

## 2 ESDRAS.

<sup>1</sup> THE second book of the prophet Esdras, the son of Saraias, the son of Azaraias, the son of Helkias, the son of Salemas, the son of Sadoc, the son of Ahitob,

<sup>2</sup> the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abissei, the son of Phinees, the son of Eleazar,

<sup>3</sup> the son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

<sup>4</sup> And the word of the Lord came unto me, saying,

<sup>5</sup> Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

<sup>6</sup> because the sins of their fathers are increased in them: for they have forgotten me, and have done sacrifice unto strange gods.

<sup>7</sup> Did I not bring them out of the land of Egypt, out of the house of bondage? but they have provoked me unto wrath, and have despised my counsels.

<sup>8</sup> Shake thou then the hair of thy head, and cast all evils upon them, for they have not been obedient unto my law, but it is a rebellious people.

<sup>9</sup> How long shall I forbear them, unto whom I have done so much good?

<sup>10</sup> Many kings have I overthrown for their sakes; Pharoah with his servants and all his host have I smitten down.

<sup>11</sup> All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyre and Sidon, and have slain all their adversaries.

<sup>12</sup> Speak thou therefore unto them, saying,

<sup>13</sup> Thus saith the Lord, of a truth I brought you through the sea, and where there was no path I made for you highways; I gave you Moses for a leader, and Aaron for a priest.

<sup>14</sup> I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

<sup>15</sup> Thus saith the Lord Almighty, The quails were for a token to you; I gave you a camp for your safeguard, nevertheless ye murmured there:

<sup>16</sup> and ye triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

<sup>17</sup> Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

<sup>18</sup> saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

<sup>19</sup> I had pity upon your mournings, and gave you manna for food; ye did eat angels' bread.

<sup>20</sup> When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

<sup>21</sup> I divided among you fruitful lands; I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

<sup>22</sup> Thus saith the Lord Almighty, When ye were in the wilderness, at the bitter river, being athirst, and blaspheming my name,

<sup>23</sup> I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

<sup>24</sup> What shall I do unto thee, O Jacob? thou, Judah, wouldest not obey me: I will turn me to other nations, and unto them will I give my name, that they may keep my statutes.

<sup>25</sup> Seeing ye have forsaken me, I also will forsake you; when ye ask me to be merciful unto you, I will have no mercy upon you.

<sup>26</sup> Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

<sup>27</sup> Ye have not as it were forsaken me, but your own selves, saith the Lord.

<sup>28</sup> Thus saith the Lord Almighty, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

<sup>29</sup> that ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

<sup>30</sup> I gathered you together, as a hen *gathereth* her chickens under her wings: but now, what shall I do unto you? I will cast you out from my presence.

<sup>31</sup> When ye offer oblations unto me, I will turn my face from you: for your solemn feast days, your new moons, and your circumcisions of the flesh, have I rejected.

<sup>32</sup> I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require *of your hands*, saith the Lord.

<sup>33</sup> Thus saith the Lord Almighty, Your house is desolate, I will cast you out as the wind doth stubble.

<sup>34</sup> And your children shall not be fruitful; for they have neglected my commandment \* unto you, and done that which is evil before me.

<sup>35</sup> Your houses will I give to a people that shall come; which not having heard of me yet believe me; they to whom I have shewed no signs shall do that which I have commanded.

<sup>36</sup> They have seen no prophets, yet they shall call their former estate to remembrance.

<sup>37</sup> I take to witness the grace of the people that shall come, whose little ones rejoice with gladness: and though they see me not with bodily eyes, yet in spirit they shall believe the thing that I say.

<sup>38</sup> And now, O father, behold with glory; and see the people that come from the east:

<sup>39</sup> unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

<sup>40</sup> Nahum, and Abacuc, Sophonias, Aggaeus, Zachary, and Malachy, which is called also the angel of the Lord.

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\* <sup>1:34</sup> Or, *together with you*

## 2

<sup>1</sup> Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but set my counsels at nought.

<sup>2</sup> The mother that bare them saith unto them, go your way, O my children; for I am a widow and forsaken.

<sup>3</sup> I brought you up with gladness, and with sorrow and heaviness have I lost you: for ye have sinned before the Lord God, and done that which is evil before me.

<sup>4</sup> But what shall I now do unto you? for I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

<sup>5</sup> As for me, O father, I call upon thee for a witness over the mother of *these* children, because they would not keep my covenant,

<sup>6</sup> that thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

<sup>7</sup> Let them be scattered abroad among the heathen, let their names be blotted out of the earth: for they have despised my covenant.

<sup>8</sup> Woe unto thee, Assur, thou that hidest the unrighteous with thee! O thou wicked nation, remember what I did unto Sodom and Gomorrah;

<sup>9</sup> whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that have not hearkened unto me, saith the Lord Almighty.

<sup>10</sup> Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem,

which I would have given unto Israel.

<sup>11</sup> Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

<sup>12</sup> They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

<sup>13</sup> \* Ask, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

<sup>14</sup> Take heaven and earth to witness, take them to witness; for I have given up the evil, and created the good: for I live, saith the Lord.

<sup>15</sup> Mother, embrace thy children; I will bring them out with gladness like a dove; stablish their feet; for I have chosen thee, saith the Lord.

<sup>16</sup> And those that be dead will I raise up again from their places, and bring them out from their tombs: for I † have known my name in them.

<sup>17</sup> Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

<sup>18</sup> For thy help will I send my servants Esaias and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

<sup>19</sup> and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

<sup>20</sup> Do right to the widow, judge the fatherless, give to the poor, defend the orphan, clothe the

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\* **2:13** Another reading is, *Go*. † **2:16** Or, *recognise*

naked,

<sup>21</sup> heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come unto the sight of my glory.

<sup>22</sup> Keep the old and young within thy walls.

<sup>23</sup> Wheresoever thou findest the dead, set a sign upon them and commit them to the grave, and I will give thee the first place in my resurrection.

<sup>24</sup> Abide still, O my people, and take thy rest, for thy quietness shall come.

<sup>25</sup> Nourish thy children, O thou good nurse, and stablish their feet.

<sup>26</sup> As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

<sup>27</sup> Be not careful overmuch: for when the day of tribulation and anguish cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

<sup>28</sup> The nations shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

<sup>29</sup> My hands shall cover thee, so that thy children see not ‡ hell.

<sup>30</sup> Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

<sup>31</sup> Remember thy children that sleep, for I shall bring them out of the secret places of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

<sup>32</sup> Embrace thy children until I come, and proclaim mercy unto them: for my wells run over, and my grace shall not fail.

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‡ 2:29 Lat. *Gehenna*.

<sup>33</sup> I Esdras received a charge from the Lord upon the mount Horeb, that I should go unto Israel; but when I came unto them, they would none of me, and rejected the commandment of the Lord.

<sup>34</sup> And therefore I say unto you, O ye nations, that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

<sup>35</sup> Be ready to the rewards of the kingdom, for the everlasting light shall shine upon you for evermore.

<sup>36</sup> Flee the shadow of this world, receive the joyfulness of your glory: I call to witness my saviour openly.

<sup>37</sup> O receive that which is given you of the Lord, and be joyful, giving thanks unto him that hath called you to heavenly kingdoms.

<sup>38</sup> Arise up and stand, and behold the number of those that be sealed in the feast of the Lord;

<sup>39</sup> they that withdrew them from the shadow of the world have received glorious garments of the Lord.

<sup>40</sup> § Look upon thy number, O Sion, and make up the reckoning of those of thine that are clothed in white, which have fulfilled the law of the Lord.

<sup>41</sup> The number of thy children, whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

<sup>42</sup> I Esdras saw upon the mount Sion a great multitude, whom I could not number, and they all praised the Lord with songs.

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§ 2:40 Another reading is, *Take*.



<sup>43</sup> And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; whereat I marvelled greatly.

<sup>44</sup> So I asked the angel, and said, What are these, my Lord?

<sup>45</sup> He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

<sup>46</sup> Then said I unto the angel, What young man is he that setteth crowns upon them, and giveth them palms in their hands?

<sup>47</sup> So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

<sup>48</sup> Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord God thou hast seen.

### 3

<sup>1</sup> In the thirtieth year after the ruin of the city, I Salathiel (the same is Esdras) was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

<sup>2</sup> for I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

<sup>3</sup> And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said,

<sup>4</sup> O Lord that bearest rule, didst thou not not speak at the beginning, when thou didst fashion

the earth, and that thyself alone, and commandest the \* dust.

<sup>5</sup> and it † gave thee Adam, a body without a soul? yet it was the workmanship of thine hands, and thou didst breathe into him the breath of life, and he was made living before thee.

<sup>6</sup> And thou leddest him into paradise, which thy right hand did plant, before ever the earth came forward.

<sup>7</sup> And unto him thou gavest thy one commandment: which he transgressed, and immediately thou appointedst death for him and in his generations; and there were born of him nations and tribes, peoples and kindreds, out of number.

<sup>8</sup> And every nation walked after their own will, and did ungodly things before thee, and despised *thy commandments*, and thou didst not forbid them.

<sup>9</sup> Nevertheless again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

<sup>10</sup> And it came to pass that the same hap befell them; like as death was to Adam, so was the flood to these.

<sup>11</sup> Nevertheless one of them thou leftest, Noah with his household, *even* all the righteous men *that came* of him.

<sup>12</sup> And it came to pass, that when they that dwelt upon the earth began to multiply, they multiplied also children, and peoples, and many nations, and began again to be more ungodly than the first.

<sup>13</sup> And it came to pass, when they did wickedly

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\* 3:4 So the Syriac and Aethiopic. † 3:5 So the Syriac.

before thee, thou didst choose thee one from among them, whose name was Abraham;

<sup>14</sup> and him thou lovedst, and unto him only thou shewedst the end of the times secretly by night:

<sup>15</sup> and madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

<sup>16</sup> And unto him thou gavest Isaac, and unto Isaac thou gavest Jacob and Esau. And thou didst set apart Jacob for thyself, but didst put by Esau: and Jacob became a great multitude.

<sup>17</sup> And it came to pass, that when thou leddest his seed out of Egypt, thou broughtest them up to the mount Sinai.

<sup>18</sup> Thou bowedst the heavens also, and didst ‡ shake the earth, and movedst the whole world, and madest the depths to tremble, and troubledst the *course of that* age.

<sup>19</sup> And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and the commandment unto the generation of Israel.

<sup>20</sup> And yet tookest thou not away from them *their* § wicked heart, that thy law might bring forth fruit in them.

<sup>21</sup> For the first Adam bearing a \*\* wicked heart transgressed, and was overcome; *and not he only*, but all they also that are born of him.

<sup>22</sup> Thus disease was made permanent; and the law was in the heart of the people along with the

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‡ 3:18 So some versions. Lat. *set fast*.

§ 3:20 Or, *corrupt*

\*\* 3:21 Or, *corrupt*

†† wickedness of the root; so the good departed away, and that which was ‡‡ wicked abode still.

<sup>23</sup> So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David,

<sup>24</sup> whom thou commandedest to build a city unto thy name, and to offer oblations unto thee therein of thine own.

<sup>25</sup> When this was done many years, then they that inhabited the city did evil,

<sup>26</sup> in all things doing even as Adam and all his generations had done: for they also bare a §§ wicked heart:

<sup>27</sup> and so thou gavest thy city over into the hands of thine enemies.

<sup>28</sup> And I said then in mine heart, are their deeds any better that inhabit Babylon? and hath she therefore dominion over Sion?

<sup>29</sup> For it came to pass when I came hither, that I saw also impieties without number, and my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

<sup>30</sup> For I have seen how thou sufferest them sinning, and hast spared the ungodly doers, and hast destroyed thy people, and hast preserved thine enemies; and thou hast not signified

<sup>31</sup> unto any \*\*\* how thy way may be comprehended. Are the deeds of Babylon better than those of Sion?

<sup>32</sup> Or is there any other nation that knoweth thee beside Israel? or what tribes have so believed thy

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†† 3:22 Or, *corruptness* ‡‡ 3:22 Or, *corrupt* §§ 3:26 Or, *corrupt*

\*\*\* 3:31 So the Syriac. The Latin has *how this way may be left*.

covenants as these *tribes of Jacob*?

<sup>33</sup> And yet their reward appeareth not, and their labour hath no fruit: for I have gone hither and thither through the nations, and I see that they abound *in wealth*, and think not upon thy commandments.

<sup>34</sup> Weigh thou therefore our iniquities now in the balance, and theirs also that dwell in the world; and so shall it be found which way the scale inclineth.

<sup>35</sup> Or when was it that they which dwell upon the earth have not sinned in thy sight? or what nation hath so kept thy commandments?

<sup>36</sup> Thou shalt find that men *who may be reckoned* by name have kept thy precepts; but nations thou shalt not find.

## 4

<sup>1</sup> And the angel that was sent unto me, whose name was Uriel, gave me an answer,

<sup>2</sup> and said to me, thy heart hath utterly failed thee in *regarding* this world, and thinkest thou to comprehend the way of the Most High?

<sup>3</sup> Then said I, Yea my Lord.

And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

<sup>4</sup> whereof if thou canst declare me one, I also will shew thee the way that thou desirest to see, and I will teach thee wherefore the heart is \* wicked.

<sup>5</sup> And I said, say on, my Lord.

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\* **4:4** Or, *corrupt*

Then said he unto me, Go to, weigh me a weight of fire, or measure me a † measure of wind, or call me again the day that is past.

<sup>6</sup> Then answered I and said, who of the sons of *men* is able to do this, that thou shouldest ask me of such things?

<sup>7</sup> And he said unto me, If I had asked thee, saying, How many dwellings are there in the heart of the sea? or how many springs are there at the fountain head of the deep? or how many ‡ ways are above the firmament? or which are the outgoings § of hell? or which are the paths of paradise?

<sup>8</sup> peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

<sup>9</sup> Nevertheless now have I asked thee but only of the fire and wind, and of the day, things wherethrough thou hast passed, and \*\* without which thou canst not be, and yet hast thou given me no answer of them.

<sup>10</sup> He said moreover unto me, Thine own things, that are grown up with thee, canst thou not know;

<sup>11</sup> how then can thy vessel comprehend the way of the Most High? and how can he that is already worn out with the corrupted world understand †† incorruption?

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† 4:5 After the Oriental versions.      ‡ 4:7 After the Oriental versions.      § 4:7 So the Syriac. The Latin omits *of hell? or which*

*are the paths.*      \*\* 4:9 Another reading is, *from which thou canst not be separated*      †† 4:11 Syriac and Aethiopic, *the way of the incorruptible.*

<sup>12</sup> ¶ And when I heard these things I fell upon my face, and said unto him, It were better that we were not here at all, than that we should come hither and live in the midst of ungodliness, and suffer, and not know wherefore.

<sup>13</sup> He answered me, and said, §§ The woods of the trees of the field went forth, and took counsel together,

<sup>14</sup> and said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

<sup>15</sup> The waves of the sea also in like manner took counsel together, and said, Come, let us go up and subdue the wood of the plain, that there also we may make us another country.

<sup>16</sup> The counsel of the wood was in vain, for the fire came and consumed it:

<sup>17</sup> likewise also the counsel of the waves of the sea, for the sand stood up and stopped them.

<sup>18</sup> If thou wert judge now betwixt these two, whom wouldest thou justify, or whom condemn?

<sup>19</sup> I answered and said, it is a foolish counsel that they both have taken, for the ground is given unto the wood, and the place of the sea is *given* to bear his waves.

<sup>20</sup> Then answered he me, and said, Thou hast given a right judgement, and why judgest thou not in thine own case?

<sup>21</sup> For like as the ground is given unto the wood, and the sea to his waves, even so they that dwell upon the earth may understand nothing but that

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¶ 4:12 So the Syriac and Aethiopic. The Latin is corrupt.

§§ 4:13 So the Oriental versions. The Latin is corrupt. See Judg. ix. 8.

which is upon the earth: and he *only that dwelleth* above the heavens *may understand* the things that are above the height of the heavens.

<sup>22</sup> Then answered I and said, I beseech thee, O Lord, \*\*\* wherefore is the power of understanding given unto me?

<sup>23</sup> For it was not in my mind to be curious of the ways above, but of such things as pass by us daily; because Israel is given up as a reproach to the heathen, *and* the people whom thou hast loved is given over unto ungodly nations, and the law of our forefathers is made of none effect, and the written covenants are nowhere *regarded*,

<sup>24</sup> and we pass away out of the world as grasshoppers, and our life is as a ††† vapour, neither are we worthy to obtain mercy.

<sup>25</sup> What will he then do for his name whereby we are called? Of these things have I asked.

<sup>26</sup> Then he answered me, and said, if thou be *alive* thou shalt see, and if thou livest ††† long, thou shalt marvel; for the world hasteth fast to pass away.

<sup>27</sup> For it is not able to bear the things that are promised to the righteous in the times *to come*: for this world is full of sadness and infirmities.

<sup>28</sup> For the evil whereof thou askest me is sown, but the gathering thereof is not yet come.

<sup>29</sup> If therefore that which is sown be not reaped, and if the place where the evil is sown pass not

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\*\*\* **4:22** After the Oriental versions.

Oriental versions. The Latin is corrupt.

**4:28** so the Syriac and Aethiopic.

††† **4:24** So the chief

††† **4:26** So the Syriac.



away, there cannot come the field where the good is sown.

<sup>30</sup> For a grain of evil seed was sown in the heart of Adam from the beginning, and how much wickedness hath it brought forth unto this time! and how much shall it yet bring forth until the §§§ time of threshing come!

<sup>31</sup> Ponder now by thyself, how great fruit of wickedness a grain of evil seed hath brought forth.

<sup>32</sup> When the ears which are without number shall be sown, how great a floor shall they fill!

<sup>33</sup> Then I answered and said, \* How long? and when shall these things come to pass? wherefore are our years few and evil?

<sup>34</sup> And he answered me, and said, Thou dost not hasten more than the Most High: for thy haste is † for thine own self, but he that is above *hasteneth* on behalf of many.

<sup>35</sup> Did not the souls of the righteous ask question of these things in their chambers, saying, How long ‡ are we here? when cometh the fruit of the § threshing time of our reward?

<sup>36</sup> And unto them Jeremiel the archangel gave answer, and said, Even when the number is fulfilled of them that are like unto you. For he hath weighed the world in the balance;

<sup>37</sup> and by measure hath he measured the times, and by number hath he numbered the seasons;

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§§§ 4:30 Or, *threshing-floor* \* 4:33 So the chief oriental versions. † 4:34 So the Syriac. The Latin is corrupt. ‡ 4:35 So the Syriac. The Latin has *shall I hope on this fashion?* § 4:35 Or, *threshing-floor*

and he shall not \*\* move nor stir them, until the said measure be fulfilled.

<sup>38</sup> Then answered I and said, O Lord that bearest rule, yet even we all are full of impiety:

<sup>39</sup> and for our sakes peradventure it is that the †† threshing time of the righteous is kept back, because of the sins of them that dwell upon the earth.

<sup>40</sup> So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

<sup>41</sup> Then said I, no, Lord, that can it not.

And he said unto me, in the grave the chambers of souls are like the womb:

<sup>42</sup> for like as a woman that travaileth maketh haste to escape the anguish of the travail: even so do these places haste to deliver those things that are committed unto them from the beginning.

<sup>43</sup> Then shall it be shewed thee concerning those things which thou desirest to see.

<sup>44</sup> Then answered I and said, if I have found favour in thy sight, and if it be possible, and if I be meet therefore,

<sup>45</sup> shew me this also, whether there be more to come than is past, or whether the more part is gone over us.

<sup>46</sup> For what is gone I know, but what is for to come I know not.

<sup>47</sup> And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

<sup>48</sup> so I stood, and saw, and, behold, a hot burning oven passed by before me: and it happened, that

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\*\* 4:37 Syr. *rest.* †† 4:39 Or, *threshing-floor*

when the flame was gone by I looked, and, behold, the smoke remained still.

<sup>49</sup> After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained therein still.

<sup>50</sup> Then said he unto me, Consider with thyself; as the rain is more than the drops, and the fire is greater than the smoke, so the quantity which is past did more exceed; but the drops and the smoke remained still.

<sup>51</sup> Then I prayed, and said, May I live, thinkest thou, until that time? or who shall be in those days?

<sup>52</sup> He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

## 5

<sup>1</sup> Nevertheless as concerning the tokens, behold, the days shall come, that they which dwell upon earth shall be taken \* with great amazement, and the way of truth shall be hidden, and the land shall be barren of faith.

<sup>2</sup> But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

<sup>3</sup> And the land, that thou seest now to have rule, shall be waste and † untrodden, and men shall see it desolate.

<sup>4</sup> But if the Most High grant thee to live, thou shalt see that which is after the third *kingdom*

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\* 5:1 So the syriac. † 5:3 So the Syriac.

to be troubled; and the sun shall suddenly shine forth in the night, and the moon in the day:

<sup>5</sup> and blood shall drop out of wood, and the stone shall give his voice, and the peoples shall be troubled; and ‡ *their* goings shall be changed:

<sup>6</sup> and he shall rule, whom they that dwell upon the earth look not for, and the fowls shall take their flight away together:

<sup>7</sup> and the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but all shall hear the voice thereof.

<sup>8</sup> There shall be chaos also in many places, and the fire shall be oft sent out, and the wild beasts shall change their places, and women shall bring forth monsters:

<sup>9</sup> and salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into its chamber;

<sup>10</sup> and it shall be sought of many, and shall not be found: and unrighteousness and incontinency shall be multiplied upon earth.

<sup>11</sup> One land also shall ask another, and say, Is righteousness, is a man that doeth righteousness, gone through thee? And it shall say, No.

<sup>12</sup> And it shall come to pass at that time that men shall hope, but shall not obtain: they shall labour, but their ways shall not prosper.

<sup>13</sup> To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things than these.

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‡ 5:5 According to some Oriental versions, *the air*:

<sup>14</sup> Then I awaked, and an extreme trembling went through my body, and my mind was troubled, so that it fainted.

<sup>15</sup> So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

<sup>16</sup> And in the second night it came to pass, that § Phaltiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance sad?

<sup>17</sup> or knowest thou not that Israel is committed unto thee in the land of their captivity?

<sup>18</sup> Up then, and eat some bread, and forsake us not, as the shepherd *that leaveth* in the hands of cruel wolves.

<sup>19</sup> Then said I unto him, Go thy ways from me, and come not nigh me for seven days, and then shalt thou come unto me. And he heard what I said, and went from me.

<sup>20</sup> And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

<sup>21</sup> And after seven days, so it was, that the thoughts of my heart were very grievous unto me again,

<sup>22</sup> and my soul recovered the spirit of understanding, and I began to speak words before the Most High again,

<sup>23</sup> and said, O Lord that bearest rule, of all the woods of the earth, and of all the trees thereof, thou hast chosen thee one vine:

<sup>24</sup> and of all the lands of the world thou hast chosen thee one \*\* country: and of all the flowers

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§ 5:16 The Syriac has *Psaltiel*.  
versions. The Latin has *pit*.

\*\* 5:24 After the Oriental

of the world thou hast chosen thee one lily:

<sup>25</sup> and of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

<sup>26</sup> and of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

<sup>27</sup> and among all the multitudes of peoples thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

<sup>28</sup> And now, O Lord, why hast thou given this one people over unto many, and †† hast dishonoured the one root above others, and hast scattered thine only one among many?

<sup>29</sup> And they which did gainsay thy promises have trodden them down that believed thy covenants.

<sup>30</sup> If thou dost so much hate thy people, they should be punished with thine own hands.

<sup>31</sup> Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

<sup>32</sup> and said unto me, Hear me, and I will instruct thee; hearken unto me, and I shall tell thee more.

<sup>33</sup> And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

<sup>34</sup> And I said, No, Lord: but of very grief have I spoken: for my reins torment me every hour,

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†† 5:28 After the Oriental versions. The Latin reads *hast prepared*.

while I labour to comprehend the way of the Most High, and to seek out part of his judgement.

<sup>35</sup> And he said unto me, Thou canst not. And I said, Wherefore, Lord, or whereunto was I born? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

<sup>36</sup> And he said unto me, Number me them that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

<sup>37</sup> open me the chambers that are closed, and bring me forth the winds that in them are shut up, or shew me the image of a voice: and then I will declare to thee the travail that thou askest to see.

<sup>38</sup> And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

<sup>39</sup> As for me, I am unwise: how may I then speak of these things whereof thou askest me?

<sup>40</sup> Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or the end of the love that I have promised unto my people.

<sup>41</sup> And I said, But, lo, O Lord, thou hast made the promise unto them that be in the end: and what shall they do that have been before us, or we *that be now*, or they that shall come after us?

<sup>42</sup> And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of them that be last, even so there is no swiftness of them that be first.

<sup>43</sup> So I answered and said, Coudest thou not make them *to be* at once that have been made, and

that be now, and that are for to come; that thou mightest shew thy judgment the sooner?

<sup>44</sup> Then answered he me, and said, The creature may not haste above the creator; neither may the world hold them at once that shall be created therein.

<sup>45</sup> And I said, How hast thou said unto thy servant, that †† thou wilt surely make alive at once the creature that thou hast created? §§ If therefore they shall be alive at once, and the creature shall sustain them: even so it might now also support them to be present at once.

<sup>46</sup> And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth ten children, why *doest thou it* at several times? pray her therefore to bring forth ten children at once.

<sup>47</sup> And I said, she cannot: but must do it by distance of time.

<sup>48</sup> Then said he unto me, Even so have I given the womb of the earth to those that be sown therein in their several times.

<sup>49</sup> For like as a young child may not bring forth, neither she that is grown old *bring forth* any more, even so have I disposed the world which I created.

<sup>50</sup> And I asked, and said, Seeing thou hast now shewed me the way, I will speak before thee: Is our mother, of whom thou hast told me, still young? or doth she now draw nigh unto age?

<sup>51</sup> He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

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†† 5:45 So the Syriac. §§ 5:45 The Latin omits *If...alive at once*.



<sup>52</sup> Say unto her, wherefore are not they whom thou hast now brought forth like those that were before, but less of stature?

<sup>53</sup> And she also shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

<sup>54</sup> Consider therefore thou also, how that ye are less of stature than those that were before you.

<sup>55</sup> And so are they that come after you less than ye, as *born* of the creature which now beginneth to be old, and is past the strength of youth.

<sup>56</sup> Then said I, Lord, I beseech thee, if I have found favor in thy sight, shew thy servant by whom thou visitest thy creature.

## 6

<sup>1</sup> And he said unto me, In the beginning, when the earth was made, before the outgoings of the world were fixed, or ever the gatherings of the winds blew,

<sup>2</sup> before the voices of the thunder sounded and before the flashes of the lightning shone, or ever the foundations of paradise were laid,

<sup>3</sup> before the fair flowers were seen, or ever the powers of the earthquake were established, before the innumerable hosts of angels were gathered together,

<sup>4</sup> or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the footstool of Sion \* was established,

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\* 6:4 So the Syriac.

<sup>5</sup> and ere the present years were sought out, and or ever the imaginations of them that now sin were estranged, before they were sealed that have gathered faith for a treasure:

<sup>6</sup> then did I consider these things, and they all were made through me alone, and through none other: as by me also they shall be ended, and by none other.

<sup>7</sup> Then answered I and said, what shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

<sup>8</sup> And he said unto me, From † Abraham unto ‡ Abraham, inasmuch as Jacob and Esau were born of him, for Jacob's hand held the heel of Esau from the beginning.

<sup>9</sup> For Esau is the end of this world, and Jacob is the beginning of it that followeth.

<sup>10</sup> § The beginning of a man is his hand, and the end of a man is his heel; between the heel and the hand seek thou nought else, Esdras.

<sup>11</sup> I answered then and said, O Lord that bearest rule, If I have found favour in thy sight,

<sup>12</sup> I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

<sup>13</sup> So he answered and said unto me, Stand up upon thy feet, and thou shalt hear a mighty sounding voice;

<sup>14</sup> and if the place whereon thou standest be greatly moved,

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† 6:8 Perhaps for *Abram*.      ‡ 6:8 Another reading is, *Isaac*.

§ 6:10 So the Syriac, &c. The Latin is defective.

<sup>15</sup> when it speaketh be thou not afraid: for the word is of the end, and the foundations of the earth shall understand,

<sup>16</sup> that the speech is of them: they shall tremble and be moved: for they know that their end must be changed.

<sup>17</sup> And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

<sup>18</sup> And it said, Behold, the days come, and it shall be that when I draw nigh to visit them that dwell upon the earth,

<sup>19</sup> and when I shall make inquisition of them that have done hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled,

<sup>20</sup> and when the seal shall be set upon the world that is to pass away, then will I shew these tokens: the books shall be opened before the firmament, and all shall see together:

<sup>21</sup> and the children of a year old shall speak with their voices, the women with child shall bring forth untimely children at three or four months, and they shall live, and dance.

<sup>22</sup> And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

<sup>23</sup> and the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

<sup>24</sup> At that time shall friends make war one against another like enemies, and the earth shall

stand in fear with those that dwell therein, the springs of the fountains shall stand still, so that for three hours they shall not run.

<sup>25</sup> And it shall be that whosoever remaineth after all these things that I have told thee of, he shall be saved, and shall see my salvation, and the end of my world.

<sup>26</sup> And they shall see the men that have been taken up, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

<sup>27</sup> For evil shall be blotted out, and deceit shall be quenched;

<sup>28</sup> and faith shall flourish, and corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

<sup>29</sup> And when he talked with me, behold, by little and little the place whereon I stood \*\* rocked to and fro.

<sup>30</sup> And he said unto me, These things came I to shew thee †† this night.

<sup>31</sup> If therefore thou wilt pray yet again, and fast seven days more, I shall yet ‡‡ tell thee greater things than these.

<sup>32</sup> For thy voice hath surely been heard before the Most High: for the Mighty hath seen thy righteous dealing, he hath seen aforetime also thy chastity, which thou hast had ever since thy youth.

<sup>33</sup> And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good

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\*\* 6:29 After the Oriental versions. The Latin is corrupt.

†† 6:30 So the Syriac. The Latin is corrupt. ‡‡ 6:31 The Latin has *tell thee by day*.

comfort, and fear not.

<sup>34</sup> And be not hasty in *regard of* the former times, to think vain things, that thou mayest not hasten in the latter times.

<sup>35</sup> And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

<sup>36</sup> And in the eighth night was my heart vexed within me again, and I began to speak before the Most High.

<sup>37</sup> For my spirit was greatly set on fire, and my soul was in distress.

<sup>38</sup> And I said, O Lord, of a truth thou spakest at the beginning of the creation, upon the first day, and saidst thus; Let heaven and earth be made; and thy word perfected the work.

<sup>39</sup> And then was the spirit hovering, and darkness and silence were on every side; the sound of man's voice was not yet. §§

<sup>40</sup> Then commandest thou a ray of light to be brought forth of thy treasures, that then thy works might appear.

<sup>41</sup> Upon the second day again thou madest the spirit of the firmament and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

<sup>42</sup> Upon the third day thou didst command that the waters should be gathered together in the seventh part of the earth: six parts didst thou dry up, and keep them, to the intent that of these some

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§§ 6:39 The Latin adds *from thee*.

being both planted and tilled might serve before thee.

<sup>43</sup> For as soom as thy word went forth the work was done.

<sup>44</sup> For immediately there came forth great and innumerable fruit, and manifold pleasures for the taste, and flowers of inimitable colour, and odours of most exquisite smell: and this was done the third day.

<sup>45</sup> Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in their order:

<sup>46</sup> and gavest them a charge to do service unto man, that was to be made.

<sup>47</sup> Upon the fifth day thou saidst unto the seventh part, where the water was gathered together, that it should bring forth living creatures, fowls and fishes: and so it came to pass,

<sup>48</sup> that the dumb water and without life brought forth living things as it was bidden, that the peoples might therefore praise thy wondrous works.

<sup>49</sup> Then didst thou preserve two living creatures, the one thou calledst Behemoth, and the other thou calledst Leviathan:

<sup>50</sup> and thou didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

<sup>51</sup> Unto Behemoth thou gavest one part, which was dried up on the third day, that he should dwell in the same, wherein are a thousand hills:

<sup>52</sup> but unto Leviathan thou gavest the seventh part, namely, the moist; and thou hast kept them to be devoured of whom thou wilt, and when.

<sup>53</sup> But upon the sixth day thou gavest commandment unto the earth, that it should bring forth before thee cattle, beasts, and creeping things:

<sup>54</sup> and over these Adam, whom thou ordainest lord over all the works that thou hast made: of him come we all, the people whom thou hast chosen.

<sup>55</sup> All this have I spoken before thee, O Lord, because thou hast said that for our sakes thou madest \*\*\* this world.

<sup>56</sup> As for the other nations, which also come of Adam, thou hast said that they are nothing, and are like unto spittle: and thou hast likened the abundance of them unto a drop that falleth from a vessel.

<sup>57</sup> And now, O Lord, behold these nations, which are reputed as nothing, be lords over us, and devour us.

<sup>58</sup> But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

<sup>59</sup> If the world now be made for our sakes, why do we not possess for an inheritance our world? How long shall this endure?

## 7

<sup>1</sup> And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

<sup>2</sup> and he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

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\*\*\* 6:55 So the Syriac. The Latin has *the firstborn world*.

<sup>3</sup> And I said, Speak on, my Lord. Then he said unto me, There is a sea set in a wide place, that it might be \* broad and vast.

<sup>4</sup> But the entrance thereof shall be set in a narrow place so as to be like a river;

<sup>5</sup> whoso then should desire to go into the sea to look upon it, or to rule it, if he went not through the narrow, how could he come into the broad?

<sup>6</sup> Another thing also: There is a city builded and set in a plain country, and full of all good things;

<sup>7</sup> but the entrance thereof is narrow, and is set in a dangerous place to fall, having a fire on the right hand, and on the left a deep water:

<sup>8</sup> and there is one only path between them both, even between the fire and the water, *so small* that there could but one man go there at once.

<sup>9</sup> If this city now be given unto a man for an inheritance, if the heir pass not the danger before him, how shall he receive his inheritance?

<sup>10</sup> And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

<sup>11</sup> Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

<sup>12</sup> Then were the entrances of this world made narrow, and sorrowful and toilsome: they are but few and evil, full of perils, and charged with great toils.

<sup>13</sup> For the entrances of the greater world are wide and sure, and bring forth fruit of immortality.

<sup>14</sup> If then they that live enter not these strait and

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\* **7:3** So the chief Oriental versions. The Latin MSS. have *deep*.



vain things, they can never receive those that are laid up for them.

<sup>15</sup> Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

<sup>16</sup> and why hast thou not considered in thy mind that which is to come, rather than that which is present?

<sup>17</sup> Then answered I and said, O Lord that bearest rule, lo, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

<sup>18</sup> The righteous therefore shall suffer strait things, and hope for wide: but they that have done wickedly † have suffered the strait things, and yet shall not see the wide.

<sup>19</sup> And he said unto me, ‡ Thou art not a judge above God, neither hast thou understanding above the Most High.

<sup>20</sup> Yea, rather let many that now be perish, than that the law of God which is set before them be despised.

<sup>21</sup> For God straitly commanded such as came, even as they came, what they should do to live, and what they should observe to avoid punishment.

<sup>22</sup> Nevertheless they were not obedient unto him; but spake against him, and imagined for themselves vain things;

<sup>23</sup> and framed cunning devices of wickedness; and said moreover of the Most High, that he is not;

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† **7:18** According to some authorities, *have not suffered...and shall not see.*    ‡ **7:19** Another reading is, *There is no judge...and none that hath understanding.*

and knew not his ways:

<sup>24</sup> but they despised his law, and denied his covenants; they have not been faithful to his statutes, and have not performed his works.

<sup>25</sup> Therefore, Esdras, for the empty are empty things, and for the full are the full things.

<sup>26</sup> For behold, the time shall come, and it shall be, when these tokens, of which I told thee before, shall come to pass, that the bride shall appear, even the city coming forth, and she shall be seen, that now is withdrawn from the earth.

<sup>27</sup> And whosoever is delivered from the foresaid evils, the same shall see my wonders.

<sup>28</sup> For my son Jesus shall be revealed with those that be with him, and shall rejoice them that remain four hundred years.

<sup>29</sup> After these years shall my son Christ die of them that, and all that have the breath of § life.

<sup>30</sup> And the world shall be turned into the old silence seven days, like as in the first beginning: so that no man shall remain.

<sup>31</sup> And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corruptible.

<sup>32</sup> And the earth shall restore those that are asleep in her, and so shall the dust those that dwell therein in silence, and the \*\* secret places shall deliver those souls that were committed unto them.

<sup>33</sup> And the Most High shall be revealed upon the seat of judgement,†† and compassion shall pass away, and longsuffering shall be withdrawn:

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§ 7:29 Lat. *man*    \*\* 7:32 Or, *chambers* See ch. iv. 35.    †† 7:33 The Syriac adds *and the end shall come*.

<sup>34</sup> but judgement only shall remain, truth shall stand, and faith shall wax strong:

<sup>35</sup> and the work shall follow, and the reward shall be shewed, and good deeds shall awake, and wicked deeds shall not sleep. ††

<sup>36</sup> And the §§ pit of torment shall appear, and over against it shall be the place of rest: and the furnace of \*\*\*hell shall be shewed, and over against it the paradise of delight.

<sup>37</sup> And then shall the Most High say to the nations that are raised from the dead, See ye and understand whom ye have denied, or whom ye have not served, or whose commandments ye have despised.

<sup>38</sup> Look on this side and on that: here is delight and rest, and there fire and torments. Thus ††† shall he speak unto them in the day of judgement:

<sup>39</sup> This is a day that hath neither sun, nor moon, nor stars,

<sup>40</sup> neither cloud, nor thunder, nor lightning, neither wind, nor water, nor air, neither darkness, nor evening, nor morning,

<sup>41</sup> neither summer, nor spring, nor heat, nor ††† winter, neither frost, nor cold, nor hail, nor rain, nor dew,

<sup>42</sup> neither noon, nor night, nor dawn, neither shining, nor brightness, nor light, save only the splendour of the glory of the Most High, whereby

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†† 7:35 The passage from verse [36] to verse [105], formerly missing, has been restored to the text. See Preface, page ix.

§§ 7:36 So the chief Oriental versions. The Latin MSS. have *place*.

\*\*\* 7:36 Lat. *Gehenna*. ††† 7:38 So the chief Oriental versions. The Latin has *shalt thou speak*. ††† 7:41 Or, *storm*

all shall see the things that are set before them:

<sup>43</sup> for it shall endure as it were a week of years.

<sup>44</sup> This is my judgement and the ordinance thereof; but to thee only have I shewed these things.

<sup>45</sup> And I answered, I said even then, O Lord, and I say now: blessed are they that be now alive and keep the *statutes* ordained of thee.

<sup>46</sup> But as touching them for whom my prayer was made, *what shall I say?* for who is there of them that be alive that hath not sinned, and who of the sons *of men* that hath not transgressed thy covenant?

<sup>47</sup> And now I see, that the world to come shall bring delight to few, but torments unto many.

<sup>48</sup> For an evil heart hath grown up in us, which hath led us astray from these *statutes*, and hath brought us into corruption and into the ways of death, hath shewed us the paths of perdition and removed us far from life; and that, not a few only, but well nigh all that have been created.

<sup>49</sup> And he answered me, and said, Hearken unto me, and I will instruct thee; and I will admonish thee yet again:

<sup>50</sup> for this cause the Most High hath not made one world, but two.

<sup>51</sup> For whereas thou hast said that the just are not many, but few, and the ungodly abound, hear *the answer* thereunto.

<sup>52</sup> If thou hath choice stones exceeding few, §§§ wilt thou set for thee over against them according to their number *things of* lead and clay?

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§§§ 7:52 The Latin is here corrupt.

<sup>53</sup> And I said, Lord, how shall this be?

<sup>54</sup> And he said unto me, Not only this, but ask the earth, and she shall tell thee; intreat her, and she shall declare unto thee.

<sup>55</sup> For thou shalt say unto her, Thou bringest forth gold and silver and brass, and iron also and lead and clay:

<sup>56</sup> but silver is more abundant than gold, and brass than silver, and iron than brass, lead than iron, and clay than lead.

<sup>57</sup> Judge thou therefore which things are precious and to be desired, whatso is abundant or what is rare.

<sup>58</sup> And I said, O Lord that bearest rule, that which is plentiful is of less worth, for that which is more rare is more precious.

<sup>59</sup> And he answered me, and said, \* Weigh within thyself the things that thou hast thought, for he that hath what is hard to get rejoiceth over him that hath what is plentiful.

<sup>60</sup> So also is the † judgement which I have promised: for I will rejoice over the few that shall be saved, inasmuch as these are they that have made my glory now to prevail, and of whom my name is now named.

<sup>61</sup> And I will not grieve over the multitude of them that perish; for these are they that are now like unto vapour, and are become as flame and smoke; they are set on fire and burn hotly, and are quenched.

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\* **7:59** The Latin here is corrupt.

† **7:60** The Latin is here

corrupt.

<sup>62</sup> And I answered and said, O thou earth, wherefore hast thou brought forth, if the mind is made out of dust, like as all other created things?

<sup>63</sup> For it were better that the dust itself had been unborn, so that the mind might not have been made therefrom.

<sup>64</sup> But now the mind groweth with us, and by reason of this we are tormented, because we perish and know it.

<sup>65</sup> Let the race of men lament and the beasts of the field be glad; let all that are born lament, but let the fourfooted beasts and the cattle rejoice.

<sup>66</sup> For it is far better with them than with us; for they look not for judgement, neither do they know of torments or of salvation promised unto them after death.

<sup>67</sup> For what doth it profit us, that we shall be preserved alive, but yet be afflicted with torment?

<sup>68</sup> For all that are born are ‡ defiled with iniquities, and are full of sins and laden with offences:

<sup>69</sup> and if after death we were not to come into judgement, peradventure it had been better for us.

<sup>70</sup> And he answered me, and said, When the Most High made the world, and Adam and all them that came of him, he first prepared the Judgement and the things that pertain unto the judgement.

<sup>71</sup> And now understand from thine own words, for thou hast said that the mind groweth with us.

<sup>72</sup> They therefore that dwell upon the earth shall be tormented for this reason, that having understanding they have wrought iniquity, and

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‡ 7:68 The Latin is here corrupt.

receiving commandments have not kept them, and having obtained a law they dealt unfaithfully with that which they received.

<sup>73</sup> What then will they have to say in the judgement, or how will they answer in the last times?

<sup>74</sup> For how great a time hath the Most High been longsuffering with them that inhabit the world, and not for their sakes, but because of the times which he hath foreordained!

<sup>75</sup> And I answered and said, if I have found grace in thy sight, O Lord, shew this also unto thy servant, whether after death, even now when every one of us giveth up his soul, we shall be kept in rest until those times come, in which thou shalt renew the creation, or whether we shall be tormented forthwith.

<sup>76</sup> And he answered me, and said, I will shew thee this also; but join not thyself with them that are scorers, nor number thyself with them that are tormented.

<sup>77</sup> For thou hast a treasure of *good* works laid up with the Most High, but it shall not be shewed thee until the last times.

<sup>78</sup> For concerning death the teaching is: When the determinate sentence hath gone forth from the Most High that a man should die, as the spirit leaveth the body to return again to him who gave it, it adoreth the glory of the Most High first of all.

<sup>79</sup> And if it be one of those that have been scorers and have not kept the way of the Most High, and that have despised his law, and that hate them that fear § God,

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§ 7:79 Another reading is, *him*.

<sup>80</sup> these spirits shall not enter into habitations, but shall wander and be in torments forthwith, ever grieving and sad, in seven ways.

<sup>81</sup> The first way, because they have despised the law of the Most High.

<sup>82</sup> The second way, because they cannot now make a good returning that they may live.

<sup>83</sup> The third way, they shall see the reward laid up for them that have believed the covenants of the Most High.

<sup>84</sup> The fourth way, they shall consider the torment laid up for themselves in the last days.

<sup>85</sup> The fifth way, they shall see the dwelling places of the others guarded by angels, with great quietness.

<sup>86</sup> The sixth way, they shall see \*\* how forthwith some of them shall pass into torment.

<sup>87</sup> The seventh way, which is †† more grievous than all the aforesaid ways, because they shall pine away in confusion and be consumed with ‡‡ shame, and shall be withered up by fears, seeing the glory of the Most High before whom they have sinned whilst living, and before whom they shall be judged in the last times.

<sup>88</sup> Now this is the order of those who have kept the ways of the Most High, when they shall be separated from the corruptible vessel.

<sup>89</sup> In the time §§ that they dwelt therein they painfully served the Most High, and were in jeopardy every hour, that they might keep the law of

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\*\* 7:86 The passage is corrupt. †† 7:87 Lat. *greater* ‡‡ 7:87

The Latin is here corrupt. §§ 7:89 The Latin is here corrupt.



the lawgiver perfectly.

<sup>90</sup> Wherefore this is the teaching concerning them:

<sup>91</sup> First of all they shall see with great joy the glory of him who taketh them up, for they shall have rest in seven orders.

<sup>92</sup> The first order, because they have striven with great labour to overcome the evil thought which was fashioned together with them, that it might not lead them astray from life into death.

<sup>93</sup> The second order, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaiteth them.

<sup>94</sup> The third order, they see the witness which he that fashioned them beareth concerning them, that while they lived they kept the law which was given them in trust.

<sup>95</sup> The fourth order, they understand the rest which, being gathered in their chambers, they now enjoy with great quietness, guarded by angels, and the glory that awaiteth them in the last days.

<sup>96</sup> The fifth order, they rejoice, *seeing* how they have now escaped from that which is corruptible, and how they shall inherit that which is to come, while they see moreover the straitness and the <sup>\*\*\*</sup> painfulness from which they have been delivered, and the large room which they shall receive with joy and immortality.

<sup>97</sup> The sixth order, when it is shewed unto them how their face shall shine as the sun, and how they

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\*\*\* 7:96 The Latin is here corrupt.

shall be made like unto the light of the stars, being henceforth incorruptible.

<sup>98</sup> The seventh order, which is greater than all the aforesaid orders, because they shall rejoice with confidence, and because they shall be bold without confusion, and shall be glad without fear, for they hasten to behold the face of him whom in their lifetime they served, and from whom they shall receive *their* reward in glory.

<sup>99</sup> This is the order of the souls of the just, as from henceforth ††† is announcer unto them, *and* aforesaid are the ways of torture which they that would not give heed shall suffer from henceforth.

<sup>100</sup> And I answered and said, shall time therefore be given unto the souls after they are separated from the bodies, that they may see that whereof thou hast spoken unto me?

<sup>101</sup> And he said, Their freedom shall be for seven days, that for seven days they may see the things whereof thou hast been told, and afterwards they shall be gathered together in their habitations.

<sup>102</sup> And I answered and said, if I have found favour in thy sight, shew further unto me thy servant whether in the day of judgment the just will be able to intercede for the ungodly or to intreat the Most High for them,

<sup>103</sup> whether fathers for children, or children for parents, or brethren for brethren, or kinsfolk for their next of kin, or ‡‡‡ friends for them that are most dear.

<sup>104</sup> And he answered me, and said, Since thou

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††† 7:99 The latin is here corrupt.

‡‡‡ 7:103 So the Oriental

versions.

hast found favor in my sight, I will shew thee this also: The day of judgement is §§§ a day of decision, and displayeth unto all the seal of truth; even as now a father sendeth not his son, or a son his father, or a master his slave, or a \* friend him that is most dear, that in his stead he may † be sick, or sleep, or eat, or be healed:

105 so never shall anyone pray for another ‡ in that day, neither shall one lay a burden on another, for then shall all bear every one his own righteousness or unrighteousness.

106 And I answered and said, How do we now find that first Abraham prayed for the people of Sodom, and Moses for the fathers that sinned in the wilderness:

107 and Joshua after him for Israel in the days of § Achar:

108 and Samuel \*\* in the days of Saul; and David for the plague: and Solomon for them that *should worship* in the sanctuary:

109 and Elijah for those that received rain; and for the dead, that he might live:

110 and Hezekiah for the people in the days of Sennacherib: and many for many?

111 If therefore now, when corruption is grown up, and unrighteousness increased, the righteous have prayed for the ungodly, wherefore shall it not be so then also?

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§§§ 7:104 The Latin has *a bold day* \* 7:104 So the Oriental versions. † 7:104 the Latin has *understand*. ‡ 7:105 So the Syriac. The Latin omits *in that day...another*. § 7:107 That is, *Achan*. See Josh. vii. 1. \*\* 7:108 So the Syriac and other versions. The Latin omits *in the days of Saul*.

<sup>112</sup> He answered me, and said, This present world is not the end; the full glory abideth †† not therein: therefore have they who were able prayed for the weak.

<sup>113</sup> But the day of judgement shall be the end of this time, ‡‡ and the beginning of the immortality for to come, wherein corruption is passed away,

<sup>114</sup> intemperance is at an end, infidelity is cut off, but righteousness is grown, and truth is sprung up.

<sup>115</sup> Then shall no man be able to have mercy on him that is cast in judgement, nor to thrust down him that hath gotten the victory.

<sup>116</sup> I answered then and said, this is my first and last saying, that it had been better that the earth had not given *thee* Adam: or else, when it had given *him*, to have restrained him from sinning.

<sup>117</sup> For what profit is it for all that are in this present time to live in heaviness, and after death to look for punishment?

<sup>118</sup> O thou Adam, what hast thou done? For though it was thou that sinned, the evil is not fallen on thee alone, but upon all of us that come of thee.

<sup>119</sup> For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

<sup>120</sup> And that there is promised us an everlasting hope, whereas ourselves most miserably are become vain?

<sup>121</sup> And that there are reserved habitations of health and safety, whereas we have lived

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†† 7:112 Omitted in the Latin.    ‡‡ 7:113 Omitted in the Latin.

wickedly?

<sup>122</sup> And that the glory of the Most High shall defend them which have led a pure life, whereas we have walked in the most wicked ways of all?

<sup>123</sup> And that there shall be shewed a paradise, whose fruit endureth without decay, wherein is abundance and healing, but we shall not enter into it,

<sup>124</sup> for we have walked in unpleasant places?

<sup>125</sup> And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

<sup>126</sup> For while we lived and committed iniquity, we considered not what we should have to suffer after death.

<sup>127</sup> Then he answered and said, This is the §§ condition of the battle, which man that is born upon the earth shall fight;

<sup>128</sup> that, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

<sup>129</sup> For this is the way whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

<sup>130</sup> Nevertheless they believed not him, nor yet the prophets after him, no, nor me which have spoken unto them;

<sup>131</sup> so that there shall not be such heaviness in their destruction, as there shall be joy over them that are persuaded to salvation.

<sup>132</sup> I answered then and said, I know, Lord, that the Most High is now called merciful, in that he

hath mercy upon them which are not yet come into the world;

<sup>133</sup> and compassionate, in that he hath compassion upon those that turn to his law;

<sup>134</sup> and longsuffering, for that he long suffereth those that have sinned, as his creatures;

<sup>135</sup> and bountiful, for that he is ready to give rather than to exact;

<sup>136</sup> and of great mercy, for that he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come;

<sup>137</sup> (for if he multiplied not *his mercies*, the world would not continue with them that dwell therein;)

<sup>138</sup> and one that forgiveth, for if he did not forgive of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men would not remain living;

<sup>139</sup> and a judge, *for* if he did not pardon them that were created by his word, and blot out the multitude of \*\*\* offences,

<sup>140</sup> there would peradventure be very few left in an innumerable multitude.

## 8

<sup>1</sup> And he answered me, and said, The Most High hath made this world for many, but the world to come for few.

<sup>2</sup> I will tell thee now a similitude, Esdras; As when thou asketh the earth, it shall say unto thee, that it giveth very much mould whereof earthen

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\*\*\* 7:139 Lat. *contempts*.

vessels are made, and little dust that gold cometh of: even so is the course of the present world.

<sup>3</sup> There be many created, but few shall be saved.

<sup>4</sup> And I answered and said, Swallow down understanding then, O my soul, and let *my heart* devour wisdom.

<sup>5</sup> For thou <sup>\*</sup> art come hither without thy will, and departest when thou wouldest not: for there is given thee no longer space than only to live a short time.

<sup>6</sup> O Lord, that art over us, suffer thy servant, that we may pray before thee, and give us seed unto our heart, and culture to our understanding, that there may come fruit of it, whereby every one shall live that is corrupt, who beareth the † likeness of a man.

<sup>7</sup> For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

<sup>8</sup> Forasmuch as thou quickenest the body that is fashioned now in the womb, and givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

<sup>9</sup> But that which keepeth and that which is kept shall both be kept ‡ by thy keeping: and when the womb giveth up again that which hath grown in it,

<sup>10</sup> thou hast commanded that out of the parts of the body, that is to say, out of the breasts, be given milk, which is the fruit of the breasts,

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<sup>\*</sup> **8:5** So the Syriac. The Latin is incorrect.    † **8:6** So the Syriac. The Latin has *place*.    ‡ **8:9** So the Syriac. The Latin is imperfect.

<sup>11</sup> that the thing which is fashioned may be nourished for a time, and afterwards thou shalt order it in thy mercy.

<sup>12</sup> Yea, thou hast brought it up in thy righteousness, and nurtured it in thy law, and corrected it with thy judgement.

<sup>13</sup> And thou shalt mortify it as thy creature, and quicken it as thy work.

<sup>14</sup> If therefore thou shalt § lightly and suddenly destroy him which with so great labour was fashioned by thy commandment, to what purpose was he made?

<sup>15</sup> Now therefore I will speak; touching man in general, thou knowest best; but touching thy people *will I speak*, for whose sake I am sorry;

<sup>16</sup> and for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for the seed of Jacob, for whose sake I am troubled;

<sup>17</sup> therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land;

<sup>18</sup> but I have heard the swiftness of the judgment which is to come.

<sup>19</sup> Therefore hear my voice, and understand my saying, and I will speak before thee.

The beginning of the words of Esdras, before he was taken up. And he said,

<sup>20</sup> O Lord, thou that \*\* abidest for ever, whose eyes are exalted, and whose chambers are in the air;

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§ 8:14 So the Syriac. The Latin is incorrect.  
*inhabitest eternity*

\*\* 8:20 Or,



21 whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 †† at whose bidding they are changed to wind and fire; whose word is sure, and sayings constant; whose ordinance is strong, and commandment fearful;

23 whose look drieth up the depths, and whose indignation maketh the mountains to melt away, and whose truth beareth witness:

24 hear, O Lord, the prayer of thy servant, and give ear to the petition of thy handiwork;

25 attend unto my words, for so long as I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them that have served thee in truth,

27 Regard not the doings of them that deal wickedly, but of them that have kept thy covenants in affliction.

28 Think not upon those that have walked feignedly before thee; but remember them which have willingly known thy fear.

29 Let it not be thy will to destroy them which have lived like cattle; but look upon them that have ‡‡ clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that have alway put their trust in thy glory.

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†† 8:22 According to the chief Oriental versions. The Latin has, even they *whose service taketh the form of wind &c.* ‡‡ 8:29 The Syriac has *received the brightness of thy law.*

31 For we and our fathers have §§ passed our lives in \*\*\* ways that bring death: but thou because of us sinners ††† art called merciful.

32 For if thou hast a desire to have mercy upon us, then shalt thou be called merciful, to us, namely, that have no works of righteousness.

33 For the just, which have many *good* works laid up with thee, shall for their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible race, that thou shouldest be so bitter toward it?

35 For in truth there is no man among them that be born, but he hath dealt wickedly; and among them ‡‡‡ that have lived there is none which have not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have no store of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words so shall it come to pass.

38 For indeed I will not think on the fashioning of them which have sinned, or their death, their judgement, or their destruction;

39 but I will rejoice over the framing of the righteous, their pilgrimage also, and the salvation, and the reward, that they shall have.

40 Like therefore as I have spoken, so shall it be.

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§§ 8:31 So the Syriac and Aethiopic versions. \*\*\* 8:31 Lat. *manners*. ††† 8:31 Another reading is, *shalt be*. ‡‡‡ 8:35 So the Syriac. There appears to be an error in the Latin text.

<sup>41</sup> For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet not all that is sown shall \$\$\$ come up in due season, neither shall all that is planted take root: even so they that are sown in the world shall not all be saved.

<sup>42</sup> I answered then and said, if I have found favour, let me speak before thee.

<sup>43</sup> Forasmuch as the husbandman's seed, if it come not up, seeing that it hath not received thy rain in due season, or if it be corrupted through too much rain, \* so perisheth;

<sup>44</sup> likewise man, which is formed with thy hands, and is called thine own image, because he is made like *unto thee*, for whose sake thou hast formed all things, even him hast thou made like unto the husbandman's seed.

<sup>45</sup> Be not wroth with us, but spare thy people, and have mercy upon thine inheritance; for thou hast mercy upon thine own creation.

<sup>46</sup> Then answered he me, and said, Things present are for them that now be, and things to come for such as shall be hereafter.

<sup>47</sup> For thou comest far short that thou shouldest be able to love my creature more than I. But thou hast brought thyself full nigh unto the unrighteous. *Let this never be.*

<sup>48</sup> Yet in this shalt thou be admirable unto the Most High;

<sup>49</sup> in that thou hast humbled thyself, as it becometh thee, and hast not judged thyself *worthy to be* among the righteous, so as to be much glorified.

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\$\$\$ 8:41 Lat. *be saved*.  
earlier MSS. are corrupt.

\* 8:43 So the printed Latin text. The

<sup>50</sup> For many grievous miseries shall befall them that in the last times dwell in the world, because they have walked in great pride.

<sup>51</sup> But understand thou for thyself, and of such as be like thee seek out the glory.

<sup>52</sup> For unto you is paradise opened, the tree of life planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is † allowed, goodness is perfected, wisdom being perfect aforehand.

<sup>53</sup> The root *of evil* is sealed up from you, weakness is done away from you, and ‡ [death] is hidden; hell and corruption are fled into forgetfulness:

<sup>54</sup> sorrows are passed away, and in the end is shewed the treasure of immortality.

<sup>55</sup> Therefore ask thou no more questions concerning the multitude of them that perish.

<sup>56</sup> For when they had received liberty, they despised the Most High, thought scorn of his law, and forsook his ways.

<sup>57</sup> Moreover they have trodden down his righteous,

<sup>58</sup> and said in their heart, that there is no God; yea, and that knowing they must die.

<sup>59</sup> For as the things aforesaid shall receive you, so thirst and pain which are prepared *shall receive* them: for the Most High willed not that men should come to nought:

<sup>60</sup> but they which be created have themselves defiled the name of him that made them, and

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† 8:52 The Syriac has *established*. ‡ 8:53 After the chief Oriental versions.

were unthankful unto him which prepared life for them.

<sup>61</sup> And therefore is my judgement now at hand,

<sup>62</sup> which I have not shewed unto all men, but unto thee, and a few like thee.

Then answered I and said,

<sup>63</sup> Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt do in the last times: but at what time, thou hast not shewed me.

## 9

<sup>1</sup> And he answered me, and said, Measure thou diligently within thyself: and when thou seest that a certain part of the signs are past, which have been told thee beforehand,

<sup>2</sup> then shalt thou understand, that it is the very time, wherein the Most High will visit the world which was made by him.

<sup>3</sup> And when there shall be seen in the world earthquakes, disquietude of peoples, devices of nations, wavering of leaders, disquietude of princes,

<sup>4</sup> then shalt thou understand, that the Most High spake of these things from the days that were aforetime from the beginning.

<sup>5</sup> For like as of all that is made in the world, the beginning \* is evident, and the end manifest;

<sup>6</sup> so also are the times of the Most High: the beginnings are manifest in wonders and mighty works, and the end in effects and signs.

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\* **9:5** So the Syriac. The Latin is corrupt.

<sup>7</sup> And everyone that shall be saved, and shall be able to escape by his works, or by faith, whereby he hath believed,

<sup>8</sup> shall be preserved from the said perils, and shall see my salvation in my land, and within my borders, which I have sanctified for me from the beginning.

<sup>9</sup> Then shall they be amazed, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

<sup>10</sup> For as many as in their life have received benefits, and yet have not known me;

<sup>11</sup> and as many as have scorned my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised † *it*;

<sup>12</sup> the same must know ‡ *it* after death by torment.

<sup>13</sup> And therefore be thou no longer curious how the ungodly shall be punished; but inquire how the righteous shall be saved, § they whose the world is, and for whom the world *was created*.

<sup>14</sup> And I answered and said,

<sup>15</sup> I have said before, and now do speak, and will speak it also hereafter, that there be more of them which perish, than of the which will be saved:

<sup>16</sup> like as a wave is greater than a drop.

<sup>17</sup> And he answered me, saying, Like as the field is, so also the seed; and as the flowers be, such are the colours also; and such as the work is, such

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† 9:11 Or, me    ‡ 9:12 Or, me    § 9:13 So the Syriac and other versions. The Latin has *and whose...* created, *and when*.

also is the \*\* judgement *thereon*; and as is the husbandman, so is his threshing-floor also. For there was a time in the world,

<sup>18</sup> even then when I was preparing for them that now live, before the world was made for them to dwell in; and then no man spake against me,

<sup>19</sup> for †† there was not any: but now they which are created in this world that is prepared, both ‡‡ with a table that faileth not, and a law which is unsearchable, are corrupted in their manners.

<sup>20</sup> So I considered my world, and, lo, it was destroyed, and my earth, and, lo, it was in peril, because of the devices that were come into it.

<sup>21</sup> And I saw, and spared them, but not greatly, and saved me a grape out of a cluster, and a plant out of §§ a great forest.

<sup>22</sup> Let the multitude perish then, which was born in vain; and let my grape be saved, and my plant; for with great labour have I made them perfect.

<sup>23</sup> Nevertheless if thou wilt cease yet seven days more, (howbeit thou shalt not fast in them,

<sup>24</sup> but shalt go into a field of flowers, where no house is builded, and eat only of the flowers of the field; and thou shalt taste no flesh, and shalt drink no wine, but *shalt eat* flowers only;)

<sup>25</sup> and pray unto the Most High continually, then will I come and talk with thee.

<sup>26</sup> So I went my way, like as he commanded me,

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\*\* 9:17 So the Aethiopic and Arabic. The Latin has *creation*.

†† 9:19 So the Syriac. ‡‡ 9:19 So the Syriac. §§ 9:21 So the Syriac and other versions. The Latin has *great tribes*.

into the field which is called \*\*\* Ardat; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

<sup>27</sup> And it came to pass after seven days that I lay upon the grass, and my heart was vexed again, like as before:

<sup>28</sup> and my mouth was opened, and I began to speak before the Lord Most High, and said,

<sup>29</sup> O Lord, thou didst shew thyself among us, unto our fathers in the wilderness, when they went forth out of Egypt, and when they came into the wilderness, where no man treadeth and that beareth no fruit;

<sup>30</sup> and thou didst say, Hear me, thou Israel; and mark my words, O seed of Jacob.

<sup>31</sup> For, behold, I sow my law in you, and it shall bring forth fruit in you, and ye shall be glorified in it for ever.

<sup>32</sup> But our fathers, which received the law, kept it not, and observed not the statutes: and the fruit of the law did not perish, neither could it, for it was thine;

<sup>33</sup> yet they that received it perished, because they kept not the thing that was sown in them.

<sup>34</sup> And, lo, it is a custom, that when the ground hath received seed, or the sea a ship, or any vessel meat or drink, and when it cometh to pass that that which is sown, or that which is launched,

<sup>35</sup> or the things which have been received, should come to an end, these come to an end, but the receptacles remain: yet with us it hath not happened so.

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\*\*\* 9:26 The Syriac and Aethiopic have *Arphad*.



<sup>36</sup> For we that have received the law shall perish by sin, and our heart also which received it.

<sup>37</sup> Notwithstanding the law perisheth not, but remaineth in its honour.

<sup>38</sup> And when I spake these things in my heart, I looked about me with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in mind, and her clothes were rent, and she had ashes upon her head.

<sup>39</sup> Then let I my thoughts go wherein I was occupied, and turned me unto her,

<sup>40</sup> and said unto her, Wherefore weepest thou? and why art thou grieved in thy mind?

<sup>41</sup> And she said unto me, Let me alone, my Lord, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

<sup>42</sup> And I said unto her, What aileth thee? Tell me.

<sup>43</sup> She said unto me, I thy servant was barren, and had no child, though I had a husband thirty years.

<sup>44</sup> And every hour and every day these thirty years did I make my prayer to the Most High day and night.

<sup>45</sup> And it came to pass after thirty years that God heard me thine handmaid, and looked upon my low estate, and considered my trouble, and gave me a son: and I rejoiced in him greatly, I and my husband, and all my ††† neighbours: and we gave great honour unto the Mighty.

<sup>46</sup> And I nourished him with great travail.

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††† 9:45 Lat. *townsmen*.

<sup>47</sup> So when he grew up, and I came to take him a wife, I made him a feast day.

## 10

<sup>1</sup> And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

<sup>2</sup> Then we all overthrew the lights, and all my \* neighbours rose up to comfort me: and I remained quiet unto the second day at night.

<sup>3</sup> And it came to pass, when they had all left off to comfort me, to the end I might be quiet, then rose I up by night, and fled, and came hither into this field, as thou seest.

<sup>4</sup> And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

<sup>5</sup> Then left I the meditations wherein I was, and answered her in anger, and said,

<sup>6</sup> Thou foolish woman above all other, seest thou not our mourning, and what hath happened unto us?

<sup>7</sup> how that Sion the mother of us all is full of sorrow, and much humbled.

<sup>8</sup> † It is right now to mourn very sore, seeing we all mourn, and to be sorrowful, seeing we are all in sorrow, but thou sorrowest for one son.

<sup>9</sup> For ask the earth, and she shall tell thee, that it is she which ought to mourn for so many that grow upon her.

<sup>10</sup> For out of her all had their beginnings, and others shall come; and, behold, they walk almost

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\* **10:2** Lat. *townsmen*. † **10:8** See the Oriental versions. The Latin is corrupt.

all into destruction, and the multitude of them is utterly rooted out.

<sup>11</sup> Who then should make more mourning, ‡ she, that hath lost so great a multitude, or thou, which art grieved but for one?

<sup>12</sup> but if thou sayest unto me, My lamentation is not like the earth's, for I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows:

<sup>13</sup> but *it is with* the earth after the manner of the earth; the multitude present in it is gone, as it came:

<sup>14</sup> then say I unto thee, Like as thou hast brought forth with sorrow; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

<sup>15</sup> Now therefore keep thy sorrow to thyself, and bear with a good courage the adversities which have befallen thee.

<sup>16</sup> For if thou shalt acknowledge the decree of God to be just, thou shalt both receive thy son in time, and shalt be praised among women.

<sup>17</sup> Go thy way then into the city to thine husband.

<sup>18</sup> And she said unto me, That will I not do: I will not go into the city, but here will I die.

<sup>19</sup> So I proceeded to speak further unto her, and said,

<sup>20</sup> Do not so, but suffer thyself to be prevailed on by reason of the adversities of Sion; and be comforted by reason of the sorrow of Jerusalem.

<sup>21</sup> For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

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‡ **10:11** So the Syriac.

<sup>22</sup> our psaltery is brought low, our song is put to silence, our rejoicing is at an end; the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is profaned; our freemen are despitefully treated, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones betrayed, our young men are brought into bondage, and our strong men are become weak;

<sup>23</sup> and, what is more than all, the seal of Sion - for she hath now lost the seal of her honour, and is delivered into the hands of them that hate us.

<sup>24</sup> Thou therefore shake off thy great heaviness, and put away from thee the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Most High may give thee rest, even ease from thy travails.

<sup>25</sup> And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistened like lightning, so that I was sore afraid § of her, and mused what this might be;

<sup>26</sup> and, behold, suddenly she made a great cry very fearful; so that the earth shook at the noise.

<sup>27</sup> And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a place shewed itself from large foundations: then was I afraid, and cried with a loud voice, and said,

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§ 10:25 The Syriac has *to draw near unto her, and my heart was greatly astonished, and when I mused &c.*

<sup>28</sup> Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into this great trance, and mine end is turned into corruption, and my prayer to rebuke.

<sup>29</sup> And as I was speaking these words, behold, the angel who had come unto me at the first came unto me, and he looked upon me:

<sup>30</sup> and, lo, I lay as one that had been dead, and mine understanding was taken from me; and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

<sup>31</sup> What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

<sup>32</sup> And I said, Because thou hast forsaken me: yet I did according to thy words, and went into the field, and, lo, I have seen, and yet see, that which I am not able to express.

<sup>33</sup> And he said unto me, Stand up like a man, and I will advise thee.

<sup>34</sup> Then said I, Speak on, my Lord; only forsake me not, lest I die frustrate of my hope.

<sup>35</sup> For I have seen that I knew not, and hear that I do not know.

<sup>36</sup> Or is my sense deceived, or my soul in a dream?

<sup>37</sup> Now therefore I beseech thee to shew thy servant concerning this trance.

<sup>38</sup> And he answered me, and said, Hear me, and I shall inform thee, and tell thee concerning the things whereof thou art afraid: For the Most High hath revealed many secret things unto thee.

<sup>39</sup> He hath seen that thy way is right: for that

thou sorrowest continually for thy people, and makest great lamentation for Sion.

<sup>40</sup> This therefore is the meaning of the vision.

<sup>41</sup> The woman which appeared unto thee a little while ago, whom thou sawest mourning, and begannest to comfort her:

<sup>42</sup> but now seest thou the likeness of the woman no more, but there appeared unto thee a city in building:

<sup>43</sup> and whereas she told thee of the death of her son, this is the solution:

<sup>44</sup> This woman, whom thou sawest, is \*\* Sion, †† whom thou now seest as a city builded;

<sup>45</sup> and whereas she said unto thee, that she hath been thirty years barren, *it is*, because there were three ‡‡ thousand years in the world wherein there was no offering as yet offered in her.

<sup>46</sup> And it came to pass after three §§ thousand years that Solomon builded the city, and offered offerings: then it was that the barren bare a son.

<sup>47</sup> And whereas she told thee that she nourished him with travail: that was the dwelling in Jerusalem.

<sup>48</sup> And whereas she said unto thee, My son coming into his marriage chamber died, and that misfortune befell her: this was the destruction that came to Jerusalem.

<sup>49</sup> And, behold, thou sawest her likeness, how she mourned for her son, and thou begannest to

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\*\* **10:44** So the Syriac and other versions. The Latin is incorrect.

†† **10:44** So the Syriac and other versions. The Latin is incorrect.

‡‡ **10:45** So the Syriac and other versions. The Latin is incorrect.

§§ **10:46** So the Syriac and other versions. The Latin is incorrect.

comfort her for what hath befallen her; \*\*\* these were the things to be opened unto thee.

<sup>50</sup> For now the Most High, seeing that thou art grieved unfeignedly, and sufferest from thy whole heart for her, hath shewed thee the brightness of her glory, and the comeliness of her beauty:

<sup>51</sup> and therefore I bade thee remain in the field where no house was builded:

<sup>52</sup> for I knew that the Most High would shew this unto thee.

<sup>53</sup> Therefore I commanded thee to come into the field, where no foundation of any building was.

<sup>54</sup> For in the place wherein the city of the Most High was to be shewed, the work of no man's building could stand.

<sup>55</sup> Therefore fear thou not, nor let thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

<sup>56</sup> and then shalt thou hear as much as thine ears may comprehend.

<sup>57</sup> For thou art blessed above many, and with the Most High art called by name, like as but few.

<sup>58</sup> But to-morrow at night thou shalt remain here;

<sup>59</sup> and so shall the Most High shew thee those visions in dreams, of what the Most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

## 11

<sup>1</sup> And it came to pass the second night that I saw

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\*\*\* **10:49** Omitted in the Oriental versions.

a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

<sup>2</sup> And I saw, and, behold, she spread her wings over all the earth, and all the winds of heaven blew on her, \* and the clouds were gathered together against her.

<sup>3</sup> And I beheld, and out of her wings there grew *other* wings over against them; and they became little wings and small.

<sup>4</sup> But her heads were at rest: the head in the midst was greater than the other heads, yet rested it with them.

<sup>5</sup> Moreover I beheld, and, lo, the eagle flew with her wings, to reign over the earth, and over them that dwell therein.

<sup>6</sup> And I beheld how that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

<sup>7</sup> And I beheld, and, lo, the eagle rose upon her talons, and uttered her voice to her wings, saying,

<sup>8</sup> Watch not all at once: sleep every one in his own place, and watch by course:

<sup>9</sup> but let the heads be preserved for the last.

<sup>10</sup> And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

<sup>11</sup> And I numbered † her wings that were over against the other, and, behold, there were eight of them.

<sup>12</sup> And I beheld, and, lo, on the right side there arose one wing, and reigned over all the earth;

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\* **11:2** So the chief Oriental versions. The Latin has only *and were gathered together*. † **11:11** The Syriac has *her little wings, and, &c.*



<sup>13</sup> and so it was, that when it reigned, the end of it came, and it appeared not, so that the place thereof appeared no more: and the next following rose up, and reigned, and it bare rule a great time;

<sup>14</sup> and it happened, that when it reigned, the end of it came also, so that it appeared no more, like as the first.

<sup>15</sup> And, lo, there came a voice unto it, and said,

<sup>16</sup> Hear thou that hast borne rule over the earth all this time: this I proclaim unto thee, before thou shalt appear no more,

<sup>17</sup> There shall none after thee attain unto thy time, neither unto the half thereof.

<sup>18</sup> Then arose the third, and had the rule as the others before, and it also appeared no more.

<sup>19</sup> So went it with all the wings one after another, as that every one bare rule, and then appeared no more.

<sup>20</sup> And I beheld, and, lo, in process of time the ‡ wings that followed were set up upon the § right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

<sup>21</sup> some also of them were set up, but ruled not.

<sup>22</sup> After this I beheld, and, lo, the twelve wings appeared no more, nor two of the little wings:

<sup>23</sup> and there was no more left upon the eagle's body, but the three heads that rested, and six little wings.

<sup>24</sup> And I beheld, and, lo, two little wings divided themselves from the six, and remained under the head that was upon the right side: but four remained in their place.

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‡ 11:20 The Syriac has *little wings*.  
left.

§ 11:20 The Aethiopic has

<sup>25</sup> And I beheld, and, lo, these \*\* under wings thought to set up themselves, and to have the rule.

<sup>26</sup> And I beheld, and, lo, there was one set up, but within a while it appeared no more.

<sup>27</sup> A second also, and it was sooner away than the first.

<sup>28</sup> And I beheld, and, lo, the two that remained thought also in themselves to reign:

<sup>29</sup> and while they so thought, behold, there awaked one of the heads that were at rest, *namely, it* that was in the midst; for that was greater than the two *other* heads.

<sup>30</sup> And I beheld how that it joined the two *other* heads with it.

<sup>31</sup> And, behold, the head was turned with them that were with it, and did eat up the two †† under wings that thought to have reigned.

<sup>32</sup> But this head held the whole earth in possession, and bare rule over those that dwell therein with much oppression; and it had the governance of the world more than all the wings that had been.

<sup>33</sup> And after this I beheld, and, lo, the head also that was in the midst suddenly appeared no more, like as the wings.

<sup>34</sup> But there remained the two heads, which also in like sort reigned over the earth, and over those that dwell therein.

<sup>35</sup> And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

<sup>36</sup> Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou

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\*\* 11:25 The Syriac has *little wings*. †† 11:31 The Syriac has *little wings*.

seest.

<sup>37</sup> And I beheld, and, lo, as it were a lion roused out of the wood roaring: and I heard how that he sent out a man's voice unto the eagle, and spake, saying,

<sup>38</sup> Hear thou, I will talk with thee, and the Most High shall say unto thee,

<sup>39</sup> Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of my times might come through them?

<sup>40</sup> And the fourth came, and overcame all the beasts that were past, and held the world in governance with great trembling, and the whole compass of the earth with grievous oppression; and so long time dwelt he upon the earth with deceit.

<sup>41</sup> And thou hast judged the earth, but not with truth.

<sup>42</sup> For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast hated them that speak truth, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and cast down the walls of such as did thee no harm.

<sup>43</sup> Therefore is thy insolent dealing come up unto the Most High, and thy pride unto the Mighty.

<sup>44</sup> The Most High also hath looked upon his times, and, behold, they are ended, and his ages are fulfilled.

<sup>45</sup> And therefore appear no more, thou eagle, nor thy horrible wings, nor thy evil little wings, nor thy cruel heads, nor thy hurtful talons, nor all thy vain body:

<sup>46</sup> that all the earth may be refreshed, and be eased, being delivered from thy violence, and that

she may hope for the judgement and mercy of him that made her.

## 12

<sup>1</sup> And it came to pass, whiles the lion spake these words unto the eagle, I beheld,

<sup>2</sup> and, lo, the head that remained appeared no more, and \* the two wings which went over unto it arose and set themselves up to reign, and their kingdom was small, and full of uproar.

<sup>3</sup> And I beheld, and, lo, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I by reason of great ecstasy of mind, and from great fear, and said unto my spirit,

<sup>4</sup> Lo, this hast thou done unto me, in that thou searchest out the ways of the Most High.

<sup>5</sup> Lo, I am yet weary in my mind, and very weak in my spirit; nor is there the least strength in me, for the great fear wherewith I was affrighted this night.

<sup>6</sup> Therefore will I now beseech the Most High, that he will strengthen me unto the end.

<sup>7</sup> And I said, O Lord that bearest rule, if I have found favour in thy sight, and if I am justified with thee above many others, and if my prayer indeed be come up before thy face;

<sup>8</sup> strengthen me then, and shew me thy servant the interpretation and plain meaning of this fearful vision, that thou mayest perfectly comfort my soul.

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\* **12:2** So the chief Oriental versions.

<sup>9</sup> For thou hast judged me worthy to shew me the end of time and the last times.

<sup>10</sup> And he said unto me, This is the interpretation of this vision which thou sawest:

<sup>11</sup> The eagle, whom thou sawest come up from the sea, is the fourth kingdom which appeared in vision to thy brother Daniel.

<sup>12</sup> But it was not expounded unto him, as I now expound it unto thee or have expounded it.

<sup>13</sup> Behold, the days come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

<sup>14</sup> In the same shall twelve kings reign, one after another:

<sup>15</sup> whereof the second shall begin to reign, and shall have a longer time than *any of* the twelve.

<sup>16</sup> This is the interpretation of the twelve wings, which thou sawest.

<sup>17</sup> And whereas thou heardest a voice which spake, not going out from the heads, but from the midst of the body thereof, this is the interpretation:

<sup>18</sup> That † after the time of that kingdom there shall arise no small contentions, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to its first estate.

<sup>19</sup> And whereas thou sawest the eight under wings sticking to her wings, this is the interpretation:

<sup>20</sup> That in it there shall arise eight kings, whose times shall be but small, and their years swift.

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† 12:18 The Oriental versions have *in the midst of*.

<sup>21</sup> And two of them shall perish, when the middle time approacheth: four shall be kept for a while until the time of the ending thereof shall approach: but two shall be kept unto the end.

<sup>22</sup> And whereas thou sawest three heads resting, this is the interpretation:

<sup>23</sup> In the last days thereof shall the Most High raise up three ‡ kingdoms, and renew many things therein, and they shall bear rule over the earth,

<sup>24</sup> and over those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

<sup>25</sup> For these are they that shall accomplish her wickedness, and that shall finish her last end.

<sup>26</sup> And whereas thou sawest that the great head appeared no more, *it signifieth* that one of them shall die upon his bed, and yet with pain.

<sup>27</sup> But for the two that remained, the sword shall devour them.

<sup>28</sup> For the sword of the one shall devour him that was with him: but he also shall fall by the sword in the last days.

<sup>29</sup> And whereas thou sawest two under wings passing § over unto the head that is on the right side,

<sup>30</sup> this is the interpretation: These are they, whom the Most High hath kept unto his end: this is the small kingdom and full of trouble, as thou sawest.

<sup>31</sup> And the lion, whom thou sawest rising up

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‡ **12:23** The Oriental versions have *kings*    § **12:29** So the Syriac.  
The Latin has *over the head*.

out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness, and all her words which thou hast heard;

<sup>32</sup> this is the anointed one, whom the Most High hath kept unto the end \*\* [of days, who shall spring up out of the seed of David, and he shall come and speak] unto them and reprove them for their wickedness and unrighteousness, and shall †† heap up before them their contemptuous dealings.

<sup>33</sup> For at the first he shall set them alive in his judgement, and when he hath reproved them, he shall destroy them.

<sup>34</sup> For the rest of my people shall he deliver with mercy, those that have been preserved throughout my borders, and he shall make them joyful until the coming of the end, even the day of judgement, whereof I have spoken unto thee from the beginning.

<sup>35</sup> This is the dream that thou sawest, and this is the interpretation thereof:

<sup>36</sup> and thou only hast been meet to know the secret of the Most High.

<sup>37</sup> Therefore write all these things that thou hast seen in a book, and put them in a secret place:

<sup>38</sup> and thou shalt teach them to the wise of thy people, whose hearts thou knowest are able to comprehend and keep these secrets.

<sup>39</sup> But wait thou here thyself yet seven days more, that there may be shewed unto thee what-

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\*\* **12:32** The words in brackets are added from the Syriac.

†† **12:32** The Syriac has *set in order*. See Ps. 1. 21.

soever it pleaseth the Most High to shew thee. And he departed from me.

<sup>40</sup> And it came to pass, when all the people ‡ saw that the seven days were past, and I had not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and spake to me, saying,

<sup>41</sup> What have we offended thee? and what evil have we done against thee, that thou hast utterly forsaken us, and sittest in this place?

<sup>42</sup> For of all the prophets thou only art left us, as a cluster of the vintage, and as a lamp in a dark place, and as a haven for a ship saved from the tempest.

<sup>43</sup> Are not the evils which are come to us sufficient?

<sup>44</sup> If thou shalt forsake us, how much better had it been for us, if we also had been consumed in the burning of Sion!

<sup>45</sup> For we are not better than they that died there. And they wept with a loud voice. And I answered them, and said,

<sup>46</sup> Be of good comfort, O Israel; and be not sorrowful, thou house of Jacob:

<sup>47</sup> for the Most High hath you in remembrance, and the Mighty hath not forgotten you §§ for ever.

<sup>48</sup> As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

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‡ 12:40 So the Syriac. The Latin has *heard*.

§§ 12:47 So the

Syriac.



<sup>49</sup> And now go your way every man to his own house, and after these days will I come unto you.

<sup>50</sup> So the people went their way into the city, like as I said unto them:

<sup>51</sup> but I sat in the field seven days, as *the angel* commanded me; and in those days I did eat only of the flowers of the field, and had my meat of the herbs.

## 13

<sup>1</sup> And it came to pass after seven days, I dreamed a dream by night:

<sup>2</sup> and, lo, there arose a wind from the sea, that it moved all the waves thereof.

<sup>3</sup> And I beheld, and, lo, \* [this wind caused to come up from the midst of the sea as it were the likeness of a man, and I beheld, and, lo,] that man † flew with the clouds of heaven: and when he turned his countenance to look, all things trembled that were seen under him.

<sup>4</sup> And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the ‡ wax melteth when it feeleth the fire.

<sup>5</sup> And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of heaven, to make war against the man that came out of the sea.

<sup>6</sup> And I beheld, and, lo, he graved himself a great mountain, and flew upon it.

<sup>7</sup> But I sought to see the region or place whereout the mountain was graven, and I could not.

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\* **13:3** The words in brackets are added from the Syriac. † **13:3** So the Syriac. The Latin has *grew strong* ‡ **13:4** So the Syriac and other Oriental versions.

<sup>8</sup> And after this I beheld, and, lo, all they which were gathered together to fight against him were sore afraid, and yet durst fight.

<sup>9</sup> And, lo, as he saw the assault of the multitude that came, he neither lifted up his hand, nor held spear, nor any instrument of war:

<sup>10</sup> but only I saw how that he sent out of his mouth as it had been a flood of fire, and out of his lips a flaming breath, and out of his tongue he cast forth sparks § of the storm.

<sup>11</sup> And these were all mingled together; the flood of fire, the flaming breath, and the great storm; and fell upon the assault of the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust of ashes and smell of smoke: when I saw this I was amazed.

<sup>12</sup> Afterward I beheld the same man come down from the mountain, and call unto him another multitude which was peaceable.

<sup>13</sup> And there came \*\* much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then through great fear I awaked, and prayed unto the Most High, and said,

<sup>14</sup> Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

<sup>15</sup> and now shew me moreover the interpretation of this dream.

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§ **13:10** So the Syriac and Arabic.  
*many people.*

\*\* **13:13** Lat. *the faces of*

<sup>16</sup> For as I conceive in mine understanding, woe unto them that shall be left in those days! and much more woe unto them that are not left!

<sup>17</sup> for they that were not left shall be in heaviness,

<sup>18</sup> understanding the things that are laid up in the latter days, but not attaining unto them.

<sup>19</sup> But woe unto them also that are left, for this cause; for they shall see great perils and many necessities, like as these dreams declare.

<sup>20</sup> Yet is it †† better for one to be in peril and to come into ‡‡ these things, than to pass away as a cloud out of the world, and not to see the things that §§ shall happen in the last days.

And he answered unto me, and said,

<sup>21</sup> The interpretation of the vision shall I tell thee, and I will also open unto thee the things whereof thou hast made mention.

<sup>22</sup> Whereas thou hast spoken of them that are left behind, this is the interpretation:

<sup>23</sup> He that shall \*\*\* endure the peril in that time shall keep them that be fallen into danger, even such as have works, and faith toward the Almighty.

<sup>24</sup> Know therefore, that they which be left behind are more blessed than they that be dead.

<sup>25</sup> These are the interpretations of the vision: Whereas thou sawest a man coming up from the midst of the sea,

<sup>26</sup> the same is he whom the Most High hath kept a great season, which by his own self shall deliver

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†† **13:20** Lat. *easier*.    ‡‡ **13:20** So the Syriac.    §§ **13:20** So the Syriac.  
\*\*\* **13:23** So the Syriac.

his creature: and he shall order them that are left behind.

<sup>27</sup> And whereas thou sawest, that out of his mouth there came wind, and fire, and storm;

<sup>28</sup> and whereas he held neither spear, nor any instrument of war, but destroyed the assault of that multitude which came to fight against him; this is the interpretation:

<sup>29</sup> Behold, the days come, when the Most High will begin to deliver them that are upon the earth.

<sup>30</sup> And there shall come astonishment of mind upon them that dwell on the earth.

<sup>31</sup> And one shall think to war against another, city against city, place against place, people against people, and kingdom against kingdom.

<sup>32</sup> And it shall be, when these things shall come to pass, and the signs shall happen which I shewed thee before, then shall my Son be revealed, whom thou sawest *as* a man ascending.

<sup>33</sup> And it shall be, when all the nations hear his voice, every man shall leave his own land and the battle they have one against another.

<sup>34</sup> And an innumerable multitude shall be gathered together, as thou sawest, desiring to come, and to fight against him.

<sup>35</sup> But he shall stand upon the top of the mount Sion.

<sup>36</sup> And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the mountain graven without hands.

<sup>37</sup> And this my Son shall rebuke the nations which are come for their wickedness, *with plagues* that are like unto a tempest;

<sup>38</sup> and shall taunt them to their face with their evil thoughts, and the torments wherewith they shall be tormented, which are likened unto a flame: and he shall destroy them without labour by the law, which is likened unto fire.

<sup>39</sup> And whereas thou sawest that he gathered unto him another multitude that was peaceable;

<sup>40</sup> these are the ten tribes, which were led away out of their own land in the time of Osea the king, whom Salmananser the king of the Assyrians led away captive, and he carried them beyond the River, and they were carried into another land.

<sup>41</sup> But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

<sup>42</sup> that they might there keep their statutes, which they had not kept in their own land.

<sup>43</sup> And they entered by the narrow passages of the river Euphrates.

<sup>44</sup> For the Most High then wrought signs for them, and stayed the springs of the River, till they were passed over.

<sup>45</sup> For through that country there was a great way to go, namely, of a year and a half: and the same region is called ††† Arzareth.

<sup>46</sup> Then dwelt they there until the latter time; and now when they begin to come again,

<sup>47</sup> the Most High stayeth the springs of the River again, that they may go through: therefore sawest thou the multitude gathered together with peace.

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††† **13:45** That is, *another land*. See Deut. xxix. 28.

<sup>48</sup> But those that be left behind of thy people are they that are found within my holy border.

<sup>49</sup> It shall be therefore when he shall destroy the multitude of the nations that are gathered together, he shall defend the people that remain.

<sup>50</sup> And then shall he shew them very many wonders.

<sup>51</sup> Then said I, O Lord that bearest rule, shew me this: wherefore I have seen the man coming up from the midst of the sea.

<sup>52</sup> And he said unto me, like as one can neither seek out nor know what is in the deep of the sea, even so can no man upon earth see my Son, or those that be with him, but in the time of ††† his day.

<sup>53</sup> This is the interpretation of the dream which thou sawest, and for this thou only art enlightened herein.

<sup>54</sup> For thou hast forsaken thine own ways, and applied thy diligence unto mine, and hast sought out my law.

<sup>55</sup> Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

<sup>56</sup> And therefore have I shewed thee this; for there is a reward laid up with the Most High: and it shall be, after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

<sup>57</sup> Then went I forth and passed into the field, giving praise and thanks greatly unto the Most High because of his wonders, which he did from time to time;

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††† **13:52** So the Oriental versions. The Latin omits *his*.

<sup>58</sup> and because he governeth the time, and such things as fall in their seasons. And there I sat three days.

## 14

<sup>1</sup> And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

<sup>2</sup> And I said, Here am I, Lord. And I stood up upon my feet.

<sup>3</sup> Then said he unto me, In the bush I did manifestly reveal myself, and talked with Moses, when my people were in bondage in Egypt:

<sup>4</sup> and I sent him, and \* he led my people out of Egypt; and I brought him up to the mount of Sinai, where I held him by me for many days;

<sup>5</sup> and told him many wondrous things, and shewed him the secrets of the times, and the end of the seasons; and commanded him, saying,

<sup>6</sup> These words shalt thou publish openly, and these shalt thou hide.

<sup>7</sup> And now I say unto thee,

<sup>8</sup> Lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

<sup>9</sup> for thou shalt be taken away from men, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

<sup>10</sup> For the world hath lost its youth, and the times begin to wax old.

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\* 14:4 Another reading is. *I.*

11 † For the world is divided into twelve parts, and ten parts of it are gone already, ‡ even the half of the tenth part:

12 and there remain of it two parts after the middle of the tenth part.

13 Now therefore set thine house in order, and reprove thy people, comfort the lowly among them, § and instruct such of them as be wise, and now renounce the life that is corruptible,

14 and let go from the mortal thoughts, cast away from thee the burdens of man, put off now thy weak nature,

15 and lay aside the thoughts that are most grievous unto thee, and haste thee to remove from these times.

16 For yet worse evils than those which thou hast seen happen shall be done hereafter.

17 For look, how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth shall withdraw itself further off, and leasing be hard at hand: for now hasteth \*\* the eagle to come, which thou sawest in vision.

19 Then answered I and said, †† I will speak before thee, O Lord.

20 Behold, I will go, as thou hast commanded me, and reprove the people that now be: but they that shall be born afterward, who shall admonish

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† 14:11 Verses 11, 12 are omitted in the Syriac. The Aethiopic has *For the world is divided into ten parts, and is come unto the tenth: and half of the tenth remaineth. Now &c.* ‡ 14:11 Lat. *and*.

§ 14:13 The Latin alone omits *and...wise*. \*\* 14:18 So the Oriental versions. †† 14:19 The Latin omits *I will speak*.



them? for the world is set in darkness, and they that dwell therein are without light.

<sup>21</sup> For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall be done.

<sup>22</sup> But if I have found favour before thee, send the Holy Spirit unto me, and I shall write all that hath been done in the world since the beginning, even the things that were written in thy law, that men may be able to find the path, and that they which would live in the latter days may live.

<sup>23</sup> And he answered me and said, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

<sup>24</sup> But look thou prepare thee many tablets, and take with thee Sarea, Dabria, Selemia, Ethanus, and Asiel, these five, which are ready to write swiftly;

<sup>25</sup> and come hither, and I shall light a lamp of understanding in thine heart, which shall not be put out, till the things be ended which thou shalt write.

<sup>26</sup> And when thou hast done, some things shalt thou publish openly, and some things shalt thou deliver in secret to the wise: tomorrow this hour shalt thou begin to write.

<sup>27</sup> Then went I forth, as he commanded me, and gathered all the people together, and said,

<sup>28</sup> Hear these words, O Israel.

<sup>29</sup> Our fathers at the beginning were strangers in Egypt, and they were delivered from thence,

<sup>30</sup> and received the law of life, which they kept not, which ye also have transgressed after them.

<sup>31</sup> Then was †† the land, even the land of Sion, given you for a possession: but ye yourselves, and your fathers, have done unrighteousness, and have not kept the ways which the Most High commanded you.

<sup>32</sup> And forasmuch as he is a righteous judge, he took from you for a while the thing that he had given you.

<sup>33</sup> And now ye are here, and your brethren are among you.

<sup>34</sup> Therefore if so be that ye will rule over your own understanding, and instruct your hearts, ye shall be kept alive, and after death ye shall obtain mercy.

<sup>35</sup> For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

<sup>36</sup> Let no man therefore come unto me now, nor seek after me these forty days.

<sup>37</sup> So I took the five men, as he commanded me, and we went forth into the field, and remained there.

<sup>38</sup> And it came to pass on the morrow that, lo, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

<sup>39</sup> Then opened I my mouth, and, behold, there was reached unto me a full cup, which was full as it were with water, but the colour of it was like fire.

<sup>40</sup> And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit retained

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†† **14:31** Another reading is, *a land in the land of Sion*.

its memory:

<sup>41</sup> and my mouth was opened, and shut no more.

<sup>42</sup> The Most High gave understanding unto the five men, and they wrote by course the things that were told them, in §§ characters which they knew not, and they sat forty days: now they wrote in the day-time, and at night they ate bread.

<sup>43</sup> As for me, I spake in the day, and by night I held not my tongue.

<sup>44</sup> So in forty days were written \*\*\* fourscore and fourteen books.

<sup>45</sup> And it came to pass, when the forty days were fulfilled, that the Most High spake unto me, saying, The first that thou hast written publish openly, and let the worthy and unworthy read it:

<sup>46</sup> but keep the seventy last, that thou mayest deliver them to such as be wise among thy people:

<sup>47</sup> for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

<sup>48</sup> And I did so.

## 15

<sup>1</sup> Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

<sup>2</sup> and cause thou them to be written in paper: for they are faithful and true.

<sup>3</sup> Fear not their imaginations against thee, let not the unbelief of them that speak against thee trouble thee.

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§§ 14:42 So the Oriental versions. \*\*\* 14:44 So the Oriental versions. The copies of the Latin vary and are corrupt.

<sup>4</sup> For all the unbelievers shall die in their unbelief.

<sup>5</sup> Behold, saith the Lord, I bring evils upon the whole earth; sword and famine, and death and destruction.

<sup>6</sup> For wickedness hath prevailed over every land, and their hurtful works are come to the full.

<sup>7</sup> Therefore saith the Lord,

<sup>8</sup> I will hold my peace no more as touching their wickedness, which they profanely commit, neither will I suffer them in these things, which they wickedly practise: behold, the innocent and righteous blood crieth unto me, and the souls of the righteous cry out continually.

<sup>9</sup> I will surely avenge them, saith the Lord, and will receive unto me all the innocent blood from among them.

<sup>10</sup> Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

<sup>11</sup> but I will bring them out with a mighty hand and with a high arm, and will smite Egypt with plagues, as aforetime, and will destroy all the land thereof.

<sup>12</sup> Let Egypt mourn, and the foundations thereof, for the plague of the chastisement and the punishment that God shall bring upon it.

<sup>13</sup> Let the husbandmen that till the ground mourn: for their seeds shall fail and their trees shall be laid waste through the blasting and hail, and a terrible star.

<sup>14</sup> Woe to the world and them that dwell therein!

<sup>15</sup> for the sword and their destruction draweth nigh, and nation shall rise up against nation to

battle with weapons in their hands.

<sup>16</sup> For there shall be sedition among men; and waxing strong one against another, they shall not regard their king nor the chief of their great ones, in their might.

<sup>17</sup> For a man shall desire to go into a city, and shall not be able.

<sup>18</sup> For because of their pride the cities shall be troubled, the houses shall be destroyed, *and* men shall be afraid.

<sup>19</sup> A man shall have no pity upon his neighbor, but shall make an assault on their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

<sup>20</sup> Behold, saith God, I call together all the kings of the earth, to stir up them that are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

<sup>21</sup> Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God:

<sup>22</sup> My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

<sup>23</sup> And a fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

<sup>24</sup> Woe to them that sin, and keep not my commandments! saith the Lord.

<sup>25</sup> I will not spare them: go your way, ye rebellious children, defile not my sanctuary.

<sup>26</sup> For the Lord knoweth all them that trespass

against him, therefore hath he delivered them unto death and destruction.

<sup>27</sup> For now are the evils come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

<sup>28</sup> Behold, a vision horrible, and the appearance thereof from the east!

<sup>29</sup> And the nations of the dragons of Arabia shall come out with many chariots, and from the day that they set forth the hissing of them is carried over the earth, so that all they which shall hear them may fear also and tremble.

<sup>30</sup> Also the Carmonians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians with their teeth.

<sup>31</sup> And then shall the dragons have the upper hand, remembering their \* nature; and if they shall turn themselves, conspiring together in great power to persecute them,

<sup>32</sup> then these shall be troubled, and keep silence through their power, and shall turn and flee.

<sup>33</sup> And from the land of the Assyrians shall the lier in wait besiege them, and consume one of them, and upon their host shall be fear and trembling, and sedition against their kings.

<sup>34</sup> Behold, clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

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\* <sup>15:31</sup> Or, *birth*

<sup>35</sup> They shall dash one against another, and they shall pour out a plentiful † storm upon the earth, even their own star; and there shall be blood from the sword unto the horse's belly,

<sup>36</sup> and to the thigh of man, and to the camel's hough.

<sup>37</sup> And there shall be fearfulness and great trembling upon earth: and they that see that wrath shall be afraid, and trembling shall take hold upon them.

<sup>38</sup> And after this shall there be stirred up great storms from the south, and from the north, and another part from the west.

<sup>39</sup> And strong winds shall arise from the east, and shall shut it up, even the cloud which he raised up in wrath; and the star that was to cause destruction by the east wind shall be violently driven toward the south and west.

<sup>40</sup> And great clouds and mighty and full of wrath shall be lifted up, and the star, that they may destroy all the earth, and them that dwell therein; and they shall pour out over every high and eminent one a terrible star,

<sup>41</sup> fire, and hail, and flying swords, and many waters, that all plains may be full, and all rivers, with the abundance of those waters.

<sup>42</sup> And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

<sup>43</sup> And they shall go on stedfastly unto Babylon, and destroy her.

<sup>44</sup> They shall come unto her, and compass her

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† 15:35 Lat. *star*.

about; the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

<sup>45</sup> And they that remain shall do service unto them that have put her in fear.

<sup>46</sup> And thou, Asia, that art partaker in the beauty of Babylon, and in the glory of her person:

<sup>47</sup> woe unto thee, thou wretch, because thou hast made thyself like unto her; thou hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired thee to commit whoredom withal!

<sup>48</sup> Thou hast followed her that is hateful in all her works and inventions: therefore saith God,

<sup>49</sup> I will send evils upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses unto destruction and death.

<sup>50</sup> And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee.

<sup>51</sup> Thou shalt be weakened as a poor woman with stripes, and as one chastened with wounds, so that thy mighty ones and *thy* lovers thou shalt not be able to receive.

<sup>52</sup> Would I with jealousy have so proceeded against thee, saith the Lord,

<sup>53</sup> if thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their ‡ dead, when thou wast drunken,

<sup>54</sup> Set forth the beauty of thy countenance?

<sup>55</sup> The reward of a harlot shall be in thy bosom, therefore shalt thou receive recompense.

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‡ 15:53 Lat. *death*.



<sup>56</sup> Like as thou shalt do unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.

<sup>57</sup> And thy children shall die of hunger, and thou shalt fall by the sword: and thy cities shall be broken down, and all thine shall perish by the sword in the field.

<sup>58</sup> And they that be in the mountains shall die of hunger, and eat their own flesh, and drink *their own* blood, for very hunger of bread, and thirst of water.

<sup>59</sup> Thou unhappy above all shalt come and shalt again receive evils.

<sup>60</sup> And in the passage they shall rush on the § idle city, and shall destroy some portion of thy land, and mar part of thy glory, and shall return again to Babylon that was destroyed.

<sup>61</sup> And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

<sup>62</sup> and shall devour thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

<sup>63</sup> They shall carry thy children away captive, and shall spoil thy wealth, and mar the glory of thy face.

## 16

<sup>1</sup> Woe unto thee, Babylon, and Asia! woe unto thee, Egypt, and Syria!

<sup>2</sup> Gird up yourselves with sackcloth and garments of hair, and bewail your children, and lament; for your destruction is at hand.

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§ 15:60 Another reading is, hateful.

<sup>3</sup> A sword is sent upon you, and who is he that may turn it back?

<sup>4</sup> A fire is sent upon you, and who is he that may quench it?

<sup>5</sup> Evils are sent upon you, and who is he that may drive them away?

<sup>6</sup> May one drive away a hungry lion in the wood? or may one quench the fire in stubble, when it hath once begun to burn?

<sup>7</sup> May one turn again the arrow that is shot of a strong archer?

<sup>8</sup> The Lord God sendeth the evils, and who shall drive them away?

<sup>9</sup> A fire shall go forth from his wrath, and who is he that may quench it?

<sup>10</sup> He shall cast lightning, and who shall not fear? he shall thunder, and who shall not tremble?

<sup>11</sup> The Lord shall threaten, and who shall not be utterly broken in pieces at his presence?

<sup>12</sup> The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it shall be troubled, and the fishes thereof also, at the presence of the Lord, and before the glory of his power:

<sup>13</sup> for strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

<sup>14</sup> Behold, the evils are sent forth, and shall not return again, until they come upon the earth.

<sup>15</sup> The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

<sup>16</sup> Like as an arrow which is shot of a mighty archer returneth not backward, even so the evils that are sent forth upon earth shall not return again.

<sup>17</sup> Woe is me! woe is me! who will deliver me in those days?

<sup>18</sup> The beginning of sorrows, and *there shall be* great mournings; the beginning of famine, and many shall perish; the beginning of wars, and the powers shall stand in fear; the beginning of evils, and all shall tremble! what shall they do in *all* this when the evils shall come?

<sup>19</sup> Behold, famine and plague, tribulation and anguish! they are sent as scourges for amendment.

<sup>20</sup> But for all these things they shall not turn them from their wickedness, nor be alway mindful of the scourges.

<sup>21</sup> Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion.

<sup>22</sup> For many of them that dwell upon earth shall perish of famine; and the other, that escape the famine, shall the sword destroy.

<sup>23</sup> And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be left desolate, and the cities thereof shall be cast down.

<sup>24</sup> There shall be no husbandman left to till the earth, and to sow it.

<sup>25</sup> The trees shall give fruit, and who shall gather them?

<sup>26</sup> The grapes shall ripen, and who shall tread

them? for in *all* places there shall be a great forsaking:

<sup>27</sup> for one man shall desire to see another, or to hear his voice.

<sup>28</sup> For of a city there shall be ten left, and two of the field, which have hidden themselves in the thick groves, and in the clefts of the rocks.

<sup>29</sup> As in an orchard of olives upon every tree there be left three or four olives,

<sup>30</sup> or as when a vineyard is gathered there be some clusters left by them that diligently seek through the vineyard;

<sup>31</sup> even so in those days there shall be three or four left by them that search their houses with the sword.

<sup>32</sup> And the earth shall be left desolate, and the fields thereof shall be for briers, and her ways and all her paths shall bring forth thorns, because no sheep shall pass therethrough.

<sup>33</sup> The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

<sup>34</sup> In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

<sup>35</sup> Hear now these things, and understand them, ye servants of the Lord.

<sup>36</sup> Behold, the word of the Lord, receive it: disbelieve not the things whereof the Lord speaketh.

<sup>37</sup> Behold, the evils draw nigh, and are not slack.

<sup>38</sup> Like as a woman with child in the ninth month, when the hour of her delivery draweth

near, within two or three hours doleful pains compass her womb, and when the child cometh forth from the womb, there shall be no tarrying for a moment:

<sup>39</sup> even so shall not the evils be slack to come upon the earth, and the world shall groan, and sorrows shall take hold of it on every side.

<sup>40</sup> O my people, hear my word: make you ready to the battle, and in those evils be even as pilgrims upon the earth.

<sup>41</sup> He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

<sup>42</sup> he that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

<sup>43</sup> he that soweth, as if he should not reap: so also he that pruneth *the vines*, as he that shall not gather the grapes:

<sup>44</sup> they that marry, as they that shall get no children; and they that marry not, as the widowed.

<sup>45</sup> Inasmuch as they that labour labour in vain;

<sup>46</sup> for strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captive, for in captivity and famine shall they beget their children:

<sup>47</sup> and they that traffick traffick to become a spoil: the more they deck their cities, their houses, their possessions, and their own persons,

<sup>48</sup> the more will I hate them for their sins, saith the Lord.

<sup>49</sup> Like as a right honest and virtuous woman hateth a harlot,

<sup>50</sup> so shall righteousness hate iniquity, when

she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

<sup>51</sup> Therefore be ye not like thereunto, nor to the works thereof.

<sup>52</sup> For yet a little while, and iniquity shall be taken away out of the earth, and righteousness shall reign over us.

<sup>53</sup> Let not the sinner say that he hath not sinned: for he shall burn coals of fire upon his head, which saith, I have not sinned before God and his glory.

<sup>54</sup> Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.

<sup>55</sup> Who said, Let the earth be made; and it was made: Let the heaven be made; and it was made.

<sup>56</sup> And at his word were the stars established, and he knoweth the number of the stars.

<sup>57</sup> Who searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

<sup>58</sup> Who hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

<sup>59</sup> Who spreadeth out the heaven like a vault; upon the waters hath he founded it.

<sup>60</sup> Who hath made in the desert springs of water, and pools upon the tops of the mountains, to send forth rivers from the height to water the earth.

<sup>61</sup> Who framed man, and put a heart in the midst of the body, and gave him breath, life, and understanding,

<sup>62</sup> yea, the spirit of God Almighty. He who made all things, and searcheth out hidden things in

hidden places,

<sup>63</sup> surely he knoweth your imagination, and what ye think in your hearts. Woe to them that sin, and would fain hide their sin!

<sup>64</sup> Forasmuch as the Lord will exactly search out all your works, and he will put you all to shame.

<sup>65</sup> And when your sins are brought forth before men, ye shall be ashamed, and your own iniquities shall stand as your accusers in that day.

<sup>66</sup> What will ye do? or how will ye hide your sins before God and his angels?

<sup>67</sup> Behold, God is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all tribulation.

<sup>68</sup> For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you with that which is slain unto idols.

<sup>69</sup> And they that consent unto them shall be had in derision and in reproach, and be trodden under foot of them.

<sup>70</sup> For there shall be \* in divers places, and in the next cities, a great insurrection upon those that fear the Lord.

<sup>71</sup> They shall be like mad men, sparing none, but spoiling and destroying them that still fear the Lord.

<sup>72</sup> For they shall waste and take away their goods, and cast them out of their houses.

<sup>73</sup> Then shall be manifest the trial of mine elect; even as the gold that is tried in the fire.

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\* **16:70** The Latin is uncertain.

<sup>74</sup> Hear, O ye mine elect, saith the Lord: behold, the days of tribulation are at hand, and I will deliver you from them.

<sup>75</sup> Be ye not afraid, neither doubt; for God is your guide:

<sup>76</sup> and ye who keep my commandments and precepts, saith the Lord God, let not your sins weigh you down, and let not your iniquities lift up themselves.

<sup>77</sup> Woe unto them that are fast bound with their sins, and covered with their iniquities, like as a field is fast bound with bushes, and the path thereof covered with thorns, that no man may travel through!

<sup>78</sup> † It is even shut off, and given up to be consumed of fire.

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† **16:78** Or, *They are every one shut out, &c.*



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**The Revised Version of the Holy Bible (1895) with**  
**Apocrypha**

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