

has diminished. They have perished, because of the [sufferings] of [that] nation.⁴ This is the abomination of desolation, [that which Daniel [...in] the [holy place⁵....] [...three lines missing...]⁶/(f. 74va.) God like livestock stables, inside of which men are imprisoned while they (that nation) take the tax from them, putting an end to the laws of the Christians with God's permission, so that the elect also might be revealed.⁷

4. Pay attention, O my beloved one, and I will tell you with certainty, from those things that the Holy Spirit has bestowed on me, what will happen at the end of time. When you go inside the churches and you find the priests and the deacons [who are] children, [without] having a

4. Pay attention to me, O my beloved one, so that I may inform you of what will happen at the end of this world by explanating those things that the Holy Spirit has bestowed on my poverty. When you enter the church and see the priests and the deacons without beards, and unadorned with the beauty of grey hair, then you shall know that the end is near, for the rich have become lovers of silver,

beard nor being adorned [with] grey hair, [then know that] the end [has approached.] Because [the bishops will accept money and ordain] many [men who are children,]/(f. 74 vb.) before they have come to age,⁸ defiled and abominable, in whose inside desire burns like a fire. It is because of these that God's wrath is coming.

5. Likewise, when you see the bishops, the priests, the deacons, and the superiors of the monasteries being at the head of the villages, rendering assistance to those nations which have been spoken about previously,⁹ then know and see that the abomination of desolation, namely, the Antichrist, has approached.¹⁰

6. When you see the children of the church receiving

and the bishops, defiled because lust burns them like fire, have become lovers of bribes and they ordain little children before they reach the age. These are the ones on whose account God's wrath is coming.

5. And when you see the bishops, the priests and the deacons, and the superiors of the monasteries, and the monks over whom they rule, being/(f. 90v.) at the head of the villages, serving the rulers, then you will know that the Antichrist, the Son of perdition, is near, at hand.

6.

interest, while the monks engage in trade, many of them having fornicated and fallen into the hands of those nations, (while) they laughed at them and condemned them and their habit, and afterwards/(f. 75ra.) they took money from them and they abandoned them, then know and see that the Antichrist, namely, the Son of perdition,¹¹ has approached.

7. Woe to the world in those days! Because there will be upon it tribulation and famine. Nation will raise against nation, kingdom against kingdom, and there will be a great war upon the earth.¹² The earth shall not cease moving and moving until the time when the one who will shake the whole world shall be revealed, namely, the

7.

Antichrist, the Son of perdition.¹³

8. Woe to the world when that one shall be revealed!
For there will be over it great tribulation and
troubles,¹⁴/[.....f. 75rb.-va. is missing.....]
[.....]

8.

[.....]

(Beginning at some point of the lacuna in the Coptic text, but not right at the beginning.) And after this death and this dispensation, then you will see the son of God coming with the clouds of heaven,³ in great power and ineffable glory, as the cherubim and seraphim carry His throne, and thousands and thousands, and myriads and myriads precede Him;⁴ He will sit in the field of Yušafat,⁵ and all the nations will be gathered before Him, all mankind together, in a single moment, from Adam, the first man, until the last man who was born. He will give the elect their reward, and they will reign with Him forever in the Kingdom of heaven. He will take revenge on the dissident Jews and the defiled heretics, who divided His indivisible divinity into two natures; and on the dissident bishops, priests, and deacons and all the rest who were entrusted (with the orders),⁶ but committed sin in His house and oppressed/(f. 91r.) the people with their evil, immoral deeds; and on the monks who transgressed the commandments of God and the rules of their fathers, and loved the comfort of this life, and the insanity of this world, and the deceptive gain, and the emptiness of material things, and the pleasure that destroys the soul, until the King takes away from them the joy⁷ that does not

[.....]
/(f. 75vb.) sons of men, and the judges who twisted the judgement of the poor and the miserable.

9. To sum up: the whole of mankind will stand before Him, and He will judge each one according to his deeds, and He will assign each one to the place which he deserves. Those who deserve life will inherit eternal life. Those

cease, and they shall inherit eternal weeping. Then He will take revenge on the leaders who oppressed the poor, and the rich men who had no mercy, and the sinful poor who were not thankful, and the nations who have no God.

9. To sum up: all mankind will rise, and their souls will return to their bodies once again: those who died in the rivers, those whom the sea drowned, those who died in the deserts, and those whom the wild beasts devoured. All of them will be gathered before Him at the same time, and He will give to each one according to his labor, and He will send each one to the place which he deserves. Those who deserve life will inherit eternal life, and those who

who deserve punishment, man or woman, small or great, will be thrown to eternal punishment.

10. Blessed be those who will rise to a resurrection of Life! For they will reign with the Son of God forever. But woe to those who will rise to a resurrection of condemnation! It would be better/(f. 76ra.) if they would not rise at all.¹⁴ Great is the shame of those who will be thrown out on that day and condemned because of their evil actions! For, if God throws man out, who will be able to receive him? Or who would have mercy on him? Or who could make a request on his behalf?

11. When the true Judge will judge them, the righteous will reign with Him forever in His eternal

deserve punishment will be taken away, to/(f. 91v.) the eternal punishment, be he small or great, male or female.

10. Blessed be those who will rise to a resurrection of Life!⁸ But there will be a great shame and much weeping for the man that is rejected. For if God rejects a man, what place will receive him? Or who will have mercy on him?

11. And when the true Judge will have finished the judgement, all the righteous will reign with Him forever, in the eternal joy that has no end.

Kingdom. This is the unending joy. This the perfect and also the abiding feast. This is the gladness which no grief follows.

12. As for the sinners, they will be driven to the eternal punishments. This is¹⁵/[.....]
[.....f. 76 rb.-va. is missing.....]
[.....]
[.....]
[.....]
[.....]
/(f. 76vb.) the sins.¹⁶

12. But as for the sinners, they will be thrown into the eternal punishment.⁹ This is the second death, the weeping which has no end forever.¹⁰ And when the true Judge will arise from that place, those who have become straw shall be burned up in an inextinguishable fire: they are the sinners.¹¹ And the wheat will be gathered into the granaries: they are the righteous who will go to the eternal Life.¹²

XII

1. Behold! You have heard the tribulations that will come to pass on the whole of mankind at the end of time, because they had despised their life.

2. As for you, however, watch yourselves scrupulously, praying lest God bring upon you in this generation sufferings such as this, since it is necessary that all (of them) will be fulfilled in the sons of men.¹

1. My beloved sons, behold, I have told you the things that the Holy Spirit has placed in my mouth concerning the priests that will be at the end of time, and God's wrath which is coming upon the world, because/(f. 92r.) of the priests and the monks. For they are the ones who made the laymen¹ to doubt until they also would commit sin. I confess to you, I your father Athanasius, that I have not told you a single word on my own, but rather what the Holy Spirit has placed in my mouth.

2. And now, O my beloved sons, let each one of you preserve his way pure before the good Lord, so that you will be saved² from the coming wrath; and (let each one) build upon the foundation of the good Lord, and do not be negligent with the salvation of your souls.

3. I exhort you, O children of the Church, and monks, and the whole flock!: Let each one examine his life, and know what he lacks before our lifespan is finished, and we depart empty, and there is no good in our hands. Let us pursue the love of strangers, and the love for one another.

3. I ask you, O you community of the children of the Church, and monks, and the whole flock of Christ, that each one of you watch his conduct, and be on your guard with all caution, and know what you lack. It is inevitable that these afflictions shall come over the unfaithful sons. As for the righteous, the Lord will save them from all the afflictions. And I ask you especially, O priests and monks!: Let your life be pure, filled with the good perfumes of all the virtues; be an example to every one, for "you are the light/(f. 92v.) of the world,"³ according to the word of Our Savior. "Let your light shine before men, so that they might see your good works, and glorify your Father who is in heaven."⁴ Let us then strive before our lifespan is finished, and we depart with our hands empty, and a claim is made upon us for all our behavior. Let us take refuge in the love of strangers, and the love for one another, and the purity to which we have gained access,⁵ so as not to see with our own eyes the vengeance of the Lord. Be lovers of your prayer times, and keep

vigil for the sake of your souls. Pray God all the time. He is merciful, and will listen to your requests. He will withdraw His wrath and send His peace to the Church. For God is merciful, He does not want a single man to perish, for they are the work of His hands. Let us then turn back from all evil ways, and live in righteousness, and not persist in the practice of our sins, lest we curse the day on which we were born into this world. Now, O my beloved, we have indulged in many words. As our Savior said, "Out of the abundance of the heart, the mouth speaks."⁶

4./ (f. 77ra.) Let us turn toward the great archangel Michael, whose feast we celebrate today, and we too say with Jacob the patriarch: "It is my angel who preserves me in all evil."²

5. Michael is the champion of all Christians. It is Michael who raises the veil and enters to God without announcing himself.³ And he is the one who prays God for the dew and the rain. It is Michael the archangel who prays to the Lord about the waters of the river, until He brings it up for us to its measures every year. It is Micheal the archangel who prays the Lord for the increase⁴ / [.....]
[.....f. 77rb.-va. is missing.....]
[.....]
[.....]
[.....]
/(f. 77vb.) dwell in it.

4.

5.

6. Let us celebrate his feast will purity of body, so that he shall pray for us before God, Jesus Christ Our Savior, that He might save us from the evil time which is coming upon the whole earth at the end of time. Let us remove ourselves from the shameful words of the heretics and their evil thoughts, and renounce their evil words and all guile from this day hence, so that we shall inherit the kingdom of heaven forever, by the prayers and the advocacy of the great archangel whose feast we celebrate today.

6. And after this, O my beloved, let the discourse be concluded/(f. 93r.) here, and let us have in view Michael, the head of the angels nearest (to God), the greatest in the armies of the angelic, heavenly forces. Let us ask him to intercede for us before God, so that He might save us and deliver us from the snares of the evil Satan, and from the afflictions that will befall us on account of the sins we commit.

7. By the grace and the love for mankind of Our Lord Christ, through whom glory be to Him, and to His good Father, and to the Holy Spirit, now and all times, forever and ever. Amen.

7. And let us hope for mercy and grace at that dreadful place which is before Our Master, Our Lord, Our King and Our Savior Jesus Christ, for the sake of Whom is due all glory and all honor and all worship, and with Him to the Father and to the Holy Spirit, the giver of life, consubstantial with Him in the divine nature, now and all time, forever and ever. Yes, Amen.