
Ἀποκάλυψις Σεδράχ ○ THE APOCALYPSE OF SEDRACH

INTRODUCTION

The name of the main character in this book is not the same as that of the Biblical ‘*Shadrach*’ (שְׁדַרְכַּן, cf. Dn 1:7), which is rendered as Σεδραχ in the *LXX*, but has been shown by recent research to be a corrupt version of the name, ‘*Esdras*’ (Ἑσδρας); thus, it rightly belongs among the pseudepigrapha associated with Ezra.

The work is extant only in one 15th Century Greek manuscript (*Bodleian Codex Misc. Gr. 56*), which is the basis for the [Greek text](#) here presented; the [English text](#) is based on the translation by Philip Schaff (1885), with minor modernisations applied and, in this file, some of the emendations of H.F.D. Sparks.¹

AUTHORSHIP AND DATES

M.R. James (whose transcription we use in this collection) suggested that the Apocalypse of Sedrach dates from the 10th or 11th Century, about 100 years later than the (Greek) *Apocalypse of Esdras*; others have suggested a rather earlier date, between the 2nd and 5th Centuries. There is no reason to think that the work was written in any language but Greek. It appears to be of Jewish origin but with considerable, later Christian editing – such as the apparent substitution of Christ for the Archangel Michael in several passages.

—| XX-VI-MMXXV |—

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

Ἀποκάλυψις Σεδράχ 1

Τοῦ ἁγίου καὶ μακαρίου Σεδράχ λόγος περὶ ἀγάπης καὶ περὶ μετανοίας καὶ ὀρθοδόξων Χριστιανῶν καὶ περὶ δευτέρας παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Δέσποτα εὐλόγησον.

¹ Ἀγαπητοί, μηδὲν προτιμήσωμεν πλὴν τῆς ἀνυποκρίτου ἀγάπης· ² πολλὰ γὰρ πταίομεν καθ' ἐκάστην ἡμέραν καὶ νύκτα καὶ ὥραν. καὶ διὰ τοῦτο τὴν ἀγάπην κτησώμεθα, αὐτὴ γὰρ καλύπτει πλῆθος ἁμαρτιῶν· ³ τί γὰρ τὸ ὄφελος, τέκνα μου, ἐὰν τὰ πάντα ἔχωμεν, τὴν δὲ σώζουσιν ἀγάπην οὐκ ἔχωμεν; ...

⁴ Ὁ μακαρία ἀγάπη, χορηγὲ πάντων ἀγαθῶν. ⁵ μακάριος ἄνθρωπος ὁ τὴν ἀληθινὴν πίστιν καὶ ἀνυπόκριτον κτησάμενος ἀγάπην, καθὼς εἶπεν ὁ δεσπότης ὅτι Μειζότερον τῆς ἀγάπης οὐδὲν ἐστὶν ἵνα τις τὴν ψυχὴν θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

APOCALYPSE OF SEDRACH 1

The word of the holy and blessed Sedrach concerning love and repentance and orthodox Christians, and concerning the Second Coming of our Lord Jesus Christ. Lord, give your blessing.

¹ Beloved, let us prefer nothing in honour except sincere love: ² for, in many things we stumble every day and night and hour. And, for this reason, let us gain love; for, it covers a multitude of sins; ³ for, what is the benefit, my children, if we have all things, but do not have the saving love?

...

⁴ O blessed love, supplier of all good things. ⁵ Blessed is the man who has possession of the true faith and unfeigned love, according to what the Master has said, "There is no greater love than this, that a man should lay down his life for his friend."

APOCALYPSE OF SEDRACH 1

¹ For this verse, Sparks reads, "Beloved, let us prefer nothing before unfeigned love."

² Sparks lacks vv. 2-5a, having an ellipsis after the end of v. 1.

³ Schaff ends with, "and have not saving love."

⁴ The literal translation of 'supplier' is 'giver'.

⁵ Sparks takes up his text here at "There is no greater love."

Ἀποκάλυψις Σεδράχ 2

¹ Καὶ φωνὴν ἀοράτως ἐδέξατο ἐν ταῖς ἀκοαῖς αὐτοῦ· Ὡδε, Σεδράχ, ὅτι βούλη καὶ ἐπιθυμεῖς ὁμιλῆσαι σὺν θεῷ καὶ αἰτῆσαι παρ' αὐτοῦ ἵνα ἀποκαλύψῃ αὐτῷ ἅπερ βούλη ἐρωτᾷς.
² καὶ εἶπεν Σεδράχ· Τί, κύριέ μου; ³ καὶ εἶπεν αὐτῷ ἡ φωνή· Ἐγὼ ἀπεστάλην πρὸς σε ἵνα ἀναβάσω σε ὧδε εἰς τὸν οὐρανόν. ⁴ ὁ δὲ εἶπεν· Ἦθελον λαλῆσαι στόμα ὑπὸ στόματος θεοῦ· οὐκ εἰμὶ ἱκανός, κύριε, τοῦ ἀνελθεῖν εἰς τοὺς οὐρανοὺς.
⁵ καὶ ἐκτείνας ταῖς πτερυξίν αὐτοῦ ἔλαβεν αὐτὸν καὶ ἀνῆλθεν εἰς τοὺς οὐρανοὺς εἰς αὐτὴν τὴν φλόγα, καὶ ἔστησεν αὐτὸν ἕως τρίτου οὐρανοῦ, καὶ ἔστη ἐν αὐτῷ ἡ φλόξ τῆς θεότητος.

APOCALYPSE OF SEDRACH 2

¹ And invisibly he received a voice in his ears, *saying*, "Come here, Sedrach, since you wish and desire to converse with God and ask of him that he may reveal unto you whatever you wish to ask." ² And Sedrach said: "Why so, my lord?" ³ And the voice said to him: "I was sent to you to raise you up here into heaven." ⁴ And he said, "I desired to speak mouth to mouth with God; but I am not worthy, lord, to come up into heaven."
⁵ And, stretching out his wings, he took him up and he came into heaven to the very flame, and he set him as high as the third heaven and in it stood the flame of the divinity.

APOCALYPSE OF SEDRACH 2

- ¹ The Greek text does not include the word, '*saying*', here following Sparks.
² For Sedrach's question, here following Sparks, Schaff has, "*What, Sir?*"
³ Schaff and Sparks include this as part of v. 3.
⁴ In place of '*mouth to mouth*', Sparks has '*face to face*'.
⁵ Sparks has '*the angel took him*' in place of '*he took him*'.

Ἀποκάλυψις Σεδράχ 3

¹ Καὶ λέγει αὐτὸν ὁ κύριος· Καλῶς ἦλθες, ἀγαπητέ μου Σεδράχ· ² τί δίκην ἔχεις πρὸς τὸν θεὸν τὸν πλάσαντά σε, ὅτι εἶπας Ἥθελον λαλῆσαι πρὸς στόματος θεοῦ; ³ λέγει αὐτῷ Σεδράχ· Ναὶ, ἔχει ὁ υἱὸς δίκην μὲ τὸν πατέρα· κύριέ μου, διὰ τί ἐποίησας τὴν γῆν; ⁴ λέγει αὐτῷ ὁ κύριος· Διὰ τὸν ἄνθρωπον. ⁵ λέγει Σεδράχ· Καὶ διὰ τί ἐποίησας τὴν θάλασσαν; διὰ τί ἔσπειρας πᾶν ἀγαθὸν ἐπὶ τῆς γῆς; ⁶ λέγει ὁ κύριος· Διὰ τὸν ἄνθρωπον. ⁷ λέγει αὐτῷ Σεδράχ· Εἰ ταῦτα ἐποίησας, διὰ τί ἀπώλεσας αὐτόν; ⁸ εἶπεν δὲ ὁ κύριος· Ὁ ἄνθρωπος ἔργον μου ἐστὶν καὶ πλάσμα τῶν χειρῶν μου, καὶ παιδεύω αὐτὸν καθὼς εὐρίσκω.

APOCALYPSE OF SEDRACH 3

¹ And the Lord said to him, "Welcome, my beloved Sedrach. ² What suit have you against God who created you, that you said, 'I desired to speak face to face with God?'" ³ Sedrach said to him, "Yes, the son has a suit with the father: My Lord, why did you make the earth?" ⁴ The Lord said to him, "For the sake of man." ⁵ Sedrach said, "And why did you make the sea? Why did you sow every good thing on the earth?" ⁶ The Lord said to him, "For the sake of man." ⁷ Sedrach said to him, "If you did these things, why will you destroy him?" ⁸ And the Lord said, "Man is my work and the creature of my hands, and I discipline him as I like."

APOCALYPSE OF SEDRACH 3

- ¹ In place of 'Welcome', Sparks has 'It is well you have come'.
- ² Schaff and Sparks include this as part of v. 1.
- ³ Sparks opens Sedrach's response with, "I would indeed plea before thee, as a son with his father."
- ⁴ Schaff has 'for man's sake' in place of 'for the sake of man'.
- ⁵ In place of 'sow', Schaff has 'scatter'.
- ⁶ Schaff has 'for man's sake' in place of 'for the sake of man', here following Sparks.
- ⁷ Sparks has 'why did you (then)' in place of 'why will you'.
- ⁸ The word here translated as the opening 'And' is δὲ rather than the more usual Καὶ.

Ἀποκάλυψις Σεδράχ 4

¹ Λέγει αὐτῷ Σεδράχ· Κόλασις καὶ πῦρ ἐστὶν ἡ παιδευσίς σου· πικροὶ εἰσιν, κύριέ μου· ² καλὸν ἦν τῷ ἀνθρώπῳ εἰ οὐκ ἐγεννήθη· ³ τί τάχα ἐποίησας, κύριέ μου; διὰ τί ἐκοπίασας τὰς ἀχράντους σοῦ χειρὰς καὶ ἔπλασας τὸν ἄνθρωπον, ἐπεὶ οὐκ ἤθελες ἐλεῆσαι αὐτόν; ⁴ λέγει αὐτὸν ὁ θεός· Ἐγὼ ἐποίησα τὸν πρωτόπλαστον Ἀδὰμ καὶ ἔθηκα αὐτόν ἐν τῷ παραδείσῳ ἐν μέσῳ τοῦ φυτοῦ τῆς ζωῆς, καὶ εἶπα αὐτῷ· Ἀπὸ πάντων τῶν καρπῶν φάγε, μόνον τὸ ξύλον τῆς ζωῆς φύλαξον· ἐὰν γὰρ φάγῃς ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖς· ⁵ αὐτὸς δὲ παρήκουσέ μου τὴν ἐντολὴν καὶ ὑπὸ τοῦ διαβόλου ἀπατηθεὶς ἔφαγεν ἀπὸ τοῦ ξύλου.

APOCALYPSE OF SEDRACH 4

¹ Sedrach said to him, "Chastisement and fire are your discipline: they are bitter, my Lord; ² it would be better for man if he had not been born. ³ Why, then, did you make him, my Lord? Why did you weary your undefiled hands and create man, since you did not intend to have mercy on him?" ⁴ God said to him, "I made Adam the first creature and placed him in Paradise in the midst of the tree of life and I said to him, 'Eat of all the fruits but beware of the tree of life; for, if you eat of it, you shall die the death.' ⁵ But he transgressed my commandment and, being beguiled by the devil, ate of the tree."

APOCALYPSE OF SEDRACH 4

¹ Sparks has 'punishment' in place of 'chastisement'.

² For 'better', Schaff has 'well'.

³ In place of 'did not intend', Sparks has 'would not'.

⁴ Sparks and Schaff spilt this verse at 'and I said to him'.

⁵ For 'transgressed my commandment', Sparks has 'disobeyed my command'.

Ἀποκάλυψις Σεδράχ 5

¹ Λέγει αὐτῷ Σεδράχ· Σοῦ θελήματος ἠπατήθη, δέσποτά μου, ὁ Ἀδάμ· ² σὺ ἐκέλευσας τοὺς ἀγγέλους σου τὸν Ἀδὰμ προσκυνεῖν, αὐτὸς δὲ ὁ πρῶτος τῶν ἀγγέλων παρήκουσέν σου τὸ πρίσταγμα καὶ οὐ προσεκύνησεν αὐτόν, καὶ σὺ ἐξώρισας αὐτόν, διότι παρέβη τὸ πρόσταγμα σου καὶ οὐ προσῆλθεν τῶν χειρῶν σου τὸ πλαστούργημα· ³ ἔάν τὸν ἄνθρωπον ἠγάπησας, τὸν διάβολον διὰ τί οὐκ ἐφόνευσας τὸν τεχνίτην τῆς ἀδικίας; ⁴ τίς δύναται πολεμεῖν ἀθεώρητον πνεῦμα; ⁵ αὐτὸς δὲ ὡς καπνὸς εἰσέρχεται εἰς τὰς καρδίας τῶν ἀνθρώπων <καὶ> διδάσκει αὐτοὺς πᾶσαν ἁμαρτίαν· ⁶ αὐτὸς σε τὸν ἀθάνατον θεὸν πολεμεῖ, ὁ δὲ ἐλεεινὸς ἄνθρωπος τί ἄρα ἔχει ποιῆσαι αὐτῷ; ⁷ ἀλλὰ ἐλέησον, δέσποτα, καὶ ἀνάλυσον τὰς κολάσεις· εἰ δὲ μὴ, δέξαι καὶ ἐμὲ με τοὺς ἁμαρτωλοὺς· ἔάν τοὺς ἁμαρτωλοὺς οὐκ ἐλεήσης, ποῦ εἰσιν τὰ ἐλέη σου, ποῦ ἡ εὐσπλαγχνία σου, κύριε;

APOCALYPSE OF SEDRACH 5

¹ Sedrach said to him, "It was in accordance with your will that Adam was beguiled, my Lord: ² You commanded your angels to make approach to Adam, and the first of the angels himself transgressed your commandment and did not make approach to him, and you banished him, **because he transgressed** your commandment and did not make any approach to the work of your hands. ³ If you loved man, why did you not slay the devil, the worker of unrighteousness? ⁴ Who is able to fight an invisible spirit? And he, as a smoke, enters into the hearts of men <and> teaches them every sin; ⁵ he even fights against you, the immortal God, and what can wretched man then do to him? ⁶ But have mercy, Lord, and stop the chastisements; but if not, count me also with the sinners; ⁷ if you will have no mercy on the sinners, where are your mercies, where is your compassion, Lord?"

APOCALYPSE OF SEDRACH 5

¹ Schaff opens Sedrach's response, "Of your will Adam was beguiled."

² Sparks and Schaff split this verse at 'and you banished him'. In place of 'because he transgressed...', the Greek text has, "Why did he transgress...?"

³ In place of 'the worker of unrighteousness', Sparks has 'who devises (every kind of) wickedness'.

⁴ We here enclose 'and' in angle-brackets following Sparks.

⁵ Schaff lacks 'even', here following Sparks.

⁶ Sparks has 'punishments' in place of 'chastisements'.

⁷ Schaff adds 'O' before 'Lord' (as also in v. 6).

Ἀποκάλυψις Σεδράχ 6

¹ Λέγει αὐτὸν ὁ θεός· Γνωστὸν ἔστω σοι ὅτι πάντα εὐδιάλλακτα ἐπέταξα αὐτόν· ² ἐποίησα αὐτὸν φρόνιμον καὶ κληρονόμον οὐρανοῦ καὶ γῆς, καὶ πάντα αὐτῷ ὑπέταξα, καὶ πᾶν ζῶον φεύγει ἀπ' αὐτοῦ καὶ ἀπὸ προσώπου αὐτοῦ· ³ ἀλλ' αὐτὸς τὰ ἐμὰ λαβὼν ἀλλότριος ἐγένετο μοιχαλὶς καὶ ἀμαρτωλός· ⁴ ποῖος πατήρ προικίσας, εἶπέ μοι, τῷ υἱῷ αὐτοῦ, καὶ λαβὼν τὴν οὐσίαν καταλιπὼν τὸν πατέρα ἀπῆλθεν καὶ ἐγένετο ἀλλότριος καὶ δουλεύει ἀλλοτρίῳ, ⁵ καὶ ἰδὼν ὁ πατήρ ὅτι ἐγκατέλιπεν αὐτὸν ὁ υἱὸς καπνίζεται τὴν καρδίαν αὐτοῦ, καὶ ἀπελθὼν ὁ πατήρ λαμβάνει τὴν οὐσίαν αὐτοῦ καὶ ἐξορίζει αὐτὸν ἐκ τῆς δόξης αὐτοῦ διότι ἐγκατέλιπεν τὸν πατέρα αὐτοῦ; ⁶ πῶς δὲ ἐγὼ ὁ θαυμαστός καὶ ζηλωτὴς θεὸς τὰ πάντα δέδωκα αὐτῷ, καὶ αὐτὸς λαβὼν ταῦτα ἐγένετο μοιχαλὶς καὶ ἀμαρτωλός;

APOCALYPSE OF SEDRACH 6

¹ God said to him, "Understand that I ordered all things to be gentle to him; ² I gave him understanding and made him the heir of heaven and earth, and I subjected all things to him, and every living thing flees from him and from before his face; ³ but he, having received of mine, became alien, adulterous, and sinful; ⁴ what father, having given his son his portion, when he takes his substance and leaves his father and goes away and becomes an alien and serves an alien, ⁵ when the father sees that the son has deserted him, does not darken his heart; and does not the father go and take his substance and banish him from his glory because he deserted his father? ⁶ And how have I, the wonderful and jealous God, given him everything and he, having received these things, has become an adulterer and a sinner?"

APOCALYPSE OF SEDRACH 6

- ¹ In place of 'Understand', Schaff has 'Be it know to you'.
² Schaff and Sparks split this verse at 'and every living thing'.
³ Sparks has 'estranged' in place of 'alien'.
⁴ Before 'what father', Schaff adds 'tell me'.
⁵ Sparks and Schaff split this verse at 'and does not the father'.
⁶ In place of 'given him', Sparks has 'given Adam'.

Ἀποκάλυψις Σεδράχ 7

¹ Λέγει αὐτῷ Σεδράχ· Σύ, δέσποτα, ἔπλασας τὸν ἄνθρωπον· οἶδας ποταπῆς βουλῆς ἦν καὶ ποταπῆς γνώσεώς ἐσμεν, καὶ προφασίζεις τὸν ἄνθρωπον εἰς τὴν κόλασιν· ἀλλ' ἔκβαλον αὐτόν· ² μὴ γὰρ ἐγὼ μόνος γεμίσω τὰ ἐπουράνια; ³ <εἰ δὲ μὴ>, καὶ τὸν ἄνθρωπον σῶσον, κύριε· ⁴ σοῦ θελήματος ἡμαρτεν, κύριε, ἐλεεινὸς ἄνθρωπος· ⁵ Τί ἀπέβαλες λόγους πρὸς με, Σεδράχ; ⁶ ἐγὼ ἔπλασα τὸν Ἀδὰμ καὶ τὴν γυναῖκα αὐτοῦ καὶ τὸν ἥλιον καὶ εἶπα· Ἴδετε ἀλλήλους ποῖός ἐστιν φωτειδής· ⁷ ἡ δὲ γυνὴ τοῦ Ἀδὰμ φωτεινότερα ἐστὶν ἐν τῷ κάλλει τῆς σελήνης, καὶ τὴν ζωὴν ἐχαρίσατο αὐτῆς· ⁸ λέγει Σεδράχ· Καὶ τί ὠφελοῦν τὰ κάλλη ἐὰν εἰς γῆν μαραίνωνται; ⁹ πῶς εἶπας, κύριε, Κακὸν ἀντὶ κακοῦ μὴ ἀποδώσης; ¹⁰ πῶς ἐστιν, δέσποτα; τῆς θεότητός σου ὁ λόγος οὐδέποτε ψεύδεται, ¹¹ καὶ διὰ τί ἀποδίδως τὸν ἄνθρωπον; ἢ οὐ θέλεις κακὸν ἀντὶ κακοῦ; ¹² ἐγὼ

APOCALYPSE OF SEDRACH 7

¹ Sedrach said to him, "You, O Lord, created man. You knew of what sort of mind he was and of what sort of knowledge we are, and you make it a cause for chastisement; but cast him forth; ² for, surely, I alone will not be sufficient to fill up the heavenly places? ³ <But, if that is not to be so>, save man too, Lord. ⁴ He failed by your will, wretched man." ⁵ <God said to him,> "Why do you waste words on me, Sedrach? ⁶ I created Adam and his wife and the sun and said: Behold each other how bright he is, ⁷ and the wife of Adam is more radiant in beauty than the moon and he was the giver of her life." ⁸ Sedrach said, "But of what profit are beauties if they die away into the earth? ⁹ How did you say, Lord, 'You shall not return evil for evil?' ¹⁰ How is it, O Lord? The word of your Divinity never lies, ¹¹ and why do you retaliate on man? Or do you not

APOCALYPSE OF SEDRACH 7

- ¹ Schaff includes the words, 'but cast him forth' as part of v. 2.
- ² For this verse, Schaff reads, "for, shall not I alone fill up the heavenly places?"
- ³ For the opening clause (in angle-brackets), Sparks has simply 'If not'.
- ⁴ Schaff includes this as part of v. 3.
- ⁵ The opening words, in angle-brackets, are not in the Greek text and here follow Sparks.
- ⁶ Schaff and Sparks include this as part of the previous verse (therein v. 4).
- ⁷ In place of 'more radiant', Schaff has 'brighter'.
- ⁸ Note that, in Schaff's translation, this is v. 6.
- ⁹ Sparks opens, "How was it that you did say."
- ¹⁰ In place of 'Divinity', Sparks has 'Godhead'.
- ¹¹ Schaff includes this as part of the previous verse, therein v. 8.

οἶδα ὅτι ἄλογόν ἐστιν κακότεχνον ἡμίονος εἰς τὰ τετράποδα—
ἄλλον οὐκ ἔστιν· ἀλλὰ τῆς μετὰ χαλιναρίου κόπτομεν αὐτὸ
ὅταν ἡμεῖς θέλωμεν.¹² σὺ δὲ ἔχεις ἀγγέλους· ἀπόστειλον τοῦ
φυλάξαι αὐτούς, καὶ ὅταν κινήσῃ ὁ ἄνθρωπος πρὸς τὴν
ἁμαρτίαν, τὸν πόδα αὐτοῦ τὸν ἕνα κρατῆσαι καὶ οὐ μὴ
πορεύεται ὅπου δὲ θέλει.

in so doing render evil for evil? ¹² I know that among the
quadrupeds there is no other so wily and unreasonable as the
mule. ¹³ But we strike it with the bridle when we wish; and you
have angels: send them forth to guard them and, when man
inclines towards sin, to take hold of his foot and not let him go
whither he would."

¹² In place of '*quadrupeds*', Sparks has '*animals*'.

¹³ Schaff and Sparks split this verse at '*and you have angels*'.

Ἀποκάλυψις Σεδράχ 8

¹ Λέγει αὐτῷ ὁ θεός· Ἐὰν κρατήσω αὐτοῦ τὸν πόδα, λέγει ὅτι Οὐκ ἐποίησάς μοι χάριν εἰς τὸν κόσμον. ἀλλὰ ἀφῆκα αὐτὸν εἰς τὸ θέλημά του ὅτι ἠγάπησα αὐτόν. διότι τοὺς δικαίους μου ἀγγέλους ἀπέστειλα τοῦ φυλάσσειν αὐτὸν ἐν νυκτὶ καὶ ἡμέρᾳ. ² λέγει Σεδράχ· Οἶδα, δέσποτα, ὅτι εἰς τὰ κτήματά σου πρῶτον ἠγάπησας τὸν ἄνθρωπον, εἰς τὰ τετράποδα τὸ πρόβατον, εἰς τὰ ζύλα τὴν ἐλαίαν, εἰς τοὺς καρπούς τὸ κλῆμα, εἰς τὰ πετόμενα τὸ μελίσιον, εἰς τοὺς ποταμούς τὸν Ἰορδάνην, εἰς τὰς πόλεις τὴν Ἱερουσαλήμ. ³ καὶ ταῦτα πάντα ἀγαπᾷ καὶ ὁ ἄνθρωπος, δέσποτά μου. ⁴ λέγει ὁ θεός τὸν Σεδράχ· Ἐρωτῶ σε ἓνα λόγον, Σεδράχ· ἂν μοι εἴπῃς, καλῶς με συμαχᾷ σε, εἰ καὶ τινος ἐπείραζες τὸν πλάσαντά σε. ⁵ λέγει Σεδράχ· Εἰπέ. <λέγει> κύριος ὁ θεός. ⁶ Ἀφ' ἧς ἐποίησα τὰ πάντα πόσοι ἄνθρωποι ἐγεννήθησαν, καὶ πόσοι ἀπέθανον, καὶ πόσοι θέλουν ἀποθανεῖν, καὶ πόσας τρίχας ἔχουσιν; ⁷ εἰπέ μοι, Σεδράχ, ἀφ' οὗ ἐκτίσθη ὁ οὐρανὸς καὶ ἡ γῆ πόσα δένδρα ἐγένοντο εἰς τὸν κόσμον, καὶ πόσα ἔπεσον, καὶ πόσα θέλουν πεσεῖν, καὶ πόσα θέλουν γεννηθῆναι, καὶ πόσα φύλλα ἔχουσιν;

APOCALYPSE OF SEDRACH 8

¹ God said to him, "If I were to take hold of his foot, he will say, 'You have shown me no kindness in the world.' But I have left him to his own will because I loved him. That is why I sent forth my righteous angels to guard him night and day." ² Sedrach said, "I know, my Lord, that among all your creatures you loved man above all, among the quadrupeds the sheep, among the trees the olive, among fruits the vine, among flying things the bee, among rivers the Jordan, among cities Jerusalem. ³ And all these things, man also loves, my Lord." ⁴ God said to Sedrach, "I will ask you one thing, Sedrach; if you answer me, then I may properly take your part, even though you are cross-examining the one who fashioned you." ⁵ Sedrach said, "Speak." The Lord God said, ⁶ "Since I made all things, how many men have been born and how many have died, and how many are to die and how many hairs have they? ⁷ Tell me, Sedrach, since the heaven was created and the earth, how many trees have grown in the world, and how many have fallen, and how many will fall, and how many will arise, and

APOCALYPSE OF SEDRACH 8

- ¹ In place of 'take hold of his foot' (following Sparks), Schaff has 'catch him by the foot'. Sparks and Schaff begin a new verse at 'That is why'.
- ² Sparks has 'animals' in place of 'quadrupeds'.
- ³ Note that this is v. 4 in Sparks' (and Schaff's) translation.
- ⁴ Schaff has 'help you' in place of 'take your part' and 'have tempted' in place of 'are cross-examining', here following Sparks.
- ⁵ Sparks and Schaff include 'The Lord God said' in v. 6.
- ⁶ Schaff has 'were born' in place of 'have been born'.
- ⁷ This passage is very reminiscent of the 'Speech of Yahweh' in Job.

⁸ εἰπέ μοι, Σεδράχ, ἀφ' οὗ ἐποίησα τὴν θάλασσαν πόσα κύματα ἤγειραν, καὶ πόσα ὑποδιέβησαν, καὶ πόσα μέλλουν ἐγεῖραι, καὶ πόσοι ἄνεμοι πνέουσιν παρὰ τὸ χεῖλος τῆς θαλάσσης; ⁹ εἰπέ μοι, Σεδράχ, ἀπὸ κτίσεως κόσμου τῶν αἰώνων βρέχοντος τοῦ ἀέρος πόσα σταλάγματα ἔπεσον εἰς τὸν κόσμον, καὶ πόσα μέλλουν πεσεῖν; ¹⁰ καὶ εἶπεν Σεδράχ· Μόνος σὺ γινώσκεις ταῦτα πάντα, κύριε· μόνος σὺ ἐπίστασαι ταῦτα πάντα· μόνον δέομαί σου ἐλευθέρωσον τὸν ἄνθρωπον ἐκ τὴν κόλασιν, καὶ οὐ χωρίζομαι ἀπὸ τοῦ γένους ἡμῶν.

how many leaves have they? ⁸ Tell me, Sedrach, since I made the sea, how many waves arose and how many fell, and how many are to arise, and how many winds blow along the seashore? ⁹ Tell me, Sedrach, from the creation of the world of the aeons, when the air rained, how many drops fell upon the world, and how many are to fall?" ¹⁰ And Sedrach said, "You alone know all these things, Lord; only you understand all these things; only, I pray you, deliver man from chastisement, and I shall not be separated from our race."

⁸ Schaff has 'margin of the sea' in place of 'seashore'.

⁹ Sparks has 'when it rains' in place of 'when the air rained'.

¹⁰ Sparks and Schaff split this verse at 'only, I pray'.

Ἀποκάλυψις Σεδράχ 9

¹ Καὶ εἶπεν ὁ θεὸς τὸν υἱὸν αὐτοῦ τὸν μονογενῆ· Ὑπαγε, λαβὲ τὴν ψυχὴν τοῦ ἡγαπημένου μου Σεδράχ, καὶ ἀποθοῦ αὐτὴν ἐν τῷ παραδείσῳ. ² λέγει ὁ μονογενὴς υἱὸς τὸν Σεδράχ· <Δός μοι τὴν παρακαταθήκην> ἣν παρέθετο ὁ πατὴρ ἡμῶν ἐν τῇ κοιλίᾳ τῆς μητρός σου ἐν τῷ ἁγίῳ σου σκηνώματι ἐκ βρέφους. ³ λέγει Σεδράχ· Οὐ δίδωμί σοι τὴν ψυχὴν μου. ⁴ λέγει αὐτὸν ὁ θεός· Καὶ διὰ τί ἀπεστάλην ἐγὼ καὶ ἦλθα ὧδε, σὺ δέ μοι προφασίζεις; ⁵ ἐγὼ γὰρ παρηγγέλθην παρὰ τοῦ πατρός μου μὴ ἀναισχύντως λάβω τὴν ψυχὴν σου· εἰ <δὲ> μὴ, δός μοι τὴν ποθεινοτάτην ψυχὴν σου.

APOCALYPSE OF SEDRACH 9

¹ And God said to his only begotten Son, "Go, take the soul of Sedrach my beloved, and set it down in Paradise." ² The only begotten Son said to Sedrach, "<Give up what was entrusted to you>, what our Father deposited in the womb of your mother in the holy tabernacle of your body from a child." ³ Sedrach said, "I will not give my soul to you." ⁴ God said to him, "And why, then, was I sent to come hither, and you pleaded against me?" ⁵ For, I was commanded by my Father not to take your soul by force; but if not, (then) give me your most greatly desired soul."

APOCALYPSE OF SEDRACH 9

¹ Schaff has 'place it' in place of 'set it down'.

² The text enclosed in angle-brackets is not in the Greek MS but has been supplied (by Sparks) from the *Apocalypse of Esdras*, 6:3.

³ Schaff reads, "I will not give you my soul."

⁴ In place of 'God said', Sparks has 'The Son said', reading ὁ υἱός for ὁ θεός; what follows immediately leaves no doubt that it is the Son who is speaking here, though there is some confusion later on, especially in 10:1 & 12:1. A parallel ambivalence can be seen in the *Apocalypse of Esdras*, 6:16–21.

⁵ The literal translation of 'by force' is 'shamelessly'.

Ἀποκάλυψις Σεδράχ 10

¹ Καὶ εἶπεν Σεδράχ τὸν θεόν· Καὶ πόθεν μέλλεις λαβεῖν τὴν ψυχὴν μου, καὶ ἐκ ποιοῦ μέλους; ² καὶ λέγει αὐτὸν ὁ θεός· Οὐκ οἶδας ὅτι χορηγεῖται ἐν μέσῳ τῶν πνευμόνων σου καὶ τῆς καρδίας σου <καί> ἐστὶ διεσπορισμένη εἰς πάντα τὰ μέλη σου; ³ ἀναφέρεται διὰ φάρυγγος καὶ λάρυγγος καὶ τοῦ στόματος· καὶ οἷαν ὥραν μέλλει ἐξέρχεσθαι ἀρχὴν σπάρνεται καὶ συνάζεται ἀπὸ τῶν ἀκρονύχων καὶ ἀπὸ πάντων μελῶν, καὶ ἐστὶ μεγάλη ἀνάγκη τοῦ χωρισθῆναι ἀπὸ τοῦ σώματος καὶ ἀποσπασθῆναι τῆς καρδίας. ⁴ ταῦτα πάντα ἀκούσας ὁ Σεδράχ καὶ ἐνθυμηθεὶς τοῦ θανάτου τὴν μνήμην ἐξέστη λίαν, καὶ εἶπεν Σεδράχ τὸν θεόν· Δός μοι, κύριε, ἴασιν ὀλίγην, ἵνα κλαύσω, ὅτι ἤκουσα <ὅτι> πολλὰ δύνανται τὰ δάκρυα καὶ ἴαμα πολὺ γίνεται τοῦ ταπεινοῦ σώματος τοῦ πλάσματός σου.

APOCALYPSE OF SEDRACH 10

¹ And Sedrach said to God, “And how will you take my soul and from what limb?” ² And God said to him, “Do you not know that it is centred in your lungs and your heart *and* is dispersed into all your limbs? ³ It is brought up through the throat and gullet and the mouth and, when the time comes for it to come out, it is collected and brought together from the toes and from all the limbs, and there is a great necessity that it should be separated from the body and parted from the heart.” ⁴ When Sedrach had heard all these things and had considered the memory of death, he was greatly astounded, and Sedrach said to God, “Lord, give me a little respite that I may weep; *for*, I have heard that tears are able to do much and much remedy comes to the lowly body of your creature.”

APOCALYPSE OF SEDRACH 10

¹ In place of ‘how will you take’, Schaff has ‘whence do you intend to take’.

² Schaff opens God’s reply with, “Do you not know that it is placed in the midst of your lungs and your heart and is dispersed into all your limbs?”

³ Schaff and Sparks start a new verse at ‘and there is a great necessity’.

⁴ Schaff and Sparks start a new verse at ‘and Sedrach said to God’.

Ἀποκάλυψις Σεδράχ 11

- ¹ Καὶ ἤρξατο κλαίων καὶ ὀδυρόμενος λέγειν·
Ὡ κεφαλὴ παράδοξε οὐρανοκόσμητε·
Ὡ ἡλιοφώτιστε οὐρανοῦ καὶ γῆς·
γνωσταὶ αἱ τρίχες σου ἀπὸ Θαιμάν,
οἱ ὀφθαλμοί σου ἀπὸ Βοσόρ,
αἱ ἀκοαί σου ἐκ βροντῆς,
ἡ γλῶσσά σου ἐκ σάλπιγγος,
καὶ ὁ ἐγκέφαλός σου ἐστὶν μικρὸν κτίσμα,
κεφαλὴ ὅλου τοῦ σώματος κίνησις·
καλοπιστεῖ καὶ καλλίστατε ἀπὸ πάντων φιλούμενον,
καὶ ἄρτι πεσὼν εἰς τὴν γῆν ἄγνωστος γίνεται.
- ² Ὡ χεῖρες εὐκρατοὶ καλοδιδακτοὶ καματηροὶ
δι' ἃς τὸ σκεῦος τρέφεται·
- ³ Ὡ χεῖρες εὐστοχοὶ
ἀπὸ πάντων οἱ σωρεύοντες τοὺς οἴκους ἐστολίσατε.
- ⁴ Ὡ δάκτυλοι καλλωπισμένοι καὶ ὑπὸ
τῶν χρυσῶν καὶ ἀργυρῶν ἐστολισμένοι·
καὶ μέγαλα κτίσματα ὑπὸ τῶν δακτύλων ἄγονται·
τὰς παλαμὰς ἀπλονοῦσιν οἱ τρεῖς ἄρμοι,
καὶ τὰ κάλλη σωρεύουν·
καὶ ἄρτι πάροικοι γίνεσθε τοῦ κόσμου τούτου.

APOCALYPSE OF SEDRACH 11

- ¹ And, weeping and bewailing, he began to say:
“O marvellous head of heavenly adornment;
O radiant as the sun that shines on heaven and earth;
your hairs are known from Teman,
your eyes from Bosor,
your ears from thunder,
your tongue from a trumpet,
and your brain is a small creation,
your head the energy of the whole body;
fairest and most fair beloved by all,
and now falling into the earth to be forgotten.
- ² O hands, mild, fair-fingered, worn with toil,
by which the body is nourished.
- ³ O hands, deftest of all,
heaping up from all quarters you made ready houses.
- ⁴ O fingers adorned and embellished
with gold and silver;
and great worlds are led by the fingers;
the three joints enfold the palms
and heap up beautiful things;
and now you must become strangers to the world.

APOCALYPSE OF SEDRACH 11

- ¹ Sparks and Schaff start new verses at ‘your hairs’ and at ‘and your brain’.
- ² Note that this is v. 5 in Schaff’s (and Sparks’) translation.
- ³ A more literal translation of ‘deftest’ is ‘most apt’.
- ⁴ After ‘silver’, Schaff adds ‘rings’ in parentheses.

- 5 ὧ πόδες καλοπεριπατητοὶ αὐτόδρομοι
ταχύτατοι λίαν ἀνικητοί·
- 6 ὧ γόνατα συνηρμοσμένα
ὅτι πλήν σου τὸ σκεῦος οὐ κινεῖται·
οἱ πόδες συντρέχουσιν τὸν ἥλιον καὶ τὴν σελήνην
ἐν νυκτὶ καὶ ἐν ἡμέρᾳ
τὰ πάντα σωρεύοντες, τὰς τρυφὰς καὶ τὰς πόσεις,
καὶ τὸ σκεῦος διατρέφοντες·
- 7 ὧ πόδες ὠκύτατοι καὶ καλόδρομοι,
ἐπὶ προσώπου τῆς γῆς ταρασσόμενοι,
τοὺς οἴκους εὐτρεπίζοντες παντὸς ἀγαθοῦ·
- 8 ὧ πόδες ὅλον τὸ σῶμα βαστάζοντες,
εἰς τοὺς ναοὺς ἀνατρέχοντες,
μετανοίας ποιοῦντες καὶ παρακαλοῦντες τοὺς ἀγίους,
καὶ ἄρτι ἀκίνητοι μένετε.
- 9 ὧ κεφαλὴ καὶ χεῖρες καὶ πόδες,
ἕως ἄρτι σῶζω σας.
- 10 ὧ ψυχὴ, τί γάρ σε ἐνέβαλεν εἰς τὸ ταπεινὸν
καὶ ταλαίπωρον σῶμα;
- 11 καὶ ἄρτι χωριζομένη ἀπ' αὐτοῦ
[καὶ] ἀνερχέσαι ἔνθα καλεῖ σε ὁ κύριος,

- 5 O feet, skilfully walking about, self-running,
most swift, unconquerable;
- 6 O knees, fitted together,
because without you the body does not move;
the feet run along with the sun and the moon
in the night and in the day,
heaping up all things, foods and drinks,
and nourishing the body.
- 7 O feet, most swift and fair runners,
moving on the face of the earth,
getting ready the house with every good thing;
- 8 O feet that bear up the whole body,
that run up to the temples,
making repentance and calling on the saints,
and now you must stay motionless.
- 9 O head and hands and feet,
until now I have kept you.
- 10 O soul, what sent you into the humble
and wretched body?
- 11 And now being separated from it,
and you are going up where the Lord calls you,

5 A more literal translation of 'unconquerable' is 'very invincible'.

6 Sparks and Schaff begin a new verse (v. 11) at 'the feet run'.

7 'Most swift' is conjectural, reading ὠκύτατοι for ἀνθύτατοι.

8 Another reading for 'repentance' is 'penitence'.

9 For the 2nd line, Sparks reads, "Now no longer may I keep you."

10 In place of 'the humble', Sparks has 'my lowly'.

11 Schaff lacks the conjunction opening the 2nd line.

καὶ τὸ σῶμα τὸ ταλαίπωρον ἀπέρχεται εἰς κρίσιν·
¹² ὦ σῶμα καλλωπισμένον, τρίχες ἀστερόχαιται,
κεφαλὴ οὐρανοκόσμητε ἐστολισμένον·
¹³ ὦ πρόσωπον καλομύριστον, ὀφθαλμοὶ φωταγωγοί,
φωνὴ σάλπιγγος ἦχος, γλῶσσα εὐδιάλλακτε,
γένειον καλλωπισμένον, τρίχες ἀστερόμορφοι,
κεφαλὴ οὐρανομήκες, ἐστολισμένον σῶμα, τὸ
φωταγωγὸν γλεύφορον πάγγνωστον
καὶ ἄρτι πεσὼν εἰς τὴν γῆν,
ὑπὸ γῆς κάλλος σου ἀφανὲς γίνεται.

and the wretched body goes away to judgment.
¹² O body well-adorned, hair clothed with stars,
head of heavenly adornment and dress;
¹³ O face well-anointed, light-bringing eyes,
voice trumpet-like, tongue gentle,
chin fairly adorned, hairs like the stars,
head high as heaven, body decked out,
light-bringing eyes that know all things;
and now you shall fall into the earth
and under the earth your beauty shall disappear.”

¹² Note that, in Sparks’ (and Schaff’s) translation, this is v. 17.

¹³ Schaff starts new verses at ‘voice’ and ‘and now’.

Ἀποκάλυψις Σεδράχ 12

¹ Λέγει αὐτὸν ὁ Χριστός· Παῦσον, Σεδράχ· ἕως πότε δακρύζεις καὶ στενάζεις; ² ὁ παράδεισός σοι ἡνοίγη καὶ ἀποθανῶν ζήσεις. ³ λέγει αὐτῷ Σεδράχ· Ἐτι ἅπαξ λαλήσω σοι, κύριε· ἕως πότε ζῶ πρὶν ἀποθανεῖν με; καὶ μὴ παρακούσης τῆς αἰτήσεώς μου. ⁴ λέγει αὐτῷ ὁ κύριος· Λέγε, ὦ Σεδράχ. ⁵ <λέγει ὁ Σεδράχ> Ἐτη ὀγδοήκοντα ἢ ἐνενήκοντα ἐὰν ζήσῃ ἄνθρωπος ἢ ἑκατὸν, καὶ ζήσῃ αὐτοὺς ἐν ἁμαρτίαις, καὶ πάλιν ἐπιστρέψῃ καὶ ζήσῃ ἄνθρωπος ἐν μετάνοιᾳ, πόσας ἡμέρας ἀφίεις αὐτοῦ τὰς ἁμαρτίας; ⁶ λέγει αὐτὸν ὁ θεός· Ἐὰν ἐπιστρέψας ζῶν τὰ ἑκατὸν <ἢ> ὀγδοήκοντα μετανοήσας τρία ἔτη καὶ ποιήσῃ καρπὸν δικαιοσύνης καὶ φθάσῃ ὁ θάνατος, οὐ μὴ μνησθῶ πάσας τὰς ἁμαρτίας αὐτοῦ.

APOCALYPSE OF SEDRACH 12

¹ Christ said to him, "Stay, Sedrach; how long do you weep and groan? ² Paradise is opened to you and, by dying, you shall live." ³ Sedrach said to him, "Once more I will speak to you, Lord: How long shall I live before I die? And do not refuse my prayer." ⁴ The Lord said to him, "Speak, Sedrach." ⁵ Sedrach said, "If a man lives eighty or ninety or a hundred years, and live these years in sin, and again shall turn, and the man live in repentance, in how many days do you forgive him his sins?" ⁶ God said to him, "If he lives a hundred or eighty years and shall turn and repent for three years and do the fruit of righteousness, and death shall overtake him, I will not remember all his sins."

APOCALYPSE OF SEDRACH 12

- ¹ For 'weep and groan', Sparks has 'shed tears and moan'.
² Schaff includes this verse as part of v. 1.
³ In place of 'refuse', Schaff has 'disregard'.
⁴ Schaff adds 'O' before 'Sedrach'.
⁵ The words, 'Sedrach said', are not in the Greek MS and Sparks includes them in angle-brackets.
⁶ Note that James includes the word translated as 'or' (ἢ) in angle-brackets.

Ἀποκάλυψις Σεδράχ 13

¹ Λέγει αὐτῷ Σεδράχ· Πολλά εἰσιν τὰ τρία ἔτη, κύριέ μου, ² μὴ φθάσῃ ὁ θάνατος αὐτοῦ καὶ οὐ πληρώσῃ τὴν μετάνοιαν αὐτοῦ· ³ ἐλέησον, κύριε, τὴν εἰκόνα σου καὶ σπλαγχνίσθητι, ὅτι πολλά εἰσιν τὰ τρία ἔτη. ⁴ Λέγει αὐτὸν ὁ θεός· Ἐὰν μετὰ ἑκατὸν ἔτη ζήσῃ ἄνθρωπος καὶ μνησθῇ τὸν θάνατον αὐτοῦ καὶ ὁμολογήσῃ ἔμπροσθεν τῶν ἀνθρώπων καὶ εὕρω αὐτὸν, μετὰ χρόνον ἀφίω πάσας τὰς ἁμαρτίας αὐτοῦ. ⁵ Λέγει πάλιν ὁ Σεδράχ· Κύριε, τὴν εὐσπλαγχνίαν σου καὶ πάλιν παρακαλῶ <διὰ> τὸ πλάσμα σου. πολὺς ἐστὶν ὁ χρόνος μὴ ὁ θάνατος αὐτοῦ φθάσῃ καὶ ἀρπάσῃ αὐτὸν συντόμως. ⁶ Λέγει αὐτὸν ὁ σωτήρ· Ἐρωτῶ σε ἓνα λόγον, Σεδράχ, ἀγαπητέ μου, εἴτα ἀναιτήσεις με· ἐὰν μετανοήσῃ ὁ ἁμαρτωλὸς εἰς ἡμέρας τεσσαράκοντα, οὐ μὴ μνησθῶ πάσας τὰς ἁμαρτίας αὐτοῦ ἃς ἐποίησεν.

APOCALYPSE OF SEDRACH 13

¹ Sedrach said to him, "The three years are a long time, my Lord: ² suppose that death overtakes him and he does not complete his repentance; ³ have mercy, Lord, on your image and have compassion; for, the three years is a long time." ⁴ God said to him, "If a man lives for a hundred years and then remembers his death and makes his confession before men and I find him, after a time I will forgive all his sins." ⁵ Sedrach said again, "I will again beseech your compassion *for* your creature's sake. The time is long: suppose that death overtakes him and snatches him away suddenly." ⁶ The Saviour said to him, "I will put one question to you, Sedrach, my beloved, then you shall ask your question in turn: ... If the sinner shall repent for forty days, then I will not remember all his sins, which he committed."

APOCALYPSE OF SEDRACH 13

¹ Sparks lacks the definite article before 'three years'.

² Schaff and Sparks include this verse as part of v. 1.

³ In place of 'is a long time', Schaff has 'are many'.

⁴ The literal translation of 'makes his confession' (following Sparks) is 'confesses me'.

⁵ Note that James includes the word translated as 'for' (διὰ) in angle-brackets.

⁶ In place of 'I will put one question to you', Schaff has 'I will ask you one word'. Something seems to be missing from the text, here, since God asks no question, nor does Sedrach reply with another question or repeat his previous one.

Ἀποκάλυψις Σεδράχ 14

¹ Καὶ λέγει Σεδράχ πρὸς τὸν ἀρχάγγελον Μιχαήλ· Ἐπάκουσόν μου, πρόστατα δυνατὲ, καὶ βοήθει μοι καὶ πρεσβεύσαι ἵνα ἐλεήσῃ ὁ θεὸς τὸν κόσμον. ² καὶ πεσόντες ἐπὶ πρόσωπον παρεκάλουν τὸν θεὸν καὶ εἶπον· Κύριε, δίδαξον ἡμᾶς πῶς δεῖ καὶ ἐν ποίᾳ μετανοίᾳ σωθήσεται ὁ ἄνθρωπος, ἢ ἐν ποίῳ κόπῳ; ³ <λέγει ὁ θεός> Ἐν μετανοίαις, ἐν παρακλήσεσιν, ἐν λειτουργίαις, ἐν δάκρυσιν ὀχετοῦ, ἐν στεναγμοῖς θερμοῖς. ⁴ οὐκ οἶδας ὅτι ὁ προφήτης μου Δαυεὶδ ἐκ δακρύνων, καὶ οἱ λοιποὶ οἶδας ὅτι ἐσώθησαν ἐν μιᾷ ῥοπῇ; ⁵ οἶδας, Σεδράχ, ὅτι εἰσὶν ἔθνη τὰ μὴ νόμον ἔχοντα <καὶ τὰ> τοῦ νόμου ποιοῦσιν· ὅτι <εἴ> εἰσὶν ἀβάπτιστοι καὶ ἐνέβη τὸ θεῖόν μου πνεῦμα εἰς αὐτοὺς καὶ ἐπιστρέφονται πρὸς τὸ ἐμὸν βάπτισμα καὶ δέχομαι αὐτοὺς μετὰ τῶν δικαίων μου ἐν κοιλίᾳ Ἀβραάμ. ⁶ καὶ εἰσὶν τινες οἱ βαπτισθέντες τὸ ἐμὸν βάπτισμα καὶ τὸ θεῖόν μου μέρος μερισθέντες καὶ γίνονται ἀπογνώστοι τὴν τέλειαν ἀπόγνωσιν καὶ οὐ μέλλουσιν μεταγνῶναι. ⁷ καὶ ἀναμένω αὐτοὺς μετὰ πολλῆς εὐσπλαγχνίας καὶ πολλοῦ ἐλέους καὶ πλούτους ἵνα μετανοήσωσιν, ⁸ ἀλλὰ ποιοῦσιν ἃ μισεῖ μου ἡ

APOCALYPSE OF SEDRACH 14

¹ And Sedrach said to the archangel Michael, "Hearken to me, powerful chief, and help me, and be my envoy that God may have mercy on the world." ² And, falling on their faces, they besought the Lord and said, "Lord, teach us how and by what sort of repentance and by what labour man shall be saved." ³ <God said,> "By repentances, by intercessions, by liturgies, by tears in streams, in hot groanings. ⁴ Do you not know that my prophet David was saved by tears, and the rest were saved in one moment? ⁵ You know, Sedrach, that there are Gentiles that do not have the law yet still follow the works of the law; for, if they are not baptized and my divine spirit comes unto them and they turn to my baptism, I also receive them with my righteous ones into Abraham's bosom. ⁶ And there are some who have been baptized with my baptism and who have shared in my divine part who yet turn away in complete reprobation and will not repent; ⁷ and I suffer them with much compassion and much pity and wealth, in order that they may repent, ⁸ but they do the things that my Divinity hates, and did

APOCALYPSE OF SEDRACH 14

- ¹ Sparks has 'ambassador' in place of 'envoy'.
- ² After 'faces', Sparks adds 'together' in italics.
- ³ Schaff does not have the angle-brackets enclosing 'God said'.
- ⁴ The literal translation of 'one moment' is 'one breath'.
- ⁵ Sparks and Schaff split this verse at 'for, if they are not baptized'.
- ⁶ Note that this is v. 7 in Sparks' (and Schaff's) translation.
- ⁷ Sparks opens with 'but' in place of 'and'.
- ⁸ Schaff includes this verse as part of the previous one. Sparks has 'Godhead' in place of 'Divinity'.

θεότης, καὶ οὐκ ἤκουσαν τὸν σοφὸν ἐρωτῶντα λέγων
Δικαιοῦμεν οὐδαμῶς ἀμαρτωλόν. ⁹ παντελῶς οὐκ οἶδας ὅτι
γέγραπται Καὶ οἱ μετανοήσαντες οὐ μὴ ἴδουν τὴν κόλασιν;
¹⁰ καὶ <οὐκ ἤκουσαν> ἀποστόλων οὔτε ἐμοῦ λόγου ἐν τοῖς
εὐαγγελίοις καὶ λυποῦσιν τοὺς ἀγγέλους μου, καὶ ἡ μὴν ἐν
ταῖς συνάξεσιν καὶ ἐν ταῖς λειτουργίαις μου οὐ προσέχουσιν
τὸν ἄγγελόν μου καὶ οὐχ ἴστανται ἐν ταῖς ἀγίαις μου
ἐκκλησίαις, ἀλλ' ἴστανται καὶ οὐ προσκυνοῦσιν ἐν φόβῳ καὶ
τρόμῳ ἀλλὰ μεγαλορημονοῦσιν ἃ οὐ δέχομαι ἐγὼ οὔτε οἱ
ἄγγελοί μου.

not listen to the wise man asking (them), saying, 'We by no
means justify a sinner.' ⁹ Do you not most certainly know that
it is written: And those who repent never see chastisement?
¹⁰ And *they did not listen to the Apostles* or to my word in the
Gospels, and they grieve my angels; and, truly, they do not
attend to my messenger in the assemblies (for communion)
and in my services, and they do not stand in my holy churches,
but they stand and do not fall down and worship in fear and
trembling, but boast things which I do not accept, or my holy
angels."

⁹ For 'it is written', Sparks has 'Scripture says'.

¹⁰ Sparks and Schaff start new verses at ¹¹ *and, truly* and at ¹² *and they do not stand*.

Ἀποκάλυψις Σεδράχ 15

¹ Λέγει Σεδράχ πρὸς τὸν θεόν· Κύριε, σὺ μόνος εἶ ἀναμάρτητος καὶ πολὺ εὖσπλαγχνος, ὁ ἀμαρτωλοὺς ἐλεῶν καὶ οἰκτείρων, ἀλλ' ἡ σὴ θεότης εἶπεν Οὐκ ἤλθον δικαίους καλέσαι ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν. ² καὶ εἶπεν ὁ κύριος τὸν Σεδράχ· Οὐκ οἶδας, Σεδράχ, τὸν λήστην, μίᾳ ῥοπῇ ἐσώθη μεταγνῶναι; ³ οὐκ οἶδας ὅτι <ὁ> ἀπόστολός μου καὶ εὐαγγελιστὴς ἐν μιᾷ ῥοπῇ ἐσώθη; <... peccatores autem non saluantur>, ὅτι εἰσὶν αἱ καρδίαι αὐτῶν ὡς λίθος σαθρός· οὗτοί εἰσιν οἱ πορεύοντες ἀσεβέσιν ὁδοῖς καὶ ἀπολόμενοι μετὰ τοῦ ἀντιχριστοῦ. ⁴ Λέγει Σεδράχ· Κύριέ μου, καὶ εἶπας ὅτι Τὸ θεῖόν μου πνεῦμα ἐνέβη εἰς τὰ ἔθνη ἃ μὴ νόμον ἔχοντα τὰ τοῦ νόμου ποιοῦσιν. ⁵ ὁμῶς δὲ καὶ ὁ λήστης καὶ ὁ ἀπόστολος καὶ εὐαγγελιστὴς καὶ οἱ λοιποὶ οἱ φθάσαντες εἰς τὴν βασιλείαν σου, κύριέ μου· οὕτως καὶ τοὺς ἐπ' ἐσχάτων ἀμαρτήσαντάς σοι συγχώρησον, κύριε· ὅτι ὁ βίος πολύμοχθός ἐστιν καὶ ἀμετανόητος.

APOCALYPSE OF SEDRACH 15

¹ Sedrach said to God, "Lord, you alone are sinless and very compassionate, having mercy and pity for sinners, but your Divinity said, 'I came not to call the righteous but sinners to repentance.'" ² And the Lord said to Sedrach, "Do you not know, Sedrach, that the thief was saved in one moment to repent?" ³ Do you not know that my apostle and evangelist was saved in one moment?" 'But sinners are not so saved;' for, their hearts are like rotten stone; these are they who walk in impious ways and shall be destroyed with Antichrist." ⁴ Sedrach said, "My Lord, you also said: 'My divine spirit entered into the Gentiles who, not having the law, obey the works of the law.'" ⁵ So also, the thief and the apostle and evangelist and the others who already have your Kingdom.' My Lord; so, likewise, do you pardon those who have sinned to the last; for, life is full of hardship and there is no time for repentance."

APOCALYPSE OF SEDRACH 15

- ¹ Sparks and Schaff start a new verse at 'but your Divinity'.
² For 'to repent', Sparks has 'when he repented'.
³ Schaff does not translate *peccatores autem non saluantur*.
⁴ Note that this is v. 6 in Sparks' translation.
⁵ 'Already have' is conjectural, reading φθάσαντες for πταισαντες.

Ἀποκάλυψις Σεδράχ 16

¹ Λέγει κύριος τὸν Σεδράχ· Ἐποίησα τὸν ἄνθρωπον τρισὶ τάξεσιν· ὅτε ἐστὶν νεὸς, ὡς νεοῦ αὐτοῦ ἐπαράβλεπον τὰ πταίσματα αὐτοῦ· ὅτε δὲ πάλιν ἀνὴρ, ἐτήρουν αὐτοῦ τὴν διάνοιαν· ὅταν δὲ πάλιν γηράσῃ, καὶ τηρῶ αὐτὸν ὅπως μετανοήσῃ. ² Λέγει Σεδράχ· Κύριε, σὺ ταῦτα πάντα οἶδας καὶ ἐπίστασαι· μόνον συμπαθῆσαι τοῖς ἁμαρτωλοῖς. ³ Λέγει αὐτὸν ὁ κύριος· Σεδράχ, ἀγαπητέ μου, ὑπόσχομαι συμπαθῆσαι καὶ κάτωθεν τῶν τεσσαράκοντα ἡμερῶν ἕως εἴκοσι· καὶ ὅστις μνησθῇ τοῦ ὀνόματός σου οὐ μὴ ἴδῃ κολαστήριον ἀλλὰ ἔσται μετὰ τῶν δικαίων ἐν τόπῳ ἀναψύξεως καὶ ἀναπαύσεως· καὶ εἴ τις συγγράψῃ τὸν λόγον τοῦτον τὸν θαυμαστὸν οὐ μὴ λογισθῇ ἁμαρτία αὐτοῦ εἰς τὸν αἰῶνα τοῦ αἰῶνος. ⁴ καὶ λέγει Σεδράχ· Κύριε, καὶ εἴ τις ποιήσῃ φωταγωγίαν τῷ δούλῳ σου, ῥύσαι αὐτὸν, κύριε, ἀπὸ παντὸς κακοῦ. ⁵ καὶ λέγει ὁ δοῦλος τοῦ θεοῦ Σεδράχ· Ἄρτι λαβὲ τὴν ψυχὴν μου, δέσποτα. ⁶ καὶ ἔλαβεν αὐτὸν ὁ θεὸς καὶ ἔθηκεν αὐτὸν ἐν τῷ παραδείσῳ μετὰ τῶν ἁγίων ἀπάντων. ⁷ Ὡς ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

APOCALYPSE OF SEDRACH 16

¹ The Lord said to Sedrach, "I made man in three stages: when he is young, I overlook his stumbling as he was young; and again, when becomes a man, I considered his purpose; and again, when he grows old, I watch him until he repents." ² Sedrach said, "Lord, you know and understand all these things; but have sympathy for sinners." ³ The Lord said to him, "Sedrach, my beloved, I promise to have sympathy and bring down the forty days to twenty; and whoever shall remember your name shall not see the place of chastisement but shall be with the just in a place of refreshment and rest; and, if anyone shall put down in writing this wonderful word, his sins shall not be reckoned against him for ever and ever." ⁴ And Sedrach said, "Lord, and if anyone shall bring enlightenment to your servant, then deliver him, Lord, from every evil." ⁵ And Sedrach, the servant of the Lord, said, "Now take my soul, Lord." ⁶ And God took him and placed him in Paradise with all the saints. To whom be the glory and the power for ever and ever. Amen.

APOCALYPSE OF SEDRACH 16

- ¹ Schaff and Sparks start a new verse at 'when he is young'.
- ² Sparks ends, "only be compassionate towards sinners."
- ³ Schaff and Sparks start new verses at 'and whoever shall remember' and 'and, if anyone shall record'.
- ⁴ Sparks lacks 'for ever and ever'.
- ⁵ Schaff adds 'O' before 'Lord', as also (twice) in v. 4.
- ⁶ In place of 'power', Sparks has 'might'.