
Διαθήκη τοῦ Ἰώβ • THE TESTAMENT OF JOB

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, 11th Century CE), *Messina San Salvatore 29*, (35v-41v, 1307/8 CE), and *Vatican Greek 1238* (340r-349v, 13th Century CE); another MS, *B.N. Gr. 938* is clearly a 16th Century transcript of 2658. There are also versions in Old Slavonic, and Coptic fragments exist, dating from the 5th 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 5th & 6th 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 2nd or 3rd 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.

¹Ἐν ἣ ἀν ἡμέρᾳ νοσήσας καὶ ἐγνωκος τὴν ἀποδημίαν αὐτοῦ ἐκ τοῦ σώματος ἐκάλεσεν τοὺς ἐπτὰ νιοὺς αὐτοῦ καὶ τὰς τρεῖς αὐτοῦ θυγατέρας καὶ εἶπεν αὐτοῖς. ²Περικυκλώσατε, τέκνα μου, περικυκλώσατέ με καὶ ἀκούσατε καὶ διηγήσομαι ὑμῖν ἡ ἐποίησεν κύριος μετ' ἐμοῦ καὶ τὰ συμβάντα μοι πάντα. ³Ἐγὼ γάρ εἰμι Ἰώβ ὁ πατὴρ ὑμῶν ὁ ἐν πάσῃ ὑπομονῇ γενόμενος δοκιμος· γινωσκετε οὖν ἔαυτοὺς τέκνα μου ⁴ὅτι γένος ἐκλεκτοῦ ἐστὲ· ἔντιμον ἐκ σπέρματος Ἰακώβ τοῦ πατρὸς τῆς μητρὸς καὶ τηρήσατε τὴν εὐγενίαν ὑμῶν.

⁵Ἐγὼ γὰρ εἰμι ἐκ τῶν νιῶν Ἡσαῦ ἀδελφὸς Νάωρ, οὗ ἡ μητήρ δὲ ὑμῶν ^{ἐστιν} Δῆνα, ἐξ ὧν ἐγέννησα ὑμᾶς. ⁶ἡ γὰρ προτέρα μου γυνὴ ἐτελεύτησεν τῶν ἄλλων δέκα τέκνων ἐν πικρῷ θανάτῳ.

TESTAMENT OF JOB 1

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

¹ 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* – ὃν εἰσιν τὰ ὄνόματα ... Τέρσι, Χορός, "Υων, Νίκη, Φόρος, Φίφη, Φρούων, Ἡμέρα, Κασία, Ἀμαλθείας κέρας") adds another, "Their names were ... Tersi, Choros, Huon, Nike, Phoros, Phiphe, Phrouon, Hermea, Cassia, and Amaltheias-keras."

² James lacks 'my', here following *BN Gr. 2658*.

³ James lacks 'who has endured much trial'.

⁴ James lacks 'of the stock of Jacob, your mother's father', here following *BN Gr. 2658* (ἔντιμον ἐκ σπέρματος Ἰακώβ τοῦ πατρὸς τῆς μητρὸς).

⁵ In place of 'Nahor', here following James, *Vat. Gr. 1238*, and *Messina SS* (Νάωρ), Sparks (following *BN Gr. 2658* – Ἰακώβ) has 'Jacob'.

⁶ The three major MSS concur for the text of this verse.

TESTAMENT OF JOB 1

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

¹ 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,

² "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. ³ For, I am Job your father, who has endured much. Know then, my children, ⁴ that you are a chosen race, of the stock of Jacob, your mother's father, and take heed of your noble birth.

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

⁷ Ἀκούσατε οὖν μου, τέκνα, καὶ δηλώσω ὑμῖν τὰ συμβεβηκότα μοι.

⁸ Ἐγω γάρ εἰμην Ἰωβάβ πλούσιος σφόδρα τῶν ἀφ' ἡλίου ἀνατολῶν ἐν χώρᾳ τῇ Αύσιδίτι πρὸ τοῦ καλέσαι με ὁ κυρίος Ἰώβ. ἐκαλούμην Ἰωβάβ. ⁹ ἡ δὲ αρχὴ τοῦ πειρασμοῦ ἐγένετο οὗτως ... ἦν γὰρ πλησίον τοῦ οἴκου μου εἰδωλόν τινος θρησκευομένου ὑπὸ τοῦ λαοῦ ¹⁰ καὶ συνεχῶς ἔβλεπον ὀλοκαυτώματα αὐτῷ προσφερόμενα ὡς θῶ

¹¹ διελογίζομην ἐμαυτῷ καὶ ἔλεγον· Ἐρα οὗτος ἐστιν ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ παντας ἡμᾶς; ἄρα πῶς γνώσομαι τὸ ἀληθές;

¹² Καὶ ἐν τῇ νυκτὶ ἐκείνῃ κοιμωμένου μου ἥλθεν μοι φωνὴ μεγάλη, φωνὴ ἐν μείζονι φωτὶ λέγουσα· Ἰωβάβ Ἰωβάβ. καὶ ἐγὼ εἶπον· Ἰδοὺ ἐγώ. καὶ εἶπεν· Ἀνάστηθι καὶ ὑποδείξω σοι τίς ἐστιν οὗτος ὃν γνῶναι θέλεις. ¹³ οὗτος τοίνυν οὗ τὰ ὀλοκαυτώματα προσφέρουσιν οἱ ἀνοί καὶ ὁ σπένδουσιν οὐκ ἐστιν θεὸς, ἀλλ' ἐστι δύναμις αὐτῇ καὶ ἐργασία τοῦ διαβόλου, ἐν εἰ ἀπατᾷ τοὺς ἀνούς.

¹⁴ καγὼ ταῦτα ἀκούσας ἐπεσον εἰς τὴν γῆν ¹⁵ καὶ προσεκύνησα λέγων· Κύριέ μου ὁ ἐπὶ τῇ σωτηρίᾳ τῆς ἐμῆς ψυχῆς μοι λαλῶν,

⁷ Listen to me, now, children, and I will tell you what happened to me.

⁸ "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, ⁹ the beginning of my trial was thus. Near my house there was an idol of one worshipped by the people; ¹⁰ and I saw constantly burnt offerings brought to him as a god.

¹¹ "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?"

¹² "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. ¹³ 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."

¹⁴ "And, when I heard this, I fell on the ground ¹⁵ and I prostrated myself saying, "O my Lord, who speaks for the

⁷ James lacks 'to me', here following BN Gr. 2658.

⁸ James lacks the 1st instance of 'Jobab', here following BN Gr. 2658 and Messina SS.

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

¹⁰ James includes this as part of v. 9.

¹¹ Sparks, following BN Gr. 2658 and Messina SS, lacks 'what is the truth'.

¹² James lacks 'great ... with a great light', here following Messina SS (μεγάλη, φωνὴ ἐν μείζονι φωτὶ).

¹³ In place of 'the Devil', James has 'the Seducer (Satan)'.

¹⁴ 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 μον).

¹⁵ 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 ἀφανίσαι αὐτὸν καὶ καθαρίσαι τὸν τόπον τοῦτον, ¹⁶ ἵνα μηκέτι ποιήσωμεν σπένδεσθαι αὐτόν. καὶ τίς ἐστιν ὁ κωλύων με τοῦτο ποιῆσαι βασιλέυς ὧν τῆς χώρας ταύτης ἵνα μηκέτι πλανηθῶσιν οἱ ἐν αὐτῷ.

¹⁷ Καὶ ἀπεκρίθη μοι ἡ φωνὴ ἐκ τοῦ φωτὸς λέγουσα ὅτι· μὲν καθαρίσαι τούτου τὸν τόπον δυνήσεις, ¹⁸ τι ὅτι μέλλει ἐνεργῆσαι τοῦ ἀνοικοδωμῆσαι αὐτόν; ἀλλ’ ἴδοὺ ὑποδείκνυμί σοι πάντα ἄπερ ἐνετείλατό μοι ὁ Κύριος εἰπεῖν σοι. ἐγὼ γὰρ εἰμι ὁ ἀρχάγγελος τοῦ θυ¹⁹ καγὼ εἴπον ὅτι· Πάντα ὅσα ἐντελεῖται μοι τῷ θεράποντι αὐτοῦ ἀκούσομαι καὶ πράξω. ²⁰ καὶ πάλιν εἴπει μοι ὁ ἀρχάγγελος· Τάδε λέγει Κύριος· εἰ ἀπόλεσαι ἐὰν ἐπιχειρήσεις καὶ καθαίρεις τὸν τόπον τοῦ Σατανᾶ, ἀναστήσεται γὰρ σοι μετ’ ὀργῆς εἰς πόλεμον, καὶ ἐνδείξηται ἐν σοὶ πᾶσαν τὴν πονηρίαν αὐτοῦ. ²¹ ἐπιφέρει δέ σοι πολλὰς πληγὰς καὶ χαλεπάς καὶ ἀφαιρεῖται ἀπὸ σου πάντα τὰ ὑπάρχοντα, ²² τὰ τε παιδία σου ἀναιρήσει καὶ πολλὰ κακά σοι ποιήσει ²³ καὶ ἐσεὶ ὡς ἀθλητὴς 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, ¹⁶ 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."

¹⁷ "And the voice that spoke out of the flame answered me, "You can purify this place. ¹⁸ 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." ¹⁹ And I said, "Whatever shall be told to me, his servant, I shall hear." ²⁰ 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. ²¹ But he will bring upon you many severe plagues and take from you all that you have. ²² He will take away your children and will inflict many evils upon you. ²³ Then you must wrestle like an athlete and resist pain, sure of your reward, overcome trials and afflictions.

¹⁶ James lacks 'so that I can ... offerings', here following Messina SS.

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

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

¹⁹ Vat. Gr. 1238 lacks 'me', here following Messina SS.

²⁰ In place of 'and he will display against you all his malice', here following James and Vat. Gr. 1238 (καὶ ἐνδείξηται 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'.

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

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

²³ BN Gr. 2658 and Messina SS lack this verse.

²⁴ ἀλλ' ἐὰν ταῦτα ὑπομείνῃς, ποιήσω σου τὸ ὄνομα ὄνομαστὸν ἐν πάσαις ταῖς γενεαῖς τῆς γῆς ἕχρι τῆς συντελείας τοῦ αἰῶνος.

²⁵ καὶ πάλιν ἐπανακάμψω σε ἐπὶ τὰ ὑπάρχοντά σου, καὶ ἀποδοθήσεται σοι διπλάσια πάντα ὡν ἀπολέσεις, ἵνα γνῶς ὅτι ἀπροσωπόληπτός ἐστιν ὁ θεός, ἀποδιδοὺς ἐκάστῳ τῷ ὑπακούοντι ἀγαθά ²⁶ ἃ καὶ σοι δωρήσειται, καὶ στέφανον ἀμαράντινον κομίσεις. ²⁷ καὶ ἐγερθήσεται ἐν τῇ ἀναστάσει καὶ ἔσῃ γὰρ ὡς ἀθλητὴς πυκτεύων καὶ καρτερῶν πόνους καὶ ἐκδεχόμενος τὸν στέφανον. τότε γνώσει ὅτι δίκαιος καὶ ἀληθεῖς καὶ ἰσχυρὸς ὁ Κύριος, ἐνισχύων τοὺς ἐκλεκτοὺς αὐτοῦ.

²⁸ Εγώ δὲ, τέκνα μου, ἀνταπεκρίθην αὐτῷ ὅτι· Ἐχρι ὑπομείνω μεχρι θανάτου παντα τὰ ἐπερχομενα μοι ὑπὲρ τῆς ἀγαπης τοῦ θεοῦ καὶ οὐ μὴ ἀναπηδησω. ²⁹ καὶ μετὰ τὸ σφραγισθῆναι με ὑπὸ τοῦ ἀγγέλου καὶ ἀνελθόντος ἀπ' ἐμοῦ.

²⁴ “But, if you endure these things, I shall make your name renowned throughout all generations of the earth until the end of the world. ²⁵ 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. ²⁶ And also to you shall it be given, and you shall put on a crown of amaranth. ²⁷ And, at the resurrection, you shall awaken for eternal life. Then shall you know that he Lord is just, and true and mighty.”

²⁸ “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.” ²⁹ And, after I had been sealed by the angel, he departed from me.

²⁴ James has ‘when’ in place of ‘if’ and lacks ‘these things’.

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

²⁶ Sparks lacks this verse, here following James and Vat. Gr. 1238.

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

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

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

Διαθήκη τοῦ Ἰώβ 2

¹ τῇ δὲ ἔξῆς, τέκνα μου, ἀναστὰς τῇ νυκτὶ, ἐλαβον πεντήκοντα παῖδας, ἀπηλθον εἰς τὸν ναὸν τοῦ εἰδωλίου καὶ ὀλοθρευσα αὐτὸν ἀχρι ἐδαφους, ² καὶ οὕτως ἀνεχώρησα εἰς τὸν οἶκόν μου, κελεύσας ἀσφαλισθῆναι τὰς θύρας. Ἀκούσατέ μου, τεκνα, καὶ θαυμάσατε ἄμα τε γάρ εἰσῆλθον εἰς τὸν οἶκόν μου καὶ τὰς θύρας μου ἡσφάλησα ἐντειλαμενος τοῖς προθύροις μου ³ ὅτι· Εἴ τις σήμερον ζητήσῃ με, μὴ σημανθήτω μοι, ἀλλ' εἴπατε αὐτῷ ὅτι· Οὐ σχολάζει· περὶ γάρ πραγμάτων ἀναγκαίων ἔνδον ἔστιν.

⁴ καὶ ἐμοῦ ἔνδος ὅντος, τοτε ὁ Σατανᾶς μετασχηματισθεὶς εἰς ἐπαίτην ἔκρουσεν τῇ θύρᾳ ^{καὶ} λέγων τῇ θυρωρῷ· ⁵ Σήμανον τῷ Ἰώβ λέγουσα ὅτι· Βούλομαι συντυχεῖν αὐτῷ. ⁶ καὶ ἡ θυρωρὸς εἰσελθοῦσα λέγει μοι ταῦτα, καὶ ἥκουσεν παρ' ἐμοῦ δηλῶσαι μὴ σχολάζειν με νῦν.

⁷ Ἀστοχησας ἐν τουτῷ ὁ πονηρος ἐπελθων ἐπεθηκεν ἐπι τους ὡμους αὐτοῦ ἀσσάλιον ῥακκωδη, καὶ ἐισελθων λελάληκεν τῇ θυρωρῷ λέγων· εἴπον τῷ Ἰώβ ὅτι· Δός μοι ἄρτον ἐκ τῶν χειρῶν σου ἵνα φάγω. ⁸ καὶ ἀκουσας ἐγὼ Ἰωβ ταυτα ἐδωκεν αὐτῇ ἄρτον

TESTAMENT OF JOB 2

¹ “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. ² 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, ³ “If somebody shall ask for me, bring no report to me, but tell him he investigates urgent affairs. He is inside.”

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

⁷ “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.” ⁸ And, when I, Job, heard this, I gave her burnt

TESTAMENT OF JOB 2

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

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

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

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

⁵ BN Gr. 2658 and Messina SS have ‘meet you’ in place of ‘meet him’.

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

⁷ 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.

⁸ James lacks ‘Job’, here following Messina SS.

έκκεκαυμένον δουναι αύτῷ, καὶ ἐδίλωσα αύτῷ ὅτι· Μηκέτι προσδόκα φαγεῖν ἐκ τῶν ἔμῶν ἄρτων, ὅτι ἀπηλλοτριώθειν σοι. ⁹ καὶ ἡ θυρωρὸς αἰδεσθεῖσα ἐπιδοῦναι αύτῷ τὸν ἔκκεκαυμένον ἄρτον καὶ σποδοειδῆ, ἐπεὶ μὴ ἴδουσα ὅτι ὁ Σατανᾶς ἔστιν, ἥρεν ἐκ τῶν ἔαυτῆς ἄρτων των καλων καὶ ἔδωκεν αύτῷ. ¹⁰ ὁ δὲ λαβὼν καὶ γνοὺς τὸ γεγονός, εἶπεν τῇ παιδισκῇ· Ἀπελθοῦσα, κακὴ δούλη, φέρε μοι τὸν δοθέντα σοι δοθῆναί μοι ἄρτον. ¹¹ καὶ ἔκλαυσεν ἡ παις μετὰ λύπης μεγάλης ἡ παῖς λέγουσα· Ἀληθῶς καλῶς σὺ λέγεις εἶναι με κακὴν δούλην, ὅτι οὐκ ἐποίησα καθὼς προσετάχθη μοι ὑπὸ τοῦ δεσπότου μου. ¹² καὶ ὑποστρέψασα ἡ νεγκεν αύτῷ τὸν κεκαυμένον ἄρτον λέγουσα αύτῷ· Τάδε λέγει ὁ κύριός μου ὅτι· Οὐκέτι οὐ μὴ φάγης ἐκ τῶν ἄρτων μου ἔτι, ὅτι ἀπηλλοτριώθην σοι. ¹³ ἀκμὴν καὶ τοῦτον σοι ἔδωκα ἵνα μὴ ἐγκλεισθῶ ὅτι τῷ αἰτήσαντι ἔχθρῷ οὐδὲν παρέσχου. ¹⁴ καὶ ταῦτα ἀκούσας ὁ Σατανᾶς ἀντέπεμψέν μοι τὴν παῖδα λέγων ὅτι· Ως ὄρας τὸν ἄρτον τουτὸν τὸν ὄλοκαντον, οὕτως ποιήσω ἐν ταχεῖ καὶ τὸ σῶμά σου τοιοῦτον· ἐν γάρ μιᾷ ὥρᾳ ἀπέρχομαι καὶ ἔρημώσω σε. ¹⁵ καὶ ἀνταπεκρίθην αύτῷ · Ὁ ποιεῖς ποίησον, καὶ

bread to give to him, and I made known to him, "Expect not to eat of my bread; for, it is forbidden you." ⁹ 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. ¹⁰ 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." ¹¹ 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." ¹² 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." ¹³ Yet, I have given you this so that I cannot be accused of refusing an enemy who asked of me. ¹⁴ 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" ¹⁵ And I answered him, "Do what you desire

⁹ Vat. Gr. 1238 has just 'her' (αὐτῆς) in place of 'her own' (ἔαυτῆς).

¹⁰ In place of παιδισκῇ, BN Gr. 2658 and Messina SS have παιδί; the difference is subtle but bot can be translated as 'girl'.

¹¹ James has just 'grief' in place of 'great sorrow', here following BN Gr. 2658.

¹² Vat. Gr. 1238 and Messina SS lack Οὐκέτι ('no longer'), here following BN Gr. 2658.

¹³ 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."*

¹⁴ In place of 'As you see this bread, a burnt offering', here following Vat. Gr. 1238 ('Ως ὄρας τὸν ἄρτον τουτὸν τὸν ὄλοκαντον), BN Gr. 2658 and Messina SS have 'Just as this bread is like a burnt offering' ('Ως ὄλόκαντός ἔστιν 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.

¹⁵ In place of 'I answered him', James (following Vat. Gr. 1238) has just 'I replied'.

οἵα βούλη ἀγωγῆ ἐργασον· ἔτοιμός γαρ εἴμι ὑποστῆναι ἅπερ προσφερεῖς μοι.

¹⁶ Ταντα ἀκουσας ὁ διαβολος ἀπέστη ἀπ' ἐμοῦ, και ἀπελθὼν ὑπὸ τὸ στερέωμα ὅρκωσεν τὸν κύριον ἵνα λάβῃ ἔξουσίαν κατὰ τῶν ὑπαρχόντων μοι. ¹⁷ και τότε λαβὼν τὴν ἔξουσίαν παρα θῦ ἤλθεν και ἤρεν μου τὸν σύμπαντα παραχρημα.

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

¹⁶ "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. ¹⁷ And then, after taking the power from God, he came and took away all my wealth.

¹⁶ Sparks, following BN Gr. 2658 and Messina SS ("Οτε δὲ ἀπέστη ἀπ' ἐμοῦ"), opens with, "When he had left me, he went away;" here, we follow James and Vat. Gr. 1238.

¹⁷ James lacks 'from God' (παρα θῦ).

Διαθήκη τοῦ Ἰώβ 3

¹ Ἀκούσατε οὖν, καὶ ὑποδείξω ὑμῖν πάντα τὰ συμβεβηκότα μοι καὶ τὰ ἀρθέντα μοι. Εἶχον γάρ ἑκατὸν τριάκοντα χιλιάδας προβάτων, καὶ ἔξ αὐτῶν ἀφοριζα χιλιάδας ἐπτὰ του εἰναι εἰς ἔνδυσιν ὄρφανῶν καὶ χηρῶν καὶ πενήτων καὶ ἀδυνάτων. ² Ἡν δέ μοι ἀγέλη κυνῶν ὀκτακόσιοι, οἱ φυλάσσοντές μοι τὰ ποίμνια· καὶ ἀλλούς κυνας είχον σ φυλασσοντες τον οίκον. ³ εἶχον δὲ καμήλους ἐννακιοχιλίους, καὶ ἔξ αὐτῶν ἐπολεσαμην τρισχιλίους ἐργάζεσθαι κατὰ πᾶσαν πόλιν, καὶ γομους κομιζεσθαι ἀγαθῶν καὶ ἀπέστελλον κατὰ πασαν πολιν καὶ εἰς τὰς κώμας ἐντειλάμενος ἀπελθεῖν καὶ ἐπιδιδόναι τοῖς ἀδυνάτοις καὶ τοῖς ἀρρωστοις καὶ τοις ὑστερούμενοις καὶ ταῖς χηραῖς πάσαις. ⁴ Εἶχον δὲ καὶ ἑκατὸν τεσσαράκοντα χιλιάδας ὄνων νομάδων, καὶ ἔξ αὐτῶν ἡφορησα πεντακοσίας, καὶ τὴν ἔξ αὐτῶν γονὴν ἐκέλευνον πιπράσκεσθαι καὶ την τιμην εἰναι τοῖς πένησιν καὶ δεομενοις. ⁵ ἥρχοντό γαρ μοι εἰς ἀπάντησιν ἀπὸ πασῶν τῶν χωρῶν οἱ πενητες. ⁶ ἀνεῳγμέναι γαρ ἦσαν αἱ τέσσαρες θύραι τοῦ οἴκου μου· ἐκέλευνον δὲ τοῖς οἰκέταις μου ταύτας εἰναι ἀνεῳγμένας, τοῦτο [τὸν] σκοπῶν, μὴ ἄρα ἔλθωσίν τινες ἔλεημοσύνην ζητοῦντες καὶ ἴδωσίν με παρακαθεζόμενον εἰς

TESTAMENT OF JOB 3

¹ “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. ² I had a pack of eight hundred dogs who watched my sheep and, besides these, two hundred to watch my house. ³ 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. ⁴ 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. ⁵ For, from all the countries, the poor came to meet me. ⁶ 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

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

² *BN Gr. 2658* lacks ‘*my flocks ... to watch*’.

³ 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*.

⁴ *BN Gr. 2658* has ‘*thirty*’ (*τριακοντά*) in place of ‘*forty*’ (*τεσσαράκοντά*).

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

⁶ *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 λαβην
ὅσον χρήζουσιν.

⁷ Ἡσαν δέ μοι καὶ τράπεζαι ίδρυμέναι τριάκοντα ἐν τῷ οἴκῳ μου
ἄκινητοι πασαν ὥραν τοῖς ξένοις μόνοις· εἶχον δὲ καὶ τῶν χηρῶν
[ἄλλας] δώδεκα τραπέζας κειμένας· ⁸ καὶ εἴ τις ξένος ἥρχετο
αἵτων ἐλεημοσύνην, ἀνάγκην εἶχεν τρέφεσθαι ἐν τῇ τραπέζῃ
μου του λαβεῖν τὴν χρείαν· καὶ οὐδενα ἐπέτρεπον ἔξελθεῖν τὴν
θύραν μου κόλπῳ κενῷ.

⁹ Εἶχον δὲ τρισχίλια καὶ πεντακόσια ζεύγη βοῶν, καὶ ἔξελεξάμην
ἔξ αὐτῶν ζεύγη πεντακόσια καὶ ἔταξα εἰς τὸν ἀροτριασμὸν,
¹⁰ ωδε παντα ποιεῖν ἐν πάντι ἀγρῷ τῶν προσλαμβανόντων
αὐτοῦ, καὶ την εἰσοδον τῶν καρπῶν αὐτῶν ἀφοριζον τοῖς
πένησιν εἰς τὴν τράπεζαν αὐτῶν. ¹¹ Εἶχον δὲ καὶ ἀρτοκόπια
πεντήκοντα ἀφ' ὧν ἔταξα εἰς τὴν τραπέζα ¹² εἶχον δε δουλους
ἔξαιρετους εἰς την ύπηρεσιαν ταυτην.

¹³ Ἡσαν δὲ καὶ ξένοι τινὲς ἰδόντες τὴν ἐμὴν προθυμίαν, καὶ αὐτοὶ
ἐπεθύμησαν καὶ αὐτοὶ ύπηρετῆσαι τῇ διακονίᾳ· ¹⁴ καὶ ἄλλοι τινὲς
ἥσαν **ποτε** ἀποροῦντες, καὶ μη δυνάμενοι ἀναλῶσαι καὶ ἥρχοντο
παρακαλοῦντες **με** καὶ λέγοντες· ¹⁵ Δεόμεθά σου, ἐπιδὴ καὶ ἡμεῖς

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

⁷ “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. ⁸ 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.

⁹ “I also had three thousand five hundred yokes of oxen and
I chose of these five hundred yokes and had do the plough-
ing. ¹⁰ 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. ¹¹ I also
had fifty bakeries from which I sent to the table for the poor.
¹² And I had slaves selected for their service.

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

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

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

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

¹⁰ *BN Gr.* 2658 and *Messina SS* lack ‘the income [of]’ (την εἰσοδον).

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

¹² 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’.

¹³ *Messina SS* lacks ‘some’ (τινὲς).

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

¹⁵ A more literal translation of ‘waiters’ is ‘deacons’.

δυνάμεθα ταύτην ἔκτελέσαι τὴν διακονίαν καὶ οὐδὲν κεκτήμεθα, ποίησον σὺ μεθ' ἡμῶν ἔλεος καὶ προχείρησον ἡμῖν χρυσίον ἵνα ἀπέλθωμεν εἰς τὰς μακρὰς πόλεις καὶ ἐμπορευσάμενοι ¹⁶ καὶ το περιττὸν τῆς ἐμποριας δυνηθῶμεν τοῖς πένησιν ποιήσασθαι διακονίαν, καὶ μετὰ τοῦτο ἀποκαταστήσωμέν σοι τὸ ἴδιον σου. ¹⁷ καὶ ἐγὼ ταῦτα ἀκούων ἡγαλλιώμην ὅτι ὅλως παρ' ἐμοῦ λαμβάνουσιν εἰς οἰκονομίαν τῶν πτωχῶν. ¹⁸ καὶ προθύμως ἐδίδουν αὐτοῖς ὅσον ἥθελον δεχομένος τὸ γραμματεῖον αὐτῶν, μὴ λαμβάνων παρ' αὐτῶν ἐνέχυρον εἰ μὴ μόνον το ἔγγραφον. ¹⁹ καὶ οὕτως ἐνεπορεύοντο ἐν τοῖς ἐμοῖς. ἐνίστε δὲ ἐμπορευόμενοι ἐπετύγχανον καὶ ἐδίδουν τοῖς πτωχοῖς. ²⁰ πολλακις τινες ἀπολωλαν ἐξ αὐτῶν ἐν ὁδῷ ἢ ἐν θαλασσῃ ἢ ἐσυλουντο ἐχ αὐτῶν ²¹ καὶ ἐρχομενοι καὶ παρεκάλουν με λέγοντες· Δεόμεθά σου, μακροθύμησαν ἐφ' ἡμᾶς ἵνα ἴδωμεν πῶς ἀποκαταστήσωμέν σοι τὰ σά. ²² ἐγὼ δε ταῦτα ἀκουων και συμπαθων αὐτοις προέφερον αὐτῶν τὸ χειρόγραφον και ἀνεγίνωσκον ἐνωπιον αὐτων και διαρρηξας ἐλευθερουν αὐτους του χρεους λέγων οὕτως. ²³ ὅσον προφάσει τῶν πενήτων ἐπίστευσα ὑμῖν, οὐδὲν λήψομαι παρ' ὑμῶν. ²⁴ καὶ οὐδὲν ἐδεχόμην παρὰ τοῦ ὀφειλέτου μου.

have nothing, have pity on us and lend us money, so we may go to the great cities and trade. ¹⁶ And of our profit we may give help to the poor and return to you your own.” ¹⁷ And, when I heard this, I was glad that they should take this from me for charity to the poor. ¹⁸ 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. ¹⁹ And so, they would trade with what was mine; and sometimes they would be successful in their trading and give to the beggars. ²⁰ Frequently, however, some of their goods were lost on the road or on the sea, or they would be robbed of them. ²¹ 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.” ²² 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, ²³ “What I have consecrated for the benefit of the poor, I shall not take from you.” ²⁴ And so, I accepted nothing from my debtor.

¹⁶ At the end of this verse, James adds ‘money’ in parentheses.

¹⁷ The 3 major MSS differ very little in the text of this verse.

¹⁸ BN Gr. 2658 and Messina SS lack ‘I gave them whatever they wanted’ (ἐδίδουν αὐτοῖς ὅσον ἥθελον).

¹⁹ 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.”

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

²¹ In place of ‘that we may see’ (ἵνα ἴδωμεν), BN Gr. 2658 has ‘let us see’ (ἴδωμεν).

²² BN Gr. 2658 and Messina SS open with ‘And … I’ (κἀγώ) in place of ‘But … I’ (ἐγὼ δε).

²³ The 3 major MSS have identical text for this verse.

²⁴ BN Gr. 2658 lacks the opening ‘And’.

²⁵ Καὶ εἴ ποτέ μοι ἥρχετο ἀνὴρ ἰλαρὸς τῇ καρδίᾳ λέγων· Ούδὲν ἔγὼ εὐπορῶ ἐπικουρῆσαι τοῖς πένησιν. ²⁶ βούλομαι μεν διακονῆσαι τοῖς πτωχοῖς σήμερον ἐν τῇ τραπεζῇ σου. καὶ συγχωρηθεὶς ὑπῆρετειν καὶ ἐφαγεν· ²⁷ καὶ τῇ ἐσπερᾳ ἐδίδου αὐτῷ τὸν μισθὸν αὐτοῦ καὶ ἐπορευετο εἰς τὸν οἶκον αὐτοῦ χαιρων ²⁸ καὶ εἰ μὴ ἐβούλετο λαβεῖν ἡναγκάζετο παρ' ἐμοῦ λεγων προς αὐτον· ἐπίσταμαι δτι ἐργάτης εἰ ἀνθρωπος προσδοκῶν καὶ ἀναμένων σου τὸν μισθόν, καὶ ἀνάγκην ἔχεις λαβεῖν. ²⁹ καὶ οὐκ ὑστερησα ποτε μισθὸν μισθωτοῦ ἢ ἀλλου τινος ἡ ἀφηκα τὸν μισθὸν αὐτοῦ ἐσομενος παρ' ἐμοὶ μιαν ἐσπεραν ἐν τῇ οἰκίᾳ μου.

³⁰ Διεφώνουν δὲ οἱ ἀμέλγοντες τὰς βόας ἡ καὶ τα προβατα τους παροδιτας ἐν τη δδω ὅπως μεταλαβωσιν ἐξ αὐτου ³¹ καὶ διεχειτο γαλα το βουτηρον ἐν τοις ορεσι καὶ ἐν ταις ὁδοις ... ἀπὸ τοῦ πλήθους· ἐν δε ταις πέτραις καὶ τοις ὄρεσιν ἐκοιτάζοντο διαλοχενομενα ³² ἀπέκαμον δὲ οἱ δοῦλοι μου οι τὰ τῶν χηρῶν καὶ τῶν πενήτων ἐδέσματα ἐνέχοντες· καὶ ὀλιγωροῦντες ³³ καταρονται μοι λέγοντες· Τίς ἀν δῷη ἡμῖν ἐκ τῶν σαρκῶν

²⁵ “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. ²⁶ But I wish to serve the needy today at your table,” and he consented to work, and he ate his share. ²⁷ So, I gave him his wages nevertheless, and I went home rejoicing. ²⁸ 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.” ²⁹ 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.

³⁰ “Those who milked the cows and the ewes signalled to the passers-by that they should take their share. ³¹ 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. ³² For, my servants grew weary keeping the meat of the widows and the poor and dividing it into small pieces. ³³ For, they would

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

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

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

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

²⁹ 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’ ἐμοὶ ἐν τῇ οἰκίᾳ μου).

³⁰ BN Gr. 2658 and Messina SS lack much of this verse, reading just: Διεφώνουν δὲ οἱ ἀμέλγοντες τὰς βοῦς [βέοντος].

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

³² Messina SS lacks ‘my’ before ‘servants’.

³³ Sparks opens the curse, “Would God we were full.”

αύτοῦ ἐμφορεθηναι και ἐμπλησθηναι; λίαν χρηστον ὄντω μου προς αύτους.

³⁴ Εἶχον δὲ ἔξ ψαλμοὺς και δεκάχορδον κιθάραν· και διεγειρόμην τὸ καθ' ἡμέραν μετὰ τὸ τρέφεσθαι τὰς χήρας ³⁵ και ἐλάμβανον τὴν κιθάραν, και ἀντυμνουν αι χψραι μετα το ἐσθιειν αύτας.

³⁶ και ἐκ τοῦ ψαλτηρος ἀνεμίμνησκον αύτας τοῦ θεοῦ ἵνα δοξάσωσιν τὸν Κύριον. ³⁷ και εἴ ποτε ἐγόγγυζον αι θεραπενες μου, ἐλάμβανον τὸ ψαλτήριον και τὸν μισθὸν τῆς ἀνταποδωσιας ἔψαλλον αύταις· κατέπανον αύτας τῆς ὀλιγωρίας τοῦ γογγυσμοῦ.

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

³⁴ "I also had six harps and also a cithara, a ten-stringed lyre, and I struck it during the day, after feeding the widows.

³⁵ And I took the cithara, and the widows danced after their meals. ³⁶ And, with the harps, I reminded them of God that they should give praise to the Lord. ³⁷ 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.

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

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

³⁶ BN Gr. 2658 and Messina SS have 'harp' in place of 'harps'.

³⁷ After 'labour', BN Gr. 2658 adds 'of the psalm, that is'.

Διαθήκη τοῦ Ἰώβ 4

¹ Τὰ δε ἐμὰ τέκνα μετὰ τὴν ὑπηρεσίαν τῆς διακονίας ἐλαμβανον καθ' ἡμέραν τὸ δεῖπνον αὐτῶν· καὶ ταῖς τρεις αὐτῶν ἀδελφας ἐπορευοντο παρὰ τῷ ἀδελφῷ αὐτῶν τῷ πρεσβυτέρῳ καὶ ἐποιουν ποτον

² ἀνιστάμενος οὗν ἐγὼ κατὰ τω πρωὶ ἀνέφερον ὑπὲρ αὐτῶν θυσίας κατὰ των ἀριθμὸν αὐτῶν, ἐρίφους αἰγῶν πεντήκοντα καὶ πρόβατα δώδεκα· ταῦτα ἐδίδουν ἐκ περιττου εἰς ἀναλωμα τοῖς πτωχοῖς· ³ καὶ ἐλεγον αὐτοῖς ἐγώ· Ταῦτα λαμβάνετε περιττὰ καὶ δεηθῆτε ὑπὲρ τῶν τέκνων μου· ⁴ μὴ ἄρα οἱ νιοί μου ἡμαρτον ἐνώπιον Κυρίου καυχώμενοι λέγοντες μετὰ καταφρονήσεως ὅτι· ήμεῖς ἐσμὲν τέκνα τοῦ πλουσίου τουδε ἀνδρός, ἡμῶν δωτε τὰ χρήματα ταῦτα· διὰ τί δὲ καὶ διακονοῦμεν; ⁵ ταυτα λεγοντες ἐξ ὑπερυφανειας παροργιζον τον θεόν. καὶ ἐστιν βδέλυγμά ἐναντίον κυ ὑπερηφανία. ⁶ ἀνέφερον δε καὶ μοσχους τῷ ἐπὶ τῷ θυσιαστήριον λέγων μήποτε οἱ νιοί μου κακα ἐννοησαν πρὸς τὸν θεόν ἐν τῇ καρδίᾳ αὐτῶν.

TESTAMENT OF JOB 4

¹ “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.

² “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.

³ And I said to them, “Take these as residue and pray for my children. ⁴ 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. ⁵ And, speaking thus in a haughty spirit, they may have provoked the anger of God, for overbearing pride is an abomination before the Lord.” ⁶ 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

¹ 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.*”

² 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’.

³ 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.”*

⁴ James and Vat. Gr. 1238 lack ‘boasting and’, here following BN Gr. 2658.

⁵ In place of θεόν (‘God’), Vat. Gr. 1238 has the abbreviated form (θῦ) and Messina SS has an abbreviated form for ‘Lord’ (κυ).

⁶ 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.*

⁷Ἐμοῦ δὲ τοῦτο τῷ τροπῷ βιουντος μου ὁ διάβολος οὐκ ἤνεγκε το ἀγαθὸν ἀλλα ἀπελθων ἔξητησατο κατ' ἔμου τον πολεμον παρα τῷ θῷ. ⁸ἀνηλεῶς ἐπ' ἐμε κατῆλθεν ⁹καὶ πρωτον μεν ἐφλόγισεν το πληθος τῶν προβάτων ἐπειτα τὰς καμήλους ἐπειτα τους βοας καὶ παντα τα κτηνη. τα μεν ἐφλογησε τα δε ἡγμαλωτισθησαν οὐ μονον παρ' ἔχθρων ἀλλα και ἀπο τῶν συμπολιτῶν μου τῶν ¹⁰ἐμοῦ εὐεργετηθέντων ¹¹και ἐλθοντες οι ποιμενες ἀνοιγγειλαν μοι ταυτα, ἐγω δε ἀκουσας ἐδόξασα τὸν θεὸν και οὐκ ἐβλασφήμησα.

¹²Τότε ὁ διάβολος ἐγνωκώς μου τὴν καρτεριαν κατεμηχανήσατο κατ' ἔμου. ¹³μετασχηματισθεὶς εἰς βασιλέα τῶν Περσῶν, και ἐπέστη τῇ ἐμῇ πόλει και, συναγαγὼν πάντας τοὺς ἐν αὐτῇ πανουργως. και ἐλάλησεν αὐτοῖς μετὰ ἀπειλῆς λέγων. ¹⁴Οὗτος ὁ ἀνηρ ὁ Ἰώβ, ὁ ἀναλώσας πάντα τὰ ἀγαθὰ τῆς γῆς και μηδὲν

⁷ “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. ⁸ And he came on me cruelly. ⁹ 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 ¹⁰ as had received benefits from me. ¹¹ And the shepherds came and told that to me. But, when I heard it, I gave praise to God and did not blaspheme.

¹² “And, when the devil learned of my courage, he plotted against me. ¹³ 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, ¹⁴ “This man Job, who has obtained all the goods of the earth and left

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

⁸ BN Gr. 2658 reads, “... then descended mercilessly.”

⁹ 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.”

¹⁰ 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.”

¹¹ James includes the 2nd sentence as a separate verse.

¹² Messina SS lacks ‘against me’ (κατ’ ἔμον).

¹³ BN Gr. 2658 adds ‘And’ at the start of this verse.

¹⁴ BN Gr. 2658 (Οὗτος ὁ ἀνηρ Ἰώβαβ, ὁ ἀναλώσας πάντα τὰ ἀγαθὰ τῆς γῆς και μηδὲν καταλιπών, ὁ διαδεδωκώς τοῖς ἐπιδεομένοις και τυφλοῖς και χωλοῖς, και τὸν μὲν ναὸν τοῦ μεγάλου θεοῦ καθελών 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 καὶ καταλυσας τὸν ναὸν του θεου.¹⁵ διὸ καὶ ἐγὼ ἀποδώσω αὐτῷ καθὰ καὶ ἔπραξεν μετὰ τοῦ οἴκου τοῦ μεγάλου θεοῦ.¹⁶ νῦν οὖν ἀνελθατε συν ἐμοὶ καὶ σκυλευσωμεν πάντα τὰ ὑπαρχοντα ἐν τῷ οἴκῳ αὐτοῦ.¹⁷ καὶ αὐτοὶ ἀποκριθέντες εἶπον αὐτῷ· Ἐχει ἐπτὰ νιόὺς καὶ θυγατέρας τρεῖς.¹⁸ μὴ ἄρα καταφύγωσιν εἰς ἑτέρας χώρας καὶ ἐντύχωσιν καθ' ἡμῶν ὡς τυραννούντων αὐτῶν, καὶ λοιποὶ ἐπανελθωσιν ἐφ' ἡμας μετα δυναμεως.¹⁹ καὶ εἶπεν αὐτοῖς· Μὴ φοβησθαι ὅλως· τὰ κτηνη αὐτοῦ και το πληθος αὐτου ἀπώλεσα ἐν πυρι, τὰ δὲ ἄλλα ἡχμαλώτευσα, και ιδοὺ και τὰ τέκνα αὐτοῦ ἀπολέσω.

²⁰ Καὶ ταῦτα εἶπων αὐτοῖς, ἀπέλθων καὶ κατέβαλεν τὸν οἴκον ἐπὶ τὰ τέκνα μου και ἀνεῖλεν αὐτά.²¹ καὶ οἱ συμπολῖται ιδόντες ὅτι ἀληθῆ γέγονεν τὰ εἰρημένα ὑπ' αὐτοῦ, ἐπελθόντες ἐδίωξάν με και πάντα τὰ ἐν τῇ οἰκίᾳ μου διήρπαζον.²² και ιδον τοις ὀφθαλμοις μου την ἀρπαγην του οἴκου ἐπάνω τῶν τραπεζῶν μου και τῶν κραββάτων μου ἄνδρες εύτελεῖς και ἀτιμοι, και οὐκ ἡδυνάμην φθέγξασθαι τὶ κατ' αὐτῶν.²³ ἡτονημένος γὰρ ἦμην ὡς γυνὴ παρειμένη τὰς ὀσφύας ἀπὸ τοῦ πλήθους τῶν ὀδυνων,

nothing for others, he has destroyed and torn down the temple of God.¹⁵ Therefore, shall I repay to him what he has done to the house of the great God.¹⁶ Now, come with me and we shall pillage all that is left in his house."¹⁷ And they answered and said to him, "He has seven sons and three daughters.¹⁸ Take heed, lest they flee into other lands and they may become their tyrants and then come over us with force and kill us."¹⁹ 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."

²⁰ "And, having said this to them, he went and brought down the house on my children and killed them.²¹ 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.²² 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.²³ For, I was exhausted like a woman with her loins let loose from

¹⁵ BN Gr. 2658 lacks 'great' (μεγάλου).

¹⁶ BN Gr. 2658 and Messina SS open, "Get together and pillage him yourselves;" (συνέλθατε οῦν και σκυλεύσατε ἔαντοῖς).

¹⁷ Vat Gr. 1238 lacks the opening 'they' (αὐτοὶ), here following BN Gr. 2658 and Messina SS.

¹⁸ BN Gr. 2658 and Messina SS lack 'their' (αὐτῶν) before 'tyrants'.

¹⁹ BN Gr. 2658 omits 'shall I kill'.

²⁰ James has 'threw' in place of 'brought down', here following Sparks.

²¹ BN Gr. 2658 omits 'by him' (ὑπ' αὐτοῦ).

²² 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."

²³ Vat Gr. 1238 lacks 'and the panegyrics spoken to me', here following BN Gr. 2658 and Messina SS.

μνησθεὶς μάλιστα τοῦ προσημανθέντος μοι πολέμου ὑπὸ τοῦ Κυρίου διὰ τοῦ ἀγγέλου αὐτοῦ καὶ τῶν ἐγκωμίων τῶν λαληθέντων μοι.²⁴ καὶ ἐγενόμην ἐγενόμην ὡσηθελον εἰσβαλεῖν εἰς πόλιν τινὰ ἴδειν τὸν ἔαυτῆς πλοῦτον καὶ κληρονομεῖν μέρος τῆς δόξης αὐτῆς, καὶ ὅσωτε μὲν φορτίον ἐμβαλλόμενον ἐν θαλασσίῳ πλοίῳ καὶ μεσοπελαγίσας ἴδων τὴν τρικυμίαν καὶ τὴν ἐναντίωσιν τῶν ἀνέμων, ἐρρηξεν εἰς θάλασσαν τὸ φορτίον λέγων.²⁵ Θέλω ἀπολεσαι τὰ πάντα μόνον εἰσελθεῖν εἰς τὴν πόλιν ταύτην ἵνα κληρονομήσω τὸ πλοῖον σεσωσμενον καὶ τα κρειττονα των σκευων.²⁶ οὕτω κάγὼ ἡγησάμην τὰ ἐμὰ ἀντ' οὐδένος πρὸς ἐκείνην τὴν πόλιν περὶ ἣς λελάληκέν μοι ὁ ἄγγελος.

²⁷ Τοτε ἡλθεν ἔτερος ἄγγελος καὶ ἀνεδιδαξε με τὴν τῶν ἐμῶν τέκνων ἀπώλειαν, καὶ ἐταράχθην μεγαλην ταραχην ²⁸ καὶ διέρρηξά μου τὰ ἴματια λέγων τῷ ἀπαγγέλλοντι μοι Πῶς οῦν σὺ ἐσώθης; καὶ τότε ἐγώ συνιδών τὸ γενόμενον ἀνεβόησα λέγων. Ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλατο· ὡς τῷ κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο· εἴη 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.²⁴ 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,²⁵ "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."²⁶ In this way, I considered my possessions as nothing when compared to the city the angel had spoken to me about.

²⁷ "Then another messenger came and told me the ruin of my children, and I was much distressed.²⁸ 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."

²⁴ 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*.

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

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

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

²⁸ 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

¹ Ἰδων ούν ὁ Σατανᾶς ὅτι ούδεν δύναται με εἰς ὀλιγωρίαν τρέψαι· ἀπελθὼν ἡτήσατο τὸ σῶμά μου παρὰ τοῦ Κυρίου ἵνα ἐπενέγκῃ μοι πληγήν, διοτι οὐκ ἡνεγκεν ὁ πονηρος την ὑπομονην μου· ² καὶ τότε παρέδωκέν με ὁ Κύριος εἰς τας χεῖρας αὐτοῦ χρήσασθαι τῷ σώματί μου ὡς βουλεται, τῆς δὲ ψυχῆς μου οὐκ ἔδωκεν αὐτῷ ἔξουσίαν. ³ καὶ προσῆλθεν καθημένου μου ἐπὶ τὸν θρονον μου καὶ πενθοῦντι τῶν τέκνων μου ἀπώλειαν· ⁴ καὶ ὁμοιώθη μεγάλη καταιγίδι καὶ τὸν θρόνον μου κατέστρεψεν, προσκρουσας με ἐπὶ την [γ]ην· ⁵ καὶ ἐποίησα ὥρας τρεῖς ὑπὸ τὸν θρόνον μου μὴ δυνάμενος ἔξελθεν. καὶ ἐπάταξέν με πληγὴν σκληρὰν ἀπὸ κορυφῆς ἔως ὀνύχων τῶν ποδῶν μου. ⁶ καὶ ἐν μεγάλῃ ταραχῇ καὶ ἀδημονίᾳ ἔξηλθον τὴν πόλιν, καὶ καθεσθεὶς ἐπὶ τῆς κοπρίας σκωληκόρωτον εἶχον τὸ σῶμά· ⁷ καὶ συνέβρεχον τὴν γῆν ἐκ τῆς πολλης ὑγρασίας καὶ ἰχῶρες τοῦ σώματός μου σκώληκες πολλοὶ ἦσαν ἐν αὐτῷ ⁸ καὶ εἴποτε ἀφιστατο σκώληξ ἐκ του σωματος μου, αἱρων αὐτὸν καὶ κατοικιζον εἰς το αὐτω λέγων· Παράμεινον ἐν τῷ αὐτῷ τόπῳ ἐν ᾧ ἐταχθης ἄχρις οὗ ἐπισταλθῇ σει ὑπὸ τοῦ κελεύσαντός σοι.

TESTAMENT OF JOB 5

¹ “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. ² 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. ³ And he came to me as I was sitting on my throne, and I was still mourning over my children. ⁴ And he resembled a great hurricane and overturned my throne, and I spent three hours under my throne, unable to leave. ⁵ 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. ⁶ And I left the city in great terror and woe and sat down on a dunghill, with my body being worm-eaten. ⁷ And I wet the earth with the moistness of my sore body; for, matter flowed off my body and many worms covered it. ⁸ 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

¹ 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.”

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

³ Vat. Gr. 1238 ends with ‘and my children were still mourning’ (καὶ πενθοῦντι τα τεκνα μου); here, we follow BN Gr. 2658 and Messina SS.

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

⁵ In place of ‘under my throne, unable to leave’, Vat. Gr. 1238 has ‘lying on the ground’ (κειμενος ἐπι ἔδαφους).

⁶ The text of this verse is similar in the 3 major MSS.

⁷ The 3 major MSS vary slightly for the text of this verse.

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

⁹ Καὶ οὐτως διηρκεσα ἔτη ζ' καθεζόμενος ἐν τῇ κοπρίᾳ ἔξω τῆς πόλεως ἐν ταῖς πληγαῖς ¹⁰ καὶ ἴδον τοις οφθαλμοῖς μου, τεκνα μου, [ποθητα] ¹¹ τὴν ταπεινήν μου γυναῖκα την πρωην ἐν τῇ τοσαντῃ τρυφῃ· καὶ δορυφορια θαλαμευομενην ἴδον αὐτην ὑδροφοροῦσαν εἰς οἴκον τινὸς ἀσχήμονος ὡς παιδισκη ἔως οὐ λάβῃ ἄρτον καὶ προσενέγκη μοι· ¹² καὶ ἐγὼ κατανενυγμένος ἔλεγον· Ὡ τῆς ἀλαζονείας τῶν ἀρχόντων τῆς πόλεως ταύτης, οὓς οὐδὲ ἀξίους εἶναι κυνῶν τῶν ἐμῶν νομάδων ἡγοῦμαι· ὅτι πῶς χρῶνται τῇ γαμετῇ μου ὡς δουλίδι; ¹³ καὶ μετὰ ταῦτα ἀνελαβον λογισμὸν μακρόθυμον.

¹⁴ Καὶ μετὰ ἔνδεκα ἔτη καὶ αὐτὸν τὸν ἄρτον ἐφειλαντο τοῦ μὴ προσενεχθῆναι μοι, μόλις ἐπιτρέψαντες ἔχειν αὐτὴν τὴν ἴδιαν τροφήν· ¹⁵ καὶ αὐτην λαμβανουσαν διεμεριζον ἑαυτῇ τε καὶ ἐμοι, λέγουσα μετ' ὁδύνης· Οὐαί μοι, τάχα οὐ χορταζεται του ἄρτου. καὶ οὐκ ἐφείδετο ἔξελθεῖν ἐν τῇ ἀγορᾷ προσαιτῆσαι ἄρτον παρὰ τῶν ἀρτοπρατῶν ἔως οὐ προσενέγκη μοι καὶ φάγω.

¹⁶ Καὶ ὁ Σατανᾶς τοῦτο γνοὺς μετεσχηματίσθη εἰς ἀρτοπράτην· καὶ ἐγένετο κατὰ συγκυρίαν ἀπελθεῖν πρὸς αὐτὸν τὴν γυναῖκα

⁹ “And I endured 7 years, sitting on a dunghill outside the city while plague-stricken. ¹⁰ And I saw with my own eyes, my children, ¹¹ 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. ¹² 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!” ¹³ And, after this, I took up my patient musings.

¹⁴ “Yet, after eleven years, they withheld even the bread that it should only have her own nourishment. ¹⁵ 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.”

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

⁹ BN Gr. 2658 and Messina SS have ‘forty-eight’ (τεσσαράκοντα ὅκτω) in place of ‘7 (ζ’).

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

¹¹ BN Gr. 2658 and Messina SS lack ‘who had been brought to her bridal chamber in great luxury and with spearmen as bodyguards’ (τὴν πρωην ἐν τῇ τοσαντῃ τρυφῃ· καὶ δορυφορια θαλαμευομενην ἴδον αὐτην).

¹² BN Gr. 2658 lacks much of the text of this verse.

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

¹⁴ In place of ‘eleven years’, Vat. Gr. 1238 has ‘some time’ (ικανον χρονον).

¹⁵ The 3 major MSS have, essentially, the same text for this verse.

¹⁶ After ‘asked for bread’, Messina SS adds ‘for him’ (παρ’ αὐτον).

μου **καὶ** αἰτῆσαι παλιν ἄρτον νομίζουσα εἶναι αὐτὸν ἄνθρωπον. **17** καὶ ὁ Σατανᾶς λεγει αὐτῇ· Παρασχε μοι τὸ τίμημα καὶ λάβε ὁ θέλεις. **18** ἀποκριθεῖσα δὲ αὐτῷ λέγει· Πόθεν μοι ἀργύριον; ή ἀγνοεῖς τὰ συμβεβηκότα μοι ὡδε πονηρά; εἰ μὲν ἐλεησον ἐλέησον, εἰ δὲ μὴ σὺ ὅψει. **19** καὶ ἀπεκρίθη πάλιν λέγων· Εἰ μὴ ἄξιοι ἦτε τῶν κακῶν, οὐκ ἀν ἀπελάβετε ταῦτα. **20** νῦν οὖν εἰ μὴ ἐν χερσίν σου ἀργύριον, ὑποθοῦ μοι τὴν τρίχα τῆς κεφαλῆς σου καὶ λάβε τρεῖς ἄρτους· ἵσως δυνήσεσθε ζῆσαι ἐν ταῖς τρισὶν ἡμέραις. **21** τότε ἔλεγεν ἐν ἑαυτῇ· Τί γάρ μοι ἔστιν ἡ θρὶξ τῆς κεφαλῆς μου πρὸς τὸν πεινοῦντα μου ἄνδρα; **22** καὶ οὕτω καταφρονήσασα ἑαυτὴν εἶπεν αὐτῷ· Ἀνάστα, ἄρον αὐτήν κεῖρον με. **23** τότε λαβὼν ψαλίδα ἦρε τας τρυχας τῆς κεφαλῆς αὐτῆς παντων ὄρωντων καὶ ἔδωκεν αὐτῇ τρεῖς ἄρτους **πάντων ὄροντων**. **24** ή δὲ λαβοῦσα ἥλθεν καὶ προσεφερον μοι· καὶ ὁ Σατανᾶς ἥλθεν ὀπισθεν αὐτῆς ἐν τῇ ὁδῷ περιπατῶν κεκρυμμένος, καὶ πλαγίαζων αὐτῆς τὴν καρδίαν.

for bread, thinking that he was a man. **17** And Satan said to her, "Give me the price, and then take what you wish." **18** 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." **19** And he replied saying, "If you did not deserve this evil, you would not have received it. **20** 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." **21** Then she thought, "What is the hair of my head compared to my starving husband?" **22** And so, with no respect for her hair, she said to him, "Rise and cut off my hair." **23** 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. **24** 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.

17 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).

18 *BN Gr. 2658* and *Messina SS* have 'us here' (ἡμῖν ὡδε) in place of 'me here' (μοι ὡδε).

19 The 3 major MSS have the same text for this verse.

20 James has 'silver piece' in place of 'money'.

21 *BN Gr. 2658* and *Messina SS* lack ἔστιν after Τί γάρ μοι.

22 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*.

23 *Vat. Gr. 1238* lacks 'of all kinds'.

24 *BN Gr. 2658* ends the verse with, 'and he soothed her heart' (καὶ ἐπλαγίαζεν αὐτῆς τὴν καρδίαν).

Διαθήκη τοῦ Ἰώβ 6

¹ Καὶ ἄμα τε ἥγγισεν πρός 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;² καγω πλανῆτις καὶ λάτρις τόπον ἐκ τόπου περιερχομένη·³ ἴδη γαρ ἀπολυλεν ἀπὸ τῆς γῆς τὸ μνημόσυνόν σου, οἱ νιοί μου καὶ αἱ θυγατέρες, ἐμῆς κοιλίας καὶ πονοὶ καὶ ὀδυναῖς, οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μοχθοῦ·⁴ σὺ δὲ αὐτὸς κάθῃ ἐν σαπρίᾳ σκωλήκων διανυκτερεύων αἴθριος,⁵ κάγω πάλιν ἡ παναθλία ἐργαζομένη καὶ ὀδυνωμενὴ ἡμερας καὶ νυκτος ἔως ἂν εὐπορήσασα ἄρτον προσενέγκω σοι·⁶ οὐκέτι γὰρ μοι διδῶται ὁ περιττὸς ἄρτος ἐκεῖνος ἐπειδὴ μόγις καὶ τὴν ἐμὴν τροφὴν λαμβάνω καὶ διαμερίζω σοί τε καὶ ἔμοι, ἐννοοούμενη ἐν τῇ καρδίᾳ μου ὅτι οὐκ ἀρκετὸν εἶναι σε ἐν πόνοις, καὶ ἐν λιμῷ ἄρτου·⁷ ὥστε τολμῆσαι με ἀναισχύντως ἐλθειν εἰς τὴν ἀγοράν,⁸ καὶ του πρατου εἰποντος μοι· Δός μοι ἀργύριον καὶ ληψεις ἄρτους, ἐδειξα αὐτῷ τὴν ἀπορίαν ἡμῶν καὶ ἡκουσα παρ'

TESTAMENT OF JOB 6

¹ “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? ² And I am wandering from place to place, like a hired servant ³ 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 ⁴ But you, you sit, stinking and worm-infested, passing the nights in the open air. ⁵ And I suffered all trials and painful troubles, day and night, until I obtained bread for you. ⁶ 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. ⁷ So, I went shamelessly to the market; ⁸ 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

¹ BN Gr. 2658 lacks the opening ‘And’.

² BN Gr. 2658 and Messina SS open with καὶ ἔγω in place of the contracted from, καγω.

³ Messina SS lacks οἱ before νιοί μου and αἱ before θυγατέρες.

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

⁵ BN Gr. 2658 and Messina SS lack ‘and painful’ (καὶ ὀδυνωμενῃ).

⁶ BN Gr. 2658 opens, “For, behold, I receive my own food and share it with you, too.” (οὐκέτι γὰρ δὴ μόλις τὴν ἐμὴν τροφὴν λαμβάνω καὶ διαμερίζω σοί τε καὶ ἔμοι)

⁷ Vat. Gr. 1238 opens with ἐτολμησα in place of ὥστε τολμῆσαι με – the meaning is essentially the same.

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

αύτοῦ. Εἰ μὴ ἔχεις ἀργύριον, παρασχοῦ μοι τὴν τρίχα τῆς κεφαλῆς σου καὶ λάμβανε τρεῖς ἄρτους· ἵσως ζήσεσθε ἐν τρισὶν ἡμέραις. ⁹ καγὼ 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.

¹⁰ Τίς οὖν οὐκ ἔξεπλάγη λεγων ὅτι· Αὕτη ἐστὶν Σιτης ἡ γυνὴ τοῦ Ἰώβ; ἡτις εἶχεν σκεπάζοντα αὐτῆς τὸ καθηστηριον βῆλα δεκατέσσαρα, καὶ θυρα ἐνδοθεν θυρῶν ἔως ἀν δῶλως καταξιωθῇ τις εἰσαχθῆναι πρὸς αὐτήν· καὶ νῦν δὲ καταλλάσσει τὴν τρίχα αὐτῆς ἀντὶ ἄρτου. ¹¹ Ἡς οἱ ἡσαν κάμηλοι γεμοσμένοι ἀγαθῶν καὶ ἀπεφέροντο εἰς τὰς χώρας τοῖς πτωχοῖς, ὅτι νῦν δίδωσιν αὐτῇ την τρίχα. ¹² Ἰδε την ἔχουσαν ἐπὶ τραπέζας ἀκινήτους ἐπὶ τῆς οἰκίας, ἡς ἡσθιεν πας πτωχος καὶ πᾶς ξένος, ὅτι νῦν καταπιράσκει τὴν τρίχα αὐτῆς ἀντὶ ἄρτου. ¹³ βλεπετε ἡτις εἶχεν τὸν νιπτῆτα τῶν ποδῶν αὐτῆς χρυσοῦν καὶ ἀργυροῦν, νῦν δὲ ποσὶν βαδίζει ἐπὶ ἐδάφους, ἀλλὰ καὶ τὴν τρίχα ἀντικαταλλάσσει ἀντὶ ἄρτων. ¹⁴ Εἰδετε τε ὅτι αὕτη ἐστὶν ἡτις εἶχεν τὸ ἐνδυμα ἐκ βύσσου ἔξυφασμενην σὺν χρυσῷ νῦν δὲ φορεῖ ράκκωδη καὶ ἀντικαταλλάσσει τὴν τρίχα καὶ ἄρτι αὐτῆς ἀντὶ ἄρτου. ¹⁵ βλεπετε τὴν τοὺς κραβαττους χρυσεους καὶ ἀργυρέους ἔχουσαν, νῦν δὲ πιπράσκουσαν 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."

⁹ 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.

¹⁰ "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 barters off her hair for bread? ¹¹ Who had camels laden with goods, and they were brought into remote lands to the poor, and now she sells her hair for bread? ¹² 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! ¹³ 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! ¹⁴ 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! ¹⁵ Behold her who had couches of gold and of silver, and now she sells her hair for bread!"

⁹ BN Gr. 2658 lacks 'Rise [and].'

¹⁰ In place of καὶ νῦν δὲ, BN Gr. 2658 has just νῦν. Sparks has 'Situdos' in place of 'Sitis'.

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

¹² Messina SS lacks ἐπὶ τῆς.

¹³ James has 'sells her hair for bread' in brackets – Vat. Gr. 1238 lacks the text.

¹⁴ Vat. Gr. 1238 (and James) lack 'but now she is dressed in rags'.

¹⁵ BN Gr. 2658 and Messina SS lack 'her' before 'hair'.

¹⁶καὶ ἀπαξαπλῶς Ἱώβ πολλῶν ὅντων τῶν εἰρημένων μοι, συντόμως λέγω σοι. ¹⁷ἐπεὶ ἡ ἀσθενία τῆς καρδίας μου συνετριψε μου τὰ ὄστα· ἀνάστηθι οὖν **καὶ** σε σὺ καὶ λαβὼν τοὺς ἄρτους χορτάσθητι, καὶ εἰπόν τι ρῆμα πρὸς κύριον καὶ τελεύτα. ¹⁸καγω δὲ πάλιν **ἀπαλλαγήσομαι** ἀκηδίας διὰ πόνων τοῦ σώματός σου.

¹⁹Καὶ ἔγὼ ἀπεκρίθην αὐτῇ· Ἰδοὺ ἔγὼ **δέκα** ἐπτὰ ἔτη ἔχω ἐν ταῖς πληγαῖς, ὑφιστάμενος τοὺς σκώληκας τοὺς ἐν τῷ σώματί μου, καὶ οὐκ ἐβαρύνθην τὴν ψυχήν μου διὰ τοὺς πόνους ²⁰ὅσον διὰ τὸ ρῆμα ὃ εἶπας ὅτι· Εἰπόν τι ρῆμα πρὸς Κύριον καὶ τελεύτα. ὅμῶς **καὶ** τὰ κακὰ ταῦτα ἀπερ ὄρας ὑποφέρω καὶ ὑποφέρεις καὶ τὴν των ὑπαρχοντων ἡμων ἀπωλειαν **καὶ τῶν** ὑπομενωμεν ²¹καὶ βούλει ἡμᾶς ἀρτὶ λαλῆσαι τι ρῆμα πρὸς Κύριον, καὶ ἀπηλλωτριωθηναι τοῦ μεγάλου πλούτου ἵνα τι οὐτως ἐλαλησας ὡς μια των ἀφρονων γυναικων; ²²διὰ 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 ἔως οὗ ὁ κύριος σπλαγχνισθεὶς ἔλεήσῃ ἡμᾶς. ²³ἄρα σὺ οὐχ ὄρας τὸν διάβολον ὅπισθέν σου

¹⁶“In short, Job, I will tell you of the many things said to me, ¹⁷“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!* ¹⁸For, I too, would swap the torpor of death for the sustenance of my body.”

¹⁹“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. ²⁰And, 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. ²¹Yet 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? ²²Why 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? ²³Do you not see the

¹⁶ BN Gr. 2658 repeats the name, ‘Job’.

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

¹⁸ Vat. Gr. 1238 has **ἀπαλλαγῶ** in place of **ἀπαλλαγήσομαι**.

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

²⁰ In place of ‘*Speak some word against*’, Sparks has ‘*Curse*’.

²¹ 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?*” (βούλόμενος ἡμᾶς ἀλισαι 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.]*”

²² The 3 major MSS have similar texts for this verse.

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

έστηκωτα καὶ ταράσσοντα τοὺς διαλογισμούς σου, ὅπως καὶ ἐμὲ ἀπατήσῃ; βούλεται γὰρ ὑποδεῖξαι σε ὡσπερ μίαν τῶν ἀφρόνων γυναικῶν τῶν πλανησάντων τὴν τῶν ἀνδρῶν αὐτῶν τὴν ἀπλότητα. ²⁴ καὶ Στραφεὶς ἐγώ πρὸς τὸν Σατανᾶν εἶπον· δια τι οὐκ ἐρχεται ἐπὶ τὰ ἔμπροσθεν προς ἐμε, παύσαι κρυπτόμενος ταλαιπωρε. ²⁵ μὴ ὁ λέων τὴν ἴσχυν δεικνύει ἐν τῇ γαλεάρᾳ; μηπω πετεινὸν ἀντίπταται τυγχάνων ἐν τῷ καρτάλλῳ; καὶ νῦν σοι λέγω· ἔξελθὼν πολέμησον μετ' ἐμοῦ;

²⁶ Τότε ἔξόπισθεν τῆς γυναικός μου ἔξῆλθεν καὶ ἔστη ἔμπροσθεν μου κλαιων καὶ λέγων· Ἰδε, Ἰώβ, διαφωνῶ καὶ ὑποχωρῶ σοι ἀνού σαρκίνου ὅντι, ἐγώ δέ εἰμι πνεῦμα. ²⁷ καὶ σὺ μὲν ἐν πληγῇ ὑπάρχεις, ἐγώ δέ εἰμι ἐν ὄχλήσει μεγάλῃ. ²⁸ ἐγενομιν γὰρ ὃν τρόπον ἀθλητῆς παλαιειων μετὰ ἀθλητοῦ, καὶ εἰς τὸν ἔνα κατέρρηξεν· καὶ ὁ μὲν ἐπάνω τὸν ἐπικατω ἐφησεν πλήσας τὸ στόμα αὐτοῦ ἀμμον καὶ πᾶν μέλος αὐτοῦ συγκλάσας ὁδε ὑποκάτω αὐτοῦ ὅντος· καὶ ἐνέγκαντος αὐτοῦ τὴν καρτερίαν καὶ μὴ διαφωνήσαντος μέγα ἐφωνησε δε ἀγμην ὁ ἐπάνω. ²⁹ οὗτω καὶ σύ, Ἰώβ, ὑπόκατω ἡς καὶ ἐν πληγῇ καὶ ἐν πονῷ, ἀλλ' ἐνίκησας τὰ παλαιστρικά μου ἡ ἐπίγαγόν σοι καὶ ἴδου ὑποχωρω σου. ³⁰ τότε καταισχυνθεὶς 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" ²⁴ And he turned to Satan and said, "Why do you not come openly to me? Stop hiding yourself, you wretched one! ²⁵ 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."

²⁶ "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. ²⁷ And you are plague-stricken but I am in great trouble. ²⁸ 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. ²⁹ 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."

³⁰ Then Satan departed from me, in shame, for three years.

²⁴ 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.""

²⁵ Sparks lacks 'weasel's'.

²⁶ Note the abbreviated form of the word for 'man' (ἀνού).

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

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

²⁹ BN Gr. 2658 and Messina SS lack 'and behold, I yield to you' (καὶ ἴδου ὑποχωρω σου).

³⁰ Vat. Gr. 1238 lacks 'for three years'.

ἔτεσιν. ³¹ νῦν οὖν, τέκνα μου, μακροθυμήσατε καὶ ὑμεῖς ἐν πάντι συμβαίνοντι ὑμῖν λυπηρῷ, ὅτι κρείσσων ἔστιν πάντων ἡ μακροθυμία.

³¹ 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.

³¹ BN Gr. 2658 and Messina SS lack 'in sorrow' (*λυπηρῷ*).

Διαθήκη τοῦ Ἰώβ 7

¹Καὶ ὅτε ἐπλήρωσα εἴκοσι ἔτη τυγχάνων ἐν τῇ πληγῇ, καὶ ἥκουσαν οἱ βασιλεῖς τὰ συμβεβηκότα μοι· καὶ ἀναστάντες ἥλθον πρός με ἔκαστος ἐκ τῆς ἴδιας χώρας ὅπως ἐπισκεψάμενοι παραμυθήσονταί με. ²ἥνικα δὲ ἤγγισάν μοι μακρόθεν, οὐκ ἐπεγίνωσκόν με· κράξαντες φωνῇ μεγαλῇ, διερρήξεν ἔκαστος τὴν ἔαυτοῦ στολὴν ³καὶ κατασπασάμενοι γῆν ἐπὶ τας ἔαυτων κεφαλας παρεκάθισάν μοι ἐπτὰ ἡμέρας καὶ ἐπτὰ νύκτας· καὶ οὐδεὶς αὐτῶν λελάληκέν μοι, ὥημα ⁴ἥσαν δε τεσσαρες των ἀριθμω ἐλιφαζ ὁ βασιλευς θεμανων και βαλδαδ και σωφαρ και ἐλιους ⁵καθεζομενοι διελογιζοντο τα περι ἐμου· ⁶καὶ γὰρ το πρωτον ὅταν ἡρχοντο προς με και ἡρξάμην ἀναφέρειν αὐτοῖς τοὺς πολυτελεῖς λίθους, ἀπεθαύμαζον ⁷καὶ ἔλεγον· Ὅταν ἡμῶν τῶν τριῶν βασιλέων τὰ χρήματα συναχθῆ εἰς ἐπὶ τὸ αὐτό, οὐ μὴ ἀναλώσει τοὺς λίθους τοὺς ἐνδόξους τῆς βασιλείας Ἰωβαβ.

TESTAMENT OF JOB 7

¹“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. ²And, as they approached, they did not recognize me, but they cried with a loud voice and each tore his clothes. ³And, 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. ⁴They were four: Eliphaz, the king of Teman, and Bildad, and Sophar, and Elihu. ⁵Sitting down, they thought about me. ⁶And, when they first came to me, I showed them my precious stones, and they were astonished ⁷and 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

¹ 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.*” (Τοτε ἥκουσαν οἱ βασιλεῖς τὰ συμβεβηκότα μοι· καὶ ἀναστάντες ἥλθον πρός με ἔκαστος ἐκ τῆς ἴδιας χώρας ἐπισκεψώμενοι παραμυθήσονταί μοι·)

² Vat Gr. 1238 and Messina SS lack ‘they did not recognize me’, here following BN Gr. 2658.

³ BN Gr. 2658 and Messina SS lack much of the text for this verse.

⁴ James has ‘*Balad*’ in place of ‘*Bildad*’ (βαλδαδ).

⁵ BN Gr. 2658 and Messina SS omit vv. 4-5.

⁶ 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 ἥδεισάν με πρὸ τούτων τῶν κακῶν ἐν πολλῷ πλούτῳ ὅντα, καὶ γὰρ ὅτε ἡρξάμην αὐτοῖς ἀναφέρειν τοὺς πολυτελεῖς λίθους, ἀπεθαύμαζον)

⁷ James includes the opening ‘*and said*’ as part of v. 6.

εὐγενέστερος γάρ εἰ τῶν ἀφ' ἡλίου ἀνατολῶν. ⁸ ἡνικα γαρ ἥλθον τοτε ἐπὶ τὴν Αὔσιτίδα ὅπως ἐπισκεψώσι με, ἡρωτησαν ἐν τῇ πόλει· Ποῦ Ἰωβὰβ ὁ τῆς Αἴγυπτου καὶ τῆς χωρας ταυτῆς ὅλης βασιλεῦων; ⁹ καὶ ἐμήνυσαν αὐτοῖς περὶ ἐμοῦ ὅτι· Κάθηται ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως· ίδου γάρ εἴκοσι ἐτη μὴ ἀνελθὼν ἐν τῇ πόλει. ¹⁰ καὶ πάλιν ἡρωτησαν περὶ τῶν ὑπαρχόντων μοι, καὶ ἐδηλώθη αὐτοῖς τὰ συμβεβηκότα μοι παντα.

¹¹ καὶ ἀκούσαντες ἔξηλθον τὴν πόλιν ἄμα τοῖς πολίταις· καὶ οἱ μὲν πολῖταί μου ὑπέδειξαν με αὐτοῖς, ¹² οἱ δὲ ἀντετείνον λέγοντες μὴ εἶναί με τὸν Ἰωβὰβ. ¹³ καὶ ἔτι ἀμφιβαλλόντων αὐτῶν, λεγει Ἐλιφᾶζ ὁ τῶν θεμανῶν βασιλεὺς εἶπεν· Σὺ εἰ Ἰώβαβ ὁ συμβασιλεὺς ἡμῶν; ¹⁴ καὶ ἐρχομενων αὐτῶν ἐμηνυθη μοι περι αὐτῶν. καὶ ἐγὼ ἐκλαυσα σφοδρῶς μαθων την ἐλευσιν αὐτῶν, ¹⁵ καὶ κατεσπασάμην γῆν ἐπὶ τὴν κεφαλήν μου ἀνεθηκα καθεζομενος ἐκινουν την κεφαλην μου, ἐδηλωσα ὅτι· Ἐγώ εἰμι. ¹⁶ ίδόντες δέ με κινοῦντα τὴν κεφαλήν μου κατέπεσον ἐπὶ τὴν γῆν ἐκλυθέντες. ¹⁷ καὶ ισταμένων τῶν στρατευμάτων αὐτῶν

For, you are more noble than all the people of the East. ⁸ 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?” ⁹ And they told them about me, “He sits on the dunghill outside the city; for, he has not entered the city for twenty years.” ¹⁰ And, again, they inquired about what befell me and they were told all that happened to me.

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

⁸ BN Gr. 2658 and Messina SS lack ‘and of this land’ (καὶ τῆς χωρας ταυτῆς).

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

¹⁰ BN Gr. 2658 lacks the opening ‘And’.

¹¹ The three major MSS have identical text for this verse.

¹² In place of ἀντετείνον, here following Vat. Gr. 1238, BN Gr. 2658 has ἀντέτειναν and Messina SS has ἀντετειναντο.

¹³ For Σὺ εἰ 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 ίδωμεν (‘Let us approach and see’).

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

¹⁵ Vat Gr. 1238 lacks ‘threw’.

¹⁶ Vat Gr. 1238 lacks ‘me’.

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

έβλεπον τοὺς τρεῖς βασιλεῖς κατερρημένους ἐν τῇ γῇ ώσεὶ νεκρούς ἐπὶ ὥρας τρεῖς, ¹⁸ τότε ἀναστάντες συνελάλουν ἀλλήλοις ὅτι· Οὐ πιστεύομεν ὅτι οὗτός ἐστιν Ιωβαβ. ¹⁹ καὶ λοιπὸν ἐκάθισαν ἐν ταῖς ἐπτὰ ἡμέραις διακρίνοντες τὰ κατ' ἐμέ, διαλογιζόμενοι τὰ κτήνη καὶ τὰ τε ὑπάρχοντά μου λέγοντες· ²⁰ Μὴ οὐκ οἴδαμεν τὰ πολλὰ ἀγαθὰ τὰ ἀποστελλόμενα ὑπ' αὐτοῦ εἰς τὰς πόλεις καὶ εἰς τὰς κύκλω κώμας διαδίδοσθαι τοῖς πτωχοῖς, παρεκτὸς καὶ τῶν ἐν τῇ οἰκίᾳ αὐτοῦ δεδομενων; πῶς οὖν νῦν εἰς τὴν τοιαύτην νεκρότητα καὶ ταλαιπωριαν ἔξεπεσεν;

²¹ Ἐγένετο δὲ μετὰ τὰς ἐπτὰς ἡμέρας οὕτως διαλογιζόμενοις, ἀποκριθεὶς Ἐλιοῦς εἶπεν τοῖς συμβασιλεῦσιν· Προσεγγησωμεν αὐτῷ καὶ ἔξετάσωμεν αὐτὸν ἀκριβῶς εἰ δὲ λως ἐστιν Ἰωβαβ ἢ οὐ. ²² οἱ δὲ μακρά μου ὅντες ὡς ἴμισεως 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 ἔαν δυνηθῶσιν προσεγγίσαι μοι· ²³ καὶ ποιησάντες ώσει ὥρας τρεις χορηγοῦντες τὰ θυμιάματα, καὶ ὅτε πλησίον μου ἐγινοντο. ²⁴ καὶ ἀποκριθεὶς Ἐλιοῦς εἶπέν μοι· Σὺ εἰς Ἰώβ ὁ συμβασιλεὺς ἡμῶν; σὺ εἰς ὁ ἔχων τότε τὴν μεγάλην δόξαν; ²⁵ σὺ εἰς ὡς ἥλιος τῆς ἡμέρας λάμπων

kings lie on the ground for three hours, like dead. ¹⁸ Then they rose and said to each other, "We cannot believe that this is Jobab." ¹⁹ And, finally, after they had sat for seven days inquiring after everything about me and searched for my flocks and other possessions, they said, ²⁰ "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?"

²¹ "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." ²² 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. ²³ And, after they had passed three hours covering the way with scent, and when they drew nigh, ²⁴ Elihu answered me and said, "Are you Job, our fellow king? Are you the one who had great glory? ²⁵ Are you he who shone like the day's sun on the whole earth?"

¹⁸ BN Gr. 2658 ends with shorter speech, "It is he."

¹⁹ Vat. Gr. 1238 lacks 'sat'.

²⁰ James ends, "into such a state of perdition and misery."

²¹ Vat. Gr. 1238 opens, "And, after the seven days, Elihu."

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

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

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

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

πάση τῇ γῆ; σὺ εἰ ὡς ἡ σελήνη καὶ οἱ ἀστέρες ἐν τῷ μεσονυκτίῳ φαινοντι; ²⁶ καὶ τότε ἀποκριθεὶς εἶπον αὐτῷ· Ἐγώ εἰμι. καὶ οὕτως κλαυσάντες κλαυθμὸν μέγαν σὺν θρήνῳ βασιλικῷ ἀνεφώνησεν καὶ ὁ στρατός αὐτῶν.

²⁷ καὶ παλιν ὑπολαβών Ἐλιους λεγει μοι· Σὺ εἰ ὁ τὰ ἑπτακισχίλια πρόβατα ἐνταξας εἰς τὴν τῶν πτωχῶν ἔνδυσιν· ποῦ νῦν τυγχάνει ἡ δόξα σου; ²⁸ σὺ εἰ ὁ τὰς τρισχιλιους βόας ἐνταξας εἰς ἀροτριάσμον τῶν πενήτων· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου; ²⁹ σὺ εἰ ὁ τοὺς χρυσέους κραβάττους ἔχων, νῦν δὲ καθήμενος ἐπὶ κοπρίας· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

³⁰ σὺ εἰ ὁ τὰς ἰδρυμένας ἔξηκοντα τραπέζας τοῖς πτωχοῖς στηρίξας· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου σου; σὺ εἰ ὁ τὰ θυμιατήρια τῆς ὡδῆς ἐκ λιθων ἔχων· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου, ὅτι ἐν δυσωδίᾳ νυν ὑπάρχεις; ³¹ σὺ εἰ ὁ τοὺς χρυσέους λύχνους ἐπὶ τὰς ἀργυρᾶς ἔχων, νυν δὲ προσδοκᾶς τὴν φυσιν του φωτος τῆς σελήνης· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου; ³² σὺ εἰ ὁ τὸ ἄλειμμα ἔχων ἐκ τοῦ λιβάνου, νυνὶ δὲ ἐν

Are you he who resembled the moon and the stars shining at midnight?” ²⁶ 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.

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

³⁰ “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? ³¹ 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? ³² You had ointment made of the spices of frankincense and now you are rotten! Where

²⁶ Vat. Gr. 1238 lacks ‘then’.

²⁷ 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 εἰ ὁ τὰ ἑπτακισχίλια πρόβατα ἐκτάξας εἰς τὴν τῶν πτωχῶν ἔνδυσιν· ποῦ οὖν τυγχάνει ἡ δόξα τοῦ θρόνου σου; σὺ εἰ ὁ τὰς τρισχιλίας 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?

²⁸ Messina SS lacks ‘of your throne’.

²⁹ James has the question in brackets.

³⁰ Vat. Gr. 1238 lacks ‘of your throne’ (twice in this verse), here following Messina SS.

³¹ James has the question in brackets.

³² James has the question in brackets.

σαπρια ὥν· ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;³³ σὺ εἶ ὁ καταγελων τῶν ἀδικούντων καὶ ἀμαρτανόντων, νῦν 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;

³⁴ Τοῦ δὲ Ἐλιφαζ μακρυνοντος τὸν κλαυθμὸν ὑποφωνούντων αὐτῷ τῶν βασιλεων ὡστε γενέσθαι μεγάλην ταραχήν, καὶ καταπαυσας δε ἐγω την ταραχην αὐτων εἶπον αὐτοῖς Ἰώβ·

³⁵ Σιώπατε· καὶ νῦν ὑποδείξω ὑμῖν τὸν θρόνον μου καὶ τὴν δόξαν τῆς εὐπρεπείας αὐτοῦ τὴν οῦσαν ἐν τοῖς ἀγίοις. ἐμοῦ ὁ θρόνος ἐν τῷ ὑπερκοσμίῳ ἐστίν, καὶ ἡ τούτου δόξα καὶ ἡ εὐπρεπεια ἐκ δεξιῶν τοῦ θεοῦ ἐστιν ἐν οὐρανοῖς. ἐμοῦ ὁ θρόνος αἰώνιος ἐστιν·

³⁶ ὁ κόσμος ὅλος παρελεύσεται καὶ ὁ κοσμος ὅλος ἡ δόξα αὐτοῦ οὐ παρελθη καὶ οἱ προσέχοντες αὐτῷ ἐσται ἐν τῇ καταστροφῇ αὐτοῦ. ³⁷ ἐμοῦ δὲ ὁ θρόνος ὑπάρχει ἐν τῇ ἀγίᾳ γῇ, καὶ ἡ δόξα αὐτοῦ ἐν τῷ αἰώνι ἐστιν τῷ ἀπαραλλάκτῳ. ³⁸ οἱ μὲν ποταμοὶ ξηρανθήσονται καὶ τα γαβριαματα τῶν κυμάτων αὐτῶν καταβαίνει εἰς τὰ βάθη τῆς ἀβύσσου. οἱ δὲ ποταμοὶ τῆς ἐμῆς γῆς ἐν ἥ ἐστιν ὁ θρόνος μου οὐ ξηραίνονται οὐδὲ ἀφανισθήσονται, ἀλλ' ἔσονται εἰς τὸ διηνεκές. ³⁹ οὗτοι οἱ βασιλεῖς παρελεύσονται

now is the glory of your throne? ³³ You laughed the wrong-doers 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?"

³⁴ "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,

³⁵ "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.

³⁶ The whole world shall perish, and its glory shall be destroyed, and all those who hold fast to it will perish with it, ³⁷ but my throne is in the Holy Land and its glory is in the world of changelessness. ³⁸ 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. ³⁹ These kings will pass

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

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

³⁵ 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).

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

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

³⁸ In place of 'the pride of their waves', Vat. Gr. 1238 has 'their pride'.

³⁹ Vat. Gr. 1238 lacks the opening 'These' (οὗτοι).

καὶ οἱ ἡγούμενοι παρέρχονται, καὶ ἡ δόξα αὐτῶν καὶ τὸ καύχημα αὐτῶν ἔσται ως 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

¹Καὶ ἔμοῦ ταῦτα λέγοντος πρὸς αὐτοὺς ἵνα σιωπήσωσιν, ὀργισθεὶς Ἐλιφᾶς εἶπεν προς τοῖς ἄλλοις φίλοις· Τί χρήσιμον ὅτι οὗτοι παραγεγόναμεν ἐν τοῖς στρατεύμασιν ὡδε ἵνα παραμυθησόμεθα αὐτὸν; καὶ ἴδού οὗτος ἐγκαλεῖ ἡμῖν· διὸ ἀναχωρήσωμεν εἰς τὰς ἴδιας χώρας· ²οὗτος ἐν ταλαιπωρίᾳ σκωλήκων κάθηται **καὶ** ἐν δυσωδίᾳ, καὶ ἀγμην ἐγυρεται καθ' ἡμῶν λεγων· Βασιλεῖαι παρέρχονται καὶ οἱ ἡγούμενοι αὐτῶν· ἡ δε ἐμη βασιλεια, φησίν, ἔσται ἔως τοῦ αἰῶνος. ³ἀναστὰς δὲ ἐν μεγάλῃ ταραχῇ Ἐλιφᾶς ἔξεκλινεν ἀπ' αὐτῶν ἐν μεγάλῃ **ταραχῇ** **καὶ** λύπῃ λέγων· Ἐγὼ πορεύσομαι· ἐληλύθαμεν γὰρ ἵνα παραμυθησόμεθα αὐτὸν καὶ αὐτος κατέλυσεν ἡμᾶς ἀπέναντι τῶν στρατιωτῶν ἡμῶν. ⁴Τότε Βαλδὰδ ἐκράτησεν αὐτὸν τῆς χειρὸς λέγων· Οὐχ οὗτως δεῖ λαλῆσαι ἀνθρώπῳ πενθοῦντι, οὐ μόνον δε ἀλλὰ καὶ ἐν πολλαῖς πληγαῖς ὄντι. ⁵ἴδού ἡμεῖς ὅλως ὕγιαίνοντες οὐκ ἰσχύσαμεν προσεγγίσαι αὐτῷ διὰ τὴν δυσωδίαν εἰ μὴ διὰ πλείονος εὐώδιας· σὺ δὲ ὅλως ἀμνημόνεις, Ἐλιφᾶς, ἀπλῶς νοσήσας ἐν ταῖς δυσὶν ἡμερας; ⁶νῦν οὖν μακροθυμήσωμεν ἵνα γνῶμεν ἐν τίνι ἔσται· μήτι ἄρα μιμησκομενος αὐτοῦ τῆς εὐδαιμονίας τῆς προτέρας, **καὶ** ἐμάνη κατὰ ψυχήν;

TESTAMENT OF JOB 8

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

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

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

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

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

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

TESTAMENT OF JOB 8

¹ “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. ² 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.” ³ 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.” ⁴ 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. ⁵ 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? ⁶ 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?”

⁷ τίς γὰρ οὐκ ἀν ἐκπλάγη καὶ πάνυ; βλεπε αὐτον τοιουτον ἐν ὑπερβαλλοντος κακοις και πληγαις· ἀλλ' ἔασον με προσεγγίσαι αὐτῷ, και γνώσομαι ἐν τίνι ἔσται.

⁸ Και ἐγερθεὶς **Βαλδὰδ** προσηγγισαι μοι λέγων· Σὺ εἰ Ἰώβ; και ἐγὼ εἰπον· Ναί. και εἰπεν· Ἀρα ἐν τῷ καθεστώτι ἔστιν ἡ καρδία σου; ⁹ κάγὼ εἰπον ὅτι· Ἐν μὲν τοῖς γηίνοις οὐ συνέστηκεν, ἐπιδη ἀκατάστατος ἡ γῆ και παντες οἱ κατοικοῦντες ἐν αὐτῇ· ἐν δὲ τοῖς οὐρανοις συνέστηκεν ἡ καρδία μου, διότι οὐχ ὑπάρχει ἐν οὐρανῷ ταραχή. ¹⁰ ὑπολαβὼν δὲ **Βαλδὰδ** λέγει ὅτι· μέν γινώσκομεν τὴν γῆν ἀκατάστατον οῦσαν, ἐπειδὴ γὰρ κατὰ καιρὸν ἀλλοιοῦται· ἐνίοτε και εἰρηνεύει, ἐσθ' ὅτε και πολεμεῖται· περὶ δὲ τοῦ οὐρανοῦ ἀκούομεν ὅτι εὐσταθεῖ. ¹¹ ἀλλα εἰ ἀληθῶς ἐν τῷ καθεστώτι τυγχάνεις, ἐρωτήσω σε λόγον, και ἐὰν ἀποκριθῆς μοι πρὸς τον πρῶτον νοῦν, ἔχω σε ἐρωτῆσαι ἐν τῷ δευτέρῳ· και ἐὰν ἀποκριθῆς μοι εὐσταθὲς, δῆλον ὅτι ἡ καρδία σου οὐκ ἔξεστηκεν.

¹² Και **πάλιν** εἰπεν· Ἐν τίνι σὺ ἐλπίζεις; και εἰπον· Ἐπὶ τῷ θεῷ τῷ ζῶντι. ¹³ και **πάλιν** εἰπέν μοι· Τίς ἀφείλατο σου τὰ ὑπάρχοντα ἡ ἐπήγεγκέν σου τὰς πληγὰς ταύτας; κάγὼ εἰπον ὅτι· Ὁ θεός. ¹⁴ και πάλιν ὑπολαβὼν εἰπεν πρός με· εἰ τῷ θεῷ ἐλπίζεις, πῶς οὖν

⁷ 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."

⁸ "And Bildad rose and approached me saying, "Are you Job?" And I said, "Yes." And he said, "Are you in your right mind?" ⁹ 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." ¹⁰ 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. ¹¹ 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."

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

⁷ BN Gr. 2658 and Messina SS have shorter versions of this verse.

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

⁹ Messina SS opens with και ἐγω in place of the contracted form, κάγὼ.

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

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

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

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

¹⁴ James, following Vat. Gr. 1238, opens, "And he said."

ἀδικῆσαι κρίνων; — ἐπενεγκών σοι τὰς πληγὰς καὶ συμφορας ταύτας ἡ ἀφελόμενός σοι τὰ ὑπάρχοντα. ¹⁵ εἰ δὲ καὶ ἀφεῖλατο, ἔχον αὐτὸν ὅλως μὴ διδόναι τι· οὐδέποτε βασιλεὺς ἀτιμάζει στρατιώτην αὐτού καλῶς αὐτον δορυφοροῦντα. ¹⁶ ἡ τίς ποτὲ καταλήψεται τὰ βάθη τοῦ Κυρίου καὶ τῆς σοφίας αὐτοῦ, ίνα τολμας προσάπτειν τῷ Κυρίῳ ἀδίκημα; ¹⁷ ἀποκρίνου μοι, Ἰώβ, πρὸς ταῦτα. καὶ πάλιν λέγω σοι, εἰ ἐν τῷ καθεστῶτι ὑπάρχεις, δίδαξόν με, εἰ ἔστιν σοι φρόνησις, ¹⁸ διὰ τί ἥλιον μὲν ὁρῶμεν ἀνατέλλοντα ἐπὶ ἀνατολᾶς, δύνοντα δὲ ἐν τῇ δύσει, καὶ πάλιν ἀνιστάμενοι κατὰ πρωὶ εὐρίσκομεν αὐτὸν ἐν ἀνατολαῖς ἀνατέλλοντα; νουθέτησον με πρὸς ταῦτα εἰ σὺ εἰ ὁ θεράπων τοῦ θεοῦ.

¹⁹ Καὶ εἶπον· Νουθετησον με πρὸς ταῦτα, εἰ ἔστιν σοι φρόνησις· ἐν ἔμοι, καὶ σύνεσις τῇ καρδίᾳ μου· διὰ τί οὖν μὴ λαλήσω τὰ μεγαλεῖα τοῦ Κυρίου; μη ὅλως ὅν πταίσῃ μου τὸ στόμα εἰς τὸν δεσπότην; μὴ γένοιτο· ²⁰ τίνες γάρ ἐσμὲν πολυπραγμοῦντες τῷ ἐπουνιῷ σάρκινοι ὄντες, καὶ ἔχοντες τὴν μερίδα ἐν γῇ καὶ ἐν σποδῷ; ²¹ ίνα οὖν γνῶτε ὅτι συνέστηκεν ἡ καρδία μου, ἀκούσατε ὁ ἐπερωτῶ ὑμᾶς. ²² διὰ τοῦ στόματος ούν ἡ τροφὴ, καὶ πάλιν τὸ ὕδωρ διὰ τοῦ στόματος πίνεται καὶ όμου κατερχονται διὰ 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? ¹⁵ 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. ¹⁶ Who understands the depths of the Lord and of his wisdom, to be able to accuse God of injustice? ¹⁷ Answer me, Job, to this. Again, I say to you: If you are in your right mind, teach me if you have wisdom: ¹⁸ 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."

¹⁹ "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! ²⁰ Who are we to pry into heavenly matters, while we are only of flesh - earth and ashes? ²¹ In order that you know I am sane, hear what I ask you: ²² Through the stomach comes food, and water you drink through the mouth, and then it flows

¹⁵ Vat. Gr. 1238 and Messina SS lack 'at all' (ὅλως).

¹⁶ The 3 major MSS have similar texts for this verse.

¹⁷ The 3 major MSS have near-identical texts for this verse.

¹⁸ Vat. Gr. 1238 and Messina SS lack 'if you are God's servant'.

¹⁹ The opening in Vat. Gr. 1238 is much shorter, "But I said." Here, we (loosely) follow Messina SS.

²⁰ The 3 major MSS have very similar texts for this verse.

²¹ In place of 'I am sane', here following Sparks, James has 'my heart is sound'.

²² James has 'go down to become excrement' in place of 'go to the drain'.

φαρυγγος· ὅταν δὲ καταβῇ τὰ δύο εἰς τὸν ἀφεδρῶνα, τότε ἀφοριζονται ἀπ' ἄλλήλων. τίς οὖν ταῦτα χωρίζει; ²³ εἶπεν δὲ ὁ Βαλδᾶς· Ἄγνοῶ. ἐγὼ δὲ πάλιν ὑπολαβὼν εἶπον αὐτῷ· Εἰ σὺ τὴν τοῦ σώματος σου ποριαν οὐ καταλαμβάνεις, πῶς τὰ ἐπουράνια καταληψεις;

²⁴ ὑπολαβὼν δὲ καὶ Σωφαρ λεγει· Οὐχὶ τὰ ὑπὲρ ἡμῶν ἐρευνῶμεν, ἀλλὰ βουλόμεθα γνῶναι ἐὰν ἐν τῷ σαυτοῦ καθεστῶτι ὑπάρχεις, καὶ οἶδον ἀληθῶς ἔγνωμεν ὅτι ἡ σύνεσίς σου οὐκ ἡλλοιωθῇ. ²⁵ τί οὖν βούλει ἡμᾶς ἐν σοι διαπράξασθαι; οἶδον γὰρ παρόντες [πάρωμεν] μεθ' ἡμῶν αὐτῶν τοὺς ἰατροὺς τῶν τριῶν βασιλεων ἡμῶν ἡσαγαγωμεν, καὶ εἰ βούλει θεραπευθῆτι παρ' αὐτῶν ²⁶ ἀποκριθεὶς δὲ ἐγὼ εἶπον· Ἡ ἐμὴ ἴασις καὶ ἡ ἐμὴ θεραπεία παρὰ Κυρίου ἔστιν τοῦ καὶ τοὺς ἰατροὺς κτίσαντος.

through the same throat; and, when the two go to the drain, they again part. Who effects this separation?" ²³ 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?"

²⁴ "Then Sopher 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.

²⁵ 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."

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

²³ *Vat. Gr. 1238* (and James) lacks 'again'.

²⁴ The 3 major MSS have very similar texts for this verse.

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

²⁶ James has 'God' in place of 'the Lord'.

Διαθήκη τοῦ Ἰώβ 9

¹ Καὶ ἔμοῦ ταῦτα πρὸς αὐτοὺς λέγοντος, ηδου ἡ γυνή μου Σιτις ἐν ἴματίοις ῥακκωδεσιν, ἀποδράσασα ἐκ τῆς τοῦ δεσποτον δουλείας ὡς ἐδουλευσεν, ἐπεὶ ἐκωλύετο ἐξελθεῖν ἵνα μὴ ἰδόντες αὐτὴν οἱ βασιλεῖς ἀρπάσωσιν αὐτήν. ² ὅτε δὲ ἦλθεν, ἐρρηξεν ἔαυτὴν παρὰ τοὺς πόδας αὐτῶν **καὶ** κλέουσα καὶ λέγουσα· Μνήσθητι μου, ὁ Ἐλιφᾶζ καὶ οἱ δύο φίλοι σου, ὅτι ὅποια τις ἡμην μεθ' ὑμῶν, καὶ πῶς ἐστολιζόμην. ννν δὲ ὄρατε τὴν προέλευσίν μου ἡ τί ἐνδύομαι. ³ τότε κλαύσαντες οἱ βασιλεῖς κλαυθμὸν μέγαν καὶ γενόμενοι ἐν διπλῇ ἀκηδίᾳ ἐσιώπησαν, ὥστε τὸν Ἐλιφᾶζ ἄραντα τὴν πορφυρίδα αὐτοῦ περιρήξαι ἐπ' αὐτην ἐνδυθηναι. ⁴ ἡ δὲ ἐδέετο αὐτῷ λέγουσα· Παρακαλῶ ὑμας κυριοι μου ὅπως κελευσητε τοῖς στρατιώταις ὑμῶν ἵνα σκάψωσιν τὴν πτῶσιν τῆς οἰκίας ἡμων την πεσουσαν ἐπανω τοῖς τέκνοις μου, ἵνα καὶ τὰ ὄστα αὐτῶν ἀσφαλισθῇ ἐπὶ μνηματα, ⁵ ἐπεὶ ἡμεῖς οὐκ ισχύσαμεν διὰ τὰ ἀναλώματα· δύπως θεασωμεθα κἄν τὰ ὄστα αὐτῶν. ⁶ μὴ ἄρα δε ἐγὼ ἡ κτηνώδης γαστέρα θηρίου ἔχω, ὅτι τὰ τέκνα μου δέκα ὅντα τέθηκαν ἐν μια ἡμερᾳ καὶ οὐδένα αὐτῶν ἐκηδευσα; ⁷ καὶ ἐκελευσαν οἱ βασιλεῖς του σκαφηναι την οἰκιαν,

TESTAMENT OF JOB 9

¹ “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. ² 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.” ³ 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. ⁴ 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. ⁵ For, as we have, owing to our misfortune, no power at all, and so we may at least see their bones. ⁶ 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.” ⁷ And the kings set off to dig up the ruins of

TESTAMENT OF JOB 9

¹ Sparks, following BN Gr. 2658, has ‘*Sitidos*’ (Σιτωδος) in place of ‘*Sitis*’ (Σιτις).

² In place of ‘*two friends*’, her following BN Gr. 2658 and Messina SS, James has ‘*other friends*’.

³ BN Gr. 2658 and Messina SS lack ‘*the kings*’ (οἱ βασιλεῖς).

⁴ The 3 major MSS have similar texts for this verse, though the word/clause order varies.

⁵ BN Gr. 2658 lacks the opening ἐπεὶ ἡμεῖς οὐκ.

⁶ BN Gr. 2658 and Messina SS have shorter (and less coherent) texts for this verse.

⁷ 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.”

έγώ δὲ ἐκώλυσα αὐτους λέγων·⁸ Μὴ κάμετε εἰκῇ, οὐ γάρ εύρηται τὰ παιδία μου, ἐπειδὴ πεφυλαγμένα εἰσὶ παρα τοῦ δημιουργοῦ αὐτῶν καὶ βασιλέως.

⁹ καὶ ἀποκριθέντες οἱ βασιλεῖς εἶπον μοι· Τίς πάλιν οὐκ ἔρει ὅτι ἔξεστης καὶ μαίνει¹⁰ ὅτι βουλομένοι ἡμεις ἀναγαγειν τα ὄστα των παιδῶν σου κωλυεις ἡμας, λεγων ὅτι· Ἀνεληφθησαν καὶ ἐφυλαχθησαν παρα του δημιουργου αὐτων; διὸ ἔκφανον ἡμῖν τὸ ἀληθές.

¹¹ Ἐγώ δὲ ὑπολαβών εἶπον αὐτοῖς· Ἐπεγείρατέ με ἵνα στῶ. οἱ δὲ ἔγειράντες με ἐκατέρωθεν τοὺς βραχίονάς ὑποστηρίζοντες·

¹² καὶ τότε σταθεὶς ἔξωμολογησάμην πρῶτον τῷ θῷ πρωτον. καὶ μετὰ τὴν εὐχὴν εἶπον αὐτοῖς· Ἀναβλέψατε τοῖς ὀφθαλμοῖς ὑμῶν πρὸς ἀνατολάς. ¹³ καὶ ἀναβλέψαντες ίδον τὰ τέκνα μου ἔστεφανωμένα παρὰ τῆς δόξης τοῦ ἐπουρανίου βασιλεως.

¹⁴ ἡ δε γυνή μου Σιτης ίδοῦσα ταῦτα κατέπεσεν εἰς τὴν γῆν προσκυνοῦσα τῷ θῷ καὶ λεγων· Νῦν ἔγνω ὅτι ὑπάρχει μοι μνημόσυνον παρὰ Κυρίου· ἀναστήσομαι δὴ καὶ εἰσελεύσομαι εἰς τὴν πόλιν καὶ καμμύσω ὀλίγον καὶ ἀνακτήσομαι πρὸ τῆς ὑπουργείας τῆς δουλείας μου. ¹⁵ καὶ ταυτα εἶπονσα ἐσπερας

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

⁹ “And the kings answered and said, “Who will not say he is out of his mind and raves? ¹⁰ 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.”

¹¹ “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. ¹² And I stood upright and gave thanks to God and, after the prayer, I said to them, “Look with your eyes to the east.” ¹³ And they looked and saw my children with crowns, near the glory of the King, the Ruler of heaven.

¹⁴ “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.” ¹⁵ And, after she had spoken this and the

⁸ James has ‘Ruler’ in place of ‘King’.

⁹ BN Gr. 2658 and Messina SS omit ‘the kings’ (οἱ βασιλεῖς).

¹⁰ BN Gr. 2658 and Messina SS lack ὅτι βουλομένοι ἡμεις ἀναγαγειν τα ὄστα των παιδῶν σου κωλυεις ἡμας (‘For, while we wish to bring the bones of his children back’).

¹¹ Vat. Gr. 1238 lacks ‘answered [and]’.

¹² In place of ‘to God’ (τῷ θῷ), Messina SS has ‘to the Lord and [to] God’ (τῷ καὶ θῷ) and BN Gr. 2658 has ‘to the Father’ (πρὸς τὸν πατέρα).

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

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

¹⁵ Vat. Gr. 1238 has ἐτελευτησεν in place of τετελεύτηκεν.

καταλαβουσης ἐπορευθη εις τὴν πόλιν ... προς τοις κυριοις αὐτης
ἐν οῖς ἐδούλευεν καὶ ἐκοιμήθη περὶ τὴν φάτνην αὐτῶν των
βιων κακη **τετελεύτηκεν** ἀθυμήσασα. ¹⁶ καὶ ὁ μὲν δεσποτικὸς
ἄρχων αὐτῆς ἐπιζητήσας αὐτὴν καὶ μὴ εὑρὼν εἰσῆλθεν εἰς τὴν
ἐπαύλην τῶν κτηνῶν, καὶ εὗρεν αὐτὴν νεκρὰν ἡπλωμένην ἐπὶ¹⁷
της φατνῆς. ¹⁷ καὶ πάντες οἱ ἰδόντες αὐτὴν ἀνέκραξαν μετὰ
μυκήματος καὶ κλαυθμοῦ ἐπ' αὐτὴν, τὰ δὲ περιεστῶτα ζῷα
κλαίοντα ἐπ' αὐτὴν, καὶ πάντες ἰδόντες αὐτὴν ἀνέκραξαν μετὰ
κλαυθμοῦ καὶ ἡ φωνὴ διεδώθη διὰ πάσης τῆς πόλεως. ¹⁸ καὶ
οὗτως προκομίσαντες ἐκήδευσαν θάψαντες αὐτὴν ἐπὶ τὴν
οἰκίαν τὴν συμπτωθησαν ἐπὶ τὰ τέκνα αὐτῆς. ¹⁹ καὶ **κοπετὸν**
μέγαν ἐποίησαν οἱ πτωχοὶ τῆς πόλεως κοπετὸν μέγαν ἐπ' αὐτην
λέγοντες: Ἰδετε ἡ Σιτη ἐστιν αὕτη, ἡς τοῦ καυχήματος καὶ τῆς
δόξης οὐχ ὑπῆρχε γυνή, καὶ οὐκ ἡξιωθῇ ταφῆς ἀναγκαίας. ²⁰ τὸν
μὲν οῦν θρῆνον τὸν ὑπ' αὐτου γενόμενον εύρησητε 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. ¹⁶ 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. ¹⁷ 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. ¹⁸ And the people brought her down and
wrapped her up and buried her by the house that had fallen
upon her children. ¹⁹ 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!” ²⁰ The dirge for
her you will find in the *Paraleipomena*.

¹⁶ BN Gr. 2658 and Messina SS lack ‘on the manger’ (ἐπὶ τῆς φατνῆς).

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

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

¹⁹ Sparks formats v. 19b as poetry.

²⁰ James has ‘record’ in place of ‘*Paraleipomena*’.

Διαθήκη τοῦ Ἰώβ 10

1 Ἐλιφᾶζ δὲ καὶ οἱ λοιποὶ οἱ μετ' αὐτοῦ θαμβηθεντες ἐπὶ τουτοις παρεκάθισάν ἀνταποκρινόμενοι μοι καὶ μεγαλορημονοῦντες κατ' ἐμοῦ, καὶ ἡμέρας **2** φασκοντες ὅτι δικαιως ταῦτα πεπονθα ὑπερ ἀμαρτιων πολλων και ὅτι ἐλπις οὐκ ἀπελειφθη μοι· ἐγω δε αντεφιλονεικουν· **3** καὶ ὄργισθεντες ἀνεστησαν πορευθῆναι μετα θυμου· καὶ τοτε τοτε Ἐλιους ὀρκωσεν αὐτους· μειναι μικρον ἔως καὶ περὶ τούτου δειξη αὐτοις, **4** ὅτι τοσαύτας ἡμέρας ἐποιήσατε ἀνεχόμενοι τῷ Ἰώβ καυχωμένου εἶναι δίκαιοιν· ἐγὼ γὰρ οὐκ ἀνέξομαι· **5** ἀρχῆθεν γὰρ **καὶ** κλαιων διετέλεσα ἐν αὐτῷ, ἀναμιμησκόμενος τῆς εὐδαιμονίας αὐτοῦ τῆς προτέρας· καὶ ίδοὺ μεγα καὶ ὑπερβαλλοντα λογον ἐλαλησε λέγων ἔχειν τὸν ἔαυτοῦ θρόνον ἐν οὐρανοῖς. **6** τοινῦν **οὐν** ἐμοῦ ἀκούσατε καὶ γνωρίσω ὑμῖν τὴν μερίδα αὐτοῦ ἐν τινι ὑπάρχονσαν. **7** τότε Ἐλιοὺς ἐμπνευσθεὶς ὑπο του Σατανᾶ ἐξεῖπεν μοι λόγους θρασεῖς, οἵτινες ἀναγεγραμμένοι εἰσιν ἐν τοῖς παραλειπομένοις τοῦ Ἐλιφᾶζ. **8** Μετὰ δὲ του παύσασθαι αὐτὸν τῆς μεγαλορημοσύνης

TESTAMENT OF JOB 10

1 "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, **2** 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. **3** 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. **4** "For so many days did you pass, allowing Job to boast that he is just. But I shall no longer suffer it. **5** 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. **6** Therefore, hear me, and I will tell you what is the cause of his destiny." **7** Then, imbued with the spirit of Satan, Elihu spoke hard words that are written down in the records left of Elihu. **8** And, after he had ended

TESTAMENT OF JOB 10

1 BN Gr. 2658 and Messina SS lack 'were astonished at these things' (οἱ μετ' αὐτοῦ θαμβηθεντες ἐπὶ τουτοις).

2 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." (ώς μετὰ εἴκοσι ἐπτὰ ἡμέρας ἀναστῆναι αὐτοὺς καὶ πορευθῆναι εἰς τὴν ἔαυτῶν χώραν).

3 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 ὄρκωθῆναι αὐτοὺς ὑπὸ Ἐλιοῦ λέγοντος· Μείνατέ με, ἔως καὶ τὸ περὶ τούτου δείξω αὐτῷ).

4 The 3 major MSS have similar texts for this verse.

5 Vat. Gr. 1238 and Messina SS have similar text for this verse but BN Gr. 2658 diverges somewhat.

6 Literally translated, the verse ends, "what his portion is."

7 The 3 major MSS have nearly identical texts for this verse.

8 Vat. Gr. 1238 lacks 'his magnanimity'.

αύτοῦ, ἀναφανεῖς μοι ὁ Κύριος διὰ λαίλαπος καὶ νεφῶν εἶπεν, καὶ μεμφόμενος τὸν Ἐλιοὺς, καὶ ὑποδείξας μοι τὸν ἐν αὐτῷ λαλοῦντα μὴ εἶναι ἄνθρωπον ἀλλὰ θηρίον.

⁹καὶ μετὰ τὸ παύσασθαι τὸν Κύριον λαλοῦντά μοι εἶπεν ὁ κῆς τῷ Ἐλιφᾶζ· Τί ἡ, Ἐλιφᾶ, ἡμαρτες σὺ καὶ οἱ δύο φίλοι σου· οὐ γὰρ ἔλαλήσατε ἀληθὲς κατὰ τοῦ θεραποντός μου Ἰωβ· ¹⁰διὸ ἀναστάντες ποιήσατε αὐτὸν ὑπὲρ ὑμῶν ἀναφέρειν θυσίας, ὅπως ἀφεθῇ ὑμῶν ἡ ἀμαρτία αὐτῇ· εἰ μὴ γὰρ δι' αὐτόν, ἀπώλεσα ἀν ὑμᾶς. ¹¹καὶ αὐτοὶ δὲ προσήνεγκάν μοι τὰ πρὸς θυσίαν· καὶ ἔγὼ λαβὼν ἀνήνεγκα ὑπὲρ αὐτῶν την θυσίαν καὶ ὁ Κύριος προσδεξάμενος ἀφῆκεν αὐτοῖς τὴν ἀμαρτίαν. ¹²Τότε Ἐλιφᾶζ καὶ Βαλδᾶς καὶ Σωφαρ γνόντες ὅτι ἔχαρισατο αὐτοῖς ὁ Κύριος τὴν ἀμαρτίαν αὐτῶν διὰ τον θεραποντος αὐτου Ἰωβ, τὸν δὲ Ἐλιοὺς οὐ συγχωρησεως ἀναλαβὼν Ἐλιφᾶζ εἶπεν ὕμνον, ἐπιφωνούντων αὐτῷ τῶν ἄλλων φίλων καὶ τῶν στρατευμάτων πλησίον τοῦ θυσιαστηρίου. ¹³καὶ ἔλεγεν οὕτως Ἐλιφᾶζ·

Περιηρτηται ἡμῶν ἡ ἀμαρτία καὶ τέθαπται ἡμῶν ἡ ἀνομία·
¹⁴ Ἐλιοὺς δε ὁ μόνος
πονηρὸς μνημόσυνον οὐχ ἔξει ἐν τοῖς ζῶσιν.
καὶ ὁ λύχνος αὐτοῦ σβεσθεὶς ἡφάνισεν 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.

⁹“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.

¹⁰So, 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.” ¹¹And 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.

¹²Then, 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. ¹³And Eliphaz spoke thus:

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

¹⁴ But Elihu, the evil one,

shall have no memorial among the living;
his luminary is extinguished and has lost its light.

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

¹⁰ Vat. Gr. 1238 lacks ‘your’ before ‘sins’.

¹¹ BN Gr. 2658 and Messina SS lack ‘the sacrifice’ (την θυσιαν).

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

¹³ BN Gr. 2658 and Messina SS lack the opening ‘And’.

¹⁴ BN Gr. 2658 repeats the name, ‘Elihu’.

15 ή 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 παρῆλθεν, σέσηπται αὐτοῦ ὁ θρόνος·
καὶ ἡ τιμὴ τοῦ σκήματος αὐτοῦ ἐν τῷ ἄδη τυγχάνει·

17 ἡγάπησεν τε τὸ τοῦ ὄφεως κάλλος
καὶ τὰς λεπίδας τοῦ δράκοντος,
ἡ δὲ χολὴ αὐτοῦ καὶ ὁ ἴὸς αὐτοῦ εἰς βορράν·

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

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

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

21 ἴδοὺ ὁ Κύριος παρεγένετο, ἴδοὺ οἱ ἄγιοι ἡτοιμάσθησαν,
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 2nd 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 βορράν*) to 'his food' (*εἰς βοράν*).

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

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

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

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

²² χαιρέτωσαν οἱ ἄγιοι, ἀγαλλιάσθωσαν αἱ καρδίαι αὐτῶν,
ὅτι ἀπειληφασι τὴν δόξαν ἡν προσεδόκησαν.

²³ ἥρται τὰ ἀμαρτήματα ἡμῶν,
καὶ καθαρισταὶ ἡμῶν ἡ ἀνομία,
οἱ δὲ πονηρὸς Ἐλιοῦ ἐν τοῖς ζῶσιν μνημόσυνον οὐκ ἔσχεν.

²⁴ Μετὰ δὲ τὸ παύσασθαι Ἐλιφᾶζ τὸν ὑμνὸν, ὑποφωνούντων
αὐτῷ πάντων καὶ κυκλούντων τὸ θυσιαστήριον, ἀναστάντες
εἰσήλθομεν εἰς τὴν πόλιν εἰς ἡν νῦν οἰκοῦμεν οἰκίαν, ²⁵ καὶ
πεποιηκαν μοι εὐώχιαν ἐν τῇ τερπνότητι τοῦ κύριου. ²⁶ καὶ πάλιν
ἐπεζήτησα εὐεργεσίας ποιεῖν τοῖς πτωχοῖς καὶ παρεγένοντο πρός
με πάντες οἱ φίλοι μου ²⁶ καὶ ὅσοι ἤδεισαν με εὐποίουντα· ^{καὶ}
ἥρωτησαν με λέγοντες· Τί παρ' ἡμῶν νῦν αἴτεῖς;

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

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

²⁴ “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. ²⁵ 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. ²⁶ And all those who had seen me in my former state of happiness, asked me saying, “What do you ask of us now?”

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

²³ Before this verse, James adds the heading, ‘CHORUS’.

²⁴ Vat. Gr. 1238 lacks ‘while all replied and circled the altar’.

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

²⁶ BN Gr. 2568 lacks ‘me’ after ‘had seen’.

Διαθήκη τοῦ Ἰώβ 11

¹ ἐγὼ δὲ ἀναμνησθεὶς τῶν πτωχῶν τοῦ πάλιν εὐποιεῖν ἡτησάμην λέγων. ² Δότε μοι ἕκαστος ἀμνάδα μίαν εἰς ἔνδυσιν τῶν πτωχῶν τῶν ἐν γυμνώσει ὅντων. καὶ τότε ἕκαστος προσήνεγκέν μοι ἀμνάδα μίαν καὶ τετραδραγμον χρυσίου καὶ ἀργυρίου. ³ καὶ τότε ὁ κῆς εὐλόγησεν πάντα μοι ὅσα ὑπῆρχεν, καὶ πεποίηκέν ἐπληθουν ἔξι ὀλιγων ἡμερων ἀπὸ τε χρηματων καὶ κτηνων καὶ των λοιπων ὧν ἀπολεσα, ἀπελαβον καὶ ἐτερα εἰς το διπλω. ⁴ ἐλαβον δε και γυναικα την μρα ὑμων και ἐγεννησα ὑμας τους δεκα ἀντι των τελευτησαντων μοι δεκα τεκνων.

⁵ Καὶ νῦν, τέκνα μου, ἐντελλομαι ὑμιν ἵδον ἐγὼ τελευτῶ· ὑμεις ούν ἐσεσθε ἀντι ἐμου, ⁶ μόνον μὴ ἐπιλάθεσθε τοῦ Κυρίου· εὐποιησασθαι τοῖς πτωχοῖς, μὴ παρίδητε τοὺς ἀδυνάτους· μὴ λαβητε ἑαυτοῖς γυναικας ἐκ τῶν ἀλλοτρίων. ⁷ ἵδον οῦν, τέκνα μου, διαμεριῶ ὑμῖν πάντα ὅσα ὑπαρχει μοι, πρὸς τὸ δεσπόζειν ἕκαστος καὶ ἔξουσιαν ἔχειν ἀγαθοποιεισαι ἕκαστος ἐκ τοῦ μέρους αὐτοῦ ἀκωλύτως.

TESTAMENT OF JOB 11

¹ "But I, remembering the poor, was moved to good again, asked, saying, ² "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. ³ 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. ⁴ Then I also took as wife your mother and became the father of you ten in place of the ten children that had died.

⁵ "And now, my children, let me admonish you, "Behold I die. You will take my place. ⁶ Only do not forsake the Lord. Be charitable towards the poor; do not disregard the feeble. Do not take to yourselves wives from strangers. ⁷ 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

¹ *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*).

² *Messina SS* lacks much of this verse (μίαν εἰς ἔνδυσιν τῶν πτωχῶν τῶν ἐν γυμνώσει ὅντων. καὶ τότε ἕκαστος προσήνεγκέν μοι ἀμνάδα μίαν καὶ) and *BN Gr. 2568* lacks 'and silver'.

³ *BN Gr. 2658* and *Messina SS* lack much of this verse (from ἐπληθουν ἔξι).

⁴ *BN Gr. 2658* and *Messina SS* lack this verse completely.

⁵ For this verse, *Messina SS* has just, "And now, my children, behold, I am about to die." (Καὶ νῦν, τέκνα μου, ἵδον ἐγὼ τελευτῶ·)

⁶ The 3 major MSS have similar texts for this verse.

⁷ *BN Gr. 2568* lacks 'and [each one] have full power to do good' (καὶ ἔχειν ἔξουσίαν ἀγαθοποιεισαι ἕκαστος ἐκ).

⁸ Καὶ τοῦτο εἶπων ἐνεγκας τα χρηματα αὐτου παντα διεμερισεν αὐτα τοις ἐπτὰ νιοις ἀρρενικοις· καὶ ἀπὸ τῶν χρημάτων οὐ παρεσχε ταῖς θηλείαις· ⁹ καὶ εἶπον τῷ πατρί αὐτων· Κύριε πάτερ ἡμῶν, μὴ καὶ ἡμεῖς οὐκ ἔσμεν τέκνα σου; διότι οὐκ ἔδωκας ἡμῖν ἐκ τῶν ὄντων σοι κληρονομιαν; ¹⁰ εἶπεν δὲ Ἰὼβ ταῖς θυγατρασιν αὐτου· Μὴ ταραχθῆτε, θυγατέρες μου· οὐ γὰρ ἐπελαθομην ὑμιν· ίδου γὰρ ἐφυλαξα ὑμιν κληρονομίαν κρειττον αὐτης ἡν ἐλαθον οι ἐπτα ἀδελφοι. ¹¹ καὶ τότε καλέσας τὴν θυγατέραν αὐτοῦ τὴν λεγομένην Ἡμέραν λέγει αὐτῇ· Λαβοῦσα τὸ δακτύλιον ὑπαγε εἰς το ταμειον καὶ ἐνεγκε μοι το χρυσουν σκενειον, ἵνα δώσω ὑμῖν τὴν κληρονομίαν ὑμων.

¹² καὶ ἀπελθοῦσα ἦνεγκεν αὐτῷ· καὶ ἀνοιξας αὐτῷ ἐξηνεγκε τρεῖς χορδὰς περιζωματα ώς μὴ δύνασθαι τινα ἄνθρωπον λαλῆσαι περὶ τῆς εἰδέας αὐτῶν, ¹³ ἐπεὶ μηδε ἡσαν ἐργον γηινον, ἀλλ' τοῦ οὐρανοῦ εἰσιν, ἔξαστρα παπουσαις σπινθῆραις φωτίναις, ώς ἀκτῖνες τοῦ ἡλίου. ¹⁴ καὶ δέδωκεν ἀνα χορδὴν μιας ἐκάστης τῶν θυγατέρων αὐτου εἰπών· Λάβετε αὐτὰς καὶ περιζωσατε ἵνα τὰς ἡμέρας τῆς ζωῆς ὑμῶν περιποιησωσιν ὑμας καὶ ἐμπλησωσι παντος ἀγαθου.

⁸ And, when he had said this, he divided his money among his seven sons, and he gave none of the money to the daughters. ⁹ 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?" ¹⁰ 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." ¹¹ 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."

¹² And she went and brought it to him, and he opened it and took out three-stringed girdles such that no man could describe. ¹³ For, they were not earthly work, but celestial sparks of light flashed through them like the rays of the sun. ¹⁴ 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."

⁸ 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."

⁹ BN Gr. 2658 and Messina SS open with αἱ δὲ λυπηθεῖσαι εἶπον τῷ πατρί – which seems to be corrupt.

¹⁰ In place of 'Behold' (ἰδον), BN Gr. 2658 and Messina SS have 'already' (ῆδη).

¹¹ BN Gr. 2568 lacks the opening 'And' and 'your' before 'inheritance'.

¹² In place of ἄνθρωπον, Messina SS has the abbreviated form, ἄνων.

¹³ In place of τοῦ οὐρανοῦ εἰσιν, Vat. Gr. 1238 has the abbreviated form, οὐνιον.

¹⁴ BN Gr. 2568 omits numerous words in this verse and the text thereof is difficult to interpret; Messina SS is a little better, reading: καὶ δέδωκεν χορδὴν μιαν ἐκάστης τῶν θηγατέρων εἰπών· Λάβετε αὐτὰς περὶ τὸ στῆθος ὑμῶν ἵνα εῦ ὑμῖν γένηται πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν. Here, we follow Vat. Gr. 1238.

¹⁵ Εἶπεν δὲ αὐτῷ ἡ ἄλλη θυγατερα ἡ λεγομένη Κασσία· Πάτερ, αὕτη ἐστὶν ἡ κληρονομία ἡν ἔλεγες εἶναι κρείττονα τῆς τῶν ἀδελφῶν ὑμῶν; τί οὖν χρεία τῶν περιττῶν τούτων χορδῶν; μὴ ἐκ τούτων ἔξομεν τοῦ ζῆν; ¹⁶ καὶ εἶπεν αὐταῖς ὁ πατήρ αὐτῶν· Οὐ μόνον ἐκ τούτων τὸ ζῆν ἔξετε, ἀλλὰ καὶ αὗται εἰσάξουσιν ὑμᾶς εἰς τὸν μείζονα αἰῶνα, ζῆσαι ἐν τοῖς οὐρανοῖς. ¹⁷ ἡ ἀγνωητε, τέκνα μου, τὴν τιμὴν τῶν παροντῶν τούτων ἡς με κατηξίωσεν ὁ Κύριος ἐν ἡμέρᾳ ὅτε ηὐδοκησεν ὁ κῆς ἐλεῆσαι με καὶ περιαρθῆναι ἐκ τοῦ σώματός μου τὰς πληγὰς καὶ τοὺς σκώληκας· καὶ γαρ καλέσας με παρέθετο μοι τὰς τρεῖς ταύτας χορδὰς λέγων μοι· ¹⁸ Ἀνάστας ζῶσαι ὥσπερ ἀνὴρ τὴν ὁσφῦν σου ἐρωτήσω δέ σε, σὺ δέ μοι ἀποκρίθητι. ¹⁹ ἐγὼ δὲ λαβὼν περιεξωσάμην, καὶ εὐθέως ἀφανεῖς ἐγένοντο ἀπὸ τότε οἱ σκώληκες ἀπὸ τοῦ σώματός μου, ὅμοίως δὲ καὶ αἱ πληγαί· καὶ λοιπὸν τὸ σῶμά μου ἰσχυεν διὰ κυρίου καὶ οὐτῶς διηγον ὥσπερ ὅτι οὐδὲν ὅλως πεπόνθα τι. ²⁰ ἀλλὰ καὶ τῶν ἐν τῇ καρδίᾳ μου ὁδυνῶν λήθην ἔσχον· ὁ δὲ κύριος ἐλαληκε μοι ἐν δυνάμει καὶ ὑποδείξας μοι τὰ γενόμενα καὶ τὰ μέλλοντα. ²¹ νῦν οὖν, τέκνα μου, ἔχουσαι αὐτὰς οὐχ ἔξετε ὅλως ἀντιτασσόμενον τὸν ἔχθρον, ἀλλ' οὐτε τὰς ἐνθυμήσεις αὐτοῦ ἐν τῇ διανοίᾳ ὑμῶν, διότι

¹⁵ 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?” ¹⁶ 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. ¹⁷ 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. ¹⁸ And he said to me, “Rise and gird up your loins like a man! I will demand of you and declare to me.” ¹⁹ 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. ²⁰ 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. ²¹ Now then, my children, in keeping these, you will not have the enemy plotting against you nor [evil] intentions in

¹⁵ 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 τοῦ ζῆν;)

¹⁶ *Messina SS* lacks ‘*their*’ before (actually after) ‘*father*’.

¹⁷ *BN Gr. 2658* and *Messina SS* open with ἀγνοεῖτε οὖν in place of ἡ ἀγνωητε – the meaning is similar.

¹⁸ *BN Gr. 2658* lacks the final *sigma* on the first word.

¹⁹ *Vat. Gr. 1238* and *Messina SS* lack ‘*from then*’.

²⁰ *BN Gr. 2658* lacks ‘*my*’ before ‘*heart*’.

²¹ In place of ‘*the Lord*’, here following *Vat. Gr. 1238* and *Messina SS*, *BN Gr. 2658* has ‘*the Father*’.

φυλακτήριόν ἔστιν τοῦ κανόνου. ²² ἔξεγερθεῖσαι οὖν περιζωσατε ἔαυτας πρὶν τελευτήσω, ἵνα δυνηθῆτε θεάσασθαι τοὺς ἔξερχομενους ἀγγελους εἰς τὴν ἐμὴν ἔξοδον ὅπως θαυμάσητε τας τοῦ θεοῦ δυναμεις.

²³ Οὕτως ἀναστᾶσα τοινυν ἡ μία αὐτων ἡ καλουμένη Ἡμέρα περιεζωσεν ἔαυτὴν και παραχρημα ἔξω γεγονε της ἔαυτης σαρκος καθὼς εἶπεν ὁ πατήρ αὐτῆς και ἀνέλαβεν ἄλλην καρδίαν ὡς μηκέτι φρονεῖν τὰ τῆς γῆς. ²⁴ ἀπεφθέγξατο τους ἀγγελικους ὑμνους ἐν ἀγγελικη φωνη και ὑμνον ἀνεμελπε, ὕμνον ἀναπέμψασα τῷ θεῷ κατὰ τὴν ἀγγελικην ὑμνολογίαν

²⁵ Καὶ τότε και ἡ ἄλλη αὐτου θυγατερα ἡ Κασσία περιεζώσατο και ἔσχεν τὴν καρδίαν ἄλλοιωθεῖσαν ὡς μηκέτι ἐνθυμηθῆναι τὰ κοσμικά. ²⁶ καὶ τὸ μὲν στόμα αὐτῆς ἔλαβε τὴν διάλεκτον τῶν ἀρχόντων, ἐδοξολόγησεν δὲ τοῦ ὑψηλοῦ τόπου τὸ ποίημα. διότι εἴ τις βούλεται γνῶναι τὸ ποίημα τῶν οὐρανῶν, δυνήσεται εὑρεῖν ἐν τοῖς ὕμνοις Κασσίας.

²⁷ Καὶ τότε περιεζώσατο και ἡ ἄλλη ἡ καλουμένη Ἀμαλθείας κέρας και ἔσχεν στόμα ἀποφθεγγόμενον ἐν τῇ διαλέκτῳ τῶν ἐν ὕψει, ἐπειδη και αὐτῆς ἡ καρδία ἡλλοιοῦτο ²⁸ ἀφισταμένη ἀπὸ τῶν κοσμικῶν λελάληκεν δὲ ἐν τῇ διαλέκτῳ τῶν Χερουνβίμ.

your mind because this is a charm from the Lord. ²² 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."

²³ 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. ²⁴ And she sang angelic hymns in the voice of angels, and she chanted forth the angelic praise of God while dancing.

²⁵ Then the other daughter, Kassia, put on the girdle, and her heart was transformed, so she no longer wished for worldly things. ²⁶ 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.

²⁷ 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. ²⁸ She spoke in the dialect of the Cherubim,

²² BN Gr. 2658 and Messina SS lack 'the angels' and can be read, 'those who are coming'.

²³ Vat. Gr. 1238 lacks the opening 'Accordingly'.

²⁴ BN Gr. 2658 and Messina SS open with ἀπεφθέγξατο δὲ τῇ ἀγγελικῇ.

²⁵ BN Gr. 2658 and Messina SS lack 'his other daughter' (ἡ ἄλλη αὐτου θυγατερα).

²⁶ Messina SS lacks ἐδοξολόγησεν δὲ τοῦ ὑψηλοῦ τόπου τὸ ποίημα.

²⁷ Sparks does not translate the name of this daughter (Ἀμαλθείας κέρας), reading 'Amaltheias-Keras'.

²⁸ Messina SS lacks τῶν before Χερουνβίμ.

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

singing the praise of the Ruler of the Virtues and extolling
their glory. ²⁹ 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.

²⁹ *Messina SS* lacks ἵχνος ἡμέρας καταλαβεῖν τῆς πατρικῆς δόξης.

Διαθήκη τοῦ Ἰώβ 12

¹ Μετὰ δὲ τὸ παύσασθαι τὰς τρεῖς ὑμνολογούσας, ἐπικειμένου τοῦ Κυρίου καὶ ἐμοῦ Νηρεὸς ὁ ἀδελφος ὅντος τοῦ Ἰώβ, ἐπικειμένου τοῦ ἀγίου ἀγγέλου, ἐκαθεζόμην πλησίον τοῦ Ἰώβ ἐπὶ τῆς κλίνης· ² καὶ ἥκουσα ἐγὼ τὰ μεγαλεῖα των τριων θυγατερων του ἀδελφου μου μιᾶς ὑποσιωμενης τῇ μιᾷ· ³ καὶ ἀνεγραψάμην τὸ βιβλίον τουτο πλην των ὑμνων και των σημειων του ρήματος ὅτι ταῦτα ἔστιν τὰ μεγαλεῖα τοῦ θεοῦ. ⁴ κειμενου ούν τοῦ Ἰώβ νοσεῖν ἐπὶ τῆς κλίνης, ἄνευ πόνου και ὀδυνῶν, ἐπεὶ μὴ ἵσχυεν πόνος ἀπτεσθαι αὐτοῦ ἐτι διὰ τὸ σημειον τῆς περιζώσεως ἡς περιεζώσατο· ⁵ καὶ μετὰ τρεῖς ἡμέρας εἶδεν Ἰωβ τοὺς ἐλθόντας ἐπὶ τὴν ψυχὴν αὐτοῦ ἀγιους ἀγγελους· και εὐθέως ἀναστὰς ἔλαβεν κιθάραν και ἔδωκεν τῇ θυγατρὶ αὐτοῦ Ἡμέρα, ⁶ τῇ δὲ Κασσία ἔδωκεν θυμιατήριον, τῇ δὲ Ἀμαλθείας κέρας ἔδωκεν τύμπανον, ὅπως εὐλογήσωσιν τοὺς ἐλθόντας ἐπὶ τὴν ψυχὴν αὐτοῦ ἀγιους ἀγγελους· ⁷ αἱ δὲ λαβοῦσαι ἥδοντο και ἐψαλλον και ηὐλόγησαν τον θεον και ἐδοξολόγησαν τὸν θέον ἐν

TESTAMENT OF JOB 12

¹ 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. ² And I heard the marvellous things of the three daughters of my brother, one always succeeding the other when discussing the great things. ³ 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. ⁴ 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. ⁵ 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. ⁶ 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

TESTAMENT OF JOB 12

¹ The *Vat. Gr. 1238* text of this verse is rather shorter; here, we reconstruct following *BN Gr. 2658* and *Messina SS*.

² *BN Gr. 2658* and *Messina SS* lack 'of the three daughters of my brother' (των τριων θυγατερων του ἀδελφου μου).

³ *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." (και ἀνεγραψάμην τὸ βιβλίον ὅλον πλείστων σημειώσεων τῶν ὑμνων παρὰ τῶν τριῶν θυγατέρων τοῦ ἀδελφοῦ μου, σωτήριον ταῦτα εἰν, ὅτι ταῦτα ἔστιν τὰ μεγαλεῖα τοῦ θεοῦ.)

⁴ 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.

⁵ *BN Gr. 2658* and *Messina SS* lack 'the holy angels' (ἀγιους ἀγγελους).

⁶ As in v. 5, *BN Gr. 2658* and *Messina SS* lack 'the holy angels' (ἀγιους ἀγγελους).

τῇ ἔξαιρέτῳ διαλέκτῳ. ⁷ αἱ δὲ λαβοῦσαι ἥδοντο καὶ ἐψαλλοῦσαι καὶ
ηὐλόγησαν τὸν θεὸν καὶ ἐδοξολόγησαν τὸν θεόν ἐν τῇ ἔξαιρέτῳ
διαλέκτῳ.

⁸ καὶ μετὰ ταῦτα ἔξῆλθεν ὁ ἐπικαθήμενος τῷ μεγάλῳ ἄρματι καὶ
ησπασαντο τὸν Ἰώβ, βλεπουσῶν καὶ τῶν τριῶν αὐτοῦ
θυγατέρων καὶ αὐτοῦ τοῦ πατρὸς αὐτῶν βλέποντος ἄλλων δὲ μὴ
βλεπόντων. ⁹ καὶ ἐλαβεν τὴν ψυχὴν του Ἰωβ καὶ ἀνεπετάσθη
ἐπαγκαλιζόμενος αὐτὴν καὶ ἀνεβίβασεν αὐτὴν ἐπὶ τὸ ἄρμα καὶ
ῶδενσεν κατα ἀνατολάς. ¹⁰ τὸ δὲ σῶμα αὐτοῦ περισταλὲν
ἀπηνέχθη ἐπὶ τὸν τάφον προηγουμένων τῶν τριῶν θυγατέρων
αὐτοῦ καὶ περιεζωσμένων τας χορδας καὶ ὑμνολογουντων ἐν
ὕμνοις τὸν θεόν.

¹¹ Κάγω τότε Νηρεὸς ὁ ἀδελφὸς αὐτοῦ καὶ οἱ ἐπτὰ παιδες αὐτοῦ
σὺν τοῖς λοιποῖς λαοῖς καὶ πτωχοῖς καὶ ὄρφανοῖς καὶ ἀδυνάτοις
ἐκοψαντο κοπετον μεγαν ἐπ αὐτον λεγοντες. ¹² Οὐαὶ ήμιν ὅτι
σήμερον ἥρθη ἀφ' ήμων ἡ δύναμις τῶν ἀδυνάτων, τὸ φῶς τῶν
τυφλῶν, ὁ πατήρ τῶν ὄρφανῶν. ¹³ ἥρται ὁ ξενοδόχος, τῶν
πεπλανημένων ἡ ὄδος, τῶν γυμνῶν το σκεπασμα, τῶν χηρῶν ὁ

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

⁸ 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. ⁹ 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. ¹⁰ 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.

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

⁷ Messina SS has a much shorter (possibly corrupt) text for this verse: αἱ δὲ λαβοῦσαι καὶ ηὐλογισα ἐν τῇ ἔξαιρέτῳ διαλέκτῳ.

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

⁹ The feminine pronouns in this verse refer to Job's soul.

¹⁰ BN Gr. 2568 ends with 'the Father' in place of 'God'.

¹¹ Vat Gr. 1238 opens with *Kαὶ* in place of *Κάγω*, lacking the 'I'.

¹² 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 ήμιν σήμερον, διπλῶς τὸ οὐαί, ὅτι σήμερον ἥρται ἡ δύναμις τῶν ἀδυνάτων, ἥρται τὸ φῶς τῶν τυφλῶν, ἥρται ὁ πατήρ τῶν ὄρφανῶν)

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

ύπερασπίστης. τίς λοιπὸν μη κλαυσοιε τὸν ἄνθρωπον τοῦ θεοῦ;
¹⁴ ἄμα τε ἦνεγκαν τὸ σῶμα πρὸς τὸν τάφον, περιεκύκλωσαν πᾶσαι αἱ χῆραι καὶ τανταὶ καὶ τα τοιαυταὶ ἀποκλαιοντων ἐκωλυνον αὐτὸν τεθῆναι ἐπὶ τὸν ταφὸν. ¹⁵ μετὰ οὖν τρεῖς ἡμέρας ἐτεθή ἐν τῷ τάφῳ ὡς ἐν καλῷ ὕπνῳ, λαβόντα ὄνομα καλὸν ὄνομαστὸν ἐν πάσαις ταῖς γενεαῖς τοῦ αἰῶνος.

¹⁶ Καταλείψας νιοὺς ζ̄ καὶ θυγατέρας τρεῖς; καὶ οὐχ εὐρέθησαν κατὰ τὰς θυγατέρας Ἰώβ βελτίους αὐτῶν ἐν τοῖς ὑπ’ οὐνον.
¹⁷ προουπῆρχε ὄνομα τῷ Ἰώβ Ἰωβάβ, μετονομάσθη δὲ πάρα καὶ Ἰώβ. ¹⁸ ἔζησε δὲ πρὶν τῆς πληγῆς ἔτη πέ, μετὰ δὲ τὴν πληγὴν λαβὼν πάντα διπλὰ ἔλαβε καὶ τὰ ἔτη διπλὰ, τουτέστιν πο. τὰ δὲ πάντα ἔτη τῆς ζωῆς αὐτοῦ σμῆ. ¹⁹ καὶ ίδεν νιοὺς τῶν νιῶν αὐτοῦ ἔως τετάρτης γενεᾶς. γέγραπται δὲ ἀναστῆναι αὐτὸν μεθ’ ὃν ὁ κῆς ἀνέστησε, τῷ δὲ θῷ εἴη δόξα.

widows. Who would not mourn the man of God? ¹⁴ When they brought the body to the grave, all the widows and orphans gathered round and prevented him being put in. ¹⁵ 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.

¹⁶ He left 7 sons and three daughters, and there were none found on earth as fair as the daughters of Job. ¹⁷ The name of Job was Jobab but the Lord called him Job. ¹⁸ 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. ¹⁹ 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.

¹⁴ *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.

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

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

¹⁷ *Messina SS* lacks vv. 16–17.

¹⁸ *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 Ἰώβ μετὰ τὴν πληγὴν ἐτι πο. ὁ δὲ ὅλος χρονον τῆς ζωῆς αὐτοῦ σμῆ.)

¹⁹ *Messina SS* lacks the text from ‘*It is written*’.