

Καὶ αὐτοὶ ὁ θεὸς αἰετῶς ἐκλερονόμησε. Τὸν
 παραδάθην λέω καὶ τὴν βασιλίαν τῶν οὐρανῶν, ἐὸσα
 ὀφθαλμοὶ ἀνθρώπων οὐδεὶς. Καὶ ὁ ἐβραῖος ἐπιθυμῆ
 μᾶς ἀλαματὶ ἀπὸ τῶν ἐπισημῶν καὶ καθαροῖ
 ὁ πρὸ ἄχασιν ἄς τὸν παραδάθην καὶ τὸν νόμον,
 ὡς αὐτὸς δέδοται ἐν τῇ γλώσσῃ αὐτοῦ, καὶ ἐχοι τὸ
 παραδάθην καὶ τὸν νόμον ἀλλήλους ἐπὶ ἡμᾶς ἐὰν ὁ νόμος
 ἐνεργῆτι, ἀλλὰ δὲν τὸ χένου τοῦ τῆς ἐπισημῶν.
 Διὰ τὸν νόμον καὶ οἱ θεοφῆται πεισθέντες, ἕως ἄς τοῦ
 ἰωάννου τὸν καιρὸν σέκου, καὶ ἐπὶ θέλοισι παῖσ.
 καὶ οὕτως αὐτοὶ μετὰ τὴν ἐπισημῶν τῶν ἐχασαν ἐ
 τὸν νόμον καὶ τοὺς θεοφῆτας καὶ τὴν βασιλίαν αὐτῶν.
 Καὶ ἀπὸ πάντων καλῶν ἡ μοτιώθησαν ἡ ἐξε
 νώθησαν. ἐβραῖοι ἀνφῶ καὶ πρὸς φρονόου καὶ δέχου, ^{καὶ} ^{καὶ}
 καὶ τὰ ἐξῆς. καὶ ὁ δανιὴλ ἐξολοθραφίσεν χεῖμα, ^{καὶ} ^{καὶ}
 καὶ σφραγίσαναι θεοφῆταν. τοῦτε, θέλοισι παῖσ
 οἱ θεοφῆται, καὶ τὴν βασιλίαν θέλοισι χάσ οἱ ἐ
 βραῖοι. οὕτως ἐβραῖοφῆτασαν οἱ δύο τοῦτοι θεο
 φῆται, καὶ οὕτως ἐγένετο. • (ὁ δὲ καὶ ἡθικῶς
 ἐκχαίμενε τὴν πρῶτον, καὶ μὴν ἡ βραβουλοισι ἄς