

# SECOND EZEKIEL

## (FRAGMENTS)

**FRAGMENT #1** (Dead Sea Scroll Fragments – quoted in Letter of Bar-Naba and in Revelation of Petros 2:14~16(4:7~9))

These are the words of Ezekiel.

And the word of Yahweh came to me, saying, “Son of man, prophesy and say, ‘Behold, the day of the destruction of the nations is coming. . . . Egypt, and there shall be anguish in Put, and a sword in Egypt. . . shall shake, Chush and Put, and the mighty ones of Arabia, also some of the children of the covenant, and Arabia shall fall at the gates of Egypt. And . . . shall perish. . . . by the sword of Egypt. . . will be devastated. . .

. . . you will not die. . .

“For I am Yahweh, who redeems my people, giving the covenant to them.”

And I said, “O Yahweh, I have seen many from Israel who have loved your name and walked in the ways of righteousness. So, when will these things come to pass? And how will they be rewarded for their piety?”

And Yahweh said to me, “I shall make it manifest. . . the children of Israel to see, and they shall know that I am Yahweh.”

And he said, “Son of man, prophesy over these bones, and speak to the bone,<sup>1</sup> and let them be joined bone to its bone, and joint to its joint.” And it was so.

And he said a second time, “Prophesy, and let sinews come upon them and let skin cover them.” And it was so.

And he said, “Again, prophesy to the four winds of the heavens, and let them blow upon the slain.” And it was so. And a great multitude of men came to life. And they blessed Yahweh of hosts who had given life to them.

And I said, “O Yahweh, when will these things be completed?”

And Yahweh said to me, “[Whenever] . . . and after many days, a piece of wood falls down and rises again [and whensoever blood drips out of a tree].<sup>2</sup>

. . . and. . . Yahweh. And all the people arose and stood on their feet to give thanks. . . and to praise Yahweh of hosts. And I also spoke with them. . .

And Yahweh said to me, “Son of man, say to them. . . in their graves they will lie until. . . from your tombs and from the earth. . . that the yoke of Egypt. . .

. . . land, and they shall know that I am Yahweh.”

And he said to me, “Look, son of man, at the land of Israel.”

And I said, “I have seen, O Yahweh, and behold it is a wasteland. When will you gather them together?”

And Yahweh said, “A son of Belial is planning to oppress my people, but I shall not permit him. His dominion shall not persist; and from the impure, no seed shall survive, nor shall new wine come from the caperbush, nor shall a hornet make honey. . . and I will slay the wicked in Memphis. But I shall bring my sons out of Memphis, and I shall turn towards their remnant. As they shall say, ‘There was peace and quiet,’ they shall say, ‘The land shall be as it was in the days of. . . old.’ Therefore, I shall arouse wrath upon them from the four winds of the heavens. . . like a devouring fire as. . .

. . . and he will show no mercy on the poor, but he will bring them to Babel. And Babel is but a cup in the hand of Yahweh, in her time he shall cast her away. . . in Babel and it shall be. . . a dwelling place for demons. . . desolation and. . . will pasture. . . to Babel. . .

. . . instead of my grief make my soul rejoice. And the days shall hasten quickly until men say, “Are not the days hastening so that the sons of Israel might take possession?”

And Yahweh said to me, “I shall not turn your face away, Ezekiel. Behold, I am cutting short the days and the years. . . a few, just you said to me. . . For the mouth of Yahweh has spoken these things. . .

And my people shall be. . . with a cheerful heart and with a willing soul. . . and hide a little while. . . and from the breaches. . . the vision which Ezekiel saw. . . the brightness of the chariot, and the four living creatures, a living creature. . . and as they moved they did not turn back. Every living creature moved upon two wheels, and its two legs. . . upon. . . in one there was breath. And their faces were one beside the other. And the appearance of the faces: one of a lion, one of an eagle, one of a calf, and one of a man. And the hand of a man was joined to the backs of

the living creatures and attached to their wings. . . and the wheels. . . wheel joined to wheel when they moved, and from both sides of the wheels were streams of fire, and in the midst of the coals were living creatures like flaming coals. . . and the wheels, the living creatures and the wheels. Now there was. . . over their heads and expanse, like an awesome gleam of crystal. And a voice came from above the expanse. . .

**FRAGMENT #2** (Clement of Rome 8:2~3 / Clement of Alexandria [x2])

“For as I live, says the Lord, I am not wishing for the death of the sinner, as rather the change-of-mind.”

“All of you\*, change-your\*-mind, O house of Israel, from your\* lawlessness. Speak to the sons of my people, ‘If-at-any-time your\* sins might be from the earth till the heaven, and if-at-any-time they might be fiery-redder than a scarlet, and blacker than a sackcloth, and you\* might be turned-back to me out of the whole heart and might speak, “Father!” I will favorably-hear<sup>3</sup> you\* for myself, as<sup>4</sup> a holy people.’”

Clemens of Alexandria: Instructor 1.10.91:2

“For he declares through Ezekiel. . .”

Clemens of Alexandria: Exegesis on the Soul

“Therefore, he said through the spirit to the prophet. . .”

Tertullianus: On Repentance [was not added to count] [Ezekiel 18:30,32??? / Ezekiel 33:11???

Repent you, and I will save you, and again, “I live, says the Lord, and I will (have) repentance rather than death.”

**FRAGMENT #3**

Tertullianus [x2] (On the Flesh of Christ 23):

We read also in the writings of Ezekiel concerning that heifer which had given birth and has not given birth.

Clement of Alexandria (Stromata 7.16.94):

“She has given birth and she has not given birth,” say the writings.

Epiphanius: Panarion 30.30:3

And again in another place he says, “And the heifer gave birth, and they said, ‘She has not given birth.’”

Gregory of Nyssa: Against Judeans 3

“Behold, the heifer has given birth, and has not given birth.”

Pseudo-Acts of Petros 24

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

**FRAGMENT #4** [similar to Ezekiel 18:30 & 33:20]<sup>5</sup>

Justin Martyr (Dialogue with Trypho 47:5)

For this reason, our Lord Jesus the Anointed-One also said:

“In whatever things I might overtake you\*, in these I will also judge.”

Clement of Alexandria (The Rich Man 40:2):

“For on-the-basis-of whatever things I might find you\*, on-the-basis of these things I will also judge.”

Hippolytus (Discourse on Hades) (originally ascribed to Josephus):

“In whatever ways I find you, in them I will judge you entirely,” so cries the End of all things.

Cyprianus (On Mortality 17)

“In the state the Lord finds you when he calls you, in it he will also judge you.”

Athanasios (Life of Antonius 15 (Evargius’ Latin Translation only))

<sup>1</sup> RevPet(Eth) (which is corrupt) “The son of man prophesied to each of the bones. And you spoke”

<sup>2</sup> [Bracketed] words are supplied by the quotation in Barnabas 12:1 “And at-what-time will these things be completely-finished? And the Lord spoke [S ‘completely-finished?’ says the Lord], “Whenever a piece of wood might bend down and might stand-up, and whensoever blood might drip out of wood”

<sup>3</sup> Clemens of Roma / Clemens of Alexandria “will hear”

<sup>4</sup> Clemens of Roma / Clemens of Alexandria “exactly-as”

<sup>5</sup> It is also referenced by Basil: Epistle 42 / Jerome: Commentary on Ezekiel 18:30 & Epistle 122 to Rusticus 3:9 / Augustine: Epistle 199:2 / Amphiloctius: De Poenitentia & Liber Graduum 49:26 / Pseudo-Athanasius: Quaestio ad Antiochum 36 & Consultationes Zacchaei et Apollonii 2:18 & Testamentum XL Mart

He who is a righteous judge will judge each person in whatever he might find him, which is being testified by the prophetic voice through prophet Ezekiel.

Basilus: Letter to Chilonem (Letter XLII)  
Amphilochius: Oratio de Poenitentias  
Elias Cretensis: Jus Graeco-Romanum 5.1)  
Jerome: Letter 46.4 to Rusticus  
Jerome: Commentary on Ezekiel 18:24  
Theodorus Studita: Catecheticorum sermo 36  
Pseudo-Athanasios (Quaestio ad Antiochum, Quaest. 36)  
Life of St John  
Theodorus Balsamo: In Canon 13 Council Neocaesarea, Canon 12  
Gennadius Scholarius: Letter on Predestination  
Testamentum XL Mart.  
Consultationum Zachaei Christiani et Apollinii Philosophi 2.18  
Liber Graduum Serm. 3.3

Questions of Ezra B.4 (Armenian)  
And in those things in which God finds a human, by that he is judged.”

Joannis Geometrae Paradisus: Epigrammata tetrasticha, Epigr. LVIII  
Lambeccius: Commentary on Bibliotheca Caesarea 4  
Nilus ap. Anastasium Sinait. Quaest. 3

Johannes Climacus (The Ladder of Divine Ascent 7)  
Therefore, there was the voice of Ezekiel:  
“In whatever I find you, in it I will also judge you, spoke God.”

#### FRAGMENT #5<sup>6</sup>

Clemens of Alexandria: Instructor 1.9.84:2~4  
Therefore he says by Ezekiel...

“And I will bind up the lame *persons*, and I will heal the wounded, and I will bring back the wandering. And I will feed them on my holy mountain, and I will be their shepherd, and I will be closer to them than a garment *is* to their skin. They will call me,” it says, “and I will say, ‘Behold, I am here.’ And if they cross, they will not slip,” says the Lord.

Origenes (Homilies on Jeremiah 18.9):  
He announced through the prophets when he says:

“I am as close to them as the garment *is* to their skin.”

Manichaean Psalmbook (Psalm 239:5~6)  
He is not far from us, my brothers, as he said when he preached, “I am near to you, like the garment of your body.”

Chester Beatty Manuscript 185

#### FRAGMENT 1: FRONT

[...] of the Egyptians I will rejoice in them.  
If they say, [“Father,” it] will be heard, and they will be [with me in the] land of life. O Jerusalem, [say to the Lord, “Lord do not] punish men with your anger [nor] chasten me with [your wrath. I am tried] up to [my] kidneys. [I am torn] apart unto [my] stomach. [Give to me] your mercy daily [as you had mercy on] Abraham [our] father [and on Isaac and] Jacob. But we have known you, the Lord [our God] and [...]

#### FRAGMENT 1: BACK

[The one who wandered] you did not turn back [and the one who was troubled] you did not heal [and you made] my people wander [from the] [from the] good [pasture] and go [into thistles] and thorns instead o f [pasture and you did not] keep m y com[mandment but every shep]herd o f you opened [his mouth and many] became food [for them. But] see, I w ill judge [ram against ram] and bull against bull. [And the lame] I w ill bind up and I [will heal the troubled]. And the one that wanders [I w ill turn back], and I will shepherd them [and I w ill give (them) rest] upon [my] holy mountain. And [I will be] a shepherd for them [and I will be near to them as

the] garment o f [their skin. And they will call upon] me [and I will say, “Behold, I am here.” If they cross over,] they will not [slip, says the \Lord.]

#### FRAGMENT 2: FRONT

...of fire(?)...  
..polluting...  
... still(?) they approached...  
..incapable old m en...  
.. upon the heights and...  
..because of the guide did not...  
... are those whose voice...  
...I looked up...  
...the one hung...  
...w ho flew down...  
...and said...

#### FRAGMENT 2: BACK

... is for the one w ho had been e n slav ed ...  
...p u re heart an d ...  
.. upon the L ord G od ...  
..the things that are shattered...  
...y o u and he stood...  
... after everything...  
.. w as laid w aste b y ...  
..he will b e ...  
...a n d ...

#### FRAGMENT 3: FRONT

...n o w ...  
...fro m th e ...  
...w retch ed an d ...

#### FRAGMENT 3: BACK

...c o u n try ...  
...h id e(?)...

#### POSSIBLE FRAGMENT (Pseudo-Epiphanius: The Lives of the Prophets)

And, after having prophesied many things to those in Judah, he [Ezekiel] died in the land of the Chaldeans during the captivity. The ruler of the Israelites killed him there as he was being reproved by him concerning the worship of idols... And the one who killed him was one of them. For they had opposed him all the days of his life.

Ezekiel being pierced is also mentioned in Pseudo-Revelation of Paulus

#### HIGHLY DOUBTFUL FRAGMENT<sup>7</sup> (Epiphanius)

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:

A certain king had everyone in his kingdom drafted, and had no civilians with an exception of two: one lame and one blind, and each one lived by himself in his own home. And when the king was preparing a wedding feast for his own son, he invited everyone in his kingdom, but he despised 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.

Now the king had a garden. And the blind man addressed the lame man from a distance, saying, “How much would our crumb of bread have been among the crowds who were invited to the celebration? So come on, let us retaliate *against* him for what he did to us!”

“How?” asked the other.

<sup>7</sup> Judging by the context of all the surviving fragments, this one is alien to the others in both style and spirit. It is highly likely that this comes from a completely different (post-Christian?) writing than the remainder of the fragments.

<sup>6</sup> Also discovered in Chester Beatty Papyrus Fragment 185

And *the blind man* said, "Let us go into his garden, and there, ruin the other things in the garden."

But *the lame man* said, "But how can I, for I am lame and unable to crawl?"

And the blind man said, "Am I able to do anything myself, since I am unable to see where I am going? But let us use subterfuge."

Plucking the nearby grass and braiding a rope, *the lame man* threw it to the blind man, and said, "Grab it, and come here to me by rope." And he did as *the lame man* had urged. When he neared, *the lame man* said, "Come here. You be *my* feet and carry me, and I will be your eyes, guiding you from on top to the right and to the left."

So by doing this, they went down into the garden. And whether they did any damage or not, nevertheless their footprints were visible in the garden.

Now when the celebrants dispersed from the wedding feast, going down into the garden, they were surprised to find the footprints in the garden. So they reported these things to the king saying, "Everyone in your kingdom is a soldier and no one is a civilian. So why are there civilian footprints in the garden?"

And *the king* was astounded. So he summoned the lame man and the blind man. And he asked the blind man, "Did you not come down into the garden?"

But *the blind man* replied, "Who, me, lord? You see my handicap, you know that I cannot see where I walk."

Then approaching the lame man, *the king* also asked him, "Did you come down into my garden?"

And answering, he said, "O lord, do you wish to embitter my soul over my handicap?" And finally the judgment was delayed.

What then did the righteous judge do? Realizing in what manner the two had joined together, he put the lame man on the blind man and examined them both under the lash. And they were unable to deny *the charge*. They each convicted the other. The lame man, on the one hand, said to the blind man, "Did you not pick me up and carry me?"

And the blind man said to the lame man, "Did you yourself not become my eyes?"

Babylonian Talmud Sanhedrin 91 tells a similar account:

Antoninus... replied, "I will tell thee a parable. To what may this be compared? To a human king who owned a beautiful orchard which contained splendid figs. Now, he appointed two watchmen therein, one lame and the other blind.

*One day* the lame man said to the blind, 'I see beautiful figs in the orchard. Come and take me upon thy shoulder, that we may procure and eat them.'

So the lame *man* rode the blind *man*, procured and ate them. Some time after, the owner of the orchard came and inquired of them, 'Where are those beautiful figs?'

The lame man replied, 'Have I then feet to walk with?'

The blind man replied, 'Have I then eyes to see with?'

What did he do? He placed the lame *man* upon the blind *an* and judged them together. So will the Holy One (blessed be he), bring the soul, *replace* it in the body, and judge them together, as it is written, he shall call to the heavens from above, and to the earth, that he may judge his people: He shall call to the heavens from above-this refers to the soul; and to the earth, that he may judge his people-to the body."