
Ἀποκάλυψις Εσδρα ○ THE APOCALYPSE OF ESDRAS

INTRODUCTION

The *Apocalypse of Esdras* is known from two *Greek MSS*; the first (*Paris B.N. gr. 929*, 15th Century) contains a text in poor condition and was used by C. Tischendorf as the basis for his edition (Leipzig, 1866), it being then the only *MS* available. Subsequently, a second text (*Paris B.N. gr. 390*, 16th Century) was found but, as this appears to have been copied directly from that in the earlier *MS*, its critical value is minimal. The English text presented here, based [Schaff's 1885 translation](#), has been adjusted in places to follow Sparks' work¹ and the [Greek text](#) is Tischendorf's.

The similarities between the *Apocalypse of Esdras* and what may be its model, 2nd Esdras, are numerous. Both grapple with the problem of evil and seek to justify the ways of God to man in the apocalyptic form and language. God's justice is questioned and his treatment of the righteous is contrasted with his treatment of the unrighteous. The fundamental question asked is: Why was Adam allowed to sin? Deep concern is shown for sinners and Esdras (Ezra) pleads for them - that they may be spared, have time and opportunity to repent, and so gain the reward for their repentance. (In this *Apocalypse*, this concern is emphasised by the incident at the end, where Esdras refuses to surrender his soul and enjoy the eternal life that is promised him until he is satisfied about the fate of those who are being punished for their sins.)

AUTHORSHIP AND DATES

The *Apocalypse of Esdras* as it stands is patently Christian and, although attempts have been made to explain it as a fundamentally Jewish work (1:1-3:10, 3:16-4:8, 4:16-21, 5:6-6:2) with extensive Christian interpolations (3:11-15, 4:9-15, 4:22-5:5, 6:3-7:16), they can hardly be said to have been successful. There can be little doubt that the author was a Christian: Esdras pleads three times for 'the race of Christians' (1:6, 2:7, 5:1); Paul and John are mentioned (1:19), as are 'all the apostles' (2:1) and 'Peter and Paul' & 'Luke and Matthew', between 'Enoch, Elias and Moses' and 'all the righteous and Patriarchs' (5:22); furthermore, Mk 8:7-8, 12-13, 28-29 is clearly the source of 3:12-13, while 1Co 15:52 is quoted in part in 4:36. Thus, it is likely that the Greek text is not a translation but (apart from its corruptions) what the original author wrote; with this accords the close agreement of 7:5-7 with the Septuagint text of Is 40:12 & Ps 136:25.

Various dates have been suggested: some think the work to be as late as the 9th Century, while others date it earlier (5th-8th Centuries). All that can safely be said is that, if it stands in the same tradition as 2 Esdras and is a later development of this, then it cannot be dated before *circa* 150 CE at the earliest. Against such an early date is the fact that there is certainly no identifiable quotation from the *Apocalypse* by any Church Father, nor is there any certain reference to it in any of the Scriptural lists (the '*Apocalypse of Esdras*' mentioned at the very end of the Old Testament items in the List of Sixty Books is almost certainly a reference to 2 Esdras, not this *Apocalypse*).

—| XXII-VI-MMXXV |—

¹ "The Apocryphal Old Testament", H.F.D. Sparks (ed.); Clarendon Press, Oxford, 1984.

Ἀποκάλυψις Εσδρα 1

**Λόγος καὶ ἀποκάλυψις τοῦ ἁγίου προφήτου
Ἑσδράμ καὶ ἀγαπητοῦ τοῦ θεοῦ.**

¹ Ἐγένετο ἐν τῷ τριακοστῷ ἔτει δευτέρᾳ καὶ εἰκάδι τοῦ μηνός ² ἤμην ἐν τῷ οἴκῳ μου, καὶ ἔκραξα λέγων πρὸς τὸν ὑψιστον· κύριε, δὸς τὴν δόξαν, ἵνα ἴδω τὰ μυστήριά σου. ³ καὶ νυκτὸς γεναμένης ἦλθεν ἄγγελος Μιχαήλ ὁ ἀρχάγγελος, καὶ λέγει μοι· ἄρτι τὸν προφήτην Ἑσδράμ ἄφησον ἐβδομάδας ἐβδομήκοντα. καὶ ἐνήστευσα καθὼς εἶπέν μοι. ⁴ καὶ ἦλθε Ῥαφαήλ ὁ ἀρχιστράτηγος, καὶ ἔδωκέν μοι ῥάβδον στυρακίνην. ⁵ καὶ ἐνήστευσα δις ἐξήκοντα ἐβδομάδας. καὶ ἴδον τὰ μυστήρια τοῦ θεοῦ καὶ τοὺς ἀγγέλους αὐτοῦ, ⁶ καὶ εἶπον πρὸς αὐτούς· θέλω δικάσασθαι τὸν θεὸν περὶ τὸ γένος τῶν Χριστιανῶν· καλὸν μὴ γεννηθῆναι τὸν ἄνθρωπον ἢ εἰσελθεῖν ἐν τῷ κόσμῳ. ⁷ ἀνελήφθην οὖν εἰς τὸν οὐρανόν, καὶ ἴδον ἐν τῷ πρώτῳ

APOCALYPSE OF ESDRAS 1

**§ A Word and Revelation of the Holy Prophet Esdras,
even God's Beloved.**

¹ It came to pass in the thirtieth year, on the twenty-second of the month, I was in my house. ² And I cried out, saying to the Most High, "Lord, give me the glory to see your mysteries." ³ And, when it was night, there came an angel, Michael the archangel, and he said to me, "From tomorrow, Prophet Esdras, you must fast seventy *days*." ⁴ And I fasted as he told me. And Raphael, the Prince, came and gave me an incense stick. ⁵ And I fasted for twice five weeks; and I saw God's mysteries and his angels. ⁶ And I said to them, "I would plead with God for the race of Christians: better for a man not to have born than to come into the world." ⁷ So, I was taken up into heaven; and I saw in the first heaven a great army of angels, and they led me to the judgements. ⁸ And I heard a

APOCALYPSE OF ESDRAS 1

§ Sparks adds this additional line at the end of this prologue: "May Our Father add His Blessing."

¹ For δευτέρᾳ (following Tischendorf), the MS has δευτέρῃ.

² In place of ἵνα ἴδω (following Tischendorf), the MS has ἵναδω.

³ Sparks lacks the title, 'Prophet' before 'Esdras'.

⁴ For 'Prince' (as Sparks), Schaff has 'commander of the host'.

⁵ 'Twice five weeks' follows Sparks (thus making 70 days in all); the MSS read 'twice sixty weeks'.

⁶ Before 'better', Sparks adds the words 'it were'; here, we follow the MSS.

⁷ For 'army', Sparks has 'company'.

⁸ For 'Esdras, God's chosen one' (as Sparks), Schaff has 'O you chosen of God, Esdras'.

οὐρανῷ στρατηγίαν ἀγγέλων μεγάλην, καὶ ἀπήγαγόν με εἰς τὰς κρίσεις.⁸ καὶ ἤκουσα φωνῆς λεγούσης μοι· ἐλέησον ἡμᾶς, ἐκλεκτὲ τοῦ θεοῦ, Ἐσδράμ.⁹ τότε ἠρξάμην λέγειν· οὐαὶ τοὺς ἁμαρτωλοὺς, ὅταν ἴδωσιν τὸν δίκαιον ὑπὲρ ἀγγέλων, καὶ αὐτοὶ εἰσιν εἰς τὴν γέενναν τοῦ πυρός.¹⁰ καὶ εἶπεν Ἐσδράμ· ἐλέησον τὰ ἔργα τῶν χειρῶν σου, εὐσπλαγχνε καὶ πολυέλεος.¹¹ ἐμὲ κρίνον ὑπὲρ τῶν ψυχῶν τῶν ἁμαρτωλῶν· συμφέρει γὰρ μίαν ψυχὴν κολάσασθαι, καὶ μὴ ὅλον τὸν κόσμον εἰς ἀπώλειαν ὑπάγειν.¹² καὶ εἶπεν ὁ θεός· ἐγὼ τοὺς δικαίους ἀναπαύσωμαι ἐν τῷ παραδείσῳ, καὶ ἐλεήμων κατέστηκα.¹³ καὶ εἶπεν Ἐσδράμ· κύριε, τοὺς δικαίους τί χαρίζεις;¹⁴ ὥσπερ γὰρ μίσθιος ἐξυπηρετησάμενος τὸν χρόνον αὐτοῦ ..., οὕτως καὶ ὁ δίκαιος ἀπέλαβεν τὸν μισθὸν αὐτοῦ ἐν οὐρανοῖς.¹⁵ ἀλλὰ τοὺς ἁμαρτωλοὺς ἐλέησον· οἶδαμεν γὰρ ὅτι ἐλεήμων εἶ.¹⁶ καὶ εἶπεν ὁ θεός· οὐκ ἔχω πῶς αὐτοὺς ἐλεήσω.¹⁷ καὶ εἶπεν Ἐσδράμ ὅτι τὴν ὀργὴν σου οὐχ ὑποφέρουσιν.¹⁸ καὶ εἶπεν ὁ

voice saying to me, "Have mercy on us, Esdras, God's chosen one."⁹ Then I began to say, "Woe to the sinners, when they see the righteous above angels, and they themselves are in the fires of hell."¹⁰ And Esdras said, "Have mercy on the works of your hands, you who are full of compassion and mercy:¹¹ pass sentence on me rather than on the souls of the sinners; for, it is better to punish one soul than to bring the whole world to destruction."¹² And God said, "I will give rest to the righteous in Paradise; and I am indeed merciful."¹³ And Esdras said, "Lord, why do you favour the righteous?"¹⁴ For, just as a hired servant who has served his time and goes away, and then comes again into the service of his former master as a slave by a lucky chance, so also is the righteous receiving his reward in heaven.¹⁵ But have mercy on the sinners; for, we know that you are merciful.¹⁶ And God said, "I do not see how I can have mercy on them."¹⁷ And Esdras said, "They cannot endure your wrath."¹⁸ And

⁹ The literal translation of 'fires of hell' is 'the Gehenna of fire'.

¹⁰ The words 'who are', following Sparks, are not in the MSS and are here added for clarity.

¹¹ For this verse, here following Sparks, Schaff reads, "Judge me rather than the souls of the sinners; for, it is better that one soul should be punished, and that the whole world should not come to destruction."

¹² For, 'I am indeed merciful' (as Sparks), Schaff has 'I have become merciful'.

¹³ For 'favour' (following Sparks), Schaff has 'confer benefits on'.

¹⁴ From 'hired servant' (μίσθιος) to 'reward' (μισθὸν), both the translation and sense are far from certain.

¹⁵ Sparks and Schaff have very similar translations for this verse.

¹⁶ Schaff has 'upon' in place of 'on'.

¹⁷ Sparks and Schaff have near identical translations for this verse.

¹⁸ For 'these things (are) of such men', Sparks has 'they have brought it on themselves'.

θεός ὅτι τῶν τοιούτων ταῦτα. ¹⁹ καὶ εἶπεν ὁ θεός· θέλω ἔχειν σε ὡς καὶ Παῦλον καὶ Ἰωάννην· ²⁰ σὺ διδούς μοι ἀδιάφθορον τὸν ἀσύλητον θησαυρόν, τὸ κειμήλιον τῆς παρθενίας, τὸ τεῖχος τῶν ἀνθρώπων. ²¹ καὶ εἶπεν Ἑσδράμ· καλὸν τὸ μὴ γεννηθῆναι τὸν ἄνθρωπον, καλὸν τὸ μὴ εἶναι ἐν βίῳ· ²² τὰ ἄλογα κάλλιον εἰσιν παρὰ τὸν ἄνθρωπον, ὅτι κόλασιν οὐκ ἔχουσιν· ²³ ἡμᾶς δὲ ἔλαβες καὶ εἰς κρίσιν παρέδωκας. ²⁴ οὐαὶ τοὺς ἁμαρτωλοὺς ἐν τῷ μέλλοντι αἰῶνι, ὅτι ἀτελεύτητος αὐτῶν ἡ κρίσις καὶ ἡ φλόξ ἄσβεστος.

God said, “these things *are* of such men’.” ¹⁹ And God said, “I wish to have you like Paul and John, ²⁰ you who offer me freely, uncorrupted, the inviolable treasure, the precious jewel of virginity, the rampart of men.” ²¹ And Esdras said, “Better for man not to have been born, better not to be alive: ²² the irrational creatures are better when compared with man, because they have no punishment. ²³ But you have taken us and given us over to judgement. ²⁴ Woe to sinners in the world to come! For, judgement is interminable and their flame unquenchable.”

¹⁹ Sparks has, “I would have you as...”

²⁰ ‘Virginity’ is a conjectural translation, reading παρθενίας for παρθένου.

²¹ Before ‘better’, Sparks adds the words ‘it were’ (cf. #6).

²² Before ‘punishment’, Sparks add ‘to endure’; here, we follow the MSS.

²³ In place of ‘taken’, Sparks has ‘fashioned’.

²⁴ Before ‘judgement’, Sparks adds ‘their’.

Ἀποκάλυψις Εσδρα 2

¹ ταῦτα αὐτῷ λαλοῦντός μου ἦλθεν Μιχαὴλ καὶ Γαβριήλ καὶ οἱ ἀπόστολοι πάντες, καὶ εἶπον· ² χαῖρε, πιστὲ τοῦ θεοῦ ἄνθρωπε. ³ καὶ εἶπεν Ἐσδράμ· ἀνάστα καὶ δεῦρο μετ' ἐμοῦ, κύριε, εἰς κρίσιν. ⁴ καὶ εἶπεν ὁ θεός· ἰδοὺ δίδωμί σοι τὴν διαθήκην μου, ἐμοῦ τε καὶ σοῦ, ἵνα παραδέξητε. ⁵ καὶ εἶπεν Ἐσδράμ· ἐπὶ τὸ οὓς σου δικασώμεθα. ⁶ καὶ εἶπεν ὁ θεός· ἐρώτησον Ἀβραάμ τὸν πατέρα ὑμῶν. ποῖον υἱὸν δικάζεσθαι ἐν πατρί, καὶ δεῦρο δικάζου μεθ' ἡμῶν. ⁷ καὶ εἶπεν Ἐσδράμ· ζῇ κύριος, οὐ μὴ παύσομαι δικάζόμενός σε ὑπὲρ τὸ γένος τῶν Χριστιανῶν. ⁸ ποῦ εἰσὶν τὰ ἐλέη σου τὰ ἀρχαῖα, κύριε; ποῦ σου ἡ μακροθυμία; ⁹ καὶ εἶπεν ὁ θεός· ὡς ἐποίησα νύκτα καὶ ἡμέραν, ἐποίησα τὸν δίκαιον καὶ τὸν ἁμαρτωλόν, καὶ ἔπρεπεν ὡς ὁ δίκαιος πολιτεύεσθαι. ¹⁰ καὶ εἶπεν ὁ προφήτης· τὸν πρωτόπλαστον Ἀδὰμ τὸν πρῶτον τίς

APOCALYPSE OF ESDRAS 2

¹ While I was thus speaking to him, there came Michael and Gabriel, and all the apostles; ² and they said, "Rejoice, O faithful man of God!" ³ <And Esdras said,> "Arise, and come hither with me, Lord, to judgment" ⁴ And God said, "Behold, I give you my covenant, between me and you, that you may receive (and accept) it." ⁵ And Esdras said, "Let us plead in your hearing." ⁶ And God said, "Ask Abraham your father how a son pleads with his father, and come plead with us." ⁷ And Esdras said, "As the Lord lives, I will not cease pleading with you on behalf of the race of the Christians. ⁸ Where are your ancient compassions, Lord? Where is your patience?" ⁹ And God said, "As I have made night and day, I have made the righteous and the sinner; and he should have lived like the righteous." ¹⁰ And the prophet said, "Who

APOCALYPSE OF ESDRAS 2

- ¹ Schaff opens this verse with 'And'.
- ² Sparks has 'Hail' in place of 'Rejoice'.
- ³ Schaff does not have the angle-brackets at the beginning of this verse, here following Sparks.
- ⁴ In the Greek text, the first 2 instances of 'you' are singular but the third is plural.
- ⁵ In place of 'hearing', Sparks has 'ear'.
- ⁶ The literal translation of 'how a son pleads with his father' is 'what sort of son pleads in a father' the occurrence here of the rare δικάζεσθαι ἐν should be noted – if the 'B' text of the LXX at Jg 6:32 is correct, should mean 'plead against', in which case the reference here could be to Gn 22 rather than Gn 18.
- ⁷ Sparks lacks the definite article before 'Christians'.
- ⁸ Schaff has 'long-suffering' in place of 'patience'.
- ⁹ Sparks lacks 'have' before 'made' (twice in this verse).
- ¹⁰ After 'Adam', Sparks adds 'the first man'.

ἐποίησεν; ¹¹ καὶ εἶπεν ὁ θεός· αἱ χεῖρές μου αἱ ἄχρανται, καὶ ἐθέμην αὐτὸν ἐν τῷ παραδείσῳ φυλάττειν τὴν νομὴν τοῦ ξύλου τῆς ζωῆς·

¹² ἔπειτα οὖν παρακοὴν κτησάμενος τοῦτο ἐν παραβάσει πεποίηκεν. ¹³ καὶ εἶπεν ὁ προφήτης· οὐχὶ ὑπὸ ἀγγέλου ἐφρουρεῖτο; ¹⁴ καὶ εἶπον τῶν Χερουβὶμ ζωῇ ἐφυλχττετο· εἰς τὴν. ἀτελεύτητον αἰῶνα· καὶ πῶς ὑπατίθη ὁ ὑπ ἀγγέλων φυλαττόμενος; ¹⁵ ἐχέλεβες παραγενέσθαι πάντος καὶ πρόσεχε τὰ ὑπ' ἐμοῦ λεγόμενα.

¹⁶ ἀλλ' ἐὰν μὴ σὺ ἐδώρῃσω αὐτῷ τὴν Εὐάν, οὐ μὴ ἠπάτησεν αὐτὴν ὁ ὄφης· ¹⁷ σὺ δὲ ὃν θέλεις σῶζεις, καὶ ὃν θέλεις ἀπολεῖς. ¹⁸ καὶ εἶπεν ὁ προφήτης· δευτέραν διελθωμεν, κύριέ μου, εἰς κρίσιν. ¹⁹ καὶ εἶπεν ὁ θεός· πῦρ βάλλω ἐπὶ Σόδομα καὶ Γόμορρα. ²⁰ καὶ εἶπεν ὁ προφήτης· κύριε, ἀξίως ἐπάγεις ἐφ' ἡμᾶς. ²¹ καὶ εἶπεν ὁ θεός· αἱ ἁμαρτίαι ὑμῶν ὑπεράγουσιν τὴν χρηστότητά μου. ²² καὶ εἶπεν ὁ προφήτης·

made the first-formed Adam?" ¹¹ And God said, "My undefiled hands. And I put him in paradise to guard the food of the tree of life.

¹² "But he then set his mind on disobedience and did this in transgression." ¹³ And the prophet said, "Was he not guarded by an angel? ¹⁴ And was not his life guarded by the cherubim to endless ages? ¹⁵ And how was he deceived who was guarded by angels? For, you commanded all to be present, and to obey what you said to him.

¹⁶ But, had you not given him Eve, the serpent would not have deceived her; ¹⁷ but you save whom you will and destroy whom you will." ¹⁸ And the prophet said, "Let us come, my Lord, to a second judgment." ¹⁹ And God said, "I cast fire on Sodom and Gomorrah." ²⁰ And the prophet said, "Lord, you reward us as we deserve." ²¹ And God said, "Your sins exceed my clemency." ²² And the prophet said,

¹¹ Sparks has 'unsullied' in place of 'undefiled'.

¹² Schaff opens, "and thereafter he became disobedient."

¹³ In place of 'guarded', Schaff has 'protected'.

¹⁴ Sparks reads, "And was he not watched over by the cherubim in this life so that he might come to the world that has no end?"

¹⁵ The Greek text of vv. 12-15 is very badly preserved and, in consequence, the translations offered are highly questionable.

¹⁶ Sparks ends with 'him' in place of 'her'.

¹⁷ In place of the opening 'but', Sparks has 'As for you'.

¹⁸ Sparks has 'pass over' in place of 'come'.

¹⁹ Schaff and Sparks have 'upon' in place of 'on'.

²⁰ Literally translated, the verse ends, "worthily do you bring it on us."

²¹ In place of 'my clemency', Sparks has 'the limits of my tolerance'.

²² After 'set it up', Schaff adds 'again'.

ὑπόμνησον τῶν γραφῶν, ὁ πατήρ μου ὁ ἐκμετρήσας τὴν Ἱερουσαλὴμ καὶ ἀνορθώσας αὐτήν· ²³ ἐλέησον, δέσποτα, τοὺς ἁμαρτωλοὺς· ἐλέησον τὴν σὴν πλάσιν· οἰκτείρησον τὰ ἔργα σου. ²⁴ τότε ἐμνήσθη ὁ θεὸς τῶν ποιημάτων αὐτοῦ, καὶ λέγει πρὸς τὸν προφήτην· πῶς ἔχω αὐτοὺς ἐλεῆσαι; ²⁵ ὄξος καὶ χολὴν με ἐπότισαν, καὶ οὐδὲ τότε ἐμετενόησαν. ²⁶ καὶ εἶπεν ὁ προφήτης· ἀποκάλυψόν σου τὰ Χερουβὶμ καὶ ἔλθωμεν ὁμοῦ εἰς κρίσιν, ²⁷ καὶ δεῖξόν μοι τὴν ἡμέραν τῆς κρίσεως, ποία ἐστίν. ²⁸ καὶ εἶπεν ὁ θεός· ἐπλανήθης, Ἐσδράμ· ²⁹ τοιαύτη γάρ ἐστιν ἡ ἡμέρα τῆς κρίσεως, ἐν ᾗ ὑετὸς ἐπὶ τῆς γῆς οὐ γίνεται· ³⁰ ἐστὶν γὰρ κατὰ τὴν ἡμέραν ἐκείνην ἐλεεινὸν κριτήριον. ³¹ καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσομαι δικαζόμενός σε, ἐὰν μὴ ἴδω τὴν ἡμέραν τῆς συντελείας. ³² καὶ εἶπεν ὁ θεός· ἐξαρίθμησον τοὺς ἀστέρας καὶ τὴν ἄμμον τῆς θαλάσσης· καὶ εἰ δυνήσῃ ταύτην ἐξαριθμῆσαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι.

“Remember the Scriptures, my Father, who measured out Jerusalem and set her up. ²³ Have mercy, Lord, on sinners; have mercy on your own creatures; have pity on your works.” ²⁴ Then God remembered those whom he had made, and he said to the prophet, ²⁵ “How can I have mercy on them? Vinegar and gall did they give me to drink, and *not even then* did they repent.” ²⁶ And the prophet said, “Reveal your cherubim and let us go together to judgment; ²⁷ and show me the day of judgment, what it is like.” ²⁸ And God said, “You have been deceived, Esdras; ²⁹ for, such is the day of judgment as that in which there is no rain upon the earth; ³⁰ for, it is a merciful tribunal as compared with that **day**.” ³¹ And the prophet said, “I will not cease to plead with you, unless I see the day of the consummation.” ³² And God said, “Number the stars and the sand of the sea; and if you are able to number this, you are also able to plead with me.”

²³ Some include the words up to ‘sinners’ as part of v. 22.

²⁴ In place of ‘those whom’, Sparks has ‘what’.

²⁵ Sparks has ‘not even then’ in bold type – suggesting missing or corrupt text in the MS.

²⁶ The ‘cherubim’ are among the highest order of angels; they were the two figures represented on the Ark of the Covenant.

²⁷ Sparks reads, “and show me what the day of judgement is like.”

²⁸ Sparks has, “You are wrong, Esdras.”

²⁹ Sparks reads, “for, the day of judgement is like a day on which there is not rain upon the earth.”

³⁰ The word ‘day’ is conjectural, reading ἡμέραν for ἐσπέραν.

³¹ In place of ‘the day of the consummation’, Sparks has ‘that final day’.

³² Sparks has ‘And God said’ in angle-brackets.

Ἀποκάλυψις Εσδρα 3

¹ καὶ εἶπεν ὁ προφήτης· κύριε, οἶδας ὅτι σάρκα φορῶ ἀνθρωπίνην, ² καὶ πῶς δύναμαι ἀριθμῆσαι τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ τὴν ἄμμον τῆς θαλάσσης; ³ καὶ εἶπεν ὁ θεός· προφητὰ μου ἐκλεκτέ, οὐδεὶς ἄνθρωπος γνώσεται τὴν ἡμέραν ἐκείνην τὴν μεγάλην καὶ ἐπιφάνειαν τὴν κατέχουσιν κρῖναι τὸν κόσμον. ⁴ διὰ σέ, προφητὰ μου, εἰπόν σοι τὴν ἡμέραν, τὴν δὲ ὥραν οὐκ εἶπόν σοι. ⁵ καὶ εἶπεν ὁ προφήτης· κύριε, εἶπέ μοι καὶ τὰ ἔτη. ⁶ καὶ εἶπεν ὁ θεός· ἂν ἴδω τὴν δικαιοσύνην τοῦ κόσμου, ὅτι ἐπλεόνασεν, μακροθυμήσω ἐπ' αὐτούς· εἰ δὲ μή, ἐκτενῶ τὴν χεῖρά μου καὶ ἀπὸ τῶν τεσσάρων περάτων δράξομαι τὴν οἰκουμένην καὶ συνάξω πάντας εἰς τὴν κοιλάδα τοῦ Ἰωσαφὰτ καὶ ἐξαλείψω τὸ γένος τῶν ἀνθρώπων, καὶ οὐκέτι ἦ κόσμος. ⁷ καὶ εἶπεν ὁ προφήτης· καὶ πῶς ἔχει δοξαζέσθαι ἡ δεξιὰ σου; ⁸ καὶ εἶπεν ὁ θεός· ἐγὼ δοξάζομαι ὑπὸ τῶν ἀγγέλων μου. ⁹ καὶ εἶπεν ὁ προφήτης· κύριε, εἰ

APOCALYPSE OF ESDRAS 3

¹ And the prophet said, "Lord, you know that I wear human flesh; ² and how can I count the stars of the heaven and the sand of the sea?" ³ And God said, "My prophet, my chosen one, no man will know that great day and the manifestation that that must precede the judgement of the world. ⁴ For your sake, my prophet, I have told you the day; but the hour I have not told you." ⁵ And the prophet said, "Lord, tell me also the years." ⁶ And <God said,> "If I see the righteousness of the world, that it has abounded, I will have patience with them; but if not, I will stretch forth my hand and lay hold of the world by the four corners, and bring them all together into the valley of Jehoshaphat, and I will wipe out the race of men, so that the world shall be no more." ⁷ And the prophet said, "And how, then, can your right hand be glorified?" ⁸ And God said, "I shall be glorified by my angels." ⁹ And the prophet said, "Lord, if you have resolved to do this, why did

APOCALYPSE OF ESDRAS 3

¹ Sparks ends with, "you know that I am but human."

² Sparks lacks the definite article before 'heaven'.

³ In place of 'My prophet, my chosen one', here following Sparks, Schaff has 'My chosen prophet'.

⁴ Schaff has 'have I not told' in place of 'I have not told'.

⁵ Throughout the work, Sparks does not generally include quotation marks around words spoken by God, the angels, or Esdras; here, we follow Schaff's style.

⁶ The angle-brackets around 'God said' here follow Sparks.

⁷ Schaff lacks 'then'.

⁸ In place of 'I shall be', Sparks has 'I am'.

⁹ Schaff has 'make' in place of 'fashion'.

ἐλογίζου ταῦτα, διὰ τί ἔπλασας τὸν ἄνθρωπον; ¹⁰ σὺ εἶπας πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν· πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τὰ ἄστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· καὶ ποῦ ἐστὶν ἡ ἐπαγγελία σου; ¹¹ καὶ εἶπεν ὁ θεός· πρῶτον ποιήσω σεισμὸν εἰς πτῶσιν τετραπόδων καὶ ἀνθρώπων· ¹² καὶ ὅταν ἴδῃτε ὅτι ἀδελφὸς ἀδελφὸν παραδίδει εἰς θάνατον καὶ τέκνα ἐπὶ γονεῖς ἀναστήσονται καὶ γυνὴ τὸν ἄνδρα τὸν ἴδιον καταλιμπάνει, ¹³ καὶ ὅταν ἔθνος πρὸς ἔθνος ἐπαναστῇ ἐν πολέμῳ, τότε γνώσεσθε ὅτι ἐγγύς ἐστιν τὸ τέλος. ¹⁴ τότε οὐν οὔτε ἀδελφὸς ἀδελφὸν ἐλεεῖ οὔτε ἀνὴρ γυναῖκα, οὐ τέκνα γονεῖς, οὐ φίλοι φίλους, οὐ δοῦλος τὸν κύριον· ¹⁵ αὐτὸς ἀναβήσεται γὰρ ὁ ἀντικείμενος τοῖς ἀνθρώποις ἀπὸ τῶν ταρτάρων καὶ ἐνδείξεται πολλὰ τοῖς ἀνθρώποις. ¹⁶ τί σε ποιῶ, Ἐσδράμ, καὶ δικάζῃ μετ' ἐμοῦ;

you fashion man? ¹⁰ You said to our father, Abraham, 'Multiplying I will multiply your seed as the stars of the heaven, and as the sand that is by the seashore;' and where, then, is your promise?" ¹¹ And God said, "First, will I make an earthquake to bring ruin on four-footed beasts and on men; ¹² and, when you see that brother gives up brother to death, and that children shall rise up against their parents, and that a woman forsakes her own husband; ¹³ and, when nation shall rise up against nation in war, then will you know that the end is near. ¹⁴ For, then, neither brother pities brother, nor man his wife, nor children their parents, nor friends their friends, nor a slave his master; ¹⁵ for, he who is the Adversary of men shall come up from Tartarus and shall show men many things. ¹⁶ What shall I make of you, Esdras? And will you yet plead with me?"

¹⁰ Sparks has 'descendants' in place of 'seed', here following Schaff and the Greek (σπέρμα).

¹¹ In place of 'to bring ruin on', Schaff has 'for the fall of'.

¹² Sparks has 'wife' in place of 'woman' (the Greek word can mean either).

¹³ In place of 'shall rise up against ... in war', Sparks has 'makes war upon'.

¹⁴ Schaff lacks the possessive pronouns before 'wife' and 'parents'.

¹⁵ Schaff does not capitalize 'Adversary'.

¹⁶ In place of 'make of', Sparks has 'do with'.

Ἀποκάλυψις Εσδρα 4

¹ καὶ εἶπεν ὁ προφήτης· κύριε, οὐ μὴ παύσομαι τοῦ δικάζεσθαι σε. ² καὶ εἶπεν ὁ θεός· ἐξαρίθμησαι τὰ ἄνθη τῆς γῆς. ³ εἰ ταῦτα δυνήσῃ ἐξαρίθμησαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι. ⁴ καὶ εἶπεν ὁ προφήτης· κύριε, οὐ δύναμαι ἐξαρίθμησαι, σάρκα ἀνθρωπίνην φορῶ· ἄλλ' οὐδὲ παύσομαι δικάζομενός σε. ⁵ θέλω, δεσπότη, ἰδεῖν καὶ τὰ κατώτερα μέρη τοῦ ταρτάρου. ⁶ καὶ εἶπεν ὁ θεός· κάτελθε καὶ ἴδε. ⁷ καὶ ἔδωκέν μοι Μιχαὴλ καὶ Γαβριὴλ καὶ ἄλλους τριάκοντα τέσσαρας ἀγγέλους, ⁸ καὶ κατέβην ὀγδοήκοντα καὶ πέντε βαθμούς, καὶ κατήγαγόν με κάτω βαθμούς πεντακοσίους, ⁹ καὶ ἶδον πύρινον θρόνον, καὶ ἐπ' αὐτὸν καθεζόμενον γέροντα, καὶ ἀνίλεως αὐτοῦ ἡ κρίσις. ¹⁰ καὶ εἶπον πρὸς τοὺς ἀγγέλους· τίς ἐστὶν οὗτος, καὶ τί τὸ ἁμάρτημα αὐτοῦ; ¹¹ καὶ εἶπόν μοι· οὗτος ὁ Ἡρώδης ἐστὶν ὁ πρὸς καιρὸν γενόμενος βασιλεύς. καὶ ἀπὸ διετοῦς καὶ

APOCALYPSE OF ESDRAS 4

¹ And the prophet said, "Lord, I shall not cease to plead with you." ² And God said, "Number the flowers of the earth. ³ If you are able to number them, then you are able also to plead with me." ⁴ And the prophet said, "Lord, I cannot number them. I wear human flesh; but I shall not cease to plead with you. ⁵ I wish, Lord, to see also the under parts of Tartarus." ⁶ And God said, "Come down and see." ⁷ And he gave me Michael, and Gabriel, and another thirty-four angels; ⁸ and I went down eighty-five steps, and they brought me down *another* five hundred steps; ⁹ and I saw a fiery throne, and an old man *was* sitting upon it; and his judgment was merciless. ¹⁰ And I said to the angels, "Who is this? And what was his sin?" ¹¹ And they said to me, "This is Herod, who for a short time was a king; and he ordered the slaughter of all the children from two years old and under." ¹² And I said, "Alas

APOCALYPSE OF ESDRAS 4

- ¹ Sparks has 'will not' in place of 'shall not'.
- ² Note that, in 2:32, the Greek has the more usual ἐξαρίθμησον for 'Number', rather than the unusual/unexpected ἐξαρίθμησαι used here.
- ³ In place of 'are able to', Sparks has 'can' (twice in this verse).
- ⁴ Sparks has 'I am but human' in place of 'I wear human flesh'.
- ⁵ 'Tartarus' was the lowest/deepest/darkest part of Hades – the Greek equivalent of Hell.
- ⁶ Sparks and Schaff have identical text for this short verse.
- ⁷ In place of 'another thirty-four angles', Sparks has 'thirty-four other angels'.
- ⁸ The Greek text does not include the word, 'another', here following Sparks.
- ⁹ The Greek text does not include the word, 'was', here following Sparks.
- ¹⁰ Schaff has 'is his sin' in place of 'was his sin', here following Sparks.
- ¹¹ Schaff lacks 'short' before 'time' and Sparks has 'short spell'.
- ¹² In place of "Alas for his soul!" Schaff has "Woe to his soul!"

κατώτερον ἐκέλευσεν ἀνελεῖν τὰ βρέφη. ¹² καὶ εἶπον ἐγώ· οὐαὶ τὴν ψυχὴν αὐτοῦ. ¹³ καὶ πάλιν κατήγαγόν με βαθμοὺς τριάκοντα, καὶ ἶδον ἐκεῖ βράσματα πυρός, καὶ ἐν αὐτοῖς πλῆθος ἀμαρτωλῶν, ¹⁴ καὶ τὴν φωνὴν αὐτῶν ἤκουον, τὰς δὲ μορφὰς οὐκ ἔβλεπον. ¹⁵ καὶ κατήγαγόν με κατώτερον βαθμοὺς πολλούς, οὓς οὐκ ἠδυνήθην μετῆσαι. ¹⁶ καὶ ἶδον ἐκεῖ ἀνθρώπους γεραιούς, καὶ στρόφιγγες πυρῶμενοι εἰς τὰ ὦτα αὐτῶν στρεφόμενοι. ¹⁷ καὶ εἶπον· τίνες οὗτοι, καὶ τί τὸ ἀμάρτημα αὐτῶν; ¹⁸ καὶ εἶπόν μοι· οὗτοί εἰσιν οἱ παρακροαταί. ¹⁹ καὶ κατήγαγόν με πάλιν ἄλλους πεντακοσίους βαθμούς, ²⁰ καὶ ἶδον ἐκεῖ τὸν σκώληκα τὸν ἀκοίμητον καὶ πῦρ κατακαῖον τοὺς ἀμαρτωλούς. ²¹ καὶ κατήγαγόν με εἰς τὸ ἔδαφος τῆς ἀπωλείας, καὶ ἶδον ἐκεῖ τὸ δωδεκάπληγον τῆς ἀβύσσου. ²² καὶ ἀπήγαγόν με ἐπὶ τὴν μεσημβρίαν. καὶ ἶδον ἐκεῖ ἄνθρωπον κρεμάμενον ἐκ τῶν βλεφάρων, καὶ οἱ ἄγγελοι ἐμάστιζον αὐτόν. ²³ καὶ

for his soul!" ¹³ And, again, they took me down *another* thirty steps, and I there saw boiling up of fires and, in them, there was a multitude of sinners; ¹⁴ and I heard their voice but I did not see their forms. ¹⁵ And they took me down many steps lower still, which I could not number. ¹⁶ And I saw there aged men, and red-hot lengths of metal were being screwed into their ears. ¹⁷ And I said, "Who are these? And what was their sin?" ¹⁸ And they said to me, "These are they who would not listen." ¹⁹ And they took me down again another five hundred steps, ²⁰ and I there saw the worm that does not sleep, and fire that consumes the sinners. ²¹ And they took me down to the lowest part of *the pit of destruction*, and I saw there the twelve plagues of the abyss. ²² And they took me away towards the south, and I saw there a man hanging by the eyelids; and the angels kept scourging him. ²³ And I asked, "Who is this? And what was his sin?" ²⁴ And Michael

¹³ The Greek text does not include the word, 'another', here following Sparks.

¹⁴ In place of 'I did not see', Schaff has 'saw not'.

¹⁵ Sparks has 'count' in place of 'number'.

¹⁶ The literal translation of 'red-hot lengths of metal were being screwed into their ears' (here following Sparks) is 'fiery pivots turning in their ears'.

¹⁷ Schaff has 'is their sin' in place of 'was their sin'.

¹⁸ In place of 'those who would not listen', Sparks has 'eavesdroppers'; both translations are somewhat speculative.

¹⁹ Note that the Greek text here does include the word, 'another' (cf. #8, #13).

²⁰ Schaff has 'burning up' in place of 'that consumes'.

²¹ The Greek text does not include the words, 'the pit of', here following Sparks.

²² In place of 'towards', Schaff has 'to'.

²³ Schaff has 'is his sin' in place of 'was his sin', here following Sparks.

²⁴ Sparks has 'Prince Michael' in place of 'Michael the Chief Captain'.

ἐπηρώτησα· τίς ἐστὶν οὗτος. καὶ τί τὸ ἀμάρτημα αὐτοῦ;
²⁴ καὶ εἶπέν μοι Μιχαὴλ ὁ ἀρχιστράτηγος· οὗτος
μητροκοίτης ἐστίν· μικρὸν θέλημα πράξας ἐκελεύσθη
οὗτος κρεμασθῆναι. ²⁵ καὶ ἀπήγαγόν με ἐπὶ βορρᾶν. καὶ
ἶδον ἐκεῖ ἄνθρωπον σιδηροῖς μοχλοῖς κατεχόμενον. ²⁶ καὶ
ἐπερώτησα· τίς ἐστὶν οὗτος; καὶ εἶπέν μοι· ²⁷ οὗτός ἐστιν ὁ
λέγων· ἐγὼ εἰμι ὁ υἱὸς τοῦ θεοῦ καὶ τοὺς λίθους ἄρτους
ποιήσας καὶ τὸ ὕδωρ οἶνον. ²⁸ καὶ εἶπεν ὁ προφήτης· κύριε,
γνώρισόν μοι ποῖον σχῆμά ἐστιν, κἀγὼ παραγγέλλω τὸ
γένος τῶν ἀνθρώπων, ἵνα μὴ πιστεύσωσιν αὐτῷ. ²⁹ καὶ
εἶπέν μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ὡσεὶ ἀγροῦ· ὁ
ὀφθαλμὸς αὐτοῦ ὁ δεξιὸς ὡς ἀστήρ τὸ πρωῒ ἀνατέλλων,
καὶ ὁ ἕτερος ἀσάλευτος. ³⁰ τὸ στόμα αὐτοῦ πῆχυς μία· οἱ
ὀδόντες αὐτοῦ σπιθαμιαῖοι. ³¹ οἱ δάκτυλοι αὐτοῦ ὡς
δρέπανα· τὸ ἵχνος τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο· καὶ εἰς
τὸ μέτωπον αὐτοῦ γραφή· ἀντίχριστος. ³² ἕως τοῦ οὐρανοῦ
ὑψώθη, ἕως τοῦ ἄδου καταβήσκει. ³³ ποτὲ μὲν γενήσεται
παιδίον, ποτὲ γέρον. ³⁴ καὶ εἶπεν ὁ προφήτης· κύριε, καὶ

the Chief Captain said to me, "This is one who committed incest with his mother; as a punishment for putting into practice a small wish, he has been ordered to be hanged."
²⁵ And they took me away towards the north, and I saw there a man held down with iron chains. ²⁶ And I asked, "Who is this?" ²⁷ And he said to me, "This is he who said, 'I am the Son of God,' that made **stones** into bread, and water into wine." ²⁸ And the prophet said, "My lord, let me know what he looks like, and I shall instruct the race of men, so that they may not believe in him." ²⁹ And he said to me, "The form of his countenance is like that of a wild beast; his right eye is like the star that rises in the morning, and the other is without motion; ³⁰ his mouth is one cubit *wide*; his teeth are a span long; his fingers *are* like scythes; ³¹ the print of his feet are of two spans; and, on his forehead is an inscription, 'Antichrist'. ³² He has been exalted to heaven; he shall go down to Hades. ³³ At one time, he shall become a child; at another, an old man." ³⁴ And the prophet said, "Lord, and how do you

²⁵ In place of 'towards', Schaff has 'to'.

²⁶ Note the absence of the 2nd part of the question ('and what was his sin') here – cf. vv. 10, 17, 23.

²⁷ 'Stones' is conjectural, reading λίθους for πλήθους.

²⁸ In place of 'what he looks like', Schaff has 'what is his form'.

²⁹ The word, ἀσάλευτος ('is without motion'), is the Greek Bible rendering for the 'phylactery', which was worn between the eyes.

³⁰ The Greek text lacks 'wide'.

³¹ Schaff has 'in his face' in place of 'on his forehead'.

³² Cf. Is 14:13–15, Mt 11:23, Lk 10:15.

³³ Sparks and Schaff have near-identical text for this verse.

³⁴ Sparks ends, "and meanwhile the human race is led astray."

πῶς σὺ ἀφεῖς, καὶ πλανᾶται τὸ γένος τῶν ἀνθρώπων;³⁵ καὶ εἶπεν ὁ θεός· ἄκουσον, προφήτά μου· καὶ παιδίον γίνεται καὶ γέρων, καὶ μηδεὶς αὐτῷ πιστεύει ὅτι ἔστιν ὁ υἱός μου ὁ ἀγαπητός.³⁶ καὶ μετὰ ταῦτα σάλπιγξ, καὶ τὰ μνημεῖα ἀνοιχθήσονται καὶ οἱ νεκροὶ ἀναστήσονται ἄφθαρτοι.³⁷ τότε ὁ ἀντικείμενος ἀκούσας τῆς φοβερᾶς ἀπειλῆς κρυβήσεται εἰς τὸ σκότος τὸ ἐξώτερον.³⁸ τότε ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα ἀπολοῦνται.³⁹ τότε τὸν οὐρανὸν καύσω πῆχας ὀγδοήκοντα καὶ τὴν γῆν πῆχας ὀκτακοσίας.⁴⁰ καὶ εἶπεν ὁ προφήτης· καὶ ὁ οὐρανὸς τί ἥμαρτεν;⁴¹ καὶ εἶπεν ὁ θεός· ἐπειδὴ ... ἐστὶν τὸ κακόν.⁴² καὶ εἶπεν ὁ προφήτης· κύριε, καὶ ἡ γῆ τί ἥμαρτεν;⁴³ καὶ εἶπεν ὁ θεός· ἐπειδὴ ἀκούσας μου ὁ ἀντικείμενος τῆς φοβερᾶς ἀπειλῆς κρυβήσεται, καὶ διὰ τοῦτο χωνεύσω τὴν γῆν, καὶ σὺν αὐτῇ τὸν ἀντάρτην τοῦ γένους τῶν ἀνθρώπων.

permit him, and he deceives the race of men?" ³⁵ And God said, "Listen, my prophet. He becomes both child and old man, and *yet* no one believes him that he is my beloved Son. ³⁶ And, after this, a trumpet will sound, and the tombs shall be opened, and the dead shall be raised incorruptible. ³⁷ Then the Adversary, hearing the dreadful threatening, shall be hidden in outer darkness. ³⁸ Then the heavens, and the earth, and the sea shall be destroyed. ³⁹ Then I shall burn the heaven eighty cubits, and the earth eight hundred cubits." ⁴⁰ And the prophet said, "And how has the heaven sinned?" ⁴¹ And God said, "Since <...> there is evil." ⁴² And the prophet said, "Lord, and the earth, how has it sinned?" ⁴³ And God said, "Since the Adversary, having heard the dreadful threatening, shall be hidden, even on account of this will I melt the earth, and with it the opponent of the race of men.

³⁵ The Greek text lacks 'yet', here following Sparks.

³⁶ The earlier Greek MS lacks 'will sound'.

³⁷ Schaff does not capitalize 'Adversary'.

³⁸ Sparks and Schaff have 'heaven' in place of 'heavens'.

³⁹ Before 'eighty cubits', Sparks adds 'to the extent of'.

⁴⁰ For Esdras' question, here following Schaff, Sparks has, "And what sin has the heaven committed?"

⁴¹ God's answer here is clearly incomplete, hence the ellipsis (the angle-brackets follow Sparks).

⁴² For Esdras' question, here following Schaff, Sparks has, "Lord, and what sin has the earth committed?"

⁴³ Schaff does not capitalize 'Adversary'.

Ἀποκάλυψις Εσδρα 5

¹ καὶ εἶπεν ὁ προφήτης· ἐλέησον, δέσποτα, τὸ γένος τῶν Χριστιανῶν. ² καὶ ἶδον γυναῖκα κρεμαμένην, καὶ τέσσαρα θηρία θηλάζοντα τοὺς μαστοὺς αὐτῆς. ³ καὶ εἶπόν μοι οἱ ἄγγελοι· αὕτη τὸ γάλα ἐφθόνησεν τοῦ δοῦναι, ἀλλὰ καὶ τὰ νήπια ἐν τοῖς ποταμοῖς ἔρριπεν. ⁴ καὶ ἶδον σκότος δεινὸν καὶ νύκταν οὐκ ἔχουσιν ἄστρα οὐδὲ σελήνην. ⁵ οὐδὲ ἔστιν ἐκεῖ νέος ἢ παλαιός, οὐδὲ ἀδελφὸς μετὰ ἀδελφοῦ, οὐ μήτηρ μετὰ τέκνου, οὐ γυνὴ μετὰ ἀνδρός. ⁶ καὶ ἔκλαυσα καὶ εἶπον· ὦ δέσποτα κύριε, ἐλέησον τοὺς ἀμαρτωλοὺς. ⁷ καὶ ἐν τῷ λέγειν με ταῦτα ἦλθεν νεφέλη καὶ ἥρπασέν με καὶ ἀπήνεγκέν με πάλιν εἰς τοὺς οὐρανοὺς. ⁸ καὶ ἶδον ἐκεῖ πολλὰς κρίσεις, καὶ ἔκλαυσα πικρῶς, καὶ εἶπον· ⁹ καλὸν τοῦ μὴ ἐξελθεῖν τὸν ἄνθρωπον ἐκ κοιλίας μητρὸς αὐτοῦ. ¹⁰ οἱ δὲ ὄντες ἐν τῇ κολάσει ἔκραξαν λέγοντες· ἀφ' οὗ ἦλθες ὧδε, ἅγιε τοῦ θεοῦ, εὐραμεν ὀλίγην ἄνεσιν. ¹¹ καὶ εἶπεν ὁ

APOCALYPSE OF ESDRAS 5

¹ And the prophet said, "Have mercy, Lord, on the race of the Christians." ² And I saw a woman hanging, and four wild beasts *were* sucking her breasts. ³ And the angels said to me, "This woman not only begrudged to give her milk but even threw *her* infants into the rivers." ⁴ And I saw a dreadful darkness, and a night that had no stars nor moon; ⁵ and there is there neither young nor old, nor brother with brother, nor mother with child, nor wife with husband. ⁶ And I wept, and said, "O Sovereign God, have mercy upon the sinners." ⁷ And, while I was saying this, there came a cloud that snatched me up and carried me away again into the heavens. ⁸ And I saw there many judgments. ⁹ And I wept bitterly, and said, "It would be better for a man not to have come out of his mother's womb." ¹⁰ And those who were undergoing punishment cried out, saying, "Since you have come hither,

APOCALYPSE OF ESDRAS 5

- ¹ Sparks lacks the definite article before 'Christians'.
- ² The word, '*were*', here following Sparks, is not in the Greek text.
- ³ The words, '*not only*', here following Sparks, are not in the Greek text.
- ⁴ Sparks has '*grim*' in place of '*dreadful*'.
- ⁵ Schaff opens this verse, "*nor is there.*"
- ⁶ The title, '*Sovereign Lord*', translates δέσποτα κύριε; Schaff has '*Lord God*'.
- ⁷ Schaff opens with, "*And as I said this.*"
- ⁸ Schaff ends this verse with a semicolon in place of the full stop.
- ⁹ In place of '*would be better*', Schaff has '*is good*'.
- ¹⁰ Schaff has '*in torment*' in place of '*undergoing punishment*'.

προφήτης· μακάριοι οἱ κλαίοντες τὰς ἑαυτῶν ἁμαρτίας.
¹² καὶ εἶπεν ὁ θεός· ἄκουσον, Ἐσδράμ ἀγαπητέ· ὥσπερ γεωργὸς καταβάλλει τὸν σπόρον τοῦ σίτου ἐν τῇ γῇ, οὕτως καὶ ὁ ἄνθρωπος καταβάλλει τὸ σπέρμα αὐτοῦ ἐν τῇ χώρᾳ τῆς γυναικός· ¹³ τὸ πρῶτον μὲν σύνολόν ἐστιν, τὸ δεύτερον μὲν ὀγκοῦται, τὸ τρίτον μὲν τριχοῦται, τὸ τέταρτον μὲν ὀνυχοῦται, τὸ πέμπτον μὲν ἀπογαλακτοῦται, καὶ τὸ ἕκτον μὲν ἔτοιμον γίνεται καὶ λαμβάνει τὴν ψυχὴν, τὸ ἕβδομον παρασκευάζεται, τὸ ἕννατον ἀνοίγονται τὰ κλεῖθρα τοῦ πυλῶνος τῆς γυναικός καὶ γεννᾶται υἱὸς εἰς τὴν γῇν.
¹⁴ καὶ εἶπεν ὁ προφήτης· κύριε, καλὸν τοῦ μὴ γεννηθῆναι τὸν ἄνθρωπον· ¹⁵ οὐαὶ τὸ γένος τὸ ἀνθρώπινον τότε, ὅταν εἰς κρίσιν ἔλθῃς. ¹⁶ καὶ εἶπον πρὸς τὸν δεσπότην· κύριε, τί ἔπλασας τὸν ἄνθρωπον καὶ εἰς κρίσιν παρέδωκας; ¹⁷ καὶ εἶπεν ὁ θεὸς ὑψηλῶ τῷ κηρύγματι· οὐ μὴ ἐλεήσω τοὺς παρερχομένους τὴν διαθήκην μου. ¹⁸ καὶ εἶπεν ὁ προφήτης· κύριε, ποῦ ἐστὶν ἡ ἀγαθότης σου; ¹⁹ καὶ εἶπεν ὁ θεός· ἐγὼ πάντα κατεσκεύασα διὰ τὸν ἄνθρωπον, καὶ ὁ ἄνθρωπος τὰς ἐντολάς μου οὐ φυλάττει. ²⁰ καὶ εἶπεν ὁ προφήτης·

you holy one of God, we have found little respite.” ¹¹ And the prophet said, “Blessed are those who weep for their sins.”
¹² And God said, “Listen, my beloved Esdras. Just as a farmer casts the seed of the wheat into the ground, so also the man casts his seed into the parts of the woman. ¹³ In the first month it is all together; in the second it increases in size; in the third it gets hair; in the fourth it gets nails; in the fifth it is turned into milk; and in the sixth it is made ready, and receives life; in the seventh it is completely furnished; in the ninth the barriers of the gate of the woman are opened; and it is born safe and sound into the earth.” ¹⁴ And the prophet said, “Lord, it is better for man not to have been born. ¹⁵ Woe to the human race then, when you shall come to judgment!”
¹⁶ And I said to the Lord, “Lord, why have you created man, and delivered him up to judgment?” ¹⁷ And God said, with a lofty proclamation, “I will not by any means have mercy on those who transgress my covenant.” ¹⁸ And the prophet said, “Lord, where is your kindness?” ¹⁹ And God said, “I have prepared all things for man’s sake, and man does not keep

¹¹ Schaff has ‘they that’ in place of ‘those who’.

¹² In place of ‘farmer’, Schaff has ‘husbandman’.

¹³ Sparks has ‘it remains as it was’ in place of ‘it is all together’.

¹⁴ Schaff has ‘good’ in place of ‘better’.

¹⁵ ‘You come’ follows the MS (ἔλθῃς); perhaps it would be better to read ἔλθῃ (‘it comes’).

¹⁶ Sparks lacks ‘up’ after ‘delivered him’.

¹⁷ In place of ‘a lofty proclamation’, Sparks has ‘some vehemence’.

¹⁸ Schaff and Sparks have ‘goodness’ in place of ‘kindness’.

¹⁹ Sparks has ‘created’ in place of ‘have prepared’.

κύριε, ἀποκάλυψόν μοι τὰς κρίσεις καὶ τὸν παράδεισον.
²¹ καὶ ἀπήγαγόν με οἱ ἄγγελοι κατὰ ἀνατολάς, καὶ ἶδον τὸ
φυτὸν τῆς ζωῆς. ²² καὶ ἶδον ἐκεῖ τὸν Ἐνῶχ καὶ Ἡλίαν καὶ
Μωϋσῆ καὶ Πέτρον καὶ Παῦλον καὶ Δουκᾶν καὶ Ματθεῖαν
καὶ ὅλους τοὺς δικαίους καὶ τοὺς πατριάρχας. ²³ καὶ ἶδον
ἐκεῖ τοῦ ἀέρος τὴν κόλασιν καὶ τὴν πνοὴν τῶν ἀνέμων καὶ
τὰς ἀποθήκας τῶν κρυστάλλων καὶ τὰς αἰωνίους κρίσεις.
²⁴ καὶ εἶδον ἐκεῖ ἄνθρωπον κρεμᾶμενον ἐκ τοῦ κρανίου.
²⁵ καὶ εἶπόν μοι· οὗτος ὅρους μετέθηκεν. ²⁶ καὶ εἶδον ἐκεῖ
μεγάλα κριτήρια. καὶ εἶπον πρὸς τὸν δεσπότην· ὦ δέσποτα
κύριε, καὶ τίς ἄρα ἄνθρωπος γεννηθεὶς οὐχ ἡμαρτε; ²⁷ καὶ
κατήγαγόν με κατώτερον ἐν ταρτάροις, καὶ ἶδον πάντας
θρηνοῦντας καὶ κλαίοντας καὶ κακὸν πένθος τοὺς
ἀμαρτωλούς. ²⁸ ἔκλαυσα κάγῳ ὁρῶν τὸ γένος τῶν
ἀνθρώπων οὕτως κολαζομένους.

my commandments.” ²⁰ And the prophet said, “Lord, reveal
to me the judgments and Paradise.” ²¹ And the angels took
me away towards the east, and I saw the tree of life. ²² And I
saw there Enoch, and Elias, and Moses, and Peter, and Paul,
and Luke, and Matthias, and all the righteous, and the
patriarchs. ²³ And I saw there the keeping of the air within
bounds, and the blowing of the winds, and the storehouses
of the ice, and the eternal judgments. ²⁴ And I saw there a
man hanging by the skull. ²⁵ And they said to me, “This man
moved boundary stones.” ²⁶ And I saw there great
judgments. And I said to the Lord, “O Sovereign Lord, and
what man who has been born has not sinned?” ²⁷ And they
took me lower down into Tartarus, and I saw all the sinners
mourning and weeping and lamenting *their* evil lot. ²⁸ And I
also wept, seeing the race of men thus tormented.

²⁰ Schaff does not capitalize ‘Paradise’.

²¹ Both Schaff and Sparks have ‘towards’ here (cf. #4:22, #4:25).

²² Sparks has ‘Matthew’ in place of ‘Matthias’ (reading Ματθαῖον for Ματθεῖαν).

²³ Sparks has ‘punishment’ (surrounded by dagger characters) in place of ‘keeping’; the Greek word is κόλασιν, which can mean ‘hell’.

²⁴ In place of ‘the skull’, Sparks has ‘his head’.

²⁵ Schaff has ‘removed landmarks’ in place of ‘moved boundary stones’, here following Sparks.

²⁶ Sparks has ‘cruel’ in place of ‘great’. The title, ‘Sovereign Lord’, translates δέσποτα κύριε; Schaff has ‘Lord God’.

²⁷ The latter MS lacks ‘and lamenting their evil lot’.

²⁸ Sparks ends with, ‘the human race being punished so’.

Ἀποκάλυψις Εσδρα 6

¹ τότε λέγει μοι ὁ θεός· γινώσκεις, Ἐσδράμ, τὰ ὀνόματα τῶν ἀγγέλων τῶν ἐπὶ τῆς συντελείας; ² Μιχαήλ· Γαβριήλ· Οὐριήλ· Ῥαφαήλ· Γαβουθελῶν· Ἀκήρ· Ἀρφουγιτόνος· Βεβουρός· Ζεβουλεῶν. ³ τότε ἦλθεν φωνὴ πρὸς με· δεῦρο τελεύτα, Ἐσδράμ, ἀγαπητέ μου· δὸς τὴν παρακαταθήκην. ⁴ καὶ εἶπεν ὁ προφήτης· καὶ πόθεν τὴν ψυχὴν μου ἔχετε ἐξενεγκεῖν; ⁵ καὶ εἶπον οἱ ἄγγελοι· διὰ τοῦ στόματος ἔχομεν ἐκβαλεῖν αὐτήν. ⁶ καὶ εἶπεν ὁ προφήτης· στόμα πρὸς στόμα ἐλάλουν τοῦ θεοῦ, καὶ οὐκ ἐξέρχεται ἔνθεν. ⁷ καὶ εἶπον οἱ ἄγγελοι· διὰ ῥινῶν σου ἐξενέγκωμεν αὐτήν. ⁸ καὶ εἶπεν ὁ προφήτης· αἱ ῥῖνές μου ὡσφράνθησαν τὴν δόξαν τοῦ θεοῦ. ⁹ καὶ εἶπον οἱ ἄγγελοι· διὰ τῶν ὀφθαλμῶν σου ἔχομεν αὐτήν ἐξενέγκαι. ¹⁰ καὶ εἶπεν ὁ προφήτης· οἱ ὀφθαλμοί μου ἴδον τὰ ὀπίσθια τοῦ θεοῦ. ¹¹ καὶ εἶπον οἱ ἄγγελοι· διὰ τὴν κορυφὴν σου ἔχομεν αὐτήν ἐξενέγκαι. ¹² καὶ εἶπεν ὁ

APOCALYPSE OF ESDRAS 6

¹ Then God said to me, "Do you know, Esdras, the names of the angels at the consummation?" ² Michael, Gabriel, Uriel, Raphael, Gabuthelon, Aker, Arphugitonos, Beburos, Zebulon." ³ Then there came a voice to me, "Come and die, Esdras, my beloved; give up what has been entrusted to you." ⁴ And the prophet said, "And from where can you bring forth my soul?" ⁵ And the angels said, "We can pull it forth through the mouth." ⁶ And the prophet said, "Mouth to mouth have I spoken with God, and it comes not forth thence." ⁷ And the angels said, "Let us bring it out through you nostrils." ⁸ And the prophet said, "My nostrils have smelled the sweet savour of the glory of God." ⁹ And the angels said, "We can bring it out through your eyes." ¹⁰ And the prophet said, "My eyes have seen the back parts of God." ¹¹ And the angels said, "We can bring it out through the

APOCALYPSE OF ESDRAS 6

- ¹ In place of 'consummation' (following Sparks), Schaff has 'end of the world'.
- ² 'Gabuthelon', 'Aker', 'Arphugitonos', and 'Beburos' are not mentioned elsewhere.
- ³ After 'come', Schaff adds 'hither'.
- ⁴ Sparks opens Esdras' question with, "And how will you get at my soul."
- ⁵ Sparks has 'expel it' in place of 'pull it forth'.
- ⁶ In place of 'I have spoken', Sparks has 'I spoke'.
- ⁷ For 'bring it out', Sparks has 'take it'.
- ⁸ In place of 'smelled the sweet savour of the glory', Sparks has 'savoured the glory'.
- ⁹ Sparks has 'Let us get at it and take it' in place of 'We can bring it out'.
- ¹⁰ It is unclear what the 'back parts of God' mean, here.
- ¹¹ Sparks has 'top' in place of 'crown'.

προφήτης· μετὰ Μωσῇ καὶ ἐν τῷ ὄρει ἐπεριπάτησα, καὶ οὐκ ἐξέρχεται ἔνθεν. ¹³ καὶ εἶπον οἱ ἄγγελοι· διὰ τῶν ἀκρωνύχων σου ἔχομεν αὐτὴν ἐκβαλεῖν. ¹⁴ καὶ εἶπεν ὁ προφήτης· καὶ οἱ πόδες μου ἐν τῷ θυσιαστηρίῳ περιεπάτησαν. ¹⁵ καὶ ἀπῆλθον οἱ ἄγγελοι ἄπρακτοι, λέγοντες· κύριε, οὐ δυνάμεθα παραλαβεῖν τὴν ψυχὴν αὐτοῦ. ¹⁶ τότε λέγει πρὸς τὸν μονογενῆ υἱόν· κάτελθε, υἱέ μου ἀγαπητέ, μετὰ στρατιὰν ἀγγέλων πολλὴν λαβὼν τὴν ψυχὴν τοῦ ἀγαπητοῦ μου Ἑσδράμ. ¹⁷ λαβὼν γὰρ ὁ κύριος στρατιὰν ἀγγέλων πολλὴν λέγει τῷ προφῆτῃ· δὸς μοι παρακαταθήκην ἣν παρεθέμην σοι· ὁ στέφανός σοι ἡτοίμασται. ¹⁸ καὶ εἶπεν ὁ προφήτης· κύριε, ἐὰν ἄρῃς τὴν ψυχὴν μου ἀπ' ἐμοῦ, τίς σοι λείψει δικάζεσθαι ὑπὲρ τοῦ γένους τῶν ἀνθρώπων; ¹⁹ καὶ εἶπεν ὁ θεός· θνητὸς ὢν καὶ ἐκ γῆς μὴ δικάζου μου. ²⁰ καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσωμαι δικαζόμενος. ²¹ καὶ εἶπεν ὁ θεός· δὸς τέως τὴν παρακαταθήκην· ὁ στέφανός σοι ἡτοίμασται. ²² δεῦρο

crown of your head.” ¹² And the prophet said, “I walked about with Moses also on the mountain, and it comes not forth thence.” ¹³ And the angels said, “We can put it forth through the points of your toes.” ¹⁴ And the prophet said, “My feet also have walked about **around** the altar.” ¹⁵ And the angels went away without having done anything, saying, “Lord, we cannot get his soul.” ¹⁶ Then he said to his only begotten Son, “Go down, my beloved Son, with a great host of angels, and take the soul of my beloved Esdras.” ¹⁷ For, the Lord, having taken a great host of angels, says to the prophet, “Give me the trust that I entrusted to you; the crown has been prepared for you.” ¹⁸ And the prophet said, “Lord, if you take my soul from me, who will be left to plead with you for the race of men?” ¹⁹ And God said, “As you are mortal, and of the earth, do not plead with me.” ²⁰ And the prophet said, “I will not cease to plead.” ²¹ And God said, “Give up just now the trust; the crown has been prepared for you. ²² Come die,

¹² In place of ‘mountain’, Sparks has ‘mountain-top’, with the suffix in italics.

¹³ Schaff has ‘nails’ in place of ‘toes’.

¹⁴ For ‘around’, the Greek text (and Sparks & Schaff) has ‘on’ – but this seems unreasonable.

¹⁵ Sparks has ‘success’ in place of ‘having done anything’.

¹⁶ Sparks hyphenates ‘only begotten’.

¹⁷ In place of the opening ‘For’, Sparks has ‘And’.

¹⁸ Sparks has ‘the human race’ in place of ‘the race of men’.

¹⁹ Sparks has ‘you should not plead’ in place of ‘do not plead’.

²⁰ For ‘cease to plead’, Sparks has ‘stop pleading’.

²¹ Before, ‘Give up’, Sparks adds ‘Even so’.

²² Schaff read, “Come and die, that you may obtain it.”

τελεύτα, ἵνα ἐπιτύχῃς αὐτοῦ. ²³ τότε ἤρξατο λέγειν ὁ
προφήτης μετὰ δακρύων· ὦ δέσποτα, τί ὠφέλησα
δικαζόμενός σε, καὶ μέλλω εἰς γῆν καταπίπτειν; ²⁴ οἶμμοι,
οἶμμοι, ὅτι ὑπὸ σκωλήκων μέλλω ἀναλίσκεσθαι.
²⁵ κλαύσατέ με, πάντες οἱ ἅγιοι καὶ δίκαιοι, τὸν πολλὰ
δικασάμενον καὶ θανάτῳ παραδιδόμενον· ²⁶ κλαύσατέ με,
πάντες οἱ ἅγιοι καὶ δίκαιοι, ὅτι εἰς τὸ τρύβλιον τοῦ ᾗδου
εἰσῆλθον.

so that you may obtain it.” ²³ Then the prophet began to say
with tears, “O Master, what good have I done pleading with
you, and I am going to fall down into the earth? ²⁴ Woe is me!
Woe is me, that I am going to be eaten up by worms! ²⁵ Weep,
all you saints and you righteous, for me, who have pleaded
much, and who am delivered up to death. ²⁶ Weep for me, all
you saints and you righteous, because I have gone to the pit
of Hades.”

²³ The word, ‘Master’, here translates δέσποτα; Sparks and Schaff have ‘Lord’.

²⁴ For ‘Woe is me’ (twice in this verse), Sparks has ‘Alas’.

²⁵ Sparks lacks the words, ‘and who am delivered up to death’.

²⁶ The literal translation of ‘pit’ is ‘dish’.

Ἀποκάλυψις Εσδρα 7

¹ καὶ εἶπεν αὐτῷ ὁ θεός· ἄκουσον, Ἐσδράμ, ἀγαπητέ μου· ἐγὼ ἀθάνατος ὢν σταυρὸν κατεδεξάμην, ὄξος καὶ χολὴν ἐγευσάμην, ἐν τάφῳ κατετέθην, ² καὶ τοὺς ἐκλεκτοὺς μου ἀνέστησα, τὸν Ἀδὰμ ἐκ τοῦ ᾗδου ἀνεκαλεσάμην, ἵνα τῶν ἀνθρώπων τὸ γένος μὴ οὖν φοβηθῇς τὸν θάνατον· ³ τὸ γὰρ ἐξ ἐμοῦ, ἤγουν ἡ ψυχὴ, ἀπέρχεται εἰς τὸν οὐρανόν· τὸ δὲ ἐκ τῆς γῆς, ἤγουν τὸ σῶμα, ἀπέρχεται εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη. ⁴ καὶ εἶπεν ὁ προφήτης· οἴμμοι, οἴμμοι· τί ποιήσω; τί πράξω; οὐκ οἶδα. ⁵ καὶ τότε ἤρξατο λέγειν ὁ μακάριος Ἐσδράμ·

ὁ θεὸς ὁ αἰώνιος, ὁ πάσης τῆς κτίσεως δημιουργός,
ὁ τὸν οὐρανὸν μετρήσας σπιθαμὴν
καὶ τὴν γῆν κατέχων δρακί, ὁ

⁶ ἡνιοχῶν τὰ Χερουβίμ,
ὁ ἄρματι πυρίνῳ εἰς τοὺς οὐρανοὺς ἄρας
τὸν προφήτην Ἡλίαν,

⁷ ὁ διδοὺς τροφὴν πάσῃ σαρκί,
ὃν πάντα φρίσσει καὶ τρέμει
ἀπὸ προσώπου δυνάμεώς σου,

APOCALYPSE OF ESDRAS 7

¹ And God said to him, "Listen, Esdras, my beloved. I, who am immortal, endured a cross; I tasted vinegar and gall; I was laid in a tomb, and I raised up my chosen ones; ² I called Adam up out of Hades, that I might save the race of men. So, do not be afraid of death. ³ For, what is from me – that is the soul – goes to heaven; and what is from the earth – that is the body – goes to the earth, whence it was taken." ⁴ And the prophet said, Woe is me! Woe is me! How shall I fare? What shall I do? I do not know." ⁵ And then the blessed Esdras began to say:

"O eternal God, the Maker of the whole creation,
who has measured the heaven with a span,
and who holds the earth as a handful?

⁶ Who rides upon the cherubim?
Who took the prophet Elias to the heavens
in a chariot of fire?

⁷ Who gives food to all flesh?
Whom do all things dread and tremble at
from the face of your power.

APOCALYPSE OF ESDRAS 7

¹ Schaff has 'Hear' in place of 'Listen'.

² Sparks ends rather differently, reading, "that the human race may have no cause to be afraid of death."

³ For 'what' (twice in this verse), Sparks has 'that part of man which', with 'part of man' in italics.

⁴ For 'Woe is me' (twice in this verse), Sparks has 'Alas'.

⁵ In place of 'a span', Sparks has 'your outstretched hand'.

⁶ Sparks has 'Elijah' in place of 'Elias'.

⁷ Literally translated, the last 2 lines read, "at whom all things shudder and tremble before the face of your power."

⁸ ἐπάκουσόν μου τὸν πολλὰ δικασάμενον,
⁹ καὶ δὸς πᾶσι τοῖς μεταγράφουσιν τὸ βιβλίον τοῦτο
καὶ ἔχουσιν αὐτὸ
καὶ μνημονεύουσιν τοῦ ὀνόματός μου
καὶ ἐπιτελοῦσιν τὴν μνήμην μου,
δὸς αὐτοῖς εὐλογίαν οὐρανόθεν·
¹⁰ καὶ εὐλόγησον αὐτοῦ πάντα ὥσπερ
καὶ τὰ ἔσχατα τοῦ Ἰωσήφ,
¹¹ καὶ μὴ μνησθῆς ἀνομιῶν ἀρχαίων αὐτοῦ
ἐν ἡμέρᾳ κρίσεως αὐτοῦ.
¹² ὅσοι δὲ μὴ πιστεύσαντες τὸ βιβλίον τοῦτο,
κατακαυθήσονται ὡς τὰ Σόδομα καὶ Γόμορρα.
¹³ καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Ἐσδράμ, ἀγαπητέ μου,
πάντα ὅσα ᾔτησῶ ἀποδώσω ἐνὶ ἐκάστῳ. ¹⁴ καὶ εὐθέως
παρέδωκεν τὴν τιμίαν αὐτοῦ ψυχὴν μετὰ πολλῆς τιμῆς
μηνὶ Ὀκτωβρίῳ εἰς τὰς ιη´. ¹⁵ καὶ κηδεύσαντες αὐτὸν μετὰ
θυμιαμάτων καὶ ψαλμῶν, τὸ τίμιον καὶ ἅγιον αὐτοῦ σῶμα
νέμει ῥῶσιν ψυχῶν καὶ σωμάτων ἀεννάως τοῖς
προστρέχουσιν αὐτῷ ἐκ πόθου. ¹⁶ ὃ πρέπει δόξα, κράτος,

⁸ Listen to me, who have pleaded much,
⁹ and give to all who transcribe this book,
and to all who have charge of it,
and remember my name,
and honour my memory,
give them a blessing from heaven;
¹⁰ and bless all **their** concerns,
as you blessed Joseph at last,
¹¹ and remember not **their** former sins
in the day of **their** judgment.
¹² And as many as have not believed this book
shall be burnt up like Sodom and Gomorrah."

¹³ And a voice came to him, saying, "Esdras, my beloved,
whatever you have asked will I give to each one." ¹⁴ And
immediately he gave up his precious soul with much honour,
in the month of October, on the eighteenth. ¹⁵ And they
buried him with incense and psalms; and his precious and
sacred body dispenses strength of soul and body perpetually
to those who are moved to come to him. ¹⁶ To whom is due

⁸ For this verse, Sparks reads, "Give ear to me and my constant pleading with you."

⁹ For the 2nd line, Schaff has just 'and have it'.

¹⁰ For 'their' (here following Sparks), the MSS have 'his'.

¹¹ In place of 'their' (twice in this verse, here following Sparks), the MSS have 'his'.

¹² Sparks has 'utterly consumed' in place of 'burnt up'.

¹³ Schaff opens, "And there came to him a voice."

¹⁴ In place of 'eighteenth', here following the Greek (τὰς ιη´) and Sparks, Schaff has 'twenty-eighth'.

¹⁵ Schaff has 'prepared him for burial' in place of 'buried him'.

¹⁶ Schaff has 'adoration' in place of 'worship', here following Sparks.

τιμὴ καὶ προσκύνησις, τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ
πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων,
ἀμήν.

glory, strength, honour, and worship – to the Father, and to
the Son, and to the Holy Spirit, now and ever, and to ages of
ages. Amen.