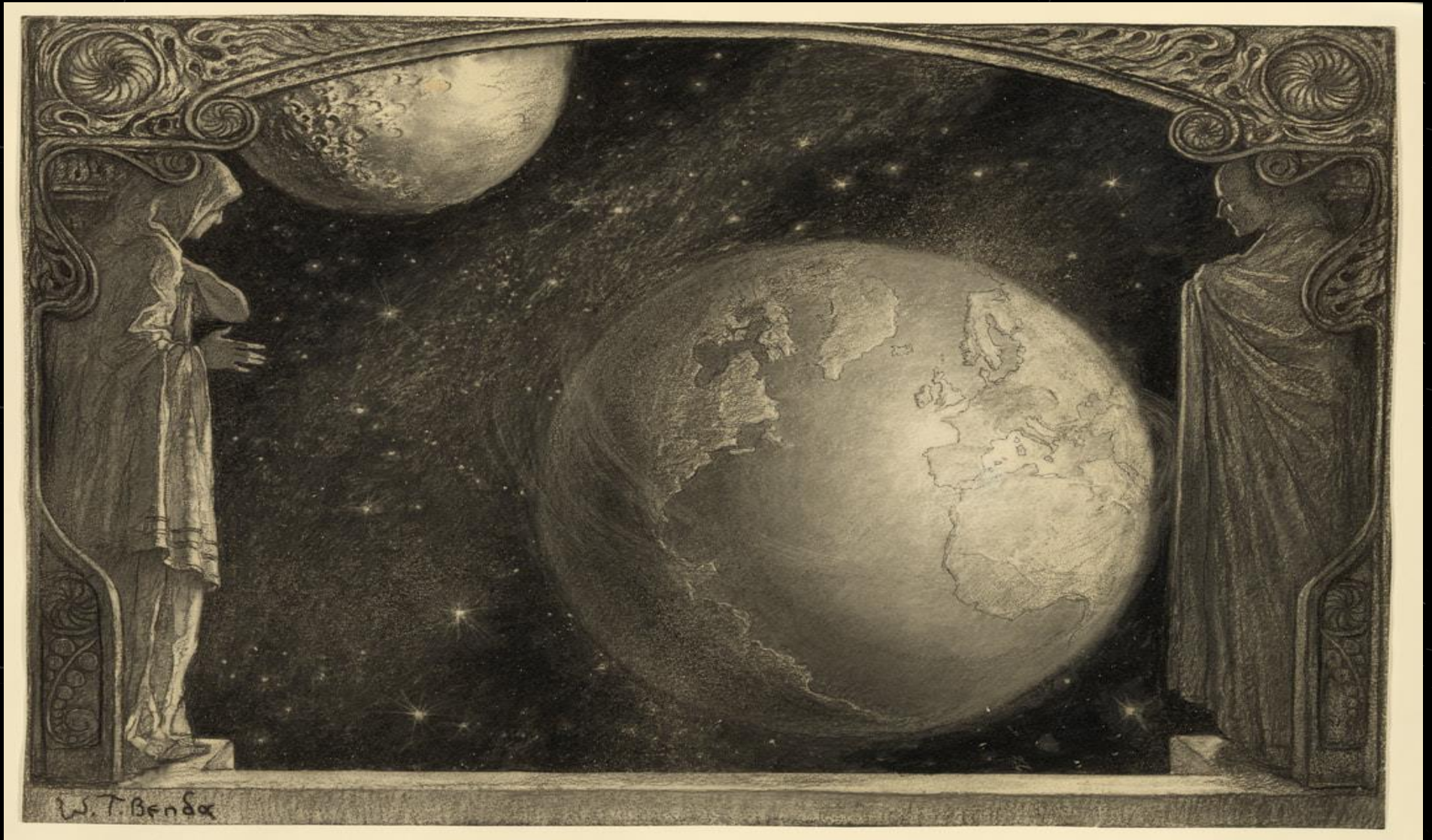


ESDRAS VS BARUCH



4 ESDRAS 12:32—"..THIS IS THE MESSIAH, WHOM THE MOST HIGH HAS KEPT UNTIL THE END OF DAYS.."



2 BARUCH 22:1 – AND IT CAME TO PASS AFTER THESE THINGS THAT LO! THE HEAVENS WERE OPENED, AND I SAW, AND POWER WAS GIVEN TO ME, AND A VOICE WAS HEARD FROM ON HIGH, AND IT SAID UNTO ME...

Composed during the 1st century CE, in the aftermath of the Roman destruction of the Second Temple in the year 70. Both books studied together elaborate on Judaism's response to the downfall. Both works show a significant distinction between their narrations. In similar comparison to how Daniel and Revelation are corroborated, the parallels herein are too incidental to suppose dependency.

Dialogues between the seer and God dominate the narration and both propose resolutions of their aporia through the faithfulness of God and the Law of the Torah. It speaks of the transmission of secret teachings to an elect group.

2 ESDRAS (4 EZRA/ESDRAS)

Seven visions, separated by fasts.

- ∞ 1 – 3 composed of addresses, dialogues, and predictions.
- ∞ 4 – waking vision of the heavenly Jerusalem and accounts Ezra's conversion.
- ∞ 5 – 6 are symbolic, interpreted by an angel.
- ∞ 7 – granted revelation of the secret and public books of Scripture, receives instruction as to their disposition.

2 BARUCH

- ∞ Dialogue with God
- ∞ Prayers
- ∞ Public speeches
- ∞ Dream visions & Discourse of the interpreting angel
- ∞ Epistle

- ∞ Account of detailed eschatological musings.
- ∞ Sophisticated concept of time.

Revelatory dialogue provides the more contentious issues and matters that pertain to the morality and justice of God and the severe limitations of human knowledge. Heavy emphasis is placed on Torah obedience during the End of days as a means to God's judgement.

Key Elements

Ezra

- ❖ Denouncing the wickedness of Rome under the image/spirit of Babylon; lamenting of sorrows Jerusalem had befallen.
- ❖ To reconcile God's justice, wisdom, power and goodness with the many evils that beset mankind.
- ❖ Despite the worldly wickedness which was growing, he seeks to justify the ways of God to Man.
- ❖ The Messiah

Baruch

- ❖ The choice of evil on man's part is deliberate. The emphasis on the remedy to this is found in The Law
- ❖ Works and justification is the made by the righteous and they are saved through their works.
- ❖ Witnessing to The Messiah and the Messianic Kingdom
- ❖ The Resurrection

SELECTED VERSIONS OF ESDRAS/EZRA NOMENCLATURE

Version/Document	Old Testament Book of Ezra	Old Testament Book of Nehemiah	Paraphrase of II Chronicles ch.35-36; whole Book of Ezra, Nehemiah 7:38-8:12	A Latin Apocalypse
Septuagint	II Esdras		I Esdras	
Latin Vulgate	I Esdras	II Esdras	III Esdras	IV Esdras
Subsequent Latin Manuscripts	I Esdras		III Esdras	II Esdras – ch.1-2 IV Esdras – ch.3-14 V Esdras- ch.15-16
Great Bible 1539	I Esdras	II Esdras	III Esdras	IV Esdras
Douay Bible 1609				
Moscow Patriarchate 1956	I Esdras	Nehemiah	II Esdras	III Esdras
Geneva Bible 1560 Bishops' Bible 1568 KJV 1611 RSV 1957	The Book of Ezra	The Book of Nehemiah	I Esdras	II Esdras

4 ESDRAS

I. Introduction (5 Ezra) 1:1-2:48	D. The Fourth Vision, 9:27-10:59
A. Preamble, 1:1-3	E. The Fifth Vision, 11:1-12:51
B. Ezra's Call, 1:4-2:42	F. The Sixth Vision, 13:1-58
C. The New People of God, 2:33-48	G. The Seventh Vision, 14:1-48
II. The Seven Visions (4 Ezra), 3:1-14-48	III. Appendix (6 Ezra), 15:1-16-78
A. The First Vision, 3:1-5:20	A. God's Commission to Ezra, 15:1-4
B. The Second Vision, 5:21-6:35	B. The Coming Judgment, 15:5-16-34
C. The Third Vision, 6:36-9:26	C. Exhortations to God's People, 16:35-78

Ezra is commanded to reprove the people and receives a prophetic call. Genealogy is of priestly descent. The expression of the word of the Lord come.....typical of prophetic authorization, Isaiah 58:1.

- **1:4-6** - They have forgotten the Lord's ways and following generations of children – their parents' sins have increased in them; "passed down"; sacrificing offerings to 'Strange Gods'
- Ezra's Call, 1:4-2:32
- The word of the Lord comes to Ezra (eg. Jer 1:2, Ezek 6:1, Hosea 1:1, Joel 1:1). He receives a commission to bring a message of judgment to Israel. A summary is given of what he is to say (1:12-37), a second commission to bring a message of hope to a new people (1:38-2:14), and a second summary of what he is to speak of (2:15-32).
- 1:12-23. Israel's indifference to God's past acts. God summarizes the great wonders he has done in the Exodus.
- 1:24-32 God's rejection of Israel. God will *turn to other nations and give them my name, he will forsake Israel and show it no mercy, he will not listen to Israel.* But Israel's wounds are self inflicted: *because you have killed my servants the prophets says the Lord, you have forsaken yourselves.* (Matthew 23:29-39)
- 33-37 – They are described as coming in the future and *as those who do not see me with bodily eyes.* Unlike Israel, the new people will believe and obey God.
- **8** – The command to pull out his hair is to be connected with Ezra's denunciation (hurl all evils) of his people.
- God re-summarizes his mercies to Israel. 1:19 – I pitied your groanings and gave you manna for food; you ate the bread of angels" Psalm 78:25, Wisdom 16:20

- **24-25:** “What shall I do to you, O Jacob?” You would not obey me, O Judah.
- **24-37** – The casting off of Israel, God will give Israel's houses to another people.
- **35-37:** *A call and promise to a distant, future generation of peoples who remain righteous* - “I will give your houses to a people that will come, who without having heard me will believe, Those to whom I have shown no signs will do what I have commanded. They have seen no prophets, yet will recall their former state. I call to witness the gratitude of the people that is to come, whose children rejoice with gladness; though they do not see me with bodily eyes, yet with the spirit they will believe the things I have said”

The Lord expresses his anger toward the Israelites, habitation to be given to others. An exhortation to good works.

2:1-7 God informs Ezra of Israel's coming destruction. Because of Israel's sins, *their mother* will be brought *to ruin* (Jerusalem was destroyed by the Romans in 70 CE) her children will be *scattered among the nations, and their names will be blotted from the earth.*

2:10-14 Ezra's call to God's new people. God commissions Ezra to *tell my people of the blessings* God is about to bestow upon them, instead of upon Israel. They will be given the *Kingdom of Jerusalem* (an expression not found elsewhere in the Bible), *everlasting habitations and the tree of life* (Gen 2:9, 1 Enoch 24:4-25: 7: 2 Enoch 8:1: Rev 2:7 22:2, 14)

2:15-2 God's message to the new mother He assures her of her ELECTION and protection. There is a strong emphasis on *resurrection.* *The twelve trees loaded with various fruits* alluding to the tree of life bearing twelve kinds of fruit (Rev 22:2). The *seven mighty mountains* in the seven mountains of precious stones (1 Enoch 18:6, 24:2).

- **2:16** – raising the dead, those that are recognized in the Lord's name will be raised again.
- **15** – Mother as a reference to the Church, 18 – Twelve trees, Revelation 22:2 19 – Milk and Honey, Deut.31.20
- **29** - “My Hands will cover you, that your sons may not see Gehenna”

42-48 – The Great Multitude

Ezra's vision of a great multitude. The elect witnessing the Son of God crowning the Elect. 42 – Revelation 7.9, “I, Ezra, saw on Mount Zion a great multitude, which I could not number, and they all were praising the Lord with songs.” In their midst was a young man of great stature, taller than any of the others, and on the head of each of them he placed a crown, but he was more exalted than they. And I was held spellbound. Then I asked an angel “Who are these, my lord?”. He answered and said to me, “these are they who have put off mortal clothing and have put on the immortal, and they have confessed the name of God; now they are being crowned, and receive palms.” Then I said to the angel, “Who is that young man who places crowns on them and puts palms in their hands?” He answered and said to me, **“He is The Son of God, whom they confessed in the world.”** (compare to Enoch 46.1). The introduction closes with the angel charging Ezra to *tell the wonders of God that you have seen.*

Fourth Ezra is divided into seven visions, separated by fasts. Visions 1–3 are in a form that is unusual in apocalypses. They are composed of addresses, dialogues, and predictions. The fourth is a waking vision of the heavenly Jerusalem and describes Ezra's conversion. Only visions 5 and 6 are symbolic dreams, interpreted by an angel, a vision type typical of most apocalypses. In the seventh segment, which is a waking vision, Ezra is granted a revelation of the secret and the public books of Scripture, totaling ninety-four, and instructed about their disposition.

In visions 1–2, the seer addresses God or an angel. Specifically, after a plaint addressed to God, the angel Uriel appears and Ezra carries on a disputatious dialogue with him. Then the angel moves to predictive dialogue and, finally, to direct prediction. The seer's problems in the addresses are partly answered in the predictive dialogues and the predictions, and both the questions and the answers combine to express the seer's message. The third vision is very long and is much more complex in structure, but it too includes the typical dialogic disputes and revelations, enriched by prayers, a monologue, and other literary forms.

The address of vision 1 (chap. 3) indicts God the creator for the state of the world and of Israel. Israel's suffering under Rome raises the question of theodicy, God's righteousness, for the author. Starting from distress over Israel's fate, as the vision dialogues progress, the seer's questions become more inclusive, touching eventually on the issue of "the few and the many": Why were many created but only few saved? The angel responds throughout in dialogue and prediction, and the dynamic of the interchange between the angel and Ezra gradually leads the seer from radical doubt of God's justice to acceptance of his incomprehensible providence.

3 – Living in Babylon, seeing the vast differences between the desolate and the wealthy.

3:7-8, 12-13 –

O Lord my Lord, was it not thou who in the beginning, when thou didst form the earth – and that thyself alone – didst speak and commandedst the dust, so that it gave thee Adam, a lifeless body? But yet it was both itself the formation of thy hands and though breathedst into which thy right hand did plant before ever the earth came forward; and to him thou commandedst one only observance of thine, but he transgressed it. Forthwith thou appointedst death for him and for his generations, and from him were born nations and tribes, peoples and clans innumerable. And every nation walked after their own will and behaved wickedly before thee, and were ungodly – but thou didst not hinder them. Nevertheless again in due time thou broughtest the Flood upon the earth and upon the inhabitants of the world, and destroyedst them. And their fate was one and the same; as death overtook Adam, so the Flood overwhelmed these. Nevertheless, one of them thou didst spare Noah with his household and with him all the righteous his descendants. And it came to pass that when the inhabitants upon the earth began to multiply, and there were born children also and peoples and nations many, that they began to practice ungodliness more than former generations. And it came to pass that when they practised ungodliness before thee, thou didst choose thee one from among them whose name was Abraham;

3:4-27. Ezra's analysis of the human condition. He begins by surveying human history up to his time. He speaks of *Adam, the flood, the patriarchs, the Exodus and the giving of the Law*, the subsequent decline of Israel, *David*, and the further decline of the people resulting in the destruction of Jerusalem.

Ezra emphasizes that Adam's sin has had a profound, negative effect on all of humanity. *The evil heart leads all* – even those who have been given the law-into transgression where there is greater emphasis on a person's free choice. Adam's transgression has resulted in an inner tendency to sin that humans cannot overcome and about which God does nothing.

Ezra has not found any nation that has kept God's commandments better than Israel. Yet *other nations abound in wealth*. Why has God *spared those who act wickedly and...destroyed your people?* And why has God *not shown to anyone how your way may be comprehended?* It is precisely such comprehension that Ezra seeks to be answered.

34-36 –

Now, therefore, weigh thou our iniquities, and those of the inhabitants of the world, in the balance and so shall be found which way the turn of the scale inclines. Or when was it that the inhabitants of the earth did not sin before thee? Or what nation hath so kept thy precepts? Individual men of note indeed thou mayst find to have kept thy precepts; but nations thou shall not find.

- ❖ Reconfirms Abraham being called out of Babylon, an ungodly nation. It was revealed to him the secrets of the end times.
- ❖ 34-36 – To keep in the commandments will be now found through individuals, not to be expected by the nations to uphold.

4 – Uriel sent to Ezra to explain God's ways. Riddles which cannot be answered and are beyond comprehension. Ezra is given understanding. 20 – there is conflict in attempting to understand various parallels of existence and how they can only correspond to their own realm of existence.

4:1-21 – The limitations of human understanding. God sends to Ezra the Angel Uriel, He proposes to answer a question that Ezra has not asked – *why the heart is evil*. The angel, noting Ezra's inability to answer questions concerning *things that you have experienced*, asks, *how then can your mind comprehend the way of the Most High (John 3:12)?* He replies *it would have been better for us not to be here than...to suffer and not understand*. The angel then tells Ezra a parable about a war between a forest of trees and the sea; there is a proper sphere of human understanding, but it is limited to *what is on earth*.

Parable of the Forest and the Sea

4:23-25, 26-28 – *Evil has been sown and the harvest is not yet ready (36-37). Time and the ages and generations of times have been determined and measured accordingly prior to the great Day of Judgement. Everything must run its course first.*

4:38-43 – *A mother's womb is used as an analogy in comparison to the chamber of souls kept in Hades; They well up like the gestating child; the chambers of souls eventually begin to hasten into resurging, all pre-set for a determined time.*



EZRA ASKS IF THE END TIMES WILL OCCUR DURING HIS OWN LIFETIME; TO WHICH THE ANGEL JEREMIEL SAYS HE DOES NOT KNOW.

4:26-52. The nearness of the end. The vindication of the righteous lies beyond this age, not in it. To Ezra's question, *how long?* Asked also by *the souls of the righteous in their chambers* the angel answers – *when the number of those like yourselves is completed.* God's time can neither be hurried nor delayed. Ezra asks *whether more time has come than has passed.* The angel shows him a *parable of a flaming furnace* and a *heavy and violent rain.* The emphasis is that the *quantity that passed is far greater.*

5- *A vision of the tumultuous terror and chaos which occurs at the end of days. Uriel commands Ezra fast for seven days. A successive place of generations must occur prior to judgment. 5:42 – God's judgement is likened to a circle, the beginning of those and the end of those have an arrival at the destination of judgement simultaneously, time is irrelevant to the souls in the day of judgement.*

5:51-55 – *successive generations become weaker and smaller in stature. Perhaps alluding to the cascade of descendants coming from the Nephilim (Genetic corruption.)*

The angel explains that all will be treated equally in response to Ezra's question as to why God did not simplify matters by creating all *at one time.* The angel replies that there are limitations to the number that *the creation can sustain at one time;* God's plan entails a series of successive generations decrease in people's *stature* apparently a reference to the Nephilim of Genesis 6 (often understood to have been Giants, 1 Enoch 6-7)- is indicative of *a creation that already is aging and passing the strength of youth.* (*Degradation of the image of God, initially represented in Adam, fading in terms of generation unto generation.*)

This acceptance provides the basis for the fourth vision, the seer's conversion, which is followed by his waking experience of the heavenly Jerusalem. The very strongest terms describe the psychological impact of Ezra's conversion experience, the culmination of the disputatious revelations of visions 1–3 (10:25-28). In the conclusion of this vision, the angel commands Ezra to enter the heavenly city and perceive as much as he can, perhaps hinting at other revelations not related in the book (10:55-57).

6 – *Everything has been planned at the outset of creation. Further signs to the end of age will be seen soon. Ezra's character confirmed in terms of righteousness and purity.*

The third vision is followed by seven days of fasting again. Recounts God's work in the creation.

7 – *Analogy is made to the narrow path set before the entrance to the greatness of God's Kingdom. This current world is set to be dangerous; finding the path will be difficult to keep on. 7:14, 19 – Disregard of the Mosaic Law. 22-24 – poem*

The entrances of this world – that is the paths leading to the greater world—are few and evil, full of dangers and involved in great hardships (Matthew 7:13-14, Luke 13:24). Unless the living pass through the difficult and futile experiences, they can never receive those things that have been reserved for them. What is striking about the angel's response is that there is no mention of Israel's sin, rather the troubles of this world are blamed on the fact that *Adam transgressed my statutes.* The angel chastises Ezra to be more concerned with *what is to come.*

Although both the righteous and the wicked suffer hardship, the latter *will never see the easier days*. The angel replies that the wicked have been warned *what they should do to live, and what they should observe to avoid punishment*. The law is God's standard for acceptable behavior. *The Lord's Son will be the Messiah; shall die, those who follow his ways shall be with Him*.

Pit of torment – place opposite to the place of rest. Furnace of Hell revealed to Ezra. The apostates and reprobates, those who have denied the Lord's ways will be shown the place of torment and the place of rest. Many will not keep The Commandments, only a small number are truly righteous. Parable of clay to lead to sand to minerals to rocks to precious stones and gems.

7:62-74 Judgment and the human mind. Once again Ezra laments the very existence of humanity. Now however, his concern is that humans know too much: *we are tormented...we perish and we know it*. He muses that *perhaps it would have been better for us if there were no judgment at all*. Salvation is unobtainable; torment is certain. The angel replies that the human mind is precisely what makes humans responsible for their actions:

7:79-87 – Consequences of the soul once perished from human flesh – will wander aimlessly in torment in seven different ways. 7:88-99 – Order of the souls who followed righteousness.



Though they had understanding they committed iniquity; and though they received the commandments, they did not keep them.

{You have chosen your fate.}

Messiah – IV Esdras 7:28-38

R.H. Charles

For my Son the Messiah, shall be revealed, together with those who are with him, and shall refoice the survivors four hundred years. And it shall be, after these years, that my Son the Messiah shall die, and all in whom there is human breath. Then shall the world be turned into the primeval silence seven days, like as at the first beginnings; so that no man is left.

And it shall be after seven days that the Age which is not yet awake shall be roused, and that which is corruptible shall perish. And the earth shall restore those that sleep in her, and the dust those that are at rest therein. [and the chambers shall restore those that were committed unto them].

And the Most High shall be revealed upon the throne of judgement: (and then cometh the End.) and compassion shall pass away, (and pity be far off,) and longsuffering withdrawn;

But the judgement alone shall remain, truth shall stand, and faithfulness triumph. And recompense shall follw, and the reward be made manifest; Deeds of righteousness shall awake, and deeds of iniquity shall not sleep,

And then shall the pit of torment appear, and over against it the place of refressment; The furnace of Gehenna shall be made manifest ad over against it the Paradise of delight.

KJVA

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. 29 After these years shall my son Christ die, and all men that have life.

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

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:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong: 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.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness: 37 And Jesus after him for Israel in the time of Achan:

CEB

28 My Son the anointed one^[a] will be revealed along with those who are with him, and those who remain will rejoice for four hundred years.

29 “After these years, my Son the anointed one and all who have human breath will die. 30 The world will be turned back to primeval silence for seven days, as in the earliest beginnings so that no one is left alive. 31 After seven days, the world that isn’t yet awake will be roused, and the corrupt world will die. 32 The earth will give back those who sleep, and the dust will give back in silence those who dwell in it, and the resting places will give back the souls that have been entrusted to them.

33 The Most High will be revealed on the throne of judgment, and mercy will pass away. Patience will be withdrawn, 34 and only judgment will remain. Truth will arise, faith will recover strength, 35 and works will have their consequences. Reward will come about, righteous deeds will awake, and unrighteous deeds won’t sleep.

36 “The lake^[b] of torment will appear, and across from it will be the place of rest. Hell’s^[c] furnace will be displayed and across from it the delightful paradise. 37 Then the Most High will speak to the nations that have been raised: ‘Look and understand whom it is you have denied, whom you haven’t served, and whose ordinances you have despised.

And then shall the Most High say to the nations that have been raised from the dead. Look now and consider whom ye have denied, whom ye have not served, whose commandments ye have not served, whose commandments ye have despised.

Look, now before you here delight and refreshment, there fire and torments!

For thus shall the Day of Judgement shall be

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary: 39 And Helias for those that received rain; and for the dead, that he might live:

38 Look to one side and the other: Here is delight and rest, and over there are fire and torments.' He will say these things to them on the Judgment Day,

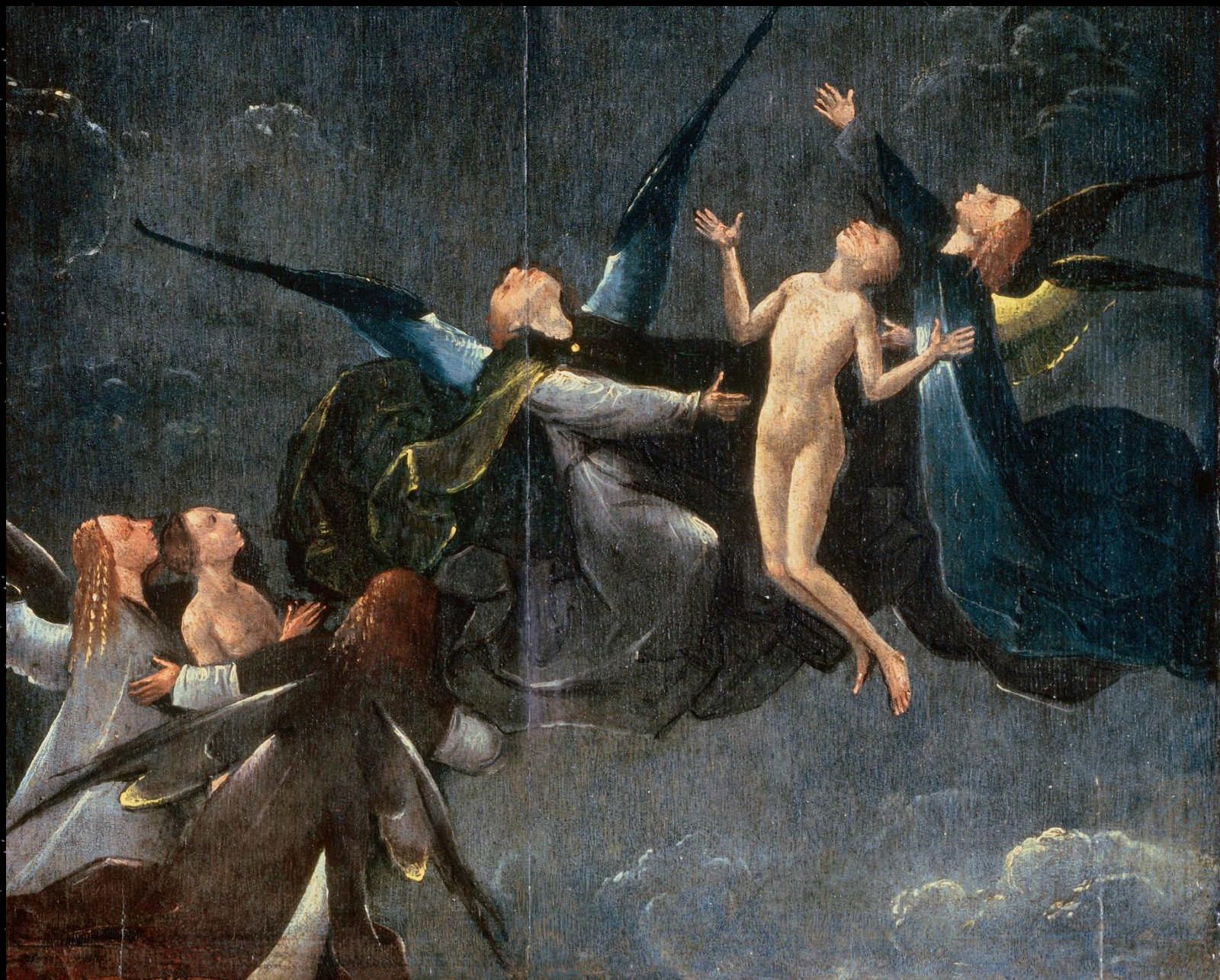
8- The world was made for the sake of the many; but the coming world was made for few. Description comparing the quantity difference between clay vs dust vs gold.

Ezra asks God to show mercy upon His creation. Ezra is told to not ask further of Him about the multitude of those who will perish; they have had many chances and choices to repent yet they despised God's ways. 8:57-62 – they have trampled upon His righteous ones.

The Most High did not intend that anyone should be destroyed, but the great number of those who perish have chosen to defile God and his law.

8:63-9:13 The signs of the end. Ezra asks *when the signs that you will do in the last days will take place.* The angel replies that certain signs--namely, *earthquakes, tumult of peoples, intrigues of nations, wavering of leaders, confusion of princes, (Matthew 24).* Some *will be able to escape the dangers because of their works or their faith, they will see my salvation.* The rest, who refused to take advantage of their opportunity of repentance, *shall live in torments.*





***Ezra is encouraged not to be curious about how the ungodly will be punished,
but about how the righteous will be saved.***

9 – *The lord warns Ezra to measure the signs carefully; to know that the end times draw near. 9:3*

9:13 – *So, then, be thou no longer curious as to how the ungodly shall be punished, but inquire rather how the righteous shall be saved – they to whom the world belongs and for whose sakes also the world has come into existence.*

9:26 – *directed to the field of Ardat, fasted and only ate plants. The abiding glory of the Mosaic Law in contrast with Israel's disobedience.*

10 – *God's lamentation for the people. Vision of the Heavenly Jerusalem*

After his conversion, Ezra becomes a more “conventional” apocalyptic seer, as visions 5 and 6 witness. Vision 5 is a historical, even political statement of the future destruction of the oppressive Roman Empire. The coming of the Messiah is foretold, the return of the tribes exiled from the northern kingdom of Israel, and the judgment of the wicked follows (vision 6). Vision 7, which paints Ezra as a second Moses and stresses Ezra's receipt of both secret and open scriptures, complements the preceding revelations. The visions are set within a fixed narrative framework, indicating the progression of the seer's experience.

The message conveyed, therefore, is that however incomprehensible the destruction of Jerusalem may seem, whatever agonies of spirit and soul it may cause, in the end, faith in God's justice and the promise of restoration comfort and console the righteous. In addition, the seventh vision serves as a coda, asserting the continuity of the sacred tradition, both secret and public. It is impossible to speak with any precision of the author's status and social location. Suffice it to say that his choice of a scribe and renewer of the Torah as his persona might derive from his self-understanding. The book, though it speaks of the transmission of secrets to the wise, bears no clear signs of a sectarian self-consciousness.

The Man from the Sea

13 – *After seven days Ezra's dream envisions something like the figure of a man coming up out of the heart of the sea. The man flies with the clouds of heaven and everything trembles before him. (Micah 1:4, Daniel 2:33-34, Isaiah 11:4)*

After the man carves out for himself a great mountain and flies up on to it, the multitude attack. The man neither lifted his hand nor held a spear or any weapon of war, rather he sends forth from his mouth....lips and tongue a stream of fire...a flaming breath...and a storm of sparks, that utterly burn up the onrushing multitude. After descending from the mountain the man calls to himself another multitude that was peaceable, some...joyful, some sorrowful, som...bound, and some...bringing others as offerings (Isaiah 66:20, PssSol 17:31)

xiii. 1-58. THE SIXTH [SON OF MAN] VISION. A fresh dream-vision reveals a storm-tossed sea, a violent wind having arisen. The wind brings up from the midst of the sea the figure of a Man, who flies with the clouds of heaven. Everything trembles at his look; whoever hears his voice is consumed with fire. From the four quarters of the world a multitude of men presently gather to wage war against him. He carves out—whence, it is not stated—an immense rock, which he mounts and from which he annihilates the hostile host with a stream of fire and tempest which proceeds out of his mouth. His weapons, it is to be noticed, are not sword and spear, but fire and storm. When the hostile multitude has been consumed the Man descends from the mountain, and summons to his side a peaceable host, all who—whether from friendliness or fear—had not attacked him.

The seer, awaking from his dream, prays that the vision may be interpreted to him. The interpretation follows. The Man from the Sea is the Messiah; his enemies are the nations of the world; the graven rock, whose origin was so mysterious, is the heavenly Jerusalem, which comes down from heaven. The annihilation of the hostile powers is effected by the fire of the Law. Then the Messiah gathers the ten tribes out of alien lands, and with the joint aid of these and of the others who are already in Palestine, he establishes a kingdom of peace and glory.

A careful examination of the vision proper and the interpretation that follows it reveals certain incongruities between what is explained and the explanation. This is a common phenomenon in apocalyptic, and shows that the apocalyptic writers were handling traditional material which was already extremely old when they wrote. Thus the first point to be noted is that when the vision first assumed a written form (i.e. probably some considerable time before the redactor (R) compiled our present book) the real significance of many features in the original vision was already lost, and was obscured by a more or less artificially adjusted interpretation. In other words religious thought and outlook had long outgrown those of the fixed tradition. It had become necessary to reinterpret the latter to suit later conditions.

[Hyperlink](#)

THE INTERPRETATION OF THE VISION. As has already been pointed out, the written source used by R included not only the Vision proper (*vv.* 1-13 *a*), but also its interpretation (*vv.* 25-53). Here the details of the Vision have been forced to adjust themselves to a later eschatological scheme. The Man from the Sea = the pre-existent Messiah, who shall deliver creation (*vv.* 25-26); he will first of all destroy with wind, fire, and storm the hostile powers that assemble against him (*vv.* 27-28 and 33-35 [*vv.* 29-32 may be an interpolation by R]), after rebuking them for their offences (*vv.* 37-38); the fire with which he destroys them is the fire of the Law (*v.* 38). The assembly of the hostile nations and their destruction thus described correspond to the 'wars of Gog and Magog', which is a regular feature in the eschatological scheme. After the destruction of his enemies the Messiah gathers his subjects—the peaceable multitude of *v.* 12. These, it is significant to notice, are identified (*v.* 40 *f.*) with the Ten Tribes (= Israel's exiles), who now are led back and, together with the two tribes already in Palestine (*v.* 48), enjoy the Messianic kingdom of peace. Nothing is said in the interpretation of the vision of any heathen nations being included in the peaceable multitude, though such were certainly included in the representation of the vision itself (*v.* 12). Possibly, however, proselytes were intended to be included.

IV Esdras 13: 32-38

R.H. Charles

And it shall be when these things shall come to pass, and the signs shall happen which I showed thee before, then shall my Son be revealed whom thou didst see as a Man ascending. It shall be, when all the nations hear his voice, every man shall leave his own land and the warfare which they have one against another; and an innumerable multitude shall be gathered together, as thou didst see, desiring to come and to fight against him. But he shall stand upon the summit of Mount Sion. And Sion shall come and shall be made manifest to all men, prepared and builded, even as thou didst see the mountain cut out without hands. But he, my Son, shall reprove the nations that are come for their ungodliness—which things are like unto a storm, and shall reproach them to their face with their evil thoughts and with the tortures with which they are destined to be tortured— which are compared unto a flame; and then shall he destroy them without labor byt the Law which is compared unto fire.

KJVA

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. 33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. 34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. 35 But he shall stand upon the top of the mount Sion. 36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. 37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; 38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.

CEB

32 When these things happen, and the signs that I showed you before take place, then my Son will be revealed, whom you saw as a man rising up. 33 When all the nations hear his voice, then each one will leave its own region and will leave off the wars they were waging against each other. 34 An innumerable mob will be gathered together, as you saw, wanting to come and fight against him. 35 But he will take his stand on the summit of Mount Zion. 36 Zion will come and will appear to all, built and ready, as you saw a mountain carved without hands. 37 My Son himself will indict the assembled nations for their impious deeds—these things were indicated by the storm. He will scold them for their evil plans and reveal the torments with which they are about to be tortured. These things correspond to the flame. 38 He will destroy them without effort by the Law, which was indicated by the fire.



2 BARUCH

I. Jerusalem destroyed; Angels remove vessels from the temple. 1:1 – 8:5	IV. Warning to the people. 31:1 – 34:1
II. Lamentation to God. 9:1 – 12:4	V. Vision of the Forest, Plain & Mountain, Vine & Spring. 35:1 – 43:3
III. Dialogue with God; future events to come. 20:5 – 30:5	VI. Public declaration of God's Judgment. 44:1 – 46:7
A. 12 disasters	VII. God's Scheme of Events; The Righteous Upon Resurrection. 47:1 – 52:7
B. The Messiah	VIII. Vision of the Cloud & Dark Waters. 53:1 – 74:4
C. Resurrection of the Dead	IX. Public Address regarding the Righteous;
D. Judgment Day	Letter to the 9 ½ tribes. – 75:1 – 87:1

*For when he transgressed
 Untimely deaths came into being
 Grief was named
 And anguish prepared
 And pain was created and trouble consummated and disgrace began to be established
 And Sheol kept demanding that it should be renewed in blood
 And the begetting of children was brought about
 And the passion of parents produced
 And the greatness of humanity was humiliated
 And goodness languished*

Spiritual evil – man is a danger to himself; he is his own worst enemy.

*For though Adam sinned
 And brought untimely death upon all
 Yet of these who were born from him
 Each one of them has prepared for his own soul torment to come
 And again each one of them has chosen for himself glories to come
 Adam is, therefore, not the cause, save only his own soul
 But each of us has been the Adam of his own soul.*

Man remains the captain of his own soul and therefore his destiny. Issues of right and wrong are placed before him and the power of choice remains in his keeping.

*Behold, I have placed before you, life and death
And he called heaven and earth to witness against them
But after his death they sinned and transgressed
Though they knew they had the Law reproving
And the light in which nothing could err
Also the spheres which testify, and Me.*

§ II. RELATION OF THE APOCALYPSE WITH THE NEW TESTAMENT.

The points of contact between this Apocalypse and the New Testament are many in number. The most of these, however, are insufficient to establish a relation of dependence on either side; for the thoughts and expressions in question could be explained from pre-existing literature, or were commonplaces of the time.

NEW TESTAMENT.	PARALLELS IN OUR APOCALYPSE.	PROBABLE SOURCE OF BOTH.
Matt. iii. 16: Lo, the heavens were opened.	xxii. 1: Lo, the heavens were opened.	Ezek. i. 1.
Matt. iii. 17 (xvii. 5; John xii. 28): A voice from heaven.	xiii. 1; xxii. 1: A voice from the height.	Dan. iv. 31.
Matt. iv. 8.	lxxvi. 3.	Deut. xxxiv. 1-4.
Matt. xxiv. 7 (Mark xiii. 8; Luke xxi. 11): Famines and . . . earthquakes.	xxvii. 6, 7.	Commonplaces of Jewish Apocalyptic.
Matt. xxiv. 11, 24: Many false prophets.	xlvi. 34 (see note).	Commonplaces of Jewish Apocalyptic.
Matt. xxiv. 19 (Luke xxiii. 29).	x. 13, 14 (resemblance slight).	Isa. liv. 1.
Matt. xxvi. 24: It had been good for that man, &c.	x. 6: Blessed is he who was not born, &c.	A Jewish commonplace.

II BARUCH

NEW TESTAMENT.

Matt. xxiv. 27: For as the lightning . . . so shall be the coming of the Son of man.

Luke xx. 36: Equal unto the angels.

Luke xxi. 28 (1 Pet. iv. 7): Your redemption draweth nigh.

Acts xv. 10 (where the law is spoken of as a 'yoke'; cp. Gal. v. 1).

Rom. ii. 14, 15.

Rom. viii. 18 (2 Cor. iv. 17): The sufferings of this present time are not worthy to be compared with the glory, &c.

1 Cor. iv. 5 (Heb. iv. 13).

2 Cor. iii. 18: Reflecting as in a mirror the glory of the Lord are transformed into the same image from glory to glory.

2 Cor. iv. 17 (Rom. viii. 18).

1 Tim. i. 2: Mercy and peace.

2 Pet. iii. 9.

2 Pet. iii. 13 (Matt. xix. 28; Rev. xxi. 1): New heavens and a new earth.

Rev. xx. 12: The books were opened.

PARALLELS IN OUR APOCALYPSE.

liii. 9: Now that lightning shone exceedingly so as to illuminate the whole earth. (The lightning here symbolizes the Messiah.)

li. 10.

xxiii. 7: My redemption has drawn nigh.

xli. 3: The yoke of Thy law.

xlvi. 40 (see note).

xv. 8: This world is to them . . . a labour with much trouble . . . and that . . . which is to come, a crown with great glory.

lxxxiii. 3.

li. 10: And they shall be made like unto the angels, . . . and they shall be changed . . . from beauty into loveliness, and from light into the splendour of glory.

xv. 8.

lxxviii. 2: Mercy and peace.

xxi. 20.

xxxii. 6: Renew His creation.

xxiv. 1: The books shall be opened.

PROBABLE SOURCE OF BOTH.

A coincidence (?).

1 Enoch civ. 4, 6.

1 Enoch li. 2.

A current expression.

A Jewish commonplace.

A Jewish commonplace.

1 Enoch ix. 5.

A Jewish commonplace

A coincidence.

A coincidence.

Isa. lxxv. 17.

Dan. vii. 10.

In the following passages our text is dependent on the New Testament, or on some lost common source :—

NEW TESTAMENT.

Matt. xvi. 26: For what shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul?

Luke i. 43: Blessed art thou among women, &c.

1 Cor. xv. 19: If in this life only we have hoped in Christ, we are of all men most miserable.

1 Cor. xv. 35: How are the dead raised? and with what manner of body do they come?

James i. 2: Count it all joy when ye fall into manifold temptations.

Rev. iv. 6: In the midst of the throne, and round about the throne, four living creatures.

PARALLELS IN OUR APOCALYPSE.

li. 15: For what then have men lost their life and for what have those who were on the earth exchanged their soul?

liv. 10: Blessed be my mother among those that bear, &c. (probably interpolated).

xxi. 13: For if there were this life only . . . nothing could be more bitter than this.

xliv. 2: In what shape will those live who live in Thy day?

lii. 6: Rejoice ye in the suffering which ye now suffer.

li. 11: The living creatures that are beneath the throne.

“It is true that man would not have understood my judgment if he had not received the Law and if he were not instructed with understanding”



“But now, because he trespassed, having understanding, he will be punished because he has understanding”

The Narrative Prologue (1:1—9:1). Second Baruch begins with a narrative introduction. On the day before the Babylonian invasion of Jerusalem, God announces to Baruch that Jerusalem is about to be destroyed and asks him to leave the city, together with Jeremiah and their companions. Baruch tries to dissuade God, alas to no avail. God responds that destruction and exile, here viewed as forms of divine chastisement, are only temporary and that the heavenly Jerusalem is currently preserved with God. The next day, Baruch witnesses an angel rescue the sacred implements from the temple only moments before the arrival of the Babylonians. Jerusalem is destroyed.

2:2 – For your works are to this city as a firm pillar. And your prayers as a strong wall.

4 – Heavenly Jerusalem has been prepared since the beginning; shown to Adam and also to Abraham; by revealing to them the secrets in the night.

*6 – Baruch laments over the captivity of Jerusalem; sees four Holy Angels at the corners of the city commanding to listen and recite the words which will be spoken to him. **Angel comes in to take the Ark of the Covenant, the Fire, The Holy Spirit, the Cherubim, and the Candlestick – to be preserved elsewhere.** ([RH Charles commentary hyperlink](#))pt. 7*

The Chaldeans have entered and seized Jerusalem

Baruch's Lament (10:1—12:5). Jeremiah goes with the exiles to Babylon, whereas Baruch returns to the ruins of the temple and laments over the fallen city. His lament is framed by a beatitude for the dead, who do not have to endure the present destruction. Baruch calls on Israel to mourn with him and on nature to withhold its fruit, since Babylon is prosperous and Jerusalem is devastated.

God and Baruch in Dialogue (13:1—20:6). The dialogue between God and Baruch, with which 2 Baruch began, continues, and the topic shifts to the question of divine justice. In a scene that resembles the prophetic call narrative in the Hebrew Bible, God announces to Baruch that he will be preserved until the end of times in order to proclaim to the nations their punishment. Baruch counters that God should have saved Jerusalem on account of the righteousness of the ancestors. He wonders whether the righteous and the sinners perish alike, to which God replies that the righteous will be amply rewarded. The length of one's earthly life is no indication of one's righteousness, as the example of Adam and Moses illustrates. The former lived a long life but brought death into the world, while the latter, who lived a shorter life, gave Israel the Torah. But it is the future that matters now, not the past. God hastens the progression of time to its ultimate consummation and bids Baruch to remember everything he has learned.

First fast of seven days – preparation for supernatural communication.

Baruch's Prayer (21:1-26). After a seven-day fast, Baruch says another prayer. It begins with a lengthy doxology in praise of God the creator and sustainer of all life. This Baruch contrasts with human life, which is ephemeral. The prayer ends with the petition to God to end human mortality and to bring about the promised end.

God's judgements are incomprehensible, the world was made for the Righteous, yet they pass and the world remains; Answer – Man knows God's judgements and has sinned willingly, this world is a weariness to the righteous but the next world will be theirs; to be won through character whether a man's time here be long or short.

The righteous are saved by their works and justified by the law. They trust in them, and are heard of God, as Hezekiah and the prophets. These works avail as a defence for their unrighteous fellow world, and are there guarded in God's treasure-chambers till the final judgement; hence the righteous hope for the end and leave the world without fear.

21 – Fast of seven days, Baruch prays again to God. His reply – impatience of watching man to continue to sin and the vast corruption goes on; how long must the iniquity and wickedness continue?

Treasuries of the souls – To these chambers **only the righteous were admitted**. After his death a righteous man's soul was permitted for seven days to behold the seven ways of the righteous and a wicked man's the seven ways of the wicked. Then his soul entered these chambers, **in Sheol (4 Ezra iv. 35,41; vii. 101)** They were guarded by angels and were full of rest (1 Enoch c. 5:4 Ezra vii.95). At the judgement they were to restore the souls (2 Baruch xxi.2,3; xxx.2; 4 Ezra vii.32). There were also treasuries of righteous works (xxiv. 1)

God's reply to Baruch's prayer – He will fulfill this promise; time needed still for its accomplishment. Until all souls pre-determined are born and followed through, the End cannot come.





"THOSE WHO ARE APPOINTED TO COME"

God and Baruch in Dialogue (22:1—30:5). The dialogue between God and Baruch continues. God explains that the end will come only when a previously fixed number of those destined to be born will have been reached. Baruch complains that nobody knows that number. God replies that the end will be preceded by some recognizable signs, involving many tribulations. The end time will be divided into twelve parts, each with its own set of end-time woes, and the entire world will be affected. The pericope ends with a description of the messianic age. At the advent of the Messiah, Israel will live in peace and unprecedented prosperity. Then the dead will rise, and the wicked will be condemned.

25 – signs of judgement – a stupor will seize the inhabitants of the earth at the end of days. Many tribulations to follow.

27 – Time is divided into twelve parts. Only a few time parts remain. Various calamities, torment, return of demons, “fall of fire”, etc will take place.

The Messiah will be revealed after the tribulation in the end days, which will afflict the earth. 29:3 *And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed.* In two visions, the Anointed One shows a warlike character. He will execute the last ruler over the earth, allowing some nations to survive but destroying others.

70:2

After the signs have come, of which you were told before, when the nations become turbulent, and the time of My Messiah is come, he shall both summon all the nations, and some of them he shall spare, and some of them he shall slay.

Baruch's First Public Address (31:1—34:1). Baruch calls an assembly of elders in the Kidron Valley to deliver his first public address. He assures the assembled that, if they follow the Torah, God will protect them. The future looks bleak. The second temple will be rebuilt but then destroyed again, until finally it will be “completed forever” (32:4) in the eschaton, when God will renew all of creation. When Baruch tells the assembly that he must leave them, they are afraid that he might leave them for good, and so he assures them that he only wants to go as far as the holy of holies to receive further revelation from God.

Baruch's Lament (35:1-5). This sorrowful prayer gains much of its force from its brevity and poignancy of expression. Baruch bemoans that his lament over Jerusalem is bound to be inadequate. He grieves over the cessation of the sacrificial worship and wails that Israel's glory has been made into dust.

Baruch's Vision of the Forest, the Vine, and the Spring (36:1—43:3). This time, the divine response comes in the form of an allegorical dream-vision. A gentle fountain turns into a giant stream of water and uproots a forest, save for one cedar. The cedar is brought before a vine and condemned. In his exposition, God explains to Baruch that the last installment of history consists of four consecutive kingdoms. In the end, the Messiah, represented by the vine, will call the last ruler, the cedar in the dream, to Mount Zion, convict him of his offenses, put him to death, and rule victoriously. Baruch inquires about the fate of the apostates and proselytes in particular and is told that everybody will be judged based on the decisions they make late in life. At the end of the passage, God tells Baruch to prepare for his own departure and to instruct the people one more time.

Baruch's Second Public Address (44:1—47:2). Baruch convenes a small group of people and delivers his second address. As in his first speech, Baruch admonishes his audience to obey the Torah so that they will witness the consolation of Zion and inherit the new world that does not pass away. What is more, they are to instruct others so that they, too, will live. The people protest that, once Baruch will have left them, they will be without a teacher and interpreter of Torah, yet Baruch assures them that there will not be a lack of leadership in Israel. Baruch travels to Hebron and fasts for seven days.

30:7-40:2

And it will come to pass when the time of its consummation that it should fall has approached, then **the principate of My Messiah will be revealed**, which is like the fountain and the vine, and when it is revealed it will root out the multitude of its host. 8 And as touching that which you have seen, the lofty cedar, which was left of that forest, and the fact, that the vine spoke those words with it which you did hear, this is the word.

40 1 The last leader of that time will be left alive, when the multitude of his hosts will be put to the sword, and he will be bound, and they will take him up to Mount Zion, and **My Messiah will convict him of all his impieties**, and will gather and set before him all the works of his hosts. 2 And afterwards he will put him to death, and protect the rest of My people which shall be found in the place which I have chosen. 3 And his principate will stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled.

Baruch's Prayer (48:1-25). The prayer begins again with a doxology in praise of God the creator. The divine attributes are then contrasted with the nature of human life, which is ephemeral. Baruch pleads with God not to cut off hope from Israel, the people whom God has chosen, and ends on a note of confidence in the Torah, a source of wisdom that will sustain Israel.

48 – phantasmata shall be manifest

God and Baruch in Dialogue (48:26—52:8). In response, God insists that the Torah demands its right, an unmistakable allusion to the impending judgment that is sure to come. There follows a lengthy description of the time of tribulation. In desperation, Baruch wails over the corruption Adam brought upon all humanity when he transgressed the commandment. But then he shifts the focus to the righteous and inquires about the body of the resurrected. In which shape will they live? The divine interlocutor explains that initially the resurrected assume their original bodies, but then the wicked and the righteous will go separate ways. The wicked will waste away entirely, whereas those faithful to God's Torah will be glorified through transformations. They will be like angels, shine like the stars, and live in the expanses of Paradise among the angels. Baruch concludes the passage by calling on the righteous to end their lamentations and instead to prepare themselves for the heavenly reward that awaits them.

49 – Nature of the resurrection body. Final destinies of the righteous and the wicked. There will be torment and suffering. The faces of the righteous shall turn into glorified light and beauty. ‘transformed into the splendor of angels’

The nature of the resurrection body. The world in it’s renewal becomes undying, incorruptible and invisible to mortal vision. This conception of transformation, which is as old as Isaiah 65:17, 66, was applied in due course to those who were to live in the renewed world. This is done partially in Isaiah 66:17-25, but fully in Daniel 12:2.

51 – the righteous that are saved by their works,
behold the world which is no invisible to them,
shall behold the time which is now hidden from them.
Shall be made like unto the angels

11-13

For there shall be spread before them the extents of Paradise, and there shall be shown to them the beauty of the majesty of the living creatures which are beneath the throne, and all the armies of the angels, who are now held fast by My word, lest they should appear, and are held fast by a command, that they may stand in their places till their advent comes. Moreover, there shall then be excellency in the righteous surpassing that in the angels. For the first shall receive the last, those whom they were expecting, and the last those of whom they used to hear that they had passed away.

52 – the righteous to endure their sufferings; prepare your souls for the reward which is laid up for you.

Baruch’s Vision of the Forest, the Vine, and the Spring (53:1—76:5). Baruch once again falls into a deep sleep and has his second dream. He sees an enormous cloud rising from the sea, which rains on the earth twelve times, alternating between black and bright waters. In prayer, Baruch requests an interpretation, and the angel Remiel appears to give a detailed exposition, the longest continuous pericope in the book. The waters, Remiel explains, represent periods in the history of Israel. The black waters stand for times of wickedness (Adam, Egypt, the Amorites, Jeroboam, Manasseh, and the Babylonian exile), and the bright waters times of righteousness (Abraham, Moses, David and Solomon, Hezekiah, Josiah, and the Second Temple period). There then follow three more periods in Remiel’s exposition. The last is the messianic age of peace. Baruch responds with another doxology, praising God for his incomprehensible goodness. God tells Baruch again to instruct the people.

55:1-3

- And it came to pass when I had finished speaking the worlds of this prayer, that I sat there under a tree, that I might rest in the shade of the branches. And I wondered and was astonished, and pondered my thoughts regarding the multitude of goodness which sinners who are upon the earth have rejected, and regarding the great torment which they have despised, though they know that they should be tormented because of the sin they had committed. And when I was pondering on these things and the like, lo! The angel Ramiel who presides over true visions was sent to me, and he said unto me:

59:5-12

- But then He showed to him the measures of the fire, also the depths of the abyss, and the weight of the winds, and the number of the drops of rain; And the suppression of anger, and the multitude of long suffering, and the truth of judgment; And the root of wisdom, and the riches of understanding, and the fount of knowledge; And the height of the air, and the greatness of Paradise, and the consummation of the ages, and the beginning of the day of judgement; And the number of the offerings and the earth which have not yet come; And the mouth of Gehenna, and the station of vengeance, and the place of faith, and the region of hosts, and the splendour of the lightnings, and the voice of the thunders, and the orders of the chiefs of the angels, and the treasures of light, and the changes of the times, and the investigations of the law. These are the bright fourth waters which thou hast seen.

Baruch's Third Public Address (77:1-17). In his third public speech, Baruch's farewell address which closely follows Moses's last days as described at the end of Deuteronomy, the seer returns to a central theme of the book, the acknowledgment that the destruction of Jerusalem is a form of divine chastisement for Israel's sins. In response to Baruch's remarks, the people ask Baruch to send a letter of hope to the exiles in Babylon.

The Narrative Epilogue (77:18-26). In compliance with their request, Baruch sits under an oak tree and writes two letters. He sends one by an eagle to the Assyrian exiles and the other by means of three messengers to the exiles in Babylon. Of the two, only the former is preserved in 2 Baruch 78-87, the final section of the apocalypse.

The Epistle of Baruch (78:1—87:1). The purpose of the epistle, as Baruch explains in the opening verses, is to comfort the addressees and to bring them to acknowledge that their current exile is an act of God's judgment, which is just, so that in the end they will be found worthy. The epistle proper begins with a historical review of the Babylonian invasion of Jerusalem. Baruch then consoles the exiles by telling them that God will soon overthrow Israel's enemies. This leads to a lengthy exhortation, in which Baruch renews the Mosaic call on Israel to be obedient to the Torah. At last, Baruch requests that his letter be read publicly in the synagogue.

Excerpt from: <http://www.augsburgfortress.org/media/downloads/9780800699680Intro.pdf>

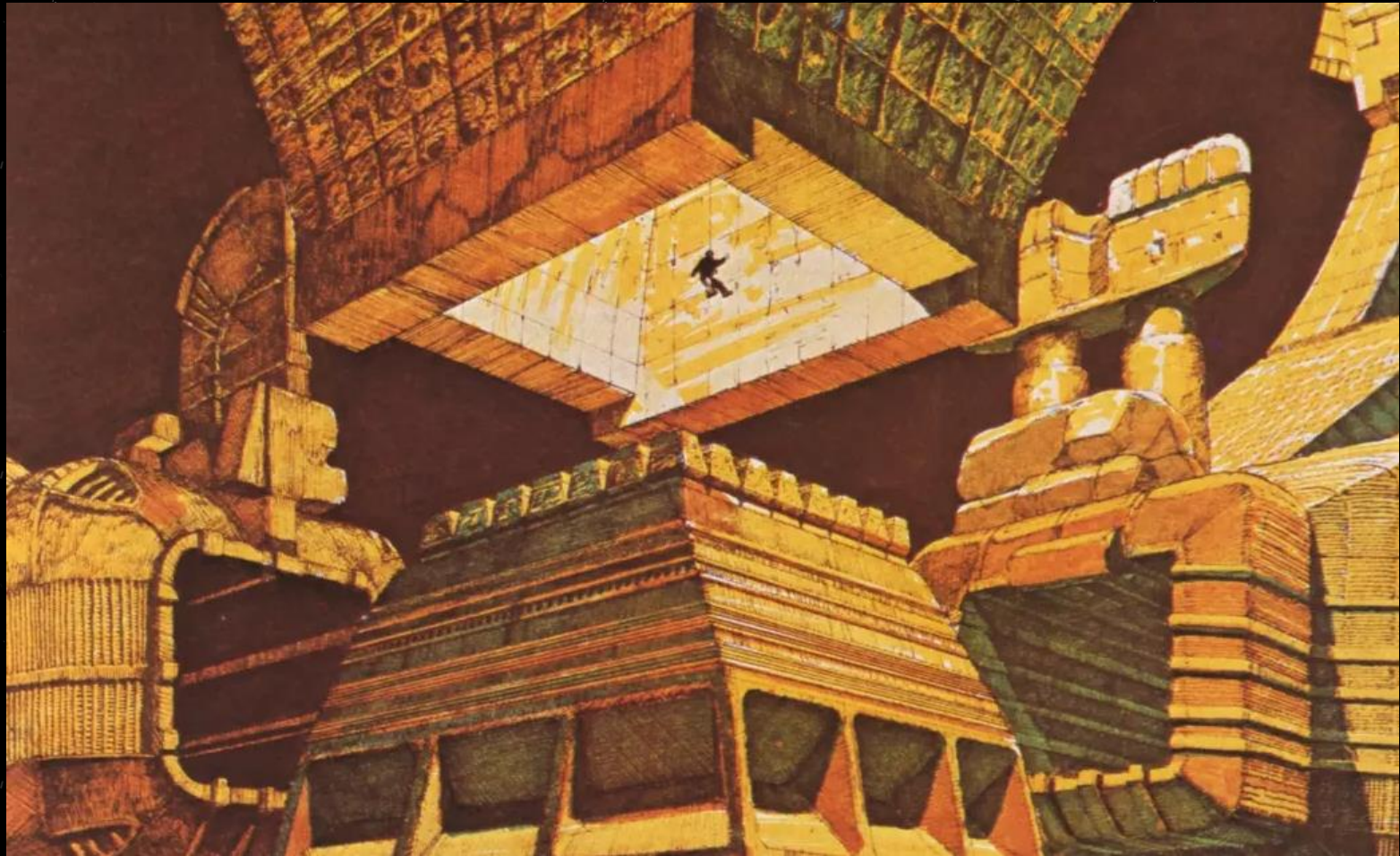


4 ESDRAS 5:42

AND HE SAID UNTO ME, I WILL LIKEN MY JUDGMENT UNTO A RING: LIKE AS THERE IS NO SLACKNESS OF THE LAST, EVEN SO THERE IS NO SWIFTNESS OF THE FIRST.



*BEHOLD THE WORLD WHICH IS NOW INVISIBLE TO THEM,
SHALL BEHOLD THE TIME WHICH IS NOW HIDDEN FROM THEM.*



*Each one of them has prepared for his own soul torment to come
And again each one of them has chosen for himself glories to come
Adam is, therefore, not the cause, save only his own soul
But each of us has been the Adam of his own soul.*

