The Testament of Job (Coptic Fragments)
A new translation and introduction

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The Coptic Testament of Job (T. Job) forms part of a fragmentary papyrus codex housed in the Cologne papyrus collection. Other texts included in the codex are the Testament of Adam, the Testament of Abraham, and the Acts of Peter and Andrew. The importance of the Testament of Job was quickly recognized since no Coptic version of this text had previously been known. Moreover, the Cologne papyrus codex shows all the characteristics of a solid fourth-century manufacture, which makes this Coptic witness the earliest testimony of T. Job to date. It has therefore raised high hopes for the advancement of the study of this somewhat altered Jewish legend, considered to be a particularly interesting example of Jewish haggadah.

Contents
Generally assumed to have originally been composed between the late second century B.C.E. and the early second century C.E., this famous “reversal of fortune” story became and remained so popular that it was translated and copied at least until the seventeenth century, as the latest known Slavonic manuscript indicates. While elaborating upon the biblical book of Job, T. Job makes Job the king of Egypt and gives the narrative a framing-tale of Job’s final days, during which he summons his sons and daughters to tell them the story of his life. While T. Job contains all the familiar characters of the book of Job, a much more prominent role is given to Job’s first wife Sitios, who cares for and worries about him, as well as to his three daughters, each of whom inherits a magical girdle that enables them to escape earthly sufferings and to witness the ascension of their father’s soul.

As the richest of kings in the east, Job is formerly named Jobab and is a worshipper of idols. Through the epiphany of an angel, he learns that his worship is a false one and consequently he desires to destroy the idol’s temple. The angel informs him of all that would happen to him if he should carry out his plan, but that in the end he will have a place with God. Not unlike a Christian martyr, Jobab, enlightened after this experience, embraces his destiny with dignity. All earthly tortures—loss of possessions, loss of health, loss of offspring, and loss of status—have no effect on his iron will to live this through. Much unlike a Christian martyr, however, he does not die, but rather receives as a reward the restoration of all his earthly belongings—new wife, new children, twofold his former possessions and thus an even higher status. On his deathbed, he relates the story of his eventful life to his children, and gives them final instructions on how to conduct their lives.
Manuscripts and Versions

*T. Job* has formerly been known essentially only through three medieval Greek manuscripts, the earliest of which, *P* (Paris, Bibliothèque Nationale gr. 2658, fol. 72r–97v), dates to the eleventh century. Of this manuscript there also exists a sixteenth-century copy, known as *P*₂ (Paris, Bibliothèque Nationale gr. 938, fol. 172v–192v). The other two are the Vatican manuscript *V* (Rome, Biblioteca Vaticana Vat gr. 1238, fol. 340v–349v), dating to the year 1195, and the manuscript *S* (Sicily, Biblioteca Universitaria San Salvatore in Messina 29, fol. 35v–41v) of the year 1307. In addition to these, at least three Slavonic manuscripts have come to light, dating to the fifteenth and seventeenth century.¹

All three Greek manuscripts (P, S, and V) of *T. Job* seem to be more or less independent witnesses as they show various small variations among them. Nonetheless, they all seem to belong to the same manuscript family, going back to one and the same original. However, the manuscripts *S* and *V* seem to share more similarities and are believed to stem from a later branch than the manuscript *P*.² The most recent editions of these manuscripts are the edition of *P* by Sebastian Brock, produced in 1967,³ and the edition of *S* and *V* by Robert Kraft in 1974.⁴

The Coptic *T. Job* agrees at times freely with *P*, *S*, and *V*, but also offers unique material that seems to go back to an earlier textual tradition. While the large number of Greek loan words present in the Coptic *T. Job* testifies to the translation from a Greek text, the deviations from the known Greek witnesses seem to point to a much earlier Greek version of *T. Job* as the Vorlage for the Coptic translation. The evidence seems to suggest that the Coptic *T. Job* presents a version of the original Greek composition which contained certain poetic parts of which the later Greek witnesses have been cleaned.

Genre and Structure

The text belongs to the genre of testamentary literature: a dying father calling his children to listen to his life story and to receive his final instructions, as well as their inheritance. Within that framework, however, the life story told becomes so vivid, filled with numerous dialogues and long choruses, that the composition has been compared to dramatic poetry.⁵ Clearly it is religious literature intended to uplift the spirit of a religious community. Which community exactly, whether Jewish, Christian, or a particular heretic group, is still being debated.⁶

Date and Provenance

The existence of such an early Coptic translation seems only to strengthen the idea of Egypt as the birthplace of the original Greek composition as well as to supply further proof of a distinct Christian interest in the text. The fourth-century date given to the


6. See for example Schaller, *Testament Hiobs*, 314, reviewing various suggestions as to the possible audience of this text.
Coptic T. Job is based on the evidence from the codex type, as well as on palaeography and language peculiarities. What remains of the Cologne papyrus codex amounts to a total of 40 leaves, i.e., 80 pages. The script gives an overall regular impression. The letters are more or less square and do not display any distinction between thinner and thicker strokes, so that they seem in many respects comparable to other fourth-century hands, like many of the Nag Hammadi Codices, the Berliner Koptisches Buch, or the Schøyen Codex. Some minor corrections to the text are occasionally found over the line, when letters or a whole word have been added or replaced. At other times, small additions seem to have been made later in the lower margins in different ink. But overall the copying of the manuscript appears to have been carried out very carefully.

While, on the whole, the 48 fragmentary pages of the Coptic T. Job offer common Sahidic forms, almost every page displays some “oddities” as well. These deviations from the classic Sahidic dialect of the Coptic language fall mainly into five categories, though not all of the same documentary value, and display many peculiarities of the Middle Egyptian dialect M. We find variations in the conjugation bases, inconsistencies in assimilation, interchanges of consonants and vowels, as well as additions and omissions of various characters. In a need to combine and evaluate all these synchronizing features it would perhaps be safest to say that the Coptic T. Job is an early, not yet fully standardized Sahidic text originating from somewhere in Middle Egypt.

Literary Context
What becomes, however, painfully obvious while looking at the pages of the Coptic T. Job, is that not a single line is complete. There is no continuous text, neither from line to line, nor from page to page. Every page lacks at least one side margin, often both, and strangely the top of the page lacks the left, the lower part of the page the right margin, or the other way around. Nonetheless, even in its fragmentary state, the disagreements with the Greek manuscripts are clearly visible. Moreover, the author not only mentions himself, but also explains what he did write and what he did not, and why. Just as in the Greek manuscripts, Nereus, the brother of Job, is present at the scene of transformation when Job's daughters gird themselves and become spiritually removed from this world. But contrary to the Greek manuscripts S and V, in the Coptic text at chapter 51 Nereus claims to be the author only of the book of Job, not of the three hymns sung by Job's daughters, since they have recorded these “splendours of God” for each other. The text of S and V is not very clear at this point, which caused editors to propose conjectures to the text,7 while P actually preserves something rather similar to the Coptic manuscript.

So T. Job has an explicitly named author, Nereus, writing down the story of his brother's life. The original purpose, one would assume, was not to forget what gifts the Lord holds for as enduring and just a man as Job. The popularity this text received is presumably based on the hopefulness it projects; even in the depth of despair one ought not to turn one's back on God, for there is salvation through his hands.

That this text is grouped with other life and death stories of famous figures, such as the Testament of Adam, the Testament of Abraham and the Acts of Peter and Andrew, in a fourth-century Coptic codex, testifies to its popularity in Christian circles. There appears to have been an early need to provide a translation of that text for the native Egyptian

7. See for example Kraft, Testament of Job according to the SV Text, 83 with his note on chap. 51-3.
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population. The large number of Greek loan words included in the Coptic translation seems to suggest either a high level of familiarity with many Greek literary words among the Egyptian population, or an educated audience as the recipient of that Coptic translation. Only the word aphedrōn, "latrine," seems to the translator to need an explanation, which he duly supplies by adding "that is the place of urinating and the place of producing excrement."

The popularity of the story of Job among Christians in Egypt is attested by numerous Coptic martyr legends referring to his sufferings as an example of steadfastness in overcoming this world and receiving glory through God. Job seems to have been celebrated as the prime martyr; and many of these legends show similarities to T. Job,8 in as much as they treat the martyr's sufferings as a result of turning away from the worship of idols to the true service of God. The martyr's sufferings are seen as a fight between good and evil, between saint and Satan, in which the saint is always victorious for he is indifferent to earthly concerns and sufferings, longing only for the glory of eternal life.9 In addition, most of the famous Coptic martyr saints, such as St. Coluthus, St. George, St. Menas, or St. Mercurius, come from an affluent background. They thrive on charity towards those in need and distribute their riches among the poor. In the face of tortures and sufferings, they are not to be convinced by family members or public authorities to turn away from God in order to save their life on earth, because through a heavenly messenger they had already been informed of what was to come for them, on earth and in heaven. Thus, they are already one step ahead and not won back by arguments tailored to convince mankind on earth. When arguing with the provincial authorities, the saints often give an account of the rewards awaiting them in the heavenly kingdom, juxtaposing it with the fleeting reign of authorities on earth. "My throne [is in] the supernatural (realm). Its [glory and] its beauty are to the right of the father. [My throne] is eternal. [Its glory and] its beauty is without blemish. [This world will] pass by. Its glory [and those who] rely on it [will perish through] its shame," claims Job in chapter 33 to the rage of his fellow kings who were most concerned with Job's loss of worldly possessions. In many of the martyr legends it is likewise a brother or close friend who claims to have been an eyewitness to the scene and to have written everything down for the memory of the saint.

Differences between the Coptic and the Greek Texts
Besides Nereus as the author of the book, the main differences between the Coptic and the Greek manuscripts are the following: In the Coptic text the fellow king who first questions Job in chapter 31 to ensure his identity is not Elious, but Eliphas. It is also he who laments the loss of Job's riches in a long hymn, juxtaposing Job's past and present situation, which is more elaborately composed than in the Greek versions. In chapter 40, when the fellow kings see Job's children in heaven, the narrative changes from the first to the third person singular. The sacrificial hymn, which Eliphas delivers in chapter 43, after the three fellow kings have been forgiven by the Lord, seems to present a more original and formal pattern with the constant repetition of the main point, that they are forgiven, while Elious


is not and thus is eternally doomed. In its preserved Coptic form the hymn matches the previous songs in structure. Finally, the weeping scene at Job's burial in chapter 53 seems to have been slightly more elaborate in the Coptic text, which unfortunately is very fragmentary at that point.

The Translation

In the following translation the chapter and verse numbers are cited according to Brock. The page numbers 1–48 refer to the fragmentary pages of the codex itself, containing the Coptic T. Job, rather than corresponding to any original pagination within the codex of which no traces have been preserved. This translation is best read alongside one of the English translations of the complete Greek text by Spittler or Thornhill (see the bibliography).

Bibliography


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(page 1: Beginning of the text) 1:1 The book of] Jobab, that is, the affairs [of Job], [...] (page 2: Job reports to his children, Chap. 1:6–2:2) [...] in a [bitter] death. [But listen to me] and I will tell you [and reveal] to you the things [that happened to me], who [I have been] and what my [name, by which I had been called, was]. 2:1 Before [the Lord called] me Job, [I had been given the name Jobab]. 2:2 I lived [...] (page 3: The light of the Lord speaks with Job, Chap. 4:1–4:4) [...] ... he will cause them to [...] to you all the things [that the Lord ordered] me to say to you. [...] obey me!" 4:2 [And I said]: "All the things that are [brought over me], I will obey [and do them]." 4:3 He said to me: "[All the] things [that the Lord says] are the following: 4:4 'Behold, [if you go forth now] to destroy [the place of Satan, ...]" (page 4: Job embraces his destiny, Chap. 4:10–5:2) [...] ... the crown. [4:11 Then you will know] that the Lord is [just]." 5:1 And I, [my] children, [replied to him and said]: "I will endure [until my death] and I will [never] turn back." 5:2 After he had signed [me, he went] away from me. [...] during the next night, [...] I ran [out to the temple of the] idol and turned it over to the ground. [...] (page 5: Satan comes to the door, Chap. 7:3–6) [...] [burned] bread [...] ... to cause any [...] ...: "Take it for him [and say to him]: 7:4 'You will not eat of [my bread from] this time [onwards], because [...]" 7:5 Then the servant [door keeper ...] the burned bread. She was [ashamed to give it to him] burnt as it was, 7:6 [since she did not know] that it was Satan, [...] ... that which [...] she gave it] to Satan. [...] (page 6: Satan utters his threat, Chap. 7:11–12) [...] ... it and he [...] to him. 7:12 After Satan [had heard] these things, he [...] to the servant saying: "[...] to Jobab: 'Just as [this bread is completely] burnt, I will destroy [also your body in] this manner. I [...] you ... [...] in a short time ..." [...] [...] (page 7: Job's animals, Chap. 9:4–6) [...] I had [nine thousand camels]. I divided them [...] three [thousand and I commanded [...] to do work in] every city. 9:5 I used to [load them with goods] and send them [down to the cities] and the villages, saying: "[...] ... and the poor and [...] and anyone who [has need ...] ..." 9:6 There were [...] [...] (page 8: Job's charity for the poor, Chap. 10:1–5) [...] to anyone 10:2 [...] my twelve [tables ...] came for [...] [...] 10:3 Before they went, I [...] that which they] needed. 10:4 [...] [...] at my door, while [...] [...] fold (of garment?) 10:5 [...] pair of oxen [...] five hundred [...] (page 9: Job lends money, Chap. 11:3–6) [...] serve the poor. 11:4 [Afterwards, we will] restore to you [all that belongs to you]. 11:5 When I [heard this ... great] joy, since they took [from me provision] for the poor. 11:6 [...] to them, that which [...] ... it [...] [...] [...]
(page 10: The riches of Job's cattle, Chap. 12:2-13:2) [...] honoured [...] poor. 12:3Therefore, [...] reward. 12:4I did not use to let [...] ... in [...]. 13:1They used to loathe [...] my cattle herds ... 13:2[...] while butter and [milk ...] on the hills and the [roads ...] namely the hills [...] my animals [...] 

(page 11: Job worries about his children, Chap. 15:1-5) [...] ... also their [...] 15:2[...] ... [...] and my daughters in their house. 15:3[The] female [servants] who served them [...] 15:4: because of them [...] [...] whenever I rose [...] I had offerings there [...] ... three [hundred doves, fifty] kids [...] 15:5[...] to the poor [...] [...]

(page 12: Satan's destruction of Job's animals, Chap. 16:2-7) [...] Then] Satan came 16:3[and] burned down] the seven thousand sheep [...] to the poor and the three [thousand] female camels and five [hundred female donkeys and five] hundred pair of [oxen. 16:4:] them [...] [...] [according to] the authority which had been appointed [to him ...]. 16:5[They sought after [...] my animals 16:6[...] them] 16:7[...] blasphemy [...] 

(page 13: Satan incites a mob to plunder Job's possessions, Chap. 17:4-6) "[... Take for] yourselves his belongings! [...] into his house! Despoil [...]"17:5[But they said: "[He] has [seven] sons and three [daughters]. Will they not depart angrily [to other] countries and destroy [us as] thieves?" 17:6[He said: "[Do not be afraid! The greater part] of his animals [...] [...] fire [has] eaten them. [...] ...]"

(page 14: Job remembers the promised rewards, Chap. 18:5-7) [...] I did] remember the honoured words [concerning] them, which the angel had spoken [...] strength for myself alone. 18:6[ I became just like] a man who wishes to go [to a city] in order to see [its] great wealth [...] and who wishes to inherit [a ...] of it, 18:7[(a man) who has entered a [ship with] freight [...] [...] out to the middle [...] strong [winds] and [...] 

(page 15: Satan attacks Job, Chap. 20:2-5) [...] and he brings [...] 20:3[The Lord handed me over to him, so that [he might] do with my body as he pleases. (But) he did not gain power over [my] soul. 20:4[He] came] to me while I was sitting on my throne grieving. 20:5[He was just like a whirlwind. He turned me around and threw the throne upon me. [...] I spent three [hours ...] under] the throne [...] [...] come out from under him [...] ... 

(page 16: Job sees his wife working as a servant, Chap. 21:2-4) [...] serve [...] [...] and I saw her, as the sorrow was coming to her, for she was drawing water for the house [...] of this city, until they would give [her] bread and she would bring it to me, 21:3[and] I would be exceedingly grieved by the archons, saying: "Look at the archons of this city, those whom [I could not] value as much as the [dogs of my herds! For] what did they do? They have [...] like a slave [...]" 21:4[...] and I took [...] [...] [...] 

(page 17: Satan as the bread seller, Chap. 23:5-8) [...] if not, [then you shall see!] 23:6[But he said to her: "If he had not been worthy of those evils, [they] would not have come over you. 23:7[Now then, if you want bread not having any money in your hands, then give me the hair of your head [and I] give you three loaves of bread and you can [live on them for] three days." 23:8[And she] [said to herself]: "What shall I do with [the hair on my head? My husband] Jobab, he is [...] 

(page 18: Sitios' sufferings, Chap. 24:2-7) [...] while I am going] from house to house 24:4[working] by day, suffering by night, until I find bread and bring it to you. 24:5[For] they cease to give me the other loaf of bread which [I used to] give to you. My [own] food [for my] body, which is given to me, I have divided it between the two of us. 24:6[But he does not grieve because of me, [as I am] saying: "He is [in these afflictions, while being] unfilled with bread. 24:7[And I went] out to the [market place without shame]."
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(page 19: The laments about Sitios' losses, Chap. 25:2–5) [...] at her door [...] into her place. 25:3 For bread she [has] sold her hair. 25:4 Look at the one whose camels were working down in the lands loaded with goods, which she gave to those [in need]! For [bread she has] sold her hair. 25:5 [...] while you will not [...] there, and they will not bring [...]}

(page 20: Sitios incites Job to curse God, Chap. 25:9–10) [...] [...] 25:10 But rise, [take] these loaves of bread [from my hand], eat and [be satisfied and] speak one word against the Lord, [lie down] and die and quit these sufferings [and] afflictions [...] [...] because of the pain [...] your heart which [...] in which you are [...]}

(page 21: Job's reaction to his wife's suggestion, Chap. 26:4–6) [...] Why [can] you [not remember] those great riches in which we lived earlier? If we have received the goods of fortune from the hand of the Lord, why will we not bear the evil? 26:5 [But let us] now remain in [patience], until the Lord [takes pity on] us and shows us mercy. 26:6 [Do you not see] the devil [...]}

(page 22: Job defies Satan, Chap. 27:1–2) [...] [...] But I for myself am ready [...] and] to fight with you. 27:2 Then Satan [came out] from my wife, and stood right before me. He wept saying [to me], "Behold [...] from you, [even though] you [are] of the flesh, [while I am of] the spirit. [You ...]"

(page 23: Satan is defeated, Job's fellow kings arrive, Chap. 27:3–28:3) [...] to] the ground. [...] the one above [...] every [thing] that comes [over him ...] is great, long-suffering [...] 27:4 [...] the one on the ground with the limbs [...] them. He caused [...] 27:5 In this manner you too, [Jobab...] down in [this great suffering]. But [you have been victorious (?) ...] (ca. 4 lines missing) 27:7 [...] everything] that comes over [you, for pa- tience is stronger than anything.

28:1 After twenty years [were completed], while I was in this suffering, 28:2 my fellow kings heard about the sufferings that had been [brought] over me. They rose and came to me [from their own countries] in order to pay me a visit [and to give] me (strength for) patience. 28:3 [And after they had reached] me, [...]}

(page 24: The fellow kings do not recognize him, Chap. 28:3–6) [...] tear] his [own garment and they spread dust on] their head. 28:4 [They sat by me] for seven days, while [none of] them dared to [speak with] me. 28:5 They did not speak [not because] they were long-suffering, [or because] they would have asked: "Why [have you not] spoken?" [But] they did not speak [because they had seen ...] (ca. 3 lines missing)

 [...] Since when [...] were, and I showed [them] my precious stones, and they clapped [their] hands together, saying: "If we would [bring] all the property of the three kings to a single place, they [...] not the precious stones of [your kingdom]." 28:6 There was no king [richer than] myself in [the East], [...]

(page 25: The fellow kings question his identity, Chap. 28:7/8–30:3) ["... the one who rules over all of Egypt?"] 28:9 They enquired after my animals [and my property]. They were told about [every] evil. 29:1 Then they rose and [came to me]. The people of the [city showed] me [to them]: "This [is Job]." 29:2 They] said: "No! Behold,] this [is not Job, our fellow king!"

29:3 ["Are you] Job, our fellow king?" 29:4 And I wept, took dust [from the ground] and threw it on my head. [I] moved my head towards them (saying): "I am." 30:1 They fell down onto [the ground]. Their mind was beside themselves 30:2 and a great disturbance was [in their] army of soldiers, [after they had seen] the kings falling [down onto the ground]. 30:3 After three [hours ...]
(page 26: The fellow kings discuss Job's former riches, Chap. 30:4–31:2) [... They] contended [...] animals, while they were [...] wealth, which he used to [...] cities [and] villages for those in need? [...] his] house [...] (ca. 3 lines missing)

31: [...] seven] days, while they were speaking about my possessions, [they did not] speak to me at all. And [therefore] Eliphas said to his other fellow kings: "Rise and let us approach him and ask him precisely if he is indeed [Job, or not."

31:2 And they [rose, being half a stade] away from me because of the [stench of my body].

(page 27: Eliphas questions Job and begins his lament, Chap. 31:6–32:4) [... But I answered him] and spoke, [saying]: "I am." 31:7[And] he wept [in a] loud wail and [grief, worthy of] the kingdom, 31:8while the other fellow kings answered him. 32:1Hear [the weeping of Eliphas], as he is telling everyone [about the prosperity] of Job: 32:2"[Are] you [Job, the one of that great] glory? Where is the glory of [your throne?] [The one of those seven thousand] sheep [who clothe the poor? Are] you [Job, the one of that great glory?] Where is the glory of your throne? Are you Job, the one of those three thousand camels who carry goods to the poor? Where is the glory of your throne? 32:3Are you Job, [the one of that] great glory? Where is the glory of your [throne]? 32:4The one of that [golden bed]? Why is he now sitting [in the dust]? Where is [the glory] of your throne [...]?

(page 28: Eliphas' lament, Chap. 32:5–10) [...] [Where is the glory of your] throne? 32:6[Who is it], who dared to [...] your children, [while you were like an apple tree] in fragrancy? [...] Where is the] glory of your throne? 32:7The owner of those sixty tables [which were destined] for the poor, [now] he is [sitting there] like a [poor man. 32:8Where is the glory of your] throne? [The owner of those many fragrant] incense burners? He (now) lives [in] stench. Where is the glory of your throne? 32:9The one whose oil, which used to anoint him, was an ointment of the frankincense-tree? Where is the glory of your throne? 32:10[The owner of] those golden lamps on those [silver] lamp-stands? But behold, how will he [receive light?] The moon [will shine for him]. [Where is] the glory of [your throne]?

(page 29: Eliphas ends his lament and Job responds, Chap. 32:11–33:3) The one who used to [...] sinners? Now they laugh [about him. Where] is [the glory] of your throne? 32:12[Sitios], your wife, the one of that [noble] descent, [now] she is a servant. Are you [Job? Where is the glory of your] throne, the glory of [your throne]?

33:1When [Eliphas] continued to say these things, while [the other] kings and the army [of soldiers] answered [him], so that [there was] a great [disturbance], 33:2I myself cried [out to them right] into their shouting. [I spoke to them], saying: "Be quiet! Now I will [tell you about my throne. My] throne [is in the upper realm, the place of] origin of all things(?). Its glory and its beauty are among the saints [of the kingdom]. You enquire [after the kingdom down] on earth. 33:3I will tell [you that my] throne is in [the heavens]. Its glory and its beauty are in [the heavenly kingdom] of the father. My throne [is in] the supernatural (realm). Its [glory and] its beauty are to the right of the father. [My throne] is eternal. [Its glory and] its beauty is without blemish.

(page 30: Job's response and Eliphas's reaction, Chap. 33:4–34:3) [This world will] pass by. Its glory [and those who] rely on it [will perish through] its shame. 33:5My throne [is in a] holy [land]. Its glory [and its beauty are] in the unchanging aeons. 33:6[The rivers] will dry up. [The fish] will perish. The glory of [their wave] will go down to the abyss. 33:7But [my rivers], my land, in [which my throne stands], can never [dry up, but] they remain [eternally. 33:8The kings will] pass away. The [governors will pass by. Their glory] and [their honour] [...] 33:9But my] kingdom is eternal. Its glory and its honour are in the chariots of the father."
34:1 While I was saying these things to them, they remained quiet. 34:2 Eliphas was furious and said to the other [two]: "What is the use or what is [the gain] for us to have come here to [him to comfort him] and to have been worried, [we ourselves and] our armies of [soldiers? 34:3] It is fitting] to let others do [...] and to let them] speak [with him. [...]"

(page 31: Eliphas’ anger and Baldad’s explanation, Chap. 34:4–35:3) He himself is sitting [in] pains, in [worms and stench], and he has also risen [against us], saying: "The [kings will] pass by, and the governors [will pass away], and my kingdom [will remain] eternal."

34:5 Eliphas rose [greatly] disturbed. [He turned] away from us with a [great] threat: "I shall go [off]. Behold, we have come so that we would give [him comfort]. He has humiliated us [in the presence] of our soldiers!"

35:1 After that, king Baldad] rose. [He] spoke [to him] saying: "It is not [right to] say [these things to anyone] who is in [great sorrow and pain], but is moreover in great sufferings with sickness and [worms], smelling disrespectfully. 35:2 Behold, [we ourselves while being] strong could not [approach] him and endure the stench [which is] about him, unless we [took] perfume [along]. 35:3 Remember [the] two days of sickness [you suffered], king Eliphas, so that [...] which you have said [to him].

(page 32: Baldad questions Job’s mind, Chap. 35:4–36:3) [We are] people whose mind [(usually) remained stable] and who are [now] unclear. [...] Now then, let us not [be downcast], but let us be patient [with him] and understand exactly [in what (shape) he is]. Perhaps [his mind] has withdrawn? Perhaps he remembers [his] wealth, which was around him? Perhaps he has gone crazy and his mind [left] him while he was in this suffering? 35:5 For we, although being strong [were] almost [beside ourselves] with great fury, because of [the glory in which he was] earlier. There is no [one who endures this without] hating [it]. 35:6 [Now then let me approach him, so that I understand ... and] evaluate him." 36:1 Then Baldad rose. Because he had stayed away from [me], he approached me [and said to me]: "Are you Job?" [I said to him]: "I am." 36:2 And [he said to me]: "Is [your mind] agreeable to you?" 36:3 But I said: "My mind [does not fancy] the things of the world, it does not [have trust in them], for [this world is] unstable together with [those who dwell] on it.

(page 33: Baldad speaks with Job, Chap. 36:3–37:5) My mind does [have trust in] the [heavenly] things, [for there is no disturbance in] heaven." 36:4 [But he said to me]: "We know that the world is unstable. It changes now and then. Sometimes] it spends time [well] and nobly, other times [it causes evil]. Sometimes it is [pleasing], other times one takes to warfare [also causing] outrage. 36:5 Also concerning heaven we know [that what is] in it, is stable. But [if] your mind is stable, I [will ask you] one thing. 36:6 [If you give me an intelligent answer] first, [I will ask you a second] time. [If you give me] an intelligent answer again, I will know [that your] mind is stable." 37:1 He said to me]: "In whom do you put your hope?" 37:2 [And] I said to him: "It is the [living] God in whom I put my hope." 37:3 [And] he said to me: "Who is it, who has taken] your possessions [presently]? And who is it, who has brought [these numerous] sufferings over you?" 37:4 [I said to him]: "It is God." 37:5 He said to me: "If you put [your hope] in God and you have trust in him,

(page 34: Job’s reaction to Baldad’s questions, Chap. 37:5–38:1) [Job, how then do you evaluate] this ill treatment [...] these sufferings [...] 37:6 [...] [...] [...] then let him not [give him anything in the first place]! Job, which king [is it, who would] punish a soldier who is counted [among his own, knowing] that he has trust in him?" 37:7 [I said]: "Who are they, who have not gained [from the Lord] and his wisdom? [...] utter words against God? 37:8 [...] and the [soldier] him, Job, [...] [...] if you are a [...] [why do we see] the sun daily rising in the east [and moving to (sailing to)] the west. Contrary to
this, we rise every morning and we find [it] rising in the east. [Instruct me, if] you are the servant [of God]! 38:1 answered saying: ["Is it fitting] to say this that my mind is stable? [My mind] is stable. Yet to say this [...] while my mouth explains the greatness [of the Lord] in your presence, [...]. It will not attain [...]

(page 35: Job's question to his fellow kings and Sophar's offer, Chap. 38:2-7) [...] ...
... We are earthly, while [our share is] of dust and [ashes. 38:3] In order that] you may know that my mind [is stable], listen to what I will ask you and tell it to me. Your [food] which you eat—tell [me]; Why does this mouth [drink water und] eat bread, while this [throat] is one and the same throat? When [we] come to the latrine—that is the place of [urinating and the [place] of producing excrement—we will send [them forth separate from one another. Who then is it who has] separated them from one another?"

38:4 Baldad said: "I do not know." 38:5 I answered and said to him: If you do not know the ways of your body, how they are, [then] how will you understand how the ways of heaven are?

38:6 Sophar answered saying: ["We do not wish] to enquire after the things that are difficult [to understand], but we wish to know whether [your mind] is stable or not. We have [understood that] there [was] no change in you [concerning your mind]. 38:7 What then is it that you want us [to do for you]? Behold, we have brought all the physicians of the three kingdoms when we came. [If you] want them to treat [you, then perhaps] you are relieved quickly."

(page 36: Sittios arrives at the scene of discussion, Chap. 38:8-39:8) [...] I answered saying: ["My healing] is through the [Lord], the physician who is above [all] physicians."

39:1 As I was speaking with them, Sittios, my wife, [came] wearing torn [garments]
39:2 As she fled from [her master] to whom [she was] a slave, serving [him], because he
would not let her go out at all, so that also my fellow [kings] might not see her and [seize]
her on [their own authority].

39:3 Immediately after [she came] out, she ran and threw herself down at the feet of
my [fellow king]. She wept, saying: 39:4 ["Remember me], Eliphas, together with your two
[fellow kings], how I was [with you and what] kind and glory my riches [were] that I wore.
39:5 And behold how I am going around or what I wear!" 39:6 Then [they cried] and wept
greatly, so that [my wife suffered] even more.

39:7 After this, Eliphas took his purple garment and handed it over to [take it apart, and]
he put it around her. 39:8 But she continued to] implore them. First [she spoke, saying]: "I entreat [you to command] your army [of soldiers ...]

(page 37: The quest for Job's children, Chap. 39:8-40:3) [...] [bring] them (back) to
light.—39:9 [For] we were unable to bring them out, because [...] what we have — , and
I may look at [the bones of my] children again. 39:10 Surely I do not [have] an animal's
womb, [have I], which [brought forth the young], so that ten children died [on me, before
I could] speak with any of them? [I wish to bury them] and to understand their death."

39:11 As they rose, I called them saying [to them]: 39:12 "You will not find my children,
[since] their creator, their king, has taken them up to heaven." 39:13 Then they answered
saying to me: ["But who] is it who [will] now not [say] that [you are deranged], Job, say-
ing: 'My children have been taken up to heaven.' Now then, tell us, is it [the] truth what
you are saying?"

40:1 But he said: "Come and [lift me up] so that I stand!" They lifted [him] up, firmly
holding] his forearms, one under this [arm], [another under that [arm]], 40:2 and he gave
praise [to the Lord].
40:3 [After] the great prayer, Job [turned around] in his suffering [and] Job [said] to his companions: "Raise [your eyes] towards the side of the east!" [And they] looked up and saw his children

(page 38: Sitios's death, Chap. 40:3-11) [...] up in heaven. 40:4 [After] his wife [had seen this herself], she threw herself [down onto the ground] at Job's feet. [Sitios spoke] saying: "Job, [I myself know now] that my remembrance is [with the Lord. Nothing] is destroyed through me [by the Lord, since] this is what I have seen, I have [seen. I shall get up] now and go down [to the city and] lie down for an hour and [rest myself], before the time of duty [comes] and before I rise and serve in slavery."

40:5 Sitios, my wife, went into the city. She [entered] the stable [of the] cattle that the archons had seized. 40:6 She lay down next to a manger lightheartedly and died peacefully. She did [not] do her service. 40:7 Her master rose and searched for [her] until the evening. 40:8 When [he came to the stable], the animals stood up, and [he found her lying] in the stable. 40:9 [Her] cattle saw her being [dead] and all cried out [in a loud lament] and wept over her. [Their great noise] went out of the city. 40:10 [One was amazed about the] animals and thus rose [in order to go] into the stable, so that one might [understand what] was going on. 40:11 One found her [dead, while the animals

(page 39: Elious rises against Job, Chap. 40:11/12-41:6) wept over her] ... [...] 40:13 Also the poor wept for her, saying: "Look [at her, the one of] all [pride], for she was not worthy [of being buried (properly)]]." 40:14 The lament that was produced over [her is written] in the Paraleipomena [of Eliphas].

41:1 After this, they sat around and got into a big quarrel [in front of me]. They uttered [boasts] to my face, 41:2 and so they [rose after] twenty-seven days [to go back to their] countries, 41:3 and [Elious] invoked them: "Remain with me, until I tell [...] him, for you have spent all these days, enduring Job saying: 'I am just.' 41:4 Whereas I have [...] I will not be able to endure it (any longer). At the beginning I have not [ceased] to cry tears for him and to remember his former kingship, for perhaps [he [...] the four fellow kings [...] each] one, and we caused him to be in [...] He also exalted himself [...] saying: "The glory of [my throne is] in heaven." 41:5 Now then, [listen to me and] I tell you [of what kind] his share is." Then Satan [was set in him who] spoke words of [hard-heartedness] against me. 41:6 Behold, they

(page 40: The light of the Lord speaks to the kings, Chap. 41:6-43:5) [are written in the Paraleipomena of Eliphas.]

42:1 After the [whole [speech, the Lord appeared in a cloud] of light. 42:2 He was [furious with Elious], telling him of his [judgment. He told me] that it was not a human, [but a beast] who was speaking (before).

42:3 When the [Lord] [spoke] in the cloud of light, also the [four kings heard him] looking up. 42:4 After the Lord finished talking [to me, he] spoke also with Eliphas [saying]: 42:5 "You have sinned, you and [also] your two [companions], for you have not spoken truthfully like [my] servant Job. 42:6 But rise then and let him [bring] up sacrifice for [you], so that I forgive you your sin. If not for [Job], I would not have mercy on you." 42:7 And they brought their sacrifice and the offering equipment, 42:8 (and I) offered it for them. The Lord [received it and forgave] them. 43:1 But to Elious [he did not consent]. 43:2 Eliphas was in [the Spirit] and sang a hymn 43:3 [and] also his fellow kings [and their] whole army of soldiers [replied] after him [surrounding] the altar, 43:4 while he was singing: "Our [sin] has been taken away. Our lawlessness [has been cleansed]. 43:5 Elious, that evil one, [was not remembered.
(page 41: Eliphas's lament for Elio, Chap. 43:5–11) among the living. 43:6... [...] to condemnation.

[Our sin has been taken away. Our] lawlessness has been cleansed. [Elio, that evil one], was not remembered [among the living. A child] of darkness is he, [not] of light. [It is not this one], who will inherit the glory.

[Our sin has been taken away.] Our lawlessness has been cleansed. [Elio, that evil one], was not remembered [among the living]. 43:7 He loved the beauty of the snake and [the scales of the] dragon. Its bitterness and its [poison too will] be a fodder for him.

Our [sin has been taken away. Our] lawlessness has been cleansed. Elio, that evil one, was not remembered among the living. 43:8 [His] reign has passed. His throne has become [rotten. The glory] of his dwelling place will be in the underworld.

Our sin has been taken away. Our lawlessness has been [cleansed.] Elio, that evil one, was not [remembered among] the living. 43:9 He did not acquire the Lord for himself and did not fear him. He quarreled [with] his honourable [comrades too].

Our [sin has been taken away. Our lawlessness has been cleansed]. Elio, that evil one, [was not] remembered among the living. 43:10 The Lord has [condemned him] eternally, He is continuously forgotten. [The saints] have [left him]. 43:11 The wrath is [in vain] for him.

[Our] sin has been taken away. Our lawlessness [has been cleansed]. Elio, that evil one, [was not] remembered among the living.

(page 42: Eliphas' lament for Elio comes to an end, Chap. 43:12–44:4) [...] 

[Our sin has been taken away. Our lawlessness] has been cleansed. [Elio, that evil one], was not remembered [among the living]. 43:13 The Lord is [just]. Truthful are [his judgments. There are no favours] from him, when he will judge us [at some point].

Our sin has been taken away. Our lawlessness [has been cleansed]. Elio, that evil one, was not [remembered among] the living. 43:14 Behold, the Lord has come! Behold, [the saints have] prepared themselves! Behold, the crowns [of justification] draw before him.

Our [sin has been taken away]. Our lawlessness has been cleansed. Elio, [that] evil one, was not remembered among the [living]. 43:15 Let the saints rejoice and [be jubilant] in their heart, 43:16 for they have found [what they had] looked for.

43:17 [Our] sin has been taken away. Our lawlessness has been cleansed. Elio, that evil one, was not [remembered among the living].

44:1 After Eliphas finished singing [his] hymn, while they all replied [after him, surrounding] the altar, we [rose and went] into the city. We came into [the house in which we are now]. 44:2 We celebrated festivities in the Lord and in his joy. I was [seeking to do] good for the poor. 44:3 And [they came to me, my] brothers and those who knew [to do] good [deeds]. 44:4 They asked me saying: ["What is it that you want from [us now?"] And I

(page 43: Job divides his possessions among his sons, Chap. 44:4–46:5) remembered the poor ...] [...] lambs [...] those naked 44:5 [...] gold to the place of [...] The Lord blessed them greatly. [And that] which was mine before, he [gave to me] twice.

45:1 Now, my children, [I will die]. Do not neglect the Lord! 45:2 Do [what is good to the] poor! Do not overlook [the weak]! 45:3 Do not take a wife from [among strangers]! 45:4 Behold, I will divide all [my own] between you, and each one (of you) will be master over what is his, so that if one wishes to do what is good, he shall be his own master and no one [shall hinder] him.

46:1 What [was his] was brought forth and put down. He divided it between his seven
sons. 46:2 He did not give any goods [to their] sisters. His daughters [said] to him: "[Our] lord and our father, are we not [your children] then, that you have not given to us from [what is yours?]" 46:3 He answered and said to them: "[Do not be grieved, my] children, that we brought goods [to them! Do not say:] "This is not our father. He has been negligent.' 46:4 For I have left behind for you an [inheritance] far more exquisite than the inheritance [of your] seven brothers." 46:5 He called [his daughter] Hemera and said to her: "Take (page 44: Job's inheritance for his daughters, Chap. 46:5–47:4) [the ring ...] [... and I give you] your inheritance." 46:6 [She came and brought] them, just as he had [told her (to do)]. 46:7 And he opened them [and produced] three golden bands, while it is not in the [human] power to speak about their likeness. 46:8 For they were not [from] this world, but from [heaven. They] threw out sparks of light. 46:9 [He gave one band] to each one of his daughters [saying] to them: "Take [this], my children, for yourselves and gird yourselves [with] it around your breast, so that what is good shall be with you all the days of your life." 47:1 [Kasia, the other daughter, said] to him: "Is this the inheritance [of which you have] said: 'I have left behind for you [yours, which is] greater than the one of your brothers?' [What is the use] of these ribbons? Shall they be set up for [us? How] will we live off them?"

47:2 [Job] spoke, [saying]: "It is not only that you [will live] off them [on earth], 47:3 but these ribbons [will lead you] into the great [eternal] life [in] heaven. 47:4 Do you [not know the value] of these ribbons with which I have adorned [your body]? These (ribbons) of which the Lord [let me be worthy on the day] on which he wished to [have mercy on me? ...]

(page 45: Job relates the magic power of the three ribbons, Chap. 47:5–49:21) [...] these ribbons [... 'Rise] and gird yourself [with them] around [... and find] your strength!' 47:6 When I [girded myself with the ribbons], at the very moment I had girded myself, [the worms left] my body and the sufferings ceased [from it. 47:7 It happened] through great power from [the Lord, as if] I had indeed not suffered at all. 47:8 [Also the grief] in my heart I did forget. 47:9 [The Lord spoke with] me through his power. He told [me the things that are] and the things that will be. 47:10 Now [then, my children], if you gird yourselves with these [ribbons], the enemy will not have power over you. [And also] no evil thought will capture [your] heart. 47:11 For [these are] guards of the father. Rise now [and gird] yourselves before I die, [so that] you shall see [those who] are coming after my soul and so that you [marvel] at the creatures of God."

48:1 [Hemera] rose immediately and girded herself with the ribbon just as [her father] had told her (to do). 48:2 As soon as [she] had [girded herself], her heart withdrew from the things of the world. 48:3 She [replied] speaking in the language of the angels [with God] just as the angels sing. The hymns that the [Spirit had produced] are written on her own gravestone.

49:1 Kasia too [girded herself] in this [manner]. (page 46: The transformation of Job's daughters and the writing of the book, Chap. 49:1–52:1) [Her heart withdrew from] the things [of the world. 49:2 Her mouth spoke in the language] of the authorities, singing [in the manner of those] exalted about the creation [of the exalted place]. 49:3 Whoever wishes to know about [the creation of heaven], behold, they are written in the [chant of Kasia].

50:1 Then Amaltheias] Keras girded herself in that manner. 50:2 Her heart withdrew from the things of the world. [And her mouth] spoke in the language of the [Cherubs, singing] about the master of excellence, [displaying] his glory. 50:3 Whoever then wishes
[to know] about a fraction of the glory of the father, [behold], it is written in the unchangeable prayers.

51:11 After the daughters finished [singing] their hymns 51:2 while the Lord and [the] Holy Spirit were present with them, 51:3 I, Nereus, the brother of Job, was sitting [on] Job's bed close to him. I heard [the splendours], since [one (daughter) was] at once writing (them) down for the other. 51:4 I [myself wrote] this entire book except for [the three hymns]. I did not write down their signs of [the words from the daughters] of my brother, for they were caused [through the Lord], not having been written down in this book [of Job, since] these are the splendours of God.

52:1 [After] three days, while he was lying down for [a while on his] bed, giving the impression of [someone ill, even though he] did not suffer, since no [pain tormented him],

(page 47: Job's death, Chap. 52:2–53:3) [...] 52:3 [He] rose and stood [up. He took a lyre] and gave it to Hemera, [his first daughter]. 52:4 He gave a vessel of incense to Kasia, [and gave a kettledrum] to Amaltheias Keras, 52:5 [so that they would praise in song] the one who came for [him. 52:6 When they had received them], they saw the entourage that had [come for his soul]. 52:7 They praised and glorified (it) [each one] again [in her] language. 52:8 After it, [came this one who] is seated in the great chariot. [He greeted] Job 52:9 while (only) his [three] daughters and their father saw him. [But] the others present [were not] seeing him. 52:10 He took his [soul and] flew up, [holding] it [in his arms]. He raised it [upon the] chariot and drove [away] to the east.

52:11 [But] his body was prepared for burial [and] was carried off. It was taken to the grave, 52:12 while [his] three daughters were girded and going before him, praising in song [that] commemoration of the father.

53:1, [Nereus], together with the sons and the [poor and the] orphans and anyone [powerless] were all weeping, 53:2 saying: ['Woe to us today in a great woe! [A great woe] to them, for today [the strength of the] powerless has been taken away! 53:3 The light of [the blind] has been taken away! The father of the orphans [has been taken away]! [The host of] the strangers has been taken away!"

(page 48: Job's burial, epilogue, Chap. 53:3–end) [...] [...] his miracles, for [there] never [was any] violence done. 53:4 [The entire city] was groaning after Job [and marveling] at the creatures of God.

53:5 All the people] at the grave spent [three days], the poor, [the widows,] and the orphans weeping for him and [seeking] his body, 53:6 while they were not allowed [to enter] the grave.

53:7 He lay down [for a] good rest. 53:8 His name became [famous] among all mankind on [earth] up until today.