

REVELATION OF PETROS

CHAPTER 1

{The¹ Second Coming of the Anointed-One and the Standing-Up of the dead *persons* which he told to Petros, of those who die on account of their sin, for they did not keep the instruction of God their creator. **2** And he pondered this, in order that he might know their² mystery of the Son of God, the merciful and the lover of mercy.

3(1.1) {And while he was sitting himself on the Mountain of the Olives, his own *learners* came up to him. And we bowed-down and besought him by himself.³ **4(2)** And we inquired-of him, saying to him, “Speak to us. What will be the signs of your presence and of the complete-finish of the age, in order that we might know and might understand the time of your coming, and might cause those who will come after us to understand, **5(3)** those to whom we will preach the word of your good-message and whom we will place in your assembly, in order that they, having also heard it, might guard themselves, in order that they will understand the time of your presence?”

6(4) {And our Lord answered us, saying to us, “Take heed that they do not lead you* astray, and that you* do not become doubters, and that you* do not worship other gods. **7(5)** Many will come on-the-basis-of my name saying, ‘I am the Anointed-One.’ Do not have-faith in them, and do not go near them. **8(6)** For the presence of the son of God will not be revealed but like lightning which appears from the east to the west. This-is-how I will come on a cloud of the heaven with great power in my glory, while my cross goes before my face. **9(7)** I will come in my glory, while giving out light seven times brighter than the sun. I will come in my glory with all my holy messengers when my Father will set a crown upon my head, in order that I might judge the living *humans* and the dead *humans*. **10(8)** And I will pay back everyone according-to his work.

11(2.1) {“But *all of you**, learn from the fig-tree its parable: Whenever its shoot has gone out and its branches sprouted, then will be the complete-finish of the age.”

12(2) {And I, Petros, answered him and said to him, “Elucidate to me about the fig-tree. And how will we recognize it? **13(3)** For each of its days, the fig-tree sprouts; and for each of its years, it gives forth its fruit and *does so* for its masters. What is the parable of the fig-tree? We have not come-to-know it.”

14(4) {The teacher answered me and said to me,⁴ “Did you not know that the fig-tree is the house of Israel? **15(5)** Accordingly, a man planted a fig-tree in his garden, and it did not bear fruit. And he sought its fruit for many a year. And not having found it, he said to the keeper of the garden, ‘Uproot this fig-tree, in order that it might not render our earth inoperative.’⁵

16(6) {“And the keeper of the garden said to God, ‘Send us.’⁶ We will weed it, and dig the earth under it, and water it with water. And if it does not bear fruit at that time, we will remove its roots from in the garden, and we will plant another in its place.’

17(7) {“Did you not understand that the fig-tree is the house of Israel? And by its means, I have told you: When its branches have sprouted at the last *time*, false-anointed-ones⁷ will come. **18(8)** They will be made-to-hope that ‘I am the Anointed-One who has come into the world.’ And when they have seen the wickedness of his work, they will turn away after them. **19(9)** And they will deny him to whom our fathers gave praise whom they crucified⁸ (the first anointed-one), and they sinned exceedingly. **20(10)** But this liar was not the Anointed-One. And when they have rejected him, he will kill⁹ with the sword, and many will become testifiers. **21(11)** So then, the branches of the fig-tree will sprout. This is the house of Israel only. There will be testifiers by his hand. Many will die and become testifiers. **22(12)** For Cenoch and Elijah will be sent, in order that they might teach them that this *is* the Deceiver who must come into the world and do signs and wonders to deceive. **23(13)** And on account of this, those who die by his hands will be testifiers, and they will be reckoned with the good and righteous testifiers who have pleased God in their life.”}

¹ The bracketed text is only extant in a Ethiopic translation of a Greek original. The original Greek may be restored by a few manuscript fragments, and by several quotations of early Christian writers who considered this book to be canonical. There is also a corrupted revised Greek version of this text called “Akhmim”; because this is a completely revised version of the work, it cannot be used frequently to restore the Greek original underlining the Ethiopic translation, but may be used periodically to restore a corrupt reading. Translation of the Ethiopic is my revision of the literal translation done by Dennis D. Buchholz. All Greek and Latin fragments have been translated by myself.

² [1:2(0:0)] Eth(P,T1) / Eth(T2) “his”

³ [1:3(1:1)] emendation to Greek original (see Matthew 24:3) / Eth “him each alone” (mistranslation)

⁴ [1:14(2:4)] Eth(P) / Eth(T) “answered us and said to us”

⁵ [1:15(2:5)] Restored from Eth Luke 13:7 / Eth(T) “earth harsh for us” / Eth(P) is corrupt (but supports the restored reading)

⁶ [1:16(2:6)] emendation / Eth(PT) “to God, a slave” (seems to be corrupt)

⁷ literally “falsifiers of the anointed-one”

⁸ may also be translated “praise who was crucified”

⁹ [1:20(2:10)] Eth(P) / Eth(T) “, they will kill him”

CHAPTER 2

1(3.1) {And he showed to me in his right hand the soul of all *humans*, and in his right-hand palm the image which will be fulfilled in the last day, **2(2)** and how the righteous-ones and the sinners will be separated, and how the upright of heart will act,¹⁰ and how the evildoers will be rooted out forever and ever. **3(3)** We saw how the sinners will weep in great affliction and sorrow until all who saw it with their eyes weep, whether the righteous-ones or the messengers or even himself.

4(4) {But I asked him and said to him, “O Lord, permit me that I might speak your word concerning these sinners. For, ‘It would have been *more* beautiful for them if they had not been created.’”

5(5) {And the Savior answered me and said to me, “O Petros, why do you speak in-this-manner, ‘Non-creation¹¹ would have been *more* beautiful for them’? For *it is* you who are opposing God. **6(6)** And it was not you who has had more mercy on them, his formation, than he. For he created them and brought them forth where they had not been. **7(7)** And when you saw the lament which will be for sinners in the last days, also on account of this, your heart became sad. But of those who have done wrong against the Most High, I will show their works to you.

8(4.1) {“And see now what will happen to them in the last days when the day of God comes, **9(2)** and the day of judgment which is the chastisement of God.¹² From the east to the west, all the children of the humans will also be gathered before my Father who lives forever. **10(3)** And he will command the Netherworld so that it opens its bars of adamant and gives back all which is his¹³ in it. **11(4)** And as for the beasts and the birds, and he will command that they bring back all the flesh which they have eaten, since he wants for humans to appear. **12(5)** For there is nothing which perishes for God and there is nothing which is impossible for him. All is as his. All will be there on the day of chastisement, on the judgment day; for it will happen with the execution of the word of God. **13(6)** And all things will be in accordance with how he creates the world. And he commanded everything in it to come-to-be, and everything was made. So likewise it will be in the last days. **14(7)** For everything is possible for God.

{“And therefore, this-is-what it says in a writing:

“Son of man, prophesy over the bones.¹⁴ **15(8)** And speak¹⁵ to the bone: ‘Let bone be joined to bones in limbs, tendons and nerves, and flesh and skin and hair on it, **16(9)** and soul and spirit.’

(2 Ezekiel)

{“And the great Uriel will give these things at the command of God.¹⁶ For God has appointed him over his standing-up of the dead *humans* at the day of judgment.

17(10) {“And *all of you**, see and understand the seeds which were sown into the ground. Like a dry thing which is without a soul, it is sown into the ground, and it lives and bears fruit. **18(11)** And the earth, in accordance with its pledge, will give back what has been entrusted to it; and this is what dies. The seed which has been sown into the ground and revives and is given life is a human. **19(12)** How much more will he not stand-up those who are having-faith in him and his elect-ones, for whose sake he made the earth? God will raise them up on the day of judgment. **20(13)** And the earth will cause all *persons* to stand-beside God to be judged in a day of judgment, itself also going to be being judged along with even the heaven surrounding it.¹⁷

21(5.1) {“And this will happen on the day of judgment to those who pervert the faith of God and to those who have committed sin: **22(2)** Cataracts of fire will be opened up. And there will be fog and darkness. And the whole world will veil and clothe itself. **23(3)** And the waters will be turned and will be given into coals of fire; and everything which is in it will burn up, and even the ocean will become fire. **24(4)** From under heaven there will be a bitter fire which does not go out, and it will flow for the judgment of wrath. Even the stars will melt in a flame of fire as if they had not been created.¹⁸ **25(5)** And the firmaments of heaven, in a lack of water,¹⁹ will go and become like what were not created. And there will not be lightnings of heaven;²⁰ and through their adjuration²¹ they²² will astonish the world. **26(6)** And the spirit of the corpse will be made like them, and it will

¹⁰ literally “do”

¹¹ [2:5(3:5)] emendation / Eth(PT) “Creation”

¹² may also be translated “comes. And on the day of judgment...of God, from”

¹³ Netherworld is feminine, so “his” seems to be God

¹⁴ [2:14(4:7)] Restored from 2Ezekiel Hebrew / Eth “The son of man prophesied to each of the bones.”

¹⁵ [2:15(4:8)] Restored from 2Ezekiel Hebrew / Eth “And you spoke”

¹⁶ may also be translated “And the great Uriel will give soul and spirit at the command of God”

¹⁷ [2:20(4:13)] Gk(Macarius Magnes) / Eth “And the earth will give back all on the day of judgment; for in it, it must be judged at the same time, and heaven with it.”

¹⁸ [2:24(5:4)] Macarius Magnes quotes an exact quotation from LXX of Isaiah 34:4, taking this quotation from the Revelation of Petros. However, this verse does not appear in the Ethiopic version. Therefore, it might be that the heathen writer who Macarius is quoting had this passage from Isaiah in his text at this point. If so, it may not have been original to the Greek Revelation of Petros, but added later to give scriptural support to the teaching in the writing. It reads “And every power of a heaven will be melted, and the heaven will be rolled-up as a book, and all the stars will fall for themselves as leaves out of a vine and as leaves falling from a fig-tree.”

¹⁹ [2:25(5:5)] possible emendation to a Greek original “the firmaments of heaven became squalid”

²⁰ may possibly be corrupt for “And the heaven will become lightnings”

²¹ may possibly be corrupt for “lightnings”

²² may also be translated “one”

become fire at the command of God. And then the whole creation will have been melted.

27(7) {"The children of the humans who are in the east, will flee to the west; they in the west will flee into the east. And those in the south will flee to the north, and those in the north to the south. 28(8) Everywhere the awesome wrath of fire will find them. And while it is pursuing them, the flame which does not go out will bring¹ them to the judgment of² wrath in the river of fire which does not go out, a fire which flames as it burns. 29(9) And there will be the waves having separated, which are boiling. And there will be much gnashing of teeth for the children of the humans.

30(6.1) {"And all of them will see as I come on a shining cloud which is perpetual. And the messengers of God who are with me will sit³ on the throne of my glory at the right hand of my heavenly Father. 31(2) And he will place a crown on my head. Then, the nations having seen this, each of their nations will weep; and he will command them that they pass through the river of fire. 32(3) And the works of each one of them will stand before them, each one according to his work. 33(4) But each of the elect-ones, those who have done good, will come to me when they have died.⁴ The devouring fire will see nothing of them. 34(5) But the evildoers and the sinners and the hypocrites will stand among the abysses of the darkness which does not go out; and their chastisement is the fire. 35(6) And the messengers will bring their sins and prepare for them a place where they will be chastised forever, each one according to his guilt.⁵

36(7) "The messenger of God, Uriel, will bring the soul of those sinners who perished in the flood, and of all of them who existed in every idol, in every poured metal work, in every love, and in imitation, 37(8) and who lived on all hills and stones and in the road, who have been called gods. 38(9) And they will be burned up with them in perpetual fire. And after all of them and the places where they dwell have come to an end, they will chastise them forever. }

CHAPTER 3

1(7.1) {"And then men and women will come to the place proper for them.⁶ 2(2) They are hanging them on from⁷ their tongue, with which they reviled⁸ the way of the righteousness, tearing them to pieces for them.⁹ Their tongue¹⁰ does not perish, in order that they might snatch them continually.

3(3) {"And behold, again there is a place! And there is a pit, great and full of mire which was flaming.¹¹ In it are those who have denied righteousness.¹² 4(4) And messengers of chastisement go around it and go there in it, and they ignite the fire of their chastisement.¹³

5(5) {"And again, other¹⁴ women are hung by their neck and by their hair. They are put into the pit.¹⁵ 6(6) But these women are the ones who wove braids—and not for the creation of good, but to go around for adultery, in order that they might capture the soul of men for destruction.¹⁶ 7(7) But the very men¹⁷ who were commingled with them¹⁸ in the staining-thing of the¹⁹ adultery, they hang them up from²⁰ their thighs²¹ in that place which burns.²² 8(8) And they will say to each other, 'And we did not know that we had to come into perpetual chastisement.'²³

9(9) {"And the murderers of life,²⁴ and the ones having conspired²⁵ with them, will be thrown in a certain place which was suffering-tribulation and having been filled full of wicked creepers.²⁶ And they are chastised without rest, while their

¹ [2:28(5:8)] Eth(P) / Eth(T) "was bringing"

² [2:28(5:8)] Emendation / Eth "and"

³ [2:30(6:1)] Likely emendation "of God will sit me"

⁴ [2:33(6:4)] emendation / Eth "when death" (which is obviously corrupt)

⁵ [2:35(6:6)] ClemAlex possibly preserves the Greek original here (or below) "the chastisements are coming-to-be due to the sin."

⁶ [3:1(7:1)] Eth / Akhmim has an entire segment here not represented in the Eth text, and therefore is likely part of the corrupted/vised version of the text. "But I also saw, directly-down-opposite of that place, a different place which was equal. And it was a place of chastisement. And the ones who were being chastised there and the chastising messengers were having their <dress> fully-dark, having been dressed according-to the air of the place."

⁷ [3:1(7:1)] Akhmim (lit. out of) / Eth "by"

⁸ [3:2(7:2)] Eth / Akhmim "tongue. And these were the ones reviling"

⁹ [3:2(7:2)] Eth / Akhmim "righteousness. And a fire was being laid-under them, burning and chastising them." (Akhmim does not have the following sentence at all.)

¹⁰ literally "Which"

¹¹ [3:3(7:3)] Eth / Akhmim "And there was a certain great lake having been filled with mire which was flaming"

¹² [3:3(7:3)] Eth / Akhmim "in which (are) certain humans who are turning-from the righteousness."

¹³ [3:4(7:4)] Eth / Akhmim "And messengers, torturers, were laying tortures on them."

¹⁴ [3:5(7:5)] Akhmim, Eth emendation / Eth(PT) "two" (clearly corrupt) (Akhmim reads here though "But there were also others:")

¹⁵ [3:5(7:5)] Eth / Akhmim "woman, having been attached by [th]eir locks up-above that mir[e], the mire which is bubbling-up."

¹⁶ [3:6(7:6)] Eth / Akhmim "women were the ones having ornamented themselves toward adultery."

¹⁷ [3:7(7:7)] Eth / Akhmim "But the men"

¹⁸ [3:7(7:7)] Akhmim / Eth "who lay with them"

¹⁹ [3:7(7:7)] Eth / Akhmim add

²⁰ [3:7(7:7)] Akhmim (lit. out-of) / Eth "by"

²¹ [3:7(7:7)] Eth / Akhmim "feet" (some think that either word could be a euphemism for "penis")

²² [3:7(7:7)] Eth / Akhmim "and they were having the heads in the mire"

²³ [3:8(7:8)] Eth / Akhmim "[And] I was saying with a [great] v[oice], "I was not having-faith for me to come into this place."

²⁴ [3:9(7:9)] Eth / Akhmim omit "of life"

²⁵ usually translated "becoming-conscious"

²⁶ [3:9(7:9)] Akhmim / Eth "be put into a fire which is full inside of poisonous beasts"

pain is felt by them.²⁷ 10(10) But worms, as-though they were clouds of darkness, were being laid-on them.²⁸ And the messenger Ezrael brings the soul of the ones whom they murdered;²⁹ and they stood and looked-on the chastisement of those murderers.³⁰

11(11) {"And they will say to one another,³¹ 'Justice and righteousness are the judgment of God.³² For we heard and did not have-faith that we would come into this perpetual place of chastisement.'³³

12(8.1) {"And nearby to this flame is a pit, large and very deep.³⁴ Flowing-down into it and flowing-down there is the ichor and the foul-smelling-thing of the ones being chastised.³⁵ And it becomes there as-though it is a lake.³⁶ 13(2) And their women are swallowed³⁷ up to their necks and are being chastised with great pain. Therefore, these are the ones who abort their children and wipe out the work of God which he had formed.³⁸

14(3) {"And directly-opposite them is another place where the children whom they kept from living³⁹ are sitting. 15(4) And they call out to God,} and a flash of fire hops from those babies and smites the eyes of the women,⁴⁰ {who, by this} adultery, {have brought about their destruction.

16(5) {"Other men and women are standing naked above there. And their children are standing there opposite them in a place of delight. 17(6) And they are calling out; and they groan and call out to God concerning⁴¹ their own⁴² parents, 'These individuals exposed us into death,⁴³ after they despised {and cursed and violated}⁴⁴ your instruction. 18(7) {And they cursed the messenger who formed us, and they hung us up.} You, O Lord, were not begrudging⁴⁵ us this light which is common to all.⁴⁶

19(8) "The milk of the women,⁴⁷ flowing from the breasts and congealing and rotting, 20(9) will birth thin flesh-eating beasts, which, running-up⁴⁸ into them, are eating them down.⁴⁹ {And they are chastised forever with their men.⁵⁰ For they forsook the instruction of God and killed their children. 21(10) But the children} are delivered⁵¹ to a⁵² care-taking messenger,⁵³ by whom they are both disciplined and are grown.⁵⁴ {For it is God who has required it.

22(9.1) {"The messenger of his wrath, Ezrael, brings men⁵⁵ and women who are being inflamed as-high-as their midriff.⁵⁶ And they are put in a place of darkness which is the Netherworld of humans.⁵⁷ 23(2) And a spirit of wrath whips them with⁵⁸ every whipping, and a sleepless worm eats their bowels.⁵⁹ But⁶⁰ these individuals are the ones who harmfully pursued the righteous-ones and delivered them up.⁶¹

24(3) {"And near to those individuals, there are other⁶² men and women. And they gnaw their tongue.¹ And they are given pain with² an iron which has become-

²⁷ [3:9(7:9)] Eth / Akhmim "And they (are) being smitten by those beasts, and, in-this-way, being turned there in that chastisement."

²⁸ [3:10(7:10)] Akhmim / Eth "And their worm multiplies like going through a cloud of darkness."

²⁹ [3:10(7:10)] Eth / Akhmim "And the souls of the ones having been murdered"

³⁰ [3:10(7:10)] Akhmim / Eth "and they saw them receive their chastisement. They killed them."

³¹ [3:11(7:11)] Eth / Akhmim "murderers, were saying"

³² [3:11(7:11)] Eth / Akhmim "God, your judgment is righteous."

³³ [3:11(7:11)] Eth / Akhmim omit "For we heard...chastisement"

³⁴ [3:12(8:1)] Eth / Akhmim "But nearby that place (is) a different place which was restr[ic]t[ed] in <which>"

³⁵ [3:12(8:1)] Akhmim / Eth "is all which is from everywhere, judgment and abomination, bodily-discharge"

³⁶ [3:12(8:1)] Eth / Akhmim add

³⁷ [3:13(8:2)] Eth / Akhmim "And-there women were sitting themselves, having the ichor"

³⁸ [3:13(8:2)] Eth / Akhmim "But these women were the un[godly]-women who brought-forth the babies} as-children and aborted them." (Akhmim moves this verse before 3:22(9:1) and omit everything from 3:14-21, the inclusion of which verses is also supported by ClemAlex and Methodios.)

³⁹ [3:14(8:3)] emendation ("whom they kept from living") / Eth(P) "but two of them" / Eth(T) "who were two of them" / Akhmim reads for this entire sentence "And directly-opposite them, many boys [wh]ic[h]e[ve]r ones were b[ir]th[ed]-as-children untimely [lit. "unhourly"], having seated themselves, were weeping, / possibly Gk(ClemAlex) "The babies, the ones who were exposed (lit. "were put-out") / possibly Gk(ClemAlex) "The babies who were forced-to-be-miscarried"

⁴⁰ [3:14(8:4)] Gk(ClemAlex) / Eth "and lightning comes; and from among the babies, there is a drill in the eye of those" / Akhmim and [flam]es of fire were coming out of before th[em] and were smiting the women against their eyes."

⁴¹ [3:17(8:6)] Methodios may preserve some original wording in his paraphrase here "They have to accuse their own parents...summon him, saying"

⁴² [3:17(8:6)] Gk(Methodios) / Eth omit "own"

⁴³ [3:17(8:6)] Gk(Methodios) / Eth(emendation) "(These) caused us to die" / Eth(PT) "they died"

⁴⁴ [3:17(8:6)] Eth / Gk(Methodios) does not have "cursed and violated"; but he since he is merely quoting from the text, his quotation may be incomplete.

⁴⁵ literally "not jealous of"

⁴⁶ [3:18(8:7)] Gk(Methodios) / Eth "And they begrudged the light from us; and you gave it to everyone."

⁴⁷ [3:19(8:8)] Gk(ClemAlex) / Eth "of their mothers"

⁴⁸ may also be translated "re-running"

⁴⁹ [3:19-20(8:8-9)] Gk(ClemAlex) / Eth "flows from their breasts and congeals and rots. From in it are flesh-eating beasts; and they make them stink." (most emend Eth "and they make them stink" to "and they come out and return")

⁵⁰ [3:20(8:9)] Eth(P) / Eth(T) omit "with their men"

⁵¹ [3:21(8:10)] Gk(ClemAlex, Methodios) / Eth "will be delivered"

⁵² [3:21(8:10)] Gk(ClemAlex x2, Methodios) / Eth "the"

⁵³ [3:21(8:10)] Gk(ClemAlex x2) / Gk(Methodios) "care-taking messengers" / Eth(PT) "to the messenger Tēmlakos" (corrupt)

⁵⁴ [3:21(8:10)] Eth / Akhmim "to be being nourished with much resting-up and ease" (but he is paraphrasing/summarizing here; however, he supports the quotation of ClemAlex) / Eth " , but those who killed them will be chastised forever"

⁵⁵ [3:22(9:1)] Eth / Akhmim "And different men"

⁵⁶ [3:22(9:1)] Akhmim (lit. "...inflamed until to-where a half of them") / Eth "who are half on fire"

⁵⁷ [3:22(9:1)] Eth / Akhmim "they (are) thrown in a fully-dark place." (omitting the Netherworld phrase)

⁵⁸ may also be translated "for"

⁵⁹ [3:22(9:2)] Eth / Akhmim "And (they are) being whipped by wicked spirits and their bowels by sleepless worms."

⁶⁰ [3:23(9:2)] Akhmim / Eth omit "But"

⁶¹ [3:23(9:2)] Akhmim / Eth "pursued and delivered up my righteous-ones"

⁶² [3:24(9:3)] Eth / Akhmim " , were again"

on-fire, and their eyes are burnt out.³ But⁴ these *individuals* are the *ones* who reviled and the *ones* who turn away from my⁵ righteousness.

25(4) {"As for other men and women, their works *are done* in fraud. Their lips are cut off and fire enters into their mouth and their bowels.⁶ But⁷ these *individuals* are the false-testifiers.⁸

26(5) {"And near them to those who approached *is* a place *where* a pillar of fire *is set* in stone; and its pillar is sharper than a knife.⁹ 27(6) And¹⁰ *there* are men and women who are dressed in rags and filthy tatters;¹¹ and they are set on it, in order that they might be chastised *with* a chastisement of pain which does not end. 28(7) These *individuals* are the *ones who are becoming-rich and*¹² have put-their-confidence in their riches; and they neglected the widows and the women with orphans;¹³ instead, they were-without-concern of the instruction of God.¹⁴

29(10.1) {"And near to it, *there is* another place near full of excrement.¹⁵ And men and women are put into¹⁶ it up to their¹⁷ knees. But¹⁸ these are the *ones* who were loaning *money* and were accepting interest.¹⁹

30(2) {"Other men and women throw themselves headlong from a height. And again, they return and run, and [demons] are forcing them.²⁰ These are idol worshippers.²¹ 31(3) And they force them to the end of existence, and they throw *themselves* over. And this, like this, they do continually. They are chastised forever.²² 32(4) But these are the *men* who stained the bodies of themselves, behaving²³ as women. But the women with them, these are the *women* who slept-together with one-another as a man would to a woman.²⁴

33(5) {"And near them to these [unknown word 1]. And beneath them, the messenger Ezrael makes a place of fire frequently²⁵ and *with* every idol of gold and silver, every idol *which is* the work of human hands and which resembles the image of a cat and lion, the form of reptiles, and the form of beasts. 34(6) But those men and women {who made their images}²⁶ *are* in f[ier]ly ch[ai]ns²⁷ and whi[pp]in[g] [th]e[m]selves²⁸ i[n-f]ront of th[ese] mislead[ing] ido[ll]s.²⁹ And they will [h]ave th[e] chastisement without-resting-up.³⁰

35(7) "And near [themse]lves, there [w]ill be differ[ent] men and women b[ur]ning in the [b]urning of th[e] [i]dol-ma[n]iacs.³¹ Their chastisement is forever.³² [B]ut³³ these *individuals* are wh[ic]hev[er] *ones* [lef]t behind³⁴ the w[al]y³⁵ of God and {followed [harsh]}³⁶ demons.

36(11.1) {"And another place, very high [unknown word 1] and [unknown word 2] fire that burns over the edge, this which burns. 37(2) *There are* men and women who fall *into it*, rolling. They go down into what was trembling. And again, when what has been made³⁷ flows, they go up and go down and repeat like that, rolling.

¹ [3:24(9:3)] Eth / Akhmim "lips"

² [3:24(9:3)] Eth / Akhmim "(they are) being chastised and receiving"

³ [3:24(9:3)] Eth / Akhmim "-on-fire against their eyes"

⁴ [3:24(9:3)] Akhmim / Eth omit "But"

⁵ [3:24(9:3)] Eth (may also be translated "those who turn against my righteousness") / Akhmim "and spoke evilly of the way of the"

⁶ [3:25(9:4)] Eth / Akhmim "And right-down-opposite these *individuals* (are) again the other men and women gnawing their tongues, and having a fire flaming in their mouth."

⁷ [3:25(9:4)] Akhmim / Eth omit "But"

⁸ [3:25(9:4)] Akhmim / Eth "are the *ones* who put the testifiers to death with a lie"

⁹ [3:26(9:5)] Eth / Akhmim "And in a certain different place were gravel sharper than a short-sword and every little-spike, having become-on-fire."

¹⁰ [3:27(9:6)] Akhmim / Eth omit "And"

¹¹ [3:27(9:6)] Eth / Akhmim "dressed in filthy rags"

¹² [3:28(9:7)] Eth / Akhmim add

¹³ [3:28(9:7)] Eth / Akhmim "and did not have-mercy on orphans and widows"

¹⁴ [3:29(9:7)] Akhmim ("instead...God") / Eth "concerning God"

¹⁵ [3:29(10:1)] Eth / Akhmim "But in a different great lake, having been filled full of pus and blood and mire *which is* boiling-up"

¹⁶ [3:29(10:1)] Eth / Akhmim "are standing up in"

¹⁷ [3:29(10:1)] Eth / Akhmim omit "their"

¹⁸ [3:29(10:1)] Akhmim / Eth omit "But"

¹⁹ [3:29(10:1)] Eth / Akhmim "and requesting-to-have-back interests of interests"

²⁰ [3:30(10:2)] Eth (in comparison with the Akhmim text, "demons" seems doubtful) / Akhmim "women, being overturned from a great cliff, were coming downward and were again being driven-forward by the *ones* being laid-upon them..."

²¹ [3:30(10:2)] Akhmim / Eth add (seems to be clearly out of place)

²² [3:30(10:2)] Eth ("And they force...forever.") / Akhmim "(being laid-upon them) to ascend upward on the cliff, and they were being overturned downward from-there. And they were not having any tranquility from this chastisement."

²³ There is a wordplay here in Greek that cannot be translated into English. For the Greek work means both "behaving" as well as "turning-up" (in the sense of "turning-upside-down").

²⁴ [3:32(10:4)] Akhmim / Eth (clearly corrupt) "These *individuals* are the *ones* who cut their flesh, male-bedding-men and the women who were with them. And in it are those men who defile one another as men with women."

²⁵ [3:33(10:5)] Eth / Akhmim "And alongside that cliff was a place being filled of most fire."

²⁶ [3:33(10:5)] Eth ("and with every idol...who made their images") / Akhmim "And these men had stood, whichever *ones*, with their own hands, made scraped-images to themselves in-place of a god. And alongside those *individuals*, were different men and woman"

²⁷ [3:34(10:6)] Gk(B) (may also be restored to "are grasping chains") / Eth "in chains of fire" / Akhmim "having sticks of fire"

²⁸ [3:34(10:6)] Gk(B) / Eth "beating themselves" / Akhmim "beating one-another"

²⁹ [3:34(10:6)] Gk(B) (also be restored to "in-front of these idols of misleading") / Eth "in their error before them" / Akhmim omit

³⁰ [3:34(10:6)] Gk(B) / Eth "And this-is-how his punishment is forever." / Akhmim "and never-at-any-time ceasing from the chastisement such-as-this."

³¹ [3:35(10:7)] Gk(B) / Eth "And near them *are* different men and women; and they burn up in the heat of judgment." / Akhmim "And again, *there were* different *individuals* near those: women and men, being inflamed and being turned and being fried-in-a-pan."

³² [3:35(10:7)] Gk(B), Akhmim / Eth add

³³ [3:35(10:7)] Gk(B), Akhmim / Eth omit "But"

³⁴ [3:35(10:7)] Gk(B), Eth / Akhmim "dismissed"

³⁵ [3:35(10:7)] Gk(B), Akhmim / Eth "instruction"

³⁶ meaning of word uncertain / other possibilities include "demons of midday" or "burning demons"

³⁷ [3:37(11:2)] possible emendation "when the mountain"

This-is-how they are chastised forever. 38(3) Therefore, these are the *ones* who do not honor their father and mother, and, by their-own-freewill,³⁸ abstain from them. On account of this, they will be chastised perpetually.

39(4) {"And again, Ezrael the messenger brings children and virgins, in order that they might show to them those who are being chastised. They will be chastised with pain, and with being hung up, and with many wounds which meat-eating birds cause. 40(5) These are the *ones* who have-faith in their crime. They do not obey their parents, and they do not follow the teaching of their fathers, and they do not honor one who is older than them.

41(6) {"With them *are* ten virgins; and they are dressed in darkness as clothing. And they will be chastised severely, and their flesh is torn apart. 42(7) (7) These are the *ones* who do not keep their virginity until they were given in marriage. And they are chastised with this same chastisement while it is felt³⁹ by them.

43(8) {"And again, *there are* other men and women who chew their tongue without rest while they are chastised with perpetual fire. 44(9) Therefore, these *are* slaves who did not obey their masters. Therefore, this is their perpetual chastisement.

45(12.1) {"And near this chastisement *are* men and women *who are* blind and deaf, and their clothing is white. And then they push one another and fall onto coals of a fire which never goes out. 46(2) These are the *ones* who do an act-of-mercy⁴⁰ and say, 'We *are* righteous to God.' But righteousness—they have not sought it. 47(3) And the messenger of God, Ezrael, brings them out from that flame, and he established the judgment of chastisement. Therefore, this is their judgment.

48(4) {"And a river of fire flows, and every chastisement goes down into the river. 49(5) Uriel will make them stand, and he will give a wheel of fire *to them*; and men and women *will be* hanging in it by the power of its turning. 50(6) The ones in a pit are burned up. Therefore, these are the sorcerers and sorceresses. 51(7) This wheel *will be* in every chastisement by fire without number.

52(13.1) {"And then they *will* have brought my elect and my righteous ones *who are* perfect in every righteousness, while the messengers are carrying them in their hands, while they put-on⁴¹ the clothing of the life above. 53(2) And they will look at the one who cursed⁴² it while he takes vengeance on them. 53(3) Chastisement *is* forever for each one according to his work.⁴³

54(4) {"With one voice all of those who are in chastisement will also say, 'Have mercy on us, for now we have⁴⁴ learned the judgment of God which he told us beforehand, and we did not have-faith.'

55(5) {"And the messenger} in-charge-of-Tartaros⁴⁵ {will come and rebuke them with chastisement increasingly. And he said to them, 'Now you change-your-mind when there is no time for a change-of-mind and life did not remain.'

56(6) {"And all of them will say, 'Righteous *is* the judgment of God. For we heard and knew that his judgment *is* good. For we have been paid back, each one according to our work.'

57(14.1) {"And then}⁴⁶ I will afford⁴⁷ to my called and elect ones;⁴⁸ God, if-at-any-time they might stand themselves *up* for me out of the chastisement; and I will give to them a beautiful immersion in salvation⁴⁹ of a place being called Acherousian Lake in the Elysian Plain,⁵⁰ a portion of righteousness with my holy ones.⁵¹ 58(2) And I will go-off now⁵²—I and my elect-ones,⁵³ leaping-for-joy with the fatherland-chiefs⁵⁴ and I will lead them⁵⁵ into my perpetual kingdom. 59(3) And I will do with them my professed-things which I professed to them⁵⁶—I and my Father (the *one* in the heavens).

"Behold, I made *these things* clear to you, Petros, and I set-forth all *these things*.⁵⁷

60(4) {"Therefore, go out; And therefore¹ go into the city which is ruling² over the west,³ and drink the drinking-cup which I professed to you,⁴ in the hand of the

³⁸ literally "by themselves"

³⁹ possible emendation "watched"

⁴⁰ seems to be in the context of almsgiving

⁴¹ [3:52(13:1)] emendation / Eth(PT) "say"

⁴² [3:53(13:2)] Eth(T) / Eth(P) "hated"

⁴³ [3:53(13:3)] ClemAlex possibly preserved the original here (or above) "the chastisements are coming-to-be due to the sins"

⁴⁴ [3:54(13:4)] Eth(P) / Eth(T) "he has"

⁴⁵ [3:55(13:5)] emendation, based on Gk(Hippolytos) / Eth (corrupted) "the messenger, Tatrokos" // Hippolytos may also have the original Greek reading here as plural "messengers"

⁴⁶ Brackets mark where the Greek original has been preserved in Gk(R).

⁴⁷ [3:57(14:1)] Gk(R) / Eth "give"

⁴⁸ [3:57(14:1)] Gk(R) / Eth(P) "to my elect, my righteous ones" / Eth(T) "to my elect and my righteous ones"

⁴⁹ [3:57(14:1)] Gk(R) / Eth "ones the immersion and salvation which they ask of me" (omitting much) (Note: Some, without any justification whatsoever, try to corrupt the doctrine of the text by emending the Greek "God, if-at-any-time they might stand themselves up" to "whomsoever they might request for themselves")

⁵⁰ [3:57(14:1)] Gk(R) / Eth "(salvation). In the plain of Akerosia which is called Aneslasleya"

⁵¹ [3:57(14:1)] Gk(R) / Eth "a portion of the righteous-ones have flowered." ("flowered" is likely a corruption for "give")

⁵² [3:58(14:2)] Gk(R) / Eth add (though it is a slight emendation)

⁵³ [3:58(14:2)] Gk(R) / Eth omit "I am my elect-ones"

⁵⁴ [3:58(14:2)] Gk(R) / Eth "And I will leap-for-joy with them."

⁵⁵ [3:58(14:2)] Gk(R) / Eth add (probably a corruption for "fathers of the nations")

⁵⁶ [3:59(14:3)] Gk(R) / Eth "them what I have professed to them, that which is perpetual"

⁵⁷ [3:59(14:3)] Gk(R) / Eth "I have told you, Petros, and I have informed you."

son of the *one* in the Netherworld,⁵ in order that his disappearance might receive a beginning.⁶ **61(5)** And **you** are acceptable⁷ of the professed-thing {which I have made to you. And therefore, send out my story into all the world in peace. **62(6)** For the fountain of my word has rejoiced at the promise of life, and the world has been snatched away unexpectedly.”}

CHAPTER 4

1(15.1) {And the⁸ Lord Jesus *the Anointed-One* our king⁹ said to me, “Let us be going¹⁰ to the holy¹¹ mountain. Let us pray.”¹²

{And his learners came with him praying. **2(2)** And behold, *there were* two men. And it was not possible for us to look at their face.¹³ For from one of them¹⁴ comes-out a light which shines more than the sun.¹⁵ **3(3)** And their dress *is* fully-lit. And it is not possible to tell *about them*. And there is nothing which prevails against them in this world.¹⁶ **4(4)** There is no mouth which, *in* its smoothness, is able to tell-in-detail the beauty of their splendor.¹⁷ For their appearance *is* astounding and wonderful.¹⁸ **5(5)** And the second *one*, large I say, shines more than hail in his appearance.¹⁹ Images of the color of his appearance and his body *are like* rose flowers.²⁰ **6(6)** And the hair of his head, even from his shoulders and on their forehead, *is* a crown of nard woven of a beautiful flower. His hair *is* like the rainbow in the heaven. **7(7)** This *is* the-manner of the loveliness of his face, and *it was* adorned with every ornament.²¹ And²² after we saw them abruptly, we became utterly-astounded at them.²³

8(16.1) {And after I came-to the Lord, I spoke to him, “Who are these?”²⁴

{And he said to me, “This is Moses and Elijah.”

{And I said to him, “Where are Abraham and Isaac and Jacob and the other righteous fathers?”²⁵

9(2) {And he²⁶ showed to us²⁷ a garden, open and great, with a pleasure tree,²⁸ and full of the fruit of blessing, full of the smell of fragrance. Its smell *was* beautiful. **10(3)** And its smell comes to it. And from in it, I saw a marvel: Much fruit.²⁹

11(4) {And the Lord and my God Jesus *the Anointed-One*³¹ said to me,³² “And you have seen³³ the fatherland-chiefs.³⁴ And the *place* which is their rest *is* like this.”

12(5) {And I rejoiced, and I had-faith that “this *will be* the honor and the glory of those who pursued my righteousness”.³⁵

13(6) {And I understood what is written in the book of my Lord Jesus *the Anointed-One*. **14(7)** And I said to him, “My lord, are you wanting for me to make three tents here: one for you, and one for Moses, and one for Elijah?”

15(8) {And he said to me, in wrath, “The Adversary wages war against you and has veiled your understanding, and the manner of life³⁶ of this world defeats you. **16(9)** Your eyes will be uncovered and your eyes will be opened-up, that *there is* one tent which the hand of humans has not made, which my heavenly Father has made for me and for my elect-ones.”

{We saw it, rejoicing.

17(17.1) {And behold, a voice suddenly came-to-be out of a heaven, saying “This is my son, the beloved *one*, and I have become-well-pleased with him. Be hearing him!”³⁷

18(2) {And a cloud, large in size, came-to-be over our head, and *it was* very white. And it lifted up our Lord and³⁸ Moses and Elijah. And I trembled, and I was astonished. **19(3)** And we watched, and this heaven opened-up. And we saw men who were in the flesh,³⁹ and they came and went to meet our Lord and Moses and Elijah, and they went into the second heaven.

20(4) {And the word of the writing was fulfilled:

This is the generation of *persons who are* seeking him,
of *persons who are* seeking the face of the God of Jacob.⁴⁰

(Psalm 24:6)

21(5) {And there was great fear and great amazement in heaven. The messengers flocked together, in order that the word of the writing might be fulfilled which said:

Open-up the gates, *you** princes.

(Psalm 24:7,9)

22(6) {And then this heaven which had been opened-up was closed. **23(7)** And we prayed. And we went down from the mountain praising God who wrote the names of the righteous-ones in the book of life in heaven. }

¹ [3:60(14:4)] Gk(R) / Eth add

² [3:60(14:4)] Gk(R) / Eth omit “ruling”

³ [3:60(14:4)] Gk(slight emendation), Eth / Gk(R) is corrupt

⁴ [3:60(14:4)] Gk(R) / Eth “, to the vineyard/wine of which I have told you”

⁵ [3:60(14:4)] Gk(R) (may also less likely be translated “in the hand of the son, the son in the Netherworld”) / Eth “from the sickness of my sinless son”

⁶ [3:60(14:4)] Eth / Gk(R) “in order that his work of destruction might be made holy”

⁷ [3:61(14:5)] Gk(R) / Eth “elected”

⁸ [4:1(15:1)] Akhmim / Eth “my”

⁹ [4:1(15:1)] Akhmim / Eth add

¹⁰ literally “May we lead”

¹¹ [4:1(15:1)] Akhmim / Eth add

¹² [4:1(15:1)] Eth / Akhmim add (lit. “May we pray.”)

¹³ [4:1-2(15:1-2)] Eth (“And his...face.”) / Akhmim “But while we were going-off with him, we, the twelve learners, begged, so-that he might show us one of our brothers, righteous-ones, the ones who went-out from the world, in order that we might see what-kind of form they are, and that, after we become-confident, might also encourage the humans who are hearing us. [A]nd while we were praying, two men were [abruptly] being made-to-appear, having stood in-front of the Lord, on whom we were not able look-against.”

¹⁴ [4:2(15:2)] Eth / Akhmim “from their appearance [lit. “seeing”]”

¹⁵ [4:2(15:2)] Eth / Akhmim “a ray as of the sun”

¹⁶ [4:3(15:3)] Eth (“And it is...world.”) / Akhmim “of a kind-which an eye of a hum[an] did not even-at-any-time [see].”

¹⁷ may also be translated “form”

¹⁸ [4:4(15:4)] Eth / Akhmim “[Fo]r [not-even] is a mouth able to be telling-in-detail [lit. “to be leading-out”] or a [heart] to [comprehend-up] the glory with which they were [d]ressed, and the beauty of [their] [appea]rance [lit. “seeing”]. After we saw them, we became-astounded.”

¹⁹ may also be translated “on his head”

²⁰ [4:5(15:5)] Eth (“And the second...rose flowers.”) / Akhmim “For indeed, their bodies were whiter than every snow and redder than every rose; but the red of them was mix-together with the white. And I am not able to simply tell about their beauty in-detail [lit. “to lead-out their beauty”].”

²¹ [4:6-7(15:6-7)] Eth (“And the hair...ornament.”) / Akhmim “For also their hair was curly and flowery and becoming-proper-on both their face and their shoulders as-though it were a crown having been braided out of spikenard of a head-of-grain and various flowers, or as-though it were a rainbow in the air. Such was their attractiveness.”

²² [4:7(15:7)] Eth / Akhmim “Therefore”

²³ [4:7(15:7)] Eth / Akhmim “saw their beauty, we have become utterly-astounded at them, since they were made-to-appear abruptly.”

²⁴ [4:8(16:1)] Akhmim / Eth “And I came-to God Jesus the Anointed-One and spoke to him, “My lord, who is this?””

²⁵ [4:8(16:1)] Eth / Akhmim “to me, “These are your* brothers, the righteous-ones, [the] forms of whom you* wanted to see.” And-I declared to him, “And where are all the righteous-ones, or what is the age in which they are and are having this glory?”

²⁶ [4:9(16:2)] Eth / Akhmim “And the Lord”

²⁷ [4:9(16:2)] Eth / Akhmim “me”

²⁸ may also be translated “with a fruitful grove” (It is not clear whether the adjective “large” modified “garden” or “tree/grove”, nor is it clear whether the learners see one tree or many trees.)

²⁹ more literally “Fruit often”

³⁰ [4:9-10(16:2-3)] Eth (“And he showed...fruit.”) / Akhmim “And the Lord showed me a great country outside of [his] world, super-bright with the light, and the air (the air which was there) shining-down with rays of the sun, and the earth itself flowering with amaranthine [a type of flower with never dies – translated it would be “unwithering”] flowers and full of amomums and growths which were well-flowering and incorruptible and bringing forth fruit which has been blest. But so-much was the flower as for it to even be being brought from-there to us. But the dwellers of that place, were having been dressed with a dress of fully-lit messengers, and their dress was like to their country. But messengers were running-around them there. But the glory of the dwellers there was equal. And with one voice, they spoke-well-up-to the Lord God, being gladdened in that place.”

³¹ [4:11(16:4)] Akhmim / Eth “And my Lord and my God Jesus the Anointed-One”

³² [4:11(16:4)] Eth / Akhmim “us”

³³ [4:11(16:4)] Eth(P) / Eth(T) “, “Have I seen”

³⁴ [4:11(16:4)] Eth (supported by Gk(R) above) / Akhmim “ancients(?)” (corrupted – some emend A. to “brothers” or “fatherland-chiefs”) Akhmim reads for this entire quotation “This is the place of your* ancients(?), the righteous humans.”

³⁵ some think this might be corrupt for “who were harmfully pursued for my righteousness”

³⁶ may also be translated “dwelling”

³⁷ [4:17(17:1)] Based on restored Greek of Matt, Mark, Luke, 2 Peter (Note, the Eth is slightly corrupt here, and must be restored slightly to “Be hearing him” from corrupt reading: Eth(P) “and my instruction” or Eth(T) “in/with my instruction.”)

³⁸ [4:18(17:2)] Eth(P) / Eth(T) “And our Lord lifted up”

³⁹ [4:19(17:3)] Eth(T) / Eth(P) “But we also saw men in the flesh”

⁴⁰ [4:20(17:4)] Restored from Psalm 24:6 LXX