THREE GIGANTIC MEN EMERGE FROM THE TOMB (10.38–42)

38. ἰδόντες οὖν οἱ στρατιῶται ἐκεῖνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ τοὺς πρεσβυτέρους· παρῆσαν γὰρ καὶ αὐτοὶ φυλάσσοντες. 39. καὶ ἐξηγουμένων αὐτῶν ὁ εἶδον πάλιν ἐξελθόντος ἀπὸ τοῦ τάφου τρεῖς ἄνδρες καὶ τοὺς δύο τὸν ἑνὸ ὑπορθοῦντας καὶ σταυρὸν ἀκολούθοντας καὶ σταυρὸν ἀκολούθοντας αὐτοῖς. 40. καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ ὦρανοῦ, τοῦ δὲ χειρατωτουμένου ὑπερβαίνοντας τοὺς ὦρανους. 41. καὶ φωνῆ ἤκουον ἐκ τῶν ὦρανων λεγούσης· ἔκηρυξας τοῖς κοιμωμένοις; 42. καὶ ὑπακοὴ ἠκούετο ἀπὸ τοῦ σταυροῦ.

38. Then those soldiers seeing it awoke the centurion and the elders, for they were present also keeping guard. 39. While they were reporting what they had seen, again they saw coming out from the tomb three men, and the two were supporting the one, and a cross following them. 40. And the head of the two reached as far as heaven, but that of the one being led by them surpassed the heavens. 41. And they were hearing a voice from the heavens saying, ‘Have you preached to those who sleep?’ 42. And a response was heard from the cross, ‘Yes.’

Text Critical Notes

1. Formation of the letter epsilon deteriorates at a number of places around this section of the text. The ligature between the ε and ι in the word εκεῖνοι, produces an irregular letter shape for the second ε in this word. Such an irregularity was noted on the previous line with the word εἰσῆλθον, where the first two letters have a similar ε-ι combination. The resultant omission of the central crossbar of the epsilon is noted by Gebhardt.701

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701 ‘In der Verbindung ει stellt meist der nach unten geneigte Mittelstrich des ε das ι dar (z. B. VII, 5 in εἰσῆλθον, VII, 6 in εκεῖνοι, VII, 17 in ἀπελθεῖν) oder das ι setzt sich in stumpfem Winkel an den verkurzten Mittelstrich an (z. B. in εἰσ IX, 14).’ Gebhardt, Das Evangelium und die Apokalypse des Petrus, 11.
2. Although not in combination with an ι, the ε that commences the word ἐξύπνισαν is also poorly formed with the middle stroke being formed from the upper stroke of the letter ξ that follows.

3. From the photograph of page 4 recto, there appears to be a small round hole in the manuscript that only slightly obscures part of the word πάλιν. This occurs where the bottom right hand foot of the long stroke of the lambda intersects the iota.

4. In the manuscript the form ὑρασίν appears in place of what should presumably should have been written, ὑράσιν. This emendation is proposed by the vast majority of scholars who have presented a critical edition of the text, such as Harnack, Swete, Robinson, Hilgenfeld, although Boriant simply transcribes the text without suggesting any correction. Lods, likewise, offers an uncorrected transcription without any note at this point. Presumably this error is the result of preserving the α in the ending of the verb ὑράω, and not introducing the vowel change required in the third person plural present form ὑράσιν.

5. Again the form ἔξελθόντος contained in the manuscript appears to be erroneously written in place of ἔξελθόντας. This is emended by the same list of scholars who correct the the reading ὑρασίν in the previous note. Also see the corrected text of Kraus and Nicklas. The poor formation of the second epsilon in the word should be mentioned. The letter consists of three strokes: a roughly vertical line of approximately 2mm in length; an oblique stroke of about 2mm, decending left to right, making an angel of approximately 20° with the horizontal, and touching the base of the vertical stroke at about half way along its length; finally there is a stroke made from

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702 Harnack note the concatenation of emendments that are required in this verse to introduce the correct grammatical forms, '12sq. ὑρασίν ἔξελθόντος...ἀνδρες.' Harnack, Bruchstücke des Evangeliums und der Apokalypse des Petrus, 11.
703 Swete, The Akhmim Fragment of the Apocryphal Gospel of St Peter, 17.
704 Robinson and James, The Gospel according to Peter and the Revelation of Peter, 86.
708 Kraus und Nicklas, Das Petrusevangelium und die Petrusapokalypse, 42.