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## *Incipit Liber Esdræ Quartus* ○ 2<sup>ND</sup> ESDRAS

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### INTRODUCTION

The *Second Book of Esdras* is included in the Slavonic Bible as *3<sup>rd</sup> Esdras* but is not found in the Greek *Septuagint*. It is included in the Appendix to the Latin *Vulgate* as 4 Esdras. It is considered Apocryphal by most church traditions.

The [Latin text](#) presented here is taken from the [Online Critical Pseudepigrapha](#) (Chs 3–14) and the CURSUS Project (Chs 1–2 & 15–16); the English text is adapted from both that of the *NRSV* and that of the [World English Bible](#) (*WEBBE*). We also present the [Syriac text](#) (*Codex Ambrosiana*), also gleaned from the *OCP*.

The table below summarizes the (often confusing) names given to the various canonical, deuterocanonical, and apocryphal books associated with Ezra in various versions.

<u>THIS COLLECTION</u>	<u>MT</u>	<u>LXX</u>	<u>Vulgate</u>	<u>Slavonic</u>	<u>WEB/H.F.D. Sparks</u>	<u>OCP</u>
EZRA	עזרא	<i>Εσδρας B'</i>	<i>Esdræ I</i>	1 <sup>st</sup> Esdras	<b>Ezra</b>	<i>The Canonical OT Book of Ezra</i>
NEHEMIAH	נחמיה		<i>Esdræ II</i>	Nehemiah	<b>Nehemiah</b>	<i>The Canonical Book of Nehemiah</i>
1 <sup>ST</sup> ESDRAS	-	<i>Εσδρας A'</i>	<i>Esdræ III</i>	2 <sup>nd</sup> Esdras	<b>1 Esdras</b>	<i>A Paraphrase of 2Ch 35–36, Ezr, and Ne, with some additions.</i>
2 <sup>ND</sup> ESDRAS	-	-	<i>Esdræ IV</i>	3 <sup>rd</sup> Esdras	<b>2 Esdras</b>	4 Ezra <i>A Latin Apocalypse</i>
APOCALYPSE OF ESDRAS	-	-	-	-	<i>Apocalypse of Esdras</i>	<i>A Greek Apocalypse</i>
VISION OF ESDRAS	-	-	-	-	<i>Vision of Esdras</i>	<i>A Latin Vision</i>
APOCALYPSE OF SEDRACH	-	-	-	-	<i>Apocalypse of Sedrach</i>	<i>A Vision in Greek</i>

### AUTHORSHIP AND DATES

There are many complex problems concerning the composition and transmission of 2 Esdras. Chs 3–14 were written (most likely in Hebrew but possibly in Aramaic) by an unknown Palestinian Jew near the end of the 1<sup>st</sup> Century CE; this work was later translated into Greek. Around the middle of the 2<sup>nd</sup> Century, an unknown Christian editor added an introduction (Chs 1–2); and, nearly 100 years later, another unidentified Christian added Chs 15–16 (also in Greek).

## *Esdrae IV I*

<sup>1</sup> *Liber Ezrae prophetae, filii Sarei, filii Azarei, filii Helchiae, filii Salame, filii Sadoch, filii Acitob, <sup>2</sup> filii Achiae, filii Finees, filii Heli, filii Ameriae, filii Aziei, filii Marimoth, filii Arna, filii Oziae, filii Borith, filii Abissei, filii Finees, filii Eleazar, <sup>3</sup> filii Aaron ex tribu Levi, qui fuit captivus in regione Medorum, in regno Artaxersis regis Persarum.*

<sup>4</sup> *Et factum est verbum Domini ad me dicens: <sup>5</sup> Vade adnuntia populo meo facinora ipsorum et filiis eorum iniquitates quas in me admiserunt, ut nuntient filiis filiorum suorum, <sup>6</sup> quia peccata parentum illorum in illis creverunt; obliti enim me sacrificaverunt diis alienis. <sup>7</sup> Nonne ego eos eduxi de terra Aegypti de domo servitutis? Ipsi autem inritaverunt me et consilia mea spreverunt. <sup>8</sup> Tu autem excute comam capitis tui et proice omnia mala super illos, quoniam non oboedierunt legi meae; populus autem indisciplinatus. <sup>9</sup> Usquequo eos sustinebo, quibus tanta*

## 2 ESDRAS 1

<sup>1</sup> The book of the prophet Ezra son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum, son of Zadok, son of Ahitub, <sup>2</sup> son of Ahijah, son of Phinehas, son of Eli, son of Amariah, son of Azariah, son of Meraimoth, son of Arna, son of Uzzi, son of Borith, son of Abishua, son of Phinehas, son of Eleazar, <sup>3</sup> son of Aaron, of the tribe of Levi, a captive in the land of the Medes in the reign of Artaxerxes, king of the Persians.

<sup>4</sup> The word of the Lord came to me, saying, <sup>5</sup> “Go, show my people their evil deeds, and their children the sins they have committed against me, so that they may tell their children’s children <sup>6</sup> that the sins of their parents have increased in them; for, they have forgotten me and have sacrificed to strange gods. <sup>7</sup> Didn’t I bring them out of the land of Egypt, out of the house of bondage? Yet, they have angered me and despised my counsels. <sup>8</sup> So, pull out the hair of your head and cast all evils upon them; for, they have not obeyed my law – they are a rebellious people. <sup>9</sup> How long shall I endure those

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### 2 ESDRAS 1

<sup>1</sup> Some MSS (and the WEBBE) open with, “The second book of the prophet Ezra.”

<sup>2</sup> The WEBBE, following the Latin text more literally, has ‘Heli’ in place of ‘Eli’.

<sup>3</sup> Some MSS, which place which place Chs 1–2 after 16:78, lack vv. 1–3.

<sup>4</sup> For this verse, the MSS mentioned in #3 read, “The word of the Lord that came to Ezra son of Chusi in the days of King Nebuchadnezzar, saying.”

<sup>5</sup> In place of ‘tell’, some MSS have ‘nourish’.

<sup>6</sup> The WEBBE has ‘fathers’ in place of ‘parents’.

<sup>7</sup> The WEBBE has ‘provoked me to wrath’ in place of ‘angered’.

<sup>8</sup> The NRSV has ‘hurl’ in place of ‘cast’, here following the WEBBE; other MSS read ‘shake out’.

<sup>9</sup> The WEBBE ends the verse with, “to whom I have done such good.”

*beneficia contuli?* <sup>10</sup> *Reges multos propter eos subverti, Pharaonem cum pueris suis et omnem exercitum eius percussi.* <sup>11</sup> *Omnes gentes a facie eorum perdidit et in oriente provinciarum duarum populos Tyri et Sidonis dissipavi et omnes adversarios eorum interfeci.*

<sup>12</sup> *Tu vero loquere ad eos dicens: Haec dicit Dominus:* <sup>13</sup> *Nempe ego vos mare traieci et plateas vobis in invio munitas exhibui; ducem vobis dedi Moysen et Aaron sacerdotem.* <sup>14</sup> *Lucem vobis per columnam ignis praestiti et magna mirabilia feci in vobis. Vos autem mei obliti estis, dicit Dominus.*

<sup>15</sup> *Haec dicit Dominus omnipotens: Coturnix vobis in signo fuit, castra vobis ad tutelam dedi, et illic murmurastis.* <sup>16</sup> *Et non triumphastis in nomine meo de perditione inimicorum vestrorum, sed adhuc nunc usque murmuratis.* <sup>17</sup> *Ubi sunt beneficia quae praestiti vobis? Nonne in deserto cum esuriretis et sitiretis proclamastis ad me* <sup>18</sup> *dicentes: Ut quid nos in desertum istud adduxisti interficere nos?*

on whom I have bestowed such great favours? <sup>10</sup> I have overthrown many kings for their sake; I struck down Pharaoh with his servants and all his army. <sup>11</sup> I destroyed all nations before them and, in the east, I scattered the people of two provinces, Tyre and Sidon; I killed all their enemies.

<sup>12</sup> “But speak to them, saying, “Thus says the Lord: <sup>13</sup> Truly, I brought you through the sea and made safe highways for you where there was no road; I gave you Moses as leader and Aaron as priest; <sup>14</sup> I gave you light from a pillar of fire and did great wonders among you. Yet you have forgotten me, says the Lord.”

<sup>15</sup> “Thus says the Lord Almighty: The quails were a sign to you; I gave you camps for protection but you complained there. <sup>16</sup> And you did not exalt my name at the destruction of your enemies but, to this day, you complain. <sup>17</sup> Where are the benefits that I gave you? When you were hungry and thirsty in the desert, did you not cry out to me, <sup>18</sup> saying, “Why have you led us into this desert to kill us? It would have been

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<sup>10</sup> For ‘I struck down’, the WEBBE has ‘I have struck down’.

<sup>11</sup> The NRSV interprets slightly differently, reading, “and scattered in the east the peoples of two provinces.”

<sup>12</sup> In place of ‘saying’, the NRSV has ‘and say’ (and also lacks the opening quotation mark before ‘Thus’).

<sup>13</sup> The WEBBE include the words, ‘the Lord says’ (see v. 12) as part of this verse.

<sup>14</sup> For ‘I gave you light’, the NRSV has ‘provided light for you’.

<sup>15</sup> Some MSS lack ‘Almighty’.

<sup>16</sup> For this verse, some MSS read, “Your pursuer with his army I sank in the sea but still the people complain also concerning their own destruction.”

<sup>17</sup> The NRSV & WEBBE have ‘wilderness’ in place of ‘desert’ (as also in v. 18).

<sup>18</sup> In place of ‘to serve’, the WEBBE has ‘to have served’.

*Melius nobis fuerat servire Aegyptiis quam mori in deserto hoc.* <sup>19</sup> *Ego dolui gemitos vestros et dedi mannam vobis in escam, panem angelorum manducastis.* <sup>20</sup> *Nonne cum sitiretis petram excidi, et fluxerunt aquae in satietatem? Propter aestus folia arborum vos texi.* <sup>21</sup> *Divisi vobis terras pingues, Chananeos et Ferezeos et Philistheos a facie vestra proieci. Quid faciam vobis adhuc? Dicit Dominus.* <sup>22</sup> *Haec dicit Dominus omnipotens: In deserto cum essetis in flumine amaro sitientes et blasphemantes nomen meum,* <sup>23</sup> *non ignem vobis pro blasphemiiis dedi, sed mittens lignum in aqua dulce feci flumen.*

<sup>24</sup> *Quid tibi faciam, Iacob? Noluisti me obaudire, Iuda. Transferam me ad alias gentes et dabo eis nomen meum, ut custodiant legitima mea.* <sup>25</sup> *Quoniam me dereliquistis, et ego vos derelinquam; petentibus vobis a me misericordiam, non miserebor vestri.* <sup>26</sup> *Quando invocabitis me, ego non exaudiam vos. Naculastis enim manus vestras sanguine, et pedes vestri impigri sunt ad committenda homicidia.* <sup>27</sup> *Non quasi me dereliquistis, sed vos ipsos, dicit Dominus.*

better for us to serve the Egyptians than to die in this desert.”

<sup>19</sup> I pitied your groans and gave you manna to eat; you ate the bread of angels. <sup>20</sup> When you were thirsty, did I not split the rock so that waters flowed in abundance? Because of the heat, I clothed you with the leaves of trees. <sup>21</sup> I divided fertile lands for you; I cast out Canaanites, Perizzites, and Philistines before you. “What more can I do for you?” says the Lord. <sup>22</sup> Thus says the Lord Almighty: “When you were in the desert, at the bitter stream, thirsty and blaspheming my name, <sup>23</sup> I did not send fire on you for your blasphemies but threw a tree into the water and made the river sweet.

<sup>24</sup> “What shall I do to you, Jacob? You would not obey me, Judah. I will turn myself to other nations and give them my name, so they may keep my statutes. <sup>25</sup> Because you have forsaken me, I will also forsake you. When you beg mercy of me, I will show you no mercy. <sup>26</sup> When you call to me, I will not listen to you; for, you have defiled your hands with blood and your feet are swift to commit murder. <sup>27</sup> It is not that you had forsaken me but yourselves,” says the Lord.

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<sup>19</sup> The WEBBE has ‘mourning’ in place of ‘groans’.

<sup>20</sup> Some MSS end the verse with, “I made for you trees with leaves.”

<sup>21</sup> The NRSV, following the *Latin* text more literally, has ‘before you’ in place of ‘for you’.

<sup>22</sup> The NRSV & WEBBE have ‘wilderness’ in place of ‘desert’.

<sup>23</sup> In place of ‘river’, the NRSV has ‘stream’.

<sup>24</sup> The NRSV & WEBBE add ‘O’ before ‘Jacob’. The NRSV lacks ‘myself’, which is emphasised in the *Latin* text by use of the explicit pronoun (*me*).

<sup>25</sup> In place of ‘I will also’, the NRSV has ‘I also will’.

<sup>26</sup> The exact nuance of the feet committing murder is unclear.

<sup>27</sup> For ‘but yourselves’, the NRSV has ‘you have forsaken yourselves’.

<sup>28</sup> *Haec dicit Dominus omnipotens: Nonne ego vos rogavi ut pater filios et ut mater filias et nutrix parvulos suos.*

<sup>29</sup> *Ut essetis mihi in populo et ego vobis in Deum, et vos mihi in filios et ego vobis in patrem?* <sup>30</sup> *Ita vos collegi ut gallina filios suos sub alas suas. Modo autem quid faciam vobis? Proiciam vos a facie mea.* <sup>31</sup> *Oblationes mihi cum obtuleritis, avertam faciem meam a vobis; dies enim festos vestros et neomenias et circumcisiones carnis repudiavi.* <sup>32</sup> *Ego misi pueros meos prophetas ad vos, quos acceptos interfecistis et laniastis corpora illorum, quorum sanguinem exquiram, dicit Dominus.*

<sup>33</sup> *Haec dicit Dominus omnipotens: Domus vestra deserta est, proiciam vos sicut ventus stipulam.* <sup>34</sup> *Et filii procreationem non facient, quoniam mandatum meum vobiscum neglexerunt et quod malum est coram me fecerunt.* <sup>35</sup> *Tradam domus vestras populo venienti. Qui me non*

<sup>28</sup> “Thus says the Lord Almighty: “Have I not asked you as a father his sons, or a mother her daughters, or a nurse her babies, <sup>29</sup> that you may be my people and I your God, and you my children and I your father? <sup>30</sup> I gathered you as a hen gathers her chicks under her wings. Now, what shall I do to you? I will cast you out from my presence. <sup>31</sup> When you offer oblations to me, I will turn my face from you; for, I have rejected your festal days, and new moons, and circumcisions of the flesh. <sup>32</sup> I sent you my servants the prophets, but you have taken and killed them and torn their bodies in pieces; I will require their blood of you, says the Lord.”

<sup>33</sup> “Thus says the Lord Almighty: “Your house is desolate; I will cast you out as the wind blows straw <sup>34</sup> and your sons will be childless; for, they have neglected my commandment to you and have done what is evil in my sight. <sup>35</sup> I will give your houses to a people that will come who believe without

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<sup>28</sup> Before ‘his sons’, the NRSV adds ‘entreats’.

<sup>29</sup> The WEBBE repeats ‘may be’ three times in this verse.

<sup>30</sup> After ‘gathered you’, the WEBBE adds ‘together’.

<sup>31</sup> In place of ‘I have rejected your’, some MSS read ‘I have not commanded for you’. Some MSS lack ‘of the flesh’.

<sup>32</sup> Some MSS have ‘the bodies of the apostles’ in place of ‘their bodies’. At the end of this verse, some MSS add, “Thus says the Lord Almighty: Recently, you also laid hands on me, crying out before the judge’s seat for him to deliver me to you. You took me as a sinner, not as a father who freed you from slavery, and you delivered me to death by hanging me on the tree; these are the things you have done. Therefore, says the Lord, let my Father and his angels return and judge between you and me; if I have not kept the commandment of the Father, if I have not nourished you, if I have not done the things my Father commanded, I will contend in judgement with you, says the Lord.”

<sup>33</sup> The WEBBE has ‘stubble’ in place of ‘straw’.

<sup>34</sup> Some MSS lack ‘to you’.

<sup>35</sup> In place of ‘in my sight’, the WEBBE has ‘before me’.



*audientes credunt; quibus signa non ostendi, facient quae praecepi.* <sup>36</sup> *Prophetas non viderunt et memorabuntur antiquitatum eorum.* <sup>37</sup> *Testor populi venientis gratiam, cuius parvuli exultant cum laetitia, me non videntes oculis carnalibus, sed spiritu credent quae dixi.*

<sup>38</sup> *Et nunc, pater, aspice cum gloria et vide populum venientem ab oriente.* <sup>39</sup> *Quibus dabo ducatum Abraham, Isaac et Iacob et Osee et Amos et Michae et Iohelis et Abdiae et Ionae* <sup>40</sup> *et Naum et Abacuc, Sofoniae. Aggei, Zacchariae et Malachiae, qui et angelus Domini vocatus est.*

hearing me. Those I have shown no signs will do what I have commanded. <sup>36</sup> They have seen no prophets but will recall their former state. <sup>37</sup> I call to witness the thanks of the people to come, whose children exult with joy, not seeing me with bodily eyes but believing in the spirit what I have said.

<sup>38</sup> “And now, father, look with glory and see the people that come from the east; <sup>39</sup> to them I will give as leaders Abraham, Isaac, and Jacob, and Hosea, and Amos, and Micah, and Joel, and Obadiah, and Jonah, <sup>40</sup> and Nahum, and Habakkuk, Zephaniah; Haggai, Zechariah, and Malachi, who is also called the Lord’s messenger.””

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<sup>36</sup> In place of ‘former state’, some MSS read ‘iniquities’.

<sup>37</sup> Some MSS open the verse with, “The apostles bear witness to the coming people with joy.”

<sup>38</sup> In place of ‘father’, some MSS have ‘brother’.

<sup>39</sup> Note that, in vv. 39–40, all 12 of the OT ‘Minor Prophets’ are named.

<sup>40</sup> It is interesting to note that the *Latin text* starts a new sentence after ‘Zephaniah’.

## *Esdraë IV 2*

<sup>1</sup> *Haec dicit Dominus: Ego eduxi populum istum de servitute, quibus mandata dedi per pueros meos prophetas, quos audire noluerunt, sed irrita fecerunt mea consilia.*  
<sup>2</sup> *Mater quae eos generavit dicit illis: Ite, filii, quia ego vidua sum et derelicta.* <sup>3</sup> *Educavi vos cum laetitia et amisi vos cum luctu et tristitia, quoniam peccastis coram Domino Deo et quod malum est coram me fecistis.* <sup>4</sup> *Modo autem quid faciam vobis? Ego enim vidua sum et derelicta. Ite, filii, et petite a Domino misericordiam.* <sup>5</sup> *Ego autem te, pater, testem invoco super matrem filiorum, quia noluerunt testamentum meum servare,* <sup>6</sup> *ut des eis confusionem et matrem eorum in direptionem, ne generatio eorum fiat.*  
<sup>7</sup> *Dispergantur in gentes, nomina eorum deleantur a terra, quoniam spreverunt testamentum meum.*  
<sup>8</sup> *Vae tibi, Assur, qui abscondis iniquos penes te. gens mala, memorare quid fecerim Sodomae et Gomorrae,*  
<sup>9</sup> *quorum terra iacet in piceis glebis et aggeribus cinerum.*

## 2 ESDRAS 2

<sup>1</sup> "Thus says the Lord: I brought this people out of bondage; I gave them commandments by my servants the prophets; whom they would not listen to but made my counsels void.  
<sup>2</sup> The mother who bore them says to them, "Go, my children; for, I am a widow and forsaken. <sup>3</sup> I brought you up in joy but have lost you in mourning and sorrow; for, you have sinned before the Lord God and have done evil in my sight. <sup>4</sup> Now what can I do for you? For, I am a widow and forsaken. Go, my children, and ask the Lord for mercy." <sup>5</sup> Now I call upon you, father, as a witness with the mother of the children, because they did not keep my covenant, <sup>6</sup> so you may give them confusion and ruin their mother, so they may have no offspring. <sup>7</sup> Let them be scattered among the nations, their names blotted out from the earth, for despising my covenant.  
<sup>8</sup> "Woe to you, Assyria, who conceal the unrighteous within you! O wicked nation, remember what I did to Sodom and Gomorrah, <sup>9</sup> whose land lies in lumps of pitch and heaps of

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### 2 ESDRAS 2

- <sup>1</sup> In place of 'whom they would not listen to', the NRSV has 'but they would not listen to them'.
- <sup>2</sup> Some MSS open with, "They begat for themselves a mother who."
- <sup>3</sup> Some MSS have 'in his sight' in place of 'in my sight'.
- <sup>4</sup> The NRSV & WEBBE ends the verse with, "ask for mercy from the Lord."
- <sup>5</sup> In place of 'with', the NRSV & WEBBE have 'in addition to'.
- <sup>6</sup> The NRSV has 'bring confusion on them' in place of 'give them confusion'.
- <sup>7</sup> The WEBBE has 'heathen' in place of 'nations'.
- <sup>8</sup> For 'Assyria', the WEBBE simply copies the Latin, reading 'Assur'.
- <sup>9</sup> 'Lord Almighty' translates *Dominus omnipotens*.

*Sic dabo eos qui me non audierunt, dicit Dominus omnipotens.*

<sup>10</sup> *Haec dicit Dominus ad Ezram: Adnuntia populo meo, quoniam dabo eis regnum Hierusalem, quod daturus eram Israhel.* <sup>11</sup> *Et sumam mihi gloriam illorum et dabo eis tabernacula aeterna, quae praeparaveram illis.* <sup>12</sup> *Lignum vitae erit illis in odore unguenti, et non laborabunt neque fatigabuntur.* <sup>13</sup> *Ite et accipietis, rogate vobis dies paucos ut minorentur; iam paratum est vobis regnum, vigilate.* <sup>14</sup> *Testare testare, caelum et terram, omisi enim malum et creavi bonum, quia vivo ego, dicit Dominus.*

<sup>15</sup> *Mater, conplectere filios tuos, educa illos cum laetitia sicut columba, confirma pedes eorum, quoniam te elegi, dicit Dominus.* <sup>16</sup> *Et resuscitabo mortuos de locis suis et de monumentis educam illos, quoniam cognovi nomen meum in illis.* <sup>17</sup> *Noli timere, mater filiorum, quoniam te elegi, dicit Dominus.* <sup>18</sup> *Mittam tibi adiutorium pueros meos Esaiam et Hieremiam, ad quorum consilium sanctificavi*

ashes. That is what I will do to those who have not listened to me, says the Lord Almighty.”

<sup>10</sup> Thus says the Lord to Ezra, “Tell my people that I will give them the kingdom of Jerusalem, which I was going to give to Israel. <sup>11</sup> And I will take their glory to myself and give them the everlasting dwellings I had prepared for them. <sup>12</sup> They shall have tree of life for fragrant perfume and they will not toil or be weary. <sup>13</sup> Go and you will receive; pray that your days be few, that they be shortened. The kingdom is already prepared for you. Watch! <sup>14</sup> Testify, heaven and earth: I set aside evil and created good; for, I Live, says the Lord.

<sup>15</sup> “Mother, embrace your children; bring them up in joy, like a dove. Strengthen their feet; for, I have chosen you, says the Lord. <sup>16</sup> And I will raise up the dead from their places and bring them out from their tombs; for, I recognize my name in them. <sup>17</sup> Fear not, mother of children! For, I have chosen you, says the Lord. <sup>18</sup> I will send you help: my servants Isaiah and Jeremiah. According to their counsel I have consecrated and

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<sup>10</sup> The WEBBE lacks the opening ‘Thus’, reading, “The Lord says to Esdras.”

<sup>11</sup> The NRSV ends with ‘for Israel’ in place of ‘for them’.

<sup>12</sup> In place of ‘toil’, the WEBBE has ‘labour’.

<sup>13</sup> The WEBBE has ‘Ask’ in place of ‘Go’ and other MSS have ‘Seek’.

<sup>14</sup> The NRSV opens with, “Call, O call heaven and earth to witness.”

<sup>15</sup> The WEBBE & NRSV have ‘with gladness’ in place of ‘in joy’.

<sup>16</sup> The WEBBE & NRSV lack the opening conjunction.

<sup>17</sup> The NRSV opens with ‘Do not fear’.

<sup>18</sup> In place of ‘sanctified’, the NRSV has ‘consecrated’.



*et paravi tibi arbores duodecim gravatas variis fructibus<sup>19</sup> et totidem fontes fluentes lac et mel et montes immensos septem habentes rosam et lilium, in quibus gaudio replebo filios tuos.*

*<sup>20</sup> Viduam iustifica, pupillo iudica, egenti da, orfanum tuere, nudum vesti, <sup>21</sup> confractum et debilem cura, claudum inridere noli, tutare mancum, et caecum ad visionem claritatis meae admitte, <sup>22</sup> senem et iuvenem intra muros tuos conserva, <sup>23</sup> mortuos ubi inveneris signans commenda sepulchro, et dabo tibi primam sessionem in resurrectione mea. <sup>24</sup> Pausa et quiesce, populus meus, quia veniet requies tua.*

*<sup>25</sup> Nutrix bona, nutri filios tuos, confirma pedes eorum. <sup>26</sup> Servos quos tibi dedi, nemo ex eis interiet, ego enim eos requiram de numero tuo. <sup>27</sup> Noli satagere, cum venerit enim dies pressurae et angustiae, alii plorabunt et tristes erunt, tu autem hilaris et copiosa eris. <sup>28</sup> Zelabunt gentes et nihil*

prepared for you twelve trees loaded with various fruits,<sup>19</sup> and as many springs flowing with milk and honey, and seven mighty mountains on which roses and lilies grow, with which I will fill your children with joy.

<sup>20</sup> “Do right to the widow, be just to the ward, give to the poor, defend the orphan, clothe the naked, <sup>21</sup> heal the sick and the weak, do not ridicule the lame, protect the maimed, and let the blind have a vision of my splendour. <sup>22</sup> Protect the old and the young within your walls. <sup>23</sup> When you find the dead, commit them to the grave and mark it, and I will give you first place in my resurrection. <sup>24</sup> Pause and be quiet, my people, because your rest will come.

<sup>25</sup> “Good nurse, nourish your children; strengthen their feet.

<sup>26</sup> Not one of the slaves I have given you will perish; for, I will require them from your number. <sup>27</sup> Do not fret; for, when the day of trial and anguish comes, others will weep and be sad but you will rejoice and have abundance. <sup>28</sup> The nations will

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<sup>19</sup> The NRSV has ‘the same number of’ in place of ‘as many’.

<sup>20</sup> The NRSV opens with, “Guard the rights of the widow.”

<sup>21</sup> In place of ‘heal the sick’, the NRSV has ‘care for the injured’.

<sup>22</sup> A more literal translation of ‘protect’ is ‘keep’.

<sup>23</sup> Another reading for ‘mark it’ is ‘seal it’. The NRSV has ‘any who are dead’ in place of ‘the dead’.

<sup>24</sup> The WEBBE opens, “Stay still, my people, and take your rest.”

<sup>25</sup> For ‘strengthen’, the WEBBE has ‘establish’.

<sup>26</sup> The NRSV has ‘servants’ in place of ‘slaves’.

<sup>27</sup> The WEBBE & NRSV have ‘be anxious’ in place of ‘fret’.

<sup>28</sup> In place of ‘have nothing’, the NRSV has ‘will not be able to do anything’.

*adversum te poterunt, dicit Dominus.* <sup>29</sup> *Manus meae tegent te, ne filii tui gehennam videant.*

<sup>30</sup> *Iucundare, mater, cum filiis tuis, quia ego te eripiam, dicit Dominus.* <sup>31</sup> *Filios tuos dormientes memorare, quoniam ego eos educam de latibulis terrae et misericordiam cum illis faciam, quoniam misericors sum, dicit Dominus omnipotens.* <sup>32</sup> *Amplectere natos tuos usque dum venio et praedica illis misericordiam, quoniam exuberant fontes mei et gratia mea non deficiet.*

<sup>33</sup> *Ego Ezra accepi praeceptum a Domino in monte Horeb, ut irem ad Israhel. ad quos cum venirem, reprobaverunt me et respuerunt mandatum Domini.* <sup>34</sup> *Ideoque vobis dico, gentes quae auditis et intellegitis: Expectate pastorem vestrum, requiem aeternitatis dabit vobis, quoniam in proximo est ille, qui in finem saeculi adveniet.* <sup>35</sup> *Parati estote ad praemia regni, quia lux perpetua lucebit vobis per aeternitatem temporis.* <sup>36</sup> *Fugite umbram saeculi huius, accipite iucunditatem gloriae vestrae. Ego testor palam salvatorem meum.* <sup>37</sup> *Commendatum Domini accipite et*

envy you but will have nothing against you, says the Lord.

<sup>29</sup> My hands will cover you so your children don't see hell.

<sup>30</sup> "Rejoice, O mother, with your children, because I will deliver you, says the Lord. <sup>31</sup> Remember your children who sleep, because I will bring them out of the secret places of the earth, and will show mercy to them; for, I am merciful, says the Lord Almighty. <sup>32</sup> Embrace your children until I come and proclaim mercy to them; because my springs run over, and my grace will not fail."

<sup>33</sup> I, Ezra, received a command from the Lord on Mount Horeb to go to Israel. When I came to them, they rejected me and refused the Lord's commandment. <sup>34</sup> So, I say to you, O nations that hear and understand, "Wait for your shepherd; he will give you everlasting rest; for he who will come at the end of the age is near at hand. <sup>35</sup> Be ready for the rewards of the kingdom, because eternal light will shine on you forever.

<sup>36</sup> Flee the shadow of this age, receive the joy of your glory; I publicly call on my saviour to witness. <sup>37</sup> Receive what the Lord has entrusted to you and be joyful, giving thanks to him

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<sup>29</sup> For 'My hands will cover', the NRSV has 'My power will protect'. The WEBBE has 'Gehenna' (transliterating the Latin) in place of 'hell'.

<sup>30</sup> The WEBBE opens with 'Be joyful' in place of 'Rejoice'.

<sup>31</sup> In place of 'secret places', the NRSV has 'hiding places'.

<sup>32</sup> In place of 'springs', the WEBBE has 'wells'.

<sup>33</sup> Note that the NRSV has 'Lord' in block capitals, here.

<sup>34</sup> The NRSV has 'close' in place of 'near'.

<sup>35</sup> In place of 'eternal', the NRSV has 'perpetual' and the WEBBE has 'everlasting'.

<sup>36</sup> Other MSS ends the verse with, "I testify that my saviour has been commissioned by the Lord."

<sup>37</sup> The WEBBE has 'world' in place of 'age'.

*iucundamini gratias agentes ei qui vos ad caelestia regna vocavit.* <sup>38</sup> *Surgite et state et videte numerum signatorum in convivio Domini.* <sup>39</sup> *Qui se de umbra saeculi transtulerunt, splendoras tunicas a Domino acceperunt.* <sup>40</sup> *Recipe, Sion, numerum tuum et conclude candidatos tuos, qui legem Domini conpleverunt.* <sup>41</sup> *Filiorum tuorum, quos optabas, plenus est numerus; roga imperium Domini, ut sanctificetur populus tuus, qui vocatus est ab initio.*

<sup>42</sup> *Ego Ezra vidi in monte Sion turbam magnam, quam numerare non potui, et omnes canticis conlaudabant Dominum.* <sup>43</sup> *Et in medio eorum erat iuvenis statura celsus, eminentior omnibus illis, et singulis eorum capitibus inponebat coronas, et magis exaltabatur; ego autem miraculo tenebar.* <sup>44</sup> *Tunc interrogavi angelum et dixi: Qui sunt hii, domine?* <sup>45</sup> *Qui respondens dixit mihi: Hii sunt qui mortalem tunicam deposuerunt et inmortalem sumpserunt et confessi sunt nomen Dei; modo coronantur et accipiunt palmas.* <sup>46</sup> *Et dixi ad angelum: Ille iuvenis quis*

who has called you to heavenly kingdoms. <sup>38</sup> Rise, stand up, and see the number of those who are sealed at the Lord's feast. <sup>39</sup> Those who withdrew from the shadow of this age received glorious robes from the Lord. <sup>40</sup> Take again your full number, Zion, and close the list of those who have fulfilled the law of the Lord. <sup>41</sup> The count of your children, whom you desired, is full; implore the Lord's power that your people, called from the beginning, may be made holy."

<sup>42</sup> I, Ezra, saw on Mount Zion a great crowd that I could not count, and they all were praising the Lord with songs. <sup>43</sup> In their midst was a young man of tall stature, higher than all the others; and, on each of their heads, he placed a crown and he was more exalted; but I was held spellbound. <sup>44</sup> So, I asked an angel and said, "Who are these, my lord?" <sup>45</sup> He answered and said to me, "These are they who have put off mortal clothes, put on the immortal, and have confessed the name of God. Now they are crowned and receive palms." <sup>46</sup> And I said to the angel, "Who is that young man placing crowns on

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<sup>38</sup> Another option for 'feast' is 'supper'.

<sup>39</sup> The NRSV has 'have departed' in place of 'withdrew'.

<sup>40</sup> For 'those who have fulfilled', the NRSV has 'your people who are clothed in white who have fulfilled'.

<sup>41</sup> Note that the NRSV has 'Lord' in block capitals, here.

<sup>42</sup> The WEBBE & NRSV have 'number' in place of 'count'.

<sup>43</sup> For 'I was held spellbound' (as NRSV), the WEBBE has 'I marvelled greatly at this'.

<sup>44</sup> The WEBBE reads, "What are these, my Lord?"

<sup>45</sup> Before 'crowned', the NRSV adds 'being'.

<sup>46</sup> Alternative readings for 'placing' and 'putting' are 'who places' and 'who puts'.

*est, qui eis coronas inponit et palmas in manus tradit?*  
<sup>47</sup> *Qui respondens dixit mihi: Ipse est Filius Dei, quem in  
saeculo confessi sunt. Ego autem magnificare eos coepi, qui  
fortiter pro nomine Domini steterunt.* <sup>48</sup> *Tunc dixit mihi  
angelus: Vade et adnuntia populo meo, qualia et quanta  
mirabilia Domini Dei vidisti.*

them and putting palms in their hands?" <sup>47</sup> He answered and  
said to me, "He is the Son of God, whom they confessed in  
the world." So, I began to praise those who had stood  
valiantly for the name of the Lord. <sup>48</sup> Then the angel said to  
me, "Go, tell my people how great and how many are the  
wonders of the Lord God that you have seen."

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<sup>47</sup> For the last sentence, some MSS read, "So, I began to praise and glorify the Lord."

<sup>48</sup> The NRSV does *not* here have 'Lord God' in block capitals (cf. #33 & #41).

## Esdræ IV 3

<sup>1</sup> *Anno tricesimo ruinae civitatis eram in Babylone, ego Salathiel qui et Ezras, et conturbatus sum super cubili meo recumbens, et cogitationes meae ascendebant super cor meum, <sup>2</sup> quoniam vidi desertionem Sion et abundantiam eorum qui habitabant in Babylone. <sup>3</sup> Et ventilatus est spiritus meus valde, et coepi loqui ad Altissimum verba timorata, <sup>4</sup> et dixi: O Domine Dominator, tu dixisti ab initio, quando plantasti terram, et hoc solus, et imperasti pulveri, <sup>5</sup> et dedit Adam corpus mortuum. Sed et ipsum figmentum manuum tuarum erat, et insuflasti in eum spiritum vitae, et factus est vivens coram te. <sup>6</sup> Et induxisti eum in paradisum, quem plantavit dextera tua antequam terra adventaret. <sup>7</sup> Et huic mandasti diligentiam unam tuam, et praeterivit eam, et statim instituisti in eum mortem et in nationibus eius. Et natae sunt ex eo gentes et tribus, populi et cognationes, quorum non est numerus. <sup>8</sup> Et ambulavit unaquaque gens in voluntate sua, et impie*

## 2 ESDRAS 3

<sup>1</sup> In the thirtieth year after the ruin of the city, I, Salathiel, also called Ezra, was in Babylon. I was troubled as I lay on my bed, and my thoughts welled up in my heart; <sup>2</sup> for, I saw the desolation of Zion and the wealth of those who lived in Babylon. <sup>3</sup> My spirit was very agitated and I began to speak anxious words to the Most High, and said, <sup>4</sup> "O Sovereign Lord, did you not speak at the beginning when you planted the earth – and that without help – and commanded the dust <sup>5</sup> and it gave you Adam, a lifeless body? Yet he was the creation of your hands, you breathed into him the breath of life and he was made alive in your presence. <sup>6</sup> You led him into the garden your right hand planted before the earth appeared. <sup>7</sup> You gave him your one commandment; but he transgressed it and you immediately appointed death for him and for his line. From him were born nations and tribes, peoples and clans without number. <sup>8</sup> Every nation walked after its own will; they did ungodly things in your sight and

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### 2 ESDRAS 3

- <sup>1</sup> The NRSV has 'destruction' in place of 'ruin'.
- <sup>2</sup> The NRSV opens with 'because' in place of 'for'.
- <sup>3</sup> For 'anxious words', the WEBBE has 'words full of fear'.
- <sup>4</sup> In place of 'planted', some MSS have 'formed'.
- <sup>5</sup> Another reading for 'a lifeless body' is 'a body without a soul'.
- <sup>6</sup> The NRSV has 'had planted' in place of 'planted'.
- <sup>7</sup> The literal translation of 'his line' is 'his nations' (*nationibus eius*).
- <sup>8</sup> The NRSV & WEBBE have 'and you did not hinder'.



*agebant coram te et spernebant praecepta tua, et tu non prohibuisti eos. <sup>9</sup> Iterum autem in tempore induxisti diluvium super habitantes saeculum et perdidisti eos. <sup>10</sup> Et factum est in uno casui eorum, sicut Adae mors sic et his diluvium. <sup>11</sup> Dereliquisti autem ex his unum Noe cum domo sua; ex eo iustos omnes.*

*<sup>12</sup> Et factum est cum coepissent multiplicari qui habitabant super terram, et multiplicaverunt filios et populos et gentes multas, et coeperunt iterato impietatem facere plus quam priores. <sup>13</sup> Et factum est cum iniquitatem facerent coram te, elegisti tibi ex his unum, cui nomen erat Abraham. <sup>14</sup> Et dilexisti eum et demonstrasti ei temporum finem solo secrete noctu. <sup>15</sup> Et disposuisti ei testamentum aeternum et dixisti ei, ut non umquam derelinquas semen eius. Et dedisti ei Isaac, et Isaac dedisti Iacob et Esau. <sup>16</sup> Et segregasti tibi Iacob, Esau autem separasti, et factus est Iacob in multitudo magna. <sup>17</sup> Et factum est cum educeres semen eius ex Aegypto, et adduxisti eos super montem Sina.*

rejected your commands, yet you did not hinder them. <sup>9</sup> Again, in time, you brought the flood upon the inhabitants of the world and destroyed them. <sup>10</sup> The same fate befell them all: just as death came to Adam, so the flood to them. <sup>11</sup> But you left one of them, Noah with his household, and all the righteous who descended from him.

<sup>12</sup> “When those who lived on earth began to multiply, they produced children and peoples and many nations; and again, they began to be more ungodly than their predecessors. <sup>13</sup> And, when they committed sins in your sight, you chose for yourself one of them, whose name was Abraham; <sup>14</sup> you loved him, and to him alone you showed the end of the times, secretly by night. <sup>15</sup> You made an everlasting covenant with him, promising him that you would never forsake his seed; and you gave him Isaac; and to Isaac you gave Jacob and Esau. <sup>16</sup> You set apart Jacob for yourself but rejected Esau; and Jacob became a great multitude. <sup>17</sup> When you led his seed out of Egypt, you brought them to Mount Sinai. <sup>18</sup> You bent

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<sup>9</sup> The NRSV adds ‘its’ before ‘time’.

<sup>10</sup> The NRSV has ‘upon’ in place of ‘to’ (twice in this verse).

<sup>11</sup> In place of ‘But’, the NRSV opens with ‘However’ and the WEBBE with ‘Nevertheless’.

<sup>12</sup> The WEBBE & NRSV have ‘than were their ancestors’ in place of ‘than their predecessors’.

<sup>13</sup> The NRSV has ‘iniquity’ in place of ‘sins’.

<sup>14</sup> The WEBBE lacks ‘him’ after ‘loved’.

<sup>15</sup> In place of ‘his seed’, here following the Latin text (*semen eius*), the NRSV has ‘his descendants’.

<sup>16</sup> A more literal translation of ‘rejected’ is ‘separated’.

<sup>17</sup> The NRSV has ‘descendants’ in place of ‘seed’ (cf. #15).

<sup>18</sup> For ‘shook’, here following the Syriac & Ethiopic MSS, the Latin text has ‘set fast’.

<sup>18</sup> *Et inclinasti caelos et statuisti terram et commovisti orbem et tremere fecisti abyssos et conturbasti saeculum.*

<sup>19</sup> *Et transiit gloria tua portas quattuor, ignis et terraemotus et spiritus et gelu, ut dares semini Iacob legem et generationi Israhel diligentiam.*

<sup>20</sup> *Et non abstulisti ab eis cor malignum, ut faceret lex tua in eis fructum.* <sup>21</sup> *Cor enim malignum baiulans primus Adam transgressus et victus est, sed et omnes qui ex eo nati sunt.* <sup>22</sup> *Et facta est permanens infirmitas et lex cum corde populi cum malignitate radicis, et discessit quod bonum est et mansit malignum.* <sup>23</sup> *Et transierunt tempora et finiti sunt anni, et suscitasti tibi servum nomine David.* <sup>24</sup> *Et dixisti ei aedificare civitatem nominis tui et offerre tibi in ea de tuis oblationes.* <sup>25</sup> *Et factum est hoc annis multis. Et dereliquerunt qui habitabant civitatem,* <sup>26</sup> *in omnibus facientes sicut fecit Adam et omnes generationes eius; utebantur enim et ipsi cor malignum.* <sup>27</sup> *Et tradidisti civitatem tuam in manus inimicorum tuorum.*

down the heavens and shook the earth, and moved the world, and made the depths tremble, and troubled the age.

<sup>19</sup> Your glory passed through four gates: of fire, and earthquake, and wind, and ice, to give the law to the seed of Jacob, and your commandment to the posterity of Israel.

<sup>20</sup> “Yet you did not take from them their evil heart, so your law might yield fruit in them. <sup>21</sup> For, the first Adam, weighed down with an evil heart, transgressed and was overcome, as were all who were born of him. <sup>22</sup> Thus, disease was made permanent; the law was in the hearts of the people along with the evil root but the good departed and the evil remained. <sup>23</sup> So, the times passed and the years were completed, and you raised up a servant, named David, <sup>24</sup> who you ordered to build a city for your name, and in it to offer oblations from what is yours. <sup>25</sup> This was done for many years but the inhabitants of the city did evil, <sup>26</sup> in everything doing just as Adam and all his generations had done; for, they also had an evil heart. <sup>27</sup> So, you handed over your city to your enemies.

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<sup>19</sup> The NRSV has ‘descendants’ in place of ‘seed’ (cf. #15).

<sup>20</sup> The NRSV opens, “Yet you did not take away their evil heart from them.”

<sup>21</sup> In place of ‘born of’, the NRSV has ‘descended from’.

<sup>22</sup> The NRSV adds ‘the’ before ‘disease’.

<sup>23</sup> After ‘raised up’, the NRSV adds ‘for yourself’.

<sup>24</sup> The WEBBE has ‘burnt offerings’ in place of ‘oblations’.

<sup>25</sup> The NRSV has ‘transgressed’ in place of ‘did evil’.

<sup>26</sup> In place of ‘generations’, the NRSV has ‘descendants’.

<sup>27</sup> The WEBBE has ‘gave your city over’ in place of ‘handed over your city’.

<sup>28</sup> *Et dixi ego tunc in corde meo: Numquid meliora faciunt qui habitant in Babylone, et propter hoc dominabit Sion?*  
<sup>29</sup> *Factum est autem cum venissem huc, et vidi impietates quorum non est numerus, et delinquentes multos vidit anima mea hoc tricesimo anno. Et excessit cor meum,*  
<sup>30</sup> *quoniam vidi quomodo sustines eos peccantes et pepercisti impie agentibus, et perdidisti populum tuum et conservasti inimicos tuos, et non significasti* <sup>31</sup> *nihil nemini quomodo debeat derelinqui via haec. Numquid meliora facit Babylon quam Sion,* <sup>32</sup> *aut alia gens cognovit te praeter Israhel? Aut quae tribus crediderunt testamentis sicut haec Iacob,*  
<sup>33</sup> *quarum merces non comparuit neque labor fructificavit? Pertransiens enim pertransivi in gentibus, et vidi abundantes eas et non memorantes mandatorum tuorum.*  
<sup>34</sup> *Nunc ergo pondera in statera nostras iniquitates et eorum qui habitant in saeculo, et invenietur momentum puncti ubi declinet.* <sup>35</sup> *Aut quando non peccaverunt in conspectu tuo qui habitant terram, aut quae gens sic observavit mandata tua?* <sup>36</sup> *Homines quidem per nomina invenies servasse mandata tua, gentes autem non invenies.*

<sup>28</sup> “Then I said in my heart: Are the deeds of those who live in Babylon any better? Is that why it gained dominion over Zion? <sup>29</sup> For, when I came here, I saw uncountable impieties and my soul has seen many sinners during these thirty years. And my heart failed me; <sup>30</sup> for, I have seen how you endure sinners and spared those who act wickedly, and destroyed your people and protected your enemies, <sup>31</sup> and have not shown to anyone how your way may be understood. Are the deeds of Babylon better than those of Zion? <sup>32</sup> Or has another nation known you besides Israel? Or what tribes have so believed the covenants as these tribes of Jacob? <sup>33</sup> Yet, their reward does not appear and their labour has no fruit. For, I have travelled widely among the nations and have seen that they abound in wealth but don’t think of your commandments. <sup>34</sup> Now, therefore, weigh in a balance our sins and theirs who dwell the world; and it will be found which way the scales tilt. <sup>35</sup> When did the inhabitants of the earth not sin in your sight? Or what nation has kept your commandments so well? <sup>36</sup> You may well find some men by name who have kept your commandments but nations you will not find.”

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<sup>28</sup> The NRSV has ‘inhabit’ in place of ‘live in’.

<sup>29</sup> ‘During these thirty years’ follows the Ethiopic & Armenian MSS; the Latin & Syriac MSS have ‘in this thirtieth year’.

<sup>30</sup> The NRSV has ‘those who sin’ in place of ‘sinners’.

<sup>31</sup> The phrase, ‘how your way may be understood’, follows the Syriac MS; the Latin text has ‘how this way should be forsaken’.

<sup>32</sup> In place of ‘has ... known’, the WEBBE has ‘does ... know’.

<sup>33</sup> Before ‘no fruit’, the NRSV adds ‘borne’. The NRSV has ‘are unmindful’ in place of ‘don’t think’.

<sup>34</sup> The NRSV has ‘turn of the scale’ in place of ‘scales’.

<sup>35</sup> In place of ‘the inhabitants of’, the WEBBE has ‘they who dwell on’.

<sup>36</sup> In place of ‘men by name’, the NRSV has ‘individuals’.

## *Esdraë IV 4*

<sup>1</sup> *Et respondit ad me angelus qui missus est ad me, cui nomen Urihel, <sup>2</sup> et dixit mihi: Excedens excessit cor tuum in saeculo hoc, et comprehendere cogitas viam Altissimi?*  
<sup>3</sup> *Et dixi: Ita, domine meus. Et respondit mihi et dixit: Tres vias missus sum ostendere tibi et tres similitudines proponere coram te. <sup>4</sup> De quibus si mihi renuntiaveris unam ex his, et ego tibi demonstrabo viam quam desideras videre, et doceam te quare cor malignum.*  
<sup>5</sup> *Et dixi: Loquere, domine meus. Et dixit ad me: Vade, pondera mihi ignis pondus, aut mensura mihi flatum venti, aut revoca mihi diem quae praeteriit.*  
<sup>6</sup> *Et respondi et dixi: Quis natorum poterit facere, ut me interrogas de his?*  
<sup>7</sup> *Et dixit ad me: Si eram interrogans te dicens: Quantae habitationes sunt in corde maris, aut quantae venae sunt in principio abyssi, aut quantae venae sunt super firmamentum, aut qui sint exitus paradisi, <sup>8</sup> dicebas*

## 2 ESDRAS 4

<sup>1</sup> And the angel who was sent to me, whose name was Uriel, answered <sup>2</sup> and said to me, "Your understanding has utterly failed regarding this world; and do you think you can comprehend the way of the Most High?" <sup>3</sup> Then I said, "Yes, my lord." He replied to me, "I have been sent to show you three ways and to put before you three problems. <sup>4</sup> If you can solve one of them for me, I will show you the way you desire to see and will teach you why the heart is evil."  
<sup>5</sup> I said, "Speak, my lord." And he said to me, "Go, weigh for me the weight of fire, or measure for me a blast of wind, or call back for me the day that is past."  
<sup>6</sup> I answered and said, "Who of the sons of men can do that, that you should ask me about such things?"  
<sup>7</sup> He said to me, "If I had asked you, "How many dwellings are in the heart of the sea, or how many springs are at the source of the deep, or how many streams are above the firmament, or which are the exits of paradise?" <sup>8</sup> maybe you

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### 2 ESDRAS 4

- <sup>1</sup> The NRSV opens with 'Then' in place of 'And'.
- <sup>2</sup> The WEBBE presents the question as a separate sentence, dropping the 'and' after 'this world'.
- <sup>3</sup> In the WEBBE, the 1<sup>st</sup> sentence is a separate paragraph.
- <sup>4</sup> The WEBBE has 'wicked' in place of 'evil'.
- <sup>5</sup> For 'And he said', the NRSV has 'Then he said'.
- <sup>6</sup> In place of 'the sons of men', the NRSV has 'those that have been born'.
- <sup>7</sup> The NRSV, following the Syriac MS, ends the verse with, "or which are the exits of Hades, or which are the entrances of paradise." Here, we follow the Latin MSS.
- <sup>8</sup> The NRSV has 'Hades' in place of 'hell', here following the WEBBE.



*fortassis mihi: In abyssum non descendi neque in infernum adhuc, neque in caelis umquam ascendi.* <sup>9</sup> *Nunc autem non interrogavi te nisi de igne et vento et diem per quem transisti, et sine quibus separari non potes, et non respondisti mihi de eis.* <sup>10</sup> *Et dixit mihi: Tu quae tua sunt te cum coadulescentia non potes cognoscere,* <sup>11</sup> *et quomodo poterit vas tuum capere Altissimi viam? ... Et iam exterritus corrupto saeculo intellegere incorruptionem? Et cum haec audissem, cecidi in faciem meam* <sup>12</sup> *et dixi illi: Melius erat nos non adesse, quam advenientes vivere in impietatibus et pati et non intellegere de qua re.*

<sup>13</sup> *Et respondit ad me et dixit: Proficiscens profectus sum ad silvam lignorum campi, et cogitaverunt cogitationem* <sup>14</sup> *et dixerunt: Venite et eamus et faciamus ad mare bellum, ut recedat coram nos, et faciamus nobis alias silvas.* <sup>15</sup> *Et similiter fluctus maris et ipsi cogitaverunt cogitationem et dixerunt Venite ascendentes debellemus silvam campi, ut et ibi consummemus nobismet ipsis aliam regionem.* <sup>16</sup> *Et*

would say to me, "I never went down into the deep, nor as yet into hell, nor did I ever climb to heaven." <sup>9</sup> But now I have asked you only about fire and wind and the day – things you have known and from which you can't be separated – and you have not answered me about them." <sup>10</sup> He said to me, "You cannot understand the things you grew up with; <sup>11</sup> how can your mind grasp the way of the Most High? ... How can one already worn out by the corrupt world understand incorruption?" When I heard this, I fell on my face <sup>12</sup> and said to him, "It would be better for us not to be here than to come and live in impiety and to suffer and not understand why."

<sup>13</sup> He answered me and said, "I went into a forest of trees of the plain and they made a plan <sup>14</sup> and said, "Come, let's go and make war against the sea, so it may recede before us and so we may make ourselves more forests." <sup>15</sup> In like manner, the waves of the sea also made a plan and said, "Come, let's go up and subdue the forest of the plain so there also we may gain more territory." <sup>16</sup> But the plan of the forest was in vain;

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<sup>9</sup> The NRSV & WEBBE have 'experienced' in place of 'known'.

<sup>10</sup> In place of 'things you grew up with', the NRSV has 'things with which you have grown up'.

<sup>11</sup> A footnote to the WEBBE states that the Latin text for the last sentence is corrupt and that the translations follows the Syriac and Ethiopic texts; however, the Latin text here (*Et cum haec audissem, cecidi in faciem meam*) seems fine – perhaps this has been restored by the editor.

<sup>12</sup> The NRSV & WEBBE have 'ungodliness' in place of 'impiety'.

<sup>13</sup> The WEBBE, following the Eastern MSS, reads, "He answered me, and said, "A forest of the trees of the field went out, and took counsel together." Here, we follow the Latin MSS and the NRSV.

<sup>14</sup> In place of 'recede', the WEBBE has 'depart away'.

<sup>15</sup> For 'made a plan', the WEBBE has 'took counsel together' (as also in v. 13).

<sup>16</sup> The WEBBE has 'counsel' in place of 'plan'.



*factus est cogitatus silvae in vano, venit enim ignis et consumpsit eam.* <sup>17</sup> *Similiter et cogitatus fluctuum maris, stetit enim harena et prohibuit eam.* <sup>18</sup> *Si enim eras iudex horum, quem incipiebas iustificare aut quem condemnare?*

<sup>19</sup> *Et respondi et dixi: Utrique vanam cogitationem cogitaverunt, terra enim data est silvae, et maris locus portare fluctus suos.*

<sup>20</sup> *Et respondit ad me et dixit: Bene tu iudicasti, et quare non iudicasti tibimet ipso?* <sup>21</sup> *Quemadmodum enim terra silvae data est et mare fluctibus suis, et qui super terram inhabitant quae sunt super terram intellegere solummodo possunt, et qui super caelos super altitudinem caelorum.*

<sup>22</sup> *Et respondi et dixi: Deprecor te, domine, ut mihi datus est sensus intellegendi.* <sup>23</sup> *Non enim volui interrogare de superioribus viis, sed de his quae pertranseunt per nos cotidie, propter quod Israhel datus est in obprobrium gentibus, quem dilexisti populum datus est tribubus impiis, et lex patrum nostrorum in interitum deducta est, et dispositiones scriptae nusquam sunt.* <sup>24</sup> *Et pertransivimus*

for, the fire came and consumed it; <sup>17</sup> likewise also, the plan of the waves of the sea; for, the sand stood firm and blocked it. <sup>18</sup> If now you were a judge between these two, which would you undertake to justify and which to condemn?"

<sup>19</sup> I answered and said, "Each made a foolish plan; for, the ground has been assigned to the forest and the locale of the sea a place to carry its waves."

<sup>20</sup> He answered me and said, "You have judged rightly. And why don't you judge your own case? <sup>21</sup> For, as the ground is given to the forest and the sea to its waves, so they who dwell on the earth understand only what is on the earth and he who is above the heavens understands the height of the heavens."

<sup>22</sup> And I answered and said, "I beg you, lord, why have I been given the power of understanding? <sup>23</sup> For, I did not wish to inquire about the ways above but about things that pass by us daily: Why Israel was given to the Gentiles in disgrace? Why the people whom you loved was given to godless tribes and the Law of our fathers brought to destruction and the written covenants no longer exist. <sup>24</sup> We pass from the world

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<sup>17</sup> After 'sea', the NRSV repeats 'was in vain' (from v. 16); here, we follow the *Latin MSS* and the *WEBBE*.

<sup>18</sup> The NRSV has 'between them' in place of 'between these two', here following the *WEBBE*.

<sup>19</sup> In place of 'ground', the NRSV has 'land'.

<sup>20</sup> The NRSV ends, "but why have you not judged so in your own case?" Here, we follow the *WEBBE* & *Latin MSS*.

<sup>21</sup> The NRSV has 'has been assigned' in place of 'is given'. Both the NRSV & *WEBBE* add 'what is above' before 'the height of the heavens'.

<sup>22</sup> The NRSV has 'endowed' in place of 'given'.

<sup>23</sup> For 'pass by us daily', the NRSV has 'we daily experience'.

<sup>24</sup> The *WEBBE* has 'vapour' in place of 'mist'.

*de saeculo ut locustae, et vita nostra ut vapor, et nec digni sumus misericordiam consequi.* <sup>25</sup> *Sed quid faciet nomini suo quod invocatum est super nos? Et his interrogavi.*

<sup>26</sup> *Et respondit ad me et dixit: Si fueris videbis, et si vixeris frequenter miraberis, quoniam festinans festinat saeculum pertransire.* <sup>27</sup> *Non capiet portare quae in temporibus iustis repromissa sunt, quoniam plenum maestitia est saeculum hoc et infirmitatibus.* <sup>28</sup> *Seminatum est enim malum, de quibus me interrogas de ea, et necdum venit destructio ipsius.* <sup>29</sup> *Si ergo non messum fuerit quod seminatum est, et discesserit locus ubi seminatum est malum, non veniet ager ubi seminatum est bonum.* <sup>30</sup> *Quoniam granum seminis mali seminatum est in corde Adam ab initio, et quantum impietatis generavit usque nunc et generabit usque cum veniat area.* <sup>31</sup> *Aestima autem apud te, granum mali seminis quantum fructum impietatis generaverit.* <sup>32</sup> *Quando seminatae fuerint spicae quarum non est numerus, quam magnam aream incipient facere.*

like locusts; our life is like a mist and we are not worthy to obtain mercy. <sup>25</sup> However, what will he do for his name that is invoked over us? I have asked about these things.”

<sup>26</sup> He answered me and said, “If you are alive, you will see and, if you live long, you will often marvel; for, the world hurries to its end. <sup>27</sup> It will not be able to bear the things that were promised to the just in future times, since the world is full of sorrow and infirmities. <sup>28</sup> For, the evil of which you ask me has been sown but its harvest has not yet come. <sup>29</sup> If, therefore, what has been sown is not reaped and if the place where the evil is sown does not pass away, the field where the good is sown will not come. <sup>30</sup> For, a grain of evil seed was sown in Adam’s heart from the beginning and how much ungodliness it has generated until now – and will generate until the time of threshing comes! <sup>31</sup> Ponder now, by yourself, how much fruit of wickedness a grain of evil seed has produced. <sup>32</sup> When heads of grain without number are sown, how great a threshing floor they will fill!”

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<sup>25</sup> For the last sentence, the NRSV reads, “It is about these things that I have asked.”

<sup>26</sup> The WEBBE lacks ‘often’, here following the Latin MSS (*frequenter*) and NRSV.

<sup>27</sup> The NRSV has ‘righteous’ in place of ‘just’.

<sup>28</sup> According to a footnote in the WEBBE, ‘evil’ follows the Syria & Ethiopic texts.

<sup>29</sup> For ‘is sown’, the NRSV has ‘has been sown’ (twice in this verse).

<sup>30</sup> The NRSV has ‘ungodliness’ in place of ‘wickedness’ and ‘produce(d)’ in place of ‘generate(d)’ here following the WEBBE. The WEBBE has ‘the heart of Adam’ in place of ‘Adam’s heart’.

<sup>31</sup> For this verse, here (loosely) following the WEBBE, the NRSV reads, “Consider now for yourself how much fruit of ungodliness a grain of evil seed has produced.”

<sup>32</sup> Before ‘without number’, the WEBBE adds ‘which are’.

<sup>33</sup> *Et respondi et dixi: Quo et quando haec? Quare modici et mali anni nostri?* <sup>34</sup> *Et respondit ad me et dixit: Non festina spiritu super Altissimum; tu enim festinas propter temet ipsum spiritum, nam Excelsus pro multis.* <sup>35</sup> *Nonne de his interrogaverunt animae iustorum in promptuariis suis dicentes: Usquequo spero sic? Et quando venit fructus areae mercedis nostrae?* <sup>36</sup> *Et respondit ad ea Hieremihel archangelus et dixit: Quando impletus fuerit numerus similium vobis, quoniam in statera ponderavit saeculum* <sup>37</sup> *et mensura mensuravit tempora et numero numeravit tempora, et non commovet nec excitabit usque dum impleatur praedicta mensura.*

<sup>38</sup> *Et respondi et dixi: O dominator domine, sed et nos omnes pleni sumus impietate.* <sup>39</sup> *Et ne forte propter nos impediatur iustorum area, propter peccata inhabitantium super terram.*

<sup>40</sup> *Et respondit ad me et dixit: Vade et interroga praegnantem, si quando impleverit novem menses suos, adhuc poterit matrix eius retinere fetus in semet ipsa.* <sup>41</sup> *Et*

<sup>33</sup> And I answered and said, "Where and when are these? Why are our years few and evil?" <sup>34</sup> He answered me and said, "Don't hurry faster than the Most High. You hurry for yourself but the Highest is in a hurry on behalf of many. <sup>35</sup> Did not the souls of the righteous in their chambers ask about these matters, saying, "How long shall we be here? And when will the harvest of our reward come?" <sup>36</sup> And the archangel Jeremiel answered and said, "When the number of those like you is fulfilled; for, he has weighed the world in the balance, <sup>37</sup> and measured the times by measure, and numbered the times by number; and he will not move or stir them until that measure is fulfilled."

<sup>38</sup> Then I answered and said, "O sovereign Lord, all of us also are full of ungodliness. <sup>39</sup> It is perhaps for our sakes that the time of threshing is delayed for the righteous – because of the sins of those who inhabit the earth."

<sup>40</sup> He answered me and said, "Go and ask a pregnant woman if, when her nine months have been completed, her womb can keep the foetus within her any longer." <sup>41</sup> I said, "No,

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<sup>33</sup> For the first question, here following the Latin text, the NRSV & WEBBE, following the *Eastern MSS*, have, "How long? When will this be?"

<sup>34</sup> The *Latin text* for this verse is partially corrupt; the translation follows the *Syriac MS*.

<sup>35</sup> For, "How long shall we be here?", here following the *Syriac MS*, the *Latin MSS* have, "Shall I hope on this fashion?"

<sup>36</sup> The NRSV has 'the age' in place of 'the world'.

<sup>37</sup> In place of 'move', the *Syriac MS* has 'rest'.

<sup>38</sup> Before 'O sovereign Lord', the NRSV adds 'But'.

<sup>39</sup> The NRSV has 'on account of us' in place of 'for our sakes'.

<sup>40</sup> The WEBBE has 'baby' in place of 'foetus'.

<sup>41</sup> The pronoun, 'it', refers to the womb of v. 40.

*dixi: Non potest, domine. Et dixit ad me: In inferno promptuaria animarum matrici adsimilata sunt.* <sup>42</sup> *Quem-admodum enim festinavit quae parit effugere necessitatem partus, sic et haec festinat reddere ea quae commendata sunt* <sup>43</sup> *ab initio. Tunc tibi demonstrabitur de his quae concupiscis videre.* <sup>44</sup> *Et respondi et dixi: Si inveni gratiam ante oculos tuos, et si possibile est, et si idoneus sum,* <sup>45</sup> *demonstra mihi et hoc, si plus quam praeteriti habet venire aut plura pertransierunt super nos,* <sup>46</sup> *quoniam quod pertransivit scio, quid autem futuri sit ignoro.* <sup>47</sup> *Et dixit ad me: Sta super dexteram partem et demonstrabo tibi interpretationem similitudinis.*

<sup>48</sup> *Et steti et vidi, et ecce fornax ardens transiit coram me; et factum est cum transiret flamma, et vidi et ecce superavit fumus.* <sup>49</sup> *Et post hoc transiit coram me nubes plena aquae et inmisit pluviam impetu multam; et cum transisset impetus pluviae, et superaverunt in ea guttae.*

<sup>50</sup> *Et dixit ad me: Cogita tibi. Sicut enim crescit pluvia amplius quam guttae, et ignis amplius quam fumus, sic*

lord, it cannot.” He said to me, “In hell, the chambers of the souls are like the womb. <sup>42</sup> For, just as a woman who is in labour makes haste to escape the pangs of birth, so also do these places hurry to deliver the things that were committed to them from the beginning. <sup>43</sup> Then the things that you desire to see will be disclosed to you.” <sup>44</sup> I answered and said, “If I have found favour in your sight and, if it is possible, and, if I am worthy, <sup>45</sup> show me this also: if there is more to come than is past, or if the greater part has gone by us. <sup>46</sup> For, I know what has gone by but I do not know what is to come.” <sup>47</sup> He said to me, “Stand at my right side and I will show you the interpretation of a parable.”

<sup>48</sup> So, I stood and looked and saw a flaming furnace pass before me; and when the flame had gone by, I looked and the smoke remained. <sup>49</sup> After this, a cloud full of water passed before me and sent down heavy and violent rain; and, when the rainstorm had passed, drops still remained in it.

<sup>50</sup> He said to me, “Ponder it yourself; for, just as the rain is more than the drops and the fire is greater than the smoke,

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<sup>42</sup> The NRSV has ‘hasten to give back’ in place of ‘hurry to deliver’.

<sup>43</sup> For this verse, here following the NRSV, the WEBBE reads, “Then you will be shown those things which you desire to see.”

<sup>44</sup> The literal translation of ‘sight’ is ‘eyes’.

<sup>45</sup> In place of ‘there is more to come’, the NRSV has ‘more time is to come’.

<sup>46</sup> The WEBBE has ‘is gone’ in place of ‘has gone by’.

<sup>47</sup> The WEBBE ends the verse with, “and I will explain the parable to you.”

<sup>48</sup> Before ‘the smoke remained’, the NRSV adds ‘lo’.

<sup>49</sup> The NRSV ends with ‘in the cloud’.

<sup>50</sup> In place of ‘Ponder’, the NRSV & WEBBE have ‘Consider’.

*superabundavit quae transivit mensura, superaverunt autem guttae et fumus.* <sup>51</sup> *Et oravi et dixi: Putas vivo usque in diebus illis, vel quis erit in diebus, illis?* <sup>52</sup> *Respondit ad me et dixit: De signis de quibus me perrogas, ex parte possum tibi dicere, de vita autem tua non sum missus dicere tibi, sed nescio.*

so the quantity that is past was far greater; but drops and smoke remained.” <sup>51</sup> Then I prayed and said, “Do you think I will live until those days? Or who will be alive in those days?” <sup>52</sup> He answered me and said, “As for the signs you asked me about, I can tell you in part; but I was not sent to tell you about your life; for, I do not know.”

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<sup>51</sup> In place of the 1<sup>st</sup> instance of ‘*those days*’, the WEBBE has ‘*that time*’. The word ‘*alive*’ is not in the Latin text but is implied.

<sup>52</sup> The NRSV has ‘*concerning your life*’ in place of ‘*about your life*’.



## *Esdraë IV 5*

<sup>1</sup> *De signis autem: Ecce dies venient, et adprehendentur qui inhabitant super terram in excessu multo, et abscondetur veritatis via, et sterilis erit a fide regio.* <sup>2</sup> *Et multiplicabitur iniustitia super hanc quam ipse tu vides et super quam audisti olim.* <sup>3</sup> *Et erit inconposita vestigio quam nunc vides regnare regionem, et videbunt eam desertam.* <sup>4</sup> *Si autem tibi dederit Altissimus vivere, et videbis post tertiam turbatam,*

*et relucescet subito sol noctu  
et luna interdie.*

<sup>5</sup> *Et de ligno sanguis stillabit,  
et lapis dabit vocem suam;  
et populi commovebuntur,  
et gressus commutabuntur.*

<sup>6</sup> *Et regnabit quem non sperant qui inhabitant super terram; et volatilia conmigrationem facient.* <sup>7</sup> *Et mare Sodomitum pisces reiciet. Et dabit vocem noctu quem non noverant multi, omnes autem audient vocem eius.* <sup>8</sup> *Et*

## 2 ESDRAS 5

<sup>1</sup> “Now concerning the signs: lo! the days will come when those who dwell on earth will be seized with great terror, and the way of truth will be hidden, and the land will be barren of faith. <sup>2</sup> Iniquity will increase beyond what you see now and beyond what you heard before; <sup>3</sup> and the land that you now see ruling will be a trackless waste and men will see it desolate. <sup>4</sup> But, if the Most High grants that you live, you will see it thrown into confusion after the third period.

“And the sun will suddenly begin to shine at night and the moon during the day.

<sup>5</sup> Blood will drip from wood,  
and the stone will utter its voice;  
the peoples will be troubled,  
and the stars will fall.

<sup>6</sup> “And one will reign whom those who dwell on earth do not expect and the birds will fly away together; <sup>7</sup> and the Dead Sea will cast up fish and make a noise in the night that many have not known; but all will hear his voice. <sup>8</sup> There will also

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### 2 ESDRAS 5

<sup>1</sup> ‘With great terror’ follows the Syriac MS; the Latin MSS have ‘in great excess’.

<sup>2</sup> For ‘will increase’, the WEBBE has ‘shall be increased’.

<sup>3</sup> The NRSV has ‘people’ in place of ‘men’.

<sup>4</sup> The WEBBE ends the 1<sup>st</sup> sentence with, “you will see what is after the third period will be troubled.”

<sup>5</sup> In the WEBBE, vv. 4b–5 are formatted as prose; here, we follow the NRSV.

<sup>6</sup> In place of ‘dwell on earth’, the NRSV has ‘inhabit the earth’.

<sup>7</sup> The literal translation of ‘the Dead Sea’ is ‘the Sodomite Sea’.

<sup>8</sup> The WEBBE has ‘will change their places’ in place of ‘will roam beyond their haunts’.

*chaus fiet per loca multa, et ignis frequenter emittetur, et bestiae agrestes transmigrabunt regionem suam, et mulieres parient menstruatae monstra, <sup>9</sup> et in dulcibus aquis salsae invenientur. Et amici omnes semet ipsos expugnabunt; et abscondetur tunc sensus, et intellectus separabitur in promptuarium suum. <sup>10</sup> Et quaeretur a multis et non inuenietur, et multiplicabitur iniustitia et incontinentia super terram. <sup>11</sup> Et interrogabit regio proximam suam et dicet: Numquid per te pertransiit iustitia iustum faciens? Et haec negabit. <sup>12</sup> Et erit in illo tempore, et sperabunt homines et non inpetrabunt, laborabunt et non dirigentur viae eorum. <sup>13</sup> Haec signa dicere tibi permissum est mihi. Et si oraveris iterum et ploraveris sicut et nunc et ieiunaveris septem diebus, audies iterato horum maiora. <sup>14</sup> Et evigilavi, et corpus meum horruit valde, et anima mea laboravit ut deficeret. <sup>15</sup> Et tenuit me qui venit angelus, qui loquebatur in me, et confortavit me et statuit me super pedes. <sup>16</sup> Et factum est in nocte secunda, et venit ad me Phalthihel dux populi et dixit mihi: Ubi eras et quare vultus tuus*

be chaos in many places, fires will often break out, wild animals will roam beyond their haunts, and menstruating women will bring forth monsters. <sup>9</sup> Salt waters will be found in the sweet and all friends will fight one another; then will reason hide itself and wisdom withdraw into its chamber; <sup>10</sup> and it will be sought by many but will not be found, and unrighteousness and lack of restraint will multiply on earth. <sup>11</sup> One country will ask its neighbour, "Has righteousness, or any man who does right, passed through you?" And it will answer, "No." <sup>12</sup> At that time, people will hope but not obtain; they will labour but their ways will not prosper. <sup>13</sup> These are the signs that I am permitted to tell you; and, if you pray again, and weep as you do now, and fast for seven days, then you shall hear yet greater things than these." <sup>14</sup> Then I woke up, my body shuddered violently, and my soul was so troubled that it fainted. <sup>15</sup> So, the angel who had come and talked with me held me, strengthened me, and set me on my feet. <sup>16</sup> Now, on the second night, Phaltiel, a chief of the people, came to me and said, "Where have you been and why is your

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<sup>9</sup> In place of 'fight', the NRSV has 'conquer' and the WEBBE has 'destroy'.

<sup>10</sup> The NRSV has 'increase' in place of 'multiply'.

<sup>11</sup> The NRSV has 'anyone' in place of 'any man'.

<sup>12</sup> The WEBBE opens, "It will come to pass at that time."

<sup>13</sup> The WEBBE opens, "I am permitted to show you such signs."

<sup>14</sup> In place of 'soul', the WEBBE has 'mind'.

<sup>15</sup> The NRSV opens with 'However' in place of 'So'.

<sup>16</sup> In place of 'Phaltiel' (*Phalthihel*), the Syriac MS has 'Psaltiel'.

*tristis?* <sup>17</sup> *Aut nescis quoniam tibi creditus est Israhel in regione transmigrationis eorum?* <sup>18</sup> *Exsurge ergo et gusta panem alicuius, et non derelinquas nos sicut pastor gregem suum in manibus luporum malignorum.*

<sup>19</sup> *Et dixi ei: Vade a me et non ad me accedas usque diebus septem, et tunc venies ad me. Et audivit ut dixi et recessit a me.* <sup>20</sup> *Et ego ieiunavi diebus septem ululans et plorans, sicut mihi mandavit Urihel angelus.*

<sup>21</sup> *Et factum est post dies septem, et iterum cogitationes cordis mei molestae erant mihi valde.* <sup>22</sup> *Et resumpsit anima mea spiritum intellectus, et iterum coepi loqui coram Altissimo sermones* <sup>23</sup> *et dixi: Dominator Domine, ex omni silva terrae et ex omnium arborum eius elegisti vineam unam,* <sup>24</sup> *et ex omnium terrarum orbis elegisti tibi foveam unam, et ex omnibus floribus orbis elegisti tibi lilium unum,* <sup>25</sup> *et ex omnibus abyssis maris replesti tibi rivum unum, et ex omnibus aedificatis civitatibus sanctificasti tibimet ipsi Sion,* <sup>26</sup> *et ex omnibus creatis volatilibus nominasti tibi*

face sad? <sup>17</sup> Or don't you know that Israel has been entrusted to you in the land of their exile? <sup>18</sup> Rise therefore and eat some bread; and do not forsake us, like a shepherd who leaves the flock in the power of cruel wolves."

<sup>19</sup> Then I said to him, "Go away from me and don't come near me for seven days; then you may come to me." He heard what I said and left me. <sup>20</sup> So, I fasted seven days, mourning and weeping, as the angel Uriel had commanded me.

<sup>21</sup> And, after seven days, the thoughts of my heart were very grievous to 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> I said, "O sovereign Lord, of every forest of the earth and all their trees, you have chosen one vine, <sup>24</sup> and of all the lands of the world you have chosen for yourself one region, and of all the flowers of the world you have chosen for yourself one lily, <sup>25</sup> and of all the depths of the sea you have filled for yourself one river, and of all built cities you have consecrated Zion for yourself, <sup>26</sup> and of all the birds that

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<sup>17</sup> For this verse, here (loosely) following the NRSV, the WEBBE reads, "Or don't you know that Israel is committed to you in the land of their captivity?"

<sup>18</sup> In place of 'cruel', the NRSV has 'savage'.

<sup>19</sup> A more literal translation of 'then you may come' is 'and then you will come'.

<sup>20</sup> The NRSV opens with 'Therefore' in place of 'So'.

<sup>21</sup> The WEBBE & NRSV lack the opening conjunction.

<sup>22</sup> The NRSV has 'in the presence of' in place of 'before'.

<sup>23</sup> The 'vine' here represents Israel.

<sup>24</sup> In place of 'region', here following the Eastern MSS, the Latin MSS have 'pit' (*foveam*).

<sup>25</sup> For 'built cities', the NRSV has 'the cities that have been built'.

<sup>26</sup> The WEBBE has 'livestock' in place of 'flocks'.

*columbam unam, et ex omnibus plasmatis pecoribus providisti tibi ovem unam, <sup>27</sup> et ex omnibus multiplicatis populis adquisisti tibi populum unum, et ab omnibus probatam legem donasti huic quem desiderasti populo. <sup>28</sup> Et nunc Domine, ut quid tradidisti unum plurimis et praeeparasti unam radicem super alias et dispersisti unicum tuum in multis? <sup>29</sup> Et conculcaverunt qui contradicebant sponsionibus tuis qui que tuis testamentis credebant. <sup>30</sup> Et si odians odisti populum tuum, tuis manibus debet castigari.*

*<sup>31</sup> Et factum est, cum locutus essem sermones istos, et missus est angelus ad me qui ante venerat ad me praeterita nocte, <sup>32</sup> et dixit mihi: Audi me et instruam te, et intende mihi et adiciam coram te.*

*<sup>33</sup> Et dixi: Loquere, dominus meus. Et dixit ad me: Valde in excessu mentis factus es in Israhel; aut plus dilexisti eum super eum qui fecit eum?*

*<sup>34</sup> Et dixi: Non, domine, sed dolens locutus sum, torquent enim me renes mei per omnem horam quaerentem*

are created you have named for yourself one dove, and of all the flocks that are made you have provided for yourself one sheep, <sup>27</sup> and of all the hosts of peoples you took for yourself one people; and, to this people, whom you loved, you gave a law that is approved by all. <sup>28</sup> Now, O Lord, why have you handed the one over to the many, dishonoured the one root beyond others, and scattered your only one among many? <sup>29</sup> And those who opposed your promises have trampled on those who believed your covenants. <sup>30</sup> If you really hate your people, they should be punished at your own hands."

<sup>31</sup> When I had spoken these words, the angel who had come to me on a previous night was sent to me. <sup>32</sup> He said to me, "Listen to me and I will instruct you; pay attention to me, and I will tell you more."

<sup>33</sup> Then I said, "Speak, my lord." And he said to me, "Are you greatly disturbed in mind over Israel? Or do you love him more than his Maker does?"

<sup>34</sup> I said, "No, Lord; but because of my grief I have spoken; for, every hour I suffer agonies of heart, while I strive to

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<sup>27</sup> The NRSV has 'multitudes' in place of 'hosts'.

<sup>28</sup> The Latin MSS have 'prepared' in place of 'dishonoured', here following the Eastern MSS.

<sup>29</sup> The WEBBE has 'trampled down' in place of 'trampled on'.

<sup>30</sup> After 'hate your people', the WEBBE adds 'so much'.

<sup>31</sup> In place of 'on a previous night', the WEBBE has 'the night before'.

<sup>32</sup> The WEBBE has 'Hear' and 'listen' in place of 'Listen' and 'pay attention'.

<sup>33</sup> In place 'love him', here following the Latin, the WEBBE has 'love that people'.

<sup>34</sup> The NRSV adds 'my' before 'Lord'.

*adprehendere semitam Altissimi et investigare partem iudicii eius.*

<sup>35</sup> *Et dixit ad me: Non potes. Et dixi: Quare, domine, aut quid nascebar, aut quare non fiebat matrix matris meae mihi sepulchrum, ut non viderem laborem Iacob et defatigationem generis Israhel?*

<sup>36</sup> *Et dixit ad me: Numera mihi qui necdum venerunt, et collige mihi dispersas guttas, et revirida mihi aridos flores,*  
<sup>37</sup> *et aperi mihi clausa promptuaria et produc mihi inclusos in eis flatus, aut monstra mihi vocis imaginem, et tunc ostendam tibi eum laborem quem rogas videre.*

<sup>38</sup> *Et dixi: Dominator domine, quis enim est qui potest haec scire, nisi qui cum hominibus habitationem non habet?*  
<sup>39</sup> *Ego autem insipiens, et quomodo potero dicere de his quibus me interrogasti?*

<sup>40</sup> *Et dixit ad me: Quomodo non potes facere unum de his quae dicta sunt, sic non poteris invenire iudicium meum aut finem caritatis quem pro populo meo promisi.* <sup>41</sup> *Et dixi: Sed ecce, domine, tu praees his qui in fine sunt, et quid facient qui ante me sunt aut nos aut hii qui post nos?*

understand the way of the Most High and to search out some part of his judgment."

<sup>35</sup> He said to me, "You cannot." I said, "Why not, Lord? Why then was I born? Or why did not my mother's womb become my grave, so that I would not see the travail of Jacob and the exhaustion of the people of Israel?"

<sup>36</sup> He said to me, "Count for me those who yet to come, and gather for me the scattered drops, and restore for me the dry flowers; <sup>37</sup> open for me the closed chambers and bring out for me the winds shut up in them; or show me the picture of a voice; then I will show you the travail that you ask to see."

<sup>38</sup> I said, "O sovereign Lord, who is able to know these things except he who dwells not with mortals? <sup>39</sup> As for me, I lack wisdom, and how can I speak concerning the things that you have asked me?"

<sup>40</sup> He said to me, "Just as you can do none of the things I spoke of, so you cannot discover my judgment, or the goal of the love I have promised my people." <sup>41</sup> I said, "Yet, O Lord, you promise those who are alive at the end, but what of those lived before me, or we ourselves, or those who come after

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<sup>35</sup> The NRSV adds 'my' before 'Lord'.

<sup>36</sup> The WEBBE has 'make ... green' in place of 'restore' and the NRSV has 'make ... bloom again'.

<sup>37</sup> The NRSV has 'understand' in place of 'see'.

<sup>38</sup> For 'he who dwells not', the NRSV has 'him whose dwelling is not'.

<sup>39</sup> The NRSV has 'am without' in place of 'lack', here following the WEBBE.

<sup>40</sup> In place of 'I spoke of', the NRSV has 'that were mentioned'.

<sup>41</sup> The WEBBE has 'But behold' in place of 'Yet'.



<sup>42</sup> *Et dixit ad me: Coronae adsimilabo iudicium meum. Sicut non novissimorum tarditas, sic nec priorum velocitas.*  
<sup>43</sup> *Et respondi et dixi: Nec enim poteris facere qui facti sunt et qui sunt et qui futuri sunt in unum, ut celerius iudicium tuum ostendas?* <sup>44</sup> *Et respondit ad me et dixit: Non potest festinare creatura super creatorem, nec sustinere saeculum qui in eo creati sunt in unum.* <sup>45</sup> *Et dixi: Quomodo dixisti servo tuo, quoniam vivificans vivificabis a te creatam creaturam in unum? Si ergo viventes vivent in unum et sustinebit creatura, poterit et nunc portare praesentes in unum.* <sup>46</sup> *Et dixit ad me: Interroga matricem mulieris et dices ad eam: Decem si paris, quare per tempus? Roga ergo eam, ut det decem in unum.* <sup>47</sup> *Et dixi: Non utique poterit, sed secundum tempus.* <sup>48</sup> *Et dixit ad me: Et ego dedi matricem terrae his qui seminati sunt super eam per tempus.* <sup>49</sup> *Quemadmodum enim infans non parit nec ea quae senuit adhuc, sic ego disposui a me creatum saeculum.*

us?" <sup>42</sup> He said to me, "I shall liken my judgment to a ring; just as for the last there is no delay, so for the first there is no haste." <sup>43</sup> And I answered and said, "Couldn't you have created at one time those who were and those who are and those who will be, to show your judgment sooner?" <sup>44</sup> He replied to me and said, "The creature can't go faster than the Creator, nor can the world hold at once all who will be created in it." <sup>45</sup> I said, "How did you say to your servant that you will give life to all your creatures at once? If, therefore, all live at once and creation will endure, it will also be able to bear those now present at once." <sup>46</sup> He said to me, "Ask a woman's womb, and say to it, 'If you bear ten, why one after another?'" Ask it therefore to give ten at once." <sup>47</sup> I said, "She can't but only each in its own time." <sup>48</sup> He said to me, "Even so, I have given the womb of the earth to those who are sown in it in their own time. <sup>49</sup> For, as an infant does not bring forth and she who has grown old does not any longer, so I have made the same rule for the world that I created."

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<sup>42</sup> The NRSV has 'circle' in place of 'ring'.

<sup>43</sup> The NRSV adds 'the' before 'sooner'.

<sup>44</sup> For the response, the NRSV reads, "The creation cannot move faster than the Creator, nor can the world hold at one time those who have been created in it" and the WEBBE has, "The creature may not move faster than the creator, nor can the world hold them at once who will be created in it."

<sup>45</sup> Some Latin MSS omit, "If, therefore, all [creatures] live at once." Footnotes to the WEBBE here do not entirely concord with the source text(s) that we have available.

<sup>46</sup> After 'bear ten', the NRSV & WEBBE add 'children'.

<sup>47</sup> The NRSV opens the reply with, "Of course it cannot;" here, we follow the WEBBE.

<sup>48</sup> In place of 'in their own time', the NRSV has 'from time to time'.

<sup>49</sup> The NRSV has 'a woman' in place of 'she', here following the WEBBE.

<sup>50</sup> *Et interrogavi et dixi: Cum iam dederis mihi viam, loquar coram te; nam mater nostra, de qua dixisti mihi, adhuc iuvenis est, iam ad senectutem adpropinquat?* <sup>51</sup> *Et respondit ad me et dixit: Interroga quae parit, et dicet tibi.* <sup>52</sup> *Dices enim ei: Quare quos peperisti nunc non sunt similes his qui ante, sed minores statu?* <sup>53</sup> *Et dicet tibi et ipsa: Alii sunt qui in iuventute virtutis nati sunt, et alii qui sub tempus senectutis deficiente matrice sunt nati.* <sup>54</sup> *Considera ergo et tu, quoniam minores statu estis prae his qui ante vos,* <sup>55</sup> *et qui post vos quam ut vos, quasi iam senescentis creaturae et fortitudinem iuventutis praeterientis. Et dixi: Rogo domine, si inveni gratiam ante oculos tuos, demonstra servo tuo per quem visitas creaturam tuam.*

<sup>50</sup> And I asked and said, “As you have shown me the way, I will speak before you. Is our mother, of whom you have told me, still young? Or does she draw near old age?” <sup>51</sup> He replied to me, “Ask she who gives birth and she will tell you. <sup>52</sup> Say to her, “Why are those you have borne now not like those you bore before but less in stature?” <sup>53</sup> She herself will tell you, “Those born in the strength of youth are unlike those born in the time of old age, when the womb is failing.” <sup>54</sup> So, you should consider also how you are shorter than those before you, <sup>55</sup> and those after you smaller than you, as born of a creation that is aging and past the strength of youth.” I said, “I beg you, Lord, if I have found favour in your eyes, show your servant by whom you will visit your creation.”

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<sup>50</sup> In place of ‘shown me the way’, here following the WEBBE, the NRSV has ‘given me the opportunity’.

<sup>51</sup> The NRSV has ‘a woman who bears children’ in place of ‘she who gives birth’.

<sup>52</sup> The NRSV has ‘recently’ in place of ‘now’.

<sup>53</sup> In place of ‘unlike’, the NRSV has ‘different from’.

<sup>54</sup> After ‘how you’, the NRSV adds ‘and your contemporaries’.

<sup>55</sup> The NRSV & WEBBE start a new verse (v. 56) at ‘I said’.

## Esdræ IV 6

<sup>1</sup> *Et dixit ad me: Initium terreni orbis, et antequam starent exitus saeculi, et antequam spirarent conventiones ventorum, <sup>2</sup> et antequam sonarent voces tonitruum, et antequam splenderent nitores coruscum, et antequam confirmarentur fundamenta paradisi, <sup>3</sup> et antequam viderentur decores flores, et antequam confirmarentur motuum virtutes, et antequam colligerentur innumerabiles militiae angelorum, <sup>4</sup> et antequam extollerentur altitudines aerum, et antequam nominarentur mensurae firmamentorum, et antequam aestimaretur scabillum Sion, <sup>5</sup> et antequam investigarentur praesentes anni, et antequam abalienarentur eorum qui nunc peccant ad inventiones et consignarentur qui fidem thesaurizaverunt, <sup>6</sup> tunc cogitavi, et facta sunt haec per me solum et non per alium, ut et finis per me et non per alium.*

<sup>7</sup> *Et respondi et dixi: Quae erit separatio temporum, aut quando prioris finis aut sequentis initium?*

## 2 ESDRAS 6

<sup>1</sup> He said to me, "At the beginning of the earthly world, before the portals of the world were in set, and before the gathering winds blew, <sup>2</sup> and before the voices of thunder sounded, and before the flashes of lightning shone, and before the foundations of paradise were laid, <sup>3</sup> and before the fair flowers were seen, and before the powers of movements were established, and before the innumerable hosts of angels were gathered, <sup>4</sup> and before the heights of the air were lifted up, and before the measures of the firmaments were named, and before the footstool of Zion was established, <sup>5</sup> and before the present years were reckoned and before the imaginations of those who now sin were estranged, and before those who stored up treasures of faith were sealed – <sup>6</sup> then I planned these things, which were made by me alone and no other; just as the end shall come by me alone and no other."

<sup>7</sup> I answered and said, "What will be the dividing of the times? Or when first end and the following [age] start?"

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### 2 ESDRAS 6

<sup>1</sup> The NRSV has 'circle of the earth' in place of 'earthly world'.

<sup>2</sup> In place of 'voices', the NRSV has 'rumblings'.

<sup>3</sup> The WEBBE has 'earthquake' in place of 'movements'.

<sup>4</sup> The translation of the end of the verse here follows the Syriac MS (and both the NRSV & WEBBE); the Latin MSS read (possibly), "and before Zion was considered a mere footstool."

<sup>5</sup> The WEBBE ends the verse with, "and before they were sealed who have gathered faith for a treasure."

<sup>6</sup> The NRSV has 'through' in place of 'by' (twice in this verse).

<sup>7</sup> After 'first', the NRSV adds 'age'.

<sup>8</sup> *Et dixit ad me: Ab Abraham usque ad Abraham, quoniam ab eo natus est Iacob et Esau, manus enim Iacob tenebat ab initio calcaneum Esau.* <sup>9</sup> *Finis enim huius saeculi Esau, et principium sequentis Iacob.* <sup>10</sup> *Finis enim hominis calcaneum et principium hominis manus, inter calcaneum et manum aliud noli quaerere, Ezra.*

<sup>11</sup> *Et respondi et dixi: O dominator domine, si inveni gratiam ante oculos tuos,* <sup>12</sup> *ut demonstres servo tuo finem signorum tuorum, quorum ex parte mihi demonstrasti nocte praecedente.*

<sup>13</sup> *Et respondit et dixit ad me: Surge super pedes tuos et audies vocem plenissimam sonus.* <sup>14</sup> *Et erit, si commotione commovebitur locus, in quo stas super eum,* <sup>15</sup> *in eo cum loqueretur, tu non expaveas, quoniam de fine verbum. Et fundamenta terrae intellegetur,* <sup>16</sup> *quoniam de ipsis sermo, tremescet et commovebitur; scit enim, quoniam finem eorum oportet commutari.*

<sup>8</sup> He said to me, "From Abraham to Isaac, because Jacob and Esau were born to him; for, Jacob's hand held Esau's heel from the start. <sup>9</sup> Now, Esau is the end of this age and Jacob is the start of the age that follows. <sup>10</sup> The beginning of a man is the hand and the end of a person is the heel; seek for nothing else, between the heel and the hand, Ezra!"

<sup>11</sup> And I answered and said, "O sovereign Lord, if I have found favour in your sight, <sup>12</sup> show your servant the last of your signs of which you showed me a part on a previous night."

<sup>13</sup> He answered and said to me, "Rise to your feet and you will hear a full, resounding voice; <sup>14</sup> and, if the place where you are standing is greatly shaken <sup>15</sup> when it speaks, do not be terrified; because the word concerns the end and the foundations of the earth will understand <sup>16</sup> that the speech concerns them. They will tremble and be shaken; for, they know that their end must be changed."

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<sup>8</sup> The NRSV reads 'because from him were born Jacob and Esau'.

<sup>9</sup> The NRSV has 'beginning' in place of 'start' (as also in v. 8).

<sup>10</sup> After 'else', the NRSV inserts the name 'Ezra'. A footnote to the WEBBE states that the *Latin text* for this verse is defective; however, that presented here (from the OCP) seems fine (possibly, it has been emended by an editor).

<sup>11</sup> The NRSV lacks the opening conjunction and the WEBBE has 'Then' in place of 'And'.

<sup>12</sup> At the start of this verse, the WEBBE adds 'I beg you'.

<sup>13</sup> For this verse, here following the NRSV, the WEBBE reads, "So he answered, "Stand up upon your feet, and you will hear a mighty sounding voice."

<sup>14</sup> The WEBBE lacks the opening conjunction and has 'moved' in place of 'shaken'.

<sup>15</sup> In place of 'when it speaks', the NRSV has 'while the voice is speaking'.

<sup>16</sup> The WEBBE has 'moved' in place of 'shaken'.

<sup>17</sup> *Et factum est cum audissem, et surrexi super pedes meos et audiui, et ecce vox loquens, et sonus eius sicut sonus aquarum multarum.* <sup>18</sup> *Et dixit: Ecce dies veniunt, et erit quando adpropinquare incipio, ut visitem habitantes in terram,* <sup>19</sup> *et quando inquirere incipiam ab eis qui iniuste nocuerunt iniustitia sua, et quando suppleta fuerit humilitas Sion,* <sup>20</sup> *et cum supersignabitur saeculum quod incipiet pertransire, haec signa faciam: Libri aperientur ante faciem firmamenti et omnes videbunt simul,* <sup>21</sup> *et anniculi infantes loquentur vocibus suis, et praegnant inmaturos parient infantes trium et quattuor mensuum et vivent et scirtabuntur,* <sup>22</sup> *et subito apparebunt seminata loca non seminata, et plena promptuaria subito invenientur vacua,* <sup>23</sup> *et tuba canet cum sono, quam cum omnes audierint subito expavescent.* <sup>24</sup> *Et erit in illo tempore, debellabunt amici amicos ut inimici, et expavescet terra cum his qui inhabitant in eam, et venae fontium stabunt ut non decurrant in horis tribus.* <sup>25</sup> *Et erit, omnis qui derelictus fuerit ex omnibus istis quibus praedixi tibi, ipse salvabitur et videbit salutare*

<sup>17</sup> And, when I heard this, I rose to my feet and listened; a voice spoke and its sound was like the sound of many waters. <sup>18</sup> It said, "The days come when I draw near to visit those who dwell on earth, <sup>19</sup> and when I inquire of those who have wronged me in their sin, and when the humiliation of Zion is complete. <sup>20</sup> And, when the seal is set on the age that is to pass, then I will show these signs: the books will be opened before the face of the firmament and all shall see together, <sup>21</sup> and children a year old will speak with their voices, and pregnant women will give birth to premature children at three and four months who will live and dance. <sup>22</sup> Sown places shall suddenly appear unsown and full storehouses shall suddenly be found to be empty; <sup>23</sup> the trumpet shall sound aloud and, when all hear it, they shall suddenly be terrified. <sup>24</sup> At that time, friends shall make war on friends like enemies, the earth and those who inhabit it shall be terrified, and the springs of the fountains shall stand still, so that for three hours they shall not flow. <sup>25</sup> "It will be that whoever remains after all I have foretold to you shall be saved and shall see my salvation and the end of

<sup>17</sup> The NRSV lacks the opening conjunction and has 'mighty' in place of 'many'.

<sup>18</sup> In place of 'those who dwell on earth', the NRSV has 'the inhabitants of the earth'.

<sup>19</sup> The NRSV opens, "and when I require from the doers of iniquity the penalty of their iniquity;" here, we follow the *Latin text*.

<sup>20</sup> The WEBBE lacks 'the face of'. After 'see', the NRSV adds 'my judgement'.

<sup>21</sup> The NRSV has 'leap about' in place of 'dance'.

<sup>22</sup> The WEBBE reads, "Suddenly the sown places will appear unsown. The full storehouses will suddenly be found empty."

<sup>23</sup> In place of 'all hear', the WEBBE has 'every man hears'.

<sup>24</sup> The WEBBE reads, 'friend will make war against one another' but the *Latin text* repeats 'friends'.

<sup>25</sup> The NRSV & WEBBE have 'world' in place of 'age' (*saeculi*).



meum et finem saeculi mei. <sup>26</sup> Et videbunt qui recepti sunt homines, qui mortem non gustaverunt a nativitate sua, et mutabitur cor inhabitantium et convertetur in sensum alium. <sup>27</sup> Delebitur enim malum et extinguetur dolus. <sup>28</sup> Florebit autem fides et vincetur corruptela, et ostendebitur veritas quae sine fructu fuit tantis temporibus. <sup>29</sup> Et factum est cum loqueretur mihi, et ecce paulatim movebatur locus super quem stabam super eum. <sup>30</sup> Et dixit ad me: Haec veni tibi ostendere et venturae nocti. <sup>31</sup> Si ergo iterum rogaveris et iterum ieiunaveris septem diebus, iterum tibi renuntiabo horum maiora per diem. <sup>32</sup> quoniam auditu audita est vox tua apud Altissimum. Vidit enim Fortis directionem tuam et providit pudicitiam quam a iuventute tua habuisti. <sup>33</sup> Et propter hoc misit me demonstrare tibi haec omnia et dicere tibi: Confide et noli timere, <sup>34</sup> et noli festinare in prioribus temporibus cogitare vana, ut non properes a novissimis temporibus. <sup>35</sup> Et factum est post haec, et flevi iterum et similiter ieiunavi septem diebus, ut suppleam tres ebdomadas quae

my age. <sup>26</sup> They will see those who were taken up, who from their birth have not tasted death; and the heart of the inhabitants will be converted to a different spirit. <sup>27</sup> For, evil will be destroyed and deceit will be quenched; <sup>28</sup> faithfulness will flourish and corruption will be overcome, and the truth, which has been so long without fruit, will be revealed."

<sup>29</sup> While he spoke to me, little by little, the place where I was standing rocked back and forth. <sup>30</sup> He said to me, "I have come to show you these things tonight. <sup>31</sup> If, therefore, you will pray again and fast again for seven days, I will again tell you greater things than these; <sup>32</sup> for, your voice has surely been heard by the Most High; for, the Mighty has seen your uprightness and has seen the purity you have maintained since your youth. <sup>33</sup> And so, he sent me to show you all these things, and to say to you, "Believe and do not be afraid! <sup>34</sup> Do not be quick to think vain thoughts concerning the former times; then you will not act hastily in the last times.""

<sup>35</sup> Now, after this, I wept again and fasted seven days in the same way as before, in order to complete the three weeks that

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<sup>26</sup> Before 'inhabitants', the NRSV adds 'earth's'.

<sup>27</sup> The NRSV has 'blotted out' in place of 'destroyed'.

<sup>28</sup> The WEBBE has 'declared' in place of 'revealed'.

<sup>29</sup> 'Rocked back and forth' follows the Eastern MSS; the Latin text is corrupt (reading 'moved over him').

<sup>30</sup> 'Tonight' follows the Syriac MS; the Latin MSS have 'and the coming night'.

<sup>31</sup> For 'again tell you', the Latin text has 'tell you by day'.

<sup>32</sup> In place of 'by the Most High', the WEBBE has 'before the Most High'.

<sup>33</sup> The NRSV opens with 'Therefore' in place of 'And so'.

<sup>34</sup> The WEBBE has 'latter times' in place of 'last times'.

<sup>35</sup> The NRSV ends with, "that had been prescribed for me."

*dictae sunt mihi. <sup>36</sup> Et factum est in octava nocte, et cor meum iterato turbabatur in me et coepi loqui coram Altissimo. <sup>37</sup> Inflammabatur enim spiritus meus valde et anima mea anxiabatur.*

*<sup>38</sup> Et dixi: O Domine, loquens locutus es ab initio creaturae in primo die dicens: Fiat caelum et terra, et tuum verbum opus perfecit. <sup>39</sup> Et erat tunc spiritus volans, et tenebrae circumferebantur et silentium, sonus vocis hominis nondum erat abs te. <sup>40</sup> Tunc dixisti de thesauris tuis proferri lumen quod luminis, ut apparerent tunc opera tua.*

*<sup>41</sup> Et in die secundo iterum creasti spiritum firmamenti et imperasti ei, ut divideret et divisionem faceret inter aquas, ut pars quidem sursum recederet, pars vero deorsum maneret.*

*<sup>42</sup> Et tertio die imperasti aquis congregari in septima parte terrae, sex vero partes siccasti et conservasti, ut ex his sint coram te ministrantia seminata adeo et culta. <sup>43</sup> Verbum enim tuum processit, et opus statim fiebat. <sup>44</sup> Processit enim subito fructus multitudinis inmensus et concupiscentia*

he told me. <sup>36</sup> And, on the eighth night, my heart was troubled within me again and I began to speak in the presence of the Most High. <sup>37</sup> For, my spirit was greatly aroused, and my soul was in distress.

<sup>38</sup> I said, "O Lord, you spoke at the beginning of creation and, on the first day, said, "Let heaven and earth be made," and your word perfected the work. <sup>39</sup> Then, the spirit blew and darkness and silence were all around; the sound of man's voice was not yet there. <sup>40</sup> Then you ordered a ray of light to be brought out of your stores, so your works could be seen.

<sup>41</sup> "And, on the second day, you created the spirit of the firmament, and ordered it to divide and separate the waters, so that one part might go up and the other part remain beneath.

<sup>42</sup> "And, on the third day, you ordered the waters to be gathered together in a seventh part of the earth; six parts you dried up and kept so some might be planted and tilled and be of service to you. <sup>43</sup> For, your word went forth and, at once, the work was done. <sup>44</sup> Immediately, fruit grew in endless

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<sup>36</sup> The WEBBE lacks the opening conjunction and the NRSV has 'Then' in place of 'And'.

<sup>37</sup> The NRSV lacks the opening 'For'.

<sup>38</sup> In place of 'perfected', the NRSV has 'accomplished'.

<sup>39</sup> At the end of the verse, the Latin adds 'from you' (*abs te*) but this makes little sense here.

<sup>40</sup> In place of 'stores', the WEBBE has 'treasuries' and the NRSV has 'store-chambers'.

<sup>41</sup> The NRSV has 'move upward' in place of 'go up'.

<sup>42</sup> For 'tilled', the NRSV has 'cultivated'.

<sup>43</sup> For this verse, here following the NRSV, the WEBBE reads, "For as soon as your word went out, the work was done."

<sup>44</sup> The NRSV has 'came forth' in place of 'grew'.

*gustus multiformis et flores colore inimitabili et odores odorientis investigabiles.*

*Et die tertio haec facta sunt.*

<sup>45</sup> *Quarta autem die imperasti fieri solis splendorem, lunae lumen, stellarum dispositionem,* <sup>46</sup> *et imperasti eis, ut deservirent futuro plasmato homini.*

<sup>47</sup> *Quinto autem die dixisti septimae parti ubi erat aqua congregata, ut procrearet animalia, volatilia et pisces, et ita fiebat* <sup>48</sup> *aqua muta et sine anima, quod ei iuebatur, animalia faciens, ut ex hoc mirabilia tua nationes enarrent.* <sup>49</sup> *Et tunc conservasti duas animas, nomen uni vocasti (Enoch) Behemoth et nomen secundi vocasti Leviathan.* <sup>50</sup> *Et separasti ea ab alterutro; non enim poterat septima pars ubi erat aqua congregata capere ea.* <sup>51</sup> *Et dedisti (Enoch) Behemoth unam partem quae siccata est tertio die, ut inhabitet in ea, ubi sunt montes mille.* <sup>52</sup> *Leviatae autem dedisti septimam partem humidam. Et servasti ea, ut fiant in devorationem quibus vis et quando vis.*

abundance with many pleasant tastes, and flowers of unique colour, and odours of inexpressible fragrance.

These were made on the third day.

<sup>45</sup> “On the fourth day, you ordered the sun to shine, the moon give light, and the stars to be in their order; <sup>46</sup> and you ordered them to serve mankind, about to be formed.

<sup>47</sup> “On the fifth day, you told the seventh part, where the water was gathered, to bring forth living creatures, birds and fishes; and it was done. <sup>48</sup> The mute and lifeless water produced living things, as it was told, so the nations might thus praise your wondrous works. <sup>49</sup> Then, you preserved two living creatures; one you called Behemoth and the name of the other Leviathan; <sup>50</sup> and you separated one from the other; for, the seventh part where the water had been gathered could not hold both. <sup>51</sup> You gave Behemoth one of the parts that was dried up on the third day, to live in, where there are a thousand hills; <sup>52</sup> but, to Leviathan, you gave the seventh part, the watery part; and you have kept them to be eaten by whom you wish, and when you wish.

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<sup>45</sup> The NRSV ends, “the arrangement of the stars to come into being.”

<sup>46</sup> In place of ‘mankind’, the NRSV has ‘humankind’.

<sup>47</sup> After ‘gathered’, the NRSV & WEBBE add ‘together’.

<sup>48</sup> The NRSV has ‘commanded’ in place of ‘told’.

<sup>49</sup> The NRSV & WEBBE start a new paragraph with this verse.

<sup>50</sup> After ‘gathered’, the NRSV & WEBBE add ‘together’.

<sup>51</sup> The significance of the name ‘Enoch’ (in parentheses) in the *Latin* text – here and in v. 49 – is unclear.

<sup>52</sup> The WEBBE has ‘devoured’ in place of ‘eaten’.

<sup>53</sup> *Sexto autem die imperasti terrae, ut crearet coram te iumenta et bestias et reptilia,* <sup>54</sup> *et super his Adam, quem constituisti ducem super omnibus factis quae fecisti, et ex eo educimur nos omnes quem elegisti populum.*

<sup>55</sup> *Haec autem omnia dixi coram te, Domine, quoniam dixisti quia propter nos creasti primogenitum saeculum.*

<sup>56</sup> *Residuas autem gentes ab Adam natas dixisti eas nihil esse, et quoniam salivae adsimilatae sunt, et sicut stillicidium de vaso similasti abundantiam eorum.* <sup>57</sup> *Et nunc, Domine, ecce istae gentes quae in nihilum deputatae sunt dominari nostri et devorare nos.* <sup>58</sup> *Nos autem populus tuus quem vocasti primogenitum, unigenitum, aemulatorem, carissimum, traditi sumus in manibus eorum.* <sup>59</sup> *Et si propter nos creatum est saeculum, quare non hereditatem possidemus nostrum saeculum? Usquequo haec?*

<sup>53</sup> “On the sixth day, you ordered the earth to produce before you cattle, animals, and creeping things; <sup>54</sup> and, over these, you set Adam, as ruler over all the works that you made; and from him we all came, the people whom you have chosen.

<sup>55</sup> “All this I have spoken before you, O Lord, because you have said that it was for us that you created this world. <sup>56</sup> As for the other nations that came from Adam, you have said that they are nothing and that they are like spittle; and you have compared their abundance to a drop from a bucket.

<sup>57</sup> Now, O Lord, these nations, which are reputed to be as nothing, rule over us and devour us. <sup>58</sup> But we, your people, whom you have called your firstborn, only begotten, zealous for you and most dear, have been given into their hands.

<sup>59</sup> And, if the world has indeed been created for us, why do we not possess our world as an inheritance? How long will this be so?”

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<sup>53</sup> The NRSV adds ‘wild’ before ‘animals’.

<sup>54</sup> In place of ‘came’, the NRSV has ‘have come’.

<sup>55</sup> ‘This world’ follows the Syriac MS; the Latin MSS have ‘firstborn age’.

<sup>56</sup> The NRSV has ‘have descended’ in place of ‘came’.

<sup>57</sup> In place of ‘rule’, the NRSV has ‘domineer’.

<sup>58</sup> The WEBBE has ‘fervent lover’ in place of ‘zealous for you and most dear’.

<sup>59</sup> The NRSV lacks the opening conjunction.

## Esdræ IV 7

<sup>1</sup> *Et factum est cum finissem loqui verba haec, et missus est ad me angelus, qui missus fuerat ad me primis noctibus, et dixit ad me: Surge, Ezra, et audi sermones quos veni loqui ad te.*

<sup>3</sup> *Et dixi: Loquere, dominus meus. Et dixit ad me: Mare positum est in spatioso loco, ut esset altum et inmensum.*

<sup>4</sup> *Erit autem ei introitus in angusto loco positus, ut esset similis fluminis.* <sup>5</sup> *Si quis enim volens voluerit ingredi mare videre eum vel dominari eius, si non transierit angustum, in latitudinem venire quomodo poterit?* <sup>6</sup> *Item aliud: Civitas est aedificata et posita in loco campestri, est autem plena omnium bonorum.* <sup>7</sup> *Introitus autem eius angustus et in praecipiti positus, ut esset a dextris quidem ignis, a sinistris vero aqua alta.* <sup>8</sup> *Semita autem est una sola inter eos posita, hoc est ignis et aqua, ut non capiat semita nisi solummodo vestigium hominis.* <sup>9</sup> *Si autem data dabitur*

## 2 ESDRAS 7

<sup>1</sup> When I had finished speaking these words, the angel who had been sent to me on the former nights was sent to me. <sup>2</sup> He said to me, "Rise, Ezra, and listen to the words that I have come to speak to you."

<sup>3</sup> And I said, "Speak, my lord." And he said to me, "There is a sea that is set in a wide expanse, so that it is deep and vast;

<sup>4</sup> but it has an entrance set in a narrow place, so that it is like a river. <sup>5</sup> If there are those who wish to reach the sea, to look at it or to navigate it, how can they come to the broad part unless they pass through the narrow part? <sup>6</sup> Another example: There is a city built and set on a plain and it is full of all good things; <sup>7</sup> but the entrance to it is narrow and set in a precipitous place, so that there is fire on the right hand and deep water on the left. <sup>8</sup> There is only one path lying between them, that is, between the fire and the water, so that only one person can go there at once. <sup>9</sup> If, then, the city is given to

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### 2 ESDRAS 7

<sup>1</sup> At the end of this verse, the NRSV adds 'again'; here, we follow the MSS & WEBBE.

<sup>2</sup> Throughout the book, the WEBBE uses the name, 'Esdras' in place of 'Ezra'.

<sup>3</sup> The NRSV & WEBBE lacks the opening conjunction. The WEBBE, following the Eastern MSS, has 'broad' in place of 'deep'.

<sup>4</sup> The WEBBE opens, "but its entrance is set."

<sup>5</sup> In place of 'navigate', the WEBBE has 'rule' (more literally following the Latin).

<sup>6</sup> For 'on a plain', the WEBBE has 'in a plain country'.

<sup>7</sup> The WEBBE has 'dangerous place to fall' in place of 'precipitous place'.

<sup>8</sup> The NRSV has 'walk on the path' in place of 'go there at once'.

<sup>9</sup> In place of 'the danger before him', the NRSV has 'the appointed danger'.



*civitas homini in hereditatem, si non heres antepositum periculum pertransierit, quomodo accipiet hereditatem suam?*

<sup>10</sup> *Et dixi: Sic domine. Et dixit ad me: Sic est et Israhel pars.* <sup>11</sup> *Propter eos enim feci saeculum, et quando transgressus est Adam constitutiones meas, iudicatum est quod factum est.* <sup>12</sup> *Et facti sunt introitus huius saeculi angusti et dolentes et laboriosi, paucae autem et malae et periculorum plenae et laborum magnorum fultae.* <sup>13</sup> *Nam maioris saeculi introitus spatiosi et securi et facientes immortalitatis fructum.* <sup>14</sup> *Si ergo non ingredienti ingressi fuerint qui vivunt angusta et vana haec, non poterunt recipere quae sunt reposita.* <sup>15</sup> *Nunc ergo tu quare conturbaris, corruptibilis cum sis? Et quid moveris tu, cum sis mortalis?* <sup>16</sup> *Et quare non accepisti in corde tuo quod futurum, sed quod in praesenti?*

<sup>17</sup> *Et respondi et dixi: Dominator domine, ecce disposuisti in lege tua, quoniam iusti hereditabunt haec, impii autem peribunt.* <sup>18</sup> *Iusti autem ferent angusta sperantes spatiosa;*

someone as an inheritance, how will the heir receive the inheritance unless by passing through the danger before him?"

<sup>10</sup> And I said, "That is so, lord." And he said to me, "So also is Israel's portion. <sup>11</sup> I made the world for their sake and, when Adam transgressed my statutes, what was made was judged. <sup>12</sup> And the entrances of this world were made narrow, sorrowful, and toilsome; they are few and evil, full of dangers and involved in great toils. <sup>13</sup> But the entrances of the greater world are broad and safe, and yield fruit of immortality. <sup>14</sup> So, unless the living pass through the difficult and futile experiences, they can never receive those things that have been reserved for them. <sup>15</sup> Now, therefore, why are you disturbed, since you are to perish? Why are you moved, since you are mortal? <sup>16</sup> Why have you not considered in your mind what is to come, rather than what is now present?"

<sup>17</sup> And I answered and said, "Sovereign Lord, you ordained in your law that the just will inherit these things but the ungodly will perish. <sup>18</sup> So, the just can endure hard times and

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<sup>10</sup> The WEBBE & NRSV lack the opening conjunction.

<sup>11</sup> For 'what was made was judged', the WEBBE has 'what is now done was decreed'.

<sup>12</sup> The NRSV has 'hardships' in place of 'toils'.

<sup>13</sup> The NRSV adds the definite article before 'fruit'.

<sup>14</sup> A more literal translation of 'pass through' is 'enter by entering'.

<sup>15</sup> The WEBBE ends the 1<sup>st</sup> question with, "since you are a corruptible man?"

<sup>16</sup> In place of 'what' (twice in this verse), the WEBBE has 'that which'.

<sup>17</sup> The NRSV & WEBBE open with 'Then' in place of 'And'.

<sup>18</sup> In place of 'times', the NRSV has 'circumstances' and the WEBBE has 'things'.

*qui enim impie gesserunt, et angustiam passi sunt et spatiosa non viderunt.*

<sup>19</sup> *Et dixit ad me: Non es iudex super Dominum neque intellegens super Altissimum.* <sup>20</sup> *Pereant enim multi praesentes, quam neglegatur quae anteposita est Dei lex.*

<sup>21</sup> *Mandans enim mandavit Dominus venientibus quando venerunt, quid facientes viverent, et quid observantes non punirentur.*

<sup>22</sup> *Hii autem non sunt persuasi et contradixerunt ei.  
Et constituerunt sibi cogitamenta vanitatis*

<sup>23</sup> *et proposuerunt sibi circumventiones delictorum.  
Et superdixerunt Altissimum non esse,  
et vias eius non cognoverunt.*

<sup>24</sup> *Et legem eius spreverunt  
et sponsiones eius abnegaverunt  
et legitimis eius fidem non habuerunt  
et opera eius non perfecerunt.*

<sup>25</sup> *Propter hoc, Ezra, vacua vacuis et plena plenis.*

<sup>26</sup> *Ecce enim tempus veniet, et erit quando venient signa  
quae praedixi tibi, et apparebit sponsa et apparescens*

hope for easier ones; but they who behave wickedly have suffered difficult times but will not see easier ones.”

<sup>19</sup> And he said to me, “You are not a judge above the Lord, or wiser than the Most High! <sup>20</sup> Let many perish who are now living, rather than that the law of God set before them be despised! <sup>21</sup> For, the Lord commanded those who came into the world, when they came, what they should do to live, and what they should observe to avoid punishment.

<sup>22</sup> But they were not obedient, and spoke against him; and they devised for themselves vain thoughts,  
<sup>23</sup> and proposed to themselves wicked frauds; they even said that the Most High does not exist, and they ignored his ways.

<sup>24</sup> And they scorned his law, and denied his covenants; and they have been unfaithful to his statutes, and have not performed his works.

<sup>25</sup> For this reason, Ezra, empty for empty and full for full.

<sup>26</sup> “For indeed, the time will come, that the bride will appear, even the city coming forth, and she will be seen who now is

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<sup>19</sup> The WEBBE has ‘God’ here in place of ‘the Lord’.

<sup>20</sup> The NRSV has ‘disregarded’ in place of ‘despised’.

<sup>21</sup> Before ‘commanded’, the NRSV adds ‘strictly’.

<sup>22</sup> The NRSV lacks ‘and’ at the start of the 2<sup>nd</sup> line.

<sup>23</sup> For the 1<sup>st</sup> line, the WEBBE reads, “They made cunning plans of wickedness.”

<sup>24</sup> The NRSV lacks the opening conjunction of the 1<sup>st</sup> & 3<sup>rd</sup> lines.

<sup>25</sup> The NRSV somewhat expands this verse, reading, “That is the reason, Ezra, that empty things are for the empty, and full things are for the full.”

<sup>26</sup> The NRSV reads, “For indeed, the time will come when the city that now is not seen shall appear, and the land that now is hidden shall be disclosed.”

civitas et ostendetur quae nunc subducitur terra. <sup>27</sup> Et omnis qui liberatus est de praedictis malis, ipse videbit mirabilia mea. <sup>28</sup> Revelabitur enim Filius meus Iesus cum his qui cum eo, et iucundabit qui relictis sunt annis quadringentis. <sup>29</sup> Et erit post annos hos, et morietur Filius meus Christus et omnes qui spiramentum habent hominis. <sup>30</sup> Et convertetur saeculum in antiquum silentium diebus septem sicut in prioribus initiis, ita ut nemo derelinquatur. <sup>31</sup> Et erit post dies septem, et excitabitur qui nondum vigilat saeculum et morietur corruptum. <sup>32</sup> Et terra reddet qui in eam dormiunt, et pulvis qui in eo silentio habitant, et promptuaria reddent quae eis commendatae sunt animae. <sup>33</sup> Et revelabitur Altissimus super sedem iudicii, et pertransibunt misericordiae, et longanimitas congregabitur, <sup>34</sup> iudicium autem solum remanebit. Et veritas stabit et fides convalescet, <sup>35</sup> et opus subsequetur et merces ostendetur, et iustitiae vigilabunt et iniustitiae non dormibunt. <sup>36</sup> Et apparebit lacus tormenti et contra illum

hidden from the earth. <sup>27</sup> Whoever has been delivered from the evils that I have foretold shall see my wonders. <sup>28</sup> For my son Jesus shall be revealed with those who are with him, and those who remain shall rejoice four hundred years. <sup>29</sup> After those years, my son the Christ shall die, and all who draw human breath. <sup>30</sup> Then the world shall be turned back to primeval silence for seven days, as it was at the first beginnings, so that no one shall be left. <sup>31</sup> After seven days, the world that is not yet awake shall be roused, and what is corruptible shall die. <sup>32</sup> The earth shall give up those who are asleep in it, and the dust those who rest there in silence; and the chambers shall give up the souls that have been committed to them. <sup>33</sup> The Most High shall be revealed on the seat of judgment, and compassion shall pass away, and patience shall be withdrawn. <sup>34</sup> Only judgment shall remain, truth shall stand, and faith shall grow strong. <sup>35</sup> Recompense shall follow, and the reward shall be manifested; righteous deeds shall awake, and unrighteous deeds shall not sleep.

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<sup>27</sup> The NRSV opens with, "Everyone who."

<sup>28</sup> The NRSV has 'the Messiah' in place of 'Jesus'.

<sup>29</sup> The NRSV has 'the Messiah' in place of 'the Christ'.

<sup>30</sup> For 'no one', the WEBBE has 'no human'.

<sup>31</sup> In place of 'die', the NRSV has 'perish'.

<sup>32</sup> The WEBBE has 'secret places' in place of 'chambers' (cf. 4:35).

<sup>33</sup> After 'judgement', the Syriac MS adds 'and the end will come'.

<sup>34</sup> The NRSV has 'faithfulness' in place of 'faith'.

<sup>35</sup> The text of vv. 36-105, which was formerly missing (in Codex Sangermanensis), has been restored, following Codices Ambianensis, Complutensis, and Mazarinaeus.

erit locus requietionis, et clibanus gehennae ostendetur et contra eam iucunditatis paradisus. <sup>37</sup> Et dicet tunc Altissimus ad excitatas gentes: Videte et intellegite quem negastis vel cui non servistis vel cuius diligentias spreveritis. <sup>38</sup> Videte contra et in contra, hic iucunditas et requies, et ibi ignis et tormenta. Haec autem loquetur ad eos in die iudicii. <sup>39</sup> Haec talis quae neque solem habet neque lunam neque stellas, <sup>40</sup> neque nubem neque tonitruum neque coruscationem, neque ventum neque aquam neque aerem, neque tenebras neque sero neque mane, <sup>41</sup> neque aestatem neque ver neque aestum, neque hiemem neque gelum neque frigus, neque grandinem neque pluviam neque ros, <sup>42</sup> neque meridiem neque noctem neque ante lucem, neque nitorem neque claritatem neque lucem, nisi solummodo splendorem claritatis Altissimi, unde omnes incipiant videre quae anteposita sunt. <sup>43</sup> Spatium enim habebit sicut ebdomada annorum. <sup>44</sup> Hoc est iudicium meum et constitutio eius, tibi autem soli ostendi haec.

<sup>36</sup> And the pit of torment shall appear, and opposite it shall be the place of rest; and the furnace of hell shall be disclosed, and opposite it the paradise of delight. <sup>37</sup> And then, the Most High will say to the nations that have been raised from the dead, "Look now, and understand whom you have denied, and whom you have not served, and whose commandments you have despised. <sup>38</sup> Look on this side and on that; here are delight and rest, and there are fire and torments." Thus, he will speak to them on the day of judgment. <sup>39</sup> This is a day that has no sun nor moon nor stars, <sup>40</sup> nor cloud nor thunder nor lightning, nor wind nor water nor air, nor darkness nor evening nor morning, <sup>41</sup> nor summer nor spring nor heat nor winter nor frost nor cold, nor hail nor rain nor dew, <sup>42</sup> nor noon nor night, nor dawn nor shining nor brightness nor light, but only the splendour of the glory of the Most High, by which all shall see what has been destined. <sup>43</sup> It will last as though for a week of years. <sup>44</sup> This is my judgment and its prescribed order; only to you have I shown these things."

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<sup>36</sup> In place of 'Pit', here following the major Eastern MSS; the Latin MSS have 'Place'. The word translated 'of hell' is the Latin *gehennae*, often transliterated as a proper name, 'Gehenna'.

<sup>37</sup> The NRSV lacks a number of the occurrences of 'and' in this verse.

<sup>38</sup> 'He will speak' follows the major Eastern MSS; the Latin MSS have 'you will speak'.

<sup>39</sup> The NRSV lacks the opening 'This is', instead continuing the sentence from v. 38.

<sup>40</sup> Throughout vv. 40–42, the NRSV has 'or' in place of 'nor'.

<sup>41</sup> The word rendered 'winter' could also mean 'storm'.

<sup>42</sup> For 'what has been destined', the WEBBE has 'what has been set before them'.

<sup>43</sup> The WEBBE reads, "It will endure as though it were a week of years."

<sup>44</sup> The NRSV ends, "and to you alone I have shown these things."

<sup>45</sup> *Et respondi: Tunc et dixi, domine, et nunc dico: Beati praesentes et observantes quae a te constituta sunt.* <sup>46</sup> *Sed de quibus erat oratio mea, quis enim est de praesentibus qui non peccavit, vel quis natorum qui non praeterivit sponsonem tuam?* <sup>47</sup> *Et nunc video, quoniam ad paucos pertinebit futurum saeculum iucunditatem facere, multis autem tormenta.* <sup>48</sup> *Increvit enim in nos cor malum, quod nos abalienavit ab his et deduxit nos in corruptionem, et itinera mortis ostendit nobis, semitas perditionis, et longe fecit nos a vita; et hoc non paucos, sed paene omnes qui creati sunt.*

<sup>49</sup> *Et respondit ad me et dixit: Audi me et instruem te et de sequenti corripiam te.* <sup>50</sup> *Propter hoc non fecit Altissimus unum saeculum sed duo.* <sup>51</sup> *Tu enim quia dixisti non esse multos iustos sed paucos, impios vero multiplicari, audi ad haec.*

<sup>52</sup> *Lapides electos si habueris paucos valde, ad numerum eorum conpones eos tibi, plumbum autem et fictile abundat.*

<sup>45</sup> And I answered and said, “Lord, I said then and I say now: Blessed are those who are alive and keep your commandments! <sup>46</sup> But what of those for whom I prayed? For, who among the living is there that has not sinned, or who among mortals has not transgressed your covenant? <sup>47</sup> Now I see that the world to come will bring delight to few but torments to many. <sup>48</sup> For, an evil heart has grown up in us, which has alienated us from God, and has brought us into corruption and shown us the ways of death, the paths of perdition and removed us far from life – and that not merely for a few but for almost all who have been created.”

<sup>49</sup> And he answered me and said, “Listen to me and I will instruct you and admonish you once more. <sup>50</sup> For this reason, the Most High has made not one world but two. <sup>51</sup> For, as you have said that the just are not many but few, while the ungodly abound, listen to this.

<sup>52</sup> “If you have just a few precious stones, you would arrange them according to their numbers; but lead and clay are

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<sup>45</sup> The NRSV has ‘O sovereign Lord’ in place of ‘Lord’.

<sup>46</sup> In place of ‘among mortals’, the WEBBE has ‘of the children of men’; the Latin text has simply ‘those born’.

<sup>47</sup> The NRSV & WEBBE have identical text for this verse.

<sup>48</sup> The NRSV transposes ‘shown us’ to before ‘the paths’.

<sup>49</sup> After ‘Listen to me’, the NRSV inserts the name, ‘Ezra’.

<sup>50</sup> The WEBBE has ‘not made’ in place of ‘made not’.

<sup>51</sup> In place of ‘the just’, the NRSV has ‘the righteous’.

<sup>52</sup> For this verse, here following the Latin, the NRSV & WEBBE read, “If you have just a few precious stones, will you add to them lead and clay?” It is not clear where this difference originates – possibly, those translations follow the Eastern MSS, or they may just be conjecturally emending what is a rather obscure text.



<sup>53</sup> *Et dixi: Domine, quomodo poterit?* <sup>54</sup> *Et dixit ad me: Non hoc solummodo, sed interroga terram et dicet tibi, adulare ei et narrabit tibi.* <sup>55</sup> *Dices enim ei: Aurum creas et argentum et aeramentum et ferrum quoque et plumbum et fictile.* <sup>56</sup> *Multiplicatur autem argentum super aurum, et aeramentum super argentum, et ferrum super aeramentum, plumbum super ferrum, et fictile super plumbum.* <sup>57</sup> *Aestima ergo tu quae haec sint pretiosa et desiderabilia, quod multiplicatur aut quod rarum nascitur.*

<sup>58</sup> *Et dixi: Dominator domine, quod abundat vilius, quod enim rarius pretiosius est.* <sup>59</sup> *Et respondit ad me et dixit: In te ista pondera quae cogitasti, quoniam qui habet quod difficile est, gaudet super eum qui habet abundantia.* <sup>60</sup> *Sic et a me repromissa creatura. Iucundabor enim super paucis qui salvabuntur, propterea quod ipsi sunt qui gloriam meam nunc dominationem fecerunt et per quos nunc nomen meum nominatum est.* <sup>61</sup> *Et non contristabor super multitudinem eorum qui perierunt, ipsi enim sunt qui vaporum nunc adsimilati sunt et flammae ac fumo adaequati*

abundant.” <sup>53</sup> And I said, “Lord, how could that be?” <sup>54</sup> And he said to me, “Not only that but ask the earth and she will tell you; defer to her, and she will declare it to you. <sup>55</sup> Say to her, “You produce gold and silver and bronze, and also iron and lead and clay; <sup>56</sup> however, silver is more abundant than gold, and bronze than silver, and iron than bronze, and lead than iron, and clay than lead.” <sup>57</sup> Judge, therefore, which things are precious and desirable, those that are abundant or those that are rare?”

<sup>58</sup> And I said, “Sovereign Lord, what is plentiful is of less worth; for, what is rarer is more precious.” <sup>59</sup> And he answered me and said, “Weigh within yourself what you have thought; for, he who has what is hard to get rejoices over him who has what is plentiful. <sup>60</sup> So also is the judgment I have promised; for, I will rejoice over the few who will be saved, for they have made my glory prevail now and through them my name is now honoured. <sup>61</sup> I will not grieve over the great number of those who perish; for, it is they who are now like mist and like flame and smoke – they are set on fire and

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<sup>53</sup> The NRSV & WEBBE lack the opening conjunction.

<sup>54</sup> Note the use of feminine pronouns in this personification of the earth.

<sup>55</sup> The WEBBE has ‘brass’ in place of ‘bronze’.

<sup>56</sup> The Latin text lacks ‘and’ (*et*) before ‘lead’ (*plumbum*).

<sup>57</sup> For ‘those that are’, the WEBBE reads ‘what is’ (twice in this verse).

<sup>58</sup> The NRSV & WEBBE lack the opening conjunction.

<sup>59</sup> The NRSV has ‘the person’ in place of both ‘he’ and ‘him’.

<sup>60</sup> The NRSV ends, “has now been honoured.”

<sup>61</sup> In place of ‘great number’, the WEBBE has ‘multitude’.

sunt et exarserunt et ferverunt et extincti sunt. <sup>62</sup> Et respondi et dixi: O tu terra, quid peperisti? Si sensus factus est de pulvere sicut et cetera creatura, <sup>63</sup> melius enim erat et ipsum pulverem non esse natum, ut non sensus inde fieret. <sup>64</sup> Nunc autem nobis cum crescit sensus, et propter hoc torquemur, quoniam scientes perimus. <sup>65</sup> Lugeat hominum genus et agrestes bestiae laetentur; lugeant omnes qui nati sunt, quadrupedia vero et pecora iucundentur. <sup>66</sup> Multum enim melius est illis quam nobis. Non enim sperant iudicium, nec enim sciunt cruciamenta nec salutem post mortem repromissam sibi. <sup>67</sup> Nobis autem quid prodest, quoniam salvati salvabimur sed tormento tormentabimur? <sup>68</sup> Omnes enim qui nati sunt commixti sunt iniquitatibus et pleni sunt peccatis et gravati delictis. <sup>69</sup> Et si non essemus post mortem in iudicio venientes, melius fortassis nobis venisset. <sup>70</sup> Et respondit ad me et dixit: Et quando Altissimus faciens faciebat saeculum et Adam et omnes qui ex eo venerunt,

burn hotly, and are extinguished.” <sup>62</sup> And I replied and said, “O earth, what have you brought forth, if the mind is made of dust like other creatures? <sup>63</sup> For, it would have been better if the dust itself had not been born, so the mind might not be made from it. <sup>64</sup> Now, the mind grows with us and, therefore, we are tormented, because we die and we know it. <sup>65</sup> Let the human race lament but let the wild animals of the field be glad; let all who have been born lament but let four-footed animals and cattle rejoice. <sup>66</sup> It is much better with them than with us; for, they do not look for judgment and do not know of torments or salvation promised to them after death. <sup>67</sup> What does it profit us to be kept alive but afflicted with torment? <sup>68</sup> For, all who have been born are mixed with iniquities, and are full of sins and laden with transgressions; <sup>69</sup> and if, after death, we were not to come into judgment, perhaps it would have been better for us.”

<sup>70</sup> And he answered me and said, “When the Most High made the world and Adam and all came from him, he first prepared

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<sup>62</sup> In place of ‘what have you brought forth’, the WEBBE has ‘why have you produced’.

<sup>63</sup> The NRSV has ‘have been made’ in place of ‘be made’.

<sup>64</sup> The WEBBE & NRSV have ‘perish’ in place of ‘die’.

<sup>65</sup> In place of ‘the human race’, the WEBBE has ‘the race of men’ but *hominum genus* here is a common generic term. The NRSV has ‘the cattle and the flocks’ in place of ‘four-footed animals and cattle’.

<sup>66</sup> The NRSV has ‘any torment’ in place of ‘torments’.

<sup>67</sup> For ‘afflicted with torment’, the NRSV has ‘cruelly tormented’.

<sup>68</sup> In place of ‘mixed with’, the NRSV has ‘entangled in’.

<sup>69</sup> The WEBBE lacks the opening conjunction.

<sup>70</sup> The WEBBE lacks the opening conjunction and the words ‘and said’.

*primum praeeparavit iudicium et quae sunt iudicii.* <sup>71</sup> *Et nunc de sermonibus tuis intellege, quoniam dixisti quia sensus nobis cum crescit.* <sup>72</sup> *Qui ergo commorantes sunt in terra hinc cruciabuntur, quoniam sensum habentes iniquitatem fecerunt, et mandata accipientes non servaverunt ea, et legem consecuti fraudaverunt eam quam acceperunt.* <sup>73</sup> *Et quid habebunt dicere in iudicio vel quomodo respondebunt in novissimis temporibus?* <sup>74</sup> *Quantum enim tempus, ex quo longanimitatem habuit Altissimus his qui inhabitant saeculum, et non propter eos, sed propter ea quae providit tempora.* <sup>75</sup> *Et respondi et dixi: Si inveni gratiam coram te, domine, demonstra et hoc servo tuo, si post mortem vel nunc quando reddemus unusquisque animam suam, si conservati conservabimur in requie, donec veniant tempora illa in quibus incipies creaturam renovare, aut amodo cruciabimur?* <sup>76</sup> *Et respondit ad me et dixit: Ostendam tibi et hoc. Tu autem noli commisceri cum eis qui spreverunt, neque connumeres te cum his qui cruciantur.* <sup>77</sup> *Etenim est tibi thesaurus operum repositus apud Altissimum, sed non tibi*

the judgment and what pertains to the judgment. <sup>71</sup> Now, understand from your words; for, you have said that the mind grows with us. <sup>72</sup> Therefore, those who live on earth shall be tormented because, having understanding, they committed iniquity; and, receiving the commandments, they did not keep them; and, obtaining the law, they dealt unfaithfully with what they received. <sup>73</sup> What, then, will they have to say in the judgment, or how will they answer in the last times? <sup>74</sup> How long the Most High has been patient with those who inhabit the world – and not for their sake but because of the times that he has pre-ordained.” <sup>75</sup> And I answered and said, “If I have found favour in your sight, Lord, show this also to your servant: whether after death, as soon as everyone of us yields up the soul, we shall be kept in rest until those times come when you will renew the creation, or whether we shall be tormented at once?”

<sup>76</sup> And he answered me and said, “I will show you that also but don’t join yourself with those who have shown scorn, or count yourself among those who are tormented. <sup>77</sup> For, you have a treasure of works stored up with the Most High but it

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<sup>71</sup> Before ‘words’, the WEBBE & NRSV add ‘own’.

<sup>72</sup> At the start of the verse, the NRSV adds, ‘For this reason’.

<sup>73</sup> The WEBBE & NRSV have identical translations for this verse.

<sup>74</sup> For ‘pre-ordained’, the NRSV & WEBBE have ‘foreordained’.

<sup>75</sup> The NRSV lacks the opening conjunction.

<sup>76</sup> The WEBBE lacks the words, ‘and said’.

<sup>77</sup> The WEBBE lacks ‘to’ after ‘shown’.

*demonstrabitur usque in novissimis temporibus.* <sup>78</sup> *Nam de morte sermo: Quando profectus fuerit terminus sententiae ab Altissimo ut homo moriatur, recedente inspiratione de corpore ut dimittatur iterum ad eum qui dedit, adorare gloriam Altissimi primum.* <sup>79</sup> *Et si quidem esset eorum qui spreverunt et non servaverunt viam Altissimi et eorum qui contempserunt legem eius et eorum qui oderunt eos qui timent Deum,* <sup>80</sup> *haec inspirationes inhabitationes non ingredientur, sed vagantes erunt amodo in cruciamentis, dolentes semper et tristes, per septem vias.* <sup>81</sup> *Via prima, quia spreverunt legem Altissimi.* <sup>82</sup> *Secunda via, quia iam non possunt reversionem bonam facere, ut vivant.* <sup>83</sup> *Tertia via, vident repositam mercedem his qui testamentis Altissimi crediderunt.* <sup>84</sup> *Quarta via, considerabunt sibi in novissimis repositum cruciamentum.* <sup>85</sup> *Quinta via, videntes aliorum habitacula ab angelis conservari cum silentio magno.* <sup>86</sup> *Sexta via, videntes quemadmodum de eis pertransientem cruciamentum.* <sup>87</sup> *Septima via, quae*

won't be shown to you until the end time. <sup>78</sup> Now, concerning death, the teaching is: When the decisive decree has gone out from the Most High that a man shall die, as the spirit leaves the body to return again to him who gave it, first of all it adores the glory of the Most High. <sup>79</sup> If it is one of those who have shown scorn and have not kept the way of the Most High, who despise his law and hate those who fear God, <sup>80</sup> such spirits shall not enter habitations but shall immediately wander about in torments, 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 can't now make a good repentance that they may live. <sup>83</sup> The third way, to see the reward laid up for those who have trusted the covenants of the Most High. <sup>84</sup> The fourth way, to ponder the torment laid up for themselves in the last days. <sup>85</sup> The fifth way, to see how the habitations of the others are guarded by angels in profound quiet. <sup>86</sup> The sixth way, to see how some of them will pass into torments. <sup>87</sup> The seventh way, worse

<sup>78</sup> The NRSV has 'person' in place of 'man'.

<sup>79</sup> In place of 'despise' and 'hate', the NRSV has, respectively, 'have despised' and 'hated'.

<sup>80</sup> Before 'habitations', the NRSV adds 'into'.

<sup>81</sup> The NRSV has 'scorned' in place of 'despised'.

<sup>82</sup> The WEBBE & NRSV have near-identical text for this verse.

<sup>83</sup> For 'trusted', the WEBBE has 'believed'.

<sup>84</sup> The NRSV has 'consider' in place of 'ponder'.

<sup>85</sup> The WEBBE has 'dwelling places' in place of 'habitations'.

<sup>86</sup> For this verse, the WEBBE reads, "The sixth way, they will see how immediately some of them will pass into torment."

<sup>87</sup> In place of 'the aforesaid ways', the NRSV has 'the ways that have been mentioned'.



*omnium supradictarum viarum maior est, quoniam detabescunt in confusione et consumentur inhonoribus et marcescent in timoribus, videntes gloriam Altissimi coram quem viventes peccaverunt et coram quem incipient in novissimis temporibus iudicari.*

<sup>88</sup> *Nam eorum qui servaverunt vias Altissimi ordo hic est, quando separari incipient a vaso corruptibili.* <sup>89</sup> *In eo tempore commoratae servierunt cum labore Altissimo et omni hora sustinuerunt periculum, uti perfecte custodirent legislatoris legem.* <sup>90</sup> *Propter quod hic de his sermo:* <sup>91</sup> *Inprimis vident cum exultatione multa gloriam eius qui suscipit eas, requiescent enim per septem ordines.* <sup>92</sup> *Ordo primus, quoniam cum labore multo certati sunt, ut vincerent cum eis plasmatum cogitamentum malum, ut non eas seducat a vita ad mortem.* <sup>93</sup> *Secundus ordo, quoniam vident complicationem in qua vagantur impiorum animae et quae in eis manet punitio.* <sup>94</sup> *Tertius ordo, videntes testimonium quod testificatus est eis qui plasmavit eas, quoniam viventes servaverunt quae per fidem data est lex.* <sup>95</sup> *Quartus ordo, intellegentes requiem quam nunc in*

than all the aforesaid ways, because they shall pine away in confusion, and be consumed with shame, and shall wither with fear at seeing the glory of the Most High, before whom they sinned while they were alive, and before whom they are to 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 will be separated from their mortal body. <sup>89</sup> In the time they lived in it, they painfully served the Most High and were in danger every hour to keep the law of the Lawgiver perfectly. <sup>90</sup> So, this is the teaching concerning them: <sup>91</sup> First, they shall see with great joy the glory of him who receives them; for, they shall have rest in seven orders. <sup>92</sup> The first order, because they have striven with great effort to overcome the evil thought formed with them, lest it lead them astray from life into death. <sup>93</sup> The second order, to see the perplexity in which the souls of the ungodly wander and the punishment that awaits them. <sup>94</sup> The third order, to see the witness that he who formed them bears concerning them, that, while alive, they kept the law with which they were entrusted. <sup>95</sup> The fourth order, to understand the rest they

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<sup>88</sup> A more literal reading for ‘separated’ is ‘begin to be separated’.

<sup>89</sup> The NRSV has ‘laboriously’ in place of ‘painfully’.

<sup>90</sup> The WEBBE & NRSV open with ‘Therefore’ in place of ‘So’.

<sup>91</sup> The NRSV opens with ‘First of all’.

<sup>92</sup> Before ‘formed’, the NRSV adds ‘that was’.

<sup>93</sup> The NRSV & WEBBE have identical translations for this verse.

<sup>94</sup> In place of ‘to see’, the WEBBE & NRSV have ‘they see’.

<sup>95</sup> Cf. v. 85.



*promptuariis eorum congregati requiescent cum silentio multo ab angelis conservati, et quae in novissimis eorum manet gloriam.* <sup>96</sup> *Quintus ordo, exultantes quomodo corruptibile effugerunt nunc, et futurum quomodo hereditatem possidebunt, adhuc autem videntes angustum et labore plenum quo iam liberati sunt et spatiosum incipiunt recipere, frutescentes et immortales.* <sup>97</sup> *Sextus ordo, quando eis ostendetur quomodo incipiet vultus eorum fulgere sicut sol, et quomodo incipient stellis adsimilari lumini, amodo non corrupti.* <sup>98</sup> *Septimus ordo, qui est omnibus supradictis maior, quoniam exultabunt cum fiducia et quoniam confidebunt non confusi et gaudebunt non reverentes; festinant enim videre vultum eius cui serviunt viventes et a quo incipiunt gloriosi mercedem recipere.* <sup>99</sup> *Hic ordo animarum iustorum, ut amodo adnuntiatur; praedictae viae cruciatus quas patiuntur amodo qui neglexerint.*

<sup>100</sup> *Et respondi et dixi: Ergo dabitur tempus animabus, postquam separatae fuerint de corporibus, ut videant de quo mihi dixisti?* <sup>101</sup> *Et dixit mihi: Septem diebus erit libertas earum, ut videant in septem diebus qui praedicti*

now enjoy, being gathered into their chambers and guarded by angels in profound quiet, and the glory awaiting them in the last days. <sup>96</sup> The fifth order, to rejoice that they have now escaped the corruptible and will inherit what is to come; and also see the straits and toil from which they have been delivered, and the spacious liberty that they are to receive and enjoy in immortality. <sup>97</sup> The sixth order, when it is shown them how their face is to shine like the sun and how they will be made like starlight, being incorruptible from then on. <sup>98</sup> The seventh order, greater than all the aforesaid, because they will rejoice with boldness, and will be confident without confusion, and will be glad without fear; for, they hurry to see the face of him whom they served in life and from whom they will receive their reward in glory. <sup>99</sup> This is the order of the souls of the just, as henceforth is announced; and the previously mentioned are the ways of torment those who would not give heed shall suffer hereafter."

<sup>100</sup> And I answered and said, "Will time thus be given to the souls, after they are separated from the bodies, to see what you have described to me?" <sup>101</sup> And he said to me, "They shall be free for seven days; so, in seven days they may see the

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<sup>96</sup> The NRSV has 'what is corruptible' in place of 'the corruptible'.

<sup>97</sup> In place of 'starlight', the NRSV & WEBBE have 'the light of the stars'.

<sup>98</sup> The WEBBE has 'previously mentioned orders' in place of 'aforesaid'.

<sup>99</sup> The NRSV has 'righteous' in place of 'just'.

<sup>100</sup> The WEBBE lacks 'and said'.

<sup>101</sup> The literal translation of 'things' is 'words'.

*sunt sermones, et postea congregabuntur in habitaculis suis.*

<sup>102</sup> *Et respondi et dixi: Si inveni gratiam ante oculos tuos, demonstra mihi adhuc servo tuo, si in die iudicii iusti impios excusare poterint vel deprecari pro eis Altissimum, <sup>103</sup> si patres pro filiis vel filii pro parentibus, si fratres pro fratribus, si adfines pro proximis si fidentes pro carissimis.*

<sup>104</sup> *Et respondit ad me et dixit: Quoniam invenisti gratiam coram oculis meis, et hoc tibi demonstrabo. Dies iudicii audax est et omnibus signaculum veritatis demonstrans. Quemadmodum nunc non mittit pater filium vel filius patrem aut dominus servum vel fidus carissimum, ut pro eo intellegat aut dormiat aut manducet aut curetur, <sup>105</sup> sic numquam nemo pro aliquo rogabit; omnes enim portabunt unusquisque tunc iniustitias suas aut iustitias.*

<sup>106a</sup> *Et respondi et dixi: Et quomodo invenimus modo, quoniam rogavit <sup>106b/36b</sup> primus Abraham propter Sodomitas, et Moyses pro patribus qui in deserto peccaverunt, <sup>107/37</sup> et Iesus qui post eum pro Israhel in diebus Achar, et Samuhel in diebus Saul, <sup>108/38</sup> et David pro confractione, et Salomon pro eis qui in sanctifi-*

things foretold; after, they will gather in their dwellings.”

<sup>102</sup> And I answered and said, “If I have found favour in your sight, show further to me, your servant, if, on the day of judgment, the just will be able to intercede for the ungodly or entreat the Most High for them, <sup>103</sup> fathers for sons or sons for parents, brothers for brothers, relatives for kindred, or friends for their dearest.” <sup>104</sup> And he answered me and said, “As you have found favour in my sight, I will show you this also. The Day of Judgment is bold and shows to all the seal of truth. Just as now a father doesn’t send his son, or a son his father, or a master his servant, or a friend his dearest, to be ill or sleep or eat or be healed in his place, <sup>105</sup> so no one shall pray for another on that day, nor shall anyone lay a burden on another; for, all shall bear their own injustice or justice.”

<sup>106</sup> And I answered and said, “How then do we find that first Abraham prayed for the people of Sodom, and Moses for our ancestors who sinned in the desert, <sup>107</sup> and Joshua after him for Israel in the days of Achan, <sup>108</sup> and Samuel in the days of Saul, and David for the plague, and Solomon for those at the dedication, <sup>109</sup> and Elijah for those who received the rain, and

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<sup>102</sup> The NRSV has ‘righteous’ in place of ‘just’.

<sup>103</sup> The WEBBE has ‘kindred for kindred’ in place of ‘brothers for brothers’.

<sup>104</sup> In place of ‘bold’, the WEBBE & NRSV have ‘decisive’.

<sup>105</sup> For ‘injustice or justice’, the NRSV has ‘righteousness and unrighteousness’.

<sup>106</sup> At this point, we come to the continuation of Ch. 7 as preserved in the standard editions of the Vg, wherein vv. 106–140 are numbered 36–70.

<sup>107</sup> This verse alludes to Jos 7:1.

<sup>108</sup> The Latin MSS lack ‘in the days of Saul’, here following the Syriac MS.

<sup>109</sup> Before ‘dead’, the NRSV adds ‘one who was’.

cationem, <sup>109/39</sup> et Helias pro his qui pluviam acceperunt et pro mortuo ut viveret, <sup>110/40</sup> et Ezechias pro populo in diebus Sennacherib, et multi pro multis? <sup>111/41</sup> Si ergo modo, quando corruptibile increvit et iniustitia multiplicata est, exoraverunt iusti pro impiis, quare et tunc sic non erit?

<sup>112/42</sup> Et respondit ad me et dixit: Praesens saeculum non est finis, gloria in eo non frequens manet, propter hoc oraverunt qui potuerunt pro invalidis. <sup>113/43</sup> Dies enim iudicii erit finis temporis huius et initium futuri immortalis temporis, in quo pertransivit corruptela, <sup>114/44</sup> soluta est intemperantia, abscisa est incredulitas, crevit autem iustitia, orta est veritas. <sup>115/45</sup> Tunc ergo nemo poterit misereri eius qui in iudicio victus fuerit, neque demergere eum qui vicerit.

<sup>116/46</sup> Et respondi et dixi: Hic sermo meus primus et novissimus, quoniam melius erat non dare terram Adam vel, cum iam dedisset, coercere eum ut non peccaret. <sup>117/47</sup> Quid enim prodest omnibus in praesenti vivere in tristitia et mortuos sperare punitionem? <sup>118/48</sup> O tu quid fecisti, Adam? Si enim tu peccasti, non est factum solius

for the dead, that he might live, <sup>110</sup> and Hezekiah for the people in the days of Sennacherib, and many others prayed for many? <sup>111</sup> So, if now, when corruption has increased and unrighteousness has multiplied, the righteous have prayed for the ungodly, why will it not be so then as well?"

<sup>112</sup> And he answered me and said, "This present world is not the end; the full glory doesn't remain in it; therefore, those who were able prayed for the weak. <sup>113</sup> But the day of judgment will be the end of this age and the start of the immortal age to come, in which corruption has passed away, <sup>114</sup> sinful indulgence has ended, infidelity has been cut off, but righteousness has grown, truth has appeared. <sup>115</sup> So, no one will then be able to have mercy on him who is condemned in judgment, or to harm him who is victorious."

<sup>116</sup> And I answered and said, "This is my first and last comment: it would have been better if the earth had not produced Adam; or else, when it had produced him, had restrained him from sinning. <sup>117</sup> For, what good is it to all that they live in sorrow now and expect punishment after death? <sup>118</sup> O Adam, what have you done? For, though it was you

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<sup>110</sup> The WEBBE & NRSV have identical text for this verse.

<sup>111</sup> In place of 'increased' and 'multiplied', the WEBBE has, respectively, 'grown' and 'increased'.

<sup>112</sup> The WEBBE lacks 'and said' and both it and the NRSV omit the opening conjunction.

<sup>113</sup> For 'immortal age', the WEBBE has 'immortality'.

<sup>114</sup> The NRSV has 'unbelief' in place of 'infidelity'.

<sup>115</sup> The literal translation of 'harm' is 'drown'.

<sup>116</sup> The WEBBE opens with, "I answered then." Here, we follow the *Latin text*.

<sup>117</sup> In place of 'sorrow', the WEBBE has 'heaviness'.

<sup>118</sup> In place of 'who came from you' (*qui ex te advenimus*), the NRSV ends with 'who are your descendants'.

tuus casus sed et nostrum qui ex te advenimus. <sup>119/49</sup> Quid enim nobis prodest, si promissum est nobis immortale tempus, nos vero mortalia opera egimus? <sup>120/50</sup> Et quoniam praedicta est nobis perennis spes, nos vero pessime vani facti sumus? <sup>121/51</sup> Et quoniam reposita sunt habitacula sanitatis et securitatis, nos vero male conversati sumus? <sup>122/52</sup> Et quoniam incipiet gloria Altissimi protegere eos qui caste conversati sunt, nos autem pessimis viis ambulavimus? <sup>123/53</sup> Et quoniam ostendetur paradisus, cuius fructus incorruptus perseverat, in quo est saturitas et medella, <sup>124/54</sup> nos vero non ingrediemur, ingratis enim locis conversati sumus? <sup>125/55</sup> Et quoniam super stellas fulgebunt facies eorum qui abstinentiam habuerunt, nostrae vero facies super tenebras nigrae? <sup>126/56</sup> Non enim cogitavimus viventes quando iniquitatem faciebamus, quid incipientes post mortem pati. <sup>127/57</sup> Et respondit et dixit: Hoc est cogitamentum certaminis, quem certavit qui super terram natus est homo, <sup>128/58</sup> ut si victus fuerit patiatur quod dixisti, si autem

who sinned, the fall was not yours alone, but ours also who came from you. <sup>119</sup> For what good is it to us, if an immortal time is promised to us, but we have done deeds that bring death? <sup>120</sup> And that an everlasting hope has been promised to us but we have miserably failed? <sup>121</sup> And that safe and healthful habitations have been reserved for us but we have lived wickedly? <sup>122</sup> And that the glory of the Most High will defend those who have led a pure life but we have walked in the most wicked ways? <sup>123</sup> And that a paradise shall be revealed, whose fruit remains unspoiled and in which are abundance and healing <sup>124</sup> but we shall not enter it because we have lived in perverse ways? <sup>125</sup> And that the faces of those who practiced self-control shall shine more than the stars but our faces shall be blacker than darkness? <sup>126</sup> For, while we lived and committed iniquity, we did not consider what we should suffer after death."

<sup>127</sup> And he answered and said, "This is the significance of the battle that men who are born on earth will wage: <sup>128</sup> if they are defeated, they will suffer what you have said; but, if they

<sup>119</sup> The NRSV has 'has been promised' in place of 'is promised'.

<sup>120</sup> The NRSV opens the verse by repeating 'What good is it' in place of 'And'.

<sup>121</sup> The WEBBE has 'habitations of health and safety' in place of 'safe and healthful habitations'.

<sup>122</sup> At the end of this verse, the WEBBE adds 'of all'.

<sup>123</sup> In place of 'remains unspoiled', the WEBBE has 'endures without decay'.

<sup>124</sup> The WEBBE & NRSV include the word up to 'enter it' as part of v. 123.

<sup>125</sup> The NRSV opens with 'Or' in place of 'And', as also throughout vv. 120–124.

<sup>126</sup> Before 'suffer', the WEBBE adds 'have to'.

<sup>127</sup> In place of 'men', the NRSV has 'all' and the WEBBE has 'humans'.

<sup>128</sup> The WEBBE has 'get the victory' in place of 'win victory'.



*vicerit recipiet quod dico, <sup>129/59</sup> quoniam haec est via, quam Moyses dixit cum viveret ad populum dicens: Elige tibi vitam ut vivas. <sup>130/60</sup> Non crediderunt autem ei, sed nec post eum prophetis, sed nec mihi qui locutus sum ad eos, <sup>131/61</sup> quoniam non esset tristitia in perditione eorum, sicut et futurum est gaudium super eos quibus persuasa est salus. <sup>132/62</sup> Et respondi et dixi: Scio, domine, quoniam nunc vocatus est Altissimus misericors, in eo quod misereatur qui nondum in saeculo advenerunt, <sup>133/63</sup> et miserator, in eo quod miseretur illis qui conversionem faciunt in lege eius, <sup>134/64</sup> et longanimis, quoniam longanimitatem praestat his qui peccaverunt quasi suis operibus, <sup>135/65</sup> et munificus, quoniam quidem donare vult pro exigere, <sup>136/66</sup> et multae misericordiae, quoniam multiplicat magis misericordias his qui praesentes sunt et qui praeterierunt et qui futuri sunt. <sup>137/67</sup> Si enim non multiplicaverit, non vivificabitur saeculum cum his qui habitant in eo. <sup>138/68</sup> Et donator, quoniam si non donaverit de bonitate sua, ut adleventur*

win victory, they will receive what I have said. <sup>129</sup> For, this is the way that Moses spoke to the people while he lived, saying, "Choose life, that you may live!" <sup>130</sup> But they did not believe him or the prophets after him, or even me, who have spoken to them. <sup>131</sup> So, there will not be grief at their destruction, so much as joy over those to whom salvation is assured." <sup>132</sup> And I answered and said, "I know, Lord, that the Most High is now called merciful, because he has mercy on those who have not yet come into the world; <sup>133</sup> and gracious, because he shows grace to those who turn in repentance to his law; <sup>134</sup> and patient, because he has patience for those who have sinned, since they are his creatures; <sup>135</sup> and bountiful, because he would rather give than take away; <sup>136</sup> and most merciful, because he makes his mercy abound more and more to those now living and to those who are gone and to those yet to come – <sup>137</sup> for, if he did not make them abound, the world with those who inhabit it would not have life – <sup>138</sup> and he is called the forgiver; for, if he did not

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<sup>129</sup> The NRSV opens, "For, this is the way of which Moses, while he was alive, spoke to the people, saying."

<sup>130</sup> In place of 'me', the NRSV has 'myself'.

<sup>131</sup> The WEBBE has 'such heaviness' in place of 'grief'.

<sup>132</sup> The WEBBE opens, "Then I answered."

<sup>133</sup> In place of 'gracious', the WEBBE has 'compassionate'.

<sup>134</sup> The NRSV adds 'own' before 'creatures'.

<sup>135</sup> The WEBBE has 'is ready to give' in place of 'would rather give'.

<sup>136</sup> In place of 'most merciful', the NRSV has 'abundant in compassion'.

<sup>137</sup> This verse is a parenthetical note on the that preceding it.

<sup>138</sup> In place of 'forgiver' and 'forgive', the NRSV has 'giver' and 'give'.



*hii qui iniquitates fecerunt de suis iniquitatibus, non poterit decies millesima pars hominum vivificari, <sup>139/69</sup> et iudex, si non ignoverit his qui creati sunt verbo eius et deleverit multitudinem contemptorum, non fortassis derelinquentur innumerabilem multitudinem nisi pauci valde.*

forgive out of his goodness so those who have committed sins might be relieved of them, not one ten-thousandth of mankind could have life; <sup>139</sup> and the judge; for, if he did not pardon those who were created by his word and blot out the multitude of sins, there would probably be left of the innumerable multitude only very few."

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<sup>139</sup> The NRSV & WEBBE place the text from 'there would probably' in a separate verse (v. 140); here we follow the *Latin* (OCP) divisions.

## Esdræ IV 8

<sup>1</sup> *Et respondit ad me et dixit: Hoc saeculum fecit Altissimus propter multos, futurum autem propter paucos.* <sup>2</sup> *Dicam autem coram te similitudinem, Ezra. Quomodo autem interrogabis terram et dicet tibi, quoniam dabit terram multam magis unde fiat fictile, parvum autem pulverem unde aurum fit, sic et actus praesentis saeculi.* <sup>3</sup> *Multi quidem creati sunt, pauci autem salvabuntur.*

<sup>4</sup> *Et respondi et dixi: Absolve ergo anima sensum et devoret quod sapit.* <sup>5</sup> *Convenisti inobaudire et profecta es nolens, nec enim tibi est datum spatium nisi solum modicum vivere.* <sup>6</sup> *O Domine super nos, si permittes servo tuo, ut oremus coram te et des nobis semen cordis et sensui culturam unde fructum fiat, unde vivere possit omnis corruptus qui portabit locum hominis.* <sup>7</sup> *Solus enim es, et una plasmatio nos sumus manuum tuarum, sicut locutus es.* <sup>8</sup> *Et quoniam vivificas nunc in matrice plasmatum corpus et praestas membra, conservatur in igne et aqua tua*

## 2 ESDRAS 8

<sup>1</sup> He answered me and said, "The Most High made this world for the sake of many but the world to come for the sake of a few. <sup>2</sup> But I tell you a parable, Ezra. Just as, when you ask the earth, it will tell you that it provides a large amount of clay from which earthenware is made, but only a little dust from which gold comes, so is the course of the present world. <sup>3</sup> Many have been created but few shall be saved."

<sup>4</sup> I answered and said, "Therefore, let the soul free itself from sense and devour what it knows. <sup>5</sup> For, you have come here apart from your will and depart against your will; for, you have been given only a short time to live. <sup>6</sup> O Lord above us, grant to your servant that we may pray before you and give us seed for our heart and cultivation of our understanding, so fruit may be grom, by which every mortal who bears the likeness of a man live. <sup>7</sup> For, you alone exist and we are work of your hands, as you have said; <sup>8</sup> and, because you give life to the body that is now fashioned in the womb, and give it

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### 2 ESDRAS 8

<sup>1</sup> The WEBBE lacks both instances of 'the sake of', here following the NRSV.

<sup>2</sup> Throughout the book, the WEBBE uses the name 'Esdras' in place of 'Ezra'.

<sup>3</sup> In place of 'few', the NRSV has 'only a few'.

<sup>4</sup> For this verse, here following the Latin text, the NRSV ends, "Then drink your fill of understanding, O my soul, and drink wisdom, O my heart."

<sup>5</sup> 'You have come here' follow the Syriac MS; the Latin text is corrupt/incorrect.

<sup>6</sup> In place of 'likeness', here following the Syriac MS, the Latin MSS have 'place' (*locum*).

<sup>7</sup> For 'work', the WEBBE has 'all one workmanship'.

<sup>8</sup> The NRSV ends, "your creature that has been created in it."

*creatio et novem mensibus patitur tua plasmatio tuae creaturae quae in eo creata est. <sup>9</sup> Ipsum autem quod servat et quod servatur utraque servabuntur servatione tua. Et quando iterum reddit matrix quae in ea creverint, <sup>10</sup> imperasti ut ex ipsis membris, hoc est mammillis, praeberet lac, fructum mamillarum, <sup>11</sup> ut nutriatur id quod plasmatum est usque in tempus aliquem. Et postea dispones eum tuae misericordiae, <sup>12</sup> enutristi eum tuae iustitiae, et erudisti eum in lege tua et corripuisti eum tuo intellectu, <sup>13</sup> et mortificabis eum ut tuam creaturam et vivificabis eum ut tuum opus. <sup>14</sup> Si ergo perdideris qui tantis laboribus plasmatus est tuo iussu, facili ordine, et ut quid fiebat? <sup>15</sup> Et nunc dicens dicam: De omni homine tu magis scis, de populo autem tuo quod mihi dolet, <sup>16</sup> et de hereditate tua propter quam lugeo, et de Israhel propter quem tristis sum, et de semine Iacob propter quod conturbor. <sup>17</sup> Ideo incipiam orare coram te pro me et pro eis, quoniam video lapsos nostros qui inhabitamus terram,*

members, your creature is preserved in fire and water and for nine months the womb endures your work created in it. <sup>9</sup> But the keeper and the kept will both be kept by your keeping. And, when the womb gives up again what has been created in it, <sup>10</sup> you have ordered that from the members (that is, from the breasts) be given milk, the fruit of the breasts, <sup>11</sup> so what is fashioned may be nourished for a time; and afterwards you guide it in your mercy. <sup>12</sup> You have raised it in your righteousness, nurtured it in your law, and reprov'd it in your wisdom. <sup>13</sup> You put it to death as your creation and revive it as your work. <sup>14</sup> If then, you suddenly and quickly destroy what with so great labour was fashioned by your command, why was he made? <sup>15</sup> And now I will speak: About all men, you know best; but for your people, for whom I grieve, <sup>16</sup> and for your inheritance, for whom I lament, and about Israel, for whom I am sad, and about the seed of Jacob, for whom I am troubled. <sup>17</sup> Therefore, I will pray before you for myself and for them; for, I see the failings of us who inhabit the land;

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<sup>9</sup> According to a footnote in the WEBBE, 'by your keeping' follows the Syriac MS and the Latin text is imperfect.

<sup>10</sup> The WEBBE has 'parts of the body' in place of 'members'.

<sup>11</sup> The NRSV adds 'will still' before 'guide'.

<sup>12</sup> In place of 'raised' and 'nurtured', the NRSV has, respectively, 'nurtured' and 'instructed'.

<sup>13</sup> The NRSV has 'make it live' in place of 'revive it'.

<sup>14</sup> This verse follows the Syriac MS; the Latin MSS read, "If, then, you destroy him who was fashioned with so much labour by your command, in an easy order, and as it were, what was done?"

<sup>15</sup> The NRSV has 'all humankind' in place of 'all men'.

<sup>16</sup> The WEBBE has 'heavy' in place of 'sad'.

<sup>17</sup> In place of 'land', the NRSV has 'earth'.

<sup>18</sup> *sed audiui celeritatem iudicii quod futurum est.* <sup>19</sup> *Ideo audi meam vocem et intellege sermonum meorum, et loquar coram te.*

<sup>20</sup> *Initium verborum Ezrae priusquam adsumeretur, et dixit: Domine qui habitas in saeculum, cuius oculi elati et superna in aerem,* <sup>21</sup> *et cuius thronus inaestimabilis et gloria inconprehensibilis, cui adstat exercitus angelorum cum tremore,* <sup>22</sup> *quorum servatio in vento et igni convertitur, cuius verbum verum et dicta perseverantia,* <sup>23</sup> *cuius iussio fortis et dispositio terribilis, cuius aspectus arefecit abyssos et indignatio tabescere facit montes et veritas testificatur.* <sup>24</sup> *Exaudi, Domine, orationem servi tui et auribus percipe precessionem figmenti tui, intende verba mea.* <sup>25</sup> *Dum enim vivo loquar et dum sapio respondeam.* <sup>26</sup> *Ne aspicias populi tui delicta, sed qui tibi in veritate serviunt.* <sup>27</sup> *Nec attendas impie agentium studia, sed qui tua testimonia cum doloribus custodierunt.* <sup>28</sup> *Neque cogites*

<sup>18</sup> but I have heard of the speed of the judgment to come.

<sup>19</sup> So, hear my voice and understand my words, and I will speak before you."

<sup>20</sup> The beginning of the words of Ezra, before he was taken up; and he said, "Lord, who live forever, whose eyes are exalted and lifted up in the air, <sup>21</sup> whose throne is immeasurable, whose glory is incomprehensible, before whom the army of angels tremble, <sup>22</sup> at whose order they become wind and fire, whose word is sure and sayings constant, whose command is strong and law terrible, <sup>23</sup> whose look dries up depths and whose scorn melts mountains, and whose truth bears witness – <sup>24</sup> hear, Lord, the prayer of your servant and give ear to the petition of your work; attend to my words. <sup>25</sup> For, while I live, I will speak and while I am wise, I will answer. <sup>26</sup> Do not look on the sins of your people but on those who serve you in truth, <sup>27</sup> nor regard the deeds of the wicked but the works of those who have kept your covenants in pain.

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<sup>18</sup> The NRSV has 'swiftness' in place of 'speed'.

<sup>19</sup> The WEBBE has 'saying' in place of 'words'.

<sup>20</sup> In place of 'Ezra', the NRSV has 'Ezra's prayer'.

<sup>21</sup> The NRSV has 'hosts' in place of 'army'.

<sup>22</sup> The opening clause follows the major Eastern MSS; the Latin text has, "even they whose service takes the form of wind and fire."

<sup>23</sup> The NRSV adds the definite article before 'depths' and 'mountains'.

<sup>24</sup> For the end of the verse, here following the WEBBE, the NRSV reads, "and whose truth is established forever."

<sup>25</sup> The NRSV has 'I have understanding' in place of 'I am wise'.

<sup>26</sup> At the start of this verse, the NRSV adds 'O'.

<sup>27</sup> In place of 'deeds' (twice in this verse), the NRSV has 'endeavours'.

qui in conspectu tuo false conversati sunt, sed memorare qui ex voluntate tuum timorem cognoverunt. <sup>29</sup> Neque volueris perdere qui pecorum mores habuerunt, sed respicias eos qui legem tuam splendide docuerunt. <sup>30</sup> Neque indigneris eis qui bestiis peius sunt iudicati, sed diligas eos qui semper in tua gloria confiderunt. <sup>31</sup> Quoniam nos et patres nostri mortalibus moribus egimus, tu autem propter nos peccatores misericors vocaberis. <sup>32</sup> Si enim desideraveris ut nostri miserearis, tunc misericors vocaberis, nobis enim non habentibus opera iustitiae. <sup>33</sup> Iusti enim, quibus sunt operae multae repositae apud te, ex propriis operibus recipient mercedem. <sup>34</sup> Quid est enim homo, ut ei indigneris, aut genus corruptibile, ut ita amariceris de ipso? <sup>35</sup> In veritate enim nemo de genitis est qui non impie gessit, et de confitentibus qui non deliquit. <sup>36</sup> In hoc enim adnuntiabitur iustitia tua et bonitas tua, Domine, cum misertus fueris eis qui non habent substantiam operum bonorum.

<sup>28</sup> Do not think of those who have lived wickedly before you but remember those who have willingly know to fear you. <sup>29</sup> Do not will the destruction of those who live like cattle but regard those who have clearly taught your law. <sup>30</sup> Do not be angry with those deemed worse than animals but love those who have always put their trust in your glory. <sup>31</sup> For, we and our fathers have lived as mortals; but you are called merciful because of us sinners. <sup>32</sup> For, if you wish to have pity on us, who have no works of righteousness, then you will be called merciful. <sup>33</sup> For, the just, who have many works laid up with you, will be rewarded for their own deeds. <sup>34</sup> Yet, what is man, that you are angry with him; or what is a corruptible race, that you are so bitter against it? <sup>35</sup> For, in truth, there is no one among those who are born who has not acted wickedly; among those who have existed there is no one who has not done wrong. <sup>36</sup> For in this, Lord, your righteousness and goodness will be declared, when you are merciful to those who have no store of good works."

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<sup>28</sup> The NRSV has 'in your sight' in place of 'before you'.

<sup>29</sup> The literal translation of 'live like cattle' is 'have the manners of beasts'. The Syriac MS ends with, 'have received the brightness of your law'.

<sup>30</sup> The NRSV adds 'wild' before 'animals'.

<sup>31</sup> In place of 'lived as mortals', here following the Latin MSS, the WEBBE, following the Syriac & Ethiopic MSS, have 'passed our lives in ways that bring death'.

<sup>32</sup> The NRSV has 'have desired' in place of 'wish'.

<sup>33</sup> The NRSV ends with, "shall receive their reward in consequence of their own deeds."

<sup>34</sup> The NRSV reads, "Yet, what are mortals ... with them."

<sup>35</sup> In place of 'are born', the NRSV has 'have been born'.

<sup>36</sup> Before 'Lord', the NRSV adds 'O'.



<sup>37</sup> *Et respondit ad me et dixit: Recte locutus es aliqua, et iuxta sermones tuos sic et fiet,* <sup>38</sup> *quoniam vere non cogitabo super plasma eorum qui peccaverunt aut mortem aut iudicium aut perditionem,* <sup>39</sup> *sed iucundabor super iustorum figmentum, peregrinationes quoque et salvationes et mercedis receptiones.* <sup>40</sup> *Quomodo ergo locutus sum, sic et est.*

<sup>41</sup> *Sicut enim agricola serit super terram semina multa et plantationis multitudinem plantat, sed non in tempore non omnia quae seminata sunt salvabuntur, sed nec omnia quae plantata sunt radicabunt, sic et qui in saeculo seminati sunt non omnes salvabuntur.*

<sup>42</sup> *Et respondi et dixi: Si inveni gratiam loquar,* <sup>43</sup> *quoniam semen agricolae, si non ascenderit-non enim accepit pluviam tuam in tempore-et si corruptum fuerit multitudine pluviae,* <sup>44</sup> *hoc perit; sed homo qui manibus tuis plasmatus est et tuae imagini nominatus, quoniam similatus est per quem omnia plasmasti, et similasti eum*

<sup>37</sup> He answered me and said, “Some things you have spoken rightly and it will turn out as you said. <sup>38</sup> For, indeed, I will not think about the fashioning of those who have sinned, or about their death, their judgment, or their destruction; <sup>39</sup> but I will rejoice over the creation of the just, their pilgrimage, and their salvation, and the reward they will get. <sup>40</sup> As I have spoken, therefore, so it shall be.

<sup>41</sup> “For, as the farmer sows many seeds in the ground and plants a multitude of trees, and yet not all that have been sown will come up in due season, neither will all that were planted will take root; so also, those who have been sown in the world will not all be saved.”

<sup>42</sup> And I answered and said, “If I have found favour, let me speak. <sup>43</sup> If the farmer’s seed doesn’t grow, because it does not receive your rain in season, or if it is ruined by too much rain, <sup>44</sup> it perishes. But man, formed by your hands and called your image because he is made like you, and for whose sake you formed all things; and you made him like the farmer’s

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<sup>37</sup> For ‘as you said’, the NRSV has ‘according to your words’.

<sup>38</sup> The NRSV has ‘concern myself’ in place of ‘think’.

<sup>39</sup> The NRSV ends with, “their receiving their reward.”

<sup>40</sup> The WEBBE & NRSV have the same text for this short verse.

<sup>41</sup> For ‘come up’, the Latin MSS have ‘be saved’.

<sup>42</sup> After ‘favour’, the NRSV adds ‘in your sight’.

<sup>43</sup> The NRSV has past tense verbs throughout this verse.

<sup>44</sup> The NRSV has ‘it perishes’ as part of v. 43.

*semini agricolae.* <sup>45</sup> *Non super nos, sed parce populo tuo et miserere hereditati tuae, tuae enim creaturae misereris.*

<sup>46</sup> *Et respondit ad me et dixit: Quae sunt praesentia praesentibus et quae futura futuris.* <sup>47</sup> *Multum enim tibi restat, ut possis diligere meam creaturam super me. Tu autem frequenter te et ipsum proximasti iniustis numquam.*

<sup>48</sup> *Sed et in hoc mirabilis eris coram Altissimo,* <sup>49</sup> *quoniam humiliasti te, sicut decet te, et non iudicasti te inter iustos. Plurimum glorificeris,* <sup>50</sup> *propter quod miseriae multae miserabiles efficientur qui inhabitant saeculum in novissimis, quia in multa superbia ambulaverunt.* <sup>51</sup> *Tu autem pro te intellege et de similibus tuis inquire gloriam.* <sup>52</sup> *Vobis enim apertus est paradisos, plantata est arbor vitae, praeparatum est futurum tempus, praeparata est abundantia, aedificata est civitas, probata est requies, perfecta est bonitas, ante perfecta sapientia.* <sup>53</sup> *Radix signata est a vobis, infirmitas extincta est a vobis et mors absconsa est, infernum fugit et corruptio in oblivionem.*

seed. <sup>45</sup> Don't be upon us but spare your people and pity your inheritance; for, you have mercy on your creatures."

<sup>46</sup> And he answered me and said, "What is present is for those who live now and what is future for those to come. <sup>47</sup> For, you come far short of being able to love my creation more than I do. But you compare yourself to the unrighteous: Never do so! <sup>48</sup> Yet in this also you will be admirable to the Most High, <sup>49</sup> because you have humbled yourself, as becomes you, and not judged yourself among the righteous. You will be greatly glorified; <sup>50</sup> for, many miseries will affect those who inhabit the world in the last times, because they have walked in great pride. <sup>51</sup> But think of your own case and ask about the glory of those like you. <sup>52</sup> Paradise is opened for you, the tree of life is planted, the age to come is prepared, plenty is provided, a city is built, rest is allowed, goodness is established, and wisdom perfected beforehand. <sup>53</sup> The root of evil is sealed up from you, illness is banished from you, and death is hidden; hell has fled and corruption is in oblivion, <sup>54</sup> sorrows have

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<sup>45</sup> For 'Don't be upon us', the NRSV has 'Surely not, O Lord above!'

<sup>46</sup> In place of 'to come', the NRSV has 'who will live hereafter'.

<sup>47</sup> The NRSV ends with 'than I love it' and the WEBBE has just 'than I'.

<sup>48</sup> The NRSV has 'praiseworthy before' in place of 'admirable to'.

<sup>49</sup> The WEBBE ends with, "so as to be much glorified."

<sup>50</sup> The WEBBE adds 'grievous' before 'miseries'.

<sup>51</sup> The WEBBE opens, "But understand for yourself."

<sup>52</sup> The NRSV opens, "because it is for you that paradise is opened." In place of 'allowed', the Syriac MS has 'established'.

<sup>53</sup> According to a footnote in the WEBBE, 'death is hidden' follows the major Eastern MSS.

<sup>54</sup> The WEBBE has 'shown' in place of 'made manifest'.

<sup>54</sup> *Transierunt dolores et ostensus est in finem thesaurus immortalitatis.* <sup>55</sup> *Noli ergo adicere inquirendo de multitudine eorum qui pereunt.* <sup>56</sup> *Nam et ipsi accipientes libertatem spreverunt Altissimum et legem eius contempserunt et vias eius dereliquerunt.* <sup>57</sup> *Adhuc autem et iustos eius conculcaverunt.* <sup>58</sup> *Et dixerunt in corde suo non esse Deum, et quidem scientes quoniam moriuntur.* <sup>59</sup> *Sicut enim vos suscipient quae praedicta sunt, sic eos sitis et cruciatus quae praeparata sunt. Non enim Altissimus voluit hominem disperdi,* <sup>60</sup> *sed ipsi qui creati sunt coinquinaverunt nomen eius qui fecit eos, et ingrati fuerunt ei qui praeparavit eis nunc vitam.* <sup>61</sup> *Quapropter iudicium meum modo adpropinquat,* <sup>62</sup> *quod non omnibus demonstravi nisi tibi et tibi similibus paucis. Et respondi et dixi:* <sup>63</sup> *Ecce nunc, Domine, demonstrasti mihi multitudinem signorum quae incipies facere in novissimis, sed non demonstrasti mihi quo tempore.*

passed away and, in the end, the treasure of immortality is made manifest. <sup>55</sup> So, do not ask any more questions about the great number of those who die. <sup>56</sup> For, when they had freedom to act, they despised the Most High, scorned his law, and forsook his ways. <sup>57</sup> Moreover, they have trampled down his righteous ones <sup>58</sup> and said in their hearts that there is no God – even though they knew they must die. <sup>59</sup> For, just as the things I have said await you, so do the thirst and the torment prepared for them. For, the Most High did not intend that men should be destroyed; <sup>60</sup> but those who were created have themselves defiled the name of him who made them and were ungrateful to him who prepared life for them. <sup>61</sup> So, my judgment is now approaching, <sup>62</sup> which I have not shown to all men but only to you and a few like you.” I answered and said, <sup>63</sup> “Behold, now, Lord, you have shown me a great number of signs that you will do in the last times, but you have not shown me at what time.”

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<sup>55</sup> In place of ‘die’, the NRSV has ‘perish’.

<sup>56</sup> The NRSV has ‘opportunity to choose’ in place of ‘freedom to act’.

<sup>57</sup> A more literal translation of ‘righteous’ (*iustos*) could be ‘just’.

<sup>58</sup> After ‘knew’, the NRSV adds ‘well’.

<sup>59</sup> In place of ‘said’, the NRSV has ‘predicted’.

<sup>60</sup> The WEBBE has ‘unthankful’ in place of ‘ungrateful’.

<sup>61</sup> The NRSV has ‘drawing near’ in place of ‘approaching’.

<sup>62</sup> In place of ‘all men’, the NRSV has ‘all people’.

<sup>63</sup> Before ‘shown’, the NRSV adds ‘already’.

## Esdræ IV 9

<sup>1</sup> *Et respondit ad me et dixit: Metiens metire in temet ipso, et erit cum videris, quoniam transivit pars quaedam signorum quae praedicta sunt, <sup>2</sup> tunc intelleges, quoniam ipsud est tempus, in quo incipiet Altissimus visitare saeculum qui ab eo factus est. <sup>3</sup> Et quando videbitur in saeculo motio locorum, populorum turbatio, gentium cogitationes, ducum inconstantia, principum turbatio, <sup>4</sup> et tunc intelleges, quoniam de his erat Altissimus locutus a diebus qui fuerunt ante ab initio. <sup>5</sup> Sicut enim omne quod factum est in saeculo, initium per consummationem et consummatio manifesta, <sup>6</sup> sic et Altissimi tempora, initia manifesta in prodigiis et virtutibus, et consummatio in actu et in signis.*

<sup>7</sup> *Et erit, omnis qui salvus factus fuerit et qui poterit effugere per opera sua vel per fidem in qua credidit, is <sup>8</sup> relinquetur de praedictis periculis et videbit salutare*

## 2 ESDRAS 9

<sup>1</sup> He answered me and said, "Measure carefully in your mind and, when you see that some of the predicted signs have occurred, <sup>2</sup> then you will know that it is the very time when the Most High is about to visit the world that he has made. <sup>3</sup> And, when there shall appear in the world earthquakes, tumult of peoples, intrigues of nations, wavering of leaders, confusion of princes, <sup>4</sup> then you will know that it was of these that the Most High spoke from the days that were of old, from the beginning. <sup>5</sup> For, just as with everything that has occurred 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 penalties and in signs.

<sup>7</sup> "And all who can be saved and can escape by his works, or by faith by which he believed, <sup>8</sup> will survive the said perils, and will see my salvation in my land and within my borders,

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### 2 ESDRAS 9

<sup>1</sup> The WEBBE has 'diligently' in place of 'carefully'.

<sup>2</sup> In place of 'know', the WEBBE has 'understand'.

<sup>3</sup> For 'intrigues', the WEBBE has 'plans'.

<sup>4</sup> In place of 'know', the WEBBE has 'understand'.

<sup>5</sup> The words, 'is evident' follow the Syriac MS; the Latin text is corrupt (*initium per consummationem* – 'beginning with an end').

<sup>6</sup> The WEBBE has 'effects' in place of 'penalties'.

<sup>7</sup> For this verse, the NRSV reads, "It shall be that all who will be saved and will be able to escape on account of their works, or on account of the faith by which they have believed."

<sup>8</sup> In place of 'said perils', the NRSV has 'dangers that have been predicted'.

*meum in terra mea et in finibus meis, quae sanctificavi mihi a saeculo. <sup>9</sup> Et tunc mirabuntur qui nunc abusi sunt vias meas, et in cruciamentis commorabuntur hii qui eos proiecerunt in contemptu. <sup>10</sup> Quotquot enim non cognoverunt me viventes beneficia consecuti, <sup>11</sup> et quotquot fastidierunt legem meam, cum adhuc erant habentes libertatem, <sup>12</sup> et cum adhuc esset eis apertum paenitentiae locus non intellexerunt sed spreverunt, hos oportet post mortem in cruciamento cognoscere. <sup>13</sup> Tu ergo adhuc noli curiosus esse quomodo impii cruciabuntur, sed inquire quomodo iusti salvabuntur, et quorum saeculum et propter quos saeculum et quando.*

*<sup>14</sup> Respondi et dixi: <sup>15</sup> Olim locutus sum et nunc dico et postea dicam, quoniam plures sunt qui pereunt quam qui salvabuntur, <sup>16</sup> sicut multiplicat fluctus super guttam.*

*Et respondit ad me et dixit: <sup>17</sup> Qualis ager, talia et semina, et quales flores, tales et tincturae, et qualis opera, talis et creatio, et qualis agricola, talis et area. Quoniam tempus*

which I have sanctified for myself from the beginning. <sup>9</sup> Then those who have now abused my ways shall be amazed, and those who have rejected them with contempt shall live in torments. <sup>10</sup> For, as many as did not know me in their life have received my benefits, <sup>11</sup> and as many as scorned my law while they still had freedom, and did not understand but despised it while an opportunity of repentance was still open to them, <sup>12</sup> these must know it in torment after death. <sup>13</sup> Therefore, do not continue to be curious about how the ungodly will be punished; but inquire how the righteous will be saved, those to whom the age belongs and for whose sake the age was made.”

<sup>14</sup> I answered and said, <sup>15</sup> “I have said before, and I say now, and will say it again: there are more who perish than those who will be saved, <sup>16</sup> as a wave is greater than a drop.”

He answered me and said, <sup>17</sup> “As the field, so the seed; and as the flowers, so the colours; and as the work, so the product; and as the farmer, so the field. For, there was a time

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<sup>9</sup> The WEBBE has ‘cast them away despitely’ in place of ‘rejected them with contempt’.

<sup>10</sup> The NRSV has ‘acknowledge’ in place of ‘know’.

<sup>11</sup> The WEBBE offers ‘despised me’ as an alternative to ‘despised it’ in a footnote.

<sup>12</sup> The WEBBE offers ‘know me’ as an alternative to ‘know it’ in a footnote.

<sup>13</sup> The end of the verse here follows the Syriac MS; the Latin MSS read, “whose ... created, and when.”

<sup>14</sup> The WEBBE lacks ‘and said’.

<sup>15</sup> The WEBBS adds ‘hereafter’ after ‘again’.

<sup>16</sup> The NRSV includes the words, ‘He answered me and said’ as part of v. 17.

<sup>17</sup> In place of ‘product’, here following the NRSV & Latin MSS, the WEBBE, following the Ethiopic & Arabic MSS, has ‘judgement’.



erat saeculi, <sup>18</sup> et tunc cum essem parans eis, his qui nunc, antequam fieret illis saeculum in quo inhabitarent, et nemo contradixit mihi <sup>19</sup> tunc, nec enim erat quisquam, et nunc creati in hoc mundo parato et mensa indeficienti et lege investigabili, corrupti sunt moribus eorum. <sup>20</sup> Et consideravi saeculum meum, et ecce erat perditum, et orbem meum, et ecce erat periculi propter cogitationes quae in eo advenerunt. <sup>21</sup> Et vidi et peperci eis vix valde, et salvavi mihi acinum de botru et plantationem de tribu multa. <sup>22</sup> Pereat ergo multitudo quae sine causa nata est, et servetur acinus meus et plantatio mea, quia cum multo labore perfeci haec.

<sup>23</sup> Tu autem si adhuc intermittas septem dies alios, sed non ieiunabis in eis, <sup>24</sup> ibis autem in campum florum, ubi domus non est aedificata, et manduca solummodo de floribus campi, et carnem non gustabis et vinum non bibes sed solummodo flores, <sup>25</sup> et deprecare Altissimum sine intermissione, et veniam et loquar te cum.

in this age <sup>18</sup> when I prepared for those who now live, before the world was made for them to live in, and no one opposed me; <sup>19</sup> for, no one existed; but now, those created in this world, which is supplied both with an unfailing table and an unsearchable law, are corrupt in their ways. <sup>20</sup> And I considered my world and behold, it was lost; and my world and behold, it was in peril because of the plans that came into it. <sup>21</sup> And I saw and spared some with great difficulty; and I saved for myself one grape out of a cluster and one plant out of a great forest. <sup>22</sup> So, let the multitude perish that has been born in vain but let my grape and my plant be saved because, with much labour, I have perfected them.

<sup>23</sup> “Now, if you will let seven days more pass – do not, however, fast during them, <sup>24</sup> but go into a field of flowers, where no house has been built, and eat only of the flowers of the field, and taste no meat and drink no wine but eat only flowers – <sup>25</sup> and pray to the Most High continually, then I will come and talk with you.”

<sup>18</sup> The NRSV has ‘was preparing’ in place of ‘prepared’.

<sup>19</sup> The NRSV includes ‘for, no one existed’ (which follows the Syriac MS) as part of v. 18. In place of ‘unsearchable law’, the NRSV has ‘inexhaustible pasture’, although it is unclear what forms the textual basis for this change.

<sup>20</sup> The NRSV opens with ‘Therefore’ in place of ‘And’.

<sup>21</sup> In place of ‘a great forest’, here following the Syriac, the Latin has ‘great tribes’.

<sup>22</sup> The WEBBE ends the verse with a new sentence, reading as follows: “Let my grape be saved, and my plant, for I have made them perfect with great labour.”

<sup>23</sup> For ‘let seven days more pass’, the WEBBE has ‘wait seven more days’.

<sup>24</sup> Before ‘taste’ and ‘drink’, the WEBBE adds ‘you shall’.

<sup>25</sup> The title, ‘Most High’, translates *Altissimum*.

<sup>26</sup> *Et profectus sum, sicut dixit mihi, in campum quod vocatur Ardat, et sedi ibi in floribus et de herbis agri manducavi et facta est esca earum mihi in saturitatem.*

<sup>27</sup> *Et factum est post dies septem, et ego discumbebam supra faenum et cor meum iterum turbabatur sicut et ante.* <sup>28</sup> *Et apertum est os meum et inchoavi dicere coram Altissimo et dixi:*

<sup>29</sup> *O Domine, in nobis ostendens ostensus es patribus nostris in deserto, quando erant exientes de Aegypto et quando veniebant in deserto quod non calcatur et infructuoso, et dicens dixisti:* <sup>30</sup> *Tu Israhel audi me, et semen Iacob intendite sermonibus meis.* <sup>31</sup> *Ecce enim ego semino in vobis legem meam, et faciet in vobis fructum, et glorificamini in eo per saeculum.* <sup>32</sup> *Nam patres nostri accipientes legem non servaverunt et legitima mea non custodierunt. Et factum est fructum legis non periens; nec enim poterat, quoniam tuus erat.* <sup>33</sup> *Nam qui acceperunt perierunt, non custodientes quod in eis seminatum fuerat.* <sup>34</sup> *Et ecce consuetudo est ut, cum acceperit terra semen vel navem*

<sup>26</sup> So I went, just as he directed me, into the field that is called 'Ardat'; and there I sat among the flowers and ate of the plants of the field, and the nourishment they afforded satisfied me. <sup>27</sup> And, after seven days, while I lay on the grass, my heart was troubled again as it was before. <sup>28</sup> And my mouth was opened and I began to speak before the Most High, and said:

<sup>29</sup> "O Lord, you showed yourself among us, to our fathers in the desert when they came out from Egypt and when they came into the untrodden and unfruitful desert; <sup>30</sup> and you said, "Hear me, O Israel, and give heed to 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 you shall be glorified through it forever." <sup>32</sup> But although our fathers received the law, they did not keep it and did not observe the statutes; yet, the fruit of the law did not perish – for, it could not, because it was yours. <sup>33</sup> Yet, those who received it perished, because they did not keep what had been sown in them. <sup>34</sup> And behold, this is the general rule that, when the ground has received

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<sup>26</sup> In place of 'Ardat', the Syriac & Ethiopic MSS have 'Arpad'.

<sup>27</sup> The NRSV lacks the opening conjunction.

<sup>28</sup> The NRSV opens with 'Then' in place of 'And'.

<sup>29</sup> The NRSV has 'ancestors' in place of 'fathers' and 'wilderness' in place of 'desert' (the latter twice in this verse).

<sup>30</sup> In place of 'seed', the NRSV has 'descendants'.

<sup>31</sup> The NRSV lacks 'behold' (*Ecce*).

<sup>32</sup> The NRSV has 'ancestors' in place of 'fathers'.

<sup>33</sup> The WEBBE ends with, "the thing that was sown in them."

<sup>34</sup> The NRSV opens with 'Now' in place of 'And behold'.

*mare vel vas aliud escas vel potus, et cum fuerit ut exterminetur <sup>35</sup> quod seminatum est vel quod missum est vel quae suscepta sunt, exterminentur haec, susceptoria vero manent. Apud nos si enim non sic factum est. <sup>36</sup> Nos quidem qui legem accepimus peccantes peribimus et cor nostrum quod suscepit eam, <sup>37</sup> nam lex non perit sed permanet in suo honore.*

*<sup>38</sup> Et cum loquor haec in corde meo, et respexi oculis meis et vidi mulierem in dextera parte, et ecce haec lugebat et plorabat cum voce magna, et animo dolebat valde, et vestimenta eius discisa, et cinis super caput eius. <sup>39</sup> Et dimisi cogitatus in quibus eram cogitans et conversus sum ad eam et dixi ei: <sup>40</sup> Ut quid fles et quid doles animo? Et dixit ad me:*

*<sup>41</sup> Dimitte me, dominus meus, ut defleam me et adiciam dolorem, quoniam valde amara sum animo et humiliata sum valde. <sup>42</sup> Et dixi ei: Quid passa es, dic mihi. Et dixit ad me: <sup>43</sup> Sterilis fui ego famula tua et non peperit habens maritum annis triginta. <sup>44</sup> Ego enim per singulas horas et*

seed, or the sea a ship, or any dish food or drink, and when it comes about that what was sown or what was launched <sup>35</sup> or what was received, they are destroyed, but the things that held them remain; yet with us it has not been so. <sup>36</sup> For, we who have received the law and sinned will perish, as well as our hearts that received it; <sup>37</sup> the law, however, does not perish but survives in its honour.”

<sup>38</sup> When I said these things in my heart, I looked around and, on my right, I saw a woman; she was mourning and weeping with a loud voice and was deeply grieved at heart; her clothes were torn and there were ashes on her head. <sup>39</sup> Then I let go the thoughts with which I was occupied and turned to her <sup>40</sup> and said to her, “Why are you weeping, and why are you grieved at heart?” And she said to me:

<sup>41</sup> “Let me alone, my lord, so that I may weep for myself and continue to mourn; for, I am very bitter in spirit and deeply distressed.” <sup>42</sup> I said to her, “What has happened to you? Tell me.” And she said to me, <sup>43</sup> “I, your servant was barren and had no child, though I lived with my husband for thirty

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<sup>35</sup> In place of ‘what was received’, the NRSV has ‘what was put in’ and includes the words as part of v. 34.

<sup>36</sup> The WEBBE opens, “For we who have received the law will perish by sin.”

<sup>37</sup> The NRSV has ‘glory’ in place of ‘honour’.

<sup>38</sup> In place of ‘at heart’, the WEBBE has ‘in mind’.

<sup>39</sup> For ‘was occupied’, the NRSV has ‘had been engaged’.

<sup>40</sup> The NRSV includes the words, ‘[and] she said to me’ as part of v. 41.

<sup>41</sup> In place of ‘very bitter in spirit’, the WEBBE has ‘very troubled in my mind’.

<sup>42</sup> For this short verse, here following the NRSV, the WEBBE reads, “I said to her, ‘What ails you? Tell me.’”

<sup>43</sup> The NRSV lacks ‘I’ before ‘your servant’.

*per singulos dies in annis triginta his deprecabar Altissimum nocte ac die.* <sup>45</sup> *Et factum est post triginta annos, exaudivit me Deus ancillae tuae et pervidit humilitatem meam et adtendit tribulationi meae et dedit mihi filium. Et iucundata sum super eum valde ego et vir meus et omnes cives mei, et honorificabamus valde Fortem.* <sup>46</sup> *Et nutrivi eum cum labore multo.* <sup>47</sup> *Et factum est cum crevisset et venissem accipere illi uxorem, et feci diem epuli.*

years. <sup>44</sup> Every hour and every day during these thirty years, I prayed to the Most High, night and day. <sup>45</sup> After thirty years, God heard your servant, looked upon my low estate, considered my distress, and gave me a son. I rejoiced greatly over him, I and my husband and all my neighbours; and we gave great glory to the Mighty One; <sup>46</sup> and I brought him up with much care. <sup>47</sup> Therefore, when he grew up and I came to take a wife for him, I set a day for the marriage feast.

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<sup>44</sup> The NRSV has ‘those’ in place of ‘these’.

<sup>45</sup> The title, ‘the Mighty One’, translates *Fortem*. A more literal translation of ‘neighbours’ is ‘townsmen’.

<sup>46</sup> The WEBBE has ‘nourished him’ in place of ‘brought him up’.

<sup>47</sup> Note that the woman’s speech continues into the next chapter.

## Esdræ IV 10

<sup>1</sup> *Et factum est cum introisset filius meus in thalamo suo, cecidit et mortuus est.* <sup>2</sup> *Et evertimus omnes lumina, et surrexerunt omnes cives mei ad consolandam me, et quievi usque in alium diem usque noctem.* <sup>3</sup> *Et factum est cum omnes quievissent ut me consolarentur ut quiescerem, et surrexi nocte et fugi et veni, sicut vides, in hoc campo.* <sup>4</sup> *Et cogito iam non reverti in civitatem sed hic consistere, et neque manducabo neque bibam, sed sine intermissione lugere et ieiunare, usque dum moriar.*

<sup>5</sup> *Et dereliqui adhuc sermones in quibus eram et respondi cum iracundia ad eam et dixi:* <sup>6</sup> *Stulta super omnes mulieres, non vides luctum nostrum et quae nobis contigerunt?* <sup>7</sup> *Quoniam Sion mater nostra omnium in tristitia contristatur et humilitate humiliata est. Lugete validissime* <sup>8</sup> *et nunc quoniam omnes lugemus, et tristes este quoniam omnes contristati sumus. Tu autem contristaris*

## 2 ESDRAS 10

<sup>1</sup> “And it happened that, when my son entered his wedding chamber, he fell down and died. <sup>2</sup> And all of us put out our lamps, and all my neighbours attempted to console me; I remained quiet until the evening of the second day. <sup>3</sup> And, when all of them had stopped consoling me, encouraging me to be quiet, I got up in the night and fled, and I came to this field, as you see; <sup>4</sup> and now I intend not to return to the city, but to stay here; I will neither eat nor drink but will mourn and fast continually until I die.”

<sup>5</sup> Then I broke off the reflections I was engaged in and answered angrily and said, <sup>6</sup> “You most foolish of women, do you not see our mourning, and what has happened to us? <sup>7</sup> For, Zion, the mother of us all, is in deep grief and great distress. <sup>8</sup> It is right to mourn now, because we are all mourning, and to be sorrowful, because we are all in sorrow. You have sorrow for one son. <sup>9</sup> Now ask the earth, and she

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### 2 ESDRAS 10

<sup>1</sup> The phrase, ‘wedding chamber’, translates *thalamo*, which literally means ‘[bed]room’.

<sup>2</sup> A more literal translation of ‘neighbours’ is ‘townsmen’.

<sup>3</sup> The NRSV opens with ‘But’ in place of ‘And’.

<sup>4</sup> In place of ‘city’, the NRSV has ‘town’.

<sup>5</sup> In place of ‘I was engaged in’, the NRSV has ‘with which I was still engaged’.

<sup>6</sup> A more literal opening is, “You fool above all women.”

<sup>7</sup> The WEBBE ends, “is full of sorrow and much humbled.”

<sup>8</sup> The 1<sup>st</sup> sentence here follows the *Eastern MSS*; the *Latin text* is corrupt.

<sup>9</sup> The NRSV has ‘have come into being’ in place of ‘grow’.



*in uno filio. <sup>9</sup> Interroga enim terram et dicet tibi, quoniam haec est quae debeat lugere tantorum superstes germinantium. <sup>10</sup> Et ex ipsa initio omnes nati et alii venient, et ecce paene omnes in perditionem ambulant et in exterminium fit multitudo eorum. <sup>11</sup> Et quis ergo debet lugere magis nisi haec quae tam magnam multitudinem perdidit, quam tu quae pro uno doles? Si autem dices mihi <sup>12</sup> quoniam non est similis planctus meus terrae, quoniam fructum ventris mei perdidit, quem cum maeroribus peperit et cum doloribus genui, <sup>13</sup> terra autem secundum viam terrae, abiit quae in ea multitudo praesens quomodo et venit, et ego tibi dico: <sup>14</sup> Sicut tu cum dolore peperisti, sic et terra dedit fructum suum hominem ab initio ei qui fecit eam. <sup>15</sup> Nunc ergo retine apud te ipsum dolorem tuum et fortiter fer quae tibi contigerunt casus. <sup>16</sup> Si enim iustificaveris terminum Dei, et filium tuum recipies in tempore et in mulieribus conlaudaberis. <sup>17</sup> Ingredere ergo in civitatem ad virum tuum. Et dixit ad me: <sup>18</sup> Non faciam neque ingrediar civitatem, sed hic moriar.*

will tell you that it is she who ought to mourn over so many who grow upon her. <sup>10</sup> From the beginning, all have been born of her, and others will come; and behold! almost all go to perdition and a multitude of them will come to doom. <sup>11</sup> Who then ought to mourn the more, she who lost so great a multitude, or you who are grieving for one alone? But if you say to me, <sup>12</sup> “My lamentation is not like the earth’s; for, I have lost the fruit of my womb, which I brought forth in pain and bore in sorrow; <sup>13</sup> but it is with the earth after the manner of the earth – the multitude that is now in it goes as it came;” <sup>14</sup> then I say to you, “Just as you brought forth in sorrow, so the earth also has from the beginning given her fruit, that is, men, to him who made her.” <sup>15</sup> Now, therefore, keep your sorrow to yourself and bear bravely the troubles that have come upon you. <sup>16</sup> For, if you acknowledge the decree of God to be just, you will receive your son back in time and will be praised among women. <sup>17</sup> Therefore, go into the city to your husband.” <sup>18</sup> She said to me, “I will not do so; I will not go into the city but I will die here.”

<sup>10</sup> The WEBBE has ‘is utterly doomed’ in place of ‘will come to doom’.

<sup>11</sup> The NRSV has ‘But if you say to me’ () as part of v. 12.

<sup>12</sup> In place of ‘in sorrow’, the WEBBE has ‘with sorrows’.

<sup>13</sup> The NRSV has ‘according to the way’ in place of ‘after the manner’.

<sup>14</sup> In place of ‘men’ (*hominem*), the NRSV has ‘humankind’.

<sup>15</sup> The WEBBE has ‘adversities’ in place of ‘troubles’.

<sup>16</sup> The NRSV adds ‘due’ before ‘time’.

<sup>17</sup> In place of ‘city’, the NRSV has ‘town’.

<sup>18</sup> Here, the NRSV has ‘city’ (cf. #17).

<sup>19</sup> *Et adposui adhuc loqui ad eam et dixi:* <sup>20</sup> *Noli facere sermonem hunc, sed consenti persuaderi-quid enim casus Sion-et consolare propter dolorem Hierusalem.* <sup>21</sup> *Vides enim, quoniam sanctificatio nostra deserta effecta est et altare nostrum demolitum est et templum nostrum destructum est,* <sup>22</sup> *et psalterium nostrum humiliatum est et hymnus noster conticuit et exultatio nostra dissoluta est, et lumen candelabri nostri extinctum est et arca testamenti nostri direpta est et sancta nostra contaminata sunt, et nomen quod nominatum est super nos paene profanatum est, et liberi nostri contumeliam passi sunt, et sacerdotes nostri succensi sunt et Levitae nostri in captivitate abierunt, et virgines nostrae coinquinatae sunt et mulieres nostrae vim passae sunt, et iusti nostri rapti sunt et parvuli nostri proditi sunt, et iuvenes nostri servierunt et fortes nostri invalidi facti sunt.* <sup>23</sup> *Et quod omnium maius, signaculum Sion, quoniam resignata est de gloria sua nunc et tradita est in manibus eorum qui nos oderunt.* <sup>24</sup> *Tu ergo excute tuam multam tristitiam et depone abs te multitudinem dolorum, ut tibi repropitietur Fortis et requiem faciat tibi Altissimus, requietionem laborum.*

<sup>19</sup> And so, I spoke again to her and said, <sup>20</sup> “Do not do that, but let yourself be persuaded – for, how many are the adversities of Zion? – and be consoled because of the sorrow of Jerusalem. <sup>21</sup> For, you see how our sanctuary has been laid waste, our altar broken down, and our temple is destroyed; <sup>22</sup> and our harp has been laid low, our song has been silenced, and our rejoicing has been ended; the light of our lampstand has been put out, the ark of our covenant has been plundered, our holy things have been polluted, and the name by which we are called has been almost profaned; our children have suffered abuse, our priests have been burned to death, our Levites have gone into exile, our virgins have been defiled, and our wives have been ravished; our righteous men have been carried off, our little ones have been cast out, our young men have been enslaved and our strong men made powerless. <sup>23</sup> And, worst of all, the seal of Zion has been deprived of her glory and delivered into the hands of those who hate us. <sup>24</sup> Therefore, shake off your great sadness and lay aside your many sorrows, so that the Mighty One may be merciful to you again, and the Most High may give you rest, a respite from your troubles.”

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<sup>19</sup> The NRSV lacks the opening ‘And’.

<sup>20</sup> For this verse, here following the NRSV, the WEBBE reads, “Don’t do so, but allow yourself to be persuaded by reason of the adversities of Zion; and be comforted by reason of the sorrow of Jerusalem.”

<sup>21</sup> The NRSV has ‘thrown down’ in place of ‘broken down’.

<sup>22</sup> The WEBBE has ‘lute’ in place of ‘harp’ and ‘candlestick’ in place of ‘lampstand’.

<sup>23</sup> The NRSV has ‘its glory’ in place of ‘her glory’.

<sup>24</sup> In place of ‘sadness’, the WEBBE has ‘heaviness’.

<sup>25</sup> *Et factum est cum loquebar ad eam, et ecce facies eius fulgebat valde subito, et species coruscus fiebat visus eius, ut etiam paverem valde ad eam et cogitarem, quid esset hoc.* <sup>26</sup> *Et ecce subito emisit sonum vocis magnum timore plenum, ut commoveretur terra a sono. Et vidi,* <sup>27</sup> *et ecce amplius mulier non conparebat mihi, sed civitas aedificabatur et locus demonstrabatur de fundamentis magnis. Et timui et clamavi voce magna et dixi:* <sup>28</sup> *Ubi est Urihel angelus, qui a principio venit ad me? Quoniam ipse me fecit venire in multitudinem excessus mentis huius, et factus est finis meus in corruptionem et oratio mea in inproperium.*

<sup>29</sup> *Et cum essem loquens ego haec, et ecce venit ad me angelus qui in principio venerat ad me et vidit me,* <sup>30</sup> *et ecce eram positus ut mortuus et intellectus meus alienatus erat, et tenuit dexteram meam et confortavit me et statuit me super pedes meos et dixit mihi:* <sup>31</sup> *Quid tibi est et quare conturbaris et quid conturbatum est intellectum tuum et sensus cordis tui? Et dixi:* <sup>32</sup> *Quoniam derelinquens*

<sup>25</sup> And it happened that, while I was talking to her, her face suddenly began to shine exceedingly, and her countenance glistened like lightning, so that I was very afraid of her, and wondered what this meant. <sup>26</sup> And she suddenly uttered a loud and fearful cry, so that the earth shook at the sound. <sup>27</sup> When I looked up, behold: the woman was no longer visible to me but a city was being built and a place of huge foundations showed itself. I was afraid, and cried with a loud voice, and said, <sup>28</sup> "Where is the angel Uriel, who came to me first? For, it was he who brought me into this overpowering bewilderment; my end has turned into corruption and my prayer a reproach."

<sup>29</sup> And, as I was speaking these words, the angel who had come to me at first came to me and saw me <sup>30</sup> lying there like a corpse, deprived of my understanding; and he grasped my right hand and comforted me and set me on my feet, and said to me, <sup>31</sup> "What ails you and why are you troubled? And why are your understanding and the thoughts of your mind troubled?" <sup>32</sup> I said, "Because you deserted me. I did as you

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<sup>25</sup> The NRSV rather expands this verse, reading, "While I was talking to her, her face suddenly began to shine exceedingly; her countenance flashed like lightning, so that I was too frightened to approach her, and my heart was terrified. While I was wondering what this meant."

<sup>26</sup> The NRSV lacks the opening 'And', continuing the sentence from v. 25b.

<sup>27</sup> The NRSV omits 'behold'.

<sup>28</sup> In place of 'overpowering bewilderment', the WEBBE has 'great trance'.

<sup>29</sup> Before 'saw me', the NRSV adds 'when he'.

<sup>30</sup> The NRSV has 'strengthened' in place of 'comforted'.

<sup>31</sup> In place of 'ails you', the NRSV 'is the matter with you'.

<sup>32</sup> The NRSV has 'He said to me' as part of v. 33.

*dereliquisti me. Ego quidem feci secundum sermones tuos et exivi in campum, et ecce vidi et video quod non possum enarrare. Et dixit ad me: <sup>33</sup> Sta ut vir, et commonebo te. Et dixi: <sup>34</sup> Loquere, dominus meus, tantum me noli derelinquere, ut non frustra moriar, <sup>35</sup> quoniam vidi quae non sciebam, et audio quae non scio. <sup>36</sup> Aut numquid sensus meus fallitur et anima mea somniat? <sup>37</sup> Nunc ergo deprecor te, ut demonstres servo tuo de excessu hoc.*

*Et respondit ad me et dixit: <sup>38</sup> Audi me, et doceam te et dicam tibi de quibus times, quoniam Altissimus revelavit tibi mysteria multa. <sup>39</sup> Vidit rectam viam tuam, quoniam sine intermissione contristabar pro populo tuo et valde lugebas propter Sion. <sup>40</sup> Hic ergo intellectus visionis: Mulier quae tibi apparuit ante paululum, <sup>41</sup> quam vidisti lugentem et inchoasti consolare eam, <sup>42</sup> nunc autem iam non speciem mulieris vides, sed apparuit tibi civitas aedificari. <sup>43</sup> Et quoniam enarrabat tibi de casu filii sui, haec*

directed, and went out into the field, and behold, what I have seen and still see, I cannot explain.” He said to me, <sup>33</sup> “Stand up like a man and I will instruct you.” And I said, <sup>34</sup> “Speak, my lord; only do not forsake me, lest I die before my time. <sup>35</sup> For, I have seen what I did not know and I hear what I do not understand <sup>36</sup> – or is my sense deceived and my soul dreaming? <sup>37</sup> Now therefore, I beg you to give your servant an explanation of this bewildering vision.”

And he answered me and said, <sup>38</sup> “Listen to me, and I will teach you and tell you about the things you fear; for, the Most High has revealed many secrets to you. <sup>39</sup> He has seen your righteous conduct and that you are continually sorry for your people and mourned much for Zion. <sup>40</sup> So, this is the meaning of the vision. The woman who appeared to you a little while ago, <sup>41</sup> whom you saw mourning and whom you began to console, <sup>42</sup> but you do not now see the form of a woman but there appeared a city being built, <sup>43</sup> and who told you of the

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<sup>33</sup> The NRSV has ‘[And] I said’ as part of v. 34.

<sup>34</sup> In place of ‘lest I die’, the NRSV has ‘so that I may not die’.

<sup>35</sup> The WEBBE has ‘know’ in place of ‘understand’.

<sup>36</sup> The NRSV has ‘mind’ in place of ‘sense’.

<sup>37</sup> The translation of the end of the verse (following the NRSV) is uncertain; the WEBBE has ‘show your servant what this vision means’. The Latin text, *de excessu hoc* (literally, ‘of this excess’), is perhaps corrupt.

<sup>38</sup> The WEBBE has ‘secret things’ in place of ‘secrets’.

<sup>39</sup> In place of ‘are continually sorry’, the NRSV has ‘have sorrowed continually’.

<sup>40</sup> The NRSV has ‘The woman who appeared to you a little while ago’ as part of v. 41.

<sup>41</sup> The WEBBE has ‘comfort’ in place of ‘console’.

<sup>42</sup> The NRSV encloses this verse in parentheses.

<sup>43</sup> The NRSV has ‘misfortune’ in place of ‘death’.



*absolutio est: <sup>44</sup> Haec mulier quam vidisti haec est Sion, quam nunc conspicias ut civitatem aedificatam. <sup>45</sup> Et quoniam dixit tibi, quia sterilis fuit annis triginta, propter quod erant anni saeculo tria milia, quando non erat in ea adhuc oblatio oblata. <sup>46</sup> Et factum est post annos tres, et aedificavit Salomon civitatem et obtulit oblationes. Tunc fuit quando peperit sterilis filium. <sup>47</sup> Et quod tibi dixit quoniam nutrivi eum cum labore, haec erat habitatio Hierusalem. <sup>48</sup> Et quoniam dixit tibi quod filius meus veniens in suo thalamo mortuus esset et contigisset ei casus, haec erat quae facta est ruina Hierusalem. <sup>49</sup> Et ecce vidisti similitudinem eius, quomodo filium luget, et tu inchoasti consolare eam de his quae contigerunt. Haec erant tibi aperienda. <sup>50</sup> Et nunc videns Altissimus, quoniam ex animo contristatus es et quoniam ex toto corde pateris pro ea, ostendit tibi claritatem gloriae eius et pulchritudinem decoris eius. <sup>51</sup> Propterea enim dixi tibi, ut maneres in campo, ubi domus non est aedificata. <sup>52</sup> Sciebam enim ego,*

death of her son – this is the interpretation: <sup>44</sup> The woman whom you saw is Zion, whom you now see as a city being built. <sup>45</sup> And, as for her telling you that she was barren for thirty years, this is because there were three thousand years in the world before any offering was made in her. <sup>46</sup> And, after three thousand years, Solomon built the city and made offerings; then it was that the barren woman bore a son. <sup>47</sup> And as for her telling you that she nursed him with much care, that was the period of residence in Jerusalem. <sup>48</sup> And, as for her saying to you, “My son died as he entered his wedding chamber,” and that misfortune had overtaken her, this was the destruction that befell Jerusalem. <sup>49</sup> So, you saw her likeness, how she mourned for her son, and you began to console her for what had happened. <sup>50</sup> For now, the Most High, since you are sincerely grieved and profoundly distressed for her, has shown you the brilliance of her glory, and the loveliness of her beauty. <sup>51</sup> Thus, I told you to remain in the field where no house was built; <sup>52</sup> for, I knew that the

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<sup>44</sup> A footnote to the WEBBE states that ‘is Zion’ follows the Syriac MS and that the *Latin text* is corrupt – but there is no sign of that in the text here presented.

<sup>45</sup> The NRSV ends with ‘in it’ in place of ‘in her’.

<sup>46</sup> A more literal translation of ‘made offerings’ is ‘offered offerings’.

<sup>47</sup> In place of ‘nursed him’, the NRSV has ‘brought him up’.

<sup>48</sup> The phrase, ‘wedding chamber’, translates *thalamo*, which literally means ‘[bed]room’.

<sup>49</sup> The WEBBE has ‘comfort’ in place of ‘console’.

<sup>50</sup> In place of ‘loveliness’, the WEBBE has ‘attractiveness’.

<sup>51</sup> The NRSV has ‘had been built’ in place of ‘was built’.

<sup>52</sup> The NRSV has ‘reveal these things’ in place of ‘show this’.



*quoniam Altissimus incipiebat tibi ostendere haec.<sup>53</sup> Propterea dixi tibi, ut venires in agrum, ubi non est fundamentum aedificii.<sup>54</sup> Nec enim poterat opus aedificii hominis sustinere in loco, ubi incipiebat Altissimi civitas ostendi.*

*<sup>55</sup> Tu ergo noli timere neque expavescat cor tuum, sed ingredi et vide splendorem vel magnitudinem aedificii, quantum capax est tibi visu oculorum videre.<sup>56</sup> Et post haec audies, quantum capit auditus aurium tuarum audire.<sup>57</sup> Tu enim beatus es prae multis et vocatus es apud Altissimum sicut et pauci.<sup>58</sup> Nocte autem quae in crastinum futura est manebis hic,<sup>59</sup> et ostendet tibi Altissimus eas visiones somniorum, quae faciet Altissimus his qui inhabitant super terram a novissimis diebus.<sup>60</sup> Et dormivi illam noctem et aliam sicut dixerat mihi.*

Most High would show this to you.<sup>53</sup> That is why I told you to go into the field where there was no foundation of any building,<sup>54</sup> because no work of human construction could endure in a place where the city of the Most High was to be revealed.

<sup>55</sup> “Therefore, do not be afraid, and do not let your heart be terrified; but go in and see the splendour or the greatness of the building, as far as it is possible for your eyes to see it,<sup>56</sup> and, after this, you will hear as much as your ears can hear.<sup>57</sup> For, you are more blessed than many and you have been called to be with the Most High as few have been.<sup>58</sup> But tomorrow night you shall remain here,<sup>59</sup> and the Most High will show you in those dream visions what the Most High will do to those who inhabit the earth in the last days.”<sup>60</sup> And I slept that night and the next, as he had told me.

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<sup>53</sup> The NRSV opens with ‘Therefore’ in place of ‘That is why’.

<sup>54</sup> The WEBBE lacks the words ‘work of’ before ‘human construction’.

<sup>55</sup> In place of ‘splendour or greatness’, the WEBBE has ‘beauty and greatness’.

<sup>56</sup> The WEBBE ends with, “as much as your ears can comprehend.”

<sup>57</sup> After ‘called’, the WEBBE adds ‘by name’.

<sup>58</sup> The WEBBE adds ‘at’ before ‘night’.

<sup>59</sup> In place of ‘inhabit’, the WEBBE has ‘live on’.

<sup>60</sup> The NRSV & WEBBE include this verse as part of v. 59 (though the WEBBE has it as a separate paragraph).

## Esdræ IV 11

<sup>1</sup> Et factum est secunda nocte, et vidi somnium, et ecce ascendebat de mari aquila, cui erant duodecim alas pennarum et capita tria. <sup>2</sup> Et vidi, et ecce expandebat alas suas in omnem terram, et omnes venti caeli insuflabant ad eam et nubes ad eam colligebantur. <sup>3</sup> Et vidi, et de pennis eius nascebantur contrariae pennae, et ipsae fiebant in pennaculis minutis et modicis. <sup>4</sup> Nam capita eius erant quiescentia, et de medium caput erat maius aliorum capitum, sed et ipsa quiescebat cum eis. <sup>5</sup> Et vidi, et ecce aquila volavit in pennis suis et regnavit super terram et super eos qui inhabitant in ea. <sup>6</sup> Et vidi, quomodo subiecta erant ei omnia quae sub caelo, et nemo illi contradicebat, neque unus de creatura quae est super terram. <sup>7</sup> Et vidi, et ecce surrexit aquila super ungues suos et emisit vocem pennis suis dicens: <sup>8</sup> Nolite omnes simul vigilare, dormite unusquisque in loco suo et per tempus vigilate, <sup>9</sup> capita autem in novissimo serventur.

## 2 ESDRAS 11

<sup>1</sup> And it came to pass that, on the second night, I had a dream: and behold, I saw rising from the sea an eagle that had twelve feathered wings and three heads. <sup>2</sup> I saw, and behold, she spread her wings over the whole earth, and all the winds of heaven blew upon it, and the clouds were gathered around it. <sup>3</sup> I saw that out of her wings there grew opposing wings; but they became little, puny wings. <sup>4</sup> However, her heads were at rest; the middle head was larger than the other heads, but it too was at rest with them. <sup>5</sup> Then I saw, and behold, the eagle flew with her wings, and she reigned over the earth and over those who dwell in it. <sup>6</sup> And I saw how all things under heaven were subjected to her, and no one spoke against her – not a single creature that was on the earth. <sup>7</sup> Then I saw, and behold, the eagle rose on her talons, and she uttered a cry to its wings, saying, <sup>8</sup> “Do not all watch at the same time; let each sleep in his own place and watch in its turn; <sup>9</sup> but let the heads be reserved for the last.”

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### 2 ESDRAS 11

<sup>1</sup> The NRSV lacks ‘and behold’.

<sup>2</sup> A footnote to the WEBBE states that ‘and the clouds’ follows the Syriac MS and that the Latin MSS have only ‘were gathered around it’; however, the Latin text here presented has **et nubes ad eam colligebantur**.

<sup>3</sup> The WEBBE has ‘tiny’ in place of ‘puny’.

<sup>4</sup> Throughout this paragraph, the NRSV uses neuter pronouns to refer to the eagle; here, we follow the WEBBE in using feminine forms.

<sup>5</sup> The NRSV has ‘inhabit’ in place of ‘dwell in’.

<sup>6</sup> The WEBBE ends, “no, not one creature on earth.”

<sup>7</sup> The NRSV lacks ‘and behold’.

<sup>8</sup> In place of ‘his own place’, the NRSV has ‘its own place’.

<sup>9</sup> The WEBBE has ‘preserved’ in place of ‘reserved’.

<sup>10</sup> *Et vidi, et ecce vox non exiebat de capitibus eius, sed de medietate corporis eius.* <sup>11</sup> *Et numeravi contrarias pennas eius, et ecce ipsae erant octo.* <sup>12</sup> *Et vidi, et ecce a dextera parte surrexit una penna et regnavit super omnem terram.* <sup>13</sup> *Et factum est cum regnaret, et venit ei finis et non apparuit, ita ut non appareret locus eius. Et sequens exsurrexit et regnabat et ipsa multum tenuit tempus.* <sup>14</sup> *Et factum est cum regnaret, et veniebat finis eius, ut non appareret sicut prior.* <sup>15</sup> *Et ecce vox emissa est illi dicens:* <sup>16</sup> *Audi, tu quae toto tempore tenuisti terram, hoc adnuntii antequam incipias non parere:* <sup>17</sup> *Nemo post te tenebit tempus tuum, sed nec dimidium eius.* <sup>18</sup> *Et levavit se tertia et tenuit principatum sicut priores, et non apparuit et ipsa.* <sup>19</sup> *Et sic contingebat omnibus alis singulatim principatum gerere et iterum nusquam comparere.* <sup>20</sup> *Et vidi, et ecce in tempore sequentes pennae erigebantur et ipsae a dextera parte, ut tenerent et ipsae*

<sup>10</sup> And I looked and saw that the voice did not come from her heads but from the middle of her body. <sup>11</sup> I counted her rival wings and there were eight of them. <sup>12</sup> And, as I watched, one wing on the right side arose and reigned over all the earth. <sup>13</sup> After a time, its reign came to an end and it disappeared, so that even its place was no longer visible. Then the next wing rose up and reigned and it ruled a long time. <sup>14</sup> While it reigned, its end came also, so that it disappeared like the first; <sup>15</sup> and behold, a voice sounded, saying to it, <sup>16</sup> “Listen to me, you who have ruled the earth all this time; I proclaim this to you before you disappear. <sup>17</sup> After you, no one shall rule as long as you have ruled, not even half as long.” <sup>18</sup> And then the third *wing* raised itself up and held the rule as the earlier ones had done, and it also disappeared; <sup>19</sup> and so it went with all the wings; they each wielded power one after another and then disappeared. <sup>20</sup> I kept looking and, in due time, the wings that followed also rose up on the right

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<sup>10</sup> Throughout this paragraph, the NRSV uses neuter pronouns to refer to the eagle; here, we follow the WEBBE in using feminine forms.

<sup>11</sup> In place of ‘*rival wings*’, the Syriac MS have ‘*little wings*’.

<sup>12</sup> The NRSV lacks the opening ‘*And*’.

<sup>13</sup> The WEBBE opens, “*When it reigned, the end of it came, and it disappeared, so that its place appeared no more.*”

<sup>14</sup> In place of ‘*reigned*’, the NRSV has ‘*was reigning*’.

<sup>15</sup> The NRSV lacks ‘*behold*’.

<sup>16</sup> The NRSV has ‘*announce*’ in place of ‘*proclaim*’.

<sup>17</sup> For this verse, the WEBBE reads, “*none after you will rule as long as you, not even half as long.*”

<sup>18</sup> The Latin text does not have the word, ‘*wing*’, here added for clarity.

<sup>19</sup> The NRSV ends with ‘*and then were never seen again*’.

<sup>20</sup> Before ‘*wings*’, the Syriac MS add ‘*little*’. The Ethiopic MSS have ‘*left side*’ in place of ‘*right side*’.

*principatum; et ex his erant quae tenebant, sed tamen statim non conparescebant.* <sup>21</sup> *Nam et aliquae ex eis erigebantur, sed non tenebant principatum.*

<sup>22</sup> *Et vidi post haec, et ecce non conparuerunt duodecim pennae et duo pennacula.* <sup>23</sup> *Et nihil superavit in corpore aquilae nisi tria capita quiescentia et sex pennacula.*

<sup>24</sup> *Et vidi, et ecce de sex pennaculis divisa sunt duo et manserunt sub capite quod est ad dexteram partem; nam quattuor manserunt in loco suo.* <sup>25</sup> *Et vidi, et ecce hae subalares cogitabant se erigere et tenere principatus.* <sup>26</sup> *Et vidi, et ecce una erecta est, sed statim non conparuit.* <sup>27</sup> *Et secunda, et haec velocius quam prior non conparuit.* <sup>28</sup> *Et vidi, et ecce duae quae superaverunt apud semet ipsa cogitabant et ipsae regnare.* <sup>29</sup> *Et in eo cum cogitarent, et ecce unum de quiescentium capitum, quod erat medium, evigilabat, hoc enim erat duorum capitum maior.* <sup>30</sup> *Et vidi, quomodo complexa est duo capita se cum* <sup>31</sup> *et ecce*

side, in order to rule. There were some of them that ruled yet disappeared suddenly; <sup>21</sup> and others of them rose up, but did not hold the rule.

<sup>22</sup> And after this I saw that the twelve wings and two of the little wings had disappeared, <sup>23</sup> and nothing remained on the eagle's body but three heads at rest and six little wings.

<sup>24</sup> And, as I kept looking, I saw that two little wings separated from the six and remained under the head that was on the right side; but four remained in their place. <sup>25</sup> And I saw that these under-wings planned to set themselves up to rule. <sup>26</sup> As I kept looking, one was set up but quickly disappeared; <sup>27</sup> a second also, and this disappeared faster than the first. <sup>28</sup> And, while I continued to look, the two that remained planned between themselves to reign; <sup>29</sup> and, while they planned, one of the heads that were at rest (the one in the middle) awoke; for, it was greater than the other two heads. <sup>30</sup> I saw how it allied the two heads with itself, <sup>31</sup> and how the head turned

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<sup>21</sup> For this verse, here following the NRSV, the WEBBE reads, "Some of them also were set up, but didn't rule."

<sup>22</sup> In place of 'two of the little wings', the NRSV has 'the two little wings'.

<sup>23</sup> The WEBBE opens, "there was no more left on the eagle's body."

<sup>24</sup> The NRSV lacks the opening 'And'.

<sup>25</sup> In place of 'under-wings', the Syriac MS has 'little wings'.

<sup>26</sup> The NRSV has 'suddenly disappeared' in place of 'quickly disappeared'.

<sup>27</sup> The NRSV has 'more quickly' in place of 'faster'.

<sup>28</sup> At the end of the verse, the NRSV adds 'together'.

<sup>29</sup> Before 'awoke', the NRSV adds 'suddenly'.

<sup>30</sup> For this verse, the WEBBE reads, "I saw how it joined the two other heads with it."

<sup>31</sup> In place of 'under-wings', the Syriac MS has 'little wings'.

*conversum est caput cum his qui cum ea erant et comedit duas subalares quae cogitabant regnare.* <sup>32</sup> *Hoc autem caput percontinuit omnem terram et dominavit qui inhabitant in ea cum labore multo, et potentatum tenuit orbem terrarum super omnes alas quae fuerunt.*

<sup>33</sup> *Et vidi post haec, et ecce medium caput subito non conparuit, et hoc sicut alae.* <sup>34</sup> *Superaverunt autem duo capita, quae et ipsa similiter regnaverunt super terram et super eos qui habitant in ea.* <sup>35</sup> *Et vidi, et ecce devoravit caput a dextera parte illud quod est a leva.*

<sup>36</sup> *Et audiivi vocem dicentem mihi: Conspice contra te et considera quod vides.* <sup>37</sup> *Et vidi, et ecce sicut leo suscitatus de silva mugiens, et audiivi quomodo emisit vocem hominis ad aquilam et dixit dicens:* <sup>38</sup> *Audi tu, et loquar ad te, et dicit Altissimus tibi:* <sup>39</sup> *Nonne tu es, quae superasti de quattuor animalibus quae feceram regnare saeculi mei, et ut per eos veniret finis temporum meorum?* <sup>40</sup> *Et quartus veniens devicit omnia animalia quae transierunt, et potentatum tenens saeculum cum tremore multo et omnem*

with those that were with it and devoured the two underwings that were planning to reign. <sup>32</sup> But this head gained control of the whole earth and, with much oppression, dominated its inhabitants; it had greater power over the world than all the wings that had gone before.

<sup>33</sup> And, after this, I looked again and saw the head in the middle suddenly disappear, like the wings. <sup>34</sup> But the two heads remained, which also in the same way ruled over the earth and those who dwell in it. <sup>35</sup> And, while I looked, I saw the head on the right side devour the one on the left.

<sup>36</sup> And I heard a voice saying to me, "Look in front of you and consider what you see." <sup>37</sup> I saw and behold, what seemed to be a lion roused from the forest, roaring; and I heard it utter a man's voice to the eagle, saying, <sup>38</sup> "Listen and I will speak to you. The Most High says to you, <sup>39</sup> "Aren't you the one that remains of the four beasts that I made to reign in my world, so the end of my times might come through them? <sup>40</sup> And the fourth came, conquered all the beasts that went before, and ruled over the world with great terror, and over all the earth

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<sup>32</sup> The NRSV opens with 'Moreover' in place of 'But'.

<sup>33</sup> The NRSV lacks the opening conjunction.

<sup>34</sup> In place of 'the same way', the NRSV has 'like manner'.

<sup>35</sup> The NRSV lacks the opening conjunction.

<sup>36</sup> The WEBBE & NRSV open with 'Then' in place of 'And'.

<sup>37</sup> The NRSV opens, "When I looked, I saw." In place of 'a man's voice', the NRSV has 'a human voice'.

<sup>38</sup> The WEBBE has 'The Most High will say to you'.

<sup>39</sup> A more literal translation of 'world' is 'age'.

<sup>40</sup> In place of 'ruled', the NRSV has 'held sway'.



*orbem cum labore pessimo, et inhabitabant tot temporibus orbem terrarum cum dolo.* <sup>41</sup> *Et iudicasti terram non cum veritate.* <sup>42</sup> *Tribulasti enim mansuetos et laesisti quiescentes, odisti verum dicentes et dilexisti mendaces, et destruxisti habitationes eorum qui fructificabant, et humiliasti muros eorum qui te non nocuerunt.* <sup>43</sup> *Et ascendit contumelia ad Altissimum et superbia tua ad Fortem.* <sup>44</sup> *Et respexit Altissimus super sua tempora, et ecce finita sunt et saecula eius completa sunt.* <sup>45</sup> *Propterea non apparens non appareas, tu aquila et alae tuae horribiles et pennacula tua pessima et capita tua maligna et ungues tui pessimi et omne corpus tuum vanum,* <sup>46</sup> *uti refrigeret omnis terra et relevetur liberata de tua vi et speret iudicium et misericordiam eius qui fecit eam.*

with grievous oppression; and for so long you have lived on the earth with deceit. <sup>41</sup> You have judged the earth but not with truth. <sup>42</sup> For, you have oppressed the meek and hurt the peaceful; you have hated those who tell the truth and have loved liars, destroyed the homes of those who produced fruit and laid low the walls of those who did you no harm. <sup>43</sup> Your insolence has come up to the Most High and your pride to the Mighty One. <sup>44</sup> The Most High has looked at his times; now they have ended and his ages are fulfilled. <sup>45</sup> So, you, eagle, will surely disappear, you and your horrible wings, your evil little wings, your cruel heads, your hurtful talons, and all your worthless body, <sup>46</sup> so that the whole earth, freed from your violence, may be refreshed and relieved, and may hope for the judgment and mercy of him who made her.'"

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<sup>41</sup> The WEBBE & NRSV have near identical translations for this short verse.

<sup>42</sup> In place of 'produced', the NRSV has 'brought forth'.

<sup>43</sup> The terms *Altissimum* & *Fortem* are common titles for God in this book.

<sup>44</sup> The NRSV has 'have reached completion' in place of 'are fulfilled'.

<sup>45</sup> Before 'evil', the NRSV adds 'most'.

<sup>46</sup> The NRSV ends with 'made it' in place of 'made her'.

## Esdræ IV 12

<sup>1</sup> *Et factum est dum loqueretur leo verba haec ad aquilam, et vidi, <sup>2</sup> et ecce quod superaverat caput et non comparuit, et alae duae quae ad eum transierunt et erectae sunt ut regnarent, et erat regnum eorum exile et tumultu plenum. <sup>3</sup> Et vidi, et ecce ipsa non apparescebant, et omne corpus aquilae incendebatur, et expavescebat terra valde. Et ego a multo excessu mentis et a magno timore vigilavi, et dixi spiritui meo: <sup>4</sup> Ecce tu mihi praestitisti haec, in eo quod scrutas vias Altissimi. <sup>5</sup> Ecce adhuc fatigatus sum animo et spiritu meo invalidus sum valde, et nec modica est in me virtus a multo timore quem expavi nocte hac. <sup>6</sup> Nunc ergo orabo Altissimum, ut me confortet usque in finem. <sup>7</sup> Et dixi: Dominator Domine, si inveni gratiam ante oculos tuos, et si iustificatus sum apud te prae multis, et si certum ascendit deprecatio mea ante faciem tuam, <sup>8</sup> conforta me et ostende servo tuo mihi interpretationem et distinctionem visus horribilis huius, ut pienissime consoles animam*

## 2 ESDRAS 12

<sup>1</sup> And, while the lion spoke these words to the eagle, I looked, <sup>2</sup> and behold, the remaining head disappeared. The two wings that went over to it arose and set themselves up to reign, and their reign was brief and full of tumult. <sup>3</sup> And, I looked again, and they disappeared. The whole body of the eagle was burned and the earth was in great fear. And I woke up in great perplexity of mind and great fear, and said to my spirit, <sup>4</sup> "You have done this to me because you search out the ways of the Most High. <sup>5</sup> Behold, I am weary in mind and very weak in spirit, and not even a little strength is left in me from the great that terrified me tonight. <sup>6</sup> Therefore, I will now ask the Most High to strengthen me to the end." <sup>7</sup> And I said, "Sovereign Lord, if I have found favour in your sight, and if I am justified before you beyond many others, and if my prayer has indeed come up before your face, <sup>8</sup> then strengthen me and show me, your servant, the interpretation and meaning of this horrible vision, so that you may fully

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### 2 ESDRAS 12

- <sup>1</sup> The NRSV lacks the opening conjunction.
- <sup>2</sup> In place of 'the remaining head', following the Eastern MSS, the Latin MSS read 'that which passed over the head'.
- <sup>3</sup> The NRSV has 'exceedingly terrified' in place of 'in great fear'.
- <sup>4</sup> In place of 'done this to me', the NRSV has 'brought this upon me'.
- <sup>5</sup> The NRSV lacks the opening 'Behold'.
- <sup>6</sup> In place of 'ask', the NRSV has 'entreat'.
- <sup>7</sup> The NRSV has 'have been accounted righteous' in place of 'am justified'.
- <sup>8</sup> The NRSV has 'terrifying' in place of 'horrible'.

meam. <sup>9</sup> *Dignum enim me habuisti, ostendere mihi temporum finem et temporum novissima.*

*Et dixit ad me: <sup>10</sup> Haec est interpretatio visionis huius quam vidisti: <sup>11</sup> Aquilam quam vidisti ascendentem de mari, hoc est regnum quartum, quod visum est in visu Danihelo fratri tuo, <sup>12</sup> sed non est illi interpretatum, quomodo ego nunc tibi interpretor vel interpretavi. <sup>13</sup> Ecce dies veniunt, et exsurget regnum super terram et erit timorior omnium regnorum quae fuerunt ante eam. <sup>14</sup> Regnabunt autem in ea duodecim reges, unus post unum. <sup>15</sup> Nam secundus qui incipiet regnare, ipse tenebit amplius tempus prae duodecim. <sup>16</sup> Haec est interpretatio duodecim alarum quas vidisti.*

<sup>17</sup> *Et quoniam audisti vocem quae locuta est non de capitibus eius exientem, sed de medio corpore eius, <sup>18</sup> haec est interpretatio, quoniam post tempus regni illius nascentur contentiones non modicae, et periclitabitur ut*

comfort my soul. <sup>9</sup> For, you have judged me worthy to be shown the end of time and the last events of the times.”

He said to me, <sup>10</sup> “This is the interpretation of this vision that you saw: <sup>11</sup> The eagle that you saw coming up from the sea is the fourth kingdom that appeared in a vision to your brother Daniel, <sup>12</sup> but it was not explained to him as I now explain to you or have explained it. <sup>13</sup> Behold, the days come when a kingdom shall rise on earth, and it shall be more terrifying than all the kingdoms that have been before it; <sup>14</sup> twelve kings shall reign in it, one after another. <sup>15</sup> However, the second that is to reign shall hold sway for a longer time than *any other one* of the twelve. <sup>16</sup> This is the interpretation of the twelve wings that you saw.

<sup>17</sup> “And, as regards your hearing a voice that spoke, coming not from the eagle’s heads but from the middle of her body, <sup>18</sup> this is the interpretation: It shall happen that, after the time of that kingdom, no small contentions shall arise and it shall

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<sup>9</sup> In place of ‘the end of time’, the NRSV has ‘the end of the times’. The NRSV & WEBBE include ‘He said to me’ as part of v. 10.

<sup>10</sup> The NRSV has ‘you have seen’ in place of ‘you saw’.

<sup>11</sup> See Dn 2:40–43, 7:7.

<sup>12</sup> Another reading or ‘explained’ (twice in this verse) is ‘interpreted’.

<sup>13</sup> The NRSV lacks the opening ‘Behold’.

<sup>14</sup> At the start of this verse, the NRSV adds ‘and’.

<sup>15</sup> The words, ‘any other one of’, are not in the MSS but are here added for clarity (following the NRSV).

<sup>16</sup> The WEBBE & NRSV have similar translations for this verse.

<sup>17</sup> Throughout this paragraph, the NRSV uses neuter pronouns to refer to the eagle; here, we follow the WEBBE in using feminine forms.

<sup>18</sup> The NRSV includes ‘this is the interpretation’ as part of v. 17. In place of ‘after the time’, here following the *Latin* MSS, the NRSV & WEBBE follow the *Eastern* MSS and read ‘in the midst of the time’.

*cadat, et non cadet tunc, sed iterum constituetur in suum initium.* <sup>19</sup> *Et quoniam vidisti subalares octo coherentes alis eius,* <sup>20</sup> *haec est interpretatio: Exsurgent enim in ipso octo reges, quorum erunt tempora levia et anni citati, et duo quidem ex ipsis perient* <sup>21</sup> *adpropinquante tempore medio, quattuor autem servabuntur in tempore, cum incipiet adpropinquare tempus eius ut finiatur, duo vero in finem servabuntur.*

<sup>22</sup> *Et quoniam vidisti tria capita quiescentia,* <sup>23</sup> *haec est interpretatio: In novissimis eius suscitabit Altissimus tria regna et renovabit in ea multa, et dominabunt terram* <sup>24</sup> *et qui inhabitant in ea cum labore multo super omnes qui fuerunt ante hos. Propter hoc ipsi vocati sunt capita aquilae.* <sup>25</sup> *Isti enim erunt qui recapitulabunt impietates eius et qui perficient novissima eius.* <sup>26</sup> *Et quoniam vidisti caput maius non apparescentem, quoniam unus ex eis super lectum suum morietur, et tamen cum tormentis.* <sup>27</sup> *Nam duo qui perseveraverunt, gladius eos comedet.* <sup>28</sup> *Unius enim*

stand in danger of falling; nevertheless it shall not fall then but shall regain its former power. <sup>19</sup> Ans, as for your seeing eight little wings clinging to her wings, <sup>20</sup> this is the interpretation: Eight kings shall arise in it, whose times shall be short and their years swift; <sup>21</sup> two of them shall perish when the middle of its time draws near; and four shall be kept for the time when its end approaches, but two shall be kept until the end.

<sup>22</sup> “And, as for your seeing three heads at rest, <sup>23</sup> this is the interpretation: In its last days, the Most High will raise up three kings, and they shall renew many things in it, and shall rule the earth <sup>24</sup> and its inhabitants more oppressively than all who were before them. Therefore, they are called the heads of the eagle, <sup>25</sup> because it is they who shall sum up her wickedness and perform her last actions. <sup>26</sup> And, as for your seeing that the large head disappeared, one of the kings shall die in his bed but in pain. <sup>27</sup> But, as for the two who remained, the sword shall devour them. <sup>28</sup> For, the sword of one shall

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<sup>19</sup> The WEBBE has ‘sticking’ in place of ‘clinging’.

<sup>20</sup> The NRSV includes ‘this is the interpretation’ as part of v. 19.

<sup>21</sup> For ‘middle of its time’, the WEBBE has ‘middle time’.

<sup>22</sup> The NRSV lacks the opening conjunction.

<sup>23</sup> The NRSV includes ‘this is the interpretation’ as part of v. 22. In place of ‘kings’, here following the *Eastern MSS*, the *Latin MSS* have ‘kingdoms’.

<sup>24</sup> In place of ‘more oppressively than’, the WEBBE has ‘with much oppression, more than’.

<sup>25</sup> The NRSV has ‘his’ in place of ‘her’ (twice in this verse); cf. #17.

<sup>26</sup> The NRSV ends with ‘in agonies’ in place of ‘in pain’.

<sup>27</sup> In place of ‘But’, the NRSV opens with ‘However’.

<sup>28</sup> The exact meaning of this verse – and who are the referents of its pronouns – is unclear.

*gladius comedet qui cum eo, sed tamen et hic gladio in novissimis cadet.*

<sup>29</sup> *Et quoniam vidisti duas subalares treicientes super caput quod est a dextera parte, <sup>30</sup> haec est interpretatio: Hii sunt quos conservavit Altissimus in finem suam, hoc erat regnum exile eturbationis plenum, <sup>31</sup> sicut vidisti. Et leonem quem vidisti de silva evigilantem mugientem et loquentem ad aquilam et arguentem eam iniustitias ipsius per omnes sermones eius, sicut audisti, <sup>32</sup> hic est unctus, quem reservavit Altissimus in finem ad eos et impietates ipsorum. Arguet illos de iniustitiis ipsorum et infulciet coram ipsis spretones eorum. <sup>33</sup> Statuet enim eos primum in iudicium vivos, et erit cum arguerit eos, tunc corrumpet eos. <sup>34</sup> Nam residuum populum meum liberabit cum misericordia, qui salvati sunt super fines meos, et iucundabit eos, quoadusque veniat finis, dies iudicii, de quo locutus sum tibi ab initio. <sup>35</sup> Hoc somnium quod vidisti, et haec interpretatio eius. <sup>36</sup> Tu ergo solus dignus fuisti scire Altissimi secretum hoc.*

devour him who was with him; but he also shall fall by the sword in the last days.

<sup>29</sup> “As for the two little wings you saw passing over to the head that was on the right side, <sup>30</sup> this is the interpretation: These are whom the Most High has kept for her end; this is the brief reign, full of tumult, as you saw. <sup>31</sup> And, as for the lion you saw rising out of the forest, roaring, and speaking to the eagle and reproving her for her unrighteousness, and as for all her words that you heard, <sup>32</sup> this is the anointed whom the Most High has kept until the end ... to them. He will denounce them for their ungodliness and evil, and will pile up before them their contemptuous dealings. <sup>33</sup> For, first he will bring them alive to his judgment and, when he has reproved them, he will destroy them. <sup>34</sup> But, in mercy, he will deliver the rest of my people, who are saved within my borders, and he will make them joyful until the end, the day of judgment, of which I spoke to you at the beginning. <sup>35</sup> This is the dream you saw and this is its interpretation; <sup>36</sup> only you were worthy to learn the secret of the Most High.

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<sup>29</sup> In place of ‘passing over **to** the head’, here following the Syriac MS, the Latin MSS have ‘passing over the head’.

<sup>30</sup> The NRSV has ‘the eagle’s end’ in place of ‘her end’.

<sup>31</sup> The NRSV & WEBBE add ‘whom’ before ‘you saw’.

<sup>32</sup> In place of ‘anointed’ (*unctus*), the NRSV has ‘Messiah’. In place of the ellipsis, the NRSV & WEBBE include the translation of the text from the Syriac MS, “of days, who will arise from the offspring of David, and will come and speak.”

<sup>33</sup> The NRSV adds ‘seat’ after ‘judgement’.

<sup>34</sup> In place of ‘deliver the rest’, the NRSV has ‘set free the remnant’.

<sup>35</sup> The WEBBE & NRSV have very similar translations for this verse.

<sup>36</sup> The NRSV opens, “and you alone were worthy.”



<sup>37</sup> *Scribe ergo omnia ista in libro quae vidisti, et pones ea in loco abscondito.* <sup>38</sup> *Et docebis ea sapientes de populo tuo, quorum scis corda posse capere et servare secreta haec.* <sup>39</sup> *Tu autem adhuc sustine hic alios dies septem, ut tibi ostendatur quicquid visum fuerit Altissimo ostendere tibi.* <sup>40</sup> *Et profectus est a me. Et factum est cum audisset omnis populus, quoniam pertransierunt septem dies, et ego non fuisset reversus in civitatem, et congregavit se omnis a minimo usque ad maximum et venit ad me, et dixerunt mihi dicentes:* <sup>41</sup> *Quid peccavimus tibi et quid iniuste egimus in te, quoniam derelinquens nos sedisti in loco hoc?* <sup>42</sup> *Tu enim nobis superasti ex omnibus prophetis, sicut botrus de vindemia, et sicut lucerna in loco obscuro, et sicut portus navi salvatae a tempestate.* <sup>43</sup> *Aut non sufficiunt nobis mala quae contigerunt?* <sup>44</sup> *Si ergo tu nos dereliqueris, quanto erat nobis melius, si essemus succensi et nos incendio Sion.* <sup>45</sup> *Nec enim nos meliores sumus eorum, qui ibi mortui sunt. Et ploraverunt voce magna. Et respondi ad eos et*

<sup>37</sup> “So, write all these things you have seen in a book and put it in a hidden place; <sup>38</sup> and teach them to the wise of your people, whose hearts you know can comprehend and keep these secrets. <sup>39</sup> But you, wait here seven days more, so you may be shown whatever the Most High sees fit to show you.” <sup>40</sup> And he left me. And, when all the people heard that the seven days were past and I had not returned to the city, they all gathered together, from the least to the greatest, and came and spoke to me, saying, <sup>41</sup> “How have we offended you, and what harm have we done you, that you have forsaken us and sit in this place? <sup>42</sup> For, of all the prophets you alone are left to us, like a cluster of grapes from the vintage, and like a lamp in a dark place, and like a haven for a ship saved from a storm. <sup>43</sup> Aren’t the evils that have befallen us sufficient? <sup>44</sup> Therefore, if you forsake us, how much better it would have been for us if we too had been burned in the fire of Zion. <sup>45</sup> For, we are no better than those who died there;” and they wept with a loud voice. And I answered them and said,

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<sup>37</sup> The WEBBE has ‘secret’ in place of ‘hidden’.

<sup>38</sup> The NRSV has ‘among your people’ in place of ‘of your people’.

<sup>39</sup> For ‘whatever the Most High sees fit to show’, the NRSV has ‘whatever it please the Most High to show’.

<sup>40</sup> The NRSV includes ‘And he left me’ as part of v. 39. The WEBBE, following the Syriac MS, has ‘saw’ in place of ‘heard’; both make sense in the context.

<sup>41</sup> The WEBBE has ‘what evil’ in place of ‘what harm’.

<sup>42</sup> The WEBBE lacks ‘of grapes’ after ‘cluster’.

<sup>43</sup> In place of ‘evils’, the NRSV has ‘disasters’.

<sup>44</sup> The WEBBE & NRSV end, “had been consumed in the burning of Zion.”

<sup>45</sup> The NRSV has ‘Then I answered’ in place of ‘And I answered’.

dixi: <sup>46</sup> *Confide, Israhel, et noli tristari, tu domus Iacob.* <sup>47</sup> *Est enim memoria vestri coram Altissimo, et Fortis non est oblitus vestri in contentione.* <sup>48</sup> *Ego enim non dereliqui vos neque excessi a vobis, sed veni in hunc locum, ut deprecarer pro desolatione Sion, et ut quaererem misericordiam pro humilitate sanctificationis vestrae.* <sup>49</sup> *Et nunc ite unusquisque vestrum in domum suam, et ego veniam ad vos post dies istos.* <sup>50</sup> *Et profectus est populus, sicut dixi ei, in civitatem.* <sup>51</sup> *Ego autem sedi in campo septem diebus, sicut mihi mandavit, et manducabam de floribus solummodo agri, de herbis facta est mihi esca in diebus illis.*

<sup>46</sup> “Take courage, Israel; and do not be sorrowful, you house of Jacob; <sup>47</sup> for, the Most High has you in remembrance and the Mighty One has not forgotten you in *your* struggle. <sup>48</sup> As for me, I have neither forsaken you nor withdrawn from you; but I have come to this place to pray for the desolation of Zion, and to seek mercy for the humiliation of our sanctuary. <sup>49</sup> And now, go to your homes, every one of you, and after these days I will come to you.” <sup>50</sup> And, therefore, the people went into the city, as I told them to do. <sup>51</sup> But I sat in the field for seven days, as the angel had commanded me; and I ate only of the flowers of the field, and my food was of plants during those days.

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<sup>46</sup> The NRSV adds ‘O’ before ‘Israel’ and has ‘O house of Jacob’ for ‘you house of Jacob’.

<sup>47</sup> For ‘in [your] struggle’, here following the *Latin MSS & NRSV*, the *WEBBE*, following the *Syriac MS*, has ‘forever’.

<sup>48</sup> The NRSV has ‘on account of’ in place of ‘for’ before ‘the desolation’ and ‘the humiliation’.

<sup>49</sup> The NRSV lacks the opening conjunction.

<sup>50</sup> The NRSV lacks the opening conjunction.

<sup>51</sup> The NRSV lacks ‘for’ before ‘seven days’.

## Esdræ IV 13

<sup>1</sup> *Et factum est post dies septem, et somniavi somnium nocte.* <sup>2</sup> *Et ecce de mari ventus exsurgebat, ut conturbaret omnes fluctus eius.* <sup>3</sup> *Et vidi, et ecce convolabat ipse homo cum nubibus caeli. Et ubi vultum suum convertebat ut consideraret, tremebant omnia quae sub eo videbantur.* <sup>4</sup> *Et ubicumque exiebat vox de ore eius, ardescebant omnes qui audiebant voces eius, sicut liquescit quando senserit ignem.* <sup>5</sup> *Et vidi post haec, et ecce congregabatur multitudo hominum, quorum non erat numerus, de quattuor ventis caeli, ut debellarent hominem qui ascenderat de mari.* <sup>6</sup> *Et vidi, et ecce sibimet ipso sculpsit montem magnum et volavit super eum.* <sup>7</sup> *Ego autem quaesivi videre regionem vel locum, unde sculptus esset mons, et non potui.* <sup>8</sup> *Et post haec vidi, et ecce omnes qui congregati sunt ad eum ut expugnarent eum, timebant valde, tamen audebant pugnare.* <sup>9</sup> *Et ecce ut vidit impetum multitudinis venientis,*

## 2 ESDRAS 13

<sup>1</sup> And, it happened that, after seven days, I dreamed a dream in the night; <sup>2</sup> and lo, a wind arose from the sea and moved all its waves. <sup>3</sup> As I kept looking, behold, I saw that this man flew with the clouds of heaven; and, wherever he turned his face to look, everything that was under his gaze trembled; <sup>4</sup> and, whenever his voice issued from his mouth, all who heard his voice melted as the wax melts when it feels the fire. <sup>5</sup> And, after this, I looked and saw an innumerable multitude of people gathered together from the four winds of heaven to make war against the man who came out of the sea. <sup>6</sup> And I looked and saw that he carved for himself a great mountain and flew up on to it; <sup>7</sup> I tried to see the region or place from which the mountain was carved but I could not. <sup>8</sup> And, after this, I looked and saw that all who had gathered together against him, to fight him, were filled with fear and yet they dared to fight. <sup>9</sup> And, when he saw the onrush of the

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### 2 ESDRAS 13

<sup>1</sup> The NRSV lacks the opening conjunction.

<sup>2</sup> In place of 'moved', the NRSV has 'stirred up'.

<sup>3</sup> After 'behold', the NRSV, following the Syriac MS, inserts, 'the wind made something like the figure of a man come up out of the heart of the sea; and [behold]'; here, the translation follows the Latin MSS.

<sup>4</sup> In place of 'the wax', following the Syriac and other Eastern MSS, the Latin MSS have 'one'.

<sup>5</sup> The NRSV has 'came **up** out of the sea' in place of 'came out of the sea'.

<sup>6</sup> After 'carved', the NRSV adds 'out'.

<sup>7</sup> The literal translation of 'but' is 'and'.

<sup>8</sup> The NRSV has 'wage war with' in place of 'fight'.

<sup>9</sup> The NRSV lacks the opening conjunction.

*non levavit manum suam neque frameam tenebat neque aliquod vas bellicosum, nisi solummodo vidi, <sup>10</sup> quomodo emittit de ore suo sicut fluctum ignis, et de labiis eius spiritum flammae, et de lingua eius emittebat scintillas tempestatis. Et commixta sunt simul omnia haec, fluctus ignis et spiritus flammae et multitudo tempestatis. <sup>11</sup> Et concidit super multitudinis impetum quod paratum erat pugnare, et succendit omnes, ut subito nihil videretur de innumerabili multitudine nisi solummodo pulvis cineris et fumi odor. Et vidi et extit.*

<sup>12</sup> *Et post haec vidi ipsum hominem descendentem de monte et advocantem ad se multitudinem aliam pacificam. <sup>13</sup> Et accedebant ad eum vultus hominum multorum, quorumdam gaudentium, quorumdam tristantium, aliqui vero alligati, aliqui adducentes ex eis qui offerebantur. Et ego a multitudine pavoris expergefactus sum et deprecatus sum Altissimum et dixi: <sup>14</sup> Tu ab initio demonstrasti servo tuo mirabilia haec et dignum me habuisti, ut susciperes deprecationem meam. <sup>15</sup> Et nunc demonstra mihi adhuc et interpretationem somnii huius. <sup>16</sup> Sicut enim existimo in*

approaching multitude, he neither lifted his hand nor held a spear or any weapon of war; <sup>10</sup> but I saw only how he sent forth from his mouth something like a stream of fire; and, from his lips, a flaming breath; and, from his tongue, he shot forth a storm of sparks. All these were mingled together, the stream of fire and the flaming breath and the great storm, <sup>11</sup> and fell on the onrushing multitude that was ready to fight, and burned them all, so that suddenly nothing was seen of the innumerable multitude but the dust of ashes and the smell of smoke. When I saw it, I was amazed.

<sup>12</sup> And, after this, I saw the same man come down from the mountain and call to himself another multitude that was peaceful. <sup>13</sup> And many people came to him, some of whom were joyful and some sorrowful; some of them were bound, and some were bringing others as offerings. And I woke up in great terror and prayed to the Most High, saying, <sup>14</sup> "From the beginning, you have shown your servant these wonders and have deemed me worthy to receive my prayer; <sup>15</sup> now, show me the interpretation of this dream also. <sup>16</sup> For, as I consider it in my mind, alas for those who will be left in those

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<sup>10</sup> The WEBBE has 'flood' in place of 'stream'. The NRSV includes the words from 'All these were mingled' as part of v. 11.

<sup>11</sup> The literal translation of the last sentence (*Et vidi et extit.*) is, "And I saw and it exists."

<sup>12</sup> The NRSV lacks the opening conjunction.

<sup>13</sup> The WEBBE lacks the opening conjunction and the NRSV has 'Then' in place of 'And'.

<sup>14</sup> In place of 'receive my prayer', the NRSV has 'have my prayer heard by you'.

<sup>15</sup> The WEBBE reads, "Now show me also the interpretation of this dream."

<sup>16</sup> In place of 'alas for' (twice in this verse), the WEBBE has 'woe to'.

*sensu meo, vae qui derelicti fuerint in diebus illis, et multo plus vae his qui non sunt derelicti.* <sup>17</sup> *Qui enim non sunt derelicti, tristes erunt* <sup>18</sup> *intellegentes quae sunt reposita in novissimis diebus, et non occurrentes eis. Sed et qui derelicti sunt* <sup>19</sup> *propter hoc vae, viderunt enim pericula magna et necessitates multas, sicut ostendunt somnia haec.* <sup>20</sup> *Attamen facilius est periclitantem venire in haec, quam pertransire sicut nubem a saeculo et non videre quae contigerunt in novissimo. Et respondit ad me et dixit:* <sup>21</sup> *Et visionis interpretationem dicam tibi, sed et de quibus locutus es adaperiam tibi.* <sup>22</sup> *Quoniam dixisti de his qui derelicti sunt et de his qui non derelicti sunt, haec interpretatio:* <sup>23</sup> *Qui adferet periculum in illo tempore, ipse custodibit qui in periculo inciderint, qui habent operas et fidem ad Fortissimum.* <sup>24</sup> *Scito ergo, quoniam magis beatificati sunt qui derelicti super eos qui mortui sunt.* <sup>25</sup> *Interpretatio enim visionis haec: Quia vidisti virum ascendentem de corde maris,* <sup>26</sup> *ipse est quem conservat*

days; and, more, alas for those who are not left! <sup>17</sup> For, those who are not left will be sad, <sup>18</sup> understanding the things laid up for the last days but unable to attain them. <sup>19</sup> Because of this, alas for those also who are left! For, they shall see great dangers and much distress, as these dreams show. <sup>20</sup> Yet, it is better to come into these things, though incurring peril, than to pass from the world like a cloud and not to see what will happen in the last days.” He answered me and said, <sup>21</sup> “I will tell you the interpretation of the vision and I will also explain to you the things that you have mentioned. <sup>22</sup> As for what you said concerning those who are abandoned and concerning those who are not abandoned, this is the interpretation: <sup>23</sup> The one who brings the peril at that time will protect those who fall into peril, who have works and faith toward the Almighty. <sup>24</sup> Understand, therefore, that those who are left behind are more blessed than those who have died.

<sup>25</sup> “This is the interpretation of the vision: As for the man you saw coming from the heart of the sea, <sup>26</sup> this is he whom the

<sup>17</sup> The WEBBE ends with ‘in heaviness’ in place of ‘sad’.

<sup>18</sup> The NRSV opens, “because they understand the things.”

<sup>19</sup> After ‘who are left’, the NRSV adds ‘and for that very reason’.

<sup>20</sup> The literal translation for ‘better’ is ‘easier’.

<sup>21</sup> A more literal translation of ‘explain’ (as NRSV) is ‘open’ (as WEBBE).

<sup>22</sup> The NRSV has ‘survive’ in place of ‘are abandoned’.

<sup>23</sup> In place of ‘brings’ (following the NRSV & Latin MSS), the WEBBE has ‘endures’ (following the Syriac MS).

<sup>24</sup> The NRSV lacks ‘behind’ after ‘left’.

<sup>25</sup> The WEBBE opens with, “These are the interpretations.”

<sup>26</sup> The NRSV lacks ‘behind’ after ‘left’.



*Altissimus multis temporibus, qui per semet ipsum liberabit creaturam suam, et ipse disponet qui derelicti sunt. <sup>27</sup> Et quoniam vidisti de ore eius exire ut spiritum et ignem et tempestatem, <sup>28</sup> et quoniam non tenebat frameam neque vas bellicosum, corrumpit enim impetum eius multitudinis quae venerat ad expugnare eum, haec interpretatio: <sup>29</sup> Ecce dies veniunt, quando incipiet Altissimus liberare eos qui super terram sunt. <sup>30</sup> Et veniet excessus mentis super eos qui inhabitant terram. <sup>31</sup> Et in alis alio cogitabunt bellare, civitates civitatem et locus locum et gens ad gentem et regnum adversus regnum. <sup>32</sup> Et erit cum fient haec et contingent signa quae ante ostendi tibi, et tunc revelabitur Filius meus quem vidisti virum ascendentem.*

*<sup>33</sup> Et erit quando audierint omnes gentes vocem eius, et derelinquet unusquisque regionem suam et bellum quod habent in alterutro, <sup>34</sup> et colligetur in unum multitudo innumerabilis, sicut vidisti volentes venire et expugnare eum. <sup>35</sup> Ipse autem stabit super cacumen montis Sion.*

Most High has been keeping for many ages, who will himself deliver his creation; and he will direct those who are left behind. <sup>27</sup> And, as for the wind and fire you saw, and a storm coming out of his mouth, <sup>28</sup> and as for his not holding a spear or weapon of war, yet destroying the multitude that came to attack him, this is the interpretation: <sup>29</sup> Behold! The days come when the Most High will deliver those who are on the earth; <sup>30</sup> and bewilderment of mind shall come over those who inhabit the earth. <sup>31</sup> One will plan to wage war against another, city against city, place against place, people against people, and kingdom against kingdom. <sup>32</sup> When these things happen and the signs occur that I showed you before, my Son will be revealed, whom you saw as a man ascending.

<sup>33</sup> “And, when all the nations hear his voice, every man will leave his own land and the war they have against one another; <sup>34</sup> and an innumerable multitude shall be gathered, as you saw, wishing to come and fight him. <sup>35</sup> But he shall stand on the top of Mount Zion; <sup>36</sup> and Zion shall come and

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<sup>27</sup> The NRSV lacks the opening conjunction.

<sup>28</sup> In place of ‘attack’, the NRSV has ‘conquer’.

<sup>29</sup> The NRSV lacks the opening “Behold!”

<sup>30</sup> The WEBBE has ‘astonishment’ in place of ‘bewilderment’.

<sup>31</sup> The NRSV opens, “They shall plan to make war against one another.”

<sup>32</sup> In place of ‘ascending’, the NRSV ends with ‘coming up from the sea’.

<sup>33</sup> The NRSV has ‘all the nations shall leave their own lands’ in place of ‘every man will leave his own land’.

<sup>34</sup> The NRSV has ‘conquer’ in place of ‘fight’.

<sup>35</sup> The WEBBE & NRSV have similar translations for this short verse.

<sup>36</sup> In place of ‘shown to all men’, the NRSV has ‘made manifest to all people’.

<sup>36</sup> *Sion autem veniet et ostendetur omnibus parata et aedificata, sicut vidisti montem sculpti sine manibus.* <sup>37</sup> *Ipsae autem Filii mei arguent quae advenerunt gentes impietates eorum, has quae tempestati adpropinquaverunt, et inproperabit coram eis mala cogitamenta eorum et cruciamenta quibus incipient cruciari,* <sup>38</sup> *quae adsimilatae sunt flammis, et perdet eos sine labore et legem quae igni adsimilata est.*

<sup>39</sup> *Et quoniam vidisti eum colligentem ad se aliam multitudinem pacificam,* <sup>40</sup> *haec sunt novem tribus, quae captivae factae sunt de terra sua in diebus Iosiae regis, quem captivum duxit Salmanassar rex Assyriorum, et transtulit eos trans Flumen, et translati sunt in terram aliam.* <sup>41</sup> *Ipsi autem sibi dederunt consilium hoc, ut dereliquerent multitudinem gentium, et proficiscerentur in ulteriorem regionem, ubi numquam quisquam inhabitavit ibi genus humanum,* <sup>42</sup> *ut vel ibi observarent legitima sua, quae non fuerant servantes in regione sua.* <sup>43</sup> *Per introitus autem angustos fluminis Eufraten introierunt.* <sup>44</sup> *Fecit*

be shown to all men, prepared and built, as you saw the mountain carved without hands. <sup>37</sup> Then he, my Son, will rebuke the assembled nations for their impiety, by which they brought the storm, and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured, <sup>38</sup> which were symbolized by the flames, and will destroy them without effort by means of the law, which was symbolized by the fire.

<sup>39</sup> “And, as for the other multitude that was peaceable that you saw him gather, <sup>40</sup> these are the nine tribes that were taken away from their own land into exile in the days of King Josiah, whom Shalmaneser, king of the Assyrians, made captives; he took them across the river and they were taken into another land. <sup>41</sup> But they planned for themselves that they would leave the multitude of the nations and go to a further region, where none of human race had ever lived, <sup>42</sup> so that there at least they might keep their laws they had not kept in their own land. <sup>43</sup> And they went in by the narrow passages of the River Euphrates. <sup>44</sup> For, at that time the Most

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<sup>37</sup> For this verse, the NRSV reads, “Then he, my Son, will reprove the assembled nations for their ungodliness (this was symbolized by the storm).”

<sup>38</sup> For this verse, the NRSV reads, “and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured (which were symbolized by the flames), and will destroy them without effort by means of the law (which was symbolized by the fire).”

<sup>39</sup> The NRSV reads, “And, as for your seeing him gather to himself another multitude that was peaceable.”

<sup>40</sup> In place of ‘Josiah’ (*Iosiae*), the NRSV has ‘Hoshea’ and the WEBBE has ‘Osea’. The WEBBE has ‘ten tribes’ in place of ‘nine tribes’.

<sup>41</sup> The NRSV opens, “But they made this plan for themselves.”

<sup>42</sup> The WEBBE & NRSV have ‘statutes’ in place of ‘laws’.

<sup>43</sup> The NRSV has ‘Euphrates River’ in place of ‘River Euphrates’.

<sup>44</sup> The NRSV has ‘channels’ in place of ‘springs’, here following the WEBBE.

*enim eis tunc Altissimus signa, et statuit venas Fluminis usquequo transirent.* <sup>45</sup> *Per eam enim regionem erat via multa itineris anni unius et dimidii, nam regio illa vocatur Arzar, et* <sup>46</sup> *tunc inhabitaverunt ibi usque in novissimo tempore. Et nunc iterum coeperunt venire,* <sup>47</sup> *iterum Altissimus statuit venas Fluminis, ut possint transire, propter hoc vidisti multitudinem collectam cum pace,* <sup>48</sup> *sed et qui derelicti sunt de populo tuo, qui invenientur intra terminum meum* <sup>49</sup> *sanctum. Erit ergo quando incipiet perdere multitudinem earum quae collectae sunt gentes, proteget qui superaverit populum.* <sup>50</sup> *Et tunc ostendet eis multa plurima portenta.*

<sup>51</sup> *Et dixi ego: Dominator Domine, hoc mihi ostende, propter quod vidi virum ascendentem de corde maris. Et dixit mihi:* <sup>52</sup> *Sicut non potest hoc vel scrutinare vel scire quis, quid sit in profundo maris, sic non poterit quisquam super terram videre Filium meum vel eos qui cum eo sunt nisi in tempore diei.* <sup>53</sup> *Haec est interpretatio somnii quem*

High performed signs for them and stopped the springs of the river until they crossed over. <sup>45</sup> Through that region, there was a long way to go, a journey of a year and a half; and that country is called Arzareth. <sup>46</sup> Then they lived there until the last times; and now, as they begin to come again, <sup>47</sup> the Most High will stop the springs of the river again, so they may go through. Therefore, you saw the multitude gathered in peace. <sup>48</sup> But those who are left of your people, who are found within my borders, shall be saved. <sup>49</sup> Therefore, when he destroys the multitude of the nations that are gathered, he will defend the people who remain. <sup>50</sup> And then he will show them very many wonders."

<sup>51</sup> And I said, "Sovereign Lord, explain this to me: Why did I see the man rising from the heart of the sea?" <sup>52</sup> And he said to me, "As no one can explore or know what is in the depths of the sea, so no man on earth can see my Son or those with him, except in the time of his day. <sup>53</sup> This is the interpretation of the dream you saw; and only you were enlightened about

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<sup>45</sup> 'Arzareth' (emending the Latin *Arzar, et*) means 'another country' (cf. Dt 29:28).

<sup>46</sup> The NRSV has 'are about to come' in place of 'begin to come'.

<sup>47</sup> The NRSV has 'channels' in place of 'springs', here following the WEBBE.

<sup>48</sup> Before 'borders', the NRSV adds 'holy'.

<sup>49</sup> After 'gathered', the NRSV adds 'together'.

<sup>50</sup> The WEBBE lacks the opening conjunction.

<sup>51</sup> The NRSV lacks the opening conjunction.

<sup>52</sup> The Latin MSS lack 'his' before 'day', here following the Eastern MSS.

<sup>53</sup> The NRSV has 'have been' in place of 'were'.

*vidisti, et propter quod inluminatus es haec solus.*  
*<sup>54</sup> Dereliquisti enim tua et circa mea vacasti et legem*  
*meam exquisisti. <sup>55</sup> Vitam enim tuam disposuisti in*  
*sapientiam, et sensum tuum vocasti matrem. <sup>56</sup> Et propter*  
*hoc ostendi tibi haec, merces apud Altissimum. Erit enim*  
*post alios tres dies, ad te alia loquar et exponam tibi gràvia*  
*et mirabilia. <sup>57</sup> Et profectus sum et transii in campum,*  
*multum glorificans et laudans Altissimum de*  
*mirabilibus, quae per tempus faciebat, <sup>58</sup> et quoniam*  
*gubernat tempora et quae sunt in temporibus inlata. Et*  
*sedi ibi tribus diebus.*

this. <sup>54</sup> For, you have forsaken your own *ways*, and have adopted mine, and have searched out my Law; <sup>55</sup> for, you have devoted your life to wisdom and called understanding your mother. <sup>56</sup> So, I have shown you this; for, there is a reward laid up with the Most High. For, after three more days, I will tell you other things and explain weighty and wondrous matters to you.” <sup>57</sup> And I rose and walked in the field, giving praise and many thanks to the Most High for the wonders he does from time to time, <sup>58</sup> and because he governs the times and such things that happen in their seasons. And I stayed there three days.

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<sup>54</sup> The word, ‘*ways*’, is not in the MSS but is here added for clarity.

<sup>55</sup> The WEBBE opens, “You have ordered your life in wisdom.”

<sup>56</sup> The NRSV has ‘*these things*’ in place of ‘*this*’.

<sup>57</sup> The NRSV opens with ‘*Then*’ in place of ‘*And*’.

<sup>58</sup> In place of ‘*such things that happen*’, the NRSV has ‘*whatever things come to pass*’.

## Esdræ IV 14

<sup>1</sup> *Et factum est tertio die, et ego sedebam sub quercu,* <sup>2</sup> *et ecce vox exivit contra me de rubo et dixit: Ezra, Ezra. Et dixi: Ecce ego, Domine. Et surrexi super pedes meos. Et dixit ad me:* <sup>3</sup> *Revelans revelatus sum super rubum et locutus sum Moysi, quando populus meus serviebat in Aegypto.* <sup>4</sup> *Et misi eum et eduxi populum meum de Aegypto, et adduxi eum super montem Sina et detinebam eum apud me diebus multis,* <sup>5</sup> *et enarravi ei mirabilia multa, et ostendi ei temporum secreta et temporum finem. Et praecepi ei dicens:* <sup>6</sup> *Haec in palam facies verba et haec abscondes.* <sup>7</sup> *Et nunc tibi dico:* <sup>8</sup> *Signa quae demonstravi et somnia quae vidisti et interpretationes quas tu audisti, in corde tuo repone ea.* <sup>9</sup> *Tu enim recipieris ab hominibus, et converteris residuum cum Filio meo et cum similibus tuis, usquequo finiantur tempora,* <sup>10</sup> *quoniam saeculum perdidit iuventutem suam et tempora adpropinquant senescere.*

## 2 ESDRAS 14

<sup>1</sup> And, on the third day, I sat under an oak, <sup>2</sup> and behold! a voice came out of a bush near me and said, "Ezra, Ezra!" I answered, "Here I am, Lord," and I rose to my feet. And he said to me, <sup>3</sup> "I revealed myself in a bush and spoke to Moses when my people were slaves in Egypt; <sup>4</sup> and I sent him and I led my people out of Egypt and led him up Mount Sinai; and I kept him with me many days. <sup>5</sup> I told him many wondrous things and showed him the secrets of the times and declared to him the end of the times. And I commanded him, saying, <sup>6</sup> "These words you shall publish openly, and these you shall hide." <sup>7</sup> And now I say to you: <sup>8</sup> Lay up in your heart the signs I have shown you, the dreams you have seen, and the interpretations you have heard; <sup>9</sup> for, you shall be taken up from among men and, henceforth, you shall live with my Son and with those who are like you, until the times are ended. <sup>10</sup> For, the age has lost its youth and the times begin to grow

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### 2 ESDRAS 14

<sup>1</sup> The NRSV & WEBBE include the text of v. 2 up to 'Ezra, Ezra' as part of this verse.

<sup>2</sup> The NRSV & WEBBE include 'And he said to me' as part of v. 3.

<sup>3</sup> In place of 'slaves', the NRSV has 'in bondage'.

<sup>4</sup> The WEBBE has 'he led' in place of 'I led'.

<sup>5</sup> Possible other readings for 'led him' and 'kept him' are 'led them' and 'kept them'. The WEBBE has 'end of the seasons' in place of 'end of the times'.

<sup>6</sup> The NRSV has 'keep secret' in place of 'hide'.

<sup>7</sup> The WEBBE & NRSV lack the opening conjunction.

<sup>8</sup> The WEBBE lacks 'you' after 'shown'.

<sup>9</sup> The NRSV has 'humankind' in place of 'men'.

<sup>10</sup> The NRSV lacks the opening 'For' (literally, 'because').



<sup>11</sup> *Duodecim enim partibus divisum est saeculum, et transierunt eius decem iam et dimidium decimae partis,*  
<sup>12</sup> *superant autem eius duae prae medium decimae partis.*  
<sup>13</sup> *Nunc ergo dispone domum tuam, et corripe populum tuum, et consolare humiles eorum, et renuntia iam corruptae vitae,*  
<sup>14</sup> *et dimitte abs te mortales cogitationes, et proice abs te pondera humana, et exue te iam infirmam naturam, et repone in unam partem molestissima tibi cogitamenta, et festina transmigrare a temporibus his.*  
<sup>15</sup> *Quae enim vidisti nunc contigisse mala, iterum horum deteriora facientur,*  
<sup>16</sup> *quantum enim invalidum fieri saeculum a senectute, tantum multiplicabunt super inhabitantes mala.*  
<sup>17</sup> *Prolongavit enim magis veritas et adpropinquavit mendacium. Iam enim festinat aquila venire, quam vidisti in visionem.*  
<sup>18</sup> *Et respondi: Dixi coram te, Domine.*  
<sup>19</sup> *Ecce enim ego abibo sicut praecepisti mihi, et corripiam praesentem populum. Qui autem iterum nati fuerint, quis commonebit?*  
<sup>20</sup> *Positum est ergo saeculum in tenebris, et*

old. <sup>11</sup> For, the age is divided into twelve parts and nine of its parts have already passed, <sup>12</sup> as well as half of the tenth part; so, two of its parts remain, besides half of the tenth part. <sup>13</sup> Now therefore, set your house in order, and reprove your people; comfort the lowly among them. And now renounce the life that is corruptible, <sup>14</sup> and put away from you mortal thoughts; cast away from you the burdens of man and divest yourself now of your weak nature; lay aside the thoughts that are most grievous to you and hurry to escape from these times. <sup>15</sup> For, evils worse than those that you have now seen happen shall take place hereafter. <sup>16</sup> For, the weaker the world becomes through old age, the more shall evils be increased upon its inhabitants. <sup>17</sup> Truth shall go farther away and falsehood shall come near. For, the eagle you saw in the vision is already hurrying to come." <sup>18</sup> And I answered and said, "Let me speak before you, Lord. <sup>19</sup> "For, behold, I will go, as you have commanded me, and I will reprove the people present; but who will warn those born hereafter? <sup>20</sup> For, the world lies in darkness, and its

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<sup>11</sup> The Ethiopic MSS open, "For, the age is divided into ten parts and is come to the tenth: and half of the tenth remains."

<sup>12</sup> The Syriac MS lacks vv. 11–12.

<sup>13</sup> After 'lowly among them', the Eastern MSS (and the NRSV & WEBBE) add 'and instruct those who are wise'.

<sup>14</sup> The NRSV has 'humankind' in place of 'man'. The NRSV & WEBBE start a new verse (v. 15) at 'lay aside'.

<sup>15</sup> The WEBBE reads, "For worse evils than those which you have seen happen will be done after this."

<sup>16</sup> The WEBBE has, "For look how much the world will be weaker through age, so much that more evils will increase on those who dwell in it."

<sup>17</sup> A footnote to the WEBBE states that 'the eagle' follows the Eastern MSS.

<sup>18</sup> Note that this is v. 19 in the WEBBE & NRSV (see #14). The Latin MSS lack 'Let me speak before you'.

<sup>19</sup> The NRSV has 'who are now living' in place of 'present'.

<sup>20</sup> The NRSV includes the text of this verse in the previous verse.

*qui inhabitant in eo sine lumine, <sup>21</sup> quoniam lex tua incensa est, propter quod nemo scit quae a te facta sunt vel quae incipient operae. <sup>22</sup> Si enim inveni gratiam coram te, inmitte in me spiritum sanctum, et scribam omne quod factum est in saeculo ab initio, quae erant in lege tua scripta, ut possint homines invenire semitam, et qui voluerint vivere in novissimis vivant.*

*<sup>23</sup> Et respondit ad me et dixit: Vadens congrega populum et dices ad eos, ut non te quaerant diebus quadraginta.*

*<sup>24</sup> Tu autem praepara tibi buxos multos et accipe te cum Saream, Dabriam, Selemiam, Ethanum et Asihel, quinque hos qui parati sunt ad scribendum velociter. <sup>25</sup> Et venies hic, et ego accendam in corde tuo lucernam intellectus, quae non extinguetur quoadusque finiantur quae incipies scribere. <sup>26</sup> Et cum perfeceris, quaedam palam facies, quaedam sapientibus absconse trades. In crastinum enim hac hora incipies scribere.*

*<sup>27</sup> Et profectus sum, sicut mihi praecepit, et congregavi omnem populum et dixi: <sup>28</sup> Audi, Israhel, verba haec:*

inhabitants are without light. <sup>21</sup> For, your law has been burnt, so no one knows what has been done or will be done by you.

<sup>22</sup> If then I have found favour with you, send the Holy Spirit into me and I will write all that has happened in the world from the beginning, the things that were written in your law, so people may be able to find the path and that those who want to live in the last days may do so."

<sup>23</sup> He answered me and said, "Go and gather the people, and tell them not to seek you for forty days. <sup>24</sup> But prepare for yourself many writing tablets, and take with you Sarea, Dabria, Selemia, Ethanus, and Asiel – these five, who are trained to write rapidly. <sup>25</sup> And come here, and I will light in your heart the lamp of understanding, which shall not be put out until what you are about to write is finished. <sup>26</sup> And, when you have finished, some things you shall make public and some you shall deliver in secret to the wise. Tomorrow at this hour you shall begin to write."

<sup>27</sup> And I went as he commanded me, and I gathered all the people, and said, <sup>28</sup> "Hear these words, Israel. <sup>29</sup> At first, our

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<sup>21</sup> For 'what has been done', the NRSV has 'the things that have been done'.

<sup>22</sup> The NRSV has 'everything' in place of 'all'.

<sup>23</sup> The WEBBE opens, "Go your way and gather the people together."

<sup>24</sup> For 'trained to write', the WEBBE has 'ready to write'.

<sup>25</sup> Before 'come here', the NRSV has 'you shall'.

<sup>26</sup> The NRSV does not start a new sentence at 'Tomorrow'.

<sup>27</sup> After 'gathered', the NRSV adds 'together'.

<sup>28</sup> The NRSV adds 'O' before 'Israel'.

<sup>29</sup> The literal translation of 'lived as aliens' is 'sojourned as sojourners' (*Peregrinantes peregrinati*).

<sup>29</sup> *Peregrinantes peregrinati sunt patres nostri ab initio in Aegypto, et liberati sunt inde.* <sup>30</sup> *Et acceperunt legem vitae, quem non custodierunt, quem et vos post eos transgressi estis.* <sup>31</sup> *Et data est vobis terra in sortem in terra Sion, et vos et patres vestri iniquitatem fecistis et non servastis vias, quas vobis praecepit Altissimus.* <sup>32</sup> *Iustus iudex cum sit, abstulit a vobis in tempore quod donaverat.* <sup>33</sup> *Et nunc vos hic estis, et fratres vestri introrsus vestrum sunt.* <sup>34</sup> *Si ergo imperaveritis sensui vestro et erudieritis cor vestrum, vivi conservati eritis et post mortem misericordiam consequemini.* <sup>35</sup> *Iudicium enim post mortem veniet, quando iterum reviviscemus, et tunc iustorum nomina parebunt et impiorum facta ostendentur.* <sup>36</sup> *Ad me autem nemo accedat nunc, neque requirent me usque diebus quadraginta.*

<sup>37</sup> *Et accepi quinque viros, sicut mandavit mihi, et profecti sumus in campo et mansimus ibi.* <sup>38</sup> *Et factus sum in crastinum, et ecce vox vocavit me dicens: Ezra, aperi os tuum et bibe quod te potiono.* <sup>39</sup> *Et aperui os meum, et ecce*

fathers lived as aliens in Egypt and they were liberated from there. <sup>30</sup> And they received the law of life, which they did not keep, which you also have transgressed after them. <sup>31</sup> And land was given to you as a portion in the land of Zion; but you and your fathers sinned and did not keep the ways the Most High commanded you. <sup>32</sup> As he is a righteous judge, in due time he took from you what he had given. <sup>33</sup> Now you are here, and your brothers are among you. <sup>34</sup> If you, then, will rule over your minds and instruct your hearts, you will be kept alive; and, after death, you will obtain mercy. <sup>35</sup> For, after death the judgment will come, when we shall live again; and then the names of the just shall become manifest and the deeds of the ungodly shall be disclosed. <sup>36</sup> But let no one come to me now, nor seek me for forty days."

<sup>37</sup> And I took the five men, as he commanded me, and we went to the field and remained there; <sup>38</sup> and, on the next day, a voice called me, saying, "Ezra, open your mouth and drink what I give you to drink." <sup>39</sup> And I opened my mouth and a

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<sup>30</sup> The NRSV does not start a new sentence here, continuing on from v. 29 with, 'and received'.

<sup>31</sup> For 'as a portion' the NRSV has 'for a possession'.

<sup>32</sup> A more literal translation of 'righteous judge' is 'just judge'.

<sup>33</sup> The NRSV ends, "and your people are farther in the interior."

<sup>34</sup> In place of 'instruct', the NRSV has 'discipline'.

<sup>35</sup> The NRSV has 'righteous' in place of 'just'.

<sup>36</sup> The WEBBE lacks the opening conjunction.

<sup>37</sup> The NRSV opens with 'Therefore' in place of 'And'.

<sup>38</sup> Throughout the book, the WEBBE uses the name 'Esdras' in place of 'Ezra'.

<sup>39</sup> The NRSV opens with 'Therefore' in place of 'And'.

*calix plenus porrigebatur mihi; hoc erat plenum sicut aqua, color autem eius ut ignis similis. <sup>40</sup> Et accepi et bibi, et in eo cum bibissem cor meum eructabatur intellectum et in pectus meum increcebat sapientia. Nam spiritus meus conservabat memoriam, <sup>41</sup> et apertum est os meum et non est clausum amplius. <sup>42</sup> Altissimus autem dedit intellectum quinque viris, et scripserunt quae dicebantur ex successione notis quas non sciebant, et sederunt quadraginta diebus. Ipsi autem per diem scribebant, <sup>43</sup> nocte autem manducabant panem; ego autem per diem loquebar et nocte non tacebam. <sup>44</sup> Scripti sunt autem in quadraginta diebus libri nongenti quattuor. <sup>45</sup> Et factum est cum completi essent quadraginta dies, et locutus est Altissimus dicens: Priora quae scripsisti in palam pone, et legant digni et indigni. <sup>46</sup> Novissimos autem septuaginta conservabis, ut tradas eos sapientibus de populo tuo. <sup>47</sup> In his enim est vena intellectus et sapientiae fons et scientiae flumen. Et feci sic.*

full cup was offered to me; it was full of something like water but its colour was like fire. <sup>40</sup> I took it and drank; and, when I had drunk it, my heart spoke understanding and wisdom grew in my chest; for, my spirit retained its memory <sup>41</sup> and my mouth was opened and shut no more. <sup>42</sup> But the Most High gave understanding to the five men and, by turns, they wrote what was dictated, using letters they did not know. They sat forty days; they wrote during the daytime <sup>43</sup> but ate bread at night. But I spoke by day and was not silent at night. <sup>44</sup> So, in forty days, ninety-four books were written. <sup>45</sup> And, when the forty days were ended, the Most High spoke to me, saying, “Make public the first books that you wrote and let the worthy and the unworthy read them; <sup>46</sup> but keep the seventy that were written last, in order to give them to the wisest among your people. <sup>47</sup> For, in them is the spring of understanding, the fountain of wisdom, and the river of knowledge.” And I did so.

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<sup>40</sup> The NRSV has ‘poured forth’ in place of ‘spoke’.

<sup>41</sup> In place of ‘shut no more’, the NRSV ends with ‘was no longer closed’.

<sup>42</sup> The NRSV opens with ‘Moreover’ in place of ‘But’.

<sup>43</sup> In place of ‘letters’, here following the Eastern MSS, the Latin MSS have ‘notes’.

<sup>44</sup> The NRSV has ‘during the forty days’ in place of ‘in forty days’.

<sup>45</sup> In place of ‘the first books that you wrote’, the NRSV has ‘the twenty-four books that you wrote first’ but there is no number given here in the Latin MSS.

<sup>46</sup> The NRSV has ‘wise’ in place of ‘wisest’, here following the WEBBE.

<sup>47</sup> The WEBBE & NRSV include ‘And I did so’ as a separate verse (v. 48).

## Esdræ IV 15

<sup>1</sup> *Ecce loquere in aures plebi meae sermones prophetiae quos inmisero in os tuum, dicit Dominus,* <sup>2</sup> *et fac in carta scribi eos, quoniam fideles et veri sunt.* <sup>3</sup> *Ne timeas a cogitationibus adversum te, nec conturbent te incredulitates dicentium,* <sup>4</sup> *quoniam omnis incredulus in incredulitate sua morietur.*

<sup>5</sup> *Ecce ego induco, dicit Dominus, super orbem terrarum mala, gladium et famem et mortem et interitum,* <sup>6</sup> *propter quod superposuit iniquitas omnem terram et adimpletae sunt operationes eorum.* <sup>7</sup> *Propterea dicit Dominus:* <sup>8</sup> *Iam non silebo impietates eorum quae inreligiose agunt, nec sustinebo in his quae inique exercent. ecce sanguis innoxius et iustus clamat ad me, et animae iustorum clamant perseveranter.* <sup>9</sup> *Vindicans vindicabo illos, dicit Dominus, et accipiam omnem sanguinem innocuum ex illis ad me.* <sup>10</sup> *Ecce populus meus quasi grex ad occisionem ducitur. iam*

## 2 ESDRAS 15

<sup>1</sup> “Behold! Speak in the ears of my people the words of prophecy that I will put in your mouth,” says the Lord, <sup>2</sup> “and cause them to be written on paper; for, they are trustworthy and true. <sup>3</sup> Do not fear the plots against you, nor be troubled by the unbelief of those opposing you. <sup>4</sup> For, all unbelievers will die in their unbelief.

<sup>5</sup> “Behold,” says the Lord, “I bring evils on the world: sword, famine, death, and destruction; <sup>6</sup> for, sin has spread through every land and their harmful doings have reached their limit. <sup>7</sup> Thus,” says the Lord, <sup>8</sup> “I will be silent no longer concerning their ungodly acts that they impiously commit; neither will I tolerate their wicked practices. Innocent and righteous blood cries out to me, and the souls of the just cry out continually. <sup>9</sup> I will surely avenge them,” says the Lord, “and will receive to me all the innocent blood from among them. <sup>10</sup> Behold, my people are being led like a flock to the slaughter; I will not

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### 2 ESDRAS 15

<sup>1</sup> Many translations include Chs 15–16 as a separate book, ‘6 Ezra’.

<sup>2</sup> The WEBBE lacks the opening conjunction.

<sup>3</sup> In place of ‘nor be troubled’, the NRSV has ‘and do not be troubled’.

<sup>4</sup> Before ‘unbelievers’, the WEBBE adds the definite article.

<sup>5</sup> The NRSV opens with ‘Beware’ in place of ‘Behold’.

<sup>6</sup> In place of ‘sin’, the NRSV has ‘iniquity’ and the WEBBE has ‘wickedness’.

<sup>7</sup> The NRSV has ‘Therefore’ in place of ‘Thus’.

<sup>8</sup> The WEBBE & NRSV have ‘righteous’ in place of ‘just’.

<sup>9</sup> In place of ‘to me’, the NRSV has ‘to myself’.

<sup>10</sup> The NRSV opens with ‘See’ in place of ‘Behold’.



*non patiar illum habitare in terra Aegypti, <sup>11</sup> sed educam eum in manu potenti et brachio excelso, et percutiam Aegyptum plaga sicut prius, et corrumpam terram omnem eius.*

*<sup>12</sup> Lugeat Aegyptus et fundamenta eius a plaga verberati et mastigati quam inducet Dominus. <sup>13</sup> Lugeant cultores operantes terram, quoniam deficient semina eorum et vastabuntur ligna eorum ab uredine et grandine et a sidus terribile. <sup>14</sup> Vae saeculo et qui habitant in eum. <sup>15</sup> Quia adpropinquavit gladius et extritio illorum, et exsurget gens contra gentem ad pugnam, et romphea in manibus eorum. <sup>16</sup> Erit enim constabilitas hominibus, alios super-valescentes non curabunt regem suum et principem megestanorum suorum in potentia sua. <sup>17</sup> Concupiscet enim homo in civitatem ire et non poterit. <sup>18</sup> Propter superbiam enim eorum civitates turbabuntur, domus exerentur, homines metuent. <sup>19</sup> Non miserebitur homo proximo suo ad irritum faciendum in domos eorum in gladium, ad diripiendas substantias eorum propter famem panis et tribulationem multam.*

allow them to live any longer in the land of Egypt, <sup>11</sup> but I will bring them out with a mighty hand and with an uplifted arm, and will strike Egypt with plagues, as before, and will destroy all its land.

<sup>12</sup> "Let Egypt and its foundations mourn, for the plague of chastisement and castigation the Lord will bring on it. <sup>13</sup> Let the farmers that till the ground mourn; for, their seed will fail to grow and their trees will be ruined by blight and hail and by a terrible storm. <sup>14</sup> Alas for the world and for those who live in it! <sup>15</sup> For, the sword and misery draw near them, and nation will rise up to fight against nation, with swords in their hands. <sup>16</sup> For, there will be unrest among men; growing strong against one another, they shall in their might have no respect for their king or the chief of their leaders. <sup>17</sup> For, a man will want to go into a city and will not be able. <sup>18</sup> Because of their pride, the cities will be troubled, the houses will be destroyed, and men will be afraid. <sup>19</sup> A man will have no pity for his neighbours but will assault their houses with the sword, and plunder their goods, because of lack of bread and for great suffering.

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<sup>11</sup> The WEBBE has 'a high arm' in place of 'an uplifted arm'.

<sup>12</sup> In place of 'castigation', the WEBBE has 'punishment'.

<sup>13</sup> The NRSV & WEBBE have 'tempest' in place of 'storm'.

<sup>14</sup> The WEBBE opens with 'Woe to' in place of 'Alas for'.

<sup>15</sup> In place of 'misery', the WEBBE has 'their destruction'.

<sup>16</sup> The NRSV has 'people' in place of 'men' (as also in v. 18).

<sup>17</sup> The NRSV has 'person' in place of 'man'.

<sup>18</sup> The NRSV has 'shall be in confusion' in place of 'will be troubled'.

<sup>19</sup> In place of 'A man', the NRSV opens with 'People'.

<sup>20</sup> *Ecce ego convoco, dicit Deus, omnes reges terrae ad movendum, qui sunt a borea et a noto et ab euro et a libano, ad convertendos in se et reddere quae dederunt illis.*  
<sup>21</sup> *Sicut faciunt usque hodie electis meis, sic faciam et reddam in sinum ipsorum. haec dicit Dominus Deus:*  
<sup>22</sup> *Non parcat dextera mea super peccantes nec cessabit romphea super effundentes sanguinem innocuum super terram.* <sup>23</sup> *et exiit ignis ab ira eius et devoravit fundamenta terrae et peccatores quasi stramen incensum.* <sup>24</sup> *Vae eis qui peccant et non observant mandata mea, dicit Dominus,*  
<sup>25</sup> *non parcam illis, discedite, filii apostatae, nolite contaminare sanctificationem meam.* <sup>26</sup> *Novit Deus qui peccant in eum, propterea tradet eos in mortem et in occisionem.* <sup>27</sup> *iam enim venerunt super orbem terrarum mala, et manebitis in illis; non enim liberabit vos Deus, propter quod peccastis in eum.*  
<sup>28</sup> *Ecce visio horribilis, et facies illius ab oriente.* <sup>29</sup> *Et exient nationes draconum Arabum in curris multis, et*

<sup>20</sup> "Behold," says God, "I call together all the kings of earth to turn to me, from the rising sun, from the south, from the east, and from Lebanon; to turn and repay what they have given them. <sup>21</sup> As they do to my elect to this day, so I will do, and repay into their bosom." Thus says the Lord God, <sup>22</sup> "My right hand will not spare the sinners and my sword will not cease from those who shed innocent blood on earth. <sup>23</sup> A fire went forth from his wrath and consumed the foundations of the earth and the sinners, like burnt straw. <sup>24</sup> Alas for those who sin and do not observe my commandments," says the Lord; <sup>25</sup> "I will not spare them. Depart, you faithless children! Don't defile my sanctuary." <sup>26</sup> For, God knows all who sin against him; therefore, he will hand them over to death and slaughter. <sup>27</sup> Already, evils have come upon the whole earth and you shall remain in them; for, God will not deliver you, because you have sinned against him.  
<sup>28</sup> "Behold! A terrifying sight, appearing from the east! <sup>29</sup> The nations of the dragons of Arabia will come out with many

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<sup>20</sup> The NRSV opens, "See how I am calling together."

<sup>21</sup> Before 'repay', the NRSV has 'will'.

<sup>22</sup> In place of 'cease from', the WEBBE has 'cease over'.

<sup>23</sup> Note that God's speech continues in this verse.

<sup>24</sup> The WEBBE opens with 'Woe to' in place of 'Alas for'.

<sup>25</sup> The NRSV has 'pollute' in place of 'defile'.

<sup>26</sup> The WEBBE here has 'the Lord' in place of 'God'.

<sup>27</sup> In place of 'evils', the NRSV has 'calamities'.

<sup>28</sup> The NRSV opens, "What a terrifying sight."

<sup>29</sup> The NRSV has 'will spread' in place of 'spreads'.

*sibilatus eorum a die itineris fertur super terram, ut etiam timeant et trepidentur omnes qui illos audient.* <sup>30</sup> *Carmonii insanientes in ira exient de silva et advenient in virtute magna et constabunt in pugnam cum illis et vastabunt portionem terrae Assyriorum in dentibus suis.* <sup>31</sup> *Et post haec supervalescet draco nativitatis memoria suae, et si converterint se conspirantes in virtute magna ad persequendos eos,* <sup>32</sup> *et isti turbabuntur et silebunt in virtute illorum et convertent pedes suos in fugam,* <sup>33</sup> *et a territorio Assyriorum subsessor subsedebit eos et consumet unum ex illis, et erit timor et tremor in exercitum illorum et inconstabilitas in regno illorum.*

<sup>34</sup> *Ecce nubs ab oriente et a septentrione usque ad meridianum, et facies illorum horrida valde, plena irae et procellae.* <sup>35</sup> *Et conflident se invicem et effudent sidus copiosum super terram et sidus illorum, et erit sanguis a gladio usque ad ventrem equi* <sup>36</sup> *et femur hominis et suffraginem cameli. et erit timor et tremor multus super terram,* <sup>37</sup> *et horrebunt qui videbunt iram illam, et tremor*

chariots; and, from the day they set out, their hissing spreads over the earth, so all who hear them will fear and tremble.

<sup>30</sup> The Carmonians, raging in wrath, will go forth like wild boars from the forest and, with great power, they will engage them in battle and devastate part of the land of the Assyrians with their teeth. <sup>31</sup> And then the dragons, remembering their origin, will become still stronger, if they combine in great power to persecute them; <sup>32</sup> then these will be troubled and silenced by their power, and will turn and flee; <sup>33</sup> and, from the land of the Assyrians, an enemy in ambush will attack them and destroy one of them, and fear and trembling will be on their army, and indecision on their kings.

<sup>34</sup> “Behold! Clouds from the east and from the north to the south! They are horrible to look at, full of wrath and storm.

<sup>35</sup> And they will clash against each other and pour a heavy storm on the earth, and their own storm; and there will be blood from the sword as high as a horse’s belly <sup>36</sup> and a man’s thigh and a camel’s hock; and there will be fear and great trembling on the earth; <sup>37</sup> those who see that wrath will be

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<sup>30</sup> At the start of this verse, the WEBBE & NRSV add ‘Also’. Before ‘[shall] devastate’, the NRSV adds ‘with their tusks’.

<sup>31</sup> The NRSV ends, “and turn to pursue them.”

<sup>32</sup> In place of ‘troubled’, the NRSV has ‘disorganised’.

<sup>33</sup> The NRSV has ‘come upon’ in place of ‘be on’.

<sup>34</sup> The NRSV opens, “See, the clouds from the east.”

<sup>35</sup> The NRSV lacks the opening conjunction.

<sup>36</sup> The WEBBE & NRSV include ‘and there will be fear and great trembling on the earth’ as part of v. 37.

<sup>37</sup> The NRSV ends, “and they shall be seized with trembling.” The WEBBE & NRSV include ‘And then, heavy storm clouds will be stirred up’ as part of v. 38.

*adprehendet illos. et post haec movebuntur nimbi copiosi*  
<sup>38</sup> *a meridiano et septentrione, et portio alia ab occidente.*  
<sup>39</sup> *Et superinvalescent venti ab oriente et recludent eum et*  
*nubem quam suscitavit in ira, et sidus ad faciendam*  
*exteritionem ab orientalem notum et occidentem violabitur.*  
<sup>40</sup> *Et exaltabuntur nubes magnae et validae plenae irae et*  
*sidus, ut exterant omnem terram et inhabitantes eam, et*  
*fundent super omnem altum et eminentem sidus terribile.*  
<sup>41</sup> *Ignem et grandinem et rompheas volantes et aquas*  
*multas, ut etiam impleantur omnes campi et omnes rivi a*  
*plenitudine aquarum illarum.* <sup>42</sup> *Et demolient civitates et*  
*muros et montes et colles et ligna silvarum et faena*  
*pratorum et frumenta eorum.* <sup>43</sup> *Et transibunt constanter*  
*usque Babylonem et exterent eam.* <sup>44</sup> *Convenient ad ipsam*  
*et circuibunt eam et effundent sidus et omnem iram super*  
*eam, et subibit pulvis et fumus usque ad caelum, et omnes*  
*in circuitu lugebunt eam,* <sup>45</sup> *et qui subremanserint*  
*servientes his qui eam exteruerunt.*  
<sup>46</sup> *Et tu Asia consors in specie Babylonis et gloria personae*

afraid and trembling will seize them. And then, heavy storm clouds will be stirred up <sup>38</sup> from the south and north, and another part from the west. <sup>39</sup> And the winds from the east will prevail over the cloud raised in wrath and dispel it; and the storm that was to cause destruction by the east wind will be driven the west. <sup>40</sup> Great and mighty clouds, full of wrath and storm, will rise and destroy all the earth and its inhabitants, and will pour on every high and lofty place a terrible storm, <sup>41</sup> fire, and hail, and flying swords, and floods of water, so that all the fields and all the rivers shall be filled with the abundance of those waters. <sup>42</sup> And they will destroy cities and walls, mountains and hills, trees of the forests, and grass of the meadows, and their grain. <sup>43</sup> And they will go on steadily to Babylon and destroy her. <sup>44</sup> They will come to it and surround it; they will pour on her the storm and all its fury; then the dust and smoke will reach the sky and all who are around it will mourn for it; <sup>45</sup> and those who survive will serve those who have destroyed it.

<sup>46</sup> “And you, Asia, who share in Babylon’s beauty and the

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<sup>38</sup> The NRSV opens with ‘from the south and from the north’.

<sup>39</sup> The NRSV opens with ‘However’ in place of ‘And’.

<sup>40</sup> Throughout this section, the NRSV & WEBBE have ‘tempest’ in place of ‘storm’.

<sup>41</sup> In place of ‘rivers’, the NRSV has ‘streams’.

<sup>42</sup> The NRSV lacks the opening conjunction.

<sup>43</sup> The NRSV ends with ‘blot it out’ in place of ‘destroy her’.

<sup>44</sup> In place of ‘pour on her’, the NRSV has ‘pour out on it’.

<sup>45</sup> The WEBBE lacks the opening conjunction.

<sup>46</sup> The NRSV has ‘splendour’ in place of ‘beauty’.



*eius, <sup>47</sup> vae tibi, misera, propter quod adsimilasti ei, ornasti filias tuas in fornicatione ad placendum et gloriandum in amatoribus tuis, qui te cupierunt semper fornicari. <sup>48</sup> Odibilem imitata es in omnibus operibus eius et adinventionibus eius. propterea dicit Deus: <sup>49</sup> Inmittam tibi mala, viduitatem, paupertatem et famem et gladium et pestem ad devastandas domos tuas, ad violationem et mortem. Et gloria virtutis tuae <sup>50</sup> sicut flos siccabitur, cum exsurget ardor qui emissus est super te. <sup>51</sup> Et infirmaberis et paupera a plaga et mastigata a vulneribus, ut non possis tuos suscipere potentes et amatores. <sup>52</sup> numquid ego sic zelabo te, dicit Dominus, <sup>53</sup> nisi occidisses electos meos in omni tempore, exultans percussione manuum et dicens, super mortem eorum cum inebriata es: <sup>54</sup> Exorna speciem vultus tui? <sup>55</sup> merces fornicariae in sinus tuos, propterea redditionem percipies. <sup>56</sup> Sicut facies electis meis, dicit Dominus, sic faciet tibi Deus et tradet te in malis. <sup>57</sup> Et nati tui fame interient, et tu romphea cades, et*

glory of her person – <sup>47</sup> woe to you, wretch! For, you have made yourself like her; you have adorned your daughters in fornication to please and glory in your lovers, who always lusted after you. <sup>48</sup> You have copied that hateful one in all her deeds and devices.” So, God says, <sup>49</sup> “I will send evils upon you: widowhood, poverty, famine, sword, and pestilence, laying waste your houses, bringing destruction and death; <sup>50</sup> and the glory of your strength will wither like a flower when the heat rises that is sent over you. <sup>51</sup> And you will be weakened like a poor woman who is beaten and wounded, so you cannot receive your mighty lovers. <sup>52</sup> Would I have dealt with you so violently,” says the Lord, <sup>53</sup> “if you had not always slain my elect, exulting and clapping your hands and talking about their death when you were drunk? <sup>54</sup> “Do you beautify your face? <sup>55</sup> The reward of a prostitute is in your lap; so, you will be paid. <sup>56</sup> As you do to my elect,” says the Lord, so God will do to you, and will hand you over to adversities. <sup>57</sup> And your children will starve and you will

<sup>47</sup> The NRSV adds ‘miserable’ before ‘wretch’.

<sup>48</sup> In place of ‘copied’, the NRSV has ‘imitated’ and the WEBBE has ‘followed’.

<sup>49</sup> The NRSV has ‘bringing ruin to’ in place of ‘laying waste’.

<sup>50</sup> The NRSV ends with ‘sent upon you’ in place of ‘sent over you’.

<sup>51</sup> The WEBBE & NRSV lack the opening conjunction.

<sup>52</sup> In place of ‘so violently’, the WEBBE has ‘with such jealousy’.

<sup>53</sup> The NRSV has ‘chosen people’ in place of ‘elect’.

<sup>54</sup> Neither the NRSV nor WEBBE have this verse as a question, reading simply, “Beautify your face!”

<sup>55</sup> The NRSV ends, “therefore, you shall receive your recompense.”

<sup>56</sup> In place of ‘adversities’, the WEBBE ends with ‘your adversaries’.

<sup>57</sup> The NRSV has ‘open country’ in place of ‘fields’.



*civitates tuae conterentur, et omnes tui in campo gladio cadent.* <sup>58</sup> *Et qui sunt in montibus fame peribunt, et manducabunt carnes suas et sanguinem bibent a fame panis et siti aquae.* <sup>59</sup> *Propter priora misera es et iterum excipies mala.* <sup>60</sup> *Et in transitum adlident civitatem oditam et exterent eam, portionem aliquam gloriae tuae et territorii tui, dum revertuntur a Babylonia.* <sup>61</sup> *Extrita illis eris in stramine, et ipsi tibi erunt ignis.* <sup>62</sup> *Omnes hii comedunt te et civitates tuas et territoria tua et montes, et omnem silvam tuam et ligna pomifera igne consument.* <sup>63</sup> *Et natos tuos captivabunt et honestatem tuam spoliabunt et gloriam faciei tuae exterminabunt.*

fall by the sword; your cities will be wiped out and all in the fields will fall by the sword. <sup>58</sup> And those in the mountains will die of hunger and eat their own flesh and drink their own blood in hunger for bread and thirst for water. <sup>59</sup> Unhappy above all others, you will come and suffer fresh evils. <sup>60</sup> As they pass, they will crush the hateful city and destroy part of your land and mar part of your glory, when they return from Babylon. <sup>61</sup> You will be cast down by them like stubble and they will be like fire to you. <sup>62</sup> They will all devour you, your cities, your land, and your mountains; they will burn all your forests and your fruitful trees with fire. <sup>63</sup> And they will carry your children away captive, plunder your wealth, and mar the glory of your face.

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<sup>58</sup> After 'mountains', the NRSV adds 'and highlands'.

<sup>59</sup> In place of 'evils', the NRSV has 'miseries'.

<sup>60</sup> The WEBBE ends very differently, reading, "and will return again to Babylon that was destroyed."

<sup>61</sup> The NRSV has 'broken down' in place of 'cast down'.

<sup>62</sup> The NRSV has 'with fire' immediately after 'burn'.

<sup>63</sup> The NRSV lacks the opening conjunction.

## Esdræ IV 16

<sup>1</sup> *Vae tibi, Babylon et Asia, vae tibi, Aegypte et Syria.*  
<sup>2</sup> *Praecingite vos saccos, plangite filios vestros et dolete de his, quia adpropinquavit contritio vestra.* <sup>3</sup> *Inmissus est gladius vobis, et quis est qui avertat eum.* <sup>4</sup> *Inmissus est vobis ignis, et quis est qui extinguat eum.* <sup>5</sup> *Inmissa sunt vobis mala, et quis est qui recutiet ea?* <sup>6</sup> *Numquid recutiet aliquis leonem esurientem in silva aut numquid extinguet ignem, cum stramen incensum fuerit?* <sup>7</sup> *Aut numquid recutiet sagittam inmissam a sagittario forte?* <sup>8</sup> *Dominus Deus mittit mala, et quis recutiet ea?* <sup>9</sup> *Et exiet ignis ex iracundia eius, et quis est qui extinguat eum?*  
<sup>10</sup> *Coruscabit, et quis non timebit? Tonabit, et quis non horrebit?* <sup>11</sup> *Dominus comminatur, quis non conterretur a facie eius ?* <sup>12</sup> *Tremet terra a fundamento eius, mare*

## 2 ESDRAS 16

<sup>1</sup> Woe to you, Babylon and Asia! Woe to you, Egypt and Syria! <sup>2</sup> Put on sackcloth and cloth of goats' hair, and wail for your children, and lament; for, your destruction is near. <sup>3</sup> A sword has been sent on you and who can turn it back? <sup>4</sup> A fire has been sent on you and who can quench it? <sup>5</sup> Evils are sent upon you and who can drive them away? <sup>6</sup> Can one drive off a hungry lion in the forest, or quench a fire in the stubble once it has started to burn? <sup>7</sup> Can one turn back an arrow shot by a strong archer? <sup>8</sup> The Lord God sends evils and who will drive them away? <sup>9</sup> Fire will go forth from his wrath and who may quench it? <sup>10</sup> He will flash lightning and who will not be afraid? He will thunder and who will not be terrified? <sup>11</sup> The Lord will threaten and who will not be shattered at his presence? <sup>12</sup> The earth quakes at its foun-

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### 2 ESDRAS 16

- <sup>1</sup> The WEBBE & NRSV have identical translations for this verse.  
<sup>2</sup> After 'lament', the NRSV adds 'for them'.  
<sup>3</sup> The NRSV opens with 'The sword' in place of 'A sword'.  
<sup>4</sup> In place of 'who can quench', the NRSV has 'who is there to quench'.  
<sup>5</sup> The WEBBE & NRSV open with 'Calamities' in place of 'Evils'.  
<sup>6</sup> The WEBBE splits this verse into 2 separate questions, ending the first after 'forest'.  
<sup>7</sup> Before 'shot', the WEBBE adds 'that is'.  
<sup>8</sup> The WEBBE & NRSV have 'calamities' in place of 'evils'.  
<sup>9</sup> In place of 'may quench', here following the WEBBE, the NRSV has 'is there to quench'.  
<sup>10</sup> The WEBBE has 'tremble' in place of 'be terrified'.  
<sup>11</sup> In place of 'shattered', the WEBBE has 'broken in pieces'.  
<sup>12</sup> The tumult in the sea is caused by the earthquake, presumably.

*fluctuatur de profundo, et fluctus eius turbabuntur et pisces eius a facie Domini et a gloria virtutis eius, <sup>13</sup> quoniam fortis gloriae qui tendit sagittam, et acumen eius acutum, quae dimissa est ab eo, non deficiet missa super fines terrae. <sup>14</sup> Ecce mittuntur mala et non revertentur, donec venient super terram. <sup>15</sup> Et ignis incendetur et non extinguetur, donec excomedit frumenta terrae. <sup>16</sup> Quomodo non revertitur sagitta missa a sagittario valido, sic non revertentur mala quae fuerint emissa in terram. <sup>17</sup> Vae mihi, vae mihi, quis me liberabit in diebus illis?*

*<sup>18</sup> Initium gemitus et copiosi suspirantium, initium famis et multi disperient, initium belli et timebunt potestates, initium malorum et trepidabunt <sup>19</sup> ab eis; quid facient, cum venerint mala? <sup>20</sup> Ecce famis plaga dimissa est, et tribulatio eius tamquam mastix, castigatio in disciplina. <sup>21</sup> Et super his omnibus non se avertent ab iniquitatibus suis nec super has plagas memorantur sempiterna. <sup>22</sup> Ecce erit annonae vilitas in brevi super terram, ut putent sibi esse directam*

dations, the sea churns up from the depths, and its waves and fish are troubled at the presence of the Lord and the glory of his power. <sup>13</sup> For, his right hand that bends the bow is strong and the arrows he shoots are sharp and, when shot to the ends of the world, will not miss. <sup>14</sup> See! Evils go out and will not return until they come on the earth. <sup>15</sup> And fire is kindled and will not be put out until it consumes the foundations of the earth. <sup>16</sup> As an arrow shot by a mighty archer does not return, so the evils sent upon the earth shall not return. <sup>17</sup> Woe is me! Woe is me! Who will deliver me in those days? <sup>18</sup> The beginning of sorrows and much groaning; the beginning of famine and many shall die; the beginning of wars and the powers will fear; the beginning of evils and all will tremble. <sup>19</sup> What will they do when evils come? <sup>20</sup> Behold! Famine and plague, trial and anguish, are sent as whips for correction. <sup>21</sup> And, for all this, they will not turn from their sins, nor remember these eternal plagues. <sup>22</sup> Behold! Food will be so cheap on earth that they will imagine peace is

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<sup>13</sup> The NRSV adds 'once' after 'will not miss'.

<sup>14</sup> The NRSV lacks the opening 'See!'

<sup>15</sup> The NRSV lacks the opening conjunction.

<sup>16</sup> The WEBBE & NRSV have 'calamities' in place of 'evils'.

<sup>17</sup> In place of 'Woe is me', the NRSV has 'Alas for me' (twice in this verse).

<sup>18</sup> The NRSV has 'lamentation' in place of 'groaning'.

<sup>19</sup> The WEBBE & NRSV include the text of this verse as part of v. 18.

<sup>20</sup> In the WEBBE & NRSV, this is v. 19 (see #19).

<sup>21</sup> In place of 'remember these eternal plagues' (*plagas memorantur sempiterna*), the NRSV & WEBBE end with, "be mindful of the scourges."

<sup>22</sup> The NRSV has 'provisions' in place of 'Food'.

*pacem. Tunc superflorescent mala super terram, gladius et famis.* <sup>23</sup> *Et aporiant vitam super terram, et gladius dispersit quae superaverint a fame.* <sup>24</sup> *Et mortui quasi stercora proicientur, et non habent qui consolentur eos. et derelinquetur deserta terra, et civitates eius demolientur.* <sup>25</sup> *Non derelinquetur agricola, qui colit terram et qui seminat eam.* <sup>26</sup> *Ligna fructiferabunt, et quis vindemiet illa?* <sup>27</sup> *Et uva tradet se ad vindemiam, et quis adligabit eam? Erit enim et locis desertio multa.* <sup>28</sup> *Concupiscet enim homo hominem videre vel certe vocem eius audire.* <sup>29</sup> *Relinquentur enim decem de civitate et duo ex agro, qui absconderint se in silva et in fissuras petrarum.* <sup>30</sup> *Quemadmodum relinquentur in oliveto tres vel quattuor olivae,* <sup>31</sup> *aut sicut in vinea vindemiata et subremanet racemus patens ab scrutantibus vindemiam diligenter,* <sup>32</sup> *sic remanebunt in diebus illis tres vel quattuor ab scrutantibus domos eorum in romphea.* <sup>33</sup> *Et relinquetur deserta terra,*

assured; then evils will grow on earth: sword, famine, and great confusion. <sup>23</sup> For, many who live on the earth will starve and those who survive the famine will die by the sword; <sup>24</sup> and the dead will be thrown out like dung, and there will be no one to console them; for, the earth will be left desolate and its cities demolished. <sup>25</sup> No farmer will be left to cultivate the earth or to sow it. <sup>26</sup> The trees will bear fruit but who will gather it? <sup>27</sup> And the grapes will ripen but who will tread them? For, in all places there will be great solitude; <sup>28</sup> for, man will long to see man, or at least to hear his voice. <sup>29</sup> For, ten will be left out of a city and two, out of the field: those who hid in thick groves and clefts in the rocks. <sup>30</sup> As in an olive orchard, three or four olives may be left on every tree, <sup>31</sup> or as, when a vineyard is gathered, some clusters may be left by those who search diligently through the vineyard, <sup>32</sup> so in those days three or four will be left by those who search their houses with the sword. <sup>33</sup> And the earth will be left desolate,

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<sup>23</sup> In place of 'starve', the NRSV has 'perish by famine'.

<sup>24</sup> The WEBBE lacks the opening conjunction.

<sup>25</sup> The NRSV opens with 'No one' in place of 'No farmer'.

<sup>26</sup> Note that this is v. 25 in the WEBBE & NRSV (see #19).

<sup>27</sup> The NRSV lacks the opening conjunction.

<sup>28</sup> For this verse, the NRSV reads, "a person will long to see another human being, or even to hear a human voice."

<sup>29</sup> In place of 'hid', the NRSV has 'have hidden themselves'.

<sup>30</sup> The NRSV opens with 'Just as'.

<sup>31</sup> The NRSV has 'carefully' in place of 'diligently'.

<sup>32</sup> Note that this is v. 31 in the WEBBE & NRSV (see #19).

<sup>33</sup> The NRSV lacks the opening conjunction.

*et agri eius inveteraverunt, et viae eius et omnes semitae germinabunt spinas, eo quod non transient oves per eam.*

<sup>34</sup> *Lugebunt virgines non habentes sponso, lugebunt mulieres non habentes viros, lugebunt filiae earum non habentes adiutorium.*

<sup>35</sup> *Sponsi earum in bello consumentur, et viri earum in fame exterentur.* <sup>36</sup> *Audite vero ista et cognoscite, ea servi Domini.* <sup>37</sup> *Ecce verbum Domini, excipite eum, ne discredatis de quibus dicit Dominus:* <sup>38</sup> *Ecce adpropinquant mala et non tardantur.* <sup>39</sup> *Quemadmodum praegnans in nono mense filium suum in adpropinquante hora partus eius, ante horas duas vel tres gementes dolores circum ventrem eius, et prodiente infante de ventre non tardabit uno puncto,* <sup>40</sup> *sic non morabuntur mala ad prodiendum super terram, et saeculum gemet et dolores circumtenent illum.* <sup>41</sup> *Audite verbum, plebs mea, parate vos ad pugnam in malis. sic estote quasi advenae terrae:* <sup>42</sup> *Qui vendit, quasi qui fugiet; et qui emit, quasi qui perditurus;* <sup>43</sup> *qui mercatur, quasi qui fructum non capiat; et qui aedificat,*

and its fields will be for briers, and its roads and all its paths will grow thorns, because no sheep will pass along them.

<sup>34</sup> Virgins will mourn, having no bridegrooms; women will mourn, having no husbands; their daughters will mourn, having no helpers.

<sup>35</sup> Their bridegrooms will die in war and their husbands will die of famine. <sup>36</sup> Hear these things and understand them, servants of the Lord. <sup>37</sup> Behold! The word of the Lord; receive it and do not disbelieve what the Lord says: <sup>38</sup> Behold! The evils draw near and are not delayed. <sup>39</sup> As a pregnant woman, in the ninth month as the time of her delivery draws near, great pains surround her womb for two or three hours; and, when the child comes out of the womb, there will not be a moment's delay, <sup>40</sup> so the evils will not delay in coming to the earth, and the world will groan and pains will seize it on every side. <sup>41</sup> Hear my words, my people; prepare for battle in the midst of the evils and be like strangers on earth: <sup>42</sup> Let he who sells be as he who flees; let he who buys be as he who loses; <sup>43</sup> let he who trades be as he who makes no profit; and

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<sup>34</sup> In place of 'having' (thrice in this verse), the NRSV has 'because they have'.

<sup>35</sup> Note that this is v. 34 in the WEBBE & NRSV (see #19).

<sup>36</sup> The NRSV reads, "Listen now to these things, and understand them, you who are servants of the Lord."

<sup>37</sup> In place of 'Behold!', the NRSV opens with 'This is'.

<sup>38</sup> The NRSV lacks the opening 'Behold!'

<sup>39</sup> In place of 'great pains surround', the NRSV has 'has great pains around'.

<sup>40</sup> The WEBBE & NRSV have 'calamities' in place of 'evils'.

<sup>41</sup> The literal translation of 'my words' is 'the word'.

<sup>42</sup> Throughout this verse, the NRSV has '[the] one who' in place of 'he who'.

<sup>43</sup> For 'makes no profit', the NRSV has 'will not make a profit'.



*quasi non habitaturus; <sup>44</sup> qui seminat, quasi non messem factururus; et qui putat, quasi non vindemiaturus; <sup>45</sup> qui nubunt, sic quasi filios non facturi; et qui non nubunt, sic quasi vidui. <sup>46</sup> Propter quod qui laborant sine causa laborant, <sup>47</sup> fructus enim illorum alienigenae metent et substantiam illorum rapient et domos evertent et filios eorum captivabunt, quia in captivitate et fame generant natos suos <sup>48</sup> et qui negotiantur negotiantur in rapina. Quamdiu exornant civitates et domos suas et possessiones et personas suas, <sup>49</sup> tanto magis adzelabor eos super peccata dicit Dominus. <sup>50</sup> Quomodo zelatur fornicaria mulierem idoneam et bonam valde, <sup>51</sup> sic zelabitur iustitia iniquitatem cum exornat se, et accusat eam in faciem, cum venerit qui defendat exquirentem omnem peccatum super terram. <sup>52</sup> Propterea nolite simili eam nec operibus eius, <sup>53</sup> quoniam ecce adhuc pusillum, et tolletur iniquitas a terra et iustitia regnabit in nos. <sup>54</sup> Non dicat peccator non se*

let he who builds be as he who won't live in it; <sup>44</sup> let he who sows be as he who won't reap and he who prunes as he who won't gather grapes; <sup>45</sup> those who marry as those who will have no children; and those who do not marry as the widowed. <sup>46</sup> Thus, those who labour, labour in vain; <sup>47</sup> for, aliens will reap their fruits, plunder their goods, overthrow their houses, and take their children captive; for, in captivity and famine they will conceive their children. <sup>48</sup> Those who do business, do so only to be plundered; the more they adorn their cities, their houses and possessions, and their persons, <sup>49</sup> the more angry I will be for their sins, says the Lord. <sup>50</sup> As a worthy and virtuous woman hates a prostitute, <sup>51</sup> so will justice hate iniquity, when she decks herself out, and shall accuse her to her face when he comes who will defend the one who searches out every sin on earth.

<sup>52</sup> So, do not be like her or her works, <sup>53</sup> because, in a short while, sin will be removed from the earth and justice will reign over us. <sup>54</sup> The sinner must not say he has not sinned;

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<sup>44</sup> Throughout this verse, the NRSV has '[the] one who' in place of 'he who'.

<sup>45</sup> The NRSV ends, "like those who are widowed."

<sup>46</sup> In place of the opening 'Thus', the NRSV has 'Because of this'.

<sup>47</sup> The NRSV has 'produce' in place of 'conceive'.

<sup>48</sup> The literal translation of 'do business' (*negotiantur negotiantur*) is 'trade trade'.

<sup>49</sup> After 'I will be', the NRSV adds 'with them'.

<sup>50</sup> The NRSV has 'respectable' in place of 'worthy'.

<sup>51</sup> For 'justice', the NRSV has 'righteousness'.

<sup>52</sup> The NRSV opens with 'Therefore' in place of 'So'.

<sup>53</sup> The NRSV has 'for' in place of the opening 'because'.

<sup>54</sup> The NRSV opens with, "Sinners must not say they have not sinned."

*peccasse quoniam carbones ignis conburet super caput eius qui dicit: Non peccavi coram Deo et gloria ipsius.* <sup>55</sup> *Ecce Dominus cognoscit omnia opera hominis et adinventiones illorum et cogitatum illorum et corda illorum.* <sup>56</sup> *Qui dixit: Fiat terra, et facta est, fiat caelum, et factum est,* <sup>57</sup> *et in verbo illius stellae fundatae sunt, et novit numerum stellarum,* <sup>58</sup> *Qui scrutat abyssum et thesauros illorum, qui metitus est mare et conceptum eius,* <sup>59</sup> *qui conclusit mare in medio aquarum et suspendit terram super aquam verbo suo,* <sup>60</sup> *qui extendit caelum quasi cameram et super aquas fundavit eum,* <sup>61</sup> *qui posuit in deserto fontes aquarum et super vertices montium lacus ad emittendum flumina ab eminenti ut potaret terra,* <sup>62</sup> *qui finxit hominem et posuit cor in medio corporis et misit ei spiritum et vitam et intellectum* <sup>63</sup> *et spiramentum Dei omnipotentis, qui fecit omnia et scrutinat absconsa in absconsis; certe* <sup>64</sup> *hic novit adinventionem vestram et quae cogitatis in cordibus vestris. Vae peccantibus et volentibus occultare peccata sua.*

for, God will burn coals of fire on the head of he who says, “I have not sinned before God and his glory.” <sup>55</sup> Behold! The Lord knows all the works of men, their imaginations, their thoughts, and their hearts. <sup>56</sup> He who said, “Let the earth be made,” and it was made, and “Let heaven be made,” and it was made. <sup>57</sup> At his word, the stars were established and he knows the number of the stars. <sup>58</sup> He searches the deep and its treasures, has measured the sea and its contents; <sup>59</sup> he has shut the sea in the midst of the waters; and, by his word, has hung the earth over the water. <sup>60</sup> He has spread out the sky like a dome and founded it on the waters; <sup>61</sup> he has put springs of water in the desert and pools on the tops of mountains, to send rivers from the heights to water the earth. <sup>62</sup> He made man, put a heart in the midst of his body, and gave him breath, life, and understanding, <sup>63</sup> and the spirit of Almighty God, who made all things and searches out hidden things in secret places. <sup>64</sup> He knows your imaginations and what your heart’s desire! Woe to those who sin and try to

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<sup>55</sup> For ‘all the works of men’, the NRSV has ‘everything that people do’.

<sup>56</sup> The WEBBE has ‘the sky’ in place of ‘heaven’.

<sup>57</sup> In place of ‘established’, the NRSV has ‘fixed in their places’.

<sup>58</sup> Note that this is v. 57 in the WEBBE & NRSV (see #19).

<sup>59</sup> The ancients believed that the (flat) earth floated on an all-enclosing ocean.

<sup>60</sup> The NRSV has ‘heaven’ in place of ‘sky’.

<sup>61</sup> The NRSV adds the definite article before ‘mountains’.

<sup>62</sup> In place of ‘man’, the NRSV has ‘human beings’.

<sup>63</sup> The WEBBE opens with ‘yes’ in place of ‘and’.

<sup>64</sup> The NRSV has ‘what you think in your hearts’ in place of ‘your heart’s desire’.

<sup>65</sup> *Propter quod Dominus scrutinando scrutinabit omnia opera eorum et traducet vos omnes.* <sup>66</sup> *Et vos confusi eritis, cum processerint peccata vestra coram hominibus, et iniquitates erint quae accusatores stabunt in die illo.* <sup>67</sup> *Quid facietis aut quomodo abscondetis peccata vestra coram Domino et gloria eius?* <sup>68</sup> *Ecce iudex Deus, timete eum, et desinite a peccatis vestris et obliviscimini iniquitates vestras iam agere eas sempiterno, et Deus educabit vos et liberabit de omni tribulatione.* <sup>69</sup> *Ecce enim incenditur ardor super vos turbae copiosae, et rapiunt quosdam ex vobis et cibabunt idolis occisam.* <sup>70</sup> *Et qui consenserint eis, erunt illis in derisum et in inproperium et in conculcationem.* <sup>71</sup> *Erit enim Lociis et in vicinas civitates exsurrectio multa super timentes Dominum.* <sup>72</sup> *Erunt quasi insani neminem parcentes ad diripiendum et devastandum adhuc timentes Dominum,* <sup>73</sup> *quia devastabunt et diripient substantias eorum et de domo sua eos eicient,* <sup>74</sup> *tunc parebit probatio electorum*

hide their sins! <sup>65</sup> For, the Lord will examine all their works and put you all to shame. <sup>66</sup> And you shall be put to shame when your sins come out before others, and your own iniquities shall stand as your accusers on that day. <sup>67</sup> What will you do? Or how will you hide your sins before the Lord and his glory?

<sup>68</sup> Behold! God is the judge; fear him! Stop sinning and forget your iniquities, never to commit them again; so, God will lead you out and deliver you from all suffering. <sup>69</sup> For behold! The burning wrath of a great multitude is kindled over you; they will drag some of you away and make you eat what was sacrificed to idols; <sup>70</sup> and those who consent to eat will be held in derision and contempt and be trampled under foot. <sup>71</sup> For, in many places and nearby cities there will be a great uprising against those who fear the Lord. <sup>72</sup> They will be like maniacs, sparing none but looting and destroying those who still fear the Lord. <sup>73</sup> For, they shall destroy and plunder their goods and drive them out of their houses. <sup>74</sup> Then the trial of

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<sup>65</sup> In place of 'put you all to shame', the NRSV ends, "will make a public spectacle of all of you."

<sup>66</sup> The NRSV lacks the opening conjunction.

<sup>67</sup> In place of 'his glory', the WEBBE ends with 'his angels'.

<sup>68</sup> The NRSV opens with 'Indeed' in place of 'Behold!'

<sup>69</sup> The NRSV lacks the opening 'For behold!'

<sup>70</sup> Note that this is v. 69 in the WEBBE & NRSV (see #19).

<sup>71</sup> The NRSV has 'neighbouring' in place of 'nearby'.

<sup>72</sup> The WEBBE has 'mad men' in place of 'maniacs'.

<sup>73</sup> In place of 'their houses', the NRSV has 'house and home'.

<sup>74</sup> The NRSV has 'tested quality' in place of 'trial'.

*meorum, ut aurum quod probatur ab igne.* <sup>75</sup> *Audite, electi mei, dicit Dominus, ecce adsunt dies tribulationis, et de his liberabo vos.* <sup>76</sup> *Ne timeatis nec haesitemini, quoniam Deus dux vester est.* <sup>77</sup> *Et qui servatis mandata et praecepta mea, dicit Dominus Deus, ne praeponderent vos peccata vestra nec superelevant se iniquitates vestrae.* <sup>78</sup> *Vae qui constringuntur a peccatis suis et obteguntur ab iniquitatibus suis, quemadmodum ager constringitur a silva et spinis tegitur semita eius, per quam non transiet homo, et excluditur et mittitur ad devorationem ignis.*

my elect will be shown, like gold tested by fire. <sup>75</sup> Listen, my elect ones, says the Lord, “The days of suffering are at hand and I will deliver you from them. <sup>76</sup> Do not fear or doubt; for, God is your guide. <sup>77</sup> You who keep my commandments and precepts,” says the Lord God, “must not let your sins weigh you down, or your iniquities prevail over you.” <sup>78</sup> Woe to those who are choked by their sins and overwhelmed by their iniquities! They are like a field choked with underbrush and its path overwhelmed with thorns, so that no one can pass through. It is shut off and given up to be consumed by fire.

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<sup>75</sup> The NRSV has ‘but I will deliver’ in place of ‘and I will deliver’.

<sup>76</sup> The WEBBE opens, “Don’t be afraid.”

<sup>77</sup> There is some confusion about where the opening and closing quotation marks should be in this paragraph.

<sup>78</sup> The WEBBE & NRSV include the words from ‘It is shut off’ as a separate verse (therein v. 78, cf. #19).