
Revelatio Thomæ ○ THE REVELATION TO THOMAS

INTRODUCTION

The surviving manuscripts for the *Revelation to Thomas* (Latin: *Revelatio Thomæ*) are mostly Latin, with the two primary witnesses (presented here) dating from the 9th and 11th/12th centuries; there are also two small fragments, dating from the 5th (Vienna) and 8th (Verona) centuries. From circa 1600–1900, the work was only known to exist through hostile references to it in the 6th Century *Gelasian Decree*, which condemned the work as apocrypha not to be read. An Anglo-Saxon version has been discovered in the Vercelli Book, dating from the 10th Century.

AUTHORSHIP AND DATES

The *Revelation to Thomas* was probably written in Greek in the 2nd–4th Centuries, perhaps in Syria or Persia. It was then independently copied and translated into Latin in Italy or North Africa; the varying translations of the same underlying work explain various differences in the text between manuscripts. There are two recensions of the text, one long, one shorter; revisions and variations other than the two ‘known’ recensions have most probably existed.

Revelatio Thomæ – Clm. 4585

INCIPIT EPISTULA DOMINI NOSTRI JHESU CHRISTI AD THOMAM DISCIPULVM SUVM

Audi Thomas, quae oportet fieri in nouissimis temporibus. erunt famis et bellus, terrę motus per uaria loca, gladius et siccitas magna, plurimi discensiones in populum, blasphemium, iniquitas, nequitia humum, superbia, temperantia ita, ut unusquisque, quod ille placeant, hoc loquantur; et sacerdotes mej inter se pacem non habebunt et fineto animo mihi sacrificabunt. propter ea non aspiciam super eos. tunc uidebunt sacerdotes populum de domum domini reducem, quas ad seculum conuersi sunt et terminem in domo defugiunt et iudicabunt ibi plurima perdita loca et erunt sub ięcta cessaris, sicut antifuerunt dantes capitularia ciuitates aurum et argentum contemnabuntur prioris urbium in latonis thesaurum regum implebuntur. erit enim turbatio magna in omni populo, interitus; domus domini erit in desertis, et altaria eorum abominabuntur, ut aranea intexant in eis. Sanctitatis corrumpitur. sacerdotum adulterabitur. agonea adcrescit. uirtus dominabitur. laetitia perit et gaudium recedit. in illis diebus malum habundauit. personas acceptores non

REV. THOM – SHORT RECENSION

HERE BEGINS THE EPISTLE OF OUR LORD JESUS CHRIST TO THOMAS HIS DISCIPLE.

Hear, Thomas, the things that must come to pass in the last times: there shall be famine and war and earthquakes in divers places, snow and ice and great drought, and many dissensions among the peoples, blasphemy, iniquity, envy and villainy, indolence, pride and intemperance, so that every man shall speak that which pleases him. And my priests shall not have peace among themselves but shall sacrifice to me with deceitful mind; therefore, I will not look upon them. Then shall the priests behold the people departing from the house of the Lord and turning to the world and setting up landmarks in the house of God. And they shall claim for themselves many [things and] places that were lost and that shall be subject to Caesar as also they were before: giving poll-taxes of the cities, *even* gold and silver,ⁱ and the chief men of the cities shall be condemnedⁱⁱ, and their substance brought into† the treasury of the kings, and they shall be filled. ⁱⁱⁱ For, there shall be great disturbance throughout all the people, and death. The house of the Lord shall be desolate, and their altars shall be abhorred, so that spiders weave their webs therein. The *place* of holiness shall be corrupted, the priesthood polluted, distress shall increase, virtue shall be overcome, joy perish, and gladness depart. In those days, evil shall abound; there shall be

REV. THOM – SHORT RECENSION

- ⁱ The Anglo-Saxon renders: *setting up gold and silver heads in their cities.*
- ⁱⁱ The Verona fragment ends here.
- ⁱⁱⁱ James adds a paragraph break at this point.

erunt. hymni de domo domini cessabunt. ueritas non erit. auaritia habundauit. Sacerdotium habundet, integrum minime inuenitur. Subito exsurget rex prope supremum tempus, amator legis. obtinebit imperium non multo duos filius relinquit. primus per prjma littera nuncupatur, secundus octaua. primus ante secundumⁱ morietur. post ea exsurgent principes ad premendas gentes. sub quorum manibus famis nimie erant in dexteram partem orientis, ut exsurgat gens super gentem et confinibus suis excludantur. iterum exsurget alius rex, uir subtus, et iuuuet fierj imaginem auream. cesserjt. una aundabunt martyria. tunc reuertitur fides in seruis domini et sanctitas habundabitur et agonia increscit. montes consolabuntur et distillabunt dulcedinem ignis ad facie, ut compleantur numerum sanctorum. post paucum tempus exsurget rex ab orientem, amator legis, quia omnia bona et necessa. domum domini habundare facit. uiduis et egenis faciet misericordiam. sacerdotibus domum, que regale, precepit temporibus. omnia habundabunt. et post ea iterum exsurget rex a meridianum orbis terrarum.

respecters of persons, hymns shall cease out of the house of the Lord, truth shall be no more, covetousness shall abound among the priests; an upright *man*ⁱⁱ shall not be found. ⁱⁱⁱ On a sudden, there shall arise near the last time a king, a lover of the law, who shall hold rule not for long; he shall leave two sons. The first is named of the first letter (A, Arcadius), the second of the eighth (H, Honorius). The first shall die before the second. ^{iv} Thereafter shall arise two princes to oppress the nations, under whose hands there shall be a very great famine in the right-hand part of the east, so that nation shall rise up against nation and be driven out from their own borders. Again, another king shall arise, a crafty man, and shall command a golden image of Caesar to be made,^v so that martyrdoms shall abound. Then shall faith return to the servants of the Lord, and holiness shall be multiplied and distress increase. The mountains shall †be comforted† and shall drop down sweetness †of fire from the face†, that the number of the saints may be accomplished. ^{vi} After a little space, there shall arise a king out of the east, a lover of the law, who shall cause all good things and necessary to abound in the house of the Lord; he shall show mercy to the widows and to the needy, and command a royal gift to be given unto the priests; in his days shall be abundance of all things. ^{vii} And, after that, again, a king shall arise

ⁱ In the MS, the text reads *adtescdm*.

ⁱⁱ An alternative reading is '*an upright priesthood*'.

ⁱⁱⁱ James adds a paragraph break at this point and the text hence up to '*the second*' is omitted by the *Anglo-Saxon* text.

^{iv} James adds a paragraph break at this point.

^v An alternative reading is '*to be worshipped in the house of God*'.

^{vi} The *Anglo-Saxon* text lacks this sentence.

^{vii} James adds a paragraph break at this point.

obtinebit imperium paucum tempus. sub cuius diebus thesauris deficiet obstipendiis romanis militibus ita, ut omnibus adquisitio maiorum natu iubeatur et eadem regem diuide. post ea erjt habundantia frumenti et uini et olej. Caritas autem pecuniarum ita, ut materia auri et argenti pro frumento dabitur. caritas nimeę erjt. illo tempore nauium adcessio erjt in pelago, ut nemo nimine nouum referat. reges terre et principes et tribuni et omnes locuples commouebuntur. nemo audaciter loquitur. in pueris cani uideuntur. munus maiori etati locum non dabit. post ea exsurget alius rex, uir suptus, qui obtinebit imperium paucum tempus. sub cuius diebus omnia mala erunt: interitus generis humani ab oriente usque in babylonia. post ea autem interiet famis et gladius in terra chanaan usque ad nona. tunc omnis fontes aquarumⁱ putej epuluere et in sanguine conuertentur. caelum commouebitur. stelle cadunt in terra. sol mediabitur sicut luna et luna non dabit lumen suum. Signa magna et prodigia erunt. In diebus illis adpropinquantem iam antechristum hec sunt signa illis, qui habitant in terrae: In diebus illis magne

in the south part of the world, and shall hold rule a little space, in whose days the treasury shall fail because of the wages of the Roman soldiers, †so that the substance of all the aged shall be commanded (to be taken) and given to the king to distribute†. Thereafter shall be plenty of corn and wine and oil, but great dearness of money, so that the substance of gold and silver shall be given for corn, and there shall be great dearth. **ii** At that time shall be very great rising of the sea, so that no man shall tell news to any man. The kings of the earth and the princes and the captains shall be troubled, and no man shall speak freely. Grey hairs shall be seen on boys, and the young shall not give place to the aged. **iii** After that shall arise another king, a crafty man, who shall hold rule for a short space; in whose days there shall be all manner of evils, even the death of the race of men from the east even unto Babylon. And, thereafter, death and famine and sword in the land of Canaan even to Rome^{iv}. Then shall all the fountains of waters and wells boil over and be turned into blood.^v The heaven shall be moved, the stars shall fall upon the earth, the sun shall be cut in half like the moon, and the moon shall not give her light. There shall be great signs and wonders in those days when Antichrist draws near. These are the signs to them that dwell in the earth. In those days, the pains of great travail shall come on them.^{vi}

ⁱ In the MS, the text reads &quaru.

ⁱⁱ James adds a paragraph break at this point.

ⁱⁱⁱ James adds a paragraph break at this point.

^{iv} The MS has nona ('ninth').

^v Or 'into dust and blood'.

^{vi} An alternative reading is, "In those days, when Antichrist now draws near, these are the signs. Woe to them that dwell on the earth; in those days, great pains of travail shall come upon them."

parturitionis super eos uenit. Uae illis, qui edificant, quia non habitabunt. Uae illis, qui nouellant, quia sine causa laborant. Uae illis, qui nuptias faciunt: ad fame et necessitate filius generant. Vae illis, qui iungunt domum ad domum uel agrum ad agrum, quoniam omnia igne conflagabuntur. Uae illis, qui non sibi preuent, cum tempus permittit, quoniam posterum in perpetuum damnabuntur. Uae illis, qui auertere ad pauperem rogantem, quoniam ego sum alti potentis, Ego sum pater omnium. septem haec sunt signa finitionem seculi huius. erunt per uniuersa terra famis et pestilentiae magne, necessitates multas. tunc capti uabuntur omnis hominis per uniuersas gentes et cadent gradi In primum signi iudicii mirum magnum erjt. Ora tertia diej erjt uox magna et fortis in firmamentum caeli et nubes magna sanguinea descendit de aquilone. tonitrua magna et fulgora fortia sequebantur illa nubes, et erit pluuias sanguinis super totam terram. Ista sunt signa prima die. secundum autem die erit uox magna in firmamentum caeli et mouebitur terra de loco suo et porte celj aperjuntur in firmamento caelj ab orientem et potestas magna eructuabitur per portas caelj. cooperiet totum caelum usque in uespera. ista sunt signa secundum die. tertia autem diej, ora secunda, erit uox in caelo et abyssi terre dabunt de quattuor angulys mundi Vocem.

Woe to them that build; for, they shall not inhabit. Woe to them that break up the fallow; for, they shall labour without cause. Woe to them that make marriages; for, to famine and need shall they beget sons. Woe to them that join house to house or field to field; for, all things shall be consumed with fire. Woe to them that look not to themselves while time allows; for, hereafter shall they be condemned for ever. Woe to them that turn away from the poor when he asks. For, I am <the Son> of the high and powerful; I am the Father of all. These are the seven signs <before> the ending of this world. There shall be in all the earth famine and great pestilences and much distress; then shall all men be led captive among all nations and shall fall by the edge of the sword. On the first day of the judgement will be a great marvel. At the third hour of the day shall be a great and mighty voice in the firmament of the heaven, and a great cloud of blood coming down out of the north, and great thundering and mighty lightning shall follow that cloud, and there shall be a rain of blood upon all the earth. These are the signs of the first day.ⁱ And, on the second day, there shall be a great voice in the firmament of the heaven, and the earth shall be moved out of its place; and the gates of heaven shall be opened in the firmament of heaven toward the east, and a great power shall be sent (belched) forth by the gates of heaven and shall cover all the heaven even until evening.ⁱⁱ These are the signs of the second day. And, on the third day, about the second hour, shall be a voice in heaven, and the abysses of the earth shall utter their voice from the four corners of the world. The first heaven

ⁱ The *Anglo-Saxon* has 'Monday' – and similarly for the other days.

ⁱⁱ An alternative reading is 'and there shall be fear and trembling in the world'.

primum celum plicabitur ut liber, et non apparebit continuo ad fumo et pudore sulfuris abyssi. dies obscurabuntur usque in hora decima. Tunc dicunt omnes homines: “puto finis adpropinquabit, ut pereamus.” hæc signa sunt tertia diei. quarta autem die, ora prima, terra orientisⁱ loquitur, abyssus mugit. tunc mouebitur uniuersa terra ad uirtutem terre motus. in illo die cadent idolas gentium et omnia edificiae terre. Ista sunt signa quarta diei. quinta autem diei, hora sexta, subito erunt tonitrua magna in celo et uirtutis luminis et rota solis rapietur et erunt tenebrę magnę in seculum usque in uesperum et stellę uertebuntur ad ministerio suo. in illum diem et omnes gentes hadibunt seculum et continebunt uitam seculi huius. Ista sunt signa quinta diei. Sexta autem diei erunt signa in caelo, hora quarta diei scinditur firmamentum caeli ab oriente usque in occidente. erunt angeli caelorum prospicientes super terram aperturam celorum et omnes uidebunt desuper terram exercitum angelorum prospicientem de celo. tunc omnes homines fugiunt. ...

shall be rolled up like a book and shall straightway vanish. And, because of the smoke and stench of the brimstone of the abyss, the days shall be darkened to the tenth hour. Then shall all men say, “I think that the end draws near, that we shall perish.”ⁱⁱ These are the signs of the third day. And, on the fourth day at the first hour, the earth of the east shall speak, the abyss shall roar; then shall all the earth be moved by the strength of an earthquake. In that day shall all the idols of the heathen fall, and all the buildings of the earth. These are the signs of the fourth day. And, on the fifth day, at the sixth hour, there shall be great thundering suddenly in the heaven, and the powers of light and the wheel of the sun shall be caught away, and there shall be great darkness over the world until evening, and the stars shall be turned away from their ministry. In that day, all nations shall hate the world and despise the life of this world. These are the signs of the fifth day. And, on the sixth day, there shall be signs in heaven. At the fourth hour the firmament of heaven shall be cloven from the east unto the west. And the angels of the heavens shall be looking forth upon the earth <through> the opening of the heavens. And all men shall see above the earth the host of the angels looking forth out of heaven. Then shall all men flee. ...

ⁱ In the MS, the text reads *orientes*.

ⁱⁱ Here, the *Anglo-Saxon* text inserts a long speech.

Revelatio Thomæ – Clm. 4563

AUDI THOMAS QUIA EGO sum filius dei patris, et ego sum pater omnium spirituum. Audi a me signa quae futura sunt in fine huius saeculi, quando implebitur finis saeculi, et antequam exeant electi de saeculo. Dicam tibi quae in palam nunc fiunt hominibus, et cum ista futura fuerint, principes, angeli non sciunt, quoniam absconsa sunt nunc ante illos. Tunc erunt participationes in saeculo inter regem et regem, et erit in uniuersa terra famis magna, pestilentiae magne, et necessitates multae, et filii hominum capti uibuntur per uniuersas gentes, et cadent in mutrones et erit tumultus magnus in saeculo. Tunc postea hora finis adpropinquante, erunt per VII dies signa magna in celo, et uirtutes caelorum mouebuntur. Tunc erit prima die initium horae tertiae diei, uox magna, et fortis in firmamento celi, et nubes sanguinea ascendit de aquilone, et tonitrua magna, et fulgura fortia adsecuntur illam, et operiet illa totum caelum, et erit pluuia sanguinis super terram totam. Ista sunt signa primae diei.

REV. THOM – LONG RECENSION

Hear, O Thomas; for, I am the Son of God the Father, and I am the father of all spirits. Hear of me the signs that shall come to pass at the end of this world, when the end of the world shall be fulfilledⁱ before my elect depart out of the world. I will tell you that which shall come to pass openly to menⁱⁱ; but, when these things shall be the princes of the angels know not, seeing it is now hidden from before themⁱⁱⁱ. ^{iv} Then shall there be in the world sharing (participations) between king and king, and in all the earth shall be great famine, great pestilences, and many distresses, and the sons of men shall be led captive among all nations and shall fall by the edge of the sword and there shall be great commotion in the world. ^v Then, after that, when the hour of the end draws nigh, there shall be for seven days great signs in heaven, and the powers of the heavens shall be moved. ^{vi} Then shall there be on the first day the beginning; at the third hour of the day, a great and mighty voice in the firmament of heaven and a bloody cloud coming up^{vii} out of the north, and great thundering and mighty lightning shall follow it, and it shall cover the whole heaven, and there shall be a rain of blood on all the earth. These are the signs of the first day.

REV. THOM – LONG RECENSION

- ⁱ The Vienna palimpsest has 'that it passes away'.
- ⁱⁱ Or 'will tell you openly...'
- ⁱⁱⁱ The Vienna palimpsest adds 'at what day the end shall be fulfilled' and some defective clauses.
- ^{iv} James adds a paragraph break at this point.
- ^v The Vienna palimpsest lacks 'and there shall be great commotion in the world'.
- ^{vi} James adds a paragraph break at this point.
- ^{vii} The Vienna palimpsest has 'coming down'.

Secunda autem die, erit uox magna in firmamento celi, et mouebitur terra de loco suo, et portae celi aperientur in firmamento celi ab oriente, et fumus ignis magni eruptus erit per portas celi, et cooperiet totum celum usque in sero. In illa die erunt timores, et pauores magni in saeculo. Ista sunt signa secundae diei.

Tercia uero die, circa horam terciam erit uox magna in celo, et abyssi terrae de ^{IV^{or}} mundi angulis mugebunt, pinne firmamenti caeli aperientur, et totus aer implebitur columnarum fumi, pudor sulphoris male pudens erit usque in horam decimam, et dicent homines, putamus finis adpropinquabit ut pereamus, haec sunt signa terciae diei.

Quarto autem die hora prima, a terra orientis liquabitur abyssus et mugebit, tunc commobitur uniuersa terra a uirtute terrae moti. In illa die cadebunt adornamenta gencium, et omnia aedificia terrae a uirtute terrae moti. Ista sunt signa ^{IV^{ae}} diei.

Quinto uero die hora ^{VI^{ta}} subito erunt tonitrua magna in celo, et uirtutes de lumine, et rota solis aperietur, et erunt tenebrae magnae in saeculo usque in sero, et erit aer tristis sine sole et luna, et stellae cessabunt a ministerio suo, in illa die omnes gentes ita uidebunt, uelut in sacco,

And, on the second day, there shall be a great voice in the firmament of heaven, and the earth shall be moved out of its place, and the gates of heaven shall be opened in the firmament of heaven toward the east, and the (smoke of a great fire shall break forth through the gates of heaven and shall cover all the heaven until evening. In that day there shall be fears and great terrors in the world. These are the signs of the second day.ⁱ

But, on the third day, about the third hour, shall be a great voice in heaven, and the abysses of the earthⁱⁱ shall roar from the four corners of the world; the pinnacles (*so*) of the firmament of heaven shall be opened, and all the air shall be filled with pillars of smoke. There shall be a stench of brimstone, very evil, until the tenth hour, and men shall say, "We think the time draws nigh that we perish." These are the signs of the third day.

And, on the fourth day at the first hour, from the land of the east the abyss shall melt (*so*) and roar. Then shall all the earth be shaken by the might of an earthquake. In that day shall the ornaments of the heathen fall, and all the buildings of the earth, before the might of the earthquake. These are the signs of the fourth day.

But, on the fifth day at the sixth hour, suddenly there shall be a great thunder in heaven, and the powers of light and the wheel of the sun shall be caught awayⁱⁱⁱ and there shall be great darkness in the world until evening, and the air shall be gloomy without sun or

ⁱ The *Vienna palimpsest* is defective here.

ⁱⁱ The *Vienna palimpsest* ends at this point.

ⁱⁱⁱ In place of 'caught away', the MS has 'opened'.

et contempnent uitam saeculi huius. Ista sunt signa v^e diei.

Sexto autem die hora ^{iv}^a erit uox magna in celo, et scindebitur firmamentum celi ab oriente usque ad occidentem, et erunt angeli celorum prospicientes in terram per aperturas celorum, et omnes homines qui sunt in terra uidebunt exercitum angelorum prospicientes de celo. Tunc omnes homines fugebunt in monumentis, et abscondent se a conspectu iustorum angelorum, et dicent, utinam terra aperiret se et deglutiret nos. Fiunt enim talia qualia numquam facta sunt ex quo saeculum istud creatum est. Tunc me uidebunt desuper uenientem in lumine patris mei cum uirtute et honore sanctorum angelorum. Tunc in aduentum meum soluetur clausura ignis paradysi, quoniam ex igne paradysus cinctus est. Haec est autem ignis perpetuus, qui consumit orbem terrarum, et uniuersa mundi elementa. Tunc spiritus et animae sanctorum exeunt de paradyso, et uenient in omne ” terram et unusquisque ad suum corpus uadit ubi depositum est, et dicet unusquisque illorum, hic positum est corpus meum. Et cum audita fuerit uox illorum spirituum magna, tunc erit terrae motus super uniuersum orbem terrarum, et uirtute terrae motus illius

moon, and the stars shall cease from their ministry. In that day shall all nations behold as in a mirrorⁱ and shall despise the life of this world. These are the signs of the fifth day.

And, on the sixth day at the fourth hour, there shall be a great voice in heaven, and the firmament of the heaven shall be cloven from the east to the west, and the angels of the heavens shall be looking forth on the earth by the openings of the heavens, and all these that are on the earth shall behold the host of the angels looking forth out of heaven. Then shall all men flee to the monumentsⁱⁱ and hide themselves from the face of the righteous angels, and say, “Would that the earth would open and swallow us up!” And such things shall come to pass as never were since this world was created. ⁱⁱⁱ Then shall they behold me coming from above in the light of my Father with the power and honour of the holy angels. Then, at my coming, shall the fence of fire of paradise be done away – because paradise is girt round about with fire. And this shall be that perpetual fire that shall consume the earth and all the elements of the world. ^{iv} Then shall the spirits and souls of all men come forth from paradise and shall come on all the earth; and every one of them shall go to his own body, where it is laid up, and every one of them shall say, “Here lies my body.” And, when the great voice of those spirits shall be heard, then shall there be a great earthquake over all the world; and, by the might thereof, the mountains shall

ⁱ Or ‘behold it as sackcloth’.

ⁱⁱ James suggests an alternative reading of ‘mountains’.

ⁱⁱⁱ James adds a paragraph break at this point.

^{iv} James adds a paragraph break at this point.

super montes, et petre scindentur ab imo. Tunc reuertentur spiritus unusquisque ad suum uas, et resurgent corpora sanctorum qui dormierunt. Tunc mutabuntur corpora illorum in inmaginem et similitudinem, et honorem sanctorum angelorum, et in uirtutem imaginis sancti patris mei, tunc induentur uestae uitae aeternae de nube luminis quae in hoc saeculo numquam uisa est, etenim nubes descendit de superiore celorum regno a nubes decore suo uirtute patris mei, et circumdabit illa omnes spiritus qui in me crediderunt. Tunc uestientur et portabuntur per manus sanctorum angelorum, sicut antea praedixi uobis. Tunc et in aera, tollentur in nube luminis, et ibunt mecum gaudentes in celis, et tunc permanebunt in lumine et honore patris mei. Tunc erit illis magnum gaudium coram patre meo, et coram angelis sanctis. Hec sunt signa VI^e diei.

Septimo autem die, hora octaua, erunt uoces in IV^{or} angulis celi, et mouetur totus aer et implebitur angelis sanctis, et faciunt inter se bellum tota die, et in illa die inquirentur electi ab angelis sanctis de perditione saeculi. Tunc uidebunt omnes homines, quia hora perditionis illorum adpropinquabit. Ista sunt signa VII^{me} diei.

Transactis autem septem diebus. Octaua die, hora sexta, erat uox tenera et suavis in caelo ab oriente. Tunc

be cloven from above and the rocks from beneath. Then shall every spirit return into his own vessel, and the bodies of the saints which have fallen asleep shall arise. ⁱ Then shall their bodies be changed into the image and likeness and the honour of the holy angels, and into the power of the image of my holy Father. Then shall they be clothed with the vesture of life eternal, out of the cloud of light which has never been seen in this world; for, that cloud comes down out of the highest realm of the heaven from the power of my Father. And that cloud shall compass about with the beauty thereof ail the spirits that have believed in me. ⁱⁱ Then shall they be clothed and shall be borne by the hands of the holy angels like as I have told you before. Then also shall they be lifted up into the air on a cloud of light, and shall go with me rejoicing to heaven, and then shall they continue in the light and honour of my Father. Then shall there be to them great gladness with my Father and before the holy angels. These are the signs of the sixth day.

And, on the seventh day at the eighth hour, there shall be voices in the four corners of the heaven. And all the air shall be shaken, and filled with holy angels, and they shall make war among them all day long. And, on that day, shall my elect be sought out by the holy angels from the destruction of the world. Then shall all men see that the hour of their destruction draws near. These are the signs of the seventh day.

And when the seven days are passed by, on the eighth day at the sixth hour there shall be a sweet and tender voice in heaven from

ⁱ James adds a paragraph break at this point.

ⁱⁱ James adds a paragraph break at this point.

propalabitur angelus ille qui habet potestatem super angelus sanctos, et exhibunt cum illo omnes angeli sedentes super currus de nubibus sancti patris mei, gaudentes, et currentes, super aera sub celo ut liberent electos qui in me crediderunt, et gaudent perditionem saeculi uenisse.

FINIUNT UERBA SALUATORIS AD THOMAM,
DE FINE ISTIVS MVNDI.

the east. Then shall that angel be revealed who has power over the holy angels; and all the angels shall go forth with him, sitting on chariots of the clouds of my holy Father (so), rejoicing and running on the air beneath the heaven to deliver the elect that have believed in me. And they shall rejoice that the destruction of this world has come.

THE WORDS OF THE SAVIOUR TO THOMAS ARE ENDED,
CONCERNING THE END OF THIS WORLD.