

The Life of the Prophet Isaiah

The Martyrdom of Isaiah

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Introduction

The ‘Life of the Prophet Isaiah’ is but one chapter from the *Lives of the Prophets*, a work consisting of short biographical pieces emphasising where the prophets were born, where and how they died and where they are buried. It is not known if they were originally composed in Greek or in a Semitic language (which in any case is not extant). D. R. A. Hare¹ has argued quite cogently that, although they contain many older traditions, the form we have them in probably dates to the beginning of the first century, a time when there was increasing interest in memorial tombs for the prophets in Jerusalem. The Greek text here follows the edition of Torrey.²

The Martyrdom and Ascension of Isaiah is a separate composite work, the first part of which forms the ‘martyrdom’ and the second part a ‘vision’ of Isaiah. The *Martyrdom* consists of 5 chapters, of which only parts of chapters 2 – 4 are extant in Greek. It appears to have been originally written in Hebrew and is the oldest section, although it is quite clear that 1:2b-6a and 3:13 – 4:22 are Christian interpolations. The text of the *Martyrdom* without the interpolation is presented here. The Greek text of the Amherst Papyrus is taken from Penner and Heiser.³ The Ethiopic sections are presented in the English translation of M. A. Knibb.⁴

1 ‘The Lives of the Prophets: A New Translation and Introduction’ in J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* (New York: Doubleday, 1985) vol. 2.

2 C. C. Torrey, *The Lives of the Prophets: Greek Text and Translation* (Philadelphia, 1946).

3 K. Penner & M. S. Heiser, M. S. *Old Testament Greek Pseudepigrapha with Morphology* (Bellingham, WA: Lexham Press, 2008).

4 ‘Martyrdom and Ascension of Isaiah: A New Translation and Introduction’ in J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* (New York: Doubleday, 1985) vol. 2.

Life of the Prophet Isaiah

Ἡσαΐας

1 ἦν ἀπὸ Ἱερουσαλὴμ. θνήσκει ὑπὸ Μανασσῆ πρισθεὶς εἰς δύο καὶ ἐτέθη ὑποκάτω δρυὸς Ῥωγήλ ἐχόμενα τῆς διαβάσεως τῶν ὑδάτων ὧν ἀπόλεσεν Ἐζεκίας χώσας αὐτά. 2 Καὶ ὁ θεὸς τὸ σημεῖον τοῦ Σιλωάμ διὰ τὸν προφήτην ἐποίησεν, ὅτι πρὸ τοῦ θανεῖν ὀλιγορήσας ἤϋξατο πιεῖν ὕδωρ καὶ εὐθέως ἀπεστάλη αὐτῷ ἐξ αὐτοῦ· διὰ τοῦτο ἐκλήθη Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος.

1

πρίω, to saw
ἡ δρυς (δρυός), oak tree
ἐχόμενα (*adv. as improper preposition + gen.*) next to
Ἐζεκίας, Hezekiah
χώω, to block up by throwing earth in

δρυὸς Ῥωγήλ

Is this a reference to the ‘well of Rogel’ (i.e. ‘the fuller’s well’), cf. Josh. 15:7; 1 Kgs 1:9? If so, it was apparently located just outside Jerusalem, some 200 m South of the confluence of the Valley of Hinnom and the Kidron Valley.

τῶν ὑδάτων ὧν ἀπόλεσεν

The relative pronoun has been attracted from its grammatical accusative case into the genitive of its antecedent, see ‘The attraction of the relative pronoun’ following *Animal Story* 16 (cf. Smyth § 2522).

χώσας αὐτά

The αὐτά is unnecessary, but typically Semitic. LXX 2 Chron. 32:4 says of Hezekiah: καὶ συνήγαγεν λαὸν πολὺν καὶ ἐνέφραξεν τὰ ὕδατα τῶν πηγῶν καὶ τὸν ποταμὸν τὸν διορίζοντα διὰ τῆς πόλεως λέγων Μὴ ἔλθῃ βασιλεὺς Ἀσσοῦρ καὶ εὕρῃ ὕδωρ πολὺ καὶ κατισχύσῃ.

2

ὀλιγορέω *LSJ* gives the following 4 possibilities: 1. to esteem lightly + gen., 2. take no heed, 3. neglect + acc., 4. to be worried. *None of these really fit the context, which seems to demand a meaning such as ‘to feel faint’.* The word is a conglomeration of ὀλίγος (small) and ἡ ὥρα (care, concern).

ἐκλήθη Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος

Cf. John 9:7 ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται ἀπεσταλμένος). πῶς is, according to HAL, to be interpreted as an alternative form for the pass. part. Qal.



The pool of Siloam and the path leading up to the temple from it

3 Καὶ ἐπὶ τοῦ Ἐζεκία πρὸ τοῦ ποιῆσαι τοὺς λάκκους καὶ τὰς κολυμβήθρας, ἐπὶ εὐχῆ τοῦ Ἡσαΐου μικρὸν ὕδωρ ἐξελήλυθεν, ὅτι ἦν ὁ λαὸς ἐν συγκλεισμῷ ἀλλοφύλων καὶ ἵνα μὴ διαφθαρεῖ ἢ πόλις ὡς μὴ ἔχουσα ὕδωρ. 4 Ἦρώτων γὰρ οἱ πολέμοι πόθεν πίνουσιν; καὶ ἔχοντες τὴν πόλιν παρεκαθέζοντο τῷ Σιλωάμ. Ἐὰν οὖν οἱ Ἰουδαῖοι ἤρχοντο, ἐξήρχετο ὕδωρ· ἐὰν δὲ ἀλλόφυλοι, οὐ. Διὸ ἕως σήμερον αἰφνιδίως ἐξέρχεται, ἵνα δειχθῆ τὸ μυστήριον. 5 Καὶ ἐπειδὴ διὰ τοῦ Ἡσαΐου τοῦτο γέγονε, μνήμης χάριν καὶ ὁ λαὸς πλησίον αὐτὸν ἐπιμελῶς ἔθαψε καὶ ἐνδόξως, ἵνα δι' εὐχῶν αὐτοῦ καὶ μετὰ θάνατον αὐτοῦ ὡσαύτως ἔχῃσιν τὴν ἀπόλαυσιν τοῦ ὕδατος, ὅτι καὶ χρῆσμός ἐδόθη αὐτοῖς περὶ αὐτοῦ.

3

λάκκος, ὁ, pit, tank, cistern, vat *used for storing water, wine, or other things*
ἐξελήλυθεν, *pluperfect 3rd sg. without the augment (which is indeed sometimes omitted with verbs in the pluperfect).*
συγκλεισμός, ὁ, a being shut up, confinement

4

παρεκαθέζοντο *an alternative spelling for* παρεκαθίζοντο
αἰφνιδίως, ὄν, unforeseen, sudden

αἰφνιδίως ἐξέρχεται

The pool of Siloam was fed by the intermittent spring of Gihon.

5

χρῆσμός, ὁ, oracle (cf. 'A note on χράω / χράομαι' following *Animal Story* 21)

γέγονε

γίνομαι uses active perfect and pluperfect forms.

6 Ἔστι δὲ ὁ τάφος ἐχόμενα τοῦ τάφου τῶν βασιλέων ὀπισθεν τοῦ τάφου τῶν ἱερέων ἐπὶ τὸ μέρος τὸ πρὸς νότον. 7 Σαλωμών γὰρ ἐποίησε τοὺς τάφους τοῦ Δαυὶδ διαγράψαντος κατ' ἀνατολὰς τῆς Σιών, ἧτις ἔχει εἴσοδον ἀπὸ Γαβαὼν μήκοθεν τῆς πόλεως σταδίους εἴκοσι. Καὶ ἐποίησε σκολιάν, σύνθεσιν ἀνυπονόητον· καὶ ἔστιν ἕως τῆς σήμερον τοῖς πολλοῖς <τῶν ἱερέων> ἀγνοουμένη, ὅλου δὲ τοῦ λαοῦ. 8 Ἐκεῖ εἶχεν ὁ βασιλεὺς τὸ χρυσίον τὸ ἐξ Αἰθιοπίας καὶ τὰ ἀρώματα. 9 Καὶ ἐπειδὴ ὁ Ἐζεκίας ἔδειξε τοῖς ἔθνεσι τὸ μυστήριον Δαυὶδ καὶ Σαλωμώντος καὶ ἐμίανεν ὅστ' αὐτῶν πατέρων αὐτοῦ, διὰ τοῦτο ὁ θεὸς ἐπηράσατο εἰς δουλείαν ἔσεσθαι τὸ σπέρμα αὐτοῦ τοῖς ἐχθροῖς αὐτοῦ, καὶ ἄκαρπον αὐτὸν ἐποίησεν ὁ θεὸς ἀπὸ τῆς ἡμέρας ἐκείνης.

6

νότος, ὁ, South

7

μήκοθεν, from afar
σκολιός, ἄ, ὄν, curved, bent; *metaph.* unjust, unrighteous
ἀνυπονόητος, ὄν, unsuspected

διαγράψαντος

The object is also τοὺς τάφους.

ἀπὸ Γαβαὼν μήκοθεν τῆς πόλεως σταδίους εἴκοσι

Γαβαὼν is Gibeon, which was about 9km North of Jerusalem. A στάδιον was 185m. 20 *stadia* = 3.7km.

ἐποίησε σκολιάν, σύνθεσιν ἀνυπονόητον

'He made a curved unsuspected composition'! Hare (*op.cit.*) translates: 'He made a secret construction with winding passages', which makes sense, but is a bit of a stretch for the Greek.

9

ἐπαράομαι, to curse solemnly (*aor. does not lengthen the vowel at the end of the stem*)

This verse is based on 2 Kings 20:12-18.

The Martyrdom of Isaiah

Chapter One

In the twenty-sixth year of his reign Hezekiah king of Judah summoned Manasseh his son, for he was his only son. 2a He summoned him in the presence of Isaiah, the son of Amoz, the prophet and in the presence of Josab the son of Isaiah. 6b And while (Hezekiah) was giving his commands, with Josab the son of Isaiah standing by, 7 Isaiah said to Hezekiah the king, and not only in the presence of Manasseh did he say (it) to him, “As the LORD lives whose name has not been transmitted to this world, and, as the Beloved of my LORD and as the Spirit which speaks in me lives, all these commands and these words will have no effect on Manasseh your son, and through the deeds of his hands, tormented in body I will depart. 8 And Sammael Malkira will serve Manasseh and will do everything he wishes, and he will be a follower of Beliar rather than of me. 9 He will cause many in Jerusalem and Judah to desert the true faith, and Beliar will dwell in Manasseh, 10 and by his hands I will be sawed in half.” And when Hezekiah heard these words, he wept very bitterly, and tore his robes, and threw earth on his head, and fell on his face. 11 And Isaiah said to him, “Sammael’s plan against Manasseh is complete; there will be no benefit to you from this day.” 12 And Hezekiah thought in his heart that he would kill Manasseh his son, 13 but Isaiah said to Hezekiah, “The Beloved has made your plan ineffective, and the thought of your heart will not come about; for with this calling have I been called, and the inheritance of the Beloved will I inherit.”

Chapter Two

And it came about that after Hezekiah had died, and Manasseh had become king, (Manasseh) did not remember⁵ the commands of Hezekiah his father, but forgot them; and Sammael dwelt in Manasseh and clung closely to him. 2 And Manasseh abandoned the service of the LORD of his father, and he served Satan, and his angels, and his powers. 3 And he turned his father’s house, which had been in the presence of Hezekiah, away [from] the words of wisdom and the service of the LORD. 4 Manasseh turned them away so that they served Beliar; for the angel of iniquity who rules this world is Beliar, whose name is Matanbukus. And he rejoiced over Jerusalem because of (Μ)ανασσή, καὶ κατε(δυ)νάμου αὐτὸν ἐν (τῇ) ἀποστάσει καὶ τῇ (ἀν)ομίᾳ, ἥτις ἐσπάρη ἐν (Ἱ)ερουσαλήμ. 5 κα(ι) ἐπλήθυνεν (ἡ) φαρμακεία καὶ ἡ μαγεία καὶ ἡ μαντεία καὶ οἱ κληδονισμοὶ καὶ ἡ πορνεία καὶ ὁ διωγμὸς τῶν δικαίων ἐν χερσὶ Μανασσῆ καὶ ἐν χερσὶν τοῦ Τουβὶ τοῦ Χανανίτου καὶ χερσὶν Ἰωνὰν τοῦ Ναθὼθ καὶ ἐν χερσὶν Σαδὼκ τοῦ ἐπὶ τῶν πραγματειῶν. 6 καὶ οἱ λοιποὶ λόγοι ἰδοὺ γεγραμμένοι εἰς(ιν ἐν) ταῖς βίβλοις τῶν (β)ασ(ιλέων) Ἰούδα καὶ Ἰ(σραήλ) 7 and when Isaiah the son of Amoz saw the great iniquity which was being committed in Jerusalem, and the service of Satan (κ)αὶ τὴν πομπή(ν αὐ)τοῦ ἀνεχώρησεν ἀπ(ὸ) Ἱ(ερουσαλ)ήμ καὶ ἐκάθισεν ἐν Β(ηθ)λεέμ τῆς Ἰουδαίας. 8 (καὶ) ἐκεῖ δὲ ἦν ἀνομ(ία π)ολλή, καὶ ἀναχωρήσα(ς) ἀπὸ Βηθλεέμ ἐκά(θι)σεν ἐν τῷ ὄρει ἐν τόπῳ ἐρήμῳ.

v.4

κατε(δυ)νάμου

The verb καταδυναμόω is only attested here (imperf. indic. midd. 3rd pers. sg) ‘to empower / strengthen’.

v.5

κληδονισμός, ὁ, interpreting omens (very rare Jewish word)

ἐπλήθυνεν

Late intransitive use. We would have expected πληθύω.

5 There is a Hebrew pun here on the name נשנה and the verb ‘to forget’ נשח.

9 καὶ Μιχάας ὁ προφήτης καὶ Ἀνανίας ὁ γέρον καὶ [Ἰ]ωὴλ καὶ Ἀμβακοῦμ καὶ Ἰ[σ]ασοῦφ ὁ υἱὸς αὐτοῦ καὶ πολλοὶ τῶν πιστῶν τῶν πιστευόντων εἰς οὐρανούς ἀναβῆναι ἀνεχώρησαν, καὶ ἐκάθισαν εἰς τὸ ὄρος, 10 πάντε[ς] σάκκον περιβεβλημένοι καὶ πάντες ἦσαν προφῆται, οὐδὲν ἔχοντες μετ' αὐτῶν ἀλλὰ γυμνοὶ ἦσαν, πενθοῦντες πένθος μέγα περὶ τῆς πλ(ά)νης τοῦ Ἰσραήλ. 11 καὶ οὗτοι οὐκ ἦσθιον εἰ μὴ βοτάνας τίλλον(τε)ς ἐκ τῶν ὀρέων καὶ when they had cooked them, they ate [...]αν⁶ μετὰ Ἡσα(ῖο)υ οἰκοῦντες. καὶ ἐπε(ι) ἦσαν ἐν τ(ο)ῖς ὄρεσιν καὶ ἐν τοῖς βουνοῖς (δ)ύ(ο ἔ)τη ἡμερῶν 12 [ἐπι] τοῦ ε(ῖ)ναι αὐτοῦς (ἐν) τοῖς ἐρήμ(ο)ις καὶ there was a certain man ἐν Σαμαρία ᾧ (ὄ)νομα ἦν Βελιχειάρ ἐκ τῆς συγγενίας Σεδεκίου υἱοῦ Χανανὶ τοῦ ψευδοπροφήτου ὃς ἦν κατοικῶν ἐν Βηθανία. καὶ Σεδεκίας υἱὸς Χανανὶ ὃς ἦν ἀδελφὸς τοῦ πατρὸς αὐτοῦ, ἐν δὲ ταῖς ἡμέραις Ἀχαάβ βασιλέως τοῦ Ἰσραήλ ἦν διδάσκαλος τῶν τετρακοσίων προφητῶν τοῦ Βαάλ, καὶ αὐτὸ(ς) ἐράπισεν καὶ ὕβρισην τὸν Μιχαίαν υἱὸν Ἰεμμαδὰ τὸν προφήτην· 13 καὶ αὐτὸς δὲ ὑβρ(ί)σθη ὑπὸ Ἀχαάβ καὶ ἐβλήθη Μιχαίας εἰς φυλακὴν. καὶ ἦν μ(ε)τὰ Σεδεκίου τοῦ ψευδοπροφήτο(υ) ὄντος. ἦσαν μετὰ Ὀχοζείου υἱοῦ Ἀλάμ(μ) ἐν Σεμμωμά 14 καὶ Ἡλείας (ὁ προφή)της ἐκ Θεσ(β)ῶν) in Gilead reproved Ahaziah καὶ τὴν Σαμαρίαν, καὶ αὐτὸς ἐπροφήτευεν περὶ Ὀχοζείου ὅτι ἐν κλίνῃ ἀρρωστίας ἀποθανεῖται καὶ ἡ Σαμαρία εἰς χεῖρας Ἀλνασαάρ παραδοθήσεται ἀνθ' ὧν ἐφόνευεν τοὺς προφήτας τοῦ θεοῦ. 15 (κα)ὶ ἀκούσαντες οἱ προφῆται (ο)ὶ μετὰ Ὀχοζείου υἱοῦ Ἀλάμ καὶ ὁ διδάσκαλος αὐτῶν Ἰαλλααρίας ἐξ ὄρους Ἰσλαλ – 16 καὶ αὐτὸς ἦν [ὁ] Βεχειρ(ᾶ) ἀδελφὸς τοῦ Σεδεκίου – ἀκούσαν(τ)ες μετέπεισαν τὸν Ὀχοζείαν βασιλέα Γομόρρων καὶ ἐφό(ν)ευσαν τὸν Μιχαί(α)ν.

v.9

Μιχάας, Micah
 Ἀμβακοῦμ, Habbakum

v.10

σάκκος, ὁ, sackcloth (= Hebrew שָׂדֶה / שֵׂשׁ, Aramaic כְּפֻר)

v.12

ῥαπίζω, to strike with a stick

v.13

Ὀχοζείου, Ahaziah

v.14

Ἀλνασαάρ, Shalmaneser

ἀνθ' ὧν

Jewish Greek = ὅτι (also used in the NT).

v.15

Ἀλάμ, the intention is to refer to Ahab

6 Probably ἔφαγαν, i.e. a 2nd aorist with a 1st aorist termination.

Chapter Three

1 Καὶ Βελχειρὰ ἔγνω, (καὶ εἶδεν τὸν τό(π)ον τοῦ Ἡσαΐου (καὶ τῶ)ν προφη(τῶν τῶν) μετ' αὐ(τοῦ. οὗτο)ς γὰρ ἦν οἰκῶν ἐν τῇ χώρᾳ βηθλεέμ, καὶ ἐκολλήθη τῷ Μανασσῆ. καὶ αὐτὸς ἦν ψευδοπροφητεύων ἐν Ἱερουσαλήμ, καὶ πολλοὶ ἐξ Ἱερουσαλήμ ἐκολλήθησαν πρὸς αὐτόν. καὶ αὐτὸς δὲ ἦν ἀπὸ Σαμαρίας. 2 καὶ ἐγένετο ἐν τῷ ἐλθεῖν Ἀλγασάρ Ἀσσυρίων βασιλέα καὶ αἰχμαλωτίσαι τὴν Σαμαρίαν καὶ λαβεῖν τὰς ἑννέα ἡμισυ φυλάς ἐν αἰχμαλωσία καὶ ἀπενέγκαι αὐτοὺς εἰς ὄρη Μήδων καὶ ποταμῶν [καὶ] Γωζάν, 3 οὗτος ἦν νεώτερος, καὶ ἔφυγεν καὶ ἦλθεν εἰς Ἱε(ρου)σαλήμ ἡμ(έρ)αις (Ἐζε)κίου βασι(λέως Ἰ)ούδα. κα(ὶ οὐκ ἐ)πάτει εἰς Σαμαρίαν ἐν ὁδῷ τοῦ πατρὸς αὐτοῦ, ὅτι τὸν Ἐζεκίαν ἐφοβεῖτο. 4 καὶ εὗρέθη ἐν τῷ χρόνῳ Ἐζεκίου λαλῶν λόγους ἀνομίας ἐν Ἱερουσαλήμ, 5 καὶ κατηγορήθη ὑπὸ τῶν παίδων Ἐζεκίου καὶ ἔφυγεν εἰς τὴν χώραν Βηθλεέμ. καὶ ἔπεισαν 6 καὶ κατηγορήσαν Βελχειρὰ⁷ τοῦ Ἡσαΐου καὶ τῶν προφητῶν λέγων ὅτι Ἡσαΐας καὶ οἱ προφήται οἱ μετὰ Ἡσαΐου προφητεύουσιν ἐπὶ Ἱερουσαλήμ καὶ ἐπὶ (τὰ)ς πόλεις Ἰούδα (κα)ὶ Βε(νι)αμειν ὅτι (πο)ρεύ(σο)νται ἐν γαλε(ἀγ)ρ(αις κα)ὶ ἐν πέδαις and also against you, O king, that with hooks and chains of iron ἀπελεύση. 7 καὶ αὐτοὶ ψευδοπροφητεύουσιν καὶ τὸν Ἰσραὴλ καὶ τὸν Ἰούδαν καὶ τὸν Βενιαμειν αὐτοὶ μισοῦσιν, καὶ ὁ λόγος αὐτῶν κακὸς ἐπὶ τὸν Ἰούδαν καὶ τὸν Ἰσραὴλ. 8 καὶ αὐτὸς Ἡσαΐας εἶπεν [αὐτοῖς], βλέπω πλέον Μωυσῆ τοῦ προφήτου. 9 εἶπεν γὰρ Μωυσῆς ὅτι οὐκ ὄψεται ἄνθρωπος τὸν θεὸν καὶ ζήσετα(ι), Ἡσαΐας δὲ εἶπεν εἶδον τὸν (θεὸν) κ(α)ὶ ἰδοὺ ζῶ. 10 βασι(λ)εῦ (γι)νω[σ]κε ὅτι ψευδῆ(ς) ἐστίν, καὶ τὴν Ἱ(ε)ρουσαλήμ Σόδο(μ)α ἐκάλεσεν, κ(αὶ τοὺς) ἄρχοντα(ς Ἰούδα) καὶ Ἰσραὴλ (λαὸν Γο)μόρρας πρ(οσηγό)ρευσεν. (κ)α(ὶ πολλὰ) κατηγορεῖ ἐπὶ τοῦ Μανασσῆ καὶ τῶν προφητῶν. 11 καὶ ἐκάθισεν Βελιάρ ἐν τῇ καρ(δ)ία τοῦ Μανασσῆ καὶ ἐν τῇ καρδίᾳ τῶν ἀρχόντων εὐνούχων καὶ τῶν συμβούλων τοῦ βασιλέως, 12 καὶ ἤρεσαν αὐτῷ οἱ λόγοι τοῦ Βελχειρὰ καὶ ἀπέστειλεν καὶ ἐκράτησεν τὸν Ἡσαΐαν.

v.2

Ἀλγασάρ, Shalmaneser

καὶ ἐγένετο ... (time clause) ... καὶ ...

Hebraism: 'And it happened (when) ... that ...'

ἡμισυ

Neuter singular functioning not as an adjective, but a substantive 'half'.

εἰς ὄρη Μήδων καὶ ποταμῶν [καὶ] Γωζάν

The phrase makes little sense as it stands: 'into the mountains of the Medes and of the rivers of Gozan.' For 'mountains' the Ethiopic has 'regions' which may suggest that ὄρη is a corruption of ὄρους ('boundaries') giving us: 'in the boundaries of the Medes and of the rivers of Gozan.'

v.3

εἰς Σαμαρίαν

The Ethiopic text makes more sense: 'he was not walking in the ways of his Samaritan father'.

v.5

καὶ ἔπεισαν

Both the Ethiopic and Greek texts are defective at this point. The subject is unclear, but may be presumed to be the false prophets. The fragmentary Coptic text apparently shows that the object is Belkira (who is the *subject* of the first verb in v.6).

v.6

γάλε(ἀγ)ρα, ἡ, a cage for beasts

πέδη, ἡ, pl. shackles

Interpolation (3:13 – 4:22)

Chapter Five

Because of these visions, therefore, Beliar was angry with Isaiah, and he dwelt in the heart of Manasseh, and he sawed Isaiah in half with a wood saw. 2 And while Isaiah was being sawed in half, his accuser, Belkira, stood by, and all the false prophets stood by, laughing and (maliciously) joyful because of Isaiah. 3 And Belkira, through Mekembekus, stood before Isaiah, laughing and deriding. 4 And Belkira said to Isaiah,

⁷ Corrected from Μελχειρά.

"Say, 'I have lied in everything I have spoken; the ways of Manasseh are good and right, 5 and also the ways of Belkira and those who are with him are good.'" 6 And he said this to him when he began to be sawed in half. 7 And Isaiah was in a vision of the LORD, but his eyes were open, and he saw them. 8 And Belkira spoke thus to Isaiah, "Say what I say to you, and I will turn their heart and make Manasseh, and the princes of Judah, and the people, and all Jerusalem worship you." 9 And Isaiah answered and said, "If it is within my power to say, 'Condemned and cursed be you, and all your hosts, and all your house!' 10 For there is nothing further that you can take except the skin of my body." 11 And they seized Isaiah the son of Amoz and sawed him in half with a wood saw. 12 And Manasseh, and Belkira, and the false prophets, and the princes, and the people, and all stood by looking on. 13 And to the prophets who (were) with him he said before he was sawed in half, "Go to the district of Tyre and Sidon, because for me alone the LORD has mixed the cup." 14 And while Isaiah was being sawed in half, he did not cry out, or weep, but his mouth spoke with the Holy Spirit until he was sawed in two. 15 Beliar did this to Isaiah through Belkira and through Manasseh, for Sammael was very angry with Isaiah from the days of Hezekiah, king of Judah, because of the things which he had seen concerning the Beloved, 16 and because of the destruction of Sammael which he had seen through the LORD, while Hezekiah his father was king. And he did as Satan wished.