

# TESTIMONY (MARTYRDOM) OF ISAIAH

## CHAPTER 1<sup>1</sup>

{It came-to-be, *while* Hezekiah was being-king in the twenty-sixth<sup>2</sup> year in Judah,<sup>3</sup> *for him* to call his son Manasseh *who* was eleven years *old*.<sup>4</sup> And he was his only son. 2 And he called him in-front of the prophet Isaiah, son of Amoz, and in-front of Jashub,<sup>5</sup> son of Isaiah.<sup>6 7</sup> 3 And while *Hezekiah* was giving commands, Jashub the son of Isaiah stood by.

4 And when they were no longer in-front of Manasseh, Isaiah spoke to Hezekiah the king alone,<sup>8</sup> “As Yahweh my god lives, whose name has not been sent into this world.<sup>9</sup> and *as* his son, the beloved *one*, *lives*.<sup>10</sup> and *as* the spirit, the *one* uttering in me *lives*, all these commands and these words will have no effect on your son Manasseh,<sup>11</sup> because I will be released-from *this life* by-means-of bitter tortures<sup>12</sup> in the hands of your son Manasseh. 5 For the Adversary will dwell-down in the heart of your son Manasseh. 6 And I will be sawed into two by him, from head till feet, with a wood *cutting* saw; and he will cause many *from* out of Jerusalem and out of Judah to depart-from a living god and they will bow-down to idols.”<sup>13</sup>

7 But after Hezekiah the king heard these *words* he was exceedingly grieved, and split his robes, and wept bitterly, and threw dirt on his head, and he spread a sack and ash under him.<sup>14</sup> and fell on his face as-if dead.<sup>15</sup>

8 And the great prophet of God,<sup>16</sup> Isaiah spoke to the king Hezekiah, “Nothing will avail you from this day *forth*.<sup>17</sup> For it is necessary for the deliberation of the Adversary<sup>18</sup> in your son<sup>19</sup> Manasseh to be fulfilled.”

9 But in that hour.<sup>20</sup> Hezekiah the king was thoroughly-rationalizing *about* the act to kill-off his son Manasseh.<sup>21</sup>

10 And the great<sup>22</sup> Isaiah spoke to Hezekiah the king.<sup>23</sup> “Yahweh the god and his beloved *one* rendered-inoperative The<sup>24</sup> deliberation of your heart will not be

accomplished,<sup>25</sup> for with this calling have I been called<sup>26</sup> and I will inherit the inheritance of the beloved *one*.”<sup>27</sup>

## CHAPTER 2

{But after this, it came-to-be that<sup>28</sup> Hezekiah came-to-his-end and was added to his fathers and his son<sup>29</sup> Manasseh took-alongside his kingdom.<sup>30</sup> But he<sup>31</sup> was not caused-to-remember the instructions of his father Hezekiah,<sup>32</sup> instead he refused-to-notice them all.<sup>33</sup> And Sammael dwelled within Manasseh and clung close to him.<sup>34</sup> 2 And he discharged the service of God,<sup>35</sup> and he made, according-to his will, idols *which were* golden and silver,<sup>36</sup> and he served the Adversary and his messengers and his powers. 3 And he turned-away<sup>37</sup> all the house of his father who had been with Hezekiah<sup>38</sup> from<sup>39</sup> the words of wisdom and from<sup>40</sup> the service and bowing-down-to<sup>41</sup> of God. And he served the Slanderer and his messengers, *along* with the profane and unclean idols.<sup>42</sup> 4 And *the Slanderer* rejoiced over Jerusalem because of Manasseh, and he firmly-enabled him in the seceding<sup>43</sup> and the lawlessness, whichever *kind* was sowed in Jerusalem.<sup>44</sup> 5 And the sorcery<sup>45</sup> and the magic and the soothsaying and the telling-of-omens, and the sexual-immorality,<sup>46</sup> and the adultery.<sup>47</sup> and the *harmful* pursuit of the righteous *ones* were multiplying<sup>48</sup> in *the* hands of Manasseh and *the hands* of Belchira, and<sup>49</sup> in *the* hands of Tobiah the Chana’anite, and *the* hands Johanan of Anathoth, and in the hands of Zadok, the one who was over the activities.<sup>50</sup> 6 And behold, the remaining accounts are having been written in the books of the Kings of Judah and of Israel.<sup>51</sup>

7 And when the great prophet<sup>52</sup> Isaiah the son of Amoz saw<sup>53</sup> the great iniquity which was being committed in Jerusalem<sup>54</sup> and the bowing-down-to and service of the Adversary and his procession,<sup>55</sup> he retired from Jerusalem and sat-down in Beth-Lehem of Judah.<sup>56</sup> 8 But even there<sup>57</sup> was much lawlessness. And after he retired from Beth-Lehem, he sat-down in the mountain in a deserted place.<sup>58</sup> And not only himself, but instead<sup>59</sup> Micaiah the prophet, and Hananiah the old-man, and Joel, and Habakkuk, and his son Jashub,<sup>60</sup> and many different *individuals* of the ones having-faith<sup>61</sup> to ascend<sup>62</sup> into heavens,<sup>63</sup> retired, and they sat-down into the mountain.<sup>64</sup>

9 All of *them* were having clothed themselves *with* a sack, and all of *them* were prophets, having nothing with them; instead, they were naked, mourning a great mourning about the misleading of Israel. 10 And these *men* were not eating, except *while* plucking vegetations out of the mountains, and<sup>65</sup> {{they cooked

<sup>1</sup> This Hebrew writing only survives in several Greek and Ethiopic translations, and in some Coptic fragments.

<sup>2</sup> [1:1] Eth / Gk1 “twenty-fifth” / Cop “sixteenth”

<sup>3</sup> [1:1] Eth / Gk1 “Jerusalem”

<sup>4</sup> [1:1] Eth / Gk1 incorrectly add

<sup>5</sup> Hebrew equivalent / Gk “Jasoum”

<sup>6</sup> [1:2] Eth / Gk1 “...years old, in-front of the prophet Isaiah and *Isaiah’s* son Jashub.”

<sup>7</sup> [1:2] Gk1 / most have a lengthy interpolation here “This was in order to hand over to him the words of righteousness, which the king himself had witnessed and also the words regarding the eternal judgments and of the torments of Gehenna, and of the Chief of this World and his messengers, his authority, his powers, and the words concerning faith in the beloved *one*, which he himself had seen in the fifteenth year of his reign during his sickness. And he handed to him the written words, which Shebna the secretary had written out, and also those, which Isaiah the son of Amos has given to him and to the prophets. That they might write down, and store up with him what he himself had seen in the house of the king concerning the robes of the holy ones, and concerning the transformation, the *harmful* pursuit, and the ascension of the beloved *one*. How in the twentieth year of the reign of Hezekiah, Isaiah had seen the words of this prophecy, and had handed them to his son Jashub.”

<sup>8</sup> [1:4] Eth / Gk1 replaces of “And while *Hezekiah*...the king alone” with a lengthy interpolation “And after *Isaiah* came, he himself delivered to *Hezekiah* the accounts of the prophecy (which the happy *Isaiah* himself saw), and the descending and coming-out of the beloved *one* out of the seventh heaven into the Netherworld, and the transforming by which he was transformed in-front of his learners, and the accounts which the king Hezekiah himself saw in his illness. And as Somnas the scribe heard, and *also* Asour the recorder, *that* the great *Isaiah* was coming from Gilgal into Jerusalem, and with him forty sons of prophets, and Jashub [Gk “Jasoum”] his son, they brought a message to Hezekiah about their coming. But after the King Hezekiah heard these *things*, he was made-to-rejoice with exceedingly great joy. And after he came-out into a meeting-together with *some men*, he took hold-of for himself the hand of the happy *Isaiah* and led [lit. “led-into”] him into the house of his kingdom. And he directed for a seat to be put *down* for [lit. “to/with”] him. But he did not sit-down on the chair; instead, he *sat-down* on the bed of the king. Then, after Hezekiah the king took-hold-of his son Manasseh, he led him toward the happy *Isaiah* the prophet, in-order-that he might put his hands on him and might bless him. But as the great prophet *Isaiah* saw Manasseh, he laughed over him, and spoke to Hezekiah, “I am not being-able to bless Manasseh, the *one who* is going to be punishing me with great tortures and bitter *deeds*.” And Hezekiah spoke to the holy prophet *Isaiah*, “Father, bless my son Manasseh!” But the *man* spoke,

<sup>9</sup> [1:4] Gk1 / Eth add

<sup>10</sup> [1:4] likely Christian interpolation (Gk1 “and as his beloved son lives” / Eth “and as the beloved *one* of Yahweh lives”)

<sup>11</sup> [1:4] Eth / Gk1 omit “all these commands...son Manasseh”

<sup>12</sup> [1:4] Gk1 actually add “the life”

<sup>13</sup> [1:6] Gk1 / Eth “And he will cause many to abandon the true faith, and Belial will dwell in Manasseh, and I will be sown in half by his hands.”

<sup>14</sup> [1:7] Eth / Gk1 add

<sup>15</sup> [1:7] Gk1 / Eth omit “as-if dead”

<sup>16</sup> [1:8] Eth / Gk1 add

<sup>17</sup> [1:8] Eth / Gk1 “You will not profit yourself nothing *while* weeping and lamenting”

<sup>18</sup> [1:8] Gk1 / Eth “Sammael”

<sup>19</sup> [1:8] Gk1 / Eth omit “your son”

<sup>20</sup> [1:9] Eth[B,C] / Eth[D,E] “from that day. And” / Eth[A] “from those words. And” / Gk1 “But in that hour”

<sup>21</sup> [1:9] Eth / Gk1 add here “But Somnas the recorder spoke to the holy prophet *Isaiah*, that “Hezekiah the king wishes to kill-off his son due to you.”

<sup>22</sup> [1:10] Eth / Gk1 add

<sup>23</sup> [1:10] Eth / Gk1 add

<sup>24</sup> [1:10] likely Christian interpolation

<sup>25</sup> [1:10] Eth / Gk1 “...your deliberation. For this *thing* will never be *accomplished*.”

<sup>26</sup> [1:10] Eth / Gk1 “for it is necessary for me, after I have been punished out of everything in the hands of your son Manasseh, to come from this life.”

<sup>27</sup> [1:10] Eth add this likely Christian interpolation / Gk1 instead add here (before the manuscript breaks off) “But the great *Isaiah* excavated in the earth in Jerusalem by-means-of household hands, and he found much water, and he put-on it the name ‘Spring of Shiloam’, which is interpreted, “Having commissioned himself”.

<sup>28</sup> [2:1] Eth / Gk1 omit “after this, it came-to-be”

<sup>29</sup> [2:1] Eth / Gk1 add “and was...fathers” & “his son”

<sup>30</sup> [2:1] Gk1 / Eth “Manasseh became king.”

<sup>31</sup> [2:1] Eth / Gk1 “But the king Manasseh”

<sup>32</sup> [2:1] Gk1 / Eth add

<sup>33</sup> [2:1] Eth / Gk1 add

<sup>34</sup> [2:1] Gk1 / Eth add

<sup>35</sup> [2:2] Gk1 / Eth “And he ceased serving the God of his father”

<sup>36</sup> [2:2] Gk1 / Eth omit “and he made...silver”

<sup>37</sup> literally “deviated”

<sup>38</sup> [2:3] Gk1 / Eth add

<sup>39</sup> [2:3] Gk1(x1) / Gk1(x1), Eth omit “from”

<sup>40</sup> [2:3] Gk1 / Eth add

<sup>41</sup> [2:3] Gk1 / Eth omit “and bowing-down-to”

<sup>42</sup> [2:3] Gk1 / Eth “And Manasseh turned his heart aside to serve Belial. For the messenger of lawlessness, who is the ruler of this age, is Belial, whose name is also Matanbuchus.”

<sup>43</sup> literally “standing-away”

<sup>44</sup> [2:4] Eth / Gk1 omit “And the *Slanderer*...Jerusalem.”

<sup>45</sup> may also be translated “drug-use”

<sup>46</sup> [2:5] Gk2, Eth / Gk1 “sorcery, and the sexual-immorality, and the enchantment, and the telling-of-omens, and the lie”

<sup>47</sup> [2:5] Gk1, Gk2 / Eth add

<sup>48</sup> [2:5] (“and the pursuit...themselves”) / Gk1 “were multiplying. And all the *ones who* were piously living according-to a god were being pursued.”

<sup>49</sup> [2:5] Gk2 / Eth add ([A] “Belachira” / [B,C] “Melchira” / [D] “Belchira”)

<sup>50</sup> [2:5] Gk2 / Eth[A] “through Zaliq Neway” / Eth[B,C,D] “through Zaliqa”

<sup>51</sup> [2:6] Gk2, Eth / Gk1 omit “and the pursuit...and of Israel.”

<sup>52</sup> [2:7] Gk1 add

<sup>53</sup> [2:7] Gk1 “But the great prophet *Isaiah* was *one who* retired from Jerusalem, due to the *fact* for him not to be enduring [lit. “bearing-up-under”] to see”

<sup>54</sup> [2:7] Eth[B,C,D] / Eth[A] “saw the great iniquity...” / Gk1 “(saw) the lawlessness and debauchery *which* was becoming in her”

<sup>55</sup> [2:7] Gk2 / Eth “and his wantonness” / Gk1 omit altogether

<sup>56</sup> [2:8] Gk2, Eth / Gk1 “And after he came-away, he was sitting himself *down* opposite Beth-Lehem.”

<sup>57</sup> [2:8] Gk2 / Gk1 “But even-where”

<sup>58</sup> [2:8] Gk2, Eth (“And after...place.”) / Gk1 “From-where [or “From-this-fact”], after he retired again from-where, he sat *down* in a certain mountain, a place *which* was tranquil and clean, glorifying without-ceasing the philanthropic God.”

<sup>59</sup> [2:8] Gk1, Gk2 / Eth add

<sup>60</sup> [2:8] Gk2, Eth / Gk1 “Micaiah the prophet, and Habakkuk, and his son Jashub, and Hanan the old-man”

<sup>61</sup> [2:8] Gk1 / Gk2 “of the faithful *ones*”

<sup>62</sup> [2:8] Gk2 / Gk1 “to pick-up” (or may be translated “to do-away-with”)

<sup>63</sup> [2:8] Gk1, Eth / Gk2 “who believed that *he* had ascended into heaven”

<sup>64</sup> [2:8] In Gk1, Gk2, Eth; but this is most likely an interpolation (Gk1 omit “retired, and they sat-down into the mountain”)

<sup>65</sup> Double bracketed segments only exist in an Ethiopic translation (there is a hole in the Gk2 parchment)

them}}, dwelling together with Isaiah. **11** And otherwise, they were there in the mountains and in the hills for two years of days.

**12** And *this was the time for them to be in the deserted places.* And {{there was a certain man}} in Samaria, whose name was Belchira,<sup>1</sup> *who was out of the kindred of Zedekiah<sup>2</sup> son of Chenaanah, the false-prophet who was indwelling<sup>3</sup> in Beth-Lehem.<sup>4</sup> And it was that Zedekiah<sup>5</sup> son of Chennanah who was a brother of his father; but he was a teacher of the 400 prophets of Baal<sup>6</sup> in the days of Ahab, king of Israel. And this Belchira himself slapped and outraged Micaiah son of Imlah the prophet.* **13** But he himself was even outraged by Ahab, and Micaiah<sup>7</sup> was thrown into a guardhouse. {{And he was}} being with Zedekiah the false-prophet.<sup>8</sup> And he was with Ahaziah son of Ahab<sup>9</sup> {{king}} in Samaria.

**14** And Elijah the prophet out of Tebon {{of Gilead reproved Ahaziah}} and Samaria, and he himself was prophesying about Ahaziah, that he would die-off in a couch of illness, and *that Samaria would be delivered into the hand of Shalmaneser in-requit-for which he was murdering the prophets of God.* **15** And after the false-prophets,<sup>10</sup> the *ones who were with Ahaziah son of Ahab and their teacher Jalerias<sup>11</sup> from out of Mount Israel<sup>12</sup> heard* **16** (and he<sup>13</sup> himself was a brother of Zedekiah)—after they heard, they changed-the-persuasion of Ahaziah king of Gomorrah<sup>14</sup> and he murdered Micaiah.<sup>15</sup>

## CHAPTER 3

{And Belchira knew and saw the place of Isaiah and of the prophets, of the *ones who were* with him; for this *man* was dwelling in the country of Beth-Lehem, and he was glued to Manasseh. And this *man* was a false-prophet in Jerusalem, and many out of Jerusalem were glued to him. But even he himself was from Samaria.

**2** And it came-to-be in the *time* for Shalmaneser king of Ashshur to come and to take-captive Samaria and to take the nine and a half<sup>16</sup> tribes in captivity, and to bring them away into *some mountains<sup>17</sup> of the Medes and rivers of Gozan,* **3** this *Belchira* was younger, and he fled and came into Jerusalem *during* the days of Hezekiah king of Judah; and he was not walking into Samaria in the ways of his father, because he was filled-with-fear of Hezekiah. **4** And in the time of Hezekiah, he was found uttering accounts of lawlessnesses in Jerusalem. **5** And the boys of Hezekiah accused him, and he fled into the country of Beth-Lehem. And they persuaded *them.*<sup>18</sup> **19**

**6** And Belchira<sup>20</sup> found Isaiah and the *ones who were* with him, and he accused Isaiah, saying,<sup>21</sup> “*O king, harsh and altogether terrible things<sup>22</sup> Isaiah and the prophets who are with him prophesies<sup>23</sup> over Jerusalem and over<sup>24</sup> all<sup>25</sup> the cities of Judah, {{saying, that they will be laid waste, and against the sons of Judah}} and<sup>26</sup> Benjamin, that they will go in weasel-traps,<sup>27</sup> and {{against you, O lord the king, that you}} will go-away bound in fetters {{and iron chains}}.* **7** And they themselves are falsely-prophesying even *against Israel and Judah and Jerusalem.*<sup>28</sup> **8** And Isaiah himself spoke, ‘I see more *than* Moses the prophet.<sup>29</sup> **9** For Moses spoke, that a human will not see God and will live.’ But Isaiah spoke, ‘I saw God and behold I live.’<sup>30</sup> **10** Know, O king, that he is lying.<sup>31</sup> And he called

Jerusalem, ‘Sodom’; and the chiefs of Judah and of Israel<sup>32</sup> he titled ‘people of Gomorrah’.” And he was accusing Isaiah and<sup>33</sup> the prophets much onto Manasseh.

**11** And Belial sat-down in the heart of Manasseh, and in the heart of the chiefs of Judah and Benjamin, and of the eunuchs, and of the councilors of the king. **12** And the accounts of Belchira pleased him *exceedingly.*<sup>34</sup> And he commissioned *some men* and seized Isaiah.<sup>35</sup> <sup>36</sup>

## CHAPTER 4

{And he sawed him in half with a wood *cutting* saw.<sup>37</sup> **2** And *while* Isaiah was being sawn, his accuser Belchira stood by, and all the false-prophets stood by, laughing and rejoicing because of Isaiah. **3** And Belchira, with the aid of Matanbuchus,<sup>38</sup> stood up before Isaiah, *laughing and*<sup>39</sup> deriding him.

**4** And Belchira the false-prophet<sup>40</sup> said to Isaiah,<sup>41</sup> “Say: ‘I have lied in all that I have spoken,’ and likewise, ‘the ways of Manasseh are good and right’ **5** and also ‘the ways of Belchira and of his associates are good.’” **6** And he said this to him when he began to be sawn in two. **7** But Isaiah was in a vision of the Lord with his eyes open, *watching them.*<sup>42</sup>

**8** And Belchira spoke the following to Isaiah, “Say what I tell you and I will turn their heart, and I will compel Manasseh and the chiefs of Judah and the people and all Jerusalem to worship you.”<sup>43</sup>

**9** And the holy<sup>44</sup> Isaiah answered<sup>45</sup> spoke to him,<sup>46</sup> “If it is within my power: Damned and cursed be you and all your powers and all your house! **10** For you cannot take anything *from me* save the skin of my body.”<sup>47</sup>

**11** And they seized Isaiah the son of Amoz, and sawed him in half with a wood *cutting* saw. **12** And Manasseh and Belchira and the false-prophets and the chiefs and the people and all stood looking on. **13** And before he had been sawn in half, he said to the prophets who were with him, “All of you, go into the region of Zor and Zidon; for God has mixed this cup for me alone.”

**14** And when Isaiah was being sawn in half, he neither cried aloud nor wept, but his lips spoke with the Holy Spirit until he was sawed in two. Belial did this to Isaiah through Belchira and through Manasseh, for Sammael was very angry with Isaiah from the days of Hezekiah king of Judah, because of Sammael’s exposure by which Isaiah had exposed him in the days when Hezekiah was king, and he did as the Adversary wished.<sup>48</sup>

<sup>32</sup> [3:10] Gk2 / Eth, Lat “Jerusalem”

<sup>33</sup> [3:10] Gk2 / Eth, Lat add

<sup>34</sup> [3:12] Gk2 / Eth add / Gk1 omit “And Isaiah himself has stated...pleased him exceedingly.” (Instead it has “Then after the king Manasseh was filled-full of much fury and anger after he heard these *things*, he directed for Melchiah the false-prophet to arrest the great Isaiah, *due-to-the-fact* that he prophesied terrible and harsh *things* over Jerusalem.”

<sup>35</sup> [3:12] Gk2, Eth / Gk1 “Therefore, in-that-place, for *the* remaining *time*, after Melchiah and Becheira the false-prophets, came-away, they arrested the holy Isaiah the prophet.”

<sup>36</sup> [3:12] A lengthy Christian interpolation (which will not be reproduced here) follows in Eth and Gk2 / A lengthy (likely interpolation) follows here in Gk1 “And after they led him toward Manasseh the king, he spoke to him, “Isaiah, due-to-what *reason* are you prophesying wicked *things* over Jerusalem and over me and my children?” And the great prophet Isaiah spoke to Manasseh, “O King, I am not prophesying wicked *things* about this city; instead, I am uttering the *things which* are going to be happening to it. For *as* Yahweh [original Hebrew restored / Gk “Lord”] my God lives [and as his beloved son and his spirit which utters in me *lives*], that this city, the beautiful and great *one*, will be delivered into the hands of sinful and shameless men due-to the lawlessnesses of the people, of the *ones who are* dwelling [lit. “dwelling-down”] in it; but even *you*, O King Manasseh, will be led-away a captive into Babel in fetters and weasel-traps [lit. “[--catchers].”] Then, after the king Manasseh was exceedingly infuriated on-the-basis-of the *things* which he heard, with bitter words, he directed very-straightaway for the holy Isaiah to be sawed with [lit. “in”] an iron saw.”

<sup>37</sup> [4:1] Eth / Gk1 (instead of all of verse 1) “And *while* this was quickly [lit. “was in quickness”] coming-to-be, and *while* he was being sawed over an sufficient [lit. “adequate”] time, the iron *implement* was not-even touching him at-all [lit. “wholly”]. Then the holy Isaiah the prophet says to Manasseh, “O King, you *will be* in a *state* of having known that I was chosen-by-lot to be sawed with [lit. “in”] a wood *cutting* saw, and otherwise this would have been impossible *for you to have done.*” Then the king Manasseh ordered for him to be sawed with [lit “in”] a wood *cutting* saw.”

<sup>38</sup> [4:3] marked as a likely interpolation – the Gk1 is not preserved here, but it’s omission in the previous section in the Gk1 (as opposed to the Eth), as well as its omission from the duplicated account in verse 12, gives the likelihood that it was not original / Eth has this name here

<sup>39</sup> [4:3] Eth / some add

<sup>40</sup> [4:4] Eth[B] / Eth[A,C,D] “Belial” / Gk “Melchiah the false prophet”

<sup>41</sup> [4:4] Eth / Gk1 (starting at verse 2) “And while he was being sawed, Melchiah the false-prophet stood, saying to his face”

<sup>42</sup> [4:7] Gk1 / Eth add (probably due to the pseudo vision of Isaiah to which the martyrdom was later attached)

<sup>43</sup> [4:8] Eth / Gk1 “Say, that: ‘I did not prophesy these *things* about Jerusalem,’ and these tortures will be lifted from you.”

<sup>44</sup> [4:9] Eth / Gk1 add

<sup>45</sup> [4:9] Gk1 omit “answered and”

<sup>46</sup> [4:9] Gk1, Eth[C,D] add

<sup>47</sup> [4:10] Eth[A,C,D] “If *it is* within my power, Cursed, that is to say, you” / Gk1 “An object-with-imprecations-fallen-down-upon-it to you, Melchiah, O false-prophet, O slanderer! For *as* Lord my God lives and *as* his spirit, the *one* uttering in me *lives*, that Jerusalem, this great city and completely spacious, will be desolated, and Manasseh and his children and his woman and his chiefs and the people of this city will be led captives in Babel.”

<sup>48</sup> [4:14] an editorial interpolation (Eth) / Gk1 omit the entire ending (“And they seized Isaiah...sawn in two.”) and has only “And after the happy Isaiah spoke these *things*, they sawed him in-two with a wood *cutting* saw.”

<sup>1</sup> [2:10] Eth[A], Lat / Eth[B,C,D] “Melchira” / Gk2 “Belicheiar”

<sup>2</sup> [2:10] Gk2, Eth[A,B,C] / Eth[D] “Hezekiah”

<sup>3</sup> literally “dwelling-down”

<sup>4</sup> [2:10] Eth / Gk2 “Beth-Anya”

<sup>5</sup> [2:10] Gk2 / Eth “Hezekiah”

<sup>6</sup> [2:10] Gk2, Eth[A] / Eth[B,C,D] omit “of Baal”

<sup>7</sup> [2:10] Gk2, Eth[A,C,D] / Eth[B] omit “Micaiah”

<sup>8</sup> [2:10] Gk2 / Eth “guardhouse, with Zedekiah the prophet”

<sup>9</sup> [2:10] Gk2 “Alam” (error, also later in this account)

<sup>10</sup> [2:10] Gk2 / Eth “the prophets”

<sup>11</sup> [2:10] Eth[B,C] / Gk2 “Iallaris” / Lat1 “Gamarias” / Eth[A,D] omit “and their teacher Jalerias”

<sup>12</sup> [2:10] emendation / Gk2 “Isal” (assumed to be corrupt for Israel) / Eth “Joel” / Lat1 “Ephraim”

<sup>13</sup> [2:10] Lat1 (referring to Jalerias) / Eth “now he, Becheira”

<sup>14</sup> [2:10] Gk2, Lat / Eth “Aguaron”

<sup>15</sup> [2:10] Gk2, Eth / Gk1 omit (starting in verse 10) “And everyone there was clothed...murdered Micaiah.”

<sup>16</sup> [3:2] Eth / Gk2, Lat1 add

<sup>17</sup> [3:2] Gk2, Lat1 / Eth “territories”

<sup>18</sup> [3:5] Gk2, Eth / Gk1 omit (starting in verse 1) “And Belchira discovered...persuaded *them.*”

<sup>19</sup> [3:5] Gk1 has an additional segment here “Then, therefore, the great Isaiah prophesied about the city of Jerusalem, saying, “This-is-what Lord the God says: This city, the *one* having been loved and elect, will be delivered into the hands of Shalmaneser, king of Babel; and Manasseh the king and his woman and his sons and his chiefs will be led captives into Babel.”

<sup>20</sup> [3:6] Eth / Gk1 “Melchiah” / Gk2 “Melcheira”

<sup>21</sup> [3:6] Eth / Gk2 “And Melchiah accused Isaiah and the prophets, saying that” / “Gk1 “And as Melchiah the false-prophet heard these *things* while the great Isaiah was prophesying and saying about Jerusalem and the *ones who were* indwelling [lit. “dwelling-down”] in her, he spoke to the king Manasseh”

<sup>22</sup> [3:6] Gk2, Lat / Gk1 add

<sup>23</sup> [3:6] Gk1 / Gk2 “Isaiah and the prophets, the *prophets* with Isaiah” / Eth[C,D], Lat1 “Isaiah and the prophets *who are* with him prophesy” / Eth[A,B] “Isaiah and the *ones who are* with him prophesy”

<sup>24</sup> [3:6] Gk1 / Gk2 add

<sup>25</sup> [3:6] Gk2, Eth / Gk1 add

<sup>26</sup> [3:6] Lat1 / Eth omit “the sons of Judah and” / Gk2 omit “saying, that they will be laid waste, and against the sons of Judah” (by scribal error)

<sup>27</sup> literally “weasel-catchers”

<sup>28</sup> [3:7] Eth / Gk2, Lat1 add “and Jerusalem” / Gk1 replaces “they will be laid waste...against Judah” with “this city will be delivered into the hands of Babel, and that Manasseh the king and his woman and his sons and all his chiefs will be led captives into Babel in fetters and weasel-traps [lit. “catcher”], and that the king Manasseh will be a prisoner [lit. “a bound-one”] in the house of the Babelians.”

<sup>29</sup> [3:8] Eth, Lat / Gk2 add

<sup>30</sup> [3:9] Eth / Gk2, Lat add

<sup>31</sup> [3:10] Gk2, Lat / Eth “that they are false-prophets”