

see all together:

{6:21} And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

{6:22} And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

{6:23} And tha trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

{6:24} At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

{6:25} Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

{6:26} And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

{6:27} For evil shall be put out, and deceit shall be quenched.

{6:28} As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

{6:29} And when he talked with me, behold, I looked by little and little upon him before whom I stood.

{6:30} And these words said he unto me; I am come to shew thee the time of the night to come.

{6:31} If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

{6:32} For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

{6:33} And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

{6:34} And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

{6:35} And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

{6:36} And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

{6:37} For my spirit was greatly set on fire, and my soul was in distress.

{6:38} And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect

work.

{6:39} And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

{6:40} Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

{6:41} Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

{6:42} Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

{6:43} For as soon as thy word went forth the work was made.

{6:44} For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

{6:45} Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

{6:46} And gavest them a charge to do service unto man, that was to be made.

{6:47} Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

{6:48} For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

{6:49} Then didst thou ordain two living creatures, the one thou calledst Enoch, and the other Leviathan;

{6:50} And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

{6:51} Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

{6:52} But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

{6:53} Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

{6:54} And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

{6:55} All this have I spoken before thee, O Lord, because thou madest the world for our sakes

{6:56} As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

{6:57} And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

{6:58} But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

{6:59} If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

{7:1} And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

{7:2} And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

{7:3} And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

{7:4} But put the case the entrance were narrow, and like a river;

{7:5} Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

{7:6} There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

{7:7} The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

{7:8} And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

{7:9} If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

{7:10} And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

{7:11} Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

{7:12} Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

{7:13} For the entrances of the elder world were wide and sure, and brought immortal fruit.

{7:14} If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

{7:15} Now therefore why disquietest thou thyself, seeing

thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

{7:16} Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

{7:17} Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

{7:18} Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

{7:19} And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

{7:20} For there be many that perish in this life, because they despise the law of God that is set before them.

{7:21} For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

{7:22} Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

{7:23} And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

{7:24} But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

{7:25} And therefore, Esdras, for the empty are empty things, and for the full are the full things.

{7:26} Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

{7:27} And whosoever is delivered from the foresaid evils shall see my wonders.

{7:28} For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

{7:29} After these years shall my son Christ die, and all men that have life.

{7:30} And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain.

{7:31} And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

{7:32} And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

{7:33} And the most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end:

{7:34} But judgment only shall remain, truth shall stand, and faith shall wax strong:

{7:35} And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

{7:36} Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

{7:37} And Jesus after him for Israel in the time of Achan:

{7:38} And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

{7:39} And Helias for those that received rain; and for the dead, that he might live:

{7:40} And Ezechias for the people in the time of Sennacherib: and many for many.

{7:41} Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

{7:42} He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

{7:43} But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

{7:44} Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

{7:45} Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

{7:46} I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

{7:47} For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

{7:48} O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

{7:49} For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

{7:50} And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

{7:51} And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

{7:52} And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

{7:53} And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine,

since we shall not enter into it?

{7:54} (For we have walked in unpleasant places.)

{7:55} And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

{7:56} For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

{7:57} Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

{7:58} That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

{7:59} For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

{7:60} Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

{7:61} That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

{7:62} I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

{7:63} And upon those also that turn to his law;

{7:64} And that he is patient, and long suffereth those that have sinned, as his creatures;

{7:65} And that he is bountiful, for he is ready to give where it needeth;

{7:66} And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

{7:67} For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

{7:68} And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

{7:69} And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

{7:70} There should be very few left peradventure in an innumerable multitude.

{8:1} And he answered me, saying, The most High hath made this world for many, but the world to come for few.

{8:2} I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

{8:3} There be many created, but few shall be saved.

{8:4} So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

{8:5} For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

{8:6} O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

{8:7} For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

{8:8} For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

{8:9} But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

{8:10} For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

{8:11} That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

{8:12} Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.

{8:13} And thou shalt mortify it as thy creature, and quicken it as thy work.

{8:14} If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

{8:15} Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

{8:16} And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

{8:17} Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

{8:18} But I have heard the swiftness of the judge which is to come.

{8:19} Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

{8:20} O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

{8:21} Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand

with trembling,

{8:22} Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

{8:23} Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

{8:24} O hear the prayer of thy servant, and give ear to the petition of thy creature.

{8:25} For while I live I will speak, and so long as I have understanding I will answer.

{8:26} O look not upon the sins of thy people; but on them which serve thee in truth.

{8:27} Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

{8:28} Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

{8:29} Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

{8:30} Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

{8:31} For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

{8:32} For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

{8:33} For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

{8:34} For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

{8:35} For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

{8:36} For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

{8:37} Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

{8:38} For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction:

{8:39} But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

{8:40} Like as I have spoken now, so shall it come to pass.

{8:41} For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

{8:42} I answered then and said, If I have found grace, let me speak.

{8:43} Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

{8:44} Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

{8:45} Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

{8:46} Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

{8:47} For thou comest far short that thou shouldest be able to love my creature more than I: but I have oftentimes drawn nigh unto thee, and unto it, but never to the unrighteous.

{8:48} In this also thou art marvellous before the most High:

{8:49} In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

{8:50} For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

{8:51} But understand thou for thyself, and seek out the glory for such as be like thee.

{8:52} For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

{8:53} The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

{8:54} Sorrows are passed, and in the end is shewed the treasure of immortality.

{8:55} And therefore ask thou no more questions concerning the multitude of them that perish.

{8:56} For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

{8:57} Moreover they have trodden down his righteous,

{8:58} And said in their heart, that there is no God; yea, and that knowing they must die.

{8:59} For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

{8:60} But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

{8:61} And therefore is my judgment now at hand.

{8:62} These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

{8:63} Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

{9:1} He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

{9:2} Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

{9:3} Therefore when there shall be seen earthquakes and uproars of the people in the world:

{9:4} Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

{9:5} For like as all that is made in the world hath a beginning and an end, and the end is manifest:

{9:6} Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

{9:7} And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

{9:8} Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

{9:9} Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

{9:10} For such as in their life have received benefits, and have not known me;

{9:11} And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

{9:12} The same must know it after death by pain.

{9:13} And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

{9:14} Then answered I and said,

{9:15} I have said before, and now do speak, and will speak it also hereafter, that there be many more of them

which perish, than of them which shall be saved:

{9:16} Like as a wave is greater than a drop.

{9:17} And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

{9:18} And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

{9:19} For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

{9:20} So I considered the world, and, behold, there was peril because of the devices that were come into it.

{9:21} And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

{9:22} Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

{9:23} Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

{9:24} But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

{9:25} And pray unto the Highest continually, then will I come and talk with thee.

{9:26} So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

{9:27} After seven days I sat upon the grass, and my heart was vexed within me, like as before:

{9:28} And I opened my mouth, and began to talk before the most High, and said,

{9:29} O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

{9:30} And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

{9:31} For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

{9:32} But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

{9:33} Yet they that received it perished, because they kept not the thing that was sown in them.

{9:34} And, lo, it is a custom, when the ground hath

received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

{9:35} That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

{9:36} For we that have received the law perish by sin, and our heart also which received it

{9:37} Notwithstanding the law perisheth not, but remaineth in his force.

{9:38} And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

{9:39} Then let I my thoughts go that I was in, and turned me unto her,

{9:40} And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

{9:41} And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

{9:42} And I said unto her, What aileth thee? tell me.

{9:43} She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

{9:44} And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

{9:45} After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

{9:46} And I nourished him with great travail.

{9:47} So when he grew up, and came to the time that he should have a wife, I made a feast.

{10:1} And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

{10:2} Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

{10:3} And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

{10:4} And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

{10:5} Then left I the meditations wherein I was, and spake to her in anger, saying,

{10:6} Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?