



THE
APOCALYPSE
OF
SHAUL
(PAUL)

My ear hears all things, but My patience bears with them until they be converted. But if not I will judge them. Frequently also the earth too exclaimed to the Mighty One against the baniym of men saying: אֵלֵינוּ ALmighty, I above every other creature of Yours am harmed, supporting the fornications, adulteries, homicides, thefts, perjuries and magic and ill-doings of men and all the evil they do, so that the father rises up against the ban, and the ban upon the father, the alien against the alien, so that each one defiles his neighbor's wife. The father ascends upon the bed of his own ban, and the ban likewise ascends the couch of his own father; and in all these evils, they who offer the sacrifice to Your name have defiled Your consecrated place. Therefore I am injured above every creature, desiring not to show my power to myself, and my fruits to the baniym of men. Permit me and I will destroy the virtue of my fruits. And there came a voice and said: I know all things, and there is none who can hide himself from his sin. Moreover I know their impieties, but My holiness suffers them until they be converted and repent. But if they do not return unto Me I will judge them.

7 Behold, you baniym of men, the creature is subject to the Mighty One, but the human race alone sins. For this cause, therefore, you baniym of men, Barak אֵלֵינוּ unceasingly, every hour and every day: but more especially when the sun has set: for at that hour all the malakiym proceed to the Mighty One to worship Him and to present the works of men, which every man has wrought from the morning until the evening, whether good or evil. And there is a certain malak who proceeds rejoicing concerning the man in whom he dwells. When therefore the sun has set in the first hour of night, in the same hour the malak of every people and every man and woman, who protect and preserve them, because man is the image of the Mighty One: similarly also in the matin hour which is the twelfth of the night, all the malakiym of men and women, go up to the Mighty One to worship Him, and present every work which each man has wrought, whether good or evil. Moreover every day and night the malakiym show to the Mighty One an account of all the acts of the human race. To you, therefore, I say, you baniym of men, Barak אֵלֵינוּ without fail all the days of your life.

8 Therefore at the appointed hour all the malakiym whatever, rejoicing at once together, proceed before the Mighty One that they may meet to worship at the hour determined. And behold suddenly it became the hour of meeting, and the malakiym came to worship in the presence of the Mighty One, and the breath proceeded to meet them: and there came a voice and said: From where do you come, Our malakiym, bearing the burdens of tidings?

9 They answered and said: We come from those who have renounced this world for the sake of Your consecrated name, wandering as pilgrims, and in caves of the rocks, and weeping every hour in which they inhabited the earth, and hungering and thirsting because of Your name, with their loins girded, having in their hands the incense of their hearts, and petitioning and Barak You every hour, and restraining and overcoming themselves, weeping and wailing above the rest that inhabit the earth. And we indeed, their malakiym, mourn along with them: where therefore it shall please You, command us to go and minister, lest others also do it, but the destitute above the rest who are on earth. And there came the voice of the Mighty One to them saying: Know that now henceforward My favor is appointed unto you, and My help, who is My well-beloved Ban, shall be present with them, guiding them every hour; ministering also to them, never deserting them, since their place is His habitation.

10 When therefore these malakiym had retired, behold other malakiym came to adore in the presence of honor, in the assembly, who wept; and the breath of the Mighty One proceeded to meet them, and there came the voice of the Mighty One and said: From where do you come, Our malakiym, bearing the burdens of the ministry of the tidings of the world? They answered and said in the presence of the Mighty One: We have arrived from those who called upon Your name, and the impediments of the world made them wretched, devising many occasions every hour, not even making one pure petition, nor out of their whole heart, in all the time of their life; what need, therefore, is there to be present with men who are sinners? And there came the voice of the Mighty One to them: It is necessary that you should minister to them, until they be converted and repent: but if they do not return to Me I will judge them. Know therefore, baniym of men, that whatever things are wrought by you, these malakiym relate to the Mighty One, whether good or evil.

11 And the malak answered and said unto me: Follow me, and I will show you the place of the righteous where they are led when they have deceased, and after these things taking you into the abyss, I will show you the beings of sinners and what sort of place they are led into when they have deceased. And I proceeded back after the malak, and he led me into shamayim, and I looked back upon the firmament, and I saw in the same place power, and there was there oblivion which deceives and draws down to itself the hearts of men, and the breath of detraction, and the breath of fornication, and the breath of madness, and the breath of insolence, and there were there the princes of vices: these I saw under the firmament of shamayim: and again I looked back, and I saw malakiym without mercy, having no pity, whose countenance was full of madness, and their teeth sticking out beyond the mouth: their eyes shone like the morning star of the east, and from the hairs of their head sparks of fire went out, or from their mouth. And I asked the malak saying: Master, who are those? And the malak answered and said unto me: These are those who are destined to the beings of the impious in the hour of need, who did not believe that they had the Mighty One for their helper, nor hoped in Him.

12 And I looked on high and I saw other malakiym whose countenance shone as the sun, their loins girded with golden girdles, having palms in their hands, and the sign of the Mighty One, clothed with garments in which was written the name of the Ban of the Mighty One, filled moreover with all meekness and pity; and I asked the malakiym saying: Who are these, Master, in so great beauty and pity? And the malak answered and said unto me: These are the malakiym of justice who are sent to lead up the beings of the righteous, in the hour of need, who believed that they had the Mighty One for their helper. And I said to him: Do the righteous and sinners necessarily meet witnesses when they have died? And the malak answered and said to me: There is one way by which all pass over to אֵלֶּיךָ, but the righteous having their helper with them are not confounded when they go to appear in the sight of the Mighty One.

13 And I said to the malak: I wished to see the beings of the righteous and of sinners going out of the world. And the malak answered and said unto me: Look down upon the earth. And I looked down from shamayim upon the earth, and saw the whole world, and it was nothing in my sight and I saw the baniym of men as though they were nothing, and wanting, and I wondered and said to the malak: Is this the greatness of men? And the malak answered and said unto me:

It is, and these are they who do evil from morning until evening. And I looked and saw a great cloud of fire spread over the whole world, and I said to the malak: What is this, my Master? and he said to me: This is injustice stirred up by the princes of sinners.

14 I indeed when I had heard this sighed and wept, and said to the malak: I wished to see the beings of the righteous and of sinners, and to see in what manner they go out of the body. And the malak answered and said unto me: Look again upon the earth. And I looked and saw all the world, and men were as nothing and wanting: and I looked carefully and saw a certain man about to die, and the malak said to me: This one whom you see is a righteous man. And I looked again and saw all his works, whatever he had done for the sake of the name of the Mighty One, and all his desires, both what he remembered, and what he did not remember; they all stood in his sight in the hour of need; and I saw the righteous man advance and find refreshment and confidence, and before he went out of the world the consecrated and the impious malakiym both attended: and I saw them all, but the impious found no place of habitation in him, but the consecrated took possession of his being, guiding it until it went out of the body: and they roused the being saying: Being, know your body from where you go out, for it is necessary that you should return to the same body on the day of the resurrection, that you may receive the things promised to all the righteous. Receiving therefore the being from the body, they immediately kissed it as familiarly known to them, saying to it: Do manfully, for you have done the will of the Mighty One while placed in the earth. And there came to meet him the malak who watched him every day, and said to him: Do manfully, being; for I rejoice in you, because you have done the will of the Mighty One on earth: for I related to אֱלֹהִים all your works, such as they were. Similarly also the breath proceeded to meet him and said: Being, fear not, nor be disturbed, until you come into a place which you have never known, but I will be a helper unto you: for I found in you a place of refreshment in the time when I dwelt in you, while I was on earth. And his breath strengthened him, and his malak received him, and led him into shamayim: and a malak said: Where are you running, O being, and do you dare to enter into shamayim? Wait and let us see if there is anything of ours in you: and behold we find nothing in you. I see also your divine helper and malak, and the breath is rejoicing along with you, because you have done the will of the Mighty One on earth. And they led him along until he should worship in the sight of the Mighty One. And when they had ceased, immediately MikaAL and all the army of malakiym, with one voice, adored the footstool of His feet, and his doom, saying at the same time to the being: This is your Mighty One of all things, who made you in His own image and likeness. Moreover the malak returns and points him out saying: אֱלֹהִים, remember his labors: for this is the being, whose works I related to You, doing according to Your judgment. And the breath said likewise: I am the breath of vivification inspiring him: for I had refreshment in him, in the time when I dwelt in him, doing according to Your judgment. And there came the voice of the Mighty One and said: In as much as this man did not vex Me, neither will I vex him; for according as he had pity, I also will have pity. Let him therefore be handed over to MikaAL, the malak of the Covenant, and let him lead him into the Paradise of joy, that he himself may become co-heir with all the consecrated ones. And after these things I heard the voices of a thousand thousand malakiym, and arch-malakiym, and cherubim, and twenty-four elders saying hymns, and esteeming אֱלֹהִים and crying: You are just, O Mighty One, and just are Your judgments, and there is no acceptance of persons with You, but You reward unto every man

according to Your judgment. And the malak answered and said unto me: Have you believed and known, that whatever each man of you has done, he sees in the hour of need? And I said: Yes, master.

15 And he says to me: Look again down on the earth, and watch the being of an impious man going out of the body, which vexed the Mighty One day and night, saying: I know nothing else in this world, I eat and drink, and enjoy what is in the world; for who is there who has descended into hell, and ascending has declared to us that there is judgment there! And again I looked carefully, and saw all the scorn of the sinner, and all that he did, and they stood together before him in the hour of need: and it was done to him in that hour, in which he was threatened about his body at the judgment, and I said: It were better for him if he had not been born. And after these things, there came at the same time, the consecrated malakiym, and the malign, and the being of the sinner and the consecrated malakiym did not find a place in it. Moreover the malign malakiym cursed it; and when they had drawn it out of the body, the malakiym admonished it a third time, saying: O wretched being, look upon your flesh, from where you came out: for it is necessary that you should return to your flesh in the day of resurrection, that you may receive the due for your sins and your impieties.

16 And when they had led it forth, the customary malak preceded it, and said to it: O wretched being, I am the malak belonging to you, relating daily to אֱלֹהִים your malign works, whatever you did by night or day: and if it were in my power, not for one day would I minister to you, but none of these things was I able to do: the Judge is pitiful and just, and He Himself commanded us that we should not cease to minister to the being, until you should repent, but you have lost the time of repentance. I indeed was strange to you and you to me. Let us go on then to the just Judge: I will not dismiss you, before I know from today why I was strange to you. And the breath confounded him, and the malak troubled him. When, therefore, they had arrived at the power, when he started to enter shamayim, a labor was imposed upon him, above all other labor: error and oblivion and murmuring met him, and the breath of fornication, and the rest of the powers, and said to him: Where are you going, wretched being, and do you dare to rush into shamayim? Hold, that we may see if we have our qualities in you, since we do not see that you have a consecrated helper. And after that I heard voices in the height of shamayim saying: Present that wretched being to the Mighty One, that it may know that it is the Mighty One that it despised. When, therefore, it had entered shamayim, all the malakiym saw it, a thousand thousand exclaimed with one voice, all saying: Woe to you, wretched being, for the sake of your works which you did on earth; what answer are you about to give to אֱלֹהִים when you will have approached to adore Him? The malak who was with it answered and said: Weep with me, my beloved, for I have not found rest in this being. And the malakiym answered him and said: Let such a being be taken away from the midst of ours, for from the time he entered, the stink of him crosses to us malakiym. And after these things it was presented, that it might worship in the sight of אֱלֹהִים, and a malak of the Mighty One showed him אֱלֹהִים who made him after His own image and likeness. Moreover his malak ran before Him saying: אֱלֹהִים ALmighty, I am the malak of this being, whose works I presented to You day and night, not doing according to Your judgment. And the breath likewise said: I am the breath who dwelt in it from the time it was made, in itself moreover I know it, and it has not followed my will: judge it, Master, according to Your judgment. And there came the voice of אֱלֹהִים to it and said: Where is your fruit which you

have made worthy of the goods which you have received? Have I put a distance of one day between you and the righteous man? Did I not make the sun to arise upon you as upon the righteous? But the being was silent, having nothing to answer: and again there came a voice saying: Just is the judgment of אֱלֹהִים, and there is no acceptance of persons with אֱלֹהִים, for whoever will have done mercy, on them will He have mercy, and whoever will not have pitied neither will the Mighty One pity him. Let him therefore be handed over to the malak Tartaruch, who is place over the punishments, and let him place him in outer darkness, where there is weeping and gnashing of teeth, and let him be there until the great day of judgment. And after these things I heard the voice of malakiym and arch-malakiym saying: You are just, Master, and Your judgment is just.

17 And again I saw, and behold a being which was led forward by two malakiym, weeping and saying: Have pity on me, just Mighty One, Mighty One the Judge, for today is seven days since I went out of my body, and I was handed over to these two malakiym, and they led me through to those places, which I had never seen. And אֱלֹהִים, the just Judge, says to him: What have you done? for you never did mercy, wherefore you were handed over to such malakiym as have no mercy, and because you did not do uprightly, so neither did they act piously with you in the hour of your need. Confess therefore your sins which you did commit when placed in the world. And he answered and said: Master, I did not sin. And אֱלֹהִים, the just Master, was angered in fury when it said: I did not sin, because it lied; and אֱלֹהִים said: Do you think you are still in the world? if any one of you, sinning there, conceal and hide his sin from his neighbor, here indeed nothing whatever will be hidden: for when the beings come to adore in sight of the throne, both the good works and the sins of each one are made manifest. And hearing these things the being was silent, having no answer. And I heard אֱלֹהִים, the just Judge, again saying: Come, malak of this being, and stand in the midst. And the malak of the sinful being came, having in his hands a manuscript, and said: These, Master, in my hands, are all the sins of this being from his youth until today, from the tenth year of his birth: and if You command, Master, I will also relate his acts from the beginning of his fifteenth year. And אֱלֹהִים, the just Judge, said: I say unto you, malak, I do not expect of you an account of him since he began to be fifteen years old, but state his sins for five years before he died and before he came here. And again אֱלֹהִים, the just Judge, said: For by Myself I swear, and by My consecrated malakiym, and by My virtue, that if he had repented five years before he died, on account of one year's life, oblivion would now be thrown over all the evils which he sinned before, and he would have indulgence and remission of sins: now indeed he will perish. And the malak of the sinful being answered and said: Master, command that malak to exhibit those beings.

18 And in that same hour the beings were exhibited in the midst, and the being of the sinner knew them; and אֱלֹהִים said to the being of the sinner: I say unto you, being, confess your work which you wrought in these beings, whom you see, when they were in the world. And he answered and said: Master, it is not yet a full year since I slew this one and poured his blood upon the ground, and with another (a woman) I committed fornication: not this alone, but I also greatly harmed her in taking away her goods. And אֱלֹהִים, the just Judge, said: Either you did not know that he who does violence to another, if he dies first who sustains the violence, is kept in this place until the doer of hurt dies, and then both stand in the presence of the Judge, and now each receives according to his deed. And I heard a voice of one saying: Let that being be

delivered into the hands of Tartarus, and led down into hell: he will lead him into the lower prison and he will be put in torments, and left there until the great day of judgment. And again I heard a thousand thousand malakiym saying hymns to אֱלֹהִים, and crying: You are just, O Master, and just are Your judgments.

19 The malak answered and said unto me: Have you perceived all these things? and I said, Yes, master. 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 malak, and he raised me to the third shamayim, and placed me at the entry of the door: and looking carefully I saw, and the door was of gold, and two columns of gold, full above of golden letters, and the malak turned again to me and said: Barak were you, if you had entered into these doors, for it is not allowed to any to enter except only to those who have goodness and innocence of body in all things. And I asked the malak about everything and said: Master, tell me on what account these letters are put upon those tables? The malak answered and said unto me: These are the names of the righteous, serving the Mighty One with their whole heart, who dwell on the earth. And again I said: Master, therefore their names and countenance and the likeness of these who serve the Mighty One are in shamayim, and are known to the malakiym: for they know who are the servants of the Mighty One with all their heart, before they go out of the world.

20 And when I had entered the interior of the gate of Paradise, there came out to meet me an old man whose countenance shone as the sun; and when he had embraced me he said: Barak, Shaul, beloved of the Mighty One. And he kissed me with a cheerful countenance. He wept, and I said to him: Brother, why do you weep? And again sighing and lamenting he said: We are hurt by men, and they vex us greatly; for many are the good things which אֱלֹהִים has prepared, and great is His promise, but many do not perceive them. And I asked the malak, and said: Master, who is this? And he said to me: This is Chanok, the scribe of righteousness. And I entered into the interior of that place, and immediately I saw the sun, and coming it saluted me laughing and rejoicing. And when it had seen me, it turned away and wept, and said to me: Shaul, would that you should receive your labors which you have done in the human race. For me, indeed, I have seen the great and many good things, which the Mighty One has prepared for the righteous, and the promises of the Mighty One are great, but many do not perceive them; but even by many laborers scarcely one or two enters into these places.

21 And the malak answered and said to me, Whatever I now show you here, and whatever you will hear, tell it not to any one in the earth. And he led me and showed me: and there I heard words which it is not lawful for a man to speak. And again he said, For now follow me, and I will show you what you ought to narrate in public and relate. And he took me down from the third shamayim, and led me into the second shamayim, and again he led me on to the firmament and from the firmament he led me over the doors of shamayim: the beginning of its foundation was on the river which waters all the earth. And I asked the malak and said, Master, what is this river of water? and he said to me, This is Oceanus! And suddenly I went out of shamayim, and I understood that it is the light of shamayim which lightens all the earth. For the land there is seven times brighter than silver. And I said, Master, what is this place? And he said to me, This is the land of promise. Have you never heard what is written: Barak are the meek: for they shall inherit the earth? The beings therefore of the righteous, when they have gone out of the body,

it, and twelve interior towers, and each wall had between them single stadia in the circuit: And I said to the malak, Master, how much is a stadium? The malak answered and said to me: As much as there is between אֱלֹהִים and the men who are on the earth, for the City of עֵדֶן is alone great. And there were twelve gates in the circuit of the city, of great beauty, and four rivers which encircled it. There was, moreover, a river of honey and a river of milk, and a river of wine and a river of oil. And I said to the malak: What are these rivers surrounding that city? And he says to me: These are the four rivers which flow sufficiently for those who are in this land of promise, of which the names are: the river of honey is called Pishon, and the river of milk Euphrates, and the river of oil Gihon, and the river of wine Tigris, such therefore they are for those who when placed in the world did not use the power of these things, but they hungered for these things and afflicted themselves for the sake of the Master אֱלֹהִים: so that when these enter into this city, the Master will assign them these things on high above all measure.

24 I indeed entering the gates saw trees great and very high before the doors of the city, having no fruit but leaves only, and I saw a few men scattered in the midst of the trees, and they lamented greatly when they saw anyone enter the city. And those trees were sorry for them and humbled themselves and bowed down and again erected themselves. And I saw and wept with them and I asked the malak and said: Master, who are these who are not admitted to enter into the City of עֵדֶן? And he said to me: These are they who zealously abstained day and night in fasts, but they had a proud heart above other men, esteeming and praising themselves and doing nothing for their neighbors. For they gave some friendly greeting, but to others they did not even say Barak! and indeed they showed hospitality to those only whom they wished, and if they did anything whatever for their neighbor they were immoderately puffed up. And I said: What then, Master? Did their pride prevent them from entering into the City of עֵדֶן? And the malak answered and said unto me: Pride is the root of all evils. Are they better than the Ban of the Mighty One who came to the Ibriym with much humility? And I asked him and said: Why is it that the trees humble themselves and erect themselves again? And the malak answered and said to me: The whole time which these men passed on earth zealously serving the Mighty One, on account of the confusion and reproaches of men at the time, they blushed and humiliated themselves, but they were not saddened, nor did they repent that they should recede from their pride which was in them. This is why the trees humble themselves, and again are raised up. And I asked and said: For what cause were they admitted to the doors of the city? The malak answered and said unto me: Because of the great goodness of the Mighty One, and because there is the entry of His consecrated men entering into this city: for this cause they are left in this place, but when עֵדֶן the King Eternal enters with His consecrated ones, as He enters righteous men may petition for these, and then they may enter into the city along with them: but yet none of them is able to have assurance such as they have who humbled themselves, serving אֱלֹהִים all their lives.

25 But I went on while the malak instructed me, and he carried me to the river of honey, and I saw there Isaiah and YarmiYAHU and YahazqAL and Amus, and Mikah and ZakarYAHU, the minor and major messengers, and they saluted me in the city. I said to the malak: What way is this? And he said to me: This is the way of the messengers, every one who will have afflicted his being and not done his own will because of the Mighty One, when he will have gone out of the world and have been led to the Master אֱלֹהִים and adored Him, then by the command of the

answered and said to me: These are they who, when they have gone out of assembly, throw themselves into strange conversations to dispute. Those indeed who are immersed up to the navel are those who, when they have taken the body and blood of ^ou^ql^l go and fornicate and did not cease from their sins until they died. Those who are immersed up to the lips are the detractors of each other when they assemble in the congregation of the Mighty One: those up to the eyebrows are those who nod approval of themselves and plot spite against their neighbor.

32 And I saw on the north a place of various and diverse punishments full of men and women, and a river of fire ran down into it. Moreover I observed and I saw pits great in depth, and in them several beings together, and the depth of that place was as it were three thousand cubits, and I saw them groaning and weeping and saying: Have pity on us, O Master! and none had pity on them. And I asked the malak and said: Who are these, Master? And the malak answered and said unto me: These are they who did not hope in ^ll^l, that they would be able to have Him as their helper. And I asked and said: Master, if these beings remain for thirty or forty generations thus one upon another, if they were sent deeper, the pits I believe would not hold them. And he said to me: The Abyss has no measure, for beyond this it stretches down below him who is down in it: and so it is, that if perchance anyone should take a stone and throw it into a very deep well and after many hours it should reach the bottom, such is the abyss. For when the beings are thrown in there, they hardly reach the bottom in fifty years.

33 I, indeed, when I heard this, wept and groaned over the human race. The malak answered and said unto me: Why do you weep? Are you more pitiful than the Mighty One? For though ^ll^l is good, He knows also that there are punishments, and He patiently bears with the human race, dismissing each one to work his own will in the time in which he dwells on the earth.

34 I further observed the fiery river and saw there a man being tortured by Tartaruchian malakiym having in their hands an iron with three hooks with which they pierced the bowels of that old man: and I asked the malak, and said: Master, who is that old man on whom such torments are imposed? And the malak answered and said to me: He whom you see was a presbyter who did not perform well his ministry: when he had been eating and drinking and committing fornication he offered the host to the Master at His consecrated altar.

35 And I saw not far away another old man led on by malign malakiym running with speed, and they pushed him into the fire up to his knees, and they struck him with stones and wounded his face like a storm, and did not allow him to say: Have pity on me! And I asked the malak and he said to me: He whom you see was a bishop, and did not perform well his episcopate, who indeed accepted the great name but did not enter into the witness of Him who gave him the name in all his life, seeing that he did not do just judgment, and did not pity widows and orphans, but now he receives retribution according to his iniquity and his works.

36 And I saw another man in the fiery river up to his knees. Moreover his hands were stretched out and bloody, and worms proceeded from his mouth and nostrils and he was groaning and weeping, and crying he said: Have pity on me! for I am hurt above the rest who are in this punishment. And I asked, Master, who is this? And he said to me: This man whom you see, was

a deacon who devoured the oblations and committed fornications and did not right in the sight of the Mighty One, for this cause he unceasingly pays this penalty. And I looked closely and saw alongside of him another man whom they delivered up with haste and cast into the fiery river, and he was in it up to the knees: and there came the malak who was placed over the punishments having a great fiery razor, and with it he cut the lips of that man and the tongue likewise. And sighing, I lamented and asked: Who is that, master? And he said to me, He whom you see was a reader and read to the people, but he himself did not keep the precepts of the Mighty One: now he also pays the proper penalty.

37 And I saw another multitude of pits in the same place, and in the midst of it a river full of a multitude of men and women, and worms consumed them. But I lamented and sighing asked the malak and said: Master, who are these? And he said to me: These are those who exacted interest on interest and trusted in their riches and did not hope in the Mighty One that He was their helper. And after that I looked and saw another place, very narrow, and it was like a wall, and fire round about it. And I saw inside men and women gnawing their tongues, and I asked: Master, who are these. And he said to me: These are they who in assembly disparage the Word of the Mighty One, not attending to it, but as it were make nothing of אַרְאֵל and His malakiym: for that cause they now likewise pay the proper penalty.

38 And I observed and saw another old man down in a pit and his countenance was like blood, and I asked and said, Master, what is this place? And he said to me: Into that pit stream all the punishments. And I saw men and women immersed up to the lips and I asked, Master, who are these? And he said to me: These are the magicians who prepared for men and women evil magic arts and did not find how to stop them until they died. And again I saw men and women with very black faces in a pit of fire, and I sighed and lamented and asked, Master, who are these? And he said to me: These are fornicators and adulterers who committed adultery having wives of their own: likewise also the women committed adultery having husbands of their own: therefore they unceasingly suffer penalties.

39 And I saw there girls having black raiment, and four terrible malakiym having in their hands burning chains, and they put them on the necks of the girls and led them into darkness: and I, again weeping, asked the malak: Who are these, Master? And he said to me: These are they who, when they were virgins, defiled their virginity unknown to their parents; for which cause they unceasingly pay the proper penalties. And again I observed there men and women with hands cut and their feet placed naked in a place of ice and snow, and worms devoured them. But seeing them I lamented and asked: Master, who are these? And he said to me: These are they who harmed orphans and widows and the poor, and did not hope in the Master, for which cause they unceasingly pay the proper penalties. And I observed and saw others hanging over a channel of water, and their tongues were very dry, and many fruits were placed in their sight, and they were not permitted to take of them, and I asked: Master, who are these? And he said to me: These are they who break their fast before the appointed hour, for this cause they unceasingly pay these penalties. And I saw other men and women hanging by their eyebrows and their hair, and a fiery river drew them, and I said: Who are these, my Master? And he said to me: These are they who join themselves not to their own husbands and wives but to whores, and therefore they unceasingly pay the proper penalties. And I saw other men and women

covered with dust, and their countenance was like blood, and they were in a pit of pitch and sulphur and running down into a fiery river, and I asked: Master, who are these? And he said to me: These are they who committed the iniquity of Sodom and Gomorrah, the male with the male, for which reason they unceasingly pay the penalties.

40 And I observed and saw men and women clothed in bright garments, having their eyes blind, placed in a pit, and I asked: Master, who are these? And he said to me: These are of the people who did alms, and knew not the Master אֱלֹהִים, for which reason they unceasingly pay the proper penalties. And I observed and saw other men and women on an obelisk of fire, and beasts tearing them in pieces, and they were not allowed to say, Master, have pity on us! And I saw the malak of penalties putting heavy punishments on them and saying: Acknowledge the Ban of the Mighty One; for this was predicted to you, when the divine Scriptures were read to you, and you did not attend; for which cause the judgment of the Mighty One is just, for your actions have apprehended you and brought you into these penalties. But I sighed and wept, and I asked and said: Who are these men and women who are strangled in fire and pay their penalties? And he answered me: These are women who defiled the image of the Mighty One when bringing forth infants out of the womb, and these are the men who lay with them. And their infants addressed the Master אֱלֹהִים and the malakiym who were placed over the punishments, saying: Cursed be the hour to our parents, for they defiled the image of the Mighty One, having the name of אֱלֹהִים but not observing His precepts: they gave us for food to dogs and to be trodden down of swine: others they threw into the river. But their infants were handed over to the malakiym of Tartarus who were placed over the punishments, that they might lead them to a wide place of mercy: but their fathers and mothers were tortured in a perpetual punishment. And after that I saw men and women clothed with rags full of pitch and fiery sulphur, and dragons were coiled about their necks and shoulders and feet, and malakiym having fiery horns restrained them and smote them, and closed their nostrils, saying to them: Why did you not know the time in which it was right to repent and serve the Mighty One, and did not do it? And I asked: Master, who are these? And he said to me: These are they who seem to give up the world for אֱלֹהִים, putting on our garb, but the impediments of the world made them wretched, not maintaining agapae, and they did not pity widows and orphans: they did not receive the stranger and the pilgrim, nor did they offer the oblations, and they did not pity their neighbor. Moreover their petition did not even on one day ascend pure to the Master אֱלֹהִים, but many impediments of the world detained them, and they were not able to do right in the sight of the Mighty One, and the malakiym enclosed them in the place of punishments. Moreover they saw those who were in punishment and said to them: We indeed when we lived in the world neglected the Mighty One, and you also did likewise: as we also truly when we were in the world knew that you were sinners. But you said: These are righteous and servants of the Mighty One, now we know why you were called by the name of the Master: for which cause they also pay their own penalties. And sighing I wept and said: Woe unto men, woe unto sinners! Why were they born? And the malak answered and said unto me: Why do you lament? Are you more pitiful than the Master אֱלֹהִים who is Barak forever, who established judgment and sent forth every man to choose good and evil in his own will and do what pleases him? Then I lamented again very greatly, and he said to me: Do you lament when as yet you have not seen greater punishments? Follow me and you will see seven times greater than these.

41 And he carried me south and placed me above a well, and I found it sealed with seven seals: and answering, the malak who was with me said to the malak of that place: Open the mouth of the well that Shaul, the well-beloved of the Mighty One, may see, for authority is given him that he may see all the pains of hell. And the malak said to me: Stand far off that you may be able to bear the stench of this place. When therefore the well was opened, immediately there arose from it a certain hard and malign stench, which surpasses all punishments: and I looked into the well and I saw fiery masses glowing in every part, and narrow places, and the mouth of the well was narrow so as to admit one man only. And the malak answered and said unto me: If any man will have been put into this well of the abyss and it will have been sealed over him, no remembrance of him will ever be made in the sight of the ABaH and His Ban and the consecrated malakiym. And I said: Who are these, Master, who are put into this well? And he said to me: They are whoever will not confess that ^{וְיֵשׁוּעַ} has come in the flesh and that the Virgin Mary brought Him forth, and whoever says that the bread and cup of the Eucharist of blessing are not this body and blood of ^{וְיֵשׁוּעַ}.

42 And I looked to the south in the west and I saw there a restless worm and in that place there was gnashing of teeth: moreover the worms were one cubit long, and had two heads, and there I saw men and women in cold and gnashing of teeth. And I asked and said, Master, who are these in this place? And he said to me: These are they who say that ^{וְיֵשׁוּעַ} did not rise from the dead and that this flesh will not rise again. And I asked and said: Master, is there no fire nor heat in this place? And he said to me: In this place there is nothing else but cold and snow: and again he said to me: Even if the sun should rise upon them, they do not become warm on account of the superabundant cold of that place and the snow. But hearing these things I stretched out my hands and wept, and sighing again, I said: It were better for us if we had not been born, all of us who are sinners.

43 But when those who were in the same place saw me weeping with the malak, they themselves cried out and wept saying, Master ^{יְיָ} have mercy upon us! And after these things I saw the shamayim open, and MikaAL the arch-malak descending from shamayim, and with him was the whole army of malakiym, and they came to those who were placed in punishment and seeing him, again weeping, they cried out and said, Have pity on us! MikaAL the arch-malak, have pity on us and on the human race, for on account of your petitions the earth stands. We now see the judgment and acknowledge the Ban of the Mighty One! It was impossible for us before these things to petition for this, before we entered into this place: for we heard that there was a judgment before we went out of the world, but impediments and the life of the world did not allow us to repent. And MikaAL answered and said: Hear MikaAL speaking! I am he who stands in the sight of the Mighty One every hour: As the Master lives, in whose sight I stand, I do not intermit one day or one night petitioning incessantly for the human race, and I indeed petition for those who are on the earth: but they do not cease doing iniquity and fornications, and they do not bring to me any good while they are placed on earth: and you have consumed in vanity the time in which you ought to have repented. But I have always petitioned thus and I now beseech that the Mighty One may send dew and send forth rains upon the earth, and now I desire until the earth produce its fruits and verily I say, that if any have done but a little good, I will agonize for him, protecting him until he have escaped the judgment of penalties. Where therefore are your petitions? Where are your penances? You have lost your time

contemptuously. But now weep and I will weep with you and the malakiym who are with me with the well-beloved Shaul, if perchance the merciful Mighty One will have pity and give you refreshment. But hearing these words they cried out and wept greatly, and all said with one voice: Have pity on us, Ban of the Mighty One! And I, Shaul, sighed and said: O Master אֵלֹהֵינוּ! have pity on Your creature, have pity on the baniym of men, have pity on Your image.

44 And I looked and saw the shamayim move like a tree shaken by the wind. Suddenly, moreover, they threw themselves on their faces in the sight of the throne. And I saw twenty-four elders and twenty-four thousand adoring אֵלֹהֵינוּ, and I saw an altar and veil and throne, and all were rejoicing; and the smoke of a good odor was raised near the altar of the throne of the Mighty One, and I heard the voice of one saying: For the sake of what do you Our malakiym and ministers intercede? And they cried out saying: We intercede seeing Your many kindnesses to the human race. And after these things I saw the Ban of the Mighty One descending from shamayim, and a diadem was on His head. And seeing Him those who were placed in punishment exclaimed all with one voice saying: Have pity, Ban of the High Mighty One! You are He who shows refreshment for all in the shamayim and on earth, and on us likewise have pity, for since we have seen You, we have refreshment. And a voice went out from the Ban of the Mighty One through all the punishments saying: And what work have you done that you demand refreshment from Me? My blood was poured out for your sakes, and not even so did you repent: for your sakes I wore the crown of thorns on My head: for you I received buffets on My cheeks, and not even so did you repent. I asked water when hanging on the stake and they gave Me vinegar mixed with gall, with a spear they opened My right side, for My name's sake they slew My messengers and righteous men, and in all these things I gave you a place of repentance and you would not. Now, however, for the sake of MikaAL the arch-malak of My covenant and the malakiym who are with him, and because of Shaul the well-beloved, whom I would not vex, for the sake of your brethren who are in the world and offer oblations, and for the sake of your baniym, because My precepts are in them, and more for the sake of My own kindness, on the day on which I rose from the dead, I give to you all who are in punishment a night and a day of refreshment forever. And they all cried out and said, We Barak You, Ban of the Mighty One, that You have given us a night and a day of respite. For better to us is a refreshment of one day above all the time of our life which we were on earth, and if we had plainly known that this was intended for those who sin, we would have worked no other work, we would have done no business, and we would have done no iniquity: what need had we for pride in the world? For here our pride is crushed which ascended from our mouth against our neighbor: our plagues and excessive straitness and the tears and the worms which are under us, these are much worse to us than the pains which we have left behind us. When they said thus, the malign malakiym of the penalties were angered with them, saying: How long do you lament and sigh? for you had no pity. For this is the judgment of the Mighty One who had no pity. But you received this great favor of a day and a night's refreshment on the Master's Day for the sake of Shaul the well-beloved of the Mighty One who descended to you.

45 And after that the malak said to me: Have you seen all these things? And I said: Yes, Master. And he said to me: Follow me and I will lead you into Paradise, that the righteous who are there may see you, for lo! they hope to see you, and they are ready to come to meet you in joy and gladness. And I followed the malak by the impulse of the Consecrated Breath, and he placed

me in Paradise and said to me: This is Paradise in which Adam and his wife erred. Moreover I entered Paradise and saw the beginning of waters, and there was a malak making a sign to me and he said to me: Observe, said he, the waters, for this is the river of Pishon which surrounds all the land of Havillah, and the second is Geon which surrounds all the land of Egypt and Ethiopia, and the third is Tigris which is over against the Assyrians, and another is Euphrates which waters all the land of Mesopotamia. And when I had gone inside I saw a tree planted from whose roots water flowed out, and from this beginning there were four rivers. And the breath of the Mighty One rested on that tree, and when the Breath blew, the waters flowed forth, and I said: My Master, is it this tree itself which makes the waters flow? And he said to me: That from the beginning, before the shamayim and earth were manifested, and all things here invisible, the Breath of the Mighty One was borne upon the waters, but from the time when the command of the Mighty One made the shamayim and earth to appear, the Breath rested upon this tree: wherefore whenever the Breath blows, the waters flow forth from the tree. And he held me by the hand and led me near the tree of knowledge of good and evil, and he said: This is the tree by which death entered into the world, and receiving of it through his wife Adam ate and death entered into the world. And he showed me another tree in the midst of Paradise, and says to me: This is the tree of life.

46 While I was yet looking upon the tree, I saw a virgin coming from afar and two hundred malakiym before her saying hymns, and I asked and said: Master, who is she who comes in so great esteem? And he said to me: This is Mary the Virgin, the Mother of the Master. And coming near she saluted me and said: Barak, Shaul! well-beloved of the Mighty One and malakiym and men. For all the consecrated ones petitioned my Ban ^{ⲟⲩⲩⲁⲗⲏ} who is my Master that you might come hither in the body that they might see you before you go out of the world. And the Master said to them: Bear and be patient: yet a little and you will see him and he will be with you forever: and again they all said to Him together: Do not vex us, for we desire to see him in the flesh, for by him Your name was greatly esteemed in the world, and we have seen that he endured all the labors whether of the greater or of the less. This we learn from those who come here. For when we say: Who is he who directed you in the world? they reply to us: There is one in the world whose name is Shaul, he preaches and announces ^{ⲟⲩⲩⲁⲗⲏ}, and we believe that many have entered into the kingdom through the virtue and sweetness of his speeches. Behold all the righteous men are behind me coming to meet you, Shaul, and I first come for this cause to meet them who did the will of my Ban and my Master ^{ⲟⲩⲩⲁⲗⲏ}, I first advance to meet them and do not send them away to be as wanderers until they meet in shalum.

47 When she had thus spoken, I saw three coming from afar, very beautiful in the likeness of ^{ⲟⲩⲩⲁⲗⲏ}, and their forms were shining, and their malakiym, and I asked: Master, who are these? And he said to me: Do you not know those? And I said: No, master. And he answered: These are the fathers of the people, Abraham, Yatschaq, and Yaaqob. And coming near they saluted me, and said: Barak, Shaul, well-beloved of the Mighty One and men; Barak is he who suffers violence for the Master's sake. And Abraham answered me and said: This is my ban Yatschaq, and Yaaqob my well-beloved, and we have known the Master and followed Him; Barak are all they who believed in your word, that they may be able to inherit the Kingdom of the Mighty One by labor, by renunciation, and consecration, and humility, and charity, and meekness, and right belief in the Master; and we also have had devotion to the Master whom you preach in the

testament, that we might assist those who believed in Him with their whole being, and might minister unto them as fathers minister to their baniym. When they had thus spoken, I saw other twelve coming from afar in honor, and I asked: Master, who are these? And he said: These are the patriarchs. And coming near they saluted me and said: Barak, Shaul, well-beloved of the Mighty One and men: the Master did not vex us, that we might see you yet in the body, before you go out of the world. And each one of them reminded me of his name in order, from Ruben to Benjamin: and Yoseph said to me: I am he who was sold; but I say to you, Shaul, that all the things, whatever my brothers did to me, in nothing did I act maliciously with them, nor in all the labor which they imposed on me, nor in any point was I hurt by them on that account from morning until evening: Barak is he who receives some hurt on account of the Master, and bears it, for the Master will repay it to him manifold, when he will have gone out of the world.

48 When he had spoken thus far, I saw another beautiful one coming from afar, and his malakiym saying hymns, and I asked: Master, who is this that is beautiful of countenance? And he says to me: Do you not know him? And I said: No, master. And he said to me: This is Moshah the law-giver, to whom אֱלֹהִים gave the law. And when he had come near me, he immediately wept, and after that he saluted me: and I said to him: What do you lament? for I have heard that you excel every man in meekness. And he answered saying: I weep for those whom I planted with toil, because they did not bear fruit, nor did any profit by them; and I saw all the sheep whom I fed, that they were scattered and become as if they had no shepherd, and because all the toils which I endured for the sake of the baniym of Yasharal were accounted as nothing, and how greatsoever virtues I did in the midst of them these they did not understand, and I wonder that strangers and uncircumcised and idol-worshippers have been converted and have entered into the promises of the Mighty One, but Yasharal has not entered; and now I say unto you, brother Shaul, that in that hour when the people hanged עֲשָׂרָה whom you preach, that the ABaH, the Mighty One of all, who gave me the law, and MikaAL and all the malakiym and arch-malakiym, and Abraham and Yatschaq, and Yaaqob, and all the righteous wept over the Ban of the Mighty One hanging on the stake. In that hour all the consecrated ones attended on me looking upon me and they said to me: See, Moshah, what men of your people have done to the Ban of the Mighty One. Wherefore you are Barak, Shaul, and Barak the generation and race which believed in your word.

49 When he had spoken thus far, there came other twelve, and seeing me said: Are you Shaul the esteemed in shamayim and on earth? And I answered and said: What are you? The first answered and said: I am Esaias whom Manasses cut asunder with a wooden saw. And the second said likewise: I am YarmiYAHU who was stoned by the baniym of Yasharal and slain. And the third said: I am YahazqAL whom the baniym of Yasharal dragged by the feet over a rock in a mountain until they knocked out my brains, and we endured all these toils, wishing to save the baniym of Yasharal: and I say unto you that after the toils which they laid upon me, I cast myself on my face in the sight of the Master petitioning for them, bending my knees until the second hour of the Master's Day, until MikaAL came and lifted me up from the earth. Barak are you, Shaul, and Barak the nation which believed through you. And as these passed by, I saw another, beautiful of countenance, and I asked: Master, Who is this? Who when he had seen me, rejoiced and said to me: This is Lot who was found righteous in Sodom. And approaching he saluted me and said: Barak are you, Shaul, and Barak the generation to which

you did minister. And I answered and said to him: Are you Lot who was found righteous in Sodom? And he said: I entertained malakiym, as travelers, and when they of the city wished to violate them, I offered them my two virgin daughters who had not yet known men, and gave them to them saying: use them as you will, but only to these men you will do no evil; for this cause they entered under the roof of my house. For this cause, therefore, we ought to be confident and know that if anyone will have done anything, the Mighty One will repay him manifold when they will come to Him. Barak are you, Shaul, and Barak the nation which believed in your word. When, therefore, he had ceased talking to me, I saw another coming from a distance, very beautiful of countenance, and smiling, and his malakiym saying hymns: and I said to the malak who was with me: Has then each of the righteous a malak for companion? And he said to me: Each one of the consecrated ones has his own malak assisting him, and saying a hymn, and the one does not depart from the other. And I said: Who is this, Master? And he said: This is Job. And approaching, he saluted me and said: Brother Shaul, you have great esteem with the Mighty One and men. And I am Job, who labored much for a period of thirty years from a plague in the blood; and verily in the beginning, the wounds which went forth from my body were like grains of wheat. But on the third day, they became as the foot of an ass; worms moreover which fell four digits in length: and on the third day the devil appeared and said to me: Say something against the Mighty One and die. I said to him: If such be the will of the Mighty One that I should remain under a plague all the time of my life until I die, I will not cease from Barak the Master, and I will receive more reward. For I know that the labors of that world are nothing to the refreshment which is afterwards: for which cause Barak are you, Shaul, and Barak the nation which believed through you.

50 When he had spoken thus far, another came calling from afar and saying: Barak are you, Shaul, and Barak am I because I saw you, the beloved of the Master. And I asked the malak: Master, who is this? And he answered and said unto me: This is Noach in the time of the deluge. And immediately we saluted each other: and greatly rejoicing he said to me: You are Shaul the most beloved of the Mighty One. And I asked him: Who are you? And he said: I am Noach, who was in the time of the deluge. And I say to you, Shaul, that working for a hundred years, I made the ark, not putting off the tunic with which I was clad, nor did I cut the hair of my head. Until then also I cherished continence, not approaching my own wife: in those hundred years not a hair of my head grew in length, nor did my garments become soiled: and I besought men at all times saying: Repent, for a deluge of waters will come upon you. But they laughed at me, and mocked my words; and again they said to me: But this is the time of those who are able to play and sin freely, desiring her with whom it is possible to commit fornication frequently: for the Mighty One does not regard this, and does not know what things are done by us men, and there is no flood of waters straightway coming upon this world. And they did not cease from their sins, until the Mighty One destroyed all flesh which had the breath of life in it. Know then that the Mighty One loves one righteous man more than all the world of the impious. Wherefore, Barak are you, Shaul, and Barak is the nation which believes through you.

51 And turning round, I saw other righteous ones coming from afar, and I asked the malak: Master, who are those? And he answered me: These are AliYAHU and Elisha. And they saluted me: and I said to them: Who are you? And one of them answered and said: I am AliYAHU, the messenger of the Mighty One; I am AliYAHU who petitioned, and because of my word, the

shamayim did not rain for three years and six months, on account of the unrighteousness of men. אֱלֹהִים is just and true, who does the will of His servants: for the malakiym often besought the Master for rain, and He said: Be patient until My servant AliYAHU will petition and petition for this and I will send rain on the earth.

52 And often the malakiym asked that He would give them rain, and He gave not, until I called upon Him again; then He gave unto them. But Barak are you, O Shaul, that your generation, and those you teach, are the baniym of the Kingdom. And know, O Shaul, 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 malak who was with me led me forth, and said unto me: Lo, unto you is given this mystery and revelation: as you please, make it known unto the baniym of men. And I, Shaul, returned unto 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 foundation of a certain loyal 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 Master, thus said He unto me: Shaul, have We shown all these things unto you, that you should deposit them under the foundation 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.