch-stone of demons." ⁶ And, laying hold of my hand, he strengthened me and led me for forty days to the cave where I had dwelt. ⁷ And there was there a table of righteousness, and I spent the night with the angels of God. ⁸ And I placed the tablets that were given me by the holy blessed ones on the step of the altar in my cave.

STORY OF ZOSIMUS 18

- ¹ Note that this is Ch. 19 in Charlesworth's Greek text.
- ² The OCP version of Charlesworth's text does not have the dagger symbols around *δεῖ σε ἔχει*.
- ³ Charlesworth does not capitalize *καλῶς*.
- ⁴ James and Charlesworth have identical text for this verse!
- ⁵ Charlesworth has considerably more punctuation marks (*ano teleiae*) in this verse.
- ⁶ James' and Charlesworth's text for this verse differ only in punctuation.
- ⁷ James' and Charlesworth's text for this verse differ only in punctuation.
- ⁸ As frequently throughout the book, Charlesworth ends the verse with an *ano teleia* in place of the full stop.

Διήγησις Ζωσίμου 19

¹ Καὶ ἰδὸν ἀναβάντων τῶν ἀγγέλων τοῦ θεοῦ παρεγένετο ὁ διάβολος, σχῆμα ἔχων ἄγριον, καὶ θυμοῦ ἀγόμενος καὶ χολῆς, ² καὶ εἶπεν πρὸς με· Ἐγὼ ἤδειν ὅτι οὕτως ποιῆσαί σε εἶχεν ὁ θεὸς ὡς καὶ τοὺς μάκαρας, καὶ ἔχουσιν εἶναι ἀναμάρτητοι καὶ εἶναι αὐτοὺς ὑπὲρ τοὺς ἀγγέλους, ³ καὶ διὰ τοῦτο εἰσήνεγκα διάνοιαν πονηράν, καὶ εἰσῆλθον εἰς τὸ σκεῦος τῆς ὄφως, πανουργῶν πρὸς πανοῦργον· ⁴ καὶ διὰ τοῦτο ἐποίησα παραβῆναι τὸν Ἄδαμ τὸν πρῶτον ἄνθρωπον, γεύσασθαι αὐτὸν ἀπὸ τοῦ ξύλου τῆς ζωῆς· ἐπειδὴ δὲ παρήγγειλεν αὐτὸν ὁ θεὸς μὴ φαγεῖν ἀπ' αὐτοῦ, ἵνα ἔμεινεν ἴσος τῆς δόξης τοῦ θεοῦ καὶ τῶν ἁγίων ἀγγέλων, ⁵ καὶ σὺ πάλιν ἀπελθὼν ἤνεγκας τὴν ἐντολὴν ταύτην, ⁶ ἵνα μὴ ὦσιν ἀναμάρτητοι, ἐγὼ σοὶ δεῖξω πῶς ἀπολέσω σε καὶ πάντας τοὺς δεχομένους τὴν ἐντολὴν ταύτην ἵνα μὴ ὦσιν ἀναμάρτητοι, καὶ τὴν βίβλον ἣν ἤνεγκας.

STORY OF ZOSIMUS 19

¹ And, behold, when the angels of God ascended, the Devil came, having a fierce shape, and possessed with anger and gall, ² and said to me, "I knew that God would do with you as with the blessed ones, and that they shall be free from sin and be above the angels; ³ and, therefore, I brought in an evil design, and entered into the vessel of the serpent, an evil-doer added to evil-doer. ⁴ And, by this, I made the first man Adam to transgress and taste of the tree of life, since God had commanded him not to eat of it, that he might remain equal in glory to God and the holy angels; ⁵ and you again have gone and brought this commandment, ⁶ but now that they may not be without sin, I shall show you how I shall destroy you and all those that receive this commandment, so that they may not be without sin, and the book that you have brought."

STORY OF ZOSIMUS 19

¹ Note that this is Ch. 20 in Charlesworth's Greek text.

² Charlesworth does not capitalize ἐγὼ.

³ James' and Charlesworth's Greek texts for this verse differ only in punctuation.

⁴ Charlesworth does not capitalize the name, ἄδαμ.

⁵ Charlesworth lacks the comma at the end of this verse.

⁶ As frequently throughout the book, Charlesworth ends the verse with an *ano teleia* in place of the full stop.

Διήγησις Ζωσίμου 20

¹Καὶ ταῦτα εἰπὼν ὁ διάβολος ἐπορεύθη ἀπ' ἐμοῦ· ²καὶ μεθ' ἡμέρας ὀκτὼ ἤγαγεν μεθ' ἑαυτοῦ χιλίους τριακοσίους ἐξήκοντα δαίμονας· καὶ ἤρπασέν με ἀπὸ τοῦ σπηλαίου προσευχόμενον· ³καὶ ἔτυπτόν με σφαιρίζοντες ἐν ἑαυτοῖς ἡμέρας τεσσαράκοντα· ⁴καὶ μετὰ τὰς τεσσαράκοντα ἡμέρας ἔκλαυσεν ὁ διάβολος ἔμπροσθέν μου καὶ εἶπεν· Οὐαί μοι ὅτι δι' ἓνα ἄνθρωπον τὸν κόσμον ἀπώλεσα· ἐνίκησέν με γὰρ διὰ τῆς προσευχῆς αὐτοῦ· ⁵καὶ ἤρξατο τρέχειν ἀπ' ἐμοῦ· ἐγὼ δὲ κρατήσας αὐτὸν ἔστησα καὶ εἶπον· Οὐ μὴ ἀποδράσης καὶ φύγης ἀπ' ἐμοῦ ἕως οὗ ὁμότης μοι τοῦ μηκέτι ἄνθρωπον πειράσαι· ⁶καὶ κλαύσας κλαυθμῶ μεγάλῳ καὶ βιαίῳ· ὤμοσέν μοι ἐν τῷ στερεώματι τοῦ οὐρανοῦ Ἐως οὗ ἡ κατοικία σου ἐστίν, καὶ μετὰ σε, οὐ μὴ ἀπέλθω ἐπὶ τὸν τόπον ἐκεῖνον· ⁷τότε ἀπέλυσα αὐτὸν, ἐκπέμψας εἰς τὸ αἰώνιον πῦρ, καὶ τοὺς μετ' αὐτοῦ δαίμονας· ⁸τότε ἦλθεν ὁ ἄγγελος ὁ συνευδοκήσας μοι ἐπὶ τῆς τραπέζης, καὶ ἤγαγέν με ἐν τῷ σπηλαίῳ μου μετὰ δόξης πολλῆς.

STORY OF ZOSIMUS 20

¹ Saying these things, the Devil departed from me; ² and, after eight days, he brought with him one thousand three hundred and sixty demons and dragged me from the cave as I prayed, ³ and they beat me, tossing me about between them, for forty days. ⁴ And, after the forty days, the devil lamented before me and said, "Woe is me that through one man I have lost the world; for, he has vanquished me by his prayer." ⁵ And he began to run from me but I, laying hold of him, stayed him and said, "You shall not run away and flee from me until you swear to me never again to tempt man." ⁶ And, lamenting with great and violent lamentation, he swore to me by the firmament of heaven, "So long as your dwelling is here, and after you, I will not come upon this place." ⁷ Then I let him go, sending him and the demons with him into eternal fire. ⁸ Then the angel came, who had companied with me at the table, and led me into my cave with great glory.

STORY OF ZOSIMUS 20

- ¹ Throughout his text, Charlesworth does not capitalize initial letters of chapters/paragraphs.
- ² The *Syriac MSS* do not include Chs 19–22, which may be later expansions by Christian editors.
- ³ Charlesworth ends the verse with an *ano telia* in place of the full stop.
- ⁴ Charlesworth encloses *μετὰ τὰς τεσσαράκοντα* in angle-brackets.
- ⁵ Charlesworth encloses *οὗ ὁμότης* in angle-brackets.
- ⁶ In place of *ἐν*, Charlesworth has *ἐπὶ*.
- ⁷ James' and Charlesworth's Greek text for this verse differ only in punctuation.
- ⁸ James' and Charlesworth's Greek text for this verse differ only in punctuation.

Διήγησις Ζωσίμου 21

¹ Ἐζῆσα δὲ μετὰ τοῦτο ἔτη τριάκοντα ἕξ, καὶ διέδωκα τὴν διοίκησιν τῶν μακάρων τοῖς πάτρασιν τοῖς ἐν τῇ ἐρήμῳ. ² ἔκλαυσεν δὲ ὁ διάβολος διὰ τὰς πλάκας τῆς διοικήσεως τῶν μακάρων, ὅτι· Ἐὰν περιέλθῃ τοῦτο ἐν τῷ κόσμῳ, γέγονα καταγέλος, καὶ οὔτοι μενοῦσιν ἀναμάρτητοι, κἀγὼ μόνος ἐν τῇ μωρίᾳ. ³ καὶ μετὰ τὴν συνπλήρωσιν τῶν τριάκοντα ἕξ ἐτῶν, παρεγένοντο οἱ ἄγγελοι τοῦ θεοῦ πρὸς με καθάπερ καὶ πρὸς τοὺς μάκαρας.

⁴ Συνήχθησαν δὲ πάντες οἱ μοναχοὶ καὶ πᾶς ὁ ἀκούσας· καὶ ἀνεγνώσθη ἐπὶ πάντων ἡ διαθήκη αὕτη. ⁵ καὶ ἐν τῇ τοιαύτῃ πολιτείᾳ παρέδωκεν τὴν ψυχὴν τῷ θεῷ.

STORY OF ZOSIMUS 21

¹ After this I lived thirty-six years, and I communicated the way of life of the blessed to the fathers in the desert.

² But the Devil wept because of the tables of the life of the blessed, saying, "If this gets abroad in the world, I shall be mocked, and these will remain without sin and I alone in folly." ³ And, after the completion of the thirty-six years, the angels of God came to me as to the blessed.

⁴ And all the monks were gathered together and all who heard it, and this testament was read to all of them; ⁵ and, in such life, he gave up his soul to God.

STORY OF ZOSIMUS 21

¹ Throughout his text, Charlesworth does not capitalize initial letters of chapters/paragraphs.

² Neither James nor Charlesworth has the *ano telia* after ὅτι.

³ Charlesworth ends with an *ano telia* in place of the full stop.

⁴ The OCP transcription of Charlesworth's text does not indicate the paragraph break at the start of this verse, here following James.

⁵ Charlesworth ends with an *ano telia* in place of the full stop.

Διήγησις Ζωσίμου 22

¹ Ἐγὼ δὲ Κρύσεως, εἷς ὧν τῶν ἐν τῇ ἐρήμῳ, ἐκβαλὼν ἔδωκα πᾶσιν τοῖς θέλουσιν μανθάνειν καὶ ὠφελεῖσθαι. ² οἱ οὖν ἄγγελοι τοῦ θεοῦ συνεκόμισαν τὸ σῶμα τοῦ ἁγίου Ζωσίμου ὡς πολύτιμον δῶρον, ³ καὶ ἔθεασάμεθα τὴν ψυχὴν τοῦ μακαρίου ὑπὲρ τὸν ἥλιον πεφωτισμένον ἑπταπλασίως. ⁴ ἀνέβησαν δὲ ἐπὶ τὸν τόπον παραχρῆμα φοίνικες ἑπτὰ, καὶ ἐπεσκίασαν τὸ σπήλαιον. ⁵ ἀνέβη δὲ καὶ πηγὴ ὕδατος ἐπὶ τοῦ τόπου ἐκείνου, ὕδωρ ἅγιον, καὶ ἕως τῆς ἡμέρας ταύτης ἴασις καὶ σωτηρία πάντων τῶν προσερχομένων ἀσθενῶν. ⁶ εἰρήνη πᾶσιν τοῖς ἀκούουσιν τὴν μνήμην τοῦ ἁγίου Ζωσίμου. ⁷ ἔστιν δὲ ὁ κύριος συνήγορος καὶ ὄφελος πάντων εἰς τοὺς ἀτελευτήτους αἰῶνας τῶν αἰώνων. Ἀμήν.

STORY OF ZOSIMUS 22

¹ And I, Cryseos, being one of those in the desert, spread it abroad and gave it to all that were willing to learn it and profit by it. ² Therefore, the angels of God helped to bury the body of Zosimus as a precious gift, ³ and we saw the soul of the blessed one shining seven times brighter than the sun. ⁴ And, straight away on that place there came up seven palm-trees and overshadowed the cave. ⁵ There came up also a fountain of water in that place, holy water and, to this day, a healing and salvation to all the sick that come to it. ⁶ Peace be to all that have heard the memorial of the holy Zosimus; ⁷ the Lord is the advocate and helper of all to the endless ages of ages. Amen.

STORY OF ZOSIMUS 22

- ¹ James places dagger symbols around the name, Κρύσεως, suggesting doubts as to its reliability. This verse seems to imply that one of the Rechabites was the author of the book.
- ² Charlesworth does not capitalize the name, Ζωσίμου.
- ³ Charlesworth emends πεφωτισμένον to πεφωτισμένην.
- ⁴ James and Charlesworth have identical text for this verse!
- ⁵ Charlesworth ends the verse with an *ano telia* in place of the full stop.
- ⁶ Charlesworth does not capitalize the name, Ζωσίμου.
- ⁷ Charlesworth's Greek text ends: τῶν αἰώνων ἀμήν.