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# THE APOCRYPHON OF EZEKIEL

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## INTRODUCTION

The *Apocryphon of Ezekiel* has not survived intact; four fragments preserved in secondary sources and one small fragment of the apocryphon itself (which is also quoted by Clement of Alexandria) are all that remain.

The largest fragment tells of a king who holds a feast to which he invites everyone except two beggars, a blind man and a cripple; the two are angry and determine to have their revenge: the cripple sits on the blind man's shoulders and, together, they damage the king's orchard, but the king discovers what they have done and punishes them both. The moral of the story, according to the narrator, is that this proves the resurrection of the body, since soul and body must function together. Other fragments comprise short quotations from 'scripture', attributed to Ezekiel, in other writings of the early Christian Era.

For the excerpt of *Stromata*, the Greek text is from, "Clemens Alexandrinus: Stromata," Stählin, Otto, ed. Leipzig: Hinrichs, 1906-1909; for those of *Quis dives Salvator*, it is from, "Clemens Alexandrinus, Stromata, Buch VII-VIII, Excerpta ex Theodoto, Eclogae prophetica," Stählin, Otto, ed. Leipzig: Hinrichs, 1909; and, for those of *Paedagogus*, from, "Clemens Alexandrinus: Protepticus und Paedagogus," Stählin, Otto, ed. Leipzig: Hinrichs, 1905; the English translations of Clement's works are based on those of William Wilson (1895). For the excerpts from *Panarion*, the source for the Greek text is K. Holl, "Epiphanius, Bände 1-3: Ancoratus und Panarion," (3 vols.; GCS 25, 31, 37; Leipzig: Hinrichs, 1915-33) and the English translations are based on those of J.R. Mueller & S.E. Robinson (1983). Sources for other excerpts are as given in the footnotes.

## AUTHORSHIP AND DATES

The *Apocryphon of Ezekiel* cannot be dated later than the end of the 1<sup>st</sup> Century CE; 1 Clement (*circa* 95 CE) uses the work as one of its sources, and the Jewish historian Flavius Josephus noted (*Antiquities of the Jews*, 10.5.1) that Ezekiel had left behind two books, of which we may assume one to have been the apocryphon. The earliest possible date cannot be determined precisely, although the conjecture of K. Holl and J.-B. Frey, placing the composition of the document between 50 BCE and 50 CE, is generally accepted.

It is hard to determine original language of compositions that are no longer extant or that are known by only a few fragments; one may, however, hypothesize that Greek and Hebrew are the most likely candidates for the original language of the book.

## FRAGMENT 1

EPIPHANIUS, PANARION, 64.70.5-17

<sup>5</sup> Ἀναστήσονται γὰρ οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, φησὶν ὁ προφήτης. ἵνα δὲ καὶ τὰ ὑπὸ τοῦ Ἰεζεκιήλ τοῦ προφήτου ἐν τῷ ἰδίῳ ἀποκρύφῳ ρηθέντα περὶ ἀναστάσεως μὴ παρασιωπήσω, καὶ αὐτὰ ἐνταῦθα παραθήσομαι. αἰνιγματωδῶς γὰρ διηγούμενος λέγει περὶ τῆς δικαίας κρίσεως ἥ, κοινωνεῖ ψυχὴ καὶ σῶμα, ὅτι <sup>6</sup> βασιλεὺς τις ἐν τῇ αὐτοῦ βασιλείᾳ πάντας εἶχεν ἐστρατευμένους, παγανὸν δὲ οὐκ εἶχεν ἄλλ' ἢ μόνον δύο, ἓνα χωλὸν καὶ ἓνα τυφλόν, καὶ ἕκαστος <αὐτῶν> κατ' ἰδίαν ἐκαθέζετο καὶ κατ' ἰδίαν ὤκει. <sup>7</sup> γάμους δὲ ποιήσας ὁ βασιλεὺς τῷ ἰδίῳ υἱῷ ἐκάλεσε πάντας τοὺς ἐν τῇ αὐτοῦ βασιλείᾳ, περιεφρόνησε δὲ τῶν δύο παγανῶν, τοῦ τε χωλοῦ καὶ τοῦ τυφλοῦ· οἱ δὲ ἡγανάκτησαν ἐν ἑαυτοῖς καὶ ἐπιβουλήν ἐργάσασθαι τῷ βασιλεῖ ἐπενόουν. <sup>8</sup> παράδεισον δὲ εἶχεν ὁ βασιλεὺς, καὶ ἀπὸ μήκοθεν ὁ τυφλὸς ἐλάλει τῷ χωλῷ λέγων πόσον ἦν ἡμῶν τὸ κλάσμα τοῦ ἄρτου μετὰ τῶν ὄχλων τῶν κληθέντων εἰς τὴν εὐφρασίαν; δεῦρο τοίνυν, καθὼς ἐποίησεν ἡμῖν, ἀμυνώμεθα αὐτόν. <sup>9</sup> ὁ δὲ ἕτερος ἡρώτα ποίῳ τρόπῳ; ὁ δὲ εἶπεν ἀπέλθωμεν εἰς τὸν παράδεισον αὐτοῦ καὶ ἀφανίσωμεν ἐκεῖ τὰ τοῦ παραδείσου. ὁ δὲ εἶπεν καὶ πῶς δύναμαι, χωλὸς ὢν καὶ μὴ δυνάμενος ἐπισαίνειν; ὁ δὲ τυφλὸς ἔφη αὐτὸς ἐγὼ δύναμαί τι πράττειν μὴ ὁρῶν ποῦ ἀπέρχομαι; ἀλλὰ τεχνασώμεθα. <sup>10</sup> τίλας χόρτον τὸν πλησίον καὶ πλέξας σχοινίον ἠκόντισε τῷ

<sup>5</sup> “For, the dead will be raised and those in the tombs will be lifted up,” speaks the prophet. And also, so that I might not pass over in silence the things mentioned about the resurrection by Ezekiel the prophet in his own apocryphon, I will present them here also. For, speaking enigmatically, he refers to the righteous judgment, in which soul and body share: <sup>6</sup> A certain king had everyone in his kingdom drafted, and had no civilians except two only: one lame man and one blind man, and each one sat by himself and lived by himself. <sup>7</sup> And, when the king was preparing a wedding feast for his own son, he invited all those in his kingdom, but he snubbed the two civilians, the lame man and the blind man. And they were indignant within themselves and resolved to carry out a plot against the king. <sup>8</sup> Now the king had a garden and the blind man called out from a distance to the lame man, saying, “How much would our crumb of bread have been among the crowds who were invited to the party? So come on, just as he did to us, let us retaliate *against* him.” <sup>9</sup> But the other asked, “In what way?” And he said, “Let us go into his garden and there destroy the things of the garden.” But he said, “But how can I, being lame and unable to crawl?” And the blind one spoke, “What am I able to do myself, unable to see where I am going? But let us use subterfuge.” <sup>10</sup> Plucking the grass near him and

τυφλῷ καὶ εἶπεν κράτει, καὶ δεῦρο πρὸς τὸ σχοινίον πρὸς με.  
ὥς δὲ ἐποίησεν ὁ προετράπη, ὅτε ἔφθασε λέγει δευρὸ μοι  
γενοῦ πόδες καὶ βάστασόν με, καὶ γίνομαί σοι ὀφθαλμοί,  
ἄνωθεν ὁδηγῶν σε δεξιὰ καὶ εὐώνυμα. <sup>11</sup> τοῦτο δὲ ποιήσαντες  
κατέβησαν εἰς τὸν παράδεισον· εἴτα λοιπὸν εἴτε ἡδίκησαν  
εἴτε καὶ οὐκ ἡδίκησαν, ὅμως τὰ ἵχνη πέφηνεν ἐν τῷ  
παραδείσῳ. <sup>12</sup> καταλύσαντες δὲ ἐκ τῶν γάμων οἱ  
εὐφρανθέντες καταβάντες εἰς τὸν παράδεισον ἐξεπλάγησαν  
τὰ ἵχνη εὐρόντες ἐν τῷ παραδείσῳ καὶ ταῦτα ἀνήγγειλαν τῷ  
βασιλεῖ, λέγοντες ἅπαντες στρατιῶται ἐν τῇ βασιλείᾳ σου καὶ  
οὐδεὶς ἐστι παγανός. πόθεν τοίνυν ἵχνη παγανῶν ἐν τῷ  
παραδείσῳ; <sup>13</sup> ὁ δὲ ἐθαύμασε, [καὶ] ὥς μὲν ἡ παραβολὴ  
δηλονότι τοῦ ἀποκρύφου λέγει ὥς πρὸς τὸν ἄνθρωπον  
αἰνιττομένη, ὁ θεὸς δὲ οὐδὲν ἀγνοεῖ. ἡ δὲ διήγησις λέγει ὥς  
μετεστείλατο τὸν χωλὸν καὶ τὸν τυφλὸν καὶ ἠρώτησε τὸν  
τυφλὸν μὴ σὺ κατῆλθες εἰς τὸν παράδεισον; ὁ δὲ ἔφη οἶμοι,  
κύριε· ὁρᾷς ἡμῶν τὴν ἀδυναμίαν, οἶδας ὅτι <οὐχ> ὁρῶ ποῦ  
βαδίζω. <sup>14</sup> εἴτα ἐλθὼν ἐπὶ τὸν χωλὸν καὶ αὐτὸν ἠρώτα σὺ  
κατῆλθες εἰς τὸν παράδεισόν μου; ὁ δὲ ἀποκριθεὶς εἶπεν ὦ  
κύριε, πικρᾶναί μου τὴν ψυχὴν ἐν τῷ μέρει τῆς ἀδυναμίας  
βούλει. καὶ λοιπὸν ἡ κρίσις ἀργεῖ. <sup>15</sup> τί οὖν ποιεῖ ὁ κριτὴς ὁ  
δίκαιος; ἀναγνοὺς ποίῳ τρόπῳ ἀμφοτέροι ἐξεύχθησαν  
ἐπιτίθῃσι τὸν χωλὸν τῷ πηρῷ καὶ τοὺς ἀμφοτέρους ἐτάζει  
μάστιγι, καὶ οὐ δύνανται ἀρνήσασθαι. <sup>16</sup> ἑκάτεροι ἀλλήλους  
ἐλέγχουσιν, ὁ μὲν χωλὸς λέγων τῷ τυφλῷ οὐ σύ με  
ἐβάστασας καὶ ἀπήνεγκας; καὶ ὁ τυφλὸς τῷ χωλῷ οὐκ αὐτὸς  
ὀφθαλμοί μου γέγονας; <sup>17</sup> οὕτως τὸ σῶμα τῇ ψυχῇ καὶ ἡ ψυχὴ

braiding a rope, he threw *it* to the blind man and said, “Take  
hold and come along the rope to me.” And he did as he had  
urged *and*, when he approached, he said, “Come to me, be *my*  
feet and carry me, and I will be your eyes, guiding you from  
above to the right and left.” <sup>11</sup> And doing this they went down  
into the garden. Furthermore, whether they damaged or did  
not damage *anything*, nevertheless the footprints were visible  
in the garden. <sup>12</sup> Now when the partygoers dispersed from the  
wedding feast, going down into the garden they were amazed  
to find the footprints in the garden. <sup>13</sup> And they reported these  
things to the king, saying, “Everyone in your kingdom is a  
soldier and no one is a civilian. So how then are there  
footprints of civilians in the garden?” And he was astounded.  
<sup>14</sup> He summoned the lame man and the blind man, and he  
asked the blind man, “Did you not come down into the  
garden?” And he replied, “Who, me, lord? You see our  
inability; you know that I cannot see where I walk.” Then,  
approaching the lame man, he asked him also, “Did you come  
down into my garden?” And, answering, he said, “O lord, do  
you wish to embitter my soul in the matter of my inability?”  
And, finally, the judgment was delayed. <sup>15</sup> What, then, does the  
just judge do? Realizing in what manner both had been joined,  
he places the lame man on the blind man and examines both  
under the lash. And they are unable to deny; they each convict  
the other. <sup>16</sup> The lame man on the one hand saying to the blind  
man, “Did you not carry me and lead me away?” And the blind  
man to the lame, “Did you yourself not become my eyes?” <sup>17</sup> In

τῷ σώματι εἰς ἔλεγχον τῆς κοινῆς ἐργασίας συνάπτεται, καὶ ἡ κρίσις τελεία γίνεται περὶ ἀμφοτέρων, σώματος τε καὶ ψυχῆς, τῶν ἔργων [τῶν] γεγεννημένων εἴτε ἀγαθῶν εἴτε φαύλων.

the same way, the body is connected to the soul and the soul to the body, to convict *them* of *their* common deeds. And the judgment becomes final for both body and soul, for the works they have done whether good or evil.

## FRAGMENT 2

1 CLEMENT 8:4 §

<sup>4</sup> Μετανοήσατε, οἶκος Ἰσραήλ, ἀπὸ τῆς ἀνομίας ὑμῶν· εἶπον τοῖς υἱοῖς τοῦ λαοῦ μου· Ἐὰν ὧσιν αἱ ἁμαρτίαι ὑμῶν ἀπὸ τῆς γῆς ἕως τοῦ οὐρανοῦ καὶ ἐὰν ὧσιν πυρρότεραι κόκκου καὶ μελανώτεραι σάκκου, καὶ ἐπιστραφῆτε πρὸς με ἐξ ὅλης τῆς καρδίας καὶ εἴπητε· Πάτερ· ἐπακούσομαι ὑμῶν ὡς λαοῦ ἁγίου.

<sup>4</sup> ... "Repent, O house of Israel, of your iniquity; say to the sons of my people, "Although your sins reach from the earth even to heaven, and although they are redder than scarlet and blacker than sackcloth, if you turn to me with your whole heart and say, "Father," I will give ear to you as to a holy people.""

CLEMENT OF ALEXANDRIA, PAEDAGOGUS, 1.10.91.2

<sup>2</sup> φησὶ γὰρ δι' Ἰεζεκιήλ· ἐὰν ἐπιστραφῆτε ἐξ ὅλης τῆς καρδίας καὶ εἴπητε· πάτερ, ἀκούσομαι ὑμῶν ὥσπερ λαοῦ ἁγίου.

<sup>2</sup> For, he says by Ezekiel, "If you return with your whole heart, and say, "Father," I will hear you, as a holy people."

CLEMENT OF ALEXANDRIA, QUIS DIVES SALVETUR, 39.4

<sup>4</sup> διὸ καὶ κέκραγεν· ἔλεον θέλω καὶ οὐ θυσίαν· οὐ βούλομαι τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν· κἂν ὧσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν ἔριον, ὡς χιόνα λευκανῶ, κἂν μελάντερον τοῦ σκότους, ὡς ἔριον λευκὸν ἐκνίψας ποιήσω.

<sup>4</sup> Therefore, he also cries, "I will have mercy and not sacrifice. I desire not the death but the repentance of the sinner. Though your sins be as scarlet wool, I will make them white as snow; though they be blacker than darkness, I will wash and make them like white wool."

CLEMENT OF ALEXANDRIA, STROMATA, 7.16.94.2

<sup>2</sup> τέτοκεν καὶ οὐ τέτοκεν, φησὶν ἡ γραφή ...

<sup>2</sup> This was and that, the writing is done ...

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## FRAGMENT 2

§ The Greek text is from: Kirsopp Lake, "The Apostolic Fathers," (LCL 24-25; Cambridge, Mass., Harvard University Press, 1912-13) and the English translation is based on that of J.B. Lightfoot (1891).

## FRAGMENT 3

EPIPHANIUS, PANARION, 30.30.3

<sup>3</sup> καὶ πάλιν ἐν ἑτέρῳ τόπῳ λέγει καὶ τέξεται ἡ δάμαλις καὶ ἑροῦσιν, οὐ τέτοκεν.

<sup>3</sup> And, again, in another place he says, “And the heifer gave birth and they said, “It is not so!””

ACTUS PETRI CUM SIMONE, 24<sup>a</sup>

... et iterum dicit: Peperit et non peperit.

And again, he said, “She has borne and not borne.”

TERTULLIAN, DE CARNE CHRISTI 23<sup>b</sup>

<sup>7</sup> Agnoscimus ergo signum contradicibile conceptum et partum virginis Mariae, de <sup>8</sup> quo Academici isti, Peperit et non peperit virgo et non virgo.

<sup>7</sup> We discover, then, the contradictory sign – the conception and parturition of the Virgin Mary, <sup>8</sup> about which the sophists say, “She a virgin and yet not a virgin ...”

<sup>28</sup> Legimus quidem apud Ezechielem de vacca <sup>29</sup> illa, quae peperit et non peperit.

<sup>28</sup> We read in Ezekiel of a heifer which brought forth, <sup>29</sup> and still did not bring forth.

GREGORY OF NYSSA, AGAINST THE JEWS 3<sup>c</sup>

<sup>16</sup> Καὶ πάλιν, Ἴδου ἡ δάμαλις τέτοκε, καὶ οὐ τέτοκε. Τοῦτο δὲ δηλοῖ τὴν Παρθένον.

<sup>16</sup> And again, “Behold, the heifer has given birth and has not given birth.”

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## FRAGMENT 3

<sup>a</sup> The Latin text is from: Ricardus A. Lipsius and Maximilianus Bonnet, “*Acta Apostolorum Apocrypha*,” (3 vols., Hildesheim; G. Olms, 1959) and the English translation is based on that of M.R. James (1924).

<sup>b</sup> The Latin text is from: Ernest Evans, “*Q. Septimii Florentis Tertulliani De carne Christi liber: Tertullian’s treatise on the Incarnation*,” (London: S.P.C.K., 1956) and the English translation is based on that of Alexander Roberts (1885).

<sup>c</sup> The Greek text is from Migne, PG 46.208C and the English translation is based on that of J.R. Mueller & S.E. Robinson (1983).



## FRAGMENT 4

JUSTIN MARTYR, DIALOGUE WITH TRYPHO, 47.5 §

<sup>5</sup> Ἡ γὰρ χρηστότης καὶ ἡ φιланθρωπία τοῦ θεοῦ καὶ τὸ ἄμετρον τοῦ πλούτου αὐτοῦ τὸν μετανοοῦντα ἀπὸ τῶν ἁμαρτημάτων, καὶ ὡς δι' Ἰεζεκιήλ μηνύει, ὡς δίκαιον ἀναμάρτητον ἔχει· καὶ τὸν ἀπὸ εὐσεβείας ἢ δικαιοπραξίας μετατιθέμενον ἐπὶ ἀδικίαν καὶ ἀθεότητα ὡς ἁμαρτωλὸν καὶ ἄδικον καὶ ἀσεβῆ ἐπίσταται. Διὸ καὶ ὁ ἡμέτερος κύριος Ἰησοῦς Χριστὸς εἶπεν· Ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ.

<sup>5</sup> For, the goodness and the loving-kindness of God, and his boundless riches, hold [as] righteous and sinless the man who, as Ezekiel tells [us], repents of sins; and [he] reckons sinful, unrighteous, and impious the man who falls away from piety and righteousness to unrighteousness and ungodliness. Therefore, also, our Lord Jesus Christ said, "In whatever things I shall take you, in these I shall judge you."

CLEMENT OF ALEXANDRIA, QUIS DIVES SALVETUR 40.2

<sup>2</sup> ἐφ' οἷς γὰρ ἂν εὕρω ὑμᾶς, φησὶν, ἐπὶ τούτοις καὶ κρινῶ·

<sup>2</sup> "For, by the state in which I find you will I judge, ..."

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## FRAGMENT 4

§ The Greek text is from: *"Justin Martyr. Dialogue avec Tryphon,"* Archambault, Georges, editor. Paris: Librairie Alphones Picard, 1909.

## FRAGMENT 5

CLEMENT OF ALEXANDRIA, PAEDAGOGUS 1.9.84.2-3

<sup>2</sup> φησὶν γοῦν διὰ Ἰεζεκιήλ πρὸς τοὺς πρεσβυτέρους ἀποταθείς καὶ τινὰ αὐτοῖς σωτήριον παρατιθέμενος εὐλόγου φροντίδος ὑπογραμμόν· καὶ τὸ χωλὸν καταδήσω καὶ τὸ ὀχλούμενον ἰάσομαι καὶ τὸ πλανώμενον ἐπιστρέψω καὶ βοσκήσω αὐτοὺς ἐγὼ εἰς τὸ ὄρος τὸ ἅγιόν μου. ταῦτ ἐστὶν ἀγαθοῦ ποιμένος ἐπαγγέλματα· βόσκησον ἡμᾶς τοὺς νηπίους ὡς πρόβατα.  
<sup>3</sup> ναί, δέσποτα, τῆς σῆς πλήρωσον νομῆς, τῆς δικαιοσύνης· ναί, παιδαγωγέ, ποιμανὸν ἡμᾶς εἰς τὸ ἅγιόν σου ὄρος, πρὸς τὴν ἐκκλησίαν, τὴν ὑψωμένην, τὴν ὑπερνεφῆ, τὴν ἀπτομένην οὐρανῶν. καὶ ἔσομαι, φησὶν, αὐτῶν ποιμὴν καὶ ἔσομαι ἐγγὺς αὐτῶν ὡς ὁ χιτὼν τοῦ χρωτὸς αὐτῶν.

<sup>2</sup> He says, therefore, by Ezekiel, directing his discourse to the elders, and setting before them a salutary description of his wise solicitude, “And what is lame I will bind up, and what is sick I will heal, and what has wandered I will turn back; and I will feed them on my holy mountain.” Such are the promises of the good Shepherd. Feed us, the children, as sheep. <sup>3</sup> Yea, Master, fill us with righteousness, your own pasture; yea, O Instructor, feed us on your holy mountain, the Church, which towers aloft, which is above the clouds, which touches heaven. “And I will be,” he says, “their Shepherd, and will be near them, as the garment to their skin.”

### PAPYRUS CHESTER BEATTY XII §

#### FRAGMENT 1, RECTO

[...] ἐγυπτ[ιω]ν ἀγαλ[λ]ιασομαι δε ε [...] ]  
[γω εν] αὐτοις εαν ερουσ[ιν πατερ ακου ... ]  
[σθη]σεται και εσοντ[αι μετα εμου ... ]  
[επι γ]ῆς ζωης ω ιημ ε[ιπον προς τον κν ... ]  
[κε μ]η με ελλεγ'ξης τ[ω θυμω σου μη ... ]  
[δε π]εδευσης με εν τη [οργη σου δοκι ... ]  
[μαζο]μαι εως των νεφ[ρων μου δια ... ]

#### FRAGMENT 1, VERSO

[το πλανωμενο]ν ουκ επ[εσ]τρεψ[ατε και ... ]  
[το ενοχλουμενο]ν ουκ εθ[ε]ραπ[ευσατε ... ]  
[και ποιειτε τον] λαον μου πλαν[ασθαι α ... ]  
[πο νομης της] καλης και πορευ[εσθαι εις ... ]  
[τριβολους κ]αι ακανθας αντι χ[ορτου ... ]  
[και ουκ ετηρη]σατε την εμην εν[τολην ... ]  
[αλλα πας πυμη]ν εξ υμων ανεω[ξε το στο ... ]

#### FRAGMENT 5

§ The transcript is that of, Campbell Bonner, “The Homily on The Passion by Melito of Sardis with Some Fragments of The Apocryphal Ezekiel,” (SD 12, London; Christophers, 1940), 5-8, 183-202; we have yet to find a scholarly (and usable) English translation of the fragmentary text.



[λελ]υμαι εως της κοιλ[ιας μου δος ... ]  
 [μοι το] ελεος σου εις εφημ[ερον ως ελεη ... ]  
 [σας α]βρααμ' τον πατερα ημ[ων και ι ... ]  
 [σακ' κα]ι ιακωβ' αλλα σε τον  $\overline{\kappa\nu}$  [τον ... ]  
 [ $\overline{\theta\nu}$  η]μων εγνωκαμεν και. [ ... ]  
 [ ... ]ενεσι και εγεννηθη[ ... ]  
 απο]καθημενης μεμ[ ... ]  
 [ ... ]ς εβδελοιχθημε[ν ... ]  
 [ ... ]το ονομα απ[ ... ]  
 [ ... ]μενω. [ ... ]  
 [ ... ]πλατεια. [ ... ]

#### FRAGMENT 2, RECTO

[ ... ]ανισ. [ ]πυρος β [ ... ] . [.] . [ ... ]  
 [ ... ]ει εκ'μειαινοντ[ες ... ]  
 [ ... ]ετι προσεβαινον τη[ ... ]  
 [ ... ]πρεσ]βυτας αδυναμουν[τας ... ]  
 [ ... ]ε]πι τα  $\ddot{\upsilon}$ ψηλα και π[.] [ ... ]  
 [ ... ]δια το οδαγους μη ε[χειν ... ]  
 [ ... ]ε]ος εισιν οι της φων[ης ... ]  
 [ ... ] . . [.] ανεβλεψα δε κ[ ... ]  
 [ ... ] . ου κρεμαμενου. [ ... ]  
 [ ... ]ανου καθιπταμ[ ... ]

[μα και πολλ]οι εις καταβρωμα α[υτοις ε ... ]  
 [γενοντο αλ]λα ειδου εγω διακριν[ω κριον ... ]  
 [προς κριον] και μοσχον προς μοσχ[ον και ... ]  
 [το χωλο]ν κατεδησω και το ενο[χλουμε ... ]  
 [νον ια]σομαι και το πλανομε[νον επι ... ]  
 [στρεψω κ]αι βοσκησω αυτου[ς εγω και ανα ... ]  
 [παυσω ε]πι το ορος το αγιον [μου και ε ... ]  
 [σομαι αυ]τοις πυμην κ[αι εσομαι εγγυς ... ]  
 [αυτων ως ο χ]ιτων του χρ[ωτος αυτων και ... ]  
 [επικαλεσ]ονται με [και ερω ιδου παρει ... ]  
 [μι εαν διαβαι]γωσιν ο[υκ ολισθησου ... ]  
 [σιν λεγει  $\overline{\kappa\varsigma}$ ] εκο[ ... ]

#### FRAGMENT 2, VERSO

[ ... ] . ε. [ ... ] . [.] ως ο κ[ ... ]  
 [ ... ]ιν π . [.] . ληθην[ ... ]  
 [ ... ]ε]στιν τω δεδουλευ[μενω ... ]  
 [ ... ] . καρδια καθαρα κα[ι ... ]  
 [ ... ] .ται επι  $\overline{\kappa\nu}$  τον  $\overline{\theta\nu}$  [ ... ]  
 [ ... ]αι τα συντετριμ'με[να ... ]  
 [ ... ]οι  $\ddot{\upsilon}$ μας και στησε[ται ... ]  
 [ ... ]μετα παντος του . [ ... ]  
 [ ... ]ε]ρημωμενην  $\ddot{\upsilon}$ πο[ ... ]  
 [ ... ] . ησθησεται αυτ[ ... ]

[ ... ]υτον και ειπ[α ... ]

FRAGMENT 3, RECTO

[ ... ]ι νυν υμ . [ ]ται απο του ν[ ... ]

[ ... μο]χθηρων καιι[ ... ]

[ ... ]. λις και [ ... ]

[ ... ]ον. [ ... ]

FRAGMENT 3, VERSO

[ ... ]. χωρας .[ ]ης καλυπ[ ... ]

[ ... ]γεινεται ε[ ... ]