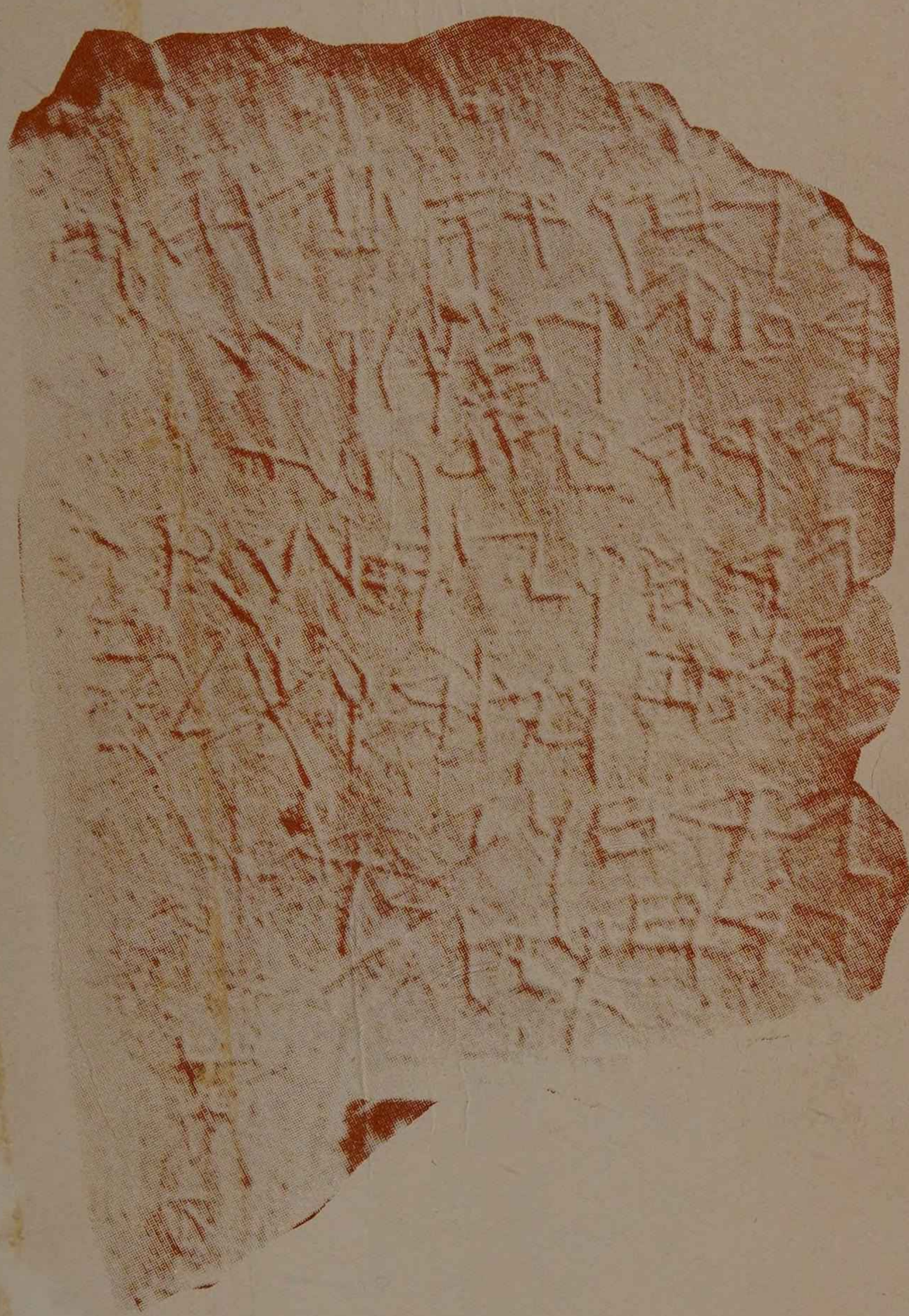
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THE APOCALYPSE OF ELIJAH



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THE APOCALYPSE OF ELIJAH

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TEXTS AND TRANSLATIONS
PSEUDEPIGRAPHA SERIES

Harold W. Attridge, Editor

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based on
P. CHESTER BEATTY 2018

by
Albert Pietersma
and
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PREFACE TO THE SERIES

TEXTS AND TRANSLATIONS is a project of the Committee on Research and Publications of the Society of Biblical Literature and is under the general direction of Kent H. Richards (Iliff School of Theology), Executive Secretary and Leander Keck (Yale Divinity School), Chairman of the Committee. The purpose of the project is to make available in convenient and inexpensive format ancient texts which are not easily accessible but are of importance to scholars and students of "biblical literature" as broadly defined by the Society. Reliable modern English translations will accompany the texts. The following subseries have been established thus far:

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For the PSEUDEPIGRAPHA SERIES the choice of texts is governed in part by the research interests of the SBL Pseudepigrapha Group, of which John J. Collins (De Paul University) is currently Chairman, and James H. Charlesworth (Duke University) is Secretary. This series will focus on Jewish materials from the Hellenistic and Greco-Roman periods and will regularly include the fragmentary evidence of works attributed to biblical personalities, culled from a wide range of Jewish and Christian sources. The volumes are selected, prepared, and edited in consultation with the following editorial committee of the Pseudepigrapha Group: Sebastian P. Brock (Cambridge University, England) Robert A. Kraft (University of Pennsylvania) George W. MacRae (Harvard Divinity School) George W. E. Nickelsburg, Jr. (University of Iowa) Michael E. Stone (Hebrew University, Israel) John Strugnell (Harvard Divinity School).

The current volume differs from the other volumes heretofore published in this series, since it constitutes the *editio princeps* of a major manuscript witness to the *Apocalypse of Elijah*. Hence, it has seemed desirable to provide a fuller textual apparatus than is normally offered in this series, as well as photographic plates of Papyrus Chester Beatty 2018 and of the Greek fragment of the Apocalypse.

Harold W. Attridge, Editor

FOREWORD

The *editio princeps* of P. Chester Beatty inv. 2018 was made possible by a Research Grant from the Social Sciences and Humanities Research Council of Canada which enabled me during the summer of 1977 to study the manuscript first hand. I wish to express to the Council my sincere thanks and appreciation for their generous assistance.

To the Chester Beatty Library and Gallery of Oriental Art, Dublin, I am grateful for the kind permission granted me to publish this important manuscript of the Library's collection. In a special way, I owe a debt of gratitude to the Islamic Curator, Mr. David James who both professionally and socially has, on so many occasions, made my stays in Dublin eminently profitable and enjoyable. In recognition and with gratefulness this volume has been dedicated to him and his wife Verna, who always makes their home such a pleasant place to visit.

My friend and fellow editor Dr. Susan Comstock has shared in all the work that the present book has entailed. If it had not been for her readiness to undertake the venture, this volume would not have come into being. My gratitude to her is more than I can express.

The Editor of the Pseudepigrapha Texts and Translations, Dr. Harold W. Attridge, has gone far beyond his official duties as Editor of the Series. For his multifarious contributions to the book he has more than earned his name on the title page.

Albert Pietersma
University of Toronto

August 1979

To David and Verna

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SIGLA AND ABBREVIATIONS

Ach Gk Sa^1 Sa^2 Sa^3	see Introd. p. 1
c	corrected reading (in manuscript)
inc	incertum (uncertain reading of ms.)
om	omit(s)
pr	preceded by
tr (post)	transposed (after)
vid	ut videtur (apparent reading of ms.)
vs.	versus
.	uncertain letter
= (in app. crit.)	equivalent (but not identical) reading
*	original reading (of ms.)
< >	editors' addition
{ }	editors' deletion
[ ]	editors' reconstruction
⟦ ⟧	scribal deletion
>	resulting in
<	resulting from
↑	verso side (of folio)
→	recto side (of folio)
1° etc.	first occurrence etc.

INTRODUCTION

The manuscripts:

Berlin, staatl. Museen, Äbteilung P. 1862. Six folios [Steindorff 21-26, 35-36, 41-44], in the Achmimic dialect. III/IV century. Papyrus. Edition: Georg Steindorff, *Die Apokalypse des Elias, eine unbekannte Apokalypse und Bruchstücke der Sophonias - Apokalypse, koptische Texte, Übersetzung, Glossar* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, Neue Folge. II. Band, Heft 3a), Leipzig 1899. For Achmimic 39, 13-17 and 40, 12-16 see Carl Schmidt, "Der Kolophon ..." p. 321, cited below.

Dublin, Chester Beatty Library and Gallery of Oriental Art, 2018 (Acc 1493). Ten folios, in the Sahidic dialect. IV/V century. Papyrus.

London, British Museum or. 7594 (colophon). Forty one lines, in the Sahidic dialect. IV century. Papyrus. Edition: Carl Schmidt, "Der Kolophon des Ms. orient 7594 des Britischen Museums. Eine Untersuchung zur Elias-Apokalypse," *Sitzungsberichte der Preussischen Akademie der Wissenschaften* (Philosophisch-Historische Klasse), Berlin 1925, pp. 312-321.

Paris, Bibliothèque Nat., Copte 135. Seven folios [Steindorff 19-20, 27-34, 37-40] in the Achmimic dialect. III/IV century. Papyrus. Six folios [Steindorff 3-14] in the Sahidic dialect. IV/V century. Papyrus. Edition: Steindorff, *op. cit.*

Florence, Biblioteca Medicea Laurenziana, PSI 7. Fragment of 6.5 x 6.5 cm, in Greek. IV century. Papyrus. Editions: E. Pistelli in *Papiri greci e latini* (Pubblicazioni della Società Italiana), vol. 1. Florence 1912, no. 7, pp. 16-17; A. Pietersma, "The Greek *Apocalypse of Elijah*," Appendix of present monograph.

The following abbreviations for the MSS have been employed: Ach = the Achmimic text, Sa^1 = the Sahidic text of Paris, Sa^2 = the Sahidic colophon text, Sa^3 = the Sahidic text of Chester Beatty, and Gk = PSI 7.

Papyrus Chester Beatty 2018

1. The manuscript

P. Chester Beatty 2018 consists of ten folios, the first five of which are virtually complete, while the remainder is in somewhat more fragmentary condition but was skillfully reassembled into its present state by Mr. A. F. Shore, formerly of the British Museum, who in 1958 wrote a brief accompanying note for the manuscript. A total of sixty seven unplaced fragments were collected into a separate frame. The majority of these, however, we were subsequently able to place and re-unite with the manuscript before the final photographs were made. Three of the remaining fragments perhaps deserve brief comment:

a.6↑ and a.7↑ may belong on page ϯⲏ (18) lines 13-14 to read (ⲛ̄) ⲫⲕⲉ-(ⲗⲉⲩⲉ) and (ⲧ)ⲗⲗ(ⲩ) respectively. But since this creates serious difficulties on the recto side of that folio (ϯⲍ (17) lines 12-14) these two pieces were left among the unplaced. Further, b.5↑ (ⲉ̣ and ⲭ) may have the initial letters of lines 1 and 2 of page ⲍ̄ (7) with ⲙ of (ⲙ̄)ⲙ(ⲁⲩ) page ⲏ̄ (8) line 2 on the recto side. But again, a number of problems preclude positive identification.

The pages of our manuscript were numbered ⲁ̄-ⲕ̄ (1-20) with the following pagination extant in whole or in part: ⲃ̄ ⲅ̄ ⲇ̄ ⲉ̄ ⲋ̄ ⲍ̄ ⲏ̄ ⲑ̄ ⲓ̄ ⲓⲁ̄ ⲓⲇ̄ ⲓⲋ̄ ⲓⲏ̄. The leaves formed, apparently, a single quire of five bifolios, though no conjugate leaves have survived. In the first half of the quire, (ⲁ̄-ⲓ̄), verso precedes recto, while the reverse is true for pages ⲓⲁ̄-ⲕ̄. Though no page has been preserved in its original size, it is clear from what remains that the manuscript had ample margins. The largest extant leaf (fol. 4) measures 16.7 x 19.9 cm *in toto*, with upper and lower margins measuring, at their widest points, 2.6 cm (fol. 8→) and 2 cm (fol. 4↑) respectively. Righthand and lefthand margins are 3.4 cm (fol. 7→) and 2.8 cm (fol. 1↑). The text of the manuscript was written in a single column of approximately 14 x 17 cm in size. Whereas the lefthand side of the column is reasonably straight, the righthand side tends to be jagged in places. Lines of writing per column number anywhere from 18 (p. 7) to 24 (p. 1), and spacing between lines varies considerably. Good examples of this variation are furnished by folio 3→ and folio 6→. The number of letters per line may fluctuate between 19 and 30, but usually lines consist of 24-26 letters.

An interesting feature of P. Chester Beatty 2018 is its system of punctuation marks which is apparently original to the manuscript. In addition to supralineation as a mark of syllabicity, which one usually encounters in Coptic manuscripts, a raised point or dot is employed in our manuscript to mark syllabic division while a raised, slanted stroke (ʹ) sets off (usually) larger lexical units which may vary in length from a single morpheme (cf. e.g. ʹϊωτʹ2,2) to whole clauses. Dot and stroke are mutually exclusive, but on occasion the scribe appears to have changed his mind as to which was appropriate in a given instance. To cite but one example, in 8,3 we now have ⲙ̄·ʹⲡⲉⲩ·ⲏ·ⲉⲓ·ʹ. Evidently the scribe meant to write ⲙ̄·ⲡⲉⲩ·ⲏ·ⲉⲓʹ,

but by mistake placed a dot where he should have used a stroke. Attempting to correct his first error he committed a second one by placing the stroke first after ⲙ̄ and only then where it belongs, namely after ⲙ̄ⲡⲉⲩⲏⲉⲓ. It needs to be stressed, however, that although dot and stroke are mutually exclusive, it is by no means clear in every instance which is to be read, since the scribe's frequently elongated dots look at times remarkably like his strokes. Again a few examples will illustrate the difficulty. In 10,10 we read ⲉⲩ·ⲁⲓ·ϫⲙⲁ·ⲗⲱ·ⲧⲓ·ⲍⲉ′ where the dot after ⲁⲓ is elongated and could be read as a stroke - which is hardly intended. In 16,6 we have ⲥⲙ̄·ⲙⲉⲥ·ⲫ[ⲧ]ⲟ′ⲟⲩ′. How is this to be read? What separates ⲧⲟ and ⲟⲩ must surely be intended as a dot but could easily be read as a stroke. More difficult to interpret, however, is the mark at the end of this phrase. Either stroke or dot would make sense and either can be read! A further noteworthy fact is that dots are not all formed in the same way. In addition to the dots that resemble the familiar slanted stroke, one also finds, for example, short vertical strokes (') and short diagonal strokes formed from left to right (`). As one might expect, neither the dot nor the stroke is used with absolute consistency, though in the case of the former the degree of consistency is remarkable. As an example of inconsistency in this connection one might cite ⲛⲏ·ⲥⲧⲓ·ⲁ in 3,15. In the two other fully extant occurrences of this word we find a different division ⲛⲉⲥ·ⲧⲓ·ⲁ (3,3) and again ⲛⲏⲥ·ⲧⲓ·ⲁ (3,11). Greater inconsistency exists in the use of the stroke. Let us take as an example the rather frequently occurring phrase "at that time" expressed either in a plural or singular construction: ϩⲛ̄ⲛⲉϩⲟⲟⲩ/ϩⲙ̄ⲡⲉϩⲟⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ. Ten times in our manuscript it occurs without a stroke separating the two main constituent elements (5,15; 6,1; 7,10.13; 9,9; 10,8.19; 18,4.15.21) but twice we find it with a stroke before ⲉⲧⲙ̄ⲙⲁⲩ, without any apparent difference in meaning being intended.

In addition to supralineation, dots and strokes, we find diaeresis on final, medial and initial iota and once on medial upsilon (ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉⲧⲏ̈ⲧⲛ̄ 1,6). Interestingly, in the vast majority of cases the diaeresis is employed together with the supralinear dot. Thus we find ⲁ·ⲱⲁ·ⲉ̈ (2,19); (ⲉ·)ϩⲣⲁ·ⲉ̈ (1,14; 2,14; 5,12; 7,8.9; 8,12; 9,5.8.9; 10,2.11; 11,11; 14,13; 17,8; 18,6.14); [ⲗⲟⲩⲗ]ⲁ·ⲉ̈

(17,1); ⲛⲁ̈ (1,2; 3,1.7; 18,4); ⲛⲓ̈ⲟⲩ̈ⲭⲁ̈ (10,10); ⲡⲁ̈ (1,18; 13,16; 14,7; 16,10; 18,10); ⲡⲉ̈ (16,15); ⲧⲁ̈ (12,19); ⲟⲩ̈ⲭⲁ̈ (15,1.7);]ⲟⲩ̈ (6,19). However, we also encounter (ⲉ̈)ⲣⲁ̈ (5,18; 12,6.7); ⲧⲁ̈ (4,18). Instances of diaeresis on medial iota are ⲡⲁ̈ⲓ̈ⲱⲧ (7,18) and ⲧⲁ̈ⲓ̈ⲏ̈ⲟⲩ̈ (3,7), and on initial iota ⲓ̈ⲱⲧ (2,2).

A raised comma or apostrophe appears after final gamma (9,14), medial gamma (4,2.21; 9,16; 19,14), final kappa (9,3; 15,4.6; 17,13; 18,5; 19,10; 20,17), final lambda (17,6; 18,1), final tau (1,4.16; 2,2; 3,4.6.7.11.16; 4,1.5.19.20; 5,2.2.10.17.18; 6,3.17; 7,9.18; 9,2.6.18.19; 10,9.19; 11,1.2.11; 12,3.6; 13,15; 14,17.18; 15,10; 17,4.11; 18,3.6.10), medial tau (3,5.8; 4,12; 8,16; 9,1; 10,4; 11,8; 13,9.10; 14,17; 15,3; 16,8; 17,13.17; 18,12); ☩ 20,14. Like the diaeresis, the apostrophe is followed by either a raised dot or raised stroke, but, since the latter are mutually exclusive, never by both.

Abbreviation of the *nomina sacra* is limited to ⲭⲣⲓⲥⲧⲟⲥ>$\overline{\text{ⲭⲥ}}$ (12,10.12; 18,13; 19,5; 20,5.9), and ⲡⲛⲉⲩⲙⲁ>$\overline{\text{ⲡⲛⲁ}}$ (17,14). Once, however, we find ⲭⲣⲏⲥⲧⲟⲥ (13,14), and the full form has been reconstructed in 18,22 *spatii causa*. It is possible, of course, that in the latter instance Sa^{3} had a plus, but neither Sa^{1} nor Ach lends support to this assumption.

The Chester Beatty *Apocalypse of Elijah* was written on what Mr. Shore described as papyrus of a poor quality. Certainly quality leaves a good deal to be desired. Frequently one finds patches of twisted, chipped and missing fibers, and in spots the manuscript was left blank due to its inferior state. One might refer here to 2,11 where a hole in the papyrus forced the scribe to write $\overline{\text{ⲛ}}$ ⲍⲓ, or again to 6,7 where a space equivalent to 4 or 5 letters was left blank because of a crack in the writing surface. Similarly in 7,3-4 we find blank spaces, and again in lines 15-18 of the same page. In line 16 of this passage the scribe intended to write ⲛⲉ(ⲧⲟⲩⲁⲁⲃ) contiguously but was forced by the surface to abandon his first effort to write ⲉ.

2. Scribal errors and corrections

On the whole P. Chester Beatty 2018 was carelessly written, and a considerable number of errors escaped detection by the copyist. Supralinear corrections, however, are frequent and vary in length from a

single letter to a whole line which, due to parablepsis, had been left out. On page 1 the scribe's eye skipped from ϵτm̄κⲁ (line 13f.) to the same word one line lower, with the result that the intervening words dropped out but were restored between the lines. A rather interesting instance of supra-linear correction occurs in 17,13. Initially the scribe apparently wrote n̄oγⲁ n̄oγⲁ instead of the required n̄θϵ n̄oγⲁ. Realizing his mistake, he attempted to correct it - but apparently placed n̄θϵ above the second rather than the first n̄oγⲁ. Possibly thoroughly disgusted with himself by now, the scribe at last introduced the appropriate correction, but with the result that his various efforts and the state of the manuscript have given us a somewhat jumbled text. Well attested also are instances of over-writing. Thus, for example, in 5,5 an original ϵⲃoc was corrected to ϵⲃoⲗ. Twice, words which had been added due to dittography or because of a misreading of syntax were crossed out: 3,2 ⲉhtoγ$^{2°}$ and 17, 5 mn̄. Sometimes a mistake was arrested but not crossed out. The most interesting example here is furnished by 10,11 where the scribe was about to write ⲉn̄ twice but realized his mistake in time and left us a partially written ⲉ. Marginal additions are limited, as far as one can determine, to the upper and lower margins. In the lower margin of 7 we have ⲅⲁθoN, and in the upper margins of pp. 14 and 18 one can read n̄[ϫωϥ] and mϵi[ⲁ] respectively.

Before we leave this section an explanatory statement is in order. In the upper apparatus of the present edition a perhaps questionable approach has been followed. In addition to scribal corrections, all evidently *prima manu*, the reader might reasonably expect to find further corrections proposed by the editors. Indeed, a large number of obvious scribal errors could readily have been corrected, but, since in Coptic it is not always clear where mistakes end and orthographical variants begin, we have refrained from following such a route. Furthermore, the obvious mistake will present no problem to even amateur Coptologists, while the more ambiguous phenomena deserve more extensive treatment by experts than can be allotted to them in the present context. There is, moreover, good reason to believe that both the punctuation and orthography (among other things) of the new text will be subjected in the near future to the detailed scrutiny they deserve.

3. Date and text

On palaeographical grounds Mr. A. F. Shore, in the note to which reference has been made above, dates the Chester Beatty *Apocalypse* to the end of the fourth or the beginning of the fifth century A.D. This date is corroborated by a comparison of our manuscript with the most recent work on Coptic palaeography by Maria Cramer,[1] though perhaps the date is more nearly fifth century than fourth. If this date is correct the Chester Beatty manuscript is of approximately the same date as Bib. Nat. Copte 135 Sahidic (=Sa^1) which has been variously dated to the fourth (Rosenstiehl), fourth/fifth (Shore), and fifth (Carl Schmidt) centuries, and is somewhat younger than both the Achmimic text of Berlin and Paris (third/fourth) and the colophon text of the British Museum (fourth). One would do well to remember, however, that dates based on palaeographical evidence alone are subject to a substantial margin of error. The uncial script of our manuscript, or rather its writing in *capitals* as E. G. Turner is wont to insist,[2] is much closer in character and appearance to the script of Ach and the semi-cursive of Sa^2 than to the more typical 'Coptic Uncial' of Sa^1.

The new manuscript of the *Apocalypse of Elijah* confirms what scholars have long held and what the BM colophon text graphically demonstrated for the first time, namely, that the Elijah apocalypse constitutes a separate, independent work. Like Sa^2 but unlike Ach and Sa^1 our manuscript begins (and ends) with the *Apocalypse of Elijah*. It is surprising that the Chester Beatty manuscript ends abruptly in the middle of the speech of "the lawless one," and the line fillers on the concluding line of page 20 suggest that the abrupt termination is not due to the vicissitudes of survival. At least the immediate *Vorlage* of our manuscript must likewise have lacked the concluding pages of the *Apocalypse*.

Before looking at the question of textual affiliation we should perhaps remind ourselves of the fact that not a single one of the four Coptic manuscripts of the *Apocalypse of Elijah* now at our disposal contains the complete work, but with the fortunate addition of the Chester Beatty manuscript we do now at last possess the complete *Apocalypse*,

---

[1] *Koptische Paläographie*, Wiesbaden 1964.

[2] Cf. *Greek Manuscripts of the Ancient World*, Princeton N.J. 1971, p. 1.

and in spite of the many variant readings that separate our four witnesses the unity of the textual tradition deserves to be emphasized. Our most recently discovered witness to this tradition, P. Chester Beatty 2018, apart from furnishing an impressive array of *variae lectiones*, gives us thirty-four lines of text which were hitherto unknown. Hence, with the help of our new manuscript and the results of a re-examination of the codicology of the Achmimic manuscript by Dr. Ibscher (see Carl Schmidt, *op. cit.*, p. 318) the *Apocalypse* as a whole can now be pieced together as follows:

Sa^3	Sa^2	Sa^1	Ach
a. 1,1-4,16	1,1-2^b,17		19,1-24,4
b. 4,17-6,16		3,1-4,33	24,4-26,18
c. 6,16-8,14			
d. 8,14-13,4			27,1-32,14
e. 13,4-14,17		5,1-6,20	32,15-34,17
f. 14,17-16,8		6,20-7,35	
g. 16,8-20,16		7,35-13,11	35,1-40,16
h. 20,16-20,23		13,11-13,23	
i.		13,23-14,29	
j.		14,29-14,33	41,1-41,3
k.			41,3-44,2

In terms of contents this means:

$Sa^3$1,1-4,16
$Sa^2$1,1-2^b,17
Ach 19,1-24,4

I The prophet receives his commission

II The seer exhorts the saints and reminds them of God's promises

A. The addressees are to refrain from sin and love of the world

B. The people are urged to recall God's acts of mercy, past and future

1. God sent his son to rescue "us" from "the captivity of this age"
2. "Thrones and crowns" await those marked by the Name and the seal
3. God's people will be led in safety by the angels to"the city of God," while sinners will be ruled by the powers of death

III The end time will see "teachings which are not of God"

A. God's law will be abrogated and his covenant broken

B. The godly are not to be deceived

1. God himself instituted the fast

$Sa^3$4,17-6,16
$Sa^1$3,1-4,33
Ach 24,4-26,18

2. Fasting must be accompanied by holiness

3. Fasting is efficacious

4. Prayer must be free from doubt

C. Being "wise to the times" will render God's people invincible and fearless

IV The king of the North will appear

A. He will be labelled "king of Assyria" and "unrighteous king"

B. He will wreak havoc in Egypt

V "A king will arise in the West"

A. He will be called "the king of peace"

B. He will kill the "unrighteous king" and vent his anger on Egypt

C. By a ruse he will deceive the saints

$Sa^3$6,16-8,14

D. God will reveal the king's signs to the saints

1. He will be accompanied by two sons, one on either side of him

2. The son on the right will have a devilish appearance and forsake the name of God

E. The wicked son (on the right) will assassinate his father and assume supreme power

1. He will issue a decree that "the priests of the land and all the saints" be seized

2. Sanctuaries will be closed, homes expropriated and the young be led into captivity
3. Abominations will be offered and the usurper will exalt himself to heaven

---

Sa[3]8,14-13,4
Ach 27,1-32,14

4. Cities and people will be in a state of great distress

VI "Three kings will arise in Persia"
- A. They will settle the Jews of Egypt in Jerusalem
- B. Dissension in Jerusalem will signal the advent of the "lawless one"
- C. War will break out between the kings of Assyria and the kings of Persia

VII A king from "the city of the sun" will make his appearance
- A. He will kill the Assyrian kings in Memphis
- B. He will order the destruction of the heathen and their cults
- C. Sanctuaries will be rebuilt and the worship of God will be re-instituted
- D. A general state of prosperity and bliss will exist

VIII In the fourth year of the king of "the city of the sun" the lawless one will present himself
- A. He will claim to be the anointed one (christos)
- B. The saints are given the signs by which the true christos can be recognized

---

Sa[3]13,4-14,17
Sa[1]5,1-6,20
Ach 32,15-34,17

C. The lawless one will take his stand in "the holy place" and exercise power over all things except death

D. The signs of the lawless one will be revealed to the saints

E. Tabitha will hurry to Jerusalem to rebuke him for his acts

---

Sa[3]14,17-16,8
Sa[1]6,20-7,35

1. The lawless one will retaliate by pursuing her to the regions of the West, and cast her dead body on the temple
2. Tabitha will rise from the dead and renew her rebuke

F. Elijah and Enoch will come to oppose the lawless one

1. He will fight them "in the agora of the great city" for seven days
2. Elijah and Enoch will lie dead for three and a half days but renew their opposition on the fourth

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Sa[3]16,8-20,16
Sa[1]7,35-13,11
Ach 35,1-40,16

3. The lawless one will again do battle against them but prove powerless

G. The lawless one will issue orders for the torture and persecution of the saints

1. Some will succumb to bribery, and receive diminished heavenly glory
2. Those who persevere will be seated on God's right hand

H. Sixty chosen righteous will don the armour of God and oppose the lawless one in Jerusalem

1. In retaliation he will order that "the righteous" be sacrificed
2. Many will recognize him from his acts as an impostor

I. Christos will send his sixty-four thousand angels to the assistance of the

saints

1. Those with the Name and the seal will be removed on angelic wings
2. Gabriel and Uriel will lead the saints to "the holy land"

J. The convulsions of nature will evoke from the sinners a reproach against the lawless one

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Sa[3],20,16-20,23
Sa[1]13,11-13,23

1. He will weep and bemoan his coming doom

Sa[1]13,23-14,29

2. He will order the death of the saints
3. Sinners will weep and express their impotence against the saints
4. The lawless one will join battle with the saints, but angels will come to their assistance
5. God will command fire from heaven and earth to consume the sinners and the devil

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Sa[1]14,29-14,33
Ach 41,1-41,3

K. A "just judgement" will take place

(cf. Gk)
Ach 41,3-44,2

L. Elijah and Enoch will annihilate the lawless one and his adherents

IX Christos will make his appearance, accompanied by the saints

A. The old earth will be destroyed

B. Christos will create a new heaven and a new earth

C. The saints will share his company and that of the angels for a thousand years

4. Textual affiliation

It remains to investigate briefly the textual affiliation of our manuscript, and its value as a witness to the original text of the *Apocalypse of Elijah*. Several facts call for emphasis at the outset. In the first place, all our witnesses are fragmentary to a greater or lesser degree, and for that reason no *totally* accurate assessment can be made of their textual interrelationships. Secondly, it is beyond the scope of the present work to reconstruct a critical edition of the *Apocalypse of Elijah* - if indeed, such an undertaking were deemed possible in detail at our present state of knowledge about this work. We can at best give some pointers in what appears to be the right direction. Obviously not all of our extant witnesses are of the same textual value. In the third place, the enumeration of variant readings does contain an element of subjectivity, but the margin of variance is of no significant consequence for our purposes. Finally, though in what follows Sa^3 is the lemma text - and hence "lines of text" (etc.) refers to lines of Sa^3 - no value judgement is implied.

a. Lines of text

1) Sa^3 and Sa^2 share 47 lines of text

2) Sa^3 and Sa^1 share 215 lines of text

3) Sa^3 and Ach share 340 lines of text

b. Number of variants

1) Sa^2 versus Sa^3 = 9 = .19 variant per line

2) Sa^1 versus Sa^3 = 115 = .53 variant per line

3) Ach versus Sa^3 = 317 = .93 variant per line

From tne above figures it is immediately clear that Sa^3 and Sa^2 are the most closely related and that Sa^3 and Ach are the farthest apart. But in order to get a more complete picture of the various interrelationships we need to pair off the manuscripts.

a. Lines of text

1) Sa^3 Sa^2 and Ach share 47 lines

2) Sa^3 Sa^1 and Ach share 176 lines

3) Sa^3 Ach and Sa^2 share 47 lines

4) Sa^3 Ach and Sa^1 share 176 lines

5) Sa^2 Ach and Sa^3 share 47 lines

6) Sa^1 Ach and Sa^3 share 176 lines

b. Number of variants

1) Sa^3 Sa^2 versus Ach = 36 = .77 variant per line
2) Sa^3 Sa^1 versus Ach = 98 = .56 variant per line
3) Sa^3 Ach versus Sa^2 = 1 = .02 variant per line
4) Sa^3 Ach versus Sa^1 = 40 = .23 variant per line
5) Sa^2 Ach versus Sa^3 = 5 = .11 variant per line
6) Sa^1 Ach versus Sa^3 = 30 = .17 variant per line

What has now further emerged is that Sa^2 is not only closely related to Sa^3 but well-nigh consistently stands with the latter against Ach. It is also clear that Sa^1, which unfortunately shares no text with Sa^2, agrees much more frequently with Sa^3 than with Ach.

All the above are, of course, raw figures; that is to say, they tell us nothing about the *kinds* of variant readings that unite or divide manuscripts. Normally when one is dealing with texts as extensive as Sa^3, Sa^1 and Ach, this fact poses no serious problem, since matters average out. In the present situation we are, however, faced with a complicating factor, which has the potential of wreaking havoc with raw figures. Two (three) of our texts are written in Sahidic but one in Achmimic, and the dialectical variations between these are imprecisely known. Let us take one example to illustrate the problem as we face it in the *Apocalypse of Elijah*. Six times in our Sahidic witnesses we find ϭⲱⲛⲧ either as a verb or as a substantive, but in only one case does Ach read the same word:

1,5 ⲧⲉⲧⲛ̄ϯϭⲱⲛⲧ	Sa^3 Sa^2: ⲧⲉⲧⲛ̄ϯⲛⲟⲩⲕⲥ̄	Ach (19,4)
4,1 ⲉⲫϯϭⲱⲛⲧ	Sa^3: ⲁⲫϯϭⲱⲛⲧ	Ach (23,4)
16,20 ⲉⲫϭⲱⲛⲧ	Sa^1: ⲫⲃⲱⲗⲕ	Ach (35,13)
17,4 ⲫⲛⲁϭⲱⲛⲧ	Sa^3 Sa^1: ⲫⲛⲁⲃⲱ<ⲗ>ⲕ	Ach (36,1)
18,12 ⲛ̄ⲫϭⲟⲛⲧ	Sa^3 = Sa^1: ⲫⲃⲱⲗⲕ	Ach (38,1)
19,9 ϩⲁⲑⲏ ⲡϭⲱⲛⲧ	Sa^3 = Sa^1: ϩⲓⲧϩⲓ ⲛ̄ⲧⲫⲃⲁ̄ⲕⲉ	Ach (39,7)

These variants and others of a similar kind have been included in the *apparatus criticus*, but should they have been? One suspects that at least ϭⲱⲛⲧ and ⲃⲱⲗⲕ are nothing more than dialectical variations and hence of no more text-critical value than, for example, the variation ϭⲃⲟⲗ/ⲁⲃⲁⲗ, the likes of which have been excluded

from the *apparatus criticus*.[3] If, as is commonly held, the *Apocalypse of Elijah* was first translated (from Greek) into Achmimic and was from Achmimic rendered into Sahidic, one could argue that the Sahidic translator would naturally render ⲃⲱⲗⲕ by ϭⲱⲛⲧ, since the former is Achmimic and Subachmimic but apparently not Sahidic (see Crum). But there would still remain the problem of ⲛⲟⲩⲕⲥ̄, the nearest Sahidic equivalent of which is ⲛⲟⲩϭⲥ̄, which we might reasonably expect to find in our Sahidic texts - if Ach has preserved the original Achmimic reading and if the development ran from Achmimic to Sahidic. There is, therefore, good reason to attempt to circumvent as much as possible the difficulties of dialectical variation, and at the same time to try to go a step beyond a mere enumeration of interrelationships. A computation of "additions" and "omissions" will do the former, while an examination of some of the "additions" and "omissions" ought to do the latter.

As before Sa^3 serves as our point of departure. Not included in our statistics are additions and omissions of bound morphemes such as articles and other prefixes, infixes or suffixes.

a. Additions in Sa^2: total 0
b. Omissions in Sa^2: total 4 = .085 per line
   1) Sa^2 versus Sa^3 = 0
   2) Sa^2 Ach versus Sa^3 = 4 = .085 per line
c. Additions in Sa^1: total 11 = .051 per line
   1) Sa^1 versus Sa^3 = 5 = .023 per line
   2) Sa^1 versus Sa^3 Ach = 5 = .028 per line
   3) Sa^1 Ach versus Sa^3 = 1 = .006 per line
d. Omissions in Sa^1: total 22 = .102 per line

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[3]An interesting problem of a similar nature is ⲛ̄ⲑⲓ/ⲑⲉ. The former, according to Crum, is both Sahidic and Achmimic, while the latter is Achmimic but not Sahidic. In the *Apocalypse* we find ⲛ̄ⲑⲓ in Sa^3 (and Sa^1) in 14 instances (1,10.18; 5,16; 9,1.10; 10,4.9.16.18.19; 14,9; 16,19; 17,3; 18,3) where Ach reads ⲑⲉ, but in 6 cases (21,4.10; 22,9.15.17; 37,7) Ach reads ⲛ̄ⲑⲓ in agreement with Sa^3 (in 37,7 Sa^3 has been reconstructed). Though we have not included these variants in the apparatus, one might argue that they should have been.

1) Sa^1 versus Sa^3 = 8 = .037 per line
2) Sa^1 versus Sa^3 Ach = 6 = .034 per line
3) Sa^1 Ach versus Sa^3 = 8 = .045 per line

e. Additions in Ach: total 44 = .129 per line
1) Ach versus Sa^3 = 19 = .056 per line
2) Ach versus Sa^3 Sa^2 = 5 = .106 per line
3) Ach versus Sa^3 Sa^1 = 19 = .108 per line
4) Ach Sa^2 versus Sa^3 = 0
5) Ach Sa^1 versus Sa^3 = 2 = .011 per line

f. Omissions in Ach: total 76 = .223 per line
1) Ach versus Sa^3 = 39 = .114 per line
2) Ach versus Sa^3 Sa^2 = 7 = .149 per line
3) Ach versus Sa^3 Sa^1 = 18 = .102 per line
4) Ach Sa^2 versus Sa^3 = 4 = .085 per line
5) Ach Sa^1 versus Sa^3 = 8 = .045 per line

The conclusions we reached earlier are confirmed by our further computations. The comparative figures for both additions and omissions in Ach are more than twice as high as for Sa^1, a fact which shows that Ach is indeed the farthest removed from Sa^3. When we look at the pairs Sa^3 Sa^2 and Sa^3 Sa^1 in relation to Ach we notice that the figures are again appreciably higher than for other combinations - something one might likewise have expected on the basis of our previous findings.

When we examine in some detail the pluses and minuses in Ach it becomes readily apparent that in both categories stylistic particles play a prominent role. Thus we find, for example, that ⲁⲩⲱ is "omitted" ten times (1,18 Sa^3 Sa^2 vs. Ach; 2,17 Sa^3 vs. Ach; 3,6 Sa^3 vs. Sa^2 Ach; 5,8 Sa^3 Sa^1 vs. Ach; 8,15 Sa^3 vs. Ach; 9,2 Sa^3 vs. Ach; 10,1 Sa^3 vs. Ach; 13,3 Sa^3 vs. Ach; 17,4 Sa^3 vs. Sa^1 Ach; 19,5 Sa^3 Sa^1 vs. Ach) and "added" three times (11,11 Sa^3 vs. Ach; 11,15 Sa^3 vs. Ach; 17,17 Sa^3 Sa^1 vs. Ach). (ⲛ̄)ⲅⲁⲣ is omitted four times (1,8 Sa^3 Sa^2 vs. Ach; 1,22 Sa^3 vs. Sa^2 Ach; 4,12 Sa^3 vs. Ach; 18,18 Sa^3 vs. Sa^1 Ach) and added once (8,16 Sa^3 vs. Ach). ⲁϵ is omitted twice (3,17 Sa^3 vs. Ach; 14,6 Sa^3 Sa^1 vs. Ach) and added twice (4,4 Sa^3 vs. Ach; 19,5 Sa^3 Sa^1 vs. Ach), though twice more in longer additions. ⲟⲩⲁϵ is omitted once (2,9 Sa^3 vs. Ach) but never added, except in a longer addition. ⲭϵ is omitted twice (3,10 Sa^3 Sa^2 vs. Ach; 20,5 Sa^3 Sa^1 vs. Ach) and added thrice (1,7 Sa^3 Sa^2 vs. Ach; 2,6 Sa^{3vid} vs. Ach;

5,14 Sa^3 Sa^1 vs. Ach). ⲟⲉ is omitted twice (2,18 Sa^3 vs. Ach; 8,16 Sa^3 vs. Ach) and added twice (1,18 Sa^3 Sa^2 vs. Ach; 5,4 Sa^3 Sa^1 vs. Ach). ⲁⲗⲗⲁ, ⲣⲱ and ⲉⲧⲓ are omitted thrice (3,19 Sa^3 vs. Ach; 12,10 Sa^{3vid} vs. Ach; 18,8 Sa^3 vs. Sa^1 Ach) twice (4,14 Sa^3 vs. Ach; 16,11 Sa^3 Sa^1 vs. Ach) and once (2,11 Sa^{3vid} vs. Ach) respectively, but are never added. Similarly ⲉϩⲣⲁⲓ̈ is omitted five times (5,12 Sa^3 vs. Ach; 10,2 Sa^3 vs. Ach; 10,11 Sa^3 vs. Ach; 17,8 Sa^3 Sa^1 vs. Ach; 18,6 Sa^3 vs. Ach), but is never added. On the other hand, ⲁⲃⲁⲗ (ⲉⲃⲟⲗ) is added twice (6,8 Sa^3 Sa^1 vs. Ach; 17,6 Sa^3 Sa^1 vs. Ach), but never omitted.

As singular variants in Sa^1 we note that ⲁⲩⲱ is omitted once (15,13) but is never added, and ⲣⲱ is added once (5,12) but never omitted. Only in one occurrence of any of the particles on which we have focused do Sa^3 and Ach (possibly) line up against Sa^1: 16,9 ⲛⲧⲟⲕ Sa^{3vid} Ach: pr ⲭⲉ Sa^1.

Perhaps more interesting and revealing than the presence or absence of stylistic particles, when one attempts to assess the relative worth of the manuscripts, are the substantive pluses and minuses we find upon a comparison of our witnesses. In Ach we have at least seven sizable omissions which were caused by parablepsis:

1,3 ⲧⲉⲧⲛ̄ⲣⲛⲟⲃⲉ ⲁⲩⲱ Sa^3 Sa^2 (om. ⲁⲩⲱ): om Ach. One suspects that ⲁⲩⲱ is secondary and that, consequently, Sa^2 has preserved the original text.

4,6-7 ⲧⲛⲏⲥⲧⲓⲁ ⲅⲁⲣ ⲉⲥⲟⲩⲁⲁⲃ Sa^3: om Ach

9,6-7 ⲁⲗⲗⲁ ⲉⲣⲉⲡⲙⲟⲩ ⲡⲱⲧ ⲛ̄ⲧⲟⲟⲧⲟⲩ Sa^3: om Ach

9,9-10 ϩⲣⲁⲓ̈ ϩⲛ̄ ⲛⲉϩⲟⲟⲩ ⲟⲩⲟⲉⲓⲱ ⲉⲧⲙ̄ⲙⲁⲩ Sa^3: om Ach

11,17-18 ⲛ̄ⲥⲉⲱϣⲱⲗ ⲛ̄ⲛⲣ̄ⲡⲏⲟⲩⲉ ⲛ̄ⲛ̄ϩⲉⲑⲛⲟⲥ ⲛ̄ⲥⲉⲧⲁⲕⲟ ⲛ̄ⲛⲉⲩⲏⲏⲃ Sa^3: om Ach

17,12 ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲭⲓⲟⲣ Sa^3 = Sa^1: om Ach

17,20-21 ⲛⲉⲛⲧⲁⲩϩⲩⲡⲟⲙⲓⲛⲉ ⲁⲉ Sa^3: om Sa^1 Ach

Probably to be added is: 5,3 ⲁⲣⲓⲥⲁⲃⲉ ϩⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ Sa^3 = Sa^{1vid}: om Ach.

In Sa^3 there are two certain cases of sizable omissions caused by parablepsis:

13,4 ⲛ̄ⲧⲉⲓⲣⲉ Sa^3: +ⲧⲛⲁϫⲟⲟⲥ ⲙ̄ⲡⲟⲟϩ ⲭⲉ ⲉⲣⲓⲥⲛⲁⲧ ⲧⲉⲓⲣⲉ Ach. That a reference to the moon has dropped out of the text of Sa^3 is also clear from ⲙⲛ̄ⲙⲁⲩ, which presupposes both sun and moon.

17,7 ⲧⲛⲁⲉⲓⲛⲉ Sa^3: pr ⲧⲛⲁⲉⲓⲛⲉ ⲛ̄ⲛⲟⲩϩⲁⲁⲣⲉ ⲁⲃⲁⲗ ϩⲛ̄ ⲛⲟⲩⲁⲡⲏⲩⲉ Ach=

Sa[1]. A third likely instance is: 11,4 ⲉⲧⲙⲙⲁⲩ Sa[3]: + ⲉⲛ ⲛ̄ⲥⲟⲟⲩⲉ ⲉⲧⲙⲙⲟ Ach.

Sa[1] does not seem to have any singular cases of sizable omissions by parablepsis. However, the omission of ⲁⲩⲱ ⲛⲧⲥⲱⲧⲃ̄ ⲙ̄ⲙⲟⲟⲩ in 16,3 is a possible though not obvious instance.

From the above it is obvious that Ach has suffered more from scribal parablepsis than has either of the other texts, and to that extent reflects the least trustworthy tradition. In many cases the resultant text of both Sa[3] and Ach is intelligible, of course, but this only enhanced parablepsis and does not argue against its having occurred.

A brief survey of additions reveals that both Sa[3] (and Sa[1]) and Ach contain evident expansions, though the latter somewhat more clearly so than the former. In Ach we note the following:

1,2 ⲭⲉ Sa[3] Sa[2]: + ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ Ach

1,10 ⲡⲭⲟⲉⲓⲥ Sa[3] Sa[2]: + ⲙ̄ⲡⲉⲁⲩ Ach. Cf. 1,18

1,22 ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ Sa[3] = Sa[2]: + ⲟⲩⲇⲉ ⲗⲁⲟⲩⲉ ⲛ̄ⲁⲣⲭⲏ Ach

2,13 ⲛ̄ⲧⲟⲟⲩ Sa[3]: + ⲥⲉⲛⲁⲭⲓ ⲱⲓⲡⲉ Ach

4,15 ⲉⲡⲡⲟⲗⲉⲙⲟⲥ Sa[3]: + ⲁⲙⲉⲓϩⲉ Ach

5,6 ⲡⲕⲁϩ Sa[3] Sa[1]: ⲙⲛ̄ ⲛⲉⲧⲁϩⲣⲁϥ ⲙ̄ⲡⲕⲁϩ Ach

5,16 ⲧⲟⲧⲉ Sa[3] Sa[1]: ⲡⲙⲟⲩ ⲇⲉ ⲛⲁⲡⲱⲧ ⲁⲃⲁⲗ ⲙⲙⲁⲩ ⲁⲟⲩ Ach. Cf. 9,2.6

11,4 ⲭⲣⲏⲙⲁ Sa[3]: + ⲙ̄ⲡⲣ̄ⲡⲉⲉⲓ̈ⲉ ⲉⲧ- Ach

11,15 ⲙ̄ⲡⲕⲁϩ Sa[3]: + ⲃⲉ ⲙ̄ⲡⲉⲣⲥⲏⲥ Ach

12,6 ⲭⲉ Sa[3]: pr ⲉⲩⲭⲟⲩ ⲙ̄ⲙⲁⲥ Ach

12,9 ⲟⲩⲟⲛ Sa[3vid]: ⲃⲉ ⲡⲱⲏⲣⲉ ⲛ̄ⲧⲁⲛⲟⲙⲓⲁ Ach

13,3 ⲁⲣⲓⲕⲁⲕⲉ Sa[3]: pr ⲫⲛⲁⲭⲟⲟⲥ ⲭⲉ Ach

13,3 ⲁⲣⲓⲟⲩⲟⲉⲓⲛ Sa[3]: pr ⲫⲛⲁⲭⲟⲟⲥ ⲭⲉ Ach

16,8 ⲡⲁⲧⲱⲓⲡⲉ Sa[3] Sa[1]: + ⲱ ⲡⲱⲏⲣⲉ ⲛ̄ⲧⲁⲛⲟⲙⲓⲁ Ach

16,18 ⲛ̄ϫⲁϫⲉ Sa[3] Sa[1]: + ⲁⲡⲛⲟⲩⲧⲉ Ach

17,2-3 ⲉⲣⲉⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ̄ ⲛⲁⲩ ⲉⲣⲟⲟⲩ Sa[3] = Sa[1]: ⲉⲡⲗⲁⲟⲥ ⲧⲏⲣⲫ ⲛⲟ ⲁⲣⲁⲩ ⲙⲛ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ Ach

17,23 ⲥⲉⲛⲁϫⲣⲟ Sa[3vid] Sa[1]: pr ⲥⲉⲛⲁⲭⲓ ϩⲙⲁⲧ ⲁϫⲛ̄ ϩⲉⲛⲕⲉⲕⲉⲩⲉ Ach. One must admit here, however, that an omission in Sa[3] Sa[1] is also quite possible.

18,8 ⲁⲁⲩ Sa[3] Sa[1]: + ϫⲛ̄ ⲛ̄ϩⲁⲣⲡ Ach

18,13 ⲛⲫ̄ⲕⲉⲗⲉⲩⲉ Sa[3] = Sa[1]: + ⲁϫⲉⲣⲟ ⲛ̄ϩⲉⲛϩⲏⲩⲉ Ach

20,1 ⲁⲩⲱ Sa[3vid]: pr ⲡⲕⲁϩ ⲛⲁⲱⲟⲟⲩⲉ Sa[1] = Ach.

There is further the lengthy plus at 17,6 (see app.crit.) but due to a one line lacuna in Ach its full import cannot be determined.

In Sa^3 the following appear to be expansions:

2,1 ⲉⲃⲟⲗ ⲛ̅ ⲧⲥⲁⲣⲝ Sa^{3vid}: om Sa^{2vid} Ach^{vid}

3,13 ⲉⲧⲱⲟⲃⲉ Sa^3 Sa^{2vid}: om Ach

4,3 ⲙⲛ̅ⲛⲥⲱⲥ Sa^3: om Ach

4,10 ⲉⲩⲥⲧⲛⲟⲩϥⲉ Sa^3: om Ach. An omission in Ach is also a distinct possibility.

9,8 ⲉⲕⲱⲧⲉ ⲉⲃⲣⲁⲓ̈ Sa^3: om Ach

9,16-17 ⲉⲧⲛⲁⲱⲱⲡⲉ Sa^3: om Ach

10,17 ⲛ̅ⲧⲉⲩⲛⲟⲩ Sa^3: om Ach

11,14-15 ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲛⲁϫⲓ Sa^3: ⲥⲉⲛⲁϫⲓ Ach. As recorded above we find (virtually) the same plus in Ach but at a different point. It is difficult to know which of the two manuscripts, if indeed either, has preserved the original reading.

12,20 ⲛ̅ⲑⲓ ⲡⲉⲭⲥ Sa^{3vid}: om Ach

18,12 ⲛ̅ⲑⲓ ⲡⲁⲧⲱⲓⲡⲉ Sa^3 = Sa^1: om Ach

18,14 ⲉⲛⲱⲏⲟⲩⲉ Sa^3 Sa^1: om Ach

19,12 ⲱⲁⲛⲧⲟⲩϫⲓⲧⲟⲩ Sa^3 = Sa^1: om Ach

19,16 ⲛ̅ⲥⲉⲛⲃⲕⲟ Sa^3 = Sa^1: om Ach^{vid}

20,8 ⲉⲩⲱⲟⲩⲉⲓⲧ Sa^3 Sa^1: om Ach

20,12 ⲙⲛ̅ⲛⲟⲩⲑⲗⲓⲯⲓⲥ Sa^3 = Sa^1: om Ach

Singular pluses in Sa^1 are few:

15,12 ⲁⲛ Sa^3: + ⲛ̅ⲧⲟⲕ ⲉⲕⲧⲱⲃⲉ ⲙ̅ⲙⲟⲕ ⲛ̅ⲉⲛⲉⲧⲟⲩⲁⲁⲃ Sa^1

18,19-20 ϥⲛⲁⲕⲱⲧⲉ ⲁⲛ ⲛ̅ⲥⲁ ⲙ̅- Sa^{3vid}: ⲙⲏ ⲉϥⲕⲱⲧⲉ ⲛ̅ⲧⲟϥ ⲉⲛ ⲛ̅ⲃⲟⲩⲟ ⲛ̅ⲥⲁ ⲙ̅- Sa^1

Though more variant readings could be cited, our overview has been sufficient to indicate the textual affiliation of Sa^3. Our survey suggests further that in Sa^3, and more generally in the Sahidic tradition, we are perhaps closer to the original text of the Apocalypse of Elijah than in the textual tradition represented by Ach.

COPTIC TEXT

and

TRANSLATION

↑ [ⲁ]

ⲡⲱⲗ·ϫⲉ· ⲙ̄[ⲡϫ]ⲟ·ⲉⲓⲥ′ ⲁ[ϥⲱⲱⲡⲉ ⲱⲗⲣⲟ̈
ⲉϥ·ϫⲱ· ⲙ̄·ⲙⲟⲥ· ⲛⲁ·ⲓ̈′ ϫⲉ [ⲁϫⲓⲥ ⲙ̄ⲡⲉⲓ̈
ⲗⲁ·ⲟⲥ′ ϫⲉ·ⲧⲃⲉ· ⲟⲩ′ ⲧⲉ·ⲧ̄ⲛ̄[ⲣ̄] ⲛⲟ·ⲃⲉ ⲁ[ⲩⲱ
ⲧⲉ·ⲧ̄ⲛ̄·ⲟⲩ·ⲉϩ· ⲛⲟ·ⲃⲉ′ ⲉ·ϫⲛ̄ ⲛⲉ·ⲧ̄ⲛ̄·ⲛⲟ·[ⲃⲉ
ⲉ·ⲧⲉ·ⲧ̄ⲛ̄·†· ϭⲱⲛⲧ· ⲙ̄·ⲡϫⲟ·ⲉⲓⲥ′ ⲡⲛⲟⲩ·ⲧⲉ[
ⲡⲉⲛ·ⲧⲁϥ·ⲧⲁ·ⲙⲓ·ⲉ· ⲧⲏ·ⲩ̈·ⲧ̄ⲛ̄′ ⲙ̄·ⲡⲣ̄·ⲙⲉ·ⲣⲉ· ⲡⲕⲟ[ⲥ
ⲙⲟⲥ′ ⲟⲩ·ⲇⲉ· ⲛⲉ·ⲧ·ⲱⲟ·ⲟⲡ· [ϩ]ⲙ̄· ⲡⲕⲟⲥ·ⲙⲟⲥ′ ⲡⲱ[ⲟⲩ
ⲱⲟⲩ· ⲅⲁⲣ· ⲙ̄·ⲡⲕⲟⲥ·ⲙⲟ[ⲥ]′ ⲡⲁ·ⲡⲁⲓ·ⲁ·ⲃⲟ·ⲗⲟⲥ· ⲡⲉ[
ⲙⲛ̄· ⲡⲉϥ·ⲃⲱⲗ· ⲉ·ⲃⲟⲗ′ ⲁⲣⲓ· ⲡⲙⲉ·ⲉⲩ·ⲉ· ϫⲉ· ⲁϥ·ⲱ[ⲛ
ϩⲧ]ⲏϥ′ ϩⲁ·ⲣⲱ·ⲧ̄ⲛ̄′ ⲛ̄·ϭⲓ· ⲡ·ϫⲟ·ⲉⲓⲥ′ ⲡⲉⲛ·ⲧⲁϥ[ⲧⲁ
ⲙⲓⲉ ⲛ̄]·ⲕⲁ ⲛⲓⲙ′ ϫⲉ·ⲕⲁ·ⲁⲥ· ⲉ·ϥⲉ·ⲛⲁϩ·ⲙⲛ̄· ⲉ·ⲃ[ⲟⲗ
ϩⲛ̄· ⲧⲉ·ϫⲙⲁ·ⲗⲱ·ⲥⲓ·ⲁ′ ⲙ̄·[ⲡ]ⲁⲓ·ⲉⲓ·ⲁⲓ·ⲱⲛ′ ⲟⲩ·ⲙⲏ[ⲏ
ⲱⲉ· ⲅⲁⲣ· ⲛ̄ⲥⲟⲡ′ ⲁ·ⲡⲁⲓ·[ⲁ]ⲃ[ⲟ]ⲗⲟⲥ′ ⲉ·ⲡⲓ·ⲑⲩ·ⲙⲓ′ ⲉ·[ⲧ̄ⲙ
ⲕⲁ· ⲡⲣⲏ· ⲉ·ⲱⲁ· ⲉ[ϩⲣ]ⲁ·ⲓ̈· ⲉ·ϫⲙ̄· ⲡ[ⲕⲁϩ ⲟ]ⲩ·ⲇⲉ· ⲉ·ⲧ̄ⲙ·
ⲕⲁ· ⲡⲕⲁϩ· ⲉ† [ⲕ]ⲁⲣ·ⲡⲟⲥ ⲉϥ·ⲟⲩ·ⲱ·ⲱ·ⲱ· ⲉ·ⲱⲙ̄[ⲕ
ⲛ̄·ⲛ̄ⲣ·ⲣⲱ·ⲙⲉ ⲛ̄·ⲑⲉ· ⲙ̄·ⲡⲉⲕⲣⲱⲙ· ⲉϥ·ⲡⲏⲧ· ϩⲛ̄· [ⲟⲩ
ⲣⲟ·ⲟⲩ·ⲉ′ ⲉϥ·ⲟⲩ·ⲱⲱ· ⲉ·ⲟⲙ·ⲕⲟⲩ′ ⲛ̄·ⲑⲉ· ⲛ̄·ⲟⲩ·ⲙⲟ·ⲟⲩ[
ⲁⲩ·ⲱ· ⲉ·ⲧⲃ[ⲉ] ⲡⲁ·ⲓ̈′ ⲁϥ·ⲱⲛ̄·ϩⲧⲏϥ· ϩⲁ·ⲣⲟⲛ· ⲛ̄·ϭⲓ· ⲡⲛ̄[ⲟⲩ
ⲧⲉ′ ⲙ̄·ⲡⲉ·ⲟⲟⲩ· ϥⲛⲁ·ⲧ̄ⲛ̄·ⲛⲟ·ⲟⲩ· ⲙ̄·ⲡⲉϥ·ⲱⲏ·ⲣⲉ· ⲉ[
ⲡⲕⲟⲥ·ⲙⲟⲥ′ ϫⲉ· ⲉ·ϥⲉ·ⲛⲁϩ·ⲙ̄[ⲛ̄]· ⲉ·ⲃⲉⲗ′ ϩⲛ̄· ⲧⲁ![
ϫⲙⲁ·ⲗⲱ·ⲥⲓ·ⲁ′ ⲙ̄·ⲡⲉϥ·ⲧⲁ̣·ⲙⲉ· ⲁⲅ·ⲅⲉ·ⲗⲟⲥ̣[
ⲛ̄·ⲅⲁⲣ· ⲉϥ·ⲛⲏ·ⲩ· ⲱⲁ·ⲣⲟⲛ′ ⲟ[ⲩ]·ⲇⲉ· ⲁⲣ·ϫⲏ·ⲁ[ⲅⲅⲉ
ⲗⲟⲥ′ ⲁⲗ·ⲗⲁ· ⲁϥ·ⲱⲃⲧ̄[ϥ]· ⲛ̄·ⲑⲉ· ⲛⲟⲩ·ⲣ̣[ⲱ
ⲙⲉ· ⲉϥ·[ⲛⲏⲩ ⲱⲁ]·ⲣⲟ̣[ⲛ ϫⲉ ⲉϥⲉⲛⲁϩⲙ̄ⲛ̄

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4 ⲟⲩϩ Sa^{3}* | 14 ⲕⲁ - ⲉⲧ̄ⲙ Sa^{3C} = Sa^{2} Ach | 24 ⲉϥⲛⲏⲩ Sa^{3}*vid

2 ⲛⲁⲓ̈ Sa^{3} Sa^{2}: om Ach | ϫⲉ Sa^{3} Sa^{2}: + ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ Ach | 3 ⲧⲉⲧ̄ⲛ̄ⲣ̄ ⲛⲟⲃⲉ Sa^{3} Sa^{2}: om Ach | ⲁⲩⲱ Sa^{3}: om Sa^{2} Ach | 4 ⲉϫⲛ̄ Sa^{3} Sa^{2}: ⲁϫⲉⲧⲛ̄ Ach | 5 ⲉⲧⲉⲧ̄ⲛ̄† ϭⲱⲛⲧ Sa^{3}vid Sa^{2} (ⲧⲉⲧ̄ⲛ̄-): ⲧⲉⲧ̄ⲛ̄† ⲕⲟⲩⲕⲥ̄ Ach | 6 ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲧⲏⲩ̈ⲧ̄ⲛ̄ Sa^{3} = Sa^{2}: ⲉⲧⲁϩⲧⲉⲛⲉ ⲧⲏⲛⲉ Ach | 7 ⲛⲉⲧⲱⲟⲟⲡ Sa^{3} Sa^{2}: ⲛⲉⲧ- Ach | 7-8 ⲡⲱⲟⲩⲱⲟⲩ Sa^{3} Sa^{2}: pr ϫⲉ Ach | 10 ⲡϫⲟⲉⲓⲥ Sa^{3} Sa^{2}: + ⲙ̄ⲡⲉⲁⲩ Ach | 10-11 ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ Sa^{3}vid Sa^{2}vid: ⲉⲧⲁϩⲧⲁⲛⲟ Ach | 11 ⲛ̄ϩⲱ Ach | ϫⲉⲕⲁⲁⲥ Sa^{3} Sa^{2}: ⲕⲁⲁⲥ Ach | 12-13 ⲟⲩⲙⲏⲏⲱⲉ Sa^{3} Sa^{2}: ϩⲁϩ Ach | 14 ⲉⲱⲁ Sa^{3}: ⲁⲡⲣ̄ⲣⲓⲉ Ach | ⲟⲩⲇⲉ Sa^{3} Sa^{2}: ⲁⲟⲩ Ach | 16 ⲙ̄ⲡⲉⲕⲣⲱⲙ Sa^{3} Sa^{2}: ⲛ̄ⲟⲩⲕⲱϩⲧ Ach | 16-17 ⲟⲩⲣⲟⲟⲩⲉ Sa^{3} Sa^{2}: ⲟⲩϩⲣⲁⲩ Ach | 18 ⲁⲩⲱ Sa^{3} Sa^{2}: om Ach | ⲡⲁⲓ̈ Sa^{3} Sa^{2}vid: + ⲃⲉ Ach | 19 ϥⲛⲁⲧ̄ⲛⲛⲟⲟⲩ Sa^{3}: ⲁϥⲧⲛ̄ⲛⲁϥ Ach | 20 ϫⲉ Sa^{3} Sa^{2}: ⲕⲁⲁⲥ Ach | 22 ⲛ̄ⲅⲁⲣ Sa^{3}: om Sa^{2} Ach | ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ Sa^{3}: ⲁⲣⲭⲓⲁⲅⲅⲉⲗⲟⲥ Sa^{2}: ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ach | ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ Sa^{3} = Sa^{2}: + ⲟⲩⲇⲉ ⲗⲁⲟⲩⲉ ⲛ̄ⲁⲣⲭⲏ Ach | 24 ϫⲉ Sa^{3}inc: ⲕⲁⲁⲥ Ach |

[1]

The word of the Lord addressed me
as follows: "Say to this
people, 'Why do you sin and
multiply sin,
provoking to anger the Lord God
who made you? Do not love the
world nor what is in the world
for the world's pride and its destruction
are the devil's.'" Remember that the Lord
who created everything had compassion on you,
in order that he might rescue us from
the captivity of this age. For
often the devil has desired to
prevent the sun from rising over the earth and
to prevent the earth from giving produce, wishing
to devour men like fire racing through
straw, wishing to swallow them up like water.
And, because of this, the glorious God
had compassion on us. He will send his son to
the world in order that he might rescue us from the
captivity. For he did not inform angel
nor archangel when he came to us,
but he changed himself into a man,
when he came to us in order that he might rescue us

→ ϐ

ϵϐολ ϩⲛ̄ τⲥ]ⲁ̣ρⲭ̈· ν[τϵτⲛ̄ⲱ]ω·πϵ· ϭϵ· νⲁ̣[ϥ
. .]ⲛ̄ⲱ̣ⲏ̣ⲣ̣[ϵ ϵϥ]ⲱχω·πϵ· νη·τⲛ̄· ⲓ̈·ωτ· ⲁ·ρ[ι πμϵ
ϵγϵ]· χϵ· ⲁϥ·cοϐτϵ· νητⲛ̄· ⲛ̄·ϩϵν·θρο·ν[οc
μⲛ̄· ϩϵν·κⲗομ· ϩⲛ̄· τπϵ· χϵ· ογ·ο·νιμ· ϵ·τ[νⲁcω
5 τⲙ̄· ⲛ̄·cⲁ· πϵϥ·ϩρο·ογ· cϵ·νⲁ·χι· ⲛ̄·νϵ·θρο·ν[οc
μⲛ̄· νϵ·κⲗομ· ϩ[ⲛ]·νϵ·τϵ· νογ·ϵι· νϵ· πϵ·χϵ·
ⲡ̣[χοϵιc
†·νⲁ·cϵϩ· πⲁ·ρⲁ̣ν· ϵ·χⲛ̄· τϵγ·τϵϩ·νϵ· ⲛ̄·ⲧ̣[ⲁcφρⲁ
ϭι·ⲍϵ· τϵγ·ϭιχ· ⲛ̄ⲛ̣ογ·νιμ· cϵ·νⲁϩ·κο [ⲁν
ογ·ⲁϵ· ⲛ̄·cϵ·νⲁ·ϵι·ϐϵ· ⲁν· ογ·ⲁϵ· ⲙ̄·πⲱⲏ̣·ρ̣[ϵ ⲛ̄
10 τⲁ·νο·μι·ⲁ· νⲁ·ⲑⲛ̄·ϭομ· ϵ·ρο·ογⲁν· ογ·ⲁ̣[ϵ cϵ
νⲁ·κⲱ·ⲗγ· ⲙ̄·μⲟ̣ογ· ⲁν· ⲛ̄·ϭι· νϵ·θρⲟ̣ⲍ̣· ϵ·τ[ι
ⲁⲗ·ⲗⲁ· cϵ·νⲁ·μⲟ̣[ο]·ⲱϵ· μ̄[ⲛ̄]· ⲛ̄·ⲁⲅ·ⲅϵ·ⲗοc·
ⲱⲁ· τⲁ·πο·ⲗιc [ⲛ̄]·ρϵϥ·ⲣ̄· ⲛ̣[ο]ϐϵ· ⲁϵ· ⲛ̄·το·ογ·
cϵ·νⲁ·ογ·ϵ·τⲃ̄· νϵ·θρⲟνοc· ⲁν· ϵ·ϩρⲁ·ⲓ̈· ⲁⲗ·ⲗⲁ̣· cϵ·
15 νⲁ·ⲁ·μⲁϩ·τϵ· ⲙ̄·μο·ογ· ⲛ̄·cϵ·ⲣ̄· [χ]ο·ϵιc· ϵ·ρⲟ̣·ογ·
ⲛ̄·ϭι· νϵ·θρο·νοc· ⲙ̄·πμογ· ϵϐολ· χϵ ⲛ̄·ⲁⲅ·ⲅϵ·
ⲗ̣οc· πι·θϵ· μⲛ̄·μⲁ·ογ· ⲁν· ⲁγ·ω· ⲁγ·ⲁ·ⲁγ· ⲛ̄·ⲱⲙ̄·μο·[
ϵ]·νϵϥ·μⲁ· ⲛ̄·ⲱω·πϵ· cω·τⲙ̄· ϭϵ· ⲛ̄·cⲁ·ϐϵ·ογ· ⲛ̄·[
τ]ⲉ̣· πκⲁϩ· ϵ·ν[.]·τϵϩ· νϵ·πⲗⲁ·οc· ϵ·τνⲁ·ⲁ·ⲱⲁ·ⲓ̈[
20 ⲛ̄τ]·ⲍⲁ̣·ⲏ̣· ⲛ̣̄·[νϵογ]·ⲟ̣·ϵιⲱ· χϵ· ⲉ̣ⲩ·[ν]ⲁ·κω· νⲁ·ⲟ̣ⲩ· ⲛ̄[
ϩϵνcϐοογϵ ϵνⲁπνογτϵ ⲁ]ν· νϵ· ϵⲩ̣[νⲁ

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5 πϵϥϩρογ Sa^{3*} | 9 cϵνⲁϵιϐϵ Sa^{3*} | 10 ϵρο Sa^{3*} | 11 ⲙ̄μο Sa^{3*} | 12 ⲁⲗⲅϵⲗοc Sa^{3*} | 14 θροc Sa^{3*} | 15 μοογ Sa^{3*} | 17 ⲁγⲁγ Sa^{3*} |

1 ϵϐολ ϩⲛ̄ τcⲁρⲭ̈ Sa^{3vid}: om Sa^{2vid} Ach^{vid} | ⲛ̄cⲁ πϵϥϩροογ Sa^{3}: ⲛ̄cωⲓ̈ Ach | 6 πχοϵιc Sa^{3vid}: + χϵ Ach | 7 †νⲁcϵϩ πⲁρⲁν Sa^{3}: †νⲁcϩϵⲓ̈ ⲙ̄πⲁρϵν Ach | 8 τϵγϭιχ Sa^{3}: ⲛ̄τογϭιχ Ach | 9 ογⲁϵ Sa^{3}: om Ach | 11 ϵτι Sa^{3vid}: om Ach | 13 ⲛ̄τοογ Sa^{3}: + cϵνⲁχι ⲱιπϵ Ach | 17 ⲁγω Sa^{3}: om Ach | ⲛ̄cⲁϐϵογ ⲛ̄τϵ Sa^{3}: ⲛ̄ρⲙⲛ̄ϩτ Ach | 19 ϵν.τϵϩ Sa^{3}: ϵτϐϵ Sa^{2} Ach | νϵπⲗⲁ<ν>οc Sa^{3} = Ach: νϵϵιπⲗⲁνοc Sa^{2} | 20 ⲛ̄τϩⲁⲏ Sa^{3vid}: ⲛ̄θⲁⲏ Sa^{2}: ϩⲛ̄ τϩⲁⲓ̈ Ach |

[2]

from the flesh, and that you might indeed become
his children (and) he your father. Remember
that he has prepared for you thrones
and crowns in heaven. For everyone who will
obey his voice will receive thrones
and crowns. "As for those who are mine," says the Lord,
"I will write my name upon their foreheads and set
a seal on their right hands." They will be neither hungry
nor thirsty, nor will the lawless
one prevail over them, nor will the
powers any longer hinder them;
but they will walk with the angels
to my city. Sinners, however,
will not outstrip the powers, but the powers
of death will seize them and have dominion
over them because the angels
do not obey them, and they have made themselves strangers
to his dwelling places. Hear now, you wise
of the earth, concerning the deceivers who will multiply
at the end time, because they will adopt
teachings which are not God's; they will

↑ $\overline{\text{Γ}}$

ⲁⲑ]ⲉ·ⲧⲓ· ⲙ̄·ⲡⲛⲟ·ⲙⲟⲥ′ ⲙ̄·ⲡⲛⲟⲩ·ⲧⲉ′ ⲛⲁ̈ⲓ· ⲉⲧ̣[ⲉ
ⲡⲉ]ⲩ·ⲛⲟⲩ·ⲧⲉ· ⲡⲉ′ ϩ·ⲧⲟⲩ· ⟦ϩ·ⲧⲟⲩ·⟧ ⲉⲩ·ⲭⲱ· ⲙ̄·
ⲙ]ⲟⲥ· ⲭⲉ· ⲛ̄·ⲧⲛⲉⲥ·ⲧⲓ·ⲁ· ⲱⲟ·ⲟⲡ· ⲁⲛ· ⲟⲩ·ⲧⲉ·
ⲙ̄ⲡ]ⲉ·ⲡⲛⲟⲩ·ⲧⲉ· ⲥⲱⲛⲧ· ⲙ̄·ⲙⲟⲥ· ⲉⲩ·ⲉⲓ·ⲣⲉ· ⲙ̄·
ⲙ]ⲫ̣·ⲟⲩ· ⲛ̄·ⲱⲙ̄·ⲙⲟ· ⲉⲧ·ⲁⲓ·ⲁ·ⲑⲏ·ⲕⲏ· ⲙ̄·ⲡⲛⲟⲩ·
ⲧ]ⲉ̣· ⲁⲩ·ⲱ· ⲉⲩ·ⲫⲱ·ⲃⲉ· ⲙ̄·ⲙⲟ·ⲟⲩ· ⲉ·ⲛⲉ·ⲣⲏⲧ′
ⲉⲧ]·ⲧⲁ·ⲓ̈·ⲏ·ⲟⲩ· ⲛⲁ·ⲓ̈· ⲉ·ⲧⲉ· ⲛ̄·ⲥⲉ·ⲥⲙ̄ⲙⲟⲛⲧ· ⲁⲛ′
ⲛⲟⲩ]ⲟ·ⲉⲓⲱ· ⲛⲓⲙ′ ϩⲛ̄· ⲧⲡⲓⲥ·ⲧⲓⲥ′ ⲉⲧ·ⲧⲁ·ⲭ̄ⲣⲏ·ⲩ′
ⲙ̄ⲡ]ⲣ̄·ⲧⲣⲉⲩ·ⲡⲗⲁ·ⲛⲁ· ⲃⲉ· ⲙ̄·ⲙⲱ·ⲧⲛ̄· ⲛ̄·ⲃⲓ·
ⲛⲁ̈ⲓ]̈· · ⲉ·ⲧⲙ̄·ⲙⲁⲩ′ ⲁ·ⲣⲓ· ⲡⲙⲉ·ⲉⲩ·ⲉ′ ⲭⲉ· ⲁ·ⲡⲭⲟ·ⲉⲓⲥ[
ⲥⲱⲛⲧ· ⲛ̄·ⲧⲛϩⲥ·ⲧⲓ·ⲁ′ ⲭⲓⲛ· ⲧⲁϥ·ⲧⲁ·ⲙⲓ·ⲉ· ⲙ̄·ⲡϩ·
ⲩⲉ′ ⲉⲩ·ⲛⲟ·ϥⲣⲉ· ⲛ̄·ⲛ̄ⲣ̄·ⲣⲱ·ⲙⲉ′ ⲉ·ⲧⲃⲉ· ⲙ̄·ⲡⲁ·ⲑⲟⲥ′
ⲙⲛ̄· ⲛⲉ·ⲡⲓ·ⲑⲩ·ⲙⲓ·ⲁ′ ⲉ·ⲧⲱⲟ·ⲃⲉ′ ⲉⲧ·☥· ⲟⲩ·ⲃⲉ· ⲧϩ·
ⲩ·ⲧⲛ̄· ⲭⲉ·ⲕⲁ·ⲁⲥ′ ⲉ·ⲛ·ⲛⲉ·ϥⲣ̄· ϩⲁⲗ· ⲙ̄·ⲙⲱ·ⲧⲛ̄′
ⲛ̄·ⲃⲓ· ⲡⲟ·ⲛϩ·ⲣⲟⲥ′ ⲁⲗ·ⲗⲁ· ⲟⲩ·ⲛϩ·ⲥⲧⲓ·ⲁ′ ⲉ·ⲥⲟⲩ·ⲁ·ⲁⲃ̣[
ⲧⲉ·ⲛ̄·ⲧⲁϥ·ⲥⲱⲛⲧ· ⲙ̄·ⲙⲟⲥ′ ⲡⲉ·ⲭⲁϥ· ⲛ̄·ⲃⲓ·
ⲡⲭⲟ·ⲉⲓⲥ′ ⲡⲉ·ⲧⲛϩⲥ·ⲧⲉⲩ·ⲉ· ⲁⲉ· ⲉ̣ⲛ̣·ⲉϥ̄·ⲣ̄· [ⲛⲟ
ⲃⲉ· ⲛ̄·ⲟⲩ·ⲟ·ⲉⲓⲱ· ⲛⲓⲙ· ⲉ·ⲟⲩⲛ· ⲕⲱϩ· ⲛ̄·ϩⲏ̣[ⲧϥ
ϩⲓ· ☥·ⲧⲱⲛ′ ⲁⲗ·ⲗⲁ· ⲡⲉ·ⲧⲟⲩ·ⲁ·ⲁⲃ′ ⲙⲁ·ⲣⲉ̣[ϥⲛϩ
ⲥ]ⲧⲉⲩ·ⲉ· ⲡⲉ·ⲧⲛ̣[ϩ]·ⲥⲧⲉⲩ·ⲉ· ⲛ̄·ⲧⲉ· ⲉ·ⲛ̄[ϥⲟⲩⲁⲁⲃ

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2 ϩⲧⲟⲩ bis Sa^{3} * | 6 ⲙ̄ⲙⲟⲩ Sa^{3} * | 7 ⲥⲙⲟⲛⲧ Sa^{3}* | 10 ⲉⲧⲙ̄ⲙⲟⲩ Sa^{3}*^{vid} | 15 ⲟⲛϩⲥⲧⲓⲁ Sa^{3}*

1-2 ⲉⲧⲉ - ϩⲧⲟⲩ Sa^{3} Sa^{2}: ⲧⲁⲩⲉⲓⲣⲉ ⲛ̄ⲧⲟⲩϩⲉⲓ ⲛ̄ⲧⲟⲩⲛⲉⲛⲉⲩ Ach | 3 ⲛ̄ⲧⲛϩⲥⲧⲓⲁ Sa^{3}(-ⲛⲉⲥ-) Sa^{2}: ⲧⲛϩⲥⲧⲓⲁ Ach | ⲟⲩⲧⲉ Sa^{3}: ⲟⲩⲁⲉ Sa^{2} Ach | 5 ⲛ̄ⲱⲙ̄ⲙⲟ Sa^{3} Sa^{2}: ⲱⲙ̄ⲙⲟ Ach | ⲙ̄ⲡⲛⲟⲩⲧⲉ Sa^{3} Sa^{2}: ⲙ̄ Ach | 6 ⲁⲩⲱ Sa^{3}: om Sa^{2vid} Ach | ⲉⲩϥⲱⲃⲉ Sa^{3} Sa^{2}: ⲉⲩⲣ̄ ⲁⲡⲟⲥⲧⲉⲣⲉⲓ Ach | ⲉⲛⲉⲣⲏⲧ Sa^{3} = Sa^{2}: ⲛ̄ⲛⲱⲡ ⲱⲡ Ach | 7 ⲉⲧⲉ Sa^{3} Sa^{2}: ⲁⲉ Ach | ⲁⲛ Sa^{3} Sa^{2}: om Ach (but cf ⲥⲉⲥⲙⲁⲛⲧⲉ ⲛ̄ⲛⲟⲩⲁⲉⲓⲱ) | 8 ⲧⲡⲓⲥⲧⲓⲥ Sa^{3} Sa^{2}: ⲡⲓⲥⲧⲓⲥ Ach | 10 ⲛⲁ̈ⲓ ⲉⲧⲙ̄ⲙⲁⲩ Sa^{3vid} Sa^{2}: ⲛⲉⲧⲙ̄ⲙⲟ Ach | ⲭⲉ Sa^{3} Sa^{2}: om Ach | 11 ⲧⲛϩⲥⲧⲓⲁ Sa^{3} Sa^{2}: ⲛϩⲥⲧⲓⲁ Ach | ⲭⲓⲛ ⲧⲁϥⲧⲁⲙⲓⲉ Sa^{3} Sa^{2}: ⲛ̄ⲧⲁϥⲧⲁⲛⲟ Ach | om Ach | 14 ⲉⲛⲛⲉϥⲣ̄ ϩⲁⲗ Sa^{3} Sa^{2vid}: ⲛⲉϥⲱⲱⲃϩ Ach | 15 ⲡⲟⲛⲏⲣⲟⲥ Sa^{3} Sa^{2vid}: ⲡⲡⲟⲣⲟⲥ Ach | 16 ⲛ̄ⲧⲁϥⲥⲱⲛⲧ Sa^{3}: ⲧⲉⲧⲁⲓ̈ⲥⲱⲛⲧ Ach | 17 ⲁⲉ Sa^{3}: om Ach | 17-18 ⲉⲛⲉϥⲣ̄ ⲛⲟⲃⲉ Sa^{3}: tr post ⲛⲓⲙ Ach | 18-19 ⲛ̄ϩⲧϥ/ϩⲓ ☥ⲧⲱⲛ Sa^{3}: tr Ach | 19 ⲁⲗⲗⲁ Sa^{3}: om Ach | 20 ⲛ̄ⲧⲉ Sa^{3}: ⲁⲉ Ach | ⲉⲛϥⲟⲩⲁⲁⲃ Sa^{3}: ⲉϥⲟⲩⲁⲁⲃⲉ ⲉⲛ Ach |

[3]

set aside God's law - people whose
god is their own belly, who say,
"Fasting has no validity, nor
did God institute it." (Thereby) they
estrange themselves from God's covenant
and deprive themselves of precious
promises; they are at no time
rooted in firm faith.
Do not let those people deceive
you. Remember that the Lord
instituted fasting from his creation
of the heavens, as a benefit to mankind on account of the passions
you, so that the evil one would not
deceive you. But holy fasting
is what he has instituted. The Lord
says, "He who fasts will never
sin, even though there be in him envy
and quarrelsomeness." But let him who is holy
fast. He who fasts, however, without being holy

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ϵ]ϥ† ϭωN̄T̄ M̄ⲡⲭⲟϵⲓⲥ MN̄ Nϵ[ⲕϵ
ⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲱ ϵϥ† M̄ⲕⲁϩ N̄ⲧϵϥⲯⲏ[ⲭⲏ
MN̄Nⲥⲱⲥ ϵϥⲥⲱⲟⲩϩ ⲛⲁϥ ϵϩⲟⲩⲛ N̄[ⲟⲣⲅⲏ
ϵⲡϵϩⲟⲟⲩ N̄ⲧⲟⲣⲅⲏ′ ⲟⲩⲛⲏⲥⲧⲓⲁ ϵⲥⲟⲩⲁⲁ[ⲃ
N̄ⲧⲁⲡⲭⲟϵⲓⲥ′ ⲥⲱⲛⲧ M̄ⲙⲟⲥ′ ϩN̄ ⲟⲩϩⲏ[ⲧ
ϵϥⲟⲩⲁⲁⲃ′ MN̄ ϩϵⲛϭⲓⲭ′ ϵⲩⲟⲩⲁⲁⲃ′ ⲧⲛⲏ[ⲥⲧⲓⲁ
ⲅⲁⲣ ϵⲥⲟⲩⲁⲁⲃ′ ⲱⲁⲥⲕⲁ ⲛⲟⲃϵ ϵⲃⲟⲗ′ ⲱ[ⲁⲥ
ⲑϵⲣⲁⲡϵⲩϵ N̄ϩⲛⲟⲩϥϵ′ ⲱⲁⲥⲛϵⲭ ϩ[ⲛ
ⲁⲁⲓⲙⲟⲛⲓⲟⲛ′ ϵⲃⲟⲗ′ ⲱⲁⲥϵⲛⲉⲣⲅⲓ′ ⲱⲁ ⲡ[ⲑⲣⲟ
ⲛⲟⲥ M̄ⲡⲛⲟⲩⲧϵ′′ ϵⲩⲕN̄ⲛϵ ϵⲩⲥ†ⲛⲟⲩϥ[ϵ ϵⲩ
ⲕⲁ ⲛⲟⲃϵ ϵⲃⲟⲗ′ ϩN̄ⲛ ⲟⲩⲡⲣⲟⲥⲩⲭⲏ ϵ[ⲥ]ⲟⲩ
ⲁⲁⲃ ⲛⲓⲙ ⲅⲁⲣ′ N̄ϩⲧ ⲧⲏⲩⲧN̄′ ⲡϵⲧⲛⲁⲃⲱⲕ′
ϵⲃⲟⲗ ϵⲧⲥⲱⲱϵ ⲛϥⲭⲓ ϵⲟⲟⲩ ϩN̄ ⲧϵϥⲧϵⲭⲛⲏ′
ϵⲙN̄ⲥⲟⲧⲃϥ′ ⲣⲱ N̄ⲧⲟⲟⲧϥ′ ⲏ ⲛⲓⲙ ⲡϵ ϵⲧⲛⲁ
ⲃⲱⲕ ϵⲃⲟⲗ′ ϵⲡⲡⲟⲗϵⲙⲟⲥ′ ϵⲙN̄ ϩⲱⲕ ϩⲓⲱⲱϥ
ϵⲙⲏⲧⲓ ϵⲩⲱⲁⲛ ϭN̄ⲧϥ ⲙⲏ ⲧⲉⲩⲡⲣⲟⲥϵⲩⲭⲏ′
ⲁⲛ′ ⲭϵ ⲁϥⲱⲱⲥ′ M̄ⲡⲟⲫⲓⲕⲓⲟⲛ′ M̄ⲡⲣⲣⲟ′
ⲧⲁⲓ ϩⲱⲓⲱϥ ⲧϵ ⲧⲑϵ ϵⲙN̄ⲛⲱⲃⲟⲙ N̄ⲗⲁⲩ[
ϵ]ⲓ ϵⲓ ϵϩⲟⲩⲛ′ ⲛⲁⲙⲁ ϵⲧⲟⲩⲁⲁⲃ′ ϵϥⲟ ⲛϩⲧ
ⲥⲛ[ⲁⲩ
ⲡ]ϵⲧⲟ N̄ϩⲧ ⲥⲛⲁⲩ ϩM̄ ⲧⲉⲩⲡⲣⲟⲥϵⲩⲭⲏ′ [ϵ
ϥⲟ] N̄ⲕⲁⲕϵ ϵⲣⲟϥ ⲁⲩⲱ N̄ⲛ̣ⲕϵⲁⲅⲅϵⲗⲟ[ⲥ

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2 ⲁⲱ Sa^{3}* | 13 ϵⲧⲱⲱϵ Sa^{3}* | ϵⲟⲩ Sa^{3}* | 19 ϵⲙⲁ Sa^{3}*

3 MN̄Nⲥⲱⲥ Sa^{3}: om Ach | 4 ⲟⲩⲛⲏⲥⲧⲓⲁ Sa^{3}: ⲛⲏⲥⲧⲓⲁ ⲁϵ Ach | 5 N̄ⲧⲁⲡⲭⲟϵⲓⲥ ⲥⲱⲛⲧ Sa^{3}: ⲧϵⲧⲁⲓⲥⲱⲛⲧ Ach | 6 ϵϥⲟⲩⲁⲁⲃ Sa^{3}: ⲟⲩⲁⲁⲃϵ Ach | ϵⲩⲟⲩⲁⲁⲃ Sa^{3}: ⲟⲩⲁⲁⲃϵ Ach | 6-7 ⲧⲛⲏⲥⲧⲓⲁ – ϵⲥⲟⲩⲁⲁⲃ Sa^{3}: om Ach | 8-9 ⲱⲁⲥⲛϵⲭ ϩϵⲛⲁⲁⲓⲙⲟⲛⲓⲟⲛ Sa^{3}: ϩⲁⲣϵⲥ†ⲕⲁⲁⲓⲙⲱⲛ Ach | 10 ϵⲩⲥ†ⲛⲟⲩϥϵ Sa^{3}: om Ach | 12 ⲅⲁⲣ Sa^{3}: om Ach | 13 ϵⲧⲥⲱⲱϵ Sa^{3}: ⲁⲧⲕⲁⲓ Ach | 14 ⲣⲱ Sa^{3}: om Ach | 15 ϵⲡⲡⲟⲗϵⲙⲟⲥ Sa^{3}: + ⲁⲙϵⲓϩϵ Ach | | ⲙⲏ Sa^{3}: om Ach | 16-17 ⲥϵⲛⲁϩⲱⲧⲃ M̄ⲙⲟϥ Sa^{3} Sa^{1vid}: ⲥϵⲛⲁϩⲁⲧⲃϥ̄ Ach | 17 ⲁⲛ Sa^{3} = Ach: M̄ⲙⲁⲩ Sa^{1vid} | ⲁϥⲱⲱⲥ Sa^{3} Ach: ⲁϥⲥⲱⲱϥ Sa^{1} | 18 ϵⲙN̄Nⲱⲃⲟⲙ Sa^{3}: ⲙN̄ ⲃⲟⲙ Sa^{1} Ach | 20 ϩM̄ ⲧϵⲩⲡⲣⲟⲥϵⲩⲭⲏ Sa^{3}: ϩN̄ ⲧϵϥⲡⲣⲟⲥϵⲩⲭⲏ Sa^{1}: ⲧϥⲡⲣⲟⲥϵⲩⲭⲏ Ach | 20-21 ϵϥⲟ N̄ⲕⲁⲕϵ Sa^{3} Sa^{1vid}: ϵⲓϵ N̄ⲕϵⲓϵ Ach^{vid} |

[4]

angers the Lord as well as the
angels, and he harms his own soul;
furthermore, he accumulates against himself wrath
for the day of wrath. Holy fasting
is what the Lord instituted with pure
intent and holy hands. For holy
fasting forgives sin,
heals diseases, casts out
demons, exerts power up to the
throne of God, as an ointment, as a fragrance,
as a remission of sin through holy prayer.
For who among you would go
out to the field, take pride in his skill
but fail to take a tool in his hand? Or who would
go to war without being equipped with armour?
If he be discovered, will he not be killed,
because he disregarded his duty toward the king?
In the same way, it is impossible for anyone
to enter the holy place in a state of doubt.
He who doubts in prayer
is darkness to himself, and the angels

ⲡⲓ]·ⲑⲉ· ⲉ·ⲣⲟϥ· ⲁⲛ′ ⲉ·ⲱⲱ·ⲡⲉ· ϭⲉ· ⲛ̄·ⲧⲉ·ⲧ̄ⲛ̄ⲟ [ⲛ̄ⲟⲩ
ϩ]ⲏⲧ· ⲛ̄·ⲟⲩ·ⲱⲧ′ ⲛ̄·ⲛⲟⲩ·ⲟ·ⲉⲓⲱ· ⲛⲓⲙ′ ϩ̄ⲙ· ⲡⲭⲟ[
ⲉⲓ]ⲥ′ ⲁ·ⲣⲓ· ⲥⲁ·ⲃⲉ· ϩ̄ⲙ· ⲡⲉ·ⲟⲩ·ⲟ·ⲉⲓⲱ′ ⲭⲉ· ⲉ·ⲧⲉ·ⲧ̄ⲛ′
ⲁ]ⲛⲟ·ⲉⲓ· ⲛ̄·ⲕⲁ· ⲛⲓⲙ′ ⲉ·ⲧⲃⲉ· ⲛⲉ·ⲣⲱ·ⲟⲩ· ⲛ̄·ⲛⲁⲥ·
ⲥ]ⲩ·ⲣⲓ·ⲟⲥ′ ⲙ̄ⲛ̄· ⲡⲃⲱⲗ· ⲉ·ⲃⲟⲗ′ ⲛ̄·ⲧⲡⲉ· ⲙ̄ⲛ̄· ⲡ
ⲕⲁϩ′ ⲛⲉ·ⲧⲉ· ⲛⲟⲩ·ⲉⲓ· ⲛⲉ· ⲛ̄·ⲥⲉ·ⲱ·ϭ̄ⲙ·ϭⲟⲙ·
ⲉⲣⲟ]·ⲟⲩ· ⲁⲛ′ ⲡⲉ·ⲭⲁϥ· ⲛ̄·ϭⲓ· ⲡⲭⲟ·ⲉⲓⲥ· ⲟⲩ·ⲁⲉ· ⲛ̄·
ⲥⲉ]ⲛⲁ·ⲣ̄· ϩⲟ·ⲧⲉ· ⲁⲛ′ ϩ̄ⲛ̄· ⲟⲩ·ⲡⲟ·ⲗⲉ·ⲙⲟⲥ′ ⲁⲩ·ⲱ[
ϩⲟ]ⲧⲁⲛ· ⲉⲩ·ⲱⲁⲛ·ⲛⲁⲩ· ⲉⲩ·ⲣ̄·ⲣⲟ′ ⲉ·ⲁϥ·ⲧⲱ·ⲟⲩ·ⲛ̄ϥ[
ϩ]ⲙ̄· ⲡⲉ·ⲙϩⲓⲧ′ ⲉⲩ·ⲛⲁ·ⲙⲟⲩ·ⲧⲉ· ⲉ·ⲣⲟϥ· ϫⲉ· ⲡⲣ̄·ⲣⲟ· ⲛ̄·
ⲛⲁⲥ·ⲥⲩ·ⲣⲓ·ⲟⲥ′ ⲁⲩ·ⲱ· ⲡⲣ̄·ⲣⲟ· ⲛ̄·ⲧⲁ·ⲇⲓ·ⲕⲓ·ⲁ· ϥⲛⲁ·
ⲧⲁ·ⲱⲟ· ⲛ̄·ⲛⲉϥ·ⲡⲟ·ⲗⲉ·ⲙⲟⲥ′ ⲉ·ϩⲣⲁ·ⲩ̈· ⲉ·ϫⲛ̄· ⲕⲏ·ⲙⲉ′
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ⲥⲟⲡ′ ⲥⲉ·ⲛⲁ·ϩⲁⲣ·ⲡⲁ·ⲍⲉ· ⲛ̄·ⲛⲉ·ⲧ̄ⲛ̄·ⲱⲏ·ⲣⲉ· ⲟⲩⲛ̄·
ⲛ ⲟⲩ·ⲙⲏ·ⲱⲉ· ⲛⲁ·ⲉ·ⲡⲓ·ⲑⲩ·ⲙⲓ· ⲉ·ⲡⲙⲟⲩ· ϩ̄ⲛ̄· ⲛⲉ·
ϩⲟ·ⲟⲩ· ⲉ·ⲧ̄ⲛ:ⲉⲙⲁⲩ· ⲧⲟ·ⲧⲉ· ϥⲛⲁ·ⲧⲱ·ⲟⲩⲛ̄ϥ ⲛ̄·
ϭⲓ· ⲟⲩ·ⲣ̄·ⲣⲟ· ϩ̄ⲙ· ⲡⲉ·ⲙⲛⲧ′ ⲉⲩ·ⲛⲁ·ⲙⲟⲩ·ⲧⲉ· ⲣⲟϥ′
ⲭⲉ· ⲡⲣ̄·ⲣⲟ· ⲛ̄·☩·ⲣⲏ·ⲛⲏ· ϥⲛⲁ·ⲡⲱⲧ· ⲉ·ϩⲣⲁ·ⲩ̈ⲓ ⲉ·ϫⲛ̄·
ⲑⲁ·ⲗⲁⲥ·ⲥⲁ· ⲛ̄·ⲑⲉ· ⲛ̄·ⲟⲩ·ⲙⲟⲩ·ⲉⲓ· ⲉϥ·ϩ̄ⲙ·ϩ̄ⲙ′
ϥⲛⲁ·ϩⲱ·ⲧ̄ⲃ ⲙ̄·ⲡⲣ̄·ⲣⲟ· ⲛ̄·ⲧⲁ·ⲇⲓ·ⲕⲓ·ⲁ· ⲥⲉ·ⲛⲁ·
ϫⲓ· ⲙ̄·ⲡⲉ·ⲕⲃⲁ· ⲛ̄·ⲕⲏ·ⲙⲉ· ϩ̄ⲛ̄· ⲟⲩ·ⲡⲟ·ⲗⲉ·ⲙⲟⲥ′
ⲙ̄ⲛ̄· ϩⲉⲛ·ⲥⲛⲟϥ· ⲉⲩ·ⲟⲱ· ⲥⲉ·ⲛⲁ·ⲱⲱ·ⲡⲉ· [

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5 ⲉⲃⲟⲥ Sa^{3}*vid | 12 ⲡⲟⲗⲟⲥ Sa^{3}* | 16 ⲉⲧ̄ⲛⲙ(ⲁⲩ) Sa^{3}*vid | ⲛⲁⲧⲱⲟⲩⲛ̄ϥ Sa^{3}*

1 ⲉⲣⲟϥ Sa^{3} Sa^{1}: ⲛⲉⲙⲉϥ Ach | ⲉⲱⲱⲡⲉ Sa^{3}: ⲱⲱⲡⲉ Sa^{1} = Ach | ⲛ̄ⲧⲉⲧ̄ⲛⲟ Sa^{3}: ⲉⲧⲉⲧ̄ⲛⲟ Sa^{1} = Ach | 3 ⲁⲣⲓⲥⲁⲃⲉ ϩ̄ⲙ ⲡⲉⲟⲩⲟⲉⲓⲱ Sa^{3}: ⲉⲣ̄ⲣⲓ.ⲁⲕⲉ ϩ̄ⲛ̄ ⲡⲉϩⲣⲟⲉⲓ Sa^{1}: om Ach | 4 ⲛ̄ⲕⲁ Sa^{3}: ⲛ̄ϩⲱⲃ Sa^{1}: ⲛ̄ϩⲁⲧⲉ Ach | ⲛⲉⲣⲱⲟⲩ Sa^{3} = Sa^{1}: + ⲏⲉ Ach | 4-5 ⲛ̄ⲛⲁⲥⲥⲩⲣⲓⲟⲥ Sa^{3}: ⲛ̄ⲁⲥⲥⲩⲣⲓⲟⲥ Sa^{1} Ach | 6 ⲡⲕⲁϩ Sa^{3} Sa^{1}: + ⲙⲛ̄ ⲛⲉⲧϩⲁⲣⲁϥ ⲙ̄ⲡⲕⲁϩ Ach | ⲛⲉⲧⲉ ⲛⲟⲩⲉⲓ ⲛⲉ Sa^{3} Sa^{1}: ☩ⲛⲟⲩ ⲏⲉ Ach | ⲛ̄ⲥⲉⲱⲏⲙ Sa^{3}: ⲥⲉⲛⲁⲱⲏⲙ Sa^{1} = Ach | 7 ⲡⲉⲭⲁϥ ⲛ̄ⲏⲓ Sa^{3} Sa^{1}: ⲡⲁⲭⲉ Ach | 7-8 ⲛ̄ⲥⲉⲛⲁⲣ̄ ϩⲟⲧⲉ Sa^{3}: ⲥⲉⲛⲁⲣ̄ ϩⲟⲧⲉ Sa^{1}: ⲥⲉⲛⲁⲣ ϩⲛⲱϩⲉ Ach | 8 ϩ̄ⲛ ⲟⲩⲡⲟⲗⲉⲙⲟⲥ Sa^{3} Sa^{1}: ϩ̄ⲙ ⲡⲡⲟⲗⲉⲙⲟⲥ Ach | ⲁⲩⲱ Sa^{3} Sa^{1}: om Ach | 9 ⲉⲁϥⲧⲱⲟⲩⲛ̄ϥ Sa^{3}: ⲉϥⲧⲱⲛ Sa^{1} = Ach^{vid} | 10-11 ⲛ̄ⲛⲁⲥⲥⲩⲣⲓⲟⲥ Sa^{3}vid: ⲛ̄ⲁⲥⲥⲩⲣⲓⲟⲥ Sa^{1} | 12 ⲉϩⲣⲁⲩ̈ ⲉϫⲛ̄ Sa^{3}: ϩⲣⲁⲩ̈ ϩⲓϫⲛ̄ Sa^{1}: ⲁϫⲛ̄ Ach | 13 ⲛⲉⲱⲧⲟⲣⲧ̄ⲣ̄ Sa^{3}: ⲛⲉϥⲱⲧⲟⲣⲧ̄ⲣ̄ Sa^{1} = Ach | ⲛⲁⲁⲱ ⲁϩⲟⲙ Sa^{3}: ⲛⲁⲱⲱⲉϩⲟⲙ Sa^{1} = Ach | 14 ϩⲓ ⲟⲩⲥⲟⲡ Sa^{3} Sa^{1}: + ϫⲉ Ach | 15 ⲙⲏⲏⲱⲉ Sa^{3} (ⲙⲏⲱⲉ) Sa^{1}: ϩⲁϩ Ach | 16 ⲧⲟⲧⲉ Sa^{3} Sa^{1}: ⲡⲙⲟⲩ ⲁⲉ ⲛⲁⲡⲱⲧ ⲁⲃⲁⲗ ⲙ̄ⲙⲁⲩ ⲁⲟⲩ Ach | ϥⲛⲁⲧⲱⲟⲩⲛ̄ϥ Sa^{3}: ϥⲛⲁⲧⲱⲟⲩⲛ Sa^{1} = Ach | 17 ϩ̄ⲙ ⲡⲉⲙⲛⲧ Sa^{3} = Sa^{1}: ϩ̄ⲛ ⲛⲥⲁ ⲙ̄ⲡⲉⲙⲛ̄ⲧ Ach | 18 ϥⲛⲁⲡⲱⲧ Sa^{3} Ach: ϥⲡⲱⲧ Sa^{1} | ⲉϩⲣⲁⲩ̈ ⲉϫⲛ̄ Sa^{3} Sa^{1}: ϩⲓϫⲛ̄ Ach | 20 ⲥⲉⲛⲁϫⲓ Sa^{3}: ⲉϥⲛⲁϫⲓ Sa^{1}: ϥⲛⲁϫⲓ Ach | 21 ⲟⲩⲡⲟⲗⲉⲙⲟⲥ Sa^{3} Sa^{1}: ϩⲉⲛⲡⲟⲗⲉⲙⲟⲥ Ach

[5]

do not obey him. If, however, you are
always single-minded in the Lord,
be wise to the times, in order that you may
discern all things regarding the kings of the
Assyrians and the destruction of heaven and
earth. "Those who belong to me will not be
overpowered," says the Lord, "nor will they
be afraid in battle." And
when they see a king who has arisen
in the north, they will name him the king of the
Assyrians and the unrighteous king. He will
increase his wars and disturbances
against Egypt. The land will groan
with one accord. Your children will be seized.
Many will long for death at that
time. Then a king will
arise in the west, whom they will name
the king of peace. He will run on
the sea like a roaring lion.
He will kill the unrighteous king.
Vengeance will be taken on Egypt by war
and there will be much bloodshed.

| 22 ϵγοω Sa^{3} = Ach: λγω Sa^{1} |

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ϩⲘ· ⲡⲉ·ϩⲟ·ⲟⲩ· ⲉ·ⲦⲘ·ⲙⲁⲩ·ⲟⲩ· ⲭⲛⲁ·ⲕⲉ·ⲗⲉⲩ·ⲉ· ⲛ̣[ⲟⲩⲉⲓ
ⲣⲏ·ⲛⲏ· ⲉ·ⲃⲟⲗ′ ϩⲛ̄· ⲕⲏ·ⲙⲉ′ ⲙⲛ̄· ⲟⲩ·ⲇⲱ·ⲣⲉ·ⲁ ⲉ̣[ⲥⲱⲟⲩ
ⲉⲓⲧ′ ⲭⲛⲁ·☥· ⲛ̄·ⲟⲩ·ⲉⲓ·ⲣⲏ·ⲛⲏ′ ⲛ̄·ⲛⲉ·ⲧ[ⲟⲩⲁⲁⲃ
ⲭⲛⲁ· ϩⲓ·ⲧⲟ·ⲟⲧⲭ· ⲛⲭ·ⲭⲟ·ⲟⲥ· ⲭⲉ· ⲟⲩ·ⲁ [ⲡⲉ ⲡⲣⲁⲛ
ⲙ̄·ⲡⲛⲟⲩ·ⲧⲉ′ ⲭⲛⲁ·☥· ⲛⲟⲩ·ⲉ·ⲟ·ⲟⲩ′ ⲛ̄·ⲛ·ⲟⲩ·[ⲏⲏⲃ
ⲙ̄·ⲡⲛⲟⲩ·ⲧⲉ· ⲭⲛⲁ·ⲭⲓ·ⲥⲉ· ⲛ̄·ⲙ̄·ⲙⲁ· ⲉ̣[ⲧⲟⲩⲁⲁⲃ
ⲭⲛⲁ·☥· ⲛ̄·ϩⲉⲛ·ⲇⲱ·ⲣⲟⲛ·′ ⲉⲩ·ⲱⲫ̣[ⲩⲉⲓⲧ
ⲉ·ⲡⲏ·ⲉⲓ· ⲙ̄·ⲡⲛⲟⲩ·ⲧⲉ· ⲭⲛⲁ·ⲕⲟ·ⲧⲭ· ϩⲛ̄ [ⲙ̄
ⲡⲟ·ⲗⲓⲥ· ⲛ̄·ⲕⲏ·ⲙⲉ· ϩⲛ̄· ⲟⲩ·ⲕⲣⲟⲭ· ⲉ·ⲙⲡ̣[ⲟⲩⲉⲓ
ⲙⲉ· ⲭⲛⲁ·ⲭⲓ· ⲏ·ⲡⲉ· ⲛ̄·ⲛⲙ̄·ⲙⲁ· ⲉ·ⲧⲟⲩ·ⲁ[ⲁⲃ
ⲭⲛⲁ·ⲱⲓ· ⲛ̄·ⲛⲉⲓ·ⲇⲱ·ⲗⲟⲛ′ ⲛ̄·ⲛ̄·ϩⲉ·ⲑⲛⲟⲥ′ ⲭⲛⲁ·
ⲭⲓ· ⲏ·ⲡⲉ· ⲛ̄·ⲛⲉⲩ·ⲭⲣⲏ·ⲙⲁ′ ⲭⲛⲁ·ⲧⲁ·ϩⲟ· ⲛ̄·ϩⲉⲛ′
ⲟⲩ·ⲏ·ⲏⲃ′ ⲉ·ⲣⲟ·ⲟⲩ· ⲭⲛⲁ·ⲕⲉ·ⲗⲉⲩ·ⲉ′ ⲛ̄·ⲥⲉ·ⲃⲱ· [ⲡⲉ
ⲛ̄·ⲛ·ⲥⲁ·ⲃⲉ·ⲉⲩ· ⲙ̄·ⲡⲕⲁϩ′ ⲙⲛ̄· ⲛⲟⲃ· ⲙ̄·ⲡ[ⲗⲁ
ⲟⲥ′ ⲛ̄·ⲥⲉ·ⲭⲓ·ⲧⲟⲩ′ ⲉⲩ·ⲙⲏ·ⲧⲣⲟ·ⲡⲟ·ⲗⲓⲥ′ ⲉ·ⲧ̣[ϩⲓ
ϫⲛ̄· ⲑⲁ·ⲗⲁⲥ·ⲥⲁ′ ⲉⲭ·ⲭⲱ· ⲙ̄·ⲙⲟⲥ′ ⲭⲉ [ⲟⲩ
ⲁϩ̣·ⲡⲉ· ⲛ̄·ⲟⲩ·ⲱⲧ· ⲧⲉ′ ⲉ·ⲧⲉ·ⲧⲛ̄·ⲱⲁⲛ·ϩ̣[ⲱⲧⲙ̄
ⲇⲉ· ⲭⲉ· ☥·ⲣⲏ·ⲛⲏ· ⲧⲉ′ ⲙⲛ̄· [ⲡ]ⲣⲁ·ⲫⲉ· ☥·ⲛ̣[
. . . . .]ⲩⲟⲩ·ⲓ̈· ⲛ̄·[. . .]ⲓⲫ·ⲧⲉ· ⲉⲓⲥ·[

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1 ϩⲘ ⲡⲉϩⲟ Sa^{3} * | 7 ϩⲉⲛⲇⲱⲣⲟⲛ Sa^{3} * |

1 ϩⲘ ⲡⲉϩⲟⲟⲩ Sa^{3}: ϩⲛ̄ ⲛⲉϩⲟⲟⲩⲉ Sa^{1} = Ach (ⲛⲛ̄ϩ-) | ⲉⲦⲘⲘⲁⲩⲟⲩ Sa^{3}: ⲉⲧⲙ̄ⲙⲁⲩ Sa^{1} = Ach | ⲭⲛⲁⲕⲉⲗⲉⲩⲉ Sa^{3} Sa^{1}: ⲁⲧⲭⲣ̄ⲕⲉⲗⲉⲩⲉ Ach | 3 ⲟⲩⲉⲓⲣⲏⲛⲏ Sa^{3} Sa^{1}: ☥ⲣⲏⲛⲏ Ach | ⲛⲛⲉⲧⲟⲩⲁⲁⲃ Sa^{3}: ⲛⲛⲁⲉⲓ ⲉⲧⲟⲩⲁⲁⲃ Sa^{1} = Ach | 4 ⲭⲛⲁϩⲓⲧⲟⲟⲧⲭ Sa^{3} = Sa^{1}: om Ach^{vid} | ⲛⲭⲟⲟⲥ Sa^{3}: ⲉⲭⲟⲟⲥ Sa^{1} | 5 ⲛⲟⲩⲉⲟⲟⲩ Sa^{3} Sa^{1}: ⲛϩⲉⲛⲧⲁ̈ⲓⲟ Ach | ⲛⲛⲟⲩⲏⲏⲃ Sa^{3} = Sa^{1}: ⲛⲛⲉⲧⲟⲩⲁⲁⲃⲉ Ach^{vid} | 6 ⲭⲛⲁⲭⲓⲥⲉ Sa^{3} Sa^{1}: ⲟⲩⲭⲓⲥⲉ Ach | ⲙⲙⲁ Sa^{3} Sa^{1}: ⲛⲧⲟⲡⲟⲥ Ach | ⲉⲧⲟⲩⲁⲁⲃ Sa^{3vid} Sa^{1}: ⲛⲛⲉⲧⲟⲩⲁⲁⲃⲉ Ach | 7 ⲉⲩⲱⲟⲩⲉⲓⲧ Sa^{3} Sa^{1}: tr post ⲙⲡⲛⲟⲩⲧⲉ Ach | 8 ⲭⲛⲁⲕⲟⲧⲭ Sa^{3} Sa^{1} (-ⲕⲧⲟⲭ): + ⲁⲃⲁⲗ Ach | 11 ⲛⲛϩⲉⲑⲛⲟⲥ Sa^{3} Ach: ⲛϩⲉⲑⲛⲟⲥ Sa^{1} | 12-13 ⲛϩⲉⲛⲟⲩⲏⲏⲃ Sa^{3vid} = Ach: ⲛⲟⲩⲏⲏⲃ Sa^{1} | 13 ⲉⲣⲟⲟⲩ Sa^{3}: ⲉⲣⲁⲧⲟⲩ Sa^{1}: ⲁⲣⲉⲧⲟⲩ ⲁⲣⲁⲩ Ach | ⲛⲥⲉⲃⲱⲡⲉ Sa^{3} Sa^{1}: ⲁⲃⲱⲡⲉ Ach | 14 ⲛⲛⲥⲁⲃⲉⲉⲩ Sa^{3} Sa^{1} (ⲛⲥⲁⲃⲉⲟⲩⲉ): ⲛⲛⲣⲙⲛϩⲏⲧ Ach | 15 ⲉⲩⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ Sa^{3}: ⲁⲧⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ Sa^{1} Ach | 16 ⲉⲭⲭⲱ Sa^{3} Sa^{1}: ⲉⲩⲭⲟⲩ Ach |

[6]

At that time he will decree

peace throughout Egypt and a worthless gift.

He will grant peace to the saints.

He will undertake to say, "The name of

God is one." He will bestow honor on the priests

of God. He will exalt the holy places.

He will give worthless gifts

to God's house. He will circulate among the

cities of Egypt by deceit, without their knowledge.

He will enumerate the holy places.

He will weigh the heathen idols. He will

count their wealth. He will appoint

priests for them. He will command that the wise

men of the land be seized along with the eminent ones of the

people, and that they be taken to a metropolis

by the sea, saying, "There is but one language."

But when you hear, "Peace and joy exist," I will

. . . . . .

ↄ

ⲅⲁ]ⲣ· ⲉⲓⲥ· ⲛⲉϥ·ⲙⲁ·ⲉⲓⲛ′ ☩·ⲛⲁ·ϫⲟ·ⲟⲩ· ⲉ·ⲣⲱ·ⲧⲛ′ [

ϫ]ⲉ· ⲉ·ⲧⲉ·ⲧⲛ·ⲁ·ⲥⲟⲩ·ⲱⲛϥ· ⲟⲩ·ⲛ̄·ⲧⲁϥ· ⲛ̄·ⲅⲁⲣ· ⲙ̄·ⲙⲁⲩ·

ⲛ̣·ⲱⲏ·ⲣⲉ· ⲥⲛⲁⲩ· ⲟⲩ·ⲁ· ⲥⲓ· ⲟⲩ·ⲛⲁⲙ· ⲙ̄·ⲙⲟϥ′

ⲁ̣ⲩ·ⲱ· ⲟⲩ·ⲁ· ⲥⲓ· ⲃⲟⲩⲣ· ⲙ̄·ⲙⲟϥ′ ⲡⲉ·ⲧⲥⲓ· ⲟⲩ·ⲛⲁⲙ′

ⲁ]ⲉ· ⲙ̄·ⲙⲟϥ′ ϥⲛⲁ·ϫⲓ· ⲛ̄·ⲛⲟⲩ·ⲥⲟ· ⲛ̄·ⲁⲓ·ⲁ·ⲃⲟ·ⲗⲟⲥ′

ϥⲛⲁ·☩·ⲟⲩ·ⲉ· ⲡⲣⲁⲛ′ ⲙ̄·ⲡⲛⲟⲩ·ⲧⲉ′ ⲟⲩ·ⲛ̄ ⲧ̄·ⲧⲟ·ⲟⲩ′

ⲅⲁⲣ· ⲛ̄·ⲣ̄·ⲣⲟ· ⲛⲏ·ⲩ· ⲉ·ⲃⲟⲗ′ ⲥ̄ⲙ· ⲡⲣ̄·ⲣⲟ· ⲉ·ⲧ̄ⲙ ·

ⲙⲁⲩ′ ⲥⲣⲁ·ⲓ̈· ⲁⲉ· ⲥ̄ⲛ· ⲧⲉϥ·ⲙⲁⲥ·ⲙⲁ·ⲃⲉ· ⲛ̄·ⲣⲟⲙ·

ⲡⲉ′ ϥⲛⲏ·ⲩ· ⲉ·ⲥⲣⲁ·ⲓ̈ ⲉ·ⲙⲛ̄·ϥⲉ· ϥⲛⲁ·ⲕⲱⲧ′ ⲛ̄·ⲛⲟⲩ·

ⲣ̄[ⲡ]ⲉ· ⲥ̄ⲙ· ⲙⲛ̄·ϥⲉ· ⲥ̄ⲙ· ⲡⲉ·ⲥⲟ·ⲟⲩ· ⲉ·ⲧ̄ⲙ·ⲙⲁⲩ′

ϥ[ⲛ]ⲁ·ⲧⲱ·ⲟⲩ·ⲛ̄ϥ· ⲉ·ϫⲱϥ· ⲛ̄·ⲑⲓ· ⲡⲉϥ·ⲱⲏ·ⲣⲉ′

ⲙ̄ⲙⲛ̄· ⲙ̄·ⲙⲟϥ′ ⲛ̄ϥ·ⲥⲱ·ⲧ̄ⲃ· ⲙ̄·ⲙⲟϥ′ ⲡⲕⲁⲥ·

ⲧⲏⲣ̄ϥ· ⲛⲁ·ⲱⲧⲟⲣ·ⲧ̄ⲣ′ ⲥ̄ⲙ· ⲡⲉ·ⲥⲟ·ⲟⲩ· ⲉ·ⲧ̄ⲙ·ⲙⲁ̣[ⲩ

ϥ̣ⲁ·ⲕⲉ·ⲗⲉⲩ·ⲉ· ⲛ̄·ⲛⲟⲩ·ⲁⲓ·ⲁ·ⲧⲁ·ⲅⲙⲁ· ⲉ·ⲃⲟⲗ·

ⲥⲓ·ϫⲙ̄· ⲡⲕⲁⲥ· ⲧⲏⲣ̄ϥ′ ⲛ̄·ⲥⲉ·ⲃⲱ·ⲡⲉ′ ⲛ̄·ⲛⲟⲩ̣[

ⲏ·ⲏⲃ· ⲙ̄·ⲡⲕⲁⲥ′ ⲙⲛ̄· ⲛⲉ·ⲧⲟⲩ·ⲁ·ⲁⲃ· ⲧⲏ·ⲣⲫ̣[ⲩ

ⲉϥ·ϫⲱ· ⲙ̄·ⲙⲟⲥ′ ϫⲉ· ⲁⲱ·ⲣⲉ·ⲁ· ⲛⲓⲙ′ ⲉ[ⲛ

ⲧⲁ·ⲡⲁ·ⲓ̈·ⲱⲧ· ⲧⲁ·ⲁⲩ· ⲛⲏ·ⲧ̄ⲛ· ⲙⲛ̄· ⲛ̣[ⲁ

ⲅⲁ·ⲑⲟⲛ̣′

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5 ⲛ̄ⲟⲩⲥⲟ Sa^{3} * | 6 ⲙ̄ⲡⲛⲟⲩ Sa^{3} * | 9 ⲙ̄ⲛϥⲉ Sa^{3} * |

[7]

for here are his signs. I will tell them to you
in order that you may recognize him. For he has
two sons, one on his right
and one on his left. Now, the one on the right
will assume a diabolical appearance.
He will abandon the name of God. For
four kings come from that king.
And in his thirtieth year
when he comes to Memphis he will construct a
temple in Memphis at that time.
His own son will rebel against him
and kill him. The whole
land will tremble. At that time
he will issue a decree throughout
the entire land that the priests
of the land be seized along with all the saints,
saying, "Every gift which
my father gave you and all benefits

→ H

ⲧⲏ·ⲣⲟⲩ᾽ ⲧⲉ·ⲧⲛ̅·ⲛⲁ·ⲧⲁ·ⲁⲩ᾽· ⲉⲩ·ⲕⲏⲃ᾽ ⲫⲛ̣[ⲁ

ⲧⲁⲙ· ⲛ̅ⲛⲙ̅·ⲙⲁ· ⲉ·ⲧⲟⲩ·ⲁ·ⲁⲃ᾽ ⲫⲛⲁ·ⲫⲓ· ⲙ̅[ⲙⲁⲩ

ⲙ̅᾽·ⲡⲉⲩ·ⲏ·ⲉⲓ·᾽ ⲫⲛⲁ·ⲁⲓ·ϫⲙⲁ·ⲗⲱ·ⲧⲓ·ⲍⲉ [ⲛ̅

ⲛⲉⲩ·ⲱⲏ·ⲣⲉ᾽ ⲉⲩ·ⲉ·ϫⲙⲁ·ⲗⲱ·ⲥⲓ·ⲁ· ⲫⲛⲁ[ⲕⲉ

ⲗⲉⲩ·ⲉ· ⲛ̅·ⲥⲉ·ⲉⲓ·ⲣⲉ· ⲛ̅·ⲋⲉⲛ·ⲑⲩ·ⲥⲓ·ⲁ᾽ ⲙⲛ̣ [ⲋⲉⲛ

ⲃⲟ·ⲧⲉ· ⲋⲓ·ϫⲙ̅· ⲡⲕⲁⲋ᾽ ⲙⲛ̅· ⲋⲉⲛ·ⲥⲓ·ⲱⲉ· ⲫ̣[

ⲛⲁ·ⲟⲩ·ⲱⲛⲋ· ⲉ·ⲃⲟⲗ᾽ ⲋⲁ· ⲡⲣⲏ· ⲙⲛ̅· ⲡⲟ·ⲟⲋ᾽ ⲋⲙ̅[

ⲡⲉ·ⲋⲟ·ⲟⲩ᾽ ⲉ·ⲧⲙ̅·ⲙⲁⲩ᾽ ⲛ̅·ⲛⲟⲩ·ⲏ·ⲏⲃ· ⲙ̅·ⲡⲕⲁⲋ̣[

ⲥⲉ·ⲛⲁ·ⲡⲱⲋ· ⲛ̅·ⲛⲉⲩ·ⲋⲟ·ⲉⲓ·ⲧⲉ᾽ ⲟⲩⲟ·ⲉⲓ· ⲛⲏ·ⲧⲛ̅[

ⲛ̅·ⲁⲣ·ϫⲱⲛ· ⲛ̅·ⲕⲏ·ⲙⲉ᾽ ⲋⲛ̅· ⲛⲉ·ⲋⲟ·ⲟⲩ· ⲉ[ⲧ]ⲙ̅·ⲙⲁⲩ᾽

ϫⲉ· ⲁ·ⲡⲉ·ⲧⲛ̅·ⲋⲟ·ⲟⲩ· ⲟⲩ·ⲉⲓ·ⲛⲉ· ⲡϫⲓⲛ·[ⲃⲟ]ⲛⲥ·

ⲛ̅·ⲛ̅·ⲋⲏ·ⲕⲉ· ⲛⲁ·ⲕⲟⲧⲫ· ⲉ·ⲋⲣⲁ·ⲓ̈· ⲉ·ϫⲱ·ⲧⲛ̣᾽

ⲁⲩ·ⲱ· ⲥⲉ·ⲛⲁ·ⲋⲁⲣ·ⲡⲁ·ⲍⲉ᾽ ⲛ̅·ⲛⲉⲧⲛ̅·ⲱⲏ·ⲣⲉ· ⲉⲩ·

ⲋⲁⲣ·ⲡⲁ·ⲅⲏ᾽ ⲙ̅·ⲡⲟ·ⲗⲓⲥ· ⲛ̅·ⲕⲏ·ⲙⲏ· ⲥⲉ·ⲛⲁ·ⲁ̣·

ⲱⲁ·ⲋⲟⲙ· ⲋⲙ̅· ⲡⲉ·ⲋⲟ·ⲟⲩ· ⲉ·ⲧⲙ̅·ⲙⲁⲩ· ⲁⲩ·ⲱ[ ]

ⲥⲉ·ⲛⲁ·ⲥⲱ·ⲧⲙ̅· ⲁⲛ· ⲃⲉ· ⲉ·ⲡⲉ·ⲋⲣⲟ·ⲟⲩ᾽ ⲙ̅·ⲡⲉⲧ·

†· ⲉ·ⲃⲟⲗ᾽ ⲙⲛ̅· ⲡⲉⲧ·ⲫⲱ·ⲱⲡ᾽ ⲋⲛ̅· ⲛⲁ·ⲅⲟ·ⲣⲁ[

ⲛⲙ̅·ⲡⲟ̣·ⲗⲓⲥ᾽ ⲛ̅·ⲕⲏ·ⲙⲉ᾽ ⲥⲉ·ⲛⲁ·ϫⲓ· ⲫⲟ·ⲉⲓⲫ̣[

ⲥⲉⲛⲁⲣⲓ]ⲙ̣ⲉ· [ⲃⲉ ⲋ]ⲓ ⲟⲩ·ⲥⲟⲡ᾽

1-2 ⲛ̅ⲙⲙⲁ Sa^{3}* | 2 ⲉⲧⲟⲩⲁⲁⲃ Sa^{3}* | 9 ⲟⲩⲁ Sa^{3}* | 19 ⲋⲓⲥⲟⲡ Sa^{3}*|

13-14 ⲉⲩⲋⲁⲣⲡⲁⲅⲏ Sa^{3}: ⲋⲛ̅ ⲟⲩⲧⲱⲣⲡ Ach | 14-15 ⲥⲉⲛⲁⲁⲫⲁⲋⲟⲙ Sa^{3}: ⲛⲁⲱⲫⲉⲋⲁⲙ Ach | 15 ⲋⲙ̅ ⲡⲉⲋⲟⲟⲩ Sa^{3}: ⲋⲛ̅ ⲛ̅ⲋⲟⲟⲩⲉ Ach | ⲁⲩⲱ Sa^{3}: om Ach | 16 ⲥⲉⲛⲁⲥⲱⲧⲙ̅ Sa^{3}: + ⲅⲁⲣ Ach | ⲃⲉ Sa^{3}: om Ach | 17 ⲡⲉⲧⲫⲱⲱⲡ Sa^{3}: ⲡⲉⲧⲧⲁⲩ Ach | ⲋⲛ̅ Sa^{3}: om Ach | 18 ⲥⲉⲛⲁϫⲓ Sa^{3}: ⲛⲁϫⲓ Ach |

[8]

you shall return two-fold." He will
close the holy places. He will seize
their homes. He will take
their sons into captivity. He will
command that they perform sacrifices,
abominations, and galling acts upon the land. He
will appear beneath the sun and the moon at
that time. As for the priests of the land -
they will tear their garments. Woe to you
at that time, rulers of Egypt,
because your day has passed! The violence
of the poor will turn against you
and they will seize your sons
as plunder. The cities of Egypt
will groan at that time, and
no more will be heard the voice
of buyer and seller in the markets
of the cities of Egypt. They will collect dust.
The inhabitants of Egypt will weep

↑ $\overline{\text{Θ}}$

$\overline{\text{N}}$6]ⲓ· ⲛⲉⲧ·ϣⲟ·ⲟⲡ· ⲥ$\overline{\text{ⲛ}}$· ⲕⲏ·ⲙⲉ· ⲥⲉ·ⲛⲁ·ⲉ·ⲡⲓ·
Θ]ⲩ·ⲙⲓ· ⲉ·ⲡⲙⲟⲩ′ ⲁⲩ·ⲱ· $\overline{\text{ⲛ}}$·ⲧⲉ·ⲙⲟⲩ· ⲡⲱⲧ′
$\overline{\text{ⲛ}}$]·ⲥⲁ·ⲃⲟⲗ· $\overline{\text{ⲙ}}$·ⲙⲟ·ⲟⲩ′ ⲥⲉ·ⲛⲁ·ⲃⲱⲕ· ⲉ·ⲭ$\overline{\text{ⲛ}}$· ⲛ$\overline{\text{ⲙ}}$·
ⲡⲉ·ⲧⲣⲁ′ $\overline{\text{ⲛ}}$·ⲥⲉ·ϥⲟ·ⲃⲟⲩ· ⲉ·ⲃⲟⲗ· ⲥⲓ·ⲭⲱ·ⲟⲩ′ ⲉⲩ·
5 ⲭⲱ· $\overline{\text{ⲙ}}$·ⲙⲟⲥ′ ⲭⲉ· ⲥⲉ· ⲉ·ⲥⲣⲁ·ⲏ· ⲉ·ⲭⲱⲛ′ ⲁⲩ·ⲱ·
$\overline{\text{ⲛ}}$·ⲥⲉ·$\overline{\text{ⲧⲙ}}$·ⲙⲟⲩ′ ⲁⲗ·ⲗⲁ· ⲉ·ⲣⲉ· ⲡⲙⲟⲩ· ⲡⲱⲧ·
$\overline{\text{ⲛ}}$·ⲧⲟⲟ·ⲧⲟⲩ′ ⲟⲩ·ⲑⲗⲓ·ⲯⲓⲥ′ ⲉⲥ·ⲕⲏⲃ′ ⲉ·ⲥⲟϣ·
ⲉ·ⲕⲱⲧⲉ· ⲉ·ⲥⲣⲁ·ⲏ· ⲥⲓ·ⲭ$\overline{\text{ⲙ}}$· ⲡⲕⲁⲥ· ⲧⲏⲣ$\overline{\text{ϥ}}$′
ⲥ$\overline{\text{ⲛ}}$· ⲛⲉ·ⲥⲟ·ⲟⲩ· ⲉ·$\overline{\text{ⲧⲙ}}$·ⲙⲁⲩ· ⲥⲣⲁ·ⲏ· ⲥ$\overline{\text{ⲛ}}$· ⲛⲉ·ⲥⲟ·ⲟⲩ′
10 ⲟⲩ[ⲟ]ⲉⲓϣ· ⲉ·$\overline{\text{ⲧⲙ}}$·ⲙⲁⲩ· ϥⲛⲁ·ⲕⲉ·ⲗⲉⲩ·ⲉ $\overline{\text{ⲛ}}$·
ⲃⲓ $\overline{\text{ⲡⲣ}}$·ⲣⲟ· $\overline{\text{ⲛ}}$·ⲥⲉ·ⲃⲱ·ⲡⲉ· $\overline{\text{ⲛ}}$·ⲥⲥⲓ·ⲙⲉ· ⲛⲓⲙ′
ⲉⲧ·☥· ⲉ·ⲕⲓ·ⲃⲉ· $\overline{\text{ⲛ}}$·ⲥⲉ·$\overline{\text{ⲛ}}$·ⲧⲟⲩ· ⲛⲁϥ· ⲉⲩ·ⲙⲏⲣ′
$\overline{\text{ⲛ}}$·ⲥⲉ·☥· ⲕⲓ·ⲃⲉ′ $\overline{\text{ⲛ}}$·ⲛⲉ·ⲇⲣⲁ·ⲕⲱⲛ′ $\overline{\text{ⲛ}}$·ⲥⲉ·
ⲥⲱ·ⲱⲛⲅ′ $\overline{\text{ⲛ}}$·ⲛⲉⲩ·ⲥⲛⲱ·ⲱϥ′ ⲉ·ⲃⲟⲗ· ⲥ$\overline{\text{ⲛ}}$· ⲛⲉⲩ′
15 ⲕⲓ·ⲃⲉ· $\overline{\text{ⲛ}}$·ⲥⲉ·ⲧⲁ·ⲁⲩ′ $\overline{\text{ⲛ}}$·ⲕⲗⲟ· $\overline{\text{ⲛ}}$·ⲥⲟ·ⲧⲟ′ ⲉ·ⲧⲃⲉ·
ⲧⲁ·ⲛⲁⲅ·ⲕⲏ· $\overline{\text{ⲛ}}$·$\overline{\text{ⲛⲙ}}$·ⲡⲟ·ⲗⲉ·ⲙⲟⲥ′ ⲉ·ⲧⲛ·ⲁ·
ⲱϣ·ⲡⲉ′ ϥⲛⲁ·ⲕⲉ·ⲗⲉⲩ·ⲉ′ $\overline{\text{ⲛ}}$·ⲥⲉ·ⲃⲱ·ⲡⲉ′ $\overline{\text{ⲛ}}$·ⲱⲏ·
ⲣ[ⲉ] ⲱⲏⲙ· ⲛⲓⲙ′ ⲭ$\overline{\text{ⲛ}}$· ⲙ$\overline{\text{ⲛⲧ}}$·ⲥⲛⲟ·ⲟⲩⲥ· $\overline{\text{ⲛ}}$·ⲣⲟⲙ· [
ⲡ[ⲉ] ⲉ·ⲡⲉ·ⲥⲏⲧ′ $\overline{\text{ⲛ}}$·ⲥⲉ·ⲧⲥⲁ·ⲃⲟ·ⲟⲩ· ⲉ·ⲛⲉⲭ· [ⲥⲟⲧⲉ ⲉ
20 ⲧⲙ]ⲉ·ⲥⲓ·ⲱ· $\overline{\text{ⲙ}}$·ⲡⲕⲁϩ· ⲉ·[ⲥ]ⲉ·$\overline{\text{ⲣ}}$· ϩⲏ·ⲃ[ⲉ]′ [ϩ]$\overline{\text{ⲛ}}$

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7 ⲟⲑⲗⲓⲯⲓⲥ Sa^3* | ⲉⲟⲟϣ Sa^3* | 9 ϩ$\overline{\text{ⲛ}}$ ⲛⲉϩⲟⲩ Sa^3* | 12 ⲛⲁⲩ Sa^3* | 17 $\overline{\text{ⲛ}}$ⲥⲃⲱⲡⲉ Sa^3* |

2 ⲁⲩⲱ Sa^3: om Ach | $\overline{\text{ⲛ}}$ⲧⲉ ⲙⲟⲩ Sa^3: ⲡⲙⲟⲩ Ach | 3 $\overline{\text{ⲛ}}$ⲥⲁⲃⲟⲗ $\overline{\text{ⲙ}}$ⲙⲟⲟⲩ Sa^3: ϥⲕⲁⲟⲩⲉ Ach | ⲥⲉⲛⲁⲃⲱⲕ Sa^3: ϩ$\overline{\text{ⲛ}}$ $\overline{\text{ⲛ}}$ϩⲟⲟⲩⲉ ⲉⲧ$\overline{\text{ⲙⲙ}}$ⲟ ⲥⲉⲛⲁⲡⲱⲧ Ach | ⲉⲭ$\overline{\text{ⲛ}}$ $\overline{\text{ⲛⲙ}}$- Sa^3: ⲁϩⲣⲏⲓ̈ ⲁⲛ- Ach | 4 $\overline{\text{ⲛ}}$ⲥⲉϥⲟⲃⲟⲩ Sa^3: ⲥⲉϥⲱⲃⲉ Ach | ϩⲓⲭⲱⲟⲩ Sa^3: om Ach | 6 $\overline{\text{ⲛ}}$ⲥⲉ$\overline{\text{ⲧⲙⲙ}}$ⲟⲩ Sa^3: ⲁⲛ ⲛⲟⲩⲙⲟⲩ Ach | 6-7 ⲁⲗⲗⲁ - $\overline{\text{ⲛ}}$ⲧⲟⲟⲧⲟⲩ Sa^3: om Ach | 7 ⲉⲥⲟϣ Sa^3: ⲥⲛⲁⲁⲱⲉⲓ̈ Ach | 8 ⲉⲕⲱⲧⲉ ⲉϩⲣⲁⲓ̈ Sa^3: om Ach | 9-10 ϩⲣⲁⲓ̈ - ⲉ$\overline{\text{ⲧⲙⲙ}}$ⲁⲩ Sa^3: om Ach | 16 ⲡⲟⲗⲉⲙⲟⲥ Sa^3: ⲡⲟⲗⲓⲥ Ach | 16-17 ⲉⲧⲛⲁⲱⲱⲡⲉ Sa^3: om Ach | 17 ϥⲛⲁⲕⲉⲗⲉⲩⲉ Sa^3: + ⲁⲛ Ach | 17-18 ⲱϩⲣⲉ Sa^3: ⲗⲓⲗⲟⲩ Ach | 19 $\overline{\text{ⲛ}}$ⲥⲉⲧⲥⲁⲃⲟⲟⲩ ⲉⲛⲉⲭ Sa^3: ⲥⲉⲧⲉⲟⲩⲉ ⲁⲧⲉⲃⲁⲩ ⲁ☥$\overline{\text{ⲕ}}$ Ach | 20 $\overline{\text{ⲙ}}$ⲡⲕⲁϩ Sa^3: ⲉⲧϩⲓⲭ$\overline{\text{ⲙ}}$ ⲡⲕⲁϩ Ach | ⲉⲥⲉ- Sa^3: ⲛⲁ- Ach | ϩ$\overline{\text{ⲛ}}$ $\overline{\text{ⲛ}}$ⲛⲟⲩⲟⲉⲓⲱ Sa^3: om Ach |

[9]

with one accord. They will desire
death but death will flee
from them. They will climb onto
rocks and jump down on them, and
say, "Fall on us!" And
they will not die but death runs away
from them, while double affliction
again increases throughout the whole land
at that time. At that time
the king will command
that every nursing woman be seized
and be brought to him in fetters
and that they suckle dragons and
that their blood be sucked from their
breasts and made poisonous. Because
of the stress of wars which
will take place, he will command that every
boy, twelve years and under, be seized
and be taught to shoot arrows.
The midwife of the land will mourn

→ ⲓ

ⲛ̄]ⲛⲟⲩ·ⲟ·ⲉⲓⲱ′ ⲁⲩ·ⲱ· ⲧⲉ·ⲧⲁⲥ·ⲙⲓ·ⲥⲉ′ ⲉ·ⲥⲉϥ[ⲓ ⲏⲁⲧⲥ̄
ⲉ·ϩⲣⲁ·ⲏ· ⲉ·ⲧⲡⲉ′ ⲉⲥ·ϫⲱ· ⲙ̄·ⲙⲟⲥ′ ϫⲉ· ⲉ·ⲧⲃⲉ· ⲫ̣[ⲩ ⲛ̄ⲧ
ⲁ·ϩⲙ̄·ⲙⲟⲥ· ⲉ·ⲧⲱ·ⲃⲉ′ ⲉϫ·ⲡⲉ· ⲱⲏ·ⲣⲉ′ ⲉ·ⲡⲕⲁ[ϩ
ⲉ·ⲥⲉ·ⲣⲁ·ⲱⲉ′ ⲛ̄·ⲃⲓ· ⲧⲁ·ⲃⲣⲏ·ⲛⲏ′ ⲙⲛⲧ̄·ⲡⲁⲣ·
ⲑⲉ·ⲛⲟⲥ′ ⲉⲥ·ϫⲱ· ⲙ̄·ⲙⲟⲥ′ ϫⲉ· ⲡⲉ·ⲟⲩ·ⲟ·ⲉⲓⲱ· ⲡ̣[ⲉ
ⲉ·ⲧⲣⲉ·ⲛⲣⲁ·ⲱⲉ′ ϫⲉ· ⲙ̄ⲛ̄· ⲱⲏ·ⲣⲉ· ⲱⲟ·ⲟⲡ ⲛ̣ⲁⲛ·
ϩ]⸗·ϫ̄ⲙ̄· ⲡⲕⲁϩ′ ⲁⲗ·ⲗⲁ· ⲛⲉⲛ·ⲱⲏ·ⲣⲉ′ ⲉⲩ·[ϩ]ⲛ̣̄· ⲙ̄·
ⲡⲏ·ⲟⲩ·ⲉ′ ϩ̄ⲙ̄· ⲡⲉ·ϩⲟ·ⲟⲩ· ⲉ·ⲧ̄ⲙ̄·ⲙⲁⲩ′ ⲉⲩ[ⲛⲁ]·ⲧⲱ·
ⲟⲩ·ⲛⲟⲩ′ ⲛ̄·ⲃⲓ· ⲱⲟⲙⲛⲧ· ⲛ̄·ⲣ̄·ⲣⲟ′ ϩ̄ⲙ̄· ⲡⲉⲓ̣ⲣ̣·ⲥⲓⲥ′
ⲉⲩ·ⲁⲓ·ϫⲙⲁ·ⲗⲱ·ⲧⲓ·ⲍⲉ′ ⲛ̄·ⲛⲓ·ⲟⲩ·ⲇⲁ·ⲏ′ ⲉ·ⲧⲱⲟ·ⲟⲡ′
ϩ̄ⲛ̄· ⲕⲏⲙⲉ′ ⲛ̄·ⲥⲉ·ϫⲓ·ⲧⲟⲩ′ ⲉ·ϩⲣⲁ·ⲏ′ ⲉ·ⲑⲓ·ⲉ·ⲣⲟⲩ·ⲥⲁ·
ⲗⲏⲙ′ ⲛ̄ⲥⲉ·ⲃⲱⲣ̄ⲃ̄· ⲙ̄·ⲙⲟⲥ· ⲛⲁⲩ· ⲛ̄·ⲕⲉ·ⲥⲟⲡ̣[
ⲧⲟ·ⲧⲉ· ⲉ·ⲧⲉ·ⲧⲛ̄·ⲱⲁⲛ·ⲥⲱ·ⲧ̄ⲙ̄′ ϫⲉ· ⲡⲱⲣϫ· ⲡⲉ[
ⲙⲛ̄· ⲧⲁⲥ·ⲫⲁ·ⲗⲓ·ⲁ′ ϩ̄ⲛ̄· ⲑⲓ·ⲉ·ⲣⲟⲩ·ⲥⲁ·ⲗⲏⲙ′ ⲡⲱ̣[ϩ
ⲛ̄·ⲛⲉ·ⲧⲛ̄·ϩⲟ·ⲉⲓ·ⲧⲉ′ ⲛ̄·ⲛⲟⲩ·ⲏ·ⲏⲃ ⲙ̄·ⲡⲕⲁϩ̣[
ϫⲉ· ϥ′ⲛⲁ·ⲱⲥⲕ̄· ⲁⲛ′ ⲉ·ⲙ̄·ⲡϥⲉⲓ· ⲛ̄·ⲑⲓ· ⲡⲱⲏⲣ̣ⲉ̣[
ⲙ̄·ⲡⲧⲁ·ⲕⲟ· ⲛ̄·ⲧⲉⲩ·ⲛⲟⲩ· ϥⲛⲁ·ⲟⲩ·ⲟⲛϩϥ· ⲉ̣·[ⲃⲟ]ⲗ′
ⲛ̄]ⲑⲓ· ⲡⲁ·ⲛⲟⲙⲟⲥ· ϩ̄ⲛ̄· ⲛⲉ·ϩⲟ·ⲟⲩ′ ⲉ·ⲧ̄ⲙ̄·ⲙⲁ̣[ⲩ] ϩ̄ⲛ̄[
ⲛ̄ⲙⲁ]· ⲉ̣·[ⲧⲟⲩⲁⲁⲃ]′ ⲥⲉ·ⲛⲁ·ⲡⲱⲧ· ⲛ̄·ⲑⲓ· ⲛ[ⲣ̄ⲣⲟ
ⲛ̄ⲙⲡⲉⲣⲥⲏⲥ ϩ̄ⲛ ⲛⲉ]ϩⲟ·ⲟⲩ· ⲉ·ⲧ̄ⲙ̄·ⲙ̣[ⲁⲩ

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8 ⲡⲏⲩ Sa^{3}* | 10 ⲉϥⲱⲟⲟⲡ Sa^{3}*vid | 12 ⲛ̄ⲥⲃⲱⲣⲃ Sa^{3}* |

1 ⲁⲩⲱ Sa^{3}: om Ach | ⲉⲥⲉϥⲓ ⲏⲁⲧⲥ Sa^{3}: ⲁⲥⲛⲁϥⲓ ⲉⲉⲧⲥ Ach | 2 ⲉϩⲣⲁⲏ Sa^{3}: om Ach | 2-3 ⲛ̄ⲧⲁϩⲙ̄ⲙⲟⲥ Sa^{3}vid: ⲁⲏϩⲙⲉⲥ Ach | 5 ⲡⲉⲟⲩⲟⲉⲓⲱ Sa^{3}: ⲡⲛ̄ⲟⲩⲁⲏⲱ Ach | 7-8 ⲉⲩϩⲛ̄ Sa^{3}: ⲁⲛⲁⲛ ⲁⲩϩⲟⲟⲡ ϩⲛ̄ Ach | 8 ϩⲙ̄ ⲡⲉϩⲟⲟⲩ Sa^{3}: ϩⲛ̄ ⲛ̄ϩⲟⲟⲩⲉ Ach | 8-9 ⲉⲩⲛⲁⲧⲱⲟⲩⲛⲟⲩ Sa^{3}: ⲁⲩⲛⲁⲧⲱⲛⲉ Ach | 9 ϩⲙ̄ ⲡⲉⲣⲥⲓⲥ Sa^{3}: ϩⲛ̄ ⲙ̄ⲡⲉⲣⲥⲏⲥ Ach | 10 ⲉⲩⲁⲓϫⲙⲁⲗⲱⲧⲓⲍⲉ Sa^{3}: ⲥⲉⲣ̄ ⲁⲓϫⲙⲁⲗⲱⲧⲓⲍⲉ Ach | 11 ⲉϩⲣⲁⲏ Sa^{3}: om Ach | 12 ⲛⲁⲩ ⲛ̄ⲕⲉⲥⲟⲡ Sa^{3}: ⲥⲉⲟⲩⲱϩ ⲙ̄ⲙⲟ Ach | 13-14 ⲡⲉ - ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ Sa^{3}: ⲡⲉⲧϩⲛ ⲧϩⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ Ach | 16 ⲡⲱⲏⲣⲉ Sa^{3}: ⲱⲏⲣⲉ Ach | 17 ⲛ̄ⲧⲉⲩⲛⲟⲩ Sa^{3}: om Ach | ϥⲛⲁⲟⲩⲟⲛϩϥ Sa^{3}: ϥⲛⲁⲟⲩⲱⲛϩ Ach | 20 ⲉⲧ̄ⲙⲙⲁⲩ Sa^{3}: om Ach |

[10]

then, and she who has given birth will look
heavenward and say, "Why did
I sit on the birthstool to bring a child into the world?"
The barren one and the virgin will
rejoice and say, "It is time
for us to rejoice, because we have no
children on the earth; rather our children are
in heaven." At that time three kings
will arise in Persia
who will capture the Jews who are
in Egypt and bring them to Jerusalem
and settle it with them once again.
Then, if you should hear that there is dissension
and <no> security in Jerusalem, rend
your garments, you priests of the land,
because the destroyer will not be long
in coming. Straightway the lawless one
will make his appearance in the holy places,
at that time. The Persian kings
will withdraw at that time.

→ ιλ

. .]ⲣ[. . . .]ⲥⲣⲓⲧ′ ⲙⲛ̄ⲛ̄ⲉⲣⲱⲟⲩ′ ⲛ̄ⲛⲁⲥⲥⲩⲣⲓ[

ⲟ]ⲥ′ ⲫⲧⲟⲟⲩ ⲛ̄ⲣ̄ⲣⲟ ⲛ̄ⲥⲉⲡⲟⲗⲉⲙⲓ ⲙⲛ̄ⲛ̄ ⲱⲟⲙⲧ[

ⲥ]ⲉⲛⲁ̄ⲣ̄ ⲱⲟⲙⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ′ ⲥⲙ̄ ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ[

ⲱⲁⲛⲧⲟⲩⲫⲓ ⲙ̄ⲡⲉⲭⲣⲏⲙⲁ′ ⲥⲙ̄ ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ′

5 ⲟⲩⲛ ⲟⲩⲥⲛⲟⲫ ⲛⲁⲥⲱ[ⲕ] ⲭⲛ̄ ⲕⲱⲥ′ ⲱⲁ ⲙⲛ̄ⲫⲉ′

ⲡⲉⲓⲉⲣⲟ ⲛ̄ⲕⲏⲙⲉ ⲛⲁ[ⲣ̄ ⲥ]ⲛⲟⲫ ⲛ̄ⲥⲉⲧⲙ̄ⲙⲱⲥⲱ

ⲛ̄]ⲥⲏⲧⲫ ⲛ̄ⲱⲟⲙ[ⲧ ⲛ̄ⲥ]ⲟⲟⲩ′ ⲟⲩⲟⲓ ⲛ̄ⲕⲏⲙ[ⲉ

ⲙⲛ̄ ⲛ]ⲉⲧⲱⲟⲟⲡ ⲥⲙ̄[ⲛ ⲕⲏ]ⲙⲉ′ ⲥⲛ̄ ⲛⲉⲥⲟⲟⲩ′ ⲉⲧⲙ̄[ⲙ]ⲁⲩ[

ⲫⲛ]ⲁⲧⲱⲟⲩⲛⲫ′ ⲛ̄[ⲃⲓ ⲟ]ⲩⲣ̄ⲣⲟ ⲥⲛ̄ ⲧⲡⲟⲗⲓⲥ′ ⲉⲧⲉⲱⲁⲩ

10 ⲙⲟⲩ]ⲧⲉ ⲉⲣⲟⲥ ⲭⲉ ⲧⲡ[ⲟⲗⲓⲥ] ⲙ̄ⲡⲣⲏ ⲥⲛ̄ ⲛⲉⲥⲟⲟⲩ

ⲉⲧⲙ̄

ⲙ]ⲁⲩ′ ⲡⲕⲁⲥ ⲧⲏⲣⲫ ⲛⲁⲱⲧⲟⲣⲧⲣ̄′ ⲫⲛⲁⲡⲱⲧ ⲉⲥⲣⲁⲧ

ⲉⲙ̄]ⲛⲧⲫ ⲥⲛ̄ ⲧⲙⲉⲥⲟⲟⲉ ⲛ̄ⲣⲟⲙⲡⲉ′ ⲛ̄ⲛ̄ⲣ̄ⲣⲱⲟⲩ′ ⲙⲛ̄

ⲙ̄]ⲡⲉⲣⲥ[ⲏ]ⲥ′ ⲫⲛⲁⲓⲣⲉ′ ⲛ̄ⲟⲩⲕⲣⲟⲫ′ ⲥⲙ̄ ⲙⲛ̄ⲫⲉ′ ⲫⲛⲁ

ⲥ]ⲱⲧⲃ̄ ⲛ̄ⲛⲉⲣⲱⲟⲩ′ ⲛ̄ⲛⲁⲥⲥⲩⲣⲓ[ⲟⲥ]′ ⲙ̄ⲡⲉⲣⲥⲟⲥ′[

15 ⲛⲁⲭⲓ ⲙ̄ⲡⲉⲕⲃⲁ ⲙ̄ⲡⲕⲁⲥ′ ⲫⲛⲁ[ⲕⲉ]ⲗⲉⲩⲉ ⲛ̄ⲥⲉ[

ⲥⲱⲧⲃ̄ ⲛ̄ⲥⲉⲑⲛⲟⲥ′ ⲧⲏⲣⲟⲩ′ ⲙⲛ̄ⲛ̄ ⲛ̄ⲛ[ⲁ]ⲛⲟⲙⲟⲥ′ ⲫⲛⲁ[

ⲕⲉⲗⲉⲩⲉ ⲛ̄ⲥⲉⲱⲱⲗ ⲛ̄ⲛ̄ⲣ̄ⲡⲏⲟⲩ[ⲉ] ⲛ̄ⲛ̄ⲥⲉⲑⲛⲟⲥ[

ⲛ̄ⲥⲉⲧⲁⲕⲟ ⲛ̄ⲛⲉⲩⲏⲛⲃ′ ⲫⲛ[ⲁⲕⲉⲗⲉ]ⲩⲉ ⲛ̄ⲥⲉⲕ[ⲱⲧ

ⲛ̄ⲛⲉⲣⲡⲏⲩⲉ ⲛ̄ⲛⲉⲧⲟⲩⲁⲁ[ⲃ ⲫⲛⲁ† ⲛ̄]ⲥⲉⲛⲁⲱⲣⲟ[ⲛ

20 ⲉⲩⲕⲏⲃ′ ⲉⲡⲏⲉⲓ ⲙ̄ⲡⲛⲟⲩⲧⲉ [ⲫⲛⲁⲭⲟⲟⲥ ⲭⲉ ⲟⲩⲁ ⲡⲉ

ⲡⲣⲁⲛ ⲙ̄ⲡⲛⲟⲩⲧⲉ′ ⲡⲕⲁⲥ [ⲧⲏⲣ̄ⲫ ⲛⲁⲟⲩⲱⲱⲧ ⲙ̄ⲡⲉⲣⲥⲏⲥ

ⲡⲕⲉⲱⲱⲭⲡ ⲇⲉ [ⲉⲧⲉⲙ̄ⲡⲟⲩⲙⲟⲩ ⲥⲁ ⲛ̄ⲡⲗⲏⲅⲏ

ⲥⲉⲛ]ⲁⲭⲟⲟⲥ′ ⲭ[ⲉ ⲟⲩⲣ̄ⲣⲟ ⲛ̄ⲁⲓⲕⲁⲓⲟⲥ ⲡⲉⲛⲧⲁⲡⲭⲟⲉⲓⲥ

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4 ⲥⲙ̄ ⲙⲁ Sa^{3} * | 10 ⲣⲟⲥ Sa^{3} * | 18 ⲛⲉⲩⲏⲏⲃ Sa^{3}* |

1]ⲥⲣⲓⲧ Sa^{3}: ⲁⲥⲣⲏⲁⲣⲓⲧ Ach | 1-2 ⲛ̄ⲛⲁⲥⲥⲩⲣⲓⲟⲥ Sa^{3}: ⲛ̄ⲁⲥⲥⲩⲣⲓⲟⲥ Ach | 2 ⲛ̄ⲥⲉⲡⲟⲗⲉⲙⲓ Sa^{3}: ⲥⲉⲛⲁⲙⲓⲥⲉ Ach | 4 ⲭⲣⲏⲙⲁ Sa^{3}: + ⲙ̄ⲡⲣ̄ⲡⲉⲉⲓⲉ ⲉⲧ- Ach | ⲉⲧⲙ̄ⲙⲁⲩ Sa^{3}: + ⲥⲛ̄ ⲛ̄ⲥⲟⲟⲩⲉ ⲉⲧⲙ̄ⲙⲟ Ach | 8 ⲛⲉⲧⲱⲟⲟⲡ ⲥⲛ̄ ⲕⲏⲙⲉ Sa^{3}: ⲛⲉⲧⲛ̄ⲥⲏⲧⲫ Ach | 9 ⲫⲛⲁⲧⲱⲟⲩⲛⲫ Sa^{3}: ⲫⲛⲁⲧⲱⲛⲉ Ach | 10-11 ⲥⲛ̄ ⲛⲉⲥⲟⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ Sa^{3}: om Ach | 11 ⲡⲕⲁⲥ Sa^{3}: pr ⲁⲟⲩ ⲧⲉ Ach | ⲛⲁⲱⲧⲟⲣⲧⲣ̄ Sa^{3}: ⲥⲧⲁⲣⲧⲣⲉ Ach | ⲫⲛⲁⲡⲱⲧ Sa^{3}: ⲡⲱⲧ Ach | 12 ⲛⲛⲣⲣⲱⲟⲩ Sa^{3}: ⲛⲣⲁⲓ Ach | 12-13 ⲙⲛ̄ ⲙⲡⲉⲣⲥⲏⲥ Sa^{3}: ⲙⲡⲉⲣⲥⲏⲥ Ach | 13 ⲫⲛⲁⲉⲓⲣⲉ Sa^{3}: ⲛⲁⲉⲓⲣⲉ Ach | 13-14 ⲫⲛⲁⲥⲱⲧⲃ̄ Sa^{3}: ⲥⲉⲛⲁⲥⲱⲧⲃⲉ Ach | 14 ⲛⲉⲣⲱⲟⲩ ⲛ̄ⲛⲁⲥⲥⲩⲣⲓⲟⲥ Sa^{3}: ⲡⲣ̄ⲣⲟ ⲛ̄ⲁⲥⲥⲩⲣⲓⲟⲥ Ach | 14-15 ⲙⲡⲉⲣⲥⲟⲥ ⲛⲁⲭⲓ Sa^{3}: ⲥⲉⲛⲁⲭⲓ Ach | 15 ⲙⲡⲕⲁⲥ Sa^{3}: + ⲃⲉ ⲙⲡⲉⲣⲥⲏⲥ Ach | ⲫⲛⲁⲕⲉⲗⲉⲩⲉ Sa^{3}: ⲁⲟⲩ ⲥⲉⲣ̄ ⲕⲉⲗⲉⲩⲉ Ach | 15-16 ⲛ̄ⲥⲉⲥⲱⲧⲃ̄ Sa^{3}: ⲁⲥⲱⲧⲃⲉ Ach | 16 ⲛ̄ⲥⲉⲑⲛⲟⲥ Sa^{3}: ⲛ̄ⲛ̄ⲥⲉⲑⲛⲟⲥ Ach | ⲛ̄ⲛⲁⲛⲟⲙⲟⲥ Sa^{3}: ⲛ̄ⲁⲛⲟⲙⲟⲥ Ach | 16-17 ⲫⲛⲁⲕⲉⲗⲉⲩⲉ Sa^{3}: ⲥⲉⲛⲁⲣ̄ ⲕⲉⲗⲉⲩⲉ Ach | 17-18 ⲛ̄ⲥⲉⲫⲱⲗ - ⲫⲛⲁⲕⲉⲗⲉⲩⲉ Sa^{3}: om Ach | 18 ⲛ̄ⲥⲉⲕⲱⲧ Sa^{3}: ⲁⲕⲱⲧ Ach | 19 ⲛ̄ⲛⲉⲧⲟⲩⲁⲁⲃ Sa^{3}:

[11]

. . . . . with the kings of the Assyrians;
and four kings will do battle with three.
They will spend three years there,
until they have removed the wealth in that place.
Blood will flow from Qus to Memphis.
The river of Egypt will turn into blood so that no one can drink
from it for three days. Woe to Egypt and to
those in Egypt! At that time,
a king will arise in the city which is
called "the city of the sun." At that time
the whole land will tremble. He will hasten
to Memphis in the sixth year of the kings of
the Persians. He will lay an ambush in Memphis. He will
kill the Assyrian kings. The Persians
will take vengeance on the land. He will command that
all the heathen and lawless be killed. He will
command that the pagan temples be plundered
and their priests be annihilated. He will command that
the holy places of the saints be rebuilt. He will give double gifts
to the house of God. He will say, "The name
of God is one." The whole land will worship the Persian.
And the remnant, which did not die under the blows
will say, "A righteous king it is whom the Lord

ⲛⲉⲧⲟⲩⲗⲗⲁⲃⲉ Ach | ϥⲛⲁ† Sa^3: ⲥⲉⲛⲁ† Ach | 20 ϥⲛⲁϫⲟⲟⲥ Sa^{3inc}: ⲥⲉⲛⲁϫⲟⲟⲥ Ach | 22 ⲱⲩⲱϫⲡ Sa^3: ⲥⲉⲉⲡⲉ Ach | ⲇⲉ Sa^3: om Ach |

↑ ιβ

ⲧⲛ̄·ⲛⲟ·ⲟⲩϥ· ⲛⲁⲛ′ ⲭⲉ· ⲛ̣[ⲛⲉ]ⲡ̣ⲕⲁϩ· ⲣ̄· ⲭ[ⲁⲉⲓⲉ ϥⲛⲁ
ⲕⲉ·ⲗⲉⲩ·ⲉ· ⲭⲉ· ⲛⲉⲩ·† ⲗⲁ̣·ⲁⲩ·ⲉ′ ⲛ̄ⲣ̄·ⲣⲟ̣ [ⲛ̄]ⲱⲟ̣[ⲙⲧⲉ
ⲛ̄·ⲣⲟⲙ·ⲡⲉ′ ⲙ̄ⲛ̄· ⲥⲟ·ⲟⲩ· ⲛ̄·ⲛⲉ·ⲃⲟⲧ′ ⲡⲕⲁϩ· ⲛ̣[ⲁ
ⲙⲟⲩϩ· ⲛⲁ·ⲅⲁ·ⲑⲟⲛ′ ϩⲛ̄· ⲟⲩ·ϩⲉ·ⲛⲟⲩ·ϥⲉ· ⲉ·ⲛⲁ[ⲱⲱϥ
5 ⲛⲉ·ⲧⲟⲛ̄ϩ′ ⲛⲁ·.ⲃⲱⲕ· ϩⲁ·ⲭⲱ·ⲟⲩ′ ⲛ̄·ⲛⲉ·ⲧⲙ̣[
ⲟⲩⲧ′ ⲭⲉ· ⲧⲟⲩⲛ′ ⲧⲏ̣[ⲩ]ⲧ̣ⲛ̄′ ⲉ·ϩⲣⲁ·ⲓ·′ ⲛ̄·ⲧⲉ·ⲧⲛ̄·ϭⲱ̣[
ⲛⲙ̄·ⲙⲁⲛ′ ϩⲙ̄· ⲡⲉ̣[ⲓ]ⲙ̣̄·ⲧⲟⲛ′ ϩⲣⲁ·ⲩ̈·̈ ⲛ̄·ⲧⲉ· ϩ[ⲛ ⲧ
ⲙ̣ⲁϩ·ϥⲧⲟ· ⲛ̄ⲣⲟⲙ·ⲡ̣[ⲉ ⲙ̄ⲡⲣ̄]ⲣⲟ· ⲉ·ⲧⲙ̄·ⲙⲁ[ⲩ
ϥ]ⲛⲁ·ⲟⲩ·ⲟⲛϩ· ⲉ·ⲃⲟⲗ· ⲟ[ⲩⲟⲛ ⲉϥ]·ⲭⲱ· ⲙ̄·ⲙⲟ[ⲥ ⲭⲉ
10 ⲁ·ⲛⲟⲕ· ⲡⲉ· ⲡⲉ·ⲭ̄ⲥ [ⲁⲗⲁ]ⲗ̣· ⲛ̄ⲧⲟϥ· ⲁⲛ· [ⲡⲉ ⲙ̄
ⲡⲣ̄·ⲡⲓ·ⲥⲧⲉⲩ·ⲉ· ⲉ·ⲣⲟϥ· [ⲉ]ϥⲱⲗ̣ⲛ̣·ⲉⲓ· ⲁⲉ̣· ⲉϥⲛ̣[ⲏⲩ
ⲛ̄·ⲃⲓ· ⲡⲉ·ⲭ̄ⲥ· ⲉϥ·ⲛⲏ·ⲩ· ⲛ̄ⲑⲉ· ⲛ̄·ⲛⲟⲩ·ⲙⲉ·ϩ[
ⲁⲗ′ ⲛ̄·ⲃⲣⲟ·ⲟⲙ·ⲡⲉ· ⲉ·ⲣⲉ· ⲡⲉϥ·ⲕⲗⲟⲙ· [ⲛ̄
ⲃⲣⲟ·ⲟⲙ·[ⲡ]ⲉ̣′ ⲕⲱ·ⲧⲉ· ⲉ·ⲣⲟϥ· ⲉϥ·ⲙⲟ̣·ⲟ̣·ⲱⲉ[
15 ϩⲓ·ⲭ̄ⲛ̄· ⲛ̄[ⲕ]ⲏ·ⲡⲉ′ ⲛ̄·ⲧⲡⲉ′ ⲉ·ⲣⲉ· ⲡⲙⲁ·ⲉⲓ[ⲛ
ⲙ̄·ⲡⲉⲥ·[ⲧⲁ]ⲩ·ⲣⲟⲥ′ ⲥⲱⲕ· ϩⲁ· ⲧⲉ̣ϥ·ϩⲏ[
ⲉ·ⲣⲉ· ⲡⲕ[ⲟⲥ]ⲙⲟⲥ′ ⲧⲏⲣ̄ϥ′ ⲛⲁⲩ· ⲉ·ⲣⲟϥ· ⲛ̄·ⲑ[ⲉ
ⲙ̄·ⲡⲣⲏ′ ⲉ̣[ⲧⲣ̄]· ⲟⲩ·ⲟ·ⲉⲓⲛ′ ϩⲛ̄· ⲙ̄·ⲙⲁ· ⲛ·ⲱⲗ[
ⲱ̣[ⲁ] ⲙ̣̄[ⲙⲁ ⲛ̄ϩⲱⲧⲡ̄]′ ⲧⲁ̣·ⲩ̈· ⲧⲉ· ⲑⲉ′ ⲉ·ⲧⲉϥ·[
20 ⲛⲏⲩ ⲛ̄ⲃⲓ ⲡⲉⲭ̄ⲥ ⲉⲣ]ⲉ ⲛ̣ⲉϥ·ⲁⲅ·ⲅⲉ·ⲗⲟⲥ·
ⲧⲏⲣⲟⲩ ⲕⲱⲧⲉ ⲉⲣⲟϥ] ϥ̣[ⲛⲁϩⲟ]ⲩ· ⲧⲟ·ⲟⲧϥ· ϩⲱ·

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11 ⲣⲟϥ Sa^{3}* | 14 ⲣⲟϥ Sa^{3}*

2 ⲭⲉ ⲛⲉⲩ† Sa^{3}: ⲁⲧⲙ̄† Ach | 6 ⲭⲉ Sa^{3}: pr ⲉⲩⲭⲟⲩ ⲙ̄ⲙⲁⲥ Ach | ⲧⲏⲩⲧⲛ̄ Sa^{3}: om Ach | ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱ Sa^{3}: ⲧⲉⲧⲛϩⲱⲡⲉ Ach | 7 ϩⲣⲁ̈ ⲛ̄ⲧⲉ Sa^{3}: om Ach | 9 ⲟⲩⲟⲛ Sa^{3vid}: ⲃⲉ ⲡⲱⲏⲣⲉ ⲛ̄ⲧⲁⲛⲟⲙⲓⲁ Ach | 10 ⲁⲗⲗⲁ Sa^{3vid}: om Ach | 11-12 ⲉϥⲱⲗⲛⲉⲓ - ⲡⲉⲭ̄ⲥ Sa^{3}: ⲡⲭ̄ⲥ ⲁϥⲱⲗⲉⲓ Ach | 12-13 ⲛⲛⲟⲩⲙⲉϩⲁⲗ Sa^{3}: ⲛ̄ⲟⲩⲥⲁⲙⲛ̄ⲧ Ach | 13 ⲡⲉϥⲕⲗⲟⲙ Sa^{3}: ⲡⲕⲗⲁⲙ Ach | 15 ⲉⲣⲉ- Sa^{3}: ⲉ- Ach | 16 ϩⲁ ⲧⲉϥϩⲏ Sa^{3}: ϩⲏⲧϥ Ach | 17 ⲉⲣⲉ- Sa^{3}: ⲉ- Ach | ⲛⲁⲩ Sa^{3}: ⲛⲁⲛⲟ Ach | 18-19 ϩⲛ̄ - ⲱⲗ ⲙ̄ⲙⲁ Sa^{3vid}: ⲭⲛ̄ ⲛ̄ⲥⲁ ⲙⲡⲣ̄ⲣⲓⲉ ⲱⲗ ⲛⲥⲁ Ach | 20 ⲛ̄ⲃⲓ ⲡⲉⲭ̄ⲥ Sa^{3vid}: om Ach |

[12]

has sent us, that the land might not be devastated." He will command that no king be given them for three years and six months. The land will be full of prosperity and great plenty.

The living will go to meet the dead (and say), "Rise up and remain with us in this state of bliss." In the fourth year of that king there will appear one who says, "I am the Christ," but he is not. Do not believe him. But when the Christ comes, he comes in the manner of a bevy of doves with his crown of doves encircling him, as he walks on the vaults of heaven, with the sign of the cross preceding him, while the whole world sees him like the sun which shines from east to west. This is the way in which the Christ comes, with all his angels surrounding him. The lawless one, however,

→ ⲓ[ⲅ]

ⲱϥ ⲟⲛ] ⲛ̅ϥ̅ⲁ̅ⲥⲉ̅ ⲉ̅ⲣⲁⲧ̅ϥ̅′ ⲥ̅ⲙ̅ ⲡⲙⲁ̅ ⲉ̅ⲧⲟⲩ̅ⲁ̅ⲁⲃ

ⲛ̅ⲑⲓ ⲡ]ⲱⲏ̅ⲣⲉ̅ ⲛ̅ⲧⲁ̅ⲛⲟ̅ⲙⲓ̅ⲁ̅′ ϥ̣ⲛⲁ̅ⲭⲟ̅ⲟⲥ′ ⲙ̅ⲡⲣⲏ′

ⲭⲉ] ⲥⲉ̅ ⲁⲩ̅ⲱ̅ ϥⲛⲁ̅ⲥⲉ̅ ⲁ̅ⲣⲓ̅ ⲕⲁ̅ⲕⲉ̣′ ⲛ̅ϥ̅ⲉⲓ̅ⲣⲉ′ ⲁ̅ⲣⲓ̅

ⲟⲩ̅

ⲟⲉ] ⲛ̣ ⲛ̅ϥ̅ⲉⲓ̅ⲣⲉ′ ϥⲛⲁ̅ⲃⲱⲕ̅ ⲙ̅ⲛ̅ⲙⲁⲩ̅ ⲉ̅ⲃⲟⲗ̅ ⲥ̅ⲛ̅

5 ⲧ]ⲡⲉ′ ⲛ̅ϥ̅ⲭⲟ̅ⲟⲥ′ ⲭⲉ̅ ⲙⲟ̅ⲟ̅ⲱⲉ′ ⲥⲓ̅ⲭⲛ̅ ⲑⲁ̅ⲗⲁⲥ̅ⲥⲁ′

ⲙ̣ⲛ̅′ ⲛ̅ⲉ̣ⲣⲱⲟⲩ̅′ ⲛ̅[ⲑ]ⲉ̅ ⲙ̅ⲡⲉ̅ⲧⲱⲟⲩ̅ⲱ̅ⲟⲩ̅′ ϥⲛⲁ̅

ⲧ]ⲣⲉ̅ ⲛ̅ⲃⲁ̅ⲗⲉ̅ⲩ̅ⲉⲩ̅ ⲙⲟ̅ⲟⲱⲉ′ ϥ̣ⲛⲁ̅ⲧⲣⲉ̅ ⲛ̅ⲕⲱ̣

ϕⲟ]ⲥ̅ ⲥⲱ̅ⲧⲙ̅′ ϥⲛⲁ̅ⲧⲣⲉ̅ ⲙ̅ⲡⲟ̅ ⲱⲁ̅ⲭⲉ̅ ϥⲛⲁ̅

ⲧ̣ⲣⲉ̅ ⲛ̣ⲃ̅ⲃⲁ̅ⲗⲉ̅ ⲛⲁⲩ̅ ⲉ̅ⲃⲟⲗ′ ⲛ̅ⲛⲉⲧ̅ⲥⲟϥ̅ⲥ̅ ϥⲛⲁ̅

10 ⲧⲃ̅ⲃⲟ̅ⲟⲩ̅′ ⲛ̅ⲛⲉⲧ̅ⲱⲱ̅ⲛⲉ̅ ϥⲛⲁ̅ⲧⲗ̅ⲑⲟ̅ⲟⲩ̅′ ⲛ̅ⲛⲉ̅

ⲧⲟ]̅ ⲛⲁⲁⲓ̅ⲙⲟ̅ⲛⲓ̅ⲟⲛ′ ϥⲛⲁ̅ⲛⲟ̅ⲭⲟⲩ̅ ⲉ̅ⲃⲟⲗ′

ϥ]ⲛ̣ⲁ̅ⲧⲁ̅ⲱⲟ̅ ⲛ̅ⲛⲉϥ̅ⲙⲁ̅ⲉⲓⲛ′ ⲙ̅ⲛ̅ ⲛⲉϥ̅ⲱⲡⲏ̅

ⲣⲉ̅ ⲙ̅[ⲡⲉ]ⲙ̅ⲧⲟ̅ ⲉ̅ⲃⲟⲗ′ ⲛ̅ⲟⲩ̅ⲟⲛ ⲛⲓⲙ′ ϥⲛⲁ̅

ⲉ]ⲓ̣ⲣⲉ̅ ⲛ̅ⲛⲉⲥ̅ⲃ[ⲏⲩⲉ]′ [ⲛ̅]ⲧⲁ̅ⲡ[ⲉ]ⲭ̣ⲣⲏ̅ⲥⲧⲟⲥ′[

15 ⲁ]ⲁ̣ⲩ′ ⲱⲁ̅ⲧⲛ̅ⲧⲟ̣[ⲩⲛⲉⲥ ⲟⲩⲣⲉϥⲙⲟⲟⲩ]ⲧ′ ⲙ̅ⲙⲁ̅[

ⲧⲉ′ ⲥ̅ⲙ̅ ⲡⲁ̅ⲓ̈̅ ⲉ̅[ⲧⲉⲧⲛ̅ⲁⲥⲟⲩⲱⲛ]ϥ̣′ ⲭⲉ̅ ⲛ̅ⲧⲟϥ̅[

ⲡⲉ̅ ⲡⲱⲏ̅ⲣⲉ̅ ⲛ̅ⲧ[ⲁⲛⲟⲙⲓⲁ ⲭⲉ ⲙⲛ̅]̅ ⲟⲙ̅ ⲙ̅[

ⲙⲟϥ′ ⲉ̅ⲧ̅ ⲛⲟⲩ̅ⲯ[ⲩⲭⲏ ⲉⲓⲥ ⲛⲉϥⲙⲁ]ⲉⲓⲛ′ ⲅⲁⲣ[

ⲧⲛ̅]ⲁ̅ⲭⲟ̅ⲟ̣ⲩ̅ ⲉ̅ⲣⲱ[ⲧⲛ̅ ⲭⲉ ⲉⲧⲉⲧⲛ̅ⲁⲥⲟⲩⲱⲛϥ̅

20 ⲟⲩⲡⲉⲗ]ⲏⲉ′ ⲛ̅ⲟⲩ̣[ⲕⲟⲩⲓ ⲡⲉ ⲛ̅ⲥⲁⲗⲁⲱⲉⲓⲉ

ⲛ̅]ⲱⲁ̅ⲙⲁ̣ⲣⲁⲧ[ϥ̅ ⲉⲟⲩⲛ ⲟⲩⲧⲟ ⲛ̅ⲥⲃⲓⲙ ⲥⲓⲑⲏ

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6 ⲡⲉⲧⲱⲟⲩⲱⲟⲩ Sa^{3}* | 7 ⲛ̅ⲃⲁⲗⲉⲩ Sa^{3}* | 10 ⲱⲱ Sa^{3}* |

1 ⲛ̅ϥⲁⲥⲉ - ⲉⲧⲟⲩⲁⲁⲃ Sa^{3}: tr post ⲁⲛⲟⲙⲓⲁ Ach | ⲛ̅ϥⲁⲥⲉ Sa^{3}: ⲁⲱⲥⲉ Ach | ⲥ̅ⲙ̅ ⲡⲙⲁ Sa^{3}: ⲥⲛ̅ ⲙ̅ⲙⲁ Ach | 3 ⲁⲩⲱ ϥⲛⲁⲥⲉ Sa^{3}: ϥⲥⲉ̈ⲓⲉ Ach | 3-4 ⲁⲣⲓ (pr ϥⲛⲁⲭⲟⲟⲥ ⲭⲉ Ach) ⲕⲁⲕⲉ ⲛ̅ϥⲉⲓⲣⲉ / ⲁⲣⲓ (pr ϥⲛⲁⲭⲟⲟⲥ ⲭⲉ Ach) ⲟⲩⲟⲉⲓⲛ ⲛ̅ϥⲉⲓⲣⲉ Sa^{3}: tr Ach | 4 ⲛ̅ϥⲉⲓⲣⲉ Sa^{3}: + ϥⲛⲁⲭⲟⲟⲥ ⲙⲡⲟⲟⲥ ⲭⲉ ⲉⲣⲓ ⲥⲛⲁϥ ϥⲉⲓⲣⲉ Ach | 5 ⲛ̅ϥⲭⲟⲟⲥ (ⲉϥⲭⲱ ⲙ̅ⲙⲟⲥ Sa^{1}) ⲭⲉ ⲙⲟⲟⲱⲉ Sa^{3} Sa^{1}: ϥⲛⲁⲙⲁⲁⲥⲉ Ach | ⲥⲓⲭⲛ̅ Sa^{3} Ach: pr ⲥⲓⲭⲙ̅ ⲡⲉⲧⲱⲟⲩⲱⲟⲩ ⲁⲩⲱ ⲧⲉⲧⲛ̅ⲙⲟⲟⲱⲉ Sa^{1} | 7 ⲕⲱⲫⲟⲥ Sa^{3} = Sa^{1}: ⲥⲱⲥ Ach | 8 ⲙ̅ⲡⲟ Sa^{3}: ⲛ̅ⲉⲃⲟⲟⲩⲉ Sa^{1}: ⲛⲉⲃⲱ Ach | 9 ⲃⲃ̅ⲗⲗⲉ Sa^{3}: ⲃⲁ̅ⲗⲉⲩⲉ Sa^{1} = Ach | 11 ϥⲛⲁⲛⲟⲭⲟⲩ Sa^{3} Sa^{1}: ϥⲛⲁⲧⲉⲕⲟⲩ Ach | 12-13 ⲱⲡⲏⲣⲉ Sa^{3} Sa^{1}: ⲙⲁⲓ̈ⲥⲉ Ach | 14-15 ⲛ̅ⲧⲁ ... ⲁⲁⲩ Sa^{3vid} = Ach: ⲉⲧⲉⲣⲉ ⲡⲭ̅ⲥ̅ ⲛ̅ⲛⲁⲉⲟⲩⲉ Sa^{1} | 15 ⲱⲁⲧⲛ̅ Sa^{3} Sa^{1}: ⲥⲁⲃⲁ̅ⲗⲉ Ach | 15-16 ⲙ̅ⲙⲁⲧⲉ Sa^{3} Sa^{1}: ⲟⲩⲁⲉⲉⲧϥ Ach | 16 ⲉⲧⲉⲧⲛ̅ⲁⲥⲟⲩⲱⲛϥ Sa^{3} = Ach: ⲧⲉⲧⲛⲁⲥⲟⲩⲱⲛϥ Sa^{1} | 18 ⲛⲟⲩⲯⲩⲭⲏ Sa^{3}: ⲯⲩⲭⲏ Sa^{1} Ach | ⲅⲁⲣ Sa^{3} Ach: om Sa^{1} | 19 ⲭⲉ Sa^{3vid} = Ach: ⲭⲉⲕⲁⲁⲥ Sa^{1} | 20 ⲡⲉⲗⲏⲏ Sa^{3vid} Ach: ⲡⲉⲗⲏⲕ Sa^{1} | ⲛ̅ⲟⲩⲕⲟⲩⲓ Sa^{3inc} = Sa^{1}: ⲛ̅ⲟⲩⲥⲏⲙ Ach |

[13]

will proceed to take his stand
in the holy place. He will say to the sun,
"Fall," and it falls, "Be dark," and it complies, "Shine,"
and it does. He will accompany them through
the sky and say, "Walk upon the sea
and upon the rivers as though they were dry land." He will
make the lame walk. He will make the deaf
hear. He will make the dumb speak. He will
make the blind see. Lepers he will
heal. The sick he will cure. The
demon-possessed he will exorcize.
He will multiply his signs and wonders
in everyone's presence. He will do
the things which the Christ did,
with the sole exception of raising the dead.
By this you will know that he
is the lawless one: he has no
power to give souls. Now his signs
I will tell you in order that you may recognize him.
He is a little pelēc, tall (?)
thinlegged, with a tuft of grey hair on his forehead

↑ ⲓⲁ

ⲛ̅ⲧ̅ [ϫⲱϥ]

ⲛ̅ⲧ̅ⲅⲁⲗ̣ⲟⲩ̅ⲃ̅ⲓ̅ⲥ̅′ ⲉⲣⲉ ⲛ̅ⲛⲉϥⲃⲟⲩⲥⲉ ⲛⲏ [ⲩ ⲱⲗ
ⲛⲉϥ̣ⲙ̅ⲛ̣ⲙⲁⲗ̣ⲁⲭⲉ̣′ ⲉⲟⲩⲛ̣ⲟⲩⲧⲟ ⲛ̅ⲥⲱⲃ̅ⲥ̅ ⲥⲓ [ⲟⲏ
ⲛ̅ⲛⲉϥⲅⲓϫ′ ϥⲛⲁⲱⲃ̅ⲧ̅ϥ̅ ⲙ̅ⲡⲉⲧ̅ⲛ̅ⲙ̅ⲡⲧⲟ̣[
ⲉⲃⲟⲗ̣′ ⲥ̅ⲛ̅ⲟⲩⲡ̅ ⲙⲉⲛ′ ϥⲛⲁⲣ̅ ⲥ̅ⲗⲗⲟ′ ⲥⲉⲛⲟⲩⲡ[
5 ⲁⲉ ⲟ̣ⲛ̣ ϥⲛⲁⲣ̅ ⲱⲏⲣⲉ ⲱⲏ̣ⲙ′ ϥⲛⲁⲱⲃⲧϥ′ ⲥ̅ⲙ[
ⲙⲁⲉ[ⲓ]ⲛ ⲛⲓⲙ′ ⲙⲁⲉⲓⲛ ⲁⲉ ⲛ̅ⲧⲟϥ′ ⲛ̅ⲧⲉϥ[
ⲗ[ⲡ]ⲉ′ ⲛ̅ⲛⲉϥⲱⲱⲃ̅ⲧⲟⲩ′ ⲥ̅ⲙ ⲡⲁ ⲓ̈ ⲉⲧⲉⲧⲛⲁ[
ⲥⲟⲩⲱⲛϥ′ ϫⲉ ⲛ̅ⲧⲟϥ ⲡⲉ ⲡⲱⲏ ⲣⲉ ⲛ̅ⲧⲁⲛⲟ
ⲙⲓⲗ′ ⲥⲛ̅ⲛⲁⲥⲱⲧⲙ̅ ⲛ̅ⲑⲓ ⲧⲡⲁⲣⲑⲉⲛ[ⲟⲥ
10 ⲉⲧⲉ ⲡⲉⲥⲣⲁⲛ ⲡⲉ′ ⲧⲁⲃⲓⲑⲁ ϫⲉ ⲁⲡⲁⲧⲱⲓⲡ[ⲉ
ⲟⲩⲟⲛⲥ̅ϥ̅ ⲉⲃⲟⲗ′ ⲥ̅ⲛ̅ ⲙ̅ⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ′ ⲥⲛ̣[ⲁ
ⲑⲟⲩⲗⲉⲥ′ ⲙ̅ⲡⲉⲥⲥ̅ⲃⲟⲥ′ ⲛ̅ⲱⲛⲥ̅′ ⲛ̣ⲥ̅ⲡⲱ[ⲧ
ⲉ]ⲥ̅ⲣⲁⲓ̈′ ⲉ†[.]ⲟ̣ⲩⲁ̣[ⲁⲓⲁ ⲛ]ⲥ̅ⲥⲟⲟⲩ̅ⲉ′ ⲙ̅[ⲙⲟϥ
ⲱⲁⲥⲣⲁⲓ̈ [ⲉⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏ]ⲙ′ ⲉⲥⲭⲱ ⲙ̅[ⲙⲟⲥ
15 ⲛ̣ⲁϥ ϫⲉ ⲱ [ⲡⲁⲧⲱⲓⲡⲉ ⲱ] ⲡⲱⲏ ⲣⲉ ⲛ̅ⲧⲁ[
ⲛ̣ⲟⲙⲓⲗ′ ⲱ̣ [ⲡⲉⲧⲁϥⲣ̅ ϫ]ⲁ̣ϫⲉ ⲉⲛⲉⲧⲟⲩⲁ̣[
ⲁ]ⲃ ⲧⲏ ⲣ̣ⲟⲩ [ⲧⲟⲧⲉ ϥⲛⲁϭⲱ]ⲛⲧ′ ⲉⲧⲡⲁⲣⲑⲉ[
ⲛⲟⲥ ⲛ̅ⲑⲓ ⲡⲁⲧⲱⲓⲡⲉ ϥ]ⲛⲁ̣ⲡⲱⲧ̣ ⲛ̅ⲥ[ⲱⲥ
ⲱⲁⲥⲣⲁⲓ̈ ⲉⲙ̅ⲙⲁ ⲛ̅ⲥⲱⲧⲡ] ⲙ̅ⲡⲣ̣[ⲏ ϥⲛⲁ
20 ⲥⲱⲛⲧ̅ ⲙ̅ⲡⲉⲥⲥⲛⲟϥ] ⲙ̅ⲡⲛⲁⲩ [ⲛ̅
ⲣⲟⲩⲥⲉ ⲛ̅ϥⲛⲟⲩϫⲉ ⲙ̅]ⲙ̣ⲟⲥ′ ⲉ̣ⲥⲣⲁ[ⲓ̈

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9 ⲥⲛ̅ⲁ(ⲁⲥⲱⲧⲙ̅) Sa^{3*}: ⲥⲛ̅ⲛ(ⲁⲥⲱⲧⲙ̅) Sa^{3c} | 10 ⲡⲉⲣⲁⲛ Sa^{3*}

1 ⲛ̅ⲑⲁⲗⲟⲩⲃ̅ⲓ̅ⲥ̅ Sa^{3} Sa^{1}: ⲛ̅ⲱⲁⲧⲙⲉⲥⲏⲗ Ach | ⲉⲣⲉ Sa^{3} Sa^{1}: om Ach | ⲛⲉϥⲃⲟⲩⲥⲉ Sa^{3}: ⲛⲉϥⲛ̅ⲥ̅ Sa^{1} Ach | 2 ⲟⲩⲧⲟ Sa^{3}: ⲟⲩⲕⲱⲕ Sa^{1} = Ach 3 ⲙ̅ⲡⲉⲧⲛ̅ Sa^{3} = Sa^{1}: om Ach | 4-5 ⲥ̅ⲛ̅(ⲥⲓⲛ Sa^{1})-ⲟⲛ Sa^{3} Sa^{1} (ⲥⲉⲛⲥⲟⲡ: ⲥⲓⲛⲕⲉ<ⲥ>ⲟⲡ Sa^{1}): ⲛ̅ⲛⲉⲧⲥⲁⲛⲧ ⲛ̅ⲥⲱϥ Ach | 5 ⲱⲏⲣⲉ Sa^{3} Ach: om Sa^{1} | ⲱⲏⲙ Sa^{3} Sa^{1}: + ϥⲛⲁⲣ̅ ⲥ̅ⲗⲗⲟ Ach | 5-6 ⲥ̅ⲙ ⲙⲁⲉⲓⲛ ⲛⲓⲙ Sa^{3} = Ach: ⲥ̅ⲛ̅ ⲛⲉϥⲙⲁⲉⲓⲛ Sa^{1} | 6 ⲁⲉ Sa^{3} Sa^{1}: om Ach | 7 ⲛ̅ⲛⲉϥⲱⲱⲃ̅ⲧⲟⲩ Sa^{3}: ϥⲛⲁⲱⲃ̅ⲧⲟⲩ ⲁⲛ Sa^{1}: ⲛⲟⲩⲥⲱⲓⲃⲉ Ach | 11 ⲟⲩⲟⲛⲥ̅ϥ̅ Sa^{3} = Ach: ⲟⲩⲱⲛⲥ̅ Sa^{1} | ⲙ̅ⲙⲁ Sa^{3} Ach: ⲡⲙⲁ Sa^{1} | 11-12 ⲥⲛⲁⲃⲟⲗⲉⲥ Sa^{3} = Sa^{1}: ⲥⲃⲁⲁⲗⲉⲥ Ach | 13 ⲉⲥⲣⲁⲓ̈ Sa^{3vid} Sa^{1}: ⲛ̅ⲥⲱϥ ⲱⲁⲥⲣⲏⲓ̈ Ach | 14 ⲱⲁⲥⲣⲁⲓ̈ ⲉⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ Sa^{3vid}: (ϥ)ⲱⲁ ⲁⲥⲣⲁⲓ̈ ⲉⲭⲓⲉⲑⲓⲉⲗⲏⲙ Sa^{1}: ⲱⲁ ⲧⲥⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ Ach | ⲉⲥⲭⲱ ⲙ̅ⲙⲟⲥ Sa^{3} Sa^{1}: om Ach | 15 ⲛⲁϥ Sa^{3}: om Sa^{1} Ach |

[14]

like one who is bald. His eyelids extend to
his ears. He has leprosy on
his hands. He will change himself before you.
At one time he will be an old man; at another,
he will be a young child. He will change himself with
every sign, but the aspect of his head
he will not be able to change. By this you will
know that he is the lawless one.
The young woman whose name is Tabitha
will hear that the shameless one
has made his appearance in the holy places. She will
dress in her linen clothes and hurry
to Judaea and reprove him
as far as Jerusalem, and say
to him, "O you shameless one, O you lawless
one, O you enemy of all
the saints!" Then the shameless one will become
angry with the young woman. He will pursue her
to the region of the setting of the sun. He will
suck her blood in the
evening and toss her onto

→ ⲓ[ϵ]

ϵⲭⲛ] ⲡⲣ̅ⲡϵ′ ⲛⲥ̅ⲱⲱⲡϵ′ ⲛ̅ⲟⲩⲭⲁⲏ̈ⲙ̅ⲡ[ⲗⲁⲟ]ⲥ′

ⲥⲛⲁⲧ]ⲱⲟⲩⲛⲥⲙ̅ⲡⲛⲁⲩ′ ⲛ̅ⲱⲱⲣⲡ′ ϵⲥⲟⲛ̅ⲥ[ⲉ ⲛ]ⲥ̅

ⲥⲟ]ⲟ[ⲉϵ]ⲙ̅ⲙⲟϥ′ ϵⲥⲭⲱⲙ̅ⲙⲟⲥⲭϵⲡⲁⲧⲱ[ⲓ]ⲡϵ′

ⲙ]ⲛ̅ⲃ[ⲟ]ⲙⲛ̅ⲙⲟⲕⲉⲧⲁⲯⲩⲭⲏ′ ⲟⲩⲇϵⲡⲁⲥⲱⲙⲁ′

5 ⲭ]ϵⲛ̅ⲧⲟⲛⲉⲁⲛⲟⲕⲉⲓⲥ′ ⲛ̅ⲟⲩⲟϵⲓⲱⲛⲓⲙ′

ⲡⲁⲕϵⲥⲛⲟϥⲛ̅ⲇ[ϵ] ⲟⲛ′ ϵⲛⲧⲁⲕⲛ[ⲟ]ⲩⲭϵ ⲙ̅ⲙⲟϥ′

ϵⲭ]ⲙ̅ⲡⲣ̅ⲡϵ′ ⲁϥⲱⲱⲡϵⲛ̅ⲟ[ⲩ]ⲭⲁⲏ̈ⲙ̅ⲡⲗⲁⲟⲥ′

ⲧ]ⲟⲧϵⲉϥⲱⲁⲛⲥⲱⲧⲙ̅′ ⲛ̅ⲑⲓⲉⲓⲁⲥ′ ⲙⲛ̅ⲡϵ

ⲛⲱⲭⲉⲭⲉⲁⲡⲁⲧⲱⲓⲡϵ′ ⲟⲩⲟⲛⲉⲉⲃⲟⲗ′ ⲉⲛ̅

10 ⲙⲙⲁⲉⲧⲟⲩⲁⲁⲃ′ ⲥϵⲛ̅[ⲏ]ⲩⲉⲡϵⲥⲏⲧ′ ⲛ̅ⲥϵ

ⲡⲟⲗϵⲙⲉⲓⲙⲛ̅ⲙⲁϥ′ ϵⲩⲭ[ⲱ]ⲙ̅ⲙⲟⲥⲛⲁϥⲭϵ

ⲛ̅ⲕⲱ]ⲓⲡϵⲁⲛⲭ[ϵ]ⲕⲟ. ⲛ̅ⲱⲙ̅ⲙⲟⲛ̅ⲟⲩ

ⲟϵⲓⲱ] ⲛⲓⲙⲁⲕ[ⲣ ⲭ]ⲁⲭϵⲉⲛⲁⲧ[ⲡϵ ⲁ]ⲩⲱ′

ⲁⲕϵⲓⲣ]ϵⲉⲛ[ϵⲧ]ⲉⲓⲭⲙ̅ⲡⲕⲁⲉ′ ⲁ[ⲕⲣ̅ ⲭ]ⲁⲉ

15 ⲭϵ ϵ]ⲛ̅ⲁⲅ[ⲅϵⲗⲟ]ⲥ′ ⲙⲛ̅ⲛϵⲑⲣ[ⲟⲛⲟⲥ] ⲛ̅ⲧⲛ̅ⲕ ⲟ[ⲩ

ⲱⲙ̅[ⲙ]ⲟ ⲛ̅ⲛ[ⲟⲩⲟϵⲓⲱ] ⲛⲓⲙ′ ⲁ[ⲕⲉϵ ϵⲃⲟ]ⲗ ⲉⲛ̅[

ⲧ]ⲡϵ ⲛ̅ⲑϵ ⲙ̅[ⲙⲥⲓⲟⲩ ⲛⲉⲧⲟ]ⲟⲩⲉ′ ⲁ[ⲕⲱⲓⲃ]ϵ′ ⲁ

]ⲧϵⲕⲫⲩ[ⲗⲏ ⲣ̅ ⲕⲁ]ⲕϵ ⲉ[ⲣⲟⲕ ⲛ̅]ⲧⲱ[ⲓⲡϵ

ⲣⲱ ⲁⲛ′ ⲛ̅ⲧ[ⲟⲕ ϵⲕⲧⲱⲕ ⲙ̅ⲙⲟⲕ ϵⲡⲛⲟⲩ

20 ⲧϵ] ⲛⲧⲟⲟⲕ ⲡ[ⲇⲓⲁⲃⲟⲗⲟⲥ ⲫⲛⲁⲥⲱⲧⲙ̅

ⲛ̅ⲑ]ⲓ ⲡⲁⲧ[ⲱⲓⲡϵ ⲛ̅ⲫⲑⲱⲛⲧ̅ ⲛ̅ⲫⲡⲟⲗϵ

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2 ⲡⲛⲁⲩ Sa^{3*} | 5 ⲛ̅ⲟϵⲓⲱ Sa^{3*} | 16 ϵⲃⲟⲥ Sa^{3*} |

2 ⲥⲛⲁⲧⲱⲟⲩⲛⲥ Sa^{3}: ⲥ̅ⲛⲁⲧⲱⲟⲩⲛ Sa^{1} | ϵⲥⲟⲛⲉ Sa^{3}: ⲛⲥ̅ⲱⲛⲉ Sa^{1} | 6 ⲛ̅ⲁϵ ⲟⲛ Sa^{3}: om Sa^{1} | ϵⲛⲧⲁⲕⲛⲟⲩⲭϵ Sa^{3}: ⲁⲕⲛⲟⲩⲭϵ Sa^{1} | 10 ⲙ̅ⲙⲁ Sa^{3vid}: ⲡⲙⲁ Sa^{1} | 11 ⲛⲁϥ Sa^{3}: om Sa^{1} | 12 ⲁⲛ Sa^{3}: pr ⲣⲱ Sa^{1} | ⲁⲛ Sa^{3}: + ⲛ̅ⲧⲟⲕ ϵⲕⲧⲱϭϵ ⲙ̅ⲙⲟⲕ ⲛ̅ϵⲛϵⲧⲟⲩⲁⲁⲃ Sa^{1} | 13 ⲁⲩⲱ Sa^{3vid}: om Sa^{1} | 14 ϵⲛϵⲧⲉⲓⲭⲙ̅ Sa^{3}: ⲁⲛⲁⲁ- Sa^{1} | 15 ϵⲛⲁⲅⲅϵⲗⲟⲥ ⲙⲛ̅ ⲛϵⲑⲣⲟⲛⲟⲥ Sa^{3}: ⲁⲛⲑⲣⲟⲛⲟⲥ ⲁⲕϵⲓⲣϵ ⲁⲛⲁⲅⲅϵⲗⲟⲥ Sa^{1} | 18 ⲧϵⲕⲫⲩⲗⲏ Sa^{3vid}: ⲧϵⲫⲩⲗⲏ Sa^{1} | 20 ⲡⲇⲓⲁⲃⲟⲗⲟⲥ Sa^{3vid}: ⲟⲩⲇⲓⲁⲃⲟⲗⲟⲥ Sa^{1} |

[15]

the temple, and she will become salvation for the people.
At dawn she will rise up alive and
rebuke him saying, "You shameless one,
You have no power over my soul, nor over my body,
because I live in the Lord always,
and even my blood which you spilled
on the temple became salvation for the people."
Then, when Elijah and Enoch hear
that the shameless one has appeared
in the holy places, they will come down and
wage war against him saying,
"Are you not ashamed seeing that you are estranged
constantly? You became an enemy of heavenly beings,
now you have acted against those on earth as well. You became an
enemy
of angels and powers. You are
an enemy for all time. You fell from
heaven like the morning stars. You have changed.
Your substance (?) has been darkened. Are you not
now ashamed, you who hurl yourself against
God? You are the devil." The shameless one
will hear, become angry and wage war

↑ ⲓⲍ

ⲙⲓ [ⲙⲛ̄]ⲙ̣ⲁⲩ′ ⲥⲓ ⲧⲁ ⲣⲟⲣⲁ ⲛ̄ ⲧⲛⲟⲩ ⲙ̣[ⲡⲟⲗⲓⲥ
ⲛⲏ [ⲣ̄ ⲥ]ⲁ ⲱⲏ ⲛ̄ ⲥⲟ ⲟⲩ′ ⲉⲏ ⲡⲟ ⲗⲉ ⲙⲉⲓ ⲙ̣[ⲛ̄
ⲙ[ⲙⲁ]ⲩ′ ⲁⲩ ⲱ ⲛⲏ ⲥⲱ ⲧⲃ̄ ⲙ̄ ⲙⲟ ⲟⲩ ⲛ̄ⲥ̣ⲉ̣[
ⲣ̄ ⲱⲟⲙ′ ⲛ̄ ⲥⲟ ⲟⲩ′ ⲟⲩ ⲃⲟⲥ′ ⲉⲩ ⲙⲟ ⲟⲩⲧ ⲥⲓ[
5 ⲧⲁ ⲅⲟ ⲣⲁ′ ⲉ ⲣⲉ ⲡⲗⲁ ⲟⲥ [ⲧ]ⲏⲣⲏ′ ⲛⲁⲩ ⲉⲣⲟ ⲟⲩ[
ⲥⲙ̄ ⲙⲉⲥ ⲏ[ⲧ]ⲟ ⲟⲩ ⲛ̄ ⲁⲉ ⲛ̄ ⲥⲟ[ⲟ]ⲩ′ ⲥⲉ ⲛⲁ ⲧⲱ ⲟⲩ[
ⲛⲟⲩ ⲟⲛ′ ⲛ̄ ⲥⲉ ⲥⲟ [ⲟ] ⲥⲉ ⲙ̄ ⲙⲟⲏ′ ⲉⲩ′ⲭⲱ [ⲙ̄ⲙⲟⲥ
ⲛⲁⲏ ⲭⲉ ⲱ ⲡⲁ ⲧⲱⲓ ⲡⲉ ⲛⲧ ⲱⲓ ⲡⲉ ⲣⲱ ⲁⲛ[
ⲛ̄ ⲧⲟⲕ′ ⲉⲕ ⲡⲗⲁ ⲛⲁ ⲙ̄ ⲡⲗⲁ ⲟⲥ ⲙ̄ⲡⲛⲟⲩⲧ[ⲉ
10 ⲡⲁ ⲓ ⲉ ⲧⲉ ⲙ̄ⲡⲉⲕ[ⲱ]ⲉⲡ ⲥⲓ ⲥⲉ ⲉⲣⲟⲏ′ ⲛⲧ ⲥⲟ[
ⲟⲩⲛ ⲣⲱ ⲁⲛ′ ⲛ̄ ⲧ[ⲟ]ⲕ′ ⲭⲉ ⲧⲛ ⲟⲛⲥ̄ ⲥⲙ̄ ⲡ ⲭ[ⲟ
ⲉⲓⲥ′ ⲉⲛ ⲉⲥⲟ ⲟ ⲥⲉ [ⲙ̄]ⲙⲟⲕ ⲛⲟⲩⲟ ⲉ[ⲓⲱ] [ⲛⲓⲙ
ⲉⲕ ⲭ[ⲱ ⲙ̄]ⲙⲟⲥ′ ⲭⲉ ⲁ[ⲓⲏ]ⲙ̄ ⲃⲟⲙ [ⲉⲥⲣⲁⲓ
ⲉ ⲭⲛ̄ [ⲛⲁⲓ] ⲧⲛ̄ ⲛⲁ ⲕⲱ ⲉ ⲥ[ⲣⲁⲓ] ⲛ̄ ⲧⲥⲁⲣ[ⲝ ⲛ̄
15 ⲡⲉ ⲓ[ⲥⲱⲙ]ⲁ′ ⲛ̄ ⲧⲛ̄ ⲥⲱ[ⲧⲃ̄ ⲙ̄]ⲙⲟⲕ [ⲉⲙⲛ̄
ⲃⲟⲙ [ⲙ̄ⲙⲟ]ⲕ′ ⲉ ⲱⲁⲭ[ⲉ ⲥ]ⲙ̄ ⲡⲉ ⲥ[ⲟ]ⲟⲩ[
ⲉ]ⲧⲙ̄[ⲙⲁ]ⲩ′ ⲭⲉ ⲧⲛ̄[ⲱⲛⲥ̄ ⲥⲙ̄] ⲡⲭⲟ ⲉⲓⲥ[
ⲛ̄]ⲧ[ⲟⲩⲟⲉⲓ]ⲱ ⲛⲓⲙ [ⲭⲉ ⲕⲟ] ⲛ̄ ⲭⲁ ⲭⲉ ⲛ̄[
ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ [ⲏⲛⲁⲥⲱ]ⲧⲙ̄ ⲛ̄ ⲃⲓ ⲡⲁ[ⲧ
20 ⲱⲓⲡⲉ ⲉⲏⲃⲱⲛⲧ ⲛⲁⲏⲡⲟⲗ]ⲉ ⲙⲉⲓ ⲛⲙ̄ ⲙ[ⲁⲩ
ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲛⲁⲕⲱⲧⲉ ⲉ]ⲧ ⲣⲟ ⲟⲩ′ ⲥⲙ̄[ⲙ

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6 ⲥⲟⲟⲩ Sa^{3*} | 12 ⲉⲛⲥⲟⲟⲥⲉ Sa^{3*} |

3 ⲁⲩⲱ - ⲙ̄ⲙⲟⲟⲩ Sa^{3}: om Sa^{1} | 6 ⲥⲙ̄ ⲙⲉⲥⲏⲧⲟⲟⲩ Sa^{3}: ⲥⲛ̄ ⲡⲙⲁⲥⲏⲧⲟⲟⲩ Sa^{1} | ⲛ̄ⲁⲉ Sa^{3}: ⲁⲉ Sa^{1} | 6-7 ⲥⲉⲛⲁⲧⲱⲟⲩⲛⲟⲩ Sa^{3}: ⲥⲉⲛⲁⲧⲱⲟⲩⲛ Sa^{1} | 7 ⲟⲛ Sa^{3}: om Sa^{1} | 8 ⲛⲁⲧ Sa^{3}: om Sa^{1} | ⲡⲁⲧⲱⲓⲡⲉ Sa^{3} Sa^{1}: + ⲱ ⲡⲱⲏⲣⲉ ⲛ̄ⲧⲁⲛⲟⲙⲓⲁ Ach | 9 ⲛ̄ⲧⲟⲕ Sa^{3inc} Ach: pr ⲭⲉ Sa^{1} | ⲙ̄ⲡⲛⲟⲩⲧⲉ Sa^{3} Ach: ⲙ̄ⲡⲛ̄ⲛⲟⲩⲧⲉ Sa^{1} | 11 ⲣⲱ ⲁⲛ Sa^{3}: tr Sa^{1}: om ⲣⲱ Ach | 12 ⲉⲛⲉⲥⲟⲟⲥⲉ Sa^{3}: ⲉⲥⲱⲱⲥⲉ Sa^{1} | 12-13 ⲉⲛⲉⲥⲟⲟⲥⲉ - ⲉⲥⲣⲁⲓ Sa^{3} Sa^{1} (ⲉⲥⲱⲱⲥⲉ-): ⲉⲩⲭⲟⲩ ⲛ̄ⲱⲉⲭⲉ ⲁⲩⲃⲛ̄ⲃⲁⲙ ⲁⲣⲁⲏ ⲉⲩⲭⲟⲩ ⲙ̄ⲙⲁⲥ ⲭⲉ Ach | 15 ⲡⲉⲓⲥⲱⲙⲁ Sa^{3vid} = Sa^{1}: ⲡⲡⲛ̄ⲁ Ach | 17 ⲧⲛ̄ⲱⲛⲥ Sa^{3inc} Sa^{1}: ⲧⲛ̄ⲭⲱⲣⲉ Ach | 17-18 ⲥⲙ̄ ⲡⲭⲟⲉⲓⲥ / ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ Sa^{3} = Sa^{1}: tr Ach | 18 ⲭⲉ Sa^{3vid} Sa^{1}: ⲛ̄ⲧⲁⲕ ⲁⲉ Ach | ⲛ̄ⲭⲁⲭⲉ Sa^{3} Sa^{1}: + ⲁⲡⲛⲟⲩⲧⲉ Ach | 20 ⲉⲏⲃⲱⲛⲧ Sa^{2} Sa^{1}: ⲏⲃⲱⲗⲕ Ach | 21 ⲛⲁⲕⲱⲧⲉ Sa^{3inc} Sa^{1}: ⲧⲉ ... ⲕⲱⲧⲉ Ach |

[16]

against them in the market place of the great city.
He will spend seven days fighting with
them and kill them. For
three and a half days they will lie dead in
the market place in full view of all the people.
But on the fourth day they will arise
again and rebuke him, saying
to him, "O you shameless one, are you not ashamed,
you who deceive God's people,
for whom you have not suffered? Do you
not know that we live in the Lord,
in order that we may rebuke you
whenever you say, 'I have overpowered
them?' We will lay aside the flesh of
this body and kill you without your being
able to utter a sound at that
time, because we live in the Lord
always, whereas you are a perpetual
enemy." The shameless one will listen
in anger and wage war against them.
The whole city will surround them. At

→ [ⲓⲍ]

ⲡⲉⲥⲟⲟⲩ] ⲉⲧⲙⲙ[ⲁⲩ]᾽ ⲥⲉ·ⲛⲁ·ⲱⲱ [ⲗⲟⲩⲗⲁ]·ⲓ̈· ⲉ[ⲥⲣⲁⲓ̈
ⲉⲧⲡ]ⲉ᾽ ⲉⲩ·ⲣ̄· ⲟⲩ·ⲟ·ⲉⲓⲛ ⲉⲣⲉ· ⲡⲕⲟⲥ·ⲙ[ⲟⲥ] ⲧⲏⲣⲫ ⲛⲁⲩ
ⲉ]ⲣⲟⲟ[ⲩ]᾽ ⲛ̄ⲫ̄·ⲧ̄ⲙ̄·ⲱ·ⲋⲙ̄·ⲋⲟⲙ· ⲉ·ⲣⲟ·ⲟ[ⲩ] ⲛ̄·ⲋⲓ ⲡⲱⲏ·
ⲣⲉ] ⲛ̄·ⲧⲁ·ⲛⲟ·ⲙⲓ·ⲗ᾽ ⲫⲛⲁ·ⲋⲱⲛⲧ· ⲉ·ⲡ[ⲕ]ⲁⲥ᾽ ⲁⲩ·ⲱ·
5 ⲫ]ⲛⲁ·ⲕⲱ·ⲧⲉ᾽ ⲛ̄·ⲥⲁ ⲣ̄·ⲛⲟ·ⲃⲉ᾽ ⲉ·ⲡⲗⲁ·ⲟ[ⲥ]᾽ ⲫⲛⲁ·ⲕⲉ·ⲗⲉ[ⲩ
ⲉ] ⲛ̄·ⲥⲉ·ⲣⲱⲕⲥ᾽ ⲛ̄·ⲛⲉⲩ·ⲃⲁⲗ᾽ ⲥⲛ̄· ⲟⲩⲥⲁⲥ ⲛ̄·ⲡⲉ[
ⲛⲓ]ⲡⲉ᾽ ⲫⲛⲁ·ⲉⲓ·ⲛⲉ· ⲛ̄·ⲛⲉⲩ·ⲉⲓ·ⲏⲃ· ⲟ[ⲩ]ⲁ· ⲟⲩ·ⲁ᾽ ⲫⲛ[ⲁ
ⲕⲉⲗ[ⲉⲩⲉ]· ⲛ̄·ⲥⲉ·ⲛⲉⲭ· [ⲥⲙ̄]ⲭ· ⲥⲓ· ⲕⲟ·ⲛⲓⲁ᾽ ⲉ·ⲥⲣⲁ·ⲓ̈᾽
ⲉ·ⲱⲁⲛⲧ[ⲟ]ⲩ᾽ ⲛⲏ· ⲇⲉ ⲛ[ⲧⲟ]·ⲟⲩ᾽ ⲉ·ⲧⲉ·ⲙ̄ⲡⲟⲩ·ⲱⲧⲱ
10 ⲟⲩⲛ· ⲥⲁ [ⲛ̄]ⲃⲁ·ⲥⲁ·ⲛⲟⲥ ⲙ̄·ⲡ̄ⲣ̄·ⲣⲟ· ⲉ·ⲧ̄ⲙ̄·ⲙⲁⲩ᾽ ⲥⲉ·
ⲛⲁ]ⲫⲓ ⲛ̄ⲛⲉⲩ·ⲛⲟⲩⲃ [ⲛ̄ⲥⲉ]ⲡⲱⲧ᾽ ⲥⲓⲭⲛ̄ ⲛ̄ⲭⲓ·ⲟⲣ᾽
ⲉⲩⲭ]ⲱ· ⲙ̄·ⲙⲟⲥ᾽ ⲭⲉ· ⲭ[ⲓⲟⲣ] ⲙ̄·ⲙⲟⲛ᾽ ⲉ·ⲧⲉ·ⲣⲏ·ⲙⲟⲥ᾽
θ[ⲉ . .]ⲛ̄ⲑⲉ
ⲥⲉⲛⲁⲛ̄]ⲕⲟ·ⲧⲕ· ⲛ̄ⲟ[ⲩⲁ ⲛ̄]ⲟⲩⲁ· ⲉ[ⲫⲥⲓⲛⲏⲃ
ⲉⲣ]ⲉ [ⲡ]ⲭⲟ·ⲉⲓⲥ· ⲛⲁ·ⲱⲉⲡ [ⲛ]ⲉⲩ·ⲡ̄[ⲛⲁ ⲉⲣⲟⲫ ⲙ̄ⲛ
15 ⲛⲉⲩ·ⲯ[ⲩ]ⲭⲏ᾽ ⟦ⲙ̄ⲛ⟧ ⲛⲉⲩⲥⲁⲣⲝ· ⲛⲁ[ⲱⲱⲡⲉ ⲛ̄ⲑⲉ
ⲛ̄ⲛ̄ⲓ·ⲡⲉⲣⲛⲁ᾽ ⲙ̄ⲛ· ⲑⲏ·ⲣⲓ·ⲟⲛ᾽ ⲛⲁ·ⲟ[ⲩⲟⲏⲟⲩ ⲱⲁ
ⲫⲁ·ⲉ· ⲛ̄·ⲥⲟ·ⲟⲩ᾽ ⲛ̄ⲧ·ⲛⲟⲃ᾽ ⲛ̄·ⲕⲣ[ⲓⲥⲓⲥ ⲥⲉⲛⲁⲧⲱ
ⲟⲩⲛⲟⲩ· ⲛ̄·ⲥⲉ·ⲭⲓ· ⲛ̄·[ⲟ]ⲩ·ⲙⲁ· ⲛ̄[ⲙ̄ⲧⲟⲛ ⲁⲗⲗⲁ
ⲥⲉ·ⲛⲁ·ⲱⲱ·ⲡⲉ· ⲁⲛ᾽ ⲥⲛ̄· ⲥⲛ̄ [ⲧⲙⲛ̄ⲧⲣ̄ⲣⲟ ⲙ̄ⲡⲉⲭⲥ
20 ⲛ̄·ⲑⲉ· ⲛ̄·ⲛⲉ[ⲛ]ⲧⲁⲩ·ⲥ[ⲩⲡⲟⲙⲓⲛⲉ ⲛⲉⲛⲧⲁⲩ
ⲥⲩⲡⲟ·ⲙⲓ·ⲛⲉ ⲁⲉ᾽ ⲡ[ⲉⲭⲁⲫ ⲛ̄ⲋⲓ ⲡⲭⲟⲉⲓⲥ
ⲭⲉ] ✝·ⲛⲁ·ⲧⲁ[ⲁⲥ ⲛⲁⲩ ⲁⲧⲣⲉⲩⲥⲙⲟⲟⲥ ⲥⲓ
[ⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟⲓ̈ ⲥⲉⲛⲁⲭⲣⲟ ⲉⲡⲱⲏⲣⲉ ⲛ̄ⲧⲁⲛⲟ]

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13 ⲛ̄ⲟⲩⲁ ⲛⲟⲩⲁ Sa^{3*vid} | 15 ⲙ̄ⲛ Sa^{3*} |

1 ⲉⲥⲣⲁⲓ̈ Sa^{3vid} = Ach: om Sa^{1} | 2-3 ⲉⲣⲉ - ⲉⲣⲟⲟⲩ Sa^{3} Sa^{1} (ⲉ-... ⲫⲛⲁⲛⲁⲩ...): ⲉⲡⲗⲁⲟⲥ ⲧⲏⲣⲫ ⲛⲟ ⲁⲣⲁⲩ ⲙ̄ⲛ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ Ach | 3 ⲛ̄ⲫ̄ⲧ̄ⲙ̄ⲱⲋⲙ̄ⲋⲟⲙ Sa^{3} = Sa^{1}: ⲫⲛⲁⲋⲛ̄ⲋⲁⲙ... ⲉⲛ Ach | 4 ⲫⲛⲁⲋⲱⲛⲧ Sa^{3} Sa^{1}: ⲫⲛⲁⲃⲱⲕ Ach | ⲁⲩⲱ Sa^{3}: om Sa^{1} Ach | 4-5 ⲫⲛⲁⲕⲱⲧⲉ Sa^{3} Sa^{1}: ⲫⲱⲓⲛⲉ Ach | 5-6 ⲫⲛⲁⲕⲉⲗⲉⲩⲉ ⲛ̄ⲥⲉⲣⲱⲕⲥ Sa^{3} = Sa^{1}: ⲫⲛⲁⲡⲱⲧ ⲥⲉⲛⲉⲧⲟⲩⲁⲁⲃⲉ ⲧⲏⲣⲟⲩ ⲥⲉⲛ̄ⲧⲟⲩ ⲉⲩⲙⲏⲣ ⲙⲛ̄ ⲛ̄ⲟⲩⲓ̈ⲉⲓⲃⲉ ⲙ̄ⲡⲕⲁⲥ ⲫⲛⲁⲥⲱⲧⲃⲉ ⲙ̄ⲙⲁⲩ ⲫⲣⲟⲗⲓⲕⲉ ⲙⲙⲁⲩ [1 line lacuna] ⲙ̄ⲙⲁⲩ ⲥⲉⲉⲓⲛⲉ Ach | 6 ⲛ̄ⲛⲉⲩⲃⲁⲗ Sa^{3} = Sa^{1}: + ⲁⲃⲁⲗ Ach | ⲟⲩⲥⲁⲥ Sa^{3} = Sa^{1}: ⲥⲉⲛⲱⲗⲓⲃ Ach | 7 ⲫⲛⲁⲉⲓⲛⲉ Sa^{3}: pr ⲫⲛⲁⲛ̄ⲛⲉⲩⲱⲁⲁⲣ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲩⲁⲡⲉ Sa^{1}: pr ⲫⲛⲁⲉⲓⲛⲉ ⲛ̄ⲛⲟⲩⲥⲁⲁⲣⲉ ⲁⲃⲁⲗ ⲥⲛ̄ⲛ ⲟⲩⲁⲡⲏⲩⲉ Ach | 8 ⲛ̄ⲥⲉⲛⲉⲭ Sa^{3} Sa^{1}: ⲥⲉ✝ Ach | 8-9 ⲥⲓⲕⲟⲛⲓⲁ - ⲉⲱⲁⲛⲧⲟⲩ Sa^{3} Sa^{1}: ⲁⲱⲉⲉⲛⲧⲟⲩ ⲥⲓⲕⲟⲛⲓⲁ Ach | 9 ⲛⲏ Sa^{3}: ⲛⲁⲓ̈ Sa^{1} = Ach | 9-10 ⲉⲧⲉⲙ̄ⲡⲟⲩⲱ ⲧⲱⲟⲩⲛ Sa^{3} = Ach: ⲥⲉⲛⲁⲱⲫⲓ ⲉⲛ Sa^{1} | 11 ⲛ̄ⲛⲉⲩⲛⲟⲩⲃ Sa^{3} = Sa^{1}: ⲛ̄ⲛⲟⲩⲃ Ach | ⲥⲓⲭⲛ̄ Sa^{3} Ach: ⲉⲥⲣⲁⲓ̈ ⲉⲭⲛ̄ Sa^{1} | 12 ⲉⲩⲭⲱ - ⲭⲓⲟⲣ Sa^{3} = Sa^{1}: om Ach | ⲙ̄ⲙⲟⲛ ⲉⲧⲉⲣⲏⲙⲟⲥ Sa^{3} = Sa^{1}: ⲁⲥⲉⲛⲙⲁ ⲛ̄ⲉⲣⲏⲙⲟⲥ Ach | 14 ⲉⲣⲉ ... ⲛⲁⲱⲉⲡ Sa^{3}: ⲛⲁⲱⲱⲡ Sa^{1} Ach | ⲛⲉⲩⲡⲛⲁ Sa^{3} = Ach: ⲡⲉⲡⲛⲁ Sa^{1} |

[17]

that time they will raise cries of joy towards heaven, shining forth as the whole world watches them. The lawless one will not prevail against them. He will become angry with the land and try to sin against the people. He will command that their eyes be burnt out with an iron rod. He will tear off their nails one by one. He will command that vinegar and lye be poured into their nostrils. And those who are unable to endure that king's tortures will take their gold and flee by the ferries saying, "Ferry us across to the desert." They will pass away like one asleep, as the Lord takes to himself their spirits and their souls. Their flesh will be like ham. No wild animal will eat them until the final day of the great judgement. They will rise and receive a place of rest, but they will not be part of the kingdom of the Christ like those who endured. "But as for those who endured," says the Lord, "I will direct them to sit on my right." They will be victorious over the lawless

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⌈ 15 ⲛⲉⲩⲯⲩⲭⲏ Sa^3 = Ach: ⲛⲉⲯⲩⲭⲟⲟⲩⲉ Sa^1 | 15-16 ⲛⲁⲱⲱⲡⲉ (ⲧⲱⲡⲉ Sa^1) ⲛ̄ⲑⲉ ⲛ̄ⲛ̄ⲓⲡⲉⲣⲛⲁ Sa^{3vid} Sa^1: ⲛⲁϩⲱⲡⲉ ⲉⲩⲉ ⲙ̄ⲡⲉⲧⲣⲁ Ach | 17 ⲕⲣⲓⲥⲓⲥ Sa^3 Sa^1: + ⲁⲟⲩ Ach | 17-18 ⲥⲉⲛⲁⲧⲱⲟⲩⲛⲟⲩ Sa^3: ⲥⲉⲛⲁⲧⲱⲟⲩⲛ Sa^1 = Ach | 18 ⲛ̄ⲥⲉϫⲓ Sa^3 Sa^1 (ⲥⲉϫⲓ): ⲥⲉⲃⲓⲛⲉ Ach | ⲛ̄ⲟⲩⲙⲁ ⲛ̄ⲙⲧⲟⲛ Sa^3 = Ach: ⲛ̄ⲟⲩⲙ̄ⲧⲟⲛ Sa^1 | 19 ⲥⲉⲛⲁⲱⲱⲡⲉ - ⲡⲉⲭ̄ⲥ Sa^{3inc} = Ach(om ϩⲛ̄): ⲥⲉⲱⲉⲓ ⲛ̄ⲟⲩⲙ̄ⲧⲟⲛ ⲱⲱⲡⲉ ⲙⲛ̄ ⲡⲉⲭ̄ⲥ Sa^1 | 20-21 ⲛⲉⲛⲧⲁⲩϩⲩⲡⲟⲙⲓⲛⲉ ⲁⲉ Sa^3: om Sa^1 Ach | 22 †ⲛⲁⲧⲁⲁⲥ Sa^{3vid} = Ach: †ⲛⲁⲧⲁⲥⲥⲉ Sa^1 | 23 ⲙ̄ⲙⲟⲩ̈ Sa^{3inc} = Sa^1: ⲙ̄ⲙⲁⲩ Ach | ⲥⲉⲛⲁϫⲣⲟ Sa^{3vid} Sa^1: pr ⲥⲉⲛⲁϫⲓ ϩⲙⲁⲧ ⲁϫⲛ̄ ϩⲉⲛⲕⲉⲕⲉⲩⲉ Ach |

↑ ⲓⲏ

ⲙ̇ⲉⲓ[ⲁ]

ⲥ]ⲉⲛ[ⲁⲛⲁⲩ ⲉⲡ]ⲃⲱⲗ̇ ⲉⲃ[ⲟⲗ ⲛ̄ⲧⲡ]ⲉ̣ ⲙ̇ⲛ̇ [ⲡⲕⲁϩ

ⲥ̣[ⲉⲛⲁⲭⲓ] ⲛ̇ⲁⲓ̇ⲑⲣⲟ̇ⲛ̇[ⲟⲥ] ⲙ̄̇ⲡⲉ̇ⲟ̇ⲟⲩ′ ⲙⲛ̇ [ⲛⲉⲕⲗ

ⲟⲙ′ ⲥⲉ̇ⲛ[ⲁⲥ]ⲱⲧⲙ ⲛ̄̇ⲑⲓ̇ ⲱⲙⲧ̇ⲭⲟⲩ̇ⲱⲧ̇ ⲛ̄̇ⲁ̣[ⲓ]ⲕⲁ[ⲓ

ⲟⲥ′ ϩⲛ̄̇ ⲛ[ⲉ]ϩⲟ̇ⲟⲩ̇ ⲉ̇ⲧⲙ̄̇ⲙⲁⲩ′ ⲛⲁ̇ⲏ′ ⲉⲧ̇ⲥⲃ̄̇ⲧⲱ[ⲧ

ⲉ̇ⲧⲉⲩ̇ⲛ[ⲟⲩ] ⲥⲉ̇ⲛⲁ̇ϩⲟ̇ⲕⲟⲩ̇ ϩⲙ̄̇ ⲫⲱⲕ̇ ⲙ̄̇ⲡⲛⲟⲩ̇ⲧ[ⲉ

ⲥⲉ̣ⲛⲁⲡ[ⲱ]ⲧ̣′ ⲉ̇ϩⲣⲁ̇ⲏ′ ⲉ̇ⲑⲓ̇ⲉ̇ⲣⲟⲩ̇ⲥⲁ̇ⲗⲏⲙ̇ ⲉⲩ̇ⲙ[ⲓ

ⲱⲉ̇ ⲙⲛ̄̇ [ⲡ]ⲁ̣ⲧ̇ⲱⲓ̇ⲡⲉ̇ ⲉⲩ̇ⲭⲱ̇ ⲙ̄̇ⲙⲟⲥ̇ ⲭⲉ̇ ϭⲟ[ⲙ

ⲛⲓⲙ̇ ⲉⲛ̣ⲧⲁ̇ⲛⲉ̇ⲡⲣⲟ̇ⲫ[ⲏⲧⲏ]ⲥ̇ ⲁ̇ⲁⲩ̇ ⲁ̇ⲕ[ⲁⲁⲩ] ⲁⲗⲗⲁ[

ⲙ̄ⲡⲉⲕⲱ̇ϭⲙ̄̇ϭⲟⲙ̇ [ⲛⲁ]ⲙ̣ⲉ ⲉ̇ⲧⲟⲩ̇ⲛⲉ[ⲥ] ⲟ̣ⲩⲣⲉϥ̇

ⲙⲟ̇ⲟⲩⲧ′ ⲉ̇ⲃⲟⲗ̇ ⲭⲉ̇ ⲙ̄[ⲛ̄] ϭⲟⲙ̇ ⲙ̄̇ⲙ[ⲟ]ⲕ′ ϩⲙ̄̇ ⲡⲁ̇ⲏ

ⲁⲛ̇ⲥⲟⲩⲱⲛⲧ ⲭⲉ̇ [ⲛ̄ⲧⲟ]ⲕ̇ ⲡⲉ̇ ⲡⲱϩ̇ⲣⲉ̇ ⲛ̄̇ⲧⲁ̇ⲛⲟ̇

ⲙⲓ̇ⲁ̇ ϥⲛⲁ̇ⲥⲱ̇ⲧ[ⲙ ⲛ̄]ϭⲓ ⲡⲁ̇ⲧ̇ⲱ[ⲓ]ⲡⲉ′ [ⲛ̄]ϥ̇ϭⲟⲛⲧ̇[

ⲛ̄ϥⲕⲉⲗ]ⲉⲩ̇ⲉ′ ⲛ̄̇ⲥ[ⲉⲙⲟ]ⲩⲣ̇ ⲛ̄̇ⲛ̄̇ⲁⲓⲕ̣[ⲁⲓⲟⲥ ⲛ̄ⲥⲉ

ⲧⲁⲁⲩ ⲉϩⲣ]ⲁ̣ⲏ′ ⲉⲛ̣[ⲱ]ⲏⲟⲩ̇ⲉ ⲛ̄̇ⲥⲉ̇ⲣⲱⲕ̣[ϩ] ⲙⲙ̣[ⲟⲟⲩ

ⲁⲩⲱ ϩⲙ̄] ⲡⲉ̇ϩⲟ̇ⲟⲩ ⲉ̇ⲧⲙ̄̇ⲙⲁⲩ′ ⲫⲏⲧ ⲛ̄̇ⲛⲟⲩ[

ⲙⲏⲏⲱⲉ]̇ ⲛⲁ̇ⲡⲱⲱⲥ′ ⲉ̇ⲣⲟ̇ⲟⲩ′ ⲛ̄̇ⲥⲉⲥⲁ̇ϩⲱ̇ⲟ̣[ⲩ

ⲉⲃⲟⲗ ⲙ̄ⲙⲟϥ′ ⲉ]ⲩ̇ⲭⲱ̇ ⲙ̄̇ⲙⲟⲥ′ ⲭⲉ̇ ⲡⲁ̈ⲓ̇ ⲁⲛ̇ ⲡⲉ[

ⲡⲉⲭⲥ ⲙⲏ ⲉⲣ]ⲉ̣ ⲡⲉ̇ⲭ̄[ⲥ]̇ ⲛ̄̇ⲅⲁⲣ̇ ϩⲱ̇ⲧⲃ̄̇ ⲁ̣ⲓ[

ⲕⲁⲓⲟⲥ ⲙⲉ]ϥ̇ⲡⲱⲧ̣ ⲛ̄̇ⲟ̣ⲁ̣ ⲣⲙ̄̇ⲙ̄̇ⲙⲉ′ ϥⲛⲁ̣[

ⲕⲱⲧⲉ ⲁⲛ ⲛ̄ⲥⲁ ⲙ̄ⲡ]ⲉⲓ̇ⲑⲉ̇ ⲙ̣̄̇ⲙⲟ̇ⲟⲩ′ ϩⲛ̄̇ ϩⲉⲛ̣[

ⲙⲁⲉⲓⲛ ⲙⲛ̄ ϩⲉⲛⲱⲡⲏ]̇ⲣ̣[ⲉ] ϩⲙ̄̇ ⲡⲉ̇ϩⲟ̇ⲟⲩ̇ ⲉ̣[

ⲧⲙ̄ⲙⲁⲩ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲛ]ⲁ̣ⲱⲛ̄ϩ ϩⲧ̄[ⲏϥ

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2 ⲛⲁⲓⲑⲣⲟⲛⲟⲥ (= ⲛⲉ-?) Sa^{3} Sa^{1} (ⲛ̄ⲑⲣ.): ⲛⲛ̄ⲑⲣⲟⲛⲟⲥ Ach | 3 ⲥⲉⲛⲁⲥⲱⲧⲙ̄ Sa^{3} = Ach: ⲥⲉⲛⲁⲥⲱⲧⲡ Sa^{1} | ⲛ̄ⲑⲓ Sa^{3} = Ach: om Sa^{1} | 4 ϩⲛ̄ ⲛⲉϩⲟⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ Sa^{3} = Sa^{1}: om Ach | 5 ϩⲙ̄- Sa^{3} = Sa^{1}: ⲙ̄- Ach | 6 ⲥⲉⲛⲁⲡⲱⲧ Sa^{3} Sa^{1}: ⲥⲉⲡⲱⲧ Ach | ⲉϩⲣⲁⲏ Sa^{3}: om Sa^{1} Ach | 6-7 ⲉⲩⲙⲓⲱⲉ Sa^{3} = Ach: ⲉⲩⲡⲟⲗⲉⲙⲓ Sa^{1} | 7 ⲙⲛ̄ Sa^{3} Ach: ⲛ̄ⲙⲁⲩ ⲁⲩⲱ Sa^{1} | 8 ⲉⲛⲧⲁ- Sa^{3}: ⲉⲧⲁ... Sa^{1} Ach | ⲁⲁⲩ Sa^{3} Sa^{1}: + ϫⲛ̄ ⲛ̄ϩⲁⲣⲡ Ach | ⲁⲗⲗⲁ Sa^{3}: om Sa^{1} Ach | 9 ⲙ̄ⲡⲉⲕⲱϭⲙ̄ϭⲟⲙ Sa^{3} = Ach: ⲙ̄ⲡⲉⲕϭⲙ̄ϭⲟⲙ Sa^{1} | ⲛⲁⲙⲉ Sa^{3vid}: om Sa^{1} Ach | 10 ⲙ̄ⲙⲟⲕ Sa^{3} Sa^{1}: + ⲁ†ⲯⲩⲭⲏ Ach | 12 ⲛ̄ⲑⲓ ⲡⲁⲧⲱⲓⲡⲉ Sa^{3} = Sa^{1}: om Ach | ⲛ̄ϥϭⲟⲛⲧ Sa^{3} = Sa^{1}: ϥⲃⲱⲗⲕ Ach | 13 ⲛ̄ϥⲕⲉⲗⲉⲩⲉ Sa^{3} = Sa^{1}: + ⲁⲭⲉⲣⲟ ⲛ̄ϩⲉⲛϩⲏⲩⲉ Ach | ⲛⲛ̄ⲁⲓⲕⲁⲓⲟⲥ Sa^{3} Ach: ⲛ̄ⲁⲓⲕⲁⲓⲟⲥ Sa^{1} | 14 ⲉⲛⲱⲏⲟⲩⲉ Sa^{3} Sa^{1}: om Ach | 15 ⲁⲩⲱ Sa^{3vid} = Ach: om Sa^{1} | 15-16 ⲛⲛⲟⲩⲙⲏⲏⲱⲉ Sa^{3vid}= Sa^{1}: ⲛ̄ϩⲁϩ Ach | 16 ⲛⲁⲡⲱⲱⲥ Sa^{3} Sa^{1}: ⲛⲁⲛ̄ϩⲁⲧ Ach | ⲛ̄ⲥⲉⲥⲁϩⲱⲟⲩ Sa^{3} = Sa^{1}: ⲥⲉⲡⲱⲧ Ach | 17 ⲡⲁ̈ⲓ Sa^{3} = Ach: pr ⲙ̄ Sa^{1} | 18 ⲙⲏ ⲉⲣⲉ Sa^{3vid} = Sa^{1}: ⲙⲁ Ach | ⲛ̄ⲅⲁⲣ Sa^{3}: om Sa^{1} Ach | 19 ⲣⲙ̄ⲙⲙⲉ Sa^{3} = Sa^{1}: ⲣⲱⲙⲉ Ach | 19-20 ϥⲛⲁⲕⲱⲧⲉ - ⲛ̄ⲥⲁ ⲙ̄- Sa^{3vid}: ⲙⲏ ⲉϥⲕⲱⲧⲉ ⲛ̄ⲧⲟϥ ⲉⲛ ⲛ̄ϩⲟⲩⲟ ⲛ̄ⲥⲁ ⲙ̄- Sa^{1}: ⲉϥⲛⲁⲱⲓⲛⲉ ⲁⲗⲗⲁ ⲁϩⲁⲣⲉϥⲣ̄- Ach | 21 ϩⲙ̄ ⲡⲉϩⲟⲟⲩ Sa^{3} = Sa^{1}: ϩⲛ̄ ⲛ̄ϩⲟⲟⲩⲉ Ach |

[18]

one. They will see the destruction of heaven and earth.
They will receive the thrones of glory and the crowns.
Sixty righteous ones, prepared for that moment,
will hear at that time.

They will don the armour of God.
They will hasten to Jerusalem in their battle
with the shameless one, saying, "Every feat
which the prophets performed, you have performed, but
you were in truth unable to raise a
dead person, because you lack the power. By this
did we recognize you as the lawless
one." The shameless one will hear, become angry
and command that the righteous be bound,
be placed on altars and be burnt.
And at that time they will win
the affection of many. They will
leave him, saying, "This one is not
the Christ, for the Christ does not kill
righteous people nor does he pursue men. He will
not try to convince them by
signs and wonders." At that time
the Christ will have compassion

→ [ιθ]

ϩⲁ ⲛⲉⲧⲉ ⲛⲟⲩϥ ⲛⲉ] ϥⲛ[ⲁⲧ]ⲛ̄ⲛ[ⲟⲟⲩ ⲛ̄ⲛⲉ]ϥ
ⲁⲅⲅⲉⲗⲟⲥ] ⲉⲃⲟⲗ ϩⲛ̄ ⲧⲡ[ⲉ]ⲩ ⲙⲉϩⲥ[ⲟⲟⲩ] ⲛ̄ⲧⲃⲁ
ⲙⲛ̄ ϥⲧ]ⲟⲟⲩ ⲛ̄ⲱⲟⲩ ⲉⲟⲩ[ⲛ̄ ⲥⲟⲟⲩ] ⲛ̄ⲧⲛ̄[ϩ] ⲙ̄ⲡⲟⲩⲁ
ⲡⲟⲩⲁ] ⲙⲟⲟⲩ ⲡⲉⲩⲣⲟⲟ[ⲩ ⲛⲁ]ⲕⲓⲙ ⲉⲧ[ⲡⲉ] ⲙⲛ̄
5 ⲡⲕⲁϩ ⲉ]ⲩⲥⲙⲟⲩ ⲁⲩⲱ ⲉⲩ[† ⲉⲟ]ⲟⲩ ⲛⲁ ⲉ[ⲧ]ⲉⲣⲉ
ⲡⲣⲁⲛ] ⲙ̄ⲡⲉ ⲭⲥ ⲥϩϩ [ⲉⲭ]ⲛ̄ ⲧⲉⲩⲧⲉϩ[ⲛⲉ ⲉⲣⲉ
ⲧⲉⲥⲫⲣⲁ]ⲅⲓⲥ ϩⲓⲭⲛ̄ ⲧⲉ[ⲩ]ⲃⲓⲭ ⲛ̄ⲛⲟⲩⲛⲁⲙ [ⲭⲓ
ⲛⲟⲩⲕⲟⲩⲓ] ⲱⲁ ⲟⲩⲛⲟ[ⲃ ⲥ]ⲉⲛⲁⲧⲁⲗⲟⲟⲩ
ⲉⲭⲛ̄ ⲛⲟⲩⲧ]ⲛ̄ϩ ⲛ̄ⲥⲉⲛⲓ[ⲧⲟⲩ] ϩⲁⲑⲏ ⲙ̄ⲡⲃⲱⲛⲧ [
10 ⲧⲟⲧⲉ ⲅⲁⲃⲣ]ⲓⲏⲛ ⲙⲛ̄ ⲟ[ⲩⲣⲓ]ⲏⲛ ⲥⲉⲛⲁⲣ̄ ⲟⲩ
ⲥⲧⲩⲗ[ⲟⲥ ⲛ̄]ⲟⲩⲟⲩⲉⲓⲛ [ⲛ̄]ⲥⲉⲥⲱⲕ ϩⲁ ⲧⲉⲩϩⲏ [
ⲱⲁⲛ[ⲧⲟⲩⲭⲓ]ⲧⲟⲩ ⲉϩⲟⲩⲛ ⲉⲡⲕⲁϩ ⲉⲧⲟⲩⲁⲁⲃ [
ⲛ̄ⲥⲉ[ⲧⲁⲁ]ⲥ ⲛ[ⲁⲩ ⲉ]ⲧⲣⲉⲩⲟⲩⲱⲙ ⲉⲃⲟⲗ ϩⲙ̄ [
ⲡⲱϩ[ⲛ ⲙ̄]ⲡ[ⲱⲛϩ] ⲛ̄ⲥⲉⲫ[ⲟ]ⲣⲓ ⲛⲧ ϩⲃⲥ[ⲱ ⲛ̄
15 ⲟⲩⲱⲃ[ⲱ] ⲛ̄ⲥⲉ[ⲣⲟⲉⲓ]ⲥ ⲉⲣⲟⲟⲩ ⲛ̄ⲅⲓ ⲛⲁⲅⲅ[ⲉⲗⲟⲥ
ⲛ̄ⲥⲉ[ⲛ]ⲁϩ[ⲕⲟ ⲁ]ⲛ [ⲟ]ⲩⲁⲉ ⲛ̄ⲥⲉⲛⲁⲉⲓ[ⲃⲉ ⲁⲛ ⲟⲩ
ⲁ[ⲉ ϥⲛⲁⲃⲙ̄ⲃⲟⲙ ⲉ]ⲣⲟⲟⲩ ⲁⲛ̄ ⲛ̄ⲅⲓ [ⲡⲱϩⲣⲉ ⲛ̄
ⲧⲁⲛⲟⲙⲓⲁ ϩⲙ̄ ⲡⲉ]ϩⲟⲟⲩ ⲁⲉ [ⲉⲧⲙ̄ⲙⲁⲩ ⲡⲕⲁϩ
ⲧⲏ]ⲣϥ ⲛ[ⲁⲱⲧⲟⲣⲧ̄]ⲣ ⲡⲣⲏ ⲛ[ⲁⲣ̄ ⲕⲁⲕⲉ] ⲥⲉ[
20 ⲛⲁ]ϥⲓ ⲛ̄[†ⲣⲏⲛⲏ] ϩⲓⲭⲙ̄ [ⲡⲕⲁϩ ⲁⲩⲱ] ϩⲁ ⲧⲡⲉ[
...] . [.....] . ' . [.....] . [..]
..... ⲛ̄]ⲱⲏⲛ ⲥ[ⲉⲛⲁⲡⲱⲣⲕ ⲛ̄ⲥⲉϩⲉ
ⲛ̄ⲑⲏⲣⲓⲟⲛ ⲙⲛ̄ ⲛ̄]ⲧⲃⲛⲟ[ⲟⲩⲉ ⲥⲉⲛⲁⲙⲟⲩ ϩⲛ̄ ⲟⲩ
ⲱⲧⲟⲣⲧ̄ⲣ ⲛ̄ϩⲁⲗⲉⲧⲉ]' ⲛⲁⲯϩⲉ [ⲉⲭⲙ̄ ⲡⲕⲁϩ ⲉⲩⲙⲟ

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20 ϩⲁⲡⲉ Sa^{3}* |

1 ϥⲛⲁⲧⲛ̄ⲛⲟⲟⲩ Sa^{3} = Ach: ⲛϥⲧⲛ̄ⲛⲟⲟⲩ Sa^{1} | 2 ϩⲛ̄ Sa^{3} Sa^{1}: ⲛ̄ Ach | 4 ⲡⲉⲩϩⲣⲟⲟⲩ Sa^{3} Sa^{1}: ⲡϩⲣⲁⲩ Ach | 5 ⲁⲩⲱ Sa^{3} Sa^{1}: om Ach | ⲛⲁⲓ Sa^{3} Sa^{1}: + ⲁⲉ Ach | 6 ⲉⲣⲉ Sa^{3vid} Sa^{1}: om Ach | 7 ⲛ̄ⲛⲟⲩⲛⲁⲙ Sa^{3} = Sa^{1}: om Ach | 8 ⲭⲓⲛ ⲟⲩⲕⲟⲩⲓ ⲱⲁ ⲟⲩⲛⲟⲃ Sa^{3vid}: ⲭⲛ̄ ⲡⲟⲩⲕⲟⲩⲉⲓ ⲱⲁ ⲡⲟⲩⲛⲟⲃ Sa^{1}: ⲛⲓϩⲙ ⲙⲛ̄ ⲛⲓⲛⲁⲃ Ach | 9 ⲉⲭⲛ̄ Sa^{3vid} = Ach: pr ⲉϩⲣⲁⲓ Sa^{1} | ϩⲁⲑⲏ ⲙ̄ⲡⲃⲱⲛⲧ Sa^{3} = Sa^{1}: ϩⲓⲧϩⲓ ⲛ̄ⲧϥⲃⲁⲕⲉ Ach | 10-11 ⲥⲉⲛⲁⲣ̄ ⲟⲩⲥⲧⲩⲗⲟⲥ Sa^{3} Sa^{1}: ⲛⲁⲣ̄ ⲥⲧⲩⲗⲟⲥ Ach | 11 ⲛ̄ⲥⲉⲥⲱⲕ Sa^{3} = Sa^{1}: ⲉⲩⲥⲱⲕ Ach | ϩⲁ ⲧⲉⲩϩⲏ Sa^{3} Sa^{1}: ϩⲏⲧⲟⲩ Ach | 12 ⲱⲁⲛⲧⲟⲩⲭⲓⲧⲟⲩ Sa^{3} Sa^{1}: om Ach | ⲉⲡⲕⲁϩ Sa^{3} = Ach: ⲉⲙ̄ⲡⲙⲁ Sa^{1} | 13 ⲛ̄ⲥⲉⲧⲁⲁⲥ Sa^{3vid} = Ach: ⲥⲉⲧⲁⲥⲥⲉ Sa^{1} | 16 ⲛ̄ⲥⲉⲛⲁϩⲕⲟ - ⲟⲩⲁⲉ Sa^{3} Sa^{1} (ⲥⲉⲛⲁϩⲕⲟ): om Ach^{vid} | ⲛ̄ⲥⲉⲛⲁⲉⲓⲃⲉ Sa^{3}: ⲥⲉⲛⲁⲉⲓⲃⲉ Sa^{1} | 17-18 ϥⲛⲁⲃⲙ̄ⲃⲟⲙ - ⲛ̄ⲧⲁⲛⲟⲙⲓⲁ Sa^{3}: ⲡⲱϩⲣⲉ ⲛ̄ⲧⲁⲛⲟⲙⲓⲁ ⲛⲁⲱⲃⲙ̄ⲃⲟⲙ ⲉⲣⲟⲟⲩ ⲁⲛ Sa^{1} = Ach^{vid} | 18 ⲁⲉ Sa^{3}: ⲃⲉ Sa^{1} | 19 ⲧⲏⲣϥ Sa^{3vid}: om Sa^{1} Ach^{vid} | ⲥⲉⲛⲁϥⲓ ⲛ̄†ⲣⲏⲛⲏ Sa^{3vid} = Ach^{vid}: ⲥⲉϥⲓ †ⲣⲏⲛⲏ Sa^{1} | 20 ϩⲁⲧⲡⲉ Sa^{3vid}: ⲡⲉⲡⲛ̄ⲁ Sa^{1} |

[19]

on those who are his. He will send his
angels from heaven, sixty-four thousand
in number, each having six
wings. Their voices will move heaven and
earth, when they praise and give glory. Those
upon whose forehead is written the name of the Christ,
upon whose right hand is the seal,
both small and great, they will be taken
on their wings and removed from the wrath.
Then Gabriel and Uriel will be
a column of light and go before them
until they bring them to the holy land,
and they will permit them to eat from
the tree of life and to wear white
garments, while the angels keep watch over them.
They will neither hunger nor thirst, nor
will the lawless one have power
over them. And at that time the whole
earth will tremble. The sun will be darkened. Peace
will be removed from upon the earth and from under heaven
. . . . . .
. . . . . the trees will be uprooted and topple.
Wild animals and domestic animals will die in
confusion. Birds will fall on the ground dead

↑ [ⲕ]

ⲟⲩⲧ ⲁⲩⲱ]′ ⲛ̅ⲙⲉ[ⲩⲉⲓ]ⲟ̇ⲟ[ⲩⲉ ⲛ̅ⲑⲁⲗⲗⲁⲥⲥⲁ
ⲛⲁ̇ⲱ[ⲱⲙ]̇ ⲛ̅ⲣ̇ⲉ̣[ϥ]ⲣ̅ ⲛⲉ̣ⲃⲉ̣ [ⲛⲁⲱⲱ ⲉϩⲟⲟⲙ
ϩⲓ̇ⲭⲙ̅ ⲡ̣ⲕⲁϩ′ [ⲉⲩⲭⲱ] ⲙ̅ⲙⲟⲥ′ ⲭⲉ̇ ⲟⲩ ⲡ[ⲉⲧⲁⲕ
ⲁⲁ[ϥ]̇ ⲛⲁⲛ′ ⲡⲱ̣[ⲏⲣⲉ] ⲛ̣̅ⲧⲁ̇ⲛⲟ̇ⲙⲓⲁ′ ⲉⲕ[ⲭⲱ ⲙ̅
5 ⲙ[ⲟⲥ] ⲭⲉ̇ ⲁ̇ⲛⲟⲩ̣ [ⲡⲉ] ⲡ̣ⲉ̇ⲭⲥ′ ⲉⲛ̇ⲧⲟⲕ [ⲡⲱⲏⲣⲉ
ⲛ̅ⲧⲁ]̇ⲛⲟ̇ⲙⲓ̇ⲁ′ [ⲛ̅ⲧⲟⲕ]̇ ⲇ̣ⲉ′ ⲙ̅̇ⲙⲛ̅̇ ⲃⲟⲙ [ⲙ̅ⲙⲟⲕ
ⲉⲛⲟⲩ̇ϩⲙ̅̇ ⲙ̅ⲙⲟⲩ̣′ [ⲭ]ⲉ̣̇ ⲉⲕⲉ̇ⲛⲁ̇ϩⲙ̅[ⲛ ⲁⲕⲣ̅ ϩⲛ̅
ⲙⲁ̇ⲉⲓⲛ′ ⲉⲩ̇ⲱⲟⲩ̇ⲉ̣[ⲓⲧ]′ ⲛ̅̇ⲡⲉⲛ̇ⲛⲙ̅[ⲧⲟ ⲉⲃⲟⲗ ⲱⲁⲛ
ⲧⲕ̅̇ⲁ̇ⲁⲛ′ ⲛ̅̇ⲱⲙ̅̇ⲙ[ⲟ]′ ⲉ̇ⲡⲉ̇ⲭⲥ̅̇ ⲡ̣[ⲉⲧⲁϥⲧⲁ
10 ⲙⲓ̇ⲟ̇ ⲛ̅̇ⲟⲩ̇ⲟⲛ̇ ⲛⲓⲙ̣ [ⲟ]ⲩ̇ⲟⲉⲓ̇ ⲛⲁⲛ̇ ⲭ̣[ⲉ ⲁⲛⲥⲱⲧ]ⲙ̣̅[
ⲛ̅̇ⲥⲱⲕ′ ⲉⲓⲥ̇ ϩⲏ̇ⲏⲧⲉ̣′ ⲁ̇ⲛⲟⲛ′ ⲧⲉ[ⲛⲟⲩ ⲉ̀]ⲛ̣ⲁ̇ⲙⲟⲩ̇ [
ϩⲛ̅̇ⲛ ⲟⲩ̇ϩⲉ̇ ⲃⲱ̇ⲱⲛ′ ⲙⲛ̅̇ⲛ̅ ⲟⲩ̇ⲑ[ⲗ]ⲓ̣ⲯ[ⲓⲥ ⲉⲥⲧ]ⲱ̣ⲛ̇ ⲅⲉ̇
ⲧⲉ̇ⲛⲟⲩ̇′ ⲧⲁⲅ̇ⲥⲉ̇ ⲛ̅̇ⲟ[ⲩⲁⲓⲕⲁⲓ]ⲟ̣ⲥ [ⲛ̅ⲧⲛ̅]ⲟⲩⲱ[
ⲱ]ⲧ̣ ⲙ̅̇ⲙⲟⲅ′ ⲏ̇ ⲉϥ̇ⲧⲱⲛ [ⲡⲉ] ☩̇ⲥ̣[ⲃ]ⲱ̣̇ ⲛⲁ̣ⲛ′
15 ⲛ̅ⲧ]ⲙ̅̇ⲡⲁ̇ⲣⲁ̇ⲕⲁ̇ⲗⲉⲓ̇ ⲙ̅̇ⲙ[ⲟϥ ⲧ]ⲉⲛⲟ̣[ⲩ] ⲅ̣ⲉ̇ ⲉⲛ̇
ⲁⲧⲁ]̇ⲕⲟ̇ ϩⲛ̅̇ ⲟⲩ̇ⲟⲣ̇ⲅⲏ′ ⲭⲉ̇ [ⲁⲛⲣ̅ ⲁⲧⲥⲱ]ⲧ̣ⲙ′ ⲛ̅̇
ⲥⲁ ⲡⲛⲟ]ⲩ̇ⲧⲉ̣′ ⲁ̣ⲛ̇ⲃⲱⲕ′ ⲉ[ⲛⲙⲁ ⲉⲧⲱⲏⲕ ϩⲛ̅
ⲑⲁⲗⲁⲥⲥⲁ] ⲙ̣̅ⲡⲉⲛ̇ⲅⲙ̅ [ⲙⲟⲟⲩ ⲁⲛⲱⲓⲕⲉ
ϩⲛ̅ ⲉⲓⲣⲱⲟⲩ ⲙ]ⲛ̅̇ⲛⲁ̇ⲥⲉ [ⲙⲙⲁϩ]ⲉ̇ ⲙ̅[ⲡⲉⲛⲅⲙ̅
20 ⲙⲟⲟⲩ ⲁⲛ ⲧⲟ]̇ⲧⲉ′ ϥⲛ̣[ⲁⲣⲓⲙⲉ ⲛ̅]̇ⲅⲓ̇ [ⲡⲁⲧⲱⲓⲡⲉ
.....] ... [.....]′ [ϩⲙ̅
ⲡⲉϩⲟⲟⲩ ⲉⲧⲙ̅]ⲙⲁⲩ ⲉ[ϥⲭⲱ ⲙ̅ⲙⲟⲥ ⲭⲉ
ⲟⲩⲟⲉⲓ ⲛⲁ̈ ϩ]ⲱ̇ ⲭⲉ̇ ⲁ[ⲡⲁⲟⲩⲟⲉⲓⲱ ⲟⲩ
ⲉⲓⲛⲉ ⲉⲣⲟ̈}}]}}}}[

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8 ⲡⲉⲛⲙ̅ⲧⲟ Sa^{3}* | 10 -ⲙⲓⲟⲟ Sa^{3}* | 12 ⲙⲛ Sa^{3}* |

1 ⲁⲩⲱ Sa^{3vid}: ⲡⲕⲁϩ ⲛⲁⲱⲟⲟⲩⲉ ⲁⲩⲱ Sa^{1} = Ach (om ⲁⲩⲱ) | ⲛ̅ⲙⲟⲩⲉⲓⲟⲟⲩⲉ Sa^{3} = Ach: ⲙ̅ⲙⲟⲩ Sa^{1} | ⲛ̅ⲑⲁⲗⲗⲁⲥⲥⲁ Sa^{3vid} Ach: ⲉⲑⲁⲗⲗⲁⲥⲥⲁ Sa^{1} | 2 ⲛⲁⲱⲱⲙ Sa^{3} Sa^{1}: ⲛⲁⲱⲉⲩⲉ Ach | 5 ⲭⲉ Sa^{3} Sa^{1}: om Ach | ⲉⲛⲧⲟⲕ Sa^{3vid} Ach: + ⲡⲉ Sa^{1} | 5-6 ⲡⲱⲏⲣⲉ ⲛ̅ⲧⲁⲛⲟⲙⲓⲁ Sa^{3} Sa^{1}: ⲡⲁⲓⲁⲃⲟⲗⲟⲥ Ach | 6 ⲛ̅ⲧⲟⲕ ⲁⲉ Sa^{3}: om Sa^{1} Ach | 7 ⲭⲉ Sa^{3} Ach: ⲭⲉⲕⲁⲁⲥ Sa^{1} | ⲉⲕⲉⲛⲁϩⲙ̅ⲛ Sa^{3} = Sa^{1}: ⲕⲛⲁⲛⲁϩⲙⲛⲉ Ach | 8 ⲉⲩⲱⲟⲩⲉⲓⲧ Sa^{3} Sa^{1}: om Ach | 9-10 ⲡⲉⲧⲁϥⲧⲁⲙⲓⲟ ⲛ̅ⲟⲩⲟⲛ ⲛⲓⲙ Sa^{3}: ⲡⲉⲧⲁϥⲧⲁⲙⲓⲟⲛ Sa^{1}: ⲉⲧⲁϩⲧⲉⲛⲁⲛ Ach | 10 ⲛⲁⲛ Sa^{3} = Ach: + ⲉⲛⲟⲛ Sa^{1} | 12 ⲙⲛⲛ ⲟⲩⲑⲗⲓⲯⲓⲥ Sa^{3} = Sa^{1}: om Ach^{vid} | 14 ⲙ̅ⲙⲟⲅ Sa^{3}: om Sa^{1}: ⲙ̅ⲙⲁⲥ Ach | 15-16 ⲉⲛⲁⲧⲁⲕⲟ Sa^{3} Sa^{1}: ⲧⲛ̅ⲛⲁⲧⲉⲕⲟ Ach | 20 ⲁⲛ Sa^{3vid}: om Sa^{1} | ϥⲛⲁⲣⲓⲙⲉ Sa^{3}: ⲁϥⲣⲓⲙⲉ Sa^{1} |

[20]

and the waters of the sea
will evaporate. The sinners will cry out
on the earth, saying, "What have you done
to us, lawless one, by saying,
'I am the Christ,' when you are the
lawless one? And you have no power
to save yourself, much less to save us. You performed
vain marvels before us until
you had made us strangers to the Christ who
created each one of us. Woe to us, because we listened
to you! See, we are about to die
in an evil manner and in affliction. Where
now is the footprint of a righteous person, that we
should worship you, or where is our teacher
that we might appeal to him? Now we
will be destroyed by wrath, because we disobeyed
God. We went to the depths of
the sea but found no water. We dug in
the riverbeds sixteen cubits, but failed to
find water." Then the shameless one will weep
. . . . . at
that time, saying
"Woe is me as well, because my time has
passed!"

Sa[1] 13,23

ⲛⲉⲉⲓⲭⲱ ⲙ̄
ⲙⲟⲥ ⲭⲉ ⲛⲁⲩⲟⲉⲓⲱ ⲛ̄
ⲛⲁⲩⲉⲓⲛⲉ ⲉⲣⲟⲉⲓ ⲁⲛ
ⲁⲛⲛⲁⲣⲟⲙⲡⲉ ⲱⲱⲡⲉ
ⲛ̄ⲛⲓⲉⲃⲟⲧ: ⲁⲛⲁϩⲟⲟⲩⲉ ⲉ
ⲧⲃ̄ ⲛ̄ⲑⲉ ⲛ̄ⲛⲓⲱⲟⲉⲓⲱ ⲉⲱ
ⲱⲁϥⲟⲩⲱⲧⲃ̄: ⲧⲉⲛⲟⲩ ⲇⲉ
ⲉⲉⲓⲛⲁⲧⲁⲇⲟ ⲛ̄ⲙ̄ⲙⲏⲧⲛ̄
ⲧⲉⲛⲟⲩ ⲇⲉ ⲡⲱⲧ ⲉⲃⲟⲗ ⲉ
ⲧⲉⲣⲏⲙⲟⲥ: ⲇⲉⲡ ⲛⲓⲥⲟⲟ
ⲛⲉ ϩⲱⲧⲃ̄ ⲙ̄ⲙⲟⲟⲩ:
ⲁⲛⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲓⲥⲟⲩ ⲁϩ
ϩⲣⲁ̈ⲓ ⲉⲧⲃⲏⲧⲟⲩ ⲅⲁⲣ ⲉⲣⲉ
14,1 ⲡⲕⲁϩ {ⲉⲣⲉ ⲡⲕⲁϩ} ☥ ⲕⲁⲣⲡⲟⲥ
ⲉⲧⲃⲏⲧⲟⲩ ⲅⲁⲣ ⲉⲣⲉ ⲡⲣⲏ ⲣ̄
ⲟⲩⲟⲉⲓⲛ ⲉϩⲣⲁ̈ⲓ ⲉⲭⲙ̄ ⲡⲕⲁϩ
ⲉⲧⲃⲏⲧⲟⲩ ⲅⲁⲣ ⲉⲣⲉ ☥ⲱⲧⲉ
ⲛⲏⲟⲩ ⲉⲭⲙ̄ ⲡⲕⲁϩ ⲥⲉⲛⲁ
ⲣⲓⲙⲉ ⲛ̄ⲑⲓ ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲁⲕⲁ.ⲁ.ⲛ
ⲛ̄ⲭⲁⲭⲉ ⲁⲡⲛⲟⲩⲧⲉ ⲉ[ⲱⲱⲡⲉ
ⲟⲩⲛ ⲃⲟⲙ {ⲃⲟⲙ} ⲙ̄ⲙⲟⲕ [ⲧⲱ
ⲟⲩⲛ ⲛ̄ⲅⲡⲱⲧ ⲛ̄ⲥⲱ[ⲟⲩ
ⲧⲟⲧⲉ ϥⲛⲁⲭⲓ ⲛ̄ⲛⲉϥⲛ̄ⲧ
ⲛ̄ϩ̄ ⲛ̄ⲕⲱϩⲧ ⲛϥ̄ϩⲱⲗ ⲉⲃⲟⲗ
ϩⲓ ⲡⲁϩⲟⲩ ⲛ̄ⲛⲉⲧⲟⲩⲁⲁⲃ
ϥⲛⲁⲡⲟⲗⲉⲙⲓ ⲛ̄ⲙⲁⲩ ⲟⲛ
ⲥⲉⲛⲁⲥⲱⲧⲙ̄ ⲛ̄ⲃⲓ ⲁⲅⲅⲉⲗⲟⲥ
ⲥⲉⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲥⲉⲡⲟⲗⲉ
ⲙⲓ ⲛ̄ⲙⲁϥ ⲉⲩⲡⲟⲗⲉⲙⲟⲥ
ⲛ̄ⲥⲏϥⲉ ⲉⲩⲟⲱ ⲥⲛⲁⲱⲱ
ⲡⲉ ϩⲙ̄ ⲡⲉϩⲟⲟⲩⲉ ⲉⲧⲙ̄ⲙⲁⲩ
ϥⲛⲁⲥⲱⲧⲙ̄ ⲛ̄ⲃⲓ ⲡⲭⲟⲉⲓⲥ
ⲛϥ̄ⲕⲉⲗⲉⲩⲉ ϩⲛ̄ ⲟⲩⲛⲟⲃ ⲛ̄
ⲃⲱⲛⲧ: ⲛ̄ⲧⲡⲉ ⲙⲛ̄ ⲡⲕⲁϩ
ⲥⲉⲛⲁⲧⲉⲟⲩⲉ ⲃⲱϩⲧ ⲉⲃⲟⲗ
ⲉϩⲣⲁ̈ⲓ ⲁⲩⲱ ⲡⲕⲱϩⲧ ⲛⲁⲉ

Sa[1] 13,23 I said,
"My time
shall not pass away.
My years have become
months. My days have
passed like dust that
passes by. Indeed now
I shall perish with you!
Now then hasten to
the desert. Seize the brigands
and kill them.
Fetch the saints
for on their account does
14.1 the earth give produce;
for on their account does the sun
shine upon the earth;
for on their account does the dew
settle on the ground." The sinners
will weep
saying, "You have made us
enemies of God. If you
have the power arise
and pursue them!"
Then he will spread his fiery
wings and fly away
in pursuit of the saints
He will again wage war on them.
The angels will hear,
come down and wage war
against him, a war
of many swords.
At that time
the Lord will hear
and command in great
anger that heaven and earth
spew forth fire.
And the fire will

ⲙⲁϩⲧⲉ ϩⲒⲏ̅ⲥ̅ ⲡⲕⲁϩ ⲛ̅ⲑⲩ
ⲩⲉ ⲥⲛⲟⲟⲩⲥ ⲙ̅ⲙⲁϩⲉ: ⲩ̅
ⲛⲁⲟⲩⲱⲙ ⲛ̅ⲥⲁ ⲛ̅ⲣⲉⲩⲣ̅ⲣ
ⲛⲟⲃⲉ ⲙⲛ̅ ⲛ̅ⲇⲓⲁⲃⲟⲗⲟⲥ:
ⲛ̅ⲑⲉ ⲛ̅ⲟⲩⲣⲏⲓ̈ⲟⲩⲉ ⲟⲩⲛ
ⲟⲩϩⲁⲡ ⲟⲩⲙⲏⲉ ⲛⲁⲑⲱⲡⲉ
ϩ̅ⲙ ⲡⲉϩⲟⲟⲩ ⲉⲧⲙ̅ⲙⲁⲩ
ⲛ̅ⲧⲟⲩⲉⲓ ⲙ̅ⲡⲕⲁϩ ⲛⲁ† ⲙ̅
ⲡⲉⲩϩⲣⲟⲟⲩ: ϩ̅ⲙ ⲡⲉϩⲟⲟⲩⲉ

Ach 41,1 (ⲟⲩⲉ ϩⲙ ϩⲉⲡ ⲙ̅ⲙⲓⲉ ϩ̅ⲙ ⲫⲟⲟⲩⲉ ⲉⲧⲙ̅
ⲙⲟ ⲛ̅ⲧⲟⲩⲓ̈ⲉⲩⲉ ⲙⲛ̅ ⲡⲕⲁϩ ⲛⲁ† ⲛ̅
ⲟⲩϩⲣⲁⲩ ⲛ̅ϩⲟⲟⲩ) ⲛⲁⲑⲉⲭⲉ ⲙⲛ̅ ⲛⲟⲩ
ⲉⲣⲏⲩ ⲭⲉ ⲛⲉⲁⲧⲉⲧⲛ̅ⲥⲱⲧⲙⲉ ⲙ̅ⲡⲟⲟⲩ
ⲉ ⲁⲧⲥⲙⲓ ⲛ̅ⲣⲱⲙⲉ ⲉⲩⲙⲁⲁϩⲉ ⲉⲙ
ⲡⲩⲉⲓ ⲁⲧⲕⲣⲓⲥⲓⲥ ⲙ̅ⲡⲱⲏⲣⲉ ⲙ̅ⲡⲛⲟⲩ
ⲧⲉ ⲛ̅ⲛⲁⲃⲉ ⲙ̅ⲡⲟⲩⲉ ⲡⲟⲩⲉ ⲛⲁⲱϩⲉ
ⲁⲣⲉⲧⲟⲩ ⲁⲣⲁⲩ ϩ̅ⲙ ⲡⲙⲁ ⲉⲧⲁⲩⲉⲟⲩⲉ
ⲙ̅ⲙⲟ ⲉⲓⲧⲉ ⲛⲁⲫⲟⲟⲩⲉ ⲉⲓⲧⲉ ⲛⲁ̣ⲧⲟⲩ
ⲫⲓ ⲛⲁⲁⲓⲕⲁⲓⲟⲥ ⲛ̅ⲧⲁⲩ ⲙⲛ̅ ⲛⲁ.. ⲡ
ⲥⲉⲛⲁⲛⲟ ⲁⲛⲣⲉⲩⲣ̅ ⲛⲁⲃⲉ ϩ̅ⲛ ⲛ[ⲟⲩ]ⲕ[ⲟ]
ⲗⲁⲥⲓⲥ ⲙⲛ̅ ⲛⲉⲧⲁⲩⲣ̅ ⲁⲓⲱⲕⲉ ⲙ̅ⲙ̣[ⲁ]ⲩ
ⲙⲛ̅ ⲛⲉⲧⲁϩⲣ̅ ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙⲙ[ⲁⲩ] ⲁ̣
ⲡ̣ⲙⲟⲩ ⲧⲟⲧⲉ ⲛ̅ⲣⲉⲩⲣ̅ ⲛⲁⲃⲉ ϩ..ⲟ̣.
.ⲏ̣ ⲥⲉⲛⲁⲛⲟ ⲁⲡⲙⲁ ⲛ̅ⲛⲛⲁⲓⲕ[ⲁⲓ]ⲟⲥ
ⲁⲟⲩ †ϩⲉ ⲟⲩⲛ̅ ⲟⲩϩⲙⲁⲧ ⲛⲁϩⲱ̣[ⲡⲉ]
ϩ̅ⲛ ⲛ̅ϩⲟⲟⲩⲉ ⲉⲧⲙ̅ⲙⲟ ⲡⲉⲧⲉ ⲛ[ⲁⲓⲕⲁⲓ]
42,1 ⲟⲥ ⲛⲁⲣ̅ ⲁⲓⲧⲉⲓ ⲙ̅ⲙⲁⲩ ⲛ̅ϩⲁϩ ⲛ̅ⲥⲁⲡ
ⲥⲉⲛⲁⲧⲉⲉⲩ ⲛⲉⲩ ϩ̅ⲙ ⲫⲟⲟⲩⲉ ⲉⲧⲙ̅
ⲙⲟ ⲡⲭⲁⲉⲓⲥ ⲛⲁⲣ̅ ⲕⲣⲓⲛⲉ ⲛ̅ⲧⲡⲉ
ⲙⲛ̅ ⲡⲕⲁϩ ⲩⲛⲁⲣ̅ ⲕⲣⲓⲛⲉ ⲛ̅ⲛⲉ
ⲧⲁⲩⲣ̅ ⲡⲁⲣⲁⲃⲁ ϩ̅ⲛ ⲧⲡⲉ ⲙⲛ̅ ⲛⲉⲧⲁ
ϩⲉⲓⲣⲉ ϩⲓⲏ̅ⲥ̅ ⲡⲕⲁϩ ⲩⲛⲁⲣ̅ ⲕⲣⲓⲛⲉ
ⲛ̅ⲛⲱⲁⲥ ⲙ̅ⲡⲗⲁⲟⲥ ⲩⲛⲁⲱⲛⲧⲟⲩ
ⲁⲡⲱϩⲉ ⲛ̅ⲉⲥⲁⲩ ⲥⲉⲧⲉⲟⲩⲉ ⲛⲉⲩ
ⲉⲙⲛⲕⲣⲁⲩ ⲙ̅ⲙⲟⲩ ϩⲟⲟⲡ ⲛ̅ϩⲏⲧⲟⲩ
ⲙⲛ̅ⲛⲥⲉ ⲛⲉⲓ̈ ⲩⲛ̅ⲛⲏⲩ ⲁϩⲣⲏⲓ̈ ⲃⲉ
ϩⲏⲗⲉⲓⲁⲥ ⲙⲛ̅ ⲉⲛⲱⲭ ⲥⲉⲕⲟⲩ ⲁ

reach out over the earth
seventy two cubits. It
will consume the sinners
and the devils
like straw.
A just judgement will take place
at that time.
The mountains of the earth will make
their voices heard. At (that) time
Ach 41,1 . . . . . .
. . . . . .
The roads? (see Rosenstiehl) will say to
each other, "Did you hear today
the sound of a man who makes
his way to the judgement of the son of God?
The sins of each will oppose
him in the place where they were committed,
whether by day or by night
. . . the just and the [. . .]
will see the sinners in their punishment,
as well as those who persecuted them,
and those who delivered them to
death. Then the sinners . . .
. . . will see the abode of the righteous
and the manner in which grace will ensue.
At that time, that which the righteous
42,1 will often request
will be given to them. At that time
the Lord will judge heaven
and earth. He will judge those
who have transgressed in heaven and those
who have done so on earth. He will judge
the shepherds of the people. He will ask them
concerning the flock, and they will hand them over to him
without deadly guile.
After that Elijah and
Enoch descend. They lay aside

ϩρнϊ ⲛⲧⲥⲁρϫ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ ⲥⲉ
ⲭⲓ ⲛⲛⲟⲩⲥⲁρϫ ⲙⲡⲛⲁ ⲥⲉⲡⲱⲧ
ⲥⲉⲡⲱϩρⲉ ⲛⲧⲁⲛⲟⲙⲓⲁ ⲥⲉϩⲱ
ⲧⲃⲉ ⲙⲙⲁϥ ⲉⲙⲁϥϩⲱⲉⲭⲉ ϩⲙ
ϕⲟⲟⲩⲉ ⲉⲧⲙⲙⲟ ϥⲛⲁⲃⲱⲗ ⲁ
ⲃⲁⲗ ⲙⲡⲟⲩⲙⲧⲟ ⲁⲃⲁⲗ ⲛⲧϩⲉ ⲛ[ⲟⲩ]
43,1 ⲕⲣⲩⲥⲧⲁⲗⲗⲟⲥ ⲉⲁϥⲃⲱⲗ ⲁⲃⲁⲗ ϩⲓⲧⲛ
ⲟⲩⲕⲱϩⲧ ϥⲛⲁⲧⲉⲕⲟ ⲛⲧϩⲉ ⲛⲟⲩ
ⲁⲣⲁⲕⲱⲛ ⲉⲙⲛⲛⲓϥⲉ ⲛϩⲏⲧϥ ⲥⲉⲛⲁ
ⲭⲟⲟϥ ⲛⲉϥ ⲭⲉ ⲁⲡⲕⲟⲩⲁⲓ̈ⲱ ⲓ̈ⲛⲉ ⲁ
ⲣⲁⲕ ⲧⲛⲟⲩ ⲃⲉ ⲁⲕⲛⲁⲧⲉⲕⲟ ⲙⲛ ⲛⲉ
ⲧⲣ̄ ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲕ ⲥⲉⲛⲁⲧⲉⲕⲟⲩ
ⲁⲧⲱⲱⲧⲉ ⲙⲡⲛⲟⲩⲛ ⲥⲉϩⲱⲭⲃ ⲙ
ⲙⲁⲥ ⲁⲣⲟⲟⲩ ϩⲙ ϕⲟⲟⲩⲉ ⲉⲧⲙⲙⲟ
ϥⲛⲛⲏⲩ ⲁⲃⲁⲗ ⲛⲧⲡⲉ ⲃⲉ ⲡⲭⲥ
ⲡⲣⲣⲟ ⲙⲛ ⲛⲉⲧⲟⲩⲁⲁⲃⲉ ⲧⲏⲣⲟⲩ
ϥⲣⲱⲕϩ ⲙⲡⲓⲕⲁϩ ϥⲣ̄ ϩⲟ ⲛⲣⲁⲙⲡⲉ
ϩⲓⲭⲱϥ ⲭⲉ ⲁⲛⲣⲉϥⲣ̄ ⲛⲁⲃⲉ ⲉⲙⲁϩⲧⲉ
ϩⲓⲭⲱϥ ϥⲛⲁⲧⲁⲛⲟ ⲛⲟⲩⲡⲉ ⲛⲃⲣ̄ⲣⲉ
ⲙⲛ ⲟⲩⲕⲁϩ ⲛⲃⲣ̄ⲣⲉ ⲙⲛ ⲇⲓⲁⲃⲟⲗⲟⲥ
..ⲱⲩ ϩⲟⲟⲡ ⲛϩⲏⲧⲟⲩ ϥⲛⲁⲣ̄ⲣⲟ
ⲙ]ⲛ ⲛⲉⲧⲟⲩⲁⲁⲃⲉ ⲉϥⲛⲛⲁ ⲁϩⲣⲏⲓ̈
.ⲛⲛⲏⲩ ⲁϩⲣⲏⲓ̈ ⲉⲩϩⲟⲟⲡ ⲙⲛ ⲛ
44,1 ⲁⲅⲅⲉⲗⲟⲥ ⲛⲟⲩⲁⲓ̈ⲱ ⲛⲓⲙ ⲉⲩϩⲟⲟⲡ ⲙⲛ
ⲡⲭⲥ ⲛϩⲟ ⲛⲣⲁⲙⲡⲉ

†ⲁⲡⲟⲕⲁⲗⲩⲯⲓⲥ

ⲛϩⲏⲗⲉⲓⲁⲥ

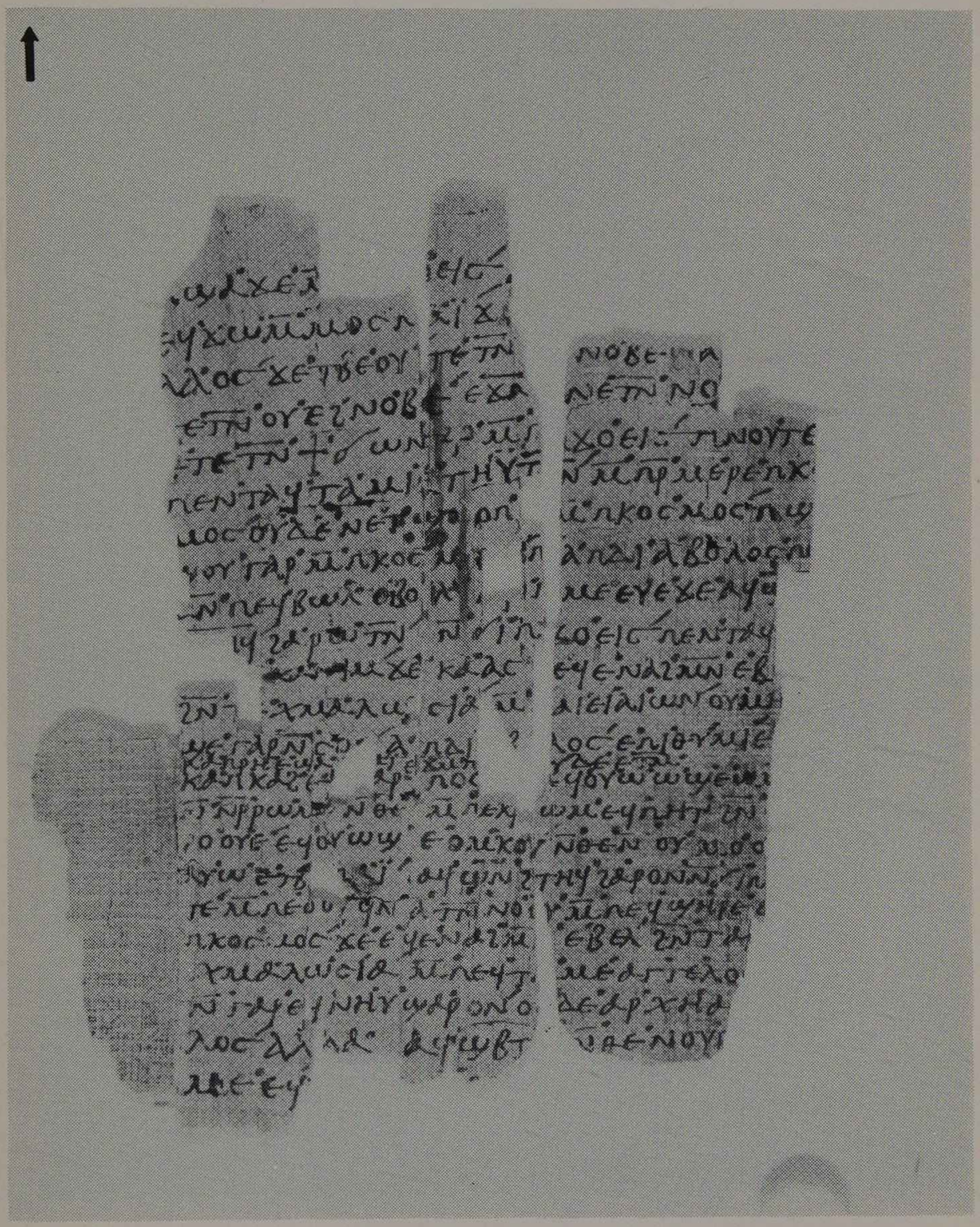
the flesh of the world and
put on the flesh of the spirit. They pursue
the lawless one and kill
him without his being able to utter a sound. At
that time he will melt
before them like
ice which melts through
fire. He will perish like a
dragon which is without breath. He will
be told, "Your time is up.
Now you will perish with those
who believed in you." They will
be thrown into the deep pit, and it will
be shut over them. At that time
the Christ comes from heaven,
the king together with all the saints.
He burns the earth and spends a thousand years
on it, because the sinners held sway
over it. He will create a new heaven
and a new earth. No devil
or death (see Rosenstiehl) exists in them. With the
saints he will rule, descending and
ascending. They will be with the
angels always. They will be with
the Christ a thousand years.

The Apocalypse
of Elijah

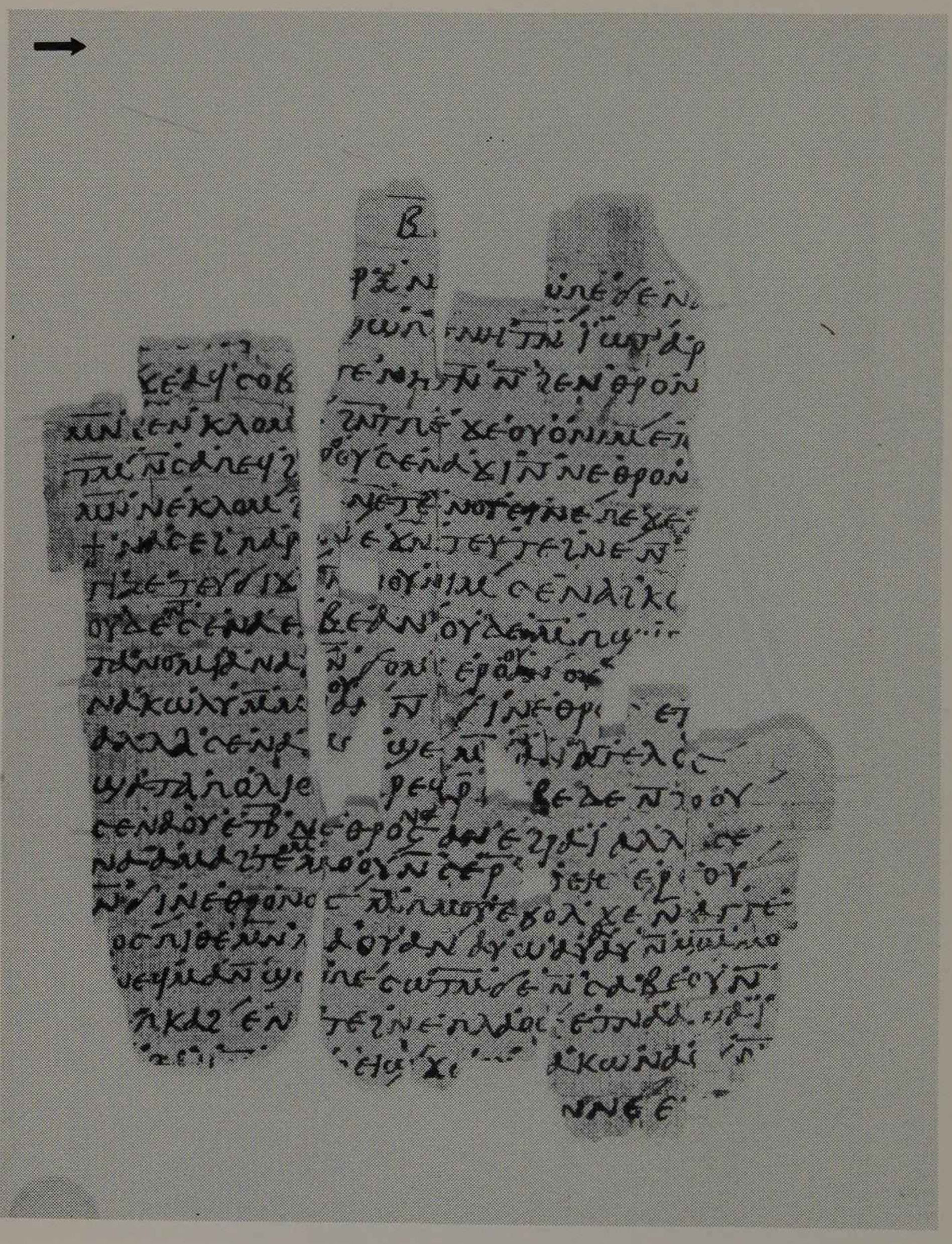
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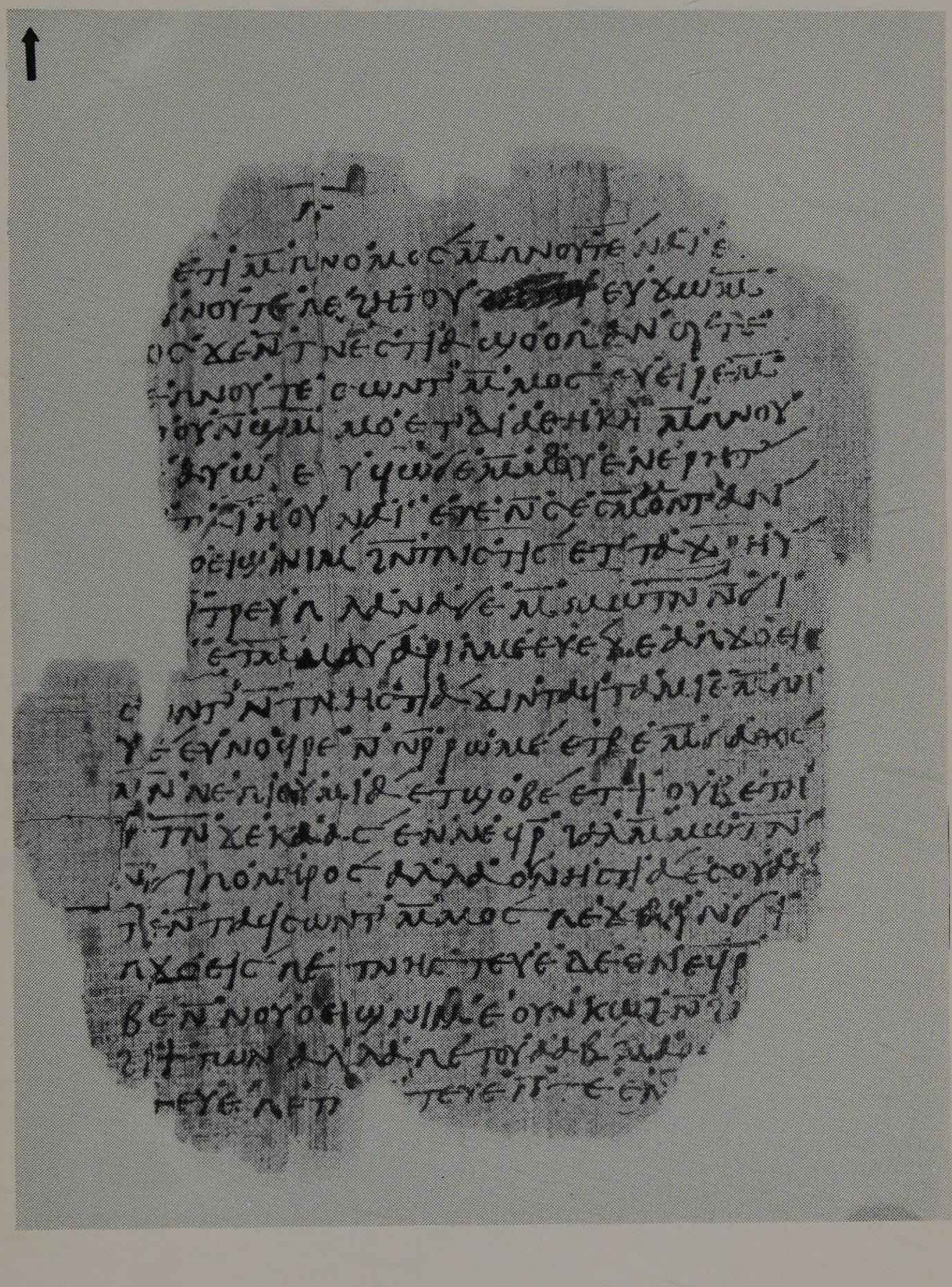
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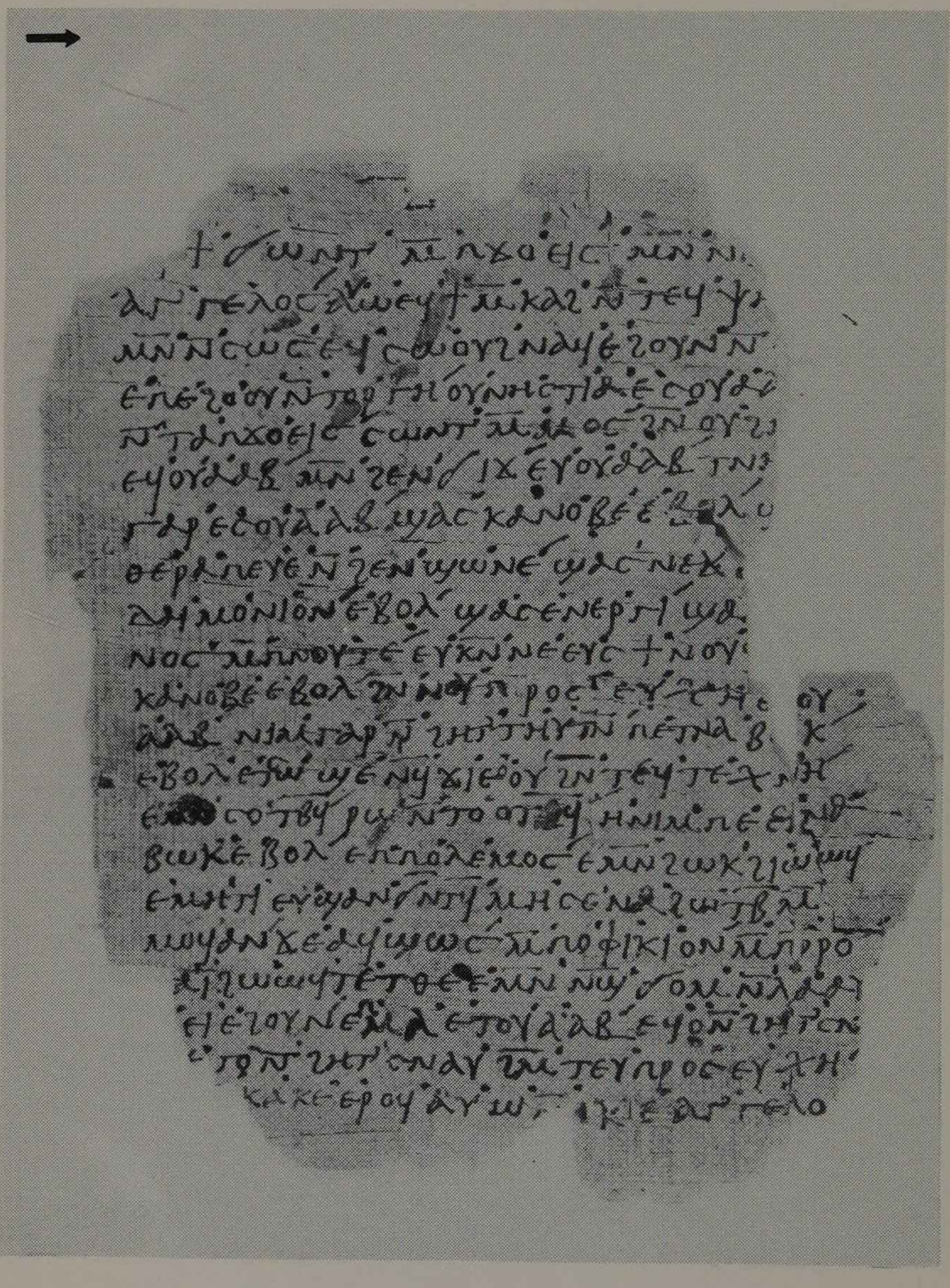
P. CHESTER BEATTY 2018

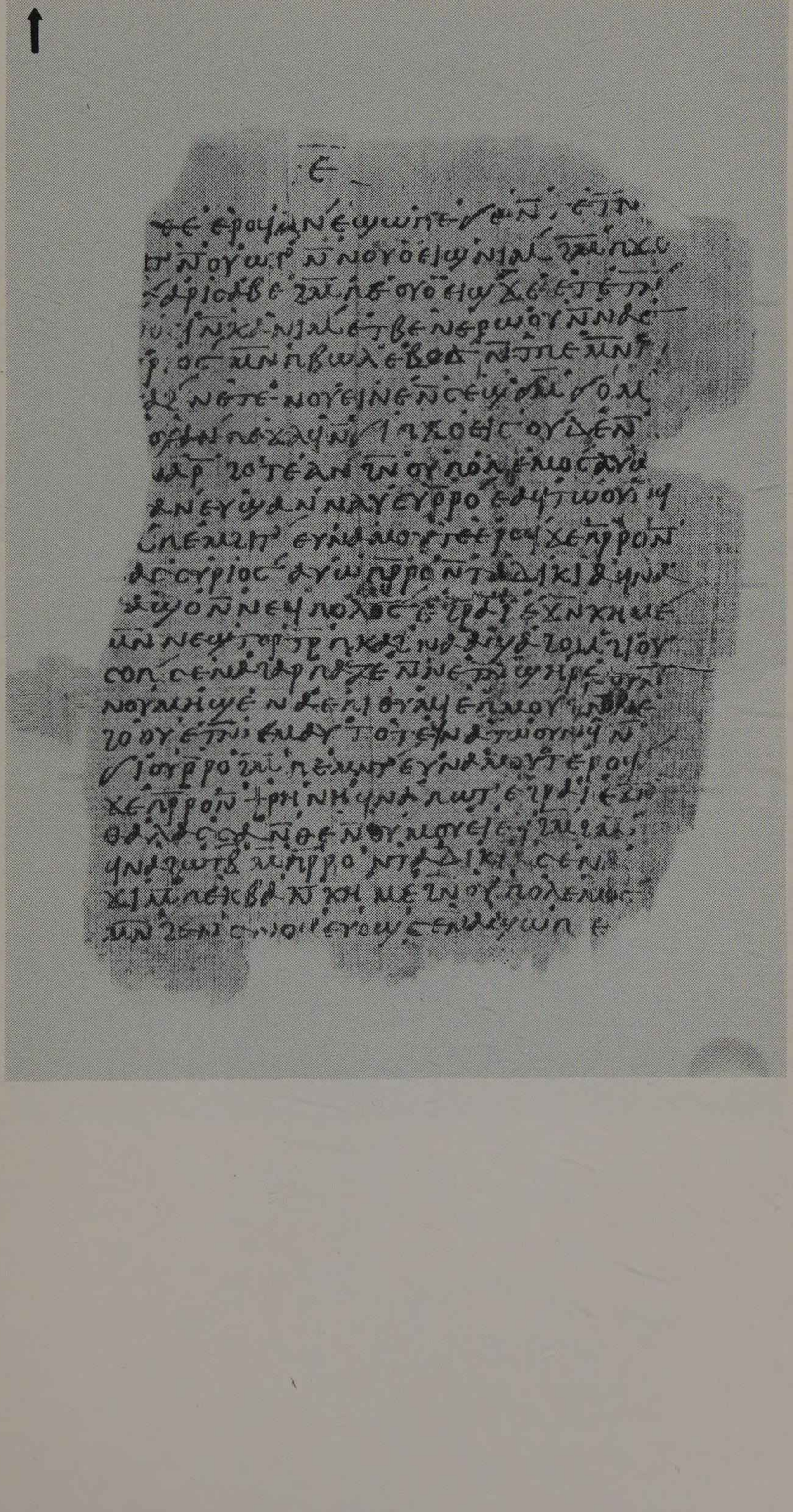


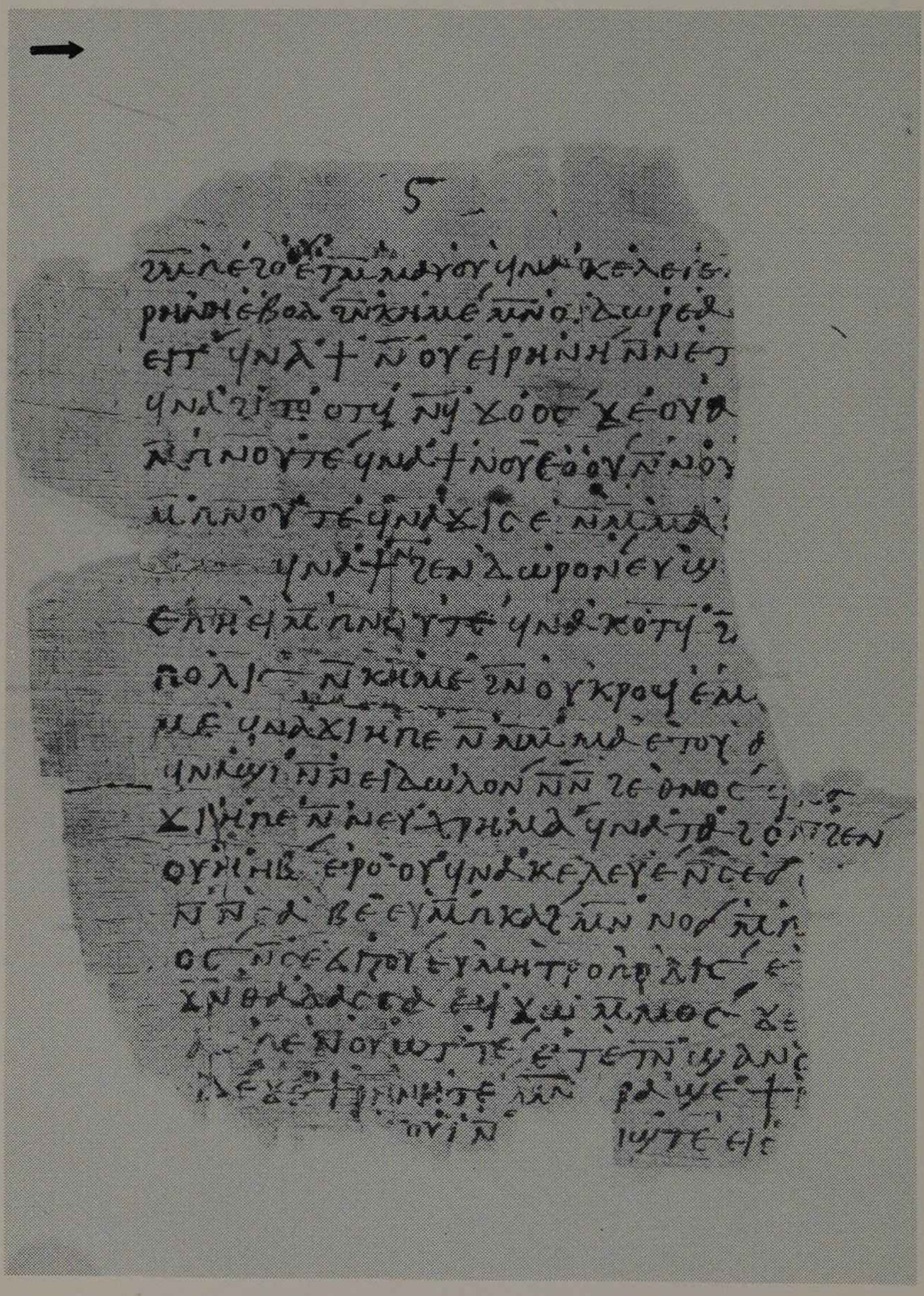
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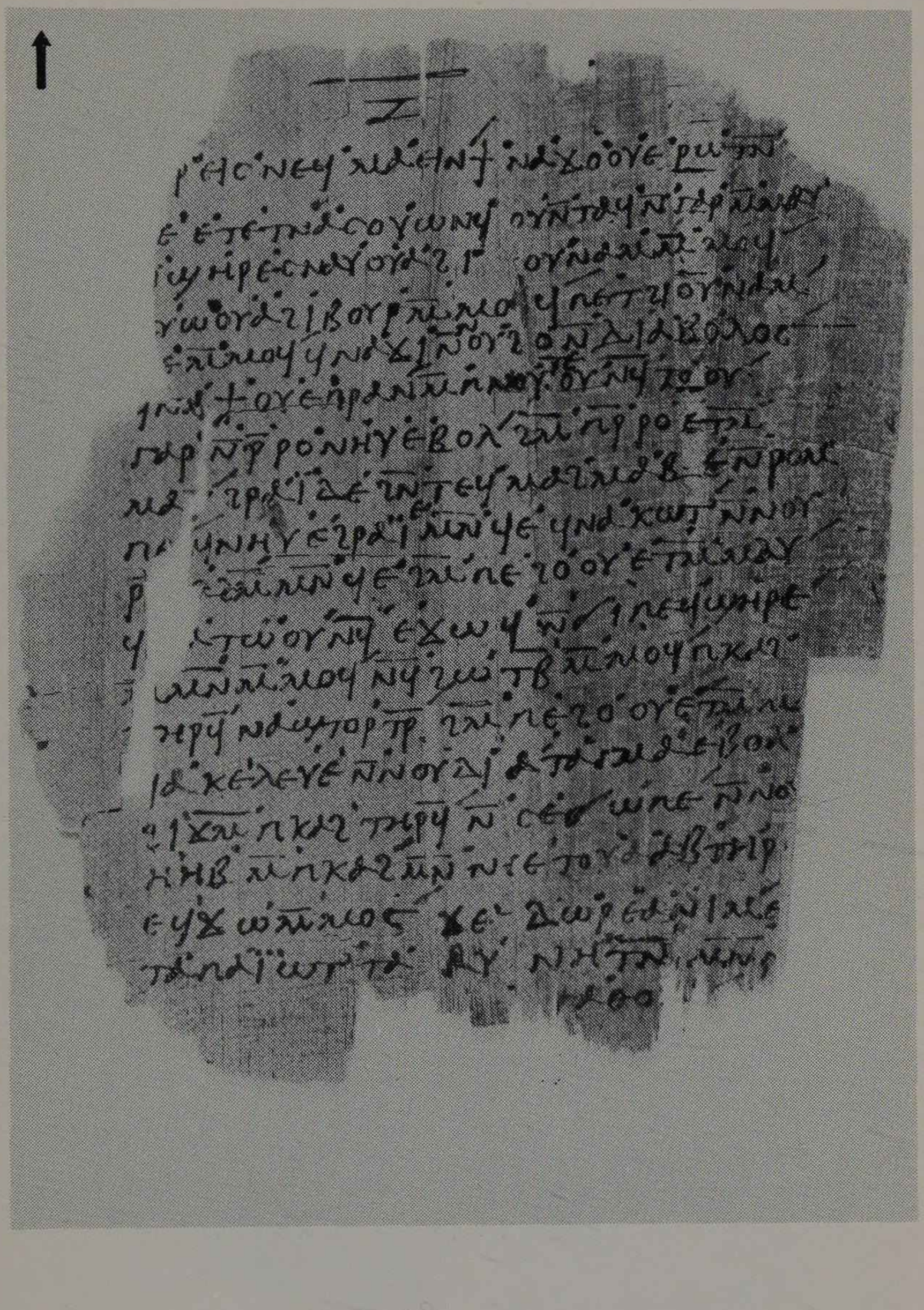


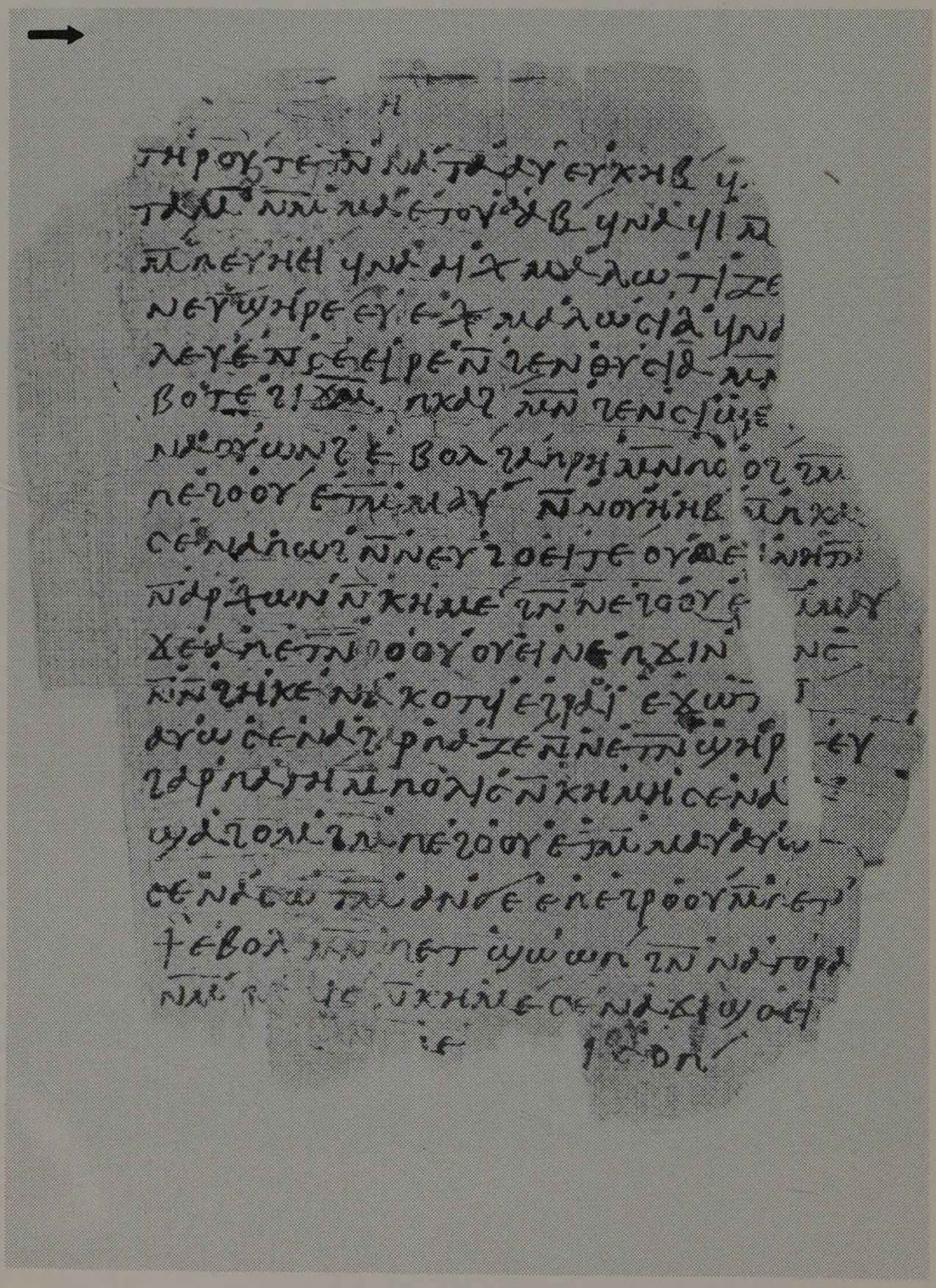


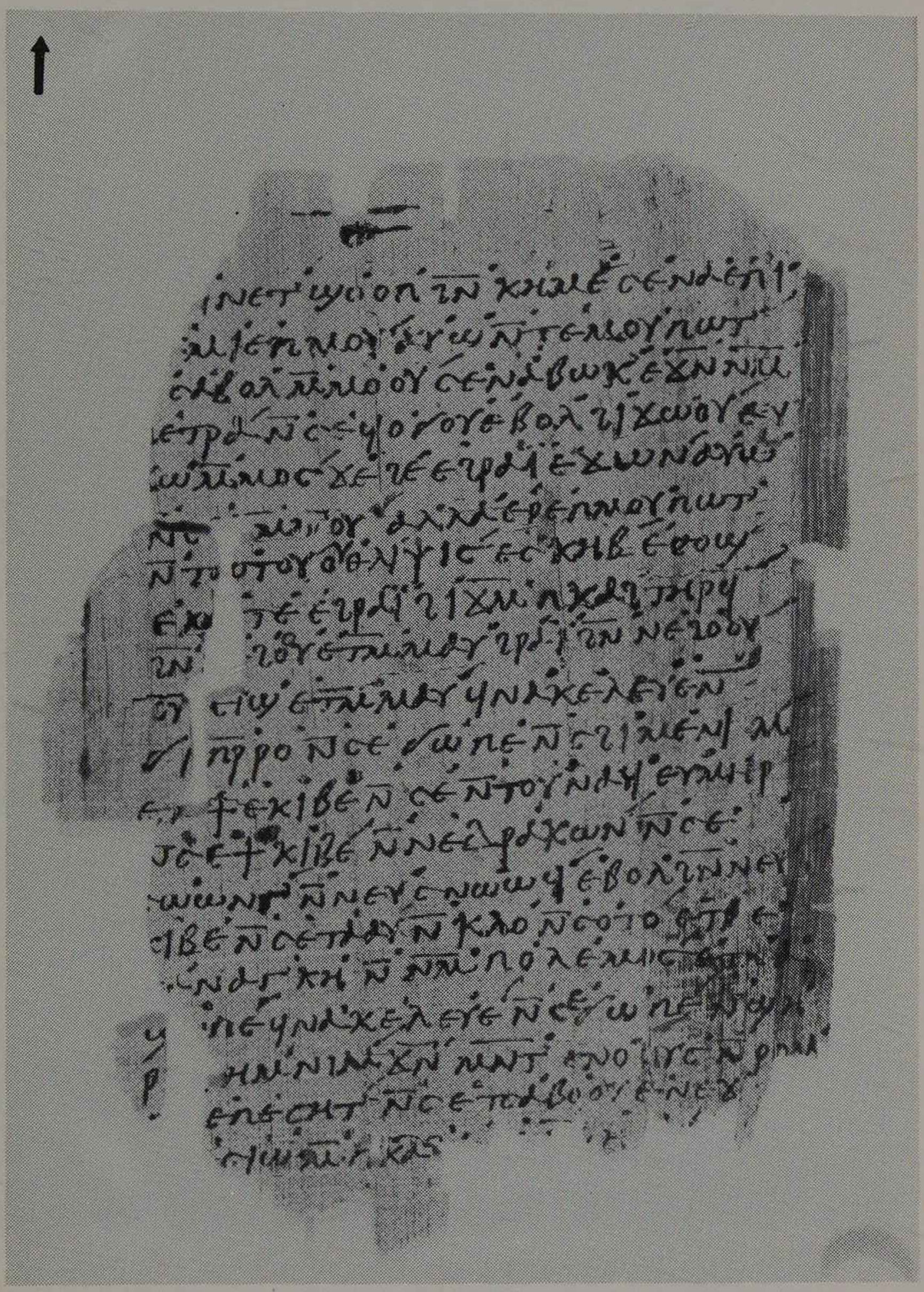


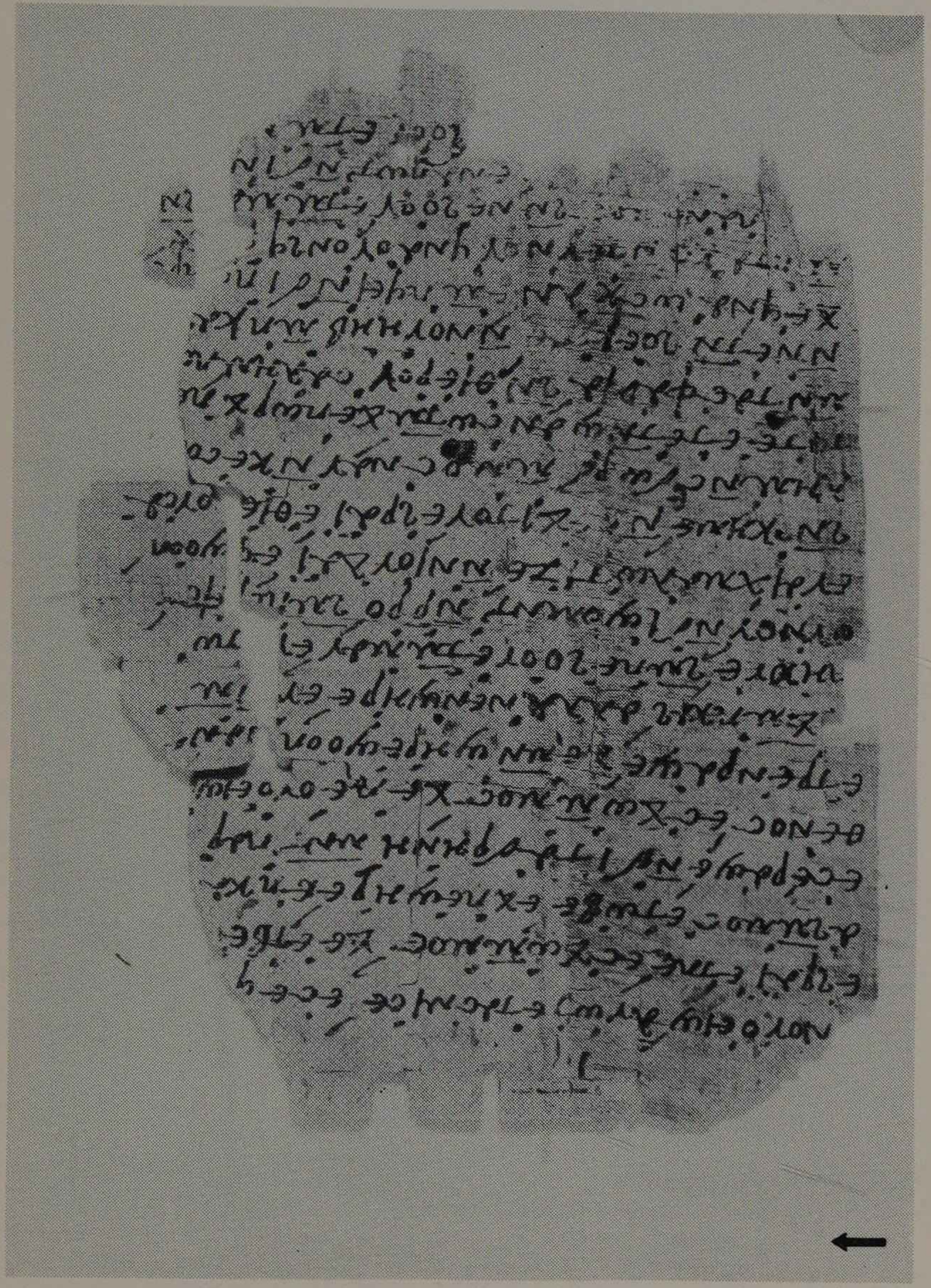


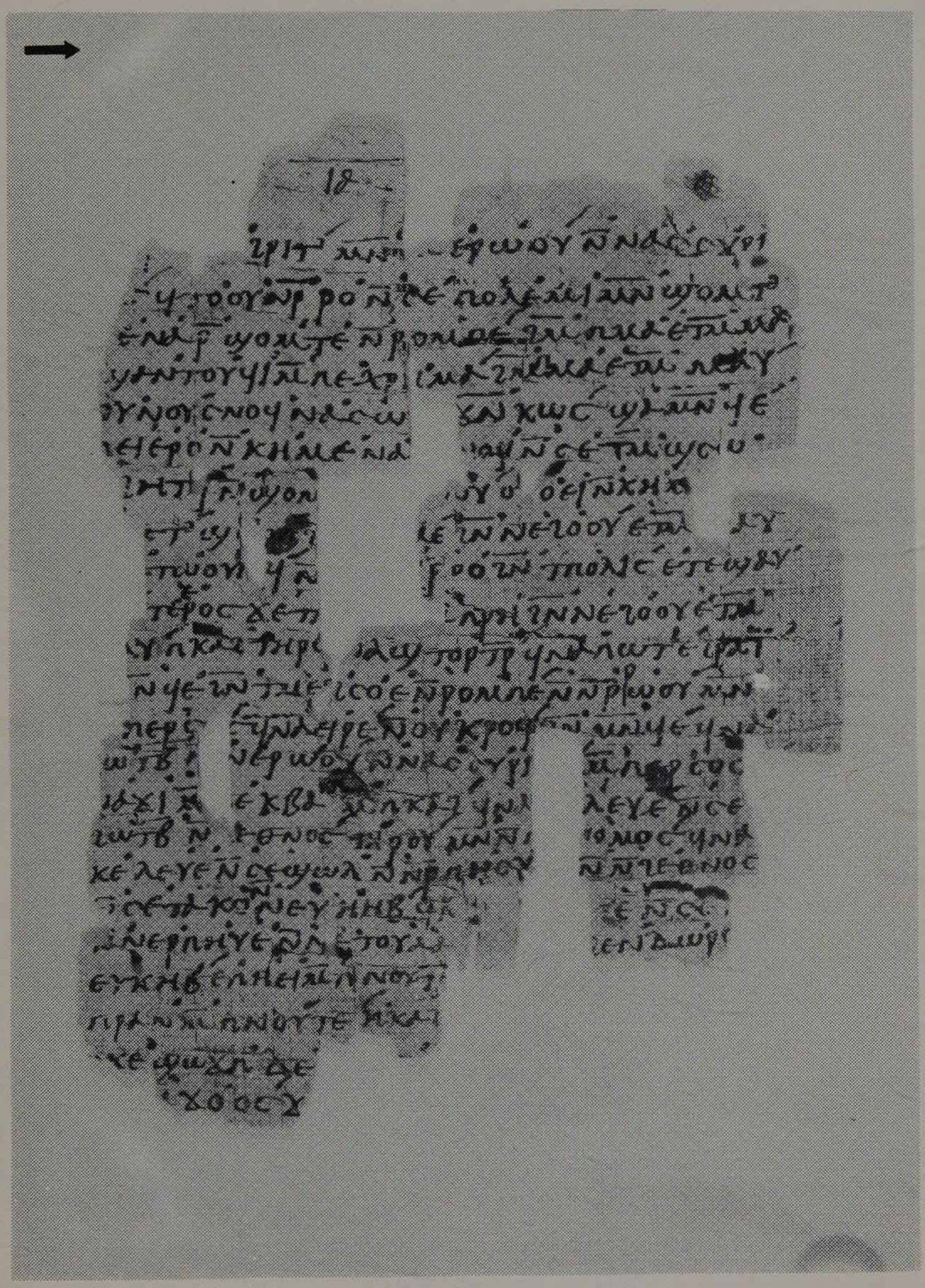


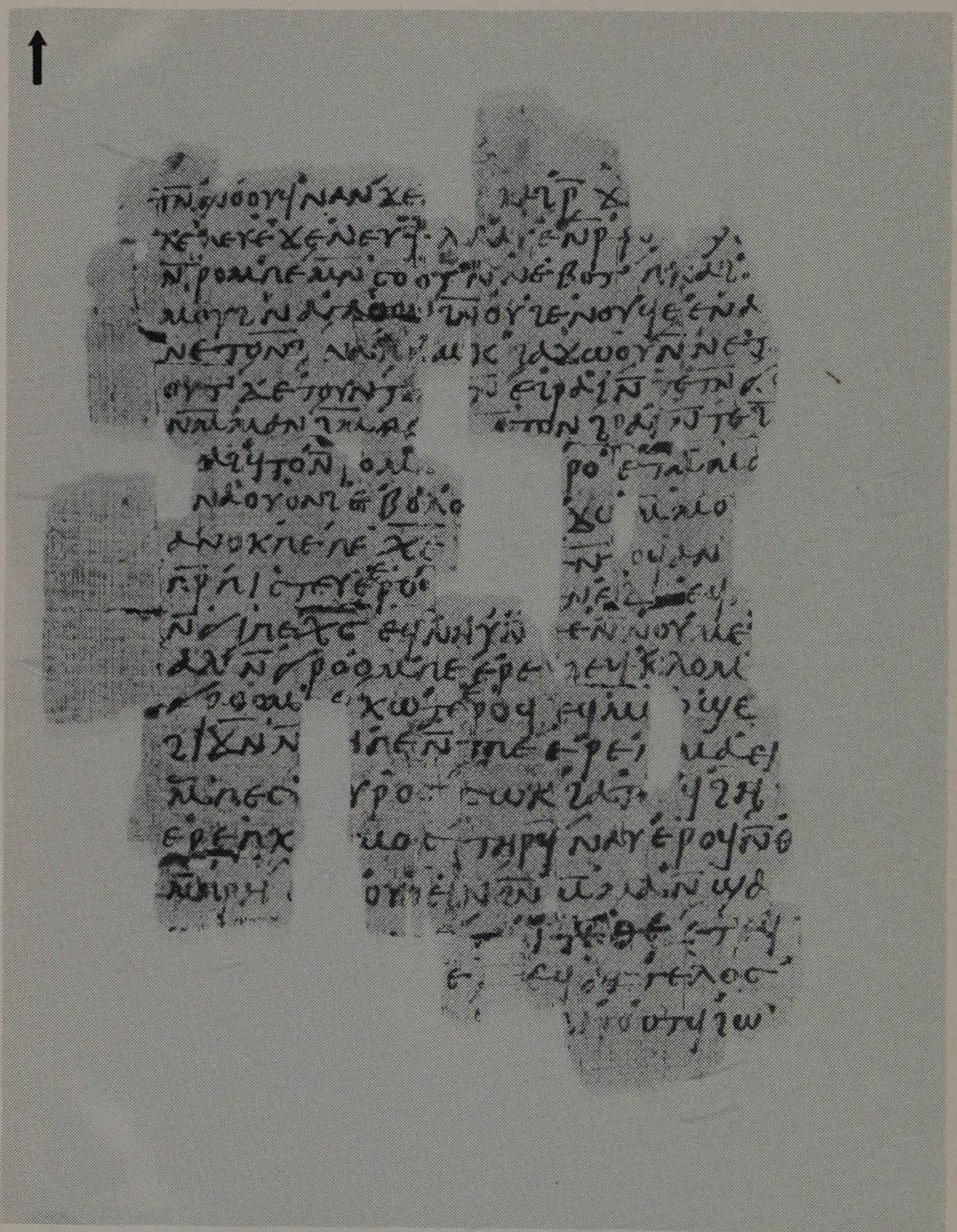


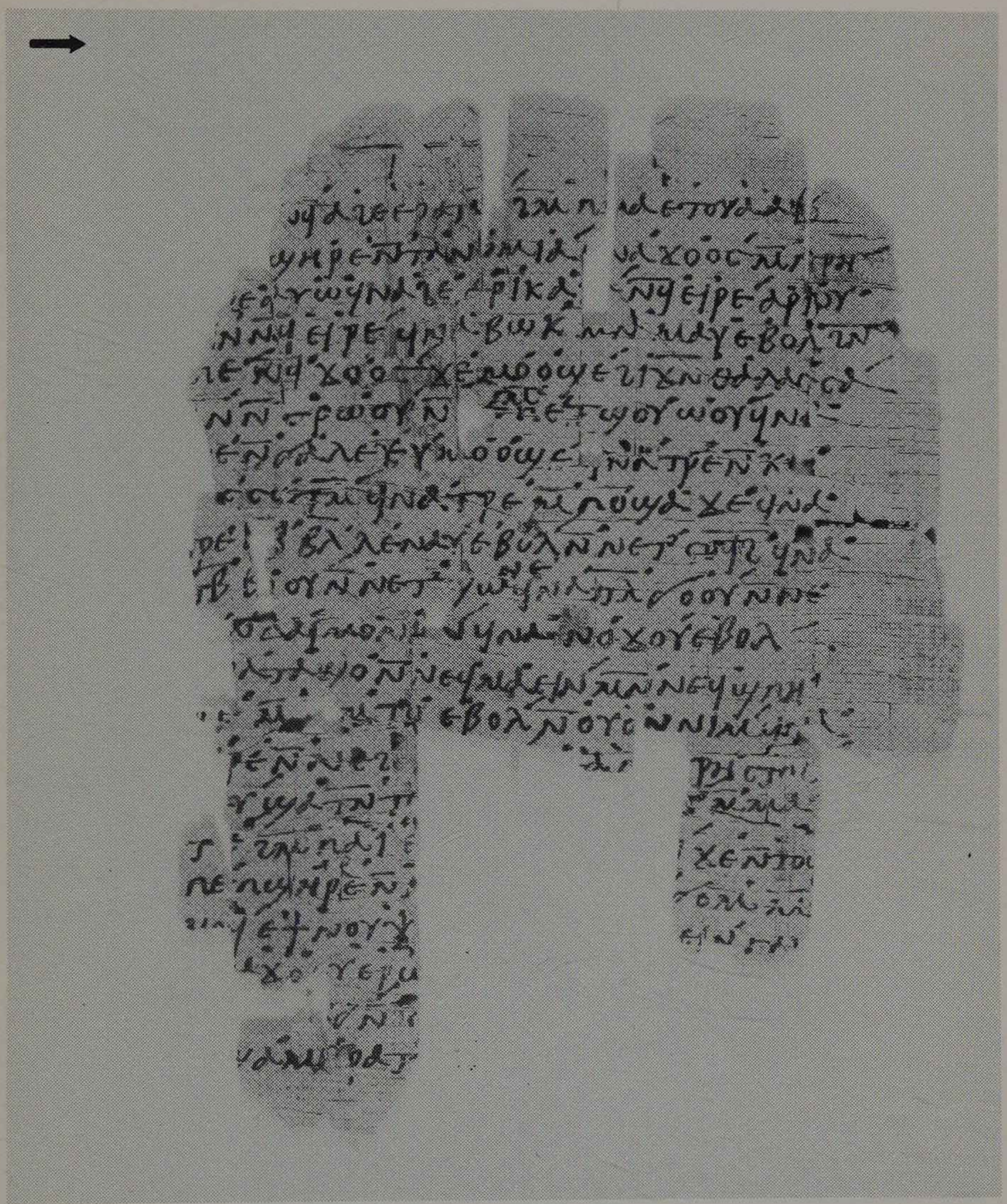


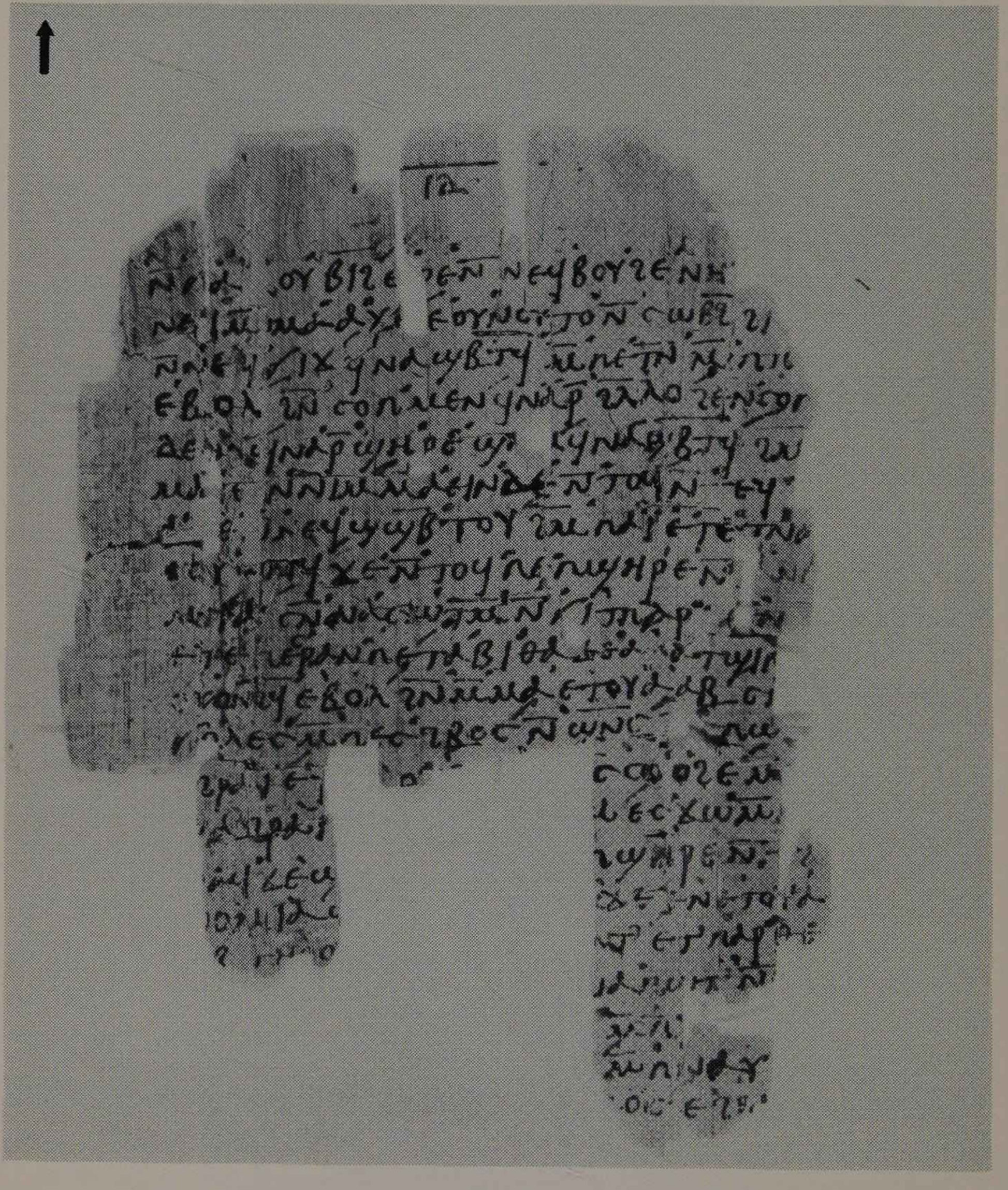


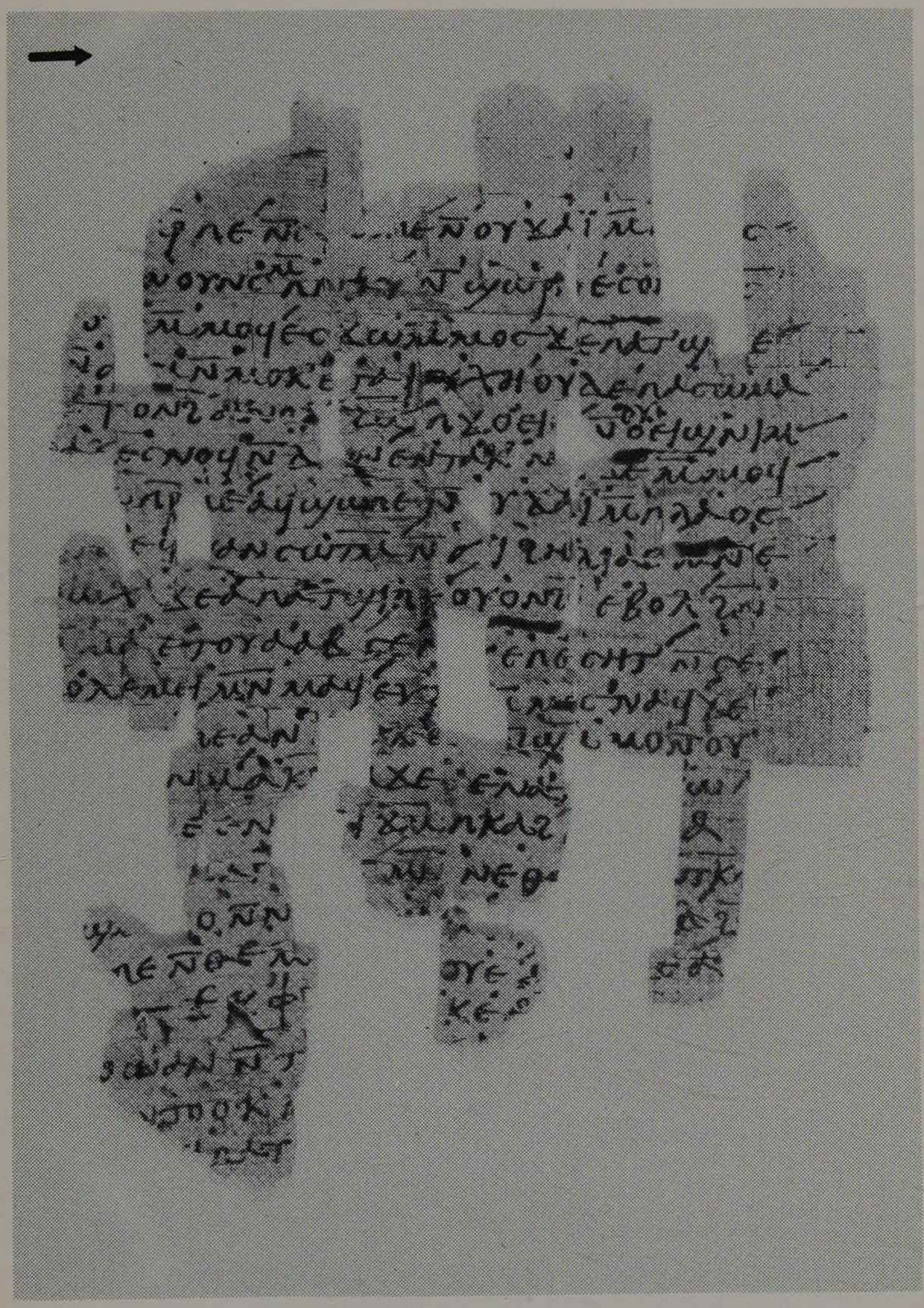


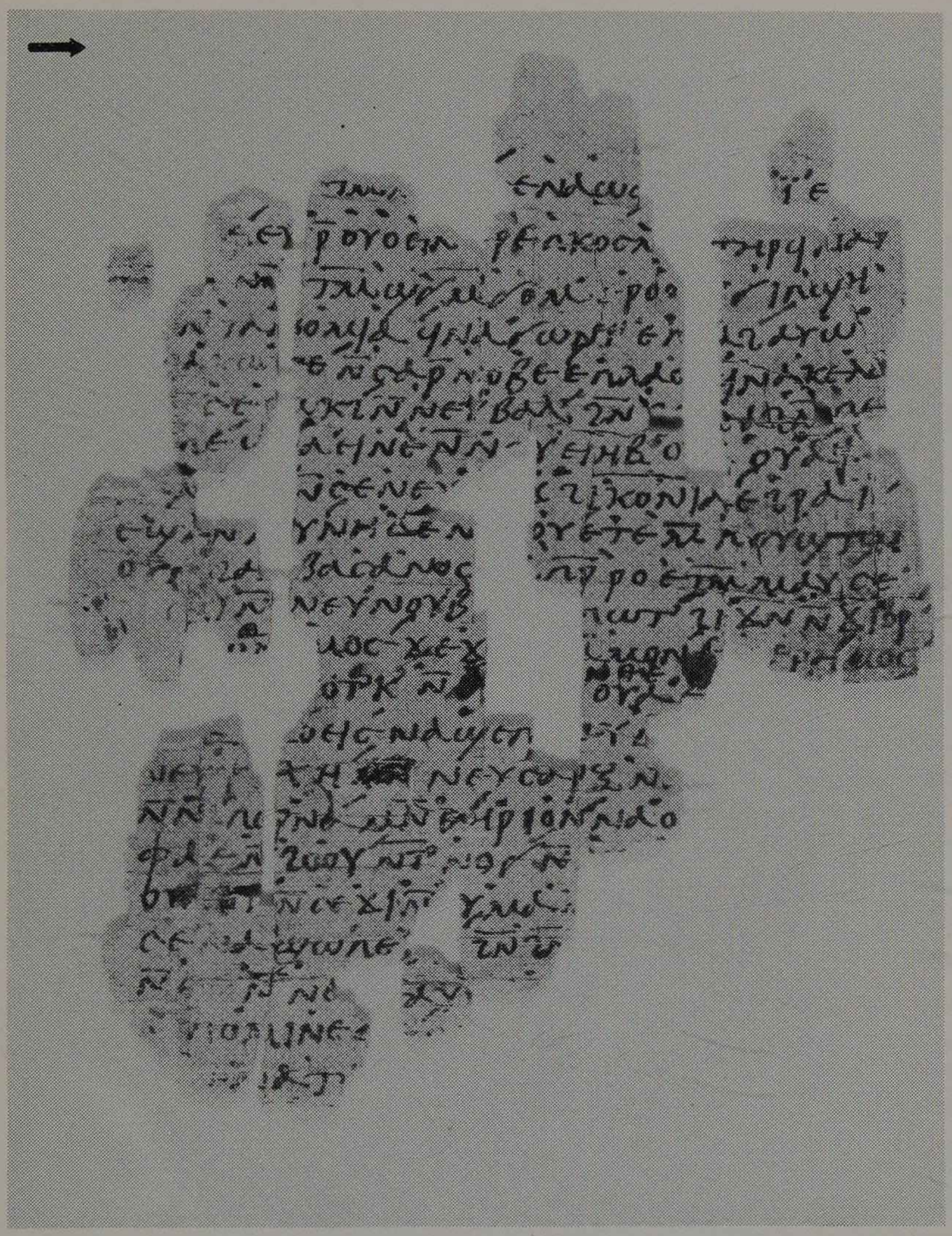


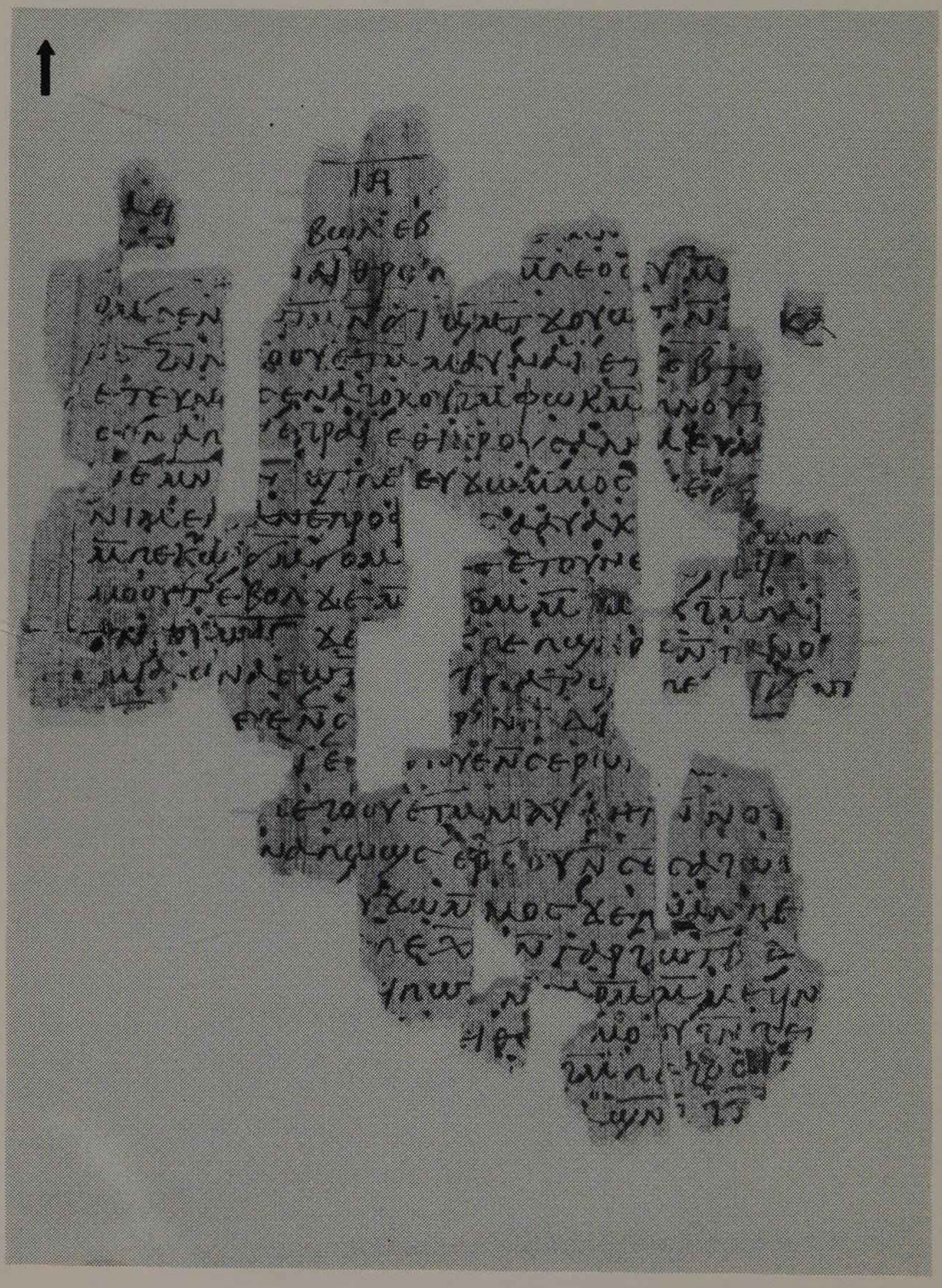


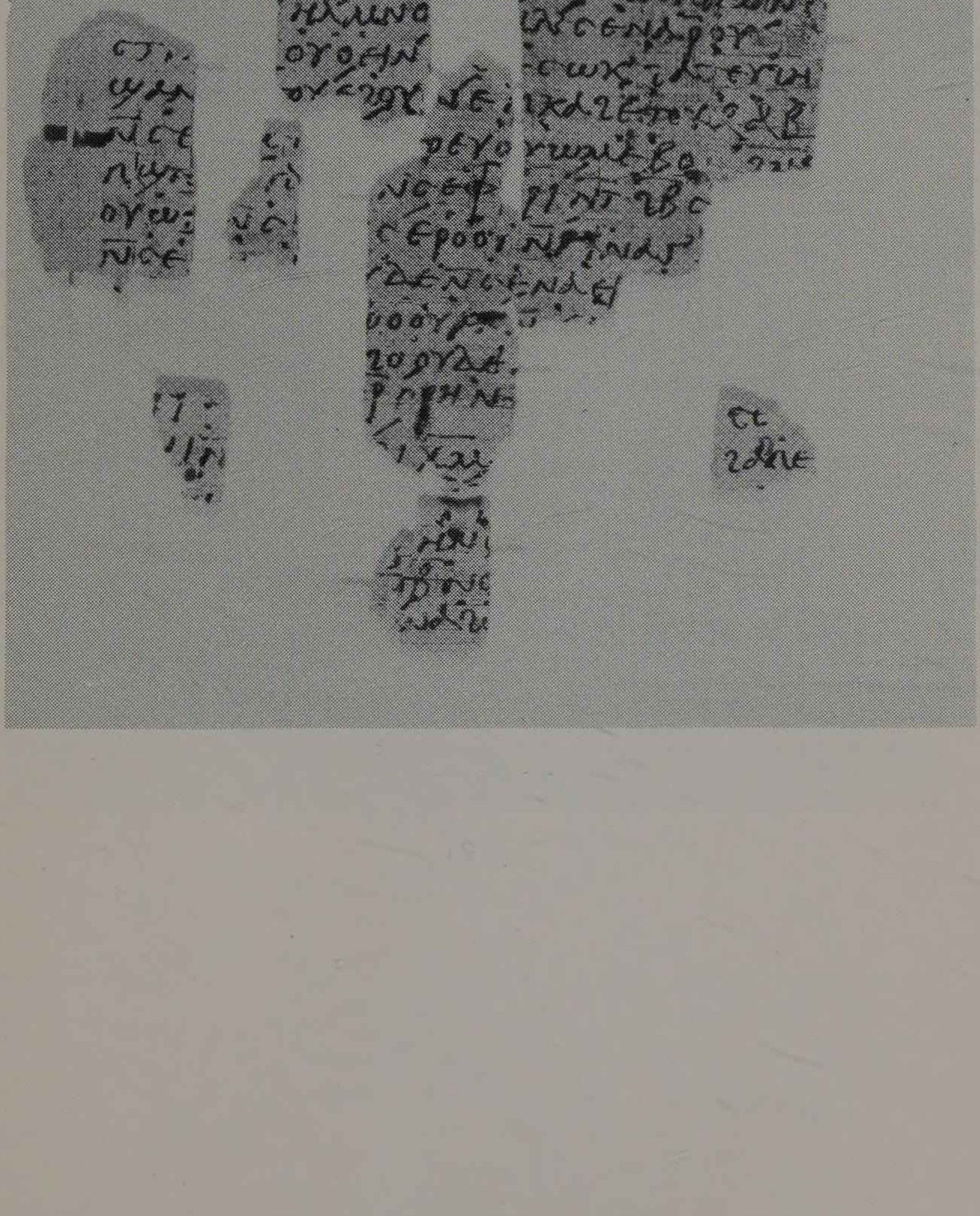


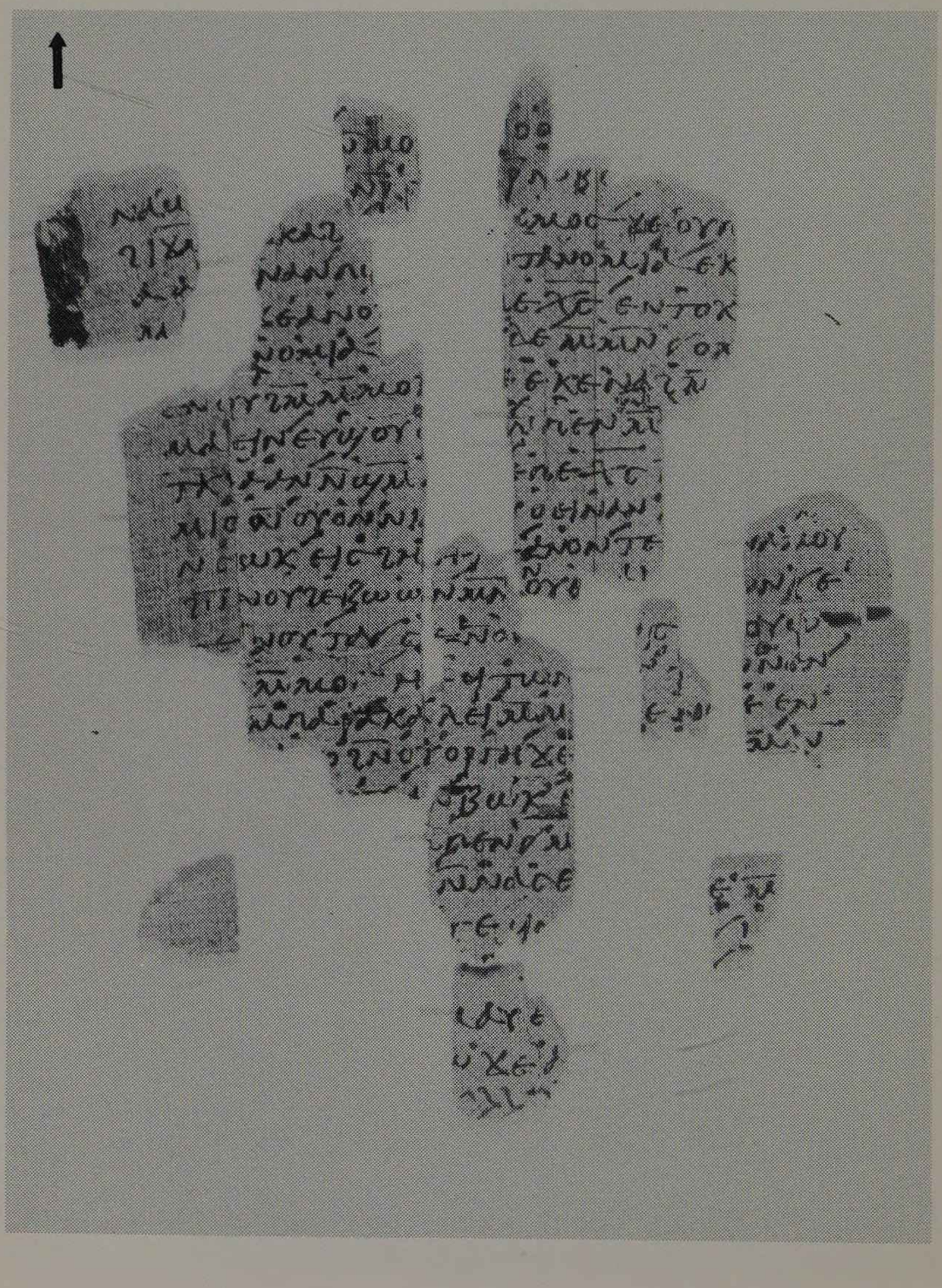


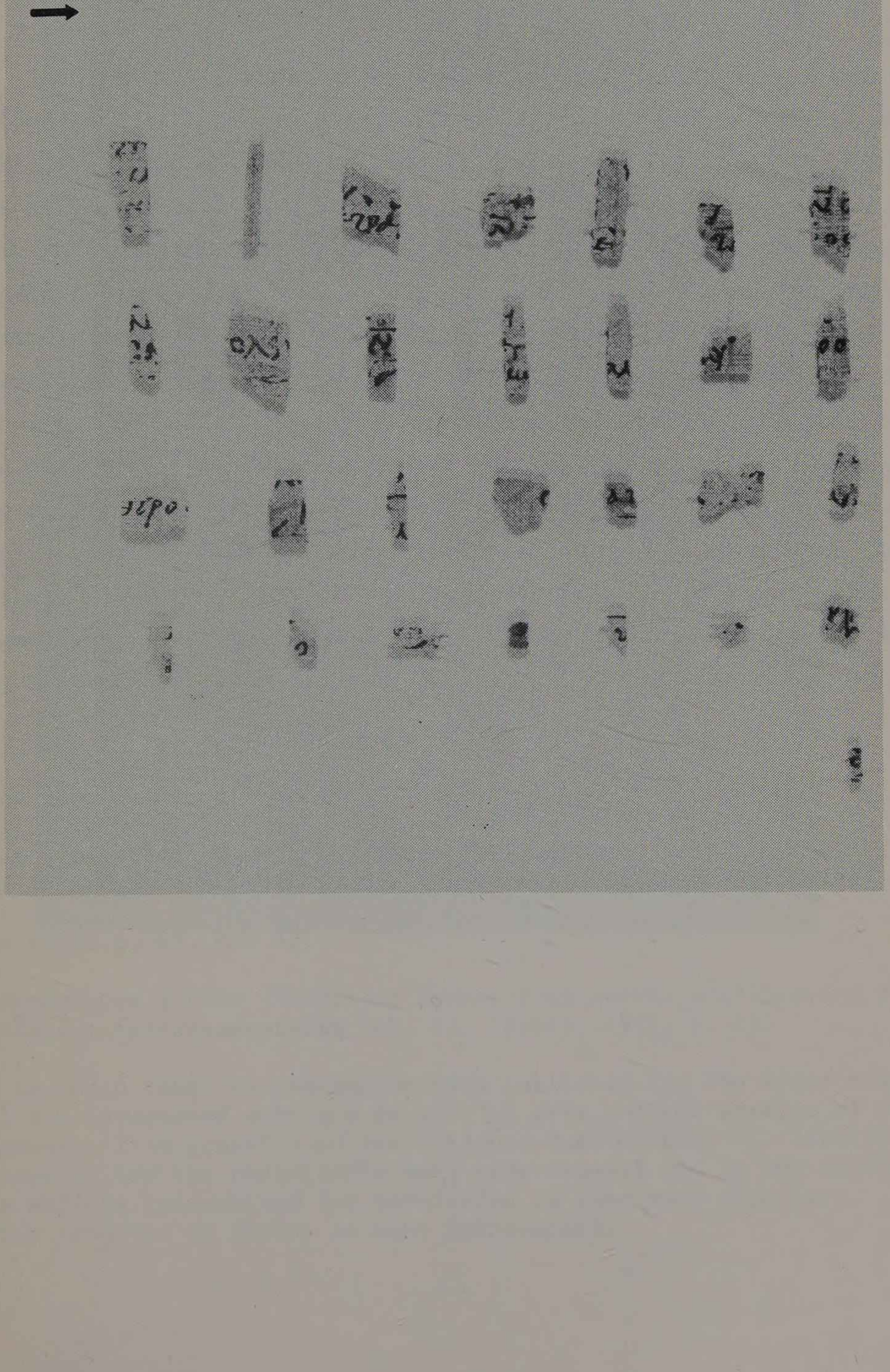


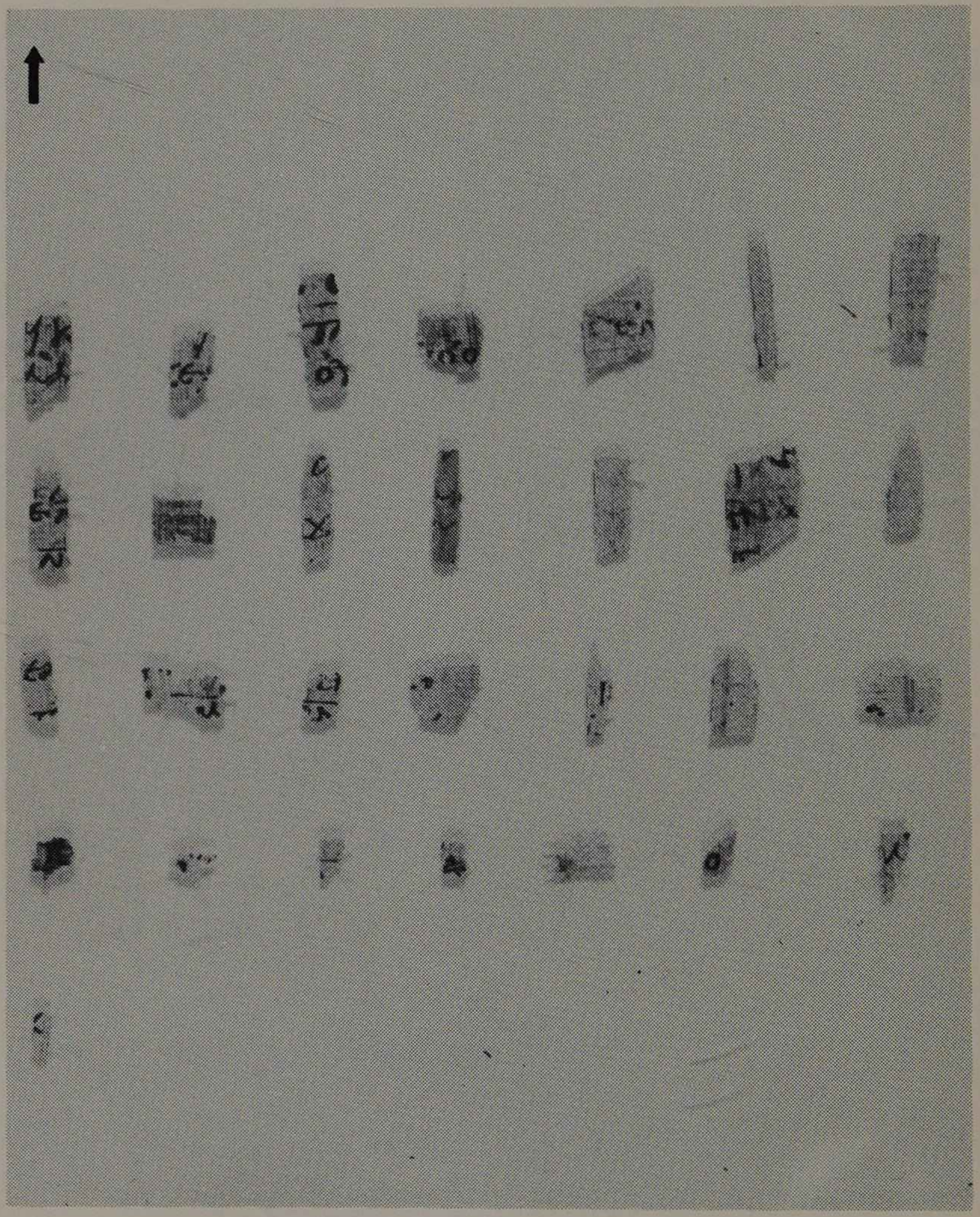












Appendix: The Greek *Apocalypse of Elijah*

In 1912 E. Pistelli published in *Papiri Greci e Latini*[1] a 6.5 x 6.5 cm scrap of papyrus, written in Greek, which contained a total of twelve incomplete lines of the *Apocalypse of Elijah*. The significance of the fragment lay neither in its extent nor even in its contents but rather in the fact that it furnished proof positive for a Greek original of the *Apocalypse* - something which could of necessity be no more than a (well-founded) scholarly theory prior to the discovery of PSI 7.

The credit for identifying the fragment is given by its editor to Theodor Zahn. The verso side clearly has to do with one of the arrivals of Elijah and Enoch, though Pistelli mistakenly indicated the latter name as having been partially preserved.[2] More particularly, it relates their second appearance on the field of battle, for the purpose of annihilating the "lawless one."[3] Although the fragment shows clearly that in some ways the extant Greek and Coptic texts are related, J.-M. Rosenstiehl in the most recent translation of and commentary on the *Apocalypse of Elijah* appears to overstate the case for the relationship when he writes, "Ce fragment montre que les textes grec et copte devaient être très proches l'un de l'autre."[4] There is, after all, the recto side to take into account, not to mention the minor deviations from Ach on the verso side. Pistelli was not able to place the recto side of the fragment, and thus far I have been likewise unsuccessful.[5] Unfortunately Sa^3 ends too soon to be of any help.

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[1] See above p. 1.

[2] That a piece of papyrus has broken off and been lost since Pistelli read it is not confirmed by his transcription of the recto side.

[3] See above p. 65, Ach 42.

[4] *L'Apocalypse d'Elie* (Textes et Etudes pour servir a l'histoire du Judaïsme intertestamentaire vol. 1). Paris, 1972, p. 21.

[5] It is hoped that the facsimiles here published for the first time will aid interested scholars in solving this central problem of the fragment. I am grateful to the Istituto Papirologico "G. Vitelli" (Florence) for the photographs sent upon request and to the Biblioteca Medicea Laurenziana for permission to reproduce them here. The *editio princeps* is faulty in many particulars.

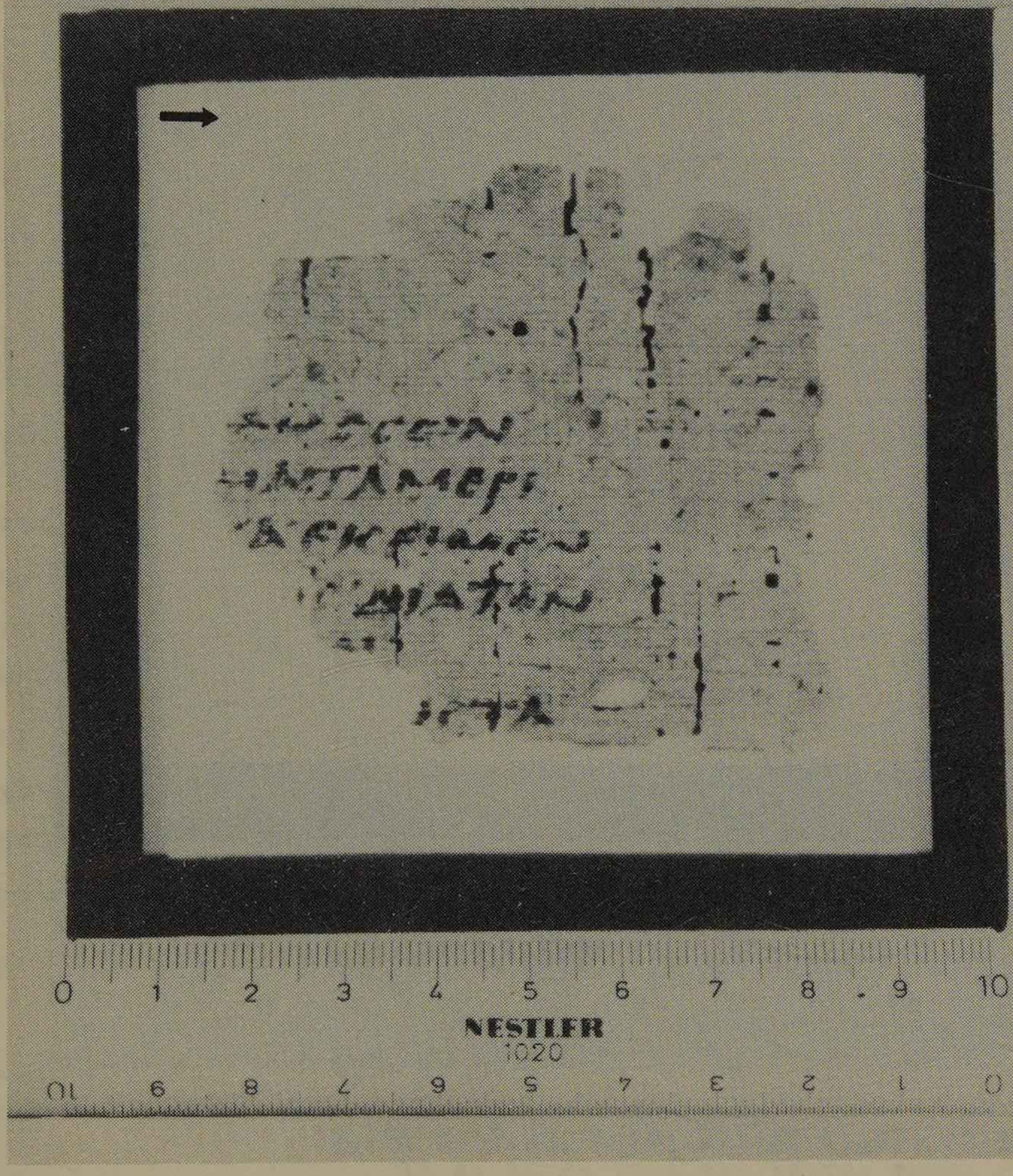
Text:

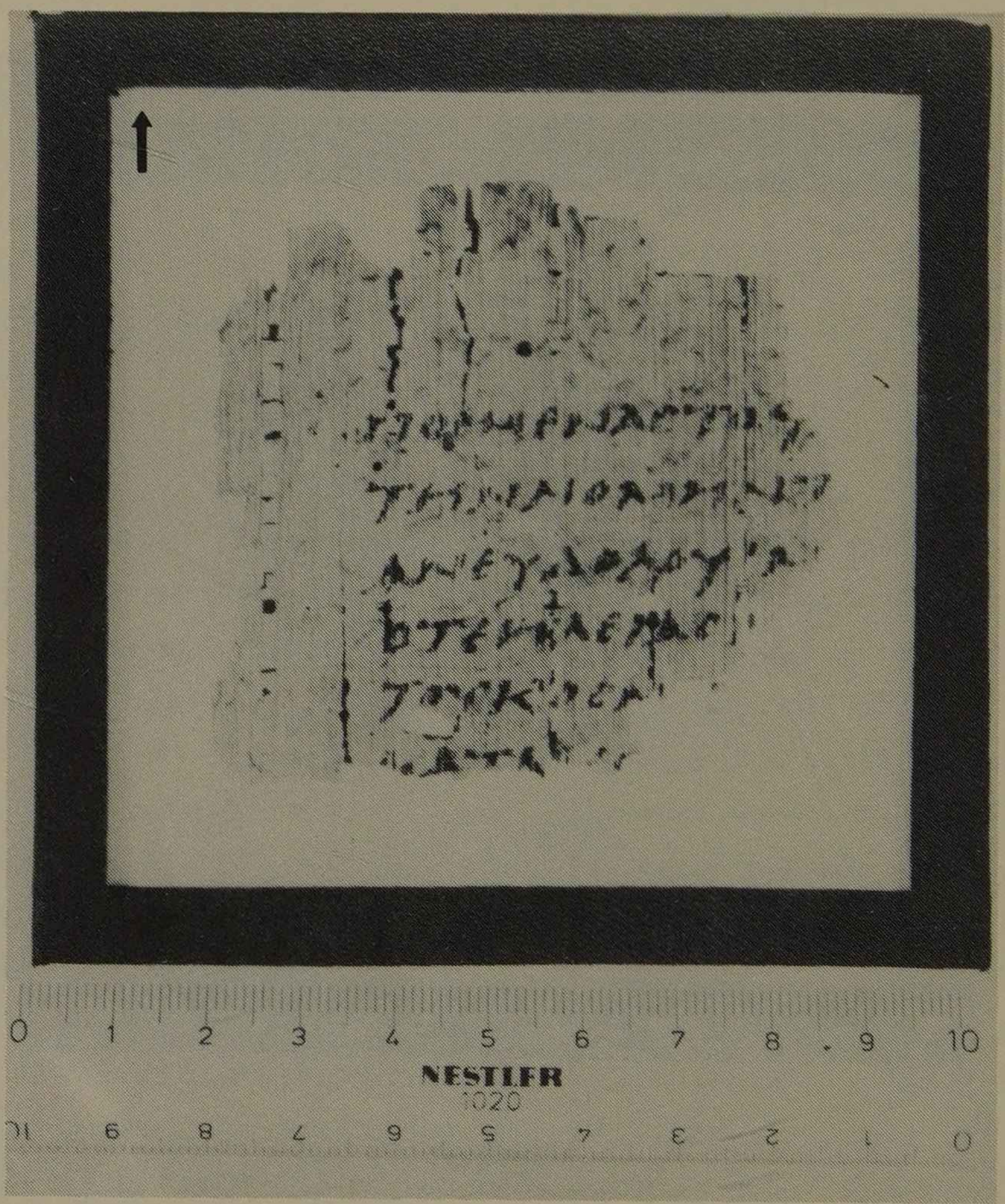
	→ (recto) top of page	↑ (verso) top of page
	]ΛΩΣΣΩΝ	ΠΟΙΜΕΝΑΣΤΟΥ.[
	]ΜΑΤΑΜΕΡΙ	ΤΗΝΝΟΜΗΝΤ[
	].Α•ΕΚΕΙΜΕΝ	ΑΝΕΥΔΟΛΟΥ•Μ[
	].Σ•ΔΙΑΤ.Ν	ΟΤΕΗΛΕΙΑΣ.[
5	]...	5 ΤΟΥΚΟΣΜ[ ].[
	].ΣΤΑ	.ΑΤΑ...[
		([κρινεῖ τοὺς])
	]λωσσων	ποιμένας τοῦ λ̣[αοῦ. ἐπερωτήσει αὐτοὺς διὰ
	]ματα μερι	τὴν νομὴν τ[ῶν προβάτων καὶ παραδοθήσονται
	].α• εκει μεν	ἄνευ δόλου• μ[ετὰ δὲ ταῦτα καταβ̣ήσονται
	].ς• δια τ̣ον	ὅ τε ἡλείας κ̣[αὶ ἐνώχ. ἀποθήσονται τὴν σάρκα
5	]α̣ι̣.	5 τοῦ κόσμ[ο]υ̣ [καὶ περιβαλοῦνται τὴν σάρκα $\overline{\pi\nu\varsigma}$
	]ο̣στα	κ̣αταδι̣ώ̣[ξουσιν τὸν υἱὸν τῆς ἀνομίας

One should perhaps assume that recto preceded verso since the identifiable portion belongs to the concluding pages of the *Apocalypse of Elijah* and hence plausibly stood in the second half of the quire. If line length was indeed approximately 32-36 letters, as the above reconstruction indicates, and if recto preceded verso, what we have on the recto side of PSI 7 may have stood where Ach now has a lacuna, i.e., between 40 and 41. But in that case Gk must have differed at that point from Sa^1!

In conclusion, the papyrus was photographed through glass and as a result small holes cannot with absolute certainty be distinguished from punctuation. For some reason Pistelli chose to ignore not only the rough breathing on ἡλειας but also the high stops on 4→ and 3↑ where their presence is confirmed by spacing. εκειμεν on 3→ is likewise apparently preceded by a high stop. On 5→ Pistelli comments, "Dopo una traccia di lettera la linea è bianca, il che dimostra che qui era il titolo d'un capitolo, oppure che la linea finiva prima per tornare a capo" (Note 5, p. 17). Such a conclusion is, of course, unwarranted since both preceding lines appear to be especially long and, more importantly, we do not possess enough of the document to determine scribal practice.

A. Pietersma




0 1 2 3 4 5 6 7 8 9 10
NESTLER
1020

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† = qualitative.

ⲁⲙⲁϩⲧⲉ seize, lay hold on, prevail 2,15; ⲉⲙⲁϩⲧⲉ Sa[1] 14,24; Ach 43,12

ⲁⲛ negative particle 2,8.9.10.11.14.17.21; 3,3.7; 4,17; 5,1.7.8; 8,16; 10,16; 12,10; 15,12.19; 16,8.11; 17,19; 18,17.20; 19,16(bis).17; 20,20; Sa[1] 13,25

ⲁⲛⲟⲕ pers. pron. I, 12,10; 15,5; 20,5

ⲁⲡⲉ f. head 14,7

ⲁⲥⲡⲉ f. language, speech 6,7

ⲁⲩⲱ and 1,3.18; 2,17; 3,6; 4,2.21; 5,8.11; 7,4; 8,13.15; 9,2.5; 10,1; 13,3; 15,13; 16,3; 17,4; 18,15*; 19,5.20; Sa[1] 14,24; Ach 41,16 (ⲁⲟⲩ)

ⲁϣⲁⲓ multiply 2,19; ⲟϣ† 5,22; 9,7; Sa[1] 14,18

ⲁϩⲟⲙ m. groan 5,13; 8,15; 20.2*

ⲁⲃⲣⲏⲛⲏ f. barren female 10,4

ⲃⲱⲕ go 4,12.15; 9,3; 12,5; 13,4; 20,17

ⲃⲁⲗ m. eye 17,6

ⲃⲱⲗ loosen, with ⲉⲃⲟⲗ Ach 42,16; 43,1; subst. with ⲉⲃⲟⲗ 1,9; 5,5; 18,1

ⲃⲗⲗⲉ m. blind person 13,9

ⲃⲱⲱⲛ bad 20,12

ⲃⲟⲩⲣ f. left hand 7,4

ⲃⲣⲣⲉ new, young Ach 43,13.14

ⲃⲟⲧⲉ f. abomination 8,6

ⲃⲟⲩϩⲉ m. eyelid 14,1

ⲉ-, ⲉⲣⲟ= prep. *passim*

ⲉⲃⲟⲗ adverb 1,9; 4,7.9.11.13.15; 5,5; 7,14; 8,7.17; 9,4; 10,17; 12,9; 13,9.11.13; 14,4.11; 15,9; 18,1.17*; 20,8*; Sa[1] 13,31; 14,12.23; ⲁⲃⲁⲗ Ach 42,16.17; 43,1.9

ⲉⲃⲟⲧ m. month 12,3; Sa[1] 13,27

ⲉⲕⲓⲃⲉ f. breast 9,12.13.15

ⲉⲙⲛⲧ m. west 5,17

ⲉⲣⲏⲧ m. promise 3,6

ⲉⲣⲏⲩ each other 11,1; Ach 41,4

ⲉⲥⲏⲧ m. ground; ⲉⲡⲉⲥⲏⲧ down 9,19; 15,10; Sa[1] 14,16

ϵCOOϒ	m. sheep Ach 42,8
ϵTBϵ	prep. 1,3.18; 2,19 (ϵN[.]•Tϵ2?); 3,12; 5,4; 9,15; 10,2; ϵTBHT⸗ Sa[1] 13,35; 14,2.4
ϵOOϒ	m. honour 1,19; 4,13; 6,5; 18,2; 19,5
ϵϣϣΠϵ	if 5,1; Sa[1] 14,8*
ϵ2OϒN	See 2OϒN
ϵ2PⲀI	See 2PⲀI
ϵXN-	See XW⸗
HI	m. house 6,8; 8,3; 11,20
HΠϵ	f. number 6,10.12
ϵI	come 4,19; 10,16; 12,11; Sa[1] 14,16; Ach 41,6
ϵIⲀ	eye; ϵIⲀT⸗ 10,1 *
ϵIHB	m. fingernail 17,7
ϵIBϵ	become thirsty 2,9; 19,16
ϵIMϵ	know 6,9
ϵINϵ	bring 17,7; NT⸗ 9,12; ⲀNI⸗ Sa[1] 13,34
ϵIOOP	m. canal 20,19* (ϵIPWOϒ)
ϵIϵPO	m. river 11,6; ϵPWOϒ 13,6
ϵIPϵ	do 3,4; 8,5; 11,13; 13,3.4.14; 15,14; Ach 42,6; P- *passim;* ⲀⲀ⸗ 2,17; 13,15; 18,8(bis); 20,4.9; Sa[1] 14,7; Ach 41,8(ϵ-); O† 4,19.20.21*; 5,1; 13.11*; 15,12; 16,18*; 20,16; ⲀPI 1,9; 2,2; 3,10; 5,3; 13,3(bis); PϵqP- 2,13; 20,2; Sa[1] 14,6.27; Ach 41,11.14; 43.12
ϵIC	behold 6,19; 7,1; 13,18*; ϵIC 2HHTϵ 20,11
ϵIWT	m. father 2,2; 7,18
ϵIWTϵ	f. dew Sa[1] 14,4
Kϵ	also, even 4,1*.21; 10,12; 11,22; 15,6
KOϒI	small 13,20*; 19,8*
KW	place, allow 2,20; 16,14; Ach 42,11; KⲀ- 1,14.15; 4,7.11
KWB	be double; KHB† 8,1; 9,7; 11,20
KBⲀ	m. vengeance 5,21; 11,15
KⲀKϵ	m. darkness 4,21; 13,3; 15,18; 19,19*
KⲀO	m. poison (?); NCOTO 9,15
KⲀOM	m. crown 2,4.6; 12,13; 18.2
KIM	move 19,4

ⲕⲛⲛⲉ m. fatness, sweetness 4,10

ⲕⲏⲡⲉ f. vault 12,15

ⲕⲣⲱⲙ m. fire 1,16

ⲕⲣⲟϥ m. deception 6,9; 11,13; Ach 42,9

ⲕⲱⲧ build 7,9; 11,18

ⲕⲱⲧⲉ turn, go around 12,14.21*; 16,21*; ⲕⲱⲧⲉ ⲛⲥⲁ- try 17,5; 18,20*; ⲕⲱⲧⲉ ⲉⲣⲁⲓ return (?) 9,8; ⲕⲟⲧ⸗ turn self 6,8; 8,12

ⲕⲁ ϩ m. earth 1,14*.15; 2,19; 5,6.13; 6,14; 7,12.15.16; 8,6.8; 9,8.20; 10,3.7.15; 11,11.15.21; 12,1.3; 15,14; 17,4; 18,1*; 19,5*.12.18*.20*.24*; 20,3; Sa[1] 14,1(bis).3.5.22.25.32; Ach 42,4.6; 43,11.14

ⲕⲱϩ m. envy 3,18

ⲕⲱϩⲧ m. fire Sa[1] 14,12.23(ⲃⲱϩⲧ) .24; Ach 43,2

ⲗⲟⲩⲗⲁⲓ m. shout 17,1

ⲗⲁⲁⲩⲉ anyone, any 4,18; 12,2

ⲙⲁ m. place 2,18; 4,19; 6,6.10; 8,2; 10,19*; 11,3.4; 12,18.19*; 13,1; 14,11.19*; 15,10; 17,18; 20,17*; Ach 41,8.15

ⲙⲉ love; ⲙⲉⲣⲉ- 1,6

ⲙⲉ f. truth Sa[1] 14,30(ⲙⲏⲉ); ⲣⲙⲙⲙⲉ 18,19; ⲛⲁⲙⲉ truly 18,9

ⲙⲟⲩ die 9,6; 11,22*; 19,23*; 20,11; ⲙⲟⲟⲩⲧ† be dead 12,5; 16,4; 19.24; ⲙⲟⲩ subst. death 2,16; 5,15; 9,2(bis).6; Ach 41,14; 42,9; ⲣⲉϥⲙⲟⲟⲩⲧ dead person 13,15; 18,9

ⲙⲟⲩⲉⲓ m. lion 5,19

ⲙⲁⲃⲉ numeral: thirty 7,8

ⲙⲕⲁϩ m. pain 4,2

ⲙⲙⲛ not to be 4,18; 20,6; ⲙⲛ 4,14.15; 10,6; 13,17*; 15,4; 16,15*; 18,10; Ach 42.9; 43,3.14

ⲙⲙⲛ ⲙⲙⲟ⸗ own self 7,12

ⲙⲛ conj. 1,9; 2,4.6; 3,13; 4,1.6; 5,5(bis).13.22; 6,2.18; 7,18; 8,5.6.7.17; 10,4; 11,8*.16; 13,6.12; 15,8.15; 17,14*.15.16; 18,1.2.21; 19,4.10.23*; 20,12; Sa[1] 14,22.28; Ach 41,10.12. 13; 42,4.5.11; 43,14

ⲙⲛ prep. 2,12; 6,14; 7,16; 11,1.2; 12,3; 18,7; 19,3*; Ach 41,3; 43,5.10.17; 44,1 ⲙⲛⲙⲁ⸗ 2,17; 12,7; 13,4; 15,11; 16,1.2.20 (ⲛⲙⲙⲁⲩ); Sa[1] 13,30 (ⲛⲙⲙⲏ⸗); 14,14 (ⲛⲙⲁ⸗) .17(ⲛⲙⲁ⸗)

ⲙⲁⲉⲓⲛ m. sign, mark 7,1; 12,5; 13,12.18; 14,6(bis);

18,21*; 20,8

ⲙⲛⲛⲥⲁ prep. Ach 42,10; **ⲙⲛⲛⲥⲱ⸗** 4,3

ⲙⲡⲟ dumb person 13,8

ⲙⲟⲩⲣ bind 18,13; **ⲙⲏⲣ†** 9,12

ⲙⲓⲥⲉ bear 10,1

ⲙⲉⲥⲓⲱ f. midwife 9,20

ⲙⲏⲧ m. ten; **ⲙⲛⲧ-** 9,18; 20,18

ⲙⲁⲧⲉ only; **ⲙⲙⲁⲧⲉ** 13,15

ⲙⲟⲩⲧⲉ call 5,10.17; 11,10

ⲙⲧⲟ m. face, presence 13,13; 14,3; 20,8; Ach 42,17

ⲙⲧⲟⲛ m. rest 12,7; 17,18*

ⲙⲁⲩ place; **ⲉⲧⲙⲙⲁⲩ** 3,10; 5,16(**ⲉⲧⲛⲉⲙⲁⲩ**); 6,1 (**ⲉⲧⲙⲙⲁⲩⲟⲩ**); 7,7.10.13; 8,8.10.15; 9,9.10; 10,8.18.20; 11,3.4.8.10; 12,8; 16,17; 17,1.10; 18,4.15.21; 19,18*; 20,22; Sa[1] 14,19.31; **ⲉⲧⲙⲙⲟ** Ach 41,17; 42,2.16; 43,8

ⲙⲟⲟⲩ m. water 1,17; 20,18*.20*; pl. **ⲙⲟⲩⲉⲓⲟⲟⲩⲉ** 20,1*

ⲙⲉⲉⲩⲉ m. thought 1,9; 2,2*; 3,10

ⲙⲏⲏⲫⲉ m. multitude 1,12; 5,15(**ⲙⲏⲫⲉ**); 18,16*

ⲙⲓⲫⲉ fight 18,6

ⲙⲟⲟⲫⲉ walk, go 2,12; 12,14; 13,5.7; Ach 41,5 (**ⲙⲁⲁϩⲉ**)

ⲙⲟⲩϩ fill, be filled 12,4; ordinal number with **ⲙⲉϩ-** 7,8; 11,12; 12,8(**ⲙⲁϩ-**); 16,6; 19,2

ⲙⲁϩⲉ f. cubit 20,19; Sa[1] 14,26

ⲙⲉϩⲁⲗ bevy, flock 12,13

ⲙϩⲓⲧ m. north 5,10

ⲙⲁⲁⲭⲉ m. ear 14,2 (**ⲙⲛⲙⲁⲁⲭⲉ**)

ⲛ-, ⲙⲙⲟ⸗ prep. *passim*

ⲛ-, ⲛⲁ⸗ prep. *passim*

ⲛⲁ go Ach 43,16 (**ⲛⲛⲁ**)

ⲛⲟⲩ go; **ⲛⲏⲩ†** 1,22.24*; 7,7.9; 12,11.12.20*; 14,1; 15,10; Sa[1] 14,5; Ach 42,10; 43,9(**ⲛⲛⲏⲩ**).17 (**ⲛⲛⲏⲩ**)

ⲛⲟⲩⲃ m. gold 17,11

ⲛⲟⲃⲉ m. sin 1,3.4(bis); 2,13; 3,17; 4,7.11; 17,5; 20,2; Sa[1] 14,6.28; Ach 41,7.11.14; 43,12

ⲛⲕⲁ m. thing 1,11; 5,4

ⲛⲕⲟⲧⲕ sleep 17,13

ⲛⲓⲙ who? 4,12.14

ⲛⲓⲙ every 1,11; 2,4; 3,8.18; 5,2.4; 7,17; 9,11.18; 13,13; 14,6; 15,5.13.16; 16,12.18.19; 18,8; 20,10; Ach 44,1

ⲛⲟⲩⲛ pit Ach 43,7

ⲛⲥⲁ- prep. 2,5; 17,5; 18,19.20*; 20,16; Ach 42,14(ⲥⲉ); ⲛⲥⲱ⸗ 14,18; 20,11; Sa[1] 14,10.27

ⲛⲧⲉ prep. 2,18

ⲛⲧⲟⲕ you 15,15(ⲛⲧⲕ).19.20(ⲛⲧⲟⲟⲕ); 16,9.11; 18,11; 20,5.6*

ⲛⲧⲟⲟⲩ they 2,13; 17,9; Ach 41,10(ⲛⲧⲁⲩ)

ⲛⲧⲟϥ he 12,10; 13,16; 14,6.8

ⲛⲁⲩ look, see 5,9; 12,17; 13,9; 16,5; 17,2; 18,1*; ⲛⲟ Ach 41,11.15

ⲛⲁⲩ m. hour, time 14,20; 15,2

ⲛⲟⲩⲧⲉ m. god 3,2; ⲡⲛⲟⲩⲧⲉ God 1,5.18; 2,21; 3,1.4.5; 4,10; 6,5.6.8; 7,6; 11,20.21; 15,19*; 16,9; 18,5; 20,17; Sa[1] 14,8; Ach 41,6

ⲛⲁϣⲉ be many; ⲛⲁϣϣⲱ⸗ 12,4

ⲛⲓϥⲉ m. breath Ach 43,3

ⲛⲟⲩϥⲣ be good; ⲛⲟϥⲣⲉ f. good 3,12; ⲛⲟⲩϥⲉ adj. good 4,10; 12,4

ⲛⲟⲩϩⲙ save 20,7; ⲛⲁϩⲙ⸗ 1,11.20.24*; 20,7

ⲛⲟⲩϫⲉ throw, place 14,21*; 15,6; ⲛⲉϫ- 4,8; 9,19; 17,8; ⲛⲟϫ⸗ 13,11

ⲛⲟϭ great 6,14; 16,1; 17,17; 19,8; Sa[1] 14,21

ⲛϭⲓ resumptive particle, *passim*

ⲟⲛ again 13,1*; 14,5; 15,6; 16,7; Sa[1] 14,14

ⲟⲟϩ m. moon 8,7

ⲟϩⲉ m. fold Ach 42,8

ⲡ-, ⲧ-, ⲛ- definite article, *passim*

ⲡⲁ- pre-nominal possessive article 1,8; ⲛⲁ-2,21*; 15,13

ⲡⲉ copula 3,2; 4,14.18; 6,4*; 10,5.13; 11,20*; 12,10 (bis); 13,17.20*; 14,8.10; 18,11.17; 20,5*.14*; ⲧⲉ 4,18; 6,17.18; 12,19; ⲛⲉ 2,6.21

ⲡⲉ f. heaven 2,4; 5,5; 10,2; 12,15; 13,5; 15,13*.17; 17,2; 18,1; 19,2.4*.20; Sa[1] 14,22; Ach 42,3.5; 43,9.13; pl. ⲡⲏⲩⲉ 3,11; 10,8

ⲡⲉ⸗, ⲧⲉ⸗, ⲛⲉ⸗ pre-pronominal possessive article ⲡⲁ 1,8; 2,7; 7,18; 15,4; 20,23*; ⲧⲁ 2,13; 15,4; ⲛⲁ Sa[1] 13,24.26.27; ⲡⲉⲕ Ach 43,4; ⲧⲉⲕ 15,18; ⲡⲉϥ 1,9.19.21; 2,5; 7,11; 10,16; 12,13; Ach 41,6; ⲧⲉϥ 4,2.13; 7,8;

12,16; 14,16; ⲛⲉϥ 2,18; 5,12; 7,1; 12,20; 13,12 (bis).18*; 14,1.2.3; 14,7; 19,1; Sa[1] 14,11; ⲡⲉⲥ 14,10.12.20; ⲡⲉⲛ 20,8; ⲛⲉⲛ 10,7; ⲡⲉⲧⲛ 8,11; 14,3; ⲛⲉⲧⲛ 5,14; 8,13; 10,15; ⲡⲉⲩ 3,2; 8,3; 19,4; Sa[1] 14,33; Ach 42,17(ⲡⲟⲩ); ⲧⲉⲩ 2,7.8; 4,20; 19,6.7.11; ⲛⲉⲩ 6,12; 8,4.9; 9,14(bis); 17,6.7.11.14.15; 19,9*

ⲡⲁⲓ demonstrative pronoun 1,18; 13,16; 14,7; 16,10; 18,10.17; ⲧⲁⲓ 4,18; 12,19; ⲛⲁⲓ 3,1.7.10 ; 16,14 ; 17,9(ⲛⲏ); 18,4; 19,6; Ach 42,10(ⲛⲉⲓ)

ⲡⲉⲓ demonstrative article 1,2.12(ⲡⲁⲓⲉⲓ); 12,7; 16,15

ⲡⲱ⸗ possessive pronoun; ⲛⲟⲩ⸗ 2,6; 5,6; 19,1*

ⲡⲉⲗⲏⲃ meaning unknown 13,20

ⲡⲉⲛⲓⲡⲉ m. iron 17,6

ⲡⲱⲣⲕ be plucked out 19,22*

ⲡⲱⲣϫ m. separation 10,13

ⲡⲱⲧ run, flee 5,18; 9,2.6; 10,19; 11,11; 14,12.18; 17,11; 18,6.19; Sa[1] 13,31; 14,10; Ach 42,13; ⲡⲏⲧ† 1,16

ⲡⲱϣ divide, be separate 18,16

ⲡⲱϩ tear 8,9; 10,14

ⲡⲁϩⲟⲩ m. hind part, back; ϩⲓ ⲡⲁϩⲟⲩ behind Sa[1] 14,13

ⲡⲉϫⲉ- said 2,6; ⲡⲉϫⲁ⸗ 3,16; 5,7; 17,21*

ⲣⲏ m. sun 1,14; 8,7; 11,10; 12,18; 13,2; 14,19*; 19.19; Sa[1] 14,2

ⲣⲱ emphatic particle 4,14; 15,19; 16,8.11

ⲣⲱⲕϩ burn 17,6; 18,14; Ach 43,11

ⲣⲓⲙⲉ weep 8,19; 20,20*; Sa[1] 14,6

ⲣⲱⲙⲉ m. man 1,16.23; 3,12; Ach 41,5; ⲣⲉϥ- 2,13; 20,2; Sa[1] 14,6.27; Ach 41,11.14; 43,12

ⲣⲙⲙⲙⲉ honest 18,19

ⲣⲟⲙⲡⲉ f. year 7,8; 9,18; 11,3.12; 12,3.8; Sa[1] 13,26; Ach 43,11; 44,2(ⲣⲁⲙⲡⲉ)

ⲣⲁⲛ m. name 2,7; 6,4*; 7,6; 11,21; 14,10; 19,6*

ⲣⲡⲉ m. temple 7,10; 15,1.7; pl. ⲣⲡⲏⲩⲉ 11,17.19

ⲣⲣⲟ m. king 4,17; 5,9.10.11.17.18.20; 7,7(bis); 9,11; 10,9.19*; 11,2.9.23*; 12,2.8; 17,10; Ach 43,10.15; pl. ⲉⲣⲱⲟⲩ 5,4; 11,1.14; ⲣⲣⲱⲟⲩ 11,12; ⲙⲛⲧⲣⲣⲟ f. kingdom 17,19 *

ⲣⲟⲉⲓⲥ watch 19,15

ⲣⲟⲟⲩⲉ m. stubble 1,17; Sa[1] 14,29(ⲣⲏⲓⲟⲩⲉ)

ⲣⲁⲱⲉ rejoice 10,4.6; m. joy 6,18

ⲣⲟⲩϩⲉ m. evening 14,21*

ⲥⲱ drink 11,6

ⲥⲁⲃⲉ m. wise person 5,3; pl. ⲥⲁⲃⲉⲟⲩ 2,18; 6,14 (ⲥⲁⲃⲉⲉⲩ)

ⲥⲃⲱ f. doctrine, teaching 20,14; pl. ⲥⲃⲟⲟⲩⲉ 2.21*

ⲥⲟⲃⲧⲉ become ready, prepare 2,3; ⲥⲃⲧⲱⲧ† 18,4

ⲥⲱⲃϩ become leprous; ⲥⲟⲩϩ† 13,9; m. leprosy 14,2

ⲥⲱⲕ flow 11,5; 12,16; 19,11

ⲥⲁⲗⲁⲫⲉⲓⲉ subst. tall (?) 13,20*

ⲥⲙⲏ f. voice Ach 41,5 (ⲥⲙⲓ)

ⲥⲙⲟⲩ bless 19,5

ⲥⲙⲓⲛⲉ set up, establish; ⲥⲙⲙⲟⲛⲧ† 3,7

ⲥⲟⲟⲛⲉ m. robber Sa[1] 13,32

ⲥⲱⲛⲅ suck 9,14; 14,20*

ⲥⲱⲛⲧ create 3,4.11.16; 4,5

ⲥⲛⲁⲩ m. two 4,19.20; 7,3; ⲥⲛⲟⲟⲩⲥ 9,18(ⲙⲛⲧ-); Sa[1] 14,26

ⲥⲛⲟⲩ m. blood 5,22; 9,14(ⲥⲛⲱⲱⲩ) ; 11,5.6; 14,20*; 15,6

ⲥⲟⲡ m. time 1,13; 5,14; 8,19; 10,12; 14,4(bis); Ach 42,1 (ⲥⲁⲡ)

ⲥⲟⲧⲉ m. arrow 9,15(ⲥⲟⲧⲟ).19*

ⲥⲧⲟⲓ m. smell; ⲥ†ⲛⲟⲩϥ[ⲉ fragrance 4,10

ⲥⲟⲧⲃϥ m. tool, weapon 4,14

ⲥⲱⲧⲙ hear 2,4.18; 6,17; 8,16; 10,13; 13,8; 14,9; 15,8.20*; 16,19; 18,3.12; 20,10; Sa[1] 14,15.20; Ach 41,4 (ⲥⲱⲧⲙⲉ); ⲁⲧⲥⲱⲧⲙ 20,16

ⲥⲓⲟⲩ m. star 15,17*

ⲥⲟⲟⲩ m. six 12,3; 19,2.3*; ⲥⲟⲉ f. 11,12(ⲙⲉϩ-); ⲙⲛⲧⲁⲥⲉ sixteen 20,19 (ⲙⲛⲛⲁⲥⲉ)

ⲥⲟⲟⲩⲛ know, learn 16,10; ⲥⲟⲩⲱⲛ- 7,2; 13,16*.19*; 14,8; 18,11

ⲥⲱⲟⲩϩ gather, collect 4,3

ⲥⲓⲱⲉ m. bitterness 8,6

ⲥⲱⲱⲉ f. field 4,13

ⲥⲁⲱϥ m. seven 16,2

ⲥⲱⲱϥ despise; ⲱϫⲥ 4,17

ⲥⲏϥⲉ f. sword Sa[1] 14,18

ⲥⲁϩ m. awl 17,6

ⲥⲟⲟϩⲉ remove 18,6

ⲥⲟⲟϩⲉ reprove 14,13; 15,3; 16,7.12

ⲥϩⲁⲓ write; ⲥⲉϩ- 2,7; ⲥⲏϩ† 19,6

ⲥϩⲓⲙⲉ f. woman 9,11

ⲥⲉⲓⲙ m. grey hair 13,21*

ⲧⲁⲉⲓⲟ honour; ⲧⲁⲓⲏⲟⲩ† 3,7

† give 1,5.15; 6,3.5.7; 11,19*; 13,18; Sa[1] 14,32; †- 4,1.2; 9,12.13;12,2; 19,5*; Sa[1] 14,1.32; ⲧⲁⲁ⸗ 7,18; 8,1; 9,15; 17,22; 18,14*; 19,13*; Ach 42,2(ⲧⲉⲉ⸗).8; † ⲉⲃⲟⲗ 8,17; † ⲥⲃⲱ 20,14; † ⲧⲱⲛ 3,19; † ⲟⲩⲃⲉ 3,13

ⲧⲟ f. spot 13,21*; 14,2

ⲧⲱⲃⲉ m. birth stool 10,3

ⲧⲃⲁ m. ten thousand 19,2

ⲧⲃⲃⲟ purify; ⲧⲃⲃⲟ⸗ 13,10

ⲧⲃⲛⲏ m. animal; pl. ⲧⲃⲛⲟⲟⲩⲉ 19,22

ⲧⲱⲕ throw 15,19

ⲧⲁⲕⲟ destroy, perish 11,18; 20,16; Sa[1]13,30(ⲧⲁⲅⲟ); Ach 43,2.5(ⲧⲉⲕⲟ); ⲧⲉⲕⲁ⸗ Ach 43,6; ⲧⲁⲕⲟ m. destruction 10,17

ⲧⲁⲗⲟ lift; ⲧⲁⲗⲟ⸗ 19,8

ⲧⲁⲗⲁⲟ heal; ⲧⲗⲁⲟ 13,10

ⲧⲙ negative particle 1,13*.14; 17,3

ⲧⲱⲙ shut; ⲧⲁⲙ- 8,2

ⲧⲁⲙⲓⲟ make, create 20,9; ⲧⲁⲙⲓⲉ- 1,10*; 3,11; ⲧⲁⲙⲓⲉ⸗ 1,6

ⲧⲁⲙⲟ tell; ⲧⲁⲙⲉ- 1,21

ⲧⲉⲛⲟⲩ now 20,11.13.15; Sa[1] 13,29.31; Ach 43,5 (†ⲛⲟⲩ)

ⲧⲱⲛ where 20,12.14

ⲧⲱⲛ subst.; † ⲧⲱⲛ dispute 3,19

ⲧⲁⲛⲟ make Ach 43,13

ⲧⲛⲛⲟⲟⲩ send 1,19; 19,1; ⲧⲛⲛⲟⲟⲩ⸗ 12,1

ⲧⲛϩ m. wing 19,3.9; Sa[1] 14,11

ⲧⲏⲣ⸗ whole, all 7,13.15.16; 8,1; 9,8; 11,11.16.21*; 12,17.21*; 14,17; 16,5.21*; 17,2; 19,9; Ach 43,10

ⲧⲱⲣⲉ f. hand; ⲛⲧⲟⲟⲧ⸗ 4,14; 9,7; ϩⲓⲧⲟⲟⲧ⸗ 6,4; ϩⲟⲩ ⲧⲟⲟⲧ⸗ 12,21; ϩⲓⲧⲛ- Ach 43,1

ⲧⲥⲁⲃⲟ teach; ⲧⲥⲁⲃⲟ⸗ 9,19

ⲧⲟⲟⲩ m. mountain; pl. ⲧⲟⲩⲉⲓ Sa[1] 14,32

ⲧⲁⲟⲩⲟ send; ⲧⲉⲟⲩⲉ- Sa[1] 14,23; Ach 42,8

ⲧⲟⲩⲉⲓⲟ remove; †ⲟⲩⲉ- 7,6

ⲧⲱⲟⲩⲛ arise 17,9; Sa[1] 14,9; ⲧⲱⲟⲩⲛ⸗ 5,9.16; 7,11; 10,8; 11,9; 12,6 (ⲧⲟⲩⲛ⸗); 15,2; 16,6; 17,17

ⲧⲟⲩⲛⲟⲥ wake, raise; ⲧⲟⲩⲛⲉⲥ- 13,15; 18,9

ⲧⲁϣⲟ increase 5,12; 13,12

ⲧⲁϩⲟ establish 6,12

ⲧⲉϩⲛⲉ f. forehead 2,7; 19,6

ⲧⲁϫⲣⲟ strengthen; ⲧⲁϫⲣⲏⲩ† 3,8

ⲧⲱⲃⲉ be joined 15,19* (ⲧⲱⲕ)

ⲧⲁⲃⲥⲉ f. footprint 20,13

ⲟⲩ what? 20,3; ⲉⲧⲃⲉⲟⲩ why? 1,3; 10,2

ⲟⲩⲁ one, someone 6,4; 7,3.4; 11,20*; 17,13(bis); ⲡⲟⲩⲁ ⲡⲟⲩⲁ each 17,17(ⲟⲩⲁ ⲟⲩⲁ); 19,3.4; Ach 41,7

ⲟⲩⲟⲉⲓ woe! 8,9; 11,7; 20,10.23*

ⲟⲩⲁⲁⲃ† be holy 3,15.19.20*; 4,4.6(bis).7.11.19; 6,3*.6*.10; 7,16; 8,2; 10,19*; 11,19; 13,1; 14,11.16; 15,10; 19,12; Sa[1] 13,34; 14,13; Ach 43,10.16

ⲟⲩⲏⲏⲃ m. priest 6,5.13; 7,15; 8,8; 10,15; 11,18

ⲟⲩⲃⲉ opposite; † ⲟⲩⲃⲉ oppose 3,13

ⲟⲩⲱⲃϣ white 19,15

ⲟⲩⲱⲙ eat 19,13; Sa[1] 14,27; ⲟⲩⲟⲙ⸗ 17,16

ⲟⲩⲟⲉⲓⲛ m. light 12,18; 13,3; 17,2; 19,11; Sa[1] 14,3

ⲟⲩⲟⲛ be; ⲟⲩⲛ 3,18; 5,14(ⲟⲩⲛⲛ); 7,6; 11,5; 13,21*; 14,2; 19,3; Sa[1] 14,9.29; Ach 41,16; ⲟⲩⲛⲧⲁ⸗ 7,2

ⲟⲩⲟⲛ someone 12,9; ⲟⲩⲟⲛ ⲛⲓⲙ 2,4(ⲟⲩⲟⲛⲓⲙ); 13,13; 20,10

ⲟⲩⲉⲓⲛⲉ pass by 8,11; 20,23*; Sa[1] 13,25; Ach 43,4

ⲟⲩⲛⲁⲙ f. right hand 2,8(ⲟⲩⲛⲓⲙ); 7,3.4; 17,23*; 19,7

ⲟⲩⲛⲟⲩ f. hour 18,5(ⲉⲩⲛⲟⲩ); ⲛⲧⲉⲩⲛⲟⲩ immediately 10,17; ⲧⲉⲛⲟⲩ now 20,11.13.15; Sa[1] 13,29.31

ⲟⲩⲱⲛϩ reveal; ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ 8,7; 15,9; ⲟⲩⲟⲛϩ⸗ 10,17; 12,9; 14,11

ⲟⲩⲱⲧ single, alone 5,2; 6,17

ⲟⲩⲱⲧⲃ change Sa[1] 13,27.29; -ⲉϩⲣⲁⲓ surpass 2,14

ⲟⲩⲟⲉⲓⲱ m. time, occasion 2,20; 3,8.18; 5,2.3; 9,10; 10,1.5; 15,5.12.16*; 16,12.18.19; 20,23*; Sa[1] 13,24; Ach 43,4; 44,1

ⲟⲩⲱϫ desire, love 1,15.17

ⲟⲩϣⲏ f. night Ach 41,9

ⲟⲩⲱϣⲧ worship 11,21*; 20,13

ⲟⲩⲱϩ place; ⲟⲩⲉϩ- 1,4

ⲟⲩϫⲁⲓ m. salvation 15,1.7

ⲱⲙⲕ swallow 1,15; ⲟⲙⲕ⸗ 1,17

ⲱⲛϩ live 16,17*; ⲟⲛϩ† 12,5; 15,2.5; 16.11; ⲱⲛϩ m. life 19,14*

ⲱⲥⲕ delay 10,16

ⲱϣ cry; ⲱϫϣ- 5,13(ⲁϣ-); 8,14(ⲁϣ-); 17,1; 20,2

ⲱϣⲙ evaporate 20,2

ⲱϩϵ stand -ϵⲣⲁⲧ⸗ 13,1(ⲁϩϵ); Ach 41,7; m. condition Ach 42,8

ϣ be able 4,18; 5,6; 11,6; 14,7; 17,3.9; 18,9; Ach 42,15(ϩ)

ϣⲁ rise 1,14; subst. 12,18

ϣⲁ m. nose; ϣⲁⲛⲧ⸗ 17,9

ϣⲁ prep. 2,13; 4,9; 11,5; 12,19; 14,1*.14; 17,16*; 19,8; ϣⲁⲣ⸗ 1,1.22.24; ϣⲁⲧⲛ- 13,15; ϣⲁϩⲣⲁⲓ 14,14.19

ϣⲓ measure, weigh 6,11

ϣⲟ thousand 19,3; Ach 43,11(ϩⲟ); 44,2(ϩⲟ)

ϣⲓⲃϵ change 15,17; ϣⲃⲧ⸗ 1,23; 14,3.5.7; ϣⲟⲃϵ† 3,13

ϣⲓⲕϵ dig 20,18*

ϣⲱⲕ be deep,dug; ϣⲏⲕ† 20,17*

ϣⲱⲗ plunder 11,17

ϣⲙⲙⲟ subst. stranger 2,17; 3,5; 15,12.16; 20,9

ϣⲏⲙ young 9,18; 14,15

ϣⲁⲙⲁⲣⲁⲧ thin-legged? 13,21

ϣⲟⲙⲛⲧ m. three 10,9; 11,2(ϣⲟⲙⲧ).7; 16,4(ϣⲟⲙ); ϣⲙⲧ 18,3; f. ϣⲟⲙⲧϵ 11,3; 12,2

ϣⲏⲛ m. tree 19,14.22

ϣⲓⲛϵ ask; ϣⲛⲧ⸗ Ach 42,7

ϣⲱⲛϵ be sick 13,10; m. sickness 4,8; ϣⲛϩⲏⲧ⸗ 1,9.18; 18,22

ϣⲛⲥ m. linen 14,12

ϣⲛϩⲏⲧ⸗ have compassion 1,9.18; 18,22(ϣⲛϩ ϩⲧⲏϥ)

ϣⲱⲡ receive 8,17(ϣⲱⲱⲡ); ϣϵⲡ- 16,10; 17,14

ϣⲓⲡϵ be ashamed 15,12.18; 16,8; subst. ⲁⲧϣⲓⲡϵ shameless one 14,10.15*.18*; 15,3.9.21; 16,8.19; 18,7.12; 20,20*

ϣⲱⲡϵ become 1,1*; 2,1.2; 5,22; 9,17; 15,1.17; 17,15.19; Sa[1] 13,26; 14,18.30; Ach 41,16(ϩⲱⲡϵ); ϣⲟⲟⲡ† be 1,7; 3,3; 9,1; 10,6.10; 11,8; ϩⲟⲟⲡ Ach 42,9; 43,15.17; 44.1; ⲙⲁ ⲛϣⲱⲡϵ m. dwelling place 2,18;

ⲉⲱⲱⲡⲉ if 5,1; Sa[1] 14,8*

ⲱⲡⲏⲣⲉ m. wonder 13,12; 18,21

ⲱⲏⲣⲉ m. son 1,19; 2,2; 5,14; 7,3.11; 8,4.13; 9,17; 10,3.6.7; 14,5; ⲱⲏⲣⲉ ⲛⲧⲁⲛⲟⲙⲓⲁ 2,9; 13,2.17; 14,8.15; 17,3.23*; 18,11; 19,17*; 20,4.5; Ach 42,14; ⲱⲏⲣⲉ ⲙⲡⲧⲁⲕⲟ 10,16; ⲱⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ Ach 41,6

ⲱⲟⲣⲡ earliest, first 15,2

ⲱⲱⲥ m. herd, shepherd Ach 42,7(ⲱⲁⲥ)

ⲱⲱⲥ despise 4,17

ⲱⲱⲧⲉ f. well, pit Ach 43,7

ⲱⲧⲟⲣⲧⲣ shake, tremble 7,13; 11,11; 19,19; m. 5,13; 19,24*

ⲱⲏⲩⲉ f. altar; pl. ⲱⲏⲟⲩⲉ 18,14

ⲱⲟⲟⲩⲉ be dry 20,1; ⲱⲟⲩⲱⲟⲩ† 13,6

ⲱⲟⲩⲟ flow, empty; ⲱⲟⲩⲉⲓⲧ† 6,2.7; 20.8

ⲱⲟⲩⲱⲟⲩ m. pride 1,7

ⲱⲟⲉⲓⲱ m. dust 8,18; Sa[1] 13,28

ⲱϥϥⲉ f. seventy Sa[1] 14,25

ⲱⲁϫⲉ speak, say 13,8; 16,16; Ach 41,3; 42,15; m. word 1,1

ⲱⲱϫⲡ be over, remain; m. remnant 11,23

ϥⲓ seize, take 8,2; 10,1; 11,4; 17,11; 19,20; ϥⲓⲧ⸗ 19,9

ϥⲧⲟⲟⲩ m. four 7,6; 11,2; 12,8(ϥⲧⲟ); 16,6; 19,3

ϥⲱⲃⲉ deprive 3,6

ϥⲟⲃⲟⲩ jump 9,4

ⲥⲁ prep. 8,7; 11,22*; 12,16; 17,10; 19,1*.9.11.20; ⲥⲁⲣⲟ⸗ 1,10.18

ⲥⲁⲉ end 2,20; 17,17

ⲥⲉ fall 9,5; 13,3(bis); 15,16*; 19,22*.24

ⲥⲉ f. manner 4,18; 12,4.20; 20,12; ⲛⲑⲉ 1,16.17.23; 5,19; 12,12.17; 13,6; 15,17; 17,13(bis).15*.20; Sa[1] 13.28; 14,29; ⲥⲉ Ach 41,16; 42,17; 43,2

ⲥⲏ f. forepart, beginning 12,16; 13,21*; 14,2*; 19,9.11

ⲥⲏ f. stomach, body; ⲥⲏⲧ⸗ 3,2; ⲛⲥⲏⲧ⸗ 3,18; 4,12; 11,7; ⲛⲥⲏⲧ⸗ Ach 42,9; 43,3.15

ⲥⲓ prep. 3,19; 5,13; 7,3.4(bis); 8,19; 13,21*; 14,2; 16,1.4; 17,18.22*; Sa[1] 14,13; ⲥⲓⲱⲱ⸗ 4,15

ⲥⲟ f. face 7,5

ⲥⲱⲱ⸗ self, also 4,18; 12,21*; 20,23

ⲥⲱⲃ m. thing; pl. ⲥⲃⲏⲩⲉ 13,14

ⲥⲏⲃⲉ f. mourning 9,20

ⲥⲃⲟⲥ m. clothing 14,12

ⲥⲃⲥⲱ f. garment 19,14

ⲥⲱⲱⲕ gird; ⲥⲟⲕ⸗ 18,5

ⲥⲱⲕ m. armour 4,15; 18,5

ⲥⲕⲟ be hungry 2,8; 19,16*

ⲥⲏⲕⲉ poor 8,12

ⲥⲁⲗ subst. with ⲉⲓⲣⲉ ; deceive 3,14

ⲥⲱⲗ fly Sa[1] 14,12

ⲥⲗⲗⲟ m. old man 14,4

ⲥⲁⲗⲏⲧ m. bird; pl. ⲥⲁⲗⲉⲧⲉ 19,24*

ⲥⲙⲟⲟⲥ sit 10,3(ⲥⲙⲙⲟⲟⲥ); 17,22*

ⲥⲙⲟⲧ m. grace, gift Ach 41,16

ⲥⲙⲥⲙ roar 5,19

ⲥⲙⲭ m. vinegar 17,8

ⲥⲛ prep. *passim;* ⲉⲃⲟⲗ ⲥⲛ 1,11.20(ⲉⲃⲉⲗ); 2,1; 7,7; 9,14; 13,4; 15,16; 19,2.13

ⲥⲉⲛ indef. art. pl. *passim*

ⲥⲟⲩⲛ m. inward part; ⲉⲥⲟⲩⲛ adv. 4,3.19; 19,12

ⲥⲓⲛϩⲃ sleep 17,13*

ⲥⲁⲡ m. judgement Sa[1] 14,30

ⲥⲣⲁⲓ m. upper part; ⲥⲣⲁⲓ ⲥⲛ 7,8; 9,9; 12,7; ⲉⲥⲣⲁⲓ 12,6; 16,14; Sa[1] 13,34(ⲁⲥⲥⲣⲁⲓ); 14,24; Ach 43,16; ⲉⲥⲣⲁⲓ ⲉ- 7,9; 10,2.11; 11,11; 14,13; 17,1.8; 18,6.14; ⲉⲥⲣⲁⲓ ⲉⲭⲛ- (ⲉⲭⲱ⸗) 1,14; 5,12.18; 8,12; 9,5; 14,21*; 16,13*; Sa[1] 14,3; ⲉⲥⲣⲁⲓ ⲥⲓⲭⲙ- 9,8

ⲥⲣⲁⲓ m. lower part; ⲁⲥⲣⲏⲓ Ach 42,10.11; 43.17

ⲥⲣⲓⲧ ? 11,1

ⲥⲣⲟⲟⲩ m. voice 2,5; 8,16; 19,4; Sa[1] 14,33

ⲥⲓⲥⲉ m. suffering 16,10

ⲥⲏⲧ m. mind, heart 4,5.19.20; 5,2; 18,15; ⲱⲛⲥⲧⲏⲩ pity 1,10.18; 18,22*

ⲥⲟⲉⲓⲧⲉ f. garment 8,9; 10,15

ⲥⲟⲧⲉ f. fear 5,8

ⲥⲱⲧⲃ kill 4,16; 5,20; 7,12; 11,14.16; 16,3.15; 18,18; Sa[1] 13,33; Ach 42,14 (ⲥⲱⲧⲃⲉ)

ⲥⲓⲧⲛ- See ⲧⲱⲣⲉ

ⲥⲱⲧⲡ m. setting (of sun) 12,19*; 14,19*

ⲥⲓⲧⲟⲟⲧ″ See ⲧⲱⲣⲉ

ⲥⲧⲟⲟⲩⲉ f. dawn, morning 15,17

ⲥⲟⲟⲩ m. day 4,4; 5,16; 6,1; 7,10.13; 8,8.10.11.15; 9,9 (bis); 10,8.18.20; 11,7.8.10; 16,2.4.6.16; 17,1*.17; 18,4.15.21; 19,18; 20,22*; Sa[1] 13,27; 14,19.31.33; Ach 41,4.9.17; 42,2.16; 43,8

ⲥⲓⲟⲩⲉ strike; ⲥⲓ ⲧⲟⲟⲧ″ begin 6,4; 12,21(ⲥⲟⲩ)

ⲥⲁⲥ many Ach 42,1

ⲥⲁⲭⲛ-, ⲥⲓⲭⲛ- See ⲭⲱ″

ⲥⲱⲭⲡ shut Ach 43,7(ⲥⲱⲭⲃ?)

ⲭⲗⲉⲓⲉ m. desert 12,1

ⲭⲉ conj. *passim*; ⲉⲃⲟⲗ ⲭⲉ 2,16; 18,10

ⲭⲓ take, receive 2,5; 4,13; 5,21; 6,10.12; 7,5; 8,18; 11,15; 17,18; 18,2; Sa[1] 14,11; Ach 42,13; ⲭⲓⲧ″ 6,15; 10,11; 19,12; ⲭⲓ ⲟⲣ to ferry 17,12; m. ferry boat 17,11

ⲭⲱ say 1,2; 3,2; 6,16; 7,17; 9,5; 10,2.5; 12,9; 14,14; 15,3.11; 16,7.13; 17,12; 18,7.17; 20,3*.4*.22*; Sa[1] 13,23; 14,7; ⲭⲟⲟ″ 1,2; 6,4; 7,1; 11,20*.23; 13,2.5.19; Ach 43,4; ⲗⲭⲓⲥ imper. 1,2*

ⲭⲱ″ m. head 14,1*; ⲉⲭⲛ- prep. 1,4.14; 2,7; 5,12.18; 9,3; 15,1*.7; 16,14; 19,6.9.24*; Sa[1] 14,3.5; ⲉⲭⲱ″ 7,11; 8,12; 9,5; ⲥⲗⲭⲱ″ 12,5; ⲥⲓⲭⲛ- 6,15; 7,15; 8,6; 9,8; 10,7; 12,15; 13,5; 15,14; 17,11; 19,7.20; 20,3; Sa[1] 14,25; Ach 42,6; ⲥⲓⲭⲱ″ 9,4; Ach 43,12.13

ⲭⲉⲕⲁⲁⲥ conj. 1,11; 3,14

ⲭⲓⲛ prep. 3,11; 9,18(ⲭⲛ) ; 19,7

ⲭⲓⲛⲃⲟⲛⲥ m. violence 8,11

ⲭⲡⲟ bear; ⲭⲡⲉ 10,3

ⲭⲣⲟ be strong 17,23*

ⲭⲟⲉⲓⲥ m. lord 2,15; ⲡⲭⲟⲉⲓⲥ 1,1.5.10; 2,6; 3,10.17; 4,1.5; 5,2.7; 11,23*; 15,5; 16,11.17; 17,14.21*; Sa[1] 14,20; Ach 42,3(ⲭⲗⲉⲓⲥ)

ⲭⲓⲥⲉ raise up, exalt 6,6

ⲭⲟⲟⲩ send 7,1; 13,19

ⲭⲟⲩⲱⲧ twenty; ⲱⲙⲧⲭⲟⲩⲱⲧ sixty 18,3

ⲭⲁⲭⲉ m. enemy 14,16; 15,13.14*; 16,18; Sa[1] 14,8

ⲃⲉ then, therefore 2,1.18; 3,9; 5,1; 8,16.19*; 20.12.15; Sa[1] 13,29.31; Ach 42,10; 43,5.9

ⲃⲱ remain 12,6

ⲃⲁⲗⲉ lame, crippled person; pl. ⲃⲁⲗⲉⲩⲉⲩ 13,7

ⲃⲱⲱⲇⲗⲉ	swathe, clothe; ⲃⲟⲗ″ 14,12
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ⲃⲓⲛⲉ	find; ⲙⲙ- 2,10(ⲛⲛ-) ; 5,6; 6,13; 7,13; 18,9; 19,17*; 20,18.19*(ⲛⲛ-) ; ⲛⲧ″ 4,16
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