**The Apocalypse of Peter**

*(Translation by M.R. James, Oxford, Clarendon Press, 1924 – with minor modernisations.)*

**Here begins the Vision of Saint Paul the Apostle**

But I will come to visions and revelations of the Lord. I knew a man in Christ fourteen years ago, whether in the body I know not or whether out of the body I know not – God knows – that such a one was caught up to the third heaven; and I knew such a man, whether in the body or out of the body I know not – God knows – that he was caught up into paradise and heard secret words that it is not lawful for men to utter. For such a one will I boast, but for myself I will boast nothing, save of my infirmities.

1 At what time was it made manifest in the consulate of Theodosius Augustus the younger and Cynegius, a certain honourable man then dwelling at Tarsus, in the house which had been the house of Saint Paul, an angel appeared to him by night and gave him a revelation, saying that he should break up the foundation of the house and publish that which he found; but he thought this to be a lying vision. 2 But a third time the angel came and scourged him and compelled him to break up the foundation. And he dug and found a box of marble inscribed upon the sides; therein was the revelation of Saint Paul, and his shoes wherein he walked when he taught the word of God. But he feared to open that box and brought it to the judge; and the judge took it, sealed as it was with lead, and sent it to the emperor Theodosius, fearing that it might be somewhat strange; and the emperor, when he received it, opened it and found the revelation of Saint Paul. A copy thereof he sent to Jerusalem and the original he kept with him. *[Gr. reverses this: He kept the copy and sent away the original. It adds: And there was written therein as follows.]*

3 Now, while I was in the body, wherein I was caught up unto the third heaven, the word of the Lord came unto me, saying: Speak unto this people: How long will you transgress, and add sin upon sin, and tempt the Lord that made you, saying that you are Abraham’s children but doing the works of Satan *[so Gr.; Lat. You are the sons of God, doing the work of the devil]*, walking in the confidence of God, boasting in your name only, but being poor because of the matter of sin. Remember, therefore, and know that the whole creation is subject to God, but mankind only sins. It has dominion over the whole creation, and sins more than the whole of nature. 4 For, oftentimes has the sun, the great light, appealed to the Lord, saying: O Lord God Almighty, I look forth upon the ungodliness and unrighteousness of men. Suffer me, and I will do to them according to my power, that they may know that you are God alone. And there came a voice to it, saying: All these things do I know; for, my eye sees and my ear hears, but my long-suffering bears with them until they turn and repent. But, if they do not return to me, I will judge them all. 5 And sometimes the moon and the stars have appealed unto the Lord, saying: O Lord God Almighty, unto us have you given rule over the night; how long shall we look upon the ungodliness and fornications and murders which the children of men commit suffer us to do to them according to our powers, that they may know that you are God alone. And there came a voice to them, saying: I know all these things, and my eye looks upon them and my ear hears, but my long-suffering bears with them until they turn and repent. But, if they do not return to me, I will judge them. 6 Oftentimes, also, the sea has cried out, saying: O Lord God Almighty, men have polluted your holy name in me: suffer me and I will arise and cover every wood and tree and all the world, until I blot out all the children of men from before your face, that they may know that you are God alone. And again, a voice came, saying: I know all; for, my eye sees all things, and my ear hears, but my long-suffering bears with them until they turn and repent. But, if they do not return, I will judge them.

Sometimes also the waters have appealed against the children of men, saying: O Lord God Almighty, the children of men have all defiled your holy name. And there came a voice, saying: I know all things before they come to pass; for, my eye sees and my ear hears all things: but my long-suffering bears with them until they turn. And if not, I will judge. Often, also, has the earth cried out to the Lord against the children of men, saying: O Lord God Almighty, I suffer hurt more than all your creation, bearing the fornications, adulteries, murders, thefts, swearing, sorceries, and witchcrafts of men, and all the evils that they do, so that the father rises up against the son, and the son against the father, the stranger against the stranger, everyone to defile his neighbour’s wife. The father goes up upon his son’s bed, and the son likewise goes up upon the couch of his father; and, with all these evils, have they that offer a sacrifice to your name polluted your holy place. Therefore, I suffer hurt more than the whole creation, and I would not yield my excellence and my fruits to the children of men. Suffer me and I will destroy the excellence of my fruits. And there came a voice and said: I know all things and there is none that can hide himself from his sin. And their ungodliness I know, but my holiness suffers them until they turn and repent. But, if they do not return to me, I will judge them. 7 Behold then, you children of men: The creature is subject to God but mankind alone sins.

Therefore, you children of men, bless the Lord God without ceasing at all hours and on all days; but especially when the sun sets. For, in that hour, all the angels go to the Lord to worship him and to present the deeds of men that every man does from morning until evening, whether they be good or evil. And there is an angel that goes forth rejoicing from the man in whom he dwells.

When, therefore, the sun is set, at the first hour of the night, in the same hour goes the angel of every people and of every man and woman, which protect and keep them, because man is the image of God; and, likewise, at the hour of morning, which is the twelfth hour of the night, all the angels of men and women go to meet God and present all the work that every man has wrought, whether good or evil. And every day and night the angels present to God the account of all the deeds of mankind. To you, therefore, I say, O children of men, bless the Lord God without ceasing all the days of your life.

8 At the hour appointed, therefore, all the angels, every one rejoicing, come forth before God together to meet him and worship him at the hour that is set; and lo, suddenly at the set time, there was a meeting, and the angels came to worship in the presence of God, and the spirit came forth to meet them, and there was a voice, saying: Thence could you, our angels, bring burdens of news. 9 They answered and said: We are come from them that have renounced the world for your holy name’s sake, wandering as strangers and in the caves of the rocks, and weeping every hour that they dwell on the earth, and hungering and thirsting for your name’s sake; with their loins girt, holding in their hands the incense of their heart, and praying and blessing at every hour, suffering anguish and subduing themselves, weeping and lamenting more than all that dwell on the earth. And we that are their angels mourn with them, whither, therefore, it pleases you, command us to go and minister, lest they do otherwise, but the poor more than all that dwell on the earth. *[The sense required as shown by Gr. is that the angels ask that these good men may continue in goodness.]* And the voice of God came to them, saying: Know that, henceforth, my grace shall be established with you, and my help, which is my dearly beloved Son, shall be with them, ruling them at all times; and he shall minister to them and never forsake them; for, their place is his habitation. 10 When these angels departed, lo, there came other angels to worship in the presence of the majesty, to meet therewith, and they were weeping. And the spirit of God went forth to meet them, and the voice of God came, saying: Whence are you come, our angels bearing burdens, ministers of the news of the world? They answered and said in the presence of God: We are come from them who have called on your name, and the snares of the world have made them wretched, devising many excuses at all times, and not making so much as one pure prayer out of their whole heart all the time of their life. Why, then, must we be with men that are sinners? And the voice of God came to them: You must minister to them until they turn and repent; but, if they do not return to me, I will judge them.

Know therefore, O children of men, that whatever is wrought by you, the angels tell it to God, whether it is good or evil.

11 [*Syr. Again, after these things, I saw one of the spiritual ones coming unto me, and he caught me up in the spirit, and carried me to the third heaven.]*

And the angel answered and said to me: Follow me, and I will show you the place of the righteous, where they are taken when they are dead. And, thereafter, I will take you to the bottomless pit and show you the souls of the sinners, into what manner of place they are taken when they are dead.

And I went after the angel, and he took me into heaven, and I looked upon the firmament, and saw there the powers; and there was forgetfulness that deceives and draws to itself the hearts of men, and the spirit of slander and the spirit of fornication and the spirit of wrath and the spirit of insolence, and there were the princes of wickedness. These things saw I beneath the firmament of the heaven.

And again, I looked and saw angels without mercy, having no pity, whose countenances were full of fury, and their teeth sticking forth out of their mouths; their eyes shone like the morning star of the east and, out of the hairs of their head and out of their mouth, went forth sparks of fire. And I asked the angel, saying: Who are these, Lord? And the angel answered and said to me: These are those who are appointed to the souls of sinners in the hour of necessity, even of them that have not believed that they had the Lord for their helper and have not trusted in him.

*[Apocalypse of Zephaniah (Steindorff’s ‘anonymous Apocalypse’): I went with the angel of the Lord and looked before me and saw a place through which passed thousand thousands and myriads of myriads of angels, whose faces were as of panthers, and their teeth stuck forth out of their mouth, and their eyes were bloodshot, and their hair loose like woman’s hair, and burning scourges were in their hands. (I feared and asked: Who are these? The angel answered:) These are the ministers of the whole creation, which come to the souls of the ungodly and took them and lay them down here; they fly three days with them in the air before they take them and cast them into their everlasting torment.]*

12 And I looked into the height and beheld other angels whose faces shone like the sun, and their loins were girded with golden girdles, holding palms in their hands, and the sign of God, clad in raiment whereon was written the name of the Son of God, full of all gentleness and mercy. And I asked the angel and said: Who are these, Lord, that are of so great beauty and compassion? And the angel answered and said to me: These are the angels of righteousness that are sent to bring the souls of the righteous in the hour of necessity, even them that have believed that they had the Lord for their helper. And I said to him: Do the righteous and the sinners of necessity meet [witnesses] when they are dead? And the angel answered and said to me: The way whereby all pass unto God is one; but the righteous, having a holy helper with them, are not troubled when they go to appear in the presence of God.

13 And I said to the angel: I would see the souls of the righteous and of the sinners as they depart out of the world. And the angel answered and said to me: Look down upon the earth. And I looked down from heaven on the earth and beheld the whole world, and it was as nothing in my sight; and I saw the children of men as though they were nought, and failing utterly; and I marvelled, and said to the angel: Is this the greatness of men? And the angel answered and said to me: This it is, and these are they that do hurt from morning until evening. And I looked and saw a great cloud of fire spread over the whole world, and said to the angel: What is this, Lord? And he said to me: This is the unrighteousness that is mingled by the princes of sinners *[Gr. mingled with the destruction of sinners; Syr. mingled with the prayers of the sons of men]*.

14 And, when I heard that, I sighed and wept and said to the angel: I would wait for the souls of the righteous and of the sinners, and see in what fashion they depart out of the body. And the angel answered and said to me: Look again upon the earth. And I looked and saw the whole world; and men were as nought and failing utterly; and I looked and saw a certain man about to die; and the angel said to me: He whom you see is righteous. And again, I looked and saw all his works that he had done for the name of God, and all his desires which he remembered and which he remembered not, all of them stood before his face in the hour of necessity. And I saw that the righteous man had grown in righteousness, and found rest and confidence: and before he departed out of the world there stood by him holy angels, and also evil ones; and I saw them all; but the evil ones found no abode in him but the holy ones had power over his soul and ruled it until it went out of the body. And they stirred up the soul, saying: O soul, take knowledge of your body whence you are come out; for, you need to return into the same body at the day of resurrection, to receive that which is promised to all the righteous. They received, therefore, the soul out of the body, and straightaway kissed it as one daily known of them, saying unto it: Be of good courage; for, you have done the will of God while you abode on the earth. And there came to meet it the angel that watched it day by day, and he said to it: Be of good courage, O soul; for, I rejoice in you because you have done the will of God on the earth; for, I told God all your works, how they stood. Likewise, also, the spirit came forth to meet it and said: O soul, fear not, neither be troubled, until you come unto a place that you never knew; but I will be your helper; for, I have found in you a place of refreshment in the time when I dwelt in you, when I was (you were ) on the earth. And the spirit [thereof] strengthened it, and the angel thereof took it up and carried it into the heaven. And the angel said *[Syr. And there went out to meet it wicked powers, those that are under heaven. And there reached it the spirit of error, and said]*: Whither do you run, O soul, and presume to enter heaven; stay and let us see if there be aught of ours in you. And lo! we have found nothing in you. I behold also the help of God, and your angel; and the spirit rejoices with you because you did the will of God upon earth. *[Syr. has more here. There is a conflict between the good and evil angels. The spirit of error first laments. Then the spirit of the tempter and of fornication meet it and it escapes, and they lament. All the principalities and evil spirits come to meet it and find nothing and gnash their teeth. The guardian angel bids them go back, ‘You tempted this soul and it would not listen to you.’ And the voice of many angels is heard rejoicing over the soul. Probably this is original matter.]* And they brought it until it worshiped in the presence of God. And when they (it) had ceased, forthwith Michael and all the host of the angels fell and worshipped the footstool of his feet and his gates, and they said together to the soul: This is the God of all, who made you in his image and likeness. And the angel returned and declared, saying: Lord, remember his works; for, this is the soul whereof I did report the works to you, Lord, doing according to your judgement. And, likewise, the spirit said: I am the spirit of quickening that breathed upon it; for, I had refreshment in it in the time when I dwelt therein, doing according to your judgement. And the voice of God came, saying: Like as this soul has not grieved me neither will I grieve it; for, like as it has had mercy, I also will have mercy. Let it be delivered therefore to Michael the angel of the covenant and let him lead it into the paradise of rejoicing that it becomes fellow heir with all the saints. And, thereafter, I heard the voices of thousands of thousands of angels and archangels and the cherubim and the twenty-four elders uttering hymns and glorifying the Lord and crying: Righteous are you, O Lord, and just are your judgements, and there is no respect of persons with you, but you reward every man according to your judgement. And the angel answered and said to me: Have you believed and known that whatever every one of you has done, he beholds it at the hour of his necessity? And I said: Yea, Lord.

15 And he said to me: Look down again upon the earth and wait for the soul of a wicked man going forth of the body, one that has provoked the Lord, day and night, saying: I know nought else in this world, I will eat and drink and enjoy the things that are in the world. For, who is he that has gone down into hell and come up and told us that there is a judgement there And again, I looked and saw all the despising of the sinner, and all that he did, and they stood together before him in the hour of necessity: and it came to pass in that hour when he was led out of his body to the judgement, that he *[MS I]* said: It were better for me *[MS Him]* that I (he) had not been born. And, after that, the holy angels and the evil and the soul of the sinner came together, and the holy angels found no place in it. But the evil angels threatened (had power over) it and, when they brought it forth out of the body, the angels admonished it thrice, saying: O wretched soul, look on your flesh whence you are come out; for, you need to return into your flesh at the day of resurrection to receive the due reward for your sins and for your wickedness. 16 And, when they had brought it forth, the accustomed (guardian) angel went before it and said to it: O miserable soul, I am the angel that cleaved to you and day by day reported to the Lord your evil deeds, whatever you wrought by night or day; and, if it had been in my power I would not have ministered to you even one day; but of this I could do nothing; for, God is merciful and a just judge and he commanded us not to cease ministering to your soul until you should repent; but you have lost the time of repentance. I indeed am become a stranger to you and you to me. Let us go then to the just judge; I will not leave you until I know that, from this day, I am become a stranger unto you. *[Here, Copt. inserts a quite similar speech of the spirit to the soul, which may be original.]* And the spirit confounded it, and the angel troubled it. When, therefore, they came to the principalities, and it would now go to enter into heaven, one burden (labour, suffering) was laid on it after another; error and forgetfulness and whispering met it, and the spirit of fornication and the rest of the powers, and said to it: Whither go you, wretched soul, and dare to run forward into heaven. Stay, that we may see whether we have property of ours in you; for, we see not with you a holy helper. *[Syr. adds: And the angel answered and said: Know that it is a soul of the Lord and he will not cast it aside, neither will I surrender the image of God into the hand of the wicked one. The Lord supported me all the days of the life of the soul, and he can support and help me: and I will not cast it off until it goes up before the throne of God on high. When he shall see it, he has power over it and will send it whither he pleases.]* And, after that, I heard voices in the height of the heavens, saying: Present this miserable soul to God, that it may know that there is a God, whom it has despised. When, therefore, it entered into the heaven, all the angels, even thousands of thousands, saw it, and all cried out with one voice saying: Woe to you, miserable soul; for, your works that you did on the earth, what answer will you make to God when you draw near to worship him? The angel that was with it answered and said: Weep with me, my dearly beloved; for, I have found no rest in this soul. And the angels answered him and said: Let this soul be taken away out of our midst; for, since it came in, the stench of it is passed upon us the angels. And, thereafter, it was presented to worship in the presence of God, and the angel showed it the Lord God that made it after his own image and likeness. And its angel ran before it, saying: O Lord God Almighty, I am the angel of this soul, whose works I presented to you day and night, not doing according to your judgement. And, likewise, the spirit said: I am the spirit that dwelt in it ever since it was made, and I know it in itself, and it followed not my will; judge it, Lord, according to your judgement. And the voice of God came to it and said: Where is your fruit that you have yielded, worthy of those good things that you have received? Did I put a distance even of a day between you and the righteous? Did I not make the sun to rise upon you even as upon the righteous? And it was silent, having nothing to answer; and again, the voice came, saying: Just is the judgement of God, and there is no respect of persons with God; for, whoever has done his mercy he will have mercy on him, and whoever has not had mercy, neither shall God have mercy on him. Let him, therefore, be delivered unto the angel Tartaruchus *[Gr. Temeluchus]* that is set over the torments and let him cast him into the outer darkness where is weeping and gnashing of teeth; and let him be there until the great day of judgement. And, after that, I heard the voice of the angels and archangels saying: Righteous are you, O Lord, and just is your judgement.

17 And again I beheld, and lo, a soul which was brought by two angels, weeping and saying: Have mercy on me, you righteous God, O God the judge; for, today it is seven days since I went forth out of my body and I was delivered to these two angels, and they have brought me to those places that I had never seen. And God the righteous judge said to it: What have you done? For, you have never wrought mercy; therefore, you were delivered to such angels, which have no mercy, and because you have not done right, therefore, neither have they dealt pitifully with you in the hour of your necessity. Confess, therefore, your sins that you committed when you were in the world. And it answered and said: Lord, I have not sinned. And the righteous Lord God was wroth with indignation when it said: I have not sinned; for, it lied. And God said: Do you think that you are yet in the world? If every one of you there when he sins, hides and conceals his sin from his neighbour, yet here nothing is hidden; for, when the souls come to worship before the throne, both the good works and the sins of every one are made manifest. And, when the soul heard that, it held its peace, having no answer. And I heard the Lord God, the righteous judge, saying again: Come, you angel of this soul, and stand in the midst. And the angel of the sinful soul came, having a writing in his hands, and said: These, Lord, that are in my hands, are all the sins of this soul from its youth up unto this day, even from ten years from its birth; and, if you bid me, Lord, I can tell the acts thereof since it was fifteen years old. *[Apocalypse of Zephaniah: I looked and saw that a writing (the same word, chirographum) was in his hand; he began to open it and, when he had spread it out I read it in my own language, and I found all my sins that I had committed, recorded by him, even those that I had committed from my childhood up to this day.]* And the Lord God the righteous judge said: I say to you, O angel, I desire not of you the account since it was fifteen years old; but declare its sins of five years before it died and came hither. And again, God the righteous judge said: For, by myself I swear, and by my holy angels and by my power, that if it had repented five years before it died, even for the walk (conversation) of one year, there should be forgetfulness of all the evil that it committed before and it should have pardon and remission of sins; but now let it perish. And the angel of the sinful soul answered and said: Command, Lord, that (such and such an) angel bring forth those (such and such) souls. 18 And, in that same hour, the souls were brought forth into the midst, and the soul of the sinner knew them. And the Lord said to the soul of the sinner: I say to you, O soul, confess your deeds that you did on these souls you see, when they were in the world. And it answered and said: Lord, it is not yet a full year since I slew this one and shed its blood on the earth, and with another I committed fornication; and not that only, but I did it much harm by taking away its substance. And the Lord God the righteous judge said: Do you not know that he who does violence to another, if he that suffered violence dies first, he is kept here until he that hurt him dies, and then both of them appear before the judge and now has everyone received according as he did. And I heard a voice saying: Let that soul be delivered into the hands of Tartaruchus, and he must be taken down into hell. Let him take him into the lower prison and let him be cast into torments and be left there until the great day of judgement. And again, I heard thousands of thousands of angels singing a hymn unto the Lord and saying: Righteous are you, O Lord, and just are your judgements.

19 The angel answered and said to me: Have you perceived all these things? And I said: Yea, Lord. And he said to me: Follow me again, and I will take you and show you the places of the righteous. And I followed the angel and he took me up to the third heaven and set me before the door of a gate; and I looked on it and saw, and the gate was of gold, and there were two pillars of gold full of golden letters; and the angel turned again to me and said: Blessed are you if you enter in by these gates; for, it is not permitted to any to enter save only to those that have kept goodness and pureness of their bodies in all things. And I asked the angel and said: Lord, tell me for what cause are these letters set upon these tables? The angel answered and said to me: These are the names of the righteous that minister to God with their whole heart, which dwell on the earth. And again, I said: Lord, then are their names also their countenance and the likeness of them that serve God is in heaven, and they are known unto the angels; for, they know them that with their whole heart serves God before they depart out of the world.

20 And, when I had entered within the gate of paradise, there came to meet me an old man whose face shone like the sun, and he embraced me and said: Hail, Paul, dearly beloved of God. And he kissed me with a joyful countenance, but he wept, and I said unto him: Father *[Lat. Brother]*, why do you weep? And again, sighing and weeping he said: Because we are vexed by men, and they grieve us sorely; for, many are the good things that the Lord has prepared, and great are his promises, but many receive them not. And I asked the angel and said: Who is this, Lord? And he said to me: This is Enoch, the scribe of righteousness.

And I entered within that place and, straightaway, I saw Elias, and he came and saluted me with gladness and joy. And, when he had seen me, he turned himself away and wept and said to me: Paul, may you receive the reward of your labour that you have done among mankind. As for me, I have seen great and manifold good things that God has prepared for all the righteous, and great are the promises of God, but the more part receives them not; yea, hardly through much toil does one and another enter into these places.

21 And the angel answered and said to me: Whatever things I now show you here, and whatever you hear, reveal them not to any upon earth. And he led me and showed me; and I heard there words that it is not lawful for a man to utter; and again, he said: Yet again, follow me and I will show you that which you must relate and tell openly.

And he brought me down from the third heaven, and led me into the second heaven, and again he led me to the firmament and, from the firmament, he led me to the gates of heaven. And the beginning of the foundation thereof was upon the river that waters all the earth. And I asked the angel and said: Lord, what is this river of water? And he said unto me: This is the Ocean. And suddenly I came out of heaven and perceived that it is the light of the heaven that shines on all the earth (or all that land). And there the earth (or land) was seven times brighter than silver. And I said: Lord, what is this place? And he said to me: This is the land of promise. Have you not yet heard that which is written? Blessed are the meek; for, they shall inherit the earth. The souls therefore of the righteous when they are gone forth of the body are sent for the time into this place. And I said to the angel: Shall then this land be made manifest after *[lat. before]* a time? The angel answered and said to me: When Christ whom you preach comes to reign, then by the decree of God the first earth shall be dissolved, and then shall this land of promise be shown and it shall be like dew or a cloud; and then shall the Lord Jesus Christ the eternal king be manifested and shall come with all his saints to dwell therein; and he shall reign over them a thousand years, and they shall eat of the good things that now I will show you.

22 And I looked round that land and saw a river flowing with milk and honey. And there were at the brink of the river trees planted, full of fruits: now every tree bore twelve fruits in the year, and they had various fruits; and I saw the fashion (creation) of that place and all the work of God, and there I saw palm trees of twenty cubits and others of ten cubits; and that land was seven times brighter than silver. And the trees were full of fruits from the root to the upper branches. *[Lat. is confused here. Copt. has: From the root of each tree up to its heart there were ten thousand branches with tens of thousands of clusters, [and there were ten thousand clusters on each branch,] and there were ten thousand dates in each cluster. And so was it also with the vines. Every vine had ten thousand branches, and each branch had upon it ten thousand bunches of grapes, and every bunch had on it ten thousand grapes. And there were other trees there, myriads of myriads of them, and their fruit was in the same proportion.]* And I said to the angel: Why does every tree bring forth thousands of fruits? The angel answered and said to me: Because the Lord God of his bounty gives his gifts in abundance to the worthy; for, they of their own will afflicted themselves when they were in the world, doing all things for his holy name’s sake.

And again, I said to the angel: Lord, are these the only promises that the most holy Lord God promises? And he answered and said to me: No; for, there are greater by seven times than these. But I say to you that, when the righteous are gone forth out of the body and shall see the promises and the good things that God has prepared for them, yet again they shall sigh and cry, saying: Why did we utter a word out of our mouth to provoke our neighbour even for a day? And I asked again and said: Are these the only promises of God? And the angel answered and said to me: These you now see are for them that are married and keep the purity of their marriage, being continent. But to the virgins, and to them that hunger and thirst after righteousness and afflict themselves for the name of the Lord, God will give things seven-fold greater than these, which now I will show you.

And, after that, he took me out of that place where I saw these things, and lo, a river, and the waters of it were exceedingly white, more than milk, and I said to the angel: What is this and he said to me: This is the lake Acherusa where is the city of Christ; but not every man is suffered to enter into that city; for, this is the way that leads to God and, if any be a fornicator or ungodly, and turns and repents and bear fruits meet for repentance, first when he comes out of the body he is brought and worships God, and then by the commandment of the Lord he is delivered to Michael the angel, and he washes him in the lake Acherusa and so brings him in to the city of Christ with them that have done no sin. And I marvelled and blessed the Lord God for all the things that I saw.

23 And the angel answered and said to me: Follow me and I will bring you into the city of Christ. And he stood by (on) the lake Acherusa, and set me in a golden ship, and angels as it were three thousand sang a hymn before me until I came to the city of Christ. And they who dwelt in the city of Christ rejoiced greatly over me as I came to them, and I entered in and saw the city of Christ. And it was all of gold, and twelve walls compassed it about, and there were twelve towers within *[a tower on each wall, Copt.; 12,000 towers, Syr.]*, and every wall had a furlong between them *[i.e. the walls were a furlong apart, so Syr., Copt. the circumference of each was 100 furlongs]* round about; and I said to the angel: Lord, how much is one furlong? The angel answered and said to me: It is as much as there is between the Lord God and the men that are on the earth; for, the great city of Christ is alone. And there were twelve gates in the circuit of the city, of great beauty, and four rivers that compassed it about. There was a river of honey, and a river of milk, and a river of wine, and a river of oil. And I said to the angel: What are these rivers that compass this city about? And he saith to me: These are the four rivers that flow abundantly for them that are in this land of promise, whereof the names are these: the river of honey is called Phison, and the river of milk Euphrates, and the river of oil Geon, and the river of wine Tigris. Whereas, therefore, when the righteous were in the world they used not their power over these things but hungered and afflicted themselves for the Lord God’s sake; therefore, when they enter into this city, the Lord will give them these things without number () and without all measure.

24 And, when I entered in by the gate, I saw before the doors of the city trees great and high, having no fruits, but leaves only. And I saw a few men scattered about in the midst of the trees, and they mourned sorely when they saw any man enter into the city. And those trees did penance for them, humbling themselves and bowing down, and again raising themselves up.

And I beheld it and wept with them, and I asked the angel and said: Lord, who are these that are not permitted to enter into the city of Christ? And he said to me: These are they that did earnestly renounce the world day and night with fasting, but had a heart proud above other men, glorifying and praising themselves, and doing nought for their neighbours. For, some they greeted friendly, but to others they said not even ‘Hail’, and to whom they would they opened, and if they did any small thing for their neighbour they were puffed up. And I said: What then, Lord their pride has prevented them from entering into the city of Christ? And the angel answered and said to me: The root of all evils is pride. Are they better than the Son of God who came unto the Jews in great humility? And I asked him and said: Why is it, then, that the trees humble themselves and are again raised up? And the angel answered and said to me: All the time that these spent upon earth *[Of old time they were on the earth, Copt.]* serving God (they served God). But because of the shame and reproaches of men they were ashamed (blushed) for a time and humbled themselves, but they were not grieved, neither did repent, to cease from this pride that was in them *[and one day they bowed themselves because of the disgrace of man, for they cannot endure the pride that is in him, Copt.]*. This is the why the trees humble themselves and again are raised up. And I asked and said: For what cause are they let in unto the gates of the city? The angel answered and said to me: Because of the great goodness of God, and because this is the entry of all his saints who enter into this city. Therefore, they are left in this place, that when Christ the eternal king enters in with his saints, when he comes in, all the righteous shall entreat for them, and then shall they enter into the city with them; yet none of them is able to have confidence such as they have that have humbled themselves, serving the Lord God all their life long.

25 But I went forward and the angel led me and brought me to the river of honey, and I saw there Esaias and Jeremias and Ezekiel and Amos and Micheas and Zacharias, even the prophets lesser and greater, and they greeted me in the city. I said to the angel: What is this path? And he said to me: This is the path of the prophets; everyone that has grieved his soul and not done his own will for God’s sake, when he departs from the world and is brought to the Lord God and worships him, then by the commandment of God he is delivered to Michael, and he brings him into the city to this place of the prophets, and they greet him as their friend and neighbour because he has performed the will of God.

26 Again, he led me where was the river of milk and I saw in that place all the children whom the king Herod slew for the name of Christ, and they greeted me, and the angel said to me: All they who keep chastity in cleanness, when they are gone out of the body, after they worship the Lord God, are delivered to Michael and brought to the children: and they greet them saying: They are our brothers and friends and members; among them shall they inherit the promises of God.

27 Again he took me and brought me to the north side of the city and led me to where was the river of wine, and I saw there Abraham, Isaac, and Jacob, Lot and Job and other saints, and they greeted me. *[Apocalypse of Zephaniah: (The angel) ran to all the righteous that are there, Abraham, Isaac, Jacob, Enoch, Elias, and David. He conversed with them as a friend with a friend, who talk together.]* And I asked and said: What is this place, Lord? The angel answered and said to me: All they that are entertainers of strangers, when they are departed out of the world first worship the Lord God, and then are delivered to Michael and brought by this path into the city, and all the righteous greet him as a son and brother, and say to him: Because you have kept kindliness and the entertainment of strangers, come and have an inheritance in the city of our Lord God. Every one of the righteous shall receive the good things of God in the city according to his deeds.

28 And again he took me to the river of oil on the east side of the city. And I saw there men rejoicing and singing psalms, and said: Who are these, Lord? And the angel said to me: These are they that have devoted themselves unto God with their whole heart and had in them no pride. For, all that rejoice in the Lord God and sing praises to the Lord with their whole heart are brought here into this city.

29 And he took me into the midst of the city, by the twelve walls *[to the twelfth wall, Copt.]*. Now there was in that place a higher wall; and I asked and said: Is there in the city of Christ a wall more excellent in honour than this place? And the angel answered and said to me: The second is better than the first, and likewise the third than the second; for, one excels the other even to the twelfth wall. And I said: Why Lord, does one excel another in glory? Show me. And the angel answered and said to me: All they that have in them even a little slandering or envy or pride, somewhat is taken away from his glory, even if he is in the city of Christ. Look you behind you.

And I turned myself and saw golden thrones set at the several gates, and upon them men having golden crowns and jewels; and I looked and saw within among the twelve men, thrones set in another order (row, fashion), which appeared of much glory so that no man is able to declare the praise of them. And I asked the angel and said: Lord, who is upon the throne? And the angel answered and said to me: These are the thrones of them that had goodness and understanding of heart and yet made themselves foolish for the Lord God’s sake, knowing neither the Scriptures nor many psalms, but keeping in mind one chapter of the precepts of God they performed it with great diligence, and had a right intent before the Lord God; and for these great wonder shall take hold upon all the saints before the Lord God, who shall speak one with another, saying: Stay and behold the unlearned that know nothing [more], how they have earned such and so fair raiment and so great glory because of their innocence.

And I saw in the midst of the city an altar exceedingly high. And there was one standing by the altar whose visage shone like the sun, and he held in his hands a psaltery and a harp and sang praises, saying: Alleluia. And his voice filled all the city. And when all that were upon the towers and the gates heard him, they answered: Alleluia, so that the foundations of the city were shaken. And I asked the angel and said: Who is this, Lord, that is of so great might? And the angel said to me: This is David. This is the city of Jerusalem; and when Christ the king of eternity shall come in the fullness (confidence, freedom) of his kingdom, he shall again go before him to sing praises, and all the righteous together shall sing praises, answering: Alleluia. And I said: Lord, how is it that David only above the rest of the saints makes (made) the beginning of singing praises? And the angel answered and said to me: When (or, because) Christ the Son of God sits on the right hand of his Father, this David shall sing praises before him in the seventh heaven; and as it is done in the heavens, so likewise is it below; for, without David it is not lawful to offer a sacrifice to God; but it must be that David sings praises at the hour of the offering of the body and blood of Christ: as it is performed in heaven, so also is it on earth. 30 And I said to the angel: Lord, what is Alleluia? And the angel answered and said to me: You examine and inquire of all things. And he said to me: Alleluia is spoken in the Hebrew, that is the speech of God and of the angels; now the interpretation of Alleluia is this: tecel·cat· marith·macha *[Gr.thebel marematha]*. And I said: Lord, what is tecel·cat·marith·macha? And the angel answered and said to me: This is tecel·cat· marith·macha: Let us bless him all together. I asked the angel and said: Lord, do all they that say Alleluia bless God? And the angel answered and said to me: So it is; and again, if any sing Alleluia and they that are present sing not with him, they commit sin in that they sing not with him. And I said: Lord, does a man likewise sin if he be doting or very aged? The angel answered and said to me: Not so: but he that is able, and sings not with him, know you that such a one is a despiser of the word; for, it would be proud and unworthy that he should not bless the Lord God his creator.

31 And, when he had ceased speaking to me, he led me out of the city through the midst of the trees and back from the place of the land of good things (or, men) and set me at the river of milk and honey; and, after that, he led me to the ocean that bears the foundations of the heaven.

The angel answered and said to me: Do you perceive that you go hence? And I said: Yea, Lord. And he said to me: Come, follow me, and I will show you the souls of the ungodly and the sinners, that you may know what manner of place they have. And I went with the angel and he took me by the way of the sunsetting, and I saw the beginning of the heaven founded upon a great river of water, and I asked: What is this river of water? And he said to me: This is the ocean that compasses the whole earth about. And, when I had come beyond (to the outside of) the ocean, I looked and there was no light in that place, but darkness and sorrow and sadness; and I sighed.

And I saw there a river of fire burning with heat, and in it was a multitude of men and women sunk up to the knees, and other men up to the navel; others also up to the lips and others up to the hair; and I asked the angel and said: Lord, who are these in the river of fire? And the angel answered and said to me: They are neither hot nor cold; for, they were not found either in the number of the righteous or in the number of the wicked; for, they passed the time of their life on the earth, spending some days in prayer but other days in sins and fornications, until their death. And I asked and said: Who are these, Lord, that are sunk up to their knees in the fire? He answered and said to me: These are they which when they are come out of the church occupy themselves in disputing with idle (alien) talk. But these that are sunk up to the navel are they who, when they have received the body and blood of Christ, go and commit fornication, and did not cease from their sins until they died; and they that are sunk up to their lips are they that slandered one another when they gathered in the church of God; but they that are sunk up to the eyebrows are they that beckon one to another, and privily devise evil against their neighbours.

32 And I saw on the north side a place of sundry and diverse torments, full of men and women, and a river of fire flowed down upon them. And I beheld and saw pits exceedingly deep, and in them many souls together, and the depth of that place was as it were three thousand cubits; and I saw them groaning and weeping and saying: Have mercy on us, Lord. And no man had mercy on them. And I asked the angel and said: Who are these, Lord? And the angel answered and said to me: These are they that trusted not in the Lord that they could have him for their helper. And I inquired and said: Lord, if these souls continue thus, thirty or forty generations being cast one upon another, if (unless) they be cast down yet deeper, I know the pits would not contain them. And he said to me: The abyss has no measure; for, beneath it there follows also that which is beneath; and so it is that, if a strong man took a stone and cast it into an exceedingly deep well and after many hours (long time) it reaches the earth, so also is the abyss. For, when the souls are cast therein, hardly after five hundred years do they come at the bottom. 33 And, when I heard it, I mourned and lamented for the race of men. The angel answered and said to me: Why do you mourn? Are you more merciful than God? For, inasmuch as God is good and knows that there are torments, he bears patiently with mankind, leaving everyone to do his own will for the time that he dwells on the earth.

34 Yet again, I looked on the river of fire, and I saw there a man caught by the throat *[Copt. an old man who was being dragged along, and they immersed him up to the knees. And the angel Aftemeloukhos came with a great fork of fire, &c. Syr. similar. Some sentences are lost in Lat.]* by angels, keepers of hell (Tartaruchi), having in their hands an iron of three hooks wherewith they pierced the entrails of that old man. And I asked the angel and said: Lord, who is this old man on whom such torments are inflicted? And the angel answered and said to me: He whom you see was a priest who fulfilled not well his ministry; for, when he was eating and drinking and whoring, he offered the sacrifice to the Lord at his holy altar.

35 And I saw not far off another old man whom four evil angels brought, running quickly, and they sank him up to his knees in the river of fire, and smote him with stones and wounded his face like a tempest, and suffered him not to say: Have mercy on me. And I asked the angel and he said to me: He whom you see was a bishop, and he fulfilled not well his bishopric; for, he received indeed a great name, but entered not into (walked not in) the holiness of him that gave him that name all his life; for, he gave not righteous judgement, and had not compassion on widows and orphans; but now it is recompensed unto him according to his iniquity and his doings.

36 And I saw another man in the river of fire sunk up to the knees; and his hands were stretched out and bloody, and worms issued out of his mouth and his nostrils, and he was groaning and lamenting and crying out, and said: Have mercy on me; for, I suffer hurt more than the rest that are in this torment. And I asked: Who is this, Lord? And he said to me: This whom you see was a deacon, who devoured the offerings and committed fornication and did not right in the sight of God: therefore, without ceasing, he pays the penalty. And I looked and saw beside him another man whom they brought with haste and cast him into the river of fire, and he was there up to the knees; and the angel that was over the torments came, having a great razor, red-hot, and therewith he cut the lips of that man and the tongue likewise. And I sighed and wept and asked: Who is this man, Lord? And he said to me: This that you see was a reader and read to the people; but he kept not the commandments of God; now also he pays his own penalty.

37 And I saw another multitude of pits in the same place, and in the midst thereof a river filled with a multitude of men and women, and worms devoured them. But I wept and sighed and asked the angel: Lord, who are these? And he said to me: These are they that extorted usury on usury and trusted in their riches, not having hope in God, that he was their helper.

And, after that, I looked and saw a very strait place, and there was as it were a wall, and round about it fire. And I saw within it men and women gnawing their tongues, and asked: Who are these, Lord? And he said to me: These are they that mocked at the word of God in the church, not attending thereto, but as it were making nought of God and of his angels: therefore, now likewise do they pay the due penalty.

38 And I looked in and saw another pool *[Lat. old man!]* beneath in the pit, and the appearance of it was like blood; and I asked and said: Lord, what is this place? And he said to me: Into this pit do all the torments flow. And I saw men and women sunk up to the lips, and asked: Who are these, Lord? And he said to me: These are the sorcerers who gave unto men and women magical enchantments, and they found no rest (i.e. did not cease) until they died.

And again, I saw men and women of a very black countenance in a pit of fire, and I sighed and wept and asked: Who are these, Lord? And he said to me: These are whoremongers and adulterers who, having wives of their own, committed adultery, and likewise the women after the same sort committed adultery, having their own husbands: therefore, they pay the penalty without ceasing.

39 And I saw there girls clad in black raiment, and four fearful angels holding in their hands red-hot chains, and they put them upon their necks (heads) and led them away into darkness. And again, I wept and asked the angel: Who are these, Lord? And he said to me: These are they which being virgins defiled their virginity, and their parents knew it not; therefore, without ceasing, they pay the due penalty.

And again, I beheld there men and women with their hands and feet cut off and naked, in a place of ice and snow, and worms devoured them. And, when I saw it, I wept and asked: Who are these, Lord? And he said to me: These are they that injured the fatherless and widows and the poor and trusted not in the Lord; therefore, without ceasing, they pay the due penalty.

And I looked and saw others hanging over a channel of water, and their tongues were exceedingly dry, and many fruits were set in their sight, and they were not suffered to take of them. And I asked: Who are these, Lord? And he said to me: These are they that broke the fast before the time appointed; therefore, without ceasing, do they pay this penalty.

And I saw other men and women hanged by their eyebrows and their hair, and a river of fire drew them, and I said: Who are these, Lord? And he said to me: These are they that gave themselves not unto their own husbands and wives, but unto adulterers, and therefore without ceasing they pay the due penalty. *[For this Copt. has: men and women hung head downwards torches burning before their faces, serpents girt about them devouring them. These are the women that beautified themselves with paints and unguents and went to church to ensnare men. Syr. and Gr. omit.]*

And I saw other men and women covered with dust, and their appearance was as blood, and they were in a pit of pitch and brimstone and borne down in a river of fire. And I asked: Who are these, Lord? And he said unto me: These are they that committed the wickedness of Sodom and Gomorrah, men with men, wherefore they pay the penalty without ceasing. *[Copt., Syr., Gr. omit this paragraph.]*

40 And I looked and saw men and women clad in white (bright) apparel, and their eyes were blind, and they were set in a pit, and I asked: Who are these, Lord? And he said to me: These are they of the heathen that gave alms and knew not the Lord God; therefore, without ceasing, they pay the due penalty.

And I looked and saw other men and women upon a spit of fire, and beasts tearing them, and they were not suffered to say: Lord, have mercy on us. And I saw the angel of the torments *[Aftemeloukhos, Copt.]* laying most fierce torments on them and saying: Acknowledge the Son of God. For, it was told you before but, when the scriptures of God were read to you, you paid no heed: therefore, the judgement of God is just; for, your evil doings have taken hold of you and brought you into these torments. But I sighed and wept, and I inquired and said: Who are these men and women that are strangled in the fire and pay the penalty? And he answered me: These are the women that defiled the creation of God when they brought forth children from the womb, and these are the men that lay with them. But their children appealed to the Lord God and to the angels that are over the torments, saying: Avenge us of our parents; for, they have defiled the creation of God. Having the name of God, but not observing his commandments, they gave us for food unto dogs and to be trampled on by swine, and others they cast into the river [*Copt. adds: and did not permit us to grow up into righteous men and to serve God]*. But those children were delivered to the angels of Tartarus *[Gr. to an angel]* that they should bring them into a spacious place of mercy; but their fathers and mothers were haled (strangled) into everlasting torment.

And, thereafter, I saw men and women clad in rags full of pitch and brimstone of fire, and there were dragons twined about their necks and shoulders and feet, and angels having horns of fire constrained them and smote them and closed up their nostrils, saying to them: Why did you not know the time wherein it was right for you to repent and serve God, and you did not? And I asked: Who are these, Lord? And he said to me: These are they that seemed to renounce the world *[Lat. God]*, wearing our garb, but the snares of the world made them to be miserable; they showed no charity and had no pity upon the widows and fatherless; the stranger and pilgrim they did not take in, neither offered one oblation nor had pity on their neighbour; and their prayer went not up even one day pure unto the Lord God; but the many snares of the world held them back, and they were not able to do right in the sight of God. And the angels carried *[Lat. surrounded]* them about into the place of torments; and they that were in torments saw them and said to them: We indeed, when we lived in the world, neglected God, and you did so likewise. And we when we were in the world knew that we were sinners, but of you it was said: These are righteous and servants of God; now we know that you were only called by the name of the Lord. Therefore, they also pay the due penalty.

And I sighed and wept and said: Woe to men! Woe to the sinners! To what end were they born? And the angel answered and said to me: Why do you weep? Are you more merciful than the Lord God, who is blessed for ever, who has established the judgement and left every man of his own will to choose good or evil and to do as pleases him? Yet again, I wept very sorely, and he said unto me: You weep when as yet you have not seen the greater torments. Follow me, and you shall see sevenfold greater than these.

41 And he took me from the north side *[to the west, Syr.]* and set me over a well, and I found it sealed with seven seals. And the angel that was with me answered and said to the angel of that place: Open the mouth of the well, that Paul the dearly beloved of God may behold; for, power has been given to him to see all the torments of hell. And the angel said to me: Stand afar off, that you may be able to endure the stench of this place. When, therefore, the well was opened, straightaway there arose out of it a stench hard and evil exceedingly, which surpassed all the torments; and I looked into the well and saw masses (lumps) of fire burning on every side, and anguish, and there were straits in the mouth of the pit so as to take but one man in. And the angel answered and said to me: If any is cast into the well of the abyss and it is sealed over him, there shall never be remembrance made of him in the presence of the Father and the Son and the Holy Ghost or of the holy angels. And I said: Who are they, Lord, that are cast into this well? And he said to me: They are whoever confesses not that Christ is come in the flesh and that the Virgin Mary bore him and whoever says of the bread and the cup of blessing of the Eucharist that it is not the body and blood of Christ.

42 And I looked from the north to the west and saw there the worm that sleeps not and, in that place, was gnashing of teeth. And the worms were of the measure of one cubit, and on them were two heads; and I saw there men and women in cold and gnashing of teeth. And I asked and said: Lord, who are they that are in this place? And he said to me: These are they who say that Christ rose not from the dead and that this flesh rises not again. And I inquired and said: Lord, is there no fire nor heat in this place? And he said to me: In this place is nothing else but cold and snow. And again, he said to me: Even if the sun *[seven suns, Copt.]* rose on them, they would not be warmed, because of the excessive cold of this place, and the snow. And, when I heard this, I spread forth my hands and wept and sighed, and again I said: It were better for us if we had not been born, all we that are sinners. 43 But, when they that were in that place saw me weeping, with the angel, they also cried out and wept, saying: Lord God, have mercy upon us.

And, after that, I saw the heaven open and Michael the archangel coming down out of heaven, and with him all the host of the angels; and they came even to them that were set in torment. And, when they saw them, they wept again and cried out and said: Have mercy on us, you Michael, archangel, have mercy on us and on the race of men; for, it is by your prayers that the earth stands. We have now seen the judgement and have known the Son of God. It was not possible for us to pray for this before we came into this place; for, we heard that there was a judgement, before we departed out of the world, but the snares and the life of the world suffered us not to repent. And Michael answered and said: Listen when Michael speaks! I am he that stands in the presence of God always. As the Lord lives, before whose face I stand, I cease not for one day nor one night to pray continually for the race of men; and I indeed pray for them that are upon earth; but they cease not committing wickedness and fornication. And they bring not forth aught of good while they are on earth; and you have wasted in vanity the time wherein you ought to have repented. But I have prayed always, and now I entreat that God would send dew and that rain may be sent upon the earth and still pray I until the earth yields her fruits: and I say that if any man does but a little good, I will strive for him and protect him until he escapes the judgement of torment. Where then are your prayers? Where are your repentances? You have lost the time despicably. Yet now weep, and I will weep with you, and the angels that are with me, together with the dearly beloved Paul, if perchance the merciful God will have pity and grant you refreshment. And, when they heard these words, they cried out and wept sorely, and all said with one voice: Have mercy on us, O Son of God. And I, Paul, sighed and said: O Lord God, have mercy on your creature, have mercy on the children of men, have mercy on your image.

44 I beheld and saw the heaven shake like a tree that is moved by the wind; and suddenly they cast themselves down on their faces before the throne: and I saw the twenty-four elders and the four beasts worshipping God; and I saw the altar and the veil and the throne, and all of them were rejoicing, and the smoke of a sweet odour rose up beside the altar of the throne of God; and I heard a voice saying: For what cause do you entreat me, our angels, and our ministers And they cried out, saying: We entreat you, beholding your great goodness to mankind. And there­after, I saw the Son of God coming down out of heaven, and on his head was a crown. And when they that were in torments saw him they all cried out with one voice, saying: Have mercy upon us, O exalted Son of God (or, Son of God Most High); you are he that have granted refreshment to all that are in heaven and earth; have mercy on us likewise; for, since we beheld you we have been refreshed. And there went forth a voice from the Son of God throughout all the torments, saying: What good works have you done that you should ask of me refreshment? My blood was shed for you, and not even so did you repent; for your sake, I bore a crown of thorns on my head; for you, I received buffets on my cheeks and not even so did you repent. I asked for water when I hanged on the cross and they gave me vinegar mingled with gall; with a spear they opened my right side; for my name’s sake have they slain my servants the prophets, and the righteous; and for all these things I gave you a place of repent­ance, and you would not. Yet now because of Michael the archangel of my covenant and the angels that are with him, and because of Paul my dearly beloved whom I would not grieve, and because of your brothers that are in the world and offer oblations, and because of your sons, for in them are my commandments, and yet more because of my own goodness; on that day whereon I rose from the dead I grant to all you that are in torment refreshment for a day and a night for ever. And all they cried out and said: We bless you, O Son of God, that you have granted us rest for a day and a night; for, better to us is the refreshment of one day than the whole time of our life wherein we were upon earth; and if we had known clearly that this place was appointed for them that sin, we should have done none other work whatever, neither traded nor done any wickedness. For what profit was our pride in the world *[Copt. What profit was it to us to be born into the world]*? For this our pride is taken captive, which came up out of our mouth against our neighbour *[Copt. our life is like the breath of our mouth]*; and this pain and our sore anguish and tears and the worms that are under us, these are worse to us than the torments that we suffer. *[This is hardly sense, but Copt. agrees; should it not have been ‘these are worse than not to have been born’.]* And as they thus spoke, the angels of torment and the evil angels were wroth with them and said: How long have you wept and sighed? For, you have had no mercy. For, this is the judgement of God on him that has not had mercy. Yet have you received this great grace, even refreshment for the night and day of the Lord’s Day, because of Paul the dearly beloved of God who has come down to you.

45 And, after these things, the angel said to me: Have you seen all these things? And I said: Yea, Lord. And he said to me: Follow me, and I will bring you into Paradise, that the righteous who are there may see you; for, behold, they hope to see you, and are ready to come and meet you with joy and exultation. And I followed the angel in the swiftness of the Holy Ghost, and he set me in Paradise and said to me: This is Paradise, wherein Adam and his wife erred. And I entered into Paradise and saw the head of the waters, and the angel beckoned to me and said to me: Behold, says he, these waters; for, this is the river Phison that compasses about all the land of Evila, and this other is Geon that goes about all the land of Egypt and Ethiopia, and this other is Tigris that is over against the Assyrians, and this other is Euphrates that waters the land of Meso­potamia. And I entered in further and saw a tree planted, out of whose roots flowed waters, and out of it was the beginning of the four rivers, and the Spirit of God rested on that tree; and, when the spirit breathed, the waters flowed forth; and I said: Lord, is this tree that which makes the waters flow? And he said to me: Because in the beginning, before the heaven and the earth were made to appear, and all things were invisible, the Spirit of God moved (was borne) on the waters; but since by the commandment of God the heaven and the earth appeared the spirit has rested on this tree; therefore, when the spirit breathes, the waters flow out from the tree. And he took hold of my hand and led me to the tree of the knowledge of good and evil, and said: This is the tree whereby death entered into the world, and Adam taking of it from his wife ate, and death entered into the world. And he showed me another tree in the midst of Paradise and said to me: This is the tree of life.

46 And as I yet looked upon the tree, I saw a virgin coming from afar off, and two hundred angels before her singing hymns; and I inquired and said: Lord, who is this that comes in such glory? And he said to me: This is Mary the virgin, the mother of the Lord. And she came near and saluted me, and said: Hail, Paul, dearly beloved of God and angels and men. For, all the saints have besought my son Jesus who is my Lord, that you should come here in the body that they might see you before you departed out of the world. And the Lord said to them: Wait and be patient; yet a little while, and you shall see him, and he shall be with you for ever. And again, they all with one accord said to him: Grieve us not; for, we desire to see him while he is in the flesh; for, by him has your name been greatly glorified in the world and we have seen that he has excelled (done away with) all the works whether of the lesser or the greater. For, we inquire of them that come hither, saying: Who is he that guided you in the world? And they have told us: There is one in the world whose name is Paul; he declares Christ, preaching him, and we believe that by the power and sweetness of his speech many have entered into the kingdom. Behold, all the righteous are behind me, coming to meet you. But I say to you, Paul, that for this cause I come first to meet them that have performed the will of my son and my Lord Jesus Christ, even I come first to meet them and leave them not as strangers until they meet with him in peace.

47 While she was yet speaking, I saw three men coming from afar, very beautiful, after the appearance of Christ, and their forms were shining, and their angels; and I asked: Who are these, Lord? And he answered: These are the fathers of the people, Abraham, Isaac, and Jacob. And they came near and greeted me, and said: Hail, Paul, dearly beloved of God and men; blessed is he that endures violence for the Lord’s sake. And Abraham answered me and said: This is my son Isaac, and Jacob my best beloved, and we knew the Lord and followed him. Blessed are all they that have believed your word that they may inherit the kingdom of God by labour and self-sacrifice (renunciation) and sanctification and humility and charity and meekness and right faith in the Lord; and we also had devotion to the Lord whom you preach, covenanting that we will come to every soul of them that believe in him, and minister to him as fathers minister to their sons.

While they yet spoke, I saw twelve men coming from afar with honour, and I asked: Who are these, Lord? And he said: These are the patriarchs. And they came and saluted me and said: Hail, Paul, dearly beloved of God and men. The Lord has not grieved us, that we might see you yet being in the body, before you departed out of the world. And every one of them signified his name unto me in order, from Ruben to Benjamin; and Joseph said to me: I am he that was sold; and I say to you, Paul, that for all that my brothers did to me, in nothing did I deal evilly with them, not in all the labour which they laid upon me, nor did I hurt them in anything *[Copt. kept no evil thought against them]* from morning until evening. Blessed is he that is hurt for the Lord’s sake and has endured, for the Lord will recompense him manifold more when he departs out of the world.

48 While he yet spoke, I saw another coming from afar, beautiful, and his angels singing hymns, and I asked: Who is this, Lord, who is fair of face? And he said to me: Do you not know him? And I said: No, Lord. And he said to me: This is Moses the lawgiver, to whom God gave the law. And, when he was near me, straightaway he wept, and after that he greeted me; and I said to him: Why do you weep? For, I have heard that you excel all men in meekness. And he answered, saying: I weep for them whom I planted with much labour; for, they have borne no fruit, neither does any of them do well. And I have seen all the sheep whom I fed that they are scattered and become as having no shepherd, and that all the labours that I have endured for the children of Israel are come to nought, and however great wonders I did in their midst [and] they understood not; and I marvel how the strangers and uncircumcised and idolaters are converted and entered into the promises of God, but Israel has not entered in; and now I say to you, O brother Paul, that in that hour when the people hanged up Jesus whom you preach, God the Father of all, who gave me the law, and Michael and all the angels and archangels, and Abraham and Isaac and Jacob and all the righteous wept over the Son of God that was hanged on the cross. And, in that hour, all the saints waited on me, looking on me and saying: Behold, Moses, what they of your people have done unto the Son of God. Therefore, blessed are you O Paul, and blessed is the generation and people that believed your word.

49 While he yet spoke, there came other twelve and saw me and said: Are you Paul that is glorified in heaven and on earth? And I answered and said: Who are you? The first answered and said: I am Esaias whose head Manasses cut with a saw of wood. And the second said likewise: I am Jeremias who was stoned by the children of Israel, and slain. And the third said: I am Ezechiel whom the children of Israel dragged by the feet over the stones in the mountain until they scattered my brains abroad; and all of us endured these labours, desiring to save the children of Israel; and I say to you that, after the toils that they laid on me, I would cast myself down on my face before the Lord, praying for them and bowing my knees unto the second hour of the Lord’s day, even until Michael came and raised me up from the earth. Blessed are you, Paul, and blessed is the people that has believed through you.

And, as they passed by, I saw another, fair of countenance and asked: Who is this, Lord? [And, when he saw me, he was glad.] And he said to me: This is Lot, who was found righteous in Sodom. And he came near and greeted me and said: Blessed are you, Paul, and blessed is the generation to whom you have ministered. And I answered and said to him: are you Lot, that was found righteous in Sodom And he said: I entertained angels in my house as strangers, and when they of the city would have done them violence I offered them my two daughters, virgins, that had never known man, and gave them to them, saying: Use them as you will, only do no ill to these men; for, they have they entered under the roof of my house. Therefore, ought we to have confidence, and know that whatsoever any man has done, God recompenses him manifold more when he comes (they come) to him. Blessed are you Paul and blessed is the generation that has believed your word.

When, therefore, he had ceased speaking to me, I saw another coming from afar off, very beautiful in the face, and smiling, and his angels singing hymns, and I said to the angel that was with me: Has, then, every one of the righteous an angel for his fellow? And he said to me: Every one of the saints has his own, that stands by him and sings hymns, and the one departs not from the other. And I said: Who is this, Lord? And he said: This is Job. And he drew near and greeted me and said: Brother Paul, you have great praise with God and men. Now I am Job, who suffered much for the season of thirty years by the issue of a plague, and in the beginning the blains that came forth of my body were as grains of wheat; but on the third day they became like an ass’s foot, and the worms that fell from them were four fingers long: and thrice the devil appeared to me and saith to me: Speak a word against the Lord and die. But I said to him: If thus be the will of God that I continue in the plague all the time of my life until I die, I will not rest from blessing the Lord God, and I shall receive the greater reward. For, I know that the sufferings of this world are nought compared with the refreshment that is thereafter; therefore, blessed are you, Paul, and blessed is the people that has believed by your means.

50 While he yet spoke there came another crying out from afar off and saying: Blessed are you, Paul, and blessed am I that have seen you the beloved of the Lord. And I asked the angel: Who is this, Lord? And he answered and said to me: This is Noe of the days of the flood. And straightaway we greeted one another, and he, rejoicing greatly, said to me: You are (or are you) Paul the best beloved of God. And I asked him: Who are you? And he said: I am Noe that was in the days of the flood; but I say to you, Paul, that I spent a hundred years making the ark, not putting off the coat (tunic) that I wore, and I shaved not the hair of my head. Furthermore, I kept continence, not coming near my own wife, and in those hundred years the hair of mine head grew not in greatness, neither was my raiment soiled. And I besought men at that time, saying: Repent! For, a flood of waters comes upon you. But they mocked me and derided my words; and again they said to me: This is the time of them that would play and sin as much as they will, that have leave to fornicate not a little *[Lat. confused; other versions omit]*; for, God looks not on these things, neither knows what is done of us men; and, moreover, there is no flood of waters coming on this world. And they ceased not from their sins until God blotted out all flesh that had the breath of life in it. But know that God loves one righteous man more than all the world of the wicked. Therefore, blessed are you, O Paul, and blessed is the people that has believed by your means.

51 And I turned myself and saw other righteous ones coming from afar off, and I asked the angel: Who are these, Lord? And he answered me: These are Elias and Eliseus. And they greeted me, and I said to them: Who are you? And one of them answered and said: I am Elias the prophet of God. I am Elias that prayed and, because of my word, the heaven rained not for three years and six months, because of the iniquities of men. Righteous and true is God, who does the will of his servants; for oftentimes the angels besought the Lord for rain, and he said: Be patient until my servant Elias prays and entreats for this, and I will send rain upon the earth.

*[Here, the Greek, Latin, and Syriac texts end, save that the Syriac adds thus much:]*

*And he gave not, until I called upon him again; then he gave to them. But blessed are you, O Paul, that your generation and those you teach are the sons of the kingdom. And know, O Paul, that every man who believes through you has a great blessing, and a blessing is reserved for him. Then he departed from me. And the angel who was with me led me forth, and said to me: Lo, to you is given this mystery and revelation; as you please, make it known to the sons of men. And I, Paul, returned to myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery, but I wrote it and deposited it under the ground and the foundations of the house of a certain faithful man with whom I used to be in Tarsus a city of Cilicia. And when I was released from this life of time, and stood before my Lord, thus said he to me: Paul, have we shown all these things unto you that you shouldst deposit them under the foundations of a house. Then send and disclose concerning this revelation, that men may read it and turn to the way of truth, that they also may not come to these bitter torments. And thus was this revelation discovered …*

*[Then follows the history of the finding, which in the other texts is prefixed to the book.]*