ARMENIAN APOCRYPHA

RELATING TO THE PATRIARCHS AND PROPHETS

Edited with Introductions, Translations

and Commentary

by

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V. THE STORY OF JOSHUA SON OF NUN

The story is carried from the death of Moses to the anointing of David. The following two main episodes, generally much abbreviated, are included: Joshua's Leadership and the Crossing of the Jordan (1-3), and the Fall of Jericho (4-5). There follows a chronological epitome (6).

1 בֵּית שִּׁבְדַי הָיוֹם נִעְצָר הָיוֹם שָׁבְדַי בֵּית שָׁבְדַי
Then he set Joshua over the Tabernacle and blessed him.

Deut. xxxiv:9,
B 22r Josh. i : 1b, 2a, 6a, 2b, 6b |
A 138r Josh. ii : 1, 2, 3, 4, 5 | 6, 9, 12, 14, 15, 18,
B 22v Josh. iii : 1 | 6a.

A 138v 2 Typological exegesis: The contents of the Ark are described and the significance of each expounded: The staff is the type of the Cross, the tablets upon which the Ten Commandments are inscribed are the Gospel, the flask of manna is the Virgin.

3 Josh. iii : 6b, 8,

A Josh. iii : 13 בֵּית בִּלְתִי בֶּן יִשוּפָל
And it shall be, when the feet of the priests who bear the ark shall enter the water, all the waters of the Jordan shall cease. (iii : 16)

And the waters shall turn back upwards, and they will go and return and enter into the place from which they issued forth, and like

1 Josh. i : 2b הָיוֹם לִּקְנֵה הָיוֹם לֶבֶן קִנֶּה
A הָיוֹם לִּקְנֵה בֵּית קִנֶּה
B = Bible / ii : 1 קִנֶּה | A = Bible + שַׁמְּחֵה תִּן ב / ii : 3 שַׁמְּחֵה תִּן
A + שַׁמְּחֵה תִּן B cf Bible / גֵּד | קִנֶּה בֵּית קִנֶּה | A cf Bible + שַׁמְּחֵה תִּן ב / קִנֶּה בֵּית קִנֶּה | B / ii : 4 בֵּית קִנֶּה בֵּית קִנֶּה | A cf Bible + שַׁמְּחֵה תִּן ב / בֵּית קִנֶּה בֵּית קִנֶּה | A + שַׁמְּחֵה תִּן B / ii : 9 בֵּית קִנֶּה ב / בֵּית קִנֶּה ב / ii : 12 יִשְׁכְּבַנְּהוּ | A + יִשְׁכְּבַנְּהוּ = Bible / ii : 13 בֵּית קִנֶּה ב / בֵּית קִנֶּה ב / בֵּית קִנֶּה ב / בֵּית קִנֶּה ב | A om B cf Bible 3 Josh. iii : 6b בֵּית בִּלְתִי בֶּן קִנֶּה | A + בִּלְתִי בֶּן קִנֶּה = Bible / | 117
Part Two: Biblical Paraphrases

Josh. iii: 13: Stone they were gathered together upon one another.

And all the waters of the Jordan returned to their sources. And the priests went and entered the river.

(iii: 16) And the water, like stone, were gathered upon one another.

Josh. iii: 17: And Joshua said, ‘Take twelve stones from the midst of the Jordan and build an altar.’

And God made Joshua mighty for the people of Israel. And they feared him, like Moses.

Josh. iv: 6, 7: And Jericho was enclosed and fortified with a wall built around (?

And the Lord said, ‘Go around the city on six days without speaking and without sound and let not each of you hear your neighbour’s voice.’

Josh. vi: 1: And Jericho was enclosed and fortified with a wall built around (?

Josh. vi: 2-3: And the Lord said, ‘Go around the city on six days without speaking and without sound and let not each of you hear your neighbour’s voice.’

Josh. vi: 1: And Joshua said, ‘Take twelve stones from the midst of the Jordan and build an altar.’

And God made Joshua mighty for the people of Israel. And they feared him, like Moses.
V. The Story of Joshua

Josh. vi: 1—3 And Jericho was fortified with seven walls of adamantine stone.

Josh. vi: 2–3 And Joshua said, 'Go around the city on six days and say, "Lord have mercy, Lord have mercy."'

A 139w
B 23v
Josh. vi: 4 | 5 | 15, 20a,
and it flowed like water

Josh. vi: 20b, 21,
and they slaughtered all quadrupeds.

A 140v
B 24v

5 Typological exegesis: Joshua is the type of Christ, and the Jordan is Human Nature. Joshua turned back the Jordan and stopped the sun for three hours. Christ, by his becoming man, returned man to the first glory which Adam had possessed, for Christ by his becoming man turned the sons of man into the sons of God. Jericho is the type of Hell, the Ark is the Cross, the twelve priests are the Twelve Apostles, the seven priests who had the trumpets are the Patriarchs. The silent circumambulation and the people's prayer to God and their sounding of the trumpet are Christ's crying out on the Cross, the destruction of Jericho at the cry of the trumpets is the destruction of Hell at Christ's cry. Jericho, which was destroyed, is Hell and its inhabitants, and their kings are Satan and his demons. 'And the Lord destroyed Hell, he brought forth its captives and led them to the kingdom and gave them the imperishable crown.'

vi: 4a be ḫeṯ ẖaṯ yāḇeṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaatrext B / vi: 21 ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṭe A = Bible om B / Suppl 2 vi: 23 ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṭe A = Bible om B / vi: 24 ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṯ ḫaṭe A = Bible om B

5 In B some variants are to be found, but of particular interest is, perhaps, its text parallel to the passage discussing Christ's taking on human form. A is given in summary form above. B reads, after 'stopped the sun', 'and Christ elevated the nature of human nature to the first glory which Adam had, for Christ...'.

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Part Two: Biblical Paraphrases

From Adam until the Flood was 2242 years. From the Flood until the Tower (of Babel) 527 and from then until Abraham 417 | years. From Abraham until Moses, until the Exodus from Egypt, 505 years. From the Exodus from Egypt until Solomon’s Temple 480 years. From the first building of the Temple until the second building 511 years, and from then until | the birth of Christ 518 years. Now from the beginning, from Adam until the birth of Christ is altogether 5198 years, which enters into 6000. And Christ came and was born of the holy Virgin.

6 On this and other chronological passages, see the discussion in the introductory remarks to this Part.